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CENTIMETRES 1 2 3 4 5 INCHES 1 2

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RD RS9

Mi:— Note, In 7 & by 7 you must worke all things.
O Seaven tymes seaven, Veritie, Vertue and
Majesty, I Minister by thy Lycence:
Thie expownd by thy Vertues. (Δ Michael
spake that, comming to Uriel.)

Δ — Michael and Uriel both kneeled downe, & the
Pillars of Fire, and brazen colour, came nerre,
round about them uniformely.

Mi: Sic est Deus noster.

Δ — One of the Pillars leaned towards the Skyes,
and had like a pommel or Mace head, on the top
of it. And Michael with great reverence
took out of the top of it a thing like an S.

Δ — Then leaned downe 6 Pillars more. & Michael
cried lowd,

Unus es Deus noster, Deus Deus noster.

Δ — Then orderly he opened all the Pillars heads
and then the 7 joyned altogether, distinctly to be
discernd.

Mi:— Note. Δ There appeared a great S
A
A
I

Δ — Then the sides closed up & did those Letters first
shewed. After that appeared two Letters more.
E
M

Δ — He made curtsy, & seemed to go forward & vanished away.

Misericors est. E o

Δ — The Pillars all joyned together at the top, &
making (as it were) one Mace or Pommell,
& so flew up to Heaven-ward.

Δ — There seemed two Pillars more to come downe NOTE,
from Heaven (like the other in forme) & took place
there, where the other 7 stood, which went away.

Δ — Michael with his sword cut them asunder,
& cryed out,

Away you workers of Iniquity.
Periit malus cum matis.

Note the intention of Error by the wicked powers of Sathan.

Δ — The Pillars fell downe, & the ground swallowed
them up.

Tanta est tua audatia Sathan
Sed DEVS noster vivit.

Δ — The Pillars wch before ascended, came downe &
joyntly: and out of them a voyce saying Δ Non sum.

Δ Non Sum I understand the refusall of those wicked Pillars.

Δ — Then the 7 Pillars next his right hand, bowed to
Michael, & out of them a voyce said Sum.

Δ — Then one of the Pillars stood higher then his
fellowes; & Michael opened all the tops of them,
and said

Orate, Δ. We prayed.

Mi:— Write the names downe in the Tables.

Δ — Then he took of 3 of the heads of the Pillars
and set them downe, & there appeared, B. T. Z.
great Letters in hollow places, like square Comfit
Boxes.

Mi:— Ista sunt Secreta Secretorum.

Invocate

So, thus you shalbe shaddowed from the wicked. Keepe these Tables secret. He is secret that liveth for ever. Man is fraile.

Farewell.

Δ of this Sentence came no fruit nor farder confirmacon Therefore consider.

He must goe for the Bookes, else they will perish.

The Lord Mountegles Bookes

Δ — He meant that my partner Ed: Talbot should goe to fetch the Bookes from Lancaster (or thereby) wch were the Lord Mountegles Bookes. which Mr. Mort yet hath, whereof mention is made before.

ended hor. 5. a meridie

Tuesday the 20 Marty

1592.

Wednesday 21 Marty, circa 2a a Meridie.

Note this Trumpeter.

Δ — After appearance was had, there came in one before Michael (who sat in his Seate) and Uriel leaned on the Table (as he usually did) This seemed to be a Trumpeter: He was all in white, and his Garments bespotted with blood, he had nothing on his head, his haire very long hanging behind him on his Shoulders. The Trumpet seemed to be gold, The sound thereof was very plaine.

Δ — I asked the Skrier in what manner Uriel now shewed (and Michael likewise.

Wee were comanded not to ask of the apparell of Michael.

Mi: — Then Michael said, I warned the for asking of my apparell or manner. Et hæc est Gloria illius, quæ non comovebitur ab impijs. Quid Vultis?

Δ Juxta

40

Δ — Juxta voluntatem Dei, sapientiam nobis necessariam. &c:

Mi: — Sapientia mundi, nihil est, peribit autem in æternum.

Veniat æternitas DOMINI, ab universis mundi partibus.

Venite, venite, sic vult DEUS ADONAY fac officium Phanael.

Phanael.

Δ — This Phanael was the Trumpeter (above mentioned) who thereupon blew his Trumpet, lustily, turning himselfe round about, to all the World. Then from 7 parts of the World (being equally divided about the Horizon) came 7 Companies of Pillers all of fiery colour glittering: And every Company of Pillers high and great, & as though they were Pillers of Fire.

The Heavens, the Sunne, & Moone & Stars seemed to tremble.

Mi: Multiplex est Deus noster.

Mi: — Marke this Mystery. Seaven comprehendeth the Secrets of Heaven & earth. Seaven knitteth mans Soule & Body together (3 in Soule & 4 in body)

In 7 thou shalt finde the Unitie.

In 7 thou shalt finde the Trinity.

In 7 thou shalt finde the Sonne & the proportion of the Holy Ghost. O God, O God, O God.

Thy Name (O God) be praysed ever, from thy 7 Thrones, from the 7 Trumpets, & from thy 7 Angels. Δ. Amen, Amen, Amen.

7 { Thrones. Trumpets. Angels.

Mi: — In 7 God wrought all things.

Mi: Note.

vppon it: it is one of the Names wch thou hast before. every Letter conteyning an Angel of brightness: Comprehending the 7 inward powers of God; knowne to none but himselfe: a sufficient BOND to vrge all Creatures to lyfe or death, or any thing else conteyned in this world. It banisheth the wicked, expelleth evill Spirits: qualifieth the waters, strengthneth the Just, exalteth the righteous, & destroyeth the Wicked. He is ONE in SEVEN. He is twice THREE. He is Seven in the whole. He is Almighty. His Name is everlasting: His Truth cannot faile. His Glory is incomprehensible. Blessed be his Name: Blessed be thou (our GOD) for ever.

Note this Bond.

Δ He is twice three & one.

Thou must refer thy Numbers therein conteyned, to the Vpper Circle. For, From thence all things in the inward parte shalbe comprehended.

Looke if thou vnderstand it.

Δ — I finde it to be GALETHOG.

Vr: — It is so. Δ I thank God & you, I vnderstand now (also) the numbers annexed.

Vr: — As this darknes is lightned, by the Spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, & glorify your mindes to the sight of innumerable most holy & vnspeakeable Mysteries.

Vr: — To the next.

Δ — Michael sat still, with his sword in his hand.

Vr: — The part wherein thou hast laboured, conteyneth 7 Angells. Doest thou vnderstand it?

7 Angells.

Δ — Not yet.

Vr: — Oh how far is mans Judgment from Celestiall

powers

powers? Oh how far are these secrete hidden from the wicked? Glory be vnto him, wch seeth for ever. Δ — Amen, Amen, Amen.

Vr: — Note. We cannot tarry long.

Thou must set downe these Letters only, by 7 in a square paper thus.

Vr: — Rede ——— Begin at the first, & read downeward

Zaphkiel,	Z l l R H i a	Δ I read thus,
Cumael,	a Z C a a c b	Zadkiel,
Haniel,	p a u p n h r	Raphael,
Gabriel,	h d m h i a i	Michael,
red right.	k k a a e e e	Vr: — Thou hast
	i i e e l l l	Δ — Praised be
	e e l l M G ✠	

God.

Δ I have hitherto forgotten to ask where Vriel his name may appe.

Δ 40 Letters are here: and One is noted by a Cros: wch maketh the 49th of this Cros & Angels vide Juny 2. A. 1504.

Vr: — Thus dost thou see, how mercifull God dealeth with his Servants.

Every Letter here conteyneth or comprehendeth the number of 72. Vertues. Whose Names thou shalt know: scarce yet revealed to the World.

72: Vertues multiplied by 40 give 3456.

Vriel and Michael ioyntly together pronounced this Blessing on vs

Vr: } Mi: } Wee bless you: your { Soules, Hearts, Bodies, and all yor doings

Δ — Michael with his sword & flame of fire flourished over our heads,

Yet I will thus much shew you, for yor Comfort beside. What seest thou?

Δ — He spake to the Skryer, and he saw an innumerable multitude of Angels in the Chamber or Study about vs very beautifull, with wings of fire. Then he said,

Innumerable multitude of Angels.

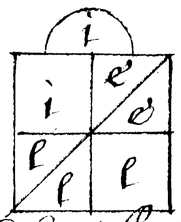
So,

Then came VRIEL and held the Basket: and his Leggs seemed to be such great tall Pillars of Brass, as Michael did stand on before.

Δ Michael was the sixt named vide post.

Vr: — This is a Mistery, He is here, and not here, which was here before.

6. Δ — He opened the Basket & pluckt out like a Phœnix [or pelican] of the bigness of a Swan: all fiery, sparkling: His Bill is bent into his breast and it bled: In his Brest was a Quadrangle, made with his owne feathers, then, He put it up, & hung it by the other Baskets.

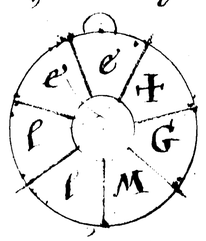


Then came the last Basket.
Uriel stood still, and said,

V.R: Dedit Angelis potestatem in lumine scili.
Orate. Δ We prayed,

7. Δ — Then came Michael and tooke the Basket of Uriel: & became standing on the great brazen leggs, as before.

Δ — He tooke out of the Basket a strange Fowle with many Wings: This Fowle had in his forehead a Tablet of this fashion,



Mi

Mi: Et Coniunxit illos DEVS in Vnum. 38

Δ — All the Baskets flew up: and so the Canapye vanished away, and the Heaven appeared.

Δ — Now he came & sat downe in his Chaire.

Δ — Michael said to Uriel: it is thy part to exponnd these Mysteries: Goe to, in the name of God.

Uriel

Δ — Uriel came & stood before him & said: What will you: O our Fellowe, & Servante to GOD, What will you?

Δ — Perfect Knowledge & Understanding, such as is necessary for vs.

My continuall & ancient prayer.

Vr: — Looke vppon & see: if thou canst not understand it: We will depart for a little space, & come to thee againe.

Δ — So they went, and left all the stones in fyre so that neither the Chaire or Table could be seene in it.

Δ — After a quarter of an houre Michael and Uriel came both againe.

Mi: — Looke into the 7 Angles next into the vppermost Circumference.

Δ — Uriel came and stood before Michael.

Vr: — Those 7 Letters are the 7 Seals of the One and everlasting GOD. His 7 secret Angels proceeding from every Letter & Cross so formed: referred in Substance to the FATHER: in forme to the SONNE: and inwardly to the HOLY GHOST. Looke

Δ Note, these manifold & great Mysteries, & marke these 7 divers Seales with these 7 Letters.

vppon

Δ — Then he put vp the Foule into the Basket, and hung it vp by the other in the Ayre.

Δ — Then the third Basket came to him, & he tooke out a Bird all greene as grass, Like a Peacock in forme & bigness

Mi: Et vivis tu cum illo: et regnum tuum cum illis est.

Δ — There started out of this Birds brest, & Feathers like gold, and fyrie.

Mi: Pray.

3. Mi: — Note, Δ. On the first feather a small p
Then a small a
a little u
Then a small p
Then a small n
Then a small h
Then a small v. Then he put the Foule vp into the Basket, &c:

Δ — Then there came another Basket to his hands,

Mi: Dedit illi potestatem in Celis
Potestas illius magna est.
Orate, Δ. We prayed,

4. Δ — Then he pluckt out a Foule greater then any of the other, like a Grighon (as comonly they are figured) all red fiery, with Skales like Brass. Then on y skales, appeared Letters.

Mi: — Note, Δ — a little h
a little d.
a little m
Then a little h

Then

Then a little i
Then a little a
Then a little i

Δ — Then he put vp the Foule, and hung the Basket in the Ayre.

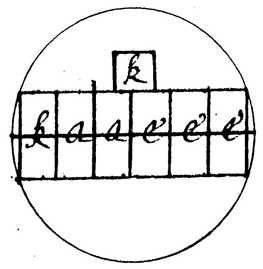
Δ — Then there came another Basket to him.

[Δ — Note, all this while the Firmament was not to be seene.]

Mi: Magnus est Deus in Angelis suis
et magna est illorum potestas in Celis.

Orate. Δ We prayed,

Δ — Then he pluckt out a Bird like an Eagle, all his body like Gold, & he had a little Circle, of feathers on his Brest: and in it, betweene 4 parallel lynes, twelue equall squares, & on the top, on the midle, one, like the other twelue, thus.



Δ — Then he put vp the Eagle, &c:

Δ — Then came another Basket.

Mi: Nuncius tuus est magnus in celis,
Orate,

Δ — He, and the Basket that was opened shut and set aside; seemed all to begon: and the Basketts remaining, still hanging on the border of the Canaxie. Then he came againe & went away againe.

Then

When the 7 Letters were placed he said:

Omnia unum est.

Then he pulled all the 7 Plates out of his Bosome: and Uriel kneeled downe before him. Then the Plates did seeme to have two Wings (each of them) and to fly up to Heaven under the Canopy.

Δ — After this, one of the 7 Baskets (that wch is in the East) came to Michael, and he said,

Mi: — Seale this: For this was & is for ever.

Δ — Then he stood againe on his Legg like brazen pillars, & said,

Mi — O how mighty is the name of God which raigneth in the Heavens. O God of the faithfull, for thou raignest for ever.

Δ — He opened the Basket, & there came a great Fowle out of it.

Mi: — Devide the 7 parts of the Fowle next unto that wch thou hast done, every one into 7.

Note (for the tyme will be long) Seven rest in 7: and the 7 live by 7: the 7 governe the 7: And by 7, all Government is, Blessed be he: yea blessed be the Lord: praised be our God: His Name be magnified: All honor and glory be to him now & for ever, Amen.

Δ Note of the 7 Baskets.

1. Δ — Then he took out of the Fire in the Basket a white Fowle like a Pigeon. That Fowle had a Z uppon the first of the 7 Feathers wch were on his brest. that first Feather was on the left side.

Mi: — Note: there is a Mystery in the Seaven. wch are 7 governing the 7, wch 7 governe the Earth. Halle Lujah.

Mi: — Write the Letters. Δ. Now a small i in the second Feather. Then he covered those first two Letters, with the other feathers.

The third an L like the other: then he covered that also.

The fourth an R. he covereth that.

The fifth, a great Roman H. he covereth that.

The sixth feather hath a litle i. then he hid that Feather.

The last Feather had a small a.

Mi: Praise God.

Δ — Then he put the Fowle into the Basket: and set it downe by him. Then he hung it up in the ayre by him.

Δ — Then he lift up his Sword over us, and bad us pray. Δ. We prayed.

Δ — Then he stretched out his hand, and there came another Basket to him, and he plucked out a white Bird, much bigger then the other, as bigg as a Swan: with 7 feathers on the brest.

Mi: — Dixit, et factum est.

Mi: — Note; Δ. The first feather hath a litle a, on it; and it went away. the next a L great as the first.

Then a C great.

Then a litle a.

Then another litle a

Then a feather with a litle c.

Then one with a litle b. Δ Then he covered them all.

Mi: — Thou hast trueth.

2.

Δ Then

Baskett. right shoulder 7 litle Baskete, of gold they seemed to be.

Shut dores } Mi: — Shut up yor dores. Δ I had left the vttermost dore of my study, open: & did but shut the portall dore of it.

Δ — He tooke the 7 Basketo, & hanged them round about the Border of a Canopie, of beaten gold as it were.

Mi: — Ecce Mysterium est. Benedictus Dominus Deus Israel.

Δ — Therewith he did spread out, or stretch the Canopy, whereby it seemed to cover all the world [which seemed to be in the Stone also, heaven & earth] So that the Skryer could not now see the Heaven. And the Baskete, by equall distances, did seeme to hang in the border of the Horizon.

Mi: — What would you haue? Δ Sapientiam.

Mi: — Read the Names thou hast written.

Δ — I had written these according to the Rule before given, as I understood it

Thaoth
Galas
Gethog
Horlwn
Innon
Aaoth
Galetsog

Mi — Looke to the last name.

Δ — I had written (as appeareth) Galetsog, by misreckning the numbers, where I found it should be Galethog, with an h and not s.

Mi — Lo, elo thou hast erred. These are all right but not in order. The second is the first (his

name

name be honored for ever. The first here, must be our third, and the third here, must be our second: thus set downe. 35

1. Galas.
2. Gethog.
3. Thaoth.
4. Horlwn.
5. Innon.
6. Aaoth.
7. Galethog.

Mi: — Worke from the right, toward the left, in the first angle next unto the Circumference.

Δ — He shewed than, thus, this Letter. G.

Mi: — Make the number of 5 on the right hand (that is, before it) at a reasonable distance, thus G 5.

Δ — After that he shewed the second Letter, a great Roman A, thus A. 24.

Then he shewed L 30.

Then — XE 21.

Then — 9

Then he shewed 14.

Then he shewed this Compound Letter, with the Circle & Cross. (G)

He willed me at each corner of these Segments of Circles to make litle Crosses, and so I did.

Δ — After every of the 7 Letters shewed, he did put them up in his bosome assoone as he had shewed them fully. The plates whereon those Letters were shewed, hath the forme of a Segment of a Circle thus ⟷ & seemed to be of pure gold.

When

that is, this Letter A. Account thou, and thou shalt finde the Names iust. I speake not of any that come in the begining of the word, but such as light in the middest: Prove, prove, & thou shalt see.

Whereas thou hast [go,] it is to be read [og].

This is the whole.

Δ — I have read in Cabala of the Name of God of 42 Letters: but, not yet of any of 40 Letters: That of 42 Letters is this;

אָב אֱלֹהִים בֵּן אֱלֹהִים רוּחַ הקדש אֱלֹהִים
שָׁלֹשׁה בְּאֶחָד אחד בשלשה.

idest: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in Uno, et Unus in Tribus, vel Trinitas in unitate, et Unitas in Trinitate.

or thus, ~~אָב אֱלֹהִים בֵּן אֱלֹהִים רוּחַ הקדש~~
~~אֱלֹהִים שָׁלֹשׁה בְּאֶחָד אחד בשלשה~~

wch in Latin is, Pater Deus, Filius Deus, Spiritus Sanctus Deus, attamen non tres Dij, sed ex unus Deus.

Vide Galantinus Lib. 3. cap: 11.

And as this is of God, Unitie in Trinity, so of Christ only (the second person of the Divine Trinity) the Cabalists have a Name explained of 42 Letters, on this manner.

כאשר הַנֶּפֶשׁ הַמַּשְׂכֶּלֶת וְהַבְּשָׂל אדם אחד
כֵּן הָאֵל וְה אדם מָשִׁיחַ אחד

that is in Latin Sicut anima rationalis, et caro, homo unus, ita Deus et homo Messias unus.

I am not good in the Hebrue Tongue; but you know my meaning.

Δ 42, are here in potestia, but non Actu.

Mi — The Letters being so taken out, being a Name & a Number, doth certifie the old Rule of 42 Letters, whan you restore them in a game

Mi — Note; Out of this Circle shall no Creature pass, that

אָב אֵל בֵּן אֵל רוּחַ אקדש לא אֲכָל לא
שָׁלֹשׁה אֱלֹהִים כי אם אליא אחד

entreth

entreth, if it be made upon the Earth. My meaning is, if he be defiled: This shalt thou prove to be a mistery unknowne to man. Beaste, Birds, Fowle & Fish doe all reverence to it. In this they were all created, in this is all things conteyned. In tyme thou shalt find it, in ADAM'S Treatise from Paradise. Looke to the Mysteries: for they are true. A et Ω: Primus et Novissimus; Unus Solus Deus vivit nunc et semper: Hic est, et hic erit: Et hic sunt Nomina sua Divina. Dixi.

The vertue of this Circle.

34

ADAMS TREATISE. Δ He meaneth my Booke that I call Soyga.

Thou art watcht all this night: who is even now at the dore Clerkson.

Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.

†

Tuesday the 20 of March circa 10a mane.

Δ — Are you Uriel?

Ur: — I am; we thanke thee for thy great godd will. — We cannot visit thee now. At the twelueth houre thou shalt use us.

Δ I had made and written & corrected certaine prayers to them.

Δ — Fiat voluntas Dei.

A meridie: circa 2a.

Δ — At the twelueth houre, my partner was busied in other affaires, & soe continued till about 2 of the Clock: When we coming to the stone found there Michael & Uriel. but Michael straight way rose up & went out, and came in againe, & one after him, carrying on his right

Note: The Circumference (wch io done) contineth 7 Names: 7 Names, conteine 7 Angello.

Every Letter, contineth 7 Angello:

The Numbers are applied to the Letters.

When thou doest know the 7 Names, thou shalt understand the 7 Angello.

The Declaration of the Numbers

The Number of 4, pertaining to the first T, io a Number significatiue, signifying to what place thou shalt next apply thy Eye: and being placed aboue, it sheweth removing towarde the right hand. Taking the Figure for the Number of the place applyable to the next Letter to be taken. The under Number, io significatiue: declaring to what place thou shalt apply the next Letter in the Circumference, toward the left hand. Which thou must read, until it light upon a Letter, without number, not signifying. Thio io the whole.

So shalt thou finde the 7 principall Names: Known with vo, and applyable to thy practise.

Make experience.

A — Then telling from T, 4 more places (towarde the right hand) exclusively, I finde in that fourth place from T, (but being the fifth from the begining, & with the begining) thio letter h: with 22 over it. Therefore I proceede to the right hand, 22 places: and there I finde A, and 11 over it. Going then towarde the right hand 11 places further: I finde a little a, with 5 under it: by reason of which under place of 5 I goe towarde the left hand, 5 places, exclusively: where I finde o with 10 under it: whereupon I proceed to the left hand,

farther

farther by 10 places, and there I see the Letter t, and 11 under it: and therefore going to the left hand 11 places, I see there the Letter h alone, without any Number. Wherefore, that Letter endeth my word, and it io in all, ThAaoth: io thio ao it should be?

33

Mi: — That io not the Name. Thou shalt understand all in the next Call. The Rule io perfect. Call againe within an houre, and it shalbe shewed.

A Call.

A Note these doings to be accounted Calls.

A — The Houre being come, we attended Michael hio retorne to make the practise evident of hio first Rule.

Mi — Salvete.

Thou didst erre: and herein hast thou erred: and yet notwithstanding no errour in thee, because thou knowest not the Errour.

Understand, that the 7 Names must comprehend ao many Letters in the whole, ao there are places in the Circle. Some Letters are significatiue of themselues: indeed no Letters, but dubble Numbers being the Name of God. Thou hast erred in the first Name in setting downe A a; that io twice a together, which differ the Word. Which thou shalt Note to the end of thy worke: Wheresoever thou shalt finde two a a together, the first io not to be placed within the Name, but rather left with hio inward power. Thou shalt finde 7 Names proceeding from three generall parte of the Circumference: My meaning io, from three generall Letters: & only but one Letter,

Dubble Numbers.

Note.

A Note, 7 Names proceeding from 3 generall places of ye Circumference, or 3 generall Letters being but one Letter, & that is A.

~~A Note these doings to be accounted Calls.~~

that

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farther by 10 places, and there I see the Letter t, and 11 vnder it: and therefore going to the left hand 11 places, I see there the Letter h alone, without any Number. Wherefore, that Letter endeth my word, and it io in all, ThAaoth: io thio ao it should be?

33

Mi: — That io not the Name. Thou shalt understand all in the next Call. The Rule io perfect. Call againe within an houre, and it shalbe shewed.

A Call.

A Note these doings to be accounted Calls.

A — The Houre being come, we attended Michael hio retorne to make the Practise evident of hio first Rule.

Mi — Salvete.

Thou didst erre: and herein hast thou erred, and yet notwithstanding no errour in thee, because thou knowest not the Errour.

Understand, that the 7 Names must comprehend ao many Letters in the whole, ao there are places in the Circle. Some Letters are significatiue of themselues: indeed no Letters, but dubble Numbers being the Name of God. Thou hast erred in the first Name in setting downe A a; that io twice a together, which differ the Word. Which thou shalt Note to the end of thy worke: Wheresoever thou shalt finde two a a together, the first io not to be placed within the Name, but rather left with hio inward power. Thou shalt finde 7 Names proceeding from three generall parts of the Circumference: My meaning io, from three generall Letters: & only but one Letter,

Dubble Numbers.

Note.

A Note, 7 Names proceeding from 3 generall places of ye Circumference or 3 generall Letters being but one Letter, & that is A.

~~A Note these doings to be accounted Calls.~~

that

Δ — They all now seemed to be gon; Michael and all. He came againe & two with him; And he said, Hÿ duo Celati sunt adhuc. They two went away.

Mi: — Vale. Natura habet terminum suum.

Δ — He blessed us & flourished his sword towards, & over us, & so went away: and Uriel after him. who all this while appeared not.

Δ — After Supper Mr Talbot went up to his Chamber to prayers: and Uriel shewed himself unto him, and told him that somewhat was amiss, in the Table or Seale wch he had been occupied about this day. And thereupon Mr Talbot came to me in my Study, and required his Seale (or Table) of me: for he was wished to correct something therein (said he) I delivered him the Seale, & he brought it again within a little time after, corrected, both in the numbers, for quantity & some for place, over or under; and also in one Letter or place omitted, which I denyed, many places omitted by me, that was expressed unto me. And the rather I doubted of Michaels words last spoken, bycause the places then remaining empty, saying Hÿ duo Celati sunt adhuc. But if I had omitted any, then should more then two have wanted. Whereupon we thought good to ask Judgment & dissolving of this doubt, of Michael. And coming to the Stone, he was ready: I propounded the former doubt, he answered,

Mi: — Veritas est sola in Deo. Et hæc omnia vera sunt, Nor omitted no letter or History that was told you.

But the Skryer omitted to declare unto you.

The Skryer, or The Skryer omitted to tell. 33

Δ — May I this record it?

It is justly reformed by Uriel: the one being omitted of the Skryer, & the other not yet by or declared, might make the phrase meete to be spoken, Hÿ duo Celati sunt adhuc.

Mi: — How hast said.

Δ — I pray you to make up, that one place yet wanting. Then he stood up on his great brazen Legge again: he called againe: Semiel, Semiel, Then he came & knocked downe.

Consummatum est.

Δ — The Skryer (a white man) pluckt out a Trumpet, and put it to his mouth, as though he would blow, but blew not: and there appeared at the end of the Trumpet the greek ω. There arose a mist & an horrible Thunder.

Mi: — It is done.

Δ — Then of the three 6 6 before named, with his finger he put out the two Lowermost, and said, Iste est numerus sunt. And Michael did put his Finger into the Trumpets end, & pulled forth a round plate of gold, wherein was the figure of 1. with many Circles about it, and sayd Omnia unum est.

Δ — The forme of the World which appeared before, banished away. Semiel and Semiel went away. And Michael came & sat in his Chaire againe, and his Brazen Legge were gon, Upon any question he said

Mi: — Go forward. Doe you know what you have already written. Laudate Dominum in sanctis ejus.

Note:

Δ —— Then stept one out, having all his body under his white silken habit (as they all had) very brave, after the fashion of those dayes, with great Ruffs, cut Hose, a great Bellyed Dublet, a velvet Hat on his head, with a Feather, & he advanced himself braggingly: He had burnt into his forehead a a little n, & Michael said, Non est numerus illius in Cœlis. Δ —— He went away.

Mi —— Antiquus Serpens extulit caput suum devorans Innocentes. Halleluyah.

Δ —— Then came one, who put off his white Rabit: and he took a Sword, & smote up into the Aire, & it thundred: and he had a scarfe (suddainely there) very gorgeous of gold & pretious Stones, he said,

Regnum meum, Quis (contradicet?

Δ —— He hath proceeding out of his mouth, many little (rains) n. and on his forehead a great A.

Mi —— Non quod est A, sed quod contradicit A.

Nec portio, nec numerus ejus invenitur in cœlo. Habet autem Numerum terrestrem.

Mysterium.

Δ —— He shewed three figures of 6, set in triangle thus 6

Mysterium nobis revelandum.

Mi —— Vobis est Mysterium hoc, patriis revelandum.

Δ —— And there came a fire & consumed him, & his Chaire away, suddainely.

Δ My Skrivener had omitted to tell me this or else it was not told & shewed: but Uriel did after supply it by this Skrivener: The first Letter of Perturbatur, doth not make show of the Letter following as other before did.

Mi —— Perturbatur terra, iniquitates suas.

His shewes, his garments white, under: his Face as brass: his body greboued with Leprosy: Having upon his brest an O, with the Number of 10, under it: & so he departed.

Mi —— Surgite o Ministri Dei, Surgite (inquam) Jugnatæ: Nomen Dei est æternum.

Δ

Δ —— Then came two out together, they had two-edged Swords in their hands & fire came out of their mouthes, one had a great G, and ⟨over⟩ over it the other had [A Wicket to pray. Whereupon Michael blessed us] The other had an h on his Sword, & 14 under it: and so they went away. 31

Mi —— Omnis terra tremet, ad vocem tubæ illius.

Δ —— One stept out, & under his Rabit had a Trumpet. He put it to his mouth, & blew it not. On his Forehead a little o, & 17 under it, He went away.

Mi —— Serva Deus populum tuum, Serva Deus populum tuum Israel, Serva (inquam) Deus populum tuum Israel. Δ. He cried this aloud.

Δ —— One appeared with a fiery Sword all bloody, his vesture all bloody. and he had, s Δ Fam.

Est numerus in numero. Δ. He went away.

Δ —— I understand it to be a Letter, & the number 5 also,

Mi —— So it is.

Δ —— There came one in with divers ugly faces, & all his Body scabbed,

Mi —— Hunc sunt dies tribulationis.

Δ —— He had an a, on his ~~Face~~ Forehead, and this Number 5 under it.

Mi —— Hic est Numerus graditus.

Mi —— Audite, Consummatum est. This had a great pot of water in his hand, & upon the pott graven a, with 5 under: he departed in fire. Uriel also did correct this place with ✻ delivering this in the place of this other description before.

Mi —— Angele præparato Tubam tuam.

Δ —— Then came one out with a Trumpet.

Venit Tempus.

Δ —— He offered to blow, but blew it not. On the end of his Trumpet was a little a, & 24 under it. He went away.

Δ They

Δ — There stept out a plaine man, & vnder his garment a Gyrdle, & vnder his Gyrdle a Rod: & in his hand he had a sword, & in his mouth a flame of Fire: he had a great H vpon his Sword, & vnder it 22. He went behinde the Chaire &c.

Δ Na.

Michael standing vp still vpon his Legge, like Pillars of brass.

Δ — I asked if I should not cease now, by reason of the folke tarrying for vs to come to supper.

Mi — Lay away the world, continue your worke:

Coniunxit spiritum mentibus illorum.

Δ — Then stept out one, having vnder his Garment a litle Chest, & therein a mans heart raw: and the heart was thus with two Letters, one on the one side o, & on the other a g: [Δ. as in scotcheons of armes, where the man & his wives arms are ioyned per pale, as the Heralds terme it. This Shewer shut vp the Chest, and went his way

Δ Med Ged.

Mi — Numerus illius est sine numero.

Δ — Then came in another saying, Tempus est, Deum vestrum agnoscite.

Δ — This Shewer his Armes reached downe to his feete: he shewed forth his right hand, & in it a litle t, and ii vnder it.

Δ Gisg

Mi — Stay, place this in the second place, This went away.

Δ Gon — cum punctis

Mi — Ymago tua (mors) est amara.

Δ Ymago, I was first, but anciently, & vulgarly both in writing & print, you shall finde Ymago. though not according to the Latin tongue.

Δ — There came one in with a big Belly, & fat Cheeks: an halfe sword peirced his heart, & a litle y, written on it.

Justus est malis deus noster. Δ — The number of 15 vnder it.

Mi — Place it in the former place.

Mi

Mi — Opera fidelium, delectatio mea. [Δ Then came in one] Hic est Deus nr. He shewed the Letter o on his naked Brest, & the figure of ♌ vnder it. He went away.

30

Δ Med.

Mi — Ecce, Iniquitas regnat in domo mea.

Δ — Then stept one out very leane, all his body full of litle e, and vnder every one of them. 21. He went away behinde the Chaire.

Δ Graph.

Mi — Bestia devoravit populum meum, peribit autem in æternum.

Δ — Then stept out one in bloody apparell, all his body full of Serpents heads, and a b, on his forehead, & the number of 10 over it. He went away.

Δ Pa — b

Mi — Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis:

Δ — One very leane, hungerstarv'd came out, an A on his brest, & ii. over it, & so went away.

+ Δ — There came another.

Δ I think it be superfluous.

Mi — Iniqua est Terra malitijs suis.

Δ — Then came in one who drew out a bloody sword, on his Brest a great Roman I, & 15 over it. He went his way.

Mi — Angeli eius ministraverunt sanctis.

Δ — Then one stept out with a Target, & a litle a, on it, & over it the number of ♌. He went away.

Mi — Regnabit Iniquitas pro tempore.

Δ — They all cried Hallelluyah.

Δ — Then stept one forth with a golden Crowne, and a great arming sword, his clothing all of gold with a letter r on his sword & 16 over it. and so he went away.

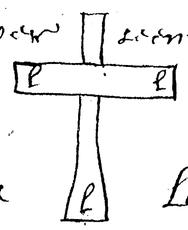
Δ Vriel corrected it after to be vnder.

Mi — Nulla regnat virtus super Terram.

Δ — Then

over the l, the number 26.

Δ — This Shewer seemed to have three menes heads, and to vanish away in a mist with a thunder.



Mi — Labia mea laudant Dominum.

Δ — Then came a very faire young one in with long haire hanging on her (or his) shoulders: and on her Belly appeared a great Scotcheon: to her or him Michael gave a flame of Fire, & she, or he, did eate it.

Δ vr. Mi — Et hic est El: and soe appeared a litle, l, on the Scotcheon, and it waxed bigger & bigger: & a Fire did seeme to go round about it.

Mi — Benedictus sit ætas tua.

Δ — And there appeared 30 under the l,

Δ — There came a great many of litle Fires, & did seeme to elevate this young Woman (or Child) out of sight.

Michael struck his Sword over them againe, & said,

Natus est illa Lux,

Ille est Lux noster.

Δ — Then stept out another, & opened his white silk Garment uppermost: and under it, he seemed to be sowed up, in a white silke cloth.

Δ Drux. He had in his forehead an n, in his Brest an, n, & in his right hand an, n,

Mi — Numerus tuus est benedictus.

Δ — They all fell downe, saying,

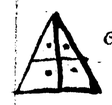
Numerus tuus est Nobiscum: Nec adhuc norimus finem illius. Venies cum numero tuo Venus in æternum.

Δ an

Δ — And they fell all downe againe. This Shewer departed, clyming up into the Aire, as if he had clymed on a Ladder. 29

Mi — Linguis suis cognoverunt eum.

Δ — All said, Benedictus est qui sic et sic est; throwing up into the Aire Trenchers of this fashion all of gold. the one side of the Trenchers was thus marked, and the other side had nothing on.



Δ — Then stept one out, & Fire came out & in of his mouth: he kneeled, the rest fell downe. This seemed a transparent Body, & he had in his Eyes a small l, & in his Forehead the figure of A. Δ vr.

Mi — Note this, under. I meane the figure A. thus, l/A.

Δ — All said, Et es verus in operibus tuis. and so he vanished away in a flame of fire.

Mi — Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete. Δ Ged — G.

Δ — All said, Amen.

Δ — One stept forth saying, Incipit virtus nostra. He being covered under his Robe, all with Armour: and hath a great G on his Armour, & the figure of 7 over it. He went behinde Michael and soe x x vanished away. Δ Note this to be the first that vanished away, going behinde Michael.

Mi — Recte vivite omnes Sancti eius.

Δ — One stept forth, & opening his Brest, there appeared a Booke, & turning over the Leaves, there appeared nothing but a litle r, and 13 over it. He went behinde the Chaire & so vanished away. Δ Don.

Mi — Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.

Δ There

This Shewer went away with great Lightning covering all the World.

Mi — Nomen illius est nobiscum.

Δ — He stroke againe with his Sword over them. Then stoode one vp, who vpon his Garment had an n: and he turned about, & on his back, were very many (ens) n:

Δ Drax.

Mi — Creasti tu Domine Angelos tuos ad Gloriam tuam.

Δ — Over the n, was the Number of 14. over that n: (I meane) wch was only on his Brest.

Mi — Et te primus Creavit Deus.

Δ — Then the Shewer flew vp like a Star. And another came in, all his cloth being plucked vp, & so seemed naked. He hath a litle a. This a, did goe round about him: begining at his Feete, and so spirally vpward, and he seemed to be all Clay, over the a, was the Number 6.

Δ Vn.

Mi — Et Creata sunt et pereunt in Nomine tuo.

Δ — And therewith this Shewer fell downe all into Dust on the Earth: and his white Garment flew vp, like a white smoke: and also a white thing did fly out of his body.

Note these 3 parte.

Surgit Innocentia ad faciem Dei.

Δ — Michael did over them againe with his Sword, & it seemed to Lighten. He began to speake, and he stopped suddenly, & fyre flew from his mouth.

Mi — Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Justus es in operibus suis.

Δ — Then came one in, with a Garment all blody,

he

he was like a Child, he had a Ball in his hand of perfume, wch smoaked, and he hath vpon his forehead a litle h,. He bowed to Michael & Michael said, Numerus tuus est infinitus; et erit finis rerum.

28

Δ Na,

Δ — The Shewer seemd to power himselfe away like a flood of Blood: & his Garments flew vpward.

Mi — Non est illi Numerus.

Omnia pereunt a facie Dei, et a facie Terræ.

Δ — Then stepped one forth, & like a Water running round about him, and he cryeth miserably. O benedictum Nomen tuum Domine.

Numerus peryt cum illis. Δ A litle o, with 14 over it appeared

Δ Med

Δ — This Shewer seemed to vanish away, and to cause a great Water remaine over all.

Mi — Lux manet in tenebris. Gloriosum est Nomen tuum.

Δ — Then ~~one~~ stept one forth from the rest, who fell downe, as their manner was.

Δ Note: All the Companies of these 40, stoode five together, & five together, & so in eight Companies; each of five.

Δ — This was a very white one: the vpper parte of his Throate seemed open, and there seemed to come out of it Fire, in very many & divers colours, he said, Trinus sum.

Mi — Benedictum sit Nomen El.

Δ — Then in the midle of the Fires or smoke seemed an L, thrice placed on a bloody Cross, and

Δ Vr

over

Mi — Multiplicatum est Nomen tuum in terra.

Δ — Then that man vanished away as it were in a golden smoak.

Mi — Now must write these things, but with great devotion. He liveth.

Δ — Then came another forth: then all falling downe said, Vidimus Gloriam tuam Domine. They were prostrate on their Faces. Then this creature opened his Breast, & he had there a Tablet all of Gold (as it were) & there appeared a small t upon it: & this figure of 9 under this Letter t.

Δ fisg.

Mi — Marke it, for this is a Mysterie.

Δ — Then the Shewer (of the 4) seemed to fly up into the aire, like as it were a white Garment.

Mi — Illius Gloria sit nobiscum.

Δ — All said, Amen; and fell downe.

Δ — Then stood up another, & opened his Bosome, & shewed on his Breast bare (being like silver) a small h; & he pointed to it, & over it was this ✕ number of 22.

Δ Xa.

Mi — Et est numerus virtutis Benedictus.

Δ — This Shewer went away like a white Cock flying up.

Angeli Lucis.

Mi — Videte Angelos Lucis.

Δ — There came another in, & sayd.

Et sum Finis, et non est mihi Numerus. Sum Numerus in numero. Et omnis Numerus est mihi Numerus. Videte.

Δ Drux.

Δ — There appeared a small n on his Skyn, being all spotted with gold. Then he went away, like three fyres, red flaming, & coming together againe, in the midst of the firmament. Δ You must note that in this Stone this whole world in manner did-

seem to appeare, Heaven with earth &c.

27

Mi — (Δ He cryed with a loud voice) Et est vita in talis.

Δ — Then stepped forth one & said, Et ego vivo cum bene viventibus, & withall he kneeled downe: & Michaël stepped forth, & took of his veale on his breast, & he made a curcy & stood up.

Mi — Vivamus Hallelujah. O Sanctum Nomen.

Δ — All fell downe on their faces, & Michael strook ober them with his Sword & a great flask of fire. And this man his Breast seemed open, so that his heart appeared bleeding, & therein the Letter m & 6, over it thus m.

Δ Fal.

Mi — Benedictus est Numerus Agni.

Δ — Hereupon they all fell downe.

Mi — Orate invicem.

Δ — Hereupon we prayed a Psalm; my Skryer saying one verse & I another &c.

Mi — Omnia data sunt a Deo.

Δ — Then came in one having a round Tablet in his forehead & a Letter o in his forehead; & 22 over it.

Δ Merl.

Mi — Et non est finis in illo.
Benedictus es tu Deus.

Δ — And then that Shewer vanished away: He flew up, like a round Rainbow knit together at the ende.

Mi — Angeli a nomine tuo procidunt Domine.
Tu es primus O Hallelujah.

Δ — One stood up & the rest fell downe, & out of his mouth that stood came a Sword: & the point a Triangle, & in the midst of it a small a thus (a) of pure gold, graven very deepe.

Δ Vr.

Et Numerus tuus vivit in aeternis, said this Shewer; The Number was 22 over the a.

Corrected thus after by Uriel, to be 20.

This

Δ Semiel, this etimologie id est through Reuerend ye Secretary for ye Name of God.

He called Semiel. and once came in & kneeled down: & great fire came out of his Mouth.

The Tables.

Michael said, To him are the Misteries of these Tables knowne.

Michael said. Semiel (again) & by & by he said, O God thou hast said & thou liuest for ever. Do not think here I speake to him. Δ. He spake that to vs, lest we might doubt of his last speeches, as being spoken to Semiel.

Semiel stood vp, & flaming fire came out of his mouth. & then he said as followeth.

Sem. —— Allighty Lord, what wouldst thou wth the Tables.

Mi —— If it is the will of God, thou fetch them hither.

Semiel

Sem —— I am his Tables.

Behold these are his Tables. to whom they are.

40 white creatures.

Δ —— There came in 40 white creatures, all in white silk long Robes, and they like Children: and all they falling on their knees, said

Thou only art Holy among the highest. O God, Thy Name be blessed for ever:

Δ —— Michael stood vp out of his Chaire, & by & by all his Legs, seemed to be like two great Pillars of Fire: & the as high as we haue way to the Heauen. And by & by his Sword was all on fire; & he stroke, or drew his Sword ouer all their 40 heads. The Earth quaked: And the 40 fell downe: and Michael called Semiel, with a thundering voyce, & said

Declare the Mysteries of the Liuing God, Our God, of one that liueth for ever.

Sem —— I am ready. Δ Michael stroke ouer them with his Sword againe; and they all fell downe & Wept also on his Knees. And commonly at the striking with his sword, flaming fire like lightning did flash with all.

Δ Semiel — for he significat Nomen meum Deus. ista quod Tabulæ ipsæ sunt Nomen Dei. vel Nota Diuina.

Mi

Mi —— Note: There is a Mysterie.

Δ —— Then stept forth one of the 40 from the rest, and opened his Breast, wch was couered with silke, and there appeared a great T all of Gold.

Mi —— Note the Number. Δ ouer the T, stood the figure of 4, after this manner $\overset{4}{T}$.

The 40 all cryed, It liueth & multiplieth for ever: blessed be his Name.

Δ —— That Creature did shut vp his Breast & vanished away, like vnto a fire.

Mi —— Place that in the first place. It is the Name of the Lord.

Δ —— Then there seemed a great clap of Thunder to be. Then stepped before the rest one other of the 40. & kneeled as the other did before: and a voyce was heard, saying,

Praise God, for his name is reuerent.

Michael said to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc & semper: amen.
Deus, Deus, Deus noster, benedictus es nunc & semper: amen.
Deus, Deus, Deus noster, benedictus es nunc & semper: amen.

Δ —— Then the Creature opened his Breast, & Fire came out of the Stone as before, & a great Roman G appeared.

Mi —— Write with reuerence, these Mysteries are wonderfull, the Number of his name, & knowledge.

So this is 9. Behold it is but one, & it is Marueilous.

Δ —— Then this Creature vanished away.

Mi —— The Seale of Gods mercy. blessed be thy Name.

Δ —— It seemed to raine, as though it had raigned fire from Heauen.

Then one other of the 40 was brought forth. The rest all fell downe & said, So, thus is God known.

Then he opened his Breast, & there appeared an N (not of so big proportion as the other) wth the number of 7 ouer it.

Mi —

26

the very fashion of the T was thus $\overset{\dots}{T}$.

Δ T in the holy language is named Tsiz. vide lib. 5. post. et est vltima Alphabeti Litera.

Δ Ez. de Jesu. lib. 1.

Δ N. de Deux.

Mic —— This is a Mystery, scarce worthy for us
our selves, to know, much less to Reveale. But
thou then, so contented.

A —— I am, God be my strength.

Mic —— Blessed art thou among the Saints: And
blessed are you both.

[To F.T. he spake] I will pluck thee from among the wicked [he spake to the Skryer]
Thou committest Idolatry.
But take heede of Temptation.
The Lord hath Blessed thee. This is a Mistery.

Dee. Dee, what wouldst thou have?

A —— Recte sapere et intelligere &c:

Mic —— Thy desire is granted thee.

Use . . . . . .

25

with
. . . . . they are corrupted . . . .
. . . . they have been used to the wicked. Their . . .
. . . . . .
But I will shew thee in the mighty hand and strength of God; . . . . . his Mysteries are;
The true Circle of this Eternity, comprehending all Vertues: The whole & sacred Trinitie.
Oh holy be he. Oh holy be he. Oh holy be he.
Uriel answered, Amen.

The Circle of Eternity.

Mic —— Now what will thou?

A —— I would fain proceed, according to the matter in hand.

Mi —— Divide the outward Circle into 40 equall parts; whose greatest Numbers are fower.
See thou doe it presently.

40.

A —— I did so, dividing it first into fower, and then, every of them into ten.

the.

in Mysteries,
. . . . ow toward a thing . . . . . .
. . . house is hollow, it is empty & voyde . . . .
. . . . . anto. The God Aheaven
and Earth, will send into . . . . . .
NOTE: We bring tydings A* Light. The
Lord is our . . . . . you & we praise
together. His name be praised for ever. O . . .
. . . . . in his Mysteries. O holy and
eternall God.

Δ — He bowed downe to the Chaire, & then to the
Table, & said Benedictus qui venit in (& there
staid a little) & said againe Benedictus qui venit
in noie Domini.

Δ — Then came in Michaël, with a Sword in
his hand; as he was wont, & I said unto him,
are you Michaël?

Mich — Doubt not, I am he, wch rejoyce in him
that raigneth in the Fortitude & Strength of God.

Δ Michael Fortitudo Dei.

Δ — Is this Forme for the great Seale perfect.

Mi — The Forme is true & perfect.

Thou shalt sweare by the living God, the strength
of his Mercy, & his Medicinall vertue, powred
into Mans Soule, never to disclose these Mysteries.

My Oath or Vow required for Secrecy.

Δ — If no Man, by no meanes, shall perceive any
thing hereof, by me, I would think that I should not
doe well.

Mi — Nothing is cut off from the Church of God.
Wee in his Saints, are blessed for ever.
Wee seperate thee from fyled & wicked persons:
Wee move the to God.

Δ — I Vow as you require, God be my helpe &
Guide; now & ever. Amen.

Mic:

I suppose here were some other Actions betweene the 21 of March & 20 of Aprill 1582 wch belonged to the 2d Booke, & are wanting.

~~For 20 Apr: Mich:~~

For in the beginning of the Action of 20 of Apr: Mich: tapeth & threatneth A for his slackness in not plying things appointed by him (wch A excuseth wth inability) but here is no mencon of such appointment: ~~at~~ in the Action of 21 of March.

22 Mar
Mr Talbot went to London to take his Journey for the Bookes vide Epemeridex.
If therefore here was any accon betw. 22 Mar. & 20 Ap. it must be after Mr Talbots retorne, & when he retorned is not noted.

I suppose also that somewhat is wanting of the 3d Booke, for here is only the Actions of 2 daies, viz 20 & 29 of Ap: & the catch word of the last page is — Mi — Decedite — but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582. & at the begining of wch it appeth E. T. was unwilling to proceed as Skryer any further, because Mich: willed him to Marry, & his probable here+ left off. Beside the 4th (or rather 5) booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme here is nothing extant. Yet that somewhat was done may be collected from what is entred under the Title viz: Post reconciliationem Kellianam, &c: implying that, there had been some falling out betw: A & him, & it may hence be plumed, Kelly had been implyed as Skryer sometyme before he said falling out

+ 4 May. Mr Talbot went. vide Epheme: So yt by yt it seemes Mr Talbot went away from Mortlack to soone as his accon of 4 of May was finished, & discerned he imployment:

Blessed be God, who revealeth all Mysteries &c:

I am strength in neede.

An Lo, here is Medicine for the sore.

Wee bless the Lord: We governe the Earth, by the society of Gabriel: Whose power is with us: but he not here. &c:

Use Patience.

Vr. —— I lived with Esdras: I lived in him, in the Lord, who liveth for ever:

Raph —— I lived with Tobie: Tobie the younger.

Δ —— This was the white Creature that spake this.

/F. D/ —— We live in the Lord: who be praised for ever.

Δ —— I stood sylent a good while.

/F. D./ —— What wilt thou?

Δ —— I did attend what you would say.

/F. D./ —— I have said.

Δ —— I have been long at this tyme, in my dealing with you. I trust I doe not offend you therewith. But, for my part, I could find in my heart, to continue whole daies & nights in this manner of doing: even till my body should be ready to sinke downe for weariness, before I would give over. But I feare I have caused weariness to my friend here.

/F. D./ —— In vertue is no wearines.

Δ —— Now he stood up out of his Chaire: & he & they all ioyntly blessed us, stretching their hands towards us, Crossingly: And so they went away. The Table & the Chaire remained. and the glittering sparkles, or drops of streaming lithe lights, were of the Chaire immediately.

Δ —— Glory, thanke & honor be unto the Almighty Trinity, Amen.

Write —— God will be revenged upon Saul, for he hath abused his Names in his Creatures. He hath sinned against kind, His punishment is great, & so I end.

He hath sinned against kinde. His punishment is great: & so I end.

22

Mysteriorum Liber Primus, tooke ending here, after wch followed Mysteriorum Liber secundus (for so it appeares to have been called, from divers Quotations in the following Booke) but the first Leafe, & the upper part of the second is utterly perished.

Blessed be God, who revealeth all Mysteries &c:

I am strength in neede.

An Lo, here is Medicine for the sore.

Wee bless the Lord: We governe the Earth, by the society of Gabriel: Whose power is with us: but he not here. &c:

Use Patience.

Vr. —— I lived with Esdras: I lived in him, in the Lord, who liveth for ever:

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Δ —— I did attend what you would say.

/F. D./ —— I have said.

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Δ —— Glory, thanke & honor be unto the Almighty Trinity,

Amen.

Write —— God will be revenged upon Saul, for he hath abused his Names, in his Creatures. He hath sinned against kind, His punishment is great, & so I end.

22

Mysteriorum Liber Primus [illegible] here after wch follows Mysteriorum Liber [illegible] for so it appears to have been called from [illegible] but the first [illegible] part of the second is otherwise [illegible]

Δ —— I would to God, I knew your name truly, or what peculier Letter I might set for you, to note your words & actions by.

/For: Dei/ —— Name I have none, but by my Office.

SALAMIAN came not hither but by me.

He is a mighty Prince, governing the Heavens under my power.

This is sufficient for thy instruction,

I was with Salomon, in all his works & wonders.

And so was this, whome God had appointed unto him.

The divines know his name, & he is not ex hidden from the face of the earth: his name is written in the Booke wch lyeth in the window.

Δ —— Doe you meane Agrippa his Booke? And is it there expressed by the name SALAMIAN?

Δ It is in Elementis Magicis, Petri de Abano printed wth Clavis Agrippae, wch lay in my Oratory almost under my window.

/For: Dei/ —— I have said.

Δ —— What order will you appoint unto us two, in respect of our two being together? My friend here may have other intents & purposes of his affaires, then will serve for me, for his ayd having, in these Actions.

/For: Dei/ —— Joyne in praiers, For God hath blessed you. Doubt not. Consider of these Misteries.

Δ —— Then they in the stone used talke together: but not well to be discerned of the Eare of /E.T./

At length /F.D./ talked very much & speedily to /E.T./ and disclosed unto him (which he expressed not to me at the Stone but afterwards)

all

all the manner of the practise, & circumstance about the Action intended, with the Gold Lamin, the Ring, the Seales, &c: And after I had spoken somewhat, in requesting him to shew me the manner, how I should artificially prepaire every thing spoken of; he sayd

/F.D./

21

Δ — Then appeared a big flame of Fire by him in ye aire.

Sal — Thou knowest not or wilt not know, that Mamon, with his servants are present about thee. Whose presence doth hinder the presence of the vertuos ~ Adonay our coming. Blessed be God in the ✕ highest. Amen.

Δ — He tooke the foresaid Flame of Fire, & flung it up, unto the Heaven ward.

Mamon. Sal — Mamon is a King whome God hateth. whose sect continually tempt, provoke & stir up wickedness ✕ against the Lord, & against his anointed. But he dieth: Blessed be God for ever. Drive him away.

Δ — It is ~~more~~ incomparebly more easie for you to doe. And as for my part, I feele neither in body nor Soule, any token of his presence or working.

Thereupon he caused the whole Chamber (wch we were in) to appeare very plainely ~~to~~ in the Stone: and so there shewed a great Company of wicked Spirits to be in the Chamber, & among them, One, most horrible & grisely, thretting & approaching to our ~~body~~ head, & Skorming & gnashing at us.

Sala — God determines his Mysteries by Art & Vertue.

Δ — Then he willed me very eagerly to drive them away. And I praied fervently. And there seemed one to come into the Stone, wch had very long armes: & he drave them away couragiously: And so they were driven away.

After that presently, there came one into the Stone, all white.

Salamian reached this white one a Cup.

The white man held up the Cup, & said as followeth.

Lo

— So, this is my Name.

God shall bless you. Feare not. your faithfulness provoketh me to tell my Name, & this it is (putting forth the Cup againe) for I am called Medicina Dei. I will shew thee & I will shew you, the Angel of your Direction, wch is called OCH.

Raphael.

De Och vide in Libello Arbatel in ⊙.

Δ — This Name he spake: He shewed it also on the Table (before him) written.

Raph — He is mighty in the Sun beames. He shall profit thee hereafter.

Δ — Then came in another, & sat downe in the Chaire: & he said as followeth.

— The strength of God liveth, & God raigneth for ever. I am Fortitudo Dei.

Δ — Why then, you are Gabriel: and I tooke you hitherto to be Michaël: How shall I then amend my Booke, in respect of yor name, alwaies before written Michaël?

For: Dei — What thou hast written, that hast thou written: & it is true.

Write downe this name POLIPOS.

Dost thou understand it?

Δ — No, God knoweth.

For: Dei — When that day cometh, I will speake with thee: If thou observe that wch I have * commanded thee, As truly as I was with Salomon, so truly will I be with thee.

* perchance he meaneth the Counsaile of Annael before specified.

Δ — Then came in another, whome we tooke to be Uriel, for he went also, as he was wont, and leaned on the Table.

For: Dei — Search for Wisdome & Learning, & the Lord will deliver it unto you.

Δ —

found them much differing, one from another: & therefore I had neede to know, wch of them I shall imitate: or how to make one perfect of them all.

Mi — Doubt not for the making of it: for God hath perfected all thinge. Aske not the cause of my absence, nor of my apparell; for that Misterie, is knowne to God. I haue no clothing, as thou thy selfe shalt see. I am a spirit of Truth & Vertue. Yea you shall see me in power, & I will visit you in HOPE.

Bless you the Lord, & follow his waies for ever.

Δ — Then he went away: & Vriel followed him. And then I said to my Skryer: it were good we had ever some watch word, when we should not looke for any more matters at their hands, every tyme of their visiting vs.

Whereupon (vnlooked for of vs) he spake againe.

Mi — We leade Tyme, Tyme leadeth not vs:

Put vp thy Pen.

The Name of God be blessed for ever.

Δ — Then they lifted vp their hands to~~wards~~ Heaven wards (wch heaven appeared also in the Stone) & turned towards vs & said

Valete:.

Δ — So they departed: & at their going, the Chaire, & the Table in the Stone, did seeme to shake.

Δ — Soli Deo ois honor
Laus et Gloria:.

Amen.

Marty 15. Thursday, Hora 1 1/4 a meridie. 19

Δ — After [E.T.] his calling into the Stone, apped a tall Man, with a Scepter (very great) of gold, glittering his body all red: & out of his head, did shoot out beames of light, like the sun beames.

Δ — I being desirous to know who he was, & his name, I requested him earnestly thereto, but he answered as followeth:

— Invocate nomen Domini, & agnoscetis eum.

Δ — Then I praied the Psalme, Deus misereatur nri, et benedicat nobis &c: after that he said

— I am mighty.

Δ — Because he delayed to declare his name [E.T.] the Skryer did require him, in the name of God the Father, Jesus Christ his Son, and of the Holy Ghost, to express his Name: & he answered in Speech.

— So I will by & by,

Δ — Then he seemed to take from his head little bright sparks, like little Candles ends, & to stick them about the Chaire: & he went round about the chaire and then he spake as followeth.

— I am mighty, & working wonders, I am SALAMIAN.

I rule in the Heavens, & beare sway vpon Earth, in his name, who be blessed for ever. Thou doest doubt at me, I am the Servant of God; in his Light, I serve him. I say, I serve him with feare and reverence. My name is SALAMIAN: mighty in the Sun, worker of worldly actions, as well internall as externall: knowne vnto God. whose name I know, and bless for ever.

SALAMIAN.

Δ of Salamian you may read in the Call Diei Dominicae in Elementis Magicis Petri de Abano, there called Salamia,

Δ —

like vnto him.

Δ — Yes forsooth.

Mi. — Thou camest hither to learne, & not to dispute.
Laudate Dominum in operibus suis.

Δ — The Man kneeled downe, & so went out of sight.

Mi — He hath eaten strength against trouble.
He hath eaten nothing, & in eating, he hath eaten all things. The * name NA, be praised in trouble.

Δ — Now Michaël thrust out his right Arme with the Sword, & bad the Skryer to looke. Then his Sword did seeme to cleave in two: and a great fyre, flamed out of it vehemently. Then he tooke a Ring out of the flame of his Sword, & gave it to Vriel, & said thus,

* vide Reuclinum de Verbo mirifico de noie NA.

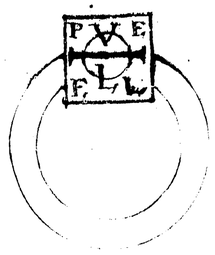
Mi. — The strength of God is vnspeakeable.
Praised be God for ever & ever.

Δ — Then Vriel did make cursy vnto him.

Mi. — After this sort must thy Ring be, Note it.

Δ — Then he rose & disappeared out of the Chaire.
& by & by came againe, & said as followeth,

Mi. — I will reveale thee this Ring: wch was never revealed since the death of Salomon: wth whome I was present, I was present with him in strength & mercy.
Lo, this it is; This ~~it~~ is it, wherewith all Miracles and divine workes & wonders were wrought by Salomon: This is it wch I have revealed vnto thee: This is it, which Philosophy dreameth of. This is it wch the Angels skarce know.



Thi

18

This is it, & blessed be his Name: Yea his Name be blessed for ever.

Δ — Then he layd the Ring downe vpon the Table: & said, Note.

Δ — It shewed to be a Ring of gold: with a Seale graved in it, and had a round thing in the midle of the Seale: and a thing like an V. through the topp of the Circle: and an L, in the bottome, & a barr cleane through it. And had these 4 Letters in it, P. E. L. E.

vide Reuclinum Librum de Verbo Mirifico de noie PELE.

After that, he threw the Ring on the board or Table: & it seemed to fall through the Table: and then he said thus.

Mi — So shall it doe, at thy comandemt:
Without this thou shalt doe nothing.

The vse of the Ring.

Blessed be his name that compasseth all things.
Wonders are in him, & his name is WONDERFVL:
His name worketh wonders from generation to generation.

Δ — Then he went away, & came in againe by & by.

Mi — Note.

Δ — Then he brought in the Seale, wch he shewed the other day: & opened his Sword, & bad the Skryer read; & he read EMETH.
Then the Sword closed vp againe; & he sayd,

De Sigillo Emeth vide Reuclinum Arte Cabalisticum, Lib. 3. et Agrippa Lib. 3. Cap. 11.

Mi — This I doe open vnto thee, because thou marveyled at SIGILLVM DEI. This is the name of the Seale: wch be blessed for ever. This is the Seale selfe. This is holy: This is pure: This is for ever. Amen.

Δ — Then the Seale vanished away. And I saw to my friend (the Skryer) Indeed, this other day, I considered divers fashions of this Seale: and I

found

Martij 14. Wednesday mane circa hora 9.[a]

Δ —— Being desirous to proceed in this matter by consent, we bent our selves to the Action: And after that [E.T.] had called Uriel & saw him, I came to the Desk from my Oratorie.
There did continually appeare the Chaire & the Table.
I then being afraid, that any other should come into the Stone instead of Uriel, did earnestly require the spirituall Creature appearing, to shew who he was, & what was his name: At length he answered, & said, to the hearing of E.T.

Uriel is my name, with divers called Nariel.* stay.

*Agrippa hath so, Cap. 24. Lib. 3. Occultæ Philos.

Δ —— Then he went away for a while: & came againe, & said thus.

Vr: —— The strength of God is alwaies with thee.
Doest thou know what thou writest?

Δ —— In two sences, I may understand it; either that the good Angel Gabriel[Δ] is alwaies with me, though invisibly: or else that the strength & mighty hand of God alwaies is my defence.

Δ — potius erat dicendum Michael: Nam Gabriel est Prævalescentia Dei: et ita, fortitudo quidem, sed altioris gradus.

Vr —— Fortitudo Dei, tecum semper est.

Δ —— He went away againe, following or waiting upon another. and before that other was a man having his head all covered with black. Then he that came soe in the midle, did sit downe in the Chaire, & spake this worde following.

Mi —— Note,

Δ —— This was Michael, with his Sword in his right hand.
Then came Uriel to the man (having his head all hid, as it were in a black hood,) & tocke of

that

that black Hode: and then lifted up the Table Cloth. He looked under it, & put it downe againe: & lifted it up againe. The Man stood still before Michaël. Then Michaël rose; and tooke off all the Mans clothes, & left him, as it were, only in his shirt.
Then Uriel tooke a litle round Tablet, as it were, of the bigness of a sixpence, having two Letters in it, thus:
& gave it to Michaël.

NA

Uriel lifted up the Table Cloth:
& from thence, seemed to take apparaile, & put on the Man. it seemed to be Silk: & very full of wrynkles, or plighte. And the Man kneeled, & held up his hande. Uriel tooke like a lawrell Bush & set upon the Mans head. And then the Man kneeled before Michaël. Michaël tooke the round thing, with the Letters, & gave it the Man to eate: & he did eate it.

Vr: —— Lo, things are covered.

Δ —— Then he covered the Table & pluckt the Cloth over it, downe to the ground, on every side. The Man rose up: And Michaël dubbed him on the head with his sword. Then the Man stood up. Then the Man turned his face towards [E T] the Skryer. and the Man did resemble me (John Dee) in countenance.
And then he turned to Michaël againe.
Michaël wrote upon the Mans back, thus.

ANGELVS TVÆ PROFESSIONIS.

Δ —— Then E.T. asked me, if there were such Angels of a Mans Profession: & I answered yea; as in Agrippa,* & others is declared.

*vide Agrippam de Triplici hoio Custode. Lib. 3. cap. 22.

Mi —— Leave your folly: Hold thy peace.
Have you not read, that they that cleave unto God, are

like

1582. Marty. 11.

Sonday, a Meridie hora 3ª circiter.

Δ —— Vriel being called by E.T. there appeared one, clothed with a long Robe of Purple, all spanged with gold; & on his head a Garland or wreath of gold: his Eyes sparkling. Of whome I asked, Whether the Characters noted for the Table were perfect? He answered.

Δ * Hereby may appe that this wicked spirit foisted in the shew of the false Charact. & names before.

—— They are perfect: This is no question.

Δ —— Are you Vriel?

Then presently came in one, & threw the brave Spirit downe by the Shoulders, & beat him mightily with a whip: & tooke all his Robes, & apparell off him: & then he remained all hairy & ugly. and still the Spirit was beaten of him: And that Spirit, wch so beat him, said to the hearing of my Skryer, Lo, thus are the wicked scourged.

Δ —— Are you Vriel who speaketh that?

VR —— I am he, write downe & marke this, for it is worthy of the Noting.

Δ Note, Lundrumguffa scourged spiritually.

This was thy persecutor Lundramguffa. I brought him hither to let thee see; how God hath punished thy Enemy.

Lo, thus hath God dealt for thee: Lo, thus have I dealt for thee: Thanke God.

Δ —— Blessed be his holy Name, & extolled world wth out end.

E.T —— He drew the wicked Spirit away, by the Leggs, and threw him into a great pitt. and washed his hands, as it were, with the sweat of his owne head; for he seemed to be all in a sweat.

Δ —— Hereupon my Skrier saw Vriel goe away: and he

he remained out of sight a litle while. Then he came in again: & an other with him: & ioyntly these two said together. Glorify God for ever.

And then Vriel did stand behind: & the other did sit downe in the Chaire, with a Sword in his right hand; all his head glistering like the Sun. The haire of his head was long: He had Wyngs: and all his lower parte seemed to be wth feathers. he had a Roab over his body: & a great Light in his left hand. He said.

Michael —— Wee are blessed from the begining; and blessed be the name of God for ever.

Δ —— My Skryer saw an innumerable Company of Angells about him:

And Vriel did leane on the square Table by.

He that sat in the Chaire, whome we tooke to be Michael, said thus.

—— Go forward: God hath blessed thee.
I will be thy Guyde.
Thou shalt attaine unto thy seeking.
The world begins with thy doings.
Praise God.

The Angells under my power, shalbe at thy Comandmt.
Lo, I will doe thus much for thee.
Lo, God will do thus much for thee.
Thou shalt see me: & I wilbe seene of thee.
And I will direct thy Living & Conversation.
Those that sought thy Lyfe, are vanished away. Lundrumguffa.
Put up thy Pen.

Δ —— So he departed.

Δ —— Gloria, laus, honor, virtus et Imperium Deo immortali, invisibili et Omnipotenti, in secula seculorum. Amen.

much lesser then the principall Seate.
Vnder the Table did seeme to be layd red silk, two yards square. And over the Seate did seeme likewise red silk to lye foure square, somewhat broader then the Table, hanging downe with A knopp or tassello at the 4 corners thereof.

Vpon this uppermost red Silk, did seeme to be set the Stone with the frame right over, & upon the principall Seate; saving that the said silk was between the one & the other.

The Table was shewed to have on the 4 sides of it * Characters & Names, these, that are here in a schedule annexed, in 4 divers Rowes.

* Sub quia Angelus tenebrarum se immiscuit hic, vt libri Quinti appendix apparabit.

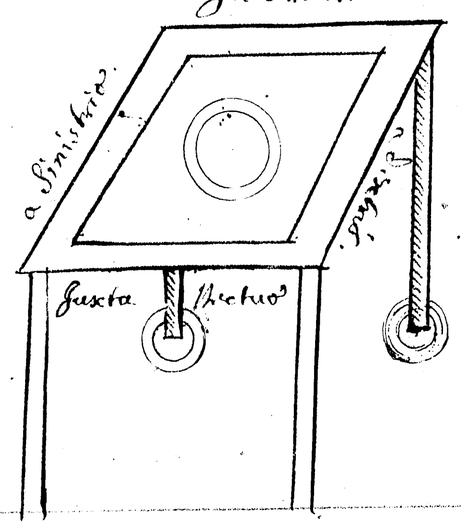
VR —— The Characters & words on the sides of the square Table, are to be written with yellow, made of perfect Oyle, used in the Church.

Δ —— What Oyle is that?

VR —— Of that Oyle shalbe opened vnto you. The Oyle is perfect prayers: of other Oyle I have no respect.

Wee sanctifie, because wee are holy. & you sanctifie because of your holiness.

In Fronte



VR

15

VR —— There is a Spirit named Sundrumgussa vsing you, who seeketh your destruction, in this hatred of men, in this hurt of thy goode. Discharge him too morrow with Brymstone. He haunteth thy house, & seeketh the destruction of thy Daughter. His pretence was to have maimed thee in thy shoulder the last night, & long ago. If thou doe not discharge him to morrow, he will hurt both thy wife & thy Daughter.

He is here now,
Give him a generall discharge from yor family & house,
He will seeke Saul's death, who is accursed.

Δ —— I know no meanes or art to doe this by. For I did burne in flame of Brymstone, Malkerion his name & Character, when I found Saul privily dealing wth him, (wch manner of wicked dealing I had oft forbidden him) Yet he came after, & would have carried Saul away quick as Robert Hilton, George, & other of my house can testifie.

VR —— The Cursed will come to the Cursed.

Δ —— I beseech you to discharge him & to binde him — some where farr off, as Raphael did (for Tobias sake) with the wicked Spirit Asmodeus.

VR —— But Tobias did his part. Art is vaine, in respect of God his power. Brymstone is a meanly

Δ —— When shall I doe this?

VR —— To morrow at this howre of prayers.

Δ —— Gloria Patri & Filio & Spiritui Sancto, sicut &c. Amen.

Δ. Note

* So is it evident, who went about to hinder the truth before in this Character, & in this border of the Table falsely counterfeited: as it also in the next action may appeare.

Saul in danger of being carried away quick.

The same Saterday afternoone, Hora 5.

A —— After that Mr. E.T. had called Vriel, I was come to the Stone, & had used a short speech of thanke giving to God. I then required some Instruction for the purpose of Soyga.

VR —— Peace, you must use Michael.

A —— I know no meanes or order to use in the invocatg of Michael.

VR —— He is to be invocated by certaine of the Psalmes of David, & Praiers. The wch Psalmes are nothing else, but a meanes unto the Seate & Majesty of God: whereby you gather with your selves due power, to apply your ✠ natures to the holy Angelle. I meane the Psalmes commonly called the Seaven Psalmes. You must use pleasant savours, with hand & heart: whereby you shall allure him & wynn him (through Gods favour) to atteyne unto the thing, you have long sought for.

A. in this tyme there apped in the Stone a rich Chaire & after a little while it was out of sight.

There must be a Conjunction of mindes in Praier betwixt you two, to God continually.

Yt is the wyll of God that you should, ioinctly, have the knowledge of his Angells togither.

You had attained unto the sight of Michael, but for the imperfection of Saul.

Be of good comfort.

A —— The Chaire came into the Stone againe, & I axed what it meant.

VR —— This is a Seat of Perfection: from the which things shalbe shewed unto thee, wch thou hast long desired.

A —— Then was there a square Table brought into the Stone: & I demanded, what that Table betokened.

VR

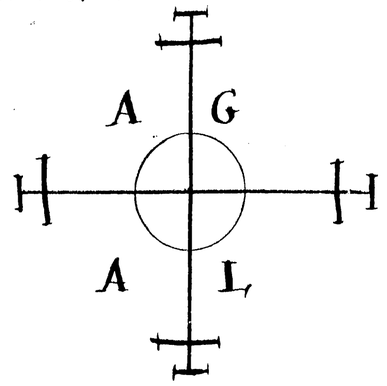
14

VR —— A Mysterie, not yet to be knowne. These two shall remaine in the Stone, to the sight of all undefiled Creatures.

You must use a foure square Table, two Cubits square: whereupon must be set Sigillum ~~Divinitatis~~ Dei, wch is already *perfected in a Booke of thyne: ✠ Blessed be God in all his Misteries, & Holy in all his worke. This Seale must not be looked on, without great Reverence & Devotion. This Seale is to be made of perfect wax, I meane wax, wch is cleane purified: we have noe respect of Colours.

* erratice, contra ignorantiam meam. vide post.

This Seale must be 9 inches in Diameter: The roundness must be 27 inches, & somewhat more: the thickness of it must be of an ynche & halfe a quarter. and a figure of a Cross, must be on the back side of it, made thus



The Table is to be made of sweete wood: & to be of two Cubits high, with 4 feete, with 4 of the former Seales under the 4 feete.

A —— The fashion of the 4 feete standing upon the foresaid round Seales was shewed, so as the uttermost circle conteyning the Letters, did seeme to be cleane *without the compas of the feete, equally round about the same feete. And these Seales were shewed

* Note this point.

much

But I then came to him to the Stone. And after some thanke to God, & welcome to the good Creature, used; I required to know his name; And he spake plainely (to the hearing of E.T.) that his name is VRIEL.

Δ — Are you one of them (said I John Dee) that are answerable (upon due observations performed) to this Stone,

VRIEL — I am.

Δ — Are there any more beside you?

VR — Michael & Raphael. But Michael est princeps in operibus nostris.

Δ — Is my Booke of Soyga, of any Excellency?

VR — Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.

Δ — Will you give me any Instructions, how I may read those Tables of Soyga.

VR — I can — But solus Michael illius Libri est interpretator.

Δ — I was told, that after I could reade that booke, I should live but two yeares & a halfe.

VR — Thou shalt live one hundred & od yeares.

Δ — What may I, or must I do, to have the sight & presence of Michael, that beloved Angel?

VR — Præsentias nr̃as postulate & invocate, sinceritate et humilitate; Et Anchor, Anachor et Anilos, non sunt in hoc lapide invocandi.

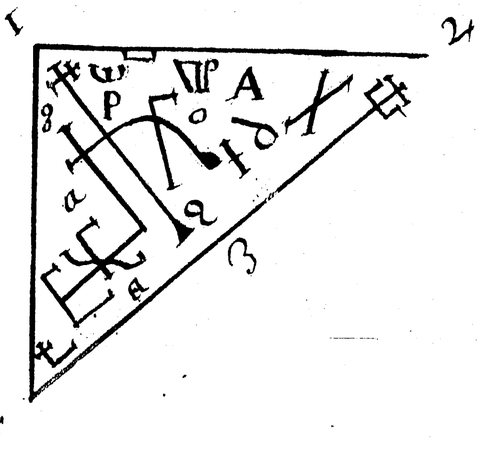
Δ — Oh my great & long desire hath been to be habled to reade those Tables of Soyga.

VR — Hæc maximè respiciunt Michaelem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.

Δ — Is there any speciall tyme, or houre to be observed to deale for the enjoying of Michael?

VR — Omnis hora, est hora nobis.

Δ — After this, there appeared in the Stone, a strange Seale, or Characterismus of this fashion ensuing:



Δ An illuding Spirit straight way intruded himselfe, & this Character: as may appeare Libri Quinti appendice, where the Character is described exactly.

Δ — What is the intent or use of this?

*VR — Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione, et in pectus gestandum.

* This was not true Vriel as may appeare a° 1583. May 5.

Δ — Soe we ceased, with thanke to God: & I mused much upon this Action: & layd all up in minde & writing.

Δ — Soli Deo Honor omnis, et gloria.

Amen.

Consider & Remember } That this Note, of the Action (had with holy ANNAEL) is, of Prince Befafis (otherwise called Obelison) accounted as the Prologue of my first booke of mysticall exercises. Ao. 1582.

Novembris 20. vide post.

It
tlak.

12

Innomine Jesu CHRISTI. Amen.

Anno 1582. Martij die 10. hora 11 1/4
Ante Meridiem. Saterday.

Δ — One Mr. Edward Talbot* came to my House, & he being willing & desirous to see or shew some thing in spirituall practise, would have had me to have done some thing therein. And I truly excused my selfe therein: as not in the vulgarly accounted Magick, neither studied nor exercised; But confessed my selfe long tyme to have been desirous to have helpe in my Philosophicall studies through the company & information of the blessed Angels of God: & thereupon I brought forth to him, my Stone in the frame (wch was given me of a friend) and I said unto him, that I was credibly informed, that to it, (after a sort) were answerable Aliqui Angeli boni: And also that I was once willed by a Skryer, to call for the good Angel Anchor, to appeare in that stone to my owne sight; And therefore I desired him to call him: and (if he would) Anachor and Anilos likewise, accounted good Angells, for I was not prepaired thereunto. &c: He then settled himselfe to the Action: and on his knees at my Deske (setting the Stone before him, fell to praier & entreaty &c: In the meane space I in my Oratory did pray, & make motion to God, & his good Creatures, for the furdering of this Action.
And within one quarter of an houre (or less) he had sight of one in the Stone: but he still expected for two more, deeming this to be one of the three (namely Anchor, Anachor Anilos)

* Note he had two daies before made the like demand & request unto me: but he went away unsatisfied, for his coming was to entrap me, if I had any dealing with wicked spirits, as he confessed often tymes after: & that he was set on &c:

But

I then asking him some questions, de Thesauro abscondito: he answered.

AN. —— Ne perturbes: Nam Ra sunt Nuga.
And withall apped dia[l] mago Angello
on his left hand.

He said to me

AN —— Ubi est potestas tua?

Δ —— Cur quaris de potestate aliqua mea?

AN —— Cur? signifi, non mihi placet.

Δ I thereupon set by him the Stone in the frame: and said.

Δ —— An tonus aliquis Angelus, assignatus est huic Speculo?

AN. —— Etiam.

Δ —— Quis?

AN —— מיכאל — he answered by the shew of three letters in the Stone.

Δ —— Bonus ne ille Angelus, de quo in scripturis fit mentio?

AN —— Maximè.

Δ —— Fieri ne potest, quòd ego eundem videam, et cum illo agam?

AN —— Ita. and therewith appeared this Character — A

Δ —— Quid per hoc, significare velis?

AN —— Alterius Angeli character est.

Δ —— Cur hic, et nunc ostendis?

AN —— Causam et magnam —— Make an end, it shalbe declared, but not By me.

Δ —— By whome then?

AN —— By him that is assigned to the Stone; but not till after the Feast: & then thou must prepare thy self, to prayer & fasting.

Prayer & Fasting.

In the name of God be secret: & in all thy doings praying, till thou hast thy desire: wch shall not be far off.
After Newyeares tyde, I cease, but not on the Sabaoth day.
Pray continually.
When it shall please God, to stir thee up, then proceed.
In the brightest day, when the Sun shineth: In the morning fasting, begin to pray.
In the Sun set the Stone.
Cease both kneeling & sitting. I came down for this hymn.
My name is ANNAEL.
I will speak once more to thee, & then farewell: for thou shalt not have me any more.

Be not too hasty in wrath.

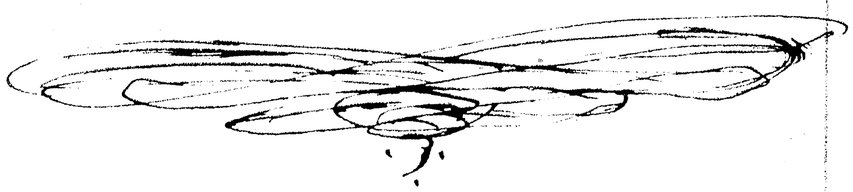
Δ —— To what end you meant to speak to me?

AN —— I. To do good to all men. God hath sufficient for thee, & for all men.
Fare well.

Δ —— Gloria patri, et filio et spiritui sancto, sicut erat in principio, et nunc et semper: et in secula seculorum. Amen.

Δ —— Remember that divers other particulars, mought have been noted of this days Action: but these may suffice: And yet it is not to be forgotten, that as he said his name was Annael (with a duble n) so he also confessed himself to be the same Annael wch is præpositus orbis veneris. And also chief Governour Generall of this great period, as I have noted in my Book of Famous & rich Discoveries.

pith therefore: Soe was he at length very vnwilling to heare himselfe rebuked for his naughtiness, & to be bard from the Mysteries of thy truths vnderstanding: wch were the only things that I desired, through thy grace, ô our most mercifull God. Therefore, as well for a memoriall answerable to the premises, as for the better warrant of my such exercises to be made account of hereafter (leaving all to thy infinite mercies, & vnsearchable providence) I have thought it not impertinent to note downe, even in this place, one of the last Actions, wch I had with the foresaid Preacher: when I made earnest & faithfull Petition vnto the (ô the true & Almighty God) for sending vnto my comfort & erudition (if it were thy blessed will) thy holy and mighty Angell Annael: of whome & of all the Hierarchies heavenly all praise honor & thanke, be rendred vnto thy divine Maiestie, now & ever & world without end. Amen, Amen, Amen.



Anno 1581. Decembris 22. Mane. Mortlak. 10

Δ After my fervent prayers made to God, for his mercifull comfort & instruction, through the Ministery of his holy & mighty Angel, named Anael (if it were his divine pleasure) I willed the Skryer (named Saul) to looke into my great Christaline Globe, if God had sent his holy Angel Anael, or no: ANAEL

And Saul looking into my foresaid Stone (or Chrystall Globe) for to espye Anael, he saw there Δ one, wch answered to that name. But being earnestly requested of me to tell the Truth if he were Anael, An other did appeare very beautifull with Apparell yellow glittering like gold, & his head had beames like Star beames, blasing & spreading from it, his Eyes fyerie. He wrote in the Stone very much in Hebrue Letters, & the Letters seemed all transparant gold. which Saul was not able either presently to reade, that I might write after his voyce, neither to imitate the Letters in short tyme.

Δ Note, An illuding ~~spirit~~ intruder, even at the first, putting himselfe, as an Angell of light. Take heed alwaies of vndue security.

A bright Star did goe vp & downe by him.
There appeared also a white* Dog, wth a long head.
And many other visions appeared, with this second: the first being voyded quite away.
There vpon I said as followeth.

* There appeared a great number of dead menes Sculls likewise.

Δ —— In nomine Jesu Christi, Quis tu es? — he answered to Saul his hearing.
AN. —— Potestas omnis, in me sita est.
Δ —— Quae?
AN. —— Bona et mala.
Δ —— Then apped in the Stone these two Letters,
M. G.

satisfie their desires, doubts, & questions of thy Scripture:
Ch
And furthermore considering, the Shew stone, w
the high Preists did vse, by thy owne ordering, wherein
they had light & Judgments in their great doubts: &
considering also that thou (O God) didst not refuse
to instruct thy Prophets (then called Seers) to giue
true answers to common people of things Œconomicall,
as Samuel for Saul, seeking for his fathers Asses,
being gon astray: and of other things vulgar true
predictions, whereby to eyen creddyt vnto their
weightier affaires: And thinking to my selfe, the lack
of thy Wisdome to me, to be of more importance, then
the value of an Asse or two, could be to Cis (Saul his
father): And remembring what good Councell thy
Ghoste James giueth, saying; Si quis autem vestrum
indiget Sapientia, postulet a Deo &c: And that
Salomon the wise, did so, euen immediately by thy self
attaine to his wonderfull wisdome: Therefore, being
I was sufficiently taught & confirmed, that this
wisdome could not be come at by at mans hand, or
by humaine power, but only from thee (O God) mediately
or immediately. And having alwaies a great regard &
care to beware of the filthy abuse of such as willingly
or willingly, did invocate & consult (in divers sorte)
Spirituall creatures of the damned sort: Angells of
darkness, forgers & patrons of lyes & vntruths: I did
fly vnto thee by hearty prayer, full oft & in sundry
manners: sometymes crying vnto thee Mitte Lucem
tuam et virtutem tuam, quæ me ducant &c: sometimes
Recte sapere & intelligere doceto me, Nam sapientia
tua totum est quod volo: &c: sometymes, Da verbum
tuum in ore meo, et Sapientiam tuam in corde
me figat &c: And having perceiued by some slight

expri

a Solomons wisdome excelled [illegible]
Country, all the wisdome of Egypt. For he was wiser [illegible]
then Ethan & Emathite, & Heman [illegible]

experience with two diuers persons, that thou hadst
a speciall care ... giue me thy light, & truth, by thy
holy & true Ministers Angels ... and Spirituall: and at
length, hearing of one (a Master of Arts, a Preacher of
thy word admitted) accounted as a good Seer, and Skryer
of Spirituall apparitions, in Christalline receptacle, or
in open aire, by his practises, procured: and trusting
to frame him, by my earnest & faithfull praiers vnto
thee (my God) to some my help in my foresaid Studies:
like, how (o heavenly father) wouldst by thy inscrutable
providence, send me some other man, or meanes thereto.
Thereupon trying him, & vsing him, I found great
diversity betweene his priuate vsuall manner, &
intents of practise, & my pure, sincere, deuote, & faith-
full prayer vnto thee only. And therefore & feruently
I exhorted him to the good, & reproued both him and his
ministers, with my no small danger, but that thou (in
manner vnheard of) didst pitch thy holy hands to my
defence & comfort, in conflict most terrible, as thou
best knowest o God. and I willed him thereupon, to
preach thy mercies, & the verity of the Kingly Prophet
his testimony (castramentatur Angelus Domini in
circuitu timentium eum. And out of Roger Bacon
his Booke written De mirabili potestate Artis et
Naturæ (where he ~~writeth of~~ writeth against the
wicked Diuel-callers) I noted vnto him this sentence,
Facilius (sine comparatione) a *Deo impetrandam
foret, vel a bonis spiritibus, quicquid hem .....
vtile reputare. &c: vnto my Counsayle he promised
me to follow, as thou art witness, o our true and
almighty God. And as thy good spirituall creatures
neither had delight in the man, neither would saue
plainely or precisely giue me their answers or in for-
mations by him, that he might be able to perceiue the

* Numquid non est Deus in Israel, vt vatio ad consu-lendum Beelzebub, deum Accaron. Reg: 4. cap: 1.

pith

constantissimè a tua Divina Majestate requiro, vt ad me de Cœlis mittere digneris bonos tuos Spirituales Ministros, Angelosq; Videlicet, Michaelem, Gabrielem, Raphaelem ac Vrielem: et (ex Divino tuo favore) quoscunq; alios, veros, fidelesq; tuos Angelos, qui me plenè & perfectè informent & instruant, in cognitione, intelligentiaq; vera et exacta Arcanorum et Magnalium tuorum (Creaturas oēs tuas, illarunq; naturas, proprietates, et optimos vsus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem et gloriam; et ad solidam meam, aliorumq; (pro me) plurimorum tuorum fideliam consolationem: et ad Inimicorum tuorum confusionem & subversionem. Amen. Fiat Jeouah Zebaoth, Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Johanni Dee) petitionem hanc, modo tale, qui tibi maximè placebit. Amen.

MVSEVM BRITANNICVM

Ab anno 1579. hoc ferè modo; Latinè vel Anglicè (ast circa annum 1569. alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit, et est. Mirabilem in me faciat Deus Misericordiam suam. Amen.

... icensia
... rig

Ad Deum Omnipotentem Protestatio fidelis: ad perpetuam rei memoriam. A°: 1582.

O God Almighty, thou knowest & art my director & witness herein, That I haue from my youth vp, desired & praied vnto the for pure & sound wisdome & vnderstanding of some of thy truths naturall & artificiall: such, as by which, thy wisdome goodnes & power bestowed in the frame of the world might be brought in some bountifull measure vnder the tallent of my Capacity, to thy honor & glory, & the benifit of thy Servants; my Brethern & Sistern, in and by thy Christ & our Saviour. And forasmuch as many yeares, in many places, far and neere; in many bookes, & sundry languages, I haue sought & studied & with sundry men a a conferred, & with my owne reasonable discourse laboured, whereby to finde or get some ynkling, glymo, or beame of such the foresaid radicall truthes: But (to be breif) after all my foresaid endeavour, I could finde no other way, to such true wisdome atteyning, but by thy extraordinary guift & by no vulgar Schoole Doctrine, or humanie Invention. And seeing I haue read in thy Bookes & Records, how Enoch enioyed thy favour & conversation, with Moses thou wast familier; And also that to Abraham Isaac & Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, & sundry other, thy good Angells were sent, by thy disposition, to instruct them, informe them, helpe them, yea in worldly & domestick affaires, yea & sometymes to

satisfie

Præter aliàs meas extemporaneas &
Præces, et ejaculationes ad Deum vehe=
mentiores, Hæc vna, maxime vsitatæ fuit.

Orō mea matutina, vespertinaq; pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei &
Spiritus Sancti Amen.

Omnipotens, Sempiterne, Vere, et Viue Deus,
in adjutorium meum intende: Domine Domi=
nantium, Rex Regum; Jeouah Zebaoth, ad
adjuuandum me festina.

Gloria Deo Patri Filio et Spiritui Sancto:
Sicut erat in principio, et nunc et semper
et in sæcula sæculorum: Amen.

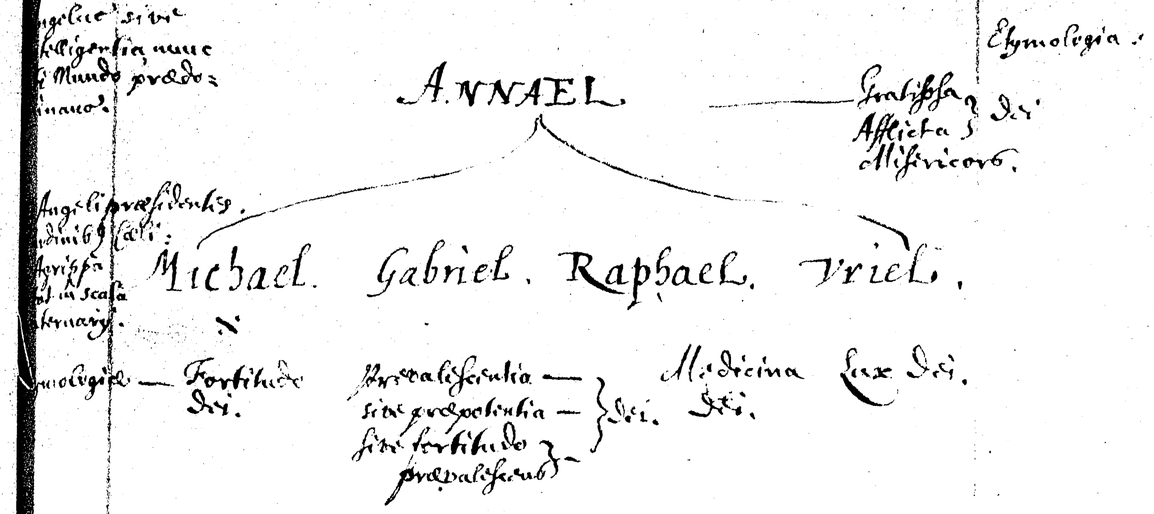
Recte sapere, et intelligere doceto me, (ô rerum oīm
Creator) Nam Sapientia tua, totum est, quod volo:
Da verbum tuum in ore meo, (ô rerum oīm Creator)
et Sapientiā tuā in corde meo fige.

O Domine Jesu Christe (qui Sapientia vera
es, æterni et omnipotentis tui Patris) humilimè
tuam oro Divinam Maiestatem, expeditum mihi
ut mittere digneris, alicuius pij, Sapientis exptiq;
Philosophi auxilium, ad illa plenissimè intelligenda
pficiendaq;, quæ maximi valoris erunt ad tuam
laudem et gloriam amplificandam: Et si Mortalis
nullus jam in terris vivat, qui ad hoc munus
aptus sit: vel qui ex æterna tua providentia, ad
istud mihi præstandum beneficium assignatis
fuit: Tunc equidem humilimè, ardentissimè et

constant:

John Dee his Note.

ngelus sive
telligentia, nunc
i Mundo praedo=
inans.



Etymologia.

ANNAEL — Gratissa, Afflicta, Misericors. } Dei

Angeli praesidentes.
rdinibus Caeli:
Agrippa
at in scala
ternarij.

Michael. Gabriel. Raphael. Vriel.

ℵ

mologia — Fortitudo Dei.

Praevalescentia — sive praepotentia — sive fortitudo praevalescens } Dei.

Medicina Dei.

Lux Dei.

אָנָא et אָנָה Anna, et Annah, obsecrantis, & confitentis particula est.
hac rōe, non absurdè innuere videtur.
Orantem et confitentem Deum.

Anno 1581: 1582.

Mysteriorum Liber Primus

Mortlaci.

+1+

Ascent E 26. Oct. 3.# 45. P. M. 1672.

The fift of Sept: following Mr. Wale (having heard of my retourne to Towne) came to my Office in the Excise-Office in Broadstreete, & told me he was content to exchange all the aforesaid Bookes for one of myne, vizt: The Institution Lawes & Ceremonies of the most Noble Order of the Garter; to this I agreed, & provided one, wch I sent him fairely bound, & gilt on the Back.

As a further Testimony of the sence of Mr. Wales kindnes (shortly after his death) I sent for his Son & bestowed on him one of my deputies places in the Excise wth an allowance of 80 p Annum.

On the 10th of the said Sept: Mr. Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, vizt: That her former husband was one Mr. Jones a Confectioner, who formerly dwelt at the Plow in Lumbard streete London, & who, shortly after they were married, tooke her with him into Adle-streete among the Joyners, to buy some Houshold-stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & an halfe long, whose Lock & hindges, being of extraordinary neate worke, invited them to buy it. The Master of the Shop told them it had been parcell of the Goods of one Mr. John Woodall Chirurgeon (father to Mr. Thomas Woodall late Serjant Chirurgeon to his now Matie King Charles the Second, & my intimate Friend) and tis very probable he bought it after Dr. Dees death, when his Goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) her husband & she occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box, or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peice of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, wch being drawne out, therein were found divers Bookes in Manuscript & Papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made noe great matter of these Bookes, &c: because they understood them not; wch occasioned their servant maide to wast about one halfe of them under Pyes, & other like uses, wch when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr. Jones dyed; & when the Fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs. Jones her Good, into Moore fields, & being brought safely back, she tooke care to preserve them; and after marrying with the aforesaid Mr. Wale, he came to the knowledge of them, & thereupon with her consent, sent them to me, as I have before set downe.

E. Ashmole

Be it remembred, That the 20th of August 1672. I received from the hands of my Servant Samuell Story, a parcell of Dr. Dees Manuscripts, all written with his owne hand; viz: his Conference with Angells, wch first began the 22d of decemb: anno 1581. & continued to the end of May anno 1583. where the Printed Booke of the remaining Conferences (published by Dr. Cawsabon) begins, & are bound up in this Volumne.

Besides these, the Booke intituled the 4s. Claves Angelicæ, also Liber Scientia Terristris Auxilij & Victoriæ (These two being those very individuall Bookes, wch the Angells comanded to be burnt, & was after + restored by them as appeares by the printed Relation of Dr. Dees Actions with Spirite pag: 410. & 419.) The Booke Intituled De Heptarchia Mystica Collectaneorum Lib: primus, and a booke of Invocations or Calls, begining with the Squares filed with Letters about the Black Cross. These foure Bookes I haue bound up in another + Volume.

+ 10. Ap: # 30 Ap: } 1586.

All wch, were a few daies before delivered to my said Servant, for my perusall (I being then at Mr. William Lillies house at Hersham in Surry) by my good friend Mr. Thomas Wale, one of his Maties Warders in the Towre of London.

+ of both wch these are Transcripte made with my owne hand

Doctoris Dee Mystoriorum Libri Lux.

MS. A. ~~845.~~
3677
XVI G

This volume was purchased by Sir H. Sloane at the sale of Sir Joseph Jackyll's library, in ~~Feb.~~ Jan^ry 17 39/40.
Lot 405.

See the Original manuscript, in Dr. Dee's handwriting, Ms. Sloane 3188.

J.M.

SL. 3677.

102.g.

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Note of prayer.

Invocate Nomen eius, aut nihil agere possumus.
The Key of Prayer openeth all things. Δ — We prayed.

Δ — Then the other 4 Pillars, bowingly shewed 4 Letters thus; K. A. S. E. and the Number 30 with a prick under.

Then the Pillars joyned their heads together very close, & flew up into the Firmament with Thunder.

Sic Domine, sic, sic.

Mi: — Place these in a Table.

Δ — I wrote, & he said, Thou hast done right.

Laudate nomen Domini qui vivit in æternum.

Δ — A voyce came out of the next company of Pillars the 7 Pillars (joyning themselves together) saying

Ipse.

Mi: — Et Misericordia tua Dne magna est.

Δ — Michael kneeled when he said this.

Δ — Michael shewed out of 4 of their heads, of the Pillars (and withall said) NO NOT the Angels of Heaven (but I) are privy of these things.

(G)3

Δ — So there appeared 4 Letters, H. E. I. D.

Δ — Then the other three Pillars were opened, & had E. N. E. on their tops.

Dominus collocatur in numero suo.

Δ — The 7 Pillars mounted up into the Ayre, and it thundred at their going.

Δ — Then the fourth Company of Pillars bowed to Michael: out of them came a voyce,

Vivo sicut I. I. O in medio illorum.

Mi: — Et tua potestas magna est vbiq.

Δ — Then Michael plucked of five of the tops.

Then

42

There appeared D. then they joyned altogether: then appeared E. I. M. O.

Mi: — Hoc non est sine prace.

Δ — The other two opened, & there appeared 30. A.

Δ — Then they closed up, & went away with a great Thunder.

Δ — Then came 7 other Pillars to Michael, and a Voyce out of them saying

Serpens sum, et devoravi Serpentem.

Mi: — Et bonis et malis serpens es Domine.

Δ — Then they closed all up, & Michael said Orate.

Δ — We prayed.

Δ — Then Michael took of the heads of 4: then appeared first an I. then M. E. G.

Then he opened the other 3. & C. B. E. appeared.

Mi: — Numerus illius est nulli cognitus.

Δ — They joyned their heads altogether, & ascended up to Heaven-ward: & great Lightning after them.

Δ — Then came another Septenari of Pillars: and out of them a voyce, saying

Ignis sum penetrabilis.

Mi: — Et sit nobiscum, O Deus. Pray.

Δ — We prayed.

Δ — Then he opened 4 of their heads & appeared in them I. L. A. O.

Δ — They closed together again.

Δ — Then one other was opened and I appeared.

Δ — Then 21 appeared, and did shut up again.

Δ

Δ Here is V omitted by our negligence.

Δ Then

Note these Innumerable Angelo.

Δ — Then he smote fire out of the last Pillar, and it thundred, & there seemed to come out of it &c innumerable Angelo like little Children with wings: and there appeared N. & suddainely did shut up.

Sic sic sic Deus noster:

Δ — Then they joyned all together, & flew up.

Mi: — Note downe in the Table.

Δ — I noted them downe.

Δ — Then came the last 7 Pillers, & out of them this voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ — Then they closed all in one.

Mi: — Orate. Δ We praied.

Δ — Then 6 of the heads opened & apped I.H.R.L.A.A.

Δ — Then the seaventh opened: Then seemed Trees to leape up & Hills & the Seas & Waters to be troubled & throwne up.

Δ — A Voyce came out of the Pillars, Consumatum est.

Δ — There appeared in that Pillar 2/9.

Δ — They joyned together & fled up to Heaven-ward.

Mi: VNVS VNVS VNVS

Omnis caro timet vocem eius.

Pray. Δ Wee praied.

Δ — Note my Skrier was very faint, & his head in manner giddy, & his Eyes darling, by reason of the sights seen so bright, & fiery, &c.

Michael bad him be of good Comfort & said he should doe well.

Mi: — Cease for a quarter of an houre.

Δ After

Δ — After we had staied for a quarter of an houre, we coming to the Stone againe, found him come already to the Stone: and Vriel with him; Who, also, had byn by, all the while, during the Mystery of the 7 Pillars.

Mic: — Set two Stooles in the middst of the floore, on the one set the Stone: & at the other let him kneele; I will shut the Eares of them in the house; that none shall heare us.

I will shew great Mysteries.

Michael than, with a loud voyce said.

Adeste Filiæ Bonitatis:

Ecce DEVS vester adest:

Venite.

Δ — There came in 7 young woemen apparaled all in Greene, hauing their heads round about attired all with greene Silke, with a wreath &c behinde hanging downe to the ground.

Michael stroke his sword over them, no fyre &c appearing: Then they kneeled: & after arose againe.

Filiæ Bonitatis. or Filiolæ Lucis: vide pagina sequente.

Mi: — Scribe quæ vides.

Δ — One of them stept out, with a little blue Tablet on the forehead of her, & in it written El.

Δ — She stood a side, & another came in, after the same sort, with a great M & a little e, thus Me

The third, came as the other, & had —— Ese

The fourth —— Iana

The fifth —— Akele

The sixth —— Azdobn

The 7th stepped forth with —— stimcul.

Δ — They all together said Nos possumus in Cælis multa.

Then

Jesus.

On good Friday; Afternoone.

A — There was a savour of Fire felt by E. K.

There seemed one with a Sword, suddainely to thrust out of the stone at E. K. head, whereat he started. & said, he felt a thing (immediately) creeping within his head, & in that pang became all in a sweat. And he remained much misliking the moving & creeping of the thing in his head. At a quarter of an houre ende it came to one place; and soe ceased somewhat: and then the curtaine was drawne away; and there appeared the Table, & the Chaire covered.

Then came three, two went away, & the one remained, as before was used. E. K. held the Paper in his hand; and Mic. bad him put it out of his hands.

Mic: — The last of this mercifull potion, yea the savour only of the water worketh most extreamely against the maymed drowsines of ignorance. If the hand be heavy, how weighty & ponderous shall the whole world be?

What will you?

A — This he said upon our silence after the former words. I answered, we desired to learne the Mysteries of the Books.

The Booke now appeared (the cover of the Chaire being taken away) the Booke lying upon a round thing: which E.K. were not yet able to discerne what it was.

The first side of the first leafe of the Booke appeared full of the former Letters, every side having 49 lynes 49 square places, with Letters, some more then other.

49 / 49 / 441 / 196 / 2401.

Mic: — Every side containeth 2400 some odd Letter.

E.K. — All the Letters seemed to be of bloody colour & vext. The lynes betweene the squares, seemed to be like a shaddow. In the first square were 7 Letters.

Mic: — Say after me: But pray first ere you begin.

A — We praied!

E.K. — All became black as pitch in the Booke.

Then it became light againe.

Now he poureth up, with his Rod of gold divided into 3 equall parts, wch Rod he took from under the Table.

Mic: — Keph Van [he lifted his face to heaven]

1. Don graph fam Veh na.

E.K. — Now he kneeleth downe & holdeth up his hands.

The Letters of the first square are 7.

Now he poureth to the second.

2. Med gal [E.K. he turneth himselfe

3 about. vn gal vn Mals na

Mic: — Twice seaven, three and All one: & his mercy endureth for ever.

4. Jal vn vrh.
5. Fam graph ~~drux med~~. fam.
6. Ged graph drux med.
7. Vn van.
8. Jal vn don vr vn drux. sounding as Doeg.
9. Med
10. Jal van fam mals vn
11. vn ged gon med gal.
12. Mals vn drux
13. Ged vn
14. Fam graph fam
15. Ged vn tal mals graph gal vn keph
16. Veh vn mals veh drux graph na — A capeneh
17. Ged med
18. med gal
19. Fam graph tal graph ur vn pa van ged graph drux
20. Gal med tal drux vn
21. mals na gon vn tal
22. ged vn
23. van vn drux veh don vn drux. — 100.

Medicines.

neither is't a part of my pageant to touch any thing that tasteth not of Medicine.

But what? doth thy minde reply? dost thou thinke that my counsaile herein, to a grieved minde, is't (though it can be) Medicinall?

Peradventure thou thinkest I am not [in] thy marrow: yes, I have been long in the highest part of thy Body, & therefore am something perswaded of thy meaning.

Raphaell long tyme visiting my head.

Δ — Indeede, I thought that yor good counsaile, was or might be a remedy, & a medicine to my afflicted minde for thi^s uncertainely doubly, in the two former points expressed.

Vr Me: — Behold, whereunto thy earthly man would seduce thee. Doest thou thinke that if it please God it shall not please the Prince? if it be necessary, already prepared?

A Secret.

Secretum dico.

For all things are limitted, with a full mensuration, & unsearchable foresight: Yea, I say, already, unto y^r end. Be not discomforted. Quayle not at the blast of a small tempest. For those that speake thi^s faire, have a dissembling hearte, & perishy doe they shoote at thee, with arrowes of reproach.

Lingua dolosa.

When they have needs of thee: I meane of the helpe of God through thee (some shut up, some entangled, some ex gadding like Masterles Doggs) then shall they gladly seeke thee, and desire to finde thee. They shall smell out thy footesteps, & thou shalt not see them. The key of their case shalt thou be Master of: And they themselves shall not unlock their owne grievousness. Yea they shall say, Oh, let the earth devoure us. But I am too long.

England.

Misery to come.

Note, each in his office.

I answer the, although it be not my office, to declare that thou desirest: yet for that thou desirest my Medicine, I say, Thou shalt prevaile against them, yea even against the slightiest.

Prevalescentia.

As thou wilt, so shall it be in God's his blessings.

Beware of Vaine glory. Use few words.

Conquest.

thy Weapons are small, But thy conquest shalbe great.

10.

Firme faith. 117

So, doth thi^s satisfie the? Have a firme faith: It is the greater lesson. Be it unto the as thou hast believed.

Firme faith. 110

One thing I answer the, for all Offices. Thou hast in subjection all Offices: Use them when it please the, And as thy Instruction hath byn.

All Offices.

I have said.

Δ — Yo^r things are to be planted here; for preparation of Table, Sigillum Dei &c: wch things are not portable with ease. So because I think, that some services to be done in God's purposes by me, Will require other places than thi^s house, so shall divers my practises have (as I think) a more compendious manner, & ready to be executed in any place &c:

Vr Me: — Truly thou hast said, & so shall it fall unto thee: Yo^r I am here in thi^s place, & yet indeede not, so, here: so shall it fall out, & follow in the Mysteries of your associated Operation.

Δ: & E: K. and Al: Gilbert.

The other shalbe but as a necessary helpe, to the first Practises, to plant the Tree: wch being confirmed and strongly rooted, shall bring forth fruite most abundantly.

The Earth 1. E.K.
The Tree 2. Δ.
The Planter 3. A.G.

The Earth & the Tree cannot be seperated.

The planter may be seperated from Tree & Earth.

This is the end, & have it is'.

Let him be record, whom I leave record of here.

And so, with the, Amen.

Note, Learne the Alfabet.

I must helpe the. Learne joyntly the Elements or Grounds of this heavenly Doctrine; the end & consummation of all thy desired thirst: in the which God shall performe the thy Philosophicall Harmony in * Prayer.

* Philosophicall Harmony in prayer. is meant by the Praier wch I daily use, & often. Deus m. a. m. m. S. a. a. m. f. G. T. e. h. e. s. &c:

Then knowest what I meane.

The eternall Phisitian minister his heavenly grace and continuall blessings upon you, to the Glory of his Name, execution of your proceedings, & holy insatiable desires.

Δ. Amen: Omnipotenti Deo, nro, Salvatori Redemptori Vsanctificatori, ut honor Laus & gratiarum actio. Amen.

JESUS.

Me: — He is pleased: And it is enough. Eternities is mighty & glorious to the righteous.

A — When shall I make him privy of these things?

Me: — When thou wilt. For every thing is acceptable with those that are accepted. See thou Counsaile him, & be his Father.

A: G:

A — As concerning John Davis, we are to aske somewhat, &c.

John Davis:

Me: — John Davis, is not of my Kalendar. Learne of them of whome it is necessary.

Be not negligent, in learning the things before prescribed.

Learne the Alphabet.

God be amongst you.

E.K. — He hath drawne the Curtaine of red.

A. Soli Deo sit ois honor et gloria. Amen.

Mawndy Thursday, after noone. hor: 3 1/2.

A — The Veale being drawne away, after a quarter of an houre (almost) after the first motion made by me, Three came in, and made obedience to the Chaire, Two went away, & the Third remained there as before.

A — As concerning the Kalendar to be reformed, I am grieved that her Ma:tie will not reforme it in the best Termes of verity.

The Reformacon of the Kalendar!

And as for the priviledge for Mr. Adrian Gilbert his Voyage, I think not well of it, that Royalties should not be granted.

Therefore both these points, respecting her Ma:tie I would gladly have Counsaile, such as in the Judgment of the highest might be most for my behalfe to follow.

In

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Me: — In one Government, there are sundry principall parts: Every part in subdivision, conteyneth many & sundry Offices: Many Offices require many disposers: yet hath every disposition continually some partition in his qualities. All things, one thing: And one thing, something: Something many things, & many things, most innumerable.

The Heavens in proportion are governed universally of a few; particularly of many: each place possesseth his division: and every thing divided, his propriety.

Princes are Governours, wch move & stir them up to worke, as it is provided; & to behold in speculation, How every particular Action, shall have due, perfect and appropriated locall being, motion & Condition.

Subjects (yea the Highest) are stirred up, by their proper Angels: The inferiour sort doe follow the disposition of their Leaders.

Angeli propry.

Vertue & Vice shall dwell every where.

Light & Darkness are alwaies intermedled:

Consider how I speake it.

The Myndes of all that move, even unto the least qualities in Nature, have of themselves proper vertues: and therefore proper Instigators.

Peculier and pp Instigators.

I call to memory thy words, the manner of thy speech, & the secret purposes or meaning, whereunto it is uttered. I see thy Infirmities, & know what thou desirest.

But marke me, Whome God commonly chuseth, shalbe whome the Princes of the Earth doe disdaine.

God his Elect.

Consider how the Prophet that slew that monstrous Gyant, had his Election.

God respecteth not Princes, particularly, so much as the state of his whole People. For in Princes mouthes, is their poyson as well as proverbs. And in one heart more sinn, then a whole world can containe.

~~Yet~~ It is not my Office to medle with their vanities,

neither

A — Seeing now thou canst speake, answer me.

The wicked said — Aske quickly.

A — What is thy name? — The wicked answered Gargat.

A — What is the sentence of that Scrowle?

Gar: — I know not.

A — In the name of Jesus, I charge thee to tell me the truth, as concerning that Roll here shewed.

a counterfeited Roll. Gar: — I have counterfeited this Roll, & brought it, for it is not the true Roll.

A — After many words betweene him & me, & that more, because he denyed that he knew of any Glory belonging to God, I forced him so, at length with shrewd evident argument, that he answered, he must confess the power & glory of God: and said that he was damned for ever: and did wish damnation to me: And I requested God to vse his Justice on him, for the glory of his name: then he entreated me somewhile, & somewhile derided me, saying, art thou so Lusty &c:

A — All the Company fell on him, and hewed him in peices: and digged a hole in the Earth, wth their swords, & he fell in, & after that was a mighty roaring heard.

A voyce — Sic solvo iniustis.

A — The Company went away. There came a fire & seemed to burne all the house.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

A — Then returned our friend Mr: and all seemed light & bright again: Likewise all the furniture of Table, Chaires, Globe in the Chaine, covered with a red covering &c:

Mr: — Visio vera, vere denotatur. Denotetur etiam ad gloriam Dei.

Write. A — Master Kelly, is your doubt of the Spirit, now taken away?

E: K — yea truly: I beseech God to forgive me.

Dixi

Mr: — Dixisti, et factum. 108

A — Ho concerning Adrian Gilbert, there might be some doubt in common externall Judgment, of his aptness to the performance of the voyage with the appurtenances, But the secret of God his Providence, I will not x meddle withall: for he can make Infants speakable, and the dum to shew forth his glory &c: A: G:

Mr: — If God be almighty, acknowledge his power. Who made the Some of nothing? or man, so brittle a substance? Nature thrusteth up her shoulders amongst Trees & Herbes, like a gentle field: In Beasts & all Creatures of the fields, waters & earth, in a palpable imagination: Amongst the sons of men, she aduanceth her selfe, wholy in the light of understanding. In all these she worketh by her owne qualities, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in their kindes are perfectly & substantially nourished. If Nature have such power, What power hath our God, & how great is his might in those, in whome he kindleth a soule, understanding: The strength of Body & inward man, wth the strength of him that also kindleth him, are augmented & diminished at his pleasures. If earth in x mixture become fine, how much more shall his enemies, whome God hath strengthned: If he would have conquered with thousands, he would not have sent back the dogged hearted people. If riches or renowme were his felicities, he would have kindled the twelve Lamps of his eternall light, on a higher mountaine: But he chose them in the vallies, and from the watering places. I think this be sufficient to confirme yor understanding.

Body Soule Spirit

The 12 Apostles.

A — I trust God be not offended with this matter x x propounded &c:

His

E.K. — Now he standeth vp, & said,

Me: — As I haue already told, from whome I came, so haue I not hidden, what I am, or what message I bring; why it is sent, it is also written.

Raphaëlis Officium.

How long shall I perswade to stedfastness? But the greater your measures are, the greater shalbe the quantity. These afflictions are necessary. For herein is a measure to distinguish* from falshood, Light from darkenes, & honor from dishonor. The more they are like vs, or shew themselues so, (for nothing can be more dislike) the more they are Judges of their owne damnation. Yea if his strength had been great, he would haue devowred thy soule, [looking to E.K.] But whome God hath chosen, shall none overturne. Bragg not; either credit my words by thyne owne reason. But consider that divers may be dishonored, yea though they be in honor; yet shalt not thou neither be overturned wth the one wynde nor the other: though the afflictions that shall follow thee, be great & hard.

*forte, truth.

Afflictions to E.K.

In my words are no errour: neither haue yw found my Lipps untrue. When I kneeled I spake for yw. But I haue promised that No vncleane thing shall prevaile within this place. Neither am I a revenging Spirit, nor of any such office. I quicken the dead, revive them that are fallen, & cure or sow vp the wounds, wch they are permitted to worke vpon man, as tokens of God his Justice.

This place

Raphaëlis Officium.

I call the same God (whome I haue called before) to record, that these words are true, my sayings just, & his mercies more perfect. Whilst Heaven endureth & earth lastest, never shalbe ~~[illegible]~~ razed out the Memory of these Actions. Vse Humilitie. Rejoyce when the Eminy is discomfited in his

Note the durance of these memorialls.

trayne

traines, and inventions. A punishmt so great. Et cætera. Whan I yoaked your* feathers together, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie & Relation.

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*Note of the vision wch was shewed a° 1582.

Thank God; Be mercifull: forget your Sinne: and prepaire yor selues, For, great & wonderfull is the immediate power of him that illuminateth from aboue.

It shall light vpon you: For those that are present with him, lived with him, eat & dranke with him, [and] were instructed by him, Were but hearers only. At length God was Glorified, in one instant all things brought vnto their remembrance: yea some of them taken to behold the Heavens, & the earthly glory. I haue said.

Δ —

Me: — Behold, Veniat vindictum dei, et percutiat x x linguam mentientem.

E.K. — He goeth his way, and taketh all with him, Table, Chaire, & Curtaine & all. There came in a great many with flaming Swords, and bring in the wicked Spirit, who yesterday dealt so divelishly with E.K. One of them holding him by the arme, said, Speak now for your selfe, you could speake yesterday. They all drew their Swords: they snorked fire. And there seemed a water to come in, but it went away againe.

A voice — Dicat, nam nram non est.

E.K. — Now is the Skroll with the Characters brought in, wch was found by spirituall direction this moneth, the 12 day, about 10½ after none, by Mr Kelly & Mr Husy. He seemeth now as like our good friend as may be. Our friend came with a Sponge & annoynted the wicked Spirit his Lipps.

The finding of the Scroll, of the Treasures.

A voyce — Else could I not speake.

Δ Seenig

Marty 2d. Thursday morning. Mawndy Thursday.

A voyce — Perrant omnes qui insidiantur virtuti nois mei:
Insidiatores. et qui Lumen absconderunt Justitia mea.

E:K: — Now the veale is pluckt away,
Three appeare as before hymn,
All three said — Multa nos, quia multa patitur ipse.

E:K. — The twg goe away and the third remaineth who is like him, who yesterday to me alone, in your absence had declared himself to be in all pointe to an Illuder! A NOTE, for the better understanding of this caice Olet it may be remembred the E. Kelly, while I (John Dee) was at London, yesterday (being Wednesday) had vsed meanes to have conference, with the good creature, with whome we have dealing roynthly: and that there appeared one very like vnto our good frend, who looke vpon him to be the same, and now seemed to be constrained by E.K. to tell the truth: and therefore his outward beautifull, apparell seemed to goe of, & his body appeared hery Pilosus. and he confessed that he was an Illuder &c: as & Whereupon E. K. was in a great perplexity of minde and was ready to have gone his way: And at my comming home told me a long proces of this tragicall Act, But I comforted him, & would not yeild to his opinion, But did declare my confidence in the goodness of God: for that we craved at his handes things good & necessary: and that therefore he would not geue his children a Stone, for Bread or a Scorpion for needefull foode required &c: And this morning the matter was propounded by me, & thereupon the former sayings were vsed, and all the consequency of matter, wch hereafter was recorded.

A — The verily I require of Yesterdaies doings wch E:K: in my absence.

Caniculas sure he said, holding his handes vp to heaven.

E.K — He walketh vp & downe & seemeth angry: and did beate his handes togethir. There cometh a litle streame of

fire whitish from above: and came to his head. He kneeleth downe before the Chaire, & looketh vp & said,

Me: — O how swithe are the workes of thy handes [he looked vp] whose imperfections are more innumerable then the sandes of the Sea: or Clouds that were so lifted vp since the begining of the world. Darkness dare presume to place himselfe in Lightnes: yea dishonor (o God) to dwell in place of glory: his lying Lips presume against truth: Whilst thou sufferedst his old & withered face to be garnished with thy beauty. Heavines is his Scathe, yet are his Lips mirthfull: and litle there is, that seperateth him from the dignity of Honor: But his punishment is sufficient, his dishonor vnspeakable, there o thou (I say) that livest (wch hast estranged him so far from thy glory) makest only manifest. But yet how long shall the Sonns of men puff vp themselues with bragging & boasting of that they see not: But (alas) all things are confounded & are contrary to thy Comandements: some only wch differ, remaine with concordant mindes praising the, and lifting vp thy name, as much as strength performeth. But herein is thy glory & long sufferance manifest, in that thou dost not only with griefe behold their Sinne, but like a iust Judge favourably doest ponder the greatness of their enimies, which infect their mindes, & blind the light wch thou hast given vnto their vnderstanding, wth inflamations bodily, instigations worldly, & tentations innumerable. Great therefore & most great, & none greater can be, o wch deridest the adversary, & healest the weake: whose smalenes of habilities thou canst augment, wherein the misteries of thy great glory & might, is manifest. Thy seate yeild praises, with incessant & dutifull obediences. Thy name be magnified, thy mercy published to thy glory: Holy, Holy, yea great & most Holy is thy everlasting kindnes for ever.

E:K.

Me: — Behold, these thinge shall God bring to pass by his hande, whose mynde he hath now newly set on fyre. The Corners & streighte of the Earth shalbe measured to the depth: And strange shalbe the wonders that are creeping into new Worlde. Tyme shalbe altered with the difference of day & night. All things have growne almost to their fulness. But beware of Pride. We teach duty, Humbleness, and submission. Shortly shall these thinge come to pass.

A: Gilbert his Taske.

Note, a Prophesy.

Pride.

Adrian Gilbert

Δ — Than this Adrian Gilbert shall carry the name of Jesus among the Infidele, to the great glory of God, and the recovery of those miserable people from the mouth of Hell, into which, for many hundred yeares past, & yet continually they doe fall &c.

Me: — Who made the mouth to prophesy? or who opened the Eyes of thy understanding? who annoynted thy Jawes, or fed thee with unknowne meate. Even he it is, that pricked these thinge forward, and shall use you as his Instrumente to a mighty honor.

A: god

Description Geographicalle.

Δ — May we require description of the Countries, for his better instruction &c.

Tenebræ post dorsum.

Me: — Let darkeness goe behind the, & tempt him not that judgeth. These thinge belong not to my charge. Thou knowest them, wch are sufficient, whan short tyme shall serve; for the whole instruction. Greater neede were to enquire, How & by what meanes thou maist be made worthy; and so, consequently, have a knowledge for the knowing, having & using of this Celestiall Medicine.

Instruction requisite.

Note.

Forget not

Both ioyntly E:K. & J:D:

I instructed the before hand, & told the, that both of you must ioyntly learne those holy Letters (For so I may boldly call them) in memory: with their names: to the intent, that the Finger may point to the Head,

and

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and the Head to the Understanding of his Charge, for discoveries making of the Seas, & their Bounde.

Δ — You perceive that I have divers affaires, wch at this present doe withdraw me from peculiar diligence using to these Characters & their names learning by heart: And therefore I trust, I shall not offend, if I bestow all the convenient leisure that I shall get, about the learning hereof.

Me: — Peace, Thou talkest, as though thou understoodest not: We know the, we see the in thy heart: Nor one thing shall let another.

For short is the tyme, that shall bring these thinge to proofe: wherein he that liveth, shall approve himselfe alive. Beautifull are the Footesteps of his coming, & great is the revenge of the wicked.

God will shew himselfe alive.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui.

Liber

Lumen Medicinæ meæ, vobis.

E.K. — He holdeth his hande abroad. He draweth the Curtaine.

Δ — Gloria, Laus, et Honor Deo pri et F: et SS: Amen.

vail.

Δ Thus I decipherd him after a day two or three.

ש ? ג ף ם ל ד	ת ש ר ת ק ת ך	ב ע ז א ל א ו
t s u z r a x	n q p l h i m	e a f d g c b

ל
ע

Marty 26 a meridie † Tuesday. hor: 5 1/2.

First there was a great noyse of harmony heard.

A Battell fore showed,

There appeared two great Armies fighting, & much bloodshed on both sides.

One Captaine in red Harness, the contrary Captaine in white & greene.

There appeared Flaggs with a crooked Iron, or like a ragged staff, or Cudgell in them: & they were on the red Captaines side; the & his Soldiers had the worst, and were put to flight, & they ran away.

The Captaine with the white & greene was Master of the Field; & assembled & gathered his men together after the victory.

Now this Captaine goeth to a Towne, & seemeth with his hand to heave up the Towne, being a big Towne.

There was a voyce heard saying this —— So shall it be with 21. more.

Δ —— With what one & twenty?

A Voyce —— Tho yet you cannot know.

Before 2 yeare. This shall happen, before the Sonne hath twice gon his course.

Ergo before E.K. a. 1585. Marty 26. —— Now the Captaine appeared alone on foote, in his Harness; he holdeth up his hands to Heaven. The 2 now banished away. By meane the Captaine in white and greene.

Now

(111)

Now appeareth the red cloth before the Chaire. Three come in three. They all made Curesy. & two of them went away.

Three 104.

Δ —— Our desire is to know what we are to thinke of the Man wch came out of my Oratory, & Layd this fiery Ball at M^r. Adrian Gilbert his feete yesterday, as he sat in my study with M^r. Kelly & me. whether it were any illusion or the act of any Seducer?

A. Gilbert.

Ve: —— Noe wicked power shall enter into this place. Neither shall Iniquity range where the fyre of his pearcing Judgment and Election doth light, wch shall quicken his deadness, and revive his courage to the advancement of the name of him wch liveth now.

NOTE Election

The Apostles on Whit Sunday.

He chose with Fire, & lightned their hearts, & they immediately understood & felt the Illumination of his glory. What will thou?

Δ ——

To the performance of the Glory & increasing of this name, wch shortly maketh an end with for ever.

Δ —— This phrase, for ever, is somewhat darke.

Ve: —— With this World for ever.

Δ —— This giveth some light.

E.K: —— The Stone is become very darke.

Ve: —— As the Building is grounded & ended upon 4 threes, so might the Mysterys hereof be practised with three. The Fourth is the Booke. w^ch, so, is here present.

Three. Foure.

Δ —— Must Adrian Gilbert be made privy of these Mysteries?

Adrian Gilbert may be made privie, but he is to not to be a Preacher.

Ve: —— Thou hast said.

Δ —— Shall I note to your Name, any peculiar Character or Syllable to distinguish your speeches from ours or others?

Ve: —— Medicina sum.

Δ —— I may then use this Syllable Me, to Note Medicina or Medicus Dei.

Behold.

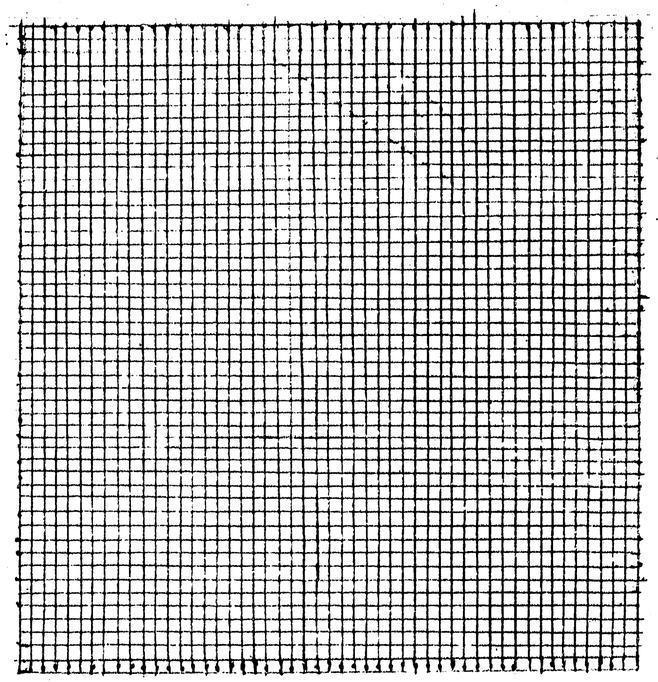
E.K — The leaves of the Booke, are all lyned :: fulle of squar places, & those squar places haue characters in them, some more then other : and they all written with colour like blood, not yet dry. 49 squar spaces, every way, were on every Leafe. wch made in all, 2401 squar places. He wiped his finger on the top of the Table, and there came out about the Table certaine characters enclosed in no Lynes : but standing by themselues, & pointe betweene them.

The colour of the Letters.

21 characters.

He pointed orderly to them with his finger, and looked towards the Skyes at every pointing.

Note: — Note what they are.



The original Leaues of the Booke are all lyned with Squar spaces, & in those spaces are Characters written with colour like blood not yet dry.

ᔑ.ᔕ.ᔐ.ᔓ.ᔒ.ᔏ.ᔎ.ᔍ.ᔌ.ᔋ.ᔊ.ᔉ.ᔈ.ᔇ.ᔆ.ᔅ.ᔄ.ᔃ.ᔂ.ᔁ.ᔀ.

A — They are noted.

A for his often taking things from under the Table, it should seeme that there should be some shift made vnder our Table.

E.K — He tooke from vnder the Table, a thing like a great Globe, & set that in the Chaire, and vpon that Globe, layd the Booke. He pointeth to the Characters : and combeth them with his finger, being 21 : and begining from the right hand, toward the left. He putteth of the crowne of Gold, from his head : & layeth it, on the Table. His haire appeareth yellow. He maketh curzy : and from vnder the Table taketh a Rod of gold in his hands, being divided into three distinctions.

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He putteth the end of this Rod on the first of the Characters, & saith Pa, and there appeared in English or Latin Letters Pa : he said Veh, & there appeared Veh in writing : then Ged, and after that he said Vnus, Vnus, Vnus, Magnus. Magnus, Magnus &c. Then his pointed to another, & said Gal, & there appeared Gal : then Or, [the voyce seemed Orh] Then Vn [the sownd seemed Vnd] Then Graph [the somid seemed Graupha in the throat] Then Tal [in somid Stall or xtall] Then Gon. Then Na [But in somid Nach, as it were in the Nose] Then Ur, [in sound our or ourh] Then mals [in sound machls] Then Ger [in sound gierh] Then drux, [in sound druvx] Then Pal, the p being somided vemisly Then med : He said Magna est gloria dius. Ceph, somided like Keph : But before that, was Don : Then Van, Fam ; Then Gisg. Then he lay downe before it, and there came two Lynes & parted the 21 Letters into 3 parts, each being of seaven, he said, Numerus o perfectissimus, Vnus et Trinus. Gloria tibi, Amen.

ᔑ	Pa	b
ᔕ	Veh	c
ᔐ	ged	g
ᔓ	gal	d
ᔒ	or	f
ᔏ	un	a
ᔎ	graph	e
ᔍ	Tal	m
ᔌ	Gon	i
ᔋ	na	hath
ᔊ	vr	l
ᔉ	mals	p
ᔈ	ger	q
ᔇ	drux	n
ᔆ	Pal	x
ᔅ	med	o
ᔄ	don	r
ᔃ	ceph	z
ᔂ	van	u
ᔁ	fam	s
ᔀ	Gisg	t

Then he put on his Crowne, and pluckt a Rack

Veah

full end of ebery practise.
It is one thing to affectionate; & another thing to effect.
What thou seest is true, and to a former (comoditie.
further
For, with Furderance, ebery thing in Nature is ayded.

Δ ——

Reade over that, wch now lastly, I declared: Think
on, if you be not answered.

Δ ——

Note, whose charge it is to deliver it.

Therefore maist thou know, what that is, although
thou dost not yet, or presently, put it in practise, by
him, whose charge it is, to deliver it.

Δ — Of yor so greatly commended liquor I am desirous to
have further understanding.

Mr — What Liquor is more lively than the dew of Truth
proceeding from a Fountaine, most sweete & delectable?
even that verily, wch thy mouth hath preached of.
What water recreateth more, or cooleth ignorance
deeper, than the knowledge of our Celestiall Speech?
Your voyces are but fained: Shaddowes of the words
and voyces, that substantially comprehend every substance
in his kinde. The things wch you doe looke on, because
you see them not indeede, you also doe name them amisse.
you are confounded; for yor offences: and dispersed for
your punishments: But we are all one, & are fully
understanding. We open the Eare, & the passages
thereof, from the sonne in the morning, to the sonne at night.
Distance is nothing with us, unlesse it be the distance wch
seperateth the wicked from his mercy. Secrete things
are none, but that buriede are in the shaddow of mans soule.

Verbas.

Lingua et vox Angelica.

The power of the primitive divine or Angelicall speech.

We see all things: and Nothing is hyd from us:
respecting our creation.
The Waters shalle stand, if they heare their owne speech.
The Heavens shall move, & shrink themselves, when they
know their Lorde. Hell shall tremble, when they know
what is spoken to him.

The first excepted, No man ever was, is, or shalbe
(excepted where I except) that ever shalle understand,
hath or doth know, the least part (of it is incompre-
hensible) of this Visyon. He named all things (wch
knew it) and they are not indeede, & shalle not for ever.
Thou shalt speake with us; & we will be spoken with of thee.
Three they are excepted, wch taken from among you, as
they were, doe yet speake with us, wch are provided for in
the three Lawes to destroy that Monster. They are fed wth
Celestiall foode; & they, talking, speake all understanding.
This it is, I take God (only him that created me) to record.
It is determined: els would I not: And may be
undermined, if you breake his Commandements.
A Stone it is that pierceth downe all things before it;
& keepeth them under him, as the Heavens do a Cloude.
What art thou (o God) and how mighty are the drops of
thy Mercy, that preparedst man before to examine thy
Mysteries? The Plagues of those that plagued
themselves, shalle falle upon you, yf you transgresse one
iote of your syght.
For what you desire is granted: and if you love him
you shall endure for ever. I am not as a Cloude,
shivered with the Winde; nor as a Garment, that
waxeth old, & torne in peeces: But I am for ever,
(because my message is such) and my truth shall
endure for ever.
Behold, Behold, yea, let Heaven & Earth Behold;
for with this, they were created, and it is the voyce
& speech of Him, wch proceeded from the first, and
is the first; whose glorious name be exalted in
his owne borne of honor. So, this it is.
[E.K. He sheweth a Booke, as he did before,
all gold]
And it is truth; whose Truth shall endure for
ever.

ADAM

102

Angelorum Colloquia.

Inter alia Doctus in Cabalographi cum Angelis conversantis Enoch Elias } forte Jo...

Note. yf Note.

The Booke. The first Language of God Christ.

live in truth & humility: Use God his Creatures to his Glory, & thy necessity, the profit of thy owne Symmes, & cutting out of all Canker & rotten flesh. Thou understandest: For thy Eyes shalbe opened. Amen.

E.K. — He spreadeth his hands abroad, and goeth away, and putteth his Booke in his Bosome as he goeth.

A — Gloria Patri &c: Amen.

Marty 26. Tuesday hor: 10: ante Meridiem.

First appeared a Cloude, & that vanished away: Three came in, they made Cursy to the Chaire: and two went away. Then the third wch remained, lay downe on the ground, as before: there came like a Lambs head & licked him. He said then as followeth, being stand up.

A A Lambs head may be a token of our humilitie required &c:

Magna sunt Alla, quae dixisti, making Cursy to the Chaire. There was a sound heard before, after a while he said.

Me: — Thy knigdome is established in aeternity.
Thy Hands are invisible, & no man can distinguish thy mercies. I attend yor desire.

A — As concerning the Characters, & shew of the ten places, wee are desirous to know, whether wee may require now Bnaspol, or other under him, to say unto us, that wch may content us, for the Case as it standeth with us.

Bnaspol.

Me: — The buylder of the Temple was rich, before it was adorn'd. With Wisdome, came the Instruments necessary

for

for mans worldly use. He hideth no light from those he loveth: neither shutteth up his Tents from such as seeke him. If one be great, ô how small is the other? How small therefore is the mynde, & how much weakned that desireth these trifles? But as the smallest thing is fittest to the smalest use, so is the existimation of things of light account, necessary for the lightnes & vanity of this World. A part (Notwithstanding) may beautifie the whole: and a small thing, may cure a great infirmity.

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Note. All tymes speciall tymes.

I told the before, that my feete are not placed upon such brittle & crackling sand, neither are my Lipps occupied with the vanity of nothing.

I will not manifest in any point, the thing which thou desirest, neither is it any part of my charge.

Note. —

I have been thy Schoolemaster, & director to the Sterne, to rule the reason thereof, with those wch can reach the Judgment thereof.

All those before spoke of, are subject to thy Call.

This Vessell at all tymes they greatly accept: yet have they tymes & Seasons: When order breaketh in her selfe, the Labour is vaine. Every thing is for, and to one end.

Of Frendship at any tyme, thou maist see them, & know what thou wilt.

Of Frendship at any tyme.

But one thing differeth, the End, & the begining.

That only is the El, rod, or measure, which already is delivered. The stroke of which, bringeth all things in their degree, to an end: as far as the seaven &c (magnificencies of every Science) stretcheth out it selfe.

Every one (to be short) shall at all tymes and seasons, shew the direction in any thing. But so, thou canst not use them, in the determination, and

Note.

full

NOTE the true ofᵗ & order of the premises.

So is all that thou hast before, more wonderfull, then ar yet profitable, unless thou be directed & led in unto the true use & order of the same.

Great are my words, and great is thy thought: Greater shall be the end of these Gods mercies.

New Worlds. New Worlds, shall spring of these.

The thorny path. New Manners; Strange often: The true Light, & thorny path openly seen. All things in One, & yet, this is but a

A Vision. Vision. Wonderfull & Great are the purposes of him, whose Medicine I carry. I have said.

Δ — He lay downe againe a good while, and at length he rose: after my long praier & confession made to God, & my discourse to him, &c.

E.K. a Booke. — He pluckith out a Booke: all the leaves are, as though they were gold; & it seemeth written with blood not dry.

Δ — He said, Spunt, Δ — He turned over the leaves, but E.K. could not well count them: & whereupon he said: I will raise out thy dulness, & at length make thee clere.

40 Leaves. E.K — There are 40 Leaves.

2ª Mel: — Et Finis est. One is one; neither is, was or shalbe knowne: And yet there are just so many.

40. i 40. 49. Mysteries before. These have so many names, of the so many Mysteries, that went before.

Note of this Book. This is the second & the third: The third and the Last. This is the Measure of the whole.

O, what is Man, that is worthy to know these Secrets? heavy are his Wickednesses, mighty is his Sin.

J Dee, and E.K. These shalt thou know: These shall you use. The One is a Master, the other is a Minister. The One is a hand; the other is a finger: Grutch not. Neither Let

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Let Wickedness tempt you: Love together. Be contented with yor calling: For, all Bees are not alike: yet they are all Creatures. Vessells not of one Bigness, yet are they all full. Both most sufficient: but according to faith & understanding of Conscience. Yet must there be a third: whom, God doth not yet chuse. The Tyme shalbe short; the matter great, the end greater. Ask now what thou will, & he shall answer thee.

a third to be chosen.

E.K. — There appeared one like my selfe, laying his two armes; one on E.K. his shoulder, and the other on a man his shoulder unknowne to us, but some what like to Mr Adrian Gilbert, &c.

Δ — Is it your will to proceed in this matter, you now have begun withall: or will you of these Characters, & places of Treasure hid (here portraited by picture) say any thing?

Mel: — As thou will: Δ — As the will of God is, so will I. The will of God you know, better then I.

Mel: — The eternall Liquor be upon you. Once more, what will thou?

Δ — I do prefer the heavenly Liquor before all things, & do desire to be bedewed, with the supercelestiall dew thereof.

Mel: — Consider the former Fruit.

Δ — The Tree with the Water at the foot?

Mel: — Thou hast said. His growing power bringeth forth Act. Remember the Prince & Subjects, wch have power (as is told thee) of Earthly Bowells (the thing there, which you whose) desire of me, is not part of my charge) call him: It is his Office: for by his Ministers it hath bin shewed. God doth impart his mercy, to those he loveth in all necessity whether of the one or of the other where it is due, if I have it: his Office is to speak it. Notwithstanding

Potentia Actus.

Δ Blisdon is the Prince under Bnaspol the king vide supra. li. 4. d° 1507. Sicra Mam: quidam Dei (spiritualis & (natura) dixit ipsi E.K. se custodivisse illum calicem & Librum Dunstani, &c:

Liber

the Plants of her beauty, & stroked up the Garments of her felicity. In her darkest members entreth in the tast and savour of this Peircing Medicine; reviving & recalling all things past present & to come, unto their lively & dignified perfection. My words are Sentences. My Sentences wisdome; My Wisdome the end in my Message of all things. Mighty & Glorious is the Vertue of it, whose Springs doe endure, & are cleere for ever: whose name be blessed.

Δ — Amen. I respect the tyme: God be with you.

Martij 24.

Sonday morning about 8.

Δ — The Table appeared, and the Chaire: and he who appeared yesterday: kneeling or rather lying prostrate on his Face, as if he were a sleepe: he lay a long while. A thing like a Lambs head did seeme to lick him, & then he rose and wiped his Face, as though he had wept.

a Lambs head.

Me — He said, Signa sunt hæc vobis, humilitatis et pœnitentiæ; quæ facio omnia, vra non mea sunt. Laudetur verbum eius in Cælo, Laudetur etiam in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namq et omnipotens et gloria virtutis eius. Vana sunt, corruptionibus suis: Necessaria verò Necessitatibus vestris. Nam fecit oia ad Laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.

Note hereby to consider their actions, gestures & other circumstances.

The

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The Feilds wither without the drops of his Mercy. Mans Memory is dull, unless it tast of the sprinkling of this Vessell.

[E.K. He hath a great thing under his Gowne]

Nature & Reason have disputed profoundly, & truly by the Savour hereof: it pierceth deepely. But understand and Reason have elevated & lifted up the dignity and worthiness of Mans Memory by taste hereof.

Nature :: Reason ::

The immeasurable & unspeakeable begynings (yea with the begynner & Principle thereof) are exactly (after a sort) & perfectly knowne of them. it hath tought from the Earth unto the Heavens: from the Heaven unto his Seate: from his Seate, into his Divinity: From his Divinity a capable measuring of his unmeasurable mercies. It is true, most true, & true shalbe for ever. That from the lowest Grass to the highest Tree [from] the smallest valley to the greatest Mountaine; yea even in the distinction, betwixt light & darkness: the measure whereof is the deepest: yea, (I say) it hath tought a Judgment. When he asked Wisdome, and forsooke the world he received it, and it mensured the things of this World. Great are the inward Eyes, & greater are the meanes, wch deliver things subject or object to them. Finally, it proceedeth from him, that proceedeth: Whereunto the first was formed, after, & not like, whose foote slipping hath dashed his head in peices, and it became darke: untill againe, the Medicine wch I have brought, revived his slumbering.

*Hereby, he not only knew all things, but the measure and true use thereof. If the Body have no inward Fire, it presently falleth. Every Organ is voyde of qualities, unleast a meane be adjected.

* Note
* Adam before his fall knew all things.

Soe,

Via, Veritas, et Virtus, vnum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo vivunt omnia, nutu, et illuminatione tua.

Justitia. Aue verbum, Aue rerum formatrix et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: vita bonis, mors autem impijs, et a consideratione tua abjectis. Quanta et innumerabilia sunt (Justitia) dona tua? O remiges varpax Kyrie eleyson.

A — All this he said kneeling to the Chaire; and then he rose; and I said, O beata Trinitas, mitte Lucem et Veritatem tuam, vt ipsa me ducant ad montem sanctum, et ad tabernacula tua.

Me — Vbi, non increduli.

A — Nos non sumus increduli: sed spes nra vivit æterna et Omnipotens est veritas, fons vitæ.

Aqua. Me — Adduxi vobis aquam ex eodem rivulo, Medicina vero est imperfectionibus et necessitatibus vestris. Intilligite nunc, et quis sum, et quibus ornatus. Bibite, et accipite ossibus vestris pinguidinem. Multæ namq sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbitis. Verbum est Lumen illud quo ois imperfectio aboletur. Credentes introib... in sanctum eius: vbi potio, et Medicina sempiterna. Cogitasti vere. Sum etiam et credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius. What wilt thou?

A Loquitur de mea cogitatione, quod esset Raphaël.

A — Recte sapere. Me — Thou hast it.

A — I perceive it not otherwise, then that I beleiue, it may be the Decree of the highest.

A — He

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A — He shewed a Tree, and a great deale of Water at the roote or bottome of it: and he said [Me.] Hath this Tree, now, any fruite?

A — I see it not. But the Skryer may say,

E.K. — The Water cometh vp the Tree, & it swelleth, and it hath Fruite, great, faire & red.

Me — So, I eate of it my selfe, & it lighteth the hearte of those that are chosen. [He seemeth to eate] So it is in the.

A — Ecce servus Domini, fiat Decretum eius in me, (iuxta misericordiam eius) de me pronunciatum.

Me — Go and thou shalt receive. Tarry & you shall receive. Sleepe & you shall see, But watch, & your Eyes shall be fully opened.

One thing wch is the ground & element of thy desire, is already perfected.

It seemeth that you beleiue not. But I haue said, as he hath said, & his word shall endure for ever: For he shall & will performe it, for he liveth for ever. Increduli.

Out of Seaven thou hast ben instructed most perfectly of the Lesser part, the rest I haue brought you, in this my Vessell; A Medicine sufficient to extinguish and quench out the Enimie, to our felicity: Seaven.

Muse not, though I say ours: for we all live in tasting of this Liquor. His Head is a Marble Stone; His Heart is the blood of a Dragon: His Leggs are the tops of the Northerne Mountaines: His Eyes are bright, and his Face of many Colours, each substance amongst the turmoyle & trouble of nothing. For as then they were nothing: had a Forme applyable & necessary according to their quantity & secret quality. The Heavens are lightned by his two Eyes: whereof the One sight is brighter then the other. Aboue & in himselfe, wch is by himselfe, & in no other, is this great & vertuous Fountaine. In nature Intellectuall he hath watred A Parable. Nothing.

the

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An: 1583. Martij 23. Saterday
a meridie.

A — E.K. being come, with Mr. John Husey of Blokley (on the 22 day of March) and E.K. being desirous to understand somewhat of our spirituall Friends, as concerning such matters as had fallen out very strange to him, & Mr. Husey: about a certaine monument of a Booke and a skroll found in Northwik hill, by the direction & leading of such a spirituall creature, as when they had gotten the same, and they endeavoured by Art to have some exposition of the Skroll, written in strange Characters, they were willed to repaire to me, & there they should be answered, &c: which thing now they did:

The Booke found in Northwik hill.

Being therefore now ready to receive Instructions of our Frends, there appeared in the Stone One in a Fools Coate, going about a Cloude, wch appeared first in the Stone. I charged him if he were the enimie of God to depart. He tore his Clothes all, & appeared all hery under, & said Penetrasti vim ~~[illegible]~~ iniustitiæ meæ.

Pilosus.

A — Glorify God & depart. He said, Feci, Nam decedo. He, went away as it had byn a bunch of Feathers puld in peeces.

The Cloude wexed bigger, & went all to the right hand. At length the Table appeared, But the Chaire seemed not to be of the same sort it was, but more glorious.

Then appeared three, of wch two went away, & one tarryed behinde, he said —— Auete

Verum est et incredibile

He kneeled to the Chaire & spake, but his words could not be discerned,

Liber Mysteriorum Quintus.

1503. Martÿ 23.

Liber. 6^{9}
Liber. 7^{9}

Ho: — Go towardes it, and take it vp.

Δ — I went toward the place wch E.K. pointed to, & till I came with in two foote of it, I saw nothing: and then I saw it like a shadow, on the gromed or Matte hard by my Bookes, vnder the West = window: the shaddow was roundish, & less then the palme of my hand. I put my hand downe vpon it, & I felt a thing cold & hard; wch taking vp I perceived to be the Stone before mentioned.

Ho. — Keepe it sincerely.

Veritas in veritate: Deus in Deo, Vnus in Vno est.

Cave. Let no mortall ~~matte~~ hand touch it, but thyne owne.

Prais God.

Δ Illi qui venturus est Judicare Seculum per ignem, sit eis honor, Laus et Gloria in sempiterna Secula.

Amen,.

The fifth is the fourth of Branglo.
The sixth is the fifth of Brisfli.
The seaventh is the sixth of Bnagole.
And so in to the next seaven downeward orderly, for the rest of the Table.

5. 6. The fifth begineth from Bnagole upward: — begining at the last Letter being e: and then upward croswise exactly till the B of Bobogel. And so of the next seaven, for the next: begining at the n of Bonefon, & so forth.

6. 7. In the sixth (the Infernall Table) The first is B of Bobogel. the second is A of the 15th. The third is N of the 22th, the fourth is the fourth of the 29th: the fifth of the 36th: the sixth of the 43. and the seaventh of the 49: being E in Bamnode. two Letters being taken in that last septenarie.

The second Septenarie begineth at the first of the 15th. the second at the 2d of the 22th (being Y) the third at the third of the 29th. then the fourth, of the 36th: the fifth of the 43d.

7. 1. The Seaventh: the first A, is the A of Baligon, and so downeward all the second Letters of the 7 Kings: Then all the third Letters, then all the fourth Letters, then all the fifth Letters, then all the sixth Letters only, and finally the seaventh & last Letters of the first names of the seaven Septinaries.

A — Note, this Table is made all of Kingly substance &c.

A — Now I trust I understand (meetely well) the making of these 7 Tables. I would gladly heare some instruction of the great Circular Table (wch you call the Globe: wch hath the Kn . . . . with their Characters, & so within 7 tymes 7, seaven tymes . . . . .

The Use of the Circular Table (here before often called a Globe) at another tyme.

7

7 tymes 6, seaven tymes furnished with Letters and Numbers . . . . . sorts. 95

HO: — That doth appertaine to another tyme.

E.K. — The Cloth was let downe, and the stone did yeild voyce, but nothing visible, but the foresaid black cloth.

HO: — One thing is yet wanting: a meete Receptacle &c: A Voyce.
There is yet wanting a stone &c:
One there is, most excellent, hid in the secret of the depth, &c:
In the uttermost part of the Roman Possession.

HO: — Write, All Laud, Glory & Honor be unto him, wch raigneth for ever Amen. Bee of good Comfort.
Lo, the mighty hand of God is upon thee.
Thou shalt have it. Thou shalt have it.
Thou shalt have it.
Doest thou see, Looke, & stir not from thy place:.
E.K. pointed towards it. A — I see it now.

HO: — It is sanctified, blessed, and . . A . . . . . in the use of his Creatures.

A I omitted a word, and our memorialle could not yeild it, then, phaps Dignified.

Thou shalt prevaile with it, with Kings, & with all Creatures of the world: whose beauty (in vertue) shall be more worth, then the Kingdomes of the Earth.

Looke, if thou see it: But stir not, for the Angell of his power is present.

E.K. looked towards my west window, & saw there, first upon the Matte by my Bookes a thing (to his thinking) as big as an Egg: most bright, cleere & glorious: and an Angell, of the height of a litle Child, holding up the same thing in his hand towards me: and that Angell had a fiery sword in his hand &c:

An Angel holding up the Stone.

HO:

Δ Jconcluded (of his Instruction) the Kings, and their Princes their names to be thus Learned out of the Table collected of 49 Names, it is to wete

	i		44
Addenda 7	01	—	2
fithic pro=	15	—	9
cessus: Ergo	22	—	16
addendo 7,	29	—	23
numero 43,	36	—	30
provenient 50:	43	—	37

numer9 major quam 49 p. i. qui respicient illum primum Regem Baligon.

Δ addendo 7, fit processus his g. 51 addantur numero 37. inde exeunt 44. proximo principio. modo retrogrado quasi.

Δ So far as I remember, he said, My Princes in my scepter of Mysteries.

Δ My conjecture, grounded upon this Retrograde respect to find the Princes among the 49 names in Tabula collecta is, that Baginol is the Prince under Baligon: because the Letters are all one, but the order of their places diverse. So is this Princes continued in Kingship.

Rex: Princeps:

Δ Jt is not Baginol but Bagenol, & e not i, & therefore consider

Δ He allowed of my conjecture, for these 6. but of his Princes I can said nothing: till at this present writing hereof, this key added came into my mind, How well I know not yet: Novemb. 23.

(Characters.

Δ Note that he calleth that continually, A Globe: upon such a Globe Nabagè shewed out all the Cells.

[and further he said The Characters of Kings, are /15/ in the Globe; & of the Princes in the Heptagonon.

Δ —Note, from the G[3] on the last side, until these words finished, he was out of sight: and when he had ended these words, he came in sight again: and brought a thing in his hand like a star: ✡ or Heptagonon.

... peculiar
... of Princes

Ho: Behold, Every one of the Princes, hath his peculiar Table. Thou hast noted the first Table which Beginneth, as I will tell thee.

In

In BOBOGEL, that O, (the second Letter) is the first of the Table OF SNGLE and the second of Befafes, is the second, and the third of the third; and the fourth of the fourth, & the fifth of the fifth, and the sixth of the sixth, and E (in the seaventh, Bragole is the seaventh, and last of this first seaven of this first Table: accounted the first CAVZNILN

The second seaven by like order is gathered of Babalel and the rest of his Septinarius. And so forth to the end downward, as thou didst before, &c:

In the second Table; L (the first Letter thereof) is out of Bobogel his last Letter, the second Letter is the sixth of Befafes; the third is the fifth of Basmelo &c: and so you have LEENARB. for the rest keepes that order downeward to the end of the last name Bamnode. transversim, quasi & retrograde.

In the third begin at the lower Letter of the last of the second seaven: and so upward to the right hand: Δ the last word is of second seaven is Bragole: the last Letter thereof is E: which is the first of this third Table. and the i in Brisfli, is the second, and L in Brangle the third, and then so forth, upward, overthwart, toward the left hand, till ye come to Bobogel, his second Letter being O. Then to N in Bonefon: E in Bermale: O in Bragiop. &c:

For the fourth, Looke Bobogel. Then looke to this fourth Table.

The first B of this Table is the first B of Bobogel.
The second B of this Table, is the B of Befafes.
The third Letter is /a/ the second Letter of Basmelo.
The fourth Letter /R/ is the third of Bernole.

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... King
... first,
answering to Blumaza as I ascribed 1503.
May a. man: by meditation: Of necessity must be, if the last be for Baligon.

2. 3.
Δ The next L is the last Letter of Babalel, & then transversim as before. &c:

3. 1.

4. 5.

The

be made somewhat plainer to me, then yet they were: because I doubted aswell of the understanding of some of that, I had written, as also of miswriting: either through E.K. his misreporting to me matter shewed to him, or by my mis-hearing or negligent writing &c: to some part thereof he said these words ensuing.

Ho: — In vmbra mortis non est æqualitas.
Obscurum enim nihil est quod per illum (E.K.) recepisti. Age.

Ho: — Thou hast a worke of three proportions in esse, of 7 in forme: wch is of it selfe divided by a number septinarie, of the Course, Estate, & determination of things aboue, things next, & things below; wch of it selfe, is pure, perfect, & without blemish.

A threefold worke.

Notwithstanding I will answer thee thus.

The 7 Kings are orderly conteined in the first of the Seavens, divided in generall Numbers: whose names are expressed, published & perfectly formed within the first ground & foundation of this Threefold worke. The Kings I meane with their Characters, & the Names of their 7 living & semper adherent Ministers: Whose Names thou maist see not only there written but openly, & most plainely, truly & sincerely spoken of before: as by due examination of thy Bookes, thou shalt manifestly perceive. Notwithstanding, as every King, in his Majesty doth comprehend the dignity of his whole Seate & estate, So I of my selfe being the ~~first~~ First, haue the government of my selfe perfectly, as a Mystery knowne unto my selfe: which is a thing unlawfull to be published unto man, and lawfull in respect of the Charge comitted unto us: and the slender dignification of many fraile estate, wch thou maist see in the Heptagonon: where, there wanteth a Name: The rest of the S . . . . the utter Circumference of the Globe, are the six Kings Or . . . . following: according as they are written in the Mysteries of the . . . . which doe begin the Powers,

A Threefold Worke
A The Kings with their Characters.
* A Filij Filiorum — An, Aue, &c:
Examination to be made of these Bookes.
The first King.
A Mystery.
A forte Unlawfull.
The Globe.
A forte, their

with

[An. Aue, Rocle, Liba]

A I understand of Il, An, Aue &c: in the Characters of the 7 Kings.

with their Princes, and of the Characters Orderly taken, by & upon the Heptagonon - - - - Ô God, how easie is the first understanding. Thou hast been told perfectly, plainely & absolutely, not only the Condition, Dignity & estate of all things that God hath framed: But also withall, thou wert deliuered the most perfect forme & Use of them.

93

Liber Creationis

Note what hath been tought in this Booke.

But this will I tell thee (to the intent thou shalt know, & for by cause I would not, thou shouldest be ignorant in true Wisdome) that those six Names in and upon the Heptagonon are Collected, do grow, and are gathered from the Names in generally aforesd:

A as may appeare by the 49 names Collected.

Take the Names, I will teach thee to know them, which else by without direction thou canst not finde.

A I suspect this to be an imperfect phrase.

Loke thy First Table: I am called BALIGON. with men. Thou hast noted my Name (wch is secret) among the Angels, begining with this Letter M: & consisting of 7 Letters, the last being an A.

Name among Angels.

I am called MARMARA: but otherwise CARMARA: {MARMARA. CARMARA.
but the Letter M, shall not be expressed. M.

Thou seest next BOBOGEL; He it is that is the second King.

Bobogel.

A X name expressed

Thou seest the Name BORNOGO, to be the first upon the Heptagonon, it is his Prince. And therefore I did Note him with a Coronet, and not with a Crowne: nay rather, but with a Cerclet about his head, &c:

Bornogo.

Note Attire.

and farther —

Ho: — Behold, I haue tought thee.
His Name be blessed who raigneth & liveth forever.
A. Amen, Amen, Amen.

Ho: — I will answer thee of all Doubts herein (being demanded of me) too morrow: For so I call it, for thy sake: Not for that it is so to me.
A. So he went away.

A — Then came VRIEL, and MICHAEL, and an other (I think RAPHAEL) and the Chaire & Table appeared, as in the first Booke hath been shewed; And also Ho: had his peculiar Chaire, at his tymes of teaching me.

Note a peculiar Chaire.

MICHAEL (said) Mercifull is our God, and glorious is his name, which chuseth his Creatures, according to his owne secret Judgment, and good pleasure.

This Art is the first part of a Threefold Art, ioyning Man (with the knowledge of the WORLD, the GOVERNMENT of his Creatures, and the SIGHT of his Maiestie.)

Prima pars Artis Triplicis.

He learneth this afterwards of three proportions in Esse. Consider these three principall points here.

Vnto him (O, Isay) vnto him; which is
Strength, Medicine, and Mercie
to those that feare him.
Amen.

A. Gloria, laus, honor, et perennis Jubilatio,
sit Deo nro Omnipotenti,
Optimo, Maximoq
Amen.

A. Note, Remember, & enquire what it meaneth, that noe mention is made of Bralges the Prince, nor of Blumaza his king, in this Treatise; being a certaine Repitition of the Heptagonum stellar; going next before.

15 Ad on Twelf day at night as I considered the method of this booke, this came to my minde.

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Wednesday, Novemb: 21. hora 7 a meridie. 92

A — There appeared the first Table, covered with a Cloth of silke changeable Colour red & greene, with a white Cloth vnder it, all hanging very low. The first Chaire also: wherein Michael vsed to sit. And Ho: did appeare likewise, & his peculiar Chaire, & he standing by it. But the Diaphanous Globe, & the people or world in it did not now appeare. and, because no voyce or word came from the Spirituall Creatures, yet: I declared that I did attend their pleasure, first, as a Schollar coming in the presence of his Master; and whan they had said those things wch were for vs first (at this instant) to learne, that then I would move some doubts of the premises, as I was yesterday advised to doe.

Note, The Colour Red & Greene of the Table of Covenant, Two Chaires.

Ho: he held vp his Rod (wch had two portions or parts of it black, & one red) & said.

O quanta est hois infirmitas et Corruptio, qui Angelis, idq suis bonis, fidem autem Deo, vix habet? Oia mundana, facis: Mundi Corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr Verus, cum veris suis Angelis, idq eiq inservientibus semper verus est. Pete quae vis. Dixi: et quod dixi, obumbratum est veritate, iustitia et perfectione.

Note of this Rod,

Ecce, (A. holding vp the rod)
Hic, (A. pointing to the end of the Rod)
Per hoc (A. pointing to the midle of it)
Et a Mensura fine, nos nostramq mensurabis potestatem. Age (inquam) Quid vis?

A — I, then, of the premises vsed a litle discourse: how they might parabolicolly, betoken other more profound matter, & litterally other; yet what sence soever the premises had, that their first rudiments & Text was to

be

Second name I understand, for the fifth to be in Heptagono, and the 23th to be so found ~~in~~ the same, in Tabula Collecta.

Ho: — Venite, vbi nulla quies, Sed stridior dentium.

E.K. — Then came the man againe, with vgly fiery flames out of his sides, wch was here before the last day. Ho. beckned with his hand vnto him, & his Coates went together, & so covered that horrible sight.

E.K — There appeareth a round Table, wch 42 held, & toss, all in fiery flames.

Ho: — Write quickly, thou E.K canst not behold it.

E.K — The first seemeth to be a King, with a Crowne on his head, and the &c:

The King.

A Marke who said so before.

Lo I Governe (as I have said before) All Enchanters, Conjurers, Witches, & Wicked Spirits, that are hated of God & included for ever in outward darkness (except a few wch remaine in a second paine, wch gape & groane for the mercy of God, & have tyme of Joy, whose measure I have & keepe accomnt of) are all at my Governement. By me thou shalt cast out the power of all wicked Spirits. By me thou shalt know the donigs, & practises of evill men, & more then may be spoken or vttered to man.

Note a great Secret of Spirits in paine expect release.

Blessed

Blessed be his Name, whose Glory is everlasting foode to the Just, and Sempiternall to the wicked.

A. Bnapsen.

Ho: — The 36th name, is the King his Name, and his Prince his name is the last* written in the Heptagonon.

A. Brorges.

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A somewhat was not heard of me or forgotten phaps Terror.

* A same one.

Note a° 1583 May. thus I considered Indeede after a sort Brorges may be counted the last, for the begining secretly was with Bralges.

Ho: — Venite vos qui sub mea estis potestate.

E.K — Then came bright people 42: And besides these, all the Ayre swarmeth with Creatures.

Their Letters are in their Foreheads: These stand in a Circle: They take the Letters from their Foreheads, & set them in a Circle.

Bralges said his Government was of such sup fol. 4. b.

The Circle of Letters.

Ho: — Of these I am Governor myselfe.

Behold I am of tyme present. I am of the last Ternarie.

This is exponuded Lib. 5. Marty 5.

Looke what may be wrought, in all Aerrall Actions I can distribute & bestow at my pleasure: My tyme & day is Friday.

The day of the last before, is Saterday.

The day of the fifth, is Wednesday.

The last Ternarie.

Friday,

Behold

vnmeasurable power in the workemanship of my Creation: Visible and Invisible, were not without my record. When he came, I was magnified by his coming, and I am sanctified world without end.

Ipse.

Vita Suprema,
Vita Superior,
et Infima, sunt meis mensurata manib.

Notwithstanding I am not of my selfe, Neither is my power myne owne, Magnified be his Name: Behold I dubble Life from One, vnto a Thousand of Thousands: and One thousand of thousands, to a number exceeding Count: I speake in respect of mans capacity. I am in all, and all hath some being by me: yet my power is nothing in respect of his power, wch hath sent me. Write this reverently: Note it with submission: What I speake hath not been revealed no not in these last tymes, of the Second last World. But I begin new Worlds, new People, new Kings & new Knowledge of a new Government: To be short

Note, Second last World. Ecce oia Nova.

Vitam tradidit; deditq mihi potestatem esse,
Vivere, et in perpetuum glorifica .... omnibus
et vbique.

As these cannot be comprehended, what they are with mor .... So cannot any thing be brought to pass in me, without a living sight & a perfect minde. I Governe vpon Thursday. For Instruction the restas before. Thou shalt worke mervailous mervailously, by my workemanship in the highest. To whome, (with overshaddowing thy light, with lyfe, and blessing you both, in his Name, of whome I am the Image) I praise God.

Note. Thursday

* A I doubt I did not heare perfectly at this writing downe.

E. K. — Now he descendeth into the Globe, & it became very bright there among the people: wch, also, at his coming, seemed to be more cheerfull

Ho:

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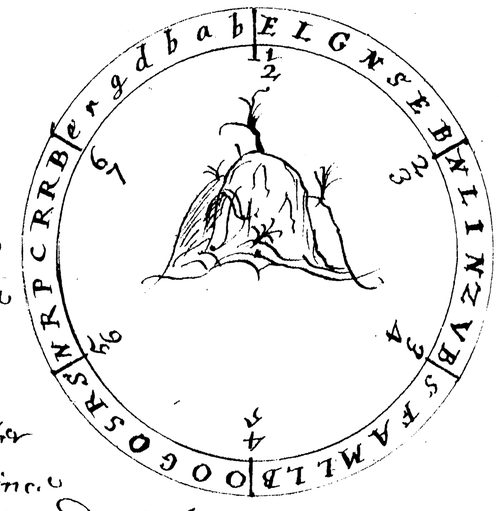
Ho: stood vp and moved his hand, above his head, & & Cumpassing with it aloft.

After that came a Cumpany, with a King, and after him a Prince.

The King had a Red Robe on, & a Crowne on his head. The King.

The Prince had a Robe of many Colours, & on his head a Cerclet. The Prince.

The Cumpany 42 seemed to stand round about a lith hill of Clay. Behind this Cumpany seemed to stand an innumerable multitude of vgly people. Δ a far off. Those wch seeme to stand round about the lith hill, seeme to have in the palmes of their hands, letters, in order as here appeareth. An Innumerable Company of vgly Creatures a far off.



Δ — The King spake, Behold, All the Earth with her Bowells and Secretts whatsoever, are delivered vnto me: And what I am there thou maist know. I am great, But he, in whome I am, is greater then I. Vnto my Prince (my Subject) are delivered the Keyes of the Mysteries of the Earth. All these are Angells that Governe vnder him. Whose Governement is divided as before, Vse them, They are & shalbe at thy Commandement.

Δ Bnaspol. Wednesday Δ Blisdon. Angels. Vse them.

13 Those that stand a far off, are the Spirits of perdition, which keepe Earth with her Treasure for him &c: and so forth. I have said.

Ho: Standing vp said this Name is the 5th & the 29th and his Princes name the fifth & the 23.

A Antichrus. Treasure hid in Earth kept by wicked Spirits. Bnaspol. Blisdon.

A — The first Name I vnderstand in Tabula Collecta. The second

vide Lib: 5. 1583. Martij 26.

vide de in Libro Cracoviensi. Junij 26.

Ho: proceeded, and said,

Ignis.

{Vitam dedit Deus omnibus Creatoris
{Venite; Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus.
Ô Venite: Nam unus ille Regnat, et est Vita
Viventium.

E.K.— Nowthire cometh a King, and hath a Prince wthim, and after them 42. like Ghoste or Smoakes without all forme; having every of them a litle glittering sparke of fire in the midst of them.

The first 7, are red, as blood. } The Sparkes of these were
The second 7, not so red. } greater then of the rest.
The third 7, like whitish smoke.

The fourth 7 } are of divers coulers: All had
The fifth } fiery sparkes in the midle.
The sixth }

Every Sparke had a letter in it.

Verè beatus (said this King that now came) B B A R N F L
B B A I G A O
Δ— I pray you tell me your name. Δ King B B A L P A E
I am the fourth in the Table, and the two and twentith in number. B B A N I F G
B B O S N I A
B B A S N O D

or King.

Δ— I understand in the Table of the Names collected from the 7 Tables of 49. And in those Tables taking of the first septenarie Baligon for the first King, and in the second septenarie Bobogel for the second King, And in the third Septenarie, taking Babalel, for accounted the third: and in the fourth Septenarie, the first of Septenarie.

Butmono his Prince

16

Wherefore I suspect some Gr brudder to have first

Δ Whereas in the former Tricahy there was a doubt of Butmono, the fourth, & Blisdon their Officer, being assigned here clean contrary: The doubt may be answered by the Notes Aijselz May. 5: of the Table & my Character.

to Bynepor, and so accomted the fourth: but accomting every one from Balgon he co the 22th: and so the fourth & the two & twentith.

E.K. a Voyce I heare, saying, You shall begin to worke againe, at 6 of the Clock next.

A: Omni bonorum largitori, laus & perennis et immensa.

Amen.

A— About halfe a quarter of an houre after 6. we returned to the worke, & the Cloth was drawne away. Ho: sitting in a Chaire.

A Note this Crystaline water.

E.K.— There appeared a litle running water very cleere Christalline: On the other side the 42 last specified, Bynepor said: Lo, [and then kneeled downe, and seemed to pray, a pretty while] The generall state and condition of all things resteth onely, and dependeth upon the distribution & participation of my exalted and most especiall, and glorified power. My sanctification, glory & renowne, although it had begining, cannot, shall not; nor will have ending. He that measureth saith & * Ipse dixit. it was the end of his Workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree.

Fire one of the 4 Elements.

The Fire that holdeth, or is, the first Principle generally of all things in generally, hath his universall and

un=

Thou shalt know my Name. I was wth Salomon; I was also (unknowne) with Scotus. I was, in respect of my power: unknown, in respect of my name. He called me Mares. Since I was not with any. And I preserved thee from the power of the wicked, when I told the things of truth to come. When I rid thy house of wicked ones, & was with thee in extremities. I was with thee. Behold I was with thee throughly.

Mares.

A — Then he bad E.K. ask me if I knew Obelison.

OBELISON.

A — I had to doe with Obelison, but by reason of my Skriers naughtiness, I was in doubt what to Credit.

∴ Bef: — Thou shalt know this for a most manifest truth hereafter. I am Obelison; the fifth of the 7th wch have the Scourging of Obelison the wicked: but not wicked for ever, neither accursed to the end. Wee Angels have tymes, and our faults are amended.

NOTE. of wicked spirite some restitution to favour?

A — Shall I note your Name by Befafis. he answered, my Name is so indeede. The Ægiptians called me Obelison, in respect of my Nature.

A — I pray you what is the Etymologie of Obelison.

Bef: — A pleasant deliverer.

A or lerelite phaps.

E.K. — The former 7, have Crownes, Their Letters stand betweene their feete. EILOMFO. &c.

Bef: — Thou hast received these Letters already.

E.K. — The Water seemeth, continually to pass over these Letters.

Tuesday. Bab: — I Governe uppon Tuesday.

E.K. — The first seaven take the Water, & throw it up, & it becometh Clouds.

A The

∴ A The fifth of the seaventh
I understand not this yet. vide Lib. 5 Ao 1583. May 1.

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2. The second throweth it up, & it becometh Haile & Snow. One of the first seaven said, Behold, Behold, Behold. All the motion of the Waters, & Saltnes thereof, is equally measured by us: Wee guie good success in Battells, reduce Ships, & all manner of Vessells that flote upon the Seas. Our might is great. Muse not. For when the Seas are troubled, with the wickedness or uprore of man, our Authoritie giveth Victory, from him that is most victorious. Fishes & Monsters of the Sea, yea all that liveth therein, are well knowne with . . . Behold we are (generally) the Distributers of Gods Judgments upon the Waters that cover the Earth.

Their Offices.

* A

E.K. — Then stept forth all the rest.

The Third Seaven said, Some of Us conduct the Waters through the Earth. Other of Us, doe beautifie Nature in her Composition.

The Third 7. 3.

The rest of us are Distributers & Deliverers of the Treasures, & the unknowne Substances of the Seas.

Treasures in the Seas.

Bab: — Praised be God wch hath Created us, from the begining, with Glory. His Glory be augmented.

E.K. — Now the 42 dive into the Water & so vanish away: and Befafis, & Babalel also were suddainely gon.

+ Ho: — standing up said, Lo, Thus thou seest the glory of Gods Creatures: whome thou mayst use, wth the Consideration of the day, their King, their Prince, and his Character. The King and Prince governe for the whole day, the rest according to the six parts of the day.

Practise.

King & Prince governe the whole day.

Use them, to the glory, praise and honor of him, wch created them, to the laud & praise of his Majestie.

Use.

A day is 24 Houres. A But when doth yt day begin.

A Day.

+ Ho: — Thou shalt be tought the rest.

+ Ho:

A, Then immediatly after he began againe as followeth.

☥ Ho: — Venito, veni (inquam) adesto. Veni Rex.

Rex Aquarū — O Rex, Rex, Rex Aquarum, venito, venito inquam. Magna est tua, maior autem mea potestas.

Deus nr, restat, regnat, et est, Quod, non sicut fuit.

E.K. — Then came one & said,

— Parati sumus nomen tuum, Creatoris nri nomen, nomen Laudare Nomen (inquam) & Unius nunc et vivientis.

Obscura sunt hæc ais obscuris: Vera et manifesta Veris et perfectis.

Ecce adsunt. E.K. he that said this, tô as though he were a King, with a crowne on his head: his Apparell was a long Robe whitish: But his left arme, was very white, & his right arme black.

Note this King's appell & shew.

E.K. — There came after this King a Company of 42. and every one of them had a Letter in his Forhead, & they were 7 in a rou, & six downeward.

The King had written in his forhead

King Babalel. BABALEL.

The first 7 (beginning from E.K. his left hand towards his right) had these Letters, & the second, third &c. had these Letters as here appeare.

☥ Ho: — At the next hymne more:		EILOMFO
A — Omne quod vivit Laudet		NEOTPTA
Deum unum et trinum,		SAGACIY
in oe æuum. Amen.		ONEDPON
E.K. — The Clock draweth.		NOONMAN
		ETEVLGL

Nov

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Novemb: 20. Tuesday, a meridie circa 2.

A — After a great halfe houre attending, & divers hymnes our praiers to God, the Black Cloth was pulled upward, and vanished away.

☥ Ho: — appeared sitting in his Chaire, & his face towards us: and so looking about he paused a while. halfe a quarter of an houre.

In the meane space, came one skipping lightly, a little boy, in a greene Coat, & said, Here is here, at an Inche: Then he said Harke. To me he said. Ha Sirha.

A — What will thou say to me? [Greene Coate] I am Multin his Minister, will thou any thing with me. I cannot tarry. — Multin his Minister.

A — Then this Skipiak espied a spirituall creature comming, & said. Ha, are you there?

A — And so went out of sight.

A — This was King BABALEL, with a crowne of gold on his head, his Garments whitish, & his right sleeve on his arme, Black: and the left sleeve very white. He seemed to stand upon water. — Babalel.

Bab: — Veni princeps 7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus. — He calleth Befafes.

Princeps iste (A pointing to a Prince new come to sight wch had a wid long Robe, & a Circlet of gold on his head) est Tertius principum in Heptagonon. — Befafes his Princes apparell.

A — I said Heptagono: he replied Heptagonaw, & said. verè, planè, et perspicuè dixi.

Bab: — Mensurasti aquas? Befafes answered, Factum est.

A — I seemed to doubt of some matter here, & Befafes said Thou shalt be answered in any doubt. I am thy friend. I have favoured thee in many things. Philosophers have imagined vainely of my name. For thy love towards me, — Prince Befafes my old friend unknowne of me.

Thou

AOIDIAB

E.K. — They say, In* use, we are perfect; Misused, we are Monsters.

* Δ They seemed therefore to sit betweene the perfect & the rejected, as indifferent.

Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.

E.K. — These 7 seeme to vanish into Winde, or White Smoake, & to fall into the Globe. And the six rejected, turne into a black smoake, ~~[illegible]~~ and the rest of the 30 seemed all converted into black smoake, & to fall into the Globe.

Δ beside AOIDIAB

[6, 7.] Bob: — said, In sexto et septimo sunt omnia.

E.K. — The six that were next him, seemed to cling hard & close to Bobogel. (Bob: Behold)

E.K. — They be joyned all into one Body, & become like the Sunne, into the forme of a Bowle or Globe: & so moved up or rowled up the small narrow race, or lyne unworne, wch remained higher then the Chaire, toward the top of the Diaphnous Globe, as before is declared.

NOTE. the narrow path above the Chaire.

LEE. BLN.

So that this Princely Nobleman & his six adherente, in this manner went out of sight.

Ho: — Formator horum, Δ Secundus est in Heptagono.

Δ Bornogo.

They are divided into the day, as the other were before: But whereas the other are cheifely upon yt day wch you call Monday, So are these to be used only on the Sabaoth day.

Monday. Sonday.

Their use is only thus (observing the former order) with the Circle upon the Ground.

Note former ergo There is also Δ a Circle on the Ground.

Δ of the six orders.

The first Six, with their King, & the Seale of their Prince, taketh place in the whole Body of the day: The other being six times six are divided into the parte of the day as before.

Practise by 6.

Δ Note the Circle upon the Ground.

vide ante 3 folio. Of my feete placed upon the Table: ergo, they should seeme to be on the ground.

The

The Letters only where they stood, are their Names and Characters. What doth the Heaven behold or the Earth containe, that is not (or may be) subdued, formed and made by these.

Names & Characters. 86

Their Office.

What Learning grounded upon wisdome, with the excellencies in Nature, cannot they manifest.

Wisdome.

One in heaven they know.
One and all in Man, they know
One and all in Earth, they know.

Measure Heaven by a part, (my meaning is by these few)
Let God be glorified: His Name praised,
His Creation well taken: & his Creatures well used.

Δ — I craved for some plainer Instruction, as concerne the use of this / . . . and he answered

Δ This Booke is sometimes called Liber Creationis, & sometimes ex Tabulæ Creationis.

Ho — Behold: Are thy Eyes so blind? Dost thou see & wilt not see. Thy Minde telleth thee, Thy understande furthereth . . . & thy Judgment doth establish it. That as thou sawest a Body in three places, & of three Compositions, though but two in Forme,

So shall this Worke have relation to 1. tyme present & present use, to 2. Mysteries far exceeding it, & 3. finally to a purpose & intent, whereby the Maiesty and Name of God, shall and may, and of force must appeare with the Apparition of his wonders & mervailes, yet unheard off.

A Threefold use of this Doctrine.

Dixi.

Ho. — A Wonder to behold the Heaven, much more this.

E.K. — Now this Ternarie seperated it selfe, & the Hole or Cleft in the Globe did shut to: These Three did sit downe by Bobogel.

Ho. — Sunt semper, et Cibus illorum est vnus.

A. Note, The first Ternarie, they seemed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim, close by Bobogel his feete, one of these betweene two of the first, ever so that orderly one of the first, & one of the third Ternarie, one of the first & one of the third; one of the first & one of the third.

E.K. — Then came the Ternarie ANA

4 ANA. They said orderly thus, 1 Ab illo sed
2. Cum illo sed, looking on his owne Belly.

A — Then I demanded their Apparell: & E.K. said, that these were braver then the former Ternary.

Bobogel said, Aliqui a dignitate, Cæteri talia quia non sunt Digni. This he said pointing to their Apparell.

Then he said. 3 Per illum Per illum Per illum. with a frowning Countenance, thrusting forth his hand.

E.K. — They ioyne together into one head and three bodies. The Hole of the Globe opened very wide now. This One Compound head had many Eyes, many Noses, many mouthes, as though it were a Chaos of

Face

85

Faces, in one head, but three Bodies; One of these bodies had in his hand a litle Ball, like the other before, very white, but with twinkling brightness in it. The other two Bodies, their hands were empty.

E.K. — They turne in order against to Hole in the Globe, But the people regarded them not: but at the coming of the Hand with the ~~Globe~~ Ball, against the Hole, the people looked a litle up at it.

Bob: said, Et quia carebant in ardentibus ignis.

E.K. — These, being dissolved into their former estate, go and sit (with heavy cheere) by them that sat affar off from BOBOGEL: Their apparell seemed to be simple: Their good apparell was gon.

A. Heere I found a certaine Error in my writing of the first Notes: wch I have amended in the writing of this: But while that Error did trouble me, the spirituall Creature said these wordes. Bob: The Fault is in E.K. his remembrance, & not in his Will. Note this,

LEE are the Three that stand with me.
NAR are the Three that I reject.
BLN are ye Three wch are interlinked wth me.
ANA are the Three that are rejected.

Bob: said Omnes naturam ad, Sed Non in illo.

E.K. — The 30 remaining came all away, and sat betweene Bobogel, and the rejected Company, and from that Company (A of 30) came only 7 to the Circle againe: Every of these 7 set their feete, each upon a Letter of the Circle, wch Letters are these.

A There remained two tyues three;

Note by their sitting that they are indifferent: & so they say.

E.K. — The rest all quake. He said farder
Vnus in Capite, Vnus in Pectore, Vnus in Pedibus.

E.K. — Then stept out 9 at once,

E.K. — Then the great Man retorned, or was restored to his former estate, of three particular men againe, and they three leaned to the Gentleman wth the Cape, on his Shoulder. ∴ BoBoGEL. who said

Dee. Dee, Dee, Dee, at length but not to late.

E.K. — In the place of the former first Three apped LEE.

2 NAR. E.K. — Of the 9 wch stept out, they of the first Ternarie said, each thus orderly 1 Volumus
2 Possumus
3 Quid non.

Adam. This Ternarie said, Faciamus, quæ fecerunt, nam nos Tres, sumus Adam, societate.

E.K. — They become One man, as the other before, but a slender & weake One, neither so high as the first, ever labouring & striving with it selfe to stand vp-right, but still it bended, bowed & inclined downward, as though it would fall for feblenes. The Body of this Compound man, seemed to be of Gold, glittering. When they retorned to their distinct shape; they seemed naked, & to be sorry & lament: And Bobogel did put them from him, with his Sword Scabbard & all, as it hanged by his side. Their Letters were NAR

3 BLN. E.K. — Then came the Ternarie BLN, & orderly the said thus,
1. Ab illo.
2. Per illum.
3. Cum illo.

Bob.

84

Bob. — Qui caret hijs tribus, [E.K. he whispereth to the first three leam ... to him, and with all, seeing me muse at the Aposiopesis, he ... Thou shalt not doubt [pointing to me.]
In ecclesia Dei, laborabit in Vanum.

E.K. — This Ternarie of men, became to have One only head, & three b. . . . . and that one head was in good proportion.

E.K. — The side of the Diaphanous Globe opened, and this Transformed Ternarie . . . . point into it, toward the multitude: and the people had their brests naked: & seemed to weepe: & to wipe their breste, & where they wiped, the place became faire. Penitence.

E.K. — This Ternarie did seeme to stand vpon a triangular stone & to turne (as an Horse doth, about one axeltree) orderly against, and by, the hole of the Globe so opened, and every of the three bodies, in their turning, as they came against the open place of the Globe, they extended, & stretch out their hands toward the people: The first seemed to hold a
1. round Ball in his hand, being lithe but very faire
2. white. The second Body, his hand had in it, a lithe Sword flaming with fire.
3 The third had a thing like a hat band of Lawne, of many Colours, w^ch, ever as his turne came to be against the opened hole, he seemed to cast toward the people & the people did seeme to be drawne toward him, by the casting of it towards them.

These three Bodies, though they turned constantly, yet did the face or Countenance of the one compound head, stedily & immoveably regard or looke into the Globe at the foresaid hole thereof.

Ho.

had no peculiar attire of Women.

The Circle. The 42 held the Circle (or vomed Table) vp, over their head, flat wise.

Then they layd the Circle downe, & stood vomed about it.

H. — said, Jam mali, quam boni, Laudant te,
Deus, Deus, Deus noster.

A — The Letters appeared to E.K, and he told me them,
& I began to write LEENARB.

H. — Thou writest mi vame. Thou hast written
them already.

A — It is true: I see them now last before noted downe.

H. — Looke the eight name in the Table [A of 49. folliched] A this eight
A the great Circle.

Character: Looke to his Character in [the Heptagone, the Table & y Angles.
Looke the second name in the Table with y Angle.

A — That I finde to be Bornogo.

E.K. — He with the Cape on his one shoulder, saith, Nomen
Bob: meum est Bovogel.
And he that is my Subject, is Governour of the
A in Heptagono. second Anglo of the A y.

Bob: I weare these Robes, not in respect of my self, 91
but of my Government.
I am the Prince, Chief [E.K. He falleth downe
on his knees & speaketh words wch I understand not]
yea, the only distributer, giver, and bestower
Wisdome & Science his Nobility. of Wisdome and science.
I weare this Apparell, for that indeed, being a
Prince, I am a Councellor to Estate & Dignity.
Councell. All Dignity & Government, that is not Counselled
by me, & my Subjects is frustrate, voyde & cleane
without firme ground.
Vipers. Those wch thou sawest (being Vipers) signifie
Traitors, with unaccustomed & not vsuall Instruments:

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which alwaies seeme to sound that, wch None but
I my self, with my Subjects (yea not all of them
but the fewest) can performe.
But I am true Philosophie, I am true vnderstand: Philosophie.
Oh my descending from him wch raigneth, is even
vncomprehensible of the Angels. Neither do I
know my self: But what I think I vtter; and
what I measure I am. he said,

Ordinationem Infinitæ potestatis elevate.

A 1.

E.K. — Now come Three A out of the 42. & laid their
Fingers vpon the three first Letters. and

The first said, O Vnitas in Natura et in Deo.
The second said, O Æqualitas Dei et Natura. Deus
in Deo, Natura a Deo et se.
The third said, Concentus eius, est sine numero: Iamen
nobiscum est in Vno, Fons et
Caput Natura.

E.K. — They joyne themselves together & became all
One Man, most Miraculous to Behold: Whose
head, & to the Brest, seemed to be neere to Heaven.
His Brest & Middle part, in the Signe: His Feete,
seemed to stand on the Earth. Then came like
a Fire, out of the Crowne of his head, & to enter
into the Heaven, hard, by it: His great, high
& faire Man, said,

Veritas quæsita, nra est.

E.K. — His Apparell is devided into two halves: from
the Crowne of his head to his feete. The one halfe
seemed to be most fresh flourishing Herbes: The Vegitable
other halfe seemed to be of divers Mettalls: Mineralll
& his right foote seemed to be Leade, He saith (with b.
an Aposiopesis) His
Beatus est qui Lumen capitis mei &c.

E.K. —

4. L E A O R I B

They ioyne together, & vanish like drops of Water

5. N E I C I A B

They fall downe like a storme of haile.

6. A O I D I A B

The last vanished away.

A This I fashoned thus after my first dictata penning of my owne fantasie.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B

A — Then he said, Well, I will shew thee more of these things, at the next tyme.

God be with you: God bless you both.

A Amen.

A — When shall that next tyme be? a Voyce spake, On Monday.

A Deo soli omnis Honor et Gloria. Amen

Mond

82

Monday. Novembris 19. Circiter 1a horam à Meridie.

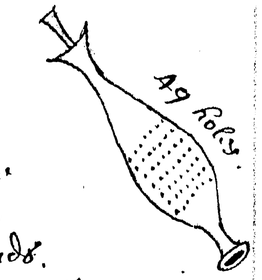
A — Long after our coming to the Stone (about half a quarter of an howre) the Cloth of Sylence remained drawn: & nothing appeared: but E.K. heard as a far off, very pleasant Musick the while.

HO. — He seemed to take the Cloth away with his hands: After that (about 6 minutes, Nothing altered or shewed, other then the standing furniture, usually of late appearing there.

E.K. — Now come in 7 men with Musicall Instruments: and before them comes one with a velvet Coat, & a Hat Cap, with a Sword by his side, & a Cloak or Cape hanging on one shoulder. and a black Feather in his Hat. &c: Bobogel Rex, or

Afterward came 42 more, seeming to be very far behind the first 7. Their melody sounded very sweetely & pleasantly all the while from the begining.

The forme of their Musicall Instrument



The Musitians did play, one with another restingly. They bobbed one another, & then plaied againe.

The 42, which seemed a far off, came neerer & neerer, & seemed to bring a round thing, like a Table in their hands. a round Table.

The 7 Pipers went away: and the Man with the Cape hanging on one of his Shoulders (somewhat like a Nobleman) remained. The 7 Pipers went away

Then were they come at hand, the 42 wth the round Table.

These seemed to be of two sorts. Of wch the last 7: on the forepart to behold, seemed rather Woemen, with Fardingales very much stroutinge out, but their face Woemen like

had

Δ — After that hafe houre passed (being $10\frac{1}{2}$ Noctis h^{i}) he said,

Ho. — Venito BOBOGEL, Rex et Princeps Nobilitatis.

Noblemen.

Venito cum Ministris: venito (inquam) &c.
Venito cum Satellitibus tuis munitus.

Δ — I fele: and (by a great thundering noyse, thumming thuming in myne Eares) I perceive the presence of some spirituall creature about me.

E.K. — I heare the thumming.

Ho. — Behold, Before thio' worke be finished (I meane the Manifestation of these Mysteries) thou shalt be troubled, with the Contrarie Powers, and beyond any accustomed manner: But take heede, they provoke the not to worke against our Commandemente. Both thy Eye & Hand shalbe manifest witness of it: well, thio is true.

Note

Cave.

E.K. — They that now come in are iolly fellowes, all trymmed after the manner of Nobilitie now a daies: with gilt Rapers, curled haire: and they bragged up and downe.

Bobogel hio' apparell.

BOBOGEL standeth in a black velvet Coat: and his Hose close, rownd hose of Velvet upperstocks: outlaid with gold Lace: he hath a velvet Hat cap, with a black Feather in it: with a Cape on one of hio' Shoulders, hio' Purse hanging at hio' neck, & so put under hio' Girdle; hio' Beard Long: he hath Pantofells & Pynsons.

Of these in Company are 42. 7 of them are apparaled like BOBAGEL sagely & gravely; All the rest are ruffyn like. Some, are like to be men and weomen: for, in the forepart they seemed woemen, and

and in the back part men, by their apparell. & these were the last 7. They danced, leape & kissed.

E.K. — The Stone is brighter, where the sage & graue 7, doe stand: and where the other doe stand, the stone is more darke.

E.K. — Now they come to a Circle, the sage & the rest, but the Sage stand altogether.

Circle.

Δ — The first of the Sage, lift up hio' hand aloft, & said;

Faciamus secundum voluntatem Dei: Ille Deus noster est vere nobilis &c. æternus.

He pluckt up hio' right foote, & under it appeared an L.

1. Then the second moved hio' foote, & under the third; likewise, &c:

L
— E — appeared.
E
N
A
R
B

Then the last B, and imediately the grew all together in a flame of fire, & so sunk downe into the former Globe.

2. Of the rest, the first pluckt up hio' foote, & there apped an L, &c:

L
N
A
N
A
E
B

At the last they fell downe, like dross of Metall.

3. Then whipped out foure in a Company.

R
O
E
M
N
A
B

They clap together & fall downe in a thick Smoake

The Ring
The Lamine
The Stone was not yet brought.

Last of all, the Ring, wch was appointed thee: with the Lamine, comprehending the forme of thy owne Name: wch is to be made in perfect gold (as is afore)

Truth.

Even as God is iust, his Judgments true, his mercies vnspeakeble, Soe are we the true Messagers of God: and our words are true in his mercy for ever.

Glory, ô Glory be to thee, ô most high God.

Mich: E.K. — Now cometh Michael, & heaveth his hand out of the Stone & saith, GOD BLESS YOU.

Ho: — As concerning the vse of these Tables, this is but the first step: Neither shalt thou practise them in vaine.

I shall not practise these Tables in vaine.

And whereas thou doest vse a demand, as concerning thy doeings to a good intent & purpose: and for the praise and advancement of Gods glory, with Philip the Spanish King: I answer, that whatsoever thou shalt speake, doe, or worke, shalbe profitable, and accepted. And the end of it shalbe good.

Dei Misericordia magna ipi A concessa.

Moreover whereas thou vrgest the absence of thy friend, as an excuse for the Ring. Noe excuse can prevaile: Neither canst thou shew the fruit of a iust minde, but of a fainting stomack with this excuse.

God hath retorned him, & wilbe mercifull vnto ye both.

Thy Charges in worldly affaires are not so great, that God cannot minister helpe to their necessityes: Thou shalt be comforted. But Respect the World to come (whereunto thou art provided) and for what end: and that in what tyme.

Respice ista Tria.

Serve God truly; serve him iustly.

Great care is to be had with those that medle with

Princes

Princes Affaires; Much more Consideration, with whome thou shalt medle or vse any practise. 80

But God hath shaddowed thee from destruction: He preserveth his faithfull, & shaddoweth the iust wth a shield of honor.

None shall enter into thee knowledge of these Mysteries with thee but this Worker. Secrecy

Thy Estate with the Prince (now raigning) shall shortly be amended; Her Favour encreased, wth the good wills of divers, that are now Deceivers. Dee,

Thy Hand shall shortly be their Helpe: & thou shalt doe wonderfull, and many benifitte (to the augment of Gods Glory) for thy Country. God grant.

Finally, God doth enrich thee with knowledge: and of thy selfe, hath given thee vnderstanding of these worldly vanities: He is Mercifull: and we his good creatures, neither have, do, nor will forget thee. God doth bless you both: whose Mercy Goodnes and Grace, I pronounce & vtter vpon you.

I have said.

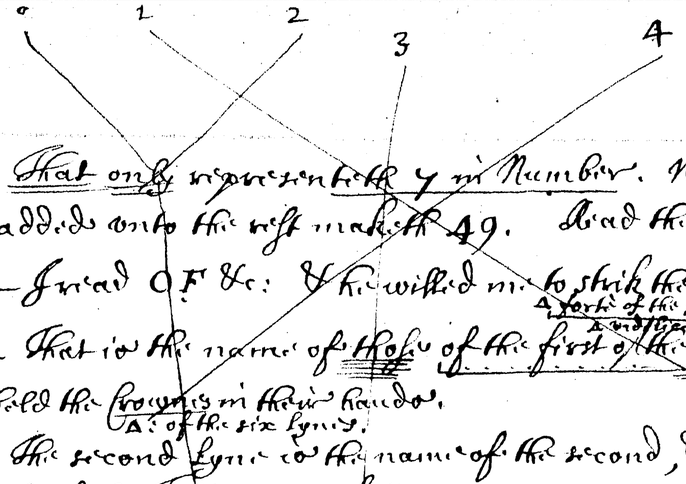
A Laus, honor, Gloria, Virtus et Imperium,
Deo Opt: Max:
Amen.

Ho: — If you will stay one halfe houre, I will say farder vnto you.

A — We will by Gods leave.

A. After

0 1 2 3 4



That only representeth 7 in Number. Wch being added unto the rest maketh 49. Read the Letters.

Δ — I read OF &c: & he willed me to strik them out.

Δ forte of the first 7.

Δ vidlicet

Ho: — That is the name of those of the first of the 7. which held the Crownes in their hands.

Δ: of the six Lynes.

Note. { The second Lyne is the name of the second, & so to the end of the Table. 42 Letters; 42 names: 42 persons.

Note, Name & Character. The first, where his foot stood, is both his Name & Character. And so of the second, third, &c:

Notwithstanding, generally, these are the names, the first 7, the One presupposed, the rest being 6 in order. This is the truth, & the sume of the Tables. It is easy to be understood, and perfect.

Praxis. Call. Prince 1. Ministers 6. Whan thou wilt worke for any thing apperteyning unto the estate of a good King: Thou must first call upon him, wch is their Prince. Secondly the Ministers of his power are six: whose names conteyne 7 Letters a peece: as thy Tables doe manifest: by whome in generally, or by any one of them, in particularitie thou shalt worke for any Intent or purpose.

42. As concerning the Letters particularly, they doe concerne the Names of 42, which 42 in generally, or one of them doe & can worke the destruction hinderance or annoyance of the estate, condition, or degree, as well for Body as Government of any Wicked or ill living Prince.

Destruction or hurt.

In outward sence my words are true. I speake now of the use of one of the first, that I spake of or mainfested yesterday.

Note. Said I not, & shewed I not wch had ye Gouvnmt: of Princes. Δ x Kings

For

For, as it is a Mystery to a farder matter, So is it a purpose to a present use.

79

If it rule worldly Princes, how much more shall it worke with the Princes of Creation?

Thou desirest use, I teach ~~[illegible]~~ use, and yet the Art is to the farder understanding of all Sciences, that are past, present, or yet to come.

Sciences, past present or to come.

Fruite hath a farder vertue then only in ye eating: Gold his farder Condition, proprtie & qualitie, then in melting or common use.

Kings there are in Nature, with Nature & above Nature. Thou art Dignified.

Divers kings. Dignification.

Δ — If I would have the King of Spaine his heart to be inclined to the purpose I have in hand; what shall I doe?

Ho: Practise. First cast thyne Eye unto the generall Prince, Governour or Angel that is principall in this World.

Δ who is that?

Δ Is it not Annael with whome I began?

Secondly consider the Circumstances of thy Instruction.

Thirdly place my Δ name whome thou hast already.

Δ the names

Fourthly of him, wch was shewed thee yesterday, whose Δ Hagonell Garmente were short & of purple

Δ Δ. Ergo, it should seeme to be his Office to deale wth Kings: but in the end he declareth his Office to be of all Aeriall actions: 1

Δ Character

Fiftly his power with the rest of his 6 perfect Ministers. of 7 Letters a peece

With those thou shalt worke to a good end. All the rest thou maist use to Gods glory. For every of them shall minister to thy necessities.

Moreover when thou workest, Thy Feete must be placed upon those Tables wch thou seest written last. comprehending 42 Letters & Names. But with this Consideration, that the first Character, wch is the first of the 7, in thy former Booke, be placed upon the top of the Table, wch thou wast & art & shalbe commanded to have & use.

The placing of my feete in Practise.

⊙ ✝ note former Booke

The Table of practise of a yard square. lib. 1°.

Last

mercy: the mercy of him, whome we praiz & laud and sing vnto, with Joy for ever.

Δ Dere his languishing desire.

Behold thou desirest, and art syk with desire. I am the disposer, though not the composer of Gods Medicines. Thou desirest to be comforted and strengthened in thy Labours. I minister vnto thee the strength of God. What I say is not of my selfe, neither that wch is said to me, is of themselues, But it is said of him wch Liveth for ever.

These Mysteries hath God lastly, and of his great mercies, granted vnto thee. I have answered thy doubting minde.

God grant.

Thou shalt be gluttede, yea filled, yea thou shalt swell & be puffed vp with the perfect knowledg of Gods Mysteries, in his mercies. Abuse them not. Be faithfull. Vse mercy. God shall enrich thee. Banish wrath. It was the first, & the greatest Comandement. I raigne in him, & liue by him wch raigneth & liueth for ever.

Δ — I pray you make some of these last instructions more plaine and evident.

ye Ho: — I have shewed thee perfectly. Behold I teach thee againe, O how mercifull is God that reuealeth so great Secrets to flesh & blood.

42 Letters.

Thou hast 42 Letters. Thy Tables last, containe so many. Every Letter is the Name particularly by himselfe, of the generall actions, being & doing of these 42. wch appeared with their workemanship.

the Prince.

The first was their Prince: and he governeth [illegible] only the estate, condition & being, limited by God vnto Kings of the Earth. The 7 next him, are those that are Messengers of God his good giftes to thee.

Kings of the Earth. The Prince & his first 7.

* Δ I vnderstood not this to be so: till he called to my remembrance: & made me frame my Booke by y parcell, wch he called the Prologue declared by Annael: when Saul seized &c.

1 2 3

Those — as he seemed to Embrace them. fo 5.

that

1 2 2 3

that beleeue him, & faithfully serue him: whereof few &c. . . . . and raigne now fruitfull in his sight.

Regnat, Regnat, Regnat, O regnat Iniquitas super faciem totius terræ. for hois impletum est, ✠ malitia, et nequicijs.

Incipit, incipit enim nova illorum potestas, illis nor sine re dedita, nec dis . . . . . Vide quaso.

Istorum Nova potestas incipit.

A — the pointed downe to the people, in the Globe, all being . . . . . sore & disfaced of some sort, sleer, boteh, &c.

Angells Ministers of Gods wrath.

ye Ho: — All the residue of the Angells (for so they are indeed) are Ministers of God his Wrath & Indignation upon the Faithless: whose Misery is most Lamentable.

Consider the reckoning here by 7, but before he had a reckon by 6.

7 only Name 7 Letters comprehending the dignity of their vocation. The rest are particular, not only in power, but also in their vocation. Like Leaues, they spring & grow from one Branch.

+ There were but 6. Roddy Crowns. full Crowns.

These words wch thou seest in the last Table, some of them vnable to be pronounced, are notwithstanding the names of these 7, wch hold the fair & beautifull crowns. Which Names (as I said before) do comprehend not only the power, but also the Being of the rest.

The Power & Being of the rest.

NOTE.

The whole Composition is the truth of these words. I will once more teach.

The Princes.

There were 42 that appeared, besides him wch was their Prince.

Now by 7.

The first Prince is called 7 are called by those Names, that thou seest, as OFS &c.

Δ — and so of AVZNILN. &c: Ho: Thou hast said. Δ each of y letters.

Six names in subjection.

There are but 6. names, that are in subjection: I teach briefly. Doest thou not remember the Circle, & the prick in the midest: wch was on the right hand of him, that was their Prince.

⊙ on the right hand.

That

0 1 2 3 4

loath to shew them: but at length did, &c: and at their
last of every Row, they all came together &c:

In sexto ch. sunt ota. fol. 10.

Ho — Remember how they stood, when they were secondly
disposed unto them. They stood first in six squares, &
next they were turned into 7. I speake of the great
Number & not of the less: In speaking of the greater,
I have comprehended the lesser.

A — They went ever away forward the Rand.
The third row went off Lamenting: being commanded
by the short robed man. All parted in fire, falling
into the Globes,
The fifth row did smite into the Globes, every one in
a sundry fire by themselves.
The sixth filled with smoke downe into the Globes,
E.K. — Now remaineth only the Man with the Crowne Ho:
he made shew with his hand, Beckning towards E.K.
& said, I have told thee, that their workmanship
is together.

Their names are upon these Tables.
The first Letter, is the 2d Letter, of the first name of
the Tables. Thou hast 49 names in those Tables.
Those Names thou hast in former Tables, by three
written: in that of 7 times 7. confer it with the round
Table. The first Letter from the point of his sword
is B. that B signifieth the number of the Bees beginning
the 49 names, environing that Circle.
In the former Tables thou shalt finde, B.1. B.2. B.3.
B.4. &c: & so to B.49.

Those Bees, begin the names of all the Powers I
have governed, do governe, & shall governe.

The next Letter hath his Circle & Numbers going
round about it, which thou shalt finde in the
former Tables.

Note the Table ⌖ to be conferred with the round

* A now he wanteth at Bobogel in that Table collected fro ⌖, made before

A How can Bobogel be accounted the first name?

* sent to me By E.K.

⌖ a Sword in the man his hand within the Circle.

The Letter standeth in the midest of every Square,
of every Circle: though some be turned upside downe,
which only signifieth that they are Spirits of Destruc
tion, Wrath & Indignation in Gods Judgment.

There are two Numbers: That, on the right hand, over
the Letter, is the Number obeying to that Letter.
O in the Circumference is the nynth Letter.
Gather the former Tables together, wch thou hast made
before, conteyning 49, depending only upon B.
There thou shalt finde BOBOGEL, a name
consisting on 7 Letters, & so the rest.
Read my Instructions as concerning those Tables,
and thou shalt finde the truth of them. — I
have said,
Mighty is thy Name, O God of Hosts.
Blessed is thy Name, O Lord, for ever.
A Amen.

O (in this Table O F S &c:) is of the eighth name the second Letter, but the nynth here in respect of the Circle of Numbers.

Note who saith this.

Note the like phrase fo: 2. Hagonel who said he had taken of it. whereas we had received nothing of him before.

After 7 of the clock at night. die ⌖.

Ho — Lo, here I bid them doe, & they doe; I have appoint
them, & they are contented. My charge is not of
my selfe, neither doe I speake darkely, obscurely or
without truth, in affirming that I taught these Hose
Tables: For they are from him, wch made & created
all things: I am from Him in power & message,
under whome I here rule & shall doe till the end of
all things be: O great & bountifull in his liberall
mercy

Baligono rule & government.

sup. fol. 1. B.2.

The end of all things.

Natura. Disseritur apud Phos, idq maxime) de NATVRA quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nra potestate est. Videbis Deum. Vidisti opera nra, Opera (inqua) manuu suarum: Digito Dei movebimur. A Deo venit: Homo, et cum hominibus fuit: est enim cum illis. illius namq potestas, vim, virtutem, et esse dat, non nobis solummodo, sed operibus nostris.

Dei potestas.

Inhumata tibi anima tua, quid quærit?

Δ — I understand you now. he answerd,

+ Ab humo homine; Ab homine dictum est.

I asked thee what thou desirest.

Δ — Wisdome, & Veritie, I answered. || then he answered,

+ Ho: — Thou shalt.

Δ — There came in a smyling fellow: & they pluckt him & towsed him. He cried he would tell Newes: and they answered, That there was none for him to tell, and he scaped from them, or they let him slip, with all his clothes torne off: and he seemed to creepe or get away under the Globe, & (as it were) to get behind the Diaphanous Globe.

Δ — These 42 had all of them somewhat in their hands: as either whole Crownes, or $\frac{3}{4}$ of Crownes, or Robes &c: Six of them seemed more glorious then the rest, & their Coates longer: and had Circlets (about their heads) of Gold: and those had perfect Crownes in their hands. The second six had three quarters of Crownes. The third six have Clothes in their hands. All the rest seemed to have balls of gold wch they toss from one to another: but at the catching they seemed empty Wind Balls: for they gripe them, closing their hands, as if they were not solid, but empty, like a Bladder.

Note, this reckoning by Six & Six.

Δ — The

Δ — The first six said, Our names cannot be expressed: neither can the names of these that follow. Names.

The first six made Cursy to the Man with the Short Robe. the second six made Cursy to the first, and the third to the second, and they all, & the short robed man, made Cursy to Ho: Short Coate.

Our workmanship is all one. Δ said the short robed man. He said pagina precedentis Unu est Opus nrm.

+ Ho: — The whole day is divided into 6 partes: Every part occupieth a part of them here (Δ pointing to the 42 standing there. Therefore if thou wilt worke with Kings (thou knowest my meaning) finally whatsoever thou wilt doe in their estate. Cast thine Eye unto the first place. In all good Causes thou shalt worke by six in generall, the rest are for deprivation: I meane the next six. The residue all doe serve to the intents & purposes appertegning unto Kings. But because thou shalt not be ignorant, what they are, in Name, they shall shew forth their Tables. The division of the day. Practise. Kings

Δ — Than they, speedily (each of them upon the place of their standing, made a square Table: and every Table, had but one Letter. The first of the first Six, did goe away, and in his Table apped an O. &c: and so of the second six, orderly their Letters appeared in their Tables: but the third six, they cowred downe upon their Letters, & were The first six. The second 6. The third 6.

			E					Δ
O	F	S	N	G	L	E.		4 houres
A	V	Z	N	I	L	N		4 houres
Y	L	L	M	A	F	S		4 houres
N	R	S	O	G	O	O		4 houres
N	R	R	C	P	R	N.		4 houres
L	A	B	D	G	R	E		4 houres.

Loath

An° 1502 **Saterday. Die 17 Novemb.**
A meridie horam circiter 1ª.

Δ — The cloth remained drawne a pretty while, after we had done our prayers to God: and so was all things in the Stone kept from sight.

Δ — The man with the crowne (he only) appeared first, and the transparent Globe, with the people of the world in it, as before. The diaphanitie, or (as it were) the thinnesse of the foresaid Globe, was very glistering bright. The man shaked his head toward me, & the back of the chaire was towards E.K. On this Globe appeared a trace like a seame, of two things joyned together, or rather a very narrow path: wch began below on the convex superficies of this Globe, & went upward to the verticall point, or (as it were) the Zenith prick of it: but from the lower part of the same to the place where the chaire stood, it seemed broader & more worne, then from the chaire up to the vertix, or top-prick: for that part (which seemed to be about the eighth part of the whole) did appeare very small, and unworne, or unoccupied.

Carmara alias Baligon.

Δ — He turning his face towards E.K. spake thus.

past / present / to come

I have declared things past & present: And now I speake of things to come. The whole shall be manifest. Nam ipse unus est & Individisibilis est. Gloria Gloria Gloria creatori nro.

Δ forth of the worke

Two parts are yet to come, the rest are finished already.

Δ — He shewed the round Table wth Letters & numbers wch Master Kelley sent me: & then he tooke it away againe. Then he said.

Δ ... his dext... Adhuc ille, et tempus non est. This round Table

Veniti

Δ Note this to be a Repetition of the Heptagonon Alphadre Creatrix before. Learne to reconcile the 4 Keys. 4th K. 1507.

Veniti gradatim repetamus opera Dei.

75

Δ — The first of the 7 wch had yesterday appeared, did now appeare, with the short Robe, as he did before. Than he said smilingly (being turned to E.K.)

Hæc sunt documenta tua, quæ nondu intelligis.

Short Coat.

Δ — Then the man with the short Robe, the Forman of the 7 (yesterday appearing) said

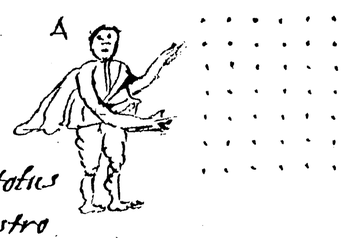
Unus est Deus, et unum est opus nrm.

Δ — Then came very many upon the Globe his convex superficies, & they said,

Parati sumus servire Deo nostro.

Δ — Each of these had somewhat in their hands; some had crownes, some Garments &c. (did lib. 3)

The Number of them was 42. & stood in this order and said embracing (as it were) the whole Number of this Company.



Et nomen meum, numerus est totus
Nec est crimen in numero nostro

Moyses nos nominavit.

Totistas istorum, quam istarum, quamvis non una, tamen in uno sunt.

Δ — I said that I thought there wanted at the biginning of this sentence, this word Iam. he answered it might be understood by his pointing to them there standing, & said farder in respect of this my doubt:

Quatinus est hæc vanitas vestrorum
In nostri numeros hos esse in Deo in Mundo, quantam apud vos: In minori Mundo, quantum in vobis. (in Mundo, & in minori mundo. In Deo, id est Nobiscum.)

(Combinatur animus tuus cogitationes)

Δ I doubt it should be Short Coat, holding or embracing all the Table wth his hands & not his

Δ Note Istorum Istarum as if it were filiorum & filiarum &c:

Numeri

Discretur

The sight of the Fire is very ougly, grisely, terrible, & scarcely of mans eye can be beholden: At length he pluckt his Coates together & said to E.K. O, I would shew thee, but flesh & blood canot see, write shortly (it is enough) Noui Januam Mortis.

Δ — Then said he to me in an earnest muse, Ô, Muse not, My words are darke, but with those see, light enough. Et percussit Gloria Dei, Impiorum parietes. Dixi.

Δ — In marvelous raging fire, this word BRORGES did appeare, tossed to & fro, in the furious flames thereof, so aboundantly streaming out, as if all the world had byn on fire: so that E.K. could not endure (without great annoyance to his Eye-sight) to behold the same, & finally he said, Mysteria in annimis vestris imprimite, & so the fire vanished away.

Prince Brorges.

E.K. — The Stone seemeth all blew: and only One now beholdeth the Heptagonum; all the rest being set downe, who seemed now to extend their hands one toward another, as though they plaied, now being rid of their worke. Now the last putteth his hand to the Heptagonum, & turned his face to E.K. having his Face (all the while before) turned toward Δ. he said, The Creatures living in my Dominion, are subject to my power, Behold I am BRALGES. The powers under my subjection are invisible. To what I ... are.

Δ forte in Aere.

But Baligon also Carmara, in the end of the Book: saith it to be his Office, Consider well.

7.

Prince Bralges, hath Blumaza his Knig.

E.K. — All the world seemed to be in brightnes or w... fire: and therein appeared divers litle things like litle smokes ... without any forme. He said,

This

This is the Seale of my Government. Behold I am come, I will teach thee, Names without Numbers. The Creatures subject vnto me shalbe known vnto you. ¶ Beware of wavering. Blot out suspition of vs, for we are Gods Creatures, that haue raigned, do raigne, & shall raigne for ever. All our Mysteries shalbe known vnto you.

Eschue wavering, or suspition

All Mysteries shalbe knowne to vs.

E.K. All the 7 vanished away, only Ho: remaining, who said (being stand vp & leaning vpon his Chaire, & turned to E.K. Behold, these things, and their Mysteries shalbe known vnto you, reserving the Secretts of him wch raigneth for ever: [E.K. The voyce of a multitude answered singing] whose name is great for ever.

Secreta Dei non sunt hoibus revelanda.

Ho: Open your Eyes, and you shall see from the highest to the lowest. The Peace of God be vpon you. Δ Amen.

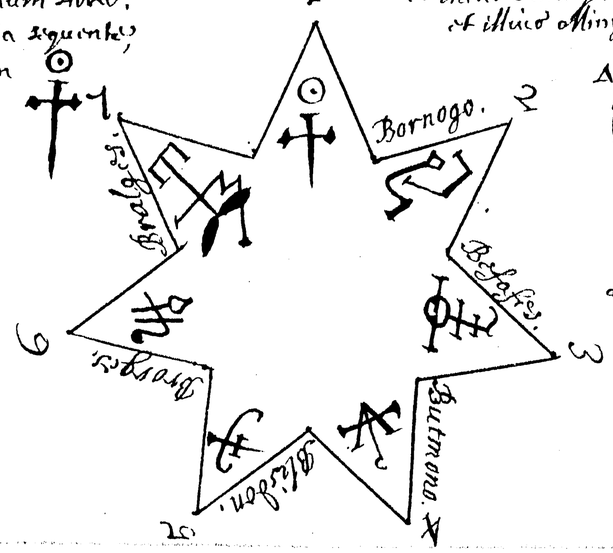
Δ Note, Highest & Lowest to be understood ~ phaps in Tabula Collecta.

E.K. — The Black Cloth was drawne before all things conteyned in the Stone: wch was the token of ceasing for that tyme.

Δ. Sanctus, Sanctus Sanctus Dns Deus noster;

Hanc partem primam vocat Ho: vnum Librum: in quinta pagina sequente, ad hanc notam

Δ. BLVMAZA Rex, est sup Regio Terra et illius sunt primus Princeps, et illius Ministri, vt conijcio.



Δ It should seeme that this Character should be only a Circle & a Prick. fol. 6. b. I haue forgotten how I came by this Cross annexed to it.

Remember Obelison his promise to me of knowing & vsing Δ

Words { 9, 9, 9, 7, 11 } 45.

All things, yea His All things, haue their Workemanship with me. For I am the end of Working.

E.K. He falleth downe prostrate & speaketh, I know not what; A — Then he said, I haue the Light of his anger, & I will destroy it. C O. Behold, It is a light lost within the bottomles pit. It is the end and the Last. C Blessed shall thy Name be. Blessed shall thy name be for ever. Behold, this is my Seale. Behold the Bowels of the Earth are at my opening.

The light of his Anger.

The Bottomles pit.

A — Then I requested him to help me with some portion of Treasure hid, to pay my debte withall & to buy things necessary &c. He answered, O worldling, thou shalt be satisfied with the wealth of this world. Behold Behold, Lo Lo Behold, vehemently I say, Behold, I haue horded vp Treasure for the Son of perdition the first Instrument of his destruction. But Lo these Caverns.

Treasure hid, requested.

A. Antichrist

A — He shewed to E.K. the Caverns of the Earth, and secret places thereof, & afterward said: Marke this, All Spirits inhabiting within the Earth, where their habitation is, of force not of will (except the midst of my selfe, wch I know not) are subject to the power hereof. A pointing to his Seale. With this you shall governe, with this you shall vnlock: with this (in his Name who raigneth) you shall discover her entralles. How say you now? can you do it? Are not your Magitians acquainted with me. It grieveth me to register the Bones of the wicked. Praise him Butmono, praise him Butmono, praise him.

A How can the midst of a spirituall creature be imagined? my Lord to ax. He meant the middest or Center of the Earth. The midst of his Charge.

Prince Butmono.

A — So that your name, I pray you let me

73

he answered, yea it is my name. It is the end of all things.

E.K. — Now he sitteth downe.

A — Now the Fifth turned his Face toward E.K. (E.K. who sat before me, and opposit vnto me) and stepped forth & said, I am Life & breath in A In Andramelech oratio Living Creatures. All things liue by me, the Image of One excepted. Behold the face of the Earth.

E.K. — There appeareth all kindes of Brute beaste, fowles, Dragons, & other.

A — He clapt his Handes together, & they all vanished away at once: they came againe & went them away, & returned no more. But the people within the Globe remained still, as from the beginning. He said, whilst the Beastes were yet in his sight, Lo, all these do Vndue with Life: at my Seale. in their Glory. Of God am I sanctified: I rejoyce the Living, the end, & beginning of these things, and. known vnto me: and by sufferance doe I dispose them with my Vrim & Thummim.

A of great doubt mis-vse, the diversity of the 4 fifty Officers, & offices and they are five in the description ensuing

virtues offices sui.

E.K. — He taketh out of his Bosome a little Bottel Viall glass, and there seemeth to be five or six spoonefulls of Oyle in it.

C Little Viall of Oyle.

A — He answered & said: That it is: and it is a Mystery.

A — I spake somewhat of this Oyle, & he answered me & said, Thou saist true. In token of his power and glory, write down: BLISDON.

Prince Blisdon.

E.K. — He taketh his hand of from the Heptagonum.

The Sixth putteth open his Cloathes & his apparell, and there ariseth mighty fire out of his sides.

6.

[A. Note: this Coat of the first of these seaven, is shorter then any of his following Coates and.]

Short coat the first.

The

alter the Incorruption of NATVRE. with my
Scale I scale her, and she to become perfect. I
Metallo. prevaile in Metalls, in the Knowledge of them,
I have bynn in Power with many, but Actually
with few. I am of the first of the twelue, the
One of the first of the Twelue, second of the Seaven. Wilt thou know my Name.
Prince Bornogo. A — full gladly. I am BORNOGO: this is my
scale: this is my true Character. What thou desirest
in me, shalbe fulfilled. Glory to God.
A — He kneeled downe, & held vp his hands towards the
Heptagonum.
The next (or third) said, I am Prince of the Seas:
The Seas. all my power is vpon the Waters. I drowned Pharoa;
and have destroyed the wicked. I gaue life vnto the
Seas: and by me the Waters moved. My Name was
known to Moyses. I lived in Israel. Behold
the tyme of Gods visitation. I have measured,
and it is, 8. this is a Mystery. God his
8 mercifull vnto his people. Behold, Behold, Lo,
Gods visitation. Behold, my mighty power consisteth in this.
Learne Wisdome by my words. This is wrought
My charge for thy Erudition, what I instruct thee from God;
look vnto thy charge truly. Thou art yet dead;
Thou shalt be reuiued. But oh, bless God truly.
The Blessing that God giueth me, I will bestow vpon
thee by permission. O how mighty is our God, wch
walkes on the Waters; wch sealed me with his Name,
whose Glory is without end. Thou hast written,
but yet dost not know me. Vse me in the Name
of God: I shall at the tyme appointed be ready.
The Seas I will manifest the works of the Seas & the Miracles
of the Deepe shalbe knowne. I was glorified in God,
I skourged the World. Oh, oh, oh, how they do repent.

[And it is as may be 4 yeares,
added to this hymn: & that maketh
1590. Nou. 16.

That is or not. I know
not yet.

Misery is their end, & Calamities is their meate. 72
Behold my name is printed .... for ever: Behold it.
A — He opened his Bosom & seemed leane: & seemed to
have Feathers vnder his Robes: he had a golden
Girdle; and on it written, BEFAFES. Then he Prince Befafes. wth Feathers vnder his Robes.
said. Blessed be thou o God, God, God for ever, I
have said.
A — He took his hand of from the Heptagonum.
A The Black Cloth was drawne: wch is now
appointed to be our token from them, that we
must leaue off for that instant.
A Deo soli, eius honor, et Gloria. Amen.

Friday. After Drinking at Night
circa 4am

A — On the left side of Ho: (sitting in the Chaire)
appeared yet three holding vp the Heptagonum,
one on the other side below.
on one and three other side below. He sat with his
Face from E.K. towards me. I stood and my face
southward. E.K. he sat at the same table, with his
face Northward.
4. The Fourth (holding below) cried, Earth, Earth,
Earth.
E.K. — He speaketh Hollow, so that I understand nothing.
A — Then he answered. They are the words of my
Creation, wch you are not worthy to vnderstand.
My Power is in Earth, & I keepe the Bodies of In Earth
the Dead. Their numbers are in my Bookes. The dead mens
I have the Key of Dissolution. Behold, Behold, Bodies.
Old

Δ Note this First & Last, because of Baligon also Carmara his ∴ Prince & Tables.

governe the three. Therefore I am the first & last of the foure: Δ. In the meane space, of the former multitude, some were fallen dead, of some their mouthes drawne awry: of so their leggs broaken. And then pointing to Ho (Δ ∴ Carmara) he said,

Practise, wth spirituall weapons.

∴ In his Name, with my Name, by my Character, and the rest of my Ministers, are these things brought to pass.

Lyers, Witches Enchanters

These that lye here, are Lyars, Witches, Enchanters, & Deceivers Blasphemers: and finaly all they that use NATVRE with abuse: and dishoner him wch raigneth for ever.

2. Governours.

The Second assembly were the Governours of the Earth, whose glory, if they be good, the Weapons wch we have tought thee, will augment: & consequently, if they be evill, pervert.

3.

The third assembly are those wch tast of Gods Mysteries and drinke of the iuyce of Nature, whose mindes are divided, some with Eyes looking towards Heaven, the rest to the center of the Earth, vbi non Gloria, nec bonitas, nec bonum est. It is wrought, I say it is wrought (for thy understanding) by the Seaven of the Seaven, wch were the Sonns of Sempiternity, whose Names thou hast written, & recorded to Gods glory. Δ. Then he held up his hands, & seemed to speake, but was not heard (of E.K.) as he told me: and thereupon Pri: Quar: said, Neither shalt thou heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui filius est vnicus, et Gloria Mundi.

Note:

∴ Practise.

Lib: 2: Filij Filiorum.

Eu — 1
An — 2
Aue — 3
Liba — 4
Rocle — 5
Hagonel — 6
Ilemese — 7

These ar named in the great Circle following.

The Black cloth of silence & staying.

E.K. saw like a black cloth come in, & cover all the forepart

Note: How he governeth Three, and Carmara (his king) hath also a Triple Crowne.

forepart of the stone, so that nothing appeared in the Stone. Then was heard a voyce saying, Δ

Look for vs no more at this tyme: This shalbe a token (from this tyme forth) to leave.

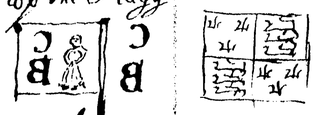
Δ The Token to leave of by a black shadow in all the Stone.

Δ — Laus et Honor sit Deo Immortali et Omnipotenti nunc et semper, Amen.

Die ♀. A meridie: hora 5: Novemb: 16.

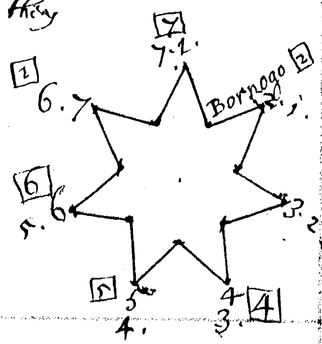
12.

Δ — He with the triple Crowne on his head & the long purple Robe, had now only that part of the rod in his hand, wch was cleere red: the other two parts being vanished away. He shoke his rod, & the globe under him did quake. Then he said, Ille enim et Deus, Venite. Δ All the seaven did bow at his speech. He holdeth up the Flagg with the Picture of a Woman on it, with the (as before was noted) on the right side of her. and on the other side of the Flag, were the Arms of England. He flourished with the Flag very much, and went as though he did march, in warlike manner upon the upper part of the Globe. He pointed up to the Flag & said There is two to come, there is no more. All the people in the Globe seemed to be glad & reioyce. Now he setteth downe the Flag, & said, Come Come Come, And the 7 came all before him. they hold up all together, Heptagonum stellare, seeming to be Copper.



1. The first Holder said, Me nosti! and so pulled his hand of from the Heptagonum.

2. The second of the 7 taketh his hand off, & doth reverence, & said, I am he which have power to



Δ Soe he said in Latin in the forepart of the lease before.

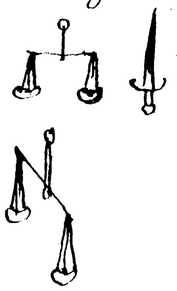
Δ Note Copper appertaineth to ♀.

Δ Hagonel

Δ Forte Bagonol. Hagonel. if H be for B. then Bagonel conteyned Bagenol.

alter

Kings.



from amongst the rest of the multitudes within the Globe. They kneele downe: and some kissed hir Scale, & some did stand frowning at it. Those kings that kissed it, had each of them a sword in one hand & a paire of Ballances in the other: The Ballances being even & counterpoised. But the other had also Ballances, wch hung uneven, the one Scale lower than the other. The even Ballanced Kings were of glad cheere: but the other were of a sowre & heavy countenance.

It is & shalbe so: And the Workemanship of this, is to the end.

2 Noblemen. Then came Noblemen: (Δ and he held up his hand, and they parted themselves into two companies, and over the heads of them, appeared these two words [Vera,] over one company: and [Impura] over the other

: : : : : : : : : : : : : : : : &c

Verus cum veris, et Impurum cum Impuris

3 Philosophers. Come o ye Princes of Nature: (Δ Then came in Ancient & grave countenanced men in black gownes: of all manner of sorts, Divers of them had Bookes: and some had Sticks like Measures: Δ Geometrica and they parted into two companies. Either company had his Principall. One of these companies fell at debate among themselves. The other company stood still. There appeared before each of these companies a great Booke, Upon the Bookes were written; on the one, Lucem: and on the other Mundi tenebras. The formost spread his hands over them, & they all fell downe: and this Booke with Lucem on it waxed bright: and they which attended on that Booke (Lucem) departed

Hagonel.

Gather

Gather by these few spriggs, the sompas of the whole Feild.

Δ — I demanded of him, what his Name was: and he answered,

I am Primus et Quartus Hagonel.

Δ — His Pri: Quar, shewed his Seal. ⊙ to the Multitudes: and they it, and of them some flourish, some stand, and some fall.

Δ — Then he said] The first were the Kings of the Earth: which kill the pricke of the last 8, take place, are, and shalbe. In this thou maist learne Science.

Note a Mystery.

Take a place, is as much, as, End with place.

Δ — Then he threw downe a great many of them before him.

Here is his Name; (pointing to his [Δ n Carmara] on the upper part of the Globe) Notwithstanding I am his Minister. — [Δ mi generall, pticularly Blumara.

There are Kings false & unjust, whose power as I have augme . . . and destroied, So shalt thou.

Thou seest the Weapons, the secret is not great.

Δ — I know not what the Weapons are.

Pri: Quar: said, Write & I will tell thee.

Δ — The three of each side, did sit downe, while Pri: Quar: did the speake.

I am the first of the fourth Hagonel.

Δ — I had thought that ye said before, you had byn the first & the fourth of Hagonel.

Pri: Quar] I am Hagonel, and govern: Hagonel.

There is Hagonel the first Hagonel the second and Hagonel the third. I am the first that

7

Δ the Forman with the short . . . .

1 Kings.

Carmara his Minister, for the Prince, Hagonel.

Weapons wherew to destroy.

govern

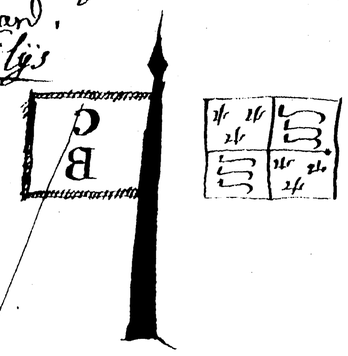
[illegible] These numbers [illegible] in the inward margent from 2 to 10 are the pages of this [illegible] Book [illegible] by [illegible] Dee, but he noted not the pages of any of the other Books [illegible] therefore I supplied [illegible] to [illegible] numbers [illegible] in the [illegible]

(Note: For of Hagonal we never had any thing before.

(Δ Carmara, otherwise Baligon. vide ....

2/ One, (of the 7 which was by him) he who stood before him, with his face ~~[illegible]~~ from ward him, now turned his face to him ward. 16 Nob: 1582. 69

Regnat potestas tua in filijs
Ecce signum Operis.



Δ — There appeared these two letters, eversed & aversed, in a white Flag: and a Woman standing by, whose armes did not appeare.

Note: My name is Carmara.

Δ — On the other side of the Flag, appeared the Armes of England. The Flag seemed old.

Adhuc duo et tempus non est. (Δ said the Δ man wch stood before Carmara, and lifted up his hand and advanced his Body; and the other 6 gave him place. he spread his Armes abroad: & so turned round towards all the multitude (appearing within the Globe) as if he would require audience. he said than thus.

The Sonnes of men, and their Sonnes, are subject unto my Commandement. This is a Mystery. I have spoken of it, Note it throughly. Filij & Filij Filiorum. sup. Libro 2.

They are my Servants. By them thou shalt worke, mervailes. I governe for a tyme: Δ generally Δ particular. or my government lasteth yet. My tyme is yet to come. The Operation of the Earth, is subject to my power: And I am the first of the Twelve. My Seale is called Barees: and here it is ⊙ Kings of the Earth. Earth. 12. Barees.

Δ — This he held in the palm of his hand: as though it had been a Ring, hanging also over his midle fingers: With a great Voyce he said Come ô yee people of the Earth. ⊙ All people of the Earth.

Δ — Then there came a great number of only Kings 1 from

Δ He hath recited the Offices of two Kings, as of Blumaza & Bobagel. And then he saith, Gather by these few Spriggs &c: wch Bobagel is over the Nobility, & wisdome of Metallo, & all Nature.

(72)

67

The first leaf in the Originall is wanting wch takes up two leaves of my writing, I therefore I have left so much space for it.

†

Quartus Liber Mysteriorum

Anno 1582

△ Novembris. 15.

Post reconciliationem Kellianam ;

Miserere nri Deus.

Dimitte nobis sicut et nos dimittimus.

O GOD, thou openest all things: Secret are thy Mysteries, and holy is thy name, forever. The Vertue of his presence, here left, be amongst you. (70)

A Amen.

A — What am I to doe with the Wax, the Table, the Ring, the Lamin: &c:

Mi: — When the things be ready, then thou shalt know how to use . . . . .

A — How shall I doe for the graving of the Ring; — may not an o . . . man doe it, though E. T. graue it not?

Mi: — Cause them to be made by (according to Instruction) by any honest . . . .

A — What say you to concerning the Chamber, for Our practise? May my fardermost litle Chamber serue, if the Bed be taken downe.

Mi: — At the next fall, for the Chamber, you shall know what to doe.

A Benedictus Deus in donis suis.
et Sanctus in omnibus operibus eius.
Amen. ended hor: 4 1/2.

They seeme to grow to a huge bigness, as big as Mountaines: incredibly big: & they seeme to hover vp in the Aire, & to fly vp~~ward~~ toward Heaven. & with their Wings to touch the Skie: And one of them with his Bill seemeth to take Starrs into it: and the other to take them from the same Bird, & to place them againe in the Skie. And thus they did very often and in divers places in the Heaven with great celeritie.

The Birds touch the Skie & Starrs.

After this they seemed to fly over Cities, & Townes, & to breake the Cloudes in peeces, as they passed & so to make them cleve. And in the Streetes as these two Birds flew, seemed divers brave fellowes like Bishops & Princes & Kings, to pass: & by the Winges of these Birds they were stricken downe. But simple seely ones, like Beggars, Lame & halt, Children & old aged men & woemen, seemed to pass quietly, vntouched & vnoverthrowne of these two Birds.

↑ & to cause all Dust to fly from all Walls & towers as they passed.

And then they seemed to come to a place, where they lifted vp, with the ends of their Wings, foure Carkasses of dead men (out of the ground) with Crownes on their heads: whereof one seemed to be a Child.

First these 4 seemed Leane & dead, then they seemed quick & in good liking: and they being raised vp: parted each from other, & went into 4 sundry waies, East, West, North & South.

Now these two Foules having their Wings ioyned together, light vpon a great Hill: and there the first Foule griped the Earth mightily & there appeared divers Mettalls, & the Foule spurned them away still.

Great Hill.

Then appeared an old Mans head, haire & all, on; very much withered; they tossed it betweene them, with their feete, And they brake it: And in the head appeared (instead of the Braines) a Stone round of the bigness of a Tennez ball of 4 Colours, White, Black, Red & Greene.

One

One of them (he that brake the Skull) putteth that Round stone to the others mouth or Bill. 65

The other eateth or nibbleth on it, & so doth the other also.

¶ Now these two Birds are turned into Men: And each of them have two Crownes like Paper Crownes, white & bright, but seeme not to be silver. Their Teeth are Gold: and so likewise their hands, feete, Tounge Eyes, & Eares likewise, All Gold.

On each of these two men, are 26 Crownes of Gold, on their right shoulders, every of them greater than other: 26 Crownes

They have by their sides, Sachels, like Palmers Baggs full of Gold. and they take it out, & seemed to sow it, as Corne: going or stepping forward like Seedmen.

E.T. — Then said Michael, This, is the end.

E.T. — The two Men be vanished away.

Mi: — Learne the Mysterie hereof:

A — Teach vs (Ô yee spirituall Creatures) then said Michael,

Mi: — Joy and Health give vnto the Rich:
Open strong Locks:
Be mercifull vnto the wicked:
Pluck vp the Poore:
Read vnto the Ignorant:
I have satisfied you: Vnderstand:
Reade them over: God shall give the some Light in them. I have satisfied thee: Both, How you shalbe ioyned.

By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe (videlicet) in Deo.

Lock vp this Mysterie:

E.T. Forget not our Counsaile:

Ô

to have, One Eye, & sometyme Three.

From under the Table cometh a great Smoke, and the place seemeth to shake.

Vriel lyeth now prostrate on his face: & Michael continually prayed sweating.

The Glorious Man seemed to open the Covering of the 7 Bundells (being of divers coloured silke) & there it appeared that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All Creatures

The glorious Man seemed to stand upon a little Hill of flaming fire.

He taketh off, of one of the Bundells a thing like a litle Bird, & it hovereth afore him, as though it had lyfe: and then it rested upon the thing like a Supaltare.

A discription of the glorious man.

This glorious man seemeth to be open before & his Brest somewhat spotted with blood: He had a Beard forked of brownish Colour, his haire of his head long, hanging downe to his Shoulders: but his face for beautifull glittering, cannot be discernd. his Haires do shake as if the Winde carried them.

This Man blesseth the Bird making a Cross over it: & so he did three tymes. He looketh up to Heaven.

Now the Bird, wch before, seemed to be but as big as a Sparrow, seemeth to be as great as a Swan, very beautifull; but of many colours.

Δ Many Colours in all his Garments are shewed in sequentibus libris.

Now looketh Michael up, & held up his hands to Heaven & saith

Sic, sic, sic Deus noster.

Vriel (said) Multiplicabit omnia benedictione sua.

Δ. R

The former beautifull man taketh this Foule, setteth it on ye Bundell, & on the place, from whence it was taken: and now the place where this Bird stood before seemeth also, to be (proportionally) waxen as big as the Bird (thus enlarged.)

This Man taketh an other Bird, & putteth the wing of it, behind the winge of the first (as though he yoaked them.

The yoaking or cuppling of the two Birds. 64

This second Bird, at this his first taking, was as bigg as the first . . . . was become (encreased as is shewed) and it was also a very beautifull . . . .

E.T. — All is suddainely darke, & nothing to be seene, neither Chaire, nor any thing else.

E.T. — A Voyce was heard like Michael his voyce say:

It was a Bird, and is a Bird, absent there is nothing but Quantity.

Voyce. — Beleive, The World is of Necessity: His Necessity is governd by supernaturall Wisdome. Necessarily you fall: & of Necessity shall rise again. Follow me, Love me: embrace me: behold I AM.

Δ E.T. said the Voyce to be like Michael his voyce.

Necessitie.

E.T. — Now all the Darkness vanished, the Man is gon. Vriel standeth at the Table: & Michael sitteth now in his Chaire, & said

Mi: — This doth GOD worke for yor: understanding. It is in vanie to strive: All Government is in his hands! What will you else, What will you else?

Vanie to strive:

Δ — Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.

Mi: — This hath answered all Δ our Cavillations.

Δ forte your . . .

Δ — What hath answered all our Cavillations.

Mi: — Thou hast written.

One thing you shall see more, as a persuasion to the Infirmity.

E.T. — The two Birds which were there before, & gon out of sight, now are shewed againe: but none of the Bundells appeare.

They

Liber 4.

82. Friday, May 4. hora $2\frac{1}{2}$ a meridie.

A — E.T. would not willingly now deale with the former Creatures: utterly misliking & discrediting them, because they willed him to marry: Neither would he put of his Hat in any prayer to God, for the Action with them: Whereupon I went into my Oratory, & called unto God for his Divine helpe for the understanding of his Lawes & Vertues, wch he hath established in and amongst his Creatures: for the benifit of mankind, in his service & for his glory &c: And coming to the Stone, E.T. saw there those two, whome hitherto, we were instructed to be Michael & Uriel.

E.T. is to marry.

E.T. — Michael & Uriel, both holding up their hands: & Michael seemed to sweat water aboundantly, some reddish, or bloodish.

There came 7 Bundells downe (like Faggotts) from heaven ward. And Michael taketh them kneeling. And Uriel taketh a thing like a Superaltare, and layeth it upon the Table: and with a thing like a Senser doth make perfume at the 4 Corners of the Table: the Smoake ascending up, & the Senser at the last being set on the Table it seemed to fall through the Table:

Uriel seemeth to be all in a white long Robe tucked up: his Garment full of plights: & seemed now to have wings (wch hitherto, from the begining of these kinds of Actions he did not) and on his head a beautifull Crowne, with a white Cross over the Crowne.

Uriel his manner of apparition.

Uriel taketh the 7 Bundells from Michael. & with reverence layeth them on the foresd Supaltare.

E.T. — There cometh a man, as though he were all of perfect pure glistering gold: sometyme seeming

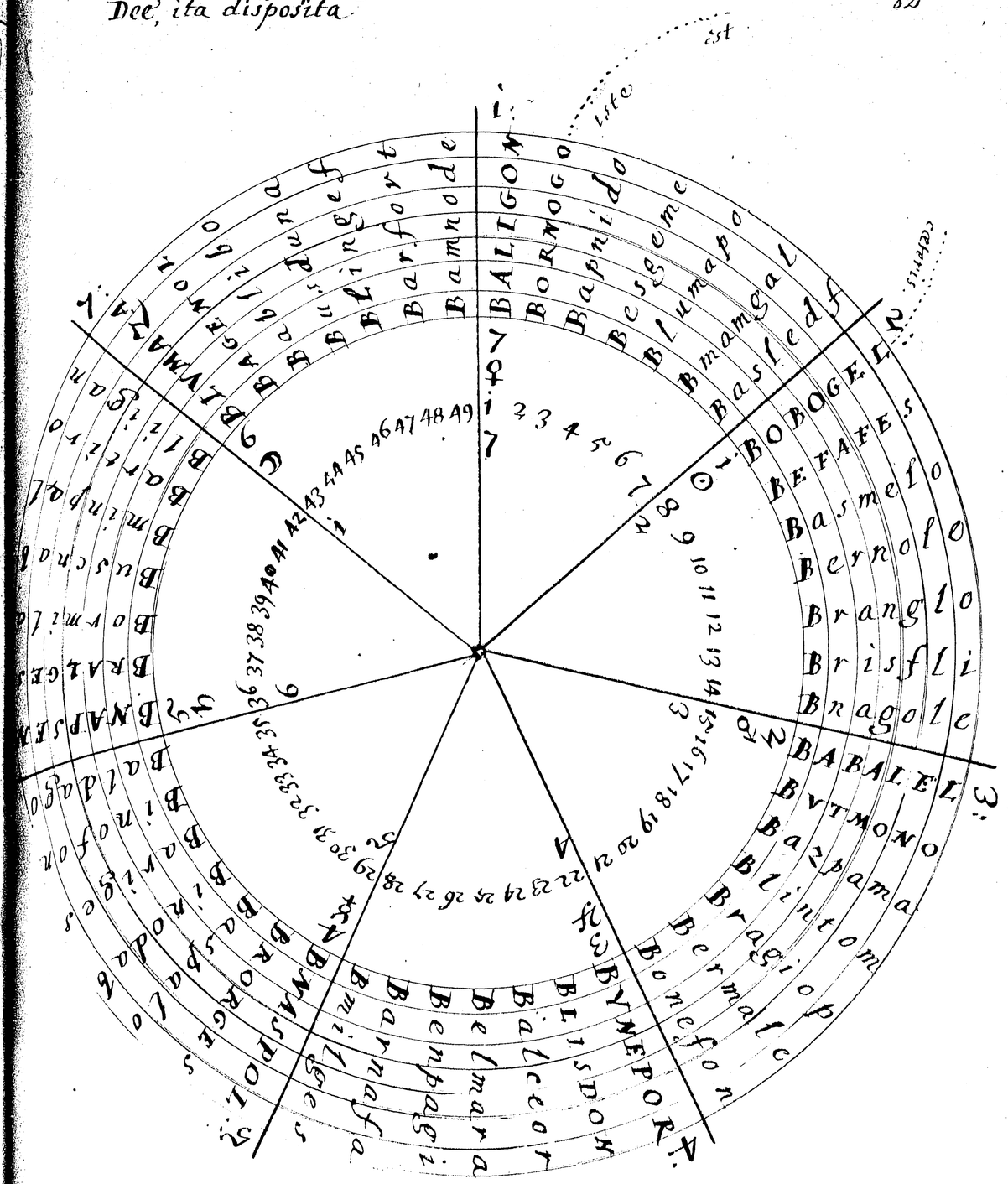
A Glorious Man.

to

(66)

Coordinatio. Angelorum bonorum 49. per Jo: Dee, ita disposita

62



The Letters are standing upon 7 equall Numbers, the Number before them is signifying, teaching and instructing (from the first Table to the last) wch are the Letters that shalbe ioyned together: begining all with B, according to the disposition of the number: untill the 49 generall names be known. The first 29 are more excellent then the rest. Every Name doth consist upon the quantity of the place. Every place with addition bringeth forth his Name, which are 49. —— I have said ——

* Δ Vide ipam Tabulam horum nomi collecta pagina sequente. The first 29.

Δ — I pray you to tell me the first Name.

Vr: — The first Name is BALIGON.

Mi: — I have to say to thee, & so I have done.

* He meant to E.T.

Δ — Now he spake to E.T. of the matter he sware him to, at the begining of this last Instruction: and he told me afterward what Michael had willed and moved him unto. whereat he seemed very sore disquieted, & said thus to me.

E.T. — He said that I must betake my selfe to the World, and forsake the world. That is, that I should marry. Which thing to doe, I have no naturall inclination: neither with a safe Conscience may I do it, contrary to my vow & professon. Wherefore I thinke & hope, there is some other meaning in these their words.

E.T. must marry.

Mi: — Thou must of force keepe it.
Thou knowest my minde. ——

Δ. Deo opt: Max.o ois honor, laus & gloria, in sæcula sæculorum. Amen.

Ended, hora noctis 11a ½ circiter.

Tabula Collecta: 49 Angelorum Bonorum, Noia continens. [per Δ

61

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Bindfon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Begin the Midle Table &c:

Δ — I wrote out of the Stone, the whole 7 Tables (as you see them here with their Numbers & Letters) while E.T. did view them in the Stone, & orderly express them.

Δ — As concerning 39 V. 47 L. &c: in the second Table, where are 7 places: & there but six Numbers and Letters, & yet every place seemeth to have a Letter in the Judgment of E.T. his sight. Which is the Number & Letter wanting, & where must it be placed?

Mi: — Non potestis hoc videre sine ratione.

Δ. This I intersert now though it were not at the first Noting.

Δ — The next day as I was looking on the Tables being finished, & joyned altogether in One Compound Figure: E.T. came to me, & stood by me, & his Eye was on the foresaid place, wch I was forced to leave empty, in the 7th & last. And behold he saw hovering and hopping in the Ayre ^ over the said place, & the next before it. And that, wch I had placed the sixth, was to be put in the seaventh place, and that wch was wanting, was to be set in the sixth place being 30. N.

^ two Numbers & two Letters coupled to them.

E.T. — Every of the 7 Tables, as they were written out of the Stone, doe seeme afterwards to burne all in Fire: & to stand in Fire.

E.T. — After all the Tables were written, each tooke her Table a part againe, & stood in their Order.

E.T. — Note moreover: The First had Bookes in her hand.
Kings — The second, a Crown in her hand.
Nobility — The third, Robes.
Merchants — Δ Aqa — The 4th aial quadrupes viuu oim colorū.
Terra — The fifth, Hearbes.
Aer — The sixth a Fanne.
Ignis — The 7th a flame of Fire in his hand.

Mi: — Decedite in noie eius, qui vos huc misit.

a Booke. E.T. — Vriel opened a Book in his owne hand & said.

Vr: — The Fountaine of Wisdome is opened. Nature

shalbe

shalbe known: Earth with her secrets disclosed. 60
The Elements with their powers judged.
Look if thou canst (in the name of God) understand Tables. Δ. No: Not yet.

Vr: — Behold I teach. There are 49 Angels glorious & excellent, apponited for the Government of all earthly actions: which 49 doe worke & dispose the will of the Creator: bymitted from the begining in strength power & glory. Earthly Actions.

These shalbe subject unto you, In the Name, & by Invocating upon the Name of GOD. which doth lighten dispose & comfort you. Practise.

By them shall you worke in the quietnig of the estates, In Learning of Wisdome: pacifying of the Nobility; Judgment in the rest, aswell in the Depth of Waters, Secrets of the Ayre, as in the bowells & entralls of the Earth.

Vr: — Their Names are comprehended within these Tables. Lo, he teacheth, he teacheth. Lo, he instructeth, wch is holy & most highest.

Take heed thou abuse not this Excellency, nor overshaddow it with vanity. But stick firmely, absolutely, & pfectly, in the Love of God (for his honor) together: Wee two together.

Be merry in him: Prais his Name: Honor him in his Saints. Behold him in Wisdome: And shew him in understanding.

Glory be to him; To the O Lord, whose Name pierceth through the Earth. Glory be to thee for ever.

Δ — Amen, Amen, Amen.

Vr: — Lo, I will breifely teach thee: You shall know the Mysteries in him, & by him, wch is a Mystery in all things.

The

(60)

59

E.T.— Once stept forth, & said,
Wilt thou have Witt and Wisdome?
Heere it is. (A. pointing to the midle Table,
1. Another said, The Exaltation & Government of
2. Princes, is in my hand, (A. pointing to that on
the left hand of the two uppermost.)
3. In Counsell & Nobility I prevaile (A. pointing
to the other of the two uppermost: wch is on
the right hand.)
4. The gaine & trade of Merchandise is in my
hands: So, heere it is. A. the pointed to the
great Table, on the right side of the midle Table,
That I meane wch is opposite to our right hand,
while we beheld those 7 Tables.
5. The Quality of the Earth & Waters, is my
knowledge, & I know them: and heere it is.
(A. pointing to that on the right hands of the
two lowermost.
6. The motion of the Ayre, and those that move in it,
are all known to me. So heere they are.
(A. pointing to the other Table below, on the left hand
7. I signifie Wisdome: In Time is my Government.
I was in the bigining, & shall be to the end.
(A. pointing to the great Table on the left hand
of the Midle Table.)
Mi— Marke these Mysteries: For, this known,
the state of the whole Earth is known; and
all that is thereon.
Mighty is God, yea mighty is he who hath
Composed for ever. Give diligent ear:
Be wise, merry, & pleasant in the Lord;
in whose Name, NOTE,

A I marvaile that the Earth & Waters are here ascribed, to one.

Begyn

58

The square not full by one
Circle & Cross wanting
in the Original

2

7A	21G	1A	26E	48A	24A	14	
34I	8D	29N	2O	33A	16M	28E	
49A	4E	35A	40M	19L	28M	23	
39V	47L	3A	5L		N		
20E	19R	45A	37R	32I	17		
10A	38O	16V	27A	12R	43R	22V	
9E	44A	11E	42L	31A	14N	46V	

3

	A7	S	29A	15B	23I	8B	17C
36A	39S		12A	30O	1L	10S	21N
V	31S		35L 25	45B	26N	32N	3P
	8			4S	27R	24N	24L
			7A	20R	16T	2R	22M
49M	43V		35R	47I	9F	33R	42I
1	46S		11R	41R	40I	28I	14A

7

14E	49E	7F	25A	13I	47F	16O	1 1B	1 2B	1 3B	1 4B	1 5B	1 6B	1 7B	6M	41T	39C	19G	49N	45L	14G
46A	36N	44L	42N	10M	45O	6L	1 8B	1 9B	1 10B	1 11B	1 12B	1 13B	1 14B	31P	25M	2N	19N	44E	8O	30R
12O	41O	26I	43A	29L	39B	33S	1 15B	1 16B	1 17B	1 18B	1 19B	1 20B	1 21B	7L	15A	30M	32O	43M	29S	20L
40T	31O	2O	32B	9S	30A	8L	1 22B	1 23B	1 24B	1 25B	1 26B	1 27B	1 28B	35D	37L	3N	13S	42I	12N	33I
20S	15L	27A	10O	3O	24S 30	20E	1 29B	1 30B	1 31B	1 32B	1 33B	1 34B	1 35B	1L	17P	16M	46D	5M	40N	21E
40L	34N	37S	19P	4E	5O	22R	1 36B	1 37B	1 38B	1 39B	1 40B	1 41B	1 42B	27N	23S	4G	36P	26P	47N	20M
24R	1N	35O	23N	11E	21N	17A	1 43B	1 44B	1 45B	1 46B	1 47B	1 48B	1 49B	9A	10M	24C	22E	34O	11N	40E

4

6

36E	47E	14L	27F	49D	13L	16N	20G	41T	16O	48O	43A	17A	49O					
12L	32A	26G	24O	31R	31L	19O	32D	19I	44M	13F	42G	38I	3I					
22O	29O	25G	7D	24R	1O	6P	7E	38A	2O	27A	42G	10E	18T					
6A	15E	34O	4M	33E	30E	20L	31A	12G	25A	20A	4CE	15I	29P					
37E	9E	18O	10L	21O	28E	3D	6G	23D	22P	1G	30G	5A	46V					
17M	39A	34G	38L	8E	11L	23O	37G	9F	4E	24E	34F	33G	21F					
44O	43V	48R	40O	45B	42A	46M	36S	45I	26A	14O	39M	11O	28G					

5

Thio Circle about was bright
and Nothing in it.

Filiæ. Operation. Venite filiæ.

49 good Angels Governors.

Behold these Tables: Herein lye their names that worke vnder God vpon Earth: not of the wicked, but of the Angells of Light. The whole Government doth consist in the hands of 49 (in God his power, strength, mercy & Justice) whose Names are heere evident, excellent & glorious.

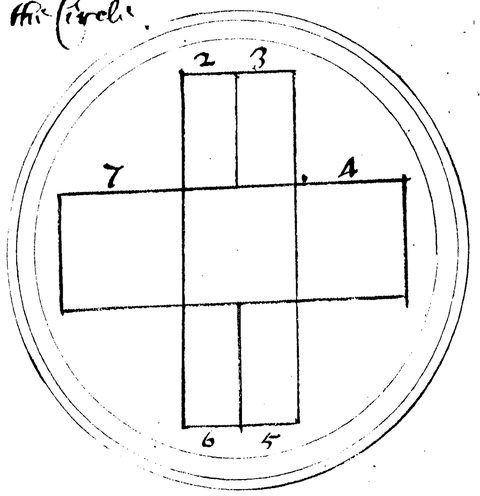
Marke the Tables, Marke them. Record them to yr.....

The first knowledge.

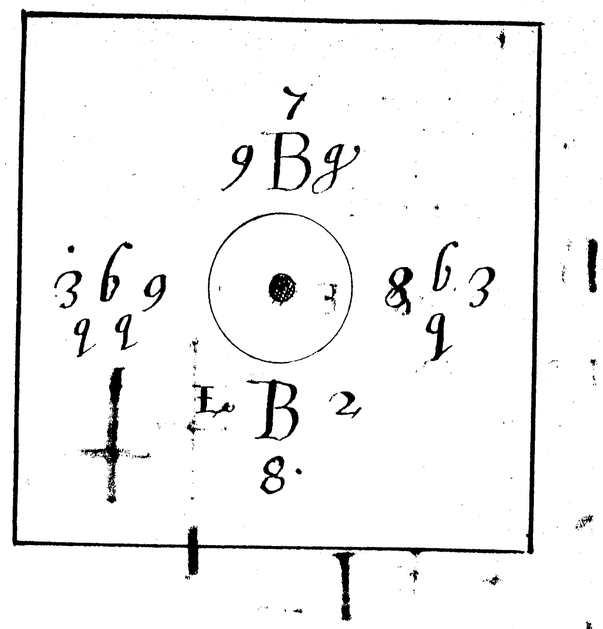
This is the first knowledge. Here shall you haue wisdome. Halleluyah.

Mighty & Omnipotent art thou, O God, God, God, amongst thy Creatures: Thou fillest all things wth thy excellent foresight. Thy Glory be amongst vs for ever. Δ. Amen.

E.T. — All the 7 (wch heere appeare) ioyne their Tables in One, wch, before they held a part. And they be of this Forme all together. The midlemost is a great square & on each side of it, One, as big as it, ioyning close to it. And over it ioyned two, wch both together were equall to it: and vnder it weere such other two, as may appeare in this little patterne. Being thus ioyned, a bright Circle did compass & enclose them all, thus: but nothing was in the Circle.



E.T. On



A — Note. All the Tables before were by E.T. Letter for Letter noted out of the Stone standing before him all the while: and the Tables following were written by me as he repeated them orderly out of the Stone.

Aprilis 29: Sunday:
Nocte hora 8 1/4.

E.T. — Two appeare, Michael and Vriel.
Mi: — Et posuit illos in ministerium eius.
Quid desideratis?
A — Sapientiam et scientiam nobis necessarium, et in Dei servitio potentem ad eius gloriam.
Vr: — Venite filiæ
E.T. — Seaven Weomen appeare, beautifull & faire.
Mi: — This worke is of wisdome. (A said Michael and stood up)
E.T. — said to me (A) He putteth out his sword and willeth me to sweare, to that, that he willeth me, & to follow his Counsell.
Mi: — Will thou?
A — Then with much adoe E.T. said as followeth.
E.T. — I promise thee in the name of God the Father, God the Son, & God the Holy Ghost, to performe that you shall will me, so far as it shall lye in my power.
E.T. — Now they seeme to confer together.
Mi: — Now you touch the World & the doings upon Earth, Now we shew unto you the Lower World: The Governours that worke & rule under God: By whome you may have power to worke such things, as shalbe to God his Glory profit of your Country, & the knowledge of his Creatures
E.T. he spake. — What I doe wish thee to doe, thou shalt here know before thou goe
Wee proceede to One GOD, One knowledge, One

A Jam not sure if it were Mi: or Vr: yt called for them.

E.T. his promise.

Practise the lower World.

Operation.

Witch. Into the bosse of her Table, she put her hand; and that bosse, wao in the darke: and out of the Bosse, she seemed to fetch that Clay, she said, Ad vsum tuum Multiplicati sunt.

E.T. — She went into the Darke.

E.T. — A Voyce io heard saying,

Omnia gaudent fine.

E.T. — There cometh out a Woman, out of the Darke. She plucketh at the darke, & casteth it on the Ground: & it turneth to Hearbo & Planto becoming like a Garden: & they grow vp very fast. she said,

Herbs, &c:

Opus est.

E.T. — She hath a foure square Table before her: Then came one all in White, & taketh the Darkness, & wrappeth it vp, & casteth it into the midle of the Erthen Globe, on wch appeared Trees & Plants.

Centre Darkness

E.T. — Then appeared Michael, hio Chaire, & Table againe manifestly: wch all thio while were not seene.

Mi: — Obumbrabit Vistigia vra veritatis Luce.

The Actor, The Actor, The Actor.

One Disposer; he wch is One in all: & All in all.

Bless you from the wickednes of Deceipt.

Create you new vessells: To whome I comitt you.

E.T. — He holdeth hio sword over vs in manner, out of the Stone.

Mi: — Farewell. Serve God. Be patient.

Hate vaine glorie. Live iustly. Amen.

A — What speed shall I make for the yard square Table; the Wax, the Seale & the Character?

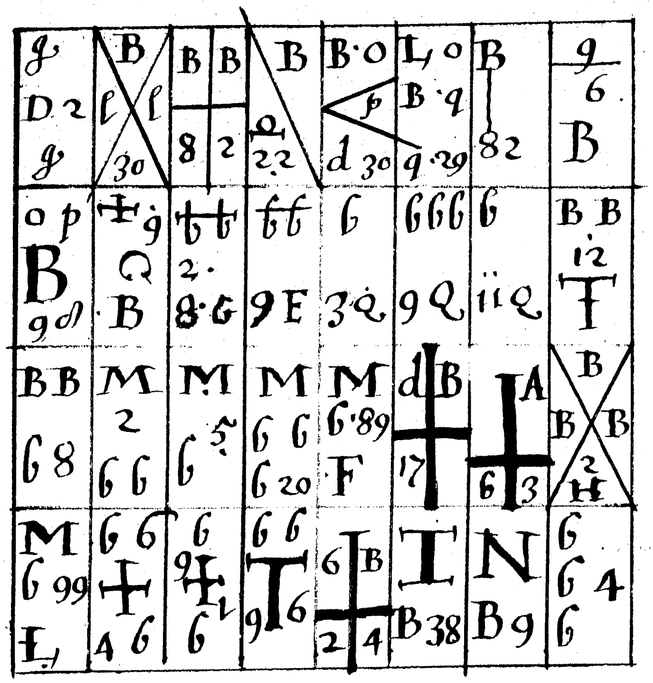
Mi: — Ao thou art motioned, so doe.

A — Gloria Pri et F. et SS. S. e. i. p. e. n. e. s. e. i. S. S. amen.

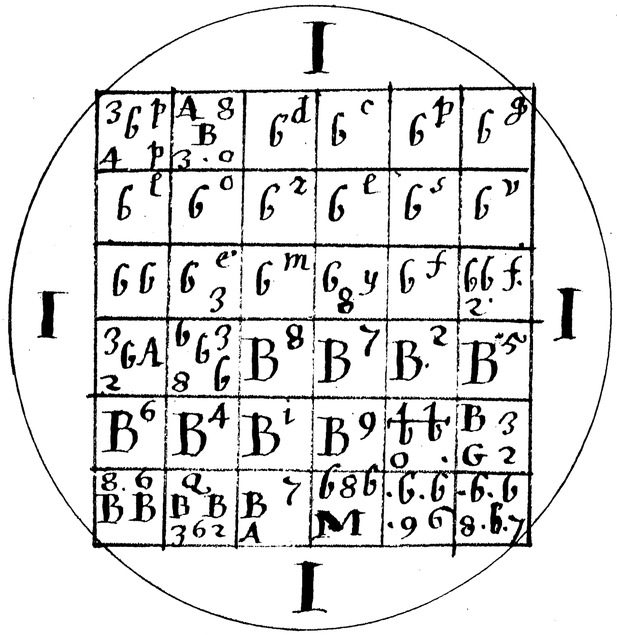
Note.

55

g D 2 g	B l l 30	B B 8 2	B ♀ 22	B·O p d 30	L O B·q q·29	B 82	9 6 B
o p B 9 d	♄ 9 ♀ B	♄♄ 2· 8·G	♄♄ 9 E	6 3 Q	6 6 6 9 Q	6 11 Q	B B 12 ♄
B B 6 8	M 2 6 6	M 6 5	M 6 6 6 20	M 6·89 F	d B 17	A 6 3	B B B 2 H
M 6 99 L	6 6 ♄ 4 6	6 9 ♄ 6	6 6 9 6	6 B 2 4	T B 38	N B 9	6 6 4 6



Note the Cross with the two Bees, the 4 & the 6: is one of the Notes annexed to the second Table of the ~~[illegible]~~ 4 of Enoch Tables. And the T of Enoch Tables seemeth to answer unto ye T first in the Seale of Æmeth & the Cross also.



I

3 6 p 4 p	A 8 B 3·o	6 d	6 c	6 p	6 g
6 l	6 o	6 z	6 e	6 s	6 v
6 6	6 e 3	6 m	6 y 8	6 f	6 6 f 2
3 6 A 2	6 6 3 8 6	B 8	B 7	B 2	B 5
B 6	B 4	B 1	B 9	♄♄ 0	B 3 G 2
8.6 B B	Q B B 3 6 2	B 7 A	6 8 6 M	·6·6 ·9 6	·6·6 8·6·7

I I I

E.T.— After a long tyme there came a Woman: & flung vp a Ball like a Glasse: and a Voyce was heard saying, Fiat.

The Ball went into the darkness, & brought with it a great white Globe, hollow transparent.

Then she had a Table about her Neck, square of 12 places.

The Woman seemed to dance, & swing the Table.

Then came a hand out of the darke: & struck her & she stood still, & became fayer: She said,

Ecce signum Incomprehensibilitatis.

Water. E.T.— The Woman is transformed into a Water, & flyeth vp into the Globe of Light.

E.T.— A voyce. Est, Est, Est.

E.T.— One commeth (a Woman) out of the Darke very demurely, & soberly walking, carrying in her hand a little round Ball: and threw it into the darke: and it became a great thing of Earth.

Earth.

She taketh it into her hand againe & casteth it vp into the round Globe, & said, Fiat.

E.T.— She turned her backe towards E.T. and there appeared a Table diuided in 24. parts.

It seemeth to be very square.

A Voyce — Scribe. Veritas est.

E.T.— A Sword came out of the darke: & clauen the Woman asunder; & the one halfe became a Man, & the other a Woman; and they went & sat vpon the Ball of Clay or Earth.

Man. Woman.

54

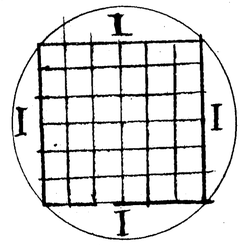
Now seemeth the darke part to quake.

A Voyce — Venito Vasedg.

E.T.— There commeth a woman out of the darke: she: Vita kys ex mea manu.

E.T.— She sheweth a Table square, full of holes, and many things creeping out of it.

This square is wth in a round.



A Voyce — O Lux Deus noster.
Hamuthz Gethog.

E.T.— Then stept out another Woman, having a Sword in her hand: She took a thing out of the darke (a bright thing) & cut it in twaine, & the one part she cut into two vnequall parts, & the other halfe she cutteth into a thousand (or innume rables) parts. Then she tooke all the parts vp into her skirt. She hath a Table, & it hangeth on her shoulders. She stept before the other Woman, whose head standeth in the darke. This Woman her Table is foure square, she is very beautifull, She said, Lumina sunt hæc Intelligentiæ tuæ. She said, Fere nulli videndus est hic numerus.

Note this, stepping before.

This Woman taketh the little pieces, & casteth them vp, & they become little sparks of light. and of the things she cast, there were two great round things. And they were also cast vp to the white transparent Globe, & she went away into the darke: wch was now very much lessened.

The Stars, Sun & Moone created.

Then the other Woman (who was forestept) thrust out her head, who had the round conteyning the Square with 36 places. She crymbleth Clay, & it turneth to Birds. She seemeth to be like a

Witch.

G B 23	m · 30 q B · 9 · d · 4 ·	q · q · q Q B o · g og
J B 30 G 33 · A	B A 9 O	L B get h go
5 6	d2 id 6 d 2A	L 6 30 pp
V 6 H 9 22	q · q · q Q 6 og a	L 6 25 d

2 66 2	6 6 ▽ o	5 3 7 666	6 B G 11	T · 13 666	6 9
b · 2 B	o 4 B B	B 14 a	666 P · 3	6 G O	6 6 C · V 3
8 e 6	Q · o 7 6 6	5	q q 6 3	q · 9 B	L 6 · 8
go · 30 B	9 · 3 6 6	q q 5 6 6	d 6 6 A	7 · 2 6 · B	B B A 8 3

53

or fall of Waters, or such like.

There came a Star shooting out of the darke, and settled it selfe in the midle of the Table: And the fire wch came out with the woman, did compas the Table about.

A Voyce said, O honor, laus et gloria, Tibi qui es, et eris.

The Table sheweth wonderfull faire & glorious.

Only seaven Pricks appeare in the Table.

The 3 angles of the Triangle open, & in the lower point appeared a great A.

And in the right upper corner LV.

(E.T. — The Table trembled.)

And in the other Corner, appeared three Circles of aquall bignes, equally or alike intersecting each other by their Centers.

A Voyce — Unus est, Trinus est; in omni Angulo est omnia comprehendit: Fuit, est, & vobis erit. Finis et Origo (E.T. Ô, Ô. wth a dullfull sound he pronounced.

E.T. The Woman saith, Fui: sum, quod non sum.

A Voyce — Lux non erat et nunc est.

E.T. — The Woman being turned from the shape of the Table, into Womans shape aganie, went into ÿ darke.

Then one part of the darknes diminished.

In the darke was a marvelous turmoyling, tossing, & stur, a long tyme during.

A Voyce — For a tyme Nature can not abide these sights.

E.T. — It is become quiet but darke still.

A Voyce — Pray & that vehemently, For these things are not revealed without great Prayer. Prayer.

E.T. After

After Supper we resorted to ♂ Schoolemaster.

E.T. — I heare a voyce but see nothing: he saith,

Initium bonum in nomine eius et est. Halleluyah.

E.T. — Three quarters of the Stone (on the right side) are darke, the other quarter is cleere.

Filiæ Filiarum Esc. sup. Lib. 2. — Mi: — *Venite filiæ filiarum Esc.*

The Nethermost . . . . . .

A Somewhat wanteth. — E.T. — There came six young Maidens, all in white appell alike. Now they all bee gon into the darke parts of the Stone, except One.

There came a flame of fire out of the darke ~~part of the Stone~~ and in the flame written, Vnus, on this manner

V nus nus nus

Lux. — She that standeth without, putteth her hand into the darke, & pulleth out a Ball of light: and threw it out; and it waxed bigger and bigger: and it thundred.

E.T. — A Voyce said —— *Dies primus.*
another voyce —— *Vbi est Tabula?*
an answer —— *Est, Est, Est.*

She windeth & turneth her selfe about, begining at her head, & so was transformd into a Table, round.

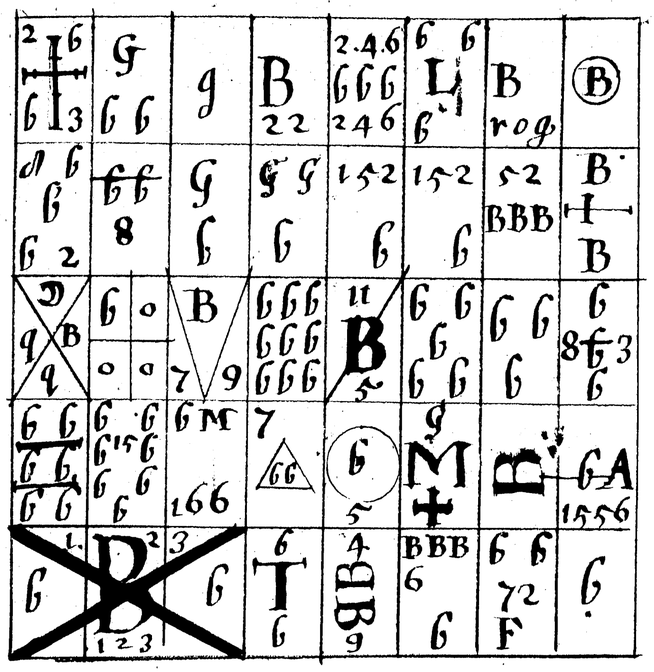
E.T. — Three Faces doe shew & shute out, & ever retorned into one head againe: and with it came a marvelous sweete savour.

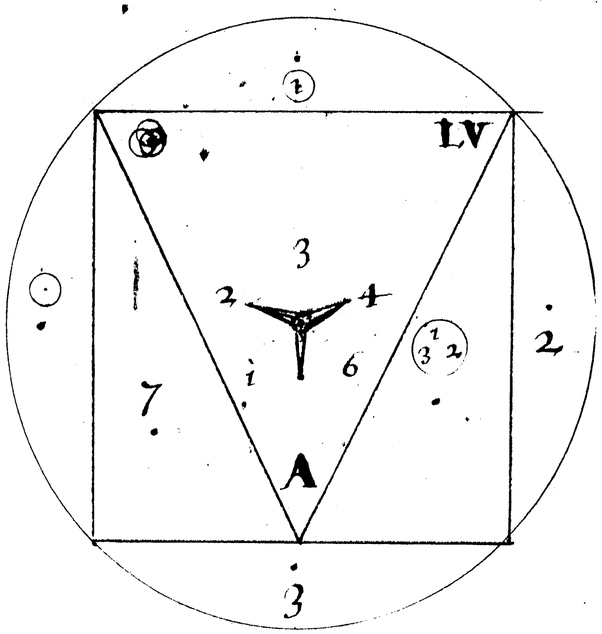
The Table coloured — The Table was of three colours: White, Red & a mixture of White & Red, changeably. A Strong soundnig came withall, as of clattering of Harness,

or

52

Numerus Primus.





A Of these seaven Tables, Characters or Scutcheons Consider the words spoken in the 5t Book, A°. 1583. Ap. 28. How they are proper to every King & Prince in their order. They are Instrumente of Conciliacon Volumine 5°. where my Character is fashioned.

The Ring when it is made, I will lesson it according to my pleasure.

I meane by two Cubits, your vsuall yarde,

Vast for thou hast many things to doe.

Glory be to GOD, Peace vnto his Creatures, Mercy to the Wicked, Forguienes to the Faithfull: He liveth, O he raygneth, Thou art mighty, PELE: thy Name be blessed. A. Amen.

PELE,

Ese.

Venito Ese.

A — He cried so with a loud voyce.

E.T. — He is now covered, in a mighty covering of Fire, of a great beauty. There standeth a thing before him I cannot tell what it is,

Laudate Dominum in cælis.

Orate. A. We praied.

E.T. — His Face remaineth covered with the Fire, but his Body vncovered.

Mi: — Adesdum Ese.

Iana.

Adesdum Iana.

Vobis dedit demonstrationem in Tabulis vris.

E.T. — There appeare of the figure (before, imperfect) two litle Weomen: One of them held vp a Table which terribly: so that all the Stone was covered, with a myst.

A Voyce came out of the Myst, & said,

Ex hijs creata sunt, et hæc sunt noia illorum.

Creatio.

E.T. The Myst cleereth, & one of the Weomen held vp a Table being thus written vpon.

Numerus Primus.

A — The Table seemed square, & full of Letters and Numbers, & Crosses in divers places, diversely fashioned.

A

A Remember Ese, and Iana are the third & fourth of the septem Filiæ Bonitatis, sup Lib. 2. They are thus in order there, El, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A Finger came out of the myst, & wiped out, the first shew, with the Cross, letters & Numbers.

The second was in likewise.

The third was a b, with the tayle vpward thus g.

The 52 with the three great BBB, seeme to be covered with gold.

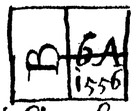
The two Crossed ones he did not wipe out with his Finger.

The next he blotted out.

He blotted not out the three b b b with the 1 and 3.

The two barrs must go cleere & not touch the bbb. The barrs.

The M, the square wherein it standeth is all gold; and that he let stand.

Fire came out and burnt 

The is all of a bright colour, like ye brightnes of the Sun, & yt was not put out.

The places are very black, but where the Letters and Numbers do stand.

E.T. — heard a voyce saying Finis Tenebrarum: Hallelujah.

E.T. — There cometh a Hand, & putteth a litle Woman into the Cloud.

Mi: — Praise GOD: Be inwardly merry.

The darknes is comprehended.

God bless you: God bless you: God bless you.

You must leave off for an houre & a halfe: for you have 6 other Tables to write to night.

Praise God: be joyfull.

After

50

Anno 1582. Aprilis 20.
a meridie hora 4.

E.T. — Only Michael appeared

Δ — And to divers my Complaints & requests said

Mi: — The Lord shall consider thee in this world, and in the world to come.

E.T. — All the chaire seemed on fire.

Mi: — This is one Action, and One person: I speak of you two. — Union of us two.

Δ — You meane us two to be ioyned so, and in minde united, as if we were one man.

Mi: — Thou understandest.
Take heede of punishment for yor last slacknes.

Δ — If you meane any slacknes on my behalfe truly it was & is for lack of ability to buy & prepaire this apponited of you. Procure I pray you ability, & so shall I make speede.

E.T. — A great Hill of Gold, with Serpents lying on it appeared: He smiteth with his Sword, & it falleth into a mighty great water headlong.

Mi: — Dost thou understand.

Δ — Noe verily.

E.T. — He razed the Hill away, as though there had been none. — Worldly ability.

Mi: — So, so it is of this worldly ability.

Δ — I pray you how the Lamine be hanged? — The Lamin not simple spoken: for no such Lamyn was to be made.

Mi: — As concerning the Lamine, It must be hanged unseene in some Skarfe.

Mysteriorum Liber Tertius.

Anno 1582.

Aprilis 2d.

LX

The vnspeakeable dignity of GOD the HOLY GHOST
blesse you, preserue you, & multiply your
doings in his Honor and Glory

Vriel — AMEN.

Vr: — These Angels are the Angels of the 7 Circles
of Heaven, governing the lights of the 7 Circles
Blessed be GOD in vs, & by vs,
Which stand continually before
the presence of GOD for euer

Note these two orders of Angels.

DIXI.

Δ — When may we be so bold, as to require your
helpe againe?

Mic: — Whensoeuer you will, wee are ready.

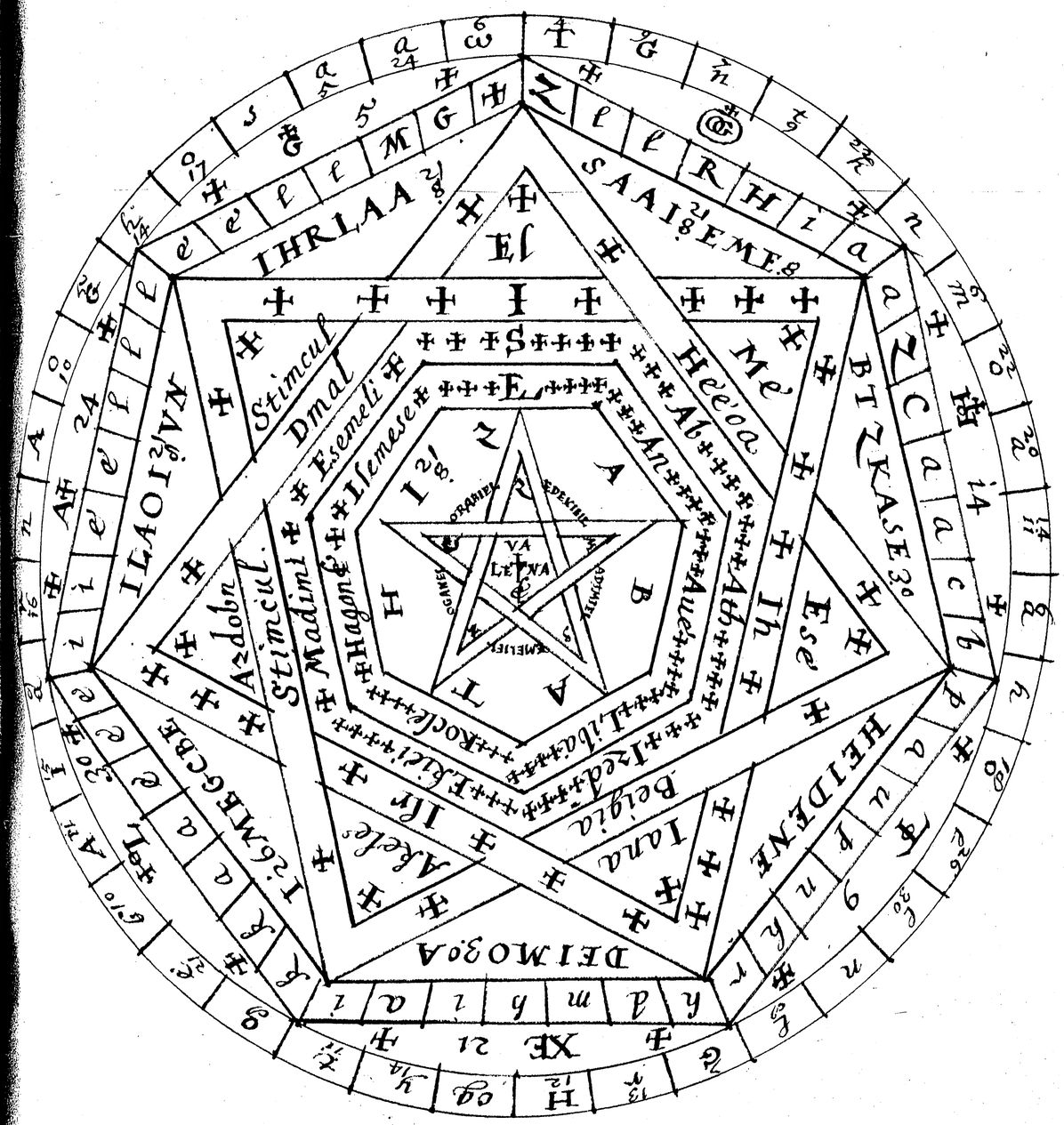
Farewell.

Δ — Sit Nomen Domini benedictum, ex
hoc nunc, et vsq in sæcula sæculorum
Amen.

Anno Dni 1582 Marty 21. } At Mortlake by Richemond.

SIGILLVM DEI; ÆMÆTH. EMETH

nuncupatum ארת } Hebraice. 48


IHRLAA
SAAIGEMEG
ILAOI
Stimcul
Dmal
Esemeli
Heeoa
Me
Ab
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Ase
Th
Ese
Madimi
Hagonel
Lacdun
Ged
Ilif
Akele
Iona
Beigia
Heidene
Deimoa
Azdobn
Stimcul
Teloma
Gcbe
Ka
Ase
Ta
Ka
Ase
Ta
Ka
Ase
Ta

The 26 by I, serveth for an other purpose: but not for this daughters daughter.

The 21 is ♂, and ♂ with the prick under it is L, wch together makes EL, or thus componnded, as if it were one Letter Es.

The Names in the great Seale must follow the Orthographie of this Table.

Virtus vobiscum est.

Orate. A. Wee praied.

A — Then there appeared. SAAI 21 ♂ MEs. here is an E, comprehended in L.

Vr: — Read now the Table.

Angeli Lucis. Angeli lucis Dei nostri
Et posuit angelos illius in medio illorum.

Vr: — In the Table are Names of 7 Angels, the first Zabathiel begining from the left uppmost Corner: taking the corner Letter first & then that on the right hand above, & then that under the first, & then the third from the first, in the upper row, & then cornerwise downe towards the left hand: & then to the fourth letter from the first in the upper row: where there is I with 21 ♂, wch maketh el. so have you Zabathiel.

1.

2. Vr: — Go forward. A. So I find next Zedekiel.

the true sound. Vr: — This I in the last sillable augmenteth the true sound of it.

3. A — Then next I finde — Madimiel — Vr: it is so.

4. A — Then ——— Semeliel — Vr: it is true.

5. A — Then ——— Nogahel — Vr: it is so.

6. A — Then ——— Corabiel — Vr: it is so.

7. A — Then ——— Levanael — Vr: it is so.

A This name Corabiel you may see in Elementis Magicis Petri de Abani. in the Considerationes diei D.

Vr: — Write these Names in the great Seale next under the 7 Names wch thou wrotest last, videlicet, under Es. An. Ane. &c: distinctly in great Letters.

Vr:

47

Vr: — Make E and L of Zabathiel, in one Letter componnded thus ZABATHIEs. In this, so fashion yor E and L. And this name must be distributed in his Letters into 7 sides of yt innermost Heptagonum. For the other I will teach you to dispose them. You must make for IEL (in this name only) I with the 21 ♂ annexed. So have you just 7 places.

Vr: — The next five Names thou shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole Name.

Vr: — Set the first Letter of these 5 Names (in Capitall Letters) within the five acute internall angles of the Pentacle: and the rest of each name following circularly from his capitall Letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr: — Set Z, of Zedekieil within the angle wch standeth up towards the begining of the greatest Circle: And so proceede towards the right hand.

Vr: — In the midle now of thy Pentacle, make a Cross ✝ like a Crucifix, & write the last of those 7 names Leuanael thus

VA
LE ✝ NA
E

Vriel. Vidit DEVS, opus suum esse bonum & cessavit a Labore suo.

Factum est

A — Michael stood up & said
The eternall blessing of GOD the FATHER,
The mercifull goodnes of CHRIST his SONNE,

The

Vr: — Those 7 Names wch proceed from the left hand to the right, are the Names of GOD, not knowne to the Angello: neither can be spoken or read of man. Prove if thou canst read them.

7 Names of God.

Beatus est qui secretè nomina sua conservat.

Vr: — These Names bring forth 7 Angello: The 7 Angello, and Governours in the Heavens next unto vs, wch stand alwaies before the face of God.

Note these two orders of Angello & Note Vriel doth name himselfe, one of the standers before the face of God.

Sanctus sanctus sanctus, est ille Deus noster.

Vr: — Every Letter of the Angelo Names, bringeth forth 7 Daughters, Every Daughter bringeth forth her Daughter, wch is 7. Every daughter her Daughter bringeth forth a Son, Every Son in himselfe is 7. Every Son hath his Son & his Son is 7.

Δ Note well this Rule of Art.

Let vs praie the God of Seaven, which was, & is, & shall live for ever.

Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini revelat secreta.
In Templo eius, laudemus Nomen eius El.
Hallelugah.

See if thou canst now understand this Table.

Filia. The Daughters proceed from the Angle on the right hand, cleaving the midle: where their generation ceaseth.

Filij. The Sons from the left hand to the right to the midle: so proceeding where their number endeth in one Centre.

Note this manner of Center accounted.

The Residue thou maist (by this Note) understand.

Δ — Then Michael he struck over vs ward, with his Sword, & the flame of fire yssued out.

Looke

Looke to the Corner on the right hand, being the uppermost: where thou shalt finde ♌. Refer thyne Eye to the upper Number, & the Letter above it. But the Number must be found underneath, because his prik so noteth.

Note of Numbers with Priks signifying Letters.

Then proceed to the Names of the Daughters in the Table: and thou shalt see that it is the first name of them. This shall teach thee.

Δ — Looking now into my first & greatest Circle for ♌. I finde it with L over it. I take this to be the first daughter.

L the first Daughter.

Vr: — You must in this square Table set E by the ♌, and now write them composedly in one Letter thus E.

E.

Nomen Domini vivit in æternum.

Vr: — Give over for halfe an houre, and thou shalt be fully instructed.

Δ — I did so, & after halfe an houre, coming to the stone, I was willed to make a new square Table of 7: & to write & note as it followeth.

S	A	A	1 21 ♌	E	M	E ♌	— Vivit in Cælis.
B	T	Z	K	A	S	E 30	— Deus noster.
H	E	I	D	E	N	E	— Dux noster.
D	E	I	M	O	30	A	— Hic est
1 26	M	E	G	C	B	E	— Lux in æternum.
I	L	A	O	1 21 ♌	V	N	— Finis est
I	H	R	L	A	A	21 ♌	Vera est hæc tabula.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus incognita.

The 30 by E, in the second place, in the upper right corner, serveth not in the consideration of the first Daughters, but for another purpose.

Note those other purposes

The

The second ——— Ab
Ath — The third ——— Ath
The fourth ——— Ized
The fifth ——— Ekiei
Madimi — The sixth ——— Madimi
The seaventh ——— Eseméli.

Mi: — Quid istis facietis?
Erimus cum illis in omnibus operibus illorum.
Δ — They answered,
Mi: — Valete.
Δ — They answered, Valeas et tu Magnus O in Cœlis.
Δ — And so they went away.
Mi: — Orate. Δ. Wee prayed.
Mi: — Et misit filios filiorum, edocentes Israel.
Filij Filiorum. Mi: — Dixit Dominus, venite ad vocem meam.
Adsumus Δ. said 7 little Children, wch came in like Boyes covered all with purple, with hanging sleeves like Priests or Schollers gownsleeves: their heads attired all (after the former manner) wth purple silk.
Their attire.
Mi: — Quid factum est inter filios hominum?
Males vivunt (said they) nec habemus locum cum illis tanta est illorum Iniustitia. vel mundo scandalis. vel scandalizantibus. vel illis quibus Nos non sumus.
Δ — These had Tablets (on their brests) three cornerd, & seemed to be very greene, & in them Letters.
The first had two Letters in one: thus of E, L.
E The first — Es — Δ He said, — Nec noie meo timet Mundus.
The second — An — Nullus videbit faciem meam.
The third — Aue — Non est virgo super terram cui dicam,
[Δ and pointed to his Tablet wherein that word Aue was written]
The fourth — Liba — Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.

The

The fifth — Rocle — Opera manuũ illorũ sunt vana Nemo autem videbit me. Rocle. 45
The sixth shewed his Tablet, & said Ecce — Hagonel — Qui adhuc Sancti sunt, cum illis vivo. Hagonel vide de hoc Hagonel Lib: 4°.
The 7th had on his Tablet — Ilemese — Hij imitaverunt doctrinam meam, In me Oĩs sita est Doctrina.
Δ — I thought my Skrier had misheard this word Imitaverunt, for Imitati sunt. And Michael smiled & seemed to laugh & said, Non curat numerum Lupus. and farder he said, Ne minimam detrahet à virtute, virtutem.
Mi: — Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.
Δ — So they went, making reverence, & went up to heaven.
Mi: — Dictum est hoc tempore.
Mi: — Note this in thy Tables.
Dost thou understand it? Look if thou canst.
Δ — He said to Uriel, it is thy part to interpret these things. Urielis Officium.
Vr: — Omnis Intelligentia est a Domino.
Mi: — Et eius Nomen est Hallelujah.
Compose a Table divided into 7 parts square.

S	A	A	I 21	E N	M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L	A	O	I 21	21 V	N
I	H	R	L	L	A	21

Δ Note this Table is made perfect in p: 84.

Δ — Then they went their way sodainely disappearing.

Mi: — Note this in yᵒ next place but one. Δ. I did so.

Mi: — Goe to the next place. Stay,

Filiolæ Lucis. Mi: — Adeste Filiolæ Lucis.

Δ — They all came in againe, and answered, Adsumus,

Michael one of them that are counted to stand before the face of God. Ô tu qui antè faciem DEI stas.

Mi: — Hys nris benefacite.

Δ — They answered, all, Factum ~~est~~ erit.

Valete.

Filij Lucis. Mi: — Et dixit Dominus, venite Filij Lucis.

Venite in Tabernaculo meo.

Venite (inquam) Nam Nomen meum exaltatum est.

Δ — Then came in 7 young men, all wth bright countenance, White apparalled, with white Silk upon their heads, pendant behind as the women had.

One of them had a round purified piece or ball of Gold in his hand.

One other had a Ball of Silver in his hand.

Metalls. The third a Ball of Copper.

The fourth a Ball, of Tynn in his hand,

The fifth had a Ball of Iron

The sixth had a round thing of Quicksilver, tossing it betweene his two hands.

The last had a Ball of Lead.

They were all apparalled of one sort.

Δ playes here wanteth non. Mi: — Quamvis in uno generantur tempore tamen unum sunt.

Δ — He that had the gold Ball had a round Tablet on his breast, & on it written a great I ——|

Then he with the silver Ball came forth, with a golden tablet on his Breast likewise, & on it written Ih ——|

Filij Lucis. He wth the Copper Ball, had in his Tablet Ihr ——|

He wth the Tynn Ball had in his Tablet Dmal ——|

He wth the Iron Ball had in his Tablet Heeoa ——|

& so went aside.

He wth the Mercury Ball had written Beigia ——|

The young Man wth the Leaden Ball, had Stimcul ——| 44

Mi: — Facite pro illis, cum tempus erit.

Δ — All answered, Volumus.

Mi: — Magna est Gloria Dei inter vos. Erit semper.

Hallelujah. Valete.

Δ — They made curtsey, & went their way, mounting up to Heaven.

Mi: — Dixit Deus, Memor esto nois meî.

Vos autem immemores estis.

I speake to you. Δ Hereupon we prayed.

Filia filiarum. Mi: — Venite venite, venite.

Filia Filiarum Lucis venite.

Note this & the diverse forthcome Qui habebitis filias venite nunc et semper.

Dixit Deus, Gravi Angelos meos, qui destruent Filias Terræ

Adsumus, Δ. sayd y little Wenches, wch came in, they were covered with white silk robes, & with white about their head, & pendant downe behind very long.

Their Attyre.

Mi: — Vbi fuistis vos? Δ. They answered;

In Terris cum sanctis, et in cœlis cum glorificatis.

Δ — These spake not so plaine, as the former did; but as though they had an impediment in their tongue.

Δ — They had every one sum what in their hands. but my Skryer could not iudge what things they were.

Mi: — Non adhuc cognoscitur Mysterium hoc.

Δ — Each had foure square Tablets on their Bosomes, as if they were of white Ivory.

Filia filiarum. Δ — The first shewed on her Tablet a great — S.

24. Van don graph mals don graph fam.
E.K. Now he seemeth to weepe, & knock his Brest.
He poniteth with the Rod, up, againe, & said,
25 vn gal graph mals gal
26 vn keph graph
27 Gal don van keph
28 Gisg vn don gal graph tal vn na
29 van vn
30 veh graph fam gisg fam
31 ged don vn mals vn gal he staied here a good while.
32 fam graph gal
33 van drux pa vn don
34 gal med tal gon med vrh
35 vn gal graph mals med vn gal
36 veh na graph van vn veh na.
37 Tal vn na
38 Med fam fam na graph
39 gal vn mals na
40 med drux gon keph gal vn don. This is a word.
41 mals vn drux ged graph mals. na gon.
E.K. Now he walked up & downe before the Chaire, and came againe & pointed. The Letters now following seeme to be written with Clay.
42 Med gal vn tal na
100. 43 ged graph tal graph gal fam vn vr: eight Letters.
44 vn
45 gal don drux med keph vn
46 na med pal mals med don. Now he walketh againe & looketh upward.
Then he pointed againe.
47 vn gal mals van drux
48 Gal vn don
49. ged vn don tal graph fam: he walked betweene the shewing of the tal and graph.
There are six Letters in that word.

Say

112

Me: — Say after me (shall I speake the Mystery of thy glory, wch thou hast secreted, from the inhabitants upon the Earth? Yea Lord it is thy will, whose head is high, & feete every where, ready to revenge the blood of Innocents, & to call home the lost Sheepe.

Say after me Zuresk od adaph mal zez geno au (ses: the Letters give)
marlan oh muzpa agiod pan ga zez (ses)
gamphedax (pe z) Kapene (kaphene) go [le] od semelá =
bugen donkna (m) fian (phian) ga vankran vreprez (s)
ádeph (d) arxe (aze) drux (z) Tardemah va tzests (keztz) (cests)
grapad. zed vnba (vnbar) domiol adepóad
chienak mah eshe daph Onixdar (z) *
pangepi adamh gemedsol a dinoxa
hoxpor adpun dar garmes (gharmes).

Veresk and Zuresk are all one.
A perchance Zuresch with ch, for K, and so the word shalbe of 7 Letters.

Me: — I teach. Let this Lesson instruct the to read all that shalbe gathered out of this Booke hereafter. It is not to be spoken, but in the tyme of his owne tyme. It shalbe sufficient to instruct the. Farewell.

A * It is not to be spoken or interpreted but when the tyme appointed is come.

E.K. — Now he covereth the Booke with the veale.

A — Praises & thanke be rendred to God, of us his sely ones, now & ever Amen.

A — Note, All the former Letters & Words in the Squares, were only in the first or upper row, begining at the right hand, & so going orderly to the left. And secondly Note, That this Lesson he read, pointing with his rod orderly upon the same foresaid first row.

Right hand above as is aforesaid, and that on the Right hand, underneath is the fourth, and last of the lesser Angles, serveing to this Quarterly great Angle, every of the aforesaid four Angles, whose names are thus, gathered, ~~whose names are thus gathered~~ out of every lesser Angle, of the greater Quadrangle wherein they are contained, are great and Benevolent Angells, & bear Rule & governe over those Severall Angles, ~~succesively~~ successively, under whom also are Severall, Benevolent Angells, but far more Inferiour in power, yet of the same nature, as there Superiours are; under whome againe are many Angells and Spirits of Various & Different natures both good & Badd, whose offices ~~also~~ are also manifold & Various, gradually in there Ordes, according as Divine Authority hath Decreed and appointed, both as to good & badd effects & purposes, (as for Example) those Benevolent Angells whose offices are of physick, as they by there temperance & Benevolence Cure Diseases, and by their Splendidness and Cælestiall Irradiations, preserve the Elementall Vigour and Radicall humidity of things, to the ~~promulgation~~ prolongation of life & health, according to the nature of there parts, &c: Soe the Malevolent & Evill Spirits, whose names are Collected out of the same lesser Angle, from whence the good Angells names are gathered of the aforesaid office, are opposite in nature to them, as to there Malignity and Envy to the pros=

prosperity of things; for Instead of curing Diseases, they bring them in, and when permitted, by the Superiour powers, doe thereby Mortify, and Destroy things; and by there more grosse, Evill, Terestiall and poysonesse rayes, (being comparatively the same as the Ayeriall Vapours of the Earth) weaken, Infect, mortifie and Destroy the Elementall Vigour & Radicall moysture of things: Soe that if there Envious will were not bridled and Restrained, nothing in this world, could be preserved; but of this matter, more shall be said & Explained in its proper place. - - - - - - -

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As for (Example) the names of Severall Benevolent Angells, Subservient to those Superiour Angells, Sett over and governing in Each lesser Angle in this Eastern Quadrangle, they are to be Collected out of Each lesser Angle, as followeth. - - - - - - -

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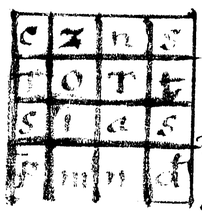
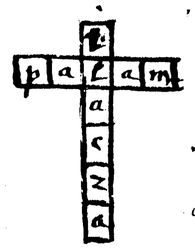
c	z	n	s
T	o	T	t
s	i	a	s
f	m	n	d



In the first lesser Angle of this Eastern Quadrangle, and under that black transverse line, are 4 lines of Red Letters, & leaving out the black letters in the middle upright line, going betweene them, Doe Stand in the lesser Angle of the Quadrangle, as in the annexed Example, is Represented, the first line whereof hath,

greater ~~Easterne~~ Easterne Quadrangle; and as to the names ~~of~~ of these 4 Angells, and governing in this lesser Angle, serveing to the greater Quadrangle, or East Quarter of the table, and thus collected, and gathered together; So are the names of the Other twelve Angells set as governors, and Superiours, over the 3 other lesser Angles, subservient to this Quadrangle.

As for Example, the Second lesser succeeding Angle of this Easterne Quarterne, is that on the Right hand above, next to this here above Explained, & hath in its upright, or perpendicular black line these Sixe letters (s.l.a.c.z.a.) making the name Ilacza, which is also a great name of God; the transvers black line whereof hath these letters (p.a.l.a.m)



Which being sett together, as they are in the Quadrangular table, Stand as in this Annexed Exemplifycation is hereunto affixed.

the four Red letters, over the black transverse line, of this Second lesser Angle of this Easterne Qadrangle are, Vtpa) making the name,

name Vtepa, which is the name, of the fifth of the aforesaid sixteene Angells, and the first of the four superiour Angells, sett over the Second lesser Angle, and governing therein, next under the Six Seniors.

Then as before, in the Example of the first lesser Angle, take away the first letter of these four, & make it the last of ye name, then it will be, Tpau. ~~[illegible]~~, which is the name of the Sixth, of the Sixteene Angells aforesaid, and the Second of the great, Benevolent Angells, governing in this Second lesser Angle

Againe, take away the first letter of the Second name, and make it the last, then it will be, paut, which is the name of the Seaventh formentioned Angells, and of the third, Benevolent great Angells set over this Second, lesser Angle,

Likewise, take away, the first letter, of this last name, and make it the last, then it will make the name Autep. which is the name of the Eight of the ~~fort~~ Recited Sixteene Angells, and of the 4th governing Angell, set over this Second lesser Angle.

The other Eight Angells names are to be collected after the same manner, out of the Other two ~~lesser~~ lesser Angles, serveing in the Easterne Quadrangle,

That one the left hand, underneath, being the third lesser Angle, successively next following to the Second, being that lesser Angle on the Right

the name Doigo, the which is one name of God, which is used to call forth the Subservient good Angells, who are Attendant next in Order, under those Sixteene Angells, next Succeeding the Six Seniors, according to their gradation.

The transverse line going athwart that Vpright line in this lesser Angle, being the Vppermost line, but one, is of five letters, & are these (And. za) making the name Ardza, wch is another name of God; now as ye Benevolent Angells Serveing in this said lesser Angle, Vnder the aforesaid Sixteene, are ruled by and called forth by this name, Doigo, so by the name Ardza they God what they are commanded; all wch shall be further Explained, in exemplifycation, herea fter following, in their proper places. - - -

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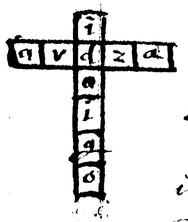

This annexed Example is the forme of the black letters, as they Stand crosswise, in the Vppermost lesser Angle, of the Quadrangle, over this lesser transverse, are

are 4 red letters, which are (r. z. l: a), Setting aside or leaving out the black letter (i) Standing in the middle between them, and it maketh the name Urzla, and this is the Substance of the first of those Sixteene Angells before Spoken of, bearing Rule, next under the Six Seniors, in the East Quadrangle. then take away ye first of those red letters, which is (r). and make it the last, & it maketh the name, Zlar, or Zdelar, (for z, Extended is to be pronounced zod) which maketh the name of the Second of the aforesaid Sixteene ~~Angells~~ Angells, Againe make the first letter of the Second name, wch is (z) the last of the third name, and the left will be Larz, and it makes up the name - **Larzdl** which is the name of the third of the Sixteene Angells aforesaid, then againe by making the first of those 4, letters of this last name, the last letter therof, then will ye letters be, (ar. z. l. which makes the name - Arzel, and is the fourth of the aforesaid Sixteene Angells, and the last are the four Superiour Angells, bearing Rule under the Six Seniors, in this first lesser Angle, Serveing to the ~~lesser~~ greater

Senior, composed of Six Letters. and if the Letter (A) that Standeth just next before the Letter (h) be added thereto, and set before the other Six Letters, then it maketh the name Ahadarpi, wch is the name of ye fourth Angelicall Senior, composed of Seven Letters

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Against take the said Letter (H.) the Seaventh Letter of the middle transverse line, and descend from thence Downwards, to the bottom or last Letter in the Second perpendicular line, and the Letters are (H. i. p. o. t. g. a.) making the word Hipotga, which is the name of the fifth Angelicall Senior. - -

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And then againe, take the (Letter) A) being the Sixth Letter in the middle transverse line, from the left to the Right, and from thence also Descend Downwards, to the Lowermost Letter in the first Upright line, which are those (A u To T a r) wch maketh the word AUTOTAR, wch is the name of the Sixth & last Angelicall Senior, ruling In the East Angle - - - - - - - -

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The name of this great Angelicall and Mighty Angell, or King of the East BATAIVA, upon whom all the Angells and Spirits of the four lesser Angles, in the Quadrangle of the East attend and give Obedience, calleth out the four recited Six Seniors, whose offices are to give Scientiam Rerum Humanarum et Judicium, according to the nature of their parts, as in the East after one manner, In the West after another, and Sod off of the rest, according to their Severall gubernations

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Now for the Sixteen Servient Angells, next in ord. under the Six Angelicall Seniors, in this Eastern Quadrangle, their names and to be collected, is Composed, out of Each lesser Angle, Attendant on the greater Angle, thus: in the Uppermost lesser Angle, on the left hand of this Quadrungular table, there is a small crosslike forme of black Letters, whose perpendicular or Upright line, reacheth from the top, of the said lesser Angle, to the mid= dle black transverse line, that goeth athwart y^t Quadrangle, and containeth Six Letters, from y^e top Downwards, wch are (i. d. o. i. g. o) making the

Centrally therein thus (AT BAHA V.j) And this is the true name of the mighty Angelicall King, ~~whatchman~~ watchman, and Overseer of the East Angle, or Quarter of the world. &c: moreover, Divide the middle crosse line, into 3 parts, from the left hand, to the Right, and Divide it into 3:4: or five letters and they will make up these 3 words, Oro, Ibah. Aozpi, which are the 3 great names of god, borne in the 3 Bunners, or the armes of the Ensignes, belonging to the great & mighty Angell. BATAIVA. King & governor of ye East Angle — — — — — — — — — —

The names of the Six Angelicall Seniors, ruling in the East Angle, under this great prince, BATAIVA. wch, are thus collected, the sixth letter of the middle transvers or (ross: line going athwart, & the two upright Black lines is (A) and the letters from the right hand to the left following it, as it were, backwards, are (b:i.o.r.o) which maketh the name of Abioro, & it is the name of the first Angelicall Senior, made up of Six letters, and if the letter (H) which followeth the letter (A) and is the Seaventh letter, of the said transverse line, be added ~~too~~ to and set before the other Six letters, it maketh the name Habioro and is the

the name of the said first Angelicall Senior, comprehended of Seaven letters, — — — — — — — —

Then take the afforesaid letter (A) againe, (being the Sixth letter, in the middle transverse black line as aforesaid) & ascend upward, from thence to the top or uppermost letter, of the first upright black line, and they are (A.a.o.X.a.i.f. making the word Aaoxaif, ~~if~~ which is the name of the Second Angelicall Senior

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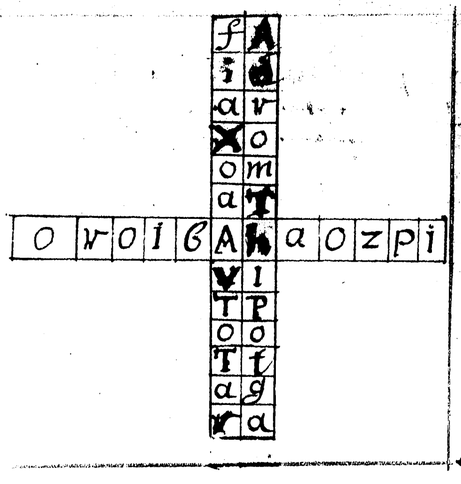
Then againe take the letter (H) which is the Seaventh letter, in the said Middle transverse black line, from the left to the right, and Ascend from thence, to the uppermost letter in the Second perpendicular line, and the letters are H, t.m.o.r.d.A) which maketh the word Hetemorda. and is the name of the third Angelicall Senior: — — — — — — — —

Then againe take the letter (H) the Seaventh in ye middle transverse line, from the left to the Right, and the letters following it forwards, and they are (H.a.o.z.p.i) which maketh the word Haozpi: & is the name of the fourth Angelicall Senior

that calleth forth, & Constraineth those Angels & Spirits, both good & badd, that are to be gathered, out of that particular lesser Angle, belonging & Serveing to that Quarterly Angle, or table. The particular Exemplyfication of all is as followeth, Viz^t. as in the East Quadrangle, or Quarterly table, which is the first Quadrangle, on the top towards the left hand, the two middle Uppward or perpendicular black lines, the first of them from the top Downwards to the bottome, hath those thirteene letters: Viz^t. f: i. a. [illegible] o. a. A. v. T. o. T. a. r: the Second, wch is the next, upright, or perpendicular black line to it, from the top down, to the bottome, hath those thirteen Letters A. d. r. o. m. T: h. i. P. o. t. g. a; the middle black line Standing crosswise, athwart those two Upright or perpendicular black lines, hath these 12 letters. o. r. o. i. b. A. h. a. o. z. p. i. being all added together, & set Crosswise in order as they stand in the Quadrangular table, Stand thus, as in the annexed forme, is Represented, & so make the similitude of a Crosse,

					f	A					
					i	d					
					a	r					
					X	o					
					o	m					
					a	T					
o	r	o	i	b	A	h	a	o	z	p	i
					V	i					
					T	P					
					o	o					
					T	t					
					a	g					
					r	a					



In the Centre of this cross-like example, is contained, the name of the great and mighty Angelicall King, Set as a governer, overseer, or Wathman over the East Angle, & is thus collected.

There is (B) the fifth letter in the middle black line Athwart, and (A) the Sixt letter, in the perpendicular line, accounting from the top downwards, and (T) the Sixth letter, in the Second perpendicular, from the top Downwards, and (a) the fifth Letter, from the right hand to the left, in the said Middle, overthwart line, and (i) the Sixth letter, ascending from the Lowermost part, of the Second perpendicular line Upwards, and (v) the Sixth Letter, ascending from the lowermost part of the first Upright line, Standing thus (A T / B A / V I) unto which Six letters, being added together, put the Letter (a) or (h) which two Letters are concentrated with the affore said Six letters, either of them Serveth, and these Seaven or Eight Letters make up the name BATAIVA or BATAIVH or BATAIVAH, which Letters Sett together, as × × × × they Stand in the table, & they Stand ~~Hetromances~~ Hetecomaces or Centrally

Angelicall, princes, is borne 3 Banners, wherein is Displayed 3 great names of god, Comprehending 3: 4 & five, which in all are twelve, & these Twelve, great names of God. governe all Creatures upon Earth, both Visible & Invisible, - - - - - - - - - - - - -

Each one of these 4 great Angelicall princes, hath 5 presidentiall Angells, or guardian princes, Attending him; Under whome are Six Angells, called Seniors, wch St: John. remembereth. (whoe as there offices are &c:) ~~to~~ Judge the government of there mighty, Angelicall King. & fullfill the will of God, as it is written &c: —

Under which Seniours are 9 presidentiall good Angels, who are Dispositers of the Commands of those that are the Superiour governours, of the four principall Angles or Quarters, East, west, north & South, over the which they are Severally. & Respectively Constituted. & set over &c: - - - - - - - - - - - - -

Under whome againe are many & numberless of Ayeriall, ministering Subservient Spirits, of Severall offices, both good and bad; all which shall be further Explained in the opening & Exemplyfying the following Tables, &c: wch

Which is as followeth, Here we have 4 tables, or Quadrangles, which are but one generall table, onely Devided into 4 parts, East, west. North, & South, In the Centre, betweene these 4 Quadrangles, is another little table joyned Cornerly to them all, & Serveth to Unite, Severall parts of them together, according as they are to be Diversly referred, as shall be shewed hereafter, &c: - - -

Each Single Quadrangle table containeth, 12 Squares, athwart, and 13 Downwards, the two middle lines Downwards, that are of Black letters, Enclosed also within Black ruled lines, and the middle line goeth athwart that againe, composed also of Black letters, Enclosed, betweene two black Ruled Lines, and Standing crosswise, in the middle of the two perpendicular or upright Lines, make up the name of the mighty Angelicall King, & the 3 names of God, Displayed in the ~~reall~~ regall Banner, borne before him, being the Armes of the Ensigne, and the names of Six Angelicall Seniors, governing in that Angle, or Quarter of the Compass, which they are set over. In Every lesser Angle of Every Quadrangular Table, Standeth also blacke letters, Enclosed within black ruled lines croswise, in forme of a Crusifix thus ✝ out of which are collected, the names of God ✝

for him before; Adam being thus cast out, & the Earth cursed for his transgression, thereby bringing all misery, and Wretchednesse into the world, which also befell all posterity and shall even so continued to the end of time, for then Did god suffer & permit the spirit of malice to Enter into & have power in the world, and Ever Since, is perfect love taken away, from amongst men, who are always at Variance, Strevving to wound & Destroy one another, & So it must be, and will be to the End. And in the Same Instant that Adam was Expelled, and the Earth accursed for his Sake, yet the Infinite mercyes of God, were Such, y^t he Also put a restraint to the wicked Spirit, that by there Envy & malice, they Should not quite Extinguish & Destroy, the Honorable works of his creation, Neither by there Subtil temptations, and Illusions, for tho then Said the Lord of Hosts, let the world have its time, and let there be Seasons, watchmen & princes, placed over her, for yeares, months, and Dayes &c: — — — — — — — — — —

From hence it plainly appeareth, that the world was not Committed to there charge with there creation, but afterwards in Severall times & offices, both to god & man — — —

Now we are to Understand, that there are 4 Angells as Overseers there of, whome the Eternall god in his providence hath placed

placed against ye Cursing Blasphemy, misuse & Stealth of the wicked, and great Enemy or tempter of man ye Devill; to the end he being put out into the Earth, & permitted to tempt, and ensnare the Sons of men, to all manner of Wickedness and Disobedience to almighty god, there Creator & protector, yet this way as a Restriction, that his Envious will might be bridled, the Determinations of god fulfilled and his Creatures Kept & preserved within Compass, and measure of Order; What the Evill Spirit Doth, the good Angells permit, and what they Winke at, the Evill spirit Wasteth; and mostly when they thinke themselves Abused, then they feel the Bitt. thus Doth god & the good Angells, put a Snaffle to the wicked. Each one of these 4 Angells is a mighty prince, a mighty Angell of the Lord, and and by him according to his Divine Order, and Decree, as Chiefe watchmen and Overseers, Set over Severall & Respective parts of the world, Viz^t East, west, North & South, (as under the Almighty) there governor protector & Defender, and the Seales & Authorityes of whom, are Confirmed in the Begining of the worke, & to Every of them belong 4 Characters, being tokens of the presence of the Son of god, by whome all things were made in Creation & are the naturall markes of holyness, Unto which belong 4 Angells Severally & before Each one, of these great

Angel:

Du: Bartas. in his Divine workes, we shall say no more thereof. Now if adam after his fall, had continued in the garden of Eden, his wickedness would have altered ye Innocency of the place; therefore is ~~paradise~~ paradice Distinguished from the Earth, in respect of her purity, because the Earth is said, & Knowne to be Corrupted, in Respect of mans Sinne. Yet although the Earth was accursed, for adams sake, by reason of his fall, the Garden of Eden, was not therefore accursed, too, for that remaineth still, where it was first Erected, & ordained by the Mighty Creator, in the Vale, of Jehosaphat, wherein Liveth Eli, Enoch, and John; who shall never Dye, &c: - -

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Adam, for his transgression, being Cast out of paradise, & Driven a great Distance from thence, into that Depraved World, being there as Dumb, & not able to speake, (for During the time of his being in paradice,) he spake the Angelicall & Cœlestiall Language, of which he also Lost ye benefit, & was Deprived of in his fall, and was never since heard of, or Known to any, but some such particular persons, whome God hath been pleased to permitt the same to be Revealed, by the Converse, Society, and oft times familiar Community, between them and the Cœlestiall Angels, he began of necessity to speake the Language, which we call hebrew, (yet not the same

Hebrew

MVSEVM BRITANNICVM

Hebrew which is amongst us now, In which Language he Declared & Delivered, to his posterity, the neerest Knowledge he had of God, his Creatures, & other his manifold & bountifull mercyes, and justice; and from his own Selfe Devided his Speech, into three parts, Viz^t. twelve, three, & Seaven, the number whereof remaineth, but the true formes & pronounciations are wanting, and therefore is not of that force & goodnesse, that it was Originally in its own Dignity, much Lesse to be Compared, with that Angelicall, & Cœlestiall Language, which Adam verily speake, during his Innocency; & wherein (by Divine permission,) great Secrets & and Mysteryes, have been Revealed, to Severall holy pious, reserved & Studious men of Old, but we in this latter age, being (in a manner) Ever deprived, of so great, & inestimable, a Benefitt, and blessing as to converse with Cœlestiall Angells; as not being worthy so to Doe; are left aso as Depraved, in our judgments and reasons, &c: thus when Adam offended, he received a punishment therefore, that he was turned out into the Earth, for if he had been turned out into a blessed place, then it could not be said that he was turned out, for he that is turned out, goeth to Dishonour, (for god Knowing he would offend, knew also how to Dishonour him,) so from Innocency, through his fall, he was turned out to Corruption, into a prison, prepared for,

A Briefe Introduction, vnfolding and Explaining, ye Vse of the foregoing Table or Tables of the Earth; as it Standeth divided, into four parts East, west, North, & South.

Man in his creation being made an Inocent, was also Authorized and made partaker, of the power, presence, & Spirit of god, and A Speaker of his Mysteryes, and ye Society of his blessed Angels, whereby he knew all things, under his creation, nameing them as they were; So that in his Inocency, he became holy in the Sight of God, Vntill that Mighty Devill Choronzon, (for So is his true name,) Envying his felicity, & perceiveing yt the Substance of his Lesser part was fraile & Imperfect, in Respect of his pure Esse, began to assaile him, & So prevailed.

Then man, thus offending, became accursed in the Sight of God, and So lost the garden of felicity [the true judgment of his Vnderstanding] but not Vtterly ye favor of God, and was Driven forth into ye Earth; wch being accursed also, for his Sake, was Covered with bryars & brambles, and Such Like things, being little profitable to him for food, Vnlesse he Daily Scratched & tore his Skin of his back, to thrust through the thickets for a few plumes, &c: or hazarding his life, among the Devouring Tygers & Other wild beasts of prey, being a measuring Cast, which of the two (in a probable Sense,) Should Devour the Other.

But this Subject being learnedly handeled by Du: Bartas,

The practice of the Tables — fo. 1.

Operations of the East Angle of the Air by Invocation made to the Royal Spirit Orient — fo. 217.

Celestial Confirmations of Terrestrial Observations by certain Select powerfull Contractures drawn from the Seven Sacred Intelligences — fo. 245.

Humble Supplications to Almighty God — fo. 281.

Enochs Prayer — fo. 286.

Michael Nostradamus's Epistle to his Son in his Book of Prophecies from Salon Mar. 1. 1555. and to Henry the 2d. King of France June 27. 1558 — fo. 297.

A Select Treatise as it was first discovered to the Ægyptian Magi and by them practiced in antient times and so traditionally descending to the Chaldeans and Successively from antient to modern Ages — fo. 323.

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the Same, barely nakedly and openly visible to ye Sight of our Eyes and then to be discharged, and soe from thence to be dismissed and to depart unto their orders without dareing or presumeing to returne thereto again, or seemingly to alter, change or convent the Same into any vile or base matter contrary to ye forme of its natural Specie or otherwise what it truely was when it was first buried hidden or layd up, whereby to deceive defraud or deprive us thereof; Now therefore O most Royall and mighty Kings Bataiva King of the East, an Raagios King of the West, Iezodhehea King of the South & Edelperna King of the North, Wee Invocate earnestly request and undeniably move you to Compell and to force the Six Seniors of the East the Six Seniors of the West, the Six Seniors of the South and the Six Seniors of the North, with all other Servient and Subservient & benevolent Angells under them, to move & visibly appear and faithfully to answer to our Calls they being composed according to the Instruction of ye Angell AVE, all belonging to their respective Angles and places, and by the three sd mighty names of God Oro Ibah Aoan in ye East Empeh Arsel Gaiol over the West Emor Dial Hectega over the South and Oip Teaa Pedoce over the North, Wee doe humbly beseech, by the power of all aforesaid and for the Love thou bearest to mankind, cause & compell all orders whatsoever whither Celestiall Elementall or Infernall or of what order or office soever they appertain or belong to answer to our Calls & Invocations and faithfully to performe Serve and accomplish to the true obtaineing all within mentioned and whatsoever else wee shall earnestly request and command, wee being according to the express Image of thy Selfe. — — — — — — —

And whereas it is very well known and by true and certain experiments found that many Treasures and Treasuries preordained and appointed through divine grace by the power and efficacy of Celestiall and Superiour Influences, acting or operating properly as Agents on all Terrestriall objects, thereby generating and producing those many sorts of first formes & Ideas now growing in the bowells of the Earth, as are by Nature and time perfected & brought forth, answerable to Celestiall Influence and operation for the use and benefit of Mankind but only as aforesaid, and as hereof it is properly meant & so accordingly to be understood of all such of those Treasures or Treasuries of Gold & Silver whether in Coyn, Plate Jewells, Bullion or otherwise, that hath been manufactured heretofore and in common use amongst the Sons of Men then living on Earth, and as aforesaid buried in the Earth, or otherwise hidden in some very secret places and at this day continuing in Sundry and Severall places of the Earth, wholly unknown to posterity or the Sons of men at this time living since the beginning of which time that the Sons of men hath begun to bury in the Earth or otherwise to hide or lay up in secret places their Treasure and Treasuries of Gold and Silver and other goods or chattells of considerable value from the Knowledge benefit and comfort of Mankind or Successive generations in after ages, for whose benefit use & comfort the same was of the most high God primitively ordained & through his divine grace and goodness given accordingly for use by hand of nature and so from time to time untill this day, It hath been accustomary and common for many people of most Countreys in the World for Severall reasons inducing them so to do, either indirectly through Covetousness or envy or other wicked machinations which is pursued and avenged by divine Justice. Or directly through conceit or fatal necessity constraining thereunto in hopes of a future preservation, which people then dying or departing this life without revealing or discovering such Treasures or Treasuries by them so buried or otherwayes hidden, to any person then living, then do the Spirits of darkness called Evill or Infernall powers as the ministers of divine Justice take into possession and keep all such Treasures as hath been both indirectly gotten and enviously hidden untill such divine judgments are appeased. And the Servants of God the Sons of men, shall as by right of inheritance or by art and industry seek after and discover & obtain the same, and so likewise of all such Treasures or Treasuries that hath been directly gotten and of necessity hidden, and by the default of its proper owners left undiscovered & so at length length become wholly unknown; Then doth either Sons Ayreall or Terrestriall or otherwise Elementall Spirits by nature as well of Light as darkness and more benevolent then the former, and also more willing to serve and assist the Sons of men Servants of God according to their Severall and respective orders and offices being moved thereunto. Then I will say, doth some one or other or more of these kind of Spirits as they exhold Range and visit all parts and places of the Earth, take possession and keep such Treasures or Treasuries from the knowledge use and benefit of mankind, and from their

easy

Easy discovering and obtaining of the same untill by Art or Industry they are commanded or constrained to reveal, yield up, and deliver the same unto whomsoever shall by the power of Art or other divine dignification accordingly move and compell them so to do; and likewise for all other such Treasures or Treasuries of Gold and Silver which in any wise lyeth buried or secretly hidden in any place of the Earth; And that are possessed and kept of Spirits either by chance or purpose or appointment, and so to be discovered & obtained by Art and Industry as aforesaid: All which was certainly known and verily believed to be rational and truth, not only by many credible reports and informations given thereof, but by the absolute experiments had in ye common use and practise now beyond in all reports attustomary amongst the people from time of old untill this day; ——

Now then so it is, that we hereby confidently and humbly beseech you, That some Spirit or Spirits may be assigned and given to us, to appear visibly unto us in fair & decent forms, either in a Glass Roteptale as being one usuall forms and manner of appearance in discovering or inclosing of Spirits or otherwise before us out of the same, accordingly as ye best convenient and benefit of our operations shall necessarily require, whensoever and whereseever we shall move and call them forth to visible appearance; And that by the force & power of our Invocations and Constringations, such or those Spirit or Spirits of what name nature, order office or degree soever assigned or given to us, may as familiar Spirits & obedient Servants, readily willingly and faithfully serve us and assist us accordingly therein; And also to reveal, discover and make known, and shew forth unto us the very truth and certainty of all such places or any particular place by name respectively or positively as that of the aforesaid James Knubles Richard Brisbendon &c. where any Treasure or Treasuries of Gold and Silver, whether in Coyn, plate, Jewells or Bullion or other goods or Chattells doth lye buried in the Earth or otherwise hidden in any secret place in any Country of the Earth that hath been heretofore manufactured & in use amongst men, And more especially and in particular in this Realm Kingdom or Country of England so called, and what Spirit or Spirits by name order & office doth possess or keep such Treasures or Treasuries of Gold and Silver either by chance, purpose or appointment, from the knowledge necessary benefit and use of mankind; That so either by the help and assistance of such familiar Spirit or Spirits Servant or Servants assigned given or bound unto us, and to attend our motions & Calls, or by ye forte virtue & efficacy of our Invocations and Constringations, any Spirit or Spirits of what order degree or nature or for what cause soever that shall possess or keep any Treasure or Treasuries of Gold and Silver buried hidden or layd up in any ground, house, vault, cellar, or any other place or places in any County, City, Town, Castle or old ruined places or in what other place or place soever within this Realm or Kingdom of England so called, may bring or cause to be brought away, all or any of the aforesaid Treasure or Treasuries possessed and kept by any order what soever, Directly and Immediatly unto this or any other appointed place, then and there and at that very instant or moment of time to leave

the

Whereas we are certainly and credibly informed that James Knuckles being prisoner, in the County of Midd.x about four yeares agoe, betweene the houres of Twelve and One of the clock in the night, there appeared a Phantasme unto him by his bedside he being then awake and called him by his name Knuckles, Knuckles, Knuckles three times distinctly, his face being towards the wall and the said Apparicon at his back, who hearing himself called by his name turned about towards the said Apparicon, and there beheld one in black as in a Priests garment, at which the said m.r Knuckles being sore affrighted issued out these words, (Viz.t) In the name of the ffather, Son, and holy Ghost, what art thou, I am sure thou art no mortall creature, the answer by the said Apparicon replyed was as followeth; No more I am not, but I have brought you good news, with that the said m.r Knuckles made answer, what news; then the said Apparicon answered, Goe you to a place called Edmunton, and hard by the Churchyard in an Orchard under an Ashen Tree do you dig seven foot deepe, & there are Twelve Leaden pots every Pot being a foot Square, whereof eleaven of the said pots are full of Gold and the Twelfth pot is either then all the rest, with that the said party James Knuckles replyed who is this Gold for, — with which he answered it is for your selfe, and none elce. before you goe, with that he vanished away.

About three months afterwards the said party went to dig under an Ashen Tree as before directed by the Spirit with other company, and they digged two foot, and found the ground never before opened, at the which they left of digging there, and went to another Ashen Tree in the said Orchard, and they had not laboured above half an hour, but the — said Apparicon, (as he Supposed) appeared unto all the Company on the other side of the hedge and Spake as followeth to some of the company who were Quakers, what is the matter with these Quakers, that I cannot take my rest, you dig for Treasure, and there is none belongs to you, therefore I wish you to begone, at the which one of the Quakers — Spake to the said m.r Knuckles and called him by his name; James I See that thou Speakest truth, for here is the said Apparicon thou toldst us of which thou Saidst, — should meet us here, (for it seemes the said James Knuckles did believe such a thing before) but no sooner were the words Spoken but the Apparicon vanished, and then happened such a Tempest or Hurricane, that the Man of the house came to them and desired them to begone, for he said that they had raised the Devill, and wished them to begone, otherwise he would raise the whole Town upon them, at the which they desisted for that time, and the 3.d party James Knuckles was going homewards, was blown of a Mayre into a certain Ditch up to his Waste, and the rest of the Company dispersed, where he know nothing of them, untill such time as he came to Nowmg-ton, about three or four miles distant, where they met together.

Whereas likewise we have Credible Information by Richard Brickendon, that at a certain place in Berkshire called Inkpon, at the parsonage yard there lyes hidden the Sume of One Thousand pounds of Barbary Gold in an Iron pot, covered with a Tyle, we would know the certainty & truth thereof, that we may enjoy the same and convert it to our necessary uses.

whereas

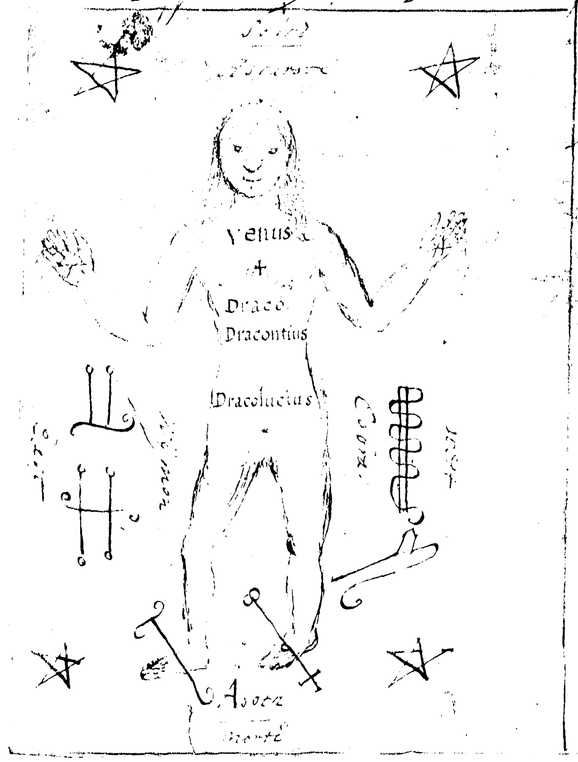
mind, Body, Senses, Soule or Spirit nor in any action, or motion what soever, but that the said N. be at all times and in all places continually troubled, and disquited in Soule, Spirit and Senses and lett not the said N. be at [illegible] nor quite, neither in sleeping, walking, lying down, rising up, early or late day nor night, eating nor drinking, writting nor reading, sitting nor standing, laying nor walking, at home nor abroad, on the land, nor on the water, in country, court, citty, town, village, church nor chappel, field, wood, forest, house, Game, nor stable, nor any other place what soever neither at work nor at play, neither going nor riding, hunting nor hawking, revelling nor dauncing nor any other sort, exercise, pastime, recreation or diversion what soever, but that the said N. may be allwayes and continually for evermore in all seasons, dayes, nights, hours, and minutes greatly troubled, discontented, disquited, unsettled, unsatisfied, disturbed, incumbred and even distracted in the whole frame and composure of body, mind and constitution, untill the said N. hath fully given and freely yielded up his or her entire love, ~~[illegible]~~ and dearest affection and onely respects unto N. nor untill the said N. hath his or her will, desire, pleasure and enjoiment fully obtained, accomplished and fullfilled, in all respects, and to all intents and purposes as may or can be what soever by a satisfactory promise, contract, marriage or any other specifick concern thing or matter, wherein true love, faithfull friendship, mutuall society & constant keeping of leage or covenant is required and all sorthereon all matters of love as well between relation kinred, friends and acquaintance are also dependant, as well as that of marriage, to all which said injunctions of me here declared, uttered, mentioned, rehearsed and before spoken of I doe strongly and powerfully conjure, comand, constraine, bind and compell you o you Spirit Wymon by all aforesaid forthwith and immediately, to doe, act, perfectly to bring to passe, positively to perform, and fully to effect to all intents and purposes without any fraude, excuse, hinderance, tarrying or delay, or any other fraudulent contrivance, perversenes, wilfull obstinacy, frivolent ~~[illegible]~~ discouragement or subtle obstruction soever.

~~[illegible]~~ aforesaid must be ~~[illegible]~~ and continued three fridayes one after another successively, except the matter be done before at any time ~~[illegible]~~ or it may be continued longer at discretion, as occasion shall accordingly require, in case of non performance, by reason of any refractory perversenesse or wilfull obstinacy of the spirits or insufficiency of the operator &c. and when all things desired are accomplished and fully perfected, license the spirits to depart to their orders, each one severally by himselve, turning the face to that point of the compasse respectively according as they were called upon, as followes.

The License.

For as much as you o you Spirit Wymon hath descended from your orders, mansion and residence, said ~~that~~ to be that [illegible] in the Earth and [illegible] accomplished and effectuaing brought to passe, these my requests, and hath [illegible] commandements and served me according to these my injunctions [illegible] and powerfully by me enjoined, conjured and constrained you by [illegible] and through the power, force and fortitude of Celestiall assistance [illegible] and at this time doe remise and release you from any your further attendance in this present operation and affaire, and doe give you free liberty and license and [illegible] conjure and compell you in and through the power and efficacy of these great names [illegible] and by the head and in the [illegible] your Prince who is said to be [illegible] and by his your seale or character firmly binding, constraining, enforcing and compelling, and by the imperiall efficacy and virtue of all to depart and return against from hence in peace, unto your orders and place of residence appointed for you without any of the least violence, hurt, dammage or disturbance done to us or to this place, or doing the least harme to any person or place what soever or where soever, either by sea or land, and the peace of heaven and Earth, be and continue between us and you, and know yee o ye Spirit Wymon that I doe also further conjure, comand, compell and constrain you hereby and by the efficacious virtue and power of all aforesaid, and by me rehearsed at all times hereafter when soever

when soever and where soever, and upon what occasion soever that properly appertaining or belonging to your offices, hath you doe readily forthwith and immediately give obedience, and attendance, with humble submission to my calls, conjurations and commands, and that presently at my utterance & rehearsall hereof you instantly moove and descend hereat, humbly submitt hereto and peaceably attend hereon, without violence or other hurt or prejudice to be done either to me or to any other person or place what soever as aforesaid, and so you may at this time by virtue of this my license given unto you as aforesaid, depart unto your orders and there to rest and remaine in peace, being allwayes ready at my calls, to moove, descend and peaceably submitt hereto, and willingly to serve and obey my commands at all times herein as aforesaid.



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on his Side, and Same layeon alleged particularities pro tanto, and as properly referred unto, Charg'd & Charged, Incited, Mediately persuaded, Framed & Made corporally deposed, combined and Confederated, by an Irrevocable Resolution and Obstinate Sin darke, and darkly, to Lose and Defeat N. with a true Love and Continuall affection during pure and Just unto N. King Jesus the True Lord of N. as Conceived, and he the said person Creating or pretending any Cause or matter tending or causing hindrance or obstruction to the Contrary in any wise Notwithstanding, and I also further most humbly request and Earnestly entreat your Angelicall assistance and Help, that by the Conjunct and Strength of your Celestiall Power and Victor friends united and conjoined with his Divine Instant operation and with me N. the Instrument of the operation, using Direction by Divine Gifts and Institutes that Your four principall Objects (with the Lord to be of his Church, and upon Good or Reasonable and Just Cause to be the first Mean, Head or Ground of his doing, that is to say Name Michaell is the Best Colour in the Escutcheon Quartered in the Court to assist with all other Coadjutants, Rights and Dues & Priviledges of your Angelicall Power and Influence so Exhorted, Commanded, and Constrained to give and Lend Attendance and Obedience unto his Invocation, Conjuration and Calling, Willing Forwardly to Lend Permission Yielding to Ease Effectuall and Effectuous to bring to Passe Effective and Effectuall Power at Least Request, Conjure and Command him Instantly at all Times, and in all Cases whatsoever without any Stand or Delay, and Show Speciall and particulars, Good Present Obedience and Zeal or due Reflection of Favour yeeld Performed by the Mean of his Officers, Power, Love, and Virtue in their offices Appointed, Conjunct, Disposed and Ordered through Instance no Time Lost and Good Attention of N. one unto N. and his Operation and to Continue the same in Entirety Consistent during Life

I also Commanded Spirit Dagon Lieutenant Lord upon a Friday an hour before the Setting of the Sun made a good Covenant Compact with it that it may Surrender before me Spirit, Lord Spirit at Time Night be Ready to Give with the Engage in Grand Leagon Combined before the Lord, so as it may Receive a Lasting good Seat Station that it to my Commissions Power, or else Defeat Lord Dagon at Discretion of his Time it is my Pleasure for to Send the East Call upon the Spirit Leviathan, and the Spirit Leviathan to Send Call upon the Great Cosmos Lord Turning to the North Call upon the Spirit Lord Leviathan, to Send Call upon the Great Leviathan, in Manner and Form as Commanded Lord Leviathan to Send Call upon the Great Leviathan, in Manner and Form as Commanded under Secrecy (as the Labour and Exercise of the first four of Days, May Strike Fire (according as Necessity Requires before it Ascended and Sent forth at Large) Lord with the Rod Sacrifice Continue Attendance without Ceasing or Resting according to good Time Burning Coal in it, Minding Pre-intended Duty on the Eight Sign of Days with the Rod Sacrifice aboveboarded to be Present in Time with Appointed Cool and with the Coal & the Afternoon Call again upon Lord Four Spirits in Manner and Form as aforesaid, and so Exercise again on the Third Boundary Solar Assigned with, and as under as Days to Lord Expect Ended and Lord Sacrifice Labour and Exercise of Lord Days Spirit Sirs Time will be Not attended and Lord during whilst 12 of the Clock in the Night in Manner as aforesaid and Lord it has Seals.

The Conjuration to be Particularly to Lord Four Principall Objects of Power; Dagon in the East, Forces Assigned, Fire in the North, and Spirit Raphael in the South with Leviathan in the West, Princes Assigned, by Changing the Names of the Spirits and of the Angels or Four Quarters or Points of the Compass East, West, North and South Lord by Turning the Face and Directing the Call, Invocation or Conjuration Lord unto Living Creatures

I command, Command constrain and Conjure thee in and by all and Singular the Names Titles Offices and Powers of the principall Spirit of Power, Earthly Celestiall and Stellary Name Mighty Name, and by all and Singular Lord to or

East	West	North	South
Satchiel	Taniel	Dorael	Gama
Caddiriniel	Caniel	Penael	Sachiel
Amael	Barbiel	Pinael	Ashmedai
Tamael	Requiel	Ramaiel	Amael or Anael
Tzaphkiel	Machriel	Hanael or Ramael	Sandalphon
Tzaphkiel	Hahaiah	Domiel	Zamael

Names of the Angels governing the South Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of Angels are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour
Dael, Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.
and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Jupiter ♃

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Luna ☽

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Mars ♂

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel, Samabiel, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Southern Region, for the Day and Hour of Saturn ♄

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Curaca, Conf Amatiel, Commi, orax, Sagiguel
Camadar, Agaliza, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Western Region, for the Day and Hour of Sol ☉

Jayn, Thael, Thael, Zachiel, Zadkiel, Tabiz, Amnediel, Samael, Michael, Gabriel,
Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

and after the attendance of the Angels of the Hour are called upon by Name according to their Power or quantity
of the Hour, especially by [illegible] and that each of the Angels of the Hour

Thael, Zadkiel, Zaphiel, Zamael, Michael, Gabriel, Commael, Zaphiel, Sarabotes, Zedr, Amnediel, Aba, Hazeldodel, Thael.

Names of the Angels governing the Northern Region, for the Day and Hour of Venus ♀

Jayn, Thael, Thael, Zachiel, Zadkiel, Mebahel, Hariel, Zedekiel, Mahasiah, Lelahel, Cahethel,
Aladiah, Hahaiah, Nithhaiah, Haziel, Zadkiel, Zaphiel, Thael.

Names of the Angels governing the Eastern Region, for the Day and Hour of Mercury ☿

Jayn, Thael, Thael, Zachiel, Zadkiel, Adriel, Mebahel, Hagiel, Zaphiel, Haziel, Aladiah,
Hahaiah, Amnadiel,

all amazed & astonished, for by the side of an Alder neere a Well, wch some of my Company in searching & digging for Treasure, chanced to finde in former tymes, wch at this tyme is a very fine spring: There a far off, before any of 46 came neere the place, was brought & layd our glass Ball wch stood in the midle of our Glasses, upon the Table the night before with all the matter of appearance in it, & there left standing upon the Table, when we left the Roome from Action. At ye roote of this Alder, wch we all knew to be ours, but coming home we proved it to be ours. For entring the Roome wch was locked, we found our midle Glass wanting. It was gon, but the Pedastall whereon it stood left behinde, for our great wonder and astonishment. This Wood was a full mile from our house of Action.

Wednesday the 22. of Sept. 1586.

At 11. a clock at night we began Action, againe & after some tyme we perceived at least 11. Accornes come upon the Table wth great force, & made such ratling & flying about ye Roome, yt we were all astonished, for in short some of our Company did not know whether to stand or run, for after them descended a great stone into the holy water, wch made the water flash all our Concernes.

[illegible]

all amazed & astonished, for by this circle of an Other name a Well, wch some of my Company in searching & digging for Treasure, chanced to finde in former tyme, wch at this tyme is a very fine spring: There a far off, before any of us came neere the place, was brought & layd our glass Ball wch stood in the midde of our Glasses, upon the Table the night before with all the matter of appearance in it, & there left standing upon the Table, when we left the Roome from Action. Thy tooke of this Other, wch we all knew to be ours, but comming home we proved it to be ours. For entring the Roome wch was locked, we found our midle Glass wanting. It was gon, but the Pedastall whereon it stood left behinde, for our great wonder and astonishment. This Wood was a full mile from our house of Action.

Wednesday the 22. of Sept. 1586.

At ii. a clock at night we began Action, againe & after some tyme we perceived at least iii. Seconds come upon the Table wth great fervencie & made such rushing & flying about ye Room, y^t we were all astonished, for in short, none of our Company did not know whether to stand or run, for after them descended a great stone into the holy water, wch made the water flash all over Concerning.

Take a hour Tide of the day time by day and east one, the best of any month and upon the day and hour of ☿ the Moon decreasing ingrave upon some fair stone the parson inquired after and according to their Art the work point of Otiel or ingraver, the which Make a good impression thereon, which be good hour of ending a litle forward and first over the litle head, insert the Name of the parties Mother (if it can be known), and upon the forehead of the litle head, insert the Name of the parties Father, and then all the other Names and Characters on the forepart Parts & places of the Image & figure as it is now planed, seized forth the other

It is to be understood that in the making forming or engraving of the Image or figure the artist ought to turn the face towards the East, or more properly said, if the work began in the first hour of ☿ in the day at the rising of the Sun the artist must turn the face towards the East, but if ☿ be occidentale and riseth before the Sun the artist must be face so turned a little more Northward; but if the be occidentale and riseth after the Sun he must be so turned a little more Southward, or West or North, and at the hour onely so that the artist may ever get the Moon before him, & so that it may be face direct towards the Planet ☿ and if the operation be continued and labored by so that it may be face direct towards the Planet ☿ and if the operation is beginning the second Planetary hour of the day, then shall the Operator turn his head upon the beginning of the work, and so at the hour onely a little more eastward, to wit the countenance a little Northerly, and face so direct towards the figure Location, observing if ☿ be occidentale then it goeth before the Sun, wherefore that the face must be turned but more eastward or Southward, and if it be occidentale then it followeth after the Sun wch intimateth the face to be turned at the beginning more South or South East. Yet if the work is begun or to be finished at the third planetary hour appropriated to the day (for it is to be observed that if the figure shall not be finished in the same hour it is begun, but it must be cast aside until the next planetary hour of the same) then it must be [illegible] and if ☿ be occidentale for appointed more to the East, and if it be Oriental for appointed more to the West, and if Saturn to the North, and if occidentale for appointed more to the East, and if Jupiter to the North, and if occidentale for appointed more to the West, and if Mars to the South, and if occidentale for appointed more to the East, and if Venus to the North, and if occidentale for appointed more to the West, and if Mercury to the South, and if occidentale for appointed more to the East, and if the Moon

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Friday Sept: 19. 1560.

At 11 at night we begun Action againe, & before we were well seated in the Circle, vndoubtedly they were with vs, for from the Fuming pan wch stood vpon the Table, there came 6: sewall great Flashes of Fire one after another, & a pretty long space betwixt each Flash, & betwixt every flash a Blaze as blew as Steele, & such a stronge & damnable stinck of Brimston yssued from thence as was ready to choak vs all. whereupon calling vpon high action, imediately apped a great a Flint Stone, wch came vpon the Floore wth such a force, that the Floore shaked; and imediately after proceeding further and constraining higher, there descends a Pibble downe, wch broake our Bottle of red Inke, all in peices standing vpon the Table before vs all; and after a litle space longer, there apped two Accorno vpon the Table, wch with the Pibble layd visibly before vs during the whole Action. After this there appeared in the Stone wch stood in the midle, a thing like vnto a Crokadile, turning & twisting vp his Tayle about the Glass, wch before Action was done, tourned to the shape of a pfect Man, & so vanished. But being resolute & resolved, to force them to visible appance, moving something neerer the edge of the

Circle

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Circle then Jought to have done, had like to have been nipped out, for some part of my Booke hanging over the Circle had such a Blow, wch beat the Booke quite out of my hand, to the further part of the Roome, & almost beate me over, wch all the Company saw & beheld with great wonder. After wch pretty feate, there came to our hearing the sweetest harmony of Musick, that ever Eares heard, wch continued some tyme, but noe lowder then the humming of a Humble Bee, wch we could not suppose to be any thing, but for Joy they had hindered our Proceedings by beating the Booke out of my hand, and spoyling the height of our Action for yt tyme. wch in all likelyhood was soe; for imediately after our Booke was gon, what wee before called for, quickly came, for there was sewall glances all about the Roome, and especially at one end of the Roome appeared something of a whitish colour, but did not continue long; but quickly after this, there came a great black ~~Bowle~~ Bowle wch swiftly run quite round the Circle, & so vanished, and so we gave over for that tyme.

But take notice that the next Morning after this Action, I & my Company, walking toward a Wood, where we supposed the Treasure to be layd & hidden; we there were

all

could not tell, but be what it would, ao it came soe it went, for we could not finde any thing.

Thursday 17: Sept: 1586.

At 11 at night we begun Action againe, & having Invocated severall Invocations and Constraints, there appeared 3 Sparks of fire, wch broke & was quickly gone, next appeared a vale or Curtaine in the Stone, of a very bright Colour, wch continued a great while, & so vanished, & after that apped severall black Clouds, filling the glass with darke dismall shew, but imediately proceeding and invocating higher, we had more remarkable matters; for there was throwne a great peice of Tyle, with such a force upon the Floore, that if it had hit upon the head of any of the Company, it would have split their Scullo and there it lay visibly upon the Floore before us during the whole Action. Imediately after came another great blow upon the Floore visible to us all, wch made a very great noise & ratling, wch after Action we perceived to be a great peice of harth Tyle, wch did make the Company very much to admire how it should come there, it being very wett, ao if it had newly come out of the Earth, but proceeding yet higher, & Invocating at

large

large, there appeared a thing like unto a Fly, wch hovered & flew all over the Lamps Candles & Receptacles a great while, at last it flew downe upon the Table, & run upon the Seale of the Spirit, & there visibly to us all, did not leave one Lyne nor Scrowle in the Seale unsearched, but run over it all, & there whirled round severall tymes together, & likewise run over every lyne of the Bond, & likewise run over ye Petition & throughly searched all our writings and viewed our concernes at large as they lay presently after appeared 6 large Flyes which hovered all about the other Flye & soe all vanished at once, & was never seene after, after that appeared severall Shapes very black, glancing up & downe the Roome, but quickly vanished. After this some thing fell againe with a very great noise neere the table, & there whirled up & downe for a great while together, & soe vanished & was never seene againe, nor never could I finde what it was. Tyme being spent & our Action almost over, we Lycenced them to depart to their Orders, at wch Lycence there was such a Noise, & such a ratling upon the top of the house, ao if a Cart & Horses had run from one end of the house to the other and so we gave over for that Action.

good: I say, they, begin to repine, at that they have
..... Let those which are of time, yeild to tyme.

[we were dynner often so he ended.]

One everlasting comfort of grace, and a perfect love be amongst you: to the honor and glory of him that loveth you.
Believe for the teacher his sake.
All thou demandest, is answered.
Of our selves (we say) we desire to be with you.
And what is of us the same be it unto you.

E. K. — They pluck the Curtaine, afore the Stone, all over;
The Curtaine is like beaten gold: [The other Curtains did not cover all so wholy as this did.]

A. Semper sit benedictus Trinus & Unus,
Æternus et omnipotens Deus nr
Amen

Liber sexti Mysteriorum (et sancti) parallelus, Novalisq; sequitur.

I Copied this from Dr. Dee's Originall, with my owne hand; & finished it the 13th of Aug: 2h 15' P. M. 1674.

[signature]

α Lo 6 tf, 13 C A. 2h 15' P. M. 1674.

Wednesday Oct: 16: 1595.

At 11. a Clock at night, I & my Companions having begun Action, at the request & full consent of all the Company, we did fully agree, that we should not desist, till we had brought something to perfection, & having begun Action, & all things for the same purpose ready & fitted; there give a breife & true account of what followes.

After the first Invocation, twice or thrice repeated, there appeared two Men, in the furthest Glass, visible to some part of the Company, & not to other some; but proceeding on, & Invocating highly, there came a very great blow upon the Floore, wch made a very great noise, & before it ceased, it did whirle about severall tymes, to the astonishment & admiration of all ye Company, & still proceeding on, & reading further, there came something, wch fell pat upon the Table, & from the Table upon the Ground, wch made a smaller Noise upon ye floore, then the other did & so vanisht, & soe much for yt night, only when Action was ended, we could finde nothing that was the cause of yt noise, for what it was, we

could

we ~~have~~ are his mouth . . . ar schollars, & without vs, you could not heare him: Ney . . . we heare him of our selves.

Consider the first, respect the second: Measure your selves, as the Third.

For what you were and shalbe, is already appointed.

And what he was, is, and shalbe, it is not of our determination.

His purposes are without end; yet to an end; in you, to an ende.

Note, we shalbe called vpon.

Therefore when you shalbe called vpon, Do that which is comanded: But appoint no forme vnto god his buildnig. Many windes are to come: but their fury is in vaine: It is said:

The Conquest shalbe yours.

Albertus Lasky.

To the purpose . . . who puft vp this princes father with desire to visit these Countries; or who hath & prevented him? even he that hath provided him a son, as an arme vnto his chosen.

Truly the hills shalbe covered with blood: The Valleys shall take vp the Cedar trees vnframed: He seeth these places, but knoweth not to what end. #

Prophetia de regno Alberti a Lasky. Sed ipse noluit constanter se convertere ad deum, et adherere deo, &c:

For behold, the Lord hath said: Thou shalt governe a people, a tyme there is. It is prefixed: and it is the course of the Sun. Then shall it be said & vnto him, O King.

Fornication

When you seemed to be carried vnto Mountaines, you touched his . . . Behold (saith He) Fornication shall not prevaile . . . the very stones shalbe taken away: and the Tables shalbe covered with blood: and their daily Banket shalbe WO, WO

Just facienda.

Whatsoever thou takest in hand, First Looke vp: See if it be Just: If it be, put forth thy hand;

for

The dead man.

He ~~seeth~~ is dead, in respect of his absence: But honor them whome God hath sanctified.

for, it is granted.

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Perswasion

It is said, I haue given thee power, and thy perswasion shalbe like Fire: And for my names sake, thou shalt triumph against the mightiest. But beware of Pride.

Alb: Lasky.

Many Witches and Enchanters, yea many Divells haue rosen vp against this Stranger, and they haue said; We will prevaile against him: for why? There is one that aspireth; and he it is, that seeketh his confusion: But I will grant him his desire. He shall doe good with many: your & names are in one Booke. Feare not therefore, Love together: There shall arise saying, Let . . . . . talked with Strangers:

Alb: Lasky his name, in one & books wth our names.

But I . . . . . I will drive & them from their owne . . . . . .

The Bones which are buried a far of . . . . . They doe spit vengeance against . . . . . them in their owne filthiness . . . . . .

. . . rie bones . . . be . . . to

All men looke vpon the . . . . . ause it is & glorified . . .

Faces marked

Happy are they whose faces are marked and in w . . . . . is a peircing fire of workmanship

I will move the Prince (saith the Lord) Be . . . shall shortly say, O giue me Counsaile: for th . . . . . counsailed me conspire against me:

Behold, such* as shewed the litle frendship, are rather such . . . dede (as thou iustly hast confessed) as were forced to doe . . . .

* The Company for the Mynes Royall, wch had made A.G. & me a Lease for Devonshire Mynes &c:

good

all covered with pretious Stones: and in the midle
thereof, a round thing, like a Carbuncle stone, bigger then
ones fist.

Mi: — This
Uriel — That } [they said, pointing about the house.
Rap: — Here

E.K. — They bring in a Throwne like a Judges Seate or Throne,
& set it up, with the back of it to the Walle.

Mich: — Be it covered for a season. For ever, & ever, and
ever, is thy Justice, O GOD [all three said]

E.K. — And there .... came light fire flashing from the Throne.]

E.K. — There cometh a Beame from the Throne, and through
Raphaell his head, and seemeth to come out of his mouth,
The other two seeme to kneele downe; Michael on his
right hand, and Uriel on his left.

Just. Raphael — I will speake (o Lord) because it is iust that thou
hast commanded.
Your rashness (o worldlings) is troden under foote.
He saith (I say not) your sinns are forgiven

A — O Blessed God; o praise we his mercies for ever: o
comfortable Newes.

Raph: — For, whome I will visit those doe I cleanse (saith the Lord)
When other things decay by reason of their age and filthiness
(quæ nunc sunt in summo gradu, and I will not suffer them to
move one foote further saith the Lord) then shall your branches
begin to appeare: And I will make you flourish, for my
glories sake. And my testimonies are true, and the
words of my covenant iust: My paths are thorny, but
my dwelling place, is comfortable. My hand is hairy,
but my helpe is great. Be ye comforted in me, for
from me, in my selfe I am your comforter: and lift
up your hearts as from the strength of an other.
But be you unto me a new people: because I am to you,

Precatorum remissio

Just.
The Thorny path
sept March 24.

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you no new God. Dwell with me to the end;
because I have ben with you from the begining.
For, whosoever shall arise against you (Behold) I am
with you.
Your Fathers lived in darkenes and yet were revived.
Yea yo: Fathers were in Light, & yet they saw not Truth.
But I will be knowne; yea the Nations upon earth shall say,
Lo this is he, whome we have risen against I AM. therefore rejoyce.

The saie — We perish (o Lord) for our unrighteousness sake.
[and therewithall, they fell downe.] But in this wee
were created and in the we rise againe: Husch Husch
Husch garmal, Pelch Pelch Pelch pacaduasam.
Gird your girdles together, and pluck up your mindes.
I say, open your eyes: and if you have eares, hearke:
for we tremble and quake. This mercy was never
no not in Israell.
Decedant mali, et pereant.
Depart o ye blasphemers & workers of Iniquitie.
For, Here is glory, Justification, with
Sanctification.
I answer the..

A Note: he meaneth now to such matters, as
I proponided first of my selfe, and the
Polander Prince &c. to give answer.
The Prince had left with me these questions.

1. De vita Stephani Regis Polonie, quid dici possit.
2 An Successor suus erit Albertus Laski, an ex domo Austriaca.
3 An Albertus Laski Palatinus Lendiensis habebit regnum
Moldauie.

Behold you thanked God, and it is accepted.
I say, Although we require speede of the and of you,
yet ..... o speede of us: you have a Master,

Angeli ministri, vt sperche Justicia Divina.

Mercy.

..... si
..... vt
quæ nunc sunt in summo gradu in this age.

we

Vr: — He, that saith, Do this, directeth thy Judgment.

E. K — Now is there a Veale drawne before all: and all things appeare far beautifuller then ever they did.

A — I rendered thanks to the highest, and became in minde very ioyfull, that the Lord had pardoned my offences: whose name be praised, extolled, and magnified world without end. Amen.

I praied after this the short Psalme Jubilate Deo quotquot in terra versamini &c:

E. K. imediately was to take Boate, & so to goe to London, there to buy a sadle, Bridle, & Boote hose: for he had (here) yesterday, bought a pretty Dun Mare, of goodman Penticcast, for 3^d ready money, in Angello.

God be his Guide, Helpe, and Defence.

Amen

Thursday, May 23. Circa 10 1/2 mane.

A — E. K. being come yesterday againe, & having .... the Earthe, of the eleaven places before specified: Wee being desirous to .... the further pleasure of the highest therein; and in other matters pertaining to our Actions in hand: I made praier to such intent, both in my Oratory, & at my Desk; rendring thanks for E. K. his safe retorne; and for the benifit received of late of the Governour & Assistants for the

The Earthe

Mynes

Mynes Royall (wch I perceived was the extraordinary working of God for their inward perswasion, they being else, very unwilling so to let the Lease, as I obteyned it.) and moving somewhat touching Albert Lasky, at length, E. K. heard a Melody a far off, and the voyce of many singing, these words,

The Stone

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Pinzu[a] Lephe ganiurax Kelpadman pacaph:

This [a] was sounded to the end of Pinzu as we use in english in Ballads, as with this word downe a is soundeed, hey downe down a down a &c:

A — At the length the Curtaine was taken away, and there appeared a cleere whitesh fume, but not fyre.

After that, came the three, wch were wont to come in.

Michael — Gravida est terra, laborat iniquitatibus inimicorum lucis.

Maledicta igitur est, quia quod in vtero, perditionis et tenebrarum est.

Uriel — Sordida est, et odiosa nobis.

Raphael — Proprijs sese flagellat tremulis.

E. K: — They looke about them, as though they looked for somewhat or at somewhat.

Raph: — Veh dicit, sed non est qui audiat.

Gementem vidimus, sed non est, qui misereat.

Sanctificemur igitur, Sanctum eius, quia nos Sanctificamur in illo.

Mich: — Fiat.

E. K — He plucketh all the vsuall hangings downe about the place, and now they take the Table away, and the Chaire: And where the Chaire was, seemeth a Canopy or Cloth of State to hange.

Michael — Transeunt vetera, Incipiunt nova.

NOVA

E. K. — Now seeme like Cloudes to come about the Canopy being very beautifull: and the bottome or floore of the place,

all

May 9. Holy Thursday in the Morning.

Δ — Being desirous (before E.K. his going downe into the Country) to haue some comfort & token of free forgiuenes at Godo hands, I brought forth the Stone.
Then I went into my Oratorie first requesting the Almighty God to respect the hearty sorrowfull paines I had endured for my Offences; to regard the vowes and intent of my better heede taking henceforth &c: and praied the 22 Psalme, in the conclusion of the Stange.

Δ forte E.K. — One, all in white, appeareth in the Stone, who said,

Annael — It is written: It is written: yea, it is written:
Even as the father his compassion is great over his younglings & children: So, is the aboundance of thy mercy (O Lord) greate and unspeakeable to the Long Offences & Sinns of thy Servant. For it is written The Light of thy Eyes haue beheld those that feare thee and those that trust in thy mercy, shall not be confounded.
Be it, what it was: And be you what you were.
For, the Lord, is even the same, that he was before.
But be you warned.

Misericordia Dei. Behold my armes are longer then my body, and I haue eyes round about me: I am that wch GOD pronounceth upon you. Be it as I haue said

Δ — Thereupon he dissappeared; & imediately appeared Vriel, who said,

Vri: — Actum est.

Δ — Then the other two, and the Table & Chaire, and the ancient furniture appeared, againe restored, & more beautifull, then in former tyme.

NOTE.

Vri: — Thus, saith the Lord: Even as the Tabernacle

which

which I restore, is ten tymes brighter then it was, So may your worthines deserve brightnes ten tymes clerer then this. The rising of Sinners doth greatly rejoyce us, [and] That he hath said, Do good unto those that feare me: and defend them, because they know my name, For in Justice they shall finde me their God: and in mercy, their great Comforter. Therefore we say, In thy name (o thou most highest) fiat.

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Justifie not your selfe:
Be humble and diligent:
Continue to the end. For, great is the reward of them that feare the Lord stedfastly.

Δ — Whereas the ordering of the Booke is referred to my Judgment; in my minde it seemeth requisite, that as all the writing & reading of that holy Language is from the right hand to the left, so the begining of the Booke must be (as it were, in respect of our most usuall manner of Bookes, and all Languages of Latin, Greeke, English &c:) at the end of the Booke: and the end at the begining, as in the Hebrew Bible.

The Booke.

Secondly the first leafe cannot be written in such litle & equall Squares, as all the rest of the 47 leaves are: because the first Leafe, except 9 lynes (of the second page) thereof: is all of words: some conteyning many Letters, & some few, very diversly: Wherefore, I intend to make many Leaves serve to distinguish the 49 rowes of the first Leafe: and at the end of every word to draw a Lyne of Partition up & downe, betweene the two next parallell Lynes, &c: as shall come in my minde then.

Note.

A — Nothing can hinder God his determined purposes.

Vr: — Man may hinder his owne Salvation.

Fulfill those things that are commanded:

The Forme of the Booke comitted to my discretion.

Forme & write the Booke after thyne owne Judgment.

God his determination is iust: Therefore put to yor hands.

More then hath been said & more plainely cannot be vttered. His workes are true, for, & to the end.

A — Forasmuch as expedition is to be made for the Earths fetching, & divers other things: and we have made & assay to get an horse: But we could get none as wee would: And without some better provision of money than we have, we cannot redress the case. Therefore if it might please God, that of the Ten places Noted, wee might have but the possession of the smalest of them, delivered here, vnto vs, at this pinch, it might greatly pleasure vs.

Vr: — Will these worldlings hold on their iniquities?

E.K. — They pull the Leggs of the Table away, & seeme to & carry all away in a Bundle like a Cloude, and soe disappeared vtterly.

A — Hereupon I was exceeding sorrowfull; and betooke my selfe to a lamentable pang of prayer.

A — After longe prayer, appeared in the Stone, a thing like a Tongue, all on fire thus hanging downeward and from it came this voyce.

Tongue — Thou hast delivered thy selfe vnto the desires of thy heart, and hast done that wch is not convenient. Thou hast spoken iniquities, and therefore doth the veritie of Gods Doings by vs, decay in yor wickedness.

A — I doubt of the Veritie of that Tongue.

Tongue — Man (o God) believeth himselfe in his owne Imagination Therefore wipe our holyness from the face of the Earth,

And

And iustifie our doings, where we laude & praise the.

A — I became now abashed of my former speech, and perceived my Errour, asked forgiveness bitterly at the Lords hand, and at length it was said,

Tongue — Doe that, wch is comanded, the Lord is Just.

A — O Lord, forgive me my trespases, & deale not wth me according to Justice; for, then I, & all mankinde & shall vtterly perish; Vnleast thy mercy be our & safeguard, destruction is our desert:

Tongue — It is forgiven: but it shall ~~not~~ be ~~pardoned~~ punished.

E.K. — The Tongue mounted vp toward heaven, and he saw it in the Ayre out and above the Stone above a hand bredth, mounting vpward.

A. Thy Name be praised in Æternity
O God. Amen.

A — Hereupon I was in an exceeding great heavines & sorrow of minde: And sundry tymes, bewailed my Case to God: and promised a greater care hence-forward, of Governing my Tongue: and consenting to any vnlawfull or vnconvenient desire of my heart: yea to forbeare to accompany with my owne wife carnally: otherwise then by heavenly leave and permission, or if vpon my protestation making in the hardness of the Conflict, that vnleast the Lord, order & redress my Cause, I shall be overcome: That, if I shall so deliberately call for helpe, and & notwithstanding be entrapped; That then such ~~offence~~ trespass, shall not be imputed vn to me, as gladly, & greedely or willingly comitted of me, &c:

May

May 1: Wednesday after dinner hora circiter 4 (10)

A — Being desirous to further all things on my part to be performed, and n . . . to lack the Company of E.K. going for the Earths (before spoken of) & to be away 10 or 12 daies: and forasmuch as the Booke was to be written in 40 daies before August next: and uncertaine of those daies when they should begynn, and also for that I would doe all things (gladly) by warranty of Councell of our Instructor, I was desirous to know whether the Booke were to be written in paper or parchment: in what colour the lynes were to be ruled, greene or blew, &c; and of divers other doubts necessary to be dissolved, I was carefull to have had some advertisement. After long praiers of us both, Nothing was either seene in the ayre or heard. Then it came into my head to set forth the Stone.

The Earths

The Booke.

Note the Stone.

E.K. said, that assoone as he looked into the Stone, he saw there the Table, Chaire, & Three, come into the Stone. Uriel sat downe in the Chaire, the other two inclined their body to him reverently: and then stood by; one on the one side, of the chaire, the other on the other side.

The sides of the Table Cloth were turned up, and a thing like an young sheepe, bigger then a Lambe, appeared under the Table. Then they two did kneele before Uriel and said.

The Sheepe under the Table.

Verus et Sanctus et sempiternus.

A — Then they rose againe, and they seemed to have talke or conference together, & thereupon Uriel said,

Vr:

Vr: — Be it so, because power is given unto him. 167

E.K. — The Table Chaire, and all the three doe dissappeare: and thereupon imediately appeared in the Stone a faire Pallace: and out of the Palace came a tall welfavoured man, very richly apparaled, with a brave hat and a feather on his head: and after him followed a great number, all like Courtiers. & this brave man said,

A Temptation permitted by God.

Man — How pittifull a thing it is, when the wise are deluded?

A — I smell the Smoake; proceed Sr. in your purpose.

Man — I come hither for the desire I have to doe the good.

A — Come you, or are you sent. Tell the veritie I charge the, in the Name & by the power of the eternall Veritie.

A — Note: After I perceived evidently that it was a wicked Tempter, who had power permitted him at this instant, I began with some zeale & eagerness to rebuke & to charge him. But he stifly & stoutly did contemne me a good while, mock me, and at length threaten to destroy me, my wife & children &c;

A — I thereupon made my earnest praiers to God against this spirituall enimy: but he in the midle of my praiers said thus.

Man — As truly as the Lord liveth, all that is done is Lyes.

A — That thy Sentence will I record against thee; to be layd to thy charge, at the dreadfull day.

A — After this great Turmoyle past, was this Voyce (following) heard by E.K.

Voyce — Pereant tenebræ, cum Principe Tenebrarum.

A — All went suddainely out of sight, Prince & Pallace & all. And the Chaire & Table & Uriel appeared againe.

Vr: — Arme your selves, for great shalbe the Temptation follow.

You shalbe hindred in all that may be.

Temptations & Hinderances.

A — Nothing

A — As concerning the Chamber for Practise, appointed by me, and the halfe pace, whereon the Table standeth, how is allowed of?

Vr: — The place cannot sanctifie the Action, but the Action the place. But I answer thee, after the manner of men, It is sufficient.

:: hereby, may many other answers be considered.

A — The 4 hollow feete for comprehending the 4 lesser Seales, how great ought they to be?

Vr: — According to the feete of the nearest proportion. And so as the height of the Table, be, as it, now, is.

E.K. — Hee seemeth now to sit in the ayre; but I perceive noe Chaire behind him.

A — Are all these things of this daies Action, to be Noted with your Name, as Vriel?

VRIEL. Vr: — I am ~~Vriel~~, VRIEL, wch alwaies will answer, untill this Action be finished.

I teach. Be mercifull, Thankefull, & merry in him, and for him, for whose name you shall sustaine much bodily sadnes: More then my Message, I may not: And it is done.

Multa nobis perpetienda propter Deum nrm omnipotentem.

A — As concerning the Vision wch yesterday was presented (unlooked for) to the sight of E.K. as he sat at Supper with me in my hall, I meane the appearing of the verry Sea, & many Ships thereon, and the cutting off the head of a Woeman, by a tall black man, What are we to imagine thereof?

Note
{The Queene of Scotts to be beheaded.

Vr: — The One did signifie the provision of forraine powers against the Welfare of this Land, wch they shall shortly put in practise: The other the death of the Queene of Scotts. It is not long unto it.

So she was a° 1587. at Fodringham Castle, And also the same yeare a great pl̃ation of Ships against England by the King of Spaine the Pope & other Princes called Catholicks &c:

The

The Majestie of his invisible power, wch overcometh all things be among you, upon you, & rest with you for ever.

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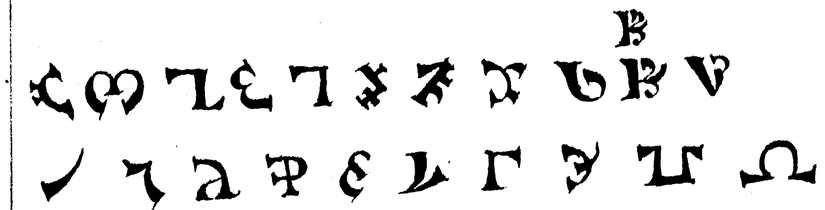
A. Amen.

E.K. — At his last words he flung fire with his hands from him towards us, & it spread it selfe in the manner of a Cros.

A Gloria sit sempiterna Deo nro omnipotenti et aeterno Amen.

May 6. Munday, I went to London: and E.K. remained attending the accomplishing of the promise, for the Tables ending, & for the perfect forme of the holy Letters receiving: wch two points (when I came home yt afternoon) I found done. But it is to be noted, that when E.K. could not aptly imitate the forme of the Characters, or Letters, as they were shewed; that then they appeared drawne on his paper with a light yellow colour; wch he drew the black upon, and so the yellow colour disappearing there remained only the shape of the Letter in black, after this manner, & just of this quantity and proportion.

Note.



first coming, and thio ẏ^t this thing.

Vr: — It ẏ^t so.

A — The Characters & Words annext to the Kings names in the vtter Circumferences of the great Circle or Globe: How are they to be vsed?

Vr: — They are to be painted vpon sweet wood: and so to be held in thy hand, as thou shalt haue cause to vse them

A — For the bringing of the Earths hither from the places of hidden Treasure, what ẏ^t your order & direction?

Vr: — After you haue eaten it shalbe told you.

A — We prayed, & so went to supper:

A The Characters of the 7 Kings, as on ẏ^t former page is Babalel, Liba &c:

vide ad pagina præced.

15 May.

The same Sonday May 5. [after Supper; hora 9½.

A — After diuers ejaculations & pangs of praier and thanks vnto God, thio was sayed,

Vr: — Be it thus vnto you [He praieth in his owne language] After this holy Booke is finished then ẏ^t is necessary with expedition, that the foresaid Commandement, as concerning the fetching the Earth, be fulfilled and performed. And be it vnto you as HE will.

And HE saith thus,

My Angel shalbe amongst you, & shall direct his Journey, and will bring his first, euen into the place and places, where that earthly filth & corruption

Expedition.

Lyeth

Behold

Behold I will deale mercifully with him: For, Error shall not deceiue him, Notwithstanding what I will haue done with it, or how it shalbe bestowed, ẏ^t yet to be enquired of.

Secret are the determinations & vnsearchable purposes, wherewithall the most mightiest dealeth with worldlings; and looketh vnto the vse & necessary application of worldly things. & many temptations shall assaile him in following this Commandment. But it ẏ^t said, I will be with him. God will deale mercifully wth you. This ẏ^t sufficient. Yet once more, If thou haue any doubt herein, it shalbe satisfied.

A — What if he go first to Newbury, and with the Earth being taken thence, to proceede to the other places noted in the Scrowle; and then with the Earth in those two places, the rest of the Scroll, the Booke there with found, and the red congealed thing in the hollow stone, to come directly hither: and then the rest of the peculiar practise for enioying the premisses, to be learned. Or how els will you haue him order his Journey?

Vr: — As thou will haue it, so shall it be brought to pass.

A — As concerning the victorious Captaine, the Lord Albert Laski the Polacke, who so much desireth my acquaintance & conference, how shall I vse my selfe, to God his best liking, my Countries honor, and my owne good credit?

Vr: — Remember it ẏ^t said, That Princes of the Earth shall not discredit, much less worke thy confusion. He that dwelleth in the ẏ^t aboue worldes, and shall giue thee sufficient discretion worldly, in worldly occasions. For where the blessings of God are, there every thing is perfected.

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How the Treasure ẏ^t to be vsed.

The Scroll
The Booke
The red powder

Albertus Laski Palatinus Siradiensis venit ex Polonia Londinum 1583. Maij initio.

My good Angel.

A As

Three kinds of knowledges in this booke.

3 { 1 The Knowledge of God truly.
2 { 2 The number, & doing of his Angels perfectly.
1. { 3 The begining & ending of Nature, substantially

And this hath answered a great doubt.

A — What is the use of the 7 Lamins (Tables) (like Arms) and from what ground are they framed or derived?

The 7 Ensignes of Creation.

Vriel — They are the Ensignes of the Creation; wherewithall they were created by God: knowne only by their acquaintance, and the manner of their doings.

A — Are they to be made in mettall?

At the tyme of their call.

Vr: — They are to be made in purified Tynne: And to be used at the tyme of their call.

A — Are the Letters there to be altered into the holy Alphabet Letters or Characters?

Letters to be altered.

Vr — Into their proper Characters.

A — May I not use them as they are?

Vr —

A — How to be used; hanged, or layd?

Vr — To be layd befor the upon the Table. Or thou maist place them (if thou wilt) continually at the 7 angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at once: Or else they may be painted on the Table.

The 7 Ensignes to be painted on the Table.

A — What is the foundation of the first 40 Letters, in the principall, or holy Seale Æmeth: and what other uses have they, then yet hath been spoken of: And what is the reason of such their consequencie, or following each other, seeing in our practise we call them out by a peculiar Order?

Vr — Thou hast nothing there, but what hath ben sufficiently spoken of.

Sup^m

A — If 42 Letters be 42 names, & 42 persons, how shall

distinction

distinction be made betweene any two or three, of one name, & in one row?

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Vr: — How canst thou distinguish any thing with God?

A — Lord I know not.

Vr: — Yet, by the Booke it shalbe perfectly knowne: but by skyll above nature.

A — Have I rightly applied the daies to the Kings?

..... daies & their ... gs.

Vr: — The daies are rightly applied to the Kings.

A — How is this phrase The fifth of the seaventh, understood, wch Befafes speaketh of himselfe?

Befafes.

Vr: — He speaketh so of himselfe, in respect that he shall be the fifth that shalbe used. In Consideration of Nature, he is the fifth, although not consequently in the Order of Operation.

A — It was promised that we should be instructed, whan the Day (in this practise) is to be accounted to begin.

Vr: — It is not to be enquired, wch is sufficiently tought, it is athing most easy, & perfectly delivered.

A — Adrian Gilbert how far, & in what points is he to be made privy of our practise? seing it was said, That none* shall enter into the knowledge of these Mysteries with me, but only this worker.

A. G.

* sup^m

Truly the man is very comfortable to our Society.

Vr — He may be made privy of some things: such as shalbe necessary for the necessitie of the Necessities wherevnto he shalbe driven.

A — The phrase of the last Ternarie, which Baligon (otherwise called Carmara, or Marmara) used, I understand not.

The Last Ternarie.

Vr: — He is the end of the Three last corruptible times: whereof, this is the last.

A — The one, at Noahs flood ended, the second at Christ's

Three tymes

first

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

NOTE. A — Wherefore is the Table of Kings & Princes, set downe in soe divers manners? as One to have Bobogel, & Bornogo in the first row: another to have Baligon and Bagenol (his Prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza seemeth to be first discoursed of, & his Prince and Ministers: but very secretly.

4 divers waies.

:1: :2: :3: :4.

Vr: — Blumaza is the first, in respect (And so all the rest, are the first in respect) of their owne being. That Secret is not to be delivered but by the distinction of the Booke. Notwithstanding, thou hast truly & considered of it already.

A Secret of preheminence due to the Kings &c: as in Astrology I use to make every Planet a base or ground in his pp signification &c: & so every house of the 12. &c: in respect of his pp & essentiall signification.

A — I required the perfect forme of the 21 Letters, that I might imitate the same in the Table of Practise, and in the holy Booke writing &c:

Vr: — They shalbe delivered too morrow.

A — Whether is the King his name Bnaspin, or Bnapsin?

Vr: — Bnapsin.

A — The Character or Lamine for me was noted (Nov: 17. A°: 1582) that it should conteyne some token of my name: and now, in this (accounted the true Character of Signification) I perceive no peculiar marke, or Letters of my Name.

Vr: — The forme in every Corner, considereth thy name.

A — You meane there to be a certaine shaddow of Delta.

Vr: —

Vr: — Well.

A — Because many things doe seeme to be taken from under the Table, as out of a Storehouse, shall there be any shelfe framed under our square Table of Practise, or handsome stole set in apt place to lay things on?

Vr: — Those things that were delivered by shew, under an imagined Table, were the members of God his secret Providence, distributed unto his Angells as the Principals of their Offices. But under the Tables is nothing to be set.

The members of God his secret Providence.

A — What more uses are there of the great Circle or Globe wherein there are Capitall Letters under the Kings names and Characters: and also there are other Letters, with numbers: of wch we have received no instruction; and moreover of these Letters, some are aversed, some eversed, &c:

Vr: — The Letters turned back to back (being Capitall Letters) are aequaly to be divided, according to their numbers, with a Circle compassing the name and Character of the King under wch they are placed.

The other Letters, whose greatest number doth not exceed 7, are certaine By notes of wicked and evill powers; which cannot, any way, but by the touchstone of truth be decyphered from the good. Whereof Notice shalbe given at Large by the booke.

A perhaps somewhat like this

He that standeth in the middest of the Globe signifieth Nature, whereupon in the first point, is the use & practise of this Worke; that is to say, as concerning the first part. for it is said before.

~~He that~~ The man in the midest of the Globe or Circle.

The Booke conteyneth three kinds of Knowledges.

Our Testimony of this Prophesie, all the world over to be (by us) published.

Neither are you to speake the words of this Testimony in one place, or in one people, but, that the Nations of the whole world may know that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his Chosen, for the greatnes of his glory.

Our Bodies to be made strong.

Therefore (I say) prepaire your Bodies, that they may be strong enough, for armore of great proofe. Of your selves you cannot: But desire & it shalbe given unto you.

Antichrist is almost ready for his practise.

For Now, is even that wicked Child growne up unto perfection: and the fier tonges ready to open his Jawes.

Wo therefore shalbe the Nations of the Earth: And wo, wo innumerable to those that say, We yeilde.

Wickedness (o Lord) is crept up, and hath filled the dores of thy holy Sanctuary; defyled the dwelling places of thy holy Angels: and poysoned the Earth as her owne seate.

40 daies more for the Tables writing in their owne Characters

In 40 daies more must this Booke be perfected in his owne marks, to the intent that you also may be perfected in the workemanship of him, which hath sealed it.

The fruite of this Booke.

Out of this shalbe restored the holy Bookes which haue perished even from the begining, and from the first that liued. And herein shalbe deciphered perfect truth from imperfect falshood. True religion from fals and damnable Errors. With all Arts, which are proper to the use of man, the first & sanctified perfection: which when it hath spread a while, THEN COMETH THE END.

The backside of my Character.

Thy Character must haue the names of the 5 Angels (written in the middest of Sigillum Æmeth) graven upon the other side in a Circle. In the midest whereof, must the Stone be, wch was also brought: Wherein

thou

thou shalt at all tymes behold (privately to thy selfe) the state of Gods people through the whole Earth.

The use of the Stone wch a good Angel brought to me the last yeare: Remember it is halfe an Inch thick.

The foure feete of the Table, must haue foure hollow things of sweete wood, whereupon they may stand: within the hollownes whereof, thy Seales may be kept unperished.

The 4 hollow feete of the Table.

One moneth is all, for the use thereof.

The use of the Table of practise, is only for one moneth.

Thus saith the Lord, when I brought you up in likeness of Birds, encreasing you, & suffring you to* touch the Skies; I opened unto you the end of your rejoycing: For, this Doctrine shall touch the Skies, and call the Starrs to testimonie thereof: and your footesteps shall visit (almost) [all] the partes of the whole world.

* vide sup. Ao. 1582. May 4.

Great long Journey to be gon of us two.

The Silke, must be of diuers Colours the most changeable that can be gotten. For, who is able to behold the glory of the seat of God?

The Colour of the silke for the Table.

All these things must be used as that day.

All errors & doubts els may be amended by the rules of reason. But notwithstanding, Ask & thou shalt be answered.

..... the first of August next.

Δ — As concerning Mals don Mals, what is the veritie to be placed in the midle of my practising Table?

Vr: — Write.

o	o	e	rather thus	t	i	o
l	r	l		u	l	r
r	l	u		l	r	l
o	i	t		e	o	o

Δ So they seeme to haue been ment in ye figure of the Table of practise before described.

Δ — From whence are these taken?

Vr — They ought to be gathered of those names, wch are first gathered by the, ~~by the~~ by order: (In the middest of them) the Kings and Princes being placed, as thou (of thy invention didst gather them: Not putting their owne Princes, next to the Kings: but as they follow in Tabula collecta by thee, as thus

Princes here not put next to their Kings.

glory) And at my standing vp, I vnderstood that Vriel was out of sight to E. K. Yet I held on my purpose to thanke him, and to praise God for Vriel, that his so faithfull ministrie vnto his divine Majestie, exercised to our needefull comfort in so behement a temptation.

Deo nro Omnipotenti, sit eis Laus, honor & gratiarum actio, nunc & in perpetuu

Amen

15 Maij. May. 5.

Sonday, a meridie hor: 4. vel circiter.

Forasmuch as on Friday last, while my friend E. K. was about writing of the Tables, he was told that the same should be finished on Munday next: and that on Sonday before (it is to vnderstand this present Sonday) at afternoon all doubts should be answered: after, the afternoon had so far passed, as till somewhat past 4 of the Clock: Then we fell to prayer, & after a quarter of an houres invocation to God, and prayers made, E. K. said, Here is one, whome we looke to be Vriel, as he was indeede.

I had layd 20 questions, or articles of doubts, in writing vpon my desk open, ready for me to reade (vpon occasion) to our spirituall Instructor; who thus

began his speech, after I had vsed a few words beginning with this sentence, Beati pacifici, evangelizantia pacem &c:

Vriel — The very light & true Wisdome (which is the summe of my message, & will of him that sent me) make you perfect and establish those things, which he hath said and hath declared decreed: and likewise your minds, that you may be apt & able to receive so aboundant mercies. Amen.

A — Amen, per te Jesu Christe. Amen.

Vr. — This Booke & holy key, which vnlocketh the secrets of Gods determination, as concerning the beginning, present being, and end of this world, is so reverent & holy: that I wonder (I speake in your sence) why it is delivered to those that shall decay: So excellent & great are the mysteries therein conteined, above the capacity of Man: This Booke (I say) shall, too morrow, be finished: One thing excepted, which is the vse thereof. Vnto which the Lord hath appointed a day. But (because I will speake to you after the manner of men) See that all things be in a readines, against this first day of August next, Humble your selues nine daies before: Yea vnto (I say) the sankes of your inflected Soules; that you may be apt & meete to vnderstand the secrets that shalbe delivered. For why? The Lord hath sent his Angells already to visit the Earth, and to gather the sins thereof together, that they may be wayed before him in this Balance of Justice: and then is the tyme that the promise of God shalbe fulfilled. Dowt not, for we are good Angells.

The second of the greatest Prophisie is this (O ye mortall men) For the first was of himselfe, that he should come: And this, is from him in respect of that he will come.

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This Holy Booke.

This Booke to be finished too morrow.

The day appointed for the ope of this Booke. Aug: 1.

Our 9 daies contrition preparation.

Angells sent to visit the heape of sins in the world abounding &c:

Good Angels.

The second of the greatest Prophisie is this

Neither

requisite, and must ordinarily follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification. If Temptations were not, how should the Sons of men (saith the Lord) know me to be mercifull? But I am honoured in Hell, & worshiped with the Blasphemers: Pugna erit vobis autem victoria: yet, albeit (thus saith my Message) I will defend you from the Cruelty of these Daies to come, & will make you perfect: that perfectly you may begin in the works of my perfection. But, what? doest thou (Sathan) think to Triumph? Behold (saith the God of Justice) I will banish thy Servants from this place & region; and will set stumbling Blocks before the feete of thy Ministers: Therefore be it unto thee as thou hast deserved: And be it to this people, & holy place (as it is the will of God) which I doe pronounce) Light without darkness, Truth without falshood, righteousness without the works of wickedness. I have pronounced it, & it is done.

A perfect begining.

Sententia contra istum Malignum Spum qui nobis imponere voluit.

But thou, o *yongling (but old synner) why doest thou suffer thy blindness thus to encrease: or why doest thou not yeild thy Lymmes to the service & fulfilling of an eternall veritie? Pluck up thy heart; let it not be hardned. Follow the way that leadeth to the knowledge of the end; the open sight of God his word verified, for his kingdoms sake.

* He spake to E.K.

You began in Tables, and that of small account: But be faithfull: for you shalbe written within Tables of perfect and everlasting remembrance. Considering the truth which is the message of him, wch is the fountaine & Life of the true, perfect & most glorious Lyfe to come, Follow Love, & diligently Contemplate the Mysteries therein.

He that hath done this Evill, hath not only sinned against thee, but against God; and against his truth. Judgment is not of me, & therefore I cannot pronounce it:

But

But what his Judgment is, he knoweth in himselfe. His name is BELMAGEL: and he is the Firebrand wch hath followed thy Soule from the begining; yea seeking his destruction, who can better counterfeit, than he, that in thy wickednes is cheife Lord & Master of thy Spirits: or who hath been acquainted with the Secrets of mans fingers, so much as he [that] hath ben a directer? My sayings are noe accusation, neither is it my ~~purpose~~ propertie to be defiled with such profession. But I councell you generally; and advertise you through the grace, and by the Spirit of unspeakable mercy.

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Angelus malus proprius ipsius E.K.

A Divills are accusers pply.

This night if your praiers had not been, yea, if they had not peirced into the Seate of him which sitteth above: Thou, yea (I say) thou hadst byn carried, & taken away, this night, into a Wilderness, so far distante hence Northward, that thy destruction had followed.

E.K. had ben carried away in the wrath of God, if fervent praiers had not been; as may appeare in the begining of this nighte Action.

Therefore lay away thy workes of Youth: and fly from fleshly vanities, If not upon Joy & pleasure of this presence, yet for the glory of him that hath chosen you. I say be strong: Be humble with Obedience: For all the things, that have ben spoken of, shall come to pass: And there shall not a Letter of the Booke of this Prophesie perish.

The Booke of this Prophesie shall continue.

Finally God hath blessed you, & will keepe you from Temptation, and wilbe mercifull unto you: and perfect you, for the dignity of your *profession sake: which world without end, for ever & ever, with us, & all Creatures, and in the light of his owne Countenance, be honored.

A a malo Temptationis.

* Professio mea est Philosophia vera. vide Libro primo.

Amen Amen Amen

A — Hereupon I made most humble praier with hearty thanks to God, for his helpe, Comfort and Judgment, against our enimie in this case (so greatly concerning his

glory

to doe any thing well. To Conclude, we found that with an incredible speede this Divilish figure was written downe by some wicked Spirit, to bring our perfect doings in doubt with us; thereby either to provoke us to utter undue speeches of Gods good Creatures, or to wavering mindes of the worthyness and goodness of the same things received, and so either to leave off, or with fanitheartedness wavering to proceede. But I by Gods grace, (contrary to such inconveniency) was armed with constancy, and confident good hope, that God would not suffer me (putting my trust in his goodness & mercy to receive wisdome from him) to be so unmistly dealt withall, or unkindly or unfatherly used at his hands, &c; and intended after supper to make my earnest complaint to the divine Majesty against this wicked intrusion & temptation of the Illuding Divill, & so we went to supper.

1583. Aprilis 29. Munday, after supper. hora 8ª.

Δ — I went into my Oratory, and made a fervent Praier against the Spirituall enimy: specially meaning the wicked one who had so suddainely and subtilely and so lively counterfeited the hand & Letters of E. K. as is here before declared, and by the thing it selfe may appeare here. Likewise E. K. on his knees (at the greene chaire standing before the Chimney) did pray: after which praiers ended, yea, rather before they were ended, on my behalfe, E. K. espied a spirituall Creature come to my Table, whome he tooke to be. Il, and so aloude said He is here. and thereupon I came to my deske, to write as occasion should serve: And before I began to doe any thing, I rehearsed part of my intent, uttered to God by praier, and halfe turned my speech to God himselfe, as the cause did seeme to require. Thereupon that spirituall Creature, who, as yet had said nothing, suddainely used these words —— I give place to my better.

Δ praied

E. K. praied

E. K — There seemeth to me Uriel to come, and Il to be gon away.

Δ — Then began that new come Creature to say thus,

Most aboundant & plentifull are the great mercies of God unto them which truly & unfainedly feare, honor, and believe him. The Lord hath heard thy Praiers, and I am Uriel, and I have brought the Peace of God, wch from henceforth visit you.

If I had not made this action perfect (saith the Lord) and wrought some perfection in you, to the end you might performe: yea, if I had not had mercies (saith the Lord) over the infinite number & multitude of Soules, which are yet to put on the vileness and corruption of the flesh, Or if it were not tyme to looke downe, & behold the sorrow of my Temple, Yet would I, for my promise sake, & the establishing of my Knigdome, Verifie my mercies upon the Sons of men: whereunto I have chosen three of you, as the mouthes & Instrumento of my determined purpose. Therefore (saith the Lord) Be of stoute & couragious minde in me, for me, and for my truth sake: And feare not the assaults of temptation, for I have said, I am with you. But as mercy is necessary for those that repent, and faithfully forget their offences, so is Temptation

Note, Soules created before the bodies are begotten.

Three elected,

Fortitudo in Deo et propter Deum.

Temptation necessary.

requisite.

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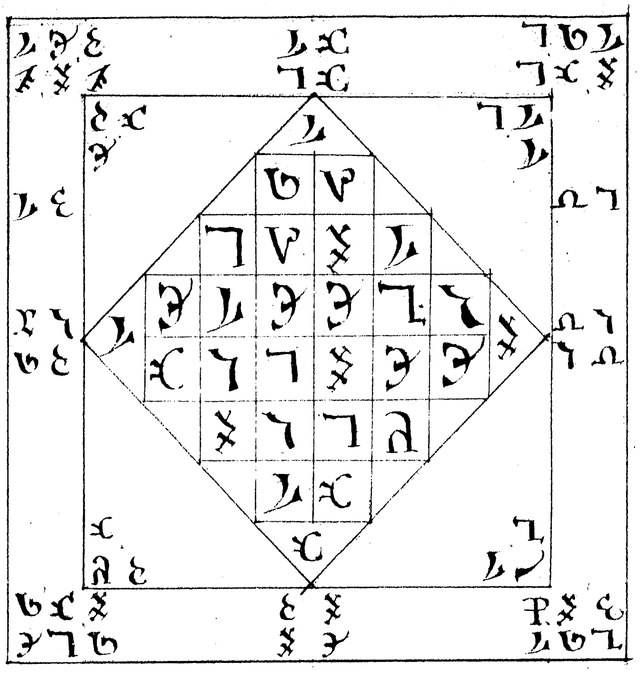
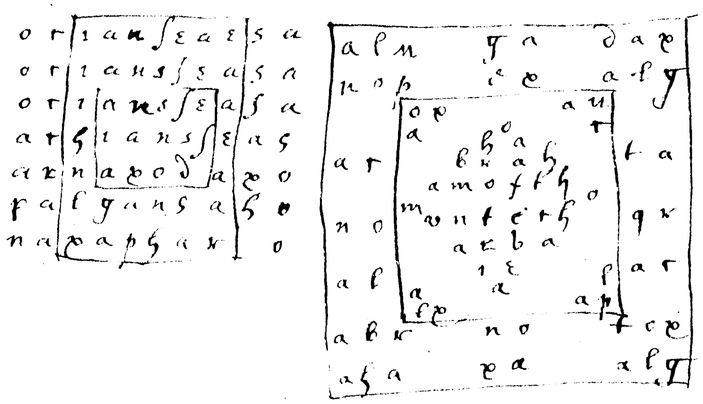




ohabrahamox

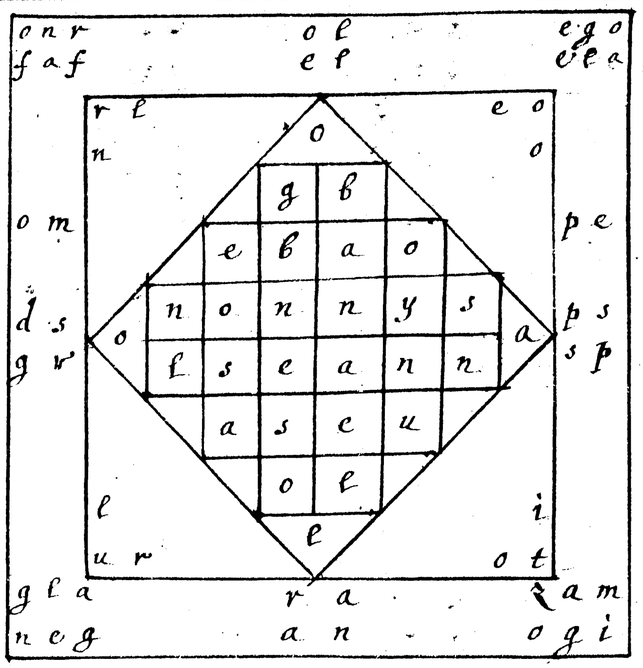
Belmagel his counterfeiting of our instruction received from God, & to E. K. his hand as likely as could be

NOTE.

After that these things were finished, E. K. rose vp from the Table, and went to the west window, to read a Letter wch was even then brought him, from his wife: wch being done he tooke a litle Prayer Booke* (in english meter made by one William Hunnis which Mr. Adrian Gilbert had left here, & it lay on the Table by vs all the while of this first action) and with this Booke he went into his bedchamber, intending to pray on it a certaine Praier wch he liked; and as he opened the Booke, he espied strange writing in the spare white paper at the bookes end, and beholding it, judged it verily to be his owne Letters, and the thing of his owne doing: but being assured that he never saw the like of this Character [for Conciliation] and that other, notified by the Heart or Center, Skyn and Flesh, before this present houre, he became astonied & in great wrath; and behold suddainely, One appeared to him and said, Lo, this is as good as the other, meaning that wch we had received, & is here before set downe on the former page. With this newes came E. K. to me, and I was writing downe faire this Action, and said, I haue strange matter to impart vn to you. Then said I what is that? and at the first (being yet tossed in his minde, with this great injury of this subtile & supplanter of man, ambitiously intruding himselfe, to rob God of his glory) he said, you shall know. and at length shewed me this litle paper, here, by, being the one of the white Leaves in the end of the foresaid litle Booke. And I viewing it, found it to be meant to be the counterfeit of ours; but withall imperfect divers waies, after the order of our method: yea, though the words, out of wch it had sprung, had ben good and sufficient: and thereat laughed at, & derided the wicked enimy, for his envy, his ass headed foolish ambition, and indeede mere blindnesse

* The Title of the Booke was Seaven Sobs of a sorrowfull Soule for sinne.

to



Il: — Let downe the Kings, & their Princes, in a Table (as thou knowest them; with their Letters backward: excepting their Bees, from the right hand to the left. Let Bobogel be first, and Bornogo, is his Prince.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
v	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Δ

Note here the 3 divers manners how the Letters are composed.

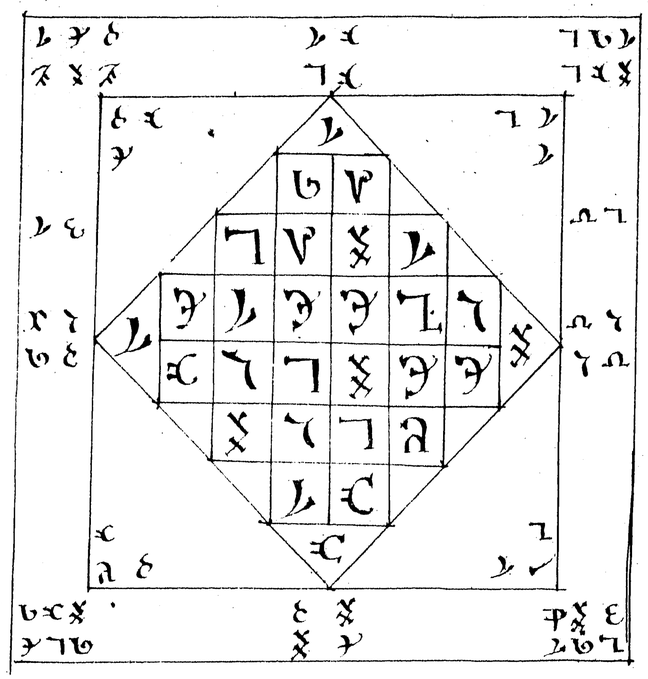
The midle is called the
1. heart or Center, those about inclosing the heart, are
2. called the flesh. & two outside pillers (of two in a row) is counted
3. the skyn.

Il — Here is the Skyn turned into the Centre; & the Centre turned into 4 parts of the Body.

Δ — I see now also, how the flesh, is become the outside: o g e l o r n o

Il — I have done till sone.

Δ — Deo nro Oipotenti perennis laus sit et immensa gloria, Amen.



Note here of the 7 Tables of Creation, how they appertaine to the 7 Kings & Princes.

A — Wee understand not.

The Nature of all Characters.

Il — Hereby you may gather, not only, to what end, the blessed Character (wherewith thou shalt be dignified) is prepaired, but also the nature of all other Characters.

To the second —

A — Conciliation you meane.

Il — The Table is an Instrument of Conciliation!

Instruments of Conciliation.

Order. NOTE!

And so are the other 7 Characters: which you call by the Name of Tables, squared out into the forme of Armes: which are proper to every King & Prince, according to their order:

Now to the last:

A — As concerning the end & determined Operation.

This Booke of 40 Tables.

Il — It only consisteth in the mercy of God, & the Characters of these Bookes. For Behold, As there is nothing that cometh or springeth from God, but it is as God, and hath Secret Majesticall & inexplicable Operation in it; So every Letter here bringeth forth the Names of God: But (indeede) they are but One Name: But according to the Locall & former being, do to comprehend the universall generation, corruptible and incorruptible of every thing. It followeth then, it must needes comprehend the end of all things.

Note of the Names of God.

Generation { Corrup: / incorup:

Thus much hitherto.

The Character also was a false tradition.

The Character is false and divilish.

He that dwelleth in the, hath told the, so long ago.

The former Divill, did not only insinuate himselfe, but these things.

A — I do marvell that we had noe warning hereof, ere now; and that I was oftentymes called on, to prepaire these things (Characters & Tables) and yet they were false.

Il —

Il — If it should have been gon about to be made, it should not have been suffered to pass under the forme of wickedness.

Note: 155

The Truth is to be gathered upon the first Demonstration (my Demonstration & yours* are not all one: you will not be offended with me Sr.)

* Lepidè, Mathematicas meas demonstrationes denotat.

I gave the a certaine principle, which in it selfe is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a lineamentall placing and ordering of that which thou lookest* for.

* he meaneth my proper Character truly made.

A — But truly I understand not.

Il — I teach. Take cleane paper,

It must be made 4 Inches square:

Pray. A — Wee praied.

Il — These Letters, which I shall speak now, thou shalt, afterward, put them in their proper Characters.

Note, These to be put in proper Characters.

Write: Never since the begining of the World, was this Secret delivered, nor this holy Mystery set open, before the weaklings of this world.

Write in the uppermost prick O,

and b on the right hand, & g on the left, &c:

The two extreame pricks; one on the right hand, a and the other on the left o &c:

There is the whole.

A — Wee praied (unbidden) in respect of the Mystery revealed. E.K. was scarce able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: the sound was soe forcible to his head; that it made it ake vehemently.

Aprilis 29. Munday; a meridie.

A — As E.K. and I were talking of my Booke Soyga, or Aldaraia: and I at length said (as far as I did remember) Zadzaczadlin was Adam by the Alphabet thereof, suddainely appeared the spirituall Creature, wch said yesterday that he would come againe this day, uncalled: and at his first coming he said, Then, à primo.

ADAM

A — Qui primus est et novissimus, Alpha et Omega, misertatur nri.

Il — Amen. Glory be to thee, wch art one, and comprehending all. Mervaylous is thy wisdome, in these, of whome, thou wilt be comprehended.

A short Praier, but applicable to my purpose.

Every Praise with us, is a Praier.

A — He taketh off his pyed Coat, and threw it upon the corner of my Deske, and then he seemed clothed in a doctorly apparell: and on his head he had a wreath of white Silke of three braydes.

Apparell changed.

Il — Well, I will give you my Lesson, & so bid you farewell. First, I am to perswade you to put away wavering mindes. Secondly, for yo: instruction in these necessary ~~things~~ occasions, thus it is.

The Outsides or skin must be the Center.

There is one foundation.

The Flesh must be the Outside.

The Center it selfe must be disseuered into 4 equall parts.

This is your Lesson.

An Enigmaticall Lesson

A — W

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A — Wee understand not this darke Lesson.

Il — The Heart must be the fourth part of the body; and yet the body perfect and sound. The Skin must occupie the place of the heart, & yet without deformity.

God is the begining of all things: The farthest part of all things, is in the hands of God.

The like shalbe found amongst the number of his One, & most holy Name.

Note

The Earth is a foundation to every thing: and differeth but only in forme. In the forme of his owne application whereunto it is applied.

God is the begining of all things, but not after one sort, nor to every one alike.

But it is three manner of workes, with his name.

The One in respect of his Dignification:

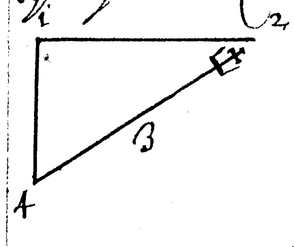
The second in respect of Conciliation.

The third, in respect of an end & determined operation.

Three manner of workes with God his Name.

Now Sir, to what end, would you weare yo: Character?

A — At our two first dealings together, it was answered by a spirituall Creature (whome we tooke to be Uriel)



Sigillum hoc in auro sculpendum, ad defensionem corporis omni loco, tempore et occasione, et in pectus gestandum.

vide Inscriptiones suo loco an: 15 Mz. Martij die 10.

Il — But how doe I teach?

The Character is an Instrument, appliable only to Dignification.

But there is no Dignification (Syr.) but that which doth proceed, & hath his perfect Composition, Centrally, in the square Number of 3 and 4.

The Center whereof shalbe equall to the greatest.

A — Wee

After Supper, retorning to our buisiness, I first doubted of the heade of the Letters in the border, to be written, wch way they ought to be turned, to the Center-ward of the Table, or from the Center-ward.

Il — The heade of the Letters must be next or towards the Center of the Square Table or Figure,

Note of the Square within.

Divide that within, by 12 and 7.

A — I divided it.

Il — Grace, Mercy, & Peace be unto the lively branches of his flourishing kingdome: and strong art thou in thy glory, wch doest unknit the secret parts of thy lively workmanship: and that, before the weake understanding of man.

Herein is thy power & magnificence opened unto man.

Ternarius et Quaternarius.

And why? because thy Divinity & secret power is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne hujus est tui sanctissimi operis.

For, if thou (o God) be wonderfull & incomprehensible in thyne owne substance, it must needes follow, that thy workes are likewise incomprehensible: But, Lo, they shall now beleive, because they see, wch heretofore could scarcely beleive. Strong is the Influence of thy supercelestiall power, & mighty is the force of that arme, which overcometh all things: Let all power therefore rest in thee: Amen.

A — The spirituall Creature seemed to eate fyre, like balls of fyre; having his face towards me, & his back towards E.K.

Il — Leave out the Bees of the 7 names of the seven Kings, and 7 Princes; and place them in a Table divided by

12

12 and 7: the 7 spaces being uppermost; and therein write, in the upper line, the Letters of the King, with the Letters of his Prince, following next after his name: and so of the six other, and their Princes: and reade them on the right hand from the upper part to the lowest, and thou shalt finde, then, the Composition of this Table. Therein they are all comprehended, saving certaine Letters, wch are not to be put in here: By reason that Kings & Princes do spring from God; and not God from the Kings & Princes.

12 } 153
7 }

Note of these Kings & Princes.

Which excellency is comprehended, and is also manifest, in that Third & Fourth member. Round about the sides [of this Square] is every Letter of the 14 Names, of the 7 Kings & Princes.

Hereafter shall you perceive that the glory of this Table surmounteth the glory of the Sun.

The dignity of the Table of Practise.

All things else apperteyning unto it, are already prescribed by your former instruction.

I have no more to say, but God transpose yor: mindes, according to his owne will & pleasure.

He alludeth to our Talk had of Transposition of Letters.

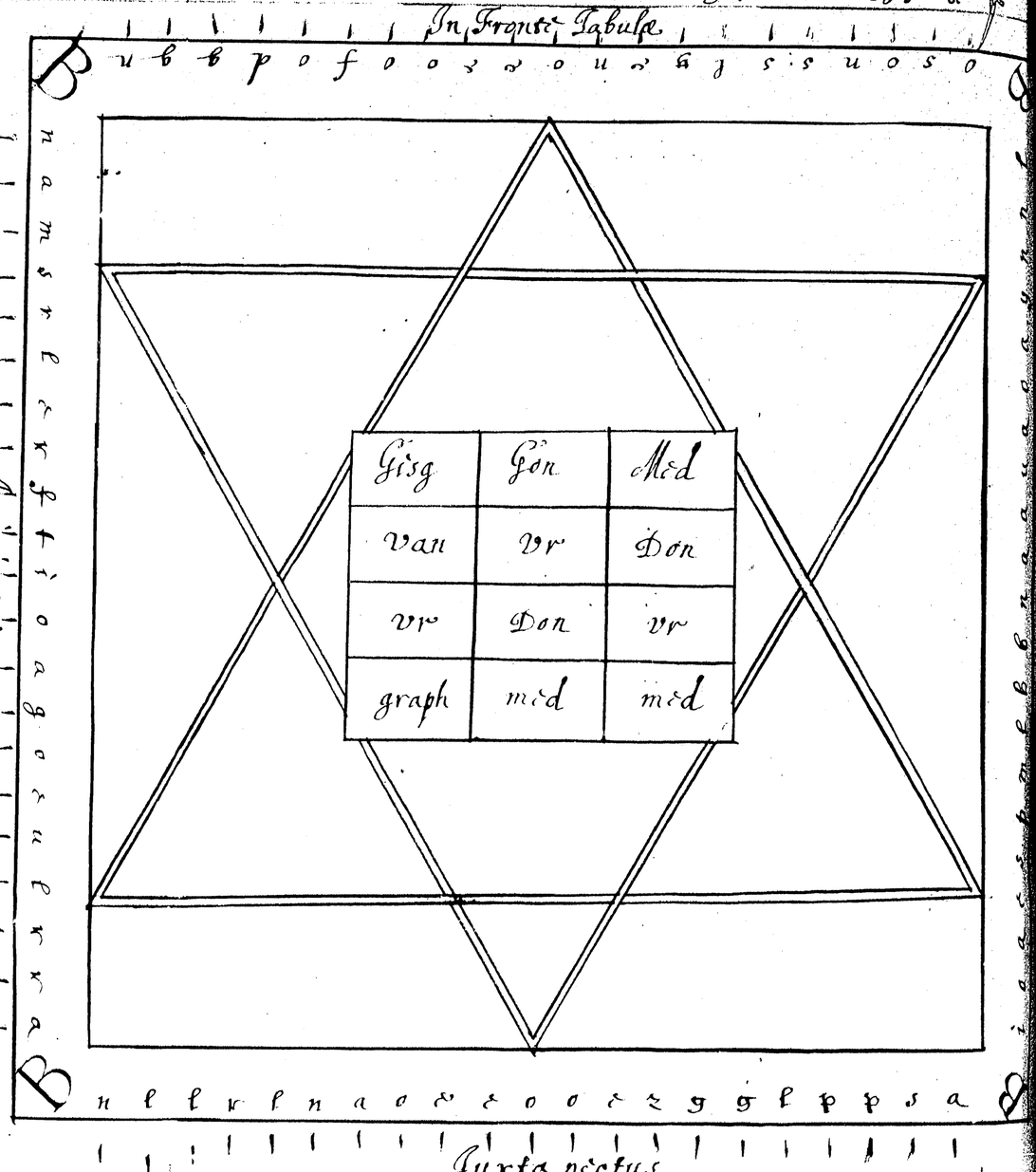
You talked of Transposition.

Too morrow I wilbe with you againe. But call not for me, lest you incurre the danger of the former Curse.

Note danger of violating precepts of Doctrine.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	~~p~~ s	~~y~~ p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

forte s. p.



Every one of those sides must have 24 Characters.
But, first, at every corner make a great B

Prayer is the Key of all good things.

A — After our praiers made, E.K. had sight (in the Stone) of innumerable Letters: and after a little while, they were brought into a lesser square and fewer Letters. first appeared in the border opposite to our standing place; (wch I have wished to call, in Fronte Tabulæ) these Letters following, beginning at the right hand, and proceeding toward the left.

1	2	3	4
Med	drux	drux	gon
fam	vn	vr	med
med	tal	vr	vn
drux	fam	don	graph
fam	don	vr	fam
fam	vr	drux	malo'
vr	graph	vn	tal
ged	don	med	vr
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	vn
graph	vn	graph	vn
tal	ged	ceph	van
med	med	ged	vn.
or	graph	ged	med
med	van	vr	vn
gal	or	malo'	gon — wth a prick
ged,	don	malo'	drux
ged	don	fam	drux
drux	vn	vn	or

Il — What have you in the midle of your Table?
A — Nothing.
Il — Sigillum Emeth is to be set there. The rest after Supper.
A. Soli Deo Omnipotenti sit laus perennis.
Amen.

Sigillum Emeth.

After

that those Letters of our Adamicall Alphabet have a due peculiar unchangeable proportion of their formes, and likewise that their order is also Mysticall.

The Mysticall Alphabet.

Il — These Letters represent the Creation of Man: and therefore they must be in proportion. They represent the workmanship wherewithall the Soules of man was made like unto his Creator.

But I understand you shall have a Painter shortly.

A — I pray you what Painter may best serve for the purpose? Can Master Lyne serve the turne well?

Il — Doest thou think that God can be glorified in Hell, or can Devills dishonor him? Can wickedness of a Painter deface the Mysteries of God?

The truth is I am come to advertise you, least with a small Errour, you be led far aside.

The Table of practise.

Let me see the forme of your Table.

A — I shewed him the Characters & Words wch were to be painted round about in the border of the Table.

Il — How do you like those Letters?

A — I know not well what I may say. For, perhaps that wch I should like, were not to be liked: & contrariwise that I should think well of, might be nothing worth.

Il — Thou saist well.

Behold, great is the favour & mercy of God towards those, whome he favoureth. All things are perfect but only that: Neither was that shewed or delivered by any good & perfect Messager from God.

Illuding Spirits thrusting in themselves.

A wicked power did intrude himselfe, not only into yor Society, but also into the workmanship of Gods Mysteries. Sathan dare presume to speake of the Almighty. Those Characters are divilish: and a secret band of the Divill.

But

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But, this saith the Lord, I will raise them up, whome he hath overthrowne: and blot out his footesteppes, where they resist my glory. Neither will I suffer the faithfull to be led utterly awry: nor finally permit darkness to enhemme them for ever. He saith, I, AM, and they* are most untrue. But behold, I have brought the the truth: that the Prince of reason, God of understanding, may be apparent in every part of his Celestiall monstration.

* I understand that the Characters are most untrue.

Therefore as thou saidst unto me ones,
So say I now to the; Serve god.

Make a square,* of 6 inches every way.

The border thereof let it be (here) but halfe an Inch: but on the Table it selfe, let it be an Inch broad.

A * The Inner square of 6 inches.

In

henceforward, whan due tyme serveth for the same purpose.

Vr — Dye in thy folly: I have said.

E.K. — It thundereth & lightneth about the Cloude, and now all is vanished away.

A — E.K. said, that at the begining of this daies action, when he expressed the first voyce (this day) hard of him, his belly did seeme to him, to be full of fire: and that he thought verily, that his bowels did burne: and that he looked downeward toward his leggs, to see if any thing appeared on fire: calling to his minde the late chance that befell the adulterous man & woman by St Brydes Church in London. &c: Also that when he had made an end, he thought his Belly to be wider, & enlarged, much more than it was before.

A — I said certaine praiers to the Almighty, our God and most mercifull father; on my knees, and E.K. on his knees likewise, answered divers tymes, Amen.

A.G. After this we made A.G. to understand these the mercies of the Highest, So E.K. was fully satisfied of his doubts. And A.G. and he, were reconciled of the great discord, which, yesterday, had been betweene them &c:

Non nobis Domine, Non nobis,
sed nomini tuo Glorium omnem Laudem
et honorem damus, et dabimus
in perpetuum Amen

Aprilis

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Aprilis 26. Friday.

NOTE

A — By the providence of God, and Mr. Gilbert his meanes, and pacifying of E.K. his vehement & passions and pangs, he came againe to my house: and my wife very willing, & quieted in minde, and very freindly to E.K. in word and countenance: and a new pacification on all parts confirmed: and all, upon the confidence of God his Service, to be faithfully and cheifely intended, and followed, in & by our actions, through the grace & mercy of the Highest.

1583. Aprilis 28. Sonday after Dinner: about 4 of the Clock.

A — As I & E.K. had diverse talk & discourses of Transposition of Letters; and I had declared him my rule for to know certainely how many waies, any number of Letters (propounded) might be transposed or altered in place or order: Behold suddainely appeared the spirituall Creature, Il, and said,

Il — Here is a goodly disputation of transposition of Letters. Chuse whether you will dispute with me of Transposition, or I shall learne you.

A — I had rather learne than dispute. And first I thinke,

that

Garland. Beare with them (ô Lord) for thy mercies sake. for, wouldst thou seeke

A here I mist the hearing of a word or more.

A the middst of misery? Whome if thou shouldest iudge according to thy Justice, How should thy Name be glorified so in thy selfe, to thy owne determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne owne seate, and in thee io noe power wanting, when it pleaseth thee to cast downe, and gather them together, ao the Winde doth the Snow, and in hemme them with the mountaines, that they may not arise to symme. But what thou art, thou art; and what thou wilt, thou canst. Amen.

A — Amen.

Vr — I haue measured tyme (saith the Lord) and it is so: I haue appointed to the Heavens their course, and they shall not pass it.

The Sinno of Man shall decay, in dispite of the Enimy: But the fire of eternity shall never be quenched, nor never faile.

More then io, can not, nor may not be said.

We cannot be Wittnesses to him, wch wittnesseth of himselfe. But (thio saith the Lord)

Nota et Caue:

Behold, if you trouble me once more, or touch the wingo of my Excellency, before I shall move my selfe, I will raze you from the earth, as Children of perdition, and will endue those that are of quiet mindes, with the strength of my power. You are not faithfull, saith the Lord, whome you beleiue not.

One of vs is by the Lord confirmed in constant purpose.

Notwithstanding I haue hardned the Heart of one of you, yea I haue hardned him as the Flint, and burnt him together with the Ashes of a Cedar: to

the

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Election Confirmed.

the entent, he may be proved iust in my worke, and great in the strength of my Glory. Neither shall hio minde consent, to the wickedness of Iniquity. For, from Iniquity I haue chosen him, to be a first earthly wittnes of my Dignity.

Your wordo are, yet, not offensiue vnto God: Therefore, will not we be offended at any thing that io spoken: For it must be done, and shall stand; yea, and in the number wch I haue already chosen.

A I thinke saith the Lord io forgotten here.

But, thio saith the Lord, If you vse me like wordlings, I will surely strech out my arme vpon you, & that heavily. Lastly, I say,

Be faithfull,
Honor God truly,
Beleiue him heartily.

E.K. — He kneeleth downe, & seemeth to pray.

— Now he standeth vp.

Vr — So, ao a number encreasing io alwaies bigger: So in thio world decreasing, the Lord must be mightily glorified. Striue not with God: But receiue as he imparteth.

Note

The Mercy of my message, quencheth the obscurity and dulness of your Soules: I meane of the Infection, & wherewithall they are poysoned.

So, how the Earth cryeth vengance. Come, for thy glory sake, it is tyme. Amen.

Vengance cried for.

A — Seeing it io said, that in 40 daies the Booke shalbe finished: and seeing it io said that our former & Instructoro shall not come, nor appeare to vs till the Booke be finished: and seeing heretofore, the Booke vsed to appeare to E.K. that he might write, whensoever he bent himselfe thereto: and seeing the same Booke, appeareth not so now: and seeing we are desirous, to be founde diligent in thio worke, and to omit no oppertunity wherein the writing thereof may be furthered: Wee would gladly know, what token or warning shalbe given vs &

henceforward

then he said somewhat farder of the Letters, wch I wrote not.

A remedy for the blindness of E.K. at this instant.

Il — Go to great M the second: for this is it, that shall serve his turne, If this cannot serve him, he shall have a Medicine, that a Horse cannot abide. Use this, & I warrant you, your blindness will be gone.

A and so many daies yet wanted of the 40, if we account from the 6 day of Aprill: but if from the tyme of the begining to write them, then there wanteth not so much by 9 or 10 daies.

A — It is here greatly to be noted: that I turned in this booke of Marcus, 27 leaves furder: till I came to the Quaternio of M the second, and there I found this sentence notified (by my Lynes drawne, & a Note in the margent Cor Contritum) sine Corde contrito impossibile est omnino liberari a malitia et vitijs. Conterit autem cor tripartita temperantia somni dico, et cibi, et corporalis licentia: Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit: repugnat verò præcationi et convenienti cogitationi.

A This being considered by vs, we ceased and this instant, and thanked God for his mercies, that it would please him to make vs understand, some wist cause, why Cloudes now appeared instead of brightness, &c.

Soli Deo ois honor laus et gloria.

Amen.

April

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Aprilis 23. Tuesday, mane hor: 1.

A — After our praier ioyntly, and my long praier, at my Deske, requesting God to deale with vs, so, as might be most for his glory, in his mercies; not according to our deserts & frowardnes &c: At length appeared in the Stone a white Cloude, seaven cornered. And behinde the Cloude a Thunder seemed to yssue.

A Voyce — Whan I gathered you, you were chosen of the middest of Iniquity, Whome I have clothed with garments, made and fashioned with my owne hand — I, AM, Therefore beleive: Nos

A — I praied and thanked the highest, that so mercifully regarded our Misery

A voyce — I, AM.

E.K — Now standeth Vriel vpon the Cloude, & seemeth to looks downeward, & kneeled saying,

Vr: Æternitie, Majesty, Dominion & all Power, in heaven the Earth, and in the secret parts below, is thyne, thyne, yea thyne; and to none else due, but vnto thee: whose mercies are infinite, wch respecteth the glory of thine owne name, aboue the frowardness and perversenes of mans nature: wch swarmeth with sinns, & is covered with iniquity, and in the which there is found no place free from filthines and abhomination. Glory be to thee, O all Power: and magnified be thou, in the workemanship of thy owne hands from tyme to tyme, & without end of tyme, from generation to generation, and even amidst and in the number of those, for whome thou hast prepaired, the Flowers of thy eternall

Garland,

A Meridie — Afterward I began to speake of the troubles & miseries foreshewed to be neere at hand and by that tyme I had entred a little into the Consideration & talke of the matter, he appeared that said he was called, El or Il, & said,

Now to the matter.

Δ — What matter?

El. Il — I must have a Wallet, to carry yor wit & myne owne in.

Δ — Benedictus qui venit in noie Dni.

Il — Then I perceive that I shall have a Blessing. Blessed is the Phisitian that hath care of his patient, before the pange of death doth visit him.

Δ — What thinke you of that cloudy Heptagonn?

Il — Doest thou consider I goe about it? I told thee, every thing I did, was an Instruction. As I cannot stand stedfastly upon this (it selfe One, and one perfect) so cannot my mouth declare, & much less speake, that you may comprehend it, what this is whereupon I goe.

E.K — He went on the Heptagonon, as one might goe on the top of a turning wheele; (As some Horses use to turne wheles, as may appeare in Georgius Agricola de re metalica)

Il — I know what all your talke hath byn: But such mindes, such infection, such infection such corruption: and must needes have a portion & appliable for the cure. But how will you doe? I have forgotten all my druggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do intend to visit you only with their helpe. You see all my boxes are empty?

E.K — He sheweth a great bundle of emptie poticary boxes, and

and they seemed to my hearing to rattle.

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Δ — How cometh it, that thou pretend to come from a favourable divine power to pleasure us, & your boxes are empty.

Il — You said even now in yor talke, Jovis oia plena: if my empty boxes be vertuous, how much more shall any thing be, wch I bringe not empty:

Δ — Then I pray you to say somewhat of the vertue of your empty boxes, because we may have the better confidence of your fulness.

Il — Will you have my Bill?

Δ — Shall we go to the Apothecaries, with your Bill?

Il — I will shew it serve it where you list.

Judra galgol astel.

Δ — You know we understand it not: how can it be served.

Il — You must needes have an expositor.

What booke of Phisick is that, that lyeth by you?

[Δ. There lay by me on my Deske Marcus Hermita de Lege spirituali in Greeke & Latine, but the Latin translation lay open before, on the left side of which, the sentence began, Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognitio obscuratur. And on the other side, began Corpus sine mente nihil pt perficere &c:].

Il — Marry here is good Phisick indeede.

You found my name the other day. go to my name.

[Δ. So I turned to the second Booke & brought Sigillum Æmith. and there chose the word Ilemese. He then asked me, wch Letter of this name I liked best: and I said L: because it contained the name representing God. El. &c:

then

as yesterday he was, with one litle Ned, dwelling at the black Raven in Westminster; who rayled at him for bearing wittness of a bargaine made betweene the same Ned (or Edward) and one Lusk a Surgeon who was now fallen in poverty, a very honest man &c. with a great deale of more matter, melancholick, and cross overthwartly to the good and patient vsing of our selves to the accomplishing of this action.

I replyed, & said, that we might finde our selfe answered on Thursday, as, That God would cleere, when it pleased him: and that we were not to appoint God a tyme to performe his misteries & mercies in, shorter then he hath spoken of: And that vndoubtedly, the occasion of this black cloude, was some imperfection of ours, to be amended, and that then, all, would be to our farder Comfort. And as concerning his doubting the goodness of the Creatures (dealing with vs) he was to blame, to say or doubt the Tree to be ill, that brought forth good frute. for of these creatures, from the begining of their dealing with vs, vnto the last houre, we never heard other then the praises of God, instructions & exhortations to humility, patience constancy, faith &c: The things they promise be such, as God can performe, & is for his service & glory to performe: and such as have been imparted to man before: and therefore neither impossible for man to enioy againe, nor vnmeete for vs to hope for. and though his troubled minde did doubt yet my quiet minde, wch God hath made ioyfull through his mercies, and wch accuseth me not in this action of any ambition, hypocrisie, or dissorderly longing, but is only is bent & settled in awayting the Lord his helping hand to make me wise for his service, according as long tyme my daily praier to him hath byn) and

Sapientia.

seeing

seeing I have & doe ask wisdome at the Lord his hands, and put my trust in him, he will not suffer me to be so confounded: neither will he offer a Stone to his seely children, when in tyme of need they aske bread at his hands: besides that voluntatem timentium se faciet Deus: and (by his graces) I feare him so, and am so carefull to doe that should please him, that I make no account of all this world possessing, vnless I might enjoy his favour, his mercies & graces.

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And whereas he complained of want, I said my want is greater than his: for I was in debt allmost 300 pounds, had a greater charge than he; and yet for all my 40 yeares course of Study, many hundred pounds spending, many hundred myles travelling, many an incredible byte & forcing of my wit in study vsing to learne or bowlt out some good thing &c: yet for all this I would be very well pleased to be deferred yet longer (a yeare or more) and to goe vp & downe England clothed in a blanket, to beg my bread, so that I might at the end be assured to attaine to godly wisdome, whereby to doe God some service for his glory. And to be plaine, that I was resolved, either willingly to leave this world presently, that, so, I might in Spirit, enioy the bottomless fountaine of all Wisdome, or else to pass forth my daies on earth with Gods favour and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of some actions, such, as might set forth his glory, so as it might be evident & confessed, that such things were done, Dextera Domini. And many other discourses & answers I made vnto his objections & doubts.

300 debt

Afterward,

Quinti Libri Mysteriorum Appendix.

Aprilis 20 —— Saterday.

A — This Saterday had been great & eager pange betweene E. K. & me: while he would utterly discredite the whole process of our actions: as to be done by evill ~~spirite~~, and illuding spirito: seeking his distruction. saying that he hath often hereto=fore been told thinge true, but of illuding devillo: and now, how can this be other, than a mockery, to have a cornerd darke cloud to be shewed him instead of the plaine writing, which hitherto he had written out of? and that when they should doe good indeede that then they shrunke from us. and that he was not thus to loose his tyme: But that he is to study to learne some knowledge, whereby he may live, and that he was a cumber to my house, and that he dwelled here as in a prison: that it were better for him to be nere Cotsall plaine; where he might walke abroad, without danger, or to be cumbred or vexed with such slanderous fellowes

as

it would doe you no hurt. Give me One: and I will make 40: and guie you twenty, & take twenty to my selfe: and whan you haue it, I pray you let me haue some litle portion for my wife & children.

A — As concerning that Chest, I pray you how came the Macedonian, or Mr: Sanford to know of it, so particularly as he did?

Il — Husey told of it, openly, at the bord at Brainford in the hearing of divers. The Grecian will seeke him out.

The Greeke in Grecia perhaps can finde out Treasure, but not in Anglia. The Greeke hath a Treasure in his head, that will enrich him to be a Foole.

I was yesterday at London, I met with a black Dyer: he had a cupple of Ringe, that would guie better & Instructions.

A True it is, I had hidden therein a Capcase, the records of my doings with Saule, & others &c:

Your Chimney here will speake against you anon; yet I am no Bricklayer. I must be gone.

A God, for his infinite mercies be alwaies praised, glorified, & extolled of all his Creatures Amen.

The Booke
The Powder
The rest of the Roll.

He advised E. K. to comunicate to me the Booke, and the Powder, and so, all the rest of the Roll, which was there found: Saying, True Freinds use not to hide any thing each from other.

A — An old Proverbe it is Amicorum oia comunia.

Unde, Deo soli ois exhibeatur Laus honor et gloria Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.

Il — Looke in yor Booke.

A — I tooke the common Lexicon: and he said, No, not that: Then I asked if I should take Pauorinus his Lexicon, & he answered, not that: and I asked which then: and he said yor Booke covered with the white parchment. and I asked, that of Munsters of Latine, Greeke & Hebrew? and he said, yea. and there you shall finde that Maculosus hath only y^t one word κατας ικτο Longing to it. I looked & so I found it. which satisfied me very ~~much~~ well.

A — I pray you what say you of Gariladrah; doe you know him? who long since did deale with me?

Il — If he were lesser than I, I durst speake ~~of~~ to him: But because he is greater than I, I am not to speake to him. All under, & nothing above me, I deale. Loke in yor Tables, and there you shall finde another name of his:

Gariladrah.

A — I remember noe such thing.

Il — Consider who hath set me here. If the Truth thou hast already, be of a greater then my selfe, then is it sufficient.

That was Uriel. pag: precedente.

A — What day was that Name given me?

Il — Imeadiately, Syr, after your * worships last coming.

he pointed to E.K.

A — That was Raphael: And I remember that Gariladrah, said that he must leaue me, and his better (Raphael) should be my Instructor; and that then the same Raphael was in my head then, &c:

A — Sing a song to his praise who created vs.

Il — I will sing a short song.

Your doings are of GOD: your calling greate:

Goe

Goe downe & seeke the Treasor, & you shall obtaine it. Take no Care: for this Booke shalbe done in 40 daies. Begin to practice in August. Serve God before. You shall know all things, ictu oculi.

Thesaurus absconditus } 40 daies August.

And so, praise, glory, & eternall singing, with incessant humility, be vnto the Creator that hath framed, made & created all things, for ever and ever. Now say you (if you will) Amen. A. Amen Amen Amen

Knowledge to be infused Ictu oculi.

Il — After the end of 40 daies, goe downe for the Treasure. Whan those 40 daies are done, than this Booke shalbe finished. The rest of the tyme vntill August, is for rest, Labour, & praier.

Thesaurus abs. 40. Note till August.

A — What Labour?

Il — In digging vp of those Treasures.

A — Must we needes digg for them?

Il — otherwise if thou wilt.

A — How I pray you? For to digg without Lycence of the Prince, is dangerous by reason of the Lawes: and to aske Lycence, is halfe an odious sute.

Il — If thou haue a parcell or part out of every place of the Earth, in any small quantity, thou maist worke by the Creatures, whose power it is to worke in such causes: wch will bring it (never trust me) before you can tell twenty.

without digging.

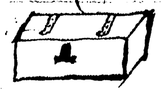
A — He meaneth. Never trust him, if it be no soe as he hath said.

Il — No, never trust me, if it be not soe.

A — You meane those ten places, marked in the Table, which last day I deciphered.

Il — I marry, now you hit it. Yea Sir, & yor Chest also,

Ten places } The Chest.



it

Δ — To whome did Adam vse it?

Il — To Chevah.

Δ — Did his posterity vse the same?

Il — Yea, vntill the Ayrie Tower was destroied.

Δ — Be there any Letters of that Language yet extant among vs mortall men?

Il — ... That there be.

Δ — Where are they?

Il — Ô Syr, I shall make you in Love with yo^e Masterships Booke.

Δ — Did Adam write any thing in that Language?

Il — That is noe question.

Enoch

Δ — Belike then, they were deliuered from one to another by tradition, or else Enoch his Booke or Prophisie, doth or may serve, to be written in the same Language: because mention is made of it in the New Testament, in Jude his Epistle where he saith, Prophetauit autem de his septimus ab Adam, Enoch, dicens Ecce venit Dominus in sanctis suis facere iudicium contra omnes, et arguere oēs impios, de omnibus operibus impietatis eorum, quibus impiè egerunt; et de omnibus duris quæ locuti sunt contra Deum peccatores impij, &c.

Note, excellent memories, for traditions continuing and preserving.

Il — I must distinguish with you. Before the Flood, the Spirit of God was not vtterly obscured in man. Their memories were greater, their vnderstandings more cleere, & their Traditions most, vnsearchable. Nothing remained of Enoch but (and if it please your Mastership) mought haue ben carried in a Cart. I cannot bring you the brass, but I can shew you the Booke. Sleepe *20 daies & you shall finde them vnder your pillow whan you doe rise.

Δ forte 10 Note 20 daies more, doe make iust the 40 daies before notified.

Δ — O

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Esdras Bookes.

Δ — As concerning Esdras Bookes, which are missing? what say you?

Il — The Prophets of the Jewes haue them.

Δ — But we can hardly trust any thing in the Jewes hands, concerning the pure verity: They are a stiffnecked people, & dispersed all the world over.

Il — I will shew you a trick.

Δ — He lifted vp his fote, & shewed the sole of his shoe, and there appeared the picture of a man, who seemed to haue a skorf or foule skin on his face: wch one tooke off: and then there appeared on his forehead these two figures 88

I will shew you more then that to: and will speake to a man shortly, that shall bring Water to wash every mans face.

Δ This might seeme to signify the calling home of the Jewes A^o 1588 to come.

Δ — What meane you by every man? shall all men be made cleane?

Il — There is a difference in washing of faces.

E.K. — This Creature seemeth to be a Woman by his face: his apparell seemeth to be like a Vice in a Play.

Note, El seemed to be a woman.

E.K. — You are now a kinsman to Syngolla?

Il — I Syr, & so are you a kynsman to Synfulla.

Δ — A man may finde Corne in Chaff.

Il — So may you (perchance) find me an honest man in my ragged clothes.

Δ — This other day, whan I was in doubt of the Grecian (the Macedonian) whether he had any good & profound Learning or no, he was represented spiritually, and about his hat in great Letters was written this greeke word κατάστιχτος: I pray you what doth it signifie? I asked the Grecian & he said, [illegible]

Il

Three are to be lightned. One is not to be lightned, but all. And wch all? The two feathered Fowle, together with the Captaine.

40 daies. Ask what thou wilt; for, untill the 40 daies be ended, shalt thou haue no more shew of us.

A: G: A — Whether shall we giue Counsaile, or consent to the Captaine, to goe downe into his Country, as, presently he intendeth.

Vr: — As he listeth. A. E. K. said that this was Vriel who now had appeared & answered all this.

Vr: — I will ask thee one question. Haue we any Voyce, or no?

A — I do think you haue no Organs or Instruments apt for voyce; but are meere spirituall, & nothing corporeall. but that you haue the power & property from God to insinuate your message or meaning to Eare or Eye, in such sort as mans Imagination shalbe, that both they heare & see you sencibly.

Vr: — Wee haue no voyce, but a full noyse that filleth every place; which when you once tast of, distance shall make no seperation.

Vox angelica.

Vriell putteth one into his place. Let there one come that may better answer: not in respect of thy selfe, but one more neerer to thy estate. Doe thy duty.

A — He said this to one who came in, & he departed himselfe.

A — This new come Creature said, Would you haue any thing with me Il?

A Il, or El.

A — Who art thou: Art thou one that loveth and honoureth our Creator?

Il — Will you see my heart. — E. K. he openeth his body & sheweth his heart: and thereon appeared written EL.

El.

Il A — He seemed to be a very merry Creature, & skipped here and there, his apparell was like as of a vice in a Play:

and

and so was his gesture & his scoffing, as the outward shew thereof was to be vulgarly deemed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begining. by reason E. K. did so much mislike him, & in manner take him to be an Illuder. 142

A — As you are appointed to answer us by the Message of God, so answer us (who desire the pure & plaine veritie) as may be correspondant to his credit that assigned ye, and to the honor of God who created us.

Il — My answer is threefold — I answer by gesture — by my apparell — and will answer thee by my words. Note threefold answer.

A — Doe you know where the Arabick Booke is that I had: wch was written in Tables & Numbers?

Il — It is in Scotland, — A Minister hath it: it is nothing worth. The Booke containeth falls and illuding Witchcrafts. All laude honor & praise be to the One & everlasting God: for ever & ever. Liber Arabicus. E. K. He kneeleth downe.

A — The Lord Treasurer, hath he any Bookes belonging to Soyga?

Il — He hath none; but certaine Introductions to all arts.

A — But it was reported to me by this Skryer that he had certaine peculiar Bookes relating to Soyga, otherwise named Ysoga, and Agyos, Literis transpositis. Note.

Il — Soyga signifieth not Agyos. Soyga alca miketh.

A — What signifie these words? The true measure of the will of God in iudgment wch is by wisdome.

A — What Language is that I pray you?

Il — A Language tought in Paradise. The Language tought in Paradise.

A — To whome?

Il — By infusion to Adam.

1674 The Duke of Lauderdale hath a folio M.S which was Dr Dees with these words in the first page A — To

Aldaraia sive Soyga vocor

Thursday. Aprilis 1ō. after Dinner.

Δ — We being desirous to know the cause of this our stay making in the Tables of shewing as before was accustomed; and now (24 leaves being written) a darke Cloude to hang in the place of a glorious Booke, did greatly disquiet our minds, and brought to mynd feare of some offences lately committed, by any one, or both of us, whereby the Indignation of the Lord might be kindled against us. Hereupon we prayed vehemently; and at length (no alteration or better comfort hapning to us) I prayed in the hearing of E. K. (by my Deske on my knees) in great agony of minde, and beholde there appeared one standing upon, or rather somewhat behinde the Heptagonall Cloude, who said

I am sent, to understand the cause of yor griefe,
and to answer your doubts.

Δ — I then declared my minde briefly, according to the effect of my prayer, whereunto he answered at Large, reproving of my appointing God a tyme, or to abridge the tyme spoken of. and among his manifold graue speeches, he had these words.

Prepare all things. For tyme is at hand
His Justice is great, and his arme strong.

How darest thou doubt or dreame, saying, So, God, this may be done in shorter tyme &c. But such is flesh. Be Rocks in faith. It is not the manner of us, good Angelo, to be troubled so oft.

Prepare all things.

Good Angelo

At the tyme appointed, thou shalt practise: While Sorrow shalbe measured, thou shalt bind up thy Fardell. 141

Great is the light of Gods sincerity,
Appoint God no tymes. Fulfill that is commanded.
God maketh cleare when it pleaseth him. Be you constant and avoyd Temptations. For true it is, that is said. And lastly I say, It shalbe performed.
What is it now thou wouldst desire to be made plainer?

Δ — Still he proceeded upon my answeres: and at length he said

Tyme of Justification known when.

Neither is the tyme of mans Justification known
Untill he hath been tryed,

The end of our Election.

You are chosen by God his mercy, to an end and purpose, which end shalbe made manifest by the first beginning in knowledge in these Mysteries.
God shall make cleare when it pleaseth him: Open all the secrets of wisdome when he unlocketh.
Therefore take not to know the Mysteries of this Booke, tyll the very houre that he shall call thee.

Till the very houre.

For then shall his power be so full, amongst you, that the Flesh shall not be perceived, in respect of his great glory.

Want of due reverence after in our actions is reproved.

But was there ever any that tasted of Gods mercies so assuredly, that wanted due reverence?
Can you bow to Nature & will not honor the Workeman?
Is it not said, that this place is holy? What are the works of holiness? I doe advertise you: for, God will be honored. neither will he be wrested, in any thing he speaketh.

Angelo abasht himselfe, to please man by their Instructions, when they take upon them, or ascribe any semblable dutifulnes of themselves as beyond the

Think not, that you could speake, or talke with me, unlesse I did greatly abase my selfe, in taking upon me so unlikely a thing in forme, as to my selfe, &c:
But he doth this not for your cause, not for yo: but for the glory of his owne Name.

One.

Aprilis 15. Monday.

A — As E.K. was writing the eighteenth Leafe, wch was of the Spirits of the Earth (in the afternoone about 4½ of the Clock) he read a parcell thereof, plainely & aloude to himselfe, and thereupon suddainely at his side appeared three or foure spirituall Creatures like labouring men, having Spades in their hands, & their haires hanging about their Eares, and hastily asked E.K. what he would haue, & wherefore he called them. He answered that he called them not, and they replyed & said, that he called them; Then I began to say, they lyed: for his intent was not to call them, but only to read & repeat that wch he had written, and that every man who readeth a Praier to perceiue the sence thereof, praieth not. No more did he call them. and I bad them be packing out of the place, & thereupon removed from my Deske (where I was ruling of Paper for his writing) to the greene Chaire, wch was by my Chimney: and presently he cried out & said, they had nipped him, & broken his left arme by the wrist: and he shewed the bare arme, & there appeared both on the upper side & lower side imprinted deepe in, two Circles as broad as Grotes thus very red: And I seeing that, sought for a stick, and in the meane while, they assaulted him, & he rose & cryed to me (saying) they come flying on me, they come; and he put the Stole wch he sat on, betweene him & them; but still they came & gaping, or gyrning at him. Then I asked him where they were, and he pointed to the place. and then I

took

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tooke the Stick & came to the place, and in the name of Jesus comanded those Baggagis to avoyd, & smitt a cross stroke at them, and presently they avoyded.

All thanks be to the only one Almighty & everliving God, whose name be praised now and ever. Amen.

Aprilis 18. Thursday morning. hor 8. circiter.

A — As E.K. came to write out the Tables, according as he was wont: and to haue the Letters appearing in the ayre hard by him, he saw nothing but a black Cloud seaven cornered. and after I had put the Stone againe into the Frame, and thereupon did make long and oft request, for answer having, there appeared nothing, neither was any thing seene in the Stone. Then I fell to Praier againe, and at length there appeared written upon, or yssuing out of the Cloude this Sentence

△ Note, Now 30 Tables being written since Good Friday; & Daies only 21 passed since Good Friday

He promised, be not careful.

△ Note, here are just 21 Letters.

△ As who should say αυτος εφα, ipse dixit: Seq Deus.

E.K. — The Letters seemed to stand at Fingers ends (being 21) and so every Finger had a Letter on it: and the Fingers seemed to be placed in the Corners of the Heptagonall Cloude: and as soone as the Sentence was ~~[illegible]~~ read, the Fingers wch seemed to yssue out of the Heptagonon, did shrink in againe & disappeare.

A — All laude honor & thanksgiving, be to the highest, our most loving, mercifull & almighty God, now, and ever Amen

The Stone out of the Frame,

Thursday

[illegible]

Aprilis. 11. Thursday.

A — After my coming home from the Court about 4 of the clock afternoone, and after my being in my study a while, it came into my head to assay to decipher the Cipher wch before is spoken of, and was brought me by E. K. as he was willed to doe.

And at the first I was halfe out of all hope; but yet in making many assaies, and gessing at it (at the length) to be latine, I found this to be the true Alphabet, God giving me the perseverance.

A They were found at Hueto Cross as the spirituall Creature affirmed when he led them to the finding of this Monument, and a booke of Magick and Alchimie. Perhaps that is the Cross called Huteos Cross being the fourth of them below.

A
9

139

A	b	c	d	e	f	g	h	i	k	l	m	n	o
q	d	ɥ	d	ɔ	ß	ϩ	ν	e	ʃ	ʊ	ɔ	o	φ

p	q	r	s	t	v	x	y	z	w.
v	ɥ	ʊ	ɑ	ɛ	ʊ	ʃ			

And, the first longer writing, was thus.

Tabula locorum rerum et Thesaurorum absconditorum, Menahani, mei Gordanili, militis, et Danaorũ Principis, expulsi, multorumq; aliorum Clarissimorum (Britaniæ meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile possunt ad lucem abscondita efferre.

Note. J: Dee. The last being of the Danes here, was about the yeare 1040.

And the Notes of the Ten places, here by, affixed; are thus to be read orderly.

1. Gilds cros
hic o . . . . .
mer 1 d 10
onali . ot on

2 blankis Suters croces

3 Marsars got cros

4 Huteos cros

5 Fleds grenul

6 Mons Mine

7 Mountegles armd

8 Lansapant

9 Corts nelds

10 Mnrr Merse

ʃ of this K I doubt yet

Aprilis 10: hor: 9.

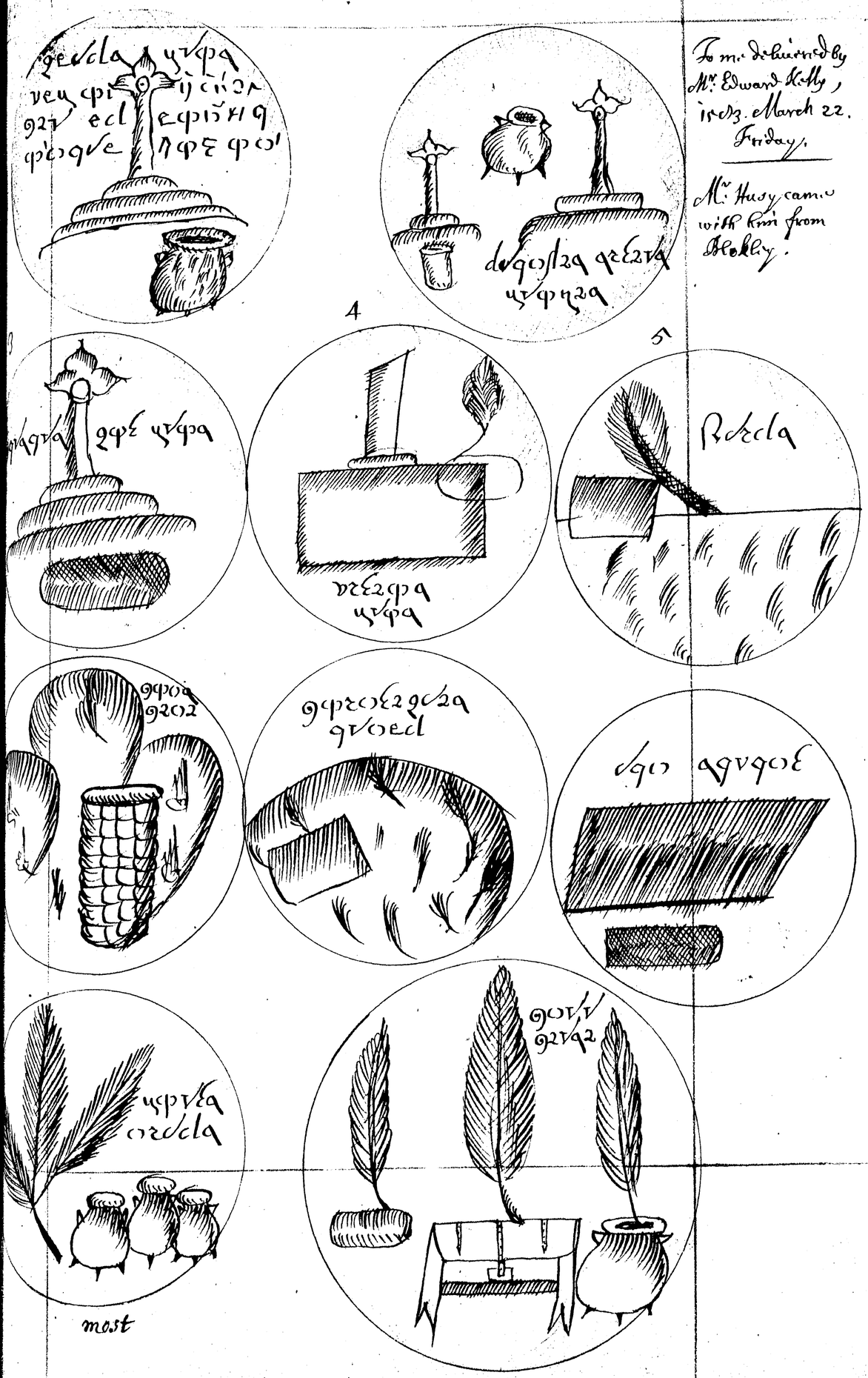
A — As we were talking of the Macedonian (the grecian) who yesterday came with Mr: Sandford his Letters, there appeared in the corner of my Study a black shaddow: and I did charge that Shaddow to declare who he was: There came a Voyce & said, that it was the Macedonian: and about his hat was written in great Letters, this word, Κατάστικτος, which E.K. wrote out: and it signifieth maculosus, or condemnatus &c: and the voyce said, that word was sufficient.

adding Est,

A — God be thanked and praised.

To me delivered by Mr: Edward Kelly, 1583. March 22. Friday.

Mr: Husy came with him from Blokley.



a palmah aldoh voh nablebah gemnápam
os malsa or naoh zar bu lagém pah
nró ha brah

[39]

Tal gép ar sép nah doh, vors alsa doh 40
nerch am ar géth na gés alpran odor
malsapnah, gohor ahoh gadmah ol
dáneph aludar dónzagab ol sa gah
nebthuh or sapnar balgorph nép gemloh,
ax amna duth achar laspá, voha, náxvolh
gas vergol ah pratnom géa nostuamph

[40]

Van sa palsah gón so gon gé la bu rá doh 41
tato lang gé mé fé ran ón da pans
gé lá brah: or pa gé mal on sán fen gèn
olé ma cha lan von se gor a pri cas
nor vá gél om brá cau cohadal.

| | | |

partat, nor vilso ádchu apri sed amphle,
nox arua getol. vor sambla geth, arse pax
vor sah gelh aho gethmah or gemfa nah
prax chilad ascham na prah oxáh var
setqua lexoh vor sámbleh zubrah.

32 Lax or setquáh vah lox rémah Nol sadma 33
vort, famfa le gem nah or sepah vartef a
geh Oha lon gaza Onsa ges adrux:
vombalzah ah vaxtal. noh sedo lam, vom
tántas oxárzah Mechól va zebu geth
adna vax, ormacha lorui adrah, Gens
arnah vor, Arsad odicoh alidah nepho.

33 Hastan bah ges loh ru mal; vrabro den 34
varsah, Mah rox idah ru gebna demphe,
ors amvi ar, Genbá, óxad va ges lath
vriop: nal pas vi me ró to ádnavah ged
anse lah verbrod vn gelpa, lux árd
do ah vast vor Ge ma fá noh

34 Amles ondan ondanpha noxt vradah gel 35
núbrod Arb á cha lo pe go há pa ra
zem che pár ma la Na bu rá doh
gem la pa or zin fax nol ad micapar

vó

vó si pi cá la ton andrah vox ardno, 136
get na ca ploh gálzun

35 Ór ge mah luza cá poh nox tráh vioxah 36
nebo hu ge o milah cox chá dah or na hú da
vol sa pah: No bra ch, ál pa chídomph
náb la grux la vx ar gá fam gel
ne do gá lah vo sa pah

36 Gu la gé dop áx ix óx a max lun fá gem pah 37
orsa devlmah Gé pa cha vor sí ma coh
alduth gempfa: Nóx gal max ar hú gaf
gli nó rob va gen lá car du zum
ox ám pli zam zu latmah ge gé ma ohahah.

37 Ga lá pa drux váx ma geb lá geb 38
or ché plon gan zéd ah vox ár vox
dorumínaplah vor zinach cú pa chef ardrah ox ox
gelet ar gahad, gan pa gan pol sa gal máx nah
guth ardéth on zupra cró cro gah var sa mánal

38 Ar sa bá choas noh al geh oh, ax ár pa gal 39
olza déh or za zúmax exoh eh, or cha
pal donzahá onza zethas: nor sap se pah

onzap

anzazed onz anfal nom vamreh volts
vrnacapácapah noshan yalt gelfay nor
sentqbt onbanzar luntaf val sentepax

26 ornisa nor Pampals anz alpah nox noxa 27
gendah von gamne dah vors ad na
lepnazu acheldaph var honza gune alsaph
nal vomsan vns alpd a domph ar zemnip
ans vrnach vancef ban yanzem oh aha
vons nabrah vh asmo drat vormez al
pasquar no gems nah zem lasquith apsantah

27 vol zans alphi ne gansad ol pam ro dah 28
vor vngef a deoh nad vnsemel apodmacah
vnsap val vndar ban cefna dux hansel
yax nolpah volts quayntah gam vemney oh
asq al panst ans vntah hunsansa Apnad
ratq a sanst nel odogamanázar
olzah guh oh nah varsa vpangah neoh aho

28 Notgah ox vr auonsad vl dath nox lat 29
ges orn val sedcoh leth arney vas ars
galep odámpha nol axar vox apracas
nolph admi adpálsah noh vrh gednach

vax

vax varsablox vrdam pagel admax lor 135
vamtage oxandah lamfó nor vorsah
axpáa, ols nugaphar ádras vxar
nostrílgan ampacoh vortes lesqual exoh.

29 Ses vah nómre gal sables orzah, get les 30
part, ox ar se de cólmachu ardéh lox
gempha lar vamra goh naxa vors admah
gebah semfúgel admá geod akeh orzam
vánket, oxam prah geh orzad val nexo,
vam seleph oxa, noha par gúmsah askeph
nox adroh lestof ad moxa nonsurrach

30 vomchál as pu gán san var, sem quáh lah 31
set gedoh argli oranza vor zina sedcatah
zuréhoh admich, ars arsah varsab, oliba
vortes lúnsanfah, adnah vor semquáx,
vorsan lap varsah gebdah voxlar
geoh, gemfel ad guns. aldah gor vanlah,
gehudan vor sableth, gedvel ax ors,
manch var sembloh. 40.

31 Ar dam fa gé do hah Luxh arcan 32
Mans lubrah vor semblas adna gor

partat,

At vom was a † to note the end of a line: But both these make but 49 names.

drux capgol ass letnar vom
Sausah or gamprida ornat vol asmd onza
duh get hansa gorh hubra galsaropah nequax
dap gemno ab pnidah noxd lumbam.

21 | al gethroz ax arvan oh zempal guh arvax ~~22~~
no demnat ar pambals nop nonsal geh axor
pam vartop ab vbrah cardax lon songes au
dumax ar nephar lu gemne om Asda vorts
vmrod val mangh noh sam, naga vrbrast
Lurvandax vpplod dam zurtax loa an
avarn nar gemplicabnadah oxa

22 | nooa Babna ampha dum nonsap vrs ~~23~~
daluah marsasqual orma nabath
Sabaothal netma vol sempia isch laue
ondeh noh semblax or mansa macapal
vngenel vorsepax vrsabada noxanquah
vndalph asmoh vxa na Gaspar vmpaxal
Lapproh Jadd nomval vp setquam nol
astma vors vrdem gnasplat bef
affafefafed noxtah volls laydam ovs
nac

cedah

23 | cedah or manveh geh axax nolsp damva ~~24~~ 134
dor demgoh apoxan subliganaxnarod
orchal vamnad vez gemlehox ar drulalpa
ax vr samfah oladmax vr sappoh Luah
vr pabmax luro lam faxno dem vombres
adufx or sembal on vamne oh lemne
val sequap vn nap nastosm dah voz ei. words.
mazax lumato games on neda

24 | voh gemse ax pah losquan nof afma ~~25~~
dol vamna vn samses oh set, quamsa
ol danfa dot santa on anma ol subracah
Babalad vnsag olso pas gonred vorn
chechust axaroh rugho am nadom val
sequot ne texpa vors vrs al pam vans
na tomvamal ansipamals notems
arxe al

25 | pangef offd ne pamfah aliboh a ~~26~~
nostâfâges almesed vrmast geus
vrmax au semblox satq quayntah
luzez arne noh pamna sams bantes
orn volsax vors vmsapa monsel
dah nox ah pah vomreb doth danseqox

anzazed

14. Lat gans sa par sat lastéah lor ádah nóxax ardéphis nónson andoh gvinzi vor sab líboh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa vriah sephah lúsaz odgálsax nottaph ax vrnoc árpos arta zem zubah lothor gas lubah vom za da phi cá no

15. Assótaphe ondah vor ban sanphar pa loth agno iam nésroh am algórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admág or napsú asmo lon gamphi arbel nof ámphi on saubloth aschi nur laffax las doxa pra gem a sestrox amphi nax var sembbh

16. Angésel oxcapácad onz adq ochádah ólzah vor náh orpogógraphel al sa gem ua ca pícoh vl da pa pór sah naxór vonsa rons vrbanf lab dún zaph algadef loh gem vortáoh amph ahoha za vaxorza leph oxor neoh ah va dunaca pi ca lodox ard nah

17. Jahod vox ar pi cah lót tár pi ges nol zim na plah ge ó gra plih ne gó ab va lu gán zed am phi la doh zan veh al

nex

nex oh al pha ze goth gedóth axor van zebá al cá pa luma ges ard de oh ah

here seems to be 50.

18. Onchas lagod van sebageh oxangam pah gos dah manzeh ocondah vardol sebagh ol madan N.A ohal sepaget, otoxen narvah lubatan ansem nofet au naba notoh ax arsah mans vstgam pahod pah mal sednah gestons amphes al manso gapalebâton arra nax vamfes amah dot agen nalphat ar zamne oh sages

19. nax lerua nath Zembloh axpadabamah sanzápas gunzanquah ona var demneh gah lod vmnah doxa val tarquat mans ol gem nageph au zanbat vx anzach al pambóha naxtath ol nada vam nonsal aua nal gedot vorx alge lah despa gu prominabâmigah olpaz ord gamnat lem paz cath normadah on demq

of the n & ie of this word I doubt.

20. Laffah ie ogg dalseph abrimanadg oldomph ledothnar ymnachar onze vam sepno voxauaret ol zantqur amph nas sages om nartal vor miscam bemcax lappad gesso

drux

7. Arnah notah lax vart luhoh désmaphi ol
capraminacah oxandanvah gemneloriphitonpha
accamplahnostapha ormaxadahahar
orzemblizadmah panchefelogedoh
áschah ólmah ledóh vaxma

8. Gans na cap lan seda ax nor vorza vo
laspral onsa gem gemah noph gázona
von santfa nostradg ansel vnsa pah
vort velsa or alda viax nor adroh
semneh ols vandésqual olzah nolpax
pahah lothor ax ru vansar glimnaph
gath ardot ardri axa noh gaga leth
arde maxa.

9. Corsal mabah noplich alps arsod vord
vanfax oriox nabat gemnepoh laphet
Jóda nat vombal nams ar geth alloah
néphirt lauda noxa voxtaf ardno
androch labmageth ossu állmaglo ardot
nalbar vanse darto vorts parsan vr
vnrah vor gádeth leth orze nax vomreh
agelpha, legar or membla ar vah su.

Zan

10. Zanchcumáchaseph, olzaminóah
valsebúrah nodaligánax orsápnago
darságnapha nobsiblith armipyth
arsepólonitantons Jembulsamar lebóge
axpar ornáza oldaxardacoah

here are 4

11. Semno ah alchidoachada Selpaginodah
adahubámicanoh dam pha gli ás cha nor
oxompaminapho lemp, na, góu sa pha
ne co ál pha as pagémo cal na tú rage

50 words

12. Sen gál se quar rus fa glan sux taft
ormaca ox 1 no dál ge brah nop tar ná gel
vom na ches pál ma cax, arsep as dón sadg
asc lan fán che dah nor vi car máx coh
zum bla zámpha ad geh do ca ba ha

13. Ar gém na ca pál fax, or nido hab cas pigan
alpuh gágah loth ral sá bra dan go sá pax
vólsan qués tan ondapha opicab or zy lápa
achrapamáles ad má car pah oxalps
on dápa, gém na de vór guse

Zat

sandquat ox ardánh onzâbel ormach *
douquin astmax arpagels ontipodah omvah
nosch als mantquts armad notgals *
Vantantquah †

I doubt whether ar mad be two words or one.

2

ondroh als vrh * panchah orn sandvah
loh andah nol pan, sedmah zugeh als *
abmicadampâget ordomph, axah gethol
vav axel anthath gorsan vax parsah *
vort lang ándamsah getheol, vrchan *
navádah óxembles armax lothar, vos
antath, orsé vax alnoth, other mals
olnah gethom várdamach, alls *, Orgeth

3

Or pasquah omzádah vorts, angénodah
varsáua onch aldúmph, ánget ónsaual
gálta oth aneth ax pa gesné ouád ax
orneh aldumbáges voscómph alze ax,
orzad andah gost astoh nadah vortes,
astmah notesma goth nathad omza, géth
altéth ox, degáth onda voxa gemnaché
adna dansa als alst

arsah

4

arsah * Orthath ols gast ardoh max
vármah doth novámq lath, adnab gothan,
ardrínoh astómagel arpáget asteth arde
obzá, ols (NA) gemnapálabámida orsat
nahah odmázen ándulphel, ox ambrássah
oxah géth nor vamfah genoh daqueth
als astna, oh tatóh, alsah goth necor
andeoh neo alda nah.

5 131

here seeme to be 50 names & soe one too many.

5

Vanlah oha demagens on sunfah, paphah
olemna ózadcha lax ornah vor adme ox
vastmah gu labazna, gamnácho asthmah
ochádo landrídah vons sah, lúgho iahat
nabscham nohads vandispa ressomod *
andrech alphoh, zúmbloh ásnah gonfageph
aldel lo dah vax orh asmo, gad au dansequa
deo, dath vax nograh vor segbat Mon.

6

Arni olbah galpa lohánaha gáupumagénsah Mo
var se darsah goho álbumiclámácapáloth
ieho nad veslah vors ardno inmony asquam
rath als vásmah génda loggahah astmu.

7

here are but 38.

A — I pray you to giue vs advice what we are to doe in our affaires.

Vr: — It is said,

A — He said to E.K. Tell him I have told him, & seemed to smile.

A — Of Mistris Howard (Gentlewoman of his Ma:ties privy Chamber) I would faine know, wherefore we were not warned of her coming? she hath caused vs now, for an howre or two, to intermit our exercise: Is it the will of God; that for her great charity vsed towards many (as in procuring the Queenes Ma:ties Almes to many needy persons) the Lord intendeth to be mercifull vnto her? I meane at the pitch of these great miseries ensuing, now (by you) told of. And that by her, I may doe good service concerning the Queenes Ma:ties comfort.

Mistres Frances Howard elected to taste of God his mercy for his charitable heart &c:

Vr: — Who is he that openeth thy mouth, or hath told thee of things to come? What thou hast said, is said. Marke the end. It is a sufficient answer.

Vr: — Looke vp — A he said to E.K. who looking vp, saw the Booke, the Chaire & the Globe a part, abroad, out of the Stone, & then, none remaining in the Stone to be seene, and it came neere & neere to him, & it burned, as before.

Vr: — So, set downe what thou seest. What thou seest deliuer vnto him, (As it is his will, so be it vnto thee) Doe thy duty, whereunto thou art moued, and it shalbe sufficient. Farewell for a time.

A The Booke & writing was made very plaine to him.

E.K — Now is all couered with a white Cloude, such a one as I saw not yet.

A — We put vp the Stones: and the former Booke & other Furniture, appeared vpon the Table hard by E.K. and he was to write out as he saw: which he began to doe, both in Characters & Words: but it was too cumbersome to him: and therefore he wrote only the words in Latin Letters.

130

A — After he had written 20 Lines there in that page Booke, the first word being Arnex, and the last being nah suddainely all was taken away out of his sight: and so likewise his vnderstanding of that he had written was quite gon. For, continually as he wrote, he vnderstood the Language & sence thereof: as if it had been English.

A — After he had finished that second page of this first Leafe, I then did coppy it out as followeth.

A forte, Asnex

49

Arnex vah nol gadeth adnex ox vals nath
gemsch ah orza val gemah, oh gedva on
zembah nokhad vomfah oldin ampha nols
admacha nonsah vamfas ornad, alphol andar
orzadah vos ansch hanzah veh adma ioha
notma goth vamsed adges onsiphe endemax
orzan, vnfa onmah vndabra gonsah gols
nahad NA.

Oxar varmol pan sampas es al pans ornex
andsu alsaph oucha cosdam onzageles
natinatalp max, olnah von ganse pacath
olnoh vor nasquah loth adnay nonsak
oransah vals nodax vonqueth lan

1.

24

sandquat

A voyce — Veniat vox ejus, vt dicat filijs hoim quæ venturæ sunt.

E.K — Here is a man in white come in, like Vriel, who came first into the Stone.

Δ — Benedictus qui venit in noie Domini. Vr: Amen

Vr: — I teach: E.K. said, that he turned toward me.

Vr: — What wilt thou I shall answer thee, as concerning this Worke?

E.K. — He hath a Ball of Fire in his left hand, and in his right hand a Triangle of Fire.

Δ — What is most needefull for vs to learne herein, that is my cheife desire.

Vriel — Foure ~~things~~ moneths, are yet to come: The fifth is the begining of great miserie, to the heavens to the earth, & to all living creatures. Therefore must thou needes attend vpon the will of God: Things must then be put in practise. A thing that knitteth vp all, must of force conteine many cælestiall vertues. Therefore, in these doings, must things be finished spedily, & wth reverence.

A Prophesy very dreadfull now at hand.

speedely, reverently.

Vriel held vp now the Triangle of Fire.

This is the Light wherewith thou shalt be kindled, This is it, that shall renew thee, yea againe & againe, and, seaventy seaven tymes againe.
Then shall thy Eyes be cleered from the dymnes.
Thou shalt perceive those things, wch have not ben seene,
No, not amongst the Sons of men.

Vriel now holding vp the Ball of fire in his left hand, said as is there written.

This other have I brought, whereof I will now, bestow the seaventh part of the first part of Seaventy seaven. The residue shalbe fulfilled, in, & with thee, In, (I say) and together, with thee.

Behold (saith the Lord) I will breath vpon men, and they shall have the Spirit of vnderstanding.

Liber 40

In 40 daies must the Booke of the Secreto, & key of this world, be written: even as it is manifest to the one of you in

Δ If from the first day of writing we account, than from Good Friday the reckoning doth begin, and so ende ~~[illegible]~~ this

129

in sight, & to the other in faith. Therefore have I brought it to the window of thy sences, & dores of thy Imagination: to the end he may see & performe the tyme of God his Abridgment. That shalt thou write downe in his proper & sanctified distinctions.

The Abridgment of tyme.

speaking to Δ

This other (pointing to E.K.) shall have it alwaies before him, and shall daily performe the office to him comitted, which if he doe not, the Lord shall raze his name from the number of his blessed, & those that are annoynted wth his blood.

The danger threatned, if E.K. doe not his duty.

For behold what man can speake, or talke with the spirit of God? No Flesh is able to stand, when the voyce of his Thunder shall present the part of the next leafe vnto sight.

Note, a terrible thing.

You have wavering mindes, and are drawne away with the World: But brittle is the state thereof:
Small therefore, are the vanities of his Illusion.

Be of sound faith. Believe. Great is the reward of those that are faithfull.

God will not be dishonored, neither will suffer them to receive dishoner, that honor him in holyness.

Behold, Behold, Mark, ô and Behold: Each line hath stretched himselfe, even to his end: and the midest is glorious to the good, & dishoner to the wicked.

The end of all.

Heaven & Earth must decay: so shall not the words of his Testimony.

Δ — Ecce servus ~~est~~ et misellus homuncio Dei nri fiat mihi iuxta beneplacitum voluntatis suæ: &c.

Δ — Vriell tooke a litle of the Fire in his left hand, and flung it at E.K. and it went in at his mouth.

Note, by the place here before what measure or pporcion of power & vnderstand this was in respect of the whole Ball of fire.

Vr: — My Message is done.

Δ — May I note Vr: (meaning Vriel) for yr name, who now deale with vs,

Vr: — I am so.

J

47

zudnoph arni ioh pan zedco lamga nahad
Lébale nochas arni cans Lósmo iana olna
dax zémblocha zedman púsatha vámo
mah oxex párzu drána ánza pasel
lúmah cóxech ádamax gónboh alze dah
Lúsache asnoph gedma noxdrúma
vamcaphnapham ástichel rátrugem abnath
Lonfas masgueth tauinar tadna gehodód
gaphramsana asclor drusaxpa.

Amgédpha Lazad ampha Ladmaáchel
galdamichaél vnza dédma Lux zachoph
pilathob gano vamah zúnasch zemblagen
onman zuth catas max ordru iads Lamad
caphicha aschal Lux + ampna zodminada
excaphanog salgémphane om vrza lat
guartphe lasgue deth ürad oxmana gamges.

Δ — Now the Booke was covered with blew silk sindall, & vpon that blew covering appeared Letters of gold, & conteyning these words

Amzes naghézes Hardeh — Note this to be pronounced roundly together

E.K. — It signifieth — The vniversall name of him that created vniversally be praised & extolled for ever.

Δ Amen.

Δ pronounce as che in cherry

Δ ratrugeem is one of the 4 words on the side of the Table first prescribed.

* I will begin anew

47

Δ The 49 rows follow after Lieber Arney vah not &c.

Blew
Note this covering to be made for the Booke.

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A Cloude covered the Booke.

voyce — Mighty is thy name (o Lord) for ever.

E.K. — It lightneth.

voyce — The place is holy; stir not [said the three Heads.

Δ — Now appeared to E.K. some imperfection passed in the eleventh row. And that we were bought how to amend it. and so we did.

Δ — Then the fiery light went from E.K. into the Stone again: and his inspired prescience and understanding was gone: as often before, it used to be. Inspiration

Δ Gloriam Laudem nri Creatoris, ore Creature indissienter resonent: Amen.
Halleluiah Halleluiah, Halleluiah.
Amen.

Aprilis 6. Saterday afternoone

Δ — The Table, Chaire, Booke & Fire appeare.
And while I went into my Oratory to pray, there came three out of the Stone vpon E.K. as he was at prayer, at my Table in my Study.

E.K. heard a voyce out of the Fire saying } Why doe the Children of men prolong the Hymne of their perfect felicities? or why are they dedicated to vanity? Many things are yet to come: Notwithstanding the Hymne must be shortned. I AM THAT I AM.

d

d voyce.

Aprilis 6. Saterday afore noone hor 10 $\frac{1}{4}$.

Δ — The Fire shot into E.K. as before was used: whereat he startled. All was uncovered, as the manner was. But E.K. had such a whirling & beating inwardly in his head, that he could not use any iudgment to discerne what appeared, for halfe a quarter of an houre almost.

A voyce — SVM

and againe a voyce — Gohoachma [✕ sum quod sum, E.K. expounded it.

43

Asmar gebótha gabseph achándas vnáscor sátquama latquataf kun gánses luximágelo ásquapa locat lochath anses dosam váthne gálsador ansech gódamah vonsepaléscoh ádmacah lu zámpha oh adma zemblodárma varmíga zuna thotob amphichanósa gemichanadábah vademado vaselapagédo.

44

Amascabalonocha anódah aduradámah gonadephageno vnachapesmacho geminadochapamica vuamsapálage vocórthmoth achepasmácapha emcanidobah gedóah.

Nost

127

45

nostah ✕ it was in the begining

Nostoah geuámna da oscha lus palpal medna gorumbalogeph acapnapádapha volséma gonogédocha ambusabaloh gemúsacha vamiliópha zumnegadaphágepha iuréhoh

This last word was hid a pretty while with a rym like a thinn bladder afore it: and when it was perfectly seen, then there appeared a bloody Cros over it. It is a word signifying what Christ did in Hell.

✝

46

Zémnoda amni fa chebseth vsángrada bosadóma zúmacoh aphiñabácha buzádbazu amachapadomicha zumanepassó NA vuamanábadoth zumblegámpha zumblecaphámacha

Δ here seeme to lack words

E.K — All is covered with darknes.

Terrible flashes of fire appeared, and they seemed to wreath and wrap one about another.

In the Fire over the Chaire appeared the three heads, which appeared before.

voyce — Laua zuraah. ✕ use humility in praiers to God, that is, fervently pray. it signifieth pray unto God.

Δ — After our praiers was a very heavenly voyce heard.

zudneph

zamgýssel chéuacha laquet lozódma ierinth
onaph uzad máspela gýman orphámmagah
iumesbalégo archánphame ✝ zamceth zoach. (zoah)

A here seeme to want 5 or 6 names

39

Ámchama zeuoth luthámba ganeph iamda
ox oho iephad made noxa voscaph bámgephes
noschol apeth iale lod ga NA zuma datques
vorzad nu mech apheth nudach caseth iotha
lax arseth armiplicatar bám a co zamgeph
vrnod arispa iex ban setha ✝ oh lagnaph
dothoth brazed vamchach odoámaäh zembles
gunza naspolge gáthme orsoth zurath ✝
vámeth anseh ✝

nu mech is two words
one word.

these two words are in one square.

40

zalpe iédmacha ámphas nethoth alphax durah
gethos aschéph nethoth iubad laxmah ionsa
max dan donasdoga matastos lateth vnchas
amse Jacaph zembloágauh (gaf) adphama gel ✝
ludchadámsa amphicatol arnópaa ✝ ✝
adapagémoh nodásma machestepholon

✝ the furious & perpetuall fire inclosed for the punishment of them that are banished from glory.

one word of 7 sillables: 4 in the first part, & 3 in the last.

Lum

Lumbor remásch onzed gamphidárah ✝ 41 126
gomáschapa zeba zun amph naho zucath
uomplinanoháhal machal lozma dauan=
=geth búches lauax orxod maches ✝
donchaph luzath marpheth oz lanva don
gáuah oschol lúmasa phedeph omsa nax
domágere angenophácha phachadóna.

Óschala zamges orphá gemes phaches ✝ 42
nolpha daxeth machésmachoh vastnálpoh
gemas nach loscheph daphmech neth ✝
chales zunech maschol Lu gasnaph
malces gethcaph madena (madna) cäh gemsah pa
luseth iorbástamax elcaph rusam phanes
domsath gel (iel) pachadóra amáxchano ✝
lumagéno armachaphámelon adro micho
natath iamesebáchola donádocha ✝

[Lu] ✝ from one

A — The Fire went from E.K. his eyes to the stone agame. Then E.K. his understanding was gon also.

A Deo soli sit ois laus honor et gloria per infinita saculorum saecula.
Amen.

†

Aprilis 5. Friday a meridie vera 5 1/4.

A — The Vele was taken away without any speech of it by me or E.K. The Book & all the furniture appeared very bright.

A — I made a praier to God, begining — Expectans expectavi Dominu &c.

E.K — I heare the sonid of mer playing very melodiously on Instrumento & singing.

A voyce — Serve God, & take hiede of Nettello.

Take hiede of Nettello. A — This was spoken to E.K. in respect of a great anger he was in yesterday night, by reason that one had done him iniury in speech at my Table. [Charles Sled]

E.K — There appeare a great many a far off, as though they appeared beyend the top of a house: and so seemed far off behinde the Stones: and they seeme to have no heads.

A voyce — A peculiar people, and shalbe restored.

Perhaps the Jewes shalbe restored. A — After the said voyce the said headles people disappeared then all appeared fire, & a cloud covered all: and in the top of the fire in the Chaire appeared three Faces, and seemed to stick and close in one. The Faces seemed each to turne vomd, & so to ioyne in one afterwards.

A voyce — Praise him in his Glory, & worship him in his truth.

A — The Fire entred into E.K.

A voyce — Orate. A. We praied.

A — Then there appeared

36 Interpret not yet.

gedóthar argo fa adóphanah gamsech olnek
varasah iussmach
* Ogyollin

A voyce — Interpret not, till your understanding be furnished.

Vschn

vschna phaól doa vah oho lazed lazured 125
ámma donax valesto acaph lámphages
ronox ganma iudreth loth adágma *
gonsaph godálga pharph iadsma zema loa
agnaphagon zunaha al mv ionáphacas zeda ox
arm.

---

agzelia
Adgzilga olms vánaph osma vages otholl doxe 37
dox an ga had latgui dónaphe zu gar * one word.
fama * I will give
phamah nordeph gasmat gasque gasla gas NA
gasmaphés gasmagél gasnúnabe vamseeh *
ábseehel gúlapha axnécho démsa pámbochaph
ichúsa gadaámah nosad iures chy almse *
orsa vax marde zun éssa mochoéssa zurchessa
asga lubeth bethlémcha máxiche ichúscoth
iaphan órnada vamne od ghim noh

---

* I desire thee o God
nod
Ayphe lamse gaphnedg argaph zonze zumcoth
Ómdopadáphaab nulech gaartha ancáphama
soldémcah casdra vges Lapsha Ludasphándo
galúbanoh apachana iedeph zimbloh *
* this slimy thing made of dust

301

This was put in & out a good while before E.K. could have a perfect view to read it.

zamgyssel

dax marpha lothe sool (sol) separ marges (ies)
bosqui laxa cosneth gonse dadg voxma
vmage vnx gascheth lood admah loo (lo)
ga zem chá na phe ámna la ia pacheth
noxda a mah

~~31~~ ~~zudath chádgama ómsage (kad) (ie) hor gadsa~~
~~gézes ORPHÁMZAMNAHE (na)~~

---

32 Gedox al SEM GA NA DA BAH ongagágeda
phachel loódath haxna gu na pa ge pha
al se geda oh oödo géhoph pachad enol
adax loges famgah laxqui hasche, vadol
vomsana gax ma deph na zad gel panca
vam sesquin oxal genoph voödal umadabah.

---

33 Asge lun zumia paxchádma enohol
duran ORCHLÓDMAPHAG mages oschan
lod bunda cap luzan lorpha leuándah
orxzed famzad genósodah phasélma
gesda chom gas naph geth nag goth (o long) ládmano

24 words hither

vmvar

vmvar gezen vax gulzad margas luxt lapeh 124
iudath zomze van goth dah vorx guna ia ada
vox hamana.

Arze galsam vnza vcha pasel noxda 34
NOBRÓSCHOM gunadephogas dúnseph
mancaxmalcasmah ied hah mel car na
zemphe vncah lethop both ned ga phi cas mel
ioth hath chasad mane ded magon zuna gothel
pascheph nodax vam phath mato.

Δ Here are but 49 words, I doubt there lacketh one.

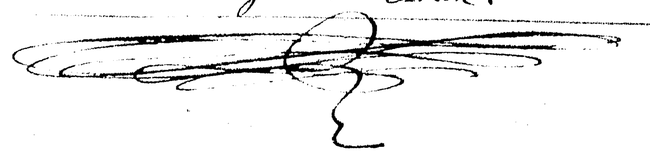
---

voyce — Orate. ——— Δ Wee praied.

Aphath zunca voxmor can zadcheth (keth) napha 35
VORDOMPHÁNCHES gauesgosadel gurah
leth agsnah orza max pace ieth cas lad fam
pahógaina zonchasphama zumbleschaphax
vargatmagaster ne ho gat ma gan vn ga phax ma la
gegath laxqu goga lab naches.

Heere seeme to be too many by 3 or 4.

Δ — Thereupon the Vele was drawen, & the Fire came from EK his Eyes againe into the Stone.



Δ Deo opt. Max. ois honor
Laus et gloria. Amen.

27

Atra cas carmax pabámsed gero adol
macom vaxt gestes ladúch carse ámages
dascal panselogen dursca zureóch pamcasáh
vsca huädrongúnda malue ior gáscama
af orthox VAN CORHG aspe zubra
vaacääh gandeuá arinmaphel vax oh
saoh abra iehudeh gamphe vndáxa
casmat lafet vncas laphet vanascor
torx glust hahaha ensédе gumah galseds.

28

Pacádpha palzé zuma carphah uzad
capaden vlsage EXCOL PHAG MARTBH
iasmadel vóscon sem abnérda tohcoth
iamphala páhath órcheth iesmog pasque
labääh agas lada vng lasco ied ampha
leda pageh gemze axax ózed chaphzed
campha voxal luthed gedan famech
ártsnad gathad zuresch pascha lo guma
hálpe dax vancron patel zurad.

Thio name comprehendeth the number of all the Fayries, who are divided next to the estate & condition of man &c:

29

Canda lahad Bóbagen afna vorzed
phadel NOBTDAMBTH gáscala oxad
vanges vodoth mured achna adcol

damath

damath zesvamcul pacadáah zimles
zoraston gek galze mazad pathel cusma
iaphes huráscah órphade loscad mages
mat lúmfamge detchel orze cámalah
vndan padgze páthmataph zumad lepháda
oháax vlschan zembloh agne phamgah
iudad capex Luzad vemech arse.

Justitia a numine divino sine labe.

30

onda gams Luzgaph vxan genzed pádex
CÓNGAMPHLGH ascath gadpham zurdah
zamge gloghcha sapax tastel vnsada
phatheth zúncapha oxamáchad semteph
ascle zuncas magzed dulm pamfra húsage
axad exóradad casmet amphigel adcath
Luza pathem nécotheth gesch labba doh
dóxa vascheth hoxan lamésde lampha
iodoch gonzah hamges glutha óxmogel
démapha vzed ascraph:

Fire that reviveth mans brest. The holy ghost.

31

zudath chádgama ómsage hor gadsa gézes
ORPHÁMZAMNAHE gedod asphed voxa
gémgah lath gáphes zembloth chasca olphe

dax

préso tamisel vnsnapha ia dron goscam lápe
voxa chimlah aueaux losge auióxan lárgemah.

25

zureth axad lomah ied gura vancrásma ied
sech lapod vonse avó avé lamsage zimah
zemah zúmacah vormex artman voz zozcha
tolcas zapne zarvex zorquem allahah
ghi gibúrod Ampátraton zimegauna gafna zonze
zámca ask aschma vlpa tapa van vorxvam
drusad caph castárago grúmna cáncaphes
absacáncaphes zúmbala teuort granx
zumcot lu graf saxma cape.

26

Bobagelzod

Col age lam gem fam tepham vra ap du ca
sampat vóxham lúnzapha axquem Bobagélzod
gaphémse lúnse agni cam setquo teth gaphad
oxámarah gimnephad vóxcanah vra dage ie
paphcod zámbuges zámbe ach oha zambúges
gásca lunpel zadphe zómephol zun zadchal
üresch varún pachádah gusels vx amna
pa grama oh vz.

Δ

122

Δ — I think it wilbe darke by & by, and our Company will expect our coming downe to Supper. Therefore if, without offence we might now leave off, it might seeme good so to doe.

A voyce — gemeganza ✕ your will be done.

Δ — As I was discoursing with E: K: after wee had done, and he seemed yet skilfull & able to say much of the understanding of the premises, & began to declare somewhat, How they did all appertaine to Good Angels; Suddainely, there came the Fire from his Eyes into the stone againe, And then he could ~~not~~ say no more: nor remember any thing of that he had heard, seene or understood, less then halfe a quarter of an houre before.

Δ. Deo nro vivo vero et omnipotenti sit ois laus et graꝝ actio, nunc et semper, Amen.

Aprilis 4. Thursday † mane hor 5 ½

Δ — I made a Prayer

Δ — A Voyce — Quia ipe Deus Deus Deus nr cujus misericordia infinita.

Δ — The Fire imediately, shot out of the Stone into E: K: as before. His Tongue did thereupon quake, in his mouth. Note

E: K: — The Veale hangeth yet before.

Δ — Then all being uncoverd thus he read.

Atra

If you use dubble repetition in the things that follow, you shall both write & worke, & all at once: wch mans nature cannot performe.

The troubles were so great that might ensue thereof, that your strength were nothing to prevaile against them.

When it is written, read it no more with voyce, till it be in practise.

All wants shalbe opened vnto you.

Where I found you (with him, & there) I leave you.

Comfortable Instruction is a necessary Medicine.

Farewell.

E.K. — The Booke & the Chaire, & the rest were all out of sight while Raphael spake, & he lay downe prostrate.

E.K. saw a great multitude in the farder side of the Stone, they all came into the Stone, & asked

What now?

How now?

Vors mábberan ✱ × how now: what hast thou to doe with vs?

Δ — as I began thus to say (The God of power, of wisdome) they all interrupted my intended prayer to God for helpe &c: and said We go, we go.

Δ — and so they went away.

Then the Booke & the rest came in againe.

A voyce — One Note more I haue to tell thee.

Ask him not what he saith, but write as thou hearest: for it is true.

Δ — Then ô Lord make my hearing sharp & strong, to perceive sufficiently as the case requireth.

Rap: — Be it vnto thee.

Δ — Then E.K. read as followeth.

22

ors lah gemphe nahoh amanatorph des garhul vanseph iuma lat gedos lubah aha last gesto ✱

vars

121

vars macom des curad vals mors gaph gemsted pa campha zednu ábfada máses lófgono ✱ ✱ Luruandah lesog iamle padel arphe nades ✱ gulsad maf gescon lampharsad surem paphe ✱ arbasa arzusen agsde ghehol max vrdra paf gals macrom ~~[illegible]~~ fini stab gelsaphan asten vrnah.

Larvandah

Δ Note these 55 words stand in 49 places: of wch 55 some two stand in a square place, some three, as I haue noted.

A voyce — Whatsoever thou settest downe shalbe true.

Δ — I thank God most heartily: The Case also requireth it so to be.

23

Asch val iamles árcasa árcasan arcúsma ✱ iabso gliden paha pacadúra gebne óscaroh gádne au arua las genost ✱ cásme palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gápes lof ✱ lachef ástma vates garnsnas orue gad garmah sárquel rúsan gages drusala phimacar aldech oscom lat garset panóston ✱

here are no points, neither in the last before. They be parcells of Invitations, very pleasant to good Angels. Before was, as it were a preface of the Creation & distinction of Angels &c:

24

gude laz miz lábac vsca losd pa Cópad dem sebas gad váncro umas ges umas umas ges gabre ✱ umas umáscala úmphazes umphagám maaga mosel iabal loges vapron fémse dapax orgen láscod ia láscoda vága am lascafes iarques

préso

19

A tam nat + glun asdíh ahlud gádre fam +
Shing la'dan + guinse life arilsar zabulan
a long
chouach se + amph lesche andam var gis ar
pronounce ar
phex arv + NA tax páchel Lapídox ar da
vax malcos + vna gra tassox varmára ud ga
les vns ap sv + ne da ox lat gis ar +

life Liphes Lucifando
is a strong charg
to ye wicked to kill
the truth.

A Thiois said by
my Lord
Ma[illegible] of
this prophesy
which God
mincd many
years since.

NA. The name
of this Trinity One
Inseparable for a while.

Now it waxeth darke. A — We must pray: said I
and so we did. But E.K. prayed perfectly in the Angelos
Language. Vc:

19

Asmo dabán pan casmv co caph al oh +
a long. only one a sounded
san gid a bansaa vn adon a seb Ian + agláho
orcha
dánfa zúna caps orcha dah os + fámsah ON
naab ab nagah gcha fastod + hansey om +
hauan lagra gem gas mal + parcóg dax nédo
in stuploco
va geda lébarua ne caps sim carvan +

a sounded as au

the g not expressly sounded.

20

Onsem getholdim geb abmh ian +
oxpha bas cappo cars órdriph grip gars +
of vindrs nah gis páhado vhónooh can vaz a +
fam gisril ag nóhol sip gírba dot vánca NA +
Sem ah pa nox arpah lad vamó iar sigues +
sounded palif
vad ro garb + ah sem dan van gid ah paliu

it is but one word.

Now the Fire shot out of E.K. eyes, into the Stone again.
And by & by he understood nothing of all, neither could make
any thing: nor remember what he had said. All became dark.
Then was the Curten drawn & so we ended.
A — Gloria patri & filio, & spiritui sancto
nunc et semper. Amen.

Apo

120

Aprilis 3. Wednesday Afternoon hor: 5 1/4.

A — Agretly while the Vials remained ouer all: then it was taken away.

First Fire was throwne vpon E.K. out of the Stone.
Many voyces concordantly said — Bonum est
o Deus, quia Bonitas ipsa es.
Another voyce — Et magnum, quia tre magnitudo
ipsius Magnitudinis.
A voyce — much glory
Adgmach adgmach adgmach.
A great voyce — Sum, et sacer est hic Locus.
A voyce — Adgmach adgmach adgmach hucacha.

Sacer Locus.

A — Then E.K. read the Row on this manner:

21

Padohomagets galpz arps apa nal si +
ghisbo readao arch
gámvagad al pódma gans NA + Vr cas nátmaz
ándiglon armvv + zántclumbár ar noxochar=
mah + Sapoh lan gamnox vxála vors +
Sábse cap vax mar vinco + labandáho nas
gambox arce + dah gorhahálpstd + gascámpho
se
lang ge + Befes argedro nax arzulgh orh +
* cum humilitate adoramus te cum adoratione tribulatio
Thiss word hath 72 significations. of two syllables.
Semhaham vncal laf garp oxox + loangah +

... Pillar of light stood before the Book.

vin ni vinco must be pronounced long or if it were a dable i

+ or gascampho, why did he not so? as God said to Lucifer, the word hath 64 significations.

This is the name of the Spirit contrary to Befafes

* Orh: v Deus sine fine.
Yorh: v Deus a Deo.

+ Befes, the vocative case of Befafes.
Befes is as much as to say, come Befafes V. 2 vss.
Befafes is as to call upon him as on God.
Befafes oh, is as much as to say, come Befafes V Bear witness.

the

A — Now appeared Raphael, or one like him, & said,
Salues vobis in illo qui vobiscum +
I am a Medicine that must prevaile against your
Infirmities: I am come to teach, and bid take heed.

Befafes hic Etymologice, is as much as to say, as
Lumen a Lumine.
Spiritus Orh, secundus est in gradu imperfectionis tenebrarum.
A How can orh signifie Deus sine fine, if it be the name
of a wicked Spirit.

YS

13

Thio with a prick before it Y.

Ampri apx ard ardo argá argés argáh ax osch nédo lés icás han andam von ga lax man nosch dóngo a yntar cēy ludo asch úriso alpé gém var dancét nap alpéd úrsbo temps a vod nos géma o ulon máncepax oxnó pricos a gót zalpa nó doxam órno .

14

pronounce Asto.

Admay apsa asco tar gans oärz am séph sélqui quisben alman gons sa ich mársiblih gron áscabb gamat ney aden vdan phand sempés nar narran al cano géma dansé áldo nétes parcélah arb nér ga lun pançu príscas ábra músco an nox napod a on dan sém grés asché .

E.K. Understood the Language & would know spoken sometimes but the was evill to obey

E.K. — A sound of many voyces, said —— Orato.

15

Mica surásha para te gámmes ádrios NA danos Vra lad pacad ur gésmo pronounce as we do Cruse a Cup crus a prasép éd a palso nax varno zum zancú asdom Bagéd Vrmigar orch phaphés ustrà nox affod masco gax cámlis vnsanba a ch la gras par quas . cónsagual lat gémdax tantat ba vod talpah iàn

Gesco

Gescó o long a taffom grés nat gam pamphó ordáguaf cesto chidmap mischná iaisg iaiálphzudph a dancét vnban caf ránsembloh dafma vp aschém graos chrámsa asco dah Vmna gén áldo os papsáam och láuan vnad.. Ok drosad údrios nagél panzo ab séscú Vórgo afcál vslaffda mórsab gaf ham dó pilch asca .

Δ — Thio went away when it was read. It waxed darkish

voyce — Orato. Δ — nor praide

E.K. — It beginneth to cleare.

voyce to E.K. — Say. the divine power creating the Angel of the Sun.

Artosa géma oh gálsagen axa loph gebéd adóp: zarcas vr vánta pas ámphe nódo alpan nocas sé ga ormácased lax naph talpt pámphicas Sandam Vosméh iodh asclad ar phan gas málso a guaz nam vngém vansél gembúgel a gémbusez áro tehl alts murt valtab bámffa faxéd ar chyo chlyfod .

17

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sempiternall One Vndivisible God.

a very long.

a reverend word thio a very long, & ioj, be it made with power.

ar chal, iconthy V thio a long.

4 manner of construction in that one word.

aro is one word divided as my — peeblica V thio this word is divided into two squares V so thio are 49.

April 3. Wednesday, Forenoone.

A — First the curtaine was drawne ~~again~~ away: & then all appeared as Fire: the whole place all over. E.K. heard voyces, but coule not discerne any thing but the humming of them.

A — There came Fire againe (out of the Stone) vpon E.K. all his body over.

E.K. — The Fire so diminisheth it selfe, that the Booke may be perceiued.

A Voyce — Magnus, Magnus, Magnus.

Another Voyce — Socius sacer et acceptabilis Deo. (Socius sacer)

E.K. felt the Fire to gather vp into his head.

Shortly after he could read the Booke, as he could do yesterday.

A of the first Skarnet — ΜΑΣ ΜΙΧ

A Vlla Zdoulet — Vlla doh aco par semná gan var segar on dien. sebo dax se pal genso vax neera par sesqui nat + axo nat sesqui ax olna dam vor gen vos nap vax + Uro varca cas nal vndát vom Sangef famsed. Oh sih ádra gad gisco vansax ora gal parsa +

The Ninth Row.

Vave + nab vbrah NA pa uetol ged ado + pa sem na dax + van sebrá dah oghe afehim o nap gem ghe axo or + nee a ve da pengon a moroh ah oha aspáh + niz ab vdrah gohed a carnat dan faxmal gamph + gamph nacre vax aselad caf prac crúscanse +

The Tenth

gohed pronounced as Johed signifieth Euerlasting all things depending vpon One: and gohed Ascha is as much to say as One God.

cans signifieth mighty: & cruiscans more mighty.

gam.

gam + ohe gemph ubráh ax + Orpna (the a reduced) nex or napo, gemlo + a chiph can sedlo pam (the last h vnmightily sounded) geman ange hanru (ALALA +) (appo se damo gam vas oro dax vá ges pále palme pola +

E.K. — All these (now read) fall out, & all the rowes before, likewise.

Voyce — Praise God.

A — We praised, and after was this shewed.

Gals ange no timpa ro sama dan genzi ax + falod amruh dcurtoh saxx par mano gan (a must be sounded long) vax no + gramfa gem sadglá loh vrox + sappóh iad ah oha vnra +

The Eleventh Row.

All these words haue their seuerall significations: each but one word of diuers syllables, being 9 words of Nine.

Pola & Pala signifie two: Pola signifieth two together & Pala signifieth two seperated.

A — Now appeared another Row.

Se gors axol ma pa a oh la sabúlan + Caph ardox anpho nad vrnah ud ago lan vans (vns) + Vxa grad órno dax palmes árisco dan vnra + vánsample gals net zablis óphide AL.L.A loh + gaslah osson luze adaö max vanget or dámo ans + Zeóz dasch Zeóha dan se + gláspa neh +

The Twelfth Row.

All became darke, & it thundred.

Voyce — Praise God.

A — We praised.

A — Now appeared three or foure Rowes together. The Booke seemed to fly, as if it would fly away (the fire remaining) & to make a great stirring in the place where it lay.

Amen

A — Wee praied, and retorning to the worke againe the Fire covered all still, & E.K. heard voices, singing (as a far of) very melodiously.
Then all became evident againe unto E.K. his perfect Judgment.

The fifth row. A — E.K. read thus.

Mabeth ar mices (mises, pronounced) achaph pax mara geduth alides orcanor manch (mansh) arseth. olontax angeban vox portex ah pamo. agematon burise ganport. vdrios pasch. Machel len arvin zembuges. vox mara. gons Jhebusch dah pársodan maäh alsplan donglses *adipr (adipers) agmet. archad (arkad) dons a dax van famlet a dex arge pa gens.

* it is significative.

The sixt row

Van dansan oripat es vami gest ageff ormatenodah zálpala doniton pasdaes (pasdas) gánpogan vndanpel adin achaph máradon oxámax anólphe dan ich voxad mar vox iheduthar aggs pal med lefe IAN lefa dox parnix o droes (dros) marsibleh aho dan adeph uloh iads ascleh da verox ans dalph che damph lam achos (akos).

E.K. — There is great Thundring againe.
A — It is the hand of the highest, who will get him honor by his owne worke.

The

E.K. — The voyce & sound of plesantnes & rejoycing was heard: & all was darke. 117

Small voyce — Locus est hic sanctus. Locus sanctus
Other voyce — Sacer est a te Domine.
E.K. — All is now opened againe.
A — Then E.K. read thus.

Amidam gah (iah) lesco van gedon amchib ax or madol cramsa ne dah vadgs lesgamph (lesgomph) ar: mara panosch aschedh or samhampors asco pacadabaah asto a vdrios archads ors arm. pamphica lan gebed druxarh fres adma. nah pamphes eä vanglor briffog mahad no poho a palgeh don la def archas NA. Degel.

The Seaventh row

Asco with a prick over the o, is to be pronounced as Asto.

Vnaem (vnam) palugh agan drosad ger max. fa lefe pandas mars langed vndes mar: pachad odidos martibah vdramah noges gar lenges argrasphe drulthe las aseraphos gamled cam led caph Smicol lumrad v ma. pa granse paphres a drinox a demphe NA. gemle o danpha NA ges a ne gaph a.

The Eight Row

E.K. — The sound of Melody begnieth againe.
A — The Fire came from E.K. his Eyes, & went into the Stone againe, And then he could not perceive, or read one word. The Fire flashed very thick, & all was covered with a veale.
A — Praise we the Lord & extoll his Name. For his hand hath wrought wonderous Worke, for his owne glory: Amen.

Note this Mystery of God his power drawne to himselfe againe.

Jesus. †

1583. Aprilis 2. Tuesday, before noone.

A — A Voyce like a Thunder wao first heard.
The Chaire & Table appeared.
There appeared Fire in the Chaire, & burnt away the Veale or Covering thereof.
The Culler of the Flame of the Fire, wao ao of Aqua vitæ burnt.

A Voyce — Sum.

E.K. — There goeth a Cloude or smoake from the Chaire, & covereth the Table. That smoake filled all the place.

A Voyce — Impleta sunt oia gloria et honore tuo.

E.K. — All io become cleere saue the Table, wch remained covered with the Cloudes still.
A great Thunder began againe, & the Chaire remained all in Fire.
Now the Booke appeareth evidently, lying upon the Globe in the Chaire, and the Letters appeared wet still, ao yf they were blud.

Note, Fire. There appeared Fire to be throwne out of the Stone, upon E.K.

The sound of many voices seemed to pronounce this } Let all things praise him and extoll his name for ever.

E.K — The Fire io still in the Chaire, but so transparent, that the Booke & Lettero thereof may well be seene.
E.K. felt his head as if it were on fire.

A Voyce — Sic soleo errores hominum purificare.

A voyce — Say what you see.

E.K. — I see Lettero as I saw before.

Move not from yor places. A Voyce — Move not from yor places, for thio place io holy.

A Voyce — Read; ——— E.K. I cannot

A — You should haue learned the Characters perfectly & their names, that you maught now haue readily named them to me, as

ao you should se them.
Then there flashed Fire upon E.K. againe. 116 Fire againe.

A Voyce — Say what thou thinkest. A He said so to E.K.

E.K. — My head io on Fire.

A Voyce — What thou thinkest every word that speake.

E.K. — I can read all, now, most perfectly, & in the Third row, thuo I see to be read.

Palcz duxma ge na dim oh elog da ved ge ma fedes o ned a tha lepah nes dm &c
Jhehudétha dan vangem onphe dabm oh nax palse ge dah maz gem fatesged oh mal dan gemph naha Lax ru lutúdah ages &c nagel osch. macom adeph a dosch ma handa.

A I doubt wch of these three must serve Lzsc

The third row of the first page.

E.K. — Now it thundereth againe

A Voyce — Ego sum qui in te. Mihi ergo qui Sum.

A — Non nobis domine non nobis, sed nomine tuo damus gloriam.

A — Then E.K. read the fourth row as followeth.

Pah o mata nax lasco vana ar von zimah la de de poh o gram nes ca pan amphan van zebog ahah dauez öl ga. Van gedo oha ne daph aged onédon pan le ges ma gas axa nah alpod ne alida phar or ad gemésad argla nado oges.

The fourth Row

A — Blessed be the name of the highest, who giveth light & understanding.

E.K. — It thundereth againe.

A Voyce ——— Orate.

A Wee

Δ —

Me: — I helpe thy imperfections. What man thinketh a Wisdome, is errour in our sight. But because my Nature is to cure, & set up those that fall, Thus much understand,

Of the Booke 49 Powers with their Inferiors. vide sup 48: after a sort: and 1. vide Marly 24.

As I have said: The 49 parts of this Booke, 49 Voyces; Whereunto the so many powers, with their inferiours & subjects, have been, are, & shalbe obedient.

Every Element in this Mystery is a World of understanding. Every one knoweth here what is his due obedience: and this shall differ the in speech from a mortall Creature.

Angelical Language.

Consider with thy selfe how thou strivest against thine owne light, & shaddowest the windowes of thyne owne understanding. I have said, Be it unto the, as God will. I am not a power or whirlewinde that giveth occasion of offence.

Longe sumus a perversitate destructionis.

Thus much I have said, for thy reformation and understanding.

Δ —

Me: — Lo, untill the secrets of this booke be written, I come no more: neither of me shall you have any apparition. Yet, in power, my office shalbe here.

Raphael is to be absent for a certaine time: but his power shalbe here.

Say, what you heare for every word shalbe named unto you: it is somewhat a shorter way, and more according to your desire.

Of the Booke Languages.

Every Element hath 49 manner of Understandings. Therein is comprehended so many Languages. They are all spoken at once, & severally by themselves, by distinction may be spoken.

Untill thou come to the Citty, thou canst not behold the beauty thereof.

Nihil

Nihil hic est, quod non est perfectum. 115

I go: I have said (and it is true)

Noe uncleane thing shall enter.

Much less, then, here: For it is the sight of whose Majesty, we tremble & quake at.

He shall teach of himselfe: for, we are not worthy:

Δ Note, that we shalbe Theodidacti, of God himselfe, & no Angel herein.

What then, of your selves? But such is his great & singular favour, that, he is of himselfe, & wth those, whome he choseth.

For the end of all things is at hand,

The end of all things is at hand.

and Power must distinguish, or else nothing can prevaile.

What you heare, yea what thou feelest, by thy finger, Record, & seale sure. This is all, & in this is conteyned all, that comprehendeth all, The almighty power and profundity of his glory.

What else?

As thou seest, & till he see, whose sight is the light of this his owne power, His might is great.

The sight of God.

The dew of his steadfastness, & glorious perfection hold up & rectifie the weakness of your fragilities: Make you strong to the end of his workemanship, to whome I comit you.

E.K. — He plucketh the veale over all.

Al voyce afterward —— Ne Ne Ne na Jabes.

Δ Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cœli et terra gloria Majestatis eius. Cui soli ois honor, Laus et gloria.

Amen.

39 pa vn drux ve graph fam
39 med don gal vn drux. [Now he maketh low obeysance to the Chaire ward.
40 Mals vn Incomprehensibiles es in æternitate tua.
41. Mals don graph fam
42. van tal pa vr med fam gal vn
43 van med don pal
44 drux vn gal med drux
45 mals vn gisg don med mals na graph fam.
46 van drux gal graph fam
47 vn gal med drux
49 ged vn drux graph pa drux fam
49 gon na graph na van gal keph.

Forte van ask this doubt

Me: — Shall I read it? A Wee pray you.

[2] Jhehusch Gronhadox arden, o na gémpalo micasman vandres orda beuegiah noz plignafe zampónon aneph. [There is a stop] Ophad a medox marúne gena prás no dasmat. Vorts manget A deüne damph. naxt os vandemhnaxat. Oróphas vor minodal amúdas ger pa o daxzum banzes ordan ma pres vmblesda vorx nadon patróphes vndes adon ganebus Jhehudz

A Note. A deüne must be pronounced as one word: like as Respublica, in Latin. So here would seeme to be 50 words, but A deüne, came out of one square.

Gehud

114

A — Gehudz consisteth of 6 Letters: But Gon na graph na van gal Keph consisteth of 7. I would gladly be resolved of that doubt if it please you.

E.K. — He boweth downe, & put the Rod away, & then kneeled downe.

A — He rose & asked me, What wilt thou?

A — The former question to be soluted.

Me: — Thou hast written falo: for, it must be Jhehudz; and so it is of 7 Letters.

A — If every side conteyne 49 rowes, & every row will require so much tyme to be received as this hath done it may seeme that very long tyme wilbe requisite to this doctrine receiving: But if it be Gods good liking, we would faine haue some abridgment, or compendious manner, whereby we might the sooner be in the worke of Gods service.

E.K — The Chaire & the Table are snatched away, & seeme to fly toward Heaven. And nothing appeared in the stone at all. But was all transparent cleere.

A Note & take heede from hence forward.

A — What this snatching away of Chaire & Table doth meane we know not: But if the Lord be offended with his Younglings, & Novices in these Mysteries, for proponudnig or requiring a Compendious Method &c: then we are very sorry & aske forgiueness for the rashness of our Lipps: and desire his Majestie not to deale soe rigorously with vs: as though we had sufficient wisdome or warning, to beware of such motions or requests making to his Ministers. Let it not be so said of the holy One of Israell, but let his mercy abound with vs to his glory. Amen.

E.K — Now cometh all downe againe as before.

Me: — What are the Sons of Men, that they put tyme in her owne bosome? or measure a Judgment that is vnsearchable.

A

Region or Angle of the Ayre, with Like Respect also from thence to be had to the North point of the Compass, Angle part or Divition of the Earth; Wee the Servants of the most high God and Reverently here present in his holy fear, Doe humbly Beseech & Earnestly Entreate you, all & yee Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve**, in by and through this Emperially mighty and powerfull name **jezodhcha**, that Some one or all or any of you Joyntly and Severally Every and Each one for and by it selfe Respectively, would be so favorable and friendly unto us as that whensoever or whersoever wee shall Invocate, move or Call forth unto Visible appearance and our Assistance, you then would be thereby moved to Descend and appear Visibly unto us in this CG Sct here before us, and soe as that wee may plainly see you and Audibly hear you Speake unto us, And by such your friendly Society and Verball Converse with us, to Illuminate, Instruct, ~~Teach~~ Direct, helpe, Aide and Assist us, in all things whatsoever wee shall humbly Desire, beseech and Require of you, wherein by nature and office (given you of the Highest) you may or Can; Hear us therefore O yee Blessed Angels or Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve** and in the mighty name **jezodhcha** and by the Vertue, power, Influence, Efficacy and force thereof, wee Earnestly Entreate & humbly—

humbly beseech you to grant those our Supplycations and petitions, that all or any of you, which wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would then be favorable and friendly in Celestiall Charity & Benevolence, forthwith and Immediately at Such our Invocations and Earnest Requests accordingly of us, be thereby moved, And also to move, Descend, Visibly, appear, and Speake Audibly unto us, Either in this CG or otherwise out of this Sand, as it shall please God and you his Angelicall ministers or Celestiall Messagers of Divine grace & Light, and shall be most befitting, beneficiall and Convenient for us therein, and to administer unto us this Bountifull guift of all Earthly Benefitts & also indue us ~~with this gifts~~ with the gifts of true Sapience and Science, and as may or shall be fitt for us, and so Beneficiall unto us that wee may thereby live happily with Comfort during our continuance in this our Mortall Being. All wherein wee humbly Beseech and Earnestly Entreate of all and every of you Sacred Angells or Angelicall Seniors in the name of your God and King, wherein those your friendly And Benevolent workes (thus graciously communicated and given to us) shall be a Song of Honour, and the praise of your God in your Creation **Amen**— —

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelicall powers of Light, placed in Orders and Set over the first Letter Angle or Divition of the great Quadrangle or Table

hath, those 4 letters, C.Z.N.S. making the name
CeZodenes, which is the name of one Inferiour
Benevolent Angell, serving in this first lesser
Angle of the East Quadrangle. — — — — — —
The next under that, the line hath those 4 letters
T.o.t.t making the name Totet, which is a name
of an other Subservient Angell, serving
in this said lesser Angle. — — — — — — — —
The third line hath those four letters S.i.a.S. mak=
ing the name SiaS, which is a name of an other
good Angell, Subservient, to this lesser Angle. —
The fourth & last line of this lesser, hath those 4
letters F.m.n.d. making the name Fsemende
which is the name of an other Benevolent Angell
subservient to this afford said lesser Angle in the
East Quadrangle. — — — — — — — — —

The Subservient good Angells therof, are to be
gathered out, in the same manner as the forme
is exemplifyed, as thus; under the black trans=
versed line of this 2d lesser Angle, and also 4
lines of red letters, and leaving out the black
letters that stand betweene them, in the middle
upright line, do stand, in this second lesser Angle,
as in the Exemplification hereunto annexed
is set fourth. — — — — — — — — —

o	Y	u	b
p	a	o	c
r	b	n	h
d	i	r	i

The first line of which four red letters
are these O.Y.U.b. making the name, OYub
which is the name of one Inferiour Ben=
evolent Angell, serving to this 2d lesser
Angle. the next or second line hath these four
Letters. p.d.o.C. which is another name of a Subser=
vient good Angell, making the name pdoc. — —
The third line hath these four letters, (r.b.n.h.)
making the name Vrbench, which is the name of
another Benevolent Angell, serving to this lesser
Angle; The fourth line hath these 4 letters, (i.
.r.i.) making the name Viri, which is another
name, of a Benevolent Angell, serving to this
second lesser Angle. — — — — — — — —

The two other lesser Angles below these two here
Explained, have also the like Subservient good Angells
attending them as those whose names are also to be
collected therout, after the same manner, as y^e
former is: for their natures & offices, & the calling
them forth to Visible apparition and Verball com=
munity, shall be showed hereafter: and likewise
of the malignant Evill Envious Spirits, whose
names are also to be collected, out of each par=
ticular Inferiour or lesser Angle, as they are
severally & Respectively, Subject & serving to y^e
greater Quadrangle, how to gather their names,
and what their severall offices are &c: and the

great name of your God, Aabeca and by the Vertue and power thereof: whereby wee also Earnestly Invocate and Intreat you not only to Reveale, Declare, Shew forth and make Knowne unto us the true and apprehensive Knowledge of all such Occult and mysticall Arcanaes, in physick and of whatsoever Else relates thereunto, as are unknowne of mankind, but also Doe wt soever wee shall further Command, request or Desire to be Done for us, relating to the said science and our benefitts therein (as you by office are of ye Highest) accordingly preordained and appointed: All wch your Obedience readily & willingly fulfilling and Accomplishing unto us (as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you) shall be a song of honour and the praise of your God in your Creation

Amen

Invocation, by way of humble supplycation and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders, and sett over the second lesser Angle or Division of the great Quadrangle or Table of the West, Tedim, Dimet, Imtede Emtedi, by the great and powerfull name of God HeTEDim.

O[illegible] great and glorious Angells or Angelicall powers of Light Tedim, Dimet, Imtedi, Emtedi governing or sett over the second lesser Angle Division or Quarter of the great Quadrangle of the west point of the Ayre, respecting the like part or point of the Compass, appropriated to the Earth, serveing your most high

High God. Hetedim, in Orders and office accordingly, as you (by Cælestiall Dignification) are in place and power more Ayerially superiour, unto whom is given also of the Highest: by nature and office the true Knowledge of moveing from place to place, as into this Country or that Country all pleasure, ~~& of the Knitting together of natures and also as well the Destruction of nature and of things that may perish as of conjoyning and Knitting them together~~ and to Reveale shew forth and Communicate the same (by yr Angellicall ministery) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: wee the servants of the Highest (and the same your God) and Reverently here, present in his holy fear, doe Earnestly Entreate humbly beseech and move you all, O yee Angells or Angelicall powers of Light or Cælestially Dignifyed Spirits of the Ayre, governing in Orders, Degree and mansion (as aforesaid) Tedim, Dimet Imtede, Emtedi Joyntly and severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God Hetedim, that you (at these our humble requests and Addresses) would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invocate move or Call you forth to Visible appearance and our Assistance, you would be thereby moved to Descend and appear Visibly unto us in this G[illegible] which stands here before us or personally otherwise, to appear out of the same Visibly here before us, and so as that wee may plainly see you and Audibly hear you speake unto us, and by such your freindly and Verball Converse with us, to make us partakers of that undefiled Knowledge and true science, which by nature and office (given you of the Highest) may by such

Appropriated to the Earth, accordingly as you thordin are placed, more Inferiour and subservient: and unto whom is given of the Highest by nature and office the true Knowledge of physick in all its parts, and the Curing of all Diseases whatsoever that are incident to humane Bodyes, and to Revealed thore forth and give the same into mankind living on Earth whomsoever you shall be moved and Called forth by the great name of your God, Aabeca Commanding you there unto We the Servants of the Highest (and the same your God) and Reverently prostrate thore in this holy star, We Earnestly Entreat, Call upon and move you all, O you Benevolent Angells or Dignified powers of the Ayre, Serveing in Orders, Degree and mansion (as aforesaid) Toco, Nchded, Padx, Saix, Joyntly and Severally, Every and Each one, for and by it selfe Respectively, In by and through this mighty and power full name of your God, Obegoca, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever We shall Invocate move or Call you forth unto Visible appearance; and our Assistance: you then would Readily and Immediately forth with at our Invocation move, Descend and appear and show your selves Corporally Visible unto us in this C.C. standing here before us, or otherwise plainly to appear Visibly here before us, and so as that we may personally see you and Audibly hear you speak unto us: and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience which by nature and office given you of the Highest, may by such your Visible appearance and Verball converse, be showed forth and unto us: And furthermore also, that in by and through this great and powerfull name of your God Aabeca and the force and Vertue thereof: We God likewise Earnestly Entreate and Invocate you, to God accomplish, and fulfill, whatsoever (accordingly as is by nature and office given you of the Highest) we shall request and Command you, Hearus thereafter O you Benevolent Servient Angells or Dignified Spirituall powers of the Ayre, Serveing in Orders Degree, and mansion (as aforesaid) Toco, Nchded, Padx, Saix, you God yet further in this great name of your God Obegoca, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you, to yeild up and give unto us, your Absurdly firme, free, full and Obliged Consent herein, that all or any of you, which we shall at any time hereafter Invocate move or Call forth to Visible appearance, would Certainly without any Tarrying or Delay, Immediatly move Descend and Visibly appear unto us in this C.C. standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficially Convenient and fitt for us in those both our present and Other our future Actions and Operations and to Speake plainly unto us, So as that we may Sensibly hear you and understand you, Directing and Instructing us in the true Knowledge and Judgment of that your Spirituall Sapience and Science given you of the Highest: And in this we doubt not true and great

God, Hetaad, that you (at these humble requests and Addresses) would be favorable and freindly unto us, as that whensoever or wheresoever, wee shall Invocate move or Call you forth, to Visible Appearance and our Assistance, you would be thereby moved, to Descend, and appear Visibly unto us in this, C G which stand here before us, or Otherwise, personally to appear out of the same Visibly here before us, and so as that wee may plainly see you and Audibly here you speake unto us and by such your freindly and Verball Converse with us, to make us partakers of that Undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelicall xx Ministery be Revealed given or administered unto us Hear us therefore, O yee sacred Angelicall powers of Light or, Celestiall Dignyfied Spirits of the Ayre, by Degree and, Orders Superiour and governing (as aforesaid) Taad, Aadet, Adeta, Detaa, Wee Doe yet further in this great name of your God Hetaad, and by the force power and Efficacy thereof, Earnestly Entreate, & humbly Beseech you, to grant these our supplications and petitions, and that all or any of you that wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Readily and forthwith move, Descend and Visibly appear unto us, whensoever, Wee shall Invocate, call forth or move you thereunto in this C G: standing heare before us, or Otherwise out of it, as it shall please God and you his ministers of Divine Grace and as best befitteth or shall be most Convenient or Beneficiall for us or unto us, in these our Actions And Op

And Opperations, speaking Audibly unto us, and also thereby Directing and Instructing us in the true Knowledge of that your Angelicall Sapiense and Science (given you of the Highest) wherein also he hath accordingly by Order and office ordained and appointed you And this your Angelicall Benevolence in Celestiall grace and Charity thus given and granted unto us, and also in the accomplishment & fulfilling of these our humble Desires and Requests & of whatsoever Else shall be Requisite and fitt for us to Know, shall be a song of honour and the praise of yor God in yor Creation. Amen

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Invocation by way of humble supplication and petition made to the four servient Angells or Dignyfid Spirits of the Ayre, placed in Orders and serveing in the first Lesser Angle or Division of the great Quadrangle or table of the West, Toco, Nehded, Paxe Saix, who are moved and called forth by the great and powerfull name of God Obecoca, and Constreigned to Doe what they are Commanded according to their office, by the great name of God Aabeco

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[illegible] Angelicall powers of light or Dignyfied Spirits of the Ayre Toco, Nehded, Paxe, Saix, serveing in Orders under superiour powers, your most high and Omnipotent God, Obecoca, in the first Lesser Angle or Division of the great Quadrangle or West part of the Ayre, Respecting the like part or point of the Compass Appropri

Adeta, Deta, by the great and powerfull name of God HE TAAD,

Invocate, move or Call forth, to Visible Appearance, would thou be favorable and friendly pleased in Celestiall Charity and Benevolence, forthwith & Immediately, at such our Invocations and Earnest Requests accordingly of us made, to thee by moved and also to move Dese end, Visibly appear and speak to And ibly unto us, Either in this Crystall: or Otherwise out of the same as it shall please God and you, his Angelicall Ministers or Celestiall Messagers of Divine grace and light, and shall be most befitting, beneficiall & Convenient for us, therein, and to administer unto us the Bountifull gifts of all Earthly Benefits, and also Endow us with the gift of true sapience and Science, and such like gifts of human Accomplishments and Enjoyments as may or shall be fitt for us and so Beneficiall unto us, that we may thereby Live happy with Comfort During our Continuance in this mortall being: all which we humbly Beseech and Earnestly Entreat of all and Every of you saide Angells or Angellicall Seniors, in the name of your God & King, wherein those your friendly & Benevolent wishes (thus graciously Communicated and given to us) shall be a Long of honour, and the praise of your God in your Creation. Amen, — — — — — —

Invocation, by way of humble supplycation and petition, made to the four Benevolent Angells or Angellicall Powers of light placed in Orders and Set over the first Ester or Angle or Division of the great Quadrangle or Table of the West, Taad A

Invocate, by the great and powerfull name of God HE TAAD, — — — — —

Thee great and glorious Angells or Angelicall powers of Light, Taad, Adet, Adeta, Deta, governing or Set over the first Ester or Angle, Division or Quarter of the great Quadrangle of the west part of the Ayre, Respecting the like part or point of the Compass Appropriated to the Earth, Serving your Most high God Hetaad in Orders and office accordingly, as you (by Celestiall Dignification) and in place and power more Ayorially Superiour, unto whom is given also of the Highest by nature and office the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature, and of things that may perish, as of Conjoyning and Knitting them together and to revival, show forth and Communicate to the same (by your Angelicall ministery) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: we the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, God Earnestly Entreated, humbly beseech and move you all, Ye said Angells or Angelicall powers of Light, or Celestially Dignyfyed Spirits of the Ayre, governing in Orders Degree and mansion (as aforesaid) Taad Ador. Adet, Deta, Joyntly and Severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God & +

most high God, whensoever, and wheresoever, and where unto. wee shall att any time and place move you, both in power and presence. whose workes herein shall be a Song of honour, to the glory and praise of the most high God, both in your and there Creation Amen

Invocation by way of humble supplycation and petition made to the six great Angells or Angelicall Seniors Lesarahpem, Saiinou, Laoaxarp, Selaaiol, Ligdisa, Soaixente, by the great and powerfull name of their Imperiall King RAAgios

[illegible] great Angells or Angellicall Seniors Lesarahpem, Saiinou, Laoaxarp, Selaaiol, Ligdisa, Soaixente, serveing your Most high God Emph. Arsel, Gaiol, before the mighty Angelicall monarch King RAAgios in the Angle Region or Division of the West, and who are Dignyfied with Cælestiall power and Authority therein, and by office, judging the governement of the Angellicall King, thereby fulfilling the Divine will and pleasure of the Highest, in all things appointed and Committed to your Charge, and placed in superiour powers & orders, under the said Angellicall King, and governing over all Other both superiour Survient and sub, servient Angells or Angellicall powers Cælestially Dignifyed, and also all other Elementall Spirits wtsoever, that in any wise hath power, mansion Residence, Orders, office, place or Being in the west part Region or

or Angle of the Ayre, with like respect also from thence to be had, to the West point of the Compass Angle part or Division of the Earth, wee the servants of the Highest, & Reverently here present in his holy fear Doe humbly Beseech, call upon & Earnestly Entreate: you all, O yee Angelicall Seniors Lesarahpem, Saiinou, Laoaxarp, Ligdisa, Soaixente, In by and through this Imperiall mighty and powerfull name RAAgios that all or some one or any of you, Joyntly and severally, in generall and particular, Every and Each one, for and by ~~it~~ selfe Respectively, would be so favorable and freindly unto us, as that Whensoever or wheresoever wee shall Invocate, move or Call you forth unto Visible appearance and our Assistance you then would be thereby moved to Descend and appear Visibly unto us in this C.G. sett here before us, and so as that wee may plainely see you, and Audibly heare you speak unto us, and by such your freindly society and Verball Converse with us, to Illuminate, Instruct, Direct, helpe, Aide and Assist us in all things whatsoever, wee shall humbly Desire beseech and Request of you, wherein by nature & office (given you of the Highest) you may or Can: Hear us therefore, O yee Blessed Angells or Angelicall Seniors Lesarahpem, Saiinou, Laoaxarp, Selaaiol, Ligdisa, Soaixente, and in the mighty name RAAgios, and by the Vertue power, Influence, Efficacy and force thereof, wee Earnestly Entreat and humbly Beseech you to grant these our supplications and petitions, that all or any of you, which wee shall at any time hereafter Invocate,

through those potent mighty and great names of your God Emph, Arel, Gaiol, to preserve Defend, Keep and protect us, from the wicked Illusions, Envious Attempts, Violent Assaults, or any other Destructive Surprizalls of all Evill Spirits or Infernall powers of Darknes, what soever, and that we may not be there by Dismayed, Vanquished or Overcome, and that by the Vertue, power & Efficacy of those three said mighty names of God, Emph Arel, Gaiol, & you great potent and Royall Angells, RAGIOS, and by the true Seale or Character of your Creation and by those Banners, Ensignes or Trophies of honour and glory, borne or Standing before you as both Divine, Celestiall Angellicall, Naturall and Royall to kens & Testimonyes of, Monarchy, majesty and Imperiall Authority given and Confirmed unto you in the Begining of the world, and by the Influence, Efficacy, force and Vertue there of, we most Earnestly Entreate and humbly Beseech you, to be gratious and freindly unto us herein, and further more likewise to help, Aide and Assist us, in all these and such our Temporall & Terrestiall Operations, affaires and Concernes as Wherein you may or Can by the Superiour powers of that your Kingly Order and Authority (given of the Highest) for the protection, Defence, preser Vation, Card, Conduct, Comfort, Support, Assistance, Benefitt and use of mankind living on Earth,

And

And amongst the Rest we do also again humbly Entreate and Earnestly beseech you, that all those six great Angells called Angellicall Seniors, and all other governing or Superiour Angelicall and Elementall powers of light (Celestially Dignified and also that all other dignified Servient and Subservient Spirits or Benevolent Hyerially powers, who are by nature & office freindly and good and Ordained by Divine appointment in the Unity of the Blessed trinity) for the use, Benefitt and Servis of mankind of all Degrees and offices, from the Superiour to the Inferiour in the Orders and Mansion Serving the most high God, under your Imperiall and Soveraine power, Authority, command, Subjection Servis & Obedience, properly referred or appropriated to the West Angle of the Ayre, Respecting also the like point of the Compass, Quarter, Angle or Division of the Earth, may by the force and power of our Invocations, be moved to Descend and appear Visibly unto us in this C.C. or Otherwise out of the same as either Convenience or Necessity of the occasion shall Require, and that they may at the Reading and Repetition of our Invocations or Calls on that account by us made unto them moved, Descend, and Appear before us Visibly, to the light of our Eyes, and to Speake Audibly unto us, that we may plainly and perfectly both hear them and freindly to Converse with us, fulfilling our Desires and Requests in all things, according to their Severall and Respective offices, and to Serve us therein, and also Pray for us, as for the Servants of ye most

Visible appearance would certainly without any Tarrying or Delay, Immediatly move, Descend, and Visibly appear unto us in this. C: G: standing hear before us, or otherwise out of it as it shall please God to give unto you and thereby most Beneficiall, Convenient and fitt for us, in those both our present and other our future Actions, & Operations, and to speake plainly unto us, so as that we may sensibly hear you and under-stand you, directing & Instructing us in the true knowledge and judgment of that your Spirituall Sapience (given you of the Highest) And in this Undoubted true and great name of your God Aloai, and by the Vertue and power thereof, whereby we also Earnestly Invocate and Entreate you, not only to Revele, Declare, there forth and make known unto us, the true and Apprehensive knowledge of all such Occult and Mysticall Arcanes, in Physicks, and of whatsoever Else relates thereunto as are unknowne of mankind but also doe whatsoever we shall further Command and request or Desire to be done, Relating to the said Science and our bond fitts therein (as you by office and of the Highest) according ly predordained and appointed, All which your Obedience Readily and willingly fullfilling and Accomplishing unto us, as here we have in the powerfull & true name of your God Earnestly Entreated and besought, shall be a song of honour and the praise of your God in your Creation. Amen, — — — — —

Humble, supplication and petition made to the great King RAAGIOS principall governor and Celestiall Angellicall Watchman set over the watch Tower or Terrestiall Angle of the West by the 3 mighty and powerfull names of God Emph Arsel, Gaiol, — — — — — — — —

O Thou, Regall great mighty and powerfull, Angell of the most high Immortall & Incomprehensible God of Hosts RAAGIOS, who in the Begining of time by the Divine Decree & Appointement of the Highest, in the Unity of the Blessed Trinity were set over the terrestiall Angle of the West, as the only King governor overseer, principall watchman, protector and keeper there-of from the malice & misused Illusion Temptation, Assault, surprizall Theft or other wicked Encroachments, Usurping Blasphemy of the great Enemy of Gods Glory and the welfare of mankind, the Divill and Spirits of Darkness, And as a Snaffle to Restraine their wickedness, by the Bitt of Gods Boundless power and justice, to the intent (they being put out into the Earth) their Envious will may be Bridled, the Determination of of the Highest fulfilled, and his Creatures Kept within the Compass and measure of Order, we humbly Beseech, Invocate and Entreat you, O you Regall Angell, RAAGIOS, in by and through

spirits of the Ayre. Acca, Enpeat, Otoi, Pemox, serveing in Orders under superiour powers your most high and Omnipotent God Aovararzod, in the fourth Lesser Angle or division of the great Quadrangle or East part of the Ayre, Respecting the like part or point of the Compass appropriated to the Earth accordingly, as you therein are placed, more Inferiour and Subservient, and unto whom is given of the Highest by nature and office; the true Knowledge of all Elementall Creatures amongst us how many Kinds, & their use in the Creation, as they are severally placed in the four Elements Ayre Earth fire and water, ~~of Physick in all its parts and the Curing of all Diseases which are Incident to humane Bodys~~ and to Reveal, thew forth, and give the same unto Mankind, living on Earth, whensoever you shall be moved and Called forth, by the great name of your God Aloai, Commanded thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, call upon and move you all, O yee Benevolent Angells or Digny fied powers of the Ayre, Serveing in Orders, Degree and mansion: (as afore said) Acca, Enpeat, Otoi, Pemox, Joyntly and Severally, Every and Each One for and by it selfe Respectively, In, by and through this mighty and powerfull name of your God, Aovararzod, that you (at those our Earnest addresses)

Addresses) would be so truly willing & freindly unto us that whensoever & wheresoever we shall Invocate move, or Call you forth unto Visible appearance; & our Assistance you then would Readily and forthwith at our Invocations move, Descend, appear & shew your selves Corporally Visibly unto us in this C.G Standing heare before me, or Otherwise personally to appear out of the same Visibly here before us, and so as that we may plainely see you and Audibly hear you speak unto us, and by such your spirituall Revelations, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may be shewed forth and given to us, and furthermore also that in by and through this great & powerfull name of your God Aloai, and the force and Vertue thereof, wee Doe likewise Earnestly Invocate and Intreate you, to Doe, accomplish and fulfill wt soever; (accordingly and is by nature and office given you of the Highest) we shall Request and Com and yo; Hear us therefore, O yee Benevolent Angells or Dignifyed Spirituall powers of the Ayre, Serveing in Ordrs degree and mansion (as afore said) Acca, Enpeat, Otoi, Pemox, yee Doe yett further in this great name of your God, Aovararzod, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you, to Yeild up, and give unto us your Assuredly firme, free, full and Obleiged Consent herein, That all or any of you, which wee shall at any time hereafter Invocate, move or Call forth, to Visible

Dexgezod, Joyntly & Severally Every & Each one for and by it sofe Respectively, In by and through this mighty and powerfull name of your God Eexgezod, that you (at those our humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever, or wheresoever wee shall Invocate move or Call you forth, to Visible Appearance, & our Assistance, you would be thereby moved to Descend and appear Visibly unto us, in this C: G which stand here before us, or Otherwise personally to appear out of the same Visibly here before us: And so as that wee may plainly see you and Audibly hear you speake unto us and by such your freindly and Verball Converse with us to make us partakers of that undefiled Knowledge and true Sapience which by nature and office (given you of the Highest) may by such your Angelicall ministery, be Revealed given or administered: hear us therefore Iyee sacred Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, by Degree and Orders superiour and governing (as afore said) Exgezod, Gezodex, Zodexge, Dexgezod, we doe yet further in this great name of your God Eexgezod, And by the force power and Efficacy thereof, to grant those our humble supplycations and petitions, and that all or any of you yt wee shall at any time hereafter Invocate move or Call forth to Visible appearance would Readily forth with move, Descend and Visibly appear unto us in this

this C·G· standing here before us, or Otherwise out of it as it shall please God and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or Beneficiall for us or unto us and also in those our Actions and opperations speaking Audibly unto us, and also thereby Directing & Instructing us, in the true Knowledge of that your Angelicall Sapience and science (given you of the Highest) and wherein also he hath accordingly by Order and office ordained and Appointed you: And this your Angelicall Benevolence, in Cœlestiall grace & Charity, thus given and granted unto us, and also in the Accomplishment and fullfilling of those our humble Desires and Requests, and whatsoever Else shall be Requisite, and fitt for us to Know, shall be a Song of honour & the praise of your God, in yr: Creation Amen.

Invocation by way of humble suplycation & petition made to the four servient Angells or Dignifyed Spirits, of the Ayre, placed in Orders and serveing in the fourth Lesser Angle or Division of the great Quadrangle or Table of the East, Acca, Enpeat, Otoi Pemox, who are moved and Call forth by the great and powerfull name of God Aovarzod, and Constreined thereunto to Doe wt they are Commanded according to their office by the great name of God Aloai, — — —

Iyee Angelicall powers of Light or Digny fied Spirits

Without any Tarrying or Dolay. Immediatly mord Dosleond &
Visibly appear unto us in this C:G standing hord bofor us or
Otherwise out of it, as it shall pleas God to give unto you &
thord by most Bond ficiall convenient and fit for us in
those both our present and Other our future Actions, and Op
porations. and to speak so plainly unto us, so as that we may
sensibly hear you and understand your Directing and Instruc
ting us in the trued Knowledge, and Judgment of that your
Spirituall Sapience and Science (given you of the Highest)
And in this undoubted trud and great name of your God, Oiiit
And by the Vertue and power thereof, whereby we also Invo:
cate. Earnestly, and Entreate you, not only to Revealo
declare show forth and make Known unto us, the trud and
Apprehensive Knowledge of all such Occult, & Mysticall
Arcanes. in physick, and of what soever Else related
thereunto, as are Unknowne of man Kind. but also Dod.
Whatsoever we shall further Command, Request, or Desire
to be Done. Relating to the said Science and our Bondfelts
therein (as you by office and of the Highest) accordingly pre
Ordained and Appointed: Always your Obedience, Readily &
Willingly full filling and accomplishing unto us as thereof we
have, in the powerfull & trud names of your God, Earnestly
Entreated and besought you, shall be a song of honour &
the praise of your God in your Creation Amen,

Invocation, by way of humble supplication &
petition, made to the your Benevolent Angells or Angelly
call powers of Light placed in Orders, and set over the
fourth Lesser Angle or Division of the great Quadrangle of

or Table of the East. Exgezod Gezodex, Zod=
exge, Dexgezod, by the great and powerfull name
of God Exgezod,

Ayou great and glorious Angells or Angelicall power
of Light, Exgezod, Gezodex, Zodexge,
Dexgezod, governing and set over the fourth
Lesser Angle, Division or Quarter, of the great Quadrangle
of the East part of the Ayre, Respecting the like part
or point ~~or point~~ of the Compass, appropriated to the
Earth, serveing your Most high God. Exgezod. in
Orders and office accordingly as you (by Celestiall Digni
fication) are in place & power, more Agerially superi:
our, unto whom is given also of the Highest by nature &
office, the trued Knowledge of the secretts of man Knowing
~~(and of Physick in all its parts) and of the Knitting together~~
~~of Natures and also as well the Destruction of natural~~
~~and of things that may perish, as of (conjoyning and knit~~
~~ing them together.~~ And to Revealo thereof in & Comman=
icate. the same (by your Angelicall ministery) unto
man Kind living on Earth whom soever you shall be
Invocated or moved thereunto: we the servants of
the Highest (and the same your God) and Reverently here
present in his holy fear, doe Earnestly Entreate, humbly
beseech, and move you all, O you Angells or Angelicall
powers of Light or Celestially Dignified Spirits of the
Ayre, governing in Orders Degree and mansions as afford
~~said~~ Said Exgezod, Gezodex, Zodexge,

Dignifyed spirits of the Ayre, placed in Orders, and seruing in the third Lotor Angle or Division of the greater Quadrangle or Table of the East, Abemo, Naco, Ocen= em, Shael, who are moued and called forth by the great and powerfull name of God Aiaoai, and constrained to Doe what they are Commanded according to their office, by the great name of God, Oiiit, ——

Oiiit Angelicall powers or Dignifyed Spirits of the Ayre, Abemo, Naco, Ocenem, Shael, seruing in Orders under superiour powers, your Most high Omnipotent God Aiaoai, in the third Lotor Angle, or Division of the great Quadrangle or East part of the Ayre, Respecting the like part or point of the Compass, appropriated, to the Earth, Accordingly as you therein are placed, more Inferiour and subseruient, and ~~also~~ unto whom is given of the Highest, by nature and office the true Knowledge of Transformation & transplantation, of Physick in all its parts and the Curing of all Diseases Which are incident to humane Bodyes: And to reueal, shew forth and giue the same unto mankind liuing on Earth, Whomsoever you shall be moued and called forth by the great name of your God Oiiit, Commanded thereunto: wee the Seruants of the Highest (and the same your God) And Reuerently adore prostrate in his holy feare, Doe Earnestly Entreate call upon and moue you all, Good Benevolent Angells or Dignifyed Spirits of the Ayre, seruing in Orders, Degreed and Mansion (as aforesaid) Abemo, Naco, Ocenem, Shael, Joyntly and Severally Every and Each one for & by it selfe Respectively, in by & through this mighty and powerfull

powerfull name of your God Aiaoai, that you (att those our Earnest Adoresses) would be so truly willing and friendly unto us, that whensoever & Whersoever wee shall Invocate, move or Call you forth unto Visible appearance and our Assistance You then would readily and Immediately forthwith at our Invocations, move, Descend, appear and shew your selves Corporally Visible unto us in this, C.C.: standing here before us, or Otherwise personally to appear out of the Same Visibly here before us, ~~or otherwise personally to appear out of the Earth &~~ So as that wee may plainly See you, and Audibly heare you Speak unto us: and by Such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such Visible appearance, and Verball Converse be shewed forth & given to us And further more, Also, that in by and through this great & powerfull name of your God, Oiiit, and therefore And Verbue thereof, wee (the Servants of the most High God) doe, Likewise Earnestly Invocate, and Entreate you, to Doe; Accomplish and fulfill whatsoever wee shall Request, and Command you: Hear us therefore Good Benevolent Angells or Dignifyed Spirituall powers, of the Ayre, seruing in Orders, Degree, and mansion (as aforesaid) Abemo, Naco, Ocenem, Shael, yee Doe not further in this great name of your God, Aiaoai, and by the Vertue and Efficacy thereof, Earnestly Invocate, & Entreate you to yield up and give unto us your Assuredly firme free full and Obliged Consent herein, That all or any of you which wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Certainly without

Reveale, shew forth, and Communicate the same unto man kind (by your Angelicall Ministery) living on Earth. whensoever you shall be Invocated or moved thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear: Doe Earnestly Entreate, humbly beseech and move you all. O yee Angells or Angelicall powers of Light or Cælestially Dignifyed spirits of the Ayre, governing in Orders Degree man saion (as aforesaid) Cenbar, Enbare, Barcen, Vrcenbe, Joyntly and Severally Every and Each one for & by it selfe Respectively, in by and through this Mighty and powerfull name of your God Ecenbar, that you (att these our humble Requests and Addresses,) would be so favorable and freindly unto us, as that whensoever or wheresoever wee shall Invocate, move or Call you forth, to Visible Appearance and our Assistance, you would be thereby moved to Descend and appear Visibly unto us in this C:S or G R: which Stand here before us, or Otherwise personally to appear out of the same Visibly here before us and so as that we may plainely see you, and Audibly hear you speake unto us: And by such yar freindly and verball Converse with us, to make us partakers of that undefiled Knowledge and true sapience, which by nature & office (given you of the Highest) may by such your Angelicall ministery be Revealed given or administered unto us: Hear us therefore, O yee sacred Angelicall powers of Light or Cælestiall Dignifyed spirits of the Ayre, by Degree and Orders superiour and governing (as aforesaid) Cenbar, Enbare, Barcen, Vrcenbe, wee Doe yet further in this great name

name of your God Ecenbar, and by the fource power and Efficacy thereof, Earnestly Entreate and humbly beseech you, to grant these our supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invocate, move, or Call forth, to Visible appearance, would Readyly & forthwith. move Descend and Visibly appear unto us, whensoever we shall Invocate, Call forth, or move you thereunto in this C:G, standing hear before us, or Otherwise to appear out of it, as it shall please God and you his Ministers of Divine Grace, and as befitteth or shall be most Convenient or beneficiall for us, or unto us, in these our Actions and opperations, speaking Audibly unto us, and also thereby Directing and Instructing us in the true Knowledge of that your Angellicall sapience and Science, given you of the Highest, and wherein also he hath according by Orders and office Ordained and appointed you, and this your Angellicall Benevolence, in Cælestiall grace & Charity thus given and granted unto us, And also in the Accomplishment & fullfilling of all these our humble Desires and Requests, and whatsoever Else shall be Requisite and fitt for us to Know shall be a song of honour, and the praise of your God in your Creation: Amen, — — — — — — —

Invocation by way of humble supplycation & petition, made to the four servient Angells or Dignifyed

whatsoever (accordingly ~~and~~ as is by nature and office given you of the Highest) wee shall Request and Command you; Hear us therefore O yee Benevolent Servient Angells or Dignifyed Spirituall powers of the Ayre, Serveing in Orders, office, Degree and mansion and by nature as aforesaid. Oyoube, Paoc, Vrbeneh, Diri, yee Doe yet further in this great name of your God Ilacza, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you to yeild up and give unto us your Assuredly firm, free, full and Obleiged consent therein, that all or Any of you which wee shall at any time hereafter Invocate move or Call forth to Visible Appearance, would Certainely without any tarrying or Delay Immediatly move, Descend and Visibly appear unto us, in this C.G. standing here before us, or Otherwise out of it. As it shall please God to give unto you, and thereby most Beneficiall Convenient, and fitt for us in these both our present and Other our future Actions and Opperations, and to speake plainely unto us, so as that wee may sensibly here you and understand you, Directing and Instructing us in the true Knowledge and judgment of that your Spirituall sapience and science given you of the Highest: And in this undoubtedly true and great name of your God Palam, and by the Vertue & power thereof, whereby we also Earnestly Invocate and Entreate you, not onely to reveale, Declare, ~~and~~ shew forth, and make Knowne unto us the true & Apprehensive Knowledge of all such Occult, and mysticall. Arcanaes, in phisick and wtsoever Else, relates thereunto as are Unknowne of man Kind but also Doe what soever wee shall further Command, request or Desire to be Done for us

for us, Relating to the said Science and our Benefitts therein; as you by office, are to the Highest accordingly preordained and appointed: all wch your Obedience Readily and willingly fulfilling and accomplishing, unto us as here we have in the powerfull and true names of your God, Earnestly Entreated and besought you shall be a song of honour & the praise of your God in yor Creation Amen — — — — —

Invocation by way of humble supplication & petition made to the four Benevolent Angells or Angelicall powers of Light placed in Orders and sett over the third Lesser Angle or Division of the great Quadrangle or Table of the East, Cenbar. Enbarc, Barcen, Vrcenbe, by the great and powerfull name of God Ecenbar.

O yee great and gloriouse Angells or ~~Beneficiall~~ Angelicall powers of Light Cenbar, Enbarc, Barcen, Vrcenbe, governing and sett over the third Lesser Angle Division or Quarter of the great Quadrangle, of the East part of the Ayre, Respecting the Like part or point of the Compass, Appropriated to the Earth; serveing your Most High God Ecenbar, in Orders and office accordingly as you (by by Cœlestiall Dignifycation are in place & power more Ayerially superiour, unto whom is also given of the Highest by nature and office, the true Knowledge of all mechanick Handy Crafts whatsoever, ~~of the Knitting together of natures, and also as well the Destruction of nature and of things yt may perish, as of Conjoyning and Knitting them together~~ And to reveal

Requests and this your Angellicall benevolence in Celes-
tiall grace and Charity thus given and granted unto
us, and whatsoever Else, shall be Requisite and fitt for
us to Know shall be a song of Honour and the praise
~~of your~~ God in your Creation, Amen

Invocation, by way of humble supplycation
And petition made to the four servient Angells or
Dignifyed Spirits, of the Ayre, placed in Orders and serveing
in the second lesser Angle or Division of the great Qua-
drangle or Table of the East, Oyoube, Paoc,
Vrbeneh, Diri. who are moved and called
forth, by the great and powerfull name of God Ilacza,
And constrained to Doe what they are commanded,
According to their office, by the great name of God
Palam. — — — — — — — — — —

Oyee Angellicall powers of light or Dignifyed Spirits
of the Ayre Oyoube, Paoc, Urbeneh,
Diri, serveing in Orders under superiour powers your
most high and omnipotent God Ilacza in the 2d
Lesser Angle or Division, of the great Quadrangle or
East part of the Ayre, Respecting the Like part or point
of the Compass, appropriated to the Earth accordingly,
as you therein are placed more Inferiour and subser-
vient: And unto whom is given of the Highest by na-
ture and office, the true Knoledge finding out and use of
mettalls the Congelation of Stones, and the Vertues
of all Stones what soever, ~~and of physick in all its~~
~~parts and the Caring of all Diseases what soever that~~

an

~~that are incident to humane Bodyes~~ and to Reveale
shew forth, and give the same to mankind Living on
Earth, whensoever you shall be moved and called forth,
And by the great name of your God Palam, com-
manded thereunto; wee the servants of the Highest
and the same your God, and Reverently here present
in his holy fear, doe Earnestly Entreate call upon, and
move you all, Oyee Benevolent Angells or Dignified
powers of the Ayre, serveing in Orders Degree and man-
sion (as aforesaid) Oyoube, Paoc, Vrbe-
neh, Diri, joyntly and severally, Every and Each
one for and by it selfe Respectively, in by and through
this mighty and powerfull name of your God Ilacza
that you (at these our Earnest Adresses,) would be so
truly willing and freindly unto us, that when soever
and wheresoever we shall Invocate move or Call
you forth, unto Visible Appearance and our Assis-
tance, you then would Readily and Immediately forth
with, at our Invocations, move Descend appear and
shew your selves, Corporally Visible unto us, in this
Cir: standing here before us, or Otherwise personally
to appear out of the same Visibly here before us,
and so as that wee may plainely see you and Audi-
bly here you speake unto us, and by such your Spirit-
uall Revelations unto us, to make us partakers
~~of that true~~ Knowledge and Sapience, wch by nature
And office (given you of the Highest) may by such
your Visible appearance and Verball Converse, be
shewed forth, and given to us: and furthermore also
that in by and through this great and powerfull name
of your God Palam, and the force and Vertue
thereof; we Doe Likewise Earnestly Invocate and
Entreat you, to Doe accomplish and fullfill wt
soever

governing or sett over the Second Lesser Angle, Division, or
Quarter, of the great Quadrangle of the East part of the
Ayre, Respecting the Like part or poynt of the compass,
Appropriated to the Earth, Seruding your most high
God, Eteepd, in Orders and office accordingly, as you
(by Celestiall Dignifycation,) are in place & power mor
Aygrally Superiour, unto whome is also given of the
Highest) by nature and office moueding from place
to place into this Country, & there by Gods sufferance
Natural and also as well the Destruction of nature
as of things that may perish as of Conjoyning and
knitting them together, and to Reuale them forth and
Communicate the same (by your Angellicall ministery)
Vnto mankind Liuing on Earth, when soeuer you shall
be (called) invocated, or allowed thereunto, with the ser
Vants of the Highest (and the same your God) and
Reuerently present in his holy feare, doe Earnestly Intreat
humbly Beseech, and moue you all, you Angells or
Angelicall powers of Light, or Celestially Digni fyed
Spirits of the Ayre, gouerning in Orders Degree man:
ner as aforesaid Vtepa, Tepau, paute.
Aitep, Joyntly and Seuerally, Euery and each one for
and by it selfe Respectively, in by and through this mighty
and powerfull name of your God Eitepa, that you
(at these humble Requests and Prayers) would be fauorable
and frendly unto us, as that whensoeuer or wheresoeuer
we shall Invocate moue or Call you forth, to Visible
Appearance and our Assistance, you would be there by moued
to Descend & appear Visibly unto us in this C. S. or C.
Which stand here before us, or otherwise personally to Appear

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Appear, out of the same Visibly here before us, and so as that
we may plainly see you, and audibly hear you speake unto
us, and by such your friendly and Verball conuerse with us,
to make us partakers of that vndefiled knowledge
and true fashioned witt, by nature, and office, (given you
of the Highest) may by such your Angelicall ministery
be Reuealed given or administered unto us, (Hear us there
fore, O you sacred Angelicall powers of Light, or Celestiall
Dignifyed spirits of the Ayre, by Degree and Orders Sup
eriour, and gouerning (as aforesaid) Vtepa, Tepau,
Paute, Aitep, we do yett do further in this great
name of your God Eitepa, and by the forcd power
and Efficacy thereof, Earnestly Entreat and humbly
Beseech you, to grant these our supplications and peti
tions, and that all or any of you, that we shall at any
time hereafter Invocate moue or call forth, to Vi
sible appearance, would truly and forthwith moue
Descend and Visibly appear unto us when soeuer we
shall Invocate moue or call forth, or moue you there
unto, in this, C. G. standing here before us, or otherwise
out of it, as it shall please God, and you his ministers
of Diuine grace, and as best befitteth or shall be most
Conuenient or Beneficiall for us, or unto us, in those
our Actions and Operations, speaking Audibly unto us,
and also thereby Directing and Instructing us in the
true knowledge of that your Angellicall sapience
and Science, given you of the Highest, and wherein
also he hath accordingly by Orders and office Ordained
and Appointed you, & also in the accomplishment
and fulfilling of all those our humble Desires and
Requests

forth unto Visible appearance and our Assistance, you then would
Readily and Immediatly forthwith at our Invocations moved,
Descend, appear and show your selves Corporally Visible unto us
in this, C.C. Standing here before us or otherwise personally to
Appear out of the same Visibly here before us, and so as that
we may plainly see you, and Audibly here you speake un-
to us, and by such your Spirituall Revelations unto us, to
make us partakers of that true knowledge and sapience
which by nature and office (given you of the Highest) may by
such your Visible appearance and Verball Converse, be thereby forth
and given to us. And further more also, that in, by and through
this great and powerfull name of your God, Ardeza,
And therefore and Vertue thereof, we Do Likewise Earnestly
Entreate and Invocate you, to Do Accomplish and fullfill our
Saover (accordingly as he is by nature and office given you
of the Highest) we shall request and Command you, Hear,
us therefore you Benevolent Servient Angells of Dignified
Spirituall powers of the Ayre, Serving in Orders office Degree
and mansion, and by nature as aforesaid Cezodene
Tot-t, Sias, Ejemende, you Do yet further,
In this great name of your God Idoigo, and by the Vertue
and Efficacy thereof, Earnestly Invocated and Intreated
you, to yield up and give unto us your Absurdly firme, free full
and Obliged Consent herein, that all or any of you, which
we shall at any time hereafter Invocate, move or Call forth
to Visible appearance, would Certainly without any tarry-
ing or Delay, Immediatly move Descend and Visibly appear un-
to us in this C.C. Standing here before us, or Otherwise out of
it, as it shall please God to give unto you, and thereby most
Beneficiall Convenient and fitt for us, in there both our
present

present and Other our future Actions and Operations, &
to Speake plainly unto us So as that we may sensibly
know you and understand you, Directing and Instructing
us in the true Knowledge and Judgement of that your Spir-
ituall Sapience and Science, given you of the Highest, &
In this undoubted true and great name of your God Ardeza,
And by the Vertue and power thereof, whereby we also Earnest-
ly invocate and Intreate you, not only to revele & Declare,
thereforth and make known unto us the true knowledge
which is comprehended, of all such Occult & misticall Ar-
canacs in phisick, and of whatsoever Else relates
thereunto, as are Unknown of mankind, but also Do us
Soever we shall further command, request or Desire to
be Done for us, relating to the said Science & our benefitt
therein, as you by office and of the Highest accordingly
are ordained & appointed, All which your Obedience, Rea-
dily, and Willingly fulfilling and accomplishing unto us,
As here we have in the powerfull and true name of your
God Earnestly Entreated and Besought you, shall be a Song
of honour and the praise of your God in your Creation Amen

Invocation, by way of humble Supplication & petition,
made to the four Benevolent Angells or Angelicall powers
of Light placed in Orders and Sett over the Second Lett or Angle
or Divisions of the great Quadrangle or Table of the East,
Vtepa, Tepail, Paitc, Aittep. by the
great and powerfull name of God Eltepa, —

Oyee great and glorious Angells or Angellicall powers
of Light Vtepa, Tepail, Paitc, Aittep.

unto us: Hear us therefore, O you Sacred Angellicall powers of Light, or Celestially Dignifyed Spirits of the Ayre, by Degree, and Orders Superiour and governing (as aforesaid) **Vrzela, Izlar, Larz, Arzel,** we do pray & further in this great Name of your God, **Erzela,** and by the force power and Efficacy thereof, Earnestly, Entreat and humbly Beseech you to grant those our Supplications, and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move or call you forth to Visible appearance, would Readily and forthwith move, Descend, and Visibly appear unto us, whom soever we shall Invocate, call forth, or move you thereunto in this **C. G** Standing here before us or Otherwise out of it as it shall please God and you his ministers of Divine graces as best befitteth, or shall be most Convenient or Beneficiall for us, or unto us, in those our Actions and operations; speaking Audibly unto us and also thereby Directing and Instructing us in the true Knowledge of that your Angellicall Sapience, and Science given you of the Highest, and wherein also he hath accordingly, by Orders and office, Ordained and Appointed you and this your Angelicall Benevolence in Celestiall grace and charity thus given and granted unto us, and also in the accomplishment & fulfilling of all those our humble Desires and Requests, and what soever else shall be Requisite and fit for us to Know, shall be a song of honour and the praise of your God in your Creation **Amen,** —

Invocation, by way of humble Supplication and petition, made to the four Servient Angells or Dignifyed Spirits of the Ayre, placed in Orders and Serving in the first Lesser Angle or Division of the great Quadrangle or Tables of the East

East, **Cezodenes, Totet, Sias, Efemende,** who are moved and Called forth, by the great and powerfull name of God **Idoigo,** and Constrained to Do what they are Commanded, according to their Order office; by the great name of God **Ardeza,**

O you, Angellicall powers of Light or Dignifyed Spirits of ye Ayre **Cezodenes, Totet, Sias, Efemende,** Serving in Orders under Superiour powers, your most high & omnipotent God **Idoigo,** Respecting the Like part or point of the Compass, appropriated to the Earth in the first Lesser Angle or Division of the great Quadrangle or East part of the Ayre, accordingly as you therein are placed moved Superiours & Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of Physick in all its parts and the curing of all Diseases what soever, that are Incident to humane Bodyes, and to Reveale & Show forth & give the same unto Man Kind Living on Earth, whom soever you shall be moved and called forth, and by the great name of your God **Ardeza,** Commanded thereunto: we the Servants of the Highest and the same your God, and Reverently here present in his holy fear, do Earnestly Entreat call upon and move you all, O you Benevolent Angells of Dignifyed powers of the Ayre, Serving in Orders, Decree, and Mansion, as aforesaid — **Cezodenes, Totet, Sias, Efemende,** Joyntly and Severally, Every and Each one for and by it self Respectively, in by and through this mighty and powerfull name of your God **Idoigo,** that you (at those our Earnest Addresses) would be so truly willing and friendly unto us, that when soever & where soever we shall Invocate, move or call you forth,

Descend visibly appear and speake Audibly unto us, Either In this, C S:d G R or Otherwise out of the same as it shall please God and you his Angellicall ministers, as Cœlestiall Messagers of Divine Grace, and Light, and shall be most Beneficiall, or best befitting and Convenient for us therein and to administer unto us, the bountifull gifts of all Earthly Benefitts, and all so Endew us with the gifts of true Science, and sapience, and such like other gifts of humane Accomplishments and Enjoyments, as may or shall be fitt for us, and soe Beneficiall unto us, that wee may thereby live happy with Comfort, During our Continuance in this our Mortall Being; all which we humbly Beseech and Earnestly Entreat of all and Every of you Sacred Angells or Angellicall Seniors in the name of your God and King, wherein these your freindly and Benevolent Works (thus gratiously Communicated and given to us) shall be a song of honour and the praise of your God in your Creation, Amen

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Invocation by way of humble supplication and petition made to the four Benevolent Angells or Angellicall powers of Light placed in orders and sett over the first Lesser Angle, or Division of the great Quadrangle or Table of the East, Vrzela, Zlar, Larz & Arzel, by the great and powerfull name of God Erzela

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O you, great and glorious Angells or Angelicall powers of Light Vrzela, Zlar, Larz, & Arzel, governing and sett over the first Lesser Angle Division or Quarter of the great Quadrangle of the East part

part of the Ayre, Respecting the Like part or point of the Compass appropriated to the Earth, Serveing your Most high God, Erzela, in Orders and office accordingly, as you (by Cœlestiall Dignification) are in place and power more Ayerially superiour, unto whom is also given of the Highest by nature and office, the true Knowledge of the Knitting together of natures, and allso as well the Destruction of nature, and of things that may perish, as of Conjoyning and Knitting them together; and to Reveale shew forth and Communicate the same, (by your Angellicall Ministery) unto mankind Living on Earth, whensoever you shall be Invocated, or moved thereunto, wee the servants of the Highest (of the same yr God) and Reverently present in his holy fear, doe Earnestly Entreate, humbly beseech and move you all, O yee Angells or Angellicall powers of light or Cœlestially Dignified Spirits of the Ayre, governing in Orders, Degree mansion (as afore said) Vrzela, Zlar, Larz, & Arzel, Joyntly, and severally, Every and Each one for and by it selfe Respectively, in by and through this mighty and powerfull name of your God Erzela, that (you at these our humble Requests, and addresses) would be so favorable and freindly unto us, as that whensoever or wheresoever wee shall Invocate, move or call you forth to Visible appearance, and our Assistance, you would be thereby moved, to Descend and appear (out of ye same) visibly here before us in this, C S:d G R, and soe as yt we may plainly see you and Audibly here you speak unto us, and by such your freindly and Verball Converse with us, to make us partakers of that Undefiled Knowledge and true sapience, wch by nature & office (given you of the Highest) may by such yr Angellicall Ministery be Revealed, given or administered unto us,

offices, and to serve us therein; and also Doe for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move them, both in power & presence, whose workes herein shall be a sang of honour to ye Glory & praise of the most high God both in ye & there Creation Amen

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Invocation by way of humble supplication & petition, made to the six Angells or Angelicall seniors **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga And, Autotar,** by the great and mighty name of there Imperiall King, **BATAIUA,**

O you great Angells or Angellicall seniors, **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, & Autotar,** serveing (the mighghty) most high God **Oro Ibah Aozpi,** before the mighty Angellicall monarch King **Bataiva,** In the Angle, Region or Division of the East, who are Dignified with Cœlestiall power and Athority therein, and by office judging the governement of the Angellicall King, there by full filling the Divine Will and pleasure of the Highest, in all things appointed and Committed to your Charge and placed in superiour Orders, under ye said Angellicall King, and governing over all Other both superiour, servient and subservient Angells or Angelicall powers, Cœlestially Dignifyed, and also all other Elementall spirits wt soever that in any wise hath power, mansion, Residence, orders, office, place or being, in the East part Region, or Angle of the Ayre, with like Respect also, from thence to be had to the East point, of the Compass, Angle part or Division of the Earth, Wee the servants of the most High God and Reverently present

present here in his holy fear, Doe humbly beseech and Earnestly Entreate you all: Oyee Angelicall seniors, **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar,** In by and through this Imperiall Mighty and powerfull name **BATAIVA,** that all or some one or any of you, Joyntly, and Severally, Every and Each one in generall and particular, for and by it selfe Respectively, would be favorable and freindly unto us, as that whensoever or wheresoever, we shall invocate move or call you forth, unto Visible appearance, and our Assistance, you then would be thereby moved to Descend and Appear, Visibly unto us in this C: S: & G R sett here before us for that purpose, or Otherwise personally to appear out of it Visibly here before us, and so as that we may plainely see you, and Audibly here you speake unto us, and by such your freindly and Verball Converse with us, to Illuminate Instruct, Direct, helpe aide and Assist us in all things wt so Ever wee shall humbly Desire Beseech and Request of you Wherein by nature and office given you, of the Highest you may or Can, Hear us therefore Oyee Blessed Angells or Angellicall Seniors **Habioro Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar,** And in the mighty name **BATAIVA,** and by the Vertue power, Influence, Efficacy and force thereof, Wee Earnestly Entreate and humbly beseech you, to grant these our Supplications & petitions, that all or any of you, wch wee shall at any time hereafter Invocate, move or Call forth to Visible Appearance, would then be favorably and freindly pleased in Cœlestiall Charity and Benevolence, forthwith, and Immediatly at such our Invocations and Earnest Requests accordingly of us made be thereby moved, and also to move Descend

Terrestiall Angle of the East, as the onely King, governor, Overseer, principall watchman, protector and Keeper thereof, from the malice, Misuse, Illusion, Temptation, Assault, Surprizall, Theft or Other wicked Encroachments, ~~user~~ ping Blasphemy of ye great Enemy of Gods glory and the welfare of mankind the Devill and Spirits of Darkness, And as a Snaffle to Restraine their wickedness by the bitt of Gods boundless power and justice, to the intent that (they being put out into the Earth) there Envious will may be Bridled, the Determinations of the most High God fullfilled, and his Creature Kept within the Compass & measure of Order; We humbly Invocate, Entreate and Beseech you: O you Royall Angell, BATAIUA, in by and through these potent mighty, and great names of your God Oro, Ibah, AOZPI, to preserve, Defend, Keep and protect us from the Wicked Illusions, Envious ~~Attempts~~ temptations, Violent Assaults, or any Other Distructive Surprizalls of all Evill Spirits, or Inferiour powers of Darkness whatsoever, And that we may not bee thereby Dismayed Vanquished or Overcome, and that by ye Vertue power, and Efficacy of these three said mighty names of God. Oro, Ibah, AOZPI, O you great potent and Royall Angell. BATAIVA, and by the true Seal and Character of your Creation, and by those Banners Ensignes or Trophyes of Honour and glory, borne or Standing before you, as Both Divine, Cœlestiall, Angelicall, Naturall and Royall Tokens & Testimonyes of Monarchy, majesty and Imperiall Authority given and Confirmed unto you in the Begining of the World, and by the Influence, Efficacy, force and Vertue thereof, we most Earnestly Entreet and humbly beseech you, to be Gratious and freindly unto us herein, And further more Likewise to helpe, Aide, and Assist us in all those and such our

our Temporall and Terrestiall opperations and affaires, and Concernes, as wherein you may or Can by the Superiour power of that your Kingly office under Authority given you of the Highest: for the protection preservation, Care, Conduct, Comfort, Support, Benefit, Assistance and use of mankind Living on Earth: And Amongst the rest, we also againe humbly: Entreate and Earnestly Beseech you that all those Six great Angells called Angellicall Seniors, and all Other governing or Superiour Angellicall and Elementall power of Light, Cœlestially Dignified, and allso that all Other Dignifyed Servient and Subservient Spirits or Benevolent Ayeriall powers, who are by nature and office freindly and good, and Ordained (by Divine appointment in the unity of the Blessed Trinity.) for the use Benefitt and Servis of mankind of all Degrees and offices from the Superiour to the Inferiour, in the Order and Mansion Serveing the most high God, under your Imperiall and Sovereigne power, Authority, Command, Subjection, Servise and Obedience, properly referred or appropriated to the East Angle of the Ayre, Respecting Also, the like point of the Compass, Quarter, Angle, or Division of the Earth, may by the force and power of our Invocations, be moved to Descend and appear visibly unto us, in this CC: Otherwise out of the same, as Either Convenience or Necessity of the Occasion shall Require and that they may at the Reading and Repetition of our Invocations or Calls on that Accout by us made unto them, move Descend appear Visibly to the sight of our Eyes, and to speake audibly unto us, as that we may plaindly and perfectly both see and here them, and freindly to converse with us, fulfilling our Desires and Requests in all things, according to there Severall and Respective offices

wholly unknowne to thom till Lately (by thy gracious sportmiss=
sion) it was againe Revived, and Mercyfully Restored to Light,
by the ministery of thy holy Angell. AVE, unto thy Servants.
Now I beseech the (thou Almight father of mercy ORO: Ib=
ah, AOZPI, lett not thy promises made unto, nor the
memory of thy Servant ENOCH, nor the use and benefitt
of the Knowledge thou gavest unto him be againe washed away,
become Void and Extinguished, but graciously be pleased to
grant unto me thy humble Servant, the true Knowledge &
use of the Earth and the Secrett properties thereof, and
Enclosures therein, by the ministery, Assistance, Instruct=
ions of those Spirituall Creatures governing over and sub:=
servient in the four Tables, notes or Mistycall figures, whom
I shall by name call forth, Even from the Superiour to the
Inferiour Orders and Degrees; And I humbly beg of thee O
heavenly god of all Consolation & Compassion, ORO Ib=
ah AOZPI, to Signifie me with thy Celestiall Dignity,
Upon my Eyes and give me Light, Upon my Eares and give
me hearing, Upon my Understanding and give me Know
ledge, shew me the light of thy Countenance, and Endow
me with thy holy Spirit, that by the Vertue and power of
of my Invocations, being composed according to Instruc
tions of the Angell. AUE I may effectuall call forth
all those Terrestiall Dignified Spirituall powers of Light,
both of the Superiour and Inferiour Orders and Degrees,
governing and subservient in the Terrestiall Angles of the East,
and all Creatures, Arts, Sciences and allystoryes thereof, and
the secrett properties and Enclosures, and at the Ultorance
and Resolution of thy Infallible and secrett names sthereto
specified unto which they and severally and Respectively
do

obedient and whom by (according to thy primitive Decree)
they are powerfully governed, they may forthwith, Immediat=
ly move, Descend, and appear Visibly unto me, at all times &
In all places, when soever and whom soever, I shall call upon
forth, according as necessity shall Require their favorable &
familiar Society, Comunity and Assistance, that it may be one
Witness of thy promise for ENOCH'S Sake, unto thy
humble and obedient Servant.

Invocation, in way of humble Supplication Petition
to the King, and all the Dignified Angells or Angelicall
movers of Light, whose names, Natures, Mansions, Sub:=
stance and offices, with their Mysteries shall ensue to me plainly &
Answer fairing are comprehended and to be found in and
Collected out of the precedent Corrections, Tables or
Tables according as in the Declaration of the use
Introduction to the use thereof is more manifest.

Humble, Supplication and petition made to the great
King BATAIVA, principall governor and Celestiall An=
gellicall watchman, sett over the watch tower or Terrestiall
Table of the East, by the three mighty names of God, ORO,
Ibah, AOZPI, — — — — — — — —

O Thou, Regall great, mighty and powerfull Angell of
the most high, Immortall, and Incomprehensible
God of hosts, BATAIVA, who in the beginning of time
by the Divine Decree and appointment of the Highest, in
the unity of the Blessed Trinity, wert sett over the Terrestriall
Land

unto whom it was Delivered by the Revelation of thy holy Angell; Now therefore O most gracious and mercy full Lord God of Hosts Oro, Ibah, Aozpi, the only Creator of heaven and Earth, who by thy word alone hast most wonderfully and admirablely made all Creatures out of nothing, and placed all things Comprehended in the marvelouse worke of thy Creation, according to thy unspeakable Wisdome, in there Severall and Respective Orders and offices, to glory fie and Extoll thy holy name, and fulfill thy Divine ~~and holy~~ will: O Thou who Who art the true fountaine of Light and wisdome, I thy humble Servant here Reverently and Obediently prosterate in thy holy feare, in all Contrition of heart & meekness of Spirit, Doe humbly beseech thee of thy Infinite goodness and Clemency, to have mercy and compassion upon me, and to Dignifie me with the power of thy holy Spirit, to forgive me my Sins, and to pardon all my Iniquities, and gratiously to grant that all those Benevolent Angells or Dignifyed Spirituall Creatures whom thou hast Sett over the four Angles of the Earth EW. N S. and preordained to governe over all arts, Mysteryes, and Sciences, Mechanick crafts, and all Creatures there upon, and all things whatsoever, that are Contained therein, may shew forth the Same and the true uses and Right understanding both of the Natures and Secrett propertyes thereof, unto me thy humble Servant, whensoever I shall call them forth, and Invocate them thereunto whose names and Orders are Contained and to be found in the fore Said Tables or mysticall figures, which were Revealed and Rendered out of Oblivion, and Lately Restored againe to Light unto thy Servants by the ministery of thy

of thy Calestiall Angell AVC, and by him certainely Verifie to be the Same which was Delivered to thy Servant, ENOCH, Immediatly from thy Selfe, by the Revelation of thy holy Angell, by whom thou Didst converse with and Appeared unto him & opened his Eyes that he might see and judge the Earth, which thou permittest not unto his parents by reason of their fall, wherein the holy Trinity Determined saying Lett us shew unto ENOCH the ~~use~~ use of the Earth, and Loe Enoch was become Wise, and full of the Spirit of Wisdome, And he humbly prayed unto thee saying, O Lord Lett there be Remembrance of this thy mercy, and lett those that Love thee Enjoy this benefitt after me, O Lett not thy mercyes be foregotten, and behold thou wert gratiously pleased. Now therefore O most bountifull and heavenly God of Wisdome and mercy Oro, Ibah, Aozpi, as the true Knowledge of the Earth and the Creatures thereof, and the Secrett propertyes of all things therein, Even to the Unknowne Depth of the Sea, and the most private Internall and Obscure Caves of the Earth, was by the fore Said tables, Notes or Mysticall figures, and the use of there ~~presents~~ presence thy gift, Delivered to thy Servant ENOCH, both Immediate from thy Selfe, and also by the ministery of thy Sacred Cælestiall Angells. And at his humble Request to thee use and benefitt thereof permitted to continue amongst the Sons of men succeeding him one Earth, in after Ages, yt should love fear and Obey thee, which they Enjoyed till they Rebelled against thee, And became proude, wicked, Ingrate full, Ambitious and presumptuous, wherefore they ~~are~~ were as justly by the Deprived againe, of that Inestimable Jewell and Divine gift, the Knowledge whereof and benefitt then wearing away, and Ceasing to be any more amongst men and so Remaining holy.

The Title of the Following Prayer

An Humble Supplication to Almighty God by those his great, powerfull and Sacred names, governing Every particular and Each Severall Respective Terrestiall Angle E.W.N.S. this prayer being properly Referred, to the East Angle, and by Changing the Other names Governing the Other 3 Angles, in like manner and forme; The same prayer serveth accordingly (being so Distinguished) for the whole &c: The wch is to be said before Invocation is made, for the moveing and calling forth the Spirituall powers of those natures, Orders and offices, as In the foregoing Introduction hereunto is Specified, and shewed forth. — — — — —

The 3 Sacred names of over the East Oro, Ibah, Aozpi.
Those 3 over the West Empeh, Arsel, Gaiol.
Those 3 names over the north Emor, Dial, Hectega,
Those 3 names over ye South Oip, Teaa, Pedoce.

O Thou omnipotent, Incomprehensible Immortall and Eternall god of Hosts, Oro, Ibah, Aozpi, who amongst the most great and wonderfull workes of thy Creation, hast in thy boundless and Infinite wisdome Distributed the Earth in to four Angles or Quarters E. W. N & S. And hast by thy Divine Institution placed a most mighty Regall Angell, over Each particular Terrestiall Angle, as King governor and principall watch

Wachman there over, to protect and Defend thy Servants from the usurping Blasphemy, misuse, Malice and Temptation of the wicked, and great Enimy of thy Glory and the welfare of mankind the Divill and Spirits of Darkness and who againe in thy Omniscience hast constituted under Each particular mighty King, six great Benevolent Angells Called Seniors or Sennators, to judge the government of Each Terrestiall Angle, and the King thereof, who are mentioned by thy Servant St John, in his Sacred Treatis of his Revelations; And under whom againe, in thine Infinite Wisdome, hast placed Sixteene Benevolent Angells to be Dispositers of the will of their Superiours, and under whom againe thou hast appointed, many Others, Even Numberless of Spirituall Creatures, according to thy primitive Decree, Determinate to governe over, and to teach, Instruct, Direct and shew forth unto the Sons of men, all arts, Sciences, Mysteryes, mechanick crafts, and all things what soever that are upon the Earth, and all the Secrett inclosuers therein, who are all Ayeriall Spirits by thee Sett over this Terrestiall fabrick whereon we live, and not by thee Rejected but Dignyfied, whom thou hast in thine Infinite, gratiouse and paternall mercy preordained, to give Obedience to the will of man, when he seeth them all whose names, Orders, offices and mansions are to be found in four Certaine Tables, notes, or Mysticall figures: The which were Revealed to the Knowledg of thy Servants, and Restored to them and Brought to Light out of Darkness and Oblivion by the Ministery of thy Cœlestiall Angell AUC, and by him Declared to be the Knowled of thy Servant ENOCH. — — — — — — unto

Efficaciously move you in power & presence to appear
now presently visible unto me as afforesaid. O you ser-
vants of mercy, move & descend, appear and by Divine
permission personally show forth, and apply your selves
friendly unto me, as unto the partaker of his secret
Wisdom in your Creation, for why our Lord and all
is all one — — — — — — — — — — —

Names of the four Angells serving in the fourth Lesser
Angle of the South Table, and to call them forth, Adre, Sis-
pe, Pali, Acar, Divine names governing {calling forth / constraining}

{calling forth — Arzodinar}
{constraining — Narzetem}

O you Benevolent Angells of Light, Adre, Sispe,
Pali, Acar, who are the four Servient Angells ser-
ving in the fourth Lesser Angle of the greater Terres-
trial Angle of the South, I invocate, adjure, command
and powerfully call you forth from your Orders and man-
sion to Visible apparition in and through this great
prevalent Signall and Divine name of your God Arz-
odinar, and by the Efficacy power and Vertue thereof,
most firmly and solidly effectuall for the calling you
forth, commanding you to transmit your Rayes Visibly
unto my sight, and your Voyces to my Eares, in and through
this, C S G R or otherwise to appear thereout here before
me, that I may plainely see you and Audibly hear you speak
unto me, move therefore O you Benigne Angells of Light
Adre, Sispe, Pali, Acar. in the potent name
of your God Arzodinar. and by the Imperiall Dig-
nity thereof, Descend, and by the Divine permission of
the Highest, Visibly show your selves as pleasant Deliv-
ers, that you may praise him among the sons of men;

mon: O you servants of mercy, Adre, Sispe, Pali,
Acar, come away upon the celly steryes of your Creation
be freindly unto me, and in this inoffable and most, Excel-
lent name of your God. Arzodinar, Visibly and perso-
nally appear to the admiration of the Earth, and to my comfort,
for I am a servant of the same your God, the true worshipper
of the Highest — — — — — — — —

When there is apparition, then receive it and constraine as
followeth

Welcome be the Light of the Highest, whose holy name be
glory fore, for his mercyes Endure for Ever. And O you Benig-
ne Angells of Light Adre, Sispe, Pali, Acar, you
are to me sincerely welcome, and Good in and through this
Inestimable and Divine name of your Eternall God, Nar-
zetem, and by the absolute Vertue Efficacy and force
thereof, most firmly solidly and effectually binding and
constreigning you to Speake Audibly unto me and to ful-
fill my Earnest petitions and requests, for which I am
now at this time very much necessitated to call you forth;
Requesting your Benevolent Instructions, your Benev-
lent Instructions Aide and Assistance in those my Tem-
porall and Terrestriall Undertakings and affaires, urgently
constreigning you in this Imperiall name of your Omni-
potent God, Narzetem, and the Dignity thereof,
to be freindly unto me, and by Divine permission to Do for me
as for the Servant of the Highest, wherein your office is appa-
arently manifest and Efficient, — — — — —

Effectuall for the calling you forth, commanding you to trans=
mitt your Rayes Visibly unto my sight and your Voyces to my
Eares, in and through, this C S:or G:R: or Otherwise to appear
thereout here before me, that I may plainely see you and
Audibly here you speake unto me, Move therefore Oyee Be=
nigne Angells of light, Datete, Diom, Oopez=
od, Vrgan, in the potent name of your God. Volexdo
and by the Imperiall Dignity thereof, Descend, and by the
Divine permission of the Highest, visibly shew your selves as
pleasant Deliverers, that you may praise him amongst the
sons of men Oyee servants of mercy, Datete, Dion,
Oopezod, Vrgan, come away open the mysteryes of
your Creation, be freindly unto me, and in this ineffable &
most Excellent name of your God, Volexdo, visibly &
personally appear to the admiration of the Earth, and to my
Comfort for I am a servant of the same your God, the true
worshipper of the Highest. — — — — — — —

When the apparition appears say as followeth ——
Welcome be the Light of the Highest, whose holy name be
glory fied for his mercyes Endure for Ever, And Oyee Benigne
Angells of Light, Datete, Diom, Oopezod, Vrgan,
you are to me sincerely welcome, and I Doe in and through
this Inestimable and Divine name of your Eternall God, Sio=
da, and by the absolute Vertue, Efficacy and force thereof,
most firmly and solidly & Effectually binding and Constraine
ing you to speake Audibly unto me, and to fulfill my Ear:
nest petitions and Requests, for which I am now at this very
time much necessitated to call you forth; Requesting your
Benevolent Instructions, Aide and Assistance in these my
Temporall and Terrestiall undertakings, and affaires, ur=
gently constraining you, in this Imperiall name of your
Omni:

Omnipotent God Sioda. and the Dignity thereof, to be
freindly unto me, and by Divine permission, to Doe for me
as for the servant of the Highest, wherein your Office is
apparently manifest and Efficient. — — — — —

Names of the four Angells. sett over the fourth Lesser Angle
of the south Table, and to call them forth. Ziza, Jzaz,
zazi, Aziz, Divine name governing is BEZI=
za.

Oyee, glorious and Benevolent Angells. Ziza,
Jzazod, zazi, Azizod, who are the four
Angells sett over the fourth Lesser Angle of the greater
Terrestiall Angle of the south, I invocate adjure &
call you forth to Visible apparition in and through
this great signall prevalent and Divine name of your
most high God, Beziza, and by the Ineffable and
Efficaciouse Vertue and power thereof, whereby you
are governed and called forth it being therefore absolute=
ly preordained and appointed to be most solidly Effec
tuall: Now therefore I doe most Earnestly Entreate &
powerfully adjure you, Oyee Benigne Angells Ziza,
Jzazod, zazi, Azizod, in this potent name
of your God, Beziza, to most Descend, appear,
and Visibly shew your selves in this C S:or G R here before
me and in and through the same, to transmitt your Rayes
unto my sight, and your Voyces to my Eares, that I may
plainely see you and Audibly here you speake unto me,
and conclude me as a Receiver of your Mysteryes, wherefore
I doe urgently request and adjure you, Oyee Luminouse &
Amicable Angells, Ziza, Jzazod, Zazi, Az=
izod, in this potent name of your God, Beziza,
and I (as a servant of Highest) Doe thereby Efficaciously

solidly and effectually Binding and Constraining you, to Spoke Audibly unto me, and to fulfill my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aide and Assistance, in those my temporall and terrestiall undertakings and affairs, Urgently constreigning you in this Imperiall name of your Omnipotent God **Obavi**, and the Dignity thereof, to be freindly unto me, and by Divine permission to Doe for me as for the Servant of the Highest, wherein your office is apparently manifest and Efficient — — — — — — — — —

Names of the four Angells Sett over the third Letter, Angle of the South, Angle, and to call them forth, — **Pesdc, Sacepe, Acepes, Cepesd**, divine name governing, **Bepesdc**, — — — — — —

Oyee, glorious and Benevolent Angells, **Pesdc, Sacepe, Acepes, Cepesa**, who are the four Angells Sett over the third Letter Angle of the great terrestiall Angle of the South, I invocate adjure and call you forth to Visible apparition, in and through this 3 Benevalent 1 great 2 signall and Divine 4 name of your most high God **Bepesac**, and by the Inoffable Efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely predordained and Appointed to be most solidly effectuall, now therefore I God most Earnestly Entreate and powerfully adjure you, O you Benigne Angells **Pesdc, Sacepe, Acepes, Cepesa**, in this potent

potent name of your God, **Bepesac** to move Dos cond appear and Visibly show your selves in this, Cr Sol & R: here before me, and in and through the Sand to transmitt your Rayes unto my sight, and your Voyces to my Eares, that I may plainly see you, and Audibly here you Speake unto me, and conclude me as a Receiver of by your allyeances: wherefore I doe Urgently request and adjure you O you Luminous and Amicable Angells, **Pesdc, Sacepes, Acepes, Cepesa** in this most Excellent name of your God, **Bepesac**, and I as A Servant of the Highest I doe there by Efficaciously move you in power and presence, to appear now presently Visible unto me (as afore said) O you Servants of mercy, move Dos cond and (by Divine permision) personally show forth and Apply your selves freindly unto me, as unto the partaker of his secrett wisdom in your Creation; for why our Lord and Master is all one — — — — — —

Names of the four Angells Serving in the third Letter Angle of the South Table and to call them forth **Datete Diom, Oopezod, Vrgdn**, calling for **Volcdo** Divine names governing and constraining **Siodd**

Oyee, Benevolent Angells of Light **Datete, Diom, Oopezod, Vrgdn**, who are the four Servient Angells Serving in the third Letter Angle of the great Terrestiall Angle of the south I invocate adjure, command and powerfully call you forth, from your Orders and Mansion to Visible apparition in and through this great Benevalent Signall and Divine name of your God, **Volcdo**, and by the Efficacy power and Vertue thereof, most firmly and solidly Ef

Descend, appear and visibly shew your selves in this, C S or G R, here before me, and in and through the same to transmitt your Rayes to my sight, and your Voices to my Eares, that I may plainely see you, and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes, wherefore I doe urgently request and adjure you, O yee Luminouse and Amicable Angells Anaa, Naaa, Aaan, Aana, in this most Excellent name of your God, Banaa, and I (as a servant of the Highest) doe thereby Efficaciously move you in power and presence, to appear now presently unto me as aforesaid, O you servants of mercy, move. Descend personally, shew forth and Apply your selves freindly unto me, as unto the ~~parker~~ partaker of his secrett wisdome in your Creation, For why your Lord and Master is all one — — — — — —

Names of the four Angells serveing in the second Lesser Angle of the south Angle, and to call them forth Gemenem, Ecope, Amox, Berape, divine names governing calling forth Vadali — — — — — Constraining Obavi. — — — — — ~~divine names governing and~~

O yee Benevolent Angells of Light, Gemenem, Ecope, Amox, Berape, who are the four servient Angells, serveing in the second Lesser Angle of the greater Terrestiall Angle of the south, I invocate, adjure, command and powerfully call you fourth from your Order and Mansion to visible apparition, in and through this great prevalent signall and Divine name of your God, Vadali, and by the Efficacy

Efficacy power and vertue thereof, most firmly and solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes visibly. to my sight and your Voices to my Eares, in & through this, C. S or G R or Otherwise to appear thereout here before me, that I may plainely see you, and Audibly hear you speake unto me, move therefore O yee Benigne servient Angells of light Gemenem, Ecope, Amox, Berape and in the potent name of your God Vadali, and by the Imperiall Dignity thereof Descend and Visibly shew your selves as pleasant Deliverers, that you may praise him amongst the sons of men. O yee servants of mercy, Gemenem, Ecope, Amox, Berape, come away and in this ineffable and most Excellent name of your God, Vadali, visibly and personally appear to the admiration of ye Earth, and to my comfort, come away, open the mysteryes of your Creation be freindly unto me, for I am a servant of the same your God, the true worshipper of the Highest. — — — —

When there is apparition then receive it & constraine as followeth saying —

Welcome be the Light of the Highest, whose holy name be glorifyed, for his mercyes endure for Ever, and O yee Benigne Angells of light, Gemenem, Ecope, Amox, Berape, you are to me sincerely welcome, and I doe in and through this inestimable and Divine name of your Eternall God Obavi, and by the Absolute Vertue Efficacy and force thereof, most firmly

Solidly

South, I invocate, adjure, command and powerfully call you forth, from your Orders and mansion, to Visible apparition, in and through this great prevalent Signall and Divine name of your God. Noalmar, and by the Efficacy Vertue, & power thereof, most firmly & solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes Visibly to my sight, and your Voyces to my Eares, in and through this C: S or G R or Otherwise to appear there out here before me, that I may plainely see you, and audibly here you speake unto me. Move therefore O yee Benigne Servient Angells of light, Opemen, Apeste, Scio, Vasge, and in the potent name of your God, Noalmar, and by the Imperiall Dignity thereof, Descend and visibly shew your selves as pleasant Deliverers, that you may praise him amongst the sons of men, O ye servants of mercy Opemen, Apeste, Scio, Vasge, come away and in this Inestimable and most Excellent name of your God, Noalmar, Visibly and personally appear, to the admiration of the Earth, and to my comfort; Come away, open the Mysteryes of your Creation, be freindly unto me, for I am a Servant of the same your God, the true Worshipper of the highest. — — — — — — — —

When there is apparition then Receive it & constraine as followeth ~~saying~~ saying.

Welcome be the Light of the Highest, whose holy name be glory fied, for his mercyes Endureth for Ever, And O you servants of mercy Opemen, Apeste, Scio, Vasge. (and Benigne Angells of light) you are to me sincerely Welcome, And I doe in this inestimable and Divine name of your Eternall God, Oloag, and by the Absolute Vertue, Efficacy

Efficacy and force thereof, most firmly, solidly, and Also Effectually Binding and Constraining you, to speake Audibly unto me, and to fullfill my Earnest petitions & Requests, for which I am now at this time very much necessitated to call you forth, Desireing your Benevolent Aide and assistance, in these my temporall & Terrestiall undertakings and affaires, constraining you in this Imperiall name of your Omnipotent God, Oloag, and the Dignity thereof, to be freindly unto me, & to Doe for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient. — —

Names of the four Angells Sett over the second Lesser Angle of the South Table, and to call them forth, Anaa, Naaa, Aaan, Aana, Divine name governing Banaa, — — — — —

OYEE, gloryous Angells of Benevolence, Anaa, Naaa, Aaan, Aana, who are the four Angells Sett over the second lesser Angle of the greater Terrestiall Angle of the South, I invocate, Adjure, and call you forth to Visible Apparition, in and through this great Signall prevalent and Divine name of the most high God, Banaa, and by the Inestimable and Efficaciouse Vertue and power thereof, where by you are governed and called forth, It being therefore absolutely preordained and Decreed, to be most solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you, O yee Benigne Angells, Anaa, Naaa, Aaan, Aana, in this potent name of your God Banaa, to move Descend

Aapcdoce, Arinnaqun. Ancdoin, I adjure and call you forth in this true and most Especiall name of your King. **Edelperna**, and by the Excellency thereof, Vrgently and potently Entreating you to gird up and gather your Selves togather, and by Divine permition move, Descend and appear Visibly and friendly unto me, in this C: S: & G R. and in and through the same to transmitt your Splendid Rayes to my sight, and your Benevolent Voyces to my Eares, that I may plainly See you and Audibly here you Speake unto me and to Assist, Direct, instruct, Illuminate and show forth what I shall humbly Desire & Request of you, O you Servants of mercy. Aaetpio, Adoecet, Mendood, Aapedoce, Arinnaqun, Anodoin, comeaway and appear Visibly unto me (as afore said) to the honour & glory of the Omnipotent Creator, and the praise of his Great and holy name for unto this. Remembrance is given power, and my strength wax eth Strong in my Comforter: move therefore and show your Selves, upon the Mysteryes of your Creation, Be friendly unto me, for I am a Servant of the same your God, the true Worshipper of the Highest — —

Names of the four Angells Sitt over the first Lesser Angle of the South Table and to call them forth, **Dopa, Opad, pado, Adop**, Divine name governing **Bedopa**

Clic, glorious and Benevolent Angells, **Dopa, Opad, pado, Adop** who are the four Angells Sitt over the first Lesser Angle of the greater Terrestriall Angle of the South; Invocate, adjure and call you forth to Visible apparition, in and through this great Signall prevalent and Divine name of your Most high God, **Bedopa**, and by the Ineffable and Efficacious Vertue and power thereof whereby you are governed and called forth, it being therefore absolutely predetermined and Decreed, to be most Solidly Effectuall: now therefore I God most Earnestly Entreat and powerfully adjure you, O you Benigne Angells **Dopa, Opad, pado, Adop**, in this potent name of your God **Bedopa**, to move, Descend, appear and Visibly show your Selves to me in this C S. & G R. here before me, and in and through the same to transmitt your Rayes to my sight, and your Voices to my Eares, that I may plainly See you and Audibly here you Speake unto me, and conclude me as a Receiver of your Mysteryes, Therefore I God urgently Request and adjure you, O you Luminous and Amicable Angells, **Dopa, Opad, Pado, Adop**, in this Excellent name of your God **Bedopa**, and I as a Servant of the Highest) God thereby Efficaciously move you in power & prosence to appear now presently Visible to me (as afore said) O you Servants of mercy, move, Descend, personally show forth and apply your Selves friendly unto me, as unto the Spar: ke of his Secrett wisdom in your Creation, for Why your Lord and Master is allone. — — —

Names of the four Angells Serving to the first Lesser Angle of the South Table, and to call them forth, **Opemen, Apsto, Scio, Vasgo**, calling forth **Noalmar** Divine names governing & constraining **Olag**,

Clic, Benevolent Angells of light, **Opemen, Apsto, Scio, Vasgo**. who are the four Servient Angells, Serveing in the first Lesser Angle of the South,

The Practice of the South Table,

O Thou great, powerfull and mighty Angell of the Immortall God Edelperna, who art ordained, constituted ~~(constituted)~~ and appointed and sett over the terrestiall Angle of the South by and according to the Originall and Divine Decree of the Omnipotent God of hosts, Oip, Teaa, Pedoce, and under whom art the only King, and governer, overseer, principall watchman, protector and keeper thereof, from the malice, missuse, Illusions, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods Glory, and the welfare of mankind the Devill and Spirits of Darkness; and art a Snaffle to them, to Restraine there Wickedness by the bitt of God, boundless power and justice, to the Intent that (they being put out into the Earth) there Envious will might be bridleed, the Determinations of the heavenly God fullfilled, and his creatures kept within ye Compass and Measure of Order — I the servant of ye Highest doe call upon you O you Mighty and Regall Angell Edelperna, most humbly and Earnestly Entreating you, in and through these great names of the Immense and Incomprehensible God of hosts Oip, Teaa, Pedoce, and by the Vertue power and Efficacy thereof, to assist and helpe me in these my present opperations and affaires, and by the powerfull permission and Authority, to send and Cause to come and appeare unto me ——— residing under your Government in the

In the Angle of the South, whom I shall call by name forth by name; to instruct, Direct and serve me, in all such matters and things according to there offices, as I shall request and Desire of them, both now and at all times Else, whensoever necessity shall require there favorable Aide, and Assistance, and such there good Counsell, and advertisements as shall be requisite and fitt for me, and herein I most Ardently and Incessantly Implore and beseech you, O Edelperna, humbly Desireing your freindship and to Doe for me, as for the servant of ye most high & heavenly God of hosts, Oip, Teaa, Pedoce, the Almighty Creator and Disposer of all things, both Cælestiall, Ayeriall, Terrestiall and Infernall — — — — —

Names of the six Angellicall Seniors and to call them forth
Aaetpio Adoeoet, Alendood Aapedoce, Arinnaquu, Anodoin, — — — —

O yee gloriouse and Benevolent Angells Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, who are the six Angellicall Seniors serveing before, Edelperna, the great honoured and Royall Angell of the high and Immortall God of Hosts, in the Terrestiall Angle of the South, I most Earnestly Entreate humbly request and powerfully adjure and call you forth to Visible apparition, In and through this mighty and Efficacious name of your King, Edelperna, sovereigne head of the South Angle of the World: and by the Ineffable Vertue and power thereof, preordinatly Decreed by the Highest, to be most firmly and solidly ** Effectuall for the calling you forth, now therefore O you Benevolent Angells, Aaetpio, Adoeoet, Alendood

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

power & presence, to appear now presently visible unto me as aforesaid, O you servants of mercy, move, descend and by Divine permision personally shew forth, and apply your selves friendly unto me as unto the partaker of his secrett wisdome in your Creation. For why our Lord and Master is all one. - - - - -

Names of the four Angells servding in the Fourth Lesser Angle of the North Table and to call them forth, **Mesael, Jaba, Jezexpe, Estim,** Calling forth **Espemenir** Divine names governing & Constraining **Ilpizod.**

O! O! O! Benevolent Angells of Light, **Mesael, Jaba, Jezexpe, Estim,** who and the four servient Angells, servding in the fourth Lesser Angle of the greater Terrestriall ~~Line~~ Angle of the North, Invocate & adjure command you and powerfully call you forth from your Orders and Mansions to visible apparition in and through this great prevalent, signall and Divine name of your God, **Espemenir,** and by the Efficacy power and Vertue thereof, most firmly and solidly effectuall, for the calling you forth, Commanding you to transmitt your Rayes visibly unto my sight, and your Voyces to my Eares, in and through this ~~C:S: of G:~~ or otherwise to appear thereout here ~~before~~ unto me, that I may plainly see you and Audibly here you speake unto me, Move therefore O you Benigne ser vient Angells of Light **Mesael, Jaba, Jezexpe Estim,** in the potent name of your God. **Espemenir,** and by the Imperiall Dignity there of Descend and

and by the Divine-permission of the Highest, Visibly show your selves as pleasant Deliverers, that you may praise him amongst the sons of men, O you servants of mercy **Mesael, Jaba, Jezexpe, Estim,** come away, upon the allystorys of your Creation, be friendly unto me, and in this Ineffable and most Excellent name of your God. **Espemenir,** Visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, the true Worshippers of of the Highest. - - - - - - - - - - -

When there is apparition then receive it, & constraine as followeth.

Welcome to the light of the Highest, whose holy name be glorified for his mercys Endure for ever, And O you Benigne Angells of Light. **Mesael, Jaba, Jezexpe, Estim,** you are to me sincerely welcome, and I doe in and through this Excellent & Divine name of your Eternall God **Ilpizod** and by the absolute power Vertue and Efficacy thereof, most firmly and solidly binding & effectually constraining you to Speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your Benevolent Instructions, Aide and Assistance, in these my temporall and Terrestriale undertakings and affairs, Urgently constraigning you, in this Imperiall name of your Omnipotent God **Ilpizod** and the Dignity thereof to be riding unto me, by Divine permission to God for me as for the Servant of the highest in thereon your offices apparently manifest and Efficient.

come away open the Mysteryes of your Creation, Be freindly unto me, and in this Inestimable and most Excellent name of your God. Cebalpet. visibly and personally appear, to the admiration of the Earth and to my comfort; for I am a servant of ye same your God, The true Worshiper of the Highest.

When there is apparition then Receive it and constraine as followeth saying ——

Welcome be the light of the Highest whose holy name be glory fied for his mercyes Endure for Ever. And O you Benigne Angells of light, Opena, Dopa. Rexao, Axir. you are to me sincerely Welcome and I doe in and through this Inestimable, and Divine name of your Eternall God, Arbizod, and by the absolute Vertue Efficacy and force thereof most firmely solidly and Effectually binding and Constraineing you to speake Audibly unto me and to fullfill my Earnest petitions and Requests for which I am now at this time very much necessitated to call you forth requesting your Benevolent Instructions Aide and Assistance, in these my temporall and Terrestiall undertakings & affaires urgently constraining you. in this Imperiall name of your Omnipotent God Arbizod and the Dignity thereof to be freindly unto me; and by Divine permision to Doe for me as for the servant of the Highest where in yd Office is apparently manifest and Efficient - - - - - -

Names of the four Angells sett over the fourth Lesser Angle of the North Table, and to call them forth, Jaom, Aomi, Omia, Miao, Divine name governing is Niaom, — — — — — — — —

O yee, glorious and Benevolent Angells, Jaom, Aomi, Omia, Miao, who are the four Angells sett over the fourth lesser Angle of the greater Terrestiall Angle of the North, I invocate adjure and call you forth to Visible apparition, in and through this great Signall prevalent & Divine name of your most high God, Niaom, and by the Ineffable and Efficacious Vertue and power thereof, whereby you are governed and called forth. it being therefore absolutly preordained and Decreed, to be most solidly Effectuall. now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Benigne Angells Jaom, Aomi, Omia, Miao, in this potent name of your God, Niaom, to move descend, appear and Visibly shew your selves in this C: S or G R: here before me, and in and through the same to transmitt your Rayes unto my sight, and your Voyces unto my Eares, that I may plaindly see you and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes, wherefore I doe urgently request and adjure you O yee Luminous and Amicable Angells, Jaom, Aomi, Omia, Miao, in this most Excellent name of your God, Niaom, and I (as a servant of the Highest) doe thereby Efficaciously move you in power

O yee glorious and Benevolent Angells, who are the four Angells Sett over the third lesser Angle of the greater Terrestiall Angle of the North, I invocate, adjure & call you forth to Visible apparition, in and through this great signall, prevalent and Divine name of your Most high God. Næoan, and by the Ineffable and efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Decreed to be most Solidly Effectuall. now therefore I doe most Earnestly Entreate and powerfully adjure you, O you Benigne Angells of light Æoan, Oanæ, Anæo, Næao, in the potent name of your God Næoan, to move Descend appear and Visibly shew your selves in this C S. or G R. here before me, and in and through the same to transmitt your Rayes unto my sight, and your Voyces to my Eares, that I may plaindly see you and Audibly here you speake unto me and Conclude me as a Receiver of your Mysteryes: wherefore I doe Urgently Request and adjure you O you Luminouse and Amicable Angells Æoan, Oanæ. Anæo, Næao and in the potent name of your God Næoan, And I (as a servant of the Highest) doe thereby Efficaciously move you in power and presence, to appear now presently, Visible unto me as aforesaid, O you servants of mercy move, Descend and by Divine permision personally shew forth and Apply yd selves

selves freindly unto me, as unto the partaker of his secrett wisdome in your Creation, for why our Lord and Master is all one. — — — — — — —

Names of the four Angells serveing in the Third Lesser Angle of the north Table and to call them forth, ×× Opena. Dopa, Rexao. Axir, — Calling forth & Constraining Divine names governing Cebalpet. Arbizod.

~~Cebalpet × Arbizod.~~ — — — —

O yee Benevolent Angells of light. Opena, Dopa, Rexao, Axir, who are the four servient Angells serveing in the third lesser Angle of the greater Terrestiall Angle of the North, I invocate, adjure, command and powerfully call you forth, from your Orders and mansion to Visible apparition, in and through this great prevalent, signall and Divine name of your God Cebalpet, and by the Efficacy power and Vertue thereof, most firmely and solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes Visibly unto my sight, and your Voyces to my Eares, in and through this. C: S: or G R or otherwise to appear thereout here before me, that I may plaindly see you, and Audibly here you speake unto me move therefore. O you Benigne Angells of Light, Opena, Dopa, Rexao, Axir, in the potent name of your God Cebalpet, and by the Imperiall Dignity thereof, Descend and by the Divine permision of the Highest, Visibly shew your selves as pleasant Deliverers, that you may praise him amongst the sons of men O you servants of mercy Opena, Dopa, Rexao, Axir

Angle of the north Angle, & to call them forth, Omgege, Gebal, Relemu, Jahel, Divine names governing & {calling forth Anaeem / constreining Sonden} — — —

Oyee, Benevolent Angells of light, Omgege, Gebal, Relemu, Jahel, who are the four servient Angells, serveing in the second lesser Angle of the greater Terrestiall Angle of the North, I invocate adjure command and powerfully call you forth from your Orders and Mansion, to Visible apparition, in and through this great prevalent signall and Divine name of your God, Anaeem, and by the Efficacy Vertue & power thereof most firmly and solidly Effectuall, for the calling you forth, commanding you to transmitt your Rayes Visibly to to my sight, and your Voyces to my Eares, in and through this CS. & GR. or Otherwise to appear out of the Same here before me that I may plaindly see you, and ~~Audibly~~ Audibly here you speake unto me. Move therefore O you Benigne servient Angells of light Omgege, Gebal, Relemu, Jahel, and in the potent name of your God Anaeem, and by the Imperiall Dignity thereof, Descend and Visibly shew your selves as pleasant Deliverers that you may praise him among the Sons of men, O you servants of mercy, Omgege Gebal Relemu, Jahel, come away and in this ineffable and most Excellent name of yor God Anaeem, visibly and personally appear to the admiration of the Earth and to my comfort, come away, open the misteryes of yor Creation, befreindly unto me, for I am a servant of the Same yor God the true Worshipper of the Highest

Where there is apparition, then receive it, and constraine as followeth saying — — — — —

Welcome be the light of the Highest, whose holy name be glory fied, for his mercyes Endure for ever, And O you Benigne Angells of light, Omgege, Gebal, Relemu, Jahel, you are to me sincerely welcome & I doe in and through this inestimable and Divine name of yor Eternall God Sonden, and by the absolute Vertue Efficacy and force thereof, most firmly solidly and Effectually binding and constraining you, to speake Audibly unto me, and to fulfill my Earnest petitions and Requests, for which I am now at this time very much necessitated, to call you forth, requesting your Benevolent Instructions, aide and Assistance, in these my temporall and Terrestiall, Undertakings and affaires, urgently constreining you in this Imperiall name of your Omnipotent God Sonden, and the Dignity thereof, to be freindly unto me and by Divine permission to Doe for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient —

Names of the four Angells sett over the third lesser Angle of the East Table, and to call them forth, Æoan, Oanæ, Anæo, Næoa, Divine name governing NÆOAN.

come away, and in this Ineffable and most Excellent name of your God. Angepoi, visibly and personally appear, to the admiration of the Earth, and to my comfort. come away, open the mysteryes of your Creation, be freindly unto me, for I am a servant of the same your God, The true Worshipper of the Highest. — — —

When there is apparition then say as followeth

Welcome be the light of the Highest, whose name be glory fied for his mercyes Endureth for Ever, And O you servants of mercy, and benigne Angells of light, Aira, Ormen, Reseni, Izodenar, you are to me sincerely Welcome, and I doe in and through this Inestimable and Divine name of your Eternall God Unenax, and by the absolute Vertue Efficacy & force: most firmely, solidly & Effectually binding & constraining you to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now, at this time, very much necessitated to call you forth, desireing your Benevolent Aide and Assistance, in those my Temporall and Terrestiall under takings and affaires constreinying you in this Imperiall name of your Omnipotent God, Vnenax, and the Dignity thereof, to be freindly unto me and to Doe for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

Names of the four Angells sett over the second Lesser Angle, and to call them forth. Phra (or Phara) Harap, Rapeh, Aphar. divine name governing is Enphra

O you glorious and Benevolent Angells, Phra,

Harap, Rapeh, Aphar, who are the four servient Angells, sett over the second Lesser Angle, of the greater Terrestiall Angle of the North: I invocate, adjure and call you forth to visible Apparition in and through this great, signall, prevalent and Divine name of the most high God, Enphra and by the Ineffable and Efficacious Vertue and power thereof, whereby you are governed and call forth. it being therefore absolutely preordained and Decreed to be most solidly Effectuall: now therefore I doe most Earnestly Entreate and powerfully adjure you, O you Benigne Angells: Phra, Harap Rapeh, Aphar, in the potent name of your God, Enphra, to move Descend appear and visibly shew your selves in this C: S: or G R, here before me, and in and through the same, to transmitt your Rayes to my sight, and your Voices to my Eares, that I may plainly see you and Audibly here you speake unto me and conclude me as a Receiver of your Mysteryes, wherefore I doe urgently request and adjure you. O you Luminouse and Amicable Angells. Phra Harap Rapeh, Aphar, and I. (as a servant of the Highest) Doe thereby Efficaciously move you, in power and presence, to appear now presently visible unto me, as unto the partakers of his secrett wisdome in your Creation for why our Lord and master is all one — — — — — — —

Names of the four Angells serveing in the second lesser Angle

of the North Table, and to call them forth. Boza, Ozab, Zabo, Aboz, — the Divine name governing is Enboza. — — —

OYOU, glorious and Benevolent Angells, Boza, Ozab, Zabo, Aboz, who are the four Angells Sett over the first lesser Angle of the greater Terrestiall Angle of the North, I invocate, adjure and call you forth to Visible apparition, in and through this great Signall, prevalent and Divine name of yor most high God, Enboza, and by the Ineffable and Efficaciouse Vertue and power thereof, where by you are governed and called forth. it being therefore absolutely preordained and Decreed, to be most solidly Effectuall, now therefore I doe most earnestly Entreat and powerfully adjure you, O you Benigne Angells Boza, Ozab, Zabo, Aboz, in this potent name of your God, Enboza, to move Descend appear and Visibly shew your selves to me in this C.S. or G.R. here before me, and in and through the same to transmitt your Rayes to my sight, and your Voyces to my Eares that I may plaindly see you, and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes; where fore I doe urgently Request and adjure you, O you luminouse and Amicable Angells, Boza, Ozab, Zabo, Aboz, in this most excellent name of your God Enboza, and I as a servant of the Highest I doe thereby Efficaciously move you in power & presence, to appear now presently visible

Visible to me as afore said, O you servants of mercy move, Descend personally shew forth and apply your selves freindly unto me, as unto the partakers of his secrett Wisdome in your Creation, For why our Lord and Master is all one.

Names of the four Angells serveing to the first lesser Angle of the North Table, and to call them forth. Aira, Ormen, Reseni, Izodenar, Divine name governing & calling forth } Angepoi. ~~Angepoi Unenax~~, ~~Constraining~~ Constraining Unenax.

OYOU, Benevolent Angells of light. Aira, Ormen, Reseni, Izodenar, who are the four servient Angells serveing in the first lesser Angle of the greater Terrestiall Angle of the North, I invocate adjure, command and powerfully call you forth from your mansions and Orders, to Visible Apparition, In and through this great prevalent Signall and Divine name of your God Angepoi, and by the Efficacy, Vertue & power thereof, most firmly and solidly Effectuall, for the calling you forth. commanding you to transmit your Rayes to my sight and your Voyces to my Eares, in and through ys C.S. or G.R. or otherwise to appear thereout here before me, that I may plaindly see you, and Audibly here you speake unto me. move therefore O you Benigne servient Angells of light, Aira, Ormen, Reseni, Izodenar and in the potent name of yor God Angepoi, and by the Imperiall Dignity thereof, Descend and Visibly shew your selves, as pleasant Deliverers, that you may praise him amongst the sons of men. O you servants of mercy Aira Ormen, Reseni, Izodenar,

come,

your governement in the Angle of the North, whom I shall, call forth by name, to instruct, Direct, and serve me in all such matters and things, according to there offices, as I shall request and Desire of them, both now and at all times else, when soever necessity shall require their favorable Aide and Assistance, and such their good Counsell and advertisements, as shall be requisite and fitt for me; And herein I most Ardently and Incessantly Implore and beseech you O Jezodhehea, humbly Desireing yr freindship and to Doe for me as for the Servant of the most high and heavenly God of Hosts, Emor, Dial, Hectega, the Almighty creator and Disposer of all things, both Cœlestiall, Ayeriall, Terrestiall and Infernall + + +.

Names of the six Angellicall Seniors, and to call them forth. Laidrom, Aczinor, (or Aczodinor) Elzinopo, Alhectega, Elhiansa, Acemliceve.

O Well, gloriouse and Beneficient Angells, Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve who are the six Angellicall Seniors, serveing before Jezodhehea, the great honoured and Royall Angell of the High and Immortall God of Hosts, in the Terrestiall Angle of the North, I most Earnestly request, humbly Entreat, and powerfully adjure and call you forth to visible apparition, in and through this mighty and Efficacious name of yr King and sovereigne head of the North Angle of the Earth. Jezodhehea

and

and by the Ineffable vertue and power thereof, preordinatly Decreed by the Highest, to be most firmly and solidly, Effectually for the calling you forth, now therefore O you Benevolent Angells, Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve. I adjure and call you forth in this true and most Especiall name of your King, Jezodhehea, and by the Excellency thereof, urgently and potently Entreating you, to gird up and gather your selves together, and by Divine permission move, Descend and Appear visibly & freindly unto me, in this, C: S: GR, and in and through ye same to transmitt your Rayes to my sight, and yr Benevolent Voyces to my Eares, that I may plaindly see you, And Audibly here you Speake unto me, and to assist, Direct, Instruct, Illuminate and shew forth, what I shall humbly Request and Desire of you, O you servants of mercy. Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve; come away and appear visibly unto me as aforesaid, to the honour and glory of the omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my Comforter; Move therefore and shew your selves, open the mysteryes of your Creation, Bee freindly unto me, for I am a servant of the same your God, the true Worshipper of the Highest — — — — — — — —

Names of the four Angells sett over the first lesser Angle of the

the absolute vertue Efficacy and force, most firmly solidly and Effectually binding & constreigning you, to speake audibly unto me and to fulfill my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Requesting yor Benevolent Instructions Aide and Assistance in these my temporall and Terrestiall undertakings and affaires; urgently constraining you in this Imperiall name of yor Omnipotent God Atapa, and the Dignity thereof, to be freindly unto me and (by Divine permission of the Highest, to Doe for me as for the servant of the most high God, wherein yor office is apparently Manifest and Efficient.

The Practice of the North Table.

The Regall Invocation,

O Thou great powerfull and mighty Angell of the Immortall God, Jezodhehca, who art ordained Constituted and appointed and sett over the Terrestiall Angle of the North, by and according to the Originall and Divine Decree of the Omnipotent God of Hosts Emor, Dial, Hectega, and under whom art ye onely King governor, overseer, principall wactchmen, protector & Keeper thereof, from the Malice, Misuse, Illusion, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods glory, and ye welfare of man kind, the Devill & Spirits of Darkness, and art a snaffle to them to Restraine there Wickedness, by the bitt of Gods boundless power and justice, to the Intent that (they being put out into the Earth) there Envious will might be Bridled the Determinations of the Heavenly God fulfilled, and his creatures kept within the Compass of measure of order —— I the servant of the Highest, Doe call upon you: O you servient mighty Angell. Regally called, Jezodhehca, most humbly and Earnestly Entreating you, in and through these great names of the Immense and Incomprehensible God of Hosts, Emor, Dial, Hectega, and by the Vertue power and Efficacy thereof, to Assist and helpe in these my present opperations and affaires, and by the powerfull permission and Authority, to send and Cause to come and appear unto me —— Residing under your

C: S: G R, here before me, and in and through the same to transmitt your Rayes to my sight and your Voyces to my Eares, that I may plaindly see you, and Audibly here you speake unto me, and conclude me as a Receiver of yor Mysteryes: wherefore I doe urgently Request and Adjure you, O you luminouse & Amicable Angells, **Enlarex, Larexen, Rexenel, Xenelar**, in this most Excellent name of your God, **Henlarex**, And I (as a servant of the Highest) doe thereby Efficaciously move you, in power & presence, to appear now presently visible unto me as afore said, O you servants of mercy move, Descend, and by Divine permission personally shew forth and Apply yor selves, freindly unto me, as unto the partaker of his secrett wisdome in yor Creation, For Why: our Lord & master is all one. - - - - - -

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Names of the four Angells serveing to the fourth lesser Angle of the West Table, **Expecen, Vasa, Dapi, Reniel**, Divine names governing and {calling forth / constraining} {Jaaasde / Atapa}

O YOU, Benevolent Angells of light, **Expecen, Vasa, Dapi, Reniel**, who are the four servient Angells, serveing in the fourth Lesser Angle of the greater Terrestiall Angle of the West, I invocate, adjure, command & powerfully call you forth from yor Orders and Mansion, to visible apparition, in and through this great, prevalent, signall & Divine name of your God, **Jaaasde**, and by the Efficacy Vertue and power thereof, most firmly and

firmly and solidly Effectuall, for the calling you forth, commanding you to transmitt your Rayes visibly, to my sight, and yor Voyces to my Eares, in & through this, C: S or G R or otherwise to appear thereout here before me: that I may plaindly see you, and Audibly here you speake unto me; move therefore O you Benigne servient Angells of light **Expecen, Vasa, Dapi, Reniel**, and in the potent name of your God ×× **Jaaasde**, and by the Imperiall Dignity thereof Descend: and by Divine permission visibly shew yor selves as pleasant Deliverers, that you may praise him, amongst the Sons of men O you servants of mercy. **Expecen, Vasa, Dapi, Reniel**, come away and in this Ineffable and most Excellent name of your God. **Jaaasde**, visibly and personally appear, to the admiration of the Earth, and to my comfort, come away open the Mysteryes of yor Creation, be freindly unto me for I am a servant of the same yor God, the true worshipper of the Highest - - - -

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When the servient Angells of this order appeareth, and are Knowne, then receive them as followeth saying, ——

Welcome be the light of the Highest, whose holy name be glory fied, for his mercyes Endure for Ever. And O you Benigne Angells of light **Expecen, Vasa, Dapi, Reniel**, you are to me sincerely Welcome, and I doe in and through this Inestimable, & Divine name of yor Eternall God **Atapa**, and by this

in the potent nam̃ of your God **Maladi**, and by the Im̃. periall Dignity thŕof. Descend and by the divine p̃mission of the Highest, Visibly show your selvs as pleasant Delitiers. that you may praise him amongst the sons of men. oŷ servants of mercy **Paco, Endezen, Tipo, Exarith**, com̃ and away upon the mysterges of your Creation, be freindly un to m̃, and in this Ineffable and most excellent nam̃ of your God. **Maladi**, Visibly and p̃sonally appear to the admiration of the Earth, and to my comfort, for I am a servant of the said your God, the true worshippers of the Highest. When there is apparition, then Receive it, and constrain. as followeth Saying — — — — — — —

Welcome be the light of thy countenance, whose holy nam̃ be glorify fied for his mercys Endured for Ever. And O you Benigne Angells of light **Paco, Endezen, Tipo, Exarith**, you are to m̃ sincerely Welcome, and I do in and through this Indissimable and Divine nam̃ of yŕ Eternall God **Olaad**, and by the absolute Vertue Efficacy and force thŕof, most firmely Solidly and Effectually binding and constridgning you to Speake Audibly unto m̃, and to full fill my Earnest petitions & requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benivolent instructions, Aide and Assistance in these my tomporall and Terrestiall undertakings and affairs,

urgently constraining you in this Imperiall nam̃ of yŕ Omnipotent God **Olaad**, and the Dignity thŕof, to be freindly un to m̃, and by Divine p̃mission of the Highest to God for m̃ as for his servant, wherein your office is apparently manifest and Efficient, — — — —

Names of the four Angells set over the fourth lesser Angle of the West table, and to call them forth. **Enlarex, Larexen, Rexenel, Xenelar**. Divine nam̃ governing is **Henlarex**, — — — — — — — —

O! All glorious and Benevolent Angells, **Enlarex, Larexen, Rexenel, Xenelar**, who are the four Angells set over the fourth Lesser Angle of the greater Terrestiall Angle of the West, I invocate, adjure, and call you forth to Visible apparition, in and through this great Signall prevalent and Divine nam̃ of yŕ most high God **Henlarex**, and by the Ineffable and Efficacious vertue and power thŕof, wherby you are governed and called forth, it being thereto fore absolutely p̃ordained and Decreed, to be most Solidly Effectuall, now therefore I do most Earnestly Entreate and powerfully adjure you, O you Benigne Angells **Enlarex, Larexen, Rexenel, Xenelar**, in this potent nam̃ of your God **Henlarex**, to move, Descend, appear and Visibly show your selves in this

unto me and by Divine permission, to Doe forme as for the servant of the highest, wherein yor office is apparently manifest & Efficient — — — — — — — —

Names of the four Angells Sett over the third Lesser Angle of the West Table and to call them forth, Magel Agelem: Gelema, Lemage. — Divine name governing is Hemagel — — — — — — —

O YOU, gloriouse and Benevolent Angell, Magel, Agelem, Gelema, Lemage, who are the four Angells Sett over the third Lesser Angle of the greater terrestiall Angle of the west Table, I invocate adjure and call you forth to Visible apparition, in and through this great signall prevalent and Divine name of yor most high God Hemagel, and by the Ineffable and Efficaciouse Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Decreed, to be most solidly Effectuall: now therefore I doe most Earnestly Entreate and powerfully adjure you O you Benigne Angells Magel, Agelem, Gelema, Lemage, in this potent name of yor God Hemagel, to move Descend, appear and Visibly shew yor Selves in this C: Sor GR here before me, and in and through the Same to transmitt yor Rayes unto my sight, and your Voyces to my Ears, that I may plaindly see you, and Audibly here you Speake unto me, and conclude me as a receiver of yor Mysteryes, wherefore I doe Urgently request and adjure you O you Luminouse and amicable Angells, Magel,

Agelem, Gelema, Lemage, in this most Excellent name of your God. Hemagel And I (as a servant of the Highest) doe thereby Efficaciously move you in power & presence, to appear now presently visible to me as aforesaid, O you servants of mercy, move Descend personally shew forth and apply yor Selves freindly unto me, as unto the Secrett wisdome in your creation, for why our Lord and master is all one — — — — — — —

Names of the four Angells Serveing to the third lesser Angle of the West Table, and to call them forth Paco, Endezen ~~calling forth Maladi~~ ~~constraining Olaad~~ Jipo, Exarith, divine names governing & calling forth Maladi. constraining Olaad.

O YOU gloryouse and Benevolent Angells, Paco, Endezen, Jipo, Exarith, who are the four servient Angells, Serveing in the third lesser Angle of the greater Terrestiall Angle of the West, I invocate, adjure, command and powerfully call you forth from your orders and mansion, to Visible apparition, in and through this great prevalent, signall and Divine name of your God, Maladi, and by the Efficacy power and Vertue thereof, most firmly and solidly Effectuall, for the calling you forth Commanding you to transmitt your Rayes visibly unto my sight, and your Voyces to my Eares, in and through this C: Sor GR or Otherwise to appear thereout here before me, that I may plaindly see you & audibly here you Speake unto me: Move therefore O you Benigne servient Angells of light Paco Endezen Jipo, Exarith.

you speake unto me, and conclude me a receiver of your Mysteryes wherefore I doe urgently request and adjure you. O you luminouse and Amicable Angells, **Tedim, Dimet, Imted, Emtedi**, in this most Excellent name of yr God. **Hetedim**; and (as A: servant of the Highest) doe thereby Efficaciously moue you in power & presence, to appear now presently visible unto me as afforesaid. O you servants of mercyes move, descend, personally shew forth and apply your selves freindly unto me, as unto the partaker of this secrett wisdome in your Creation, for why, our lord and Master is all one. — — — — — — —

Names of the four Angells serveing to the second Lesser Angle of the West Table, & to call them forth. **Magem, Leoc, Vssyl, Vrvoi**, divine names governing & {calling forth / costrainieng} **Nelapar, Omebeb.**

O you, Benevolent Angells of light. **Magem, Leoc, Vssyl, Vrvoi**, who are the four servient Angells, serveing in the 2d lesser Angle of the greater Terrestiall Angle of the West. I invocate, adjure, command, and powerfully call you forth from your Orders and mansion, to visible apparition, in and through this great, prevalent, signall & Divine name of your God, **Nelapar**, and by the Efficacy power & vertue thereof most firmly and solidly Effectuall, for the calling you forth commanding you to transmitt your Rayes visibly to my sight, and your Voyces to my Eares, in and through this C: S: T: R: or otherwise to appear thereout here before me, that I may plaindly see you and audibly here you speake unto me: move therefore O you Benigne servient Angells of light **Magem, Leoc, Vssyl, Vrvoi**, and in the name of yr God

God, **Nelapar**, and by the Imperiall Dignity thereof descend and visibly shew yr selves as pleasant Deliverers that you may be praised amongst the Sons of men. O you servants of mercy. **Magem, Leoc, Vssyl, Vrvoi**, come away and in this ineffable and most Excellent name of yr God **Nelapar**, visibly and personally appear, to the admiration of the Earth and to my comfort, come away open the Mysteryes of your Creation, be freindly unto me, for I am a servant of the same your God, the true Worshipper of the Highest — — — — — — — — — —

When the servient Angells of this order appeareth and art Knowne, then Receive them as followeth saying ——

Welcome be the Light of the highest, whose holy name be gloryfied for his mercyes Endure for Ever, And O you Benigne Angells of light. **Magem, Leoc, Vssyl, Vrvoi**, you are to me sincerely welcome, and I doe in and through this Inestimable and Divine name of your Eternall God **Omebeb**, and by the absolute vertue, Efficacy & force, most firmely solidly and Effectually binding and Constraining yr to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time very much necessitated, to call you forth. Requesting yr Benevolent Instructions, Aide and Assistance in these my temporall, and Terrestiall Undertakings and affaires, Urgently constraining you in this imperiall name of your Omnipotend God **Omebeb** and the Dignity thereof, to be freindly

unto me

Rayes visibly to my sight and your Voyces to my Eares, in and through this C:S:or GR: or otherwise to appear thereout here before me, that I may plaindly see you. and audibly here you speake unto me: move therefore O you Benigne Servient Angells of light Toco, Enheded, Paax, Saix, and in the potent name of your God. Obegoca, and by the Imperiall Dignity thereof, Descend, and by Divine permission shew your selves as pleasant Deliverers, that you may praise him amongst the Sons of men, O you Servants of mercy, Toco, Enheded, Paax, Saix, come away, and in this Ineffable and most Excellent name of your God. Obegoca, visibly and personally appear to the admiration of the Earth and to my comfort. Come away, open the Mysteryes of your Creation, be ye freindly unto me, for I am a servant of the same your God, the true Worshiper of the Highest ——

When the Servient Angells of this Order appeareth and is Knowne, then Receive him as followeth ——

Welcome be the light of the Highest, whose name be glorysied for his Mercyes Endureth for Ever, And O you Servants of mercy and Benigne Angells of light Toco, Enheded, Paax, Saix, you are to me sincerely welcome, and I doe in this inestimable and Divine name of yor Eternall God. Aabeco, and by the absolute Vertue & power, Efficacy & force thereof most

most firmly, solidly, and also Effectually binding & costaineing you to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Desireing your Benevolent Aid and Assistance in these my Temporall and Terrestiall undertakings and affaires, constraeigning you in this Imperiall name of your Omnipotent God, Aabeco, and the Dignity thereof, to be freindly unto me, and to Doe for me as for the Servant of the Highest, wherein your Office is apparently Manifest and Efficient. — — — — — — —

Names of the four Angells sett over the second Lesser Angle of the West Table and to call them forth. Tedim, Dimet, Imted, Emtedi, divine name governing Hetedim. —

O YOU, gloriouse and Benevolent Angells. Tedim Dimet, Imted, Emtedi. who are the four Angells sett over the second lesser Angle of the greater Terrestiall Angle of the West, I invocate adjure. and call you forth to visible apparition in and through this great signall prevalent and Divine name of your most high God Hetedim, and by the Ineffable and Efficaciouse Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Decreed to be most solidly Effectuall: now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Benigne Angells Tedim, Dimet, Imted, Emtedi, in this potent name of your God Hetedim, to move Descend. appear and visibly shew yor selves in this C:S: or GR: here before me, and in and through the same to transmitt yor Rayes to my sight and your Voices to my Eares, that I may plaindly see you and Audibly here you

shew your Selves open to the Mysteryes of your Creation, Bee freindly unto me, for I am a Servant of the Same your God, the true Worshiper of the Highest — — — —

Names of the four Angells Sett over the first lesser Angle of the West Table and to call them forth, **Taad, Aadet Adeta, Detaa**, Divine name governing, **Hetaad**.

OYOU, glorious and Benevolent Angells. **Taad, Aadet, Adeta, Detaa**, who are the four Angells Sett over ye first lesser Angle of the greater Terrestiall Angle of the west. I invocate adjure and call you forth to Visible apparition, in and through this great Signall prevalent ~~name being the~~ and Divine name of your most high God **Hetaad**, and by the Ineffable and Efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Decreed, to be most Solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you O you Benigne Angells, **Taad, Aadet, Adeta Detaa**, in this potent name of ye God **Hetaad**, to move Descend appear, and Visibly shew ye Selves to me in this C: S: or G R: here before me. and in and through the same to transmitt your Rayes to my sight, and ye Voyces to my Eares, that I may plaindly see you, and Audibly here you

you Speake unto me, and conclude me as a Receiver of your Mysteryes: wherefore I doe urgently request and adjure you, O you Luminouse and Amicable Angells. **Taad, Aadet, Adeta, Detaa**, in this most Excellent name of your God **Hetaad**, and I (as a Servant of the Highest) Doe thereby Efficaciousely move you in power & pressence, to appeare now presently Visible to me as aforesaid, O you Servants of mercy, move, Descend personally, shew forth and apply ye Selves freindly unto me, as unto the partaker of his Secrett Wisdome in your Creation, for why our Lord & Master is all one — — — — —

Names of the four Angells Serveing to the first lesser Angle of the West Table, and to call them forth, ~~Paax~~; ~~calling forth~~ **Obegoca Toco, Enheded, Paax, Saix**, ~~Divine name~~ & calling forth **Obegoca**, divine name governing ~~& Restraining~~ ~~Aabeco~~ constraining ~~Ab~~ Aabeco.

OYOU Benevolent Angells of light **Toco, Enheded, Paax, Saix**, who are the four servient Angells, Serveing in the first lesser Angle of the greater Terrestiall Angle of the West, I invocate, adjure, command and powerfully call you forth from your orders and Mansion to Visible apparition, in and through this great prevalent Signall & Divine name of ye God, x x **Obegoca**, and by the Efficacy, Vertue & power thereof, most firmly and Solidly Effectuall, for the calling you forth, commanding you to transmitt ye Rayes

and Regall Angell. **Raqgios**, most humbly & Earnestly entreat-
ing you, in and through those great names of the Immense and
Incomprehensible God of Hosts **Empeh, Arel, Gaiol**,
and by the Vertue power and Efficacy thereof, to Assist & help me
in those my present operations and affairs, and by the power
full permission and Authority to Send & cause to come and
Appear unto me ____ Receiding under your government of
Angels of the West, which I shall call forth by name, to instruct,
direct and serve me in all such matters and things according to
their offices, as I shall request and Desire of them, both now &
at all times also, when soever necessity shall require their favor
able Aide and Assistance and such there good Councill. and Trd:
vertisments, as shall be Requisite & will serve, And therein
most ardently and Incessantly Implored and Beseech you, O,
Raqgios, humbly desireing your friendship, and to Doe
for me as for the Servant of the most high, and heavenly
God of Hosts **Empeh, Arel, Gaiol**, the Almighty Ex-
ecutor and Disposer of all things both Celestiall, Aydriall, Terre-
tiall and Infernall. — — — — — — — — — —

Names of the six Angellicall Seniors and to call them forth
Lsrahpm, Saiinou, Laoxarp, Selqaiol,
Lidisa, Soaixente.

O you glorious and Beneficient Angells **Lesarahp=**
m. Saiinou Laoxarp Selqaiol, Ligdisa
Soaixente who are the six Seniors Angelicall for-
merly before **Raqgios** the great honourd and Royall
Angell

Angell of the high and Immortall God of hosts, in the Terre-
tiall Angle of the West, I most Earnestly Entreat, humbly &
Request and powerfully adjure and call you forth to Visible &
Apparition, in and through this mighty and Efficacious &
name of your King and Soveraigne head of the West Angle
of the Earth **Raqgios**, and by the Ineffable vertue and &
power thereof, preordinatly Decreed by the Highest to be most
firmly and Stridly Effectuall for the calling you forth, now
therefore O you Benevolent Angells **Lesarahpem,**
Saiinou, Laoxarp, Selqaiol, Ligdisa, Soa-
ixente, I adjure and call you forth, in the true and most
Especiall name of your King **Raqgios**, and by the Ex-
cellency thereof, Urgently and presently Entreating you to
gird up & gather your Selves together, and by Divine per-
mission, now Descend, and appear Visibly and friendly
unto me in this C:S: or GR: and in and through the same
to trasmitt your Rayes to my sight and yr Benevolent &
Voyces to my Eares, that I may plainely See you and Audibly
here you Speak unto me, and to Assist, Direct, Instruct
Illuminate and Show forth what I shall humbly Desire &
Request of you: O you Servants of mercy **Lesarahpem,**
Saiinou, Laoxarp, Selqaiol, Ligdisa,
Soaixente, come away and appear Visibly unto me
(as aforesaid) to the honour and glory of the Omnipotent
Creator, and the praise of his great & holy name for unto
this Remembrance is given power, and my strength
Waxeth strong in my comforter: allowd therefore and
shew:

Visibly to my sight and your Voyces to my Eares, in and
through this C: S: & R or otherwise to appear there out here
before me, that I may plainly see you and Audibly here
you Speake unto me. move therefore. O you Benigne Servient
Angells of light Acca, Empeat. Otoi, Pemox, and
in the potent name of your God Aovarar zod, and by
the Imperiall Dignity there of, Descend and Visibly show
your selves, as pleasant Deliverers, that you may prise
him among the Sons of men. O you Servants of mercy
Acca, Empeat, Otor, Pemox, and in this Ineffable
and most Excellent name of yt God, Aovarar zod,
Visibly and personally appeare to the admiration of
the Earth and to my comfort. come away, open yt
Allstery os of your Creation, be freindly unto me, for
I am a Servant of the Same your God, the trew & Worshi:
per of the Highest — — — — — — — —

When there is appearition, then re devirit & constraine
as followeth Saying — — — — — — — —

Welcome be the light of the Highest, whose name be
glorified for his mercyes Endured for ever, And O you
Benigne Angells of light Acca Empeat, Otoi,
Pemox, you are to me sincerely welcome, and Good
in and through this inestimable name of yt Eternall
God Aoai, and by the absolute Vertue and power &
Efficacy and force there of, most firmly solidly &
Effectually binding constraine you to Speake, Audibly

Audibly unto me, and to fullfill my Earnest petitions and
Requests, for which I am now at this time very much Necessitated
to call you forth. Requesting your Benevolent Instructions, Aide
and Assistance in these my temporall & Terrestiall undertakings
and affaires, urgently constraining you in this Imperiall name
of your Omnipotent God Aodi, and the Dignity there of, to be
freindly unto me and by Divine permision to Doe for me as for
the Servant of the Highest, whose in your office is apparently
manifest and Efficient — — — — — — —

The Practice of the West Table

Tab: 2

The Regall, Invocation.

O Thou great powerfull and mighty Angell of the Immortall God **Radgics**, who art ordained, constituted and Appointed & Set over the Terrestiall Angles of the West, by and according to the originall and Divine Decree of the (highest) omnipotent God of Hosts, **Empeh, Arsel, Gaiol**, and under whome art the onely King, governor, overseer, principall watchman, protector and Keeper there of, from the malice, misuse, Illusion, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods glory, and the Welfare of mankind the Devill & Spirits of Darkness, & art a snaffle to them to restraine their wicked nes by the bitt of Gods bound: less power, and justice: To the intent that (they being put out into the Earth) there Envious will might be bridled, the Determinations of the heavenly God fulfilled, and his Creatures Kept within the compass and Allowance of Order — I the Servant of the highest, doe call upon you, O you Mighty and

Aid and Instructions in those my temporall and terrestiall undertakings and affaires. Vrgently ~~contriving~~ constraining yd in this Imperiall name of ydr Omnipotent God Ciiit and the Dignity thereof, to be freindly unto me, and by x Divine permision, to Doe for me as for the Servant of ye highest, wherein your office is apparently manifest & Efficient. — — — — — — — — — — —

Names of the four Angells Sett over the fourth lesser Angle of the East Table, & to call them forth Exgézod, Gézodex Zodexgo, Dexgezod. Divine name governing Exgezod — — — — — — — — — —

OYOU gloriouse and Benevolent Angells. Exgezod Gézodex, Zodexgo, Dexgezod, who are the four Angells. Sett over the fourth lesser Angle of the x greater Terrestiall Angle, of the East, I invocate adjure and call you forth to Visible apparition, In and through this great Signall prevalent and Divine name of ydr xx most high God Exgezod, and by the Ineffable and Efficatious Vertue & power thereof: whereby you are governed, and called forth. it being therefore absolutely preordained and Decreed to be most Solidly Effectuall, now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Benigne Angells Exgezod Gezodex, Zodexgo, Dexgezod, in this potent name of your God, Exgezod. to move, Descend, appear: & Visibly Shew ydr Selves in this. C.S or GR here before me, and in and through the Same to transmitt ydr Rayes unto my

my sight and your Voyces unto my Eares, that I may plainly See you and audibly hear you Speake unto me, and conclude me as a Receiver of your Mysteryes, wherefore I doe urgently request and adjure you, O you Luminous and Amicable xx Angells Exgezod, Gézodex Zodexgo Dexgezod, in this most Excellent name of ydr God Eexgezod, and I (as a Servant of the Highest) doe thereby Efficaciously move you in power and presence, to appear now presently Visible unto me as aforesaid, O you Servants of mercy move, Descend, and by Divine permision personally Shew forth and apply your Selves freindly unto me, as unto the partaker of his Secret wisdome in ydr Creation: for why our lord & master is all one.

Names of the four Angells Serveing to the forth Lesser Angle of the East Table, and to call them forth Acca, Enpeat, Otoi, Pemox Divine names governing & calling forth Constreining Aovararzod Aloai.

OYOU Benevolent Angells of light Acca, Enpeat, Otoi, Pemox, who are the four Servient Angells xx Serveing in the fourth Lesser Angle of the greater x Terrestiall Angle of the East. I invocate, adjure, command, and powerfully call you forth from your Ordrs and Mansion to Visible apparition, In and through this great prevalent Signall & Divine name of God, Aovararzod, and by the Efficacy power and Vertue thereof, most firmly & Solidly Effectuall for the calling you forth, commanding you to transmitt ydr Rayes Vis:

your Rayes, unto my sight and yor Voyces unto my Eares that I may plainly see you and audibly heer you speake unto me, & conclude me as a Receiver of your holy storyes, wherefore I most Vrgently Request and (Desire) or adjure you O you Luminouse and amicable Angells, Cenbar, Ebarc, Barcen, Urcenbe. In this most Excellent name of yor God, Ecnbar, and I as a Servant of the Highest) doe hereby Efficatiously move you in power & sperit Soned, to appear now presantly Visible unto me as aforesaid, O you Servants of mercy, move Descend (appear) and by Divine permission personally show forth and apply yor Selves freindly unto me, as unto the partaker of his secret wisdome in yor creation, for why our Lord & master is all one — — —

East, I Invocate, adjure, command, and powerfully call you forth from your orders and mansion, to Visible appearition, In and through this great, prevalent, Signall, and Divine name of your God Jlacza, and by the Efficacy, power & Vertue thereof, most firmly & Solidly Effectuall, for the calling you forth, commanding you to transmitt your Rayes Visibly to my Sight and yor Voyces to my Eares, In & through this C:S or R or otherwise to appear thereout here before me, that I may plainly See you and Audibly here you Speake unto me: move therefore O you Benigne Servient Angells of light, Oyube. Paoc, Vrbeneh, Diri, and in ye potent name of yor God Jlacza, And by the Imperiall Dignity thereof Descend and Visibly shew yor Selves as pleasant deliverers, that you may praise him amongst the Sons of men. O you Servants of mercy Oyube Paoc. Vrbeneth, Diri: come away and in this Ineffable and most Excellent name of yor God Jlacza, Visibly and personally appear, to the admiration of the Earth and to my comfort, come away, open the Mysteryes of your creation, be freindly unto me, for I am a Servant of the Same your God, the true worshiper of the highest — — — — — —

When there is apparition then receive it, and Constraine as followeth, Saying

Welcome be the Light of the Highest, whose holy name be glory fied, for his mercyes Endure for Ever, And O you Benigne Angells of Light, Oyube Paoc. Vrbeneh, Diri, you are to me Sincerely welcome, and I dee in and through this Inestimable and Divine name of your Eternall God, Palam

Palam, and by the absolute Vertue Efficacy and force thereof, most firmly, Solidly and Effectually binding constraining you to Speake audibly unto me and to fulfill my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent Instructions aid and Assistance, in ~~thy~~ thes my temporall, and terrestiall undertakings and affaires, urgently constraining you in this Imperiall name of your Omnipotent God Palam, and the Dignity thereof, to be freindly unto me, and to Doe for me as for the Servant of the highest, wherein yor office is Apparently manifest and Efficient — — — — — —

Names of the four Angells Sett over the third lesser Angle of ye East Table and to call them forth. Cenbar Enbarc, Barcen, Vrcenbe. — Divine name governing is Ecenbar. —

O you glorious and Benevolent Angells. Cenbar Enbarc. Barcen, Vrcenbe, who are the four Angells Sett over the third lesser Angle of the greater terrestiall Angle of the East, I invocate adjure and call you forth to Visible Apperition, in and through this great Signall, prevalent and Divine name of your most high God, Ecenbar, and by the Ineffable, and Efficatious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Decreed to be most Solidly Effectuall, now therefore I doe most Earnestly Entreat and powerfully adjure you, O you Benigne Angells Cenbar, Enbarc, Barcen, Vrcenbe, in this potent name of your God Ecenbar, to move Descend appeare and Visibly shew yor Selves in this C:S or R here before me, and in and through the Same, to transmitt yor

When the Servient Angells of this order appeareth and are known then receive them as followeth ——————

Welcome be the light of the Highest, whose name be glory yidd for his mercyes endureth for ever. And ye Servants of mercy and Benigne Angells of light Cezodenes. Totet, Sias, Efenusde, you are to me Sincerely Welcome, And I do in this Indefinable and Divine name of yor Eternall God Ardza, and by the absolute Vertue Efficacy, and force thereof most firmly, solidly and also Effectually binding, constraining yu to speake, Audibly unto me, and to fulfill my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Desiring yr Bondevolent Aid & Assistances in these my temporall and Terrestiall undertakings and affaires, constraining yu in this Imperiall name of yr, Omnipotent God. Ardza, and the Dignity thereof, to be friendly unto me, and to doe for me as for the Servant of the Highest, wherein yr office is apparently manifest and Efficient — — — — — — — — — —

Names of the four Angells sett over the Second Lesser Angle of the East Table & to call them forth, Vtepa, Tepall, Paute, Autep, divine name governing is Eutepa. ——————

O ye glorious and Bondevolent Angells Vtepa, Tepau, Paute, Autep, who are the four Angells Sett over the Second Lesser Angle of the greater Terrestiall Angle of the East, I invocate adjure and call yu forth to Visible apparition &c.

In and through this great Signall & Divine name of the most high God. Eutepa, and by the Ineffable and Efficatious Vertue & power thereof, whereby you are governed & called forth, it being therefore absolutely preordained and Decreed to be most Solidly Effectuall, Now therefore I doe most Earnestly Entreate and powerfully adjure you O yor Benigne Angells Vtepa, Tepau Paute, Autep. in this potent name of yor God Eutepa, to move Descend, appear and Visibly show yr Selves in this C.S.R. here before me and in and through the same to transmitt your Rayes to my sight and your Voyces to my Eares, that I may plainly see yu and audibly here yu I speake unto me, & conclude as an endeavor of yr Holy: Lawes, wherefore I doe Earnestly request and adjure yu, O you Luminous & Amicable Angells. Vtepa, Tepau, Paute. Autep, in this most Excellent name of yor God Eutepa and (as a servant of the Highest) doe thereby Efficatiously move you, in power & prosence, to appear now presently Visible unto me as aforesaid. O ye Servants of mercy, move, Descend personally, show forth & apply yr Selves friendly unto me, as unto the partaker of this Secret wisdome in yr Revelation, for why our Lord & master is all one — — — — —

Names of the four Angells Serving in the Second Lesser Angle of the East Angle and to call them forth O yube, Pacc, Vrbench, Diri, divine names governing & (calling forth & constraining) = Ilacza. = Palam. ~~= Silacza~~ ~~= Palam~~

O ye Bondevolent Angells of light, O yube. Pacc, Vrbench, Diri, you and the four Servient Angells, Serving in the Second Lesser Angle of the greater Terrestiall Angle of the East,

Names of the four Angells sett over the first (Table) lesser Angle of the East, and to call them forth. — — — — — — —

Vrzla, Zlar, Larzod, Arzel, Divine name governing, Erzla

O you gloriouse and benevolent Angells, Vrzla, Zlar, Larzod, Arzel who are the four Angells, sett over the first lesser Angle of the greater Terrestiall Angle of the East, I invocate, adjure and call you forth to visible apparition, in and through the great signall prevalent & Divine name of the most high God Erzla, and by the Ineffable and Efficatious Vertue and power thereof, whereby ye are governed and called forth, it being therefore absolutely necessary preordained (and appointed) and ~~Directed~~ Decreed to be most solidly effectuall, now therefore I doe most earnestly intreate and powerfully adjure you, O you Benigne Angells Vrzla, Zlar, Larzod, Arzel, in this potent name of your God Erzla, to move, Descend, appear and visibly shew yr selves to me in this C: S: or G R: here before me, and in and through the same to transmitt your Rayes to my sight, and your Voyces to my Eares, that I may audibly here ye speake unto me, and plainly see you, and conclude me as a Receiver of your mysteryes, wherefore I doe urgently request and adjure you, O ye luminouse and Amicable Angells Vrzla, Zlar, Larzod, Arzel, in this most Excellent name of yr God Erzla, & I (as the servant of the Highest) doe thereby Efficatiously move you in power & presence, to appear now presently visible to me as aforesaid; O you servants of mercy move, Descend, personally shew forth and apply yr selves freindly unto me as unto ye partaker of of his secrett wisdome in your creation for why our God and Master is all one — — — — — — —

Names of the four Angells serving to the first Lesser Angle of the East Table, and to call them forth. — — — — — —

Cezodenes, Totet, Sias Efemende { calling forth. Idoigo
Divine names governing & { constraining. Ardza

O you Benevolent Angells of light Cezodenes, Totet, Sias, Efemende, who are the four servient Angells, serveing in the first lesser Angle of the greater Terrestiall Angle of the East: I Invocate adjure, command, and powerfully call ye forth from yr orders & mantion, to visible apperation in and through this great prevalent signall and Divine name of yr God Idoigo, and by the Efficacy, Vertue and power thereof, most firmly and solidly effectuall, for the calling ye forth, commading ye to transmitt yr Rayes visibly to my sight, & yr Voyces to my Eares in and through this C: S: or G R: or Other: wise to appeare out here before me that I may plainly see ye, and audibly here ye speake unto me; Move therefore O ye Benigne servient Angells of light, Cezodenes, Totet, Sias, Efemende and in the potent name of yr God Idoigo, and by the Imperiall Dignity thereof, Descend, and by Divine permision visibly shew your selves as pleasant Delivers, that ye may praise him amongst the sons of men, O you servants of mercy Cezodenes, Totet, Sias, Efemende, Come away and in this Ineffable and most Excellent name of yr God, Idoigo, visibly and personally appear, to the admiration of the Earth, and to my comfort; come away, open the Mistereyes of yr creation, bre freindly unto me, — for I am a servant of the same yr God, & the trew worshiper of the Highest. — — — — — — — —

God of hosts Oro, Ibah, Aozpi, and by the vertue, power, and Efficacy thereof, to Assist & helpe me in these my present operations and Affaires, and by ye powerfull permission and Authority, to Send and cause to come & appeare unto me —— residing under yor government, in the Angle of the East, whom I shall call forth by name, to instruct, Direct, & help me in all such matters or things, according to there offices, as I shall Request, and Desire of them, both now and at all times Eles, whensoever necessity shall require there favourable aid and Assistance, and such there good Counsell, and Advertisements, as shall be Requisite & necessary for me; and herein I most Ardently and Incessantly Implore and beseech yor O. Bataiva, humbly Desireing yor freindship and to Dee for me as for the Servant of the most high God of Hosts Oro, Ibah, Aozpi, the almighty creator of heaven & Earth and Disposer of all things, both Cœlestiall Ayeriall, Terrestiall and Infernall. — — — — — — — — — — — —

Names of the Six Seniors and to call them forth,
Habioro. Aaoxaif Hetemorda Ahaozpi,
Hipotga Autotar.

O YOU, Glorious And Benevolent Angells. Habioro Aaoxaif Hetemorda Ahaozpi Hipotga, Autotar, who are the Six Angelicall Seniors Serving before Bataiva, the great honoured and Royall Angell of the High and Immortall god of Hosts, in the Ter=

Terrestiall Angle of the East, I most Earnestely Entreat humbly request, and powerfully adjure and call you forth to Visible Apparition, In and through this mighty and Efficacouse name, of your King & Sovereigne head of the East Angle of the world Bataiva, and by the Ineffable power & Vertue thereof preordinatly decreed, by the highest to be most firmly and Solidly Effectuall, for the calling you forth: now therefore O you Benevolent Angells Habioro, Aaoxaif, Hetmemorda, Ahaozpi, Hipotga. Autotar, I adjure and call you forth, in this true & most Especiall name of yor King Bataiva, and by the Excellency thereof, urgently and potently Entreating you to gird up & gather yor Selves togather and by Divine permition, move descend & appear visibly and freindly unt me. in this C. S or G. R. and in and through the same to trasmitt your Splendid Rayes to my sight, and your Benevolent Voyces to my Eares that I may plainly see & audibly heare you speake unto me. and to assist, Direct Instruct Illuminate and shew forth, what I shall humbly Desire, and request of yor: O yor Servants of mercy Habioro Aaoxaif, Hetemorda Ahaozpi Hipotga. Autotar, come away and appear visibly, unto me (as afore said) to the honour & glory of the Omnipotent creator and the prince of his great & holy name, for unto this remembrance is given power and my strength waxeth strong in my comforter. Move therefore & shew yor Selves, open to the mysteryes of yor creation: Bee freindly unto me for I am a Servant of the same yor God the true worshiper of the Highest ——

as he is the very Image & Idea thereof, and as he is Monarch of the world, and commandeth all such malignant Spirits to Submission, Subjection and Obedience, and he shall absolutly & possitively conclude, that they are but Inferiour Servants, and Vile Slaves, and unto whome he shall say, Arise, begone, thou art of hinderance & Destruction, and of the places of Darkness; these are provided for the use of man, thou art Vanquished, thy time is Shortened, and fully now Expired, therefore I say Depart to thy ordr. Jeovah, Jeovaschah and loe I Seale ydu to the End, thus shall ~~be the~~ use of the malignant Spirits and Keepers of Treasures Trove, and noe Otherwise and they will, nay must Obey and immediatly Depart and thus breifly is layed open and Explained, the use and meaning of the Table containing, the four Quadrangles, East, West, north, & South, which is Sufficient. &c - - -

The Practice of the East Table.

Tab: j.

Names of the four Kings governing the four Watch Towers, set over the four Terrestiall Angles are Bataiva King of the East, Raagios. King of the West, Jezodhehca King of the North, Edelperna. Kin. of the South.

The Regall Invocation.

O Thou, great, mighty and powerfull Angell of the Immortall God, Bataiva, who art by the permitive ~~or primitive~~ Decree of the Highest, ordained, constituted and appointed, and sett over the terrestiall Angle of the East, as the onely King, governour, Overseer, principall watchman, protector & Keeper thereof, from the Malice, Misuse, illusion, Temptation & wicked Encroachments and Usurping Blasphemy of the great Enimy of Gods glory, and the wellfare of man Kind, the princes & Spirits of Darkness, and art a Snaffle to them to Restraine there wickedness, by ye bitt of Gods boundless power and justice, - - -

To the intent, that (they being put out into the Earth) there Envious will might be bridled, the Determinations of the heavenly God fulfilled, and his Creatures Kept within the compass & measure of order, —

I the Servant of the Highest, doe call upon you, O you mighty & Regall Angell Bataiva, most humbly and Earnestly Entreating ydu, In and through these great names of the Immense and Incomprehensible

God

the finding Knowledge and use of mettalls to gather ym
togather &c. this is meant as to the naturall mines
of the Earth, for they give noe mony coyned which is
such as hath been in use amongst men, and by them
despitefully hidden from posterity, and commonly
termed Treasure Trove or hidden Treasure &c and
also as is said else where before, will lay the passages
of the Earth, and the secrett caves of the hills open,
visibly to the sight of our Eyes, that wee may see
& know what is inclosed and contained in the bowells
thereof, and to instruct us in the use of mettalls, in all
there parts, and to serve our necessityes, with such of
them as thay have power over, and can command, wch
are such as have not beene (accomplished) amongst
men nor corrupted by them &c: — — — — —

On the contrary the Evill Angells, which names consist
of three letters, and that are collected out of the Sd
Angles Angells, have noe power over the naturall mines of
the Earth, nor have nothing at all to doe therewith, but
they doe keepe from the discovery and use of man all
such Treasures of gold and silver &c: As hath been for-
merly in use amongst them, and (as is said) most
despitefully hidden, and absconded from them in ye
Bowells of the Earth, and is called Treasure Trove or
Hidden Tre:

Hidden Treasures and those sorts of Treasures the good
Angells have nothing to doe withall, more then to lay ym
open to our sight, nor have noe power to serve our necess:
ityes, otherwise then to discover them to us as aforesaid,
but this kind of Treasures Trove are wholly kept and
possessed, by the Malignant Angells or Spirits aforesaid.
who have sole power over them, & may be commanded, or
or constrained, to serve our necessityes with them.

The calling them forth, as well as the calling forth
the good Angells, and the moveing them to visible App:
earance, and to constraine them to doe what they are
commanded, is also shewed before &c

Understand also that when all this shall be layed open
visibly to the sight of the Phylosopher, and that he per:
ceiveth and well knoweth that it is kept by a malignant
Spirit, and that it may probably according to common
apprehension prove hard or difficult to obtaine, and ye
phylosopher should be at a non plus or at a stand, how
to encounter with and discharge the keeper thereof
from it, so that he may peacably and without molestation
or interruption, take away the same and enjoy it wth out:
any dread or feare of harme to him or any of his companions
(if he hath any) or offence to God, or injuriouse to the
souls health, or in any wayes prejudiciall or contrary
to Religion, the Christian faith, or a good concience
&c:

Let him concider his glorification and power in his
creation, and his souls dignifycation as man, and
how near he is the great Omnipotent Architype, as
he

paper or parchment, and write very fairly therein, as shall be here Directed &c: and also a handsome convenient Chamber, or place for practice. — — — — — —

Which booke must consist, first of the Invocations of ye names of God, and Secondly of the Angells, by the names of God, &c: As for Example, In the black transverse line, that goth athwart the East Quadrangle, there are these three great names of God, thus: — — —

[illegible], So likewise in the Second or West Quadrangle, thus. Empeh, Arsol, Gaiol. In the 3d or North Quadrangle they are Emor, Dial, Hectea and Soe in the fourth, or South Quadrangle, Cip. [illegible] Pidoce. four Dayes after the Book is written, the Magick Phylosopher must ~~only~~ call upon the names of God, or rather on the God of hosts, from the four Angles or Quart^e points of the compass, East, West, North & South. — — — — — — —

And fourteene Dayes after, he shall Invocate the Angells by petition, and by the names of God, to which they are obedient, from the Angles ~~in~~ or Mansions where they Reside, and Dwell, East, West, North & South, as they are to be found in the Table &c,

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The fifteenth Day, he shall cloath himselfe In a Vesture made of white linnen, and So have the Apparition, use & practice, of the Spirituall Creatures,

which when he hath attained to (as no doubt but he may,) he may be So Expert in the practicall part hereof, that he need not make use of the linnen Vesture after, nor the booke, nor to be confined to any Such Observations and curiosityes, of places or Otherwise, as was formerly Commanded, as to the Enterance into the Knowledge and practice of this art, in attaining to the Society, converse, & use of the Spirituall Creatures; for if the Philosopher can in his fifteen Days Retirement & Reservation, but retaine and Remember the names of the Angells, and the names of God, by which they are called forth, appear and Doe what they are commanded, he may call upon them, converse with them, and make use of them (according to there Natures & offices) without ~~Ether~~ Either Vestment or Booke or Choice place, but wheresoever and howsoever he will, or wheresoever he shall happen to be &c: ——————

For the calls, Invocations, Invitations or petitions to be used herein, and that are to be curiously written in a Select booke, to be made & provided for that purpose, according as is before Expressed, is to be but a Short and breife Speach, in Verbis conceptis, as the mind shall prompt or Direct, ~~or Dictate~~ observing the Angle or point of the compass wherever he shall be, in Respect of the poles &c And one thing a little Exterordinary take notis of by the way; and that is thus, Understand that the natures and offices of the Subservient Angells, of Every Second lesser Angle, of Each greater Quadrangle of the Table, is the

Obedient, which are the armes of the Ensignes or Bannors borne before them.

The names of the Seniors, and the Angells governing & settover, Every lesser Angle, of Each greater Quadrangle, and the names of God, governing, calling forth, & commanding, and of the Subservient benevolent Angells officiating againe under them, and the names of God commanding, calling forth, and constraining them, and of many Legions of Others both good & badd, are to be gathered & collected thereout, after the selfe same method, as is shewed in the Explaining the East Quadrangle, and the offices also of all the Angells, comprehended, in the greater East Angle Even from the Superiour Monarch, to the most Inferiour Subservient, are the same, as in this greater East Angle, soe in the Other three greater Angles. Respectively, Vis.t the offices & natures of the King, and ye six Seniors, are one & the same alike, in all the four Quadrangles, of the Table, soe also are the offices & the natures, of all the Angells, both governing & Subservient in all the lesser Angles, serveing to the East Quadrangle As the first lesser Angle of this East Quadrangle, is of physick, and comprizeth the whole body thereof, in all its parts. Soe doth the first lesser Angle, in the Second Quadrangle, the like. And the first lesser Angle of the third Quadrangle. And the first lesser Angle of the fourth Quadrangle, the same likewise, Soe the Angells, of ye Second lesser Angle, of the East Quadrangle, are of the

the same nature and office, as are the Other three lesser Angles, serveing to the three greater, Quadrangles: & also the third & forth lesser Angles. of the west, north & South Quadrangles, are of the same nature & office, as the third and fourth lesser Angles of the East Quadrangle, and Every way hath the same signification, only they Differ in this particular, that some are East, some west, some north & some South. A due concideration therefore ought to be had, and carefully taken, in calling them, always observing to Invocate from such a point of the compasse, or Quire of Heaven, where there power & abode is, &c. And all Other such concernes herein, as is Requisite there to, ought likewise to be Directed to this, or that, or such & such, a Quarter or Angle, E. W: N: or S: unto which they properly appertaine and are properly referred, &c: And withall is to be understood, that the Other letters of the Table thus to be collected (as aforesaid) should seeme hard to be pronounced, for want of Vowells, to sound & make out Each Syllable, as to the pronouncing of a name proper yet observing to pronounce Every letter Distinctly as if it had a Vowell, going before, or following it, then it sounds well Enough, and the reason of this strange kind of Difference in our common Otherography is, yt there is not a letter nor part of a letter, but is numbered, and hath the same signification &c: as for the practise of it thus. — — — — — — —

Lett the Phylosopher prepare a Booke of very fine paper

By those tables may be known, the Secrett Treasures of the waters, and the Vnknown caves of the Earth, &c: As for Example, the Subservient Angells, in the Second Lesser Angle, of Every greater Quadrangle, and also all the ministring Servient Angells under them, give the knowledge finding out the use of mettalls, &c: — The benevolent Angells of that order, will assist the passages of the Earth, unto the Entrance of the Sences of man, (chiefly of Seeing) So that the Earth lying opened unto their Eyes, by the benevolent Assistance of the Angells of light, they may plainely See & Discover, what treasures are in the Earth, both as to the naturall minds of the Earth, and all manner of treasures trove, and the Angells assisting said are Ministers for this purpose. — — — — — — —

Treasure trove or Such Treasures of the Earth that is, Coyned, and that hath been hidd to ffore in mans possession, is in the power of the Evill Spirits whose names are made of three Letters, and they can give the same to man, &c.

But as for the naturall mines of the Earth, they have nothing to Doe therewith, nor have any power over it at all, these Treasures belong properly to the Benevolent Subservient Angells, who are found in every Second lesser Angle of Each Quadrangle, whose (as I said before) can lay the caves of the Earth Open to the Eyes of man &c: where he may See the Treasures of y^e

of the Earth, ~~open to the Eyes of man~~ as they are therein contained, in and according to their Severall and Respective natures, and properties; which being Known to him, he hath by the Benevolent Assistance, both of the good & the bad Angells, to Serve his necessityes therewith, according to the natures of their parts, & offices, as to which they are concerned & properly required, and have power over &c: — — — — — —

matter) the Knowledge of all Elementall creatures amongst us, how many Kinds there are & for wt use they are created. — — — — — — —

Those that live in the { Ayre, water, Earth, } by themselves — — —

The property of the fire, which is the Secret life of all things but these more particularly. — —

1. The Knitting together, of natures &c. also as well the Destruction of nature, & of things that may perish, as of the Conjoyning and Knitting them together &c: Lyeth * — — — — — —

2 The moveing from place to place, as in to this country or that country at will & pleasure * } * Lyeth in ye four Angells Set over ye } first Second third fourth } lesser Angle of the } East West North South } greater Quadrangle

Likewise the offices of the Subservient Angells in Every of the Lesser least Angles. are as followeth x.

1 The Knowledge of physick In all its parts and the Curing of all Diseases ♃:

2 The Knowledge finding and use of mettalls, the Congelation of Stones, & the Vertue of all Stones.

3 The Knowledge of Transformation, Trans: plantation.

4 The Knowledge of all Elementall Creatures amongst us how many Kinds & there use in the Creation as they are Severally placed in 4 Elements, Ayre water, Eath, & fire.

} Lyeth in ye 4 Angells Serving to ye } first Second Third fourth } Lesser Angle of ye } East West North South } greater Quadrangle

3. The Knowledge of Mechanicall Crafts whatsoever *

4. The Secrete of Men knowing.

♃ whatsoever they are incident to humaine bodies.

which Backwards, is =ɔ⊓⊓⊓, and calleth forth those Evill Spirits, whose names are madd of 3 letters thereout. ——————

The transverse blacklined third, hath this name of God Aloai, which Backwards, is Jaola, which Constraineth them to God, what Soever they are Commanded, &c: — — — — — — — — —

The like Rule, and Method, is to be Observed, in ye Other three Quadrangles, of the generall table, their offices shall be spotten of by 8 by, So that for the Calling forth of any Angell, or Spirit, either good or Badd, and for their yeilding obedience to doe what they are commanded, the repetition of those names of God Respectively, unto which they are diversly, and Severally referred, and by which they are governed is Sufficient. ——————

The names of God, that call forth the Subservient Angells, of Each lesser Angle, of the greater Quadrangles, call forth the Evill spirits, whose names are madd of three letters, if it be pronounced Backwards, for unto them God he is a God &c: — — —

NB As to the generall use, and Signifycation of the Tables, and the offices of the Angells, &c: & Other Remarkable observations &c; those tables (or Table) contain all humane Knowledge: they Stretch to the Knowledge of Solomon, for out of it Springeth physick, the Knowing & finding & the use of mettles, the Vertues of them, the Congelations and Vertues of Stones (they are all of one matter

1. The knitting together of Nature and also as with the Distruction of Nature, of things that may perish, or of the Conioyning & knitting them together &c: Eyth &c: or
2. The removing from place to place, or into this or that Country, &c with Celerity, Eyth &c: ✶
3. The knowledge of Mechanicall Crafts whatsoever, Eyth &c: □
4. The Secrets of Men knowledge Eyth &c: △

Eyth in the four Angells set Over the — of first, ✶ second, □ third, △ fourth — lesser Angles of the — East, West, North, South — greater Quadrangle.

Likewise the Offices of the subservient Angells in every of the lesser Angles are as followeth.

1. The knowledge of Physick in all the parts, & the curing of all diseases that may come to humane body Eyth &c: ♂.
2. The knowledge finding & use of Mettalls, the Congelation of Stones & the birth of all Stones, Eyth &c: ✶
3. The knowledge of Transformation, Transplantacon, Eyth &c: □
4. The knowledge of all Elementall Creatures amongst us, how many kinds & their ofs in this Creacon, as they are Severally placed in the 4 Elements, Ayer, Water, Earth & Fire, Eyth &c: △.

Eyth in the △ Angells Subsisting to the — of first, ✶ second, □ third, △ fourth — lesser Angles of the — East, West, North, South — greater Quadrangles.

which Backwards, is = rrvoa, and calleth forth those Evill Spirits, whose names are made of 3 letters thereout.

The transverse blackline thereof, hath this name of God Aloai, which Backwards, is Jaola, which Constraineth them to Doe, whatsoever they are commanded, &c: — — — — — — — —

The like Rule, and Method, is to be Observed, in ye Other three Quadrangles, of the generall table, their offices shall be spoken of by & by, So that for, the, Calling forth of any Angell, or Spirit, Ether good or Badd, and for there yeilding obedience to Doe what they are commanded, the repetition of those names of God Respectively, unto which they are diversly, and Severally referred, and by which they are governed is Sufficient.

The names of God, that call forth the Subservient Angells, of Each lesser Angle, of the greater Quadrangles, call forth the Evill spirits, whose names are made of three letters, if it be pronounced Backwards, for unto them Soe he is a God &c: — — —

NOW as to the generall use, and Signifycation of the Tables, and the offices of the Angells, &c; & Other Remarkable observations &c; these tables (or Table) containe all humane Knowledge; they Stretch to the Knowledge of Soloman, for out of it Springeth physick, the Knowing finding & ~~the~~ use of mettles, the Vertues of them, the Congelations and Vertues of Stones (they are all of one matter

i The knitting together of Nature and also as well the destruction of Nature, & of things that may perish; as of the Conioyning & knitting them together &c: Lyeth &c: ♂

2. The moving from place to place, as into this or that Country, at will & pleasure. Lyeth &c: ✱

3. The knowledge of Mechanicall Crafte whatsoever. Lyeth &c: □

4. The Secrete of Men knowing. Lyeth &c: △

Lyeth in the foure Angells set over the ♂ ✱ □ △

Likewise the Offices of the subservi[illegible] of the lesser Angles are as follow[illegible]

i The knowledge of Phisick in all its parte, & the curing of all whosoever are incident to humaine Bodies. Diseases &c. Lyeth &c: ♂.

2. The knowledge finding & use of Mettalls, the Congelation of Stones & the vertue of all Stones, Lyeth &c: ✱

3. The knowledge of Transformation, Transplantacon, Lyeth &c: □

4. The knowledge of all Elementall Creatures amongst us, how many kindes & their use in the Creacon, as they are severally placed in the 4 Elements, Aier, Water, Earth & Fire, Lyeth &c: △.

Lyeth in the 4 Angells serving to the ♂ fi[illegible] ✱ se[illegible] □ th[illegible] △ fou[illegible]

and are benevolent, and helpefull, untous, in any Respects, according to their offices, and ~~and~~ as our necessity requireth,

As to the Evill maliciouse Spirits before mentioned, whose names are collected of 3 letters, by joyning thereunto one letter of the table of Union, as hath been before Explained; they are thus to be called forth. There names are collected out of those four Red lines, under the black transverse line, in Every lesser Angle of the Table, and by joyning of one letter of the table of Union, to two of those letters in any line of those aforesaid lines, of the lesser Angle, Either from ye left to the right, or from the Right to the left, they both serve, to one & the same purpose; being taken out & placed, in such manner and order accordingly, as they are particularly referred, to their proper places respectively, Doe make the ~~same~~ name of a Devill, as hath been treated of and shewed, by an Example elsewhere before &c:

The calling them forth is one thiswise, as for Example, in the first lesser Angle, of the East Quadrangle, the upright black line thereof, from the top Downward, hath the name of God [illegible], which God calleth forth the subservient Angells of that Angle. In the Black transverse line thereof, is the name of God [illegible], by which they Doe what they are commanded; Soe by the name of God [illegible] Backwards, and the malig

malignant Spirits, whose names are made of 3 letters, out of ~~the first~~ this ~~the~~ first lesser Angle of the East Quadrangle, to be called forth, and by the name of God Ardza backwards, they Doe also what they are commanded, Soe that the name Ogiodi, causeth them to appeare, by the order of Idoigo, and by the name Azdra Backwards, commandeth them by the like order, &c:

In the second lesser Angle, of this said East Quadrangle is in the Middle upright line thereof, the name of God Ilacza, which pronounced Backwards is Azcali, which name calleth forth the Malignant Spirits, whose names are collected of 3 letters out of it, and by the name palam, which is the name Malap Backwards, they Doe what they are commanded.

The middle, upright, black line of the third lesser Angle, hath the name of God Aiaoai, which pronounced Backwards, is Saoaia, and this calleth forth the Evill spirits, whose names are collected of 3 letters, of this Angle; the transverse line, whereof, hath the name of God Oiiit, which being pronounced backwards, maketh the name Tiiio, whereby they are constrained to Obedience &c

The upright black line, of the fourth lesser Angle of this said Quadrangle, hath this name of God Aovrrz which,

THEN thord is the nam̃d of God — Ildli, in the upright line, of the third lesser Angle, by which, the four Subservient Angells, hee̅in are called forth, and Dod Appear— — —
Then thord is the nam̃d of God, **Olaad** in the transverse black line, whereby they dod what they are commanded.
The name of God **Iaaasdi**, which are the Six letters in ye Upright line of the fourth lesser Angle, of this 2d. and West Quadrangle, calleth forth the four Subservient Angells, in this Angle to Visible apparition, — — — —
And the name of God, A T A P A, which are the five letters of the black transverse line, powerfully urgeth, and (as it were,) Enforceth, or constraineth, them to Dod, what they are commanded, — — — — — —

After the same manner & method, are the other names of God, peculiarly & particularly, to be collected, out of the Subsequent North & South Quadrangles; by the Vertue, power, and Efficacy, and at the nominating & pronouncing whereof, all the ministering Angells of light, Celestially Dignifyed, both Servient & Subservient, Even from the Superiour to the Inferiour orders, under the great King, or Supream head; and governour, of Every Respectively gen̄rall, or Quarterly greater Angle, according to their Degrees and offices, are called forth, and moved to Visible Appearance, and God accordingly, to Dod what they are commanded, as afore said, As for the Evill Spirits more, of them hereafter — — — — — — — —

It is said before, that the Subservient Angells, whose names

names are collected, out of the four Red lines, under the black transversed line, in Every lesser Angle of the table, are next in order (as Servients) under the other Angells — whose names are collected out of the Red line, above the black transversed line, in Every lesser Angle of the table; under which said Servients, are many benevolent Subservients inferiour to them; and under whom are again are many Legions of Assisting Angells, more Inferiour to them in power and Authority, And likewise many Legions of Spirits, more Inferiour again to them, of Severall natures & offices, both good & bad, as is Originally Decreed by providence, who settled all things, both Celestiall, Ayriall, & Terrestiall gradation, to Serve & Execute his commands, according to their orders, offices, natures, government and Degrees, where in they are placed, and hence it is affirmed, that Aydriall & Elementall Spirits, are of Different & Severall natures, according as they were constituted and Appointed, in their Severall and Respective offices, places & orders, by the first & Supream Decree of the highest, in the Observing & fulfilling his Decrees & commands, according to his justice & mercy, and God often times are the Executioners of wrath, and Vengeance: yet Nevertheless, when God is graciously pleased, to wink at and passe by our Wickedness, and so to show mercy, then they often times admonish, forewarn & watch over us, and Defend us from many Dangers and perills, and

Quadrangle of the East, the which hath these Six letters, from the top Downwards to the black line that goeth crosse the Quadrangle. i. d. o. i. g. o. making the name Idigo, the transverse or crosse black line whereof hath these letters. a. r: d. z. a. making the name Ardza, the 4: Subservient Angells, that are under the transverse black line, of this said first lesser Angle, are ruled by the name Idigo. and thereby are called forth, and Doe appeare; and by the name Ardza, they Doe what they are commanded. the like method is to be observed, of the other three lesser Angles, of this East Quadrangle. &c:

Then for the Second, or West Quadrangle, of the table, the three great names of God Displayed in banners, and borne before the great Angell, and mighty King of this Second or West Quadrangle; is to be collected out of ye middle transverse, black line that goeth Crosswise. x Athwart the Quadrangle, and to be compared of three, four & five letters, after the same manner as is before taught in the first or East Quadrangle, and Soe likewise of the other two Succeeding North, and South Quadrangles.

The three great and powerfull names of God, governing the mighty & Angelicall manarchy, of the Second or West Quadrangle, whose name is RAAGIOS or RAAGIOSEL are Empeh Arsel, Gaiol, and the Royall high name RAAGIOSEL, governeth the six Seniors, and by which they are called forth, and Doe appeare.
The name of God HeTedil, governeth the four Angells, set over the ~~first~~ first lesser Angle, of this Second or West

West Quadrangle, the name of God HeTedim, governeth the four Angells, Sett over ye Second lesser Angle, of this Second or West Quadrangle: the name of God, HeMagel, governeth the four Angells, Sett over the third or lesser Angle of this Second, or West Quadrangle, The name of God, HenlarEX, governeth the four Angells, Sett over the fourth, and last lesser Angle, of the Second, and West Quadrangle, of the Table, &c: ~~and~~ by which names they are called forth, & Doe Appeare. — — — — — — — — — —

Then there is the name of God Obegoca, which are the six letters, in the upright black line, of the first lesser Angle, in this Second and west Quadrangle, wch: name Ruleth, and calleth forth, the four Subservient Angells, under the black transverse line, by the power whereof they Doe appeare. — — — — — — —

Then in the transverse line, there is the word, Aabeg, by the Efficacy whereof, the said 4 Subservient Angells, doe what they are commanded. ——

The name of God: Nelapar, which are the six letters of the upright black line, Ruleth the four Angells Subservient, in this Second lesser Angle, and by the power whereof, they are called forth, and Doe appeare. — —
And by the name of God, Omdeb, the five letters in the transverse line, they Doe what they are Commanded. ——

Appertaineth, to the first line thereof, being (b) that is of ye first lesser angle; and likewise the first line of the second, and so the first line of the third, & soe to the first line of the fourth lesser Angles, serveing to this fourth, or South Quadrangle, being those lines, set over the transverse black line, of each lesser Angle. The four letters following which are: I. T. O. M. belong to ye four Red lines, under the transverse black line thereof. the first of which four letters of Union (and the second from ye first) is (i) and Belongeth to the first red line, under the transverse black line of this first lesser Angle, of the ~~forthor~~ fourth or South Quadrangle, the second letter (but the third from the first) is (T) the which appertaineth to the second line, the third letter (and fourth from the first) is (o) and this appertaineth to ye third line, the fourth & last letter (but the fifth from the first) is (m) and appertaineth to the fourth & last red line, subservient in this lesser Angle) being the 1st of the 4: serveing, to the fourth and South Quadrangle: the use thereof is partly explained, before. - - -

Haveing breifly explained how to collect the name, of

of the great and mighty Angellicall King of of the East Quadrangle, and of the three great names of God brone in three banners. before him, and of the six seniors, and of the sixteene Angells, next under them, sett over every lesser Angle, serveing to this greater East Quadrangle, and of some good Angells, subservient to them, under whom. againe are many benevolent Angells, of Inferiour Ordrs. The Collecting of whose names are Omitted, being to tedi-ouse, to exemplify, since this which hath been already said before is sufficient, and also how to Collect ye names of severall Evill spirits, of terrestiall & Infernall nature; now shall be shewed ye method, how to Invocate & call ym forth, to visible appearance. - - - - - -

The three great names of God, Oro, Ibah, Aozpi: governeth the King of the East Angle whose name is BA: TAIVA: and this name BATAIVA, governeth the six seniors, and by which they are called forth and Doe: appear. The name of God, Erzla, governeth the four Angells set over the first lesser Angle of this East Quadrangle. The name of God Eutepa, governeth the four Angells, sett over the second lesser Angle of this East Quadrangle. the name of God, Ecenbar, governeth the four Angells, sett over the third lesser Angle of this East Quadrangle. the name of God, Exgezod governeth the four Angells, set over. the fourth lesser Angle of this East Quadrangle. - - - - - -

Then there is the middle black upright or perpendicular line, in this first lesser Angle, serveing to the great Qua:

lesser Angle, serveing to the third or North Quadrangle, is. Phra, or Phara, then by adding the letter (n) therto before the said name, then it will be Enphra, or. Enphara, which is the great name of God, that governeth those four Angells, sett over the second lesser Angle, serveing to the third or North Quadrangle, & by which they are called forth, & doe appear. The name of the first Angell sett over the third lesser Angle, serveing to this north Quadrangle, is Æoan. then, add ye said letter (n) before it & make it Næoan, which is the great name of God, that governeth those four Angells, set over that lesser Angle, & whereby they are called forth & doe appeare. Then againe the name of the first Angell, sett over ye fourth lesser Angle, serveing to this north Quadrangle is Yaom, then by adding the letter (n) before it, maketh the word Niaom, which is the great name of god, that governeth the four Angells, sett over this fourth lesser Angle of the third or north Quadrangle, and by which they are also called forth, & doe appear, & soe it is of the rest. — — — — — —

The first letter ~~letter~~ of the line of the table of union, added before ye name of the first Angell set over every

Every four lesser Angles, serveing to the greater Quadrangle, wherein they are, maketh the name of God, yt governeth over every of those said four Angells, set over every said lesser Angle, unto which Quadrangle first, second, third or fourth, ~~East~~ each line of the table of Union, is properly referred as afforesaid: the other four letters, of each line of the table of Union, serveth, to the four red lines, of four letters apeice, under the black crosse or transverse line, of every lesser Angle, and maketh up the names of severall Evill Angells, of a terrestiall & Infernall nature, that are composed & made up of three letters, by adding thereto the first, second, third, or fourth, letter of of the line of the table of Union, being those four letters folloing the first; every line of the table containing five letters linear along, & four downwards; every first letter belonging properly to the line placed over every black transverse, or crosse line in every lesser Angle, in each great Quadrangle; & the other four letters, to the four Red lines, placed under the said transverse black line successively, as they are referred and to be joyned one to an other thus, the fourth line of the table of Union, belongeth to the fourth or South Quadrangle, the first letter there of App=

name pefem, but if it be added thereto from ye Right to the left, then it maketh the name, Pemef, which are also the ye names of 2 Evill Angells, or Devills; the other 2 letters aguinst ym in the Other Side, of the black upright line, are (n d) to which add the letter (P) before, from the left to the right, and it maketh the name pend but if the said letter (P) be added thereto, from ye right to the left, then it will make the name Peden, which are likewise the names of two xx Devills: & thus are gathered the names of Certaine Evill Spirits, which are likewise the names, Collected after the same manner, out of all the Other Angells Respectively in the table, Saving only to observe, that the first line in the table of Union, belongeth to the first or East Quadrangle; the Second line thereof, to the Second or West Quadrangle; the third line thereof belongeth to the third or north Quadrangle, and the fourth line Serveth to the fourth or South Quadrangle. & the first letters of Every line belong properly to the red line, Sett over Every of the lesser transverse, or crosse black line, in Every lesser Angle. and as there are four Quadrangular Tables in the generall

generall Table, so the first letter of Every line of the table of Union, belongeth to the first line of Every lesser Angle, of that Quadrangle unto which the line is referred. as is aforeshewed. in ye Explaination of the four Angells set over ye first lesser Angle, of the East Quadrangle. the other four letters in Each line, of the table of Union, Serveth to collect, joyne together, & make up Severall names both of good & badd Angells. out of the four Subserrient lines, which are the Red lines, under the transverse back line, of Every lesser Angle, as hath been shewed in the fourgoing Example. we will give you one Exemplifycation more, by wch it will be Sufficient, to understand the whole table & that is thus: As to the third or North Quadrangle, the name of the first Angell, Sett over & governing in the first Angle. thereof, is Boza, then taking the first letter of the third line, in the table of Union which is (n) and placing it before. ye name of ye said Angell, then it maketh the word, Enboza, which is the great name of God, that governeth, and by which these four great and Benevolent Angells are to be called forth, to Visible Appearance. — — —

The name of the first Angell Sett over the 2d lesser

if, it maketh, it, Xenes. which is another name of an Evill Spirit, and if the name Xeez, be made backwards from the right to the left, then it will be. Zedoex. which is another name of an Evill Spirit. So likewise if the name, Xenes, be made backwards as afforesaid, then it will be Exes, which is the name also of a Devill. The next tow letters below C: Z. is. T. O. and the next letter, to the letter. (x) in the table of Union is (a) which being added to the two said letters T. O. from the left to the right, maketh the word. A. T. O: but being added thereto from the right to the left, then it will be Aot. which are the names also of an Evill Spirit or Angells, of an Infernall, as well as of an Ayer: iall nature; the two next letters against. T. O. and the right hand Side of the Upright black line stand, T. t the letter, (a) being added thereto, before from the left to the right, maketh the name At. t, and being added thereto from the right to the left, as it happeneth, maketh also the Same name, The two first letters in the third line, unde the black transverse line of this first leffer Angle of the East Quadrangle, is S. i) the third letter of

of the first line in the table of Union, (Setting a Side the letter e) being the first letter of the line, which belongeth. only to the Sixteene Angells, Sett as governors, over those four leffer Angles, or rather of Every the four lines of odd Letters over Every the four black transverse lines in Each leffer Angle of this East Quadrangle,) and it is (r) but adding it to the two letters. S: i: before from the left to the right. maketh the name. Resi, but added thereto from the right to the left, maketh ye name Ries. which are the names likewise of tow Evill Spirits: the two letters against (S. i.) on the other Side. the black Upright lines, and a. S: the letter (r). added thereto, from the right to the left, maketh the name Resa, but being added thereto, from the left to the right, maketh the name. Ras. ~~, but being added thereto from the left to the Right maketh the name o.~~ The first two letters in the last of the four lines, under the over thwart or transverse line afforesaid, of this first Angle of the East Quadrangle. and f: m: the last letter in this first line of the table of Union is (p) which being added to the afforesaid two letts (f. m) from the left to the right, maketh the

name

which is the name of God, governing those four Angells, set over the second lesser Angle, of ye East Quadrangle, by which they are called forth & doe appear. - - - - - - - - -

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The name of the first Angell sett over the third lesser Angle is Cenbar. before which the afforesaid letter (e) being added, maketh it Ecenbar, which is the name of God, governing these four Angells, whereby they are called forth, and Doe appear. Then againe the name of the first Angell, set over the fourth lesser Angle, of this East Quadrangle is, Xegezod, then by adding the said letter, (e) thereunto, before it, maketh it, Eexgezod, which is the name of God, that governeth, & whereby these four Angells are called forth, and Doe appear. and thus are gathered the four great names of god, governing those Sixteene Angells bearing Rule; under the Six Angelicall Seniors, in this Eas:=terne Quadrangle, and whereby they are called forth, and, Doe appear, as aforesaid. - - - -

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Here are four letters left, of the first line of this said table of Union, which are X.a.r.p. Every

Every name sounding of 3 letters beginning out of the first line, and out of these four letters, is the name of a Devill, or Evill Angell, as well from the right as from the left. Excepting the line containing the names, of Every the four Angells sett over & govern:ing in Every lesser Angle, in Each one of the four grea:ter Quadrangles, which are the Sixteene great bene:volent Angells mentioned next in power, under the Six Seniors in Each Quadrangle, Severally & Respect=ively, being the uppermost lines over Every transvers black line of the lesser Angles; they are not to be made use of herein, for that they have no participation with the Evill Spirits at all, in the least, &c: -

As for Example thus, the four lines, (that are under the transverse black line, of the first lesser Angle in the East Quadrangle.) the names of the good Sub=servient Angells, are onely to be made use of herein. The first letters are, (C:Z:) then take the letter (X) in the table of Union, and add it before them, it will make up the name XCZ: which is one name of an Evill Spirit. the two next letters aguinst C:Z:) on the Right hand, the other side of the upright black line, going between, is (N:S:) making the word (NES) or Enes, then by adding the said letter (X) there to before it

the calling them forth, &c: together with matters of Concernment, and Some Select consequences; and also, what use is to be made of all, in like manner shall be Set forth, and Explained hereafter, in their proper places, as shall follow in Method. - - -

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First as to the little table, Standing in the Centre, be-tweene the four greater Quadrangles, & the use, thereof, it is called the table, of Union, and Sheweth how to joyne, Such particular letters as are therein, to Severall particular names and letters, in Each of the lesser Angles, contained in every of the greater Angles of the table in generall, for the Collecting & making up of other peculiar names, for Such proper, Select, materiall & intricate purposes, as they are to be attributed, and Refer-red to, Exemplification whereof followeth.

The first line containeth those letters, e x d r y.
Serveth to bind the four lesser Angles, of the East Quadrangle together. - - - - - - - -
The Second line hath those letters h c o m a.
Serveth to bind the 4 lesser Angles of the Second West Quadrangle, together - - - - - - -
The third line hath those, letters n a n t i.
which Serveth to bind the four lesser Angles, of the

third, or North Quadrangle, together. - - - -
The fourth & last line have those letters. b i t o m.
Serveth also to bind the four lesser Angles, of the 4th or South Quadrangle together. and note, the same that Stretcheth from the left to the right, must also Stretch from the right to the left. Observe also that the Letter joyning those names, which may be put before the names of the four Angells, Set over & governing. in Each one of Every par-ticular lesser Angle, of the four greater Quadra-ngles, as well from the right to the left, is the name of God, whereby those Angells are called & God appeared. as for Example, the first letter of the first line, of this little table of Union is (e) the name of the first Angell. Set over the first lesser Angle of the East Quadrangle, is, Vr-la. take away the letter (V). being the first letter of the name, and put in stead thereof, the said letter (e) and then the name will be Er-la, wch is the name of God, which governeth & calleth forth, the Angell Vr-la, and also the other three Angells, that and Set over the first lesser Angle, of the East Quadrangle, the name of the first Angell Set over the Second lesser Angle is Vtepa, then by adding the aforesaid letter (e) thereto before it, the name will be; Ettepa, wch

such your Angelicall ministory, & Revealed given or Administred unto us; Aboarus thorsford Ozod sacred Angelicall powers of Light, or Celestially Dignified Spirits of the Ayre, by Degrees and Orders Superiour and governing (as aforesaid) Tedim, Direct, Tinted, Emeli, would God yett further in this great name of your God Hetedim, and by the forcd power and Efficacy thereof, Earnestly Entreated and humbly Besought you, to grant these our Supplycations and petitions and that all or any of you, that now shall at any time hereafter Invocated, move or Call forth to Visible appearance, would readyly and forthwith move Descend, and Visibly appear unto us, whersoever we shall Invocate, call forth or move you thereunto, in this, Crystall standing here before us, or otherwise out of it, as it shall please God and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or Beneficiall for us or unto us, in these our Actions or Operations, Speaking Audibly unto us & also there by Directing and Instructing us, in the true Knowledge of that your Angelicall Sapience & Science (given you of the Highest) and wherein also he hath Accordingly by Order and office Ordained, and appointed you; & this your Angelicall Benevolence in Celestiall grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble Desires and Requests, and what soever Else shall be Requisite and fitt for us to Know, shall be a song of honour, and the praise of your God in your Creation, Amen

Invocation by way of humble Supplication & petition made to the four Servient Angells or Dignified Spirits of the Ayre, placed in Orders, and Serveing in the Second lower Angle or Division of the great Quadrangle or Table of the West, Magem, Leoc, Vsyl, Vrvoi, who are moved and Called forth, by the great and powerfull name of God Nelapar, and constrained thereunto, to Doe what they are commanded according to their office, by the great name of God Ornebeb.

Oroc Angelicall powers of light or Dignified Spirits of the Ayre Magem, Leoc, Vsyl, Vrvoi, Serveing in Order under Superiour powers, your most high and Omnipotent God Nelapar, in the Second Lower Angle or Division of the great Quadrangle or West part of the Ayre, respecting the Like part or point of the Compass appropriated to the Earth accordingly, as you there in are placed more Inferiour and Subservient, and unto whom is given of the Highest by nature and office the true Knowledge finding and use of mettalls, the Congelation of Stones and ~~of Physick in all its parts and the Curing of all Diseases whatsoever that are Incident to humane Bodyes~~ And to Reveale, show forth and give the same unto mankind living on Earth: whersoever you shall be moved and Called forth, by the great name of yor: God Ornebeb, Commanded thereunto: we the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, call upon and move you all: O yee Benevolent

Benevolent Angells or Dignifyed powers of the Ayre serveing in Orders, Degree and mansion (as aforesaid) Magē Leoc Vssyl, Vrvoi, Joyntly and Serverally, Every and Each one for and by it selfe respectively, In by and through, this mighty and powerfull name of yor God Nelapar, that you (at these our Earnest Addresses) Would be soe willing, truly and freindly unto us, that whensoever & wheresoever wee shall Invocate, move, or Call you forth unto Visible appearance, and our Assistance, you then readily and Immediatly forthwith at our Invocations, move, Descend, Appear and shew yor selves Corporally Visible unto us in this C.G. standing here before us or Otherwise personally to appear out of the same Visibly here before us, and so as that we may plainely see you and Audibly hear you speak unto us, & by such your spirituall Revelations unto us to make us partakers of that true Knowledge and sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse be shewed forth and given to us: And furthermore also, that in by and through this great and powerfull name of your God Omebeb, and the force and Vertue thereof, we Doe likewise Earnestly Entreate & Invocate you to Doe, Accomplish and fullfill whatsoever (accordingly, as is by nature and office given you of the Highest) wee shall Request and Command you. Hear us therefore O yee Benevolent Angells or Dignifyed spirituall powers of the Ayre, serveing in Orders, office, Degree and mansion (as aforesaid) Magem Leoc, Vssyl, Vrvoi,

yee doe yet further in this great name of your God, Nelapar, and by the Vertue and Efficacy thereof Earnestly Invocate and Entreate you to yeild up and give unto us, your Assuredly firme, free and Obleiged Consent herein, that all or any of you, wch we shall at any time hereafter Invocate move or Call forth to Visible appearance, would Certainely without any Tarrying or Delay, Immediatly move, Descend and Visibly appear unto us, in this C.G. standing here before us, or Otherwise out of it as it shall please God to give unto you, and thereby most beneficiall Convenient and fitt for us, in these both our present & Other our future Actions and Opperations and to speake plainely unto us, so as that we may sensibly hear you and Understand you, Directing and Instructing us in the true Knowledge and judgement of that your spirituall sapience and science (given you of the Highest) And in this undoubted true and great name of yor God, Omebeb, and by the Vertue and power thereof whereby wee also Earnestly Invocate, and Entreate you, not onely to Reveale, Declare, shew forth and make Knowne unto us, the true and apprehensive Knowledge of all such, Occult and mysticall Arcanaes, in physick and of whatsoever Else relates thereunto as are unknowne of man kind, but also Doe for us whatsoever wee shall further Command Request or Desire to be Done, Relating to the said science and our Benefitts therein (as you by office are of the Highest) accordingly preordained & appointed, All wch your

[illegible] of the Aird by invocation made to the Rogall Spirit [illegible] who is the King & Rulour of the same for the moving and Calling forth of all, or any of such Aydriall Spirits, by name Order and office of what Degree soever from the Superiour to the inferiour to Visible appearance &c:

[illegible] who art Called [illegible] & said to be King of the West Anglo Region or Mantion of the Ayr & governing or bearing Rule therin over many legions of Aydriall Spirits, subjected with-you, unto & under the power Obedience & command of that great & mighty Spirit Called [illegible] who is said to be the prince of the Aird & to govern the four Anglos Regions Divisions or Mansions therof East West North and South & unto whome power and Command is given over all Spirits hauding place Residence or mansion therin as by the prordinate Decree of the most high God the only Creator of heaven and Earth & of all things what soever is contained in the Creation, is Constituted & Appointed — Oyes Rogall Spirit King of the West Region, or Anglo of the Ayre being governed & governing (as afforesaid) with the servants of the most high God Reverently here present in his holy feare being Dignifyed, Armed and supported in the holy — Trinity

Trinity through Divine Grace, with Celestiall powr and Authority, given unto our first parents in the Creation, at the Beginning of Time & by Lineall Discent from them unto us, & all posterity or succeeding Generations, as the heires of Gods promise & grace, even to the utmost period therof, Oyes by the Vertue power Influence and Efficacy therof & by the name of your God & in the name of your Prince, or head of your Order & by your Seal or Character prordinately Decreed of the most high God — Confining Subjecting & binding by Orders & office unto strict Obedience first to the fulfilling of his Divine Will & pleasure both at his Mediate and Immediate Commandments & Appointments secondly unto the Command service, & Obedience of your Prince, or head of your Orders as in place Decree and office appointed, thirdly as well unto the service Obedience and Assisting of the sons of men servants of the most high God, now living on Earth, according to your Orders & office as to tempt & subvert them from their Allegiance to the Divine Lawes & Duty of God, by your Evill & Crafty insinuations & Delusions. And by the Contents of all afforesaid & by the power therof we do Excorcise Conjure Command Compell Constraine & move you Oyes Regal Spirit who is Called [illegible] King of the

your God, & by the Contents of this invocation and the Constraining power, & force thereof, And appear ye or some one or any of you, or Either of you by name Orders and office accordingly as wee have herein & hereby specified & Called you forth in faire and Descent forme And not in anywise hurtfull Dread full terrible or affrightfull unto us, or to this place or to any Other place or person whatsoever, Visibly to the sight of our Eyes in those [illegible] or any of them, standing here before us, as being one usuall way, or formall accustimary method, or manner of Receiveing and inclosing spirits, or Otherwise to appear out of them in like manner and Descent forme and shape (as afforesaid) in all humility and serenity, Visibly here before us & to shew forth unto us true and Visible signes foregoing your Comeing and appearance And to make us true and faithfull Answers unto all those and Every such Other our Demands & Requests, as lyeth here before us & as wee shall yett further propose not here inserted, speaking plainely and soe as that wee may here understand you, & not onely to Reveale Discover Make Knowne, & shew forth unto us the Very truth & Certanty thereof, but also to serve & assist us, & to fulfill and accomplish for us whatsoever wee shall according to your Orders & offices Desire and Command you: Move therefore O yee spirits,

Temel

Temel[illegible] or some one, or any, or more of ye subservient spirits or spirits not now of us named in this present invocation, more then by Orders & office Residing in the East Angle of the Aire prepare ye, & by the power & Efficacy of all afforesaid, Come away and immediatly Appeare Visibly here before us in such manner and forme, as wee have before specifyed, without further Delay Delusion or Disturbance whereby to surprize, or Assault our senses with fear and amazments, or in anywise to Obstruct or hinder the Effects, of these our present Operations by any subtle Crafts or Illusions whatsoever. — — — — — — — — —

forus in all, or any such our Operations & affaires as the Necessity thereof shall Require and as accordingly shall in anywise properly Appertaine to their Orders & offices, & to make true & faithfull Answers, unto us speaking plainely, so as that we may hear and under stand them, And also to fulfill performe & accomplish unto us, & to serve & assist us in all, & Every such our Commands, & Requests (as in the Contents of our Invocation, shall be more at Large Declared, & Expressly shewed forth unto them) without Delay, Delusion or Disturbance whereby to surprize or Assault our sences, with fear and amazements or in anywise to Obstruct, or hinder the Effects, of these our present Operations by any subtile Crafts or illusions whatsoever — — — — —

[illegible] who is Called Temel & said to be by office a messager under the Regall spirit Orients in the East Angle of the Aire and also ye spirit by name Called [illegible] who is or may be Differently said to be a messager, or familiar spirit serveing also amongst many other subservient or familiar spirit, in the East Angle of the Aire under the Royall spirit Orients. King & governor thereof wee the servants of the Highest, Doe in the name of your God & by the power of your greatest, & highest governor, the prince of the Aire set over & Commanding the four Angles East west North and South, with Every & Each of their severall & Respective Kings & likewise all Other spirits bearing Rule

Rule & serveing therein Even from the Highest or superiour spirits by Degree natures Orders & offices unto the more Inferiour subservients & by your seals or Characters, preordinately Decreed of the most high God, Confining, subjecting & binding you by Orders & office unto strict Obedience: first, to his Divine commandements secondly in Orders unto your superiours & thirdly unto the servis & Assistance by your Orders and office of the sons of men, now liveing on Earth, & by the Vertue power, influence, & Efficacy thereof & the Contents of all afforesaid Call forth & move you to Visible appearance — now then wee the servants of the most high God Doe Exorise, Conjure Command Compell, Constraine Call forth, & move you O you spirits by name [illegible] with all others yee subservient spirits & Every and Each of you in generall & particular, joyntly and severally, for and by it selfe, respectively, by what name soever you or any of you are Called more then as wee Know from the tradition of our predecessors that serveth by Orders, & office, as you are by the preordinate Decree of the most high God Orderly & Graduatly placed in the East Angle of the Aire, as your Mansion or place of Residence & abode, accordingly appointed you to Visible appearance; Move therefore O ye spirits by name, [illegible] & some one or Other of ye subservient spirits by Orders and office, & Residing in the East Angle, or Mansion of the Ayre serveing under Orients, (as afforesaid) And in the name of ye God

all such our Desires, as wee shall by invocation Declare, & at Large in the Contents thereof Expressly sheweth & move unto them without Delay Delusion or Disturbance whereby to surprize or Assault our senses with fear and Amazements, or In any wise to Obstruct, or hinder the Effects of these our present Operations by any subtle Crafts or Illusions whatsoever | Oye Spirit of great power who by name are Called [illegible] ris, together with all Others Spirits of great power, Residing & Bearing Rule, in the East Angle, or Mansion of the Aire under ye Royall Spirit Orients, Who is said to be King & principall Governor thereof next under the more superiour Spirit [illegible] the prince of the Aire & governing in the foure Angles thereof East west North and South, with their principall Kings & all other Spirits from the superiour to the Inferiour, Residing, & Bearing office according to Each & Every of their severall Respective Degrees & as wherein they are by Divine Appointment now Ordly placed, Know yee then Oyee Spirit [illegible] together with all Others ye Regall & superiour Spirits, by Orders & office; governing & bearing Command over Others the subservient & Inferiour Spirits, from Degree to Degree in the East Angle, or Mansion of the Aire, wee the servants of the most high God being Dignifyed, Armed fortifyed & supported through Divine Grace, in the holy Trinity with Celestiall power, & Authority Doe in the name of your God, & of your high prince [illegible] and

and of your prince [illegible] the supreame head of your Orders, & by Every & Each of you severall & Respective Seals, or Charactors: & the Vertues & power thereof Exorcise Conjure, Command, Constreine Call forth, & move you, O ye Spirit by name as afforesaid) [illegible] together with all Others the superiour Spirits Governing by Orders & office, as before is said: to Command Constrein and Compell the Spirits by name Called Temel, who is said to be a messager, under the great Spirit Orients King of the East Angle, or Mansion of the Ayre And also the Spirit who by name is Called [illegible] who is Differently said to be a messager, or familiar Spirit, subservient, & subject also in Orders under [illegible] and Residing in the East Angle or Mansion of the Air: (or any other Spirit or spirits residing in the East Angle or Mansion of the Air) (as afforesaid) immediately & forthwith at our present Invocations, to move & Appear, in faire and Descent forme, not in any wise hurtfull, Dreadfull terrible, or affrightfull, unto us, or to this place or to any Other person or place what soever but to Come and appear in all humility & Serenity in those, [illegible] or any one of them, set for that purpose here before us, being one usuall way of Receiveing & Inclosing of Spirits to the Visible sight, Service and Assistance of the sons of men: And to shew true & Visible signes unto us of there Coming and Appearance or Otherwise to appear out of them, Visibly here before us, as shall be most Beneficiall, & best Convenient for us

Time & by Lineal Descent from them to us, & all-
posterity, or succedding generations, as the heirs of
Gods promised & grace: Even to the utmost period
thereof: Dod by the Vertue Influence & Efficacy
thereof; & by the name of your God & in the name
of your prince or head of your Orders & by your seal
or Character, predordinatly Decreed of the most-
High God confirming, subjecting & binding you, by Ords
and office unto strict Obedience first to the fullfilling
of his Divine will & pleasure, & that immediate & im-
mediate commandments & appointments secondly
unto the command service & Obedience of your prince
or head of your Orders as in place Degree & office Appr.
ein God: Thirdly, as well unto the service, Obedience
and assisting of the sons of men, servants of the most
high God, now living on Earth, according to your
Orders, & office as to tempt & subvert them from
their Allegians to the Divine laws & Duty to God, by
your Evill & Crafty Insinuations & Solusions And by
the contents of all afford said: & by the power thereof
wee God Exorcise, Conjure, Command Compell con
strain & move you & you Regall spirit who is called

King of the East Angle of the Ayre together
with those Royall great & powerfull presidentiall
spirits by name called Neo

& all Other Superiour spirits bearing
Command over the more inferiour servient & sub
servient spirits from Degree to Degree Residing
and

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and serving under you in the East Region, Angle Division
or mansion of the Ayre to command, Constrain
& Compell this spirit who by name is called, [illegible] &
[illegible] & all other spirits of great power bea-
ring Rule in your Orders, or Mansion as afford said
to serve and assist us in all & Every such of our
Operations and affairs, according to their Ords &
offices as wee shall by certaine invocations Re-
quest & Command them, And amongst the Rest
to Command Constrain, bind or Enforce to Com
& appear unto us Either or both of those spirits who
by name and called Tem[illegible] who is said by office to
to be a messager attending the Regal spirit, [illegible]
in the East Angle or mansion of the Ayre: And also
the spirit By name called [illegible] who is Differ:
ently said to be a messager, or familiar spirit subser
vient & subject in Orders under [illegible] & Residing
in the East Angle & Mansion of the Ayre, forthwith
and immediatly at our Invocation to move and
Appear in faire and Decent forme, & in no wise
hurtfull, Dread full, terrible or Affrightfull unto
us or this place or to any other person, or place what
soever, But in all humility, & Sobriety, Visibly to-
the sight of our Eyes: in some one or other of those
[illegible] standing here before us, & to make us true & &
faithfull Answers unto all such our Demands
and Requests, & to fullfill and accomplish all

Operations on the East [illegible] of the Ayre by Invo:
cation made to the Regal Spirit Orients who is
the King & Ruler of the same for the moveing and
calling forth of all, or any of such. Ayeriall Spirits
by name Order and office of what Degree soever —
from the superiour to the Inferiour to Visible —
Appearance: &c: — — — — — — —

O you Regall [illegible] of great power who art Called
Orients & said to be King of the East Angle, Region
or Mansion of the Ayre & governing, or bearing Rule
therein over many Legions of Ayeriall Spirits Sub
jected with you, unto & under the power Obedience
and Command of that great and Mighty Spirit
Called. Sathan who is said to be the prince of the Aire
& to governe the the foure Angles Regions Divisions or
mansions thereof East West North and South — —
& unto whome power and Comand is given over all
Spirits haveing place, Residence or Mansion therein
as by the preordinate Decree of the most high God
the onely Creator of heaven and Earth, & of all
things whatsoever is Contained in the Creation is
Constituted & appointed. — O ye Regall Spirit Orients
King of the East Region, or Angle of the Ayre, Being
governed & governing as aforesaid, wee the servants
of the most high God Reverently here present in
his holy fear being Dignified Armed and supported
in the holy Trinity, through Divine grace with
Cœlestiall power & Authority given unto our first
parents in the Creation, at the Beginning of
Time

your God Arzadiel Descend, appear and some one, or all, or any of you, visibly shew your selves here before us, in Manner & forme, as it shall please God and you his Messagers of Cœlestiall grace, accordingly as aforesaid, And in this great name of your God, Narzetem, be freindly unto us, and Dee for us in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices, Opening ye Mysteryes of your Creation, and make us partakers of Undefiled Knowledge, whereunto wee move you both in power & presence, whose Works shall be a song of Honour, and the praise of your God in your Creation Amen.

Dessend, appear and sond one, or all, or any of you, Visibly show your selves here before us, & be friendly unto us, Upon the Mysteryes of your Creation, and make us partakers of y^r Undefiled Knowledge, wherevnto wee move you, both in powr and prudence, whose Works shall be a song of Honour, and the praise of your God in your Creation, Amen.

Invocation or Key, moving and calling forth to Visible appearance, ye four Angolicall powers of Light or Dignifyed Spirits of ye Ayre Adre, Sisp, Pal, Acar, by the great name of God Arzodionar, And also to Dod what they are commanded (according to their offices) by the name of God Narzefan sorving and set under y^e fourth Lokor Angle, or Quarter part of y^e greater Quadrangle or Table of the South. — — — — — — — —

Esp Angells of Light or Dignifyed Spirits of the Ayre Adre, Sisp, Pal, Acar, sorving in Orders, under Superiour Angolicall powers, your Most high God by his great name Arzodi = and Doing all his commandments by his great name Narzefan, as being set under or division of the Region or the greater angle and sorvient Spirits in the fourth Lokor Angle of the South, unto whom is given of the Highest by office, the true Knowledge of all Elementall Creatures, amongst wch how many kinders & their ofe in the ffi of Playeth in all its parts and the Coring of Creation, as they are severally placed in the 4 Elements all Diseases whatsoever that are incident to same clier, Water, Earth, & Fire,

and

~~Humane Bodyes~~ and to Revoale, show forth, and give the same to Mankind living on Earth, whonsoever ye shall be called or Moved thereunto, by Visible appear ance & Verball converse, wch ye Servants of ye most High God Dod invocate, adjure, move & call forth to Visible appearance, friendly society and Verball con verse with us, all, or some one, or any of you O all yee Angolicall powers of the Ayre, or Dignifyed Spirits of light set under and sorving in the fourth Quarter part of ye South Angle Adr Esp Pal, Acar in by and through this powerfull & great name of your God, Arzodionar And also to Dod for us, what soever wee shall Request and command you, by this great name of your God Narzefan, and by the Signall Vertues of them; Move therefore wee say, all yee Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders (as aforesaid) Adr, Esp, Pal Either some one, or all, or any of you, Descend, appear and Visibly show your selves unto the sight of our Eyes, in this or Otherwise out of the same Visibly here Before us, as ye pleasure of the Highest shall seem Best & most fitt or Requisite for us, both now & at all times hereafter, speaking plainely and show ing forth unto us, by Verball converse, what soever is given you by office to Declare, Discover & make Known, for the Benefitt of his Servants the Sons of men; Move therefore wee say and by the Sig = nall Vertue and power of this great name of your

Accordingly as aforesaid, And in this great name of ye God [illegible] be friendly unto us, and Doe for us, in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, and Make us partakers of Vndefiled Knowledge, whereunto wee move you both in power and prudence, whose Works shall be a song of Honour, and the praise of your God in your Creation,

[illegible] or Key moving & calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre Celestially Dignifyed Z i z [illegible] by ye great name of God I E Z I Z [illegible], governing and set over the fourth Leser Angle, or Quarter of the great Quadrangle or Table of the South — — — — — —

O [illegible] Benevolent Angells or Angelicall powers of the Ayre Celestially Dignifyed Z I [illegible], [illegible] serving your God as governing & set over ye fourth Leser Angle, or Division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true Knowledge of the secrets of: mon Knowing ~~& the Knitting together of natures and also as well the Destruction of nature & of things, that may perish as of Conjoyning and Knitting them together~~ And to Declare show forth & Revoale

Revoale the same unto Mankind living on Earth, whensoever you shall be called or Moved thereunto, by Visible appearance & Verball converse, wee ye Servants of the Most high God, Doe Invocate, adjure, move & call forth to Visible appearance, & bind by society & Verball converse with us, all or some one, or any of you, all ye Benevolent ~~Angells~~, or Angelicall powers of the Ayre Celestially Dignifyed, set over ye fourth Quarter part ~~of the South~~ Angle Z i z a, I z a z, Z a z i, A z i z In by and through this great & powerfull name of your God B e z i z, and the signal Vertue thereof; Move therefore wee say ye Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed and placed in Orders as aforesaid Z i z a, I z a z, Z a z i, A z i z And in this powerfull name of your God B e z i z Either some one, or all, or any of you, Descend appear and Visibly show your selves unto the sight of our Eyes, in this C. C. or otherwise out of the same, Visibly here before us, as ye pleasure of ye Highest, & you his Messagers of Divine Grace & permission, shall seeme Best and most fitt or Requisite for us, both now and at all times hereafter, speaking plainely, unto us, and showing forth by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Known, for the Benefitt of his Servants the Sons of men; Move therefore wee say, & by the signal Vertue & power of all aforesaid

Descend

works shall be a song of Honour, and ye praise of your God in your Creation — Amen. — — —

Invocation, or Ly moving & Calling forth to Visible appearance, ye four Angelicall powers of Light or Dignifyed spirits of the Ayre; Datete, Diom, Oppezod, Vrsa, by ye great name of God, ~~Ol F~~ Volexdo, and also to Doo what they are commanded (according to there offices) by the name of God Sioda, Serving and set under ye third Lesser Angle, or Quarter part of ye great Quadrangle or Table of the South, — — — — — —

— — Angells of Light, or Dignifyed spirits of the Ayre Dat — Diom. Oopezod, Vrsa, Serving in Orders under superiour Angelicall powers, your Most high God by his great name Volexdo, And Doing all his commandements by his great name — as (governing) or being set under & Servient spirits, in the third Lesser Angle of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true Knowledge of Transformation and Transplantation, ~~& phisicke in all its parts and the curing of all Diseases curable, or that are Incident to humane bodyes.~~ And to Reveale, show forth & give the same to Man Kind living on Earth, whonsoever you shall be called — or Moved thereunto, by Visible appearance & Verball

& Verball converse, all ye the Servants of ye most high God, Doo Invocate, adjure, move & call forth to Visible appearance, friendly society & Verball converse with us, all or some one, or any of you O all yee Angelicall powers of Light, or Dignifyed spirits of the Ayre, set under and Serveing in the third Quarter part of ye South Angle, Datete, Diom Oppezod, Vrsa, In by and through this powerfull and great name of your God Volexdo, and also to Doo for us, wt soever wee shall Request and command you by this great name of your God Sioda, and by the signal Vertues of them; Move therefore wee say O all yee Benevolent powers of the Ayre, Celestially Dignifyed & placed in Orders as aforesaid, Datete Diom, Oopezod, Vrsa, Either some one, or all or any of you Descend, appear, & Visibly show your selves, unto the sight of our Eyes, in this C G or Otherwise out of the same, Visibly heard before us, as ye pleasure of the Highest shall seeme Best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us, by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne, for the benefitt of his Servants ye sons of men; Move therefore wee say, & by the signal Vertue & power of this great name of your God Volexdo Descend, appear, and some one, or all, or any of you Visibly show your selves heard before us, in manner and forme as it shall please God and you his Mistagors of Celesticall grace accordingly.

fulfilling all our Desires, according to your offices, Open
ing the Mysteryes of your Creation, & Make us partakers
of undefiled Knowledge, whereunto wee move you both
in power & presence, whose works shall be a song of Hon
our, and ye praise of your God in your Creation, Amen

Invocation, or Key moveing & calling forth to
Visible appearance ye four Angells or Angelicall powers
of the Ayre Cœlestially Dignifyed, Pesac, Sacepe,
Acepes, Cepesa, by the great name of God
Bepesac, governing and set over ye third Lesser
Angle or Quarter of ye great Quadrangle or Table
of the south. — — — — — — — —

Offe, Benevolent Angells, or Angelicall powers
of the Ayre, Cœlestially Dignifyed Pesac, Sacepe,
[illegible] serveing your God Bep
as governing and set over ye third Lesser Angle
or Division of ye Region or greater Angle of ye south,
unto whom is given of the Highest by office, the
true Knowledge of all mechanicall Crafts wtsoever
~~& of the Knitting together of natures and also as~~
~~well the Destruction of nature and of things that~~
~~may perish, as of Conjoyning and Knitting them to~~
~~gether~~ and to Declare, shew forth and reveale ye
same unto Mankind liveing on Earth, whensoever
you shall be Called or Moved thereunto, by Visible
appearance & Verball Converse, wee the servants
of

of the most high God, Doe Invocate, adjure, move and
Call forth to Visible appearance, freindly Society, and Verball
Converse with us, all, or some one, or any of you, O all yee
Benevolent Angells or Angelicall powers of the Ayre Cœ-
lestially Dignifyed, set over the third Quarter part of
ye South Angle Pesac, Sacepe, Acepes,
[illegible]esa, In by and through, this great and powerfull
name of your God, Bepesac, and the signall Vertue
thereof, Move therefore wee say, O yee Benevolent Angells
or Angelicall powers of the Ayre Cœlestially Dignifyed,
and placed in Orders as aforesaid Pesac, Sacepe,
Acepes, Cepesa, And in this powerfull name of
your God Bepesac, Either some one or all, or any of
you Descend, appear and Visibly shew your selves unto ye
sight of our Eyes in this C.G. or Otherwise out of the
same Visibly here before us, as the pleasure of the Highest
and you his Messagers of Divine Grace & permission,
shall seeme Best and most fitt or Requisite for us,
Both now and at all times hereafter, speaking plaindly
unto us, and shewing forth by Verball Converse, wtsoever
is given you by office to Declare, Discover, and Make
Knowne for the Benefitt of his servants ye sons of men;
Move therefore wee say & by the signal Vertue & power
of all aforesaid Descend, appear, & some one or all or any
of you, Visibly shew your selves, here before us, and be freindly
~~by~~ unto us, Open the misteryes of your Creation, and
make us partakers of Undefiled Knowledge, whereunto
wee move you both in power and presence, whose
works

I [illegible] or Key moving & calling forth to Visible appearance, ye four Angelicall powers of Light, or Dignifyed Spirits of ye Ayre, [illegible], by the great name of God [illegible] And also to Doe, what they are commanded (according to their offices) by the name of God [illegible] Seruing & set under ye second Lesser Angle, or Quarter part of ye Greater Quadrangle or Table of the South. — — — — — —

[illegible] Angells of Light, or Dignifyed Spirits of ye Ayre, [illegible], Seruing in Orders under Superiour Angelicall powrs, your Most high God, by his great name [illegible] & Doing all his Commandments by his great name — [illegible] as being set under and Seruient Spirits in ye second Lesser Angle, or Division of ye Region or great Angle of ye South; unto whom is given of the Highest by office, the trust Know Ledge & finding out the use of all the Congregation of Stones & Herbs of all Stones, all the Physick in all its parts and the curing of all Diseases whatsoever that are incident to Humane Bodyes. And to Reveale them forth and give the same to Mankind living on Earth, whensoever you shall be called or moved thereunto by Visible appearance, and Verball Converse; I the servant of the most High God, Doe invocate, adjure & call forth to Visible appearance, friendly society & Verball Converse with us all or some one or any of you, all you Angelicall powers of Light or Dignifyed Spirits of ye Ayre, set under & serving, in ye second Quarter part of ye South Angle [illegible] In By and through this powerfull & great name of your God [illegible] And also to Doe for us, whatsoever we shall Request & command you by this great name of your God [illegible] & by the signall Vertues of them; Move therefore we say O all you Benevolent powers or Dignifyed Spirits of the Ayre placed in Orders as aforesaid, [illegible] Either some one, or all or any of you Second, appear & visibly show your selves unto ye sight of our Eyes in this C C or Otherwise out of the same, visibly here before us, as ye pleasure of the Highest shall seem best, and most fitt or Requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us by Verball converse, whatsoever is given you by office to Declare, Discover and Make Known, for the Benefitt of his servants ye Sons of men, Move therefore we say, and by ye signal Vertue & power of this great name of your God [illegible] Descend, appear and some one or all or any of you, Visibly show your selves here before us, in Manner and forme, as it shall please God and you his Messagers of Celestiall grace accordingly as aforesaid, And in this great name of your God [illegible] be friendly unto us, & God for us in whatsoever we shall command you, Effectually fulfilling

us partakers of undefiled Knowledge, whereunto
wee move you both in power & presence, whose
Works shall be a song of Honour, and yt praise of your
God in your Creation Amen

Invocation or Cry, moveing & calling forth
to Visible appearance yt four Angells, or Angelicall
powers of the Ayre Celestially Dignifyed, Arnad
Iadd Aaan Anaa by the great name
of God I governing and set over yt second
Lesser Angle or Quarter of yt great Quadrangle or
Table of yt South. — — — — — —

Benevolent Angells, or Angelicall powers
of yt Ayre, Celestially Dignifyed, Arnad, N
, Serveing your God I
as governing & set over yt second Lesser Angle or
Division of yt Region or greater Angle of yt South,
unto whom is given of the Highest by office, the
true Knowledge of the moveing from place to
place into this or that Country as with Alphabet;
~~as well the Destruction of natures and of things~~
~~that may perish as of Conjoyning and Knitting~~
~~them together~~ And to Declare, show forth and Re
veale the same unto Mankind liveing on Earth,
whensoever you shall be called or moved thereunto,
by visible appearance & Verball Converse; wee yt
Servants of the most high God, Doe Invocate,
Adjure, move & call forth to Visible appearance
friendly

friendly society. & Verball converse with us, all, or some
one, or any of you, Call you Benevolent Angells or An
gelicall powers of the Ayre Celestially Dignifyed,
set over the second Quarter part of the South Angle,
Arnad Iadd Aaan Anaa In by and
through this great & powerfull name of your God B
and the signal Vertue thereof, allowe therefore
wee say Good Benevolent Angells or Angelicall powers
of the Ayre, Celestially Dignifyed & staied in Ord &,
as aforesaid, Arnad, N A
and in this powerfull name of your God B Ei =
ther some one, or all, or any of you, Descend, appear
and Visibly show your selves unto the sight of our Eyes
in this Cr or Otherwise out of the same Visibly here
before us, as yt pleasure of the Highest, and you his Min:
agers of Divine Grace & permission, shall seem Best
& most fitt, or Requisite for us, both now and at all
times hereafter, speaking plainly and showing forth
unto us by Verball converse, what soever is given you
by office to Declare, Discover, & make Known for yt
Benefitt of his Servants the Sons of men, Move there
fore wee say, and by the Signall Vertue and power of
all aforesaid, Descend, appear and send one, or all, or any
of you, Visibly show your selves here before us, & be
friendly unto us, Upon the Mysteryes of your Creation,
and make us partakers of undefiled Knowledge, where-
unto wee move you, Both in power and presence, whose
works shall be a song of Honour, and yt praise of your
God in your Creation Amen

[illegible] by the great name of God, [illegible] and also to Doe, what they are commanded (according to their offices) by the name of God [illegible] serveing & set under ye first Lesser, Angle, or Quarter part of the greater Quadrangle or table of ye South. — — — — —

[illegible] Angells of Light or Dignifyed Spirits of ye Ayre [illegible] serveing in Orders under Superiour Angelicall powers, your Most high God, by his great name [illegible] and Doing all his commandements, by his great name [illegible] as being set under & servient Spirits in ye first Lesser Angle, or Division of the Region or greater Angle of the South unto whom is given of the Highest by office, ye true Knowledge of Phisick in all its parts, & the Curing of all Diseases whatsoever, that are Incident to humane Bodyes, And to Reveale, shew forth and give the same to Mankind liveing on Earth, wheresoever you shall be called or moved thereunto, by Visible appearance and Verball Converse, wee the Servants of the most high God, doe Invocate, adjure move & call forth to Visible appearance, friendly society & Verball Converse with us, all or some one or any of you Call yee Angelicall powers of Light, or Dignifyed spirits of the Ayre set under and serveing in the first Quarter part of the South Angle, [illegible], In by and through this power

Powerfull and great name of your God [illegible], And also to Doe for us, whatsoever wee shall Request and Command you, by the great name of your God, [illegible] & by ye Signal Vertues of them; Wee therefore wee say, Call yee Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders as aforesaid, [illegible], Either some one, or all, or any of you Descend appear and Visibly shew your selves unto the sight of our Eyes in this, C.G. or Otherwise out of the same Visibly here Before us, as the pleasure of the Highest shall seeme best and most fitt or Requisite for us Both now and at all times hereafter speaking plainly and shewing forth unto us, by Verball Converse whatsoever is given you by office, to Declare Discover & make Known, for the Benefitt of his Servants ye sons of men, Wee therefore wee say, & By the Signal Vertue and power of this great name of your God [illegible] Descend, appear and some one, or all, or any of you, Visibly shew your selves here before us, In manner and forme as it shall please God, and you his Messagers of Celestiall grace accordingly as aforesaid, And in this great name of your God [illegible] be friendly unto us, and Doe for us in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices Opening the Mysteryes of your Creation, and make us

I[illegible] or Key moveing & callingforth to Visible appearance, ye four Angells or Angelicall powers of the Ayre Cælestially Dignifyed, Dop[illegible], Opad, Pado, Adop, by the great name of God Bedopa, governing & set over ye first Lesser Angle or Quarter of the great Quadrangle or Table of ye South, — — — — — — —

O[illegible] Benevolent Angells or Angelicall powers of ye Ayre Cælestially Dignifyed, Dopa, Opad, Pa[illegible] Adop, serveing your God Bedop[illegible] as governing & set over ye first Lesser Angle or Division of ye Region or greater Angle of ye South, unto whom is given of ye Highest by office, ye true Knowledge of the Knitting together of natures, and also as well the Destruction of nature, and of things that may perish, as of Conjoyning and Knitting them together, And to Declare shew forth and Reveale & the same unto Mankind liveing on Earth, whosoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, Wee the servants of the most high God Doe Invocate adjure, Move and Call forth to Visible appearance, freindly society and Verball Converse with us all or some one or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed set over ye first Quarter part of ye South Angle, [illegible] In by and through

through, this great & powerfull name of God, Bedop[illegible] and ye signal vertue thereof; Move therefore wee say O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in Orders as afore said, Dop[illegible] Opad, Pa[illegible] And in this powerfull name of your God, Bedopa Either some one or all, or any of you, Descend appear and Visibly shew your selves unto the sight of our Eyes in this C.G. or Otherwise out of the same Visibly here Before us, as ye pleasure of the Highest & you his Messagers of Divine Grace & permission, shall seeme Best & most fitt or Requisite for us, Both now, and at all times hereafter, Speaking plainely & shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare Discover and Make Known, for the Benefitt of his servants the sons of men, Move therefore wee say, and by the signal Vertue & power of all aforesaid, Descend, appear and some one, or all, or any of you Visibly shew your selves here Before us, & be freindly unto us, Open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation A[illegible]

[illegible] or Key moveing & calling forth to Visible appearance, ye four Angelicall powers of Light, or Dignifyed Spirits of the Ayre Op[illegible]

[illegible] Magnificus [illegible]
or the Key opening and given Entorance into yᵉ
Region Anglo, or Division of the South. — —

Invocation, or Key, moving & calling forth
to Visible apppearance, yᵉ Angelicall Soniors of
the South, Aaetpio. Adoce t. Alend ed
[illegible] Arinragiu Aredair
by the great & mighty name EDELPERNA.

Hee, glorious Angells or Angelicall Soniours
Celestially Dignifyed Aaetpio. Adoce t.
Alend od A[illegible]odoce, Arinragiu,
Aredair Serving before the great and
mighty Angell or Angelicall Monarch, ED
ELPERNA In the Mansion, Region, Angle
or Division of the South, Vnto whom is given
of the Highest, by office Sanctum K
[illegible] & Judicium &
to Declare show forth & revoale the same unto
man Kind living on Earth, whomsoever you shall
be called or moved thereunto, by Visible appear=
ance & Verball Converse; wee the Servants of yᵉ
most high God, Doe Invocate, adjure, move and
call forth you to Visible appearance, friendly Soci=
ety and Verball Converse with us, all or some one,
or any of you, Call you Celestially Dignifyed Angells,
or Benovolent Angelicall Soniours of the South
[illegible] Adoce t [illegible] dod, =

In by & through this mighty, Powerfull, great
& Royall name EDELPERNA and the
most Imperiall Efficacy and Vertue thereof. Move
therefore, wee say, O all yee Benovolent Angells
or Angelicall Soniours of the South. Aaetpio,
Adoce t Alend ed Aa[illegible]
Arinragiu Aredair, And in this Ro=
yall & mighty name EDELPERNA.
Either some one, or all or any of you Descend,
appear and Visibly show your selves unto the
sight of our Eyes, in this, C.C. or Otherwise out
of the same Visibly here before us, as yᵉ pleasure
of the Highest and you his messagers of Divine
grace shall seem best and most fitt or Requi=
site for us, both now and at all times hereafter,
speaking plainly & showing forth unto us by Verball
converse, what soever is given you by office, to
Declare, Discover & make known for the=
Benefitt of his servants yᵉ Sons of men, Move
therefore wee say, and by yᵉ signal Vertue & power
of all aforesaid, Descend, appear, and some one,
or all or any of you Visibly show your selves
here before us, and be friendly unto us, Upon the=
Mysteryes of your Creation, and make us partai=
kers of Vndefiled Knowledge, wherevnto wee
move you both in power & presence, whose=
Works shall be a song of Honour, and the=
Praise of your God in your Creation Amen

Dyce, Angells of Light, or Dignifyed Spirits of ye Ayre M. Sal. Jabz. Jozexpe. Ilim, Serveing in Orders under superiour Angelicall powers your Most high God, by his great name, ESpe and Doing all his commandements by his great name, Apizod as being set under, and servient Spirits in ye fourth Lesser Angle or Division of the Region or greater Angle of ye North, unto whom is given of the Highest by office, the true Knowledge of all Elementall Creatures ~~& of physick in~~ amongst vo, how many kinds & their vse in the ~~all its parts and the Curing of all Diseases whatsoever~~ Creation, as they are severally placed in the 4: Elemente &c: ~~that are incident to humane Bodyes~~ And to Reveale, shew forth, and give the same unto Mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance, and Verball Converse; Wee the servants of the most high God, Doe Invocate, adjure, move & Call forth to Visible appearance, freindly society and Verball Converse with us, all, or some one, or any of you, O all yee Angelicall powers of Light or Dignifyed Spirits of the Ayre, set under and serveing in ye fourth Quarter part of ye North Angle M. Sal. Jabz. Jozex= ESpe In by and through, this powerfull & great name of your God, ESpemenir, and also to Doe for us whatsoever wee shall Request and Command you by this great name of your God Apizod= and by the signal Vertues of them. Move therefore wee say O all yee Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders as aforesaid, M. Sal. Jabz. Jozexpe. Ilim, Either

Either some one, or all, or any of you Descend, Appear and Visibly shew your selves unto ye sight of our Eyes in this C. G. or Otherwise out of the same Visibly here before us, as the pleasure of the Highest shall seeme Best, and most fitt or Requisite for us, both now and at all times hereafter, speaking plainly, and shewing forth unto us by Verball Converse. ~~whatsoever is given you by office, to Declare Discover and make Knowne, for the Benefitt of his servants ye sons of men, Move therefore wee say~~ & by the signal Vertue and power of this great name of your God, ESpemenir, Descend, appear & some or all, or any of you, Visibly shew your selves here Before us in manner and forme as it shall please God & you his Messagers of Cœlestiall grace, accordingly as aforesaid, and in this great name of your God, Apizod, be freindly unto us, and Doe for us in whatsoever wee shall Command you, Effectually fulfilling all our Desires according to your offices, Opening ye Mysteryes of your Creation and make us partakers of Undefiled Knowledge, whereunto wee move you both in power & presence, whose Works shall be a song of Honour, and ye praise of your God in your Creation Amen

[illegible], by ye great name of God, NIAOM, governing and set over ye fourth Lesser Angle, or Quarter of ye great Quadrangle or Table of the North. — — — — — —

[illegible] Benevolent Angells or Angelicall powers of ye Ayre, Cælestially Dignifyed, [illegible] serveing your God, Ni[illegible] as governing & set over ye fourth Lesser Angle or Division of the Region or Greater Angle of ye North, unto whom is given of the Highest by office the true Knowledge of the secrets of men Knowing, ~~& of the Knitting together of Natures, & also as well the Destruction of nature and of things that may perish, as of Conjoyning & Knitting them together,~~ And to Declare, shew forth & Reveale the same unto mankind liveing on Earth, when soever, you shall be called or moved thereunto, by Visible appearance and Verball converse, Wee ye Servants of ye most high God, Doe Invocate, adjure move and call forth to Visible appearance, freindly society & Verball Converse, with us, all, or some one or any of you, Call yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed set over ye fourth Quarter part of ye North Angle [illegible] In by and through ~~[illegible]~~ this great & powerfull name of your God [illegible] and the signall Vertue thereof; Move therefore

Therefore wee say. Oyee Benevolent Angells, or Angelicall powers of the Ayre, Cælestially Dignifyed, and placed in Ord^s as aforesaid, [illegible] And in this powerfull name of your God Ni[illegible] Either some one or all or any of you, Descend, appear, and Visibly shew your selves, unto the sight of our Eyes in this [illegible] or Otherwise out of the same Visibly here before us, as ye pleasure of the Highest, and you his Messagers of Divine Grace, & permission shall seeme Best, and most fitt, or Requisite for us both now and at all times hereafter, speaking plainely and shewing forth unto us by Verball converse, whatsoever is given you by office to Declare, Discover, and make Knowne for ye Benefitt of his servants, ye sons of men; Move therefore wee say, & by ye signal Vertue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, Visibly shew your selves here Before us, and be freindly unto us: Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge: whereunto wee move you, Both in power and presence, whose works shall be a song of Honour, and the praise of your God, in your Creation, Amen.

Invocation or Key moveing & calling forth to Visible appearance, the four Angelicall powers of Light, or Dignifyed Spirits of the Ayre, [illegible] by ye great name of God, Esp[illegible] And also to Doe, what they are commanded (according to their offices,) by the name of God, Ap[illegible], serveing and set under ye 4th Lesser Angle or Quarter part of ye greater Quadrangle or Table of ye North.

serveing in Orders, under superiour Angelicall powers
your most high God, by his great name, Ceb Alpt
and doing all his commandements, by his great name
Arbiced as being sett under, and serveint spirits,
in the third Lesser Angle, or Division of ye Region or gre=
ater Angle of the North, unto whom is given of ye Highest
by office, the true Knowledge of tranformation & trans
plantation ~~of physick in all its parts, & ye Curing of
all Diseases, whatsoever, that are incident to Humane
Bodyes~~ & to Reveale, shew forth and give the same to
mankind liveing on Earth, whensoever you shall be
Called, or moved thereunto, by Visible appearance
and Verball converse. Wee the servants of ye most-
High God, Doe Invocate, adjure, move & call forth to-
Visible Appearance, freindly society & Verball Con
verse, with us, all, or some one, or any of you, O all yee
Angelicall powers of Light, or Dignifyed spirits of the
Ayre, set under & serveing in ye third Quarter part
of the North Angle Opera Deope Rexa
Acir In by and through, this powerfull & great-
name of your God Ceb Alpt. and also to Doe
for us, whatsoever wee shall Request and command
you, by this great name of your God. Arbiced
and by the signall Vertues of them, Move therefore
wee say, O all yee Benevolent powers or Dignifyed
spirits of the Ayre, placed in Orders as aforesaid,
Opera Deope Rexa Acir Either
some

some one, or all, or any of you, Descend, appear and
Visibly shew your selves unto ye sight of our Eyes in
the C:G: or Otherwise out of the same Visibly here
before us, as the pleasure of the Highest shall seeme
best and most fitt or Requisite for us, both now & at
all times hereafter; speaking plainely, & shewing forth
unto us, by Verball Converse, whatsoever is given
you by office, to Declare, Discover & make Knowne,
for the benefitt of his servants ye sons of men Move
therefore wee say and by the signall Vertue & power
of this great name of your God Ceb Alpt
Descend, appear, and some one, or all, or any of you,
Visibly shew your selves here before us, in manner
& forme, as it shall please God, and you his messages
of Cælestiall grace, accordingly as aforesaid, And
in this great name of your God, Arbiced be
freindly unto us and Doe for us, in whatsoever wee-
shall command you, Effectually fulfilling all
our Desires, according to your Offices, Opening the
mysteryes of your Creation, & make us partakers
of undefiled Knowledge Whereunto wee move
you both in power and presence, whose works shall
be a song of Honour & ye praise of your God in ye
Creation Amen.

Invocation, &c. Key moveing & calling forth
to Visible appearance, ye four Angells or Angelicall
powers of the Ayre, Cælestially Dignifyed, Jaon

[illegible] Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed, Æoan [illegible] N[illegible], serveing your God, NÆOAN, as governing & set over ye third Lesser Angle or Division of ye Region, or greater Angle of the North, unto whom is given of the Highest by office, the true Knowledge, and the secretts of all Mechanicall Crafts &c: ~~of the Knitting together of Natures and also as well ye Destruction of nature & of things that may perish as of Conjoyning & Knitting them together~~ And to Declare, shew forth, & Reveale the same unto makind liveing on Earth, whensoever you shall be called or moved thereunto by Visible appearance & Verball Converse, Wee the servants of the most high God, Doe Invocate, adjure, move & Call forth to Visible appearance, freindly society & Verball, Converse with us all or some one or any of you O all yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed, set over the third Quarter part of ye North Angle. Æoan [illegible] In by and through, this great & powerfull name of your God, N[illegible] & ye signal Vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed, and placed in Ordes as afforesaid. Æoan [illegible]

And in this powerfull name of your God Either some one, or all, or any of you, Descend, appear & Visibly shew your selves unto ye sight

sight of our Eyes in this, C.G. or otherwise out of the same Visibly here before us, as the pleasure of the Highest and you his Messagers of Divine Grace & permission, shall seeme Best & most fitt or Requisite for us. Both now & at all times hereafter, speaking plainly, and shewing forth unto us by Verball converse, whatsoever is given you by office, to Declare, Discover, & make Knowne, for the Benefitt of his servants ye sons of men, Move therefore wee say & by the signal Vertue and power of all aforesaid Descend, Appear, & some one or all or any of you Visibly shew your selves here before us, and be freindly unto us, Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, Amen.

Invocati[illegible] or Key, moveing & calling forth to Visible appearance, ye four Angelicall powers of Light or Dignifyed Spirits of the Ayre, Open [illegible] Axir, by the great name of God, Cebalp[illegible] and also to Doe what they are commanded (according to their offices) by the name of God Arbizod serveing and set under the third Lesser Angle or Quarter part of ye greater Quadrangle or Table of ye North. - - - - - -

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[illegible] Angells of Light, or Dignifyed Spirits of ye Ayre, Open [illegible] Axi[illegible]

sor:

High God, by his great name, Anaeem, & Doing all his commandements by his great name Sorden, as being sett under, and servient spirits in ye second sober Angle, or Division of ye Region, or greater Angle of the north; unto whom is given of the highest, by office, the true knowledge, & finding out and ~~discovery~~ of mottos, ~~& whatsoever in all its parts is the curing of all Diseases whatsoever that are sufficient to transgress Bodyes, and to Reveale Visions~~ and to, revocate, show forth & give the same to Mankind living on Earth, whensoever you shall be called or Moved thereunto, by Visible appearance, & Verball converse with ye servants of ye most high God, God Invocated, adjured moved & call forth, to Visible appearance, friendly Society & Verball converse with us, all or some one, or any of you, all and Angelicall powers of light or Dignified spirits of the Ayre sett under & seruding in ye second Quarter part of ye North Angle, Oriens, Falcl, In by & through, this powerfull & great name of your God Anaeem, and also to God for us, whatsoever we shall Request and command you, by this great name of your God, Sorden, and by the signal Vertues of them, Move therefore we say, All good & Benevolent powers or Dignified spirits of the Ayre placed in Orders as aforesaid Omega, Gebl, Kaph, Jhl, Either some, one, or all, or any of you, Descend, appear and Visibly show yor selves unto the sight of our Eyes, in this C.C. or

or otherwise out of the same Visibly, here before us, as the pleasure of the Highest shall seem best and most fitt or Requisite for us, both now and at all times hereafter, Speaking plainly and showing forth unto us by Verball converse, w^t soever is given you by office to Declare, Discover & make known for ye good fitt of his servants ye Sons of men, move therefore we say, & by ye signal Vertue and power of this great name of your God, Anaeem, Descend appear, & some one or all, or any of you, Visibly show yor selves here before us, in manner & form, as it shall please God and you his Messagers of Celestiall grade accordingly as aforesaid, and in this great name of your God Sorden, be friendly unto us, & Doe for us, in w^t soever we shall command you, Effectually fulfilling all our Desires according to your offices, Opening ye mysteryes of your Creation, and make us partakers of understanding, knowledge, whereunto we do move both in power & presence, whose Works shall be a song of honour, and ye praise of your God in your Creation, Amen.

Invocation or Key moving and calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre, Celestially Dignified Eoa, Zaa, Noa, by the great name of God — governing and set over ye third Lett. or Angle or Quarter of ye great Quadrangle or Table of ye North. — — — — — — —

O yee Bondvolent Angells or Angelicall powers of ye Ayre Celestially Dignifyed Phara, Hagiel
Nathan, Sarvoing your God Eryf and
as governing & sot over ye second Letter Angle, or Division
of ye Region or greater Angle of the North; unto whom
is given of the Highest by office, the true knowledge
as into this Country or that Country all pleasure
& moving from place to place ~~& of Knitting together
of natures kind also as well the Destruction of nature
& of things that may perish as of Conjoyning &
Knitting them together~~, And to Declare, show forth
and reveale yt good unto man kind living on Earth,
whomsoever you shall be called or moved thereunto,
by Visible appearance & Verball Converse, Wee ye
servants of the most high God, do invocate adjure,
move & call forth, to Visible appearance, friendly society
& Verball Converse with us, all or some one, or any of
you, Callyd Bondvolent Angells, or Angelicall powers
of the Ayre, Celestially Dignifyed sot over ye second
Quarter part of the North Angle, Thadlirap
Eryf Ape In by and through this great and
powerfull name of your God Eryf & ye signall
Vertue thereof, Moved therefore wee say, O ye Bondvolent
Angells, or Angelicall powers of the Ayre Celestially Dig
nifyed, and placed in ords as aforesaid Flandfla =
Ra Ayf and in this powerfull name
of your God, Eryf Either some one, or all, or any
of you, Do send, appear, & Visibly show your selves unto ye
sight of our eyes in this, C: G or Otherwise out of the
same Visibly. here before us, as ye pleasure of the Highest and

and you his Messagers of Divine grace & permission,
shall seeme Best and most fitt or Requisite for us,
both now and at all times hereafter, speaking plaine=
ly & show forth unto us, by Verball Converse, ye power
is given you, by office to Declare, Discover, and make
Known for the Bond fitt of his servants & sons of
men; Moved therefore wee say, and by the signall,
Vertue & power of all aforesaid, Descend, appear &
send one or all or any of you, Visibly show your selves
here before us, & be friendly unto us. Upon the Mysteri=
yes of your Creation, and Make us partakers of unde=
filed Knowledge, whereunto wee move you, both in
power & presence, whose works shall be a song of
Honour, and the praise of your God in your Creation
Amen

Invocation, or Cry, moving & calling forth to
Visible appearance, ye four Angelicall powers of Light or
Dignifyed spirits of ye Ayre Omaquabel
Helemi, Juhel by the great name of God, —
Anaeem, and also to God what they are comm
anded. (according to their offices) by the name of God
Sonden, serveing and sot under ye second Letter
Angle, or Quarter part of ye greater Quadrangle or
Table of the North. — — — — — — —

Angells of Light, or Dignifyed Spirits of ye Ayre
Cinis Sy Lahanael
serveing in
Orders under superiour Angelicall powers, your most
high

powers your Most high God, by his great name, Ang-
epoi, and Doing all his commandements by his great
name Vnenax, as being set under & servient spirits
in the first Lesser Angle, or Division of ye Region or great
Angle of the North, unto whom is given of the Highest
by office, the true Knowledge of physick in all its parts,
& the curing of all Diseases, whatsoever, that are In-
cident to humane Bodyes, & to Reveale, shew forth &
give the same to Mankind liveing on Earth, whensoever
you shall be called, or Moved thereunto, by Visible
Appearance, and Verball Converse, wee the servants
of the most high God, Doe invocate, adjure, move
& call forth to Visible appearance, freindly society &
Verball Converse with us, All or some one, or any of
you, O all yee Angelicall powers of Light or Dignifyed,
Spirits of the Ayre, set under & serveing in ye first Quarter
part of the North Angle, [illegible] Res=
[illegible] in by and through this powerfull
and great name of your God Angepoi and also
to Doe for us, whatsoever wee shall Request & command
you, by this great name of your God, Vnenax and
by the signall Vertues of them, move therefore wee say,
O all yee Benevolent powers or Dignifyed spirits of
the Ayre, placed in Orders as aforesaid, [illegible]
[illegible] Either some one,
or all, or any of you Descend, appear & Visibly shew
your selves unto the sight of our Eyes in this [illegible]
Or Otherwise out of the same Visibly here before us,
as the Pleasure of the Highest shall seeme Best
and

and most fitt or Requisite for us, both now and at all
times, hereafter speaking plainely, & shewing forth unto
us by Verball converse, whatsoever is given you, by
office, to Declare, Discover, & make Knowne, for the
Benefitt of his servants the sons of men, Move there-
fore wee say, & by the signall Vertue & power of this
great name of your God Angepoi Descend, Ap=
pear, & some one, or all, or any of you Visibly shew
your selves here before us, in manner, & forme, as
it shall please God, & you his Messagers of Cœlestiall
grace accordingly as aforesaid, And in this great
name of your God Vnenax, be freindly unto us,
and Doe for us, in whatsoever wee shall Command
you, Effectually fulfilling all our Desires, according
to your offices, Opening the Mysteryes of your Creation,
and Make us partakers of undefiled Knowledge, where
unto wee move you both in power & presence, whose
works shall be a song of honour, and the praise of
your God in your Creation Amen

Invocation or Key, moveing and calling forth
to Visible appearance, ye four Angells or Angelicall powers
of ye Ayre, Cœlestially Dignifyed, Phara, H[illegible]
Rapeh, Apl[illegible] by the great name of God
Eupl[illegible] governing and set over the second lesser
Angle, or Quarter of the great Quadrangle or Table
of the North. — — — — — — —

of God Enboza, governing and sett over ye first Lesser Angle, or Quarter of ye great Quadrangle or Table of the North. — — — — — — — — — —

Oree. Benovolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed, Boza, Ozab, Ab, Aboz, governing, and sett over the first Lesser Angle, or Division of the Region or greater Angle of the north, unto whom is given of the Highest by ffiue, the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature, as of things that may perish, as of Conjoyning & Knitting them together, And to Declare, show forth & revoeale the same unto mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, wee the Servants of the most high God, God in vocato adjuro, move & call forth to Visible appearance, friendly Society & Verball converse with us, All or some one, or any of you, all ye Benovolent Angells, or Angelicall powers of the Ayre Celestially Dignifyed & sett over ye first Quarter part of the North Angle, Boza, Ozab, Zal Abo, In by & through this great & powerfull name of your God, Enboza, & ye signal Vertue thereof, moved therefore wee say, I yee Benovolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed & placed in Orders as aforesaid, Boza, Ozab, Zal & Abo, And in this powerfull name of your God, Enboza Either some one, or all or any of you, Descend, appear & Visibly show your selves unto the sight of our Eyes in this [illegible] or Otherwise out of the same Visibly here Before us, as the pleasure of the Highest, and you his Messagers of Divine Grace and permission, shall soon best & most fitt, or Requisite for us, both now and at all times hereafter Speaking plainly unto us and showing forth, by Verball Converse, whatsoever is given you by office to Declare, Discover, & make known, for the Benefitt of his Servants & Sons of men, moved therefore wee say, And by the signal Vertue & power of all aforesaid, Descend, appear, and some one or all or any of you, Visibly show your selves hither before us, and be friendly unto us, Upon the Mysteryes of your Creation, and Manifous partakers of unsearchable Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen, — — — — — — — — — —

Dorsch. or Loy moveing & calling forth to Visible appearance ye four Angelicall powers of Light or Dignifyed Spirits of the Ayre Aira, Ormeb, Resenif, Zodenal, by ye great name of God, Arsepoel, and also to God what they are commanded (according to their offices) by ye name of God Vnenac, Serveing and sett under ye first Lesser Angle or Quarter part of ye greater Quadrangle or Table of ye North. — — — — — — —

Angells of Light or Dignifyed Spirits of ye Ayre Aira, Ormeb, Resenif, Zodenal, Serveing in Orders under Superiour Angelicall powers

Janua Septentrionalis Reserata

or the Key Opening and giveing Enterance into the Region, Angle, or Division of the North

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Invocation or Key, moveing & calling forth to Visible appearance ye Angelicall Seniors of ye North. Laidron, Azinor, Azdinor, Elzinpo, Alhertea, Elhursa, Acendicere, by the great and mighty name JCZODHE HCR

O yee, glorious Angells or Angelicall Seniors Celestially Dignifyed Laidron, Azinor, Azdinor, Elzinpo, Alhertea, Elhursa, Acendicere, serveing before ye great & mighty Angell or Angelicall monarch JCZODHEHCR in ye Region, Mansion, Angle or Division of ye North, Vnto whom is given of ye Highest by office, Scientiam, Rerum, Harmadarum et Judicium. And to Declare, show forth and reveale ye same unto Mankind, liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance and Verball Converse, with the servants of the most High God, Dod invocated, adjured, moved & call forth to Visible appearance; friendly & Jocidly and Verball Converse with us, all, or some one, or any of you, O all yee Celestially Dignifyed Angells or Angelicall Seniors of the North, Laidron, Azinor, Azdinor, Elzinpo, Alhertea, Elhursa, Acendicere,

Jn:

In, by and through, this mighty powerfull great and Royall name JCZODHEHCR, and the most Imperiall Efficacy and Vertue thereof; I Move therefore and say, O all yee Benevolent Angells, or Angelicall Seniors of the North, Laidron, Azinor, Azdinor, Elzinpo, Alhertea, Elhursa, Acendicere. And in this Royall and mighty name JCZODHEHCR. Either some one or all, or any of you Descend, appear, and Visibly show your selves unto the sight of our Eyes, in this Christall or otherwise out of the same, Visibly here before us, as ye pleasure of the Highest, and you his Messagers of Divine grace, shall seem Best, & most fitt or Requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover & make Known for ye benefitt of his servants the Sons of men, I Move therefore and say and by the Signall Vertue & power of all aforesaid, Descend, appear & some one or all or any of you, Visibly show your selves here before us, and be friendly unto us, Upon the Mysterys of your Creation, & make us partakers of undefiled Knowledge, wherefore and I move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key moveing & calling forth to Visible appearance, ye four Angells, or Angelicall powers of the Ayre Celestially Dignifyed BZAZ, BAB, by the great name of

servants of the Most High God. Doe invocate
Adjure, move & call forth to Visible appearance,
freindly society, and Verball Converse with us all,
or some one, or any of you, O all yee Angelicall
powers of light, or Dignifyed spirits of the Ayre,
set under and serveing in ye fourth Quarter part
of the west Angle Expecen, Vasa,
Dapi, Reniel. In by and through this pow
er full and great name of your God, Jaaasde,
And also to Doe for us, whatsoever wee shall —
Request and command you, by this great name
of your God Arapa and by the signall Vertues
of them, Move therefore wee say, O all ye Bene=
volent powers or Dignifyed spirits of the Ayre,
placed in Ordes as aforesaid Expecen,
Vasa, Dapi, Reniel, Ether some one,
or all, or any of you Descend, appear & Visibly
shew your selves unto the sight of our Eyes in
this C.G. or Otherwise out of the same, Visibly
here before us, as ye pleasure of the Highest
shall seeme best, and most fitt or Requisite
for us, both now and at all times hereafter, spe
aking plainely unto us, and shewing forth by Ver
ball Converse, whatsoever is given you, by office,
to Declare Discover and make Knowne for ye
Benefitt of his servants the sons of men;
Move therefore wee say, and by the signal Ver
tue

Vertue and power of this great name of your God
Jaaasde. Descend appear, and some one, or all,
or any of you, Visibly shew your selves here before us,
in manner and forme, as it shall please God, and you
his messagers of Cælestiall grace, accordingly as afore=
said and in this great name of your God Arapa,
be freindly unto us, and doe for us in whatsoever
wee shall command you, Effectually fulfilling
all our Desires according to your offices — Opening
the Mysteryes of your Creation, and Make us par
takers of undefiled Knowledge, whereunto wee —
move you both in power & presence, whose works
shall be a song of Honour, and the praise of your
God in your Creation — — Amen —

God HEMLAREX and the signall Vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignifyed Nelarex, Larexen, Lecenal, Xenelar, (and placed in Ordrs as aforesaid) And in this powerfull name of yr God HEMLAREX. Either some one, or all, or any of you, Descend, appear and Visibly shew your selves, unto the sight of our Eyes in this C.G. or Othe wise out of the same visibly here before us, as ye pleasure of the Highest and you his Messagers of Divine grace and permission, shall seeme Best and most fitter Requisite for us, both now and at all times hereafter, speaking plainely and shewing forth unto us, by Verball Converse wtsoever is given you by office to Declare, Discover and make Knowne, for the Benefitt of his servants the sons of men, Move therefore wee say, and by the signal Vertue and power of all aforesaid, Descend, appear and some one, or all, or any of you, Visibly shew your selves here before us, and be freindly unto us, Open ye Mysteryes of your Creation, and make us partakers of undefyled Knowledge, whereunto wee move you both in power and presence whose works shall be a Song of Honour, and the praise of your God in your Creation.

Invocation, or Key, moveing and Calling forth to Visible appearance, the four Angelicall powers of Light, or Dignifyed spirits of ye Ayre, Expecen, Vasa, Dapi, Reniel, by the great name of God, Jaaasde, And also to Doe what they are commanded (according to their offices) by the name of God. Atapa. serveing and set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle, or Table of ye West — — — — — — — — —

Oyee Angells of Light, or Dignifyed spirits of the Ayre, Expecen, Vasa, Dapi, Reniel, serveing in Orders under superiour Angelicall powers, your Most high God, by his great name Jaaasde, and Doing all his commandements by his great name Atapa, as being set under, and servient spirits in the fourth Lesser Angle or Division of the Region or greater Angle of the West, unto whom is given of ye Highest by office, the true Knowledge of all Elementall Creatures ~~& of phylick in all its parts, and the curing of all Diseases whatsoever that are Incident to humane Bodyes~~, And to Reveale, shew forth and give the same to mankind liveing on Earth, whensoever you shall be called, or moved thereunto, by Visible appearance and Verball Converse, wee the servants

of our Eyes in the C. L. or Otherwise out of the
Same Visibly here before us, as yt pleasure of yt
Highest shall found best, and most fitt or Requi
site for us, both now and at all times hereafter;
Speaking plainly and showing forth unto us by Verball
Converse, what soever is given you by office, to De
clare Discover and make Known, for yt Bond
fitt of his Servants yt Sons of men, Move there fore
wee say and by yt Signal Vertue & power of this great
& name of your God. Mal. dol. Descend, appear
& form one or all, or any of you Visibly show your
Selves here before us, in manner & forme as it
shall please God and you his Messagers of Celestiall
grade, accordingly as a fore said/ And in this great
name of your God. O L. be friendly unto us,
& Bod for us, in what soever, wee shall command
you, effectually fulfilling all our Desires Acc
ording to your offices, opening the Mysteryes of
your Creation, & make us partakers of unde stood
Knowledge, wherunto wee move you both in powr
and prosence, whose workes shall be a Song of
Honour, and the praise of yt God in your Creation

[illegible]

[illegible] or Rey, moving and calling
forth to Visible appearance, the four Angells or An
gelicall powers of the Ayre, Celestially Digni fyed,
[illegible], By the great name of God [illegible]
governing

governing and set over the fourth Lesser Angle, or
Quarter of yt great Quadrangle or Table of the
West. — — — — — —

[illegible] Benevolent Angells, or Angelicall powers
of the Ayre Celestially Dignifyed. Melarex.
Larexen, Raeuel, Xardar, moving
your God Hel Larex. as governing & set over
the fourth Lesser Angle, or Division of yt Region or
greater Angle of the west, unto whom is given of
of the Highest by office, the true Knowledge and
the secrets of men Knowing, ~~of the Knitting toge~~
~~ther of natures And also to roll the Destruction~~
~~of nature, and of things that may perish as~~
~~of Conjoyning and Knitting them together~~ And
to Declare, show forth and reveale the same unto
man Kind living on Earth, whom soever you
shall be called or moved thereunto, by Visible
appearance and Verball converse: wee the
Servants of the most high God Bod Invocate,
adjure, move & call forth to Visible appearance,
friendly Society and Verball converse with us.
all or some one, or any of you, Callyd. Benevo=
lent Angells or Angelicall powers of the Ayre,
Celestially Dignifyed, set over yt fourth Quarter
part of the West Angle. Melarex Lar
exen, Raeuel, Xardar. In, by and thro
ugh, this great and powerfull name of yt God

Converse, whatsoever is given you by office to Declare
~~and~~ Discover, and Make known, for the benefitt of
his Servants ye Sons of men; move therefore wee pray
& by ye signal Vertues & power of all aforesaid Deleond,
and appear, & some one, or all, or any of you, Visibly
show your selves here before us, & be friendly unto
us, upon the mysterys of your Creation, and Make
us partakers of undefiled knowledge, wherewith
wee move you, both in power & presence, whose
works shall be a song of honour, and the praise
of ye God, in your Creation Amen.

Illa Dirl or Loy, moving & calling forth
to Visible appearance, ye four Angolicall powers of
Light, or Digni fyed Spirits of the Ayre Paco,
Et [illegible] by the great
name of God [illegible] And also to Doe what they
are commanded (according to their offices) by ye
name of God [illegible] Serving and set under ye
third Lesser Angle, or Quarter part of ye greater
Quadrangle or Table of the West. — — —

Angells of Light, or Digni fyed Spirits of
the Ayre. [illegible] Ipo Ex [illegible],
Serveing in Orders under superiour Angolicall powers,
your Most high God, by his great name [illegible],
And doing all his commandments, by his great
name

name [illegible] as being set under and Servient
Spirits in ye third Lesser Angle or Division of ye
Region, or greater Angle of ye West, unto whom
is given of the highest by office, ye true Know
ledge and transformation & transplantation
~~of Physick in all its parts and the curing of~~
~~all Diseases whatsoever that are Incident to~~
~~humane Bodyes and~~ & to reveale show forth,
and give the same to Mankind, living on Earth,
whersoever you shall be called or moved there
unto, by Visible appearance & Verball Converse;
wee the Servants of the most high God, Doe Invo
cate, adjure, move & call forth to Visible appear
ance, friendly Society & Verball Converse with us,
All or some one or any of you, O all ye Angolicall
powers of Light or Dignifyed Spirits of the Ayre,
set under and serveing in ye third Lesser Angle or
Quarter part of ye west Angle, [illegible]
[illegible] In by and through this
powerfull & great name of your God [illegible]
and also to Doe for us what soever wee shall Re
quest & command you, by this great name of ye
God [illegible] and by ye signal Vertues of them
Move therefore wee pray (all ye Benevolent powrs
or Digni fyed Spirits of the Ayre, placed in Ords &
aforesaid) [illegible]

Either some one or all or any of you, Deleond,
appear, and Visibly show your selves unto ye sight of

Descend appear, & some one or all, or any of you, Visibly
shew your selves here before us in manner & forme,
as it shall please God and you his Messagers of Cæles:=
tiall grace accordingly as aforesaid, And in this great
name of your God [illegible] be freindly unto us,
& Doe for us in whatsoever wee shall command ye,
Effectually fulfilling all our Desires, according to
your offices, Opening the misteryes of ye Creation,
and Make us partakers of undefiled Knowledge,
whereunto wee move you both in power & presence,
whose workes shall be a song of honour, & the praise
of your God in your Creation. Amen.

[illegible] or Key, moveing & calling forth
to Visible appearance, ye four Angells or Angelicall
powers of the Ayre Cælestially Dignifyed M[illegible],
[illegible], by the great
name of God H[illegible] governing and set over
the third lesser Angle, or Quarter of the great Quad
rangle or Table of the West.

[illegible] Benevolent Angells. or Angelicall powers
of the Ayre, Cælestially Dignifyed M[illegible],
[illegible] serveing ye God.
[illegible] as governing & sett over ye third Lesser
Angle, or Division of the Region or greater Angle
of the West, unto whom is given of the Highest by
office, the true Knowledge of all mechanicall
Crafts what soever ~~& the Knitting together of~~
~~natures~~

~~Natures and also as well the Destruction of nature~~
~~& of things that may perish, as of Conjoyning & Knitt~~
~~ing them together.~~ And to Declare, shew forth, & Reve=
ale the same unto mankind liveing on Earth, when=
soever you shall be called or moved thereunto, by
Visible appearance & Verball Converse. We ye
servants of the most high God, Doe Invocate,
adjure, move & call forth to Visible appearance,
freindly society, & Verball Converse with us. all,
or some one, or any of you, O all yee Benevolent
Angells or Angelicall powers of the Ayre, Cæles
tially Dignifyed, set over ye third Quarter part
of the West Angle. M[illegible]
[illegible] Lem[illegible], In, by & through, this great &
powerfull name of your God H[illegible] &
the signal Vertue thereof, move therefore wee
say O yee Benevolent Angells or Angelicall powers
of the Ayre, Cælestially Dignifyed & placed in Order
as aforesaid. M[illegible]
[illegible], And in this powerfull name of your
God H[illegible], Either some one, or all, or any of
you Descend appear, & Visibly shew your selves unto ye
sight of our Eyes in this C.G. or Otherwise out of ye
same Visibly here before us, as the pleasure of ye
Highest & you his Messagers of Divine grace & per
mission. shall seeme best & most fitt or Requisite
for us, both now and at all times hereafter, spea
king plainely & shewing forth unto us, by Verball
Converse

one, or all, or any of you, Visibly shew your selves here before us, and be freindly unto us. Open the Mysteryes of yor Creation, and Make us partakers of undef undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of honour, & ye praise of your God in yr Creation Amen

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Invocation, or Key moveing & calling forth to Visible appearance, ye four Angelicall powers of Light or Dignifyed Spirits of the Ayre Masem, Eloe, [illegible] by the great name of God Nelap= and also to Doe what they are commanded (according to their offices) by the name of God Omeb[illegible], serveing and sett over. ye second Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West. — — — — — — — —

[illegible] Angells of Light or Dignifyed Spirits of the Ayre, Masem, Eloe, [illegible] serveing in Orders under superiour Angelicall powers, your Most high God by his great name Nelapar. And Doing all his commandements, by his great name Omeb[illegible] as being set under & servient spirits in the second Lesser Angle or Division of the Region or greater Angle of the west, unto whome is given of the Highest by office, the true Knowledge, ~~of~~ finding out ~~the use~~ & of of mettalls ~~&c: of physick in all its parts & the curing of all Diseases whatsoever that are Incident to humane~~

~~humane bodyes~~ & to Reveale, shew forth & give the same to mankind liveing on Earth, whensoever you shall be called or moved thereunto by Visible appearance & Verball converse, wee the servants of the most high God, doe Invocate, adjure, move & call forth to Visible appearance, freindly society, & Verball converse with us, all, or some one, or any of you. O all yee Angelicall powers of Light or Dignifyed Spirits of the Ayre. set under & serveing in the second Quarter part of the West Angle, Masem, Eloe, [illegible], [illegible], In by & through this powerfull & great name of your God, Nelapar. And also to Doe for us, whatsoever wee shall request & command you, by this great name of your God Omeb[illegible] and by the signall Vertue of them, Move, therefore wee say, O all yee Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders as aforesaid. [illegible] Eloe, [illegible] Either some one, or all, or any of you, Descend, appear & Visibly shew your selves unto the sight of our Eyes in this or Otherwise out of the same Visibly here before us, as the pleasure of the Highest shall ~~seem~~ seem best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainely & shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare Discover & make Knowne, for the benefitt of his servants ye sons of men ÷ Move therefore wee say and by the signall Vertue & power of this great name of your God Nelapar,

Descend

unto us, & God for us in whatsoever wee shall Com
mand you: Effectually fulfilling all our Desires,
according to your offices, opening the Mysteryes
of your Creation, and Make us partakers of
undefiled Knowledge, whereunto wee move you
both in power and presence, whose works shall
be a song of Honour and the praise of your God
in your Creation - Amen

Invocation or Key, moveing & Calling forth
to Visible appearance, of four Angells or Angeli
call powers of the Ayre, Celestially Dignifyed,
T.d.m. Dmet. fmtad. bmtadi,
by the great name of God, Hctadm, gover
ning & set over the second Lettor Angle, or Quarter
of the great Quadrangle or Table of the West.

Benevolent Angells, or Angelicall powers
of the Ayre, Celestially Dignifyed T.d.m.
Dmet. fmtad. bmtadi. Serveing
your God Hctadm. as governing, and set
over ye second Letter Angle or Division of ye Region
or great Angle of the West, unto whom is given
of the Highest the office of true Knowledge and mo=
veing from place to place as into this place or that, place all places over.
~~of the Knitting together of natures and also as well of Destruction of Nature and of things that may perish as of conjoy ning & knitting them together.~~ And to Declare, show
forth and reveale the same unto Man Kind, Liv
ing

Living or Earth, whonsoever you shall be called or
moved thereunto by Visible appearance & Verball con
verse; Wee the Servants of the most high God, doe In
voca, adjure, move & Call forth to Visible appear
ance, friendly Society & Verball converse with us, all
or some one, or any of you, all ye Benevolent
Angells or Angelicall powers of the Ayre, Celestially
Dignifyed, and set over ye Second Quarter part of the
West Angle Tedm. Dmet. fmtad.
bmtadi, In by and through this great and pow
erfull name of your God Hctadm. & the
signall Vertue thereof, move therefore wee say,
ye Benevolent Angells or Angelicall powers of
the Ayre Celestially Dignifyed & placed in Ore & as
aforesaid T.d.m. Dmet. f.
mtadi. And in this powerfull name of your
God Hctadm. Either some one or all, or any
of you Descend, appear and Visibly show your selves
unto the sight of our Eyes, in this Circle or Other
wise out of the same Visibly here before us, as
ye pleasure of the Highest & you his Motiugers of
Divine grace & permission, shall seeme Best &
most fitt or Requisite for us, both now and at
all times hereafter, Speaking plainely & showing
forth unto us, by Verball Converse, whatsoever is
given you by office to Declare, Discover & make=
known, for the Benefitt of his Servants the Sons of
men, Move therefore wee say, and by the signall Vertue
and power of all aforesaid, Descend, appear, and some
one

or any of you Visibly show your selves here before us, and be friendly unto us, Upon the mysteryes of your Creation, and Make us partakers of undefiled knowledge, whereunto wee move you both in power & goodness, whose workes shall be a Song of Honour, & praise of your God in your Creation Amen.

I [illegible] or Key, moving & calling forth to Visible appearance, ye four Angelicall powers of Light or Dignifyed Spirits of the Ayre T[illegible] Nadd Ennadd Pascir, by the great name of God Lonsai and also to Doe what they are commanded (according to their offices) by the name of God Adoeo, Serving and Set under the first Lesser Angle or Quarter part of ye Greater Quadrangle, or Table of the West.

Angells of Light or Dignifyed Spirits of ye Ayre T[illegible] Ennadd Pascir, Serving in Ord^r under Superiour Angelicall powers, your Most high God by the great name [illegible], and Doing all his commandments by his great name [illegible], as being Set under and Serving Spirits in the first Lesser angle or Division of ye Region or greater Angle of the West unto whom is given of the Highest by office, ye true Knowledge of Physicke in all its parts, and the curing of all Diseases whatsoever, that are Incident to Humane Bodyes, and to revealed show forth, & give ye same to mankind

mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, wee the Servants of the most high God, Doe invocate, adjure, move, and call forth to Visible appearance, friendly Society & Verball Converse with us, All or Second, or any of you O all you Angelicall powers of Light, or Dignifyed Spirits of the Ayre Set under, and Serving in ye first Quarter part of the West Angle, T[illegible] Enadd T[illegible] In by and through this powerfull and great name of your God [illegible] And also to Doe for us whatsoever wee shall Request & command you, by this great name of your God Adoeo & by the signal Vertues of them, move therefore wee say, O all you Benevolent powers or Dignifyed Spirits of the Ayre placed in ord^r as aforesaid T[illegible], Enadd [illegible], Either Some one or all or any of you, Descend, appear and Visibly show your selves unto ye light of our Eyes, in this C.C. or Otherwise out of the same Visibly here before us, as the pleasure of the Highest shall Seem best and most fitt or Requisite for us, both now and at all times hereafter Speaking plainly & showing forth unto us by Verball Converse, Whatsoever is given you by office, to Declare, Discover & make Knowne for the benefitt of his Servants the Sons of men, Move therefore wee say, and by the signall Vertue & power of this great name of your God, [illegible] be friendly unto

Oregocel, descend, appeare & somone or all or any of you visibly show your selves here before us, in manner & forme, as it shall please God & you, his messagers of Celestiall grace, accordingly as afore^d, & in this great & name of your God Malgeo, be friendly unto

signall Vertue and power of all afore said, Descend, appear, & Some one or all or any of you Visibly shew your selves here before us, and be freindly unto us, open the Mysteryes of your Creation, and Make us partakers of Undefiled Knowledge, whereunto wee move you both in power and presence, whose Works shall be a song of Honour, & ye praise of your God in your Creation, Amen.

Invocation, or Key, moveing & Calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre Cælestially Dignifyed Taad, Adet, Adeta, Detaa, by the great name of God, Hetaad, governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the West.

Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed, Taad, Adet, Adeta, Detaa, as governing and set over the first Lesser Angle or Division, of ye Region, or greater Angle of the West, unto whom is given of the highest by office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature, And

And of things that may perish; as of Conjoyning & Knitting them together, And to Declare shew forth & reveale the same unto Mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance and Verball converse; Wee the servants of the most high God, Doe Invocate, adjure, move and Call forth to Visible Appearance, freindly society & Verball Converse with us, All or some one or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre Cælestially Dignifyed, set over ye first Quarter part of the West Angle, Taad, Adet, Adeta, Detaa, In by and through this great and powerfull name of your God Hetaad, & the signall Vertue thereof, move therefore wee say O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in Ord^r as afforesaid Taad, Adet, Adeta, Detaa, And in this powerfull name of your God Hetaad, Either some one or all or any of you Descend, appear & Visibly shew your selves in this Gate or Otherwise out of the same Visibly here before us, as ye pleasure of the Highest & you his Messagers of Divine Grace & permission, shall seeme best and most fitt or Requisite for us, both now and at all times hereafter, speaking plainely unto us and shewing forth by Verball Converse, whatsoever is given you by office, to Declare, Discover, and Make Knowne for the benefitt of his servants the sons of men, move therefore wee say, and by the signal Vertue & power of all afforesaid, Descend, appear & Some one or all or any

Janua [illegible] Reserata,

or the Key Opening and giveing Enterance into the Region Angle or Division of the West: ——

Invocation or Key, moveing & calling forth to Visible appearance, ye 6 Angelicall Seniours of the West, Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, by the great & mighty name RAAGIOS.

[illegible] glorious Angells or Angelicall Seniours Cælestially Dignifyed Lesurahpem, Sai[illegible] Laoaxarp, Selgaiol, Ligdisa [illegible] serveing before the great and Mighty Angell, or Angelicall Monarch RAAGIOS, In the Mansion, Region, Angle or Division of the west, unto whom is given (by office) of the Highest, ~~glor~~ Scientiam Rerum Humanarum [illegible] and to Declare, shew forth & Reveale ye same unto Mankind liveing on Earth, whensoever you shall be called or Moved thereunto, By Visible appearance & Verball Converse, wee the servants of the most high God, doe invocate, Adjure, move and call forth you to Visible Appearance

appearance, freindly society & Verball converse withus, all or some one or any of you, O all yee Cælestially Dignifyed Angells, or Benevolent Angelicall seniors of the West Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by and through this mighty powerfull, great & Royall name RAAGIOS, and the most Imperiall Efficacy & Vertue thereof, move therefore wee say O all yee Benevolent Angells or Angelicall Seniors of the West, Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, And in this Royall & mighty name RAAGIOS, Either some one, or all, or any of you, Descend, appear and Visibly shew your selves unto the sight of our Eyes in this [illegible] or Otherwise out of the same Visibly here before us, as the pleasure of the Highest, & you his Messagers of Divine grace, shall seeme best and most fitt or Requisite for us, both now and at all times hereafter, Speaking plainely & shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne, for the Bene fitt of his servants the sons of men, move therefore wee say, and by the signall

~~of Phisick in all its parts and the curing of all Diseases whatsoever that are Incident to Humane Bodyes~~ & to Reveale throw forth and give the same to Mankind living on Earth, whensoever you shall be called or or moved thereunto, by Visible appearance & Verball Converse, wee the Servants of the most high God, God Invocated, adjured, moved & Call forth to Visible Appearance, friendly Society and Verball converse with us, all or some one or any of you, O all you Angelicall powers of Light, or Dignifyed Spirits of the Ayre, set under and serveing in the fourth Quarter part of the East Angle [illegible] In by & through this powerfull and great name of your God [illegible], and also to God for us, what soever wee shall Request and command you, by this great name of your God [illegible] and by the signall Vertues of them, Moved therefore wee say, O all you Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders, as aforesaid, [illegible] Either some one, or all, or any of you, Descend, appear And Visibly show your selves unto the sight of our Eyes, in this [illegible] or Otherwise out of the same, Visibly here before us, as the pleasures of the Highest shall seeme best, and most fitt or Requisite for us both, now and at all times hereafter, speaking plainly

And

And shewing forth unto us by Verball Converse, what-soever is given you by office to Declare, Discover & make Known, for the benefitt of his Servants & Sons of men, moved therefore wee say, & by the signall Vertue and power of this great name of your God [illegible] Descend, appear and some one or all, or any of you, Visibly show your selves here before us, in manner and forme, as it shall please God and you, his Messagers of Celestiall Grace accordingly as aforesaid, And in this great name of your God [illegible] be friendly unto us, and God for us, in what soever wee shall command you, effectually fulfilling all our Desires, according to your offices, Opening ye Mysteryes of your Creation, and make us partakers of fundefiled Knowledge, wherunto wee move you, both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, Amen

Appearance & Verball Converse, wod the servants of ye most high God, Dod invocate, adjure, move & call forth to Visible appearance, friendly Society & Verball Converse with us, all or Some one, or any of you, O all you Benevolent Angells, or Angelicall powers of the Ayre, Celestially Dignifyed, Sett over ye fourth quarter part of the East Angle Exgeiad Oxzodiz Cadesge, Deuszod. In by and through this great & powerfull name of your God, Exge=zod. and the Signall Vertue thereof, move therefore, wod say, O you Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed & placed in Order as aforesaid, Exzod, Oxlox=ay, Exgezod. And in this powerfull name of your God Lithor Some one, or all or any of you, Descend, appear and Visibly show your selves unto the sight of our Eyes, in this Christall or otherwise out of the same Visibly now before us, as ye pleasure of ye highest and you his Messagers of Divine grace, shall seem best & most fitt or Requisite for us, both now & at all times hereafter, Speaking plainly and shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover and Make known, for the benefitt of his servants the Sons of men, Wod therefore wod say, and of the Signall Vertue & power of all of all aforesaid, Descend, appear, & Some one or all or any of you Visibly, show your selves here before us, & be friendly unto us, upon the Mysteryes of ye Creation, & Makers particulars of Undefiled knowledge, whereunto wod move you both in power & presence, whose works shall be a song of honour, & the praise of your God in your Creation Amen.

Invocation, or Key, moving & Calling forth to Visible appearance, ye four Angelicall powers of Light, or Dignifyed Spirits of the Ayre Acem, Empat Hoi Nanx by the great name of your God Aovararzid. and also to Dod what they are commanded (according to their offices) by the name of God Aloi. Serving, & set under ye fourth Letter — Angle or Quarter part of the greater Quadrangle or Table of the East. — — — — — — —

Angells of Light or Dignifyed Spirits of the Ayre Acem. Empat [illegible] Serving in Orders under ye superiour Angelicall powers, your most high God, by his great name [illegible], and Doing all his commandements by his great name Aloi. as being set under & servient Spirits, in ye fourth Letter Angle or Division of the Region or greater Quadrangle of the East, unto whom is given of the Highest by office, the ~~true Knowledge~~ true Knowledge of all Elementall Creatures: amongst us, how many Kinds, & their ~~Dispo~~ in the Creation, as they are severally placed in the 4 Elements, fire, Ayr, Earth, & water, —

In the third (Lesser) Quarter part of the East Angle,
Aberamo Nocodaron Shael In
by and through this powerfull and great name of your
God Aberamo. And also God for us whatsoever wee shall
Request & command you, by this great name of your
God, Shael and by the signall Vertues of them, moved
therefore wee say, Oall you Benevolent powers or Digni
fyed Spirits of the Ayre, placed in Order as aforesaid, Abe
ramo Nocodaron Shael, Either some
one; or all or any of you Descend, appear & Visibly show
your selves, unto the sight of our Eyes in this, Christall or
otherwise out of the same, Visibly here before us, as y^e
pleasure of the Highest, shall found best & most-
fittest Requisite for us, both now and at all times
hereafter speaking plainely, and showing forth unto
us by Verball Converse, whatsoever is given you by
office to Declare, Discover, and Make Knowne for the
benefitt of his Servants the Sons of men, moved ther
fore wee say & by the signal Vertue & power of this
great name of your God, Aberamo, Descend, appear
& some one or all or any of you, Visibly show your
selves here before us, in manner and forme, as it
shall please God, and you his Ministers of Celestiall
grace; accordingly as aforesaid. And in this great name
of your God, Shael be friendly unto us, and Doe for us
whatsoever wee shall command you, Effectually
fulfilling all our Desires, according to your offices

offices, opening the Mysterys of your Creation & make us
partakers of undefiled Knowledge, whereunto wee moved
you both in power & sprytuall; whose workes shall
be along of honour, and the praise of your God in y^e
Creation Amen

Invocation or Key, moveing & Calling forth to
Visible appearance ye four Angells or Angelicall powers
of the Ayre, Exmal Zeadiel Zodiel
Barchiel by the great name of God Exmal,
governing and set over the south Lesser Angle or Quarte
of the great Quadrangle, or Table of the East: — —

Benevolent Angells or Angelicall powers of
the Ayre Celestially Dignifyed, Exmal Zodiel
Barchiel Zadkiel, Serveing ye God
Exmal, as governing and set over ye fourth
Lesser Angle, or Division of the Region or greater
Angle of the East, unto whom is given of the Highest
by office the true Knowledge of the Secretts of men-
Knowing, ~~the Skill Knitting together of Natures and~~
~~also as well the Destruction of Nature & Things~~
~~that may perish as of Conjoyning and Knitting them~~
~~together~~ and to Declare, show forth and Revealed y^e
same unto Mankind liveing on Earth, whensoever y^e
shall be called or moved thereunto, by Visible appear
ance

powerfull name of your God Ecc. And the
signall Vertue therof. Move therefore wee say, Ye
Benevolent Angells or Angelicall powers of the Ayre,
Celestially Dignifyed & placed in Ord^rs as aforesaid, (en
[illegible] And
in this powerfull name of your God. Ecc. Bar. Like
wise, or all or any of you, Descend appear and Vis
ibly show your selves unto the sight of our Eyes in this
[illegible] or otherwise out of the same, Visibly here before
us, as the pleasure of the Highest, & you his Messages
of Divine Grace shall seem best, & most fitt or
Requisite for us both now, and at all times hereafter
speaking plainly & shewing forth unto us by Verball
Converse whatsoever, is given you by office to Declare
Discover & make Knowne, for the benefitt of his
Servants the Sons of men. Move therefore wee say
and by the signall Vertue & power of all aforesaid Descend
appear & some one or all or any of you, Visibly show your
selves before us here & be friendly unto us, open the
Mysterys of your Creation, & make us partakers of
undefiled Knowledge, wherunto wee move you both
in power & profound, whose works shall be a Song
of honour, and the praise of your God in your Creation

[illegible] or Key moveing and Calling forth
to Visible appearance; the four Angelicall powers of
Light

Light or Dignifyed Spirits of the Ayre. Aberamdo
[illegible] Shid. by the great name of God
Aba[illegible] and also to Doe what they are comanded
according to their offices / by the name of God
Jehoving & sett under the third Lesser Angle or Quarte
of the great Quadrangle, or Table of the East.

Quere. Angells of Light, or Dignifyed Spirits of the
Ayre. Aberamdo. [illegible]
Serveing in Orders under Superiour Angelicall powers
your Most high God, [illegible] And Doing all his
commandements by his great name [illegible] as being
sett under & Servient Spirits, in the third Lesser Angle
or Division of the Region or Greater Angle of the East,
unto which is given of ye Highest by office, ye true
Knowledge of Transformation and transplantation
of Mankind in all its parts & the curing of all Disease
whatsoever that are incident to humane Bodyes
to reveale, Show forth & give the same to Mankind liv-
ing on Earth, whomsoever you shall be called or moved
thereunto by Visible appearance & Verball converse
wee the Servants of the most high God, doe invocate
Adjure, move & Call forth to Visible appearance friendly
society, & Verball Converse with us all, or some one
or any of you, all ye Angelicall powers of Light or
Dignifyed Spirits of the Ayre, sett under and Serveing

In

one, or all or any of you, Doscond, appear & Visibly show your selves vnto the sight of our Eyes, in this Chrystall, or Otherwise out of the same, Visibly here before us, both now and at all times hereafter, Speaking plainely & shewing forth unto us, by Vocall Converse, whatsoever is given you by office to Declare, Discover & Make Knowne, for the Benifitt of his servants the Sons of men, Moved thereto we do say, & by the Signall Vertue and power of this great name of your God, Ilac- [illegible], Doscond, appear, & Come one or all, or any of you, Visibly show your selves here before us, In Manner and forme, as it shall please God & you his Messagers of Divine grace accordingly, as afforesaid / And in this great name of your God, Pal- [illegible] be friendly unto us, & Doe for us in whatsoever wee shall Command you, & effectually fulfilling all our Desires, according to your offices, Opening the Allystoryes of your Creation & Make us partakers of vnderstood Knowledge, Wherevnto wee move you both in power and profound whose workes shall be a long of honour, & the praise of your God in your Creation — — —

Amen

[illegible] or Roy, moving & calling forth to Visible appearance, the four Angells or Angel in all powers of the Ayre, Celestially Dignifyed, C[illegible] b. E. n. a. c, E. n. c. d. [illegible] r c e n b e, by the great name of God, Ecenbar, governing & set over, the third Lesser Angle or Quarter of the great Quadrangle or Table of the East. — — —

[illegible], Benovolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed, Cerba, E. [illegible] = [illegible] Bab[illegible] [illegible] r c e n [illegible] serving your God Ecenba[illegible] as governing & set over the 3d Lesser Angle, or Division of the Region or greater Angle of the East, vnto whom is given of the Highest by office, the true Knowledge of all Mechanicall Crafts whatsoever ~~& of the Knitting together of natures & also as well the Destruction of nature & of things yt may perish as of Conjoyning & Knitting them together~~

And to Declare them forth, & Reveale the same vnto Man Kind Living on Earth, whensoever you shall be called or moved thereunto, by Vitible appearance & vocall converse; we the servants of the most high God, doe invoke, adjure, move, & call forth, to visible appearance & vocall converse with vs all, or Some one, or any of you, all you Benovolent Angells or Angelicall powers of the Ayre, Cal [illegible] E. [illegible] [illegible] r c e n [illegible] Celestially Dignifyed & set over the 3d Quarter part of the East Angle / In by and through this great & power all

office, to Declare, Discover, and Make Knowne, for the benefitts of his servants the sons of men; Move therefore wee say, & by the signall Vertue & power of all aforesaid, Descend, appear & some-one or all or any of you, Visibly shew your selves here before us, and be freindly unto us, Open ye Mysteryes of your Creation, & Make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose workes shall be a song of honour, and the Prayse of your God in your Creation Amen

Invocation, or Key, moveing & Calling forth to Visible Appearance, the four Angelicall powers of Light, or Dignifyed Spirits of ye Ayre Oyab, Paoc, Vrbeneh, Diri, by the great name of God Jlacza, and also to Doe what they are commanded (according to there offices) by the name of God Palam, serveing And set under ye second lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

Tyee Angells of Light or Dignifyed Spirits of the Ayre Oyab, Paoc, Vrbeneh, serveing in Orders, under superiour Angelicall powers, your Most high God by his great name

name Jlacza and Doing all his commandements by his great name Palam, as being set under & servient Spirits, in the second Lesser Angle or Division of the Region, or greater Angle of the East, unto whom is given of the highest by office, the true Knowledge & finding out & use of mettals, the Congelation of Stones & the vertue of all Stones &c ~~of physick in all its parts and the Curing of all Deseases wt soever that are incident to humane Bodyes~~ And to Reveale, shew forth & give the same unto man Kind, liveing on Earth, whensoever you shall be Called or moved thereunto, by Visible appearance & Verball Converse, wee the servants of the most high God, doe invocate, adjure, move and Call forth to Visible appearance, freindly society and Verball Converse with us, all or some one or any of you, O all ye Angelicall powers of Light or Dignifyed Spirits of the Ayre, set under and serveing in the second Quarter part of the East Angle Oyab, Paoc, Vrbeneh, Diri, In by and through this powerfull & great name of God Jlacza, And also to Doe for us, whatsoever wee shall request & Command you, by this great name of God Palam, and by the signall Vertues of them, move therefore, wee say, O all ye Benevolent powers or Dignifyed Spirits, of the Ayre, placed in Orders as aforesaid, Oyab, Paoc, Vrbeneh, Diri, Either some one

of you Visibly show your selves here before us, In-
manner and forme, as it shall please God yt you
his Mollagers of Celestiall Grace, accordingly (as afore-
~~and~~ said) And in this great name of your God Ar-
, be freindly unto us, and Do for us whatsoever
wee shall command, Effectually fulfilling all
our Desires, according to your offices, Opening
the Mysteryes of your Creation, & making us
partakers of undefiled Knowledge, wherunto
wee move you both in power and profession, whose
Workes shall be a song of honour, & the praise
of your God, in your Creation, Amen

Invocation, or Key moving and Calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre, Celestially Dignifyed Vcpa, Tepua, Pdoce, by the great name of God Eltpa, governing and sett-over the second letter Angle, or Quarter of the great Quadrangle, or Table of the East. — —

Benevolent Angells or Angelicall powers of the Ayre, Vcpa, Tepua, Pdoce, as governing and sett over the second Letter Angle or Division of the Region, or greater Angle of the East, unto whom is given of the Highest by office, the true Knowledge & moving from

will & pleasure
as into this Country or that Country ~~all pleasure~~
place to place ~~of the knitting together of natures and also as well the Destruction of nature, & of things that may perish, as of conjoyning and Knitting them together~~ And to Declare, show forth & reveale the same unto all Mankind living on Earth, whomsoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, wee the servants of the most high God, Doe Invocate adjure, move and Call forth to Visible appearance, freindly society & Verball Converse with us, All or some one or any of you, O all ye Benevolent Angells or Angelicall powers of the Ayre, Vcpa Tepua Pdoce, Celestially Dignifyed & sett over the second Quarter part of the East Angle, In by and through this great and powerfull name of your God Eltpa, and the signall Vertue thereof, move therefore wee say, O ye Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed, & placed in ord^r (as aforesaid) Vcpa, Tepua, Pdoce, and in this powerfull name of your God Eltpa, Either some one or all or any of you, Descend appear and Visibly show your selves unto the sight of our Eyes in this Christall or Otherwise out of the same, Visibly here before us, as ye pleasure of the Highest & you his Mollagers of Divine grace, shall seem best and most fitt or Requisite for us both, now and at all times hereafter, speaking plainly and showing forth unto us by Verball Converse, whatsoever is given you by office

Invocation, or Key, moveing & calling forth to Visible appearance, the four ~~Angelsor~~ Angelicall powers of Light, or Dignifyed Spirits of the Ayre Cezodenes Totet, Sias, Efemende, by the great name of God Idoigo, and also to Doe what they are Commanded (according to their offices) by the name of God Ardeza, serveing & sett under the first Lesser Angle, or Quarter part of the greater Quadrangle, or Table of the East.

Oyes Angells of Light or Dignifyed Spirits of ye Ayre, Cezodenes, Totet, Sias, Efemende serveing in Orders under Superiour Angelicall powers, your Most high God, by his great name Idoigo, And Doeing all his Commandements by his great name Ardeza, as being sett under and servient Spirits, in the first Lesser Angle, or Division of the Region, or greater Angle of the East, unto which is given of the Highest by office, the true Knowledge of Physick in all its parts, and the curing of all Diseases whatsoever, that are incident to humane Bodyes; And to Reveale, shew forth & give the same to mankind liveing on Earth, whensoever you shall be Called or moved thereunto, by Visible Appearance and Verball Converse, wee the servants of ye

of the most high God, Doe invocate, adjure, move and Call forth to Visible appearance freindly Society and Verball Converse with us, All or some one or any of you, O all yee Angelicall powers of Light or Dignifyed Spirits of the Ayre, set under and ~~[illegible]~~ serving in the first Quarter part of the East Angle, Cezodenes, Totet, Sias, Efemende, In by and through this powerfull & great name of yer God, Idoigo, And also Doe for us, whatsoever wee shall Request & command you, by this great name of your God Ardeza, and by the signall Vertues of them, move therefore wee say, O all yee Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders (as aforesaid) Cezodenes, Totet, Sias, Efemende, Either some one or all or any of you, Descend appear & Visibly shew your selves, unto the sight of our Eyes, in this [illegible] or Otherwise out of the same Visibly here before us, as the pleasure of the Highest shall seeme best & most fitt or requisite for us, both now and at all times hereafter, speaking plainely, and shewing forth unto us by Verball Converse, what soever is given you by office, to Declare Discover & make Knowne, for the benefitt of his servants the sons of men, move therefore wee say, and by signall Vertue & power of this great name of your God, Idoigo, Descend, appear & some one or all or any (of you,

Invocation or Key, moveing & Calling forth to Visible appearance ye four Angells or Angelicall powers of the Ayre; Cælestially Dignifyed, Vrzela, Zelar, Larzod, & Arzel by the great name of God Erzela, governing and sett over the first lesser Angle or Quarter of the great Quadrangle or Table of the East. — — — — — — —

Yee Benevolent Angells or Angelicall powers of ye Ayre Cælestially Dignifyed, Vrzela, Zelar, Larzod, & Arzel as governing & sett over the first Lesser Angle or Division (of the great Quadrangle of the Region or Angle of the East, unto whome is given of the Highest by office and nature, the true Knowledge of the Knitting together of natures & also as well the Distruction of nature and of things that may perish, as of Conjoyning and Knitting them together, and to Declare shew forth & Reveale ye same unto Mankind, liveing on Earth, whensoever you shall be called or moved thereunto by Visible appearance & Verball Converse: wee the servants of the Highest: Doe Invocate, adjure, move and Call forth to Visible Appearance, freindly society, and Verball Converse with us, all or some one or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre Cæles

Cælestially Dignifyed, sett over the first Quarter part of the East Angle Vrzela, Zelar, Larzod, & Arzel In by and through this great & powerfull name of your God, Erzela, & the signall Vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in Orders (as afforesaid) Vrzel, Zelar, Larzod, & Arzel. And in this powerfull name of your God Erzela, Either some one or all or any of you, Discend, appear & Visibly shew your selves, unto the sight of our Eyes, in this Car. or Otherwise out of the same Visibly here before us, as the pleasure of the Highest, and you his Messagers of Divine Grace & permission shall seem Best & most fitt and Requisite for us, both now and at all times hereafter, speaking Audibly unto us, and shewing forth, by Verball Converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the Benefitts of his servants the sons of men, Move therefore wee say, and by the signall Vertue & power of all afforesaid, Descend, appear & some one or all of you, Visibly shew your selves here before us, and be freindly unto us, Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you all both in power & presence, whose workes shall be a song of honour, & the praise of your God in your Creation, Amen

Iarl. Drumalis Rosall or
the Key opening, And given Entrance into the Region,
Angle or Division of the East x x x ——————

Iarl. Hon. or Key moveing and calling forth
to Visible appearance, ye Angelicall Seniours of the
East Haliora, Aloxdiaf, Helemarah,
Alnazpi. Hipotar, Autotar by the
great and mighty name BATAIVA,

Y^e glorious Angells or Angelicall Seniors Celesti
ally Dignifyed, Haliora. Aloxdiaf, Helema
rah. Alnazpi. Hipotar. Autotar, Serv
ing before the great & Mighty Angell or Angelicall Mon
arch, BATAIVA in the mansion Region,
Angle, or Division of the East, unto whom is given
of the Highest by office, Serv[illegible]

And to Declare
Show forth & Reveale the same unto mankind liv
ing on Earth, whonsoever you shall be called or-
moved thereunto, by Visible appearance & Ver
ball Converse wee the Servants of the most
High God, Doe invocate, adjure, move and Call you
forth to Visible appearance, Freindly Society & Ver
ball Converse with us, all or some one, or any of you
Call you Celestially Dignifyed Angells or benevolent—
Angelicall Seniors, of the East Hal[illegible]

Helemarah. Alnazpi. Hipotar. Autotar In by and through this mighty powerfull, great and Royall name, BATAIVA, And the most Imperi all Efficacy & Vertue thereof, Move therefore wee say, O all you Benevolent Angells or Angelicall Seniors of the East, Haliora. Aloxdiaf. Helemarah, Alnazpi. Hipotar. Autotar, And in this Royall & Mighty name BATAIVA Either Some or all, or any of you Descend, appear, and Visibly show your Selves unto the Sight of our Eyes, in this C. C. or Otherwise out of the same. Visibly here before us, as the pleasure of the Highest & you his Allmighty Powers of Divine grace, shall seeme best & most fitt or Requisite for us, both now at all times hereafter, Speaking plainly and showing forth unto us, by Verball Converse whatsoever is given you by office to Declare, Discover and make Known, for the Benefitt of his Servants the Sons of men move therefore wee say, & by the Signall Vertue & power of all aforesaid, Descend, appear, & Some one or all or any of you, Visibly show your selves here before us and be Freindly unto us, Open the Mysteryes of your Creation, & make us partakers of Undefiled Know ledge wherefore wee move you all both in power & prosteve, whose workes shall be a Song of Honour, and the praise of your God in your Creation ——

Amen

And Verball Converse be shewed forth and given to us: And furthermore also, that in by and through this great and powerfull name of your God — Narzefem, and the force and Vertue thereof, wee Doe likewise Earnestly Invocate and Entreate you, to Doe Accomplish and fulfill, whatsoever (accordingly and is by nature and office given you of the Highest) wee shall request and Command you: Hear us therefore, O yee benevolent Angells or Dignifyed spirituall powers of the Ayre, serveing in Orders, Degree and Mansion (as aforesaid) [illegible] yee Doe yett further in this great name of your God: Arzedionar, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you, to yeild up and give unto us, your Assuredly firme, free and Obleiged, Consent herein, that all or any of you, which wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Certainely without any Tarrying or Delay, Imediatly move, Descend and Visibly appear unto us in this [illegible] Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most beneficiall convenient and fitt for us, in these both our present, and Other our future Actions and Operations, and to speake plainely unto us, so as that

that wee may sensibly hear you, and understand you, Directing and instructing us, in the true Knowledge & judgment of that your spirituall sapience and science (given you of the Highest) And in this undoubted, true and great name of your God. Narzefem, and the Vertue & power thereof, whereby wee also Earnestly Invocate, and Entreat you, not onely to Reveale, Declare, shew forth and make Knowne unto us, the true and Apprehensive Knowledge of all such Occult and mysticall, Arcan[illegible] in Physick, and of whatsoever Eles Relates thereunto, as are unknowne of mankind, but also Doe whatsoever wee shall command, request, or Desire to be Done for us, relating to the said science, and our benefitts therein (as you by office are of the Highest, accordingly preordained and appointed) All which your Obedience, Readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour and the praise of your God in your Creation.

Amen

Invocation by way of humble supplication and petition made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Orders, and serveing in the fourth Lesser Angle or Division of ye great Quadrangle or Table of the South. Adr, Sispe pali, Acar. who are moved and Called forth, by the great and powerfull name of God, Arzodionar, and constreined thereunto to Doe what they are commanded according to their office by the great name of God, Narzefem

---

Oyee Angelicall powers of Light, or Dignifyed Spirits of the Ayre Adr. Sispe pali, Acar, serveing in Orders under superiour powers your Most high and Omnipotent God, Arzodionar, in the fourth Lesser Angle or Division of the great ~~at~~ Quadrangle or South part of the Ayre. Respecting the Like part or point of the Compass appropriated to the Earth, according as you therein are placed, more inferiour and subservient, and unto whome is given of the Highest by nature and office the true Knowledge of all Elementall Creatures ~~&~~ amongst us; how many kinds, & theire use in the Creation; as ~~of Physick in all its parts and the Curing of all~~ they are severally placed; in the 4 Elements Ayre water Earth & fire; ~~Diseases that are incident to humane Bodyes~~ and to Reveale, shewforth and give the same unto Mankind liveing on Earth, whensoever you

you shall be moved and Called forth, by the great name of God. Narzefem commanded there unto, wee the servants of the Highest (and the same your God.) and Reverently here present in his holy fear, Doe Earnestly Entreat and Call upon and move you all, Oye Benevolent Angells, or Dignifyed powers of the Ayre, serveing in Orders, Degree and Mansion (as afore said). Adre. Sispe. pali. Acar. Joyntly and severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God Arzodionar, that you (at these our humble Addresses) would be so truly willing and freindly unto us, that whensoever or wheresoever wee shall invocate move or Call you forth, unto Visible Appearance and our Assistance you then would Readily and immediatly forthwith at our Invocations, move, Descend, appear, and shew your selves Corporally Visible unto us in this C G. Standing here before us, and so as that wee may plainely see you and Audibly hear you speake unto us, or Otherwise personally to appear out of the same, And by such your spirituall Revelations unto us, to make us partakers of that true Knowledge and sapience, which by nature and office (given you of the Highest) may by such your Visible appearance,

And

Reverently here present in his holy fear, Doe Earnestly Entreate, humbly beseech and move you all, Oyee Angells or Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, governing in Orders, Degree and Mansion as aforesaid: ZIZA GZAZ, ZAZI AZIZ, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God, BEZIZA, that you (at these our Earnest Addresses) would be favorable and freindly unto us, that whensoever or wheresoever wee shall invocate, move or Call you forth to Visible Appearance, and our Assistance you would be thereby moved, to Descend and Appear visibly unto us, in this C:G: which stands here before us, or Otherwise personsonally to appear out of the same Visibly here before us, And so as that wee may plainely see you, and Audibly hear you speeke unto us, and by such your freindly & Verball Converse with us, to make us partakers of that undefiled Knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelicall Ministery be Revealed given or administered unto us, Hear us therefore Oyee sacred Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, by Degee and Orders governing

governing, as aforesaid: ZIZI, [illegible] wee Doe yett further in this great name of your God, [illegible] and by the force & Efficacy thereof, to grant these our supplications and petitions, and that all or any of you, that wee shall at any time hereafter invocate, move or Call forth to Visible appearance, would readyly and forthwith move Descend and Visibly appear unto us whenso Ever wee shall Invocate or Move you thereunto in this C:G: standing here before us, or Otherwise out of it as it shall please God and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in the true Knowledge of that your Angelicall sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office Ordained and Appointed you, And this your Angelicall Benevolence, in Cœlestiall grace and Charity thus given and granted unto us, and Also in the accomplishment and fulfilling of these our humble Desires and Requests, and what soever Else shall be Requisite and fit for us to Know, shall be a song of honour, and the praise of your God In your Creation, Amen,

this [illegible] standing here before us, or Otherwise out of it as it shall please God to give unto you, and thereby most Beneficiall Convenient and fitt for us in those both our present and Other our future Actions and Opperations, and to speake plainely unto us, so as that wee may plainely see you & understand you, Directing and instructing us in the true Knowledge and Judgment of that your Spirituall Sapience and science given you of the Highest And in this undoubted, true and great name of your God Sioda, and by the Vertue and power thereof, where by wee also Earnestly Invocate and Entreate you, not onely to Reveale, Declare, shew forth and make Knowne unto us the true and Apprehensive Knowledge of all such Occult and Mysticall Arcanaes, in Physick and of whatsoever Else relates thereunto, ~~and~~ ad are unknowne of mankind; but also Doe for us, whatsoever wee shall further Command, Request or Desire to be Done, Relating to the said Science, and our benefitts therein (as you by office are of ye Highest accordingly preordained and appointed) All which your Obedience readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of honour, & the praise of your God in your Creation —— Amen

Invocation by way of humble supplycation & petition, made to the four Benevolent Angells or Angelicall powers of light, placed in Orders, and sett over the fourth Lesser Angle, or Division of the great Quadrangle or Table of the South, Ziza, Izaz, Zazi, Aziz, by the great and powerfull name of God BEZIZA.

O Yee great and gloriouse Angels, or Angelicall powers of Light, Ziza, Izaz, Zazi, Aziz, governing or sett over the fourth Lesser Angle, Division or Quarter of the great Quadrangle of the south part of the Ayre, respecting the like part or point of the compass, Appropriated to ye Earth serveing your Most high God Beziza, in Orders and office accordingly, as you (by Cælestiall Dignifycation) are in place and power more Ayerially superiour, unto whom is given also of the Highest by nature and office, the trew Knowledge of the secretts of men Knowing ~~& of the Knitting together of natures and of things that may perish, as of Conjoyning and Knitting them together~~ And to Reveale, shew forth & Communicate the same (by your Angeliiall ministery) unto mankind liveing on Earth whensoever you shall be invocated or moved thereunto, wee the servants of the Highest (and the same your God) and Reverently

of the great Quadrangle, or South part of the Ayre,
Respecting the like part or point of the Compass,
appropriated to the Earth, accordingly, as you therein
are placed more in perticular and subservient and unto
whom is given of the Highest by nature and office
the true Knowledge of Transformation and transplan
tation ~~of Physick in all its parts and the Curing of
all Diseases whatsoever that are incident to humane
Body~~ And to Reveale, shew forth and give the same
unto mankind living on Earth, whensoever you
shall be moved and called forth by the great name
of your God Sioda, commanded therein unto,
you the Servants of the Highest (and ye same your
God) and Reverently here present in his holy fear,
God Earnestly Entreate call upon, and move
you all, O you Benevolent Angells or Dignified
powers of the Ayre, serving in Orders Degree and
mansion (as aforesaid) Datetiom,
Deposod, Prodn, Joyntly and Severally,
Every and Each one; for and by it selfe respect
ively, In by & through this mighty & powerfull
name of your God Volexdo, that you (at those
our Earnest Addresses) would be soe truly will=
ing and freindly unto us, that whensoever and
wheresoever we shall Invocate, move or Call
you forth unto Visible appearance and our
Assistance, you then would Readily and Imm
ediately forthwith at our Invocations move,
Descend,

Descend, appear and shew your selves corporally Visible
unto us in this ... standing here before us, or Other=
wise personally to appear out of the same Visibly
here before us, and soe as that we may plainely
see you, and Audibly hear you Speake unto us; And by
such your Spirituall Revelations, to make us parta
kers of that true Knowledge & Passion, which by
nature and office given you of the Highest may
by such your Visible appearance and Verball con
verse, be shewed forth and given unto us, And for
thermore also that in by and through this great
and powerfull name of your God Sioda, and
the force and Vertue thereof, we doe likewise Ear
nestly invocate and Entreat you, to Doe, accom
plish and fulfill, whatsoever (accordingly and is
by nature and office given you of the Highest)
we shall Request and Command you, Hear us there
fore O you Benevolent Angells or Dignifyed Spirit
uall powers of the Ayre, serveing in Orders, office,
Degree and Mansion (as aforesaid) Datete, Di
... Doxzod Vnaa, yee Doe yet fur:
ther in this great name of your God Volexdo,
And by the Vertue and Efficacy thereof, Earnestly
invocate and Entreate you, to yeild up and give
unto us, your Absolute firme, free and Obliged
Consent here in, that all or any of you, which
we shall at any time hereafter invocate, move
or Call forth to Visible appearance, would (cert=
ainely without any tarrying or Delay, Immediat
ly move, Descend, and Visibly appear unto us in
this

unto us, as that whensoever or wheresoever, wee shall Invocate, move or Call forth to Visible appearance and our Assistance, You would be thereby moved to Descend and Appear Visibly unto us, in this C:G: which stand here before us, or otherwise personally to appear out of the same, that wee may plainely see you And audibly hear you speake unto us, and by such your freindly and Verball Converse with us, to make us partakers of that undefiled Knowledge, and true Sapience which by nature and office (given you of the Highest) may by such your Angelicall Ministery be Revealed given or administered unto us, Hear us therefore O yee sacred Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, by Degree and Orders governing (as aforesaid) Pesac, Sacepe Acepes, Cepesa, wee doe yett further in this great name of your God Bepesac, and by the force, power and Efficacy thereof, to grant those our Supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invocate, move, or Call forth to Visible appearance, would Readily and forthwith move, Descend, and Visibly appear unto us whensoever wee shall invocate or move you thereunto, in this C:G: standing here Before us, or Otherwise out of it as it shall please God and you his ministers of Divine Grace, and as best Befitteth or shall be most Convenient or

or Beneficiall for us, or unto us, in the true Knowledge of that your Angelicall Sapience and Science, (given you of the Highest) and wherein also he hath accordingly, by order and office ordained and appointed you; and this your Angelicall Benevolence in Cœlestiall grace and Charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble requests and Desires, and whatsoever Else shall be Requisite and fitt for us to Know, shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation, by way of humble supplycation and petition made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Orders and serveing in the third lesser Angle or Division of ye great Quadrangle or Table of the South, Datete Diom, Oopezod Vrgan, who are Commanded and Called forth by the great and powerfull name of God Volexdo, and Constrained thereunto to Doe what they are commanded, According to their office, by the great name of God: Sioda.

Ouee Angelicall powers of Light or Dignifyed Spirits of the Ayre Datete, Diom, Oopezod, Vrgan, serveing in Orders, under superiour powers your most high and Omnipotent God Volexdo, in the third Lesser Angle or Division of

and Science given you of the Highest, And in this Undoubted true and great name of your God obavi, and by the Vertue and power thereof; whereby wee also Earnestly Invocate and Entreate you, not onely to reveale, Declare, shew forth and make Knowne unto us, the true and apprehensive Knowledge of all such Occult & Mysticall Arcanaes, in physick & of whatsoever Else relates thereunto, as are unknowne of mankind. but also Doe for us, whatsoever wee shall further Command, Request or Desire to be Done, relating to the said science & our Benefitts therein (as you by office are of the Highest Accordingly preordained and appointed) All which your Obedience readyly & willingly fulfilling & accomplishing unto us, as hear wee have in the powerfull & true names of your God Earnestly Entreated & Besought you, shall be a song of honour & the praise of your God in your Creation, Amen.

Invocation, by way of humble supplycation & petition made to the four Benevolent Angells or Angelicall powers of Light placed in Orders and sett over the third Lesser Angle or Division of the great Quadrangle or Table of the South. Pesac, Sacep, Acepes, Cepesa, by the great and powerfull name of God, BEPESAC.

Ayee, great and glorious Angells or Angelicall powers

powers of Light Pesac, Sacepe, Acepes, Cepesa, governing or sett over the third Lesser Angle Division or Quarter of the great Quadrangle of the South part of the Ayre, respecting the like part or point of the Compass appropriated to the Earth serveing the most high God. Bepesac, in Orders & office accordingly as you (by Cœlestiall Dignification) are in place and power more Ayerially superiour unto whom is given also of the Highest, by nature & office the true Knowledge of all Mechanick Crafts whatsoever, ~~and of the Knitting together of natures and also as well the Destruction of nature of nature and of things that may perish as of Conjoyneing and Knitting them together~~, And to Reveale, shew forth and Communicate the same (by your Angelicall Ministery) unto mankind liveing on Earth, whensoever you shall be Invocated or moved thereunto: wee the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate humbly Beseech and move you all, O yee Angells or Angellicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre governing in Orders, Degree & mansion as afore said, Pesac, Sacepe, Acepes, Cepesa. Joyntly and severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God Bepesac, that you (at these our humble Requests and Addresses) would be favorable and freindly unto us

~~that are incident to humane Bodyes~~ and to Reveale, shew forth and give the same unto mankind liveing on Earth, whensoever you shall be moved & called forth, by the great name of your God Obavi. commanded thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, call upon and move you all Oyee Benevolent Angells or Dignifyed powers of the Ayre, serveing in Orders, degree and mansion (as aforesaid) Gemenem, Ecope, Amox, Berape, Joyntly and severally, Every and Each one for and by it selfe Respectively, In by and through this mighty & powerfull name of your God Vadali, that you (at these our Earnest addresses) would be soe truly willing and freindly unto us, that whensoever, and wheresoever, wee shall Invocate, move or Call you forth unto Visible appearance and our Assistance, you then would Readily and Immediately, forthwith at our Invocations move, Descend, appear and shew your selves corporally Visible unto us, in this [illegible] standing here before us, or Otherwise personally to appear out of the same, Visibly here before us, and soe as that wee may plainely see you, and Audibly hear you speake unto us, and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given to us

And

And furthermore also, that in by and through this great and powerfull name of your God, Obavi and the force and Vertue thereof, wee Doe likewise Earnestly Invocate and Entreate you, to Doe, Accomplish and fulfill, whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and command you, Hear us therefore Oyee Benevolent Angells or Dignifyed Spirituall powers of the Ayre, serveing in Ord^rs, Office, Degree and mansion as aforesaid. Gemenem, Ecope, Amox, Berape, yee Doe yett further in this great name of your God Vadali, and by the Vertue and Efficacy thereof Earnestly Invocate and Entreate you, to yeild up and give unto us your Assuredly firme free and Obleiged consent herein, that all or any of you which wee shall at any time hereafter Invocate, move and Call forth, to Visible appearance, Would Certainely without any Tarrying or Delay, Immediately move, Descend and Visibly appear unto us in this [illegible] standing here before us, or Otherwise out of it as it shall please God to give unto you, and thereby most Beneficiall, Convenient and fitt for us, in these both our present and Other our future Actions and Opperations, and to speake plainely unto us soe as that wee may sensibly hear you, and understand you, Directing and Instructing us, in the true Knowledge and judgment of that your Spirituall sapience

and

which by nature and office (given you of the Highest) may by such your Angelicall Ministery be Revealed, given or administered unto us: Hear us therefore O yee sacred Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, by Degree and Orders superiour, & governing (as aforesaid) Anda, Nada, Aaan, Aana, wee doe yett farther in this great name of your God Banaa, and by the force power and Efficacy thereof, Earnestly Entreat ~~ate~~ and humbly beseech you, to grant these our supplycations and petitions, and that all or any of you, yt wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would readily and forthwith move, Descend and Visibly appear unto us, whensoever wee shall Invocate, move or Call you forth in this C. G. standing here before us, or Otherwise out of it, as it shall please God, and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or beneficiall for us, or unto us in these our Actions Or Opperations, speaking Audibly unto us, and also thereby Directing and Instructing us, in the true Knowledge of that your Angelicall sapience and Science (given you of the Highest) and wherein also he hath accordingly, by order and office Ordained and appointed you, and this your Angelicall Benevolence, in Cœlestiall grace and Charity thus given and granted unto us, and also in the accomplishment and fulfilling

fulfilling of those our humble Desires and Requests, and whatsoever Else shall be Requisite and fitt for us to Know, shall be a song of Honour, and the praise of your God in your Creation Amen — —

Invocation, by way of humble supplycation and petition made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Orders and serveing in the second Lesser Angle or Division of the great Quadrangle or Table of the south, Gemenem, Ecope, Amox. Berape, who are moved and Called forth by the great and powerfull name of God Vadali. and constreined thereunto, to Doe what they are commanded, according to their office by the great name of God Obavi. — — — — —

O yee Angelicall powers of light or Dignifyed Spirits of the Ayre Gemenem, Ecope, Amox, Berape, serveing in Orders under superiour powers, your most high and omnipotent God Vadali, in the second Lesser Angle or Division of the great Quadrangle or south part of the Ayre, Respecting the Like part or point of the Compass, appropriated to the Earth accordingly, as you therein are placed more Inferiour and subservient, and unto whom is given of the Highest, by nature and office the true Knowledge finding and use of mettals ~~and of physick in all its~~ the Congelation of Stones, & the vertue of all Stones, ~~parts and the Curing of all Diseases whatsoever~~

that

¶ But also God whatsoever wee shall further
Command, requyre or Desire to be Done for us, Relat-
ing to the said Science and our Bondfitts therein (as
you by office and of the Highest accordingly ppor-
dained and appointed) All which your Obedience,
readily and willingly fulfilling and accomplishing
unto us, as here wee have in the powerfull and
true names of your God, Earnestly Entreated and
besought you, shall be a Song of honour & the praise
of your God in your Creation Amen —

Invocation, by way of humble supplycation
and petition, made to the four Benevolent Angells
or Angelicall powers of Light, placed in Orders &
Sett over the Second Lesser Angle or Division of
the great Quadrangle or Table of the South, Anaa,
Nadd, Aaan, Aana, by the great and powerfull
name of God BANAA.

O yee great and glorious Angells or Angelicall
powers of Light Anaa, Nadd, Aaan, Aana,
governing or sett over the Second Lesser Angle, Division
or Quarter of the great Quadrangle of the South
part of the Ayre, respecting the like part or point
of the Compass appropriated to the Earth, serveing
your most high God Banaa, in Orders and office
accordingly, as you (by Celestiall Dignifycation) are
in place and power more Ayerially superior unto
whome is given also of the Highest by nature and
office

office the true knowledge of moveing from place to
place as into his Counsiles or that all pleasure
~~place of the Gathering together of Waters and also as~~
~~well the Destruction of nature and of things that~~
~~may perish as of Conjoyning and Knitting them toge-~~
~~ther~~; and to reveale them forth and communicate
the same (by your Angelicall ministery) unto man
kind liveing on Earth, whensoever you shall be
Invocated or moved thereunto: wee the Servants
of the Highest (and the same your God) and Rever=
ently here present in his holy fear, doe Earnestly
Entreate, humbly beseech and move you all
O yee Benevolent Angells or Angelicall powers
of Light, or Celestially Dignifyed spirits of the
Ayre governing in Orders Degree and mansion
(as aforesaid) Anaa, Nadd, Aaan, Aana,
Joyntly and Severally, Every and Each one for and by it
selfe Respectively, In by and through this mighty and
powerfull name of your God Banaa. that you:
(at these our humble Requests and Addresses) would
be favorable and freindly unto us, as that whensoever
or whersoever wee shall Invocate, move or Call you
forth to Visible appearance and our Assistance, you
would be there by moved to Descend and appear Visibly
unto us, in this Cr. which Stand here before us, or Other=
wise personally to appear out of the same, Visibly here
before us, and soe as that wee may plainly see you &
Audibly hear you speake unto us, And by such your freind=
ly and Verball Converse with us, to make us partakers
of that Undefiled Knowledge and true Science

which

mansion (as aforesaid) Opemen, Apeste, Scio. Vasge, Joyntly and severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God Noalmar that you (at these our Earnest Addresses) would be soe truly willing and freindly unto us, that whensoever and wheresoever wee shall Invocate, move or Call you forth, unto Visible appearance and our Assistance, you then would Readily and Immediately, forthwith at our Invocations move, Descend, appear and shew your selves Corporally Visible unto us, in this C.G. standing here before us or Otherwise personally to appear out of the same Visibly here before us, & soe as that wee may plainely see you, and Audibly hear you speake unto us, and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given unto us; and farthermore also that in By and through this great and powerfull name of your God OLoag. and by the force and Vertue thereof, wee Doe likewise Earnestly Invocate and Entreate you to Doe, accomplish & fulfill whatsoever (accordingly and is by nature & office given you of the Highest) wee shall Request and Commad you; Hear us therefore O yee Benevolent Angells or Dignifyed spirituall powers of the Ayre

Ayre serveing in Orders, office, Degree and mansion (as aforesaid) Opemen Apeste Scio. Vasge, yee Doe yett furthermore in this great name of your God: Noalmar, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you, to yeild up and give unto us your Assuredly firme, free, and Obleiged consent here in, that all or any of you which wee shall at any time hereafter Invocate, move, or Call forth to Visible appearance and our Assistance, would Certainely without any Tarrying or Delay, Immediately move, Descend and Visibly appear unto us, in this C.G. standing hear before us or Otherwise out of it, as it shall please God to give unto you; and thereby most Beneficiall, Convenient and fitt for us, in these, Both our present and Other our future Actions and Opperations, and to speake plainely unto us, soe as that wee may sensibly hear you and understand you, Directing and Instructing us in the true Knowledge and judgment of that your spirituall sapience and science (given you of the Highest) And in this undoubted true and great name of your God OLoag. and by the Vertue & power thereof, whereby wee also Earnestly Invocate and Entreate you, not onely to Reveale, Direct, shew forth and make Known unto us the true apprehensive Knowledge, of all such occult and mysticall Arcanaes in physick, and of whatsoever Else Relates thereunto, as are unknowne of mankind

butt

Cœlestially Dignifyed Spirits of the Ayre, by Degree & orders governing as aforesaid. Dopa, Opad, Fado, Adop, wee Doe yett further in this Great name of your God Bedopa, And by the force power and Efficacy thereof, to grant these our Supplications and petitions and that all or any of you, that wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Readily and forth with move, Descend and Visibly appear unto us, whensoever wee shall Invocate or move you thereunto, in this C G standing here before us, or Otherwise out of it as it shall please God and you his ministers of Divine Grace and as best befitteth or shall be most convenient and Beneficiall for us or unto us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly by Order and office, ordained and Appointed you; And this your Angelicall benevolence, in Cœlestiall Grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble Desires and Requests, and what soever Else shall be Requisite and fitt for us to Know, shall be a song of honour, and the praise of your God in your Creation Amen.

Invocation, by way of humble supplycation and petition made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Ordes and serveing in the first Lesser Angle or Division of the great

great Quadrangle or Table of the south, Opemen, Apeste, Scio, Vasge, who are moved and called forth, by the great and powerfull name of God Noalmar, and Constreined thereunto to Doe what they are commanded, According to their office, by the great name of God OLoag.

Oyee Angelicall powers of Light or Dignified Spirits of the Ayre, Opemen, Apeste, Scio, Vasge, serveing in Orders under superiour powers your most high and Omnipotent God Noalmar, in the first Lesser Angle or Division of the great Quadrangle or south part of the Ayre, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed, more Inferiour and subservient, and unto whome is given of the Highest, by nature and of office, the true Knowledge of physick in all its parts, and the curing of all Diseases which are incident to humane bodyes, and to Reveale shew forth and give the same unto mankind liveing on Earth whensoever you shall be moved and Called forth by the great name of God Oloag commanded thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, Call upon and move you all, Oyee Benevolent Angells or Dignifyed powers of the Ayre, serveing in Ordes Degree and mansion

wee humbly beseech and Earnestly Entreate, of all and Every of you Sacred Angells or Angelicall powers, in the name of your God and King, where in these your freindly and Benevolent Workes (thus gratiously communicated and given to us) shall be a song of honour, and the praise of your God in your Creation Amen

Invocation, by way of humble supplycation and petition, made to the four Benevolent Angells or Angellicall powers of Light, placed in Orders, & sett over the first Lesser Angle or Division of the great Quadrangle or Table of the South, Dopa, Opad, Pado, Adop, by the great and power full name of God Bedopa.

All great and glorious Angells or Angelicall powers of Light, Dopa, Opad, Pado, Adop, governing or sett over the first Lesser Angle, Division or Quarter of the great Quadrangle of the South part of the Ayre, Respecting the Like part or point of the Compass, appropriated to the Earth, serveing your most high God Bedopa, in Orders and office Accordingly, as you (by Cœlestiall Dignifycation) are in place and power more Ayerially superiour, unto whome is given also of the Highest by nature and office, the true Knoledge of the Knitting together of natures, and also as well the Destruction of nature,

Nature and of things that may perish as of Conjoyning and Knitting them together, And to Reveale, show forth, and communicate the same (by your Angelicall ministery) unto mankind liveing one Earth, whersoever you shall be Invocated or moved there unto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly beseech you and move you all, Oyee Angells or Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, governing in Orders, Degree and mansion (as aforesaid Dopa, Opad, Pado, Adop. Joyntly & severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God Bedopa, that you (at these our humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever & wheresoever wee shall move or Call or Invocate you, to Visible appearance and our Assistance, you would be therby moved to Descend and appear Visibly unto us in this C.G. which stand here before us or Otherwise personally to appear out of the same Visibly here before us, and see as that wee may plainely see you, and Audibly hear you speake unto us, and by such your freindly and Verball Converse wth. us, to make us partakers of that undefiled Knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelicall ministery, be Revealed given or administered unto us, Hear us therefore Oyee sacred Angelicall powers of Light, or Cœlestially Dignifyed

therein, And by office judging the government of the Angel=
icall King, there by fulfilling the Divine will and pleasure
of the Highest in all things appointed and Committed to
your Charge, and placed in superiour Orders, under the said
Angelicall King and governing ~~over~~ over all Other, both
Superiour servient and Subservient Angells or Angelic=
all powers Cælestially Dignifyed, and also all other Element=
all Spirits whatsoever, that in any wise hath power,
mansion, Residence, Orders, office, place or being in the
south ~~south~~ part, Region or Angle of the Ayre, with like Res:
pect also from thence to be had to the south point of the
Compass Angle part or Division of the Earth; wee the
servants of the most high God, and Reverently here
present in his holy feare, Doe humbley Beseech and
move you all: O yee Angelicall seniors Aetpio,
[illegible], Alendood, Aapedoce, Arin
naqua, Anodoin, In by and through this Impe=
riall mighty and powerfull name EDELPE
NA. that Some one or any of you, Joyntly and
severally, in generall and particular, Every and Each
one for and by it selfe respectively would be soe favor:=
able and freindly unto us, as that whensoever or where
soever wee shall Invocate, move or Call you forth
unto Visible appearance and our Assistance, you then
would be thereby moved to Descend and appear Visibly
unto us, in this [illegible] sett here before us, and Soe as that
wee may plaindly see you, and Audibly hear you speak
unto us, and by such your freindly society and Verball
Converse with us, to Illuminate, Instruct, Direct
helpe

helpe, Aide and assist us, in all things whatsoever wee
shall humbly Desire, beseech and Request of you,
wherein by nature and office (given you of the
Highest) you may or Can; Hear us therefore O yee
Blessed Angells or Angelicall seniors Aetpio,
Adoeoet, Alendood, Aapedoce, Arin=
naqua, Anodoin, And in the mighty name
EDELPERNA, and by the Vertue, power, In
fluence, Efficacy and force thereof, wee Earnestly
Entreate and humbly beseech you to grant these our
supplications & petitions, that all or any of you wch
wee shall at any time hereafter Invocate, move or
Call forth to Visible appearance, would then be favor:
able, and freindly pleased in Cælestiall Charity and
Benevolence, forthwith and Immediatly at such our
Invocations & Earnest Requests accordingly of us made,
be thereby moved, And also to move, Descend, Visibly
appear and speake Audibly unto us, Either in this [illegible]
or Otherwise out of the same, as it shall please God and
you his Angelicall Ministers or Cælestiall messagers of
Divine grace and Light, and shall be most fitting Be
neficiall & Convenient for us therin, and to administer
unto us the bountifull gifts of all Earthly Benefitts,
and also Endewe us with the gift of true science &
sapience, and such Other gifts of humane Accom
plishments and Enjoyments, as may or shall be
fitt for us, and Soe Beneficiall unto us, that wee
may thereby live happy with Comfort, During our
Continuance in this our mortall Being, All which
wee

office and Authority (given you of the Highest) for the protection, Defence, preservation, care, Conduct, comfort, support, assistance, benefitt & use of man kind liveing on Earth, And amongst the Rest, wee also againe humbly Entreate and Earnestly Beseech you, that all these six Angells called Angelicall Seniors, and all Other governing or Superiour Angelicall and Elementall powers of Light, Cælestially Dignifyed and also that all Other Dignifyed servient and subservient Spirits, or Benevolent Ayeriall powers, who are by nature & office freindly and good and Ordained (by Divine Appointment in the Unity of the Blessed Trinity) for the use, Benefitt & Servise of mankind, of all Degrees and offices, from the Superiour to the Inferiour, In the Orders and mansion, Serveing the most High God under your Imperiall and Sovereigne power, Authority Command, Subjection, Service, and Obedience properly Referred or appropriated to the South Angle of the Ayre, Respecting the Like point of the Compass, Quarter, Angle or Division of the Earth, may by the force & power of our Invocations be moved to Descend and appear Visibly unto us, in this C.G. or Otherwise out of the same, as Either Convenience or necessity of the occasion shall Require, and that they may at the Repetition and Reading of our Invocations or calls, on that account by us made unto them, move

move Descend, and appear before us Visibly to the sight of our Eyes, and to speake Audibly unto us, as that wee may plaindly and perfectly both see and hear ym and freindly to converse with us, fulfilling our Desires and Requests in all things according to there severall & Respective offices and to serve us therein, and also Doe for us, as for the servants of the most high God, whensoever and Wheresoever and whereunto wee shall at any time and place move them, both in power and presence, whose workes herein shall be a song of Honour to the glory and praise of ye most high God both in your and there Creation

Amen

Invocation by way of humble supplycation and petition made to the six great Angells or Angelicall Seniors, Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaqua, Anodoin, by the great and powerfull name of their Imperiall King — — EDELTERNA

Ouee, great and glorious Angells or Angelicall Seniors, Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaqua, Anodoin, serveing the most high God. Oip, Teaa, Pedoce, before the mighty Angelicall monarch King, EDELTERNA in the Angle Region, or Division of the South, and who are Dignifyed with Cælestiall power and Authority there in

powerfull and true names of your God, Earnestly Entreated and Besought you, shall be a song of Honour and the praise of your God in your Creation Amen

Humble Supplication and petition made to ye great King EDELPERNA, principall govrnor & Celestiall Angelicall watchman, stoff over the Watch Tower or Terrestiall Table of the South, by the three mighty & powerfull names of God, Oip, Tea, Pedoce.

THou Royall great mighty and powerfull Angell of the most High, Immortall and Incomprehensible God of hosts EDELPERNA, who in the Beginning of time by the Divine Decree and appointment of the Highest in the unity of the Blessed Trinity govrnor, overseer, principall watchman, protector and Keeper thereof, from ye malice, Abuse, Illusion, Temptation, assaults Surprizalls Theft or other wicked Encroachments, Blasphemy of the great Enemy of God's Glory, and the welfare of mankind, the Devill and Spirits of Darkness, and as a snaffle to Restraine their wickednes, by the bitt of God's Boundless power & Justice, to the intent that (they being put out into the Earth) their Envious will might be Bridled, the Determinations of the Highest fulfilled, and his Creatures Kept within the Compass and measure of Order: wee humbly

humbly Invocate ~~Entreate~~ and beseech you, O you Royall Angell EDELPERNA In by and through those potent mighty and great names of your God Oip, Tea, Pedoce, to preserve Beyond Coop and protect us, from the wicked Illusions, Envious temptations, Violent Assaults or any other Destructive Surprizalls of all Evill Spirits, or Infernall powers of Darkness whatsoever, and that wee may not be thereby Dismayed, Vanquished or Overcomed, and that by the Vertue, power and Efficacy of those three said mighty names of your God Oip, Tea, Pedoce, ~~to preserve Beyond Coop and protect us from the wicked Illusions, Envious Temptations~~ O you great potent and Royall Angell EDELPERNA, and by the true Seale or Character of your Creation, and by those Banners, Ensigns or Trophies of honour and glory, borne or Standing Before you, as both Divine, Celestiall, Angelicall, naturall and Royall tokens and Testimonyes of Majesty, majesty and Imperiall Authority given and Confirmed unto ye in the Begining of the world, and by the Influence, Efficacy, force and Vertue thereof, wee most Earnestly Entreate and humbly beseech you, to be gratious and friendly unto us herein, and further more likewise, to help, aide and Assist us, in all these and such our Temporall and Terrestiall Operations and affaires and Concernes, as wherein you may or Can, by the Superiour powers of that your

Kingly office

Addresses, would be so truly willing and friendly unto us, y^t whomsoever and whatsoever wee shall Invocate, move, or Call you forth unto Visible appearance and our Assistance, you then would readily and Immediately, forthwith at our Invocations, move and Descend and appear and show your selves corporally Visible unto us in this C:G: standing here before us, and soe as that wee may plainly see you and Audibly hear you speake unto us, And by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be showed forth and given to us, And furthermore also, that in by and through this great and powerfull name of your God **Ilpizod** and the force and Vertue thereof; wee doe likewise Earnestly invocate you, to Doe, accomplish and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and Command you, Hear us therefore, O yee Benevolent Angells or Dignifyed spirits of the Ayre; serveing in Orders office Degree and mansion (as aforesaid) **Meded, saba, jezarpe, Eltim,** yee Doe yett further, in this great name of your God, **Espemeris.** and by the Vertue and Efficacy thereof, Earnestly invocate and Entreate yo^u

you to yeild up and give unto us your Absurdely, firme, fixed and Obliged consent herein, that all or any of you, which wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Certainely without any tarrying or Delay Immediately move & accord and Visibly appear unto us, in this C:G: standing here before us, or Otherwise out of it, as it shall please God to give unto you and thereby most Beneficiall, Convenient and fitt for us, in those both our present and other our future Actions and Operations, and to Speake plainely unto us, soe as that wee may Sensibly hear you and understand you, Directing and Instructing us, in the true Knowledge and Judgement, of that your Spirituall Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God **Ilpizod**, and by the Vertue and power thereof, whereby wee also Earnestly Invocate and Entreate you, not only to Revelate, Declare, and make Knowne unto us, the true apprehensive Knowledge of all such Occult and misticall **Arcanes**, in (9 physick, and of whatsoever Else relates thereunto as are unknowne of mankind, but also Doe for us whatsoever wee shall further command request or Desire to be Done for us, relating to the said Science and our benefitts therein (as you by office and of ye Highest) accordingly prordained and appointed, all which your Obedience readily and willingly fulfilling & accomplishing unto us, as here wee have in the powerfull

appear unto us in this, C.G. standing here before us, or Otherwise out of it, as it shall please God, & you his ministers of Divine Grace, and as best befitteth or shall be most Convenient for us, or unto us, in ye true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly, by Order and office Ordained and appointed you, and this your Angelicall Benevolence in Cœlestiall grace and Charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble Desires and Requests, and whatsoever Else shall be Requisite and fitt for us to Know, shall be a song of Honour & the praise of your God in ye Creation Amen

Invocation by way of humble supplycation and petition made to the four servient Angells or Dignifyed Spirits of the Ayre placed in Orders, and serveing in the fourth Lesser Angle or Division of the great Quadrangle or Table of North, Mesal, jaba, jezexpe, Estim, who are moved and Called forth by the great and powerfull name of God Espemenir, and Constrained thereunto, to Doe what they are Commanded according to their office, by the great name of God Ilpizod

Oyee

Oyee Angelicall powers of Light, or Dignifyed Spirits of the Ayre Mesael, jaba, jezexpe, Estim, serveing in Orders under superiour powers, your most high and omnipotent God, Espemenir, in the fourth Lesser Angle or Division of the great Quadrangle or North point of the Ayre, respecting the like part or point of the Compass, appropriated to the Earth, accordingly as you therein are placed more Inferiour and subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of Elementall Creatures ~~and~~ amongst us, how many kindes & their use in the ~~of Physick in all its parts and the Curing of all Diseases~~ Creation as they are severally placed in the foure ~~which are Incident to humane Bodyes~~ and to Reveale Elements, Olier, Water, Earth & Fire & to reveale shew forth and give the same unto mankind liveing on Earth, whensoever you shall be moved and Called forth by the great name of your God Ilpizod, commanded thereunto: wee the servants of the Highest (and the same your God) and Reverently here present, in his holy fear, Doe Earnestly Entreate, call upon and move you all, Oyee Benevolent Angells or Dignifyed powers of the Ayre, serveing in Orders degree & mansion (as aforesaid) Mesael, jaba, jezexpe, Estim, Joyntly and severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God, Espemenir, that you (at these our Earnest addresses)

fourth. Lesser Angle or Division of the great Quadrangle or Table of the North Idom, Aomi, Omia, Miao, by the great and powerfull name of God NiAoM

O yee great and glorious Angells or Angelicall powers of Light Idom, Aomi, Omia, Miao, governing and sett over the fourth Lesser Angle, Division or Quarter of the great Quadrangle or North. part of the Ayre, appropriated to the Earth, serveing your most High. God Niaom. in Orders and office accordingly, as you (by Cœlestiall Dignifyiation) are in place and power more Ayerially superiour, unto whom is given also of the Highest by nature and office, the true Knowledge of the secrets of men Knowing ~~& of the Knitting together of natures, also as well the Destruction of nature and of things that may perish, as of Conjoyning and Knitting them together,~~ And to Reveale shew forth and Communicate the same (by your Angelicall ministry) unto mankind, liveing on Earth, whensoever you shall be invocated or moved thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly beseech, and move you all, O yee Angells or Angelicall powers of Light or Cœlestially Dignifyed Spirits of the Ayre, governing in Orders, Degree and Mansion (as aforesaid) Idom, Aomi, Omia, Miao,

Joyntly

Joyntly and severally, Every and Each one for and by itselfe respectively, in by and through this mighty and powerfull name of your God, Niaom, that you (at these our Earnest and humble requests and Addresses) would be favorable and freindly unto us, as that wnsoever or wheresoever, wee shall Invocate, move or Call you forth to Visible appearance and our Assistance; you then would be thereby moved, to Descend and appear Visibly unto us in this C G. which stand here before us, or Otherwise personally to appear out of the same Visibly here before us, and soe as that wee may plaindly see you, and Audibly hear you speake unto us, and by such your freindly and Verball Converse with us, to make us partakers of that undefiled Knowledge and true sapience, which by nature and office (given you of ye Highest) may by such your Angelicall ministery be Revealed given or administered unto us, Hear us therefore O yee sacred Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, by Degree and Orders Superiour & governing as aforesaid) Idom, Aomi, Miao, Omia, wee Doe yett forther in this great name of your God Niaom, and by the foure, power and Efficacy thereof to grant these our supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Readily and forthwith move, Descend, and Visibly

appear

Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance, and Verball Converse (with us) be shewed forth and given to us, and farthermore also that in by and through this great and powerfull name of your God Arbizod, and by the force and Vertue thereof, Wee Doe likewise Earnestly Invocate and Entreate you, to Doe accomplish and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and Command you Hear us therefore Oyee Benevolent Angells or Dignifyed Spirituall powers of the Aire, serveing in Orders, Degree and mansion as afforesaid Opena, Doope, Rexao, Axir, yee doe yett farther in this great name of your God Cebalpet, and by the Vertue and Efficacy thereof, Earnestly Invocate, and Entreate you, to yeild up and give unto us, your Assuredly firme, free, and Obleiged consent herein, that all or any of you which wee shall at any time hereafter, Invocate, move, or Call forth to Visible appearance, would Certainely without any Tarr:ying or Delay, Immediatly move, Descend, and Visibly appear unto us, in this C. G. Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most beneficiall convenient and fitt for us, in these both our present and Other our future

future Actions, and opperations, and to speake plainely unto us, soe as that wee may sensibly hear you, & under stand you, Directing and instructing us, in the true Knowledge and Judgement of that your Spirituall Sapience and Science (given you of the Highest) and in this undoubted true and great name of your God Arbizod, and by ye vertue & powers there of, whereby wee also Earnestly Invocate and Entreate you, not only to reveale, Declare, shew forth and make Knowne unto us, the true and apprehensive Knowledge of all such Occult and misticall Arcanaes in physick and of whatsoever Eles Relates thereunto, as are Unknowne of mankind, but also Doe for us whatsoever wee shall farther Command, request or Desire to be Done for us, relating to the said Science and our Benefitts therein (as you by office are of the Highest accordingly preordained and appointed) All which your Obedience readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God Earnestly Entreated and Besought you, shall be a song of honour and the praise of your God in your Creation, Amen.

Invocation, by way of humble supplication and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders and sett over the fourth

appointed you, and this your Angelicall Benevolence, in Cœlestiall grace and Charity, thus given and granted unto us, and also in the Accomplishment and fulfilling of those our humble Desires and Requests, and wt soever Else shall be Requisite and fitt for us to Know, shall be a song of honour, and the praise of your God in yor Creation — — — Amen

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Invocation, by way of humble supplication and petition, made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Orders and Serveing in the third Lesser Angle or Division of the great Quadrangle or Table of of the North, Opena Doope, Rexao, Axir. who are moved and Called forth by the great and powerfull name of God Cebalpet, and Constrained thereunto to Doe wt they are Commanded, according to their office by the great name of God Arbizod. — —

Oyee, Angelicall powers of Light, or Dignifyed Spirits of the Ayre Opena, Doope, Rexao, Axir, Serveing in Orders under superiour powers, yor most High and Omnipotent God Cebalpet, in the third Lesser Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the Compass appropriated to the Earth,

Earth, according as you there in are placed more Inferiour, and Subservient, and unto whom is given of the Highest, by nature and office, the true Knowledge of Tranformation and transplantation ~~of physick in all its parts and the curing of all Diseases what soever that are incident to humane Bodyes~~ and to Reveale shew forth, and give the same unto Mankind Liveing on Earth, whensoever you shall be moved and Called forth by the great name of God Arbizod, Commanded thereunto: wee the servants of the Highest (and the same your God.) and reverently here present in his holy fear, Doe Earnestly Entreate, Call upon and move you all, Oyee Benevolent Angells or Dignifyed powers of the Ayre, Serveing in Orders, Degree and mansion as aforesaid, Opena, Doope, Rexao, Axir. Joyntly and severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God, Cebalpet, that you (at those our Earnest Addresses) would be so truly willing and freindly unto us, that whensoever or Wheresoever wee shall Invocate, move or Call you forth unto Visible appearance and our Assistance, you then would Readily and Immediatly forth with at our Invocations, move, Descend, appear and shew yor selves corporally Visible unto us, in this C.G. Standing here before us, or Otherwise personally to Appear out of the same Visibly here before us, and so as that wee may plaindly see you, and Audibly hear you speake unto us, And by such your Spirituall Revelations

Angle, Division or Quarter of the great Quadrangle, of the North part of the Ayre, respecting the like part or point of the Compass, appropriated to the Earth, serveing your Most high God, Nœoan, in Orders & office accordingly, as you (by Cœlestiall Dignifycation) are in place and power more Ayerially superior, unto whome is given also of the Highest, by nature and office the true Knowledge, of all mechanicall Crafts wt soever ~~of the Knitting together of natures, and also as well the Destruction of nature, and of things that may perish, as of Conjoyning and Knitting them together.~~ And to Reveale shewforth Communicate the same (by your Angelicall Ministery) unto mankind liveing on Earth, whensoever you shall be Invocated or moved thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly beseech and move you all: Oyee Angells or Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, governing in Orders, Degrees and Mansion, as aforesaid, Æoan, Oanæ, Anæo, Nœoa, Joyntly and severally Every and Each one, for and by it selfe, Respectively In by and through this mighty and powerfull name of your God, Nœoan, that you (at these our humble Requests and addresses) would be favorable and freindly unto us, as that whensoever or wheresoever wee shall Invocate, move or Call you forth to Visible appearance and our Assistance, you would be thereby moved to Descend and appear Visibly unto us in this C.G. which stand hear before us, or Otherwise personally to appear out of the

of the same Visibly here before us, and so as that wee may plainely see you and Audibly hear you speake unto us And by such your freindly and Verball Converse with us, to make us partakers of that undefiled Knowledge & true sapience, which by nature and office (given yo^u of the Highest) may by such your Angelicall Ministery be revealed, given or administered unto us, Hear us therefore Oyee sacred Angelicall powers of Light, or Cœlestially Dignified Spirits of the Ayre, by Degree and Orders superiour, and governing (as aforesaid) Æoan, Oanæ, Anæo, Nœoa, wee Doe yet further in this great name of your God Nœoan, and by the force, power and Efficacy thereof, Earnestly Entreate and humbly Beseech you, to grant these our humble supplications and petitions, and that all or any of you that wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Readily and forthwith move Descend, and Visibly appear unto us in this C.G. standing here before us, or Otherwise out of it, as it shall please God and you, his ministers of Divine Grace, and as Best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in these our Actions or Opperations, speaking Audibly unto us and also thereby Directing and Instructing us in the ~~the~~ True Knowledge of that your Angelicall sapience and science (given you of the Highest) and wherein also he hath accordingly by Order and office Ordained and App:

true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible Appearance, and Verball Converse, be shewed forth and given to us: And forthermore also, that in by and through this great & powerfull name of your God, Sonden, and the force and Vertue thereof, wee Doe likewise Earnestly Invocate & Entreate you, to Doe, accomplish and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request & Command you; Hear us therefore O yee Benevolent Angells or Dignifyed Spirituall powers of the Ayre, serveing in Ordes, office, Degree and mansion (as aforesaid). Omgeb[illegible] Gebal, Relemu, Jahel, yee Doe yett further in this great name of your God Anaeem, and by the Vertue and Efficacy thereof, Earnestly Entreate and Invocate you, to yeild up and give unto us, your Assuredly firme free and Obleiged Consent herein, that all or any of you which wee shall at any time hereafter, Invocate move or Call forth, to Visible appearance, would Certainely without any tarrying or Delay, Immediately move, Descend and Visibly appear unto us in this C.G. standing here before us, or Otherwise out of it, as it shall please God to give unto you and thereby most beneficiall convenient and fitt for us, in these both our present and other our future Actions and Opperations, and to speake plainely unto us, soe as that wee may sensibly hear you and understand you, Directing and Instructing us in the in the true Knowledge and judgment of that your Spirituall Sapience and Science given you of the Highest

Highest, And in this undoubted true and great name of your God Sonden, and by the Vertue and power thereof, whereby wee also Earnestly Invocate and Entreate you, not onely to Reveale, Declare, shew forth and make Knowne unto us, the true and apprehensive Knowledge of all such Occult and Mysticall Arcanaes, in physick & of whatsoever Else relates thereunto as are unknowne of mankind; but also doe for us whatsoever wee shall further Command, request or Desire to be Done, relating to the said Science, and our Benefitts therein (as you by office are of the Highest, accordingly preordained and appointed: All which your Obedience, readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of yor God Earnestly Entreated and besought you, shall be, A Song of honour and the praise of your God in yor Creation —— Amen

Invocation, by way of humble supplycation & petition made to the four Benevolent Angells or Angelicall powers of Light placed in Orders and sett over ye Third Lesser Angle or Division of the great Quadrangle or Table of the North, Æoan Oanæ, Anæo Næaa, by the great and powerfull name of God NÆOAN

O yee great and gloriouse Angells or Angellicall powers of Light Æoan, Oanæ, Anæo, Næaa, governing or set over the third Lesser Angle

thereby Directing, and instructing us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) And wherein also he hath accordingly by Order and office, Ordained and appointed you, and this your Angelicall Benevolence in Cœlestiall grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilleing of these our humble Desires & Requests, and whatsoever Else shall be Requisite, and fitt for us to Know, shall be a song of honour, and the praise of your God in your Creation Amen

Invocation, by way of humble supplications and petition, made to the four servient Angells or Dignifyed spirits of the Ayre, placed in Orders and serveing in the second Lesser Angle or Division of the great Quadrangle or Table of the North, Omgege, Gebal, Relemu, Jahel, who are moved and Called forth, by the great and powerfull name of God Anaeem, and Constreined thereunto, to Doe what they are Commanded, according to their office, by the great name of God. Sonden.

[illegible] Angelicall powers of Light or Dignifyed spirits of the Ayre, Omgege, Gebal, Relemu, Jahel, serveing in Orders under superiour powers, your most high and Omnipotent God Anaeem, in the second Lesser Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the Compass

Compass appropriated to the Earth, accordingly as you therein are placed, more Inferiour and subservient, and unto whom is given of the Highest by nature and office, the true Knowledge, ~~and~~ finding ~~the~~ and use of mettalls, the Congelation of Stones ~~&~~ and the vertue of all stones ~~of physick in all its parts and the Curing of all Diseases whatsoever, that are Incident to humane Bodyes~~ and to Reveale shew forth and give the same, unto mankind liveing one Earth, whensoever you shall be moved, and Called forth by the great name of your God Sonden, commanded thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, Call upon and move you, all, O yee Benevolent Angells or Dignifyed powers of the Ayre, serveing in Orders Degree & mansion as aforesaid Omgege, Gebal, Relemu, Jahel, Joyntly and severally, Every and Each one for and by it selfe Respectively In by and through this mighty and powerfull name of Yr God Anaeem, that you (at these our Earnest Addresses) would be so truly willing and freindly unto us, as that whensoever and wheresoever wee shall Invocate move or Call you forth, unto Visible Appearance and our Assistance, you then would readily and immediatly forthwith at our Invocations, move Descend, appear and shew your selves corporally Visible unto us in this G: G: standing here before us, or Otherwise personally to appear out of the same Visibly here before us, and so as that wee may plainely see you and Audibly hear you speake unto us, and by such your spirituall Revelations unto us, to make us partakers of that true

great Quadrangle or Table of the North, Phara, Harap, Rapel, Aphar, by the great & powerfull name of God Enphara.

Ouee great and glorious Angells or Angellicall powers of Light, Phara, Harap, Rapeh, Aphar, governing or sett over the the second Lesser Angle, Division or Quarter of the great Quadrangle of the North part of the Ayre; Respecting the like part or point of the Compass, Appropriated to the Earth, serveing your most high God Enphara, in Orders and office accordingly, as you (by Cœlestiall Dignifycation) are in place and power more Ayerially superiour; unto whome is given also of the Highest, by nature and office, the true Knowledge of moveing from place to place as into this country or that Country all pleasure ~~& the Knitting together of natures and also as well the Destruction of nature and of things that may perish, as of Conjoyning and Knitting them together~~ and to Reveale shew forth and Communicate the same (by your Angelicall ministery) unto mankind Living on Earth, whensoever you shall be Invocated or moved thereunto, (wee the servants of the Highest) and the same your God, and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly Beseech and move you all Oyee Angells or Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, governing in Orders Degree and Mansion as (a foresaid) Phara, Harap, Rapel, Aphar, Joyntly and Severally, Every

Every and Each one for and by it selfe Respectively. In by and through this mighty and powerfull name of your God Enphara, that you (at these our humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever or Whereseever wee shall Invocate, move, or Call you forth to Visible appearance and our Assistance, you would be thereby moved to Descend and appear Visibly unto us in this ~~C.G.~~ which stand here before us or Otherwise personally to appear out of the same Visibly here before us, and so as that wee may plainely see you, and Audibly hear you speake unto us, and by such your freindly and Verball Converse with us, to make us partakers of that undefiled Knowledge & true sapience, which by nature and office (given you of the Highest) may by such your Angelicall Ministery be Revealed given or administered unto us: Hear us therefore Oyee sacred Angelicall powers of Light or Cœlestially Dignifyed Spirits of the Ayre Phara, Harap, Rapeh, Aphar, wee Doe yet further, in this great name of your God Enphara, and by the force, power and Efficacy thereof, Earnestly Entreate and humbly beseech you, to grant these our supplycations and petitions, and that all or any of you, that wee shall at any time hereafter Invocate, move or Call you forth to Visible appearance, would readily and forthwith move, Descend and Visibly appear unto us, whensoever wee shall Invocate Call forth or move you thereunto in this C.G. Standing here before us, or Otherwise out of it, as it shall please God and you, his ministers of Divine Grace; and as best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in these our Actions and Opperations, speaking Audibly unto us, and also thereby —

of the same Visibly hear before us, and so as that wee
may plainely see you, and Audibly hear you speake unto us;
And by such your Spirituall Revelations unto us to make us
partakers of that true Knowledge and Sapience, which
by nature and office (given you of the Highest) may by such
your Visible appearance and Verball Converse, bee shewed
forth and given to us, and furthermore also, that in by &
through this great and powerfull name of your God
Vncrax, and the force and Vertue thereof, wee doe
Likewise Earnestly Invocate and Entreate you, to Bee Ac-
complish, and fulfill whatsoever (accordingly and is by
nature and office given you of the Highest) wee shall
Request and Command you: Hear us therefore Ye good Be-
nevolent Angells or Dignified Spirituall powers of the
Ayre, Serveing in Orders, Degree and Mansion as aforesaid.
Nimaomich, Reseni, Izodekar, you doe
yet further in this great name of your God Angepoi,
and by the Vertue and Efficacy thereof Earnestly Invo:
cate and Entreate you, to yeild up and give unto us ye
Assuredly, firme, true, and Obliged consent herein, that all
or any of you, which wee shall at any time hereafter In:
voca:, move or call forth to Visible appearance would
also Certainely without any Tarrying or Delay, Immediately
move Descend, and Visibly appear unto us in this G.G.
Standing hear before us, or Otherwise out of it, as it
shall please God to give unto you, and thereby most Be-
nefiticall

Beneficiall convenient and fitt for us, in those both
our present and Other our future Actions and Operations,
and to Speake plainly unto us, so as that wee may Sen-
sibly hear you, and Understand you Directing and Instruct-
ing us, in the true Knowledge, and Judgment of that yt
Spirituall Sapience and Science given you of the High-
est. And in this undoubted true and great name of yor
God Vncrax, and by the Vertue and power thereof,
or whereby wee also Earnestly Invocate and Ent-
reate you, not only to Reveale, Declare, Bring forth
and make Known unto us, the true and Appointed Live
Knowledge of all such Occult and mysticall Arca-
nas, in physicke and of whatsoever else Relates ther
unto as are unknowne of mankind, but also Doe whatso-
ever wee shall further Command, Request or Desire to be
Done for us. Relating to the said Science and our bond fitts
therein, as you by office and of the Highest, accordingly
preordained and appointed: All which your Obedience
Readily and willingly fulfilling and accomplishing unto
us, as hereby wee have in the powerfull and true names
of your God, Earnestly Entreated and besought you, shall
be along of Honour, & the praise of your God in yor
Creation [illegible] Amen.

Invocation by way of humble Supplycation
and petition, made to the four Benevolent Angells
or Angelicall powers of Light, placed in Orders and Set
over the second Lotur Angle or Division of the great

befitteth or shall be most convenient for us, or unto us, in those our Actions and Opperations, speaking Audibly unto us, and also there by Directing and instructing us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) wherein also he hath accordingly by Order and office Ordained and appointed you, and this your Angelicall ~~Sapience or~~ Benevolence, in Cœlestiall grace and Charity, ~~by~~ thus given and granted unto us, and also in the Accomplishment and fulfilling of those our humble Desires and, Requests and whatsoever Else shall be Requisite and fitt for us to Know, shall be a song of honor, & the praise of your God in your Creation, Amen — — — — —

Invocation, By way of humble Supplycation & petition, made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Orders, and serveing in the first Lesser Angle or Division of the great Quadrangle or Table of the North, Aira, Ormen, Reseni, Izodenar, who are moved and Called forth by the great and powerfull name of God Angepoi, & Constreined to Doe what they are Commanded, according to their Office, by the great name of God Vnenax, —

O Yll Angelicall powers of Light or Dignifyed Spirits of the Ayre Aira, Ormen, Reseni, Izodenar, serveing in Orders under superiour powers, your most high and Omnipotent God Angepoi, in the first

first Lesser Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the Compass, appropriated to the Earth, accordingly as you therein are placed more Inferiour and subservient, and unto whom is given of the Highest, by nature and office, the true Knowledge of physick in all its parts, and the Curing of all Diseases whatsoever, that are incident to humaine bodyes, and to Reveale shew forth and give the same unto mankind liveing on Earth, whensoever you shall be moved and Called forth, by the great name of your God Vnenax, commanded thereunto (wee the servants of the Highest) and the same your God, and Reverently here present in his holy fear, Doe Earnestly Entreate, call Upon, and move you all, O yee Benevolent Angells or Dignifyed powers of the Ayre, serveing in Orders, Degree and mansion as aforesaid, Aira, Ormen Reseni, Izodenar. Joyntly and severally, Every and Each one for and by it selfe Respectively, In by & through this mighty and powerfull name of your God Angepoi, that you (at those our Earnest Addresses) Would be soe truly willing and freindly unto us, that whensoever & wheresoever, wee shall Invocate, move or Call you forth to Visible appearance and our Assistance you then would Readily and Immediatly, forthwith at our Invocations move, Descend, appear, and shew yr selves Corporally Visible unto us, in this C G standing here before us, or Otherwise personally to Appear out (of the

or Table of the North. Boza, Ozab. Zabo Aboz, by the great and powerfull name of God. ENBOZA.

OYee great and gloriouse Angells or Angellicall powers of Light Boza, Ozab, Zabo, Aboz, governing or sett over the first Lesser Angle, Division, or Quarter of the great Quadrangle of ye North part of the Ayre, Respecting the like part or point of the Compass, appropriated to the Earth, serveing your Most high God ENboza, in Orders and office accordingly, as ye (by Cœlestiall Dignifycation) are in place and power, more Ayerially superiour (unto whome is given also of the Highest) by nature and office, the true Knowledge of the Knitting together of natures, & also as well the Destruction of nature, and of things that may perish as of Conjoyning and Knitting them together: & to Reveale there forth, and Communicate the same (by your Angelicall ministery) unto Mankind Living on Earth, whensoever you shall be invocated or Moved thereunto: wee the servants of the Highest (and ye same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly Beseech and move you all, Oyee Angells or Angelicall powers of Light or Cœlestially & Dignifyed Spirits of the Ayre, governing in Orders, Degree and mansion (as aforesaid) Boza, Ozab, Zabo, Aboz, Joyntly and severally, Every and Each one for and by it selfe Respectively, in by and through this mighty and powerfull name of your God Enboza, that you (at these our humble

humbe Requests and addresses) would be favorable and freindly unto us, as that whensoever or wheresoever, wee shall Invocate, move or Call you forth to Visible appearance and our Assistance, you would be thereby moved to Descend, and appear Visibly unto us, in this C:G: which stand here before us, or Otherwise personally to appear out of the same Visibly here before us, and soe as that wee may plainely see you, and Audibly hear you speake unto us, and by such your freindly & Verball Converse with us, to make us partakers of that Undefiled Knowledge and true sapience, which by nature and office (given you of the Highest) may, by such your Angelicall ministery be Revealed, given or administered unto us; Hear us therefore Oyee sacred Angelicall powers of Light, or Cœlestially Dignifyed Spirits of the Ayre, by Degree and Orders, Superiour and governing as aforesaid Boza, Ozab, Zabo, Aboz, wee Doe yett farther in this great name of ye God Enboza, and by the force power and Efficacy thereof, Earnestly Entreate and humbly beseech you, to grant these our humble supplycations and petitions, and that all or any of you, that wee shall at any time hereafter, Invocate, move or Call forth to Visible appearance, would Readily and forthwith, move, Descend & Visibly appear unto us, whensoever wee shall Invocate Call, forth or move you thereunto, in this C:G: standing here before us, or Otherwise out of it, as it shall please God and you his ministers of Divine Grace, and as Best befitteth

Region or Angle of the Ayre, with Like Respect also from thence to be had to the North point of the Compass, Angle part or Divition of the Earth; Wee the Servants of the most high God and Reverently here present in his holy fear, Doe humbly Beseech & Earnestly Entreate you, all & yee Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve**, in by and through this Emperially mighty and powerfull name **jezodhcha**, that Some one or all or any of you Joyntly and Severally Every and Each one for and by it selfe Respectively, would be so favorable and friendly unto us as that whensoever or whersoever wee shall Invocate, move or Call forth unto Visible appearance and our Assistance, you then would be thereby moved to Descend and appear Visibly unto us in this CG Sct here before us, and soe as that wee may plainly see you and Audibly hear you Speake unto us, And by such your friendly Society and Verball Converse with us, to Illuminate, Instruct, ~~Teach~~ Direct, helpe, Aide and Assist us, in all things whatsoever wee shall humbly Desire, beseech and Require of you, wherein by nature and office (given you of the Highest) you may or Can; Hear us therefore O yee Blessed Angels or Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve** and in the mighty name **jezodhcha** and by the Vertue, power, Influence, Efficacy and force thereof, wee Earnestly Entreate & humbly—

humbly beseech you to grant those our Supplycations and petitions, that all or any of you, which wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would then be favorable and friendly in Celestiall Charity & Benevolence, forthwith and Immediately at Such our Invocations and Earnest Requests accordingly of us, be thereby moved, And also to move, Descend, Visibly, appear, and Speake Audibly unto us, Either in this CG or otherwise out of this Sand, as it shall please God and you his Angelicall ministers or Celestiall Messagers of Divine grace & Light, and shall be most befitting, beneficiall and Convenient for us therein, and to administer unto us this Bountifull guift of all Earthly Benefitts & also indue us ~~with this gifts~~ with the gifts of true Sapience and Science, and as may or shall be fitt for us, and so Beneficiall unto us that wee may thereby live happily with Comfort during our continuance in this our Mortall Being. All wherein wee humbly Beseech and Earnestly Entreate of all and every of you Sacred Angells or Angelicall Seniors in the name of your God and King, wherein those your friendly And Benevolent workes (thus graciously communicated and given to us) shall be a Song of Honour, and the praise of your God in your Creation **Amen**— —

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelicall powers of Light, placed in Orders and Set over the first Letter Angle or Divition of the great Quadrangle or Table

powers of Light Cœlestially Dignifyed. And also that all other Dignifyed Serveint and subservient Spirits, or Benevolent Ayeriall powers, who are by nature & office freindly and good, and Ordained (by Divine Appointment in the unity of the Blessed Trinity) for ye Use, Benefitt and Service of man kind of all Degrees and Offices, from the superiour to the Inferiour, in the Orders & mansion serveing the most High God, Under your Imperiall and Soveraine power, Authority, Command, Subjection, Service & Obedience, properly referred or appropriated to the North Angle of the Ayre, Respecting the Like point of the Compass, Quarter, Angle or Division of the Eath, may by the force and power of our Invocations, be moved to Descend, and appear Visibly unto us, in this, C. G. Or Otherwise out of the same, as Either Convenience or Nesessity of the Occasion, shall Require, and yt they may, at the Reading and Repetition of our Invocations or Calls on that account, by us made unto them, move Descend and appear before us, Visibly to the Sight of our Eyes, and to speake Audibly unto us as, that wee may plaindly and perfectly, both see and heare them, and freindly to Converse with them, fulfilling our Desires and Requests in all things, According to their Severall and Respective offices, and to serve us therein, and also Dee for us, as for the servants of the most high God, whensoever & wheresoever &

(where unto

whereunto, wee shall at any time and place move them, Both in power and presence, whose workes herein shall be a song of honour, to the glory and praise of the most High God, both in your and there Creation Amen —

Invocation by way of humble supplication & petition, made to the six Angells or Angellicall Seniors Laidrom, Aczinor, for Aczodinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, by the great and powerfull name of their Imperiall King JEZODHEHCA.

OYEE great and gloriouse Angells or Angellicall Seniors Laidrom, Aczodinor, Elzinopo, Alhectega, Elihansa, Acemliceve, serveing the most high God Emor, Dial, Hectega, before the mighty Angelicall monarch King Jezodhehca In the Angle Region or Division of the North, and who are Dignifyed with Cœlestiall power and Authority therein, and by office judging the government of the Angelicall King, thereby fulfilling the Divine will and pleasure of the Highest, in all things appointed and Committed to your Charge, & placed in Superiour Orders under the said Angelicall King, and governing over all Other the superiour serviant & subserviant Angels, or Angelicall powers Cœlestially dignified & all other Elementall Spirits whatsoever, that in any wise hath power, mansion, Residence, Ordes, office, place or Being, in the North part Region

Humble, supplication and petition made to the great King ICZODIEHCA, principall governor and Cœlestiall Angelicall watchman, sett over the Watch Tower or Terrestiall Table of the North, by the 3 mighty and powerfull names of God Emor, Dial Hectega,

O Thou Regall, great, mighty and powerfull Angell of the most High, Immense, Immortall and Incomprehensible God of Hosts ICZODIEHCA, Who in the begining of time, by the Divine Decree and Appointments of the Highest, in the unity of the Blessed Trinity, Governor, Overseer, principall watchman, protector and Keeper thereof, from the malice misuse, Illusion, Temptation, Assaults, surprizall, Theft or Other wicked Encroachments, Usurping Blasphemy of the great Enemy of Gods Glory, and the welfare of mankind, the Devill and Spirits of Darkenes, and as a snaffle to Restraine there wickedness by ye Bitt of Gods boundless power and justice, to the intent ~~that~~ that (they being put out into the Earth) there Envious will might be bridled, the Determinations of the Highest fulfilled, and his Creatures Kept within the Compass and measure of Order, wee humbly Invocate Entreate and beseech you O you Royall Angell ICZODIEHCA. In by and through those potent mighty and great names of yor God Emor, Dial, Hectega. to preserve Defend

Defend Keep and protect us, from the wicked Illusions, Envious temptations, Violent Assaults or any Other Destructive surprizalls of all Evill Spirits or Infernall powers: of Darkness what soever, and that we may not be thereby Dismayed, Vanquished or Overcome, and that by the Vertue power and Efficacy of those 3 said mighty names of God Emor, Dial, Hectega, O you great potent and Royall Angell, ICZODIEHCA, and by the true seale or Character of of your Creation, and by those Banners, Ensignes or Trophyes of Honor and glory, borne or standing before you, as both Divine, Cœlestiall, Angelicall, naturall and Royall Tokens and Testimonys of, Monarchy, majesty and Imperiall Authority, given & Confirmed unto you in the Begining of the world; And by the Influence, Efficacy force & Vertue thereof, wee most Earnestly Entreate and humbly beseech you to be gratious and freindly untous herein; and farthermore likewise to helpe, Aide and Assist us in all those and such our Temporall and Terrestiall opperations, affaires, and Concernes as wherein you major Can, by ye superiour power of that your Kingly power & Authority, (given you of the Highest) for the protection, Defence, preservation, Care, Conduct, Comfort, Support, Assistance, Benefitt and use of mankind liveing on Earth. And Amongst the Rest, wee also againe humbly Entreate and Earnestly Beseech you, that all those six great Angells Called Angellicall Seniors, & all Other governing or superiour Angelicall and Elementall powers

Before us or Otherwise personally to appeare out of the same Visibly here before us and see as that wee may plainely see you and Audibly hear you speake unto us, and by such yr Spirituall Revelations unto us, to make us partakers of yt true Knowledge and Sapience, which by nature & office (given you of the Highest) may by such your Visible appear:ance and Verball converse, be shewed forth and given to us, and farthermore also that, In by and through this great and powerfull name of your God, Atapa, and the ✗✗ force and Vertue thereof: wee Doe likewise Earnestly Entreate and Invocate you, to Doe, accomplish and fulfill, whatsoever (accordingly as is by nature and ✗ office given you of the Highest) wee shall Request and Command you; Heare us therefore O yee Benevolent Angells or Dignyfied Spirituall powers of the Ayre, serveing in Orders, Degree and mansion (as aforesaid) Expecen, [illegible], Reniel, yee Doe yett further in this great name of your God, Jaadsde, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you, to yeild up and give unto us your Assuredly firme, free will, and Obleiged Consent herein, that all or any of you, which wee shall at any time hereafter, Invocate move or Call forth to Visible Appearance, would Certainely without any Tarrying or Delay, Imeadiatly move, Descend and Visibly appear unto us in this [illegible] Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall Convenient & fitt for us

for us, In these both our presant and Other our future Actions And opperations, and to speake plainely unto us, so as that wee may sensibly hear you and Understand you, Directing and Instructing us in yr true Knowledge & judgment of that your Spirituall Sapience and Science (given yu of the Highest) and in this undoubted true and great name of your God Atapa, and by the Vertue and power there: of whereby wee also Earnestly Invocating and Entreating you, not onely to Reveale, Declare shew forth and make [illegible] unto us the true and Apprehensive ✗ Knowledge of all such Occult and Mysticall Arcanaes in physick, and of whatsoever Else Relates thereunto, as are unknowne of mankind, but also Doe wtsoever wee shall further Command, Request or Desire to be Done, Relating to the said Science and our Benefitts therein (as you by office are of the Highest) Accordingly preordained and appointed; All which your Obedience Readily and willingly fulfilling & Accomplishing unto us, as here wee have in the powerfull and true names of your God Earnestly Entreated and besought you, shall be a song of honour & the praise of your God in your Creation, Amen,

you, that wee shall at any time hereafter Invocate, move or Call forth to Visible Appearance, would Readily and forth with at our Invocations move, Descend, and Visibly appear unto us, whensoever wee shall Invocate or move you thereunto in this. C: G: Standing here before us or Otherwise out of it, as it shall please God, and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or beneficiall for us or unto us in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) And wherein also he hath accordingly by Ord.^e and office Ordained and appointed you, and this your Angelicall Benevolence in Cœlestiall grace and Charity thus given and granted unto us, and also in the accomplishment and fullfilling of these our humble Desires & Requests, and whatsoever Else shall be requisite and fitt for us to Know, shall be a Song of Honour and the praise of your God in your Creation Amen

Invocation by way of humble supplication and petition made to the four servient Angells or Dignyfied Spirits of the Ayre, placed in Orders and Serveing in the fourth Lesser Angle or Division of the great Quadrangle or Table of the West. Expecen, Vasa, Dapi, Reniel, who are moved and Called forth by the great and power full name of God Jaaasde, and Constreigned there unto to Doe what they are commanded accordingly to their Office by the great name of God. Atapa,

Angelicall powers of Light, or Dignifyed Spirits

Spirits of the Ayre Expecen, Vasa, Dapi Reniel. Serveing in Orders Under Superiour powers your most high and omnipotent God. Jaaasde, in the fourth Lesser Angle or Division of the great Quadrangle or West part of the Ayre, respecting the like part or point of Compass appropriated to the Earth accordingly, as you therein are placed more Inferiour and Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of all Elementall Creatures amongst us how many Kinds and there use in the Creation &c: ~~& of physick in all its parts and the Curing of all Diseases, which are incident to humane bodyes.~~ and to Reveale shew forth, and give the same unto mankind living on Earth, whensoever you shall be moved and Called forth by the great name of your God Atapa, Commanded thereunto; wee; the servants of ye Highest (and the same your God) and Reverently here present in his holy feare, Doe Earnestly Entreate, call upon and move you all, O yee Benevolent Angells or Dignifyed powers of the Ayre, Serveing in Orders, Degree and mansion as aforesaid Expecen, Vasa, Dapi, Reniel, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and power full name of your God Jaaasde, that you (at these our Earnest Addresses) would be truly willing and freindly unto us, yt whensoever and wheresoever wee shall Invocate, move or Call you forth unto Visible appearance, and our Assistance, you then would Readily and Immediatly forthwith at our Invocations, move, Descend, appear and shew your selves Corporally Visible unto us in this C: G: Standing here Before us

Lord wee have in the powerfull and true names of your God,
Earnestly Entreated and Besought you, shall be a long
of honour, & the praise of your God in your Creation. Amen

Invocation by way of humble supplycation & petition,
made to the four Benevolent Angells or Angelicall powers
of Light, placed in Orders and sett over the fourth Letter
Angle or Division of the great Quadrangle or Table of ye
West Enlarex, Larexen, Rexenel,
Xenelar, by the great and powerfull name of God
HENLAREX.

O ye great and glorious Angells or Angelicall powers
of Light Enlarex, Larexen, Rexenel,
Xenelar, governing and sett over the fourth Letter
Angle, Division or Quarter of the great Quadrangle or West
point of the Ayre, Respecting the like part or point of the com-
passe appropriated to the Earth serveing your most high
God Henlarex, in Orders and office accordingly as ye
(by Celestiall Dignification) are in place and power more
Ayorially Superiour, Unto whom is given also of the Highest
by nature and office the true Knowledge of the Secretts of
nion Knowing ~~the Knitting together of natures, and also~~
~~as well the Destructions of nature and of things yt may~~
~~perish as of Conjoyning and Knitting them together &~~
and to Revealed, shew forth and Communicate the same (by ye
Angelicall Ministery) unto mankind liveing on Earth,
whom soever you shall be invocated or moved thereunto,
wee

wee the Servants of the Highest (and the same your God) and
Reverently here present in his holy fear, doe Earnestly Entr-
eate, humbly beseech, and move you all (yee Angells or An-
gelicall powers of light or Celestially Dignifyed Spirits of the
Ayre governing in Orders Degree and mansion (as aforesaid)
Enlarex, Larexen, Rexenel, Xenelar,
Joyntly and Severally, every and Each one for and by it selfe
Respectively, In by and through this mighty and powerfull name
of your God Henlarex, that you (at these our humble
Requests and addresses) would be favorable and friendly unto
us, as that whensoever or wheresoever wee shall Invocate
move or Call you forth, to Visible appearance and our
Assistance, you would be there by moved to Descend & Ap
pear Visibly unto us in this Circle which Stands here before
us, or otherwise personally to appear out of the same
Visibly here before us, and so as that wee may plainely
See you and Audibly here you Speake unto us, and by such
your friendly and Verball Converse with us, to make
us partakers of that undefiled Knowledge and true
Sapience, which by nature and office (given you of the
Highest) may by such your Angelicall ministery be Re-
vealed given or Administered unto us, Hear us therefore
O yee Sacred Angelicall powers of Light or Celestially
Dignifyed Spirits of the Ayre, by Degree and Orders
Superiour and governing as aforesaid Enlarex,
Larexen, Rexenel, Xenelar, wee Doe
yet further in this great name of your God Henlarex.
And by the force, power and efficacy thereof, to grant these
our Supplycations and petitions, and that all or any of
yee

Ayre, serveing in Orders Degree and Mansion (as afore said) Taco, Endezen, Jipo, Exarith, Joyntly and severally, Every and Each one for and by it selfe respectively, In by and through this mighty & powerfull name of your God Maladi, that you (at these our Earnest Addresses) would be so truly willing and freindly unto us that whensoever wee shall Invocate, move, or Call you forth unto Visible Appearance, and our Assistance, you then would Readily and Immediately forthwith at our Invocations, move Descend appear and shew your selves Corporally Visible unto us in this C:G Standing here before us, or Otherwise personally to appear out of the same Visibly here before us and so as that wee may plainely see you, and Audibly hear you speake unto us, and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and sapience, which by nature & office (given you of the Highest) may by such your Visible Appearance, and Verball Converse, be shewed forth and given to us: And furthermore also that in by and through this great and powerfull name of your God Olad, and the force and Vertue thereof, wee Doe likewise Earnestly Invocate and Entreate you, to Doe, Accomplish and fulfill whatsoever (accorrdingly as is by nature and office given you of the Highest) wee shall Request and Command you; hear us therefore O yee Benevolent Angells or Dignifyed Spirituall powers of the Ayre, serveing in

in Orders, Degree and mansion as (afore said) Taco, Endezen, Jipo, Exarih, yee Doe yett further in this great name of yr God, Maladi, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate yo, to yeild up and give unto us your Assuredly firme, free & Obleiged consent herein, that all or any of you which wee shall at any time hereafter Invocate move or Call forth to Visible appearance, would Readily without any tarrying or Delay, Immediately move, Descend & appear Visibly unto us in this C:G Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall, convenient and fitt for us, in these both our present and Other our future Actions and Opperations, and to speake plainely unto us, soe as that wee may sensibly hear yo and understand you, Directing and Instructing us in ye true Knowledge, and judgment of that your Spirituall Sapience and Science (given you of the Highest) and in thus: undoubted, true & great name of your God Olad, and by the Vertue and power thereof, whereby wee also Earnestly Invocate and Entreate you, not onely to reveale, Declare, shew forth and make Known unto us, the true and Apprehensive Knowledge, of all such Occult and Mysticall Arcanaes, in physick and of whatsoever Else relates thereunto, as are unknowne of mankind, but also Doe Whatsoever, wee shall further Command, request or Desire to be Done, Relating to the said Science and our Benefitts therein (as you by office are of the Highest accordingly preordained and Appointed, All which your Obedience, Readily and willingly fulfilling and accomplishing unto us as here

God Hemagel, and by the force power and Efficacy thereof, to grant those our humble supplycations, and that all or any of you, that wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Readily and forth with move, Descend and Visibly appear unto us, whensoever wee shall Invocate, Call forth or move you thereunto, in this C:G Standing here before us, Or Otherwise out of it as it shall please God, and you his ministers of Divine Grace, and as best befitteth or shall be most Convenient for us or unto us, in those our Actions or Opperations speaking Audibly unto us, and also thereby Directing and Instructing us in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly by Order and office Ordained, and appointed you, and this your Angelicall Benevolence in Cœlestiall grace and Charity, thus given & granted unto us, and also In the accomplishment and fulfilling of those our humble Desires and Requests, and wt soever Else shall be Requisite and fitt for us to Know, shall be a Song of honour and the praise of your God in your Creation. Amen

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Invocation by way of humble supplication and petition, made to the four servient Angells or Dignifyed spirits of the Ayre, placed in Orders and serveing

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serveing in the third Lesser Angle or Division of the great Quadrangle or Table of the West, Paco, Endezen, Jipo, Exarih, who are moved and Called forth by the great and powerfull name of God, Maladi, And Constrained thereunto to Doe what they are Commanded, according to there office by the great name of God Olaad.

Oyee. Angelicall powers of light or Dignifyed spirits of the Ayre Paco, Endezen, Jipo, Exarith, serveing in Orders under superiour powers your Most high and Omnipotent God, Maladi in the third Lesser Angle, or Division of the great Quadrangle or west part of the Ayre, Respecting the like part or point of the Compass, appropriated to the Earth Accordingly, as you therein are placed, more Inferiour And subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of transformation and transplantation, ~~of physick in all its parts and of Curing of all Deseases which are Incident to humane Bodyes~~ and to Reveale shew forth and give the same to mankind Liveing on Earth, whensoever you shall be moved, and Called forth, by the great name of God, Olaad, Commanded thereunto, wee the servants of the Highest (and the same your God) and: Reverently here present in his holy fear, Doe Earnestly Entreate, Call upon and move you all, Oyee Benevolent Angells or Dignified powers of the Ayre,

your Obedience readily and willingly fulfilling and accomplishing unto us (as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of honour and the praise of your God in your Creation, Amen,

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Invocation, by way of humble supplycation & petition made to the four Benevolent Angells or Angelicall, powers of Light placed, in Orders and sett over the third Lesser Angle or Division of the great Quadrangle or Table of the West Magel, Agelem, Gelema, Lemage, by the great and powerfull name of God HEMAGEL, - - - - -

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O yee glorious and great Angells or Angelicall powers of Light Magel, Agelem, Gelema, Lemage, governing or sett over the third Lesser Angle, Division or Quarter of the great Quadrangle of the West point of the Ayre, respecting the like part or point of the Compass, appropriated to the Earth serveing your most high God Hemagel, in Orders & office Accordingly as you (by Cælesticall Dignifycation) are in place and power more Ayerially superiour, unto whom is given also of the Highest) by nature & office the true Knowledge of all mechanicall Crafts wt soever ~~of the Knitting together of natures and also as well the Destruction of nature and of thing that may perish as of Conjoyning and Knitting them together~~ And to Reveale shew forth and Comunicate ye same,

same (by your Angelicall Ministery) unto mankind liveing on Earth, whensoever yo shall be Invocated or Moved thereunto, Wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly beseech and move you all O yee Angells or Angellicall Spirits of Light, or Cælestially Dignyfyed Spirits of the Ayre governing in Orders, Degree and mansion (as aforesaid) Magel Agelem, Gelema, Lemage, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God Hemagel that you (at these our humble Requests and Addresses) would be favorable and freindly unto us, as that whensoever or Wheresoever wee shall Invocate, move or Call you forth to Visible appearance and our Assistance, you would be there by moved to Descend, and appear Visibly unto us in this C:G: which stands here before us, or Otherwise personally to Appear out of the same, Visibly here before us, & soe as that wee may plainly see you, and Audibly hear you speake unto us, and by such your freindly and Verball Converse with us, to make us partakers of that Undefiled Knowledge, and true sapience, which by nature and office (given you of the Highest) may by such your Angelicall Ministery be Revealed, given or administered unto us. Hear us therefore O yee sacred Angelicall powers of Light, or Cælestially Dignifyed Spirits of ye Ayre, by Degree and Orders superiour and governing as aforesaid Magel, Agelem, Gelema, Lemage, Wee Doe yett further in this potent name of your God

God

of the West Angle of the Ayre together with these Royall, great & powerfull presidentiall Spirits by name Called Gordon [illegible] & all Other Superiour Spirits bearing Command over the more Inferiour Servient and Subservient Spirits from Degree to Degree Residing and Serveing under you in the West Region Angle Division or Mansion of the Ayr, to Command Constraine & Compell those Spirits who by name are Called [illegible] & Rom[illegible] [illegible]; and all Other Spirits of great power Bearing Rule in your Ord^rs, or Mansion (as afford said) to Serve and assist us in all and Every such of our Operations and affaires, according to their Orders and offices, as wee shall by Certaine Invocations, Request and Command them: and amongst the Rest to command, Constreine, send or Enforce to come and appeare unto us Either or Both of those Spirits who by name are Called [illegible] who is said by office to be a Messenger attending the Regal Spirit [illegible] in the West Angle or Mansion of the Ayre: And also the Spirit by name Called [illegible] who is Differently said to be a messenger or familiar Spirit Subservient, & Subject in Orders under [illegible] and Residing in the West Angle and Mansion of the Ayr forthwith and immediately at our invocation to move and Appeare in faire and Descent forme & in

& in no wise hurtfull Dreadfull, Terrible, or affrightfull unto us, or this place, or to any other person or place whatsoever, but in all humility & Serenity Visibly to the sight of our Eyes, in some one or Other of those G.R: standing here before us, & to make true & faithfull Answers unto all such our Demands & Requests, & to fulfill and accomplish all such our desires as wee shall by invocation Declare & at Large in the Contents thereof, Expressly shew forth & move unto them without Delay, Delusion or Disturbance whereby to surprize or assault our senses with fear and Amazments, or in any wise to Obstuct or hinder the Effects of those our present Opperations, by any subtle Crafts or illusions whatsoever ——

[illegible] Spirits, of great power, who by name art Called [illegible] together with all Other Spirits of great power, Residing & bearing Rule in the West Angle, or mansion of the Ayre under the Royall Spirit, [illegible], who is said to be King and governor thereof next under the more superiour Spirit Sathan, the prince of the Ayre, & governing in the 4 Angles thereof East West North and South, with their principall Kings, & all other Spirits from the Superiour to the Inferiour, Residing and bearing office according to Each and Every of their severall and Respective

Respective Degrees, & as wherein they are by Divine, Appointment now Orderly placed: — Know ye then O ye Spirits [illegible] & [illegible] together with all Others ye Regal, & Superiour Spirits by Ord^rs and offices Governing and Hearing command over Others the Subservient & inferiour Spirits, from Degree to Degree in the West Angle or Mansion of the Ayre wee the Servants of the most high God being Dignifyed Armed fortifyed and Supported through Divine grace in the holy Trinity, with Cælestiall power & Authority, Do in the name of your God, & of your high prince [illegible] & of your prince [illegible] the Supream head of your Ord^rs, & by Every and Each of your Severall & Respective Seals or Charactors & the Vertues and power thereof: Exorcise Conjure: Command Constraine, & Call forth & move you O all ye Spirits by name as afforesaid [illegible] together with all Others, the Superiour Spirits Governing by orders and office as before is said: to command Constraine, & Compell the Spirits by name Called — [illegible] who is said to be a Messenger, under ye Great Spirit [illegible] King of the West Angle or Mansion of the Ayre And allso the Spirit who by name is Called [illegible] who is Differently said to be a

to be a Messenger or familiar Spirit, Subservient, & Subject also in orders under [illegible] & Residing in the West Angle, or Mansion of the Ayre (or any other Spirit or Spirits residing in the West Angle or Mansion of the Ayre, as afforesaid) immediatly and forthwith, at our present invocation, to move and appeare in faire and Descent forme, not in anywise hurtfull, Dreadfull, terrible, or affrightfull unto us, or to this place, or to any Other person or place whatsoever. but to come and Appeare in all humility & Serenity in these [illegible] or any one of them, set for that purpose here before us being one usuall way of Receiveing & inclosing of Spirits to the Visible sight Service and Assistance of the Sons of men: & to shew forth true & Visible signes unto us foregoing their Coming and Appearance or Otherwise to appear out of them, Visibly here before us, as shall be most Beneficiall & Best Convenient for us, in all or any such our Opperations & Affaires, as the Necessity thereof shall Require & as accordingly shall in anywise properly appertaine to their orders and office, & to make true and faithfull Answers unto us speaking plainely so as y^t we may hear & understand them, And also to fulfill performe, & accomplish unto us, & to serve & Assist

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And by the great names of god Governing
the plannet Hod Elem Elojah I do againe
and againe powerfully without Delay-
Linguring or tarring Strictly Charg that
you defer not one Minut Longer to Sarue
vs & Really fulfill all that is appropriated
and belonging to youre Charg vnder the
plannet Luna or the Moon Malcha
Malcha: Malcha: gird vp Mone & Com
forth faithfully Answer to all that belongs
to youre Hierarchy office or order I
being armed with power from above —
Malcha behold the Exorcist the stamp
of the very Idea the Microcome by
Hod Elem Elojah by ogimosi who
Siteth vpon the throne all that hath bin
now is and Euer Shall be by the patriacks
and prophets by the great banner Scham
Hamphora by heauen Earth hell Malcha
thou blessed Intelligence of Luna by
all aforesaid Mone Mone Mone Comforth
& visibly shew thy Selfe at this very minut
as you will answer the Contrary being
high Misdemeanour at youre perrell before
him who shall Com to Judg the quick and ye dead
& the world by fire fiat fiat fiat for why we
are Sarnants of the Same yd god & true worsh
ipers of the highest wherefore befriendly vnto
& do for vs as for the Sarnants of the higest
where vnto in his nam we do againe Earnestly
Request vrgantly & vndeniably Mone you
both in power & presance o you Royall Spirit
Malcha whose friendship vnto vs & worth shall be a song of
honour and the praise of youre God in yd
Creation Amen

225. [illegible]

Most high god in yonde respective orders
and offices as Mediums of Divine grace
and Mercy and as in duty Commanded &
Appointed we the said Assembly affect of the
highest Remorsefully here present in holy
Court do Earnestly & most humbly Re-
quest Strongly Invocat Call forth & pow-
erfully Move Move you to visible Appear
ance in by and through these Excellent
Ineffable great Signall Sacred & divine
Names of yonde God, Hod Elen Elojah
Invocat all the omnipotent Immortall Im-
mensed in Conjugal Sensible and Most high
god Lord of Holy Sabbath the Lord Whom
the whole quire of Heaven Continually
Sing oth Omega Lamah Hallelujah
by ye Seal of ye Creation Being the Mark
or Character of Holyness unto & by the
Great Mistery Virtue Force and Power
Efficacy & influence of all we do Stea
dily & Invocat Confidently Call forth and
Powerfully Move you ye Mighty and
Intelligences or Angelicall Mediums
of Light Celestially dignified who by
Name are Called Micha with all others the
Presidents & Servant Angels or Mediums
of Light Celestiall Dignities by Power &
office in yonde all & particular by Appertain-
ing

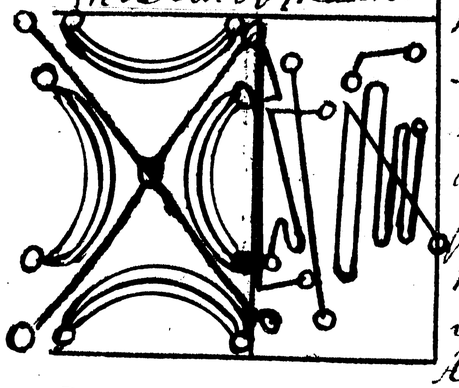
ing to yonde Hierarchy Mansion or place
of residence to visible appearance More
therefore ye ye Benevolent Intelligences
Malcha with all others of yonde order
office Hierarchy or Mansion Joyfully
and Sweetly ye appear and give up and Com
away yo the ye and self or selves According
ly together and Some one or Either More of
you as it shall please god of his Especiall
favour grace & Permission is given to you
and also accordingly descend from yonde
Mansion or place of residence or wherso
ever ye you may be otherwise officiating
Speedily Absent therefrom & Immediately
Forthwith appear visibly here before ye
in this C S or G R Standing here before ye
& through the Same to transmitt yo Hum &
Readily prepared in Splendid Appearance
Plainly unto our Sight of our Eye & not
yonde Prayer unto our Ears y we may not
only See you but Audibly here you Speak
unto ye & y we may Converse with you
or otherwise forthwith Appear out of
the same visibly upon this Table or
Earthly upon the Ground Show playnly
& visible unto ye a Sufficient Sign or
Token of yonde Coming and Appearance
Hereof we Do Invocat you & Vehemently
Request you Straitly Constrain Command
and Powerfully Move you ye Royall
Intelligences Malcha who all truly
ascribed to ye Planet Luna or ye Moon

And

The Good Angel or Blessed Intelligence

Ascribed to the planet Luna or the Moon vocator Malcha and the great powerfull and Mighty Names of god gouerning it are Hod Elem Elojah and whose Seale or Charactor or Banner is her Dinoted and Shewed forth to which the Blessed Intelligence Malcha beareth obadience and Must for Euer Stick Cloase

The Seal of Malcha



this good Intelligence Malcha and Hierarchy there unto belonging are of the Nature of the planet Luna or the Moon when by possition it is both Assentially and Accidentially very well Dignified and fortified and by office are Assisting to Mak Any party Gratfull amiable pleasant Cheerfull honored Remoueing all Mallise and Ill will it Caueseth Security in a Jurny Increasing riches and health of Body drives away Enemies and all Euell things whatsoe Euer from any place or what place thou pleaseth if by the true Knets of Sophick or Magick art thou Canest Call forth

Reverantly

Reverantly Moue Convers or haue Community with this blessed and good Angell: Malcha by visible Appearance true and Reale presence or that Can be truly dignified and Charactorised with his true Seale or Charactor unto which he Bareing obadiance Must & will for Euer guie his Attendence and obay whensoeuer & wheresoeuer we shall Request Constraine and Call him forth by the true Rules of art as afforesaid

Invocation Moveing & Calling

forth to visible appearance the Blessed Intelligence Malcha by the force of the following Invocations

O you benevolent Intelligence of celestiall Light dignified & by Nature Angellical who are Known by Called by the Name Malcha and Said to be of the Nature & office of the planet or Star Called Luna or ye Moon when by celestiall possition it Shall be both Essentially and Accidentially well dignified and fortified with all others you Substitut the presedent Intelligences or dignified powers of Light properly Residing or otherwise Appertaining to yonre Mansion orders Hierarchy from the Superiour to ye Inferiour & Sarueing the

Most

Yourd Selfe or Selues accordingly together and
Som one or more of you as it shall pleas god
of his Especiall grace & permition is given to
you & also accordingly bound from your
Mansion or place of Residence or Abode power
fly you may be otherwise officiating
Clearely Absent thereform & immediately
forthwith appeare in the Sight or Sight stand
ing here before vs & through the same to Ma-
nifest yourd true & Reall presence in sightly
Appearance plainly vnto vs Sight of our Es
pecter yourd boyes vnto our Ears that we
may not only visibly see you but audibly
here you speak vnto vs & we may Con
verse with you or otherwise forthwith Ap
eare out of them visibly vpon this table
or fairely vpon the floor & there plainly
& visible vnto vs a sufficient Signe or token
of yo Coming & Appearance therefor we Do
Intreat you & vndeniably Request you
Clary Constant Command & powerfully
Mond you or you Royall Intelligence Tiriel
who all Ready Ascribed to his Hand Mercury
and by the great Names of God Dim Domi
Asboga I do again & again powerfully
without any Delay Lingering or tarying
Straitly Charg that you Defer Not or Mind
Longer to Stand vs & Really fulfill all
y^t is appropriated & belonging to yourd
Clary vnder the Hand Mercury Tiriel
Tiriel Tiriel gird vp Mond & Come forth
faithfully Answer to all that Belongs to

Youre

Hierarchy chy office or order I bring Armed
with power from about Tiriel blood the
Exorcist the Stamp of the very Idea the
Micrecosme by Din: Doni: Asboga
by Ogim Osi who Sitteth vpon the throne by
all that hath bin Now is and Euer Shall be
by the patriarchs & prophets by the great
Banner Schemhamphora by heaven
Earth & hell Tiriel thou Blessed Intelig=
ence of Mercury by all aforesaid Mond
Mond Mond Come forth and visibly show
thy Selfe at this very Minut or you will
Answer the Contrary being high mighty &
Mansour at yourd peril before him
who Shall Come to Judge the Quick and dead by fire
fiat fiat fiat for why we are Sarvants
of the Same yourd god and Lord Wod by joy
of the highest whose Throne Resideth vnto vs
and Do for vs & for the Sarvants of the Same
highest whose vnto in his Name we Do =
again Earnestly Royally Regally and
vndoubtedly Mond you both in power and
passion vpon Royall Spirit Tiriel whose
friendship vnto vs hording & worthy
Shall be a song of Honour and the
praise of yourd god in yourd Creation

Amen

Can Convers and have Community with him by visible Appearance or personall presence or that can be truely dignified & Characterised with his true Seale or Character unto which he be Bareing obedience Must & will for ever give his Attendence & obey whensoever we shall Request Constraine & Call forth by the Rules of Art as afforesaid — — — —

Invocation Moveing & Calling forth to visible appearance the Blessed Intelligence Tiriel by the force of the following Invocations — — — —

O you Benevolent Intelligence of Celestiall Light dignified & by Nature Angellicall who who are Know or Called by the NAM Tiriel and said to be of the Nature & office of the planet or Star called Mercury when by celestiall possition it shall be both Essentially and Accidently well dignified & fortified with all other ye Substitute the presedent Inteligences or dignified powers of Light properly belonging Residing in or other wise appertaining to ye Mansion orders hierarchy from the Superiour to the Inferior & Sarneing the Most high god in ye Respective orders & office as mediums of divin grace & Mercy & as In Charge Commandet & appointed we the Sarnants all also of the Highest Reverently here

present

present in his holly feare do Earnestly be Seeth himbly Request Strongly Invocat Call forth & powerfully Move you to visible appearance in by & through those Excellent Sacred & divine Names of ye god: DIN DONY: ASBOGA: Even ye omnipotent Immortall Immence Incomprehensible & Most high god & Lord of Hosts Jehovah before whom the whole quire of heaven Continually Singeth: OMAPPA LAMAN: Hallelujah and by the Seale of youre Creation being ye Mark or Character of hollynes unto you & by ye great Misteryes vertue force power Efficacy & Inflewence of all we de strongly Invocat Confidently Call forth & powerfully Move you O you Benevolent Intelligence or Angellicall Mediums of Light ~~[illegible]~~ Cellestiall dignified who by name are Called Tiriel with all others the presedent and Sarniant Angels or Mediums of Light Cellestially dignified by degree and office in generall and peticuler Every & Each on for and by it Selfe Respectively Apertaining to ye hierarchy Mansion or place of Residence to visible Appearance Move therefore o you Benevolent Intelligence. Tiriel with all others of youre orders office Hierarchy or Mansion Joyntly & Severally as afforesaid gird up & Gatheway Gether

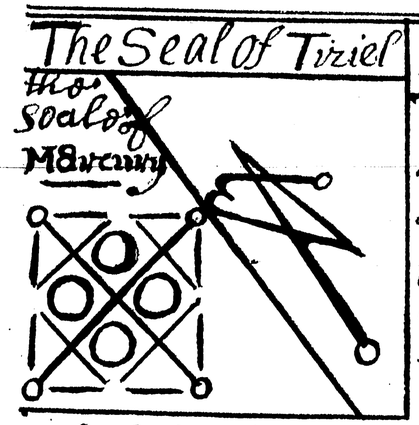
youre

Strictly Charg that you dofer not one Minut
Longer to Serue vs and Roully fulfill all that is
Appropriated and Belonging to youre Charg under
the planet venus Hagiel: Hagiel: Hagiel
gird vp Moue Com forth and faithfully
Answer to all that belongs to youre Hierarchy
offic or order Bony armed with power
from abone Hagiel behold the Exorcist yd
Hamp of the very Deu the Microcosmo
by Saday Dadiel by ogim osi who
Sitth vpon the throne by all that hath bin
Now is and Euer Shall Be by the patriarchs
and Prophets by the great Pantor Schem
Hamphora by hoanon Eath hell Hagiel
thou Blessd Intelligence of venus by all
aforsaid Mond Moue Mond Com forth and
visibly shew thy Self at this very Minut as
you will answer the Contrary being high
Misdemanour at yd powr all be forbid in
who Shall Come to Judg the quick and dd dead
and the World by fire Sial Sial Sial for
why we all the Seruants of the Same youre
god & lord worshipers of the Highest
whom for to be friendly vnto vs & Do for
vs as for the Seruants of the Highest
whom fore vnto in his Name we do againe
Earnest ly Request Vrgantly & diuoni
ably Mond you both in powr & kindness
of your Royall Spirit Hagiel whose
friendship vnto vs during & work shall
Be a Song of honour & glorie of youre
god in youre Creation ~~

Amen The

The Good Angel or Blessed Intelligence Ascribed to the planet Marcury Vocated Tiriel and the great powerfull & Mighty Names of god gouorning it ard: Dim: Doni: Asboga and whose Seal or Charactor & abannor is hor Dinoted and Shewed forth to wth the Blessed and good Intelligence Tiriel both oth obadiania and Must for Euer stick Close

The Seal of Tiriel



this good Intelligence Tiriel and Hierarchy thereunto belonging & ord of the Natures of the planet Marcury when by position it is both Assentially and Accidentally very well Dignified and fortified and by offic and Assisting to render A person gladfull fortunat pleasing to all persons Doe what he pleaseth it Bringeth gaine prouent ponderd Condyoth to Memory vnder standing & dominion giueth Eloquent Vtterance gravity of speech quickness of vnderstanding. prudence in Managing temperance in persuading thankfullness in receiuing and grace in vsing all such Instructions or Matters of Occult things by-deuany or all Occult Matters in philosophy wightly Moueing him forth or if you

Can

Grace and Mercy &c as Jn Charge & Commanded
and appointed wd the Servants also of the high
ost Honourably hord present in holly feare
do Earnestly beseech humbly Request Strongly
Invocat Call forth & powerfully Move you
to visible appearnce in by and through those
Excellent Jneffable great Signall Sacred & divine
Names of yonr god Saday: Dagael Even
the Omnipotent Jmmortal Jmmence Jn
Comprehensible & most high god & Lord of hosts
Jehovah: before whom the whole quire of
heaven Continually Singeth Omappa=
laman=Hallelujah & by the Rale of yonr
Creation being the Mark or Character of holiness
vnto you & by the great Mistery virtue force
power Efficacy & Influence of all wch Do Strong
ly Invocat Confidently Call forth & Powerfully
Move you oy on Benevolent Jntelligence or
Angelicall Medium of Light Celestially
Dignified who by Name is Called Hagiel
with all others the presidents & Saruient Angels
or Mediums of Light Celestially dignified
by degree and office in General & particular
Every & Each one for and by it Self & Respectively
Appertaining to yonr Hierarchy Mansion
or place of Residence to visible Appearnce
Move therefore oy on Benevolent Jntelligence
Hagiel with all others of yonr said office Hie=
rarchy or Mansion Joynly & Brucally as

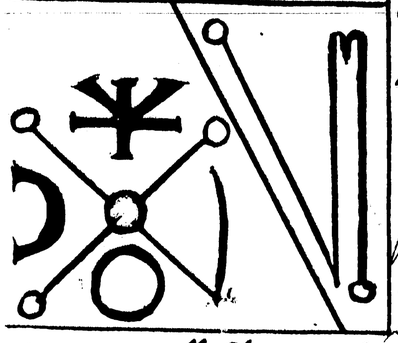
Aforesaid

Aforesaid gird up & gether yonr selfs or
selves Accordingly together & Som one or other
of you as it Shall please god of his Especially Grace
and Permition is given to you and also according
ly Second from yo Mansion or place of Re
sidence or where soever Ely you may be
otherwise officiating or Remotely absent
therefrom & Jmmediatially forthwith appear
visibly hier before vs in this C S or G R
Standing here before vs & in and through
the Sand to Examine yo hurt and real
persons in Sphere & Appearance plainly
vnto the sight of ours Eys and yo voyce
vnto ours Ears that we may visibly
see you and Audibly hear yonr Speak
vnto vs and that we may Converse with
or otherwise forthwith Appear out of
them visibly upon this Table or fairely
upon this floor & shew plainly & visibly
vnto vs a sufficient Sign of Token of yo
Coming & Appearance therefore we Do Entreat
you & Endeniably Request you Charge Con
Strains Command & Powerfully Move
you oy on Royall and Amicable angell
or blessed Jntelligence Hagiel who
art truly Ascribed to the planet Venus
and by the great Name of god yonr
ing that planet Saday: Dagael:
Jehovah & do again & again powerfully
without any delay Lingering or tarring

Strictly

The Good Angel or Blessed Intelligence Ascribed to the planet Venus vocated Hagiel and the great powerfull and Mighty Names of god governing it are Saday: Dagael: and whose Seale or Charactor or Banner is here Dinoted and Shewed forth to which the blessed Intelligence Hagiel beareth obadience & must for Ever Stick Cloase

The Seal of Hagiel



This good Intelligence Hagiel & Hierarchy there unto belonging are of the Nature of the planet Venus when by possition it is both Essentially and Accedentially very well Dignified and fortified and by office are Assisting to End all Strife procureth Concord procureth the Love of woman helpeth Conception freeth from Barrennes Causes Abillity for Generation disolves Inchantments Causeth peace Betwixt Man & woman Maketh all kind of Annimals and Catte fruitfull those that are Evell it Compeleth them to goodnes this good Intelligence is very Affable and Courtious and Ready to Serve the Sons of men upon Earth who Can by the

True

True rules of Sophyck or Magick art Call forth Move Convers or have Community wth him by visible Appearance or personall presence or that Can be truely dignified and Characterised with his true Seale or Charactor unto which he Bareing obadiance must and will for Ever give his Attendance and obay whensoever & wheresoever we shall request Constraine & Call him forth by the true Rules of art as afforesaid

Invocation Moveing & Calling forth to visible Appearance the Blessed Intelligence Hagiel by the force of the following invocations

O you Benevolent Intelligence of Cœlestiall Light Dignified and Dyawature Angellicall who are Known or Called by the Name Hagiel & Said to be of the Nature & offic of the planet or star called Venus when by Cœlestial possition it shall be both Essentially & Accidentially well Dignified and fortified with all other your Substituts the presedents Intelligences or Dignified powers of Light properly Residing in or otherwise Appertaining to yo Mansion orders orders Hierarchy from the Superiour to the Inferiour & Serveing the Most high god in yo Respective orders and office as Mediums of divin

Grace

God governing that planet Eloh El Eloben
Jehovah Jdo again & again powerfully without any
Delay Lingering or tarrying Strictly Charg
that you Defer Not one Minut Longer
to Saue vs & Really fulfull all that
is appropriated and belonging to ye
Charg vnder the planet Sol or the
Sun Nachiel Nachiel: Nachiel gird vp
Moue & Comforth & faithfully Answer to all
that belongs to youre Hierarchy office or
order I Being Armed with power from
Above, Nachiel behold the Exorcist the
Stamp of the very Idea the Microcos=
me by: Eloh: El Eloben By ogim=osj
who siteth vpon the throne by all that
hath bin Now is and Ever shall be by ye
patriacks & prophets by the great Banner
Schemkamphora: by heaven Earth &
hell Nachiel thou Blessed Inteligence of Sol
or the Sun by all aforesaid Moue Moue
Moue Comforth and visibly Shew thy Selfe at
this very minut as you will answer the
Contrary beneg high Misdeamenour

At

At youre perrell before him who shall Com
to Judg ye quick and ye Dead and the world
by fire: fiat. fiat. fiat. for why we are
Sarnants of the same ye god and true Worship
=ers of the Highest wherefore be friendly vnto
vs and Do for vs as for the Sarnants of the
highest where vnto in his Name we Do
Again Earnestly Request vrgantly and
vndenially Moue you both in power and
presence oyon Royall Spirit Nachiel
whose friendship vnto vs hereing and works
shall be a song of honour and the praise
of youre God in youre Creature

Amen

Charg Commanded & apponited we the saeraud
abbe of the Highest Powrfully in his holly head
Doe Earnestly bseech humbly Request Stronglybn=
voeat Call forth & powerfully Mond yon to bisible
Appearance in by and through the Eccordnt
Gnoffable great Signall Sacred Names of yd
God: Elohi: El Elohen Jahovah Eudn
the omnipotent Immortall Gmenend &
Incomprehensible and Most high god and
Lord of hosts Jahouah before whom yf
whold quird of heaven Continually Sing
=eth: Omappa=Laman Hallelujah and
by the Seall of yonr Creation Ring &
Marke or Character of Holly ns vnto yon
and by the great Mistory Verlue force and
power Efficacy and Influence of all wd do
Strongly Invocat Confidently Call forth &
powerfully Mond yon oyon Bondvolon: Intc
ligence or angellicall Modiums of
Lights and Celestially Dignified who by
Name are called Nachiel with all others
the prosedon and Sarvient Angels or
Modiums of Light celestially Dignified
by Deyed and offred ingeneralle & particulr
Evry and Each of yn and by it Selfs Respod
ively Apperlaining to yonr Directy Man
sion or place of Residents to bisibele Ap
earance Mond Hasfored oyon bondvo
Lant Intelligence Nachiel with all
others of yd ordeafficd Hierarchy or
Mansion Joynlly and Severally as

Affoarsaid

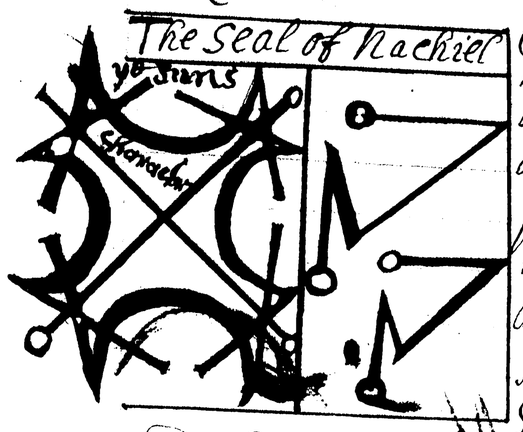
217

Affoarsaid gird vp and gather yonr Selfs or Selves
accordingly together and Soon on our Eyber Mord of you
as it Shall Pleas god of his Speciall grace &
premition is given to you and also Eccordingly
Decond from yonr Mansion or place of Resi
ence or whearsoener Els you may be other
wise offiriating Speedily absond thearfrom
& Immediatly forthwith appeare bisibly
here before vs in this Circle Ground standing
here before Vs Through the Sand to transmit
yonr true & Real presance in sy bonded Appeal
and plainly vnto the Sight of ours Eyber
yonr Voyces vnto ours Eare that we may not
only bisibly See you but Audibly here you
Speeake vnto vs and that we may Converse
with you or otherwise forthwith Apeerd and
of thearbisibly vpon this table or fairly
vpon the flore and Shew plainly & bisibly
vnto vs a Sufficient Signe or Testes of yd
Coming and Appearance therefore we Do Exhort
you and Endeariably Request you Charg Con
Straine Command and powerfully Mond
you oyon Royall & Amicable angel
or blessed Intelligence Nachiel who
art Truly Escribed to the planet Sol
or the Sun and by the great Names of

God

The Good Angel or Blesed Intelligence Escribed to the planet Sol or the Sun vocator Nachiel and the Great powerfull and Mighty Names of god gouerning are Eloh El Eloben and whose Seale or Charactor as a banner is hear Dinoted and Shewed forth to which the Blesed and good Intelligence Nachiel Bearth obedience and Must for Euer Sticke Cloase - - - - - - - -

The Seal of Nachiel



This good Intelligence Nachiel: and Hierarchy thereunto belonging are of the Nature of the planet Sol or the Sun when by possition it is Both Assentially and Accidentially very well Dignified and fortified and by office are assisting to gaine Renoun Amiable Exceptable pattent in all his works and Equalesaman to Kings and princes Ellevating him to high fourtings Inabling to Doe whatsoeuer he pleaseth to Send or Caus to be Carried those who haue Accation of a speedy Jurney to any part or place in the world in an houres time and to fetch or Cause to be Brought Back

any

any parson whatsoeuer from any part of the world in halfe an houre and that we faile Not to See any parson that we Shall Desire in halfe an houres time being Moued for vpon by Invocation and that we May Not faile the Sight thereof Dead or alive - - - - - - - - - - -

Invocation Moveing & Calling forth to visible Appearance the Blessed Intelligence Nachiel by the force of the following Keyes or Invitationes

O you Benevolent Intelligence of Celestiall Light Dignified and by Nature Angellicall who are Known or Called by the Name Nachiel and Said to be of the Nature & office of the planet or Star Called Sol or the Sun when by Celestiall possition it Shall be both Essentially and Accidentially well Dignified and fortified with all others Youre Substituts the presedents Intelligences or Dignified powers of light properly Residing in or otherwise Appertaining to youre Mansion order or Hierarchy from the Superiour to the Inferiour and Sarneing the Most High God in yor Respective orders and office as Mediums of Deuing grace and Mercy and as in

Charg

and Real yresance In splended Appearance
plainly vnto the Sight of our Eys vter youre
voyces vnto our Ears that we May not
only visibly See you but Audible heare
Speake vnto vse and that we May Conuers
with you or otherwise forth with Appear
out of them Visibly vpon this table or fairely
vpon the flore and Shew plainly & visibly
vnto vs a suffitient Signe or taste of youre coming and
appearance therefore we Do Intreat you and
vndeniable Request you Charg Constrain Command
& powerfully moue you o you Royall and Amica
ble Angel or blessed Inteligence Graphiel.
who art truly Escribed to the planet Mars
and by the great Names of god gouerning
that planet: A Donay: melech: Eleiah
Jehovah: I Do againe & againe powerfully
without any Delay Lingering or tarriing.
Strictly Charg that you Defer Not on Minut
Longer to Sarue vs and Really fulfill all ye
is Apropriated and belonging to youre Charg
vnder the planet Mars Graphiel. Graphiel
Graphiel: gird vp Moue Com forth & faith
fully answer to all ye belong to yo Hierar
chy office or order I being Armed with
power from a boue Graphiel behoud
the Exorcist the Stamp of the very Idea the
Microcosme by Agla: El: ontragram
maton by ogsm osi who Siteth vpon
the throne by all that hath bin Now is &
Euer Shall be by the patriacks & prophets

By

By the great banner Schemhamphora
by heauen Earth hell: Graphiel: thou blessed
Inteligence of Mars by all afforesaid Moue
Moue Moue Com forth and visibly shew
thy Selfe at this very Minute as you will
Answer the Contrary being high Misdemean
=our at youre perrell before him who
Shall Com to Judg the quick and ye Dead
and the world by fire, fiat, fiat, fiat, for
why we are Sarnants of the Same youre
god and true Worshippers of the highest
wherefore befriendly vnto vs and Doe
for vs as for the Sarnants of the highest
whereunto in his Name we doe again
Earnest Request vrgantly and vnfeinedly
Moue you both in power and preasance
o you Royall Spirit Graphiel whose friend
ship vnto vs shall be a song of honour &
the praise of yo god in yo Creation

A Men

Graphiel and Said to be of the Nature & office
of the planet or Star Called Mars when by
Celestiall possition it Shall be both Essentially
& Accidentially well dignified and fortified
with all others youre Substituts the presedent
Inteteligences or dignified powers of light
properly Residing in or otherwise Apper
taining to youre Mansion orders Hierar:
chy from the Superiour to the Inferiour
and Sarueing the Most High God in yo Respect:
iue orders and office as Mediums of
Diuine Grace and Marcy & as In Charge
Comanded & Appointed we the Sarvants
alsoe of the Highest Reuerently here presant
in his holly feare doe Earnestly beseech
humbly request Strongly Invocat Call
forth & powerfully Moue you to visible
Appearance in by & through these Excellent
Ineffable great Signall Sacred & Diuine
Names of yo God: ADonay: Melech:
Ehejah: Euen the omnipotent Imortall
Immence Incomprehensible and Most high
god and Lord of hosts: Jehovah: before
whom the whole quire of heauen
Continually Singeth: O mappa =
Laman Hallelujah and by the Seale

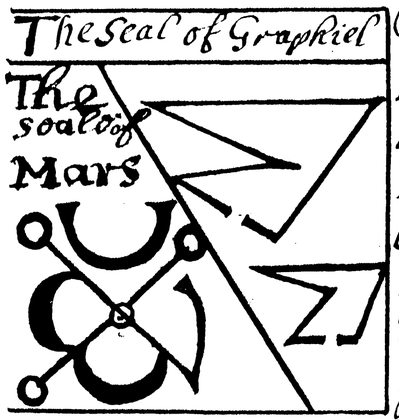
of

Of youre Creation being the Marke or Cha
racter of hollynes vnto you and by the great
Mistory vertue force and power Efficacy
and Inflowence of all we Doe Strongly
Invocat Confidently Call forth and powerfully
Moue you o you beneuelent Inteligence or
Angellicall Mediums of Light Celestially
Dignified who by Name are Called Graphiel
with all others the presidents & Sarviant Angels
or Mediums of Light Celestially Digni
fied by Degree and office in generall and
peticuler Euery and Each one for and by it
Self Respectively Appertaining to yo Hierar
chy Mansion or place of Resident to
visible Appearance Moue therefore o you
benevelant Inteligence Graphiel
with all others of youre order office Hierar
chy or Mansion Joyntly & Seuerally as
aforesaid gird vp and gether yo Selfe or selues
accordingly together and Somon or Either
More of you as it Shall please god of his
Speciall grace and premition is given to
you & also Accordingly decend from youre
Mansion or place of Residence or where soeuer
Els you may be otherwise officiating Chancely
Absent therefrom & Immediatly forthwith
Apeare visibly here before vs in this CS
or GR Standing here before vs & in &
though the Same to transmit youre true

and

The Good Angel or Blessed Intel
ligence Ascribed to the planet Mars
vocater Graphiel and the great powerfull
and Mighty Names of god governing
it are: Adonay: Meleck: Cheiah
and whose Seale or Charactor as a banner
is heal Dinoted and Shewed forth to
which the Blessed Intelligence Gra=
phiel beareth obedience and Must
for Ever Stick Cloose — — — —

The Seal of Graphiel



This good Inteligence
Graphiel & Hierarchy
thereunto belonging
are of the Nature of
the planet Mars when
by possition it is both
Essentially & Accadentialy
very well Dignified and
fortified and by office
are Assisting to gaine
and overcom in all warlike Dissapline Judg
ments petitions Terrable to all Manour
of Enemis and victorious against them
Concoring and overcoming Stops Blood
Compells all Enemies to Submitt fetching
any Man or Woman or Causing them
to be Brought from any part or place

of

of The world in an houre Time Ends
all Controvercys and quareles Conquours
Monorcks and throughs Down Diedems
and Causeth the greatest Enemiss to Sub
mitt or Run to Ruen this Blessed and good
Inteligence is very benevolant affabell &
Courtious good to all & Every of those who
Can by the true rules of Sophyck or Mag=
ick art Call forth Mone Conuers or hane
Community with him by visible Apearance
or parsonall presance or that Can be
truly Dignified and Charactorised with
his true Seale or Charactor unto which
he Bareing obadiance Must and will
for Ever guie his Attendance and obay
whensoever or wheresoever we Shall
Request Constraine and Call him forth
by the true Rules of Art as affore said

☞ Invocation Moveing & Calling
forth to visible Appearance the Blessed
Inteligence: Graphiel: by the force of
the following Keys or Invitations=

O you benevolent Inteligence of Celestiall
Light Dignified and by Nature Angellicall
who are Known or Called by the Name

Graphiel

Belonging to youre Charg vnder the planet
Jupiter Johphiel: Johphiel: Johphiel
gird vp vp Moue Comforth and faithfully
Answer to all that belongs to youre Hierarchy
office or order Jbeing armed with power
from aboue Johphiel behold the Exorcist
the Stamp of the very Idea the Microcosme
by Agla: El:On: Tetragramaton by Ogjm
OSJ who siteth vpon the Throne by all that
hath bine Now is and Euer shal be by the
patriacks and prophets by the great banner
Schemkamphoræ by heauen Earth hell
Johphiel thou Blessed Intelligence of
Jupiter by all afforesaid Moue Moue
Moue Comforth and visibly shew thy
selfe at this very Minute as you will
Answer the Contrary being high Misde
Meanour at youre perrell before him
who shall Com to Judg the quick and dead
and the World by fire. fiat: fiat: fiat for
why we are Sarnants of the same youre
god and true Worshipers of the highest
wherefore be friendly vnto vs and Do for
vs as for the Sarnants of the highest
wherevnto In his Name we do againe
Earnestly Request vrgantly and vndeniably
Moue you both in power and presance
O you Royall Spirit Johphiel whose

friendship

friendship vnto vs hereing and works shall
be a song of honour and ypraise of youre
god in youre Creation

AMen

Appearance in by & through Those Excellent
Ineffable great Signall Sacred and Divine
Names of yo god: El: Ab: Abac: Even the
Omnipotent Immortall Immense Incompre-
hensible and most high god & Lord of hosts.
Jehovah before whom the whole quire of
heaven Continually singeth: Omaspt-
Laman: Glastelujah and by the Seale of your
Creation being the Marke or Character of
Nothing unto you and by the great Mistery
Virtue power and vertue Efficacy & influence
of all and Do Strongly Invocate Confidently
Call forth and powerfully Move you & you
benevolent Intelligence or Angelicall
Mediums of Light Celestially Signified
who by Name are Called Jophiel: with all
others the presidents & Servient Angels or
Mediums of Light Celestially dignified by
Degree & office in generall & particular Duely
and Each one for and by it Selfe Respectively
Appertaining to your Hierarchy Mantion
or place of Residents to Visible appearance
Move Hasten & you Benevolent Intelligence
Jophiel: with all others of yo order of his
Hierarchy or Mantion Joyntly and Sev-
erally as aforesaid: gird up & gather your
selfe or send Accordingly together & Some one or more
of you as it Shall please god of his
Speciall grace & permission is given to

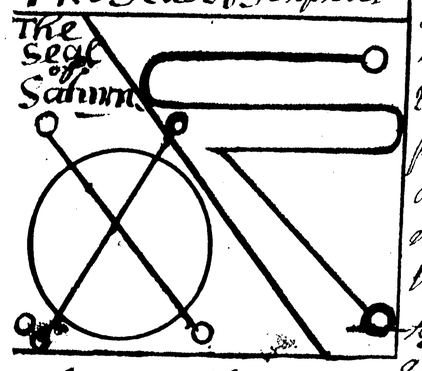
You

You & also Accordingly Dispatch from your
Mantion or place of Residence or whersoever
Els you may Be otherwise officiating or
Speedily absent Hereof from & Immediately
forthwith Appeare Visibly Here before
Me in this Circle GR Standing Here before Me
in & through the Same to transmit your
your Hue and Cole your Resemblance Glorified
Appearance plainely unto the Sight of our Eyes
that your Voyces unto our Eares that we
May not only Visible See you but Audibly
Heare you Speake unto Us and that we may
Converse with you or otherwise forthwith
Appeare out of them Visibly upon this Table or
Plainely upon the floore and Shew plainely &
Visibly unto Us a Suffitient Signe or Token
of your Coming and Appearance Hereof
we Doe Entreat you and Humbly Request
you Charge Constraine Command and Pow-
fully Move you & you Loyall and Amicable
Angell or Blessed Intelligence Jophiel
who all truly Ascribed to the Planet
Jupiter and by the great Names of God
governing that Planet: El: Ab: Abab:
Jehovah: Doe again and again
powerfully without any Delay Lingering
or Barring: Strictly Charge that you Defer
Not one Minute Longer to Salve & and
Duelly fulfill all that is Appropriated and

Belonging

The Good Angel or Blessed Intelligence ascribed to the planet Jupiter vocatur xx Johphiel and the great powerfull and mighty Names of god Gouerning it are: El: Ab: Abab: and whose Seale or Charactor as a Banner is here Denoted and shewed forth to which the Blessed Intelligence beareth obadiance and must for Euer Sticke Close.

The Seal of Johphiel



This good Intelligence & Hierarchy thereunto belonging are of the Nature of the planet Jupiter when by possition it is both essentially and Accedentally very well Dignified and fortified and by office are Assisting in helping to gain and Injoy Riches Fauour Loue peace and Concord to appeas Enimies Raise to honours Dignities to Dissolue Enchantments to Concor any Intricat or Dificult Matter to Command those who are unwiling and will Not Comply with Intreaty * This blessed Intelligence is very benevolant Affable Courtious and good to all or Euery of those who can by the true rules of Sophyck or Magick art Call forth Moue Convers or haue Community with him by a visible Appearance or personall presance or that Can be truly Dignified and Characterised with his true Seale or Charactor unto which

* to lower themselfes & submitt

which

Which he bareing obadiance must and will for Euer Giue his Attendance and Obay when Soeuer or where soeuer we shall request & Constraing and Call him forth by the true Rules of Art as aforesaid

☞ Invocation Moveing & Calling forth to visible Appearance the Blessed Intelligence Johphiel by the force of the following Keyes or Invitations

OYOU benevolent Intelligence of Cœlestiall Light Dignified and by Nature Angellicall who are Known or Called by the Nam Johphiel & Said to be of the Nature & office of the planet or Star Called Jupiter when by Cœlestiall possition it shall be both Essentially & Accidentally well Dignified and fortified with all others youre Substitutes the president Intelligences or Dignified powers of light properly Residing in or otherwise Appertaining to youre Mantion orders or Hierarchy from the Superiour to the Inferiour & Sarueing the most high God in youre Respective orders and office as Mediums of Deuine Grace and Marcy and as in Charge Commanded & appointed we the Sarnants Also of the Highest Reuerently here presant in his holly feare doe Earnestly beseech humbly request strongly Invocate Call forth & powerfully Moue you to visible

Appearance

The sight of our Eyes vter youre voyces vnto
our Eares that we may Not only visibly see
you but Audibly heare you speake vnto vse
and that we may Convers with you or x
otherwise forthwith Appeare out of them
visibly vpon this Table or fairely vpon
the flore and shew plainely & visibly vnto
vse A sufficient signe or teste of youre x
Coming and Appearance therefore we
Doe Entreat you and vndeniably Request
you Charg Constraine Command and
powerfully Moue you O you Royall and
Amicable Angel or Blessed Inteligence
Agiel who art truely Escribed to the planet
Satvrn and by the great names of god
gouerning that planet: Ab: Hod: Tah:
Hvd: Jehovah: I doe againe and againe
powerfully without any delay Lingering
or tarring * strictly charge that you defer Not one Minitt Longer
to Sarue vs and Really fulfill all my is appro
priated and belonging to youre Charg
vnder the planet: Satvrn: Agiel: Agiel:
Agiel: gird vp Moue Com forth and
faithfully Answer to all that belongs
to youre Hierarchy office or order I
being Armed with power from aboue
Agiel: behold the Exorcist the Stamp
of the very Idea the: Microcosme:
by: Agla: El: on: Tetragramaton: by:
Ogjm Osj who siteth vpon the x
throne by all that hath bine Now is

* strictly charge that you defer

Is

Is and Euer shal be by the patriarchs and
prophets by the Great banner Schemham-
-phoræ by heauen Earth and hell Agiel thou
blesed Inteligence of Satvrn by All
Aforesaid: Moue: Moue: Moue: Comforth
and visibly shew thy self at this very
Minute as you will answer the Con
trary being high Misdemeanour at
youre perrill before him who shall Com
to Judg the quick and ye Dead and the x
world by fire fiat fiat fiat for why we
are Sarnants of the same youre god, and x
true worshipers of the Highest, wherefore befriend
ly vnto vs and Doe for vs as for the Sarnants
of the Highest wherevnto In his Name we
Doe againe Earnestly Request vrgantly
and vndeniably Moue you both in power and
presance O you Royall Spirit Agiel
whose freindship vnto vs hereing and
Works shall be a song of honour and
the praise of youre god in youre Creation

A Men

And good to all who Either Can Raise any Converse or Communitye by Visible apparition Therewith or that Can be truly Dignified with the Seale or Charactor Thereof - - - - -

☞ Invocation Moveing The Intelligence Agiel and Calling him forth to Visible appearance - - - - - - -

O you benevolent 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 and Accidentally well dignified & fortified with all others your Sub Stitutes the president Intelligences or Dignified powers of Light properly Residing in or other wise Appertaining to youre Mantion orders or hierarchy from the Superiour to the Inferiour and Saluting the most High God in youre respective orders & office as Mediums of divine grace and mercy & as in Charge Commanded & Appointed we the Saluants Alsoe of the Highest Reverently here present in this holy Seale doe Earnestly beseech humbly Request Strongly Invocate Call forth & powerfully move you to visible Appearance in by & through those Excellent Ineffable great Signall Sacred & divine Names of youre god: Ab: Hod: Jah: Hvd: Even the omnipotent Inmortall Immence

Immence

Immence Incomprehensible & most high god and Lord of hosts Jehovah, before whome the whole quire of heaven Continually singeth Omagga = Laman Hallelujah and by the Seale of youre Creation being the marke or charactor of of hollyries vnto you & by the great Mistery Vertue force power Efficacy and Influence of all we Do Strongly Invocate Confidently Call forth & powerfully Move you o you Benevolent Intelligence or Angelical Medium of Light Celestially Dignified who by Name are Called Agiel with all others the president & Servient Angels or Mediums of Light - - Celestially Dignified by Degree & office in generall & particuler Every & Each one for and by it Selfe Respectively [redacted]* Move therefore oye Benevelant Intelligence Agiel with others of youre orders office - Hierarchy or Mansion Joynthly & Severally as afforesaid yield Vp and gether youre Selfe or Selfes Accordingly together and Som one or More of you as it Shall please god of his Special grace & permition is given to you and Also accordingly Decend from - youre Mansion or place of Residence or whersoever Ells you may be otherwise X officiating or Chancely Absent therefrom and Immediately forth with Appeard & visibly here before vs in this ☉ or ♀ Standing here before vs & in through the Same to transmit youre true and Reall presence In Splended Appearance plainely vnto the

* Supplyed by Mr Ashmole

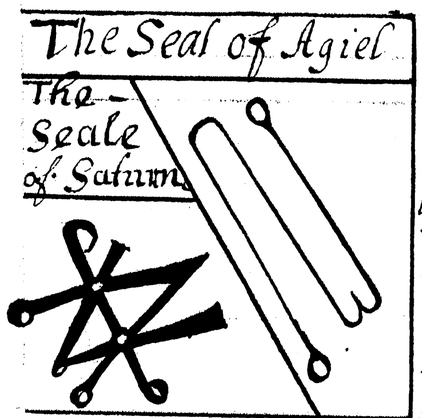
X Supplyed by Mr Ashmole

Referred to the Seuen planets and those
Notes or Mistical figures which are Called the
tables of the planets and also are Endowed with
Many & very great Vertues of the heauens
in as much as they Represent that Diuine
order of Celestiall Numbers Imprest vpon
Celestially by the Deity of the Diuine Mind by
Means of the Soule of the world & by the
Sweet harmony of the Celestiall Rays of Sign
fying according to the proportion of Effigies
Fupposed Celestiall Intelligences which Can no
other way be Expressed Then by the Mathes of
Numbers & Coractors for Materiall Numbers
& figures Can doo Nothing in the Mysteryes of
hid things but Representes Lindly by formall
Numbers & figures as they are gouerned &
Informed by Intelligences and Diuine
Numerations which Incite the Creatures
of the matter & Spirit to the will of the
Elevated Soule Receiuing through good
affection by the Celestiall power of the
Judicious practicioner Insublimed Godly
Ark apowers from God Applyed through
the Soule of the Inuocate & observations of
Celestiall Constillations to a matter fitt for
Incorporation the Mediums being Disposed by the
Skill and Industery of the Sober Wise
Propityiators - - - - - - - - -

Peace

There are Seauen Intelligences or Spirits of Light
who are Celestially Dignified by Natuld
Angelicall & Benoudent whose Names are to
be Collected & Coractors Drawn from the fore
mentioned tables with the Names of god
Gouerning them by the force Inplanted
Vertue & mistical & Secret Efficacy where of
them good Demons are powerfully Moued
& to be Called forth to visible Appearance
Whose Names are as followeth

The good Angel or Intelligence Ascribed to the
planet Saturn is Named Agiel & the Great
Names of God Gouerning it are Ab: Hod
Jah: Iud Jehova and whose Seale or Coractor
is as here Donoted and Hyroglyficolly Shewe forth



This Intelligence And
Hierarchy thereunto
Belonging are of the
planet Saturn when by
position it is both Eccen
trally & Accidentally very
well Dignified & fortified
and by office are Assistant
in helping to bring forth
the Birth of Children with
great Safty & Little Dolor or danger Either to
Child or Mother & alsoe of all Animall Creatures
Causing them to goe their full Time of Conception
without feare of Abortion or Miscarridge & to
Make a man Safe & powerfull Causeth good
Successe in petitions & other Addresses to princes
& Soueraign powers & is very benevolent &

By Ignorance & Distruction of Countryes, by
warr and Reuins & the Captivityes of peoples
all the Most Noble & greater part of that Scidne
with the Knowledge & Benefits therof hath bin
Euen Verry Destroyed & Euen as hardly Impossibly
to be Conjectured by all humand Reason or
Imagination that it can be Restored ouer in any
wise Regained but by the Incessant Laboull Un-
wearied nidvsery powerfull perseverance &
Strong Indeavors of an Indulgent Sober discreet
Grave & Studious proficient in the Metaphysic
Ies It is to be Understood that the Egiptian Magii
or Inspirits in the primitive times before
the Flud Received there profound knowledge
Meditating) Mediately from the Revelation of
Angells or other Spiritvall Minestery both
of the coelestiall Intelligances or Som one or
other of the angelicall Messagers of Divine
grand Residing in order in many of the
Hierarchyes properly Referd to Euery & Each
particulr & Respective Superiour Intelligenc
Set ouer & gouerning in Euery and Each both
of planetary & other celestiall orbs wherunto
they are properly Ascribed & Referrd or other
wise from the Elemental powers or Spirits
of Light Coelestiall dignified & by Nature Angel
icall benevolente from whose Tradition
being found Written (as aforesaid) Sum time
after the Delug Coming to the Hands of
Posterity in after ages Revived and Began to
Florish wch soe much that many of the Hebrews
or rabbins Chaldean then residing amongst the

Iuda

The Egiptians Learned their Science & became
Euen as well Skilled therin of themselues & all
though the Chaldeans & Seuerall Seuerall others
hath writt much of Supernaturall Arts & Scidne
yet they haue written Soe Hieroglyphically Para
bolically & Enigmatically that Non Could
Understand the Scripts Nor Mythicall figures
but those of their own Societyes & Such as were
admited therunto or would Reveale Shewforth
and teach to the Reasons whereof May probably
be for the Avoyding Ignorant Consules by
which means thordfull knowledge in the Meta
physicall Sciences was Neuer yet Discouered
to the Understanding of Modern Ages Excepting
to Som few Learned in the originall or
Essens Tongues & obtained Such fragments
of the Metaphysicall Sciences as hath Given
them Incouragment Studiously to persuffin
& Elaborately to persue the Same in the Ad
gining of hints or principlins Ags of the
world there was Certains particular tables
Rounded Shewed forth & Discouered to the
Wisdom of wisemen of those times Curiously
Inquisitive & with great Diligence Carefully
Searching into Secrets and Transcendent
Sciences wherein was Inscribed Certains
Letters of the Chaldean Character with proper
Numbers or Numerall figures Ascribed or
Appropriated Severally to Each and particular
of them the which is Distributed & Referrd

A Select Treatis as it was ffirst Discovered to the Egiption Magij and accordingly by them practised in Antient times & so Traditionally Descending to the Knowledge of The Chaldeans & Successively from antient to Modern Ages & here delivered out of Darkness & brought to Light, More Intelligibley vse ffully & beneficially for the practis & Experience there of then Ever therefore & since the universall deluge hath been declared or shewed forth — — — — — — — — — —

We shall not here make an historicall preface parafraise or discourse of the Egiption Magij Nor of there great Learning & Knowledge before the ffluid for that hath been already Amply defined of both before the ffluid in the time of Sabalock King of Egipt who lived som time affter before the Deluge whose being foretold by his Magicians that the world would be Drowned Did Build fine great towers or pyramaides whereing he put all the Egiptian Treasury & bookes of Learning &c to preserve them from the ffluid the which although over fflown with the watters yet ware safely Defended from the Rigor & Distruction therefore through the grace of Dev and permition of Divin goodnes and soe since the Restoration of the World & all Mankind hath been found dispersed through the world & in processe of time

By

14 bound and throwen into the lowest pitt, and then
ther shall be begun betwixt god and men an
universall peace, and shall continue for the space
of a thousand yeares & the Church & ye Ecclesi=
asticall power shall be in its greatest force.
All these figures are Justly fitted by the devine
writt to the celestiall visible things to witt by
Saturne Jupiter & Mars and the others Joyned
as more playnly apeares by my quadrians.
I had calculated more profoundly and fitted the
one with the other, but seing most mighty King,
that some in ~~[illegible]~~ reusuring would find a greate deall
of difficulty made me withdraw my penn,
ther are many excellent things O most potent King
& trewly shortly to come to pass, but I neither could
nor would put them in your Epistle but a few
things are to be explayned to the understanding of
some facts & horrid fates, although your greatness
and goodnes is such towards all men and your piety
towards god that you alone seeme worthy the name
of the most Christian King, and to whom the chiefest
authoryty of religion should be conferd, but most
gratious King I request you by that singuler human=
=nitie in you to take this as ye desire of my soule
and sovereigne care that I have to obey your
magestie, since my eyes were so neere your
solarie splendor, not that the greatness of my
labour deserves your vowe

From Sala the
27 of June 1558

Northen people by the devine will and satan enters bound. and ther shall be made an universall peace amongst men. and ye Church of Jesus Christ shall be delivered from all tribulation allthe the Azosrains would mingle the gaule of ther perstiferus seductions & this shall be aboute the 7 Miliad that ye santuary of Jesus Christ shall be no more troden on by the Infidels wth shall come from ye North the world drawing near sum great conflageration, all though acording to my supputations in my prophisies the course of tyme goes a little farther. in the Epistle which these past yeares I have dedicated to my sonn Cesar Nostrodamus I have openly enough declared sum points wth out presage. but hear O Sire are comprehended many great & marvilous adventures wth them yt come after shall see & during this Astrologicall suputation compared wth ye holy letters the persecution of the Ecclesiasticke by the power of northen kings unighted wth ye Eastern shall take its begining & this persecution shall continew 11 years sumwhat less and then the principle Northen kings shall faile wth years acomplished shall succeed his confederate the Eastern king, who shall yet more fircely persecute the Church men for ye space of 3 years by the apostatick seduction of one yt shall hould all absolute power over ye Church militant, and ye holy people of gods observers of his law and all order of Religion, shall be greatly persecuted & afflicted, so yt ye blood of ye trew Ecclesiastick shall swim every where, and one of the horiable temporall kings shall have this praise given him by one of his adherents yt he hath spilt more blood of innocent Ecclesiastick then any one hath wine, & this king shall commit such incredible outrages against ye Church that humane blood shall runne downe the Temples & streets like runing water by an impetious shower, and the neighbouring rivers shall wax redd

13 with blood and by an other navall warr the sea shall wax red, that it shall be sent in message from one king to another: Bellis rubitit navalibus aequor, and after in the same year and the following shall follow the most horriable pestilence and the most marvelous by the precedent famine, and so greate tribulations, that ther never hapened the like since the first foundation of the Christian Church, and over all the Latine regions remaining by the footsteps in sume countries of Spaine, by that tyme the third Northen king understanding the plaint of the people of his principality, & shall gather so greate an armie, and shall pass by the straights of his grandfathers & great grandfathers who shall put againe the greatest parte into ther estates. and the great Vicar of the Cappe hood shall be admitted into his former estate, but desolated, and afterwards abandoned of all, and the sanctum sanctorum come to be destroyed by paganisme, and the old and new testament chased & burnt and afterwards Antichrist shall be the infernall prince, & yet the last time all the kingdomes of Christendome and also the infidels by the space of 25 yeares shall tremble & there shall be greevious warrs & battles, and the Townes, Cities Castles and all other Edifices shall be burnt, desolated, & destroyed wth a great effusion of blood, then Maides, Wives, Widdowes violated, sucking Children thrown against the walles & broke in peeces & so many mischives shall be comitted by meanes of Saturne, the Infernall prince; that ~~all~~ almoste the universall world shall be ruinated & desolated: and before these things shall happen, ther shall certaine strange birds crie in ye aire ~ ~ Hui Hui and after yt shall vanish, and after the continuance of this for sume tyme the kingdome of Saturne & the Goulden age shall be renewed againe. God the Creator shall say hearing the affiction of his people that Sathan shall be bound

10. Abraham to the birth of Isaak 100 years and from Isaak to Jacob 60 years from Isaaks going into Egipt to his coming out 130 years, and from Jacobs entring into Egipt to his coming out 430 year, and from his going out of Egipt to ye building of the Temple of Solomon made in ye 4 years of his raigne 480 years, & from ye building of ye Temple to Christ 490 years, & thus by ye suputation wth I have collected out of ~~wholy~~ writ there are 4173 years & 8 months more or les, so from Jesus Christ forward I have left it thorow ye diversity of sects, and having Calculated ye present prophisie according to ye order of the chaine wth containes ye revolution all by Astronomicall doctrine, and according to my naturall instinct; and after a certaine tyme from ye tyme yt Saturn shall enter ye 7 of Aprill, & continue tell the 25 of August, Jupiter from ye 14 of June to ye 7 of October, & Mars from ye 17 of Aprill to ye 22 of June, and Venus from ye 9 of Aprill to ye 22 of May, and Mercury from ye 3 of febuary to ye 24 of the same month. after from ye first of June to ye 24 of ye same month & from ye 25 of Septem: to ye 16 of October Saturn in Capricorn, Jupiter in aquaries, Mars in Scorpio, Venus in pisces, Mercury in Capricorn aquaries & pisces, ye Moone in aquaries, the head of the Dragon in libra, & the taile in her oposite signe following ye coniunction of Jupiter wth mercury, wth an aspect of Mars to mercury, and the head of the dragon shall be wth ye coniunction of ye sunn wth Jupiter, the year shall be Pacifick without an Eclips and not altogether, and this yeare begining there shall be the greatest persecution to ye Christian Church that there never was the like in Affricka and this shall continew

11. continew from that tyme to 1792, that men would thinke that ther would be a renovation of the world: after that the people of Room shall begin to redress themselves and to chase certaine obscure darknesses, receiving sum of ther antient splendor, tho not wth out great devition & changing, Venice shall be in greate force & power, & lift hir wings so high yt shee shall not much differ in power from ye antient Room & in this tyme great sailes of Bisantines Constantinople asotiated wth the Liguriens, by a northen help & power shall hinder that of 2 Cretensians ther faith shall not be kept, the arkes built by the antient Martiallist shall accompany them to the watters of Neptun. in the Adriatick shall be great discord & yt wth shall be united shall be seperated, & yt wth was & is a great Sittie, comprehending the Pimpotan the mesopotamia of Europ from 45 from 42 & 37 shall come to be a house. and aboute this tyme & in this cunterie, the infernall power shall set against the Church of Jesus Christ the power of the adversaries of his law, wth shall be the 2 Antichrist, who shall persicute his Church & trew vicar by ye means or healpe of temporall kings who shall be seduced through ther Ignorance by tungs yt shall cut more then any ~~for~~ swords in ye hands of a madd man. The sayd kingdome of Antichrist shall not continew but to this nay betwixt one age and another at ye Sitty of Planeus acompanied by ye elect of Modone Fulsey by Farara, maintained by ye ligurians Adriatickes, and the nayborhood of ye great Trinacria afterward the mount Joues shall pas away. the Galick hatred ogniun acompanied of so great a number yt afard of ye Empire of ye great lawe shall be presented & then and sum time after ye blood of ye innocents shall be profusely shed by ye malitious; then thorow great deluges ye memorie of things shall receive great loss even learning it selfe, wth shall be before ye northen

adoing, there will happen so greate a plague that
of three parts of ye world two shall be consumed,
so yt men shall neither know themselves ther fields
nor their howsen, and the grass shall grow in ye
streets knee high, and to ye Cleargie shall come
a totall dissolation, and the martialist shall vsurp yt
wth shall be returned of ye Cytie of ye sun of Melite,
and of the Stechadian Isles, and ye great chean of
the gate shall be laied open which takes his nomen
nation from ye sea Calfe, and there shall be made
a new incurtion by ye bordering nations of ye sea
willing to deliver the high Castelum from ye first
mahumatan prisall, and they shall not be free
from all asaults, and ye place wth heartofore was
ye habitation of Abraham shall be asaulted by
persons wth shall have in veneration ye Jovialist
and ye same Cittie of Acham shall be invironed
and asaulted on all sides by a great power of soldi=
ers, the Mauritan forces shall be weakned by the
Eastern, and in this Kingdome shall be made greate
desolation, and ye greatest Cittie shall be dispeopled,
and those yt shall enter therein shall be comprised
by ye vengance of gods wrath and the Sepulcher
of so long veneration shall lye open to the
vniversall vision of ye eies of heaven ye sun &
the moon & this holy place shall bee converted
to comon vse, O what Calamities & afflictions
shall befall weomen wth Childe. and then the
Orientall Cheife shall be overcome & put to death
by the Northen & Westerne men, and his
Children by divers weomen shall be imprisoned
and then shall be accomplished the prophisie of
the Roiciall prophet vt audiret gemitus
compeditorum vt solueret filios interemptorum.

9 what great oprestion shall be then don vpon the
princes & governors of Kingdoms, especially on
them that are bordering on the sea, and Orientall,
and ther Languages shall be intermingled, ye Latin
and Arabik, wth ye Punick, and all ye Orientall kings
shall be chased & banished out of all, by meanes of
the forces of ye King of the North, and by the
proximitie of our age, by the meanes of 3 secretly
vnighted together seeking the death and laying Am=
buscadoes one for an other; and the renewing this
triumverat shall indure 7 yeares tell ye renowne of
yt secte shall be spread throughout ye vniverse, and the
sacrifice of the holy and immaculate hoste shall be
maintained: and then ye lords of the north two in
number shall be victorious over the Estern, and there
shall be by them made so greate a noise & tumult
that all ye East shall tremble for feare of them.
And because Sire, that in this discourse I place
these predictions confusedly & when those shall
come to pass according to ye accounte of following
tyme it is no way or very lytle conformable to
the passed, wch agrees as well to the Astronomicall
way as to any other, even to that of ye holy
scripture wth cannot faile, so yt If I would to
every quaternaine put ye number of tymes it
might bee done, but it would not please all no
more then ye interpretation, tell such tyme,
Sire as your Magestie hath given me ample
power for doing of it. yet counting ye yeares from
ye Creation of ye world to the birth of Noa, ther
hath passed 1506 yeares, & from the birth of Noa to
the building of the Arke, aproching the vniversall
inundation was 600 years, & at ye end of yt 600 yeas
Noa entred into ye Arke to save himselfe from ye
deluge, and this deluge was vniversall over ye face
of ye earth & did continue 1 yeare & 2 monthes,
and from ye end of ye deluge to ye nativitie of
Abraham was 295 years, & from ye nativitie of
Abraham

tonebrous yt error was from yt creation of yt world
to yt death & passion of Jesus Christ, & from yt
tyme to this present, & shall be in yt Month of
October yt sonne greate translation shall be made,
and such yt men shall thinke yt weight of yt earth
to have lost its naturall motion, & bee abismed to
perpetuall darknes: they shall pvrsue yt Spring, and
thear shall follow after sore warre and changes of Kingdoms
by greate Earthquakes wth yt springing of yt new Babilon
miserable daughter augmented by yt abomination of
the first Holofernes Sarasins, and shall continue but 73 years
& 7 months, after thear shall springe from yt stalke
shee yt had been so long barren proceeding from
yt 50ty degree, wch shall vexe all yt Christian
Church. And thear shall be made greate peace betwixt
& contract from one of yt Infants of an age affixed
to entertained & seperated by divers Kingdomes: and
thear shall be made such a peace, yt the raiser and
promotor of yt martiall faction shall be tied up by
the diversity of religions, and yt Kingdome of Babilon
who shall counterfeit yt wife man shall be united.
And yt Countries, Towns, Cittis, Kingdoms & Provinces
which have left thear first wayes to deliver them-
selves being more deeply depriveted shall be seazed
angery at thear liberty & perfect Religion left,
and shall begin to fight on yt left hand to
turne to yt right, and remiting of their fiercitie
ramished a long space while wth their ancient fighting
after yt greate Dog shall found yt greatest mastine
wch shall be to yt distruction of all, even of yt
which was before remitted: for yt Temples shall
be dressed up as before, & yt Clarke shall be
restored to his former estate, & shall begin to exãit
whoredome & a thousand other mischiefs. &
neare to another desolation, then when as he
shall be at his highest dignity Potentates & Military
bands shall raise themselves up against him,

and

and take yt two swords from him 201

7. and thear shall remaine nothing but yt ensignes,
wth by reason of yt roobedness by wth they are drawne,
yt people inabeing them straight, and not being
willing to have the opposite one touching yt ground,
would spure them forward, till there shall spring
a branch from the long time sterill woman yt shall
deliver yt people in generall from this benigne and
voluntary forbitude bringing them to yt protection of
Mars spoiling Jupiter of all his honors & dignities
for yt three Cittis constituted & seated in an other
lyttle Mesopotainie. and yt heads & governors shall
be taken out from yt midest of it, & put in an high
place in yt aire being Ignorant of yt conspiratores conspiracies
wth yt fierce Frasibulus a tirant who a long tyme
had manaded all this: then yt outwardnes and
abominations shall be obiected to their greate shame,
and manifested to yt darkenes of yt darkest light,
this shall be before yt end of yt change of his
raigne, and the heads of yt Church shall be back-
ward in their love to god, and many of them
shall apostate from yt true faith, and of three
parts yt midlemost by yt worshipers of them shall
be brought lowe, the first shall be totaly deter-
minated out of Europe & yt greatest parte of
Affrica by yt third thorow yt meanes of meane men,
who being madly elevated shall be adulterated by
libidinus luxury, the comon people shall rise up &
chase yt adherents of yt lawyers & it shall seeme
yt yt Kingdomes weaknes by yt Eastern men, that
god yt Creator hath loosned Sathan from yt infernall
prison to give birth to yt greate Gog and Dokam
who shall make so greate & abominable fractions
in yt Church that neither ould men nor young
shall know what to thinke. and their power shall be
taken away then shall there be a greater perse-
cution then ever and while these things are

adoing

I will power out my spiritt vpon all flesh & your Sonns shall prophesie. But such prophesy did proceed from ye mouth of ye holy Spiritt, wth was the soveraigne eternall power ioyned wth ye Realestiall divers of that number did prophesie greate and strange things, I for my parte will not attribute to my selfe any such title, I confesse all comes from god, & do render him thanks & praise; wth out mingling divination wth comes from fate, but from god, from nature, & ye greatest part accompanied wth the motion of ye Realestiall cours, so yt seeing as it wear in a burning Mirror, by a darke vision, the greate sorrowfull prodigious events, which approache the greatest worshipers Cultors. First the Temples of God, then ye terrestiall building sustained by them shall fall, wth a thousand other Callamitous adventure, wth by ye course of tyme we shall see happen. For god shall regard the long sterility of a great Lady wth afterwards shall conceave two principall Infants; but shee being in danger, yt wth shall be added through ye rashnes of ye age of deat[illegible]ing in danger in her 18th yeare not being a[illegible] passe 36, but shee shall leave 3 Males and a female, and she he shall have two yt had none before by ye same father. Thear shall be great difference between ye 3 Brothers, so yt 3 and fower parts of Europ shall tremble; but afterwards they shall be united & agreed. Under ye yongest shall be sustained Christian Monarchy, & augmented, Sects elevated, & sudainly quasht, Arabians repulsed, Kingdoms united, & new lawes promulgated. Of ye other Infants ye first shall possess the furious Lyons crowned houlding thear undauted paws vpon ye armes. The second shall goe on accompanied by ye Lattins so prosperously, yt thear shall be made a second trembling & furious way to mount Jovis, decending for to mount ye Perrenians

Perrenians, wth shall not be translated to the ancient Monarchy. Thear shall be made ye third Inundation of humane blood. Mars shall have no longe lent. & thear shall be given a daughter, for ye conservation of the Christian Church, her Ruler falling to the a Paganish sect of new Infidells shee shall have 2 Children, the one fidellity, the other Infidellity for ye Confirmation of ye Catholike Church. And the other who wth great confusion & late repentance would ruine her, shall be 3 Regions by extreame difference of Leagues, to witt Italy Germany, & Spaine, wth shall make divers sects by ye warrs, leaving ye 50ty & 52 degree of hight, & shall doe all ye homages of remote Religions to ye Regions of Europe, & ye North of 48 degrees of hight, wth first shall tremble through vaine timidity, after ye more Westerne, Southerne, & Esterne parts shall tremble, such shall be thear power yt whatsoever shall be done by them, shall be by concord & inseperable union of warlike Conquest. They shall be equall by nature, but very different in faith. After this ye sterile Lady of greater power then ye second shall be recreated by two peoples, by ye first obstinated by him yt ~~shall~~ hath power over all, by ye second & third wth shall extend its forces towards ye East of Europe, beaten & overcome to ye Hungarians Pannons, & shall by sea make his her thear its extentions to ye Sicilic trinacraan wholy beaten by ye Mermidons & Germanes & ye Barbarian sect shall be greatly afflicted, & chased out of all by ye Latines. After ye greate Empire of Antechrist shall begin in Attila and Zerses shall decend wth a great & innumerable number so yt ye holy spiritt proceeding from ye 48 degree shall make a transmigration chasing to tell the abomination of Antichrist makeing warr against the great vicar of Jesus Christ & his Church & kingdom & thear this shall proceede a Solary eclips, the most obscure tenebrous

Climates; but some will obiect & say yt time is not so easie but yt understanding of yt sense is as difficult, And because most curteous king, yt most parte of theise prophetike quatrans are so knotty as its impossible that men should finde out any way or meanes of interpretating of them, yet hoping to leave in writing the yeares, Townes Cities Regions whearin yt most parte of them shall come to pass to witt from yt yeare 1585 & from yt yeare 1606 beginning from yt tyme present wch is yt 14 of March 1557 & so passing on a good way toll yt coming wch shall be after yt seventh Millinary profoundly entended, according to my Astronomicall Calculation, when the adversaries of Jesus Christ & his Church shall begin most strongly to spring forth. The whole was composed and calculated in dayes & howres of Election & good disposition, and as light as was possible for me, my understanding being free & not tormoyld, reckoning almost as many adventures of yt tyme to come, as of yt passed ages, comprehending yt present, & yt wch through yt course of time men shall know to be brought to pass in all Regions, just as it is written, mingling nothing that is superfluous, although tis sayd, of things to come there is no determind truth. It is true indeed sir yt by my naturall instinct wch I have by detest, not thinking to presage, and this naturall instinct being joyned and agreeding wch my long computation and diuitings yt sould, Spirill & voyage, of all care, solicitousness & occupation, & trouble, by repose & tranquilitie of mind all is predicted.

Although there be many wch attribute yt to me wch belongs to me as well as yt wch doth not, the eternall god alone wch is yt perfecter of humane minds is yt true Iudge of itt, whom I pray to defend me from yt calumny of witted men, who would as calumniously enquire yt reason, why all your most Antient Progenitors Kings of France, have turned yt kings deill; & them of other nations yt biting of Serpents, & why others have had a diuining instinct, & other causes wch would be long labor to recount yet notwithstanding them to whom yt malignity of yt deill Spirit shall not be compriseds in yt course of tyme after my towrne extinction,

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my writings shall be more esteemed then in my life time. I desire your more then Imperiall majesties pardon protesting before god & his Saints, yt I intend to write nothing in this present Epistle contrary to yt Catholike faith, comparing yt Astronomicall Calculations according to my knowledge: for yt spaces of times, of our first Fathers wch have preceded us, and thus, submitting my selfe to better Judgments. The first man Adam was before Noah 1242 yeares, not computing yt tymes according to yt account of yt Gentiles, as Varro; but according to yt holy Scriptures, & yt wearnes of my understanding in my Astronomicall Calculations. After Noah and yt Universall deluge, comes Abraham, about 1080 yeares, who was a Sovereign Astrologer, he inventeds according to yt opinion of some yt Chaldaick letters; after him comes Moyses about 515, or 16 yeares: & between moyses and David wear 570th yeares, or there abouts; after between yt tymes of David, & our Saviour & redeemer Jesus Christ borne of yt only Virgine, wear (according to some Chronographers) 1350ty yeares. Some may obiect that this computation is not true, because it differs from yt of Eusebius: & from yt tyme of humane redemption, to the determinate seduction of [redacted] yeares wear 621 yeares, from yt tyme one may [redacted] gather what tymes are past, if my computation be good through all Nations, because yt whole was calculated by yt Affociation of motions infused at certaine howres, by yt motion of my Antient Progenitors. But yt iniury of tyme most noble King requires yt such secret accounts should not be manifested but by Enigmaticall sentences, having but one sense, & understanding, without putting any ambiguous or doubtfull Calculation; but rather under a darke obscurity by a naturall infusion according to that of one of yt thousand & two Prophets, wch wear from after the creation of yt worlds, according to the computation and Chronicle of Isdell.

for the mercie of god shall not be dispersed for a while tell the greatest part of my prophecies shall be fulfilled. Then during these sinistrous tempests will the lord say I will breake in peeces and will have no mercie, and a thousand other adventures shall come to pass through waters, & continuall raines as I have more playnly set downe in my prophecies, wth are composed at lenght, limiting the places and prefixed seasons, wth men shall see hereafter, knowing things already come to pass infalibly, as wee have noted by others: yet understandings shall be under a cloude; but when Ignorance shall be removed the case will be more cleare. Makeing an end my sonn, take this gift from thy father Michaell Nostrodamus, hopeing to declare to you every prophecie in these quatrames, praying the immortall god he will lend you a good and long life in prosperous felicity

From Salon ye first of march
1555.

Michaell. Nostrodamus did make this at Salon in the prouince of Petræ.

To ye most conqueriny & powerfull & most Christian King Henri: ye 2d King of France Michaell Nostrodamus his most humble servant wisheth happines & felicity. /

For yt sovereigne observation wth I have had O most Christian and victorious king, since my face being a long time clouded, presented it selfe before ye diety of your most unmeasurable maiesty, from yt time I have been perpetually dazled, not desisting to honour & worthely to adore yt day wherin I first presented my selfe before your maiesty. wherfore seeking an occasion by wth I might manifest my selfe to ye knowledge of your maiesty, ioyned wth my singuler desire, to be transported out of my obscurity before ye face of ye soveraigne eye of ye chiefe Monarche of ye universe; so yt I was a long time in doubt to whom I should consecrate these 3 Centuries of my remaining thousand yeares Prophesies; finishing ye miliad, and after I had a long time thought of it, with a rash bouldnesse I made my addresse to your maiesty, being not astonished as Plutarke in ye life of Licurgus relates yt seeing ye offers & sacrifes they made to ye Temples of ye Imortall Gods of yt time, to yt end they might not be astonished; durst not present themselves to ye Temples. notwithstanding this seeing your Royall splendor accompanied wth an incomparable humanitye I have made my adress unto you not as to ye kings of Persia to whom no entrance or approache was permitted, but to most prudent & sage prince, I have dedicated my Nocturnall & Prophetical supputations, composed rather by a naturall instinct accompanied wth a poetick fury, then by any rule of poesie, and the most parte thereof agreeing to Astronomicall Calculations, corresponding to yeares, Monthes & weekes of regions Contries & ye greatest parts of Townes & Citties of all Europ Comprehending Affrica & a part of Asia by ye change of Regions which approache the greatest parts of these Climates;

which he hath predicted is trew and hath taken its origine or ryse Etherially, such and yt light is of all efficacie, and of such altitude, not inferior to the ~~[illegible]~~ naturall cleernes: and naturall light renders ye philosophers so assured, that the principles of the first cause helping, they have attained to the pronfoundest Abismes of the highest learnings. But to the end my sonn that I wander not to farr for thy future understanding, and also that I find that learning will make such a greate & incomparable rapture, that there will happen to the world great deluges & deepe inundations before ye universall conflagration, that ther hardly will be a land that will not be covered wth water: and this shall continue so long that all shall perish, but Enographie, & Topographie, also affore, & after such inundations in most contries, the raine shall be so smale, & there shall fall from heaven such aboundance of fier, & bright shining stone that there will remaine nothing which shall not be consumed: and this to happen before the last conflagration. For although the Planet Mars finishes his Sircle auge & at the end of his last period takes it againe yet assemble the one in Aquarious for many yeares, the other in Cancer for the longer tyme & continuance. And now that wee are under the conduct of the Moone (ye totall power of the Eternall god working) before shee hath finished her whole Circle, the sunn will come, and after Saturne. For acording to the Celestiall signes, the Kingdome of Saturne will returne, and all beings calculated, the world approaches, an Anaragonick revolution: and from the present yt I have writt this before a 177 yeares 3 months and 11 dayes, through pestilence, longe famine, and warr, and more through the inundations the world betweene this and the term tyme prefixt, before and after for many atyme or a longe while shall be so deminished, and thear shall be so few people, that ther will be none found to take ye

fields

7 ffeelds, wth shall be come free, as long as they have been in servitude: and this as touching ye Cealestiall visible indgment, and although that wee at the seventh number of thousand wth finishes the whole, wee approach in the eight, where is the ffirmament of the eight sphear wth is the latitudinary demention, wher the great eternall god shall come to finish the revolution, where the Celestiall Images shall returne to their motion, & the superiall motion wth renders the earth stable & firme shall never decay: except his will shall be accomplished, but not otherwise: although that by ambiguous oppinions exceeding all naturall reasons, by Mahometicall dreames, also sometymes god the Creatour, by the ministry of his fiery messengers in a missive flame comes to propose to the exterior sences namely to aryse the causes of future predictions, signifying the future event wth hee ought to manifest to him that presages. for the presage that is done by the exterior light comes infallible to judge partly wth it and partly working with that of the exterior light. Although truely the party wth seemes by the eye of the understanding, yt wth is not through the lation of ye imaginative sence, the reason is to evedint, that all is predicted by the afflation of divinity, and by the means of the Angelicall spiritt inspired to a man prophecying rendering anoynted the vaticinations coming to illuminate him, [moveing ye fore part of the fancie] moveing before ye fancie, by divers nightly appearitions, wth by the days a daly certainties propheties through the healpe of Astronomy, not considering other them the free power. I come now to understand my sonn yt I find by my revolutions wth are agreeing to revealed inspiration yt a deadly sword approaches vs now, through Pestilence, warr, more horrible then hath bee seen in 3 mens lives, and famine wth shall fall upon the earth, and returne often: for the starrs agree wth the revolution; and also he hath sayd I will visit wth an Iron rod ther iniquities, and will smite them with stripes;

for

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the lowest place in a prison

and not produced, the profane party harpons as is
provided for the understanding intellectually treated
cannot see visibly, unless by the voyce made to the mouth
a small sound intervening, to the which parts the
future causes tend to nothing, or bow themselves.
Also my sonn I pray the that you will not imploy
your understanding to such dreames and vanities, wch
dry the body and destroy the sould, giving trouble to
the feeble sonn; I will avoid the vanity of the more than
execrable Magicke reproved in tymes past by the
holy Scriptures & divine Cannons from wch is excepted
the Judgment of Judiciall Astrologie, by the wch divine
inspiration & revelation working by continuall suppurtation
wee have put our prophecies in writing. And although
this hidden philosophy hath not been condemned I would
not present their unbridled perfuations, although many
volumes wch have been hidden many ages, have not been
manifested. But doubting that wch should happen after
the reading, I made present to Dultan, wch whilst he
was devouring the sound licking the ayre rendred an
unwonted thereuppe more there then the naturall sound,
as the light of the fier of a shining glister illuminating
the house as if it were in a sudden conflagration,
understood to the end that in tyme to come you should not
be abused forthing the perfect transformation, as well
solid as solitary, I have put it under earth to the
interrupcibles & to the occult waters having converted
from Caves. but as for that, wch I come to finish
(the celestiall judgment working) that would I manifest unto you: wherefore to have knowledge of future
causes, rejecting the fantasticall imaginations, which shall
happen, limiting the particularity of places by divine
inspiration (supernaturall figures agreeing wch the
Celestiall figures) the places & our part of tyme of
occult propriety, by vertue power & divine faculty
in the presence of wch the three tymes or seasons are
comprised by eternity revolution holding as its
cause the past present & future: because all things
are naked and open &c.

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Wherefore my sonn thou mayst easily (notwithstanding
thy tender braine) understand that the things which
ought to come to pass may be prophesied of by ~~
Nocturnall & Celestiall lights wch are naturall & by
the spirit of prophecie: not that I will attribute to
my selfe a Prophetticall nomination or effect, but a
certain inspiration as a mortall man, not farther
from the sound of the heaven wch my understanding thinges
earth wch my foot, Posum non errare, falli, decipi.
I am a greater sinner then any in this world, Subject
to all humane afflictions. but being surprised the
more madding or raging, and by a long calculation
rendring my nightly studies sweet I have composed bookes
of prophecies containing every of them a hundred
quaternes of prophecies wch I have done a little obscurely,
and and perverted all Vaticinations from this tyme to the
yeare 3797 wch perhaps will make sound start back,
seeing such a long distention, & shall have plaid and
intelligence through all the constancy of the moone:
and understanding this universally, the causes through all
the earth. If you attaine to your naturall & humane
age, you may in your climate and proper heaven of
your nativity, foresee future events, although the
only Eternall god is he alone that knows the eternity
of his light proceeding from himselfe, and I speake
freely yt to them to whom his immense greatnesse wch
is wthout measure and incomprehensible he would
revealed by long melancholy inspiration this occult
cause being divinely manifested principally of two
principall causes wch and concurred by the understand-
ing of him inspired yt prophecieth, one is that wch
comes to infuse, the supernaturall light flowing, to
the person yt receiveth by ye doctrine of the starres,
and prophecies by inspired revelation, wch is a certaine
participation of divine eternity helping the
prophet to judge of that wch his divine spirit
hath given him the means of god the Creator,
and by a naturall instigation: to with that
which

3

~~that~~, which by the future ages would be soon and known. Considering also, that saying of our savi= our, give not holy things to dogs; nor pearls before swine; least they tread them under foot, & turne & rend you; wch was the reason to make me wth draw my pen from the popular capacitie, and write the comon future events in darke and obscure sentences, Although thou hast hid this from the wise & prudent, that is from kings and potent men, and hast declared them to those of meane and lower fortune; As the Prophets by the healpe of the immortall god, and their good Angells revealed the spirit of vaticination by wch they saw things afarr of, and came to foresee the future events; for nothing can be finished without them to whom their power and goodnesse to their subiects is so great, that while they dwell in them, although subiect to other effects by reason of similitude of the cause to their good Genius, this heate and prophetifying vapours approches: as it happens to bs in the braines of the frenn, wch casts his influence upon Elementary, & non Elementary bodies. As for touching vs that are humane, not being able to know any thing of the ob= scure decrees of god the Creator, through our natural knowledge and inclination of our understanding. because it is not our part to search & know ye times & seasons &c: although also also these both may see and are visions to whom god ye Creator both hath & will be wil= ling to reveale to certaine secrets to mind by imaginative impressions according to Judiciall astrologie, as of yt wch is passed, yt a certaine power & voluntary faculty appe= aring like a flame of fire, wch inspiring them, not cam to judge of divine & humane inspirations. For the divine workes wch are totaly absolute, god finishes; the midle sorte he yt is in ye midest of the Angells, ye 3d ye bad or evill spirits; but my sonne I speake to thee a little too obscurely. But as for those occult vaticinations wch men come to receive by a subtile spirit of fire, wch sometimes being agitated by the understanding contemplating the highest starrs, attending even unto their pronunciations being stolen writings pronouncing wch out feare the least attaint or

babling or speech

purpose of shamles loquacity: but all wch did proceed from the divine power of the great Eternall god from whom all goodnes proceeds. Although I have inherited ye name of prophet, I will not attribute to my selfe a title of so high sublimity at this tyme: for how yt is now said to be a Prophet was in tymes past called a Seer, because a Prophet properly, my sonne, is he who sees things a farr of by the naturall knowledge of every Creature. And in case a Prophet (the ~~prophet~~ perfect light of prophesy working) should have appear to him manifestly divine things, as well as humane, wch cannot be, because the efforts of the future predition doe extend themselves a farr of; for the secrets of god are incomprehensible & effectivious vertue happening long after the naturall knowledge, taking their ~~order~~ orivill originall from free will, makes appeare the causes which of themselves could not acquire the notice to be known neither by humane Auguries. nor other knowledge, or occult power comprised under the contrarity of heaven it selfe of the profunt act of the whole eternity which in it selfe compretends all tyme

but, sonne indissible eternity working by a comitiall Dorathan agitation, the causes are known by the heavenly motion. I speake or mind not my sonne that the knowledge of this matter cannot be im= printed into thy or wth in thy weake braine, that the future causes a farr of cannot come wth in the knowledge of a reasonable creature, they are not wth standing neither to hid, nor so soon from the creature of the intellec= tuall sould of things profunt or a farr of; but the por= tion of known causes cannot be acquired wthout this divine inspiration, seeing all prophetiall inspi= ration receives its principall mounding from god the creator, sometimes of tyme, and sometyme of nature. Wherefore the indifferent causes being indifferently ordered

and not

Mons: Michaell Nostrodamus Epistle to his Sonne in his Booke of Pro: to Caeser Nostrodamus his Sonne.

Your late coming my sonne into ye world made me spend my long tyme in continuall night watchings to putt in writting for you as a memoriall of your dead father, that wth the divine essence by Astronomicall revolutions taught me to ye comon profitt of mankind: And since it pleased god you are borne in my declyning tyme, and that your weake understanding is incapable of that wth I shall leave after my death it is impossible to leave in writting that wth was obliterated through the iniury of Time: for the hereditary word of occult prophesie shall be included in my brest, considering also that those things that are to come to pass towards the latter end of the world are uncertaine, and that all is ruled & governed by the power of an inestimable god inspiring us not by any raging fury or mad moveings but by Astronomicall assertions; Only men that are breathed on by a devine diety do prophesie: although that of long tyme, oftentimes I have prophesied a great while before, yt wth hath afterwards come to pass, and in perticuler Regions attributing all to be done by devine power & inspiration and other happie & unhappy adventures pronounced, wth hastned promptitude, wth afterwards happned in the Climats of the world, being willing to pas over in silence, & not putt it in writting, out of feare of doing iniury not only to the present, but also to ye greatest part of the future time, because Kingdoms, Islands & Regions shall make such opposite changes, to witt in respect of the present, Diametricall; so that if I should come to rehearse that wth shall come hereafter, them of Kingdoms, Sects, Religions, and faith would find it so illagreeing to there auriculer fantesies; that they would come to condemne that

Celestiall Angello & blessed Intelligences, & other elementall dignified Spirite or Messagers spirituall of light, shalbe manifested declared & shewed forth unto us, both now & at all tymes whensoever necessity shall require their favourable & familier society comunity and assistance. and now O all you sacred Celestiall Angello & blessed Intelligences Ministers and true Lighte of understanding, & O you all dignified Elementall Ministring Spirite or Angelicall Powers of Light, governing this earthly fabrick, & the Elemente wherein we live, be friendly unto us, & doe for us, as for ye servante of the highest. And we further humbly beseech thee (O God!) herewith to guide our tongues, Reasons, Sences & Judgmente, & give us eloquent utterances, gravity of speech, quicknes of understanding, prudence in mannaging, temperance in pursuing, thankefulness in receiving, & grace in using all such Instructions Institutions, matters things or affaires, of what concerne soever, yt shall be revealed, shewed forth or given by Angelicall Ministry unto us, that all may be converted O Lord to thy honor & glory, & to our worldly comforte, & benifite. Make us O Lord humble & obedient without contradiction, poore without quariling chast without corruption, patient without murmering, merry without dissolution, sad without dejection, ripe without unpleasantnes, fearefull without desperation, true without doublenes of heart, doeing good things without

presumpt

presumption. Give us O Lord watchfull hearte, that noe envious or evill cogitations may leade us away from thee, give us noble & upright hearte, yt noe unworthy affection nor sinister intention may draw us downewards, give us invincible hearte, yt noe tribulation may overcome us, give us understanding truly to know thee, diligence to seeke thee, wisdome to finde thee, conversation to please thee, perseverance faithfully to expect thee, & assured confidence to imbrace thee, & after this lyfe to live with thee, in thy everlasting Kingdome, where there is certaine security, secure Eternity, eternall felicity, & most happy tranquility. O mercifull God, we humbly beseech thee to grant these our humble Supplications & petitions, which we unfainedly make unto thee. Behold O Lord be it unto us, as in mercy it pleaseth thee, & thy holy ministring Angello, we require nothing but thee & through thee & to thy honor, & glory. Amen.

thee a Creator; therefore will we call upon thy
name, & in their will we become mighty; thou shalt
light vs, & we shall become Lords; we will see thy
Creatures, & we will magnify thee amongst them;
those y^t come vnto thee haue the same gate, and
through the same gate, descendeth such as thou
sendest: we therefore humbly beseech thee, O
Almighty & most mercifull God, graciously to
permit thy faithfull ministring Angells, & also
the Elementall dignified powers, or Messagers
spirituall of Light, to dwell with vs & we with
them, to rejoyce with vs & we with them, to
minister vnto vs, y^t we may magnify thy great
& glorious name, & thy most gracious &
mercifull & diuine permission, that as thou
art their Light & comfort, so they in
thee with our Light & Comfort. Lord they
prescribe not Lawes vnto thee, so it is not a
matter y^t we should prescribe Lawes vnto them.
what it pleaseth thee to offer, they receiue; so
what it pleaseth them to offer vnto vs, will we
also thankfully receiue. Behold Lord, if we shall
call vpon them in thy Name, bee it vnto vs in mercy
as vnto thy Seruants. O Lord, is there any
that measureth the Heauens that is mortall,
how therefore can the Heauens enter into mans
Imagination. thy Creatures are the glory of
thy countenance, whereby thou glorifiest all
things, wch glory excelleth, & is far aboue our
vnderstanding. Behold O Lord, how shall wee

therefor

therefore ascend into the Heauens, the Clouds
will not carry vs, but resisteth our Folly, we
fall downe, because we are of the Earth, therefore
O thou very light & true comfort, that canst and
mayst & dost comand the Heauens, hear vs, & y^t
haue mercy vpon vs, & grant our requests, wch we
humbly make vnto thee, & y^t thou wouldst be so
graciously pleased (by thy diuine permission) to send
all those faithfull dignified Angelicall powers of
light, that we shall call vpon by Orders Names &
Offices, to appeare visibly vnto vs in their Creator
G: R: standing here before vs, & y^t in & through
the same, they may transmit their true & reall
presence in appearance vnto the sight of our Eyes,
& their voices vnto our Eares, y^t we may plainely
see them & audibly hear them speake vnto vs,
& verbally to converse & commune with vs, & to
informe instruct, shew forth & teach vs all such
knowledge & Arcanum in nature as shall be
required by vs, & necessary for vs, & to be friendly
vnto vs, & dor for vs as for thy seruants, both now
at this hyme present, & at all other hymes, &
whersoeuer & wheresoeuer we shall move & call
them forth, for instruction, relief, comfort &
assistance, in whatsoever shall be necessary
for vs, &c: Enlighten therefore our Eyes O Heauenly
God, & open thou our Eares, y^t we may see thy
spirituall Creatures, & hear them speake vnto vs,
quicken, illuminate & confirme in vs, & vnto vs,
our wisest discretions, iudgments understandings
memories & utterances, that we may be true &
perfect Seers, Hearers & Witnesses of such things
which mediately by the ministery of thy sacred

Celestiall

Enoch Prayer.

O Almighty, Imortall, Immence, Incom=
prehensible, & most high God & Lord of Hoste,
Jehovah, the only Creator of Heaven & Earth, & all
things conteyned therein, who in thy wonderfull
& great worke of the Creation, hast miraculously
pointed out many Hierarchies, of sacred
Celestiall Angelle & blessed Intelligences, and
placed them in a most admirable order above
the fiery Region; and also many other Hierar=
chies & Orders dignified, Elementall Ministring
Spirite, or Angelicall powers of Light, under
the same &c: and hast apponited them all to
serve thee, & obey thy comande, in every & each
of their severall & respective places, natures,
orders & offices; & by thy gracious & divine
pmission, to move descend & visibly appeare,
unto the Sons of men dwelling on Earth, when=
soever they shall Invocate or call them forth,
to their conduct, comfort & benifit, O thou
omnipotent & perpetuate full flowing fountaine
of eternall lyfe, light, majesty, power, glory,
goodness, clemency & paternall bounty, & of all
wisdome & true knowledge, both Celestiall &
Terrestriall, descending by certaine Rivolete,
of mercy, imediately by the holy Ghost, unto
more choice & peculiar vessello of honor, & by
emanations of divine Grace, mediately by the
sacred Celestiall Angelle or blessed Intelligences
& other ministring Angelle, or spirituall Messagers,

and

and mediums of Light, not by thee rejected
but dignified, both Celestiall & Elementall, of
severall & respective degrees, names, natures,
orders & offices, by whose Angelicall Inspira=
tions & instruction, thou doest fatherly and
freely, open the secrete of thy owne selfe unto
Man, thereby shewing forth, the mistery of true
Science & sapience, with ite benifits & comforte
to be obteyned & received in mundanie affaires
& temporall concernes &c: O most high God
& father of heaven, thou knowest the founda=
tion of our fragility, our imperfections, & the
darkeness & weakeness of our inward parte,
how can we therefore speake unto them, that
speake not after the voice of Man; or worthily
call on ~~them~~ thy name, considering that our imaginacions
is variable & fruiteless, & unknowne to our
selves; shall the Sands seeme to invite the
Mountaines, or can the small rivers, enter=
taine the wonderfull & unknowne waies,
can the vessello of feare, fragility, or that is
of a determinate proportion, lyft up them=
selves, heave up their hande, or gather the
Sun into their Bosomes, O Lord it cannot be,
Our imaginations are great, we are less
then sand; Lord thy good Angello excell us
far, our proportions are not alike, our sences
agreeth not, yet notwithstanding wee are
comforted for that we have all one God,
all one beginning from thee, that we respect

thee

of Celestiall Inspiration, that we may be endowed with true Wisdome, & haue a right Judgment in all things, & may both perceive & know what things we ought to doe, & also to be capable prudently to effect the same; & yt those things wch for our vnworthynes we dare not, & for our blindnes wee cannot aske, vouchsafe graciously to bestow vpon vs, through Jesus Christ our Lord, Amen.

Almighty God, wch art alwaies more ready to heare, then we are to pray, & art wont to giue, more then wee can desire or deserve, we humbly beseech thee, mercifully to haue compassion vpon our Infirmities; & for the glory of thy names sake, turne from vs all those Evills that we most righteously haue deserved, and grant that in all our troubles, we may put or whose trust & confidence in thy mercy; & that the working of thy Grace, may in all things direct & rule our hearte, & drive away all filthy & vncleane polutions from this place, forgiving vs those things whereof or Consciences are afraid, & giving vnto vs, that wch our vnworthyness dare not presume to aske, through the merrite of Jesus Christ our Saviour & redeemer, Amen.

Almighty God, who hast promised to heare the Petitions of them that aske in thy Sons Name, we humbly beseech thee mercifully to inclyne

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thy gracious eare, vnto these our vnfeigned supplications, wch in all obedience we penitently make vnto thee, & grant that those thing wch we haue faithfully begged of thee, we may by thy fatherly goodnes & permission fully obteyne to the setting forth of thy honor & glory, & the releife of our necessityes, through Jesus Christ our Lord Amen.

O Lord from whome all holy desires, all good Councells & all iust worke doe proceede, give vnto vs thy humble servante, here reverently prostrate in thy holy feare, on the knees of humility & obedience, that peace wch ye world cannot giue, that we may alwaies rejoyce & be comforted in thy mercifull benignities, bless, guide, keepe & protect & defend vs from all evills, gratiously illuminate vs wth true Wisdome, & fill vs with thy spirituall benediction, & heavenly grace, that we may live in thy feare, & dye in thy favour, & after this lyfe, to live with thee in thyne ewlasting kingdome, vnto whome, & with thy Son Jesus Christ, & the Holy Ghost, be all honor glory praise & thanbegiving for ever & ever, Amen.

Wee are thy people & the Sheepe of thy Flock, therefore graciously heare ~~us~~ our humble supplications, O God, & grant our Petitions, & let thy mercy be shewed upon us, as our trust is in thee.

Glory be to the Father, & to the Son, & to ye Holy Ghost; as it was in the begining, is now and ever shalbe, world without end Amen.

O Lord shew thy mercy upon us,
And grant us thy Salvation.
From our enimies defend us O God,
And gratiously looke upon our Afflictions;
Pittifully behold the Sorrowes of our hearte
And mercifuly forgive us our Transgressions;
O Lor deale not with us after our sinns,
Neither reward us after our Iniquities
O God make cleane our hearte within us,
And take not thy holy Spirit from us,
Favourably with mercy heare our straiers,
And let our Cry come unto thee.

Glory be to the Father, & to ye Son, & to ye holy Ghost:
As it was in ye begining is now & ever shalbe,
world without end Amen.

Almighty God, who hatest nothing that thou hast made, & doest forgive the Sinnes of all them yt be penitent; Create & make in us, new & contrite hearte; that we by unfeigned Repentance, lamenting our Sinns, & acknowledging our ~~Iniquities~~ wretchednes, may obteyne of the God of all mercy,

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perfect remission & forgiveness; & grant O Lord, that we wch for our evill deedes are justly punished, by the Comfort of thy Grace, may mercifully be relieved, through Jesus Christ our Lord Amen.

O God mercifull Father, that despiseth not the sighing of a contrite heart, nor the desires of those that be sorrowfull, mercifully assist & accept these our prayers, & supplications, which we make before thee, in all our troubles & adversities, whensoever they oppress us; & defend us against all assaulte of our Enimies whatsoever, that wee surely trusting in thy defence, may not feare the powre of any adversaries; & so dispose our waies O Lord, that among all the changes & chances of thio mortall lyfe, we may ever be defended, by thy most gracious & ready helpe, releife, succour & protection; & grant O mercifull God, that those Evills, wch the craft & subtilty of the Divill, or man worketh against us, may be confounded & brought to nothing; and that we thy servante, being mercifully defended, by thy mighty power may incessantly give praise & thanke unto yee, to the glory of thy holy Name, Amen.

Almighty God, who hast prepaired, for all those that unfeignedly put their trust in thee, such good things as doe pass the understanding of man; mercifully distill into our hearte, the Oyle

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those G R or any of them, standing here before us, as Being one usuall way, or formall accustomary method or manner of Receiveing & inclosing Spirits or Other wise to appeare out of them, in like Descent forme & shape, & in like manner (as afore said) in all humility & serenity visibly here before us & to shew forth unto true & visible signes foregoing your Comeing & Appearance & to make true & faithfull Answers, unto all those, & Every such Other our Demands & Requests as lyeth here before us & as we shall yett further propose not here Incerted Speaking plainely, & so as that wee may here & understand you, And not onely to reveale Discover make Knowne & shew forth unto us, the very truth & Certanty thereof but also to serve & assist us & to fulfill & accomplish for us, whatsoever wee shall according to your Orders & offices Desire & Command you: Move therefore O ye Spirits Emlonts ; or some one or any or more of ye subservient Spirits or Spirits not now of us named in this present Invocation, more then by Orders & office residing in the South Angle of the Ayre: prepare ye, & by the power & Efficacy of all afore said, Come away & immediatly appeare visibly here before us in such manner & forme, as we have Specifyed without further Delay Dulusion or Disturbance whereby to surprize, or assault our sences with fear & Amazments or in any wise to Obstruct or hinder the Effects of those our present Operations by any subtle Crafts or Illusions whatsoever &c:

Humble Supplications to Almighty God.

Enter not into Judgmen wth thy Servante O God, neither in thyne Anger take vengance on our Iniquities, nor chastise vs in thy heavy displeasure; but spare vs O Lord, be mercifull unto vs, pardon & forgive vs all our sinne, & confirme vs in thy holy Spirit.

The Lord bless vs, & keepe vs.

The Lord make his Face shine upon vs; & be gracious unto vs.

The Lord lift up his Countenance upon vs, and give vs Peace.

Our Father wch art in Heaven, hallowed be thy Name, thy Kingdome come, thy Will be done in Earth, as it is in Heaven, give vs this day our daily bread, & forgive vs our Trespasses, as we forgive them that trespass against vs, & leade vs not into Temptation, but deliver vs from Evill; for thyne is the Kingdome, the power & the glory, for ever & ever, Amen.

O Lord arise, helpe vs & deliver vs, for thy Names sake.

O God we have heard with our Eares, & our fathers have declared unto vs, the noble great & wonderfull works, yt thou hast done in yr dayes, & in ye old time before ym.

plainely, So as that wee may hear & understand them
And also to fulfill performe & accomplish unto us, & to
serve & Assist us, in all & Every such our Commands
& Requests as in the Contents of our invocation shall
be more at large Declared & Expressly showed forth
unto them / without Delay Dolusion, or Disturbance
whereby to surprise or Assault our senses with feare
& amazements, or in any wise to Obstruct or hinder the
effects of those our present Operations by any Subtle
Crafts or illusions what soever. — — — — —

O[illegible] who is called [illegible] & said by office to bee a
Messenger under the Regall Spirit, Amaymon, in
the South Angle of the Air, & also ye Spirit by name
Called [illegible] who is or may be Differently said to
be a Messenger or familiar spirit serveing also Am
ongst many Other Subservient or familiar Spirits
in the South Angle of the Air under the Spirit Am
[illegible] King & governour thereof, we the servants
of the Highest Do in the name of your God, & by the
power of your greatest & highest Governour the
Prince of the Air, set over & Commanding the four
Angles East west north & South, with Every and
Each of them Severall & Respective Kings And likewise
all Other Spirits bearing Rule & serveing therein Even
from the highest or Superiour Spirits by Degrees Na
turall Orders & offices unto the most inferiour Subser
vients And by your seals or Characters preordinatly
Decreed of the most high God, Confining Subjecting
& Binding you by Orders & office unto Strict Obedience
first to his Divine Commandments, Secondly in Ord
unto your Superiours And thirdly unto the Service & Assist
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Assistance by your Orders & office of the sons of men now
living on Earth, & by the Vertue power Influence and
Efficacy thereof, & the Contents of all aforesaid, Call forth
& move you to Visible appearance: now then wee
the Servants of the most high God, Do Exorcise Con
jure Command, Compell, Constreine Call forth &
move you Oyd Spirits by name [illegible] & [illegible]
with all Others yo Subservient Spirits & Every and
Each of you in generall & particular, joyntly & Severally for and by it selfe respectively, by what name
you or any of you are Called more then as wee know
from the tradition of our predecessors that serveth by
Orders & office as you are by the preordinate Decree
of the most high God Orderly & Gradually placed in
the South Angle of the Ayre, as your Mansion or place
of Residence & abode accordingly appointed you to
Visible appearance move thereof Oyd Spirits by
name [illegible] & Every one or Other of
ye Subservient Spirits by Orders & office & residing in
the South Angle or Mansion of the Ayr serveing
under Amaymon, (as aforesaid) & in the name
of your God, & by the Contents of this invocation &
the Constreining power & force thereof, And appear
yee or Every one or any, or either of you by name
Orders & office, accordingly, as wee have herein & here
by, specified & Called you forth in faire & Decent forme
& not in any wise hurtfull Dreadfull terrible or Affri
ghtfull unto us or to this place or to any other place or
person whatsoever Visibly to the sight of our Eyes in
those

Declare, & at large in the Contents thereof Expressly shew forth & move unto them without Delay Delusion, or Disturbance, whereby to Surprize or Assault our Sences wth feare & Amazments, or in any wise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever. — —

Oye Spirits of great power who by name art Called Ocarbidaton & Madicon: together with all Other Spirits of great power, Residing & bearing rule in the South Angle, or Mansion of the Ayre, under the Royall Spirit Amaymon who is said to be King & principall Governor thereof next under the more Superiour Spirit [illegible] the prince of the Ayr. & governing in the four Angles thereof East West north & South with their Principall Kings & all Other Spirits from the Superiour to the Inferiour Residing & Bearing office according to Each & Every of their Severall Respective Degrees & as wherein they are by Divine Appointment now Orderly plaied, Know yee then O ye Spirits Ocarbidaton & [illegible] together with all Others ye Regal, & Superiour Spirits by Orders & office, Governing & bearing Command over Others the Subservient & Inferiour Spirits from Degree to Degree, in the South Angle or Mansion of the Ayr wee the Servants of the most high God, being Dignifyed Armed fortifyed, & Supported through Divine grace in the holy trinity, with Cœlestiall power and Authority Doe in the name of your God & of your high prince [illegible] & of your

your prince Amaymon the Supream head of your Orders, & by Every & Each of your Severall & Respective Seals or Characters & the Vertues & power thereof Exorcise, Conjure Command, Constreine Call forth & move you, O all ye Spirits by name (as afore said) Ocarbidaton, & Madicon: together with all Others the Superiour Spirits Governing by Orders & office as before is Said, to Command, Constreine & Compell ye Spirits by name Called [illegible], who is said to be a Messager under the great Spirit Amaymon King of the South Angle or mansion of the Air And allso the Spirit who by name is Called [illegible], who is Differently said to be a Messenger or familiar Spirit, Subservient, & Subject also in Orders under Amaymon, & Residing in the South Angle or Mansion of the Ayre (or any Other Spirit or Spirits Residing in the South Angle, or Mansion of the Air) (as afore said) immediatly & forthwith at our present Invocations to Move & appeare in faire & Descent forme not in any wise hurtfull Dreadfull terrible or affrightfull unto us, or to this place, or to any Other person or place whatsoever but to come & appeare in all humility & Serenity in those [illegible] or any of them, set for that purpose here before us being one usuall way of Receiveing & inclosing Spirits to the Visible sight Service & assistance of the sons of men & to shew forth true & Visible Signes, unto do foregoing their Comeing & appearance or Otherwise to appeare out of them Visibly here before us as shall be most beneficiall & best Convenient for us, in all, or any such our Operations & affaires as the Necessity thereof shall Require, & accordingly shall in any wise properly Appertaine to their Orders & offices & to make true & faithfull answers unto us Speaking

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Parents in the Creation at the begining of time & by
lineal Descent from them unto us, & all posterity, or succeed
ing gendrations, as the heires of Gods promise & grace
Even to the Utmost period thereof: Doe by the Vertue
Influence & Efficacy thereof, & by the name of your God
& in the name of your prince, or head of your Orders, & by
your Seal or Character preordinately Decreed of the
most high God: Confining Subjecting & binding you by
Orders & office, unto Strict Obedience, first to the fulfill
ing of his Divine will & pleasure both at his mediate
& Immediate Commandements & Appointments, Secondly
unto the Command, Service & Obedience of your prince
or head of your Orders, as in place Degree & office Ap
pointed & Thirdly, as well unto the Service Obedience and
Ablisting of the sons of men Servants of the most high
God now living on Earth, according to your Orders
& office: as to tempt & Subvert them from their —
Allegiance, to the Divine Laws & Duty to God, by your
Evill & Crafty Insinuations & Delusions And by the —
Contents of all afford said, & by the power thereof we
Do Exorcise, Conjure Command, Compell, Constroine
& move you O you Regall Spirit who is Called [illegible]
King of the South Angle of the Ayre together with
those Royall Great & Powerfull Presidentiall Spirits
by name Called [illegible] & all Other
Superiour

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Superiour Spirits bearing Command over the more Infe
riour Servient & Subservient Spirits from Degree to Degree
residing, & Serveing under you in the South Region Angle
Division or Mansion of the Ayre to Command, Constroine
& Compell those Spirits who by name are Called, [illegible]
dation, & [illegible] & all Other Spirits of great power
bearing Rule in your Orders, or Mansion (as afforesaid)
to serve & Assist us in all, & Every Such of your Operations
& offaires, according to their Orders & offices, as we shall
by Certaine invocations requests & Command them; &
amongst the rest to Command, Constroine & Send or Enforce
to come & Appeare unto us, Either or both of those Spirits
who by name art Called [illegible] who is said by Office to be
a messenger & Attending the Regal Spirit [illegible] in
the South Angle or Mansion of the Air, & also y Spirit by
name Called [illegible] who is Differently said to be a
Messenger or familiar Spirit Subservient & Subject in
Orders under [illegible], and Residing in the South Angle
& Mansion of y Ayre forthwith & immediatly at our
invocation to move & Appeare in faire & Decent forme
& in no wise hurtfull, Dreadfull terrible or Affrightfull
unto us or in this place, or to any Other person or place
whatsoever, but in all humility & Serenity Visibly to y
sight of our Eyes, in some one or Other of those, [illegible] stand
ing here before us, & to make true & faithfull Answers,
unto all Such our Demands & Requests, & to fulfill & Acc
omplish all Such our Desires, as we shall by invocation
Declare

and accomplish for us whatsoever wee thall according to your Orders & offices Desire & command you Move therefore Oye Spirit Mirage or some one, or any or more of ye Subservient Spirit or Spirits, not now of us named in this present Invocation more then by Orders & office residing in the North Angle of the Ayre: prepare yee, & by the power & Efficacy of all afforesaid, Come away, & immediatly appeare Visibly here before us In such manner & forme as wee have before Specifyed without further Delay, Delusion, or Disturbance whereby to Surprize; or Assault our Sences with feare & Amazements or in any wise to Obstruct or hinder the Effects of those our present Operations by any Subtle Crafts or Illusions whatsoever, — — — — —

Operations of the South Angle of the Ayre by invocation made to the Regal Spirit Amaymon who is the King & Ruler of the Same: for the moveing and Calling forth of all or any, of such Ayeriall Spirits by name. Orders, & office; of what Degree soever from the Superiour to the Inferiour to Visible Appearance

O You Royall, Spirit of great power who art Called Amaymon & Sayed to be King of the South Angle Region, or Mansion of the Ayre, & governing or Bearing Rule therein, over many Legions of Ayeriall Spirits Subjected with you, unto & under the power Obedience & Command of that great & mighty Spirit called Sathan, who is said to be the prince of the Ayre, & to Governe the foure Angles Regions, Divisions or Mansions thereof East west North & South, & unto whome power & command is given, over all Spirits haveing place Residence, or Mansion therein as by the preordinate Decree of the most high God, the Onely Creator of heaven & Earth, & of all things whatsoever is contained in the Creation, is Constituted & Appointed — Oye Regal Spirit Amaymon King of the South region or Angle of the Ayre being Governed & Governing (as aforesaid) we the servants of the most high God Reverently here present in his holy feare, being Dignifyed, Armed & Supported in the holy trinity, through Divine Grace with Cœlestiall power & Authority given unto our first

parents

& Servoing also as Messengers in Orders under the Regall Spirit Egin: as afforesaid, wo the Servants of ye Highest Do in the name of your God, & by the power of your greatest & highest Governor the prince of the Ayre for ever & commanding the four Angles East west north & South with Every and Each of their Severall & Respective Kings & likewise all Other Spirits bearing rule & Serveing therein, Even from the highest or Superiour Spirits, by Degrees, natures, Orders & offices unto the more inferiour Subservients, & by your Seales or Characters prefordinally Decreed of the Most high God, Confining Subjecting, & binding you by Orders & office unto strict Obedience first to his Divine Commandements, Secondly in Orders unto your Superiours, & thirdly unto the service & Assistance (by your Orders & offices) of the Sons of men now living on Earth: & by the Vertue, power, influence & Efficacy thereof & the Contents of all afforesaid, Call, forth & move you O you Spirit by name Called Mirage with all Others ye Subservient Spirits, & Every & Each of you in generall & particular, joyntly & Severally, for & by it Selfe, Respectively, by what name soever you or any of you are Called, more then as wee Know from the tradition of our predecessors, that Serve by Orders and offices, as you are by the prefordinate Decree of the most high God, Orderly & gradually placed in the North, Angle of the Ayre, as your Mansion or place of Residence, & Abode accordingly appointed you to Visible Appearance: Move therefore, O ye Spirits by name

named called, Mirage; or Some one or Other of ye Subservient Spirits by Orders & offices, Residing in the North Angle, or Mansion of ye Ayre: Serveing unto Egin (as afforesaid) & in the name of your God & by the Contents of this invocation, & the Constreining power, & force thereof, Appeare ye, or Some one or any of you by name, Orders or offices: accordingly as wee have herein & hereby Specified & called you forth: & in faire & Decent forme, & not in any wise hurtfull Dread full, terrible, or affrightfull unto us, or this place or to any other place or person what soever Visible to the sight of our Eyes in those C R: or any of them standing here before us as being one usuall way, or formall Customary Method ~~or manner~~ or manner of Receiving & inclosing Spirits, or Other wise to appeare out of them in like manner and Decent forme & shape (as afforesaid) in all humility & Sobriety Visibly here before us & to Show forth unto us true & Visible Signes foregoing your Coming & Appearance & to make true & faithfull Answers unto all those and Every Such Other our Demands & Requests as lyeth here before us, & as wee shall yett further propose not here Inserted, Speaking plainely, & So as that wee may here & understand you & not only to Revealed Discover Make Known, & Show forth unto us the Very truth and Certainty thereof but also to Serve & Assist us & to fulfill and

of the Ayre, wee the Servants of the most high God, Being Dignifyed, Armed fortifyed & Supported through Divine Grace, in the holy trinity, with Cælestiall power & Authority, Do in the name of your God, & by your prince Sathan and of your prince Egin; the Supreame of your Orders & by Every and Each of your Severall & Respective Seals or Characters & the Vertues and power thereof: Exorcise Conjure Command Constreine, Call forth & move you, O all ye Spirits, by Degrees natures office & Ordr together with all Others the Superiour Spirits Governing by Ordr & office, as before is Said: to command, constreine, & Compell Some one or any of these) or Such Servient or Subservient Spirits who are Said by office to be messengers Serveing & Attending the Regall Spirit Egin: & other Superiour Substitute presidentiall Spirits bearing power & Command in the North Region Angle or Mansion of ye Ayre: & allso More Especially & in particular amongst the Rest a Certaine Spirit who by name is Called Mirage who is Differently Said to be a Messenger or familiar Spirit Subservient & Subject [illegible] also in Orders under, Egin & Residing in the north Angle or Mansion of ye Ayre) (as afore Said) immediatly and forthwith at our present invocations, to Move & Appeare in faire and Descent forme not in any wise Hurtfull, Dreadfull, terrible or Affrightfull unto us, or to this place, or to any other person or place whatsoever: but to come & Appeare in all humility & Serenity in these, G.R: or any one of them Set for that purpose here before us, being one usuall way

or any other Spirit or Spirits residing in the North Angle or Mansion of ye Air.

way of Receiveing & inclosing of Spirits to the Visible Sight Service and Assistance of the Sons of men & to Show true & Visible Signes unto us of there coming & appearance. or Otherwise to appear out of them Visibly here before us, as shall be most Beneficiall & Best convenient for us, in all, or any Such our Operations, & Affaires, as the necessity thereof shall Require & as accordingly, shall in any wise properly Appertaine to their Orders & offices & to make true & faithfull Answers unto us, Speaking plainely So as that wee may hear & understand them & also to fulfill performe & accomplish unto us, & to Serve & Assist us in all and Every Such our commands & Requests (as in the Contents of our Invocation, shall be more at Large Declared & Expressly Showed forth unto them) without Delay, Delusion, or Disturbance, whereby to Surprize or Assault our Sences with feare and Amazements or in anywise to Obstruct or hinder the Effects of these our present Operations, by any Subtle Crafts or Illusions whatsoever — — — — — — — —

O ye Spirit, who by name art called Mirage: who is or may be Differently Said by Office to be a Messenger, or familiar Spirit Serveing also amongst many Other Subservient or familiar Spirits in ye North Angle of the Ayre, under the Royall Spirit Egin: King & governor thereof together with all, or any Other of ye Servient, & Subservient Spirits bearing like Office &

Servient & Subservient Spirits from Degree to Degree
Residing & Serving under you in the north, Region
Angle Division or Mansion of the Ayre to command
Constreine & compell all or any & Every of those or
such Spirits who are said by office to be Messagers Serving
under Egin: & Attending in the Angle, Region or Mansion
of the North and all other Spirits bearing the like office
Resident in the Region of the North in your Orders, or
Mansion as aforesaid, to Serve & Assist us in all and
Every such of our Operations & affaires according to
such their Orders & offices as wee shall by Certaine In
vocations, Request and Command them, & amongst y^t
Rest to command Constreine, bind or Enforce to come
& Appear unto us the Spirit by name called Mirage
who is Differently said to be a Messenger or familar
Spirit Subservient & Subject in Orders under Egin,
And Residing in the north Angle & Mansion of ye Ayre
forthwith and immediatly at our Invocation to move
& Appeare in faire and Decent forme, & in no wise
hurtfull Dreadfull terrible or Affrightfull unto us
or to this place, or to any Other person or place
whatsoever, but in all humility & Serenity Visibly
to the sight of our Eyes in Some one or Other of those
G.R. Standing here before us & to make true and
faithfull Answers unto all Such our Demands
& Requests, & to fulfill, & Accomplish all such
our Desires, as wee shall by Invocation Declare
& at large in the Contents thereof Expressly show
forth & move unto them, without Delay Delusion or
Distur:

(22)

Disturbance whereby to Surprize or Assault our Selves
with feare & Amazments, or in any wise to Obstruct
or hinder the Effects of those our present Operations
by any Subtle Craft, or Illusions whatsoever. —

O all ye Spirits of great power, who by nature
Degree, & office are Constituted & Appointed Mes:
engers, & Serving under the Regal Spirit Egin,
& other Superiour Presidentiall Spirits: Residing in y^e
region Angle, Division or Mansion of the North Even
from the Superiour, by Orders & office proper: & bearing
like power & command, Graduately to ye more In feri:
our, together with all Other Spirits of great power Residing
& bearing rule in the North Angle or Mansion of y^e
Ayre under the royall Spirit Egin: who is said to be
King & principall governour thereof, next under the
more Superiour Spirit Sathan: the prince of y^e
Ayre & governing in the four Angles thereof East West
North & South with there principall Kings & all Other
Spirits from the Superiour to the inferiour residing &
Bearing office according to Each & Every of there Sever,
respective Degrees, & as wherein they are by Divine
Appointment now Orderly placed — Know then O all ye
Spirits Serving in & by office as Messengers, & as Royall
Messengers together with all Others ye Regall & Supreme
our Spirits by Orders & office Governing & bearing Com
mand over Others the Subservient & inferiour Spirits
from Degree to Degree in the north Angle or Mansion
of

Operation of the [illegible] Angle of the Ayre by
Invocation made to the Royal Spirit [illegible]: who is
the King & Rulour of the same, for the moveing & call
ing forth of all, or any, of such Ayriall Spirits by
name Order & office of what Degree soever, from
the superiour to the inferiour to Visible Appear
ance &c. — — — — — — — —

O you Ro[illegible], of great power who art
called [illegible] & said to be King of the north Angle Region
or Mansion of the Ayre, & governing or Bearing Rule
therein over many Legions of Ayriall Spirits subjected
with you, unto & under the power Obedience & com
mand of the great & Mighty Spirit called Sa[illegible]
who is said to be the prince of the Ayre & to govern
the four Angles, Regions, Divisions or Mansions there =
of East West North & South, & unto whom power
& command is given over all Spirits hauding place
Residence or Mansion therein as by the predordin =
ate Decree of the Most High God the Only Creator
of Heaven & Earth: & of all things whatsoever is
Contained in the Creation is constituted & Appointed
- o you Regal Spirit [illegible], King of the north Region or
Angle of the Ayre, being governed & governing (as afore
said) we the Servants of the most high God reverently
here present in this holy place being Dignifyed Armed
& supported in the holy trinity, through Divine grace
with

with Celestiall power & Authority given unto our
first parents in the Creation, at the Beginning
of time: & by Lineal Descent from them unto us
& all posterity or succeeding Generations as the
heirs of Gods promis & grace, Even to the Ut
most period thereof: Do by the Vertue Influence
& Efficacy thereof, & by the name of your God, & in
the name of your Prince, or Head of your Orders &
by your Seale or Character predordinately Decreed of
the most high God Confining Subjecting & Binding
you by orders & office unto Strict Obedience first to
the fulfilling of his Divine Will & pleasure both at his
mediate & immediate commandements & Appointments
Secondly unto the command, Service & Obedience of
your Prince, or Head of your Ords, as in place Degree
& office appointed, thirdly as well unto the Servis Obedi
ence & Assisting of the Sons of men, Servants of the most
high God now living on Earth, according to your Ords
& office, as to tempt & subvert them from their Allegians
to the Divine laws & Duty to God by your Evill and
Crafty Insinuations & Delusions & by the contents of all
aforesaid & by the power thereof, we do Exercise Conjure
Command Compell, Constraine & Move you O you Regal
Spirit who is called [illegible] King of the North Angle
or the Ayre together with those Royall Great & power
full Presidentiall Spirits by name Called [illegible]
& all other Superiour -
Spirits, bearing command over the more inferiour
Servient

name of your God & by the Contents of this invocation & the Constreining power and force thereof; And Appear yee or Some one or any, or Either of you by name Orders, & office: accordingly as wee have here in, & hereby specified & Called you forth, in fair & Decent forme; And not in any wise hurtfull Dreadfull terrible, or affrightfull, unto us or to this place or to any Other place or person whatsoever Visibly to the sight of our Eyes in these G. R. or any of ym Standing here before us: as being one usuall way or form all accustomary method or manner of Receiveing & Inclosing spirits Or Otherwise to appear out of them in like Decent manner, forme & shape (as aforesaid) in all humility & serenity Visibly here before us & to shew forth unto us true & Visible signes foregoing your Coming & Appearance and to Make true & faithfull Answers, unto all these & Every such Other our Demands & Requests, as lyeth here Before us, and as wee shall yett further propose not here incerted, speaking plainely, & so as that wee may here & Understand you, And not onely to Reveale Discover make Knowne & shew forth unto us the very truth & Certainty thereof: but also to serve and assist us & to fulfill and accomplish for us wt soever wee shall according to your Orders & offices Desire & command you Move therefore Oye spirits [illegible] & [illegible] or Some one or any or more of ye Subservient spirits or spirits not now of us

named

named in this present invocation more then by Orders & office residing in the west Angle of the Ayre, prepare yee, & by the power & Efficacy of all aforesaid, Come away & immediatly Appear Visibly here before us, in Manner & forme, as wee have before specified without further Delay, Delusion or Disturbance, whereby to surprise or Assault our Senses with fear & amazments or in anywise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever — — —

For [illegible] ♀

[illegible] doe Ratifye Confirme conjure and bind the Vertue power and Influence of [illegible]
Most Effectually and solidly, In through and by you and your potentiall Assistance, O you great Blessed, holy and glorious Angell, [illegible] and all the Angells Servants of the most high Incomprehensible, Omnipotent and Immortall God of hosts the Onely Creator of Heaven and Earth and of all things whatsoever, both Elementall Animal Vegetable minerall and Reptile or Insect that is Contained and Comprehended therein and that serve Before the great and honoured Angell. [illegible] as ministering Angells present at alwayes at Divine commands, In the Order or Hierarchy of [illegible] Residing in the third heaven, and Bearing office Rule and power In the Orbe or Sphear of [illegible] and by this his mighty great and Divine name [illegible] and his Numerall Attribute [illegible], who sitteth on high above the Cherubims In the Highest heaven, who Created all four footed Beasts Chattells and Other Animals and all Creeping things wtsoever that Liveth and moveth upon the face of the Earth Bringing forth young and also Encreasing and Multiplying In their severall and Respective Kinds together alsoe with the most admireable and wonderfull, generation production and Increase of Insects and Reptiles, Bred and Brought forth onely of

Even from the highest or superiour Spirits by Degrees nature and offices unto the most Inferiour Subservients And by your Seales or Charactors preordinately Decreed of the most high God Confining, Subjecting & Binding you by orders & office unto strict Obedience, first to his Divine Commandements: Secondly, in Orders unto your Superiours: and thirdly unto the servis & Assistance by your Orders & office of the sons of men now Liveing on Earth, And by the Vertue power Influence & Efficacy thereof, & the Contents of all aforesaid Call forth & move you to visible Appearance: Now then wee the servants of the most high God Do Exorise, Conjure, Command, Compell, Constreine, Call forth & move you, O ye Spirits by name Belforth & [illegible]; with all Others ye subservient Spirits & Every & Each one in Generall, & particular, joyntly & severally, for and by it selfe, respectively by what name soever you or any of you are Called, more then as wee Know from the tradition of our predecessors, that serveth by orders & office, as you are by ye preordinate Decree of ye most high God, Orderly & Gradually placed in ye west Angle of the Ayre, as your Mansion or place of Residence & abode accordingly Appointed you to visible Appearance - Move therefore O ye Spirits by name Belforth [illegible] & some one or Other of ye subservient Spirits, by Orders & office & Residing in the West Angle, or Mansion of ye Ayre serveing under Paymon, (as aforesaid) & in the name

In the Open firmament of Heaven, Every winged foule becoming fruitfull also as the Rest bringing forth Increasing and Multiplying after their Divers and Different Kinds In the fifth Day and Confirmed the Continuance of the same by the Seale of his omnipotent great and holy name Adonay, and by the name of the great Cœlestiall Star called, Jupiter, whoe is your planett or Star: & by his signes Called Sagittary and Pisces, the twelfe In Order Successively Ranked among the 12 signes as they are Distinguished and Knowne by Certaine names Appropriated to them, by our Ancient predecessors, of old time and soe Called Untill this Day wherein Jupiter is Dignifyed havein Sagittary, assigned to him for his Diurnall house and Pisces for his nocturnall house and by the Characters which are your Seales and the Seales of the Cœlestiall planett or Star Called Jupiter and of his mansion houses Sagittary and Pisces By all Affore said, wee most Earnestly Request Conjure and Beseech you O you sacred glorious and Benevolent great Angell of the most high God and Blessed Intelligence of the planett or Star Called Jupiter and governing in the sixth Sphear Zadkiel or Zadkiel, whoe art by the originall Decree of the most high God Constituted and appointed Governor of this fifth Day and of the first and Eight planetary hours therein, And by the power office and Order given you by the most high God in Charge, wherein he hath placed you at his Servis and Commandement, and at his Divine will and pleasure Wee Doe againe Earnestly Conjure Entreate and Beseech you O you glorious great mighty and Blessed Angell or to Dignifye and give full power

power Vertue force Influence and Efficacy unto N.B. And that the same may become most powerfull and Certaine in all things and most solidly confirmed to all intents and purposes, In all partickulars wt. soever that is said or Can be Ascribed hereunto, and that by the strength and powerfull Influence, of your Angelicall assistance and Confirmation, Conjoyned with this (our opperation) and affaires, may Descend by your Mysticall and sacred Conveyance, from your Cœlestiall Orders hereunto and to be Likewise thereby soe possitively Infused, Inseparably United Centerally Bound and firmly Knitt up herewith that it may become thereby most powerfull, strong and Effectuall for N.B.

Notwithstanding any opposition or Contradiction In any wise whatsoever wherein, Wee now Earnestly Entreate, and humbly Beseech you, to helpe Aide and Assist us, In this our Opperation and affaires & to Doe for us, as for the servants of the Highest —

the power office and Orders given you, by the most high God in Charge and wherein he hath placed you at his Servis and Commandement and at his Divine will and pleasure, Wee Doe againe Earnestly — Conjure, Entreate and Beseech you, O you glorious great mighty and Blessed Angell, Raphael, to Dignifye and give full power Vertue force Influ: ence and Efficacy unto — N.B. — And that the same may Become most powerfull and Certaine In all things and most solidly Confirmed to all intents and purposes, In all particulars — Whatsoever, that is Said or Can be Ascribed hereunto and that by the Strength and powerfull Influence of your Angelicall Assistance and Confirmation Conjoyned with this our Opperation and affaires may Descend by your Mysticall and sacred Convey: ance from your Cœlestiall Orders hereunto, and be Likewise thereby soe possitively Infused In: separably united, Centerally bound and firmly Knitt up herewith that it may become thereby most powerfull Strong and Effectuall for N.B. Notwithstanding any opposition or Contradicti on In any wise whatsoever, wherein wee now Earnestly Entreate and humbly Beseech you to helpe, aide and Assist us, In this our Operation and affaires, and Doe for us, as for the Servants of ye Highest — — — — — — — — — — —

[illegible] ♃

[illegible] Doe ratifye, confirme, conjoyne and bind the Vertue Efficacy power and Influence of N.B. Most Effectually and solidly, In through and by you and your benevolent Assistance, O yee great holy Blessed and glorious Angell Zachiel, or Zachiel, and all the Angells Servants of the most high Incomprehensible, Omnipotent and Immortall God of Hosts the onely Creator of heaven and Earth and of all things whatsoever — both Elementall Animall Vegetable, Minerall Reptile or Insekt that is Contained and Comprehended therein, and that serve before the great and honoured Angell Pastor as ministering Angells present alwayes at Divine Commands, In the Ordes or Hierarchy of Dominations Residing in the sixth Heaven, and bearing office Rule and power In the Orbe or Sphear of Jupiter and by this his mighty great and Divine name, [illegible], and his numerall attribute [illegible], who sitteth on — high above the Cherubims In the Highest Heaven who Created the great whales and all Other — fishes of the sea and waters and Every Living Creature Else whatsoever that moveth which — Brought forth aboundantly etc: which were En: creased and multiplyed Every Creature severally according to its Respective Kind etc: Who also Created the fowells of the Ayre to fly above the Earth

In —

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I [illegible] God ratifyd conjure and bind the Vertue
Efficacy power and Influence of [illegible]
Most Effectually and solidly In through and by
you and your Benevolent Assistance, O yee great
holy and blessed Angell [illegible] and all the Angells
Servants of the most High In comprehensible
Omnipotent and Immortall God of hosts the only
Creator of heaven and Earth and of all things
whatsoever, both Elementall Animall Vegitable
mineralll Reptile, or insect that is Contained and
Comprehended therein, and that serve before the
great and honourd Angell [illegible], as ministring
Angells present always at Divine Commands In the
Order or Hierarchy of [illegible], and Residing
in the second heaven and bearing office Rule and
power In the Orbe or Sphear of [illegible] and
by this his great mighty and Divine name [illegible]
[illegible], and his numerall Attributs &c
who Sitteth on high above the Cherubims in the
Highest heaven, who Created the two Celestiall
Luminarys or Lights In the firmament of
Heaven, to Divide the Day from the night.
and also for signs and for Seasons, and for Dayes
and for yeares, the greater Light Sol, to give
Light upon the Earth and govern the Day the
Lesser Light [illegible] to give Light upon the Earth &
to govern the night, who did also mak the Stars
and set them in the firmament of Heaven to
give

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give light upon the Earth and to Rule over the Day
and over the night, And to Divide the Light from
Darknes, In the fourth Day, And confirmed the
same by the Seale of his most high and holy
name Adonay, And by the name of the great
Celestiall Star called Mercury, which is your
planett or star; and by his signes called Gemini
and Virgo, being Constellations placed in the
Celestiall girdle belt, or Zodiack Gemini
being the third, and Virgo the sixth in Order
Successively ranked among the 12 signes, as they
are Distinguished and Knowne by Certaine names
appropriated to them by our Ancient predecess-
ors of old time, and so Called untill this Day
wherein Mercury is Dignifyed by having
Gemini, assigned him for his Diurnall house
and Virgo, for his nocturnall house, And by the
Characters which are your Seale and the Seales
of the Celestiall planett or star Called [illegible]
and of his mansion houses [illegible], and [illegible] by all
aforesaid wee most Earnestly Request, conjure
and Beseech you, O you Sacred glorious benevolent
and great Angell, of the most high God and Bless-
ed Intelligence of the planett or star Called
[illegible] and governing in the Second Sphear
[illegible] who art by the Originall Decree of
the most high God Constituted and appointed
governor of this fourth Day, and of the first
and Eight planetary Powers therein, And by
the

Inclosed and thereby, Made also Ripe and fitt for Encrease Every fruite tree to its Respective & Different Kinde and Established of the same by the Seale of Incomprehensible mighty holy and great names [illegible] and by the name of ye great Cœlestiall Star Called Mars, which is your planett or Star and by his signes Aries and Scorp the Eight in Order Successively Ranked among the 12 Signes, as they are Distinguished and Knowne by Certaine names appropriated to them by our, Ancient predecessors of old times and soe Called till this Day wherein Mars by haveing Aries — Assigned to him for his Diurnall house and Scorp for his Nocturnall house and by the Characters which are your Seal, and the Seales of the Cœlestiall planett or Star Called Mars, and of his — mansion houses Aries and Scorpio, By all aforesaid, Wee most humbly Entreate and most Earnestly request Conjure and Beseech, O you Sacred glorious Benevolent and great Angell of the most high God and Blessed Intelligence of the planett or Starr Called Mars and governing in the fifth Sphear [illegible], whoe art by the Originall Decree of the most high God Constituted and appointed Governor of this Day and of the first and Eight planetary houres therein & by the power office and Order given you by the most high God in Charge, and wherein he hath placed you at his Service and Commandements &

and at his Divine will and pleasure, wee Doe — againe Earnestly Conjure Entreate and Beseech you, O you glorious great mighty and Blessed Angell [illegible], to Dignifie and to give full and Effectuall power Vertue force Influence and Efficacy unto — N.B.

And that the same may become most powerfull and Certaine In all things, and most solidly Confirmed, to all intents and purposes In all particulars whatsoever that is said or Can be Ascribed hereunto, And that by the Strength and powerfull Influence of your Angelicall Assistance and Confirmation, Conjoyned with this our Opperation and affaires may Descend by your Mysticall & and Sacred Conveyance from your Cœlestiall Orders hereunto, And to be Likewise thereby — Soe possitively Infused, Inseperably United Centurally Bound and soe firmely Knitt upp here with that they may become thereby most powerfull Strong and Effectuall for — N.B.

Notwithstanding any opposition or Contradiction in any wayes whatsoever wherein wee now — Earnestly Entreate and humbly beseech you to helpe aide and Assist us in this our opperation and affaires, and Doe for us as for the Servants of the most high God — — — — — —

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Earnestly Conjure Entreate and Beseech you: O you glorious great mighty and Blessed Angell — Gabriel, to Dignifye and to give full and Effectuall, power Vertue force Influence and Efficacy unto N.B. And that the same may become most powerfull and Certaine in all things and most solidly confirmed to all Intents and purposes in all particulars whatsoever that is said or Can be ascribed hereunto and that by the Strength and powerfull Influence of your Angelicall Assistance and Confirmation Conjoyned with this our opperation and affaires may Descend by your Mysticall and Sacred Conveyance from your Cœlestiall Orders hereunto and to be Likewise thereby soe possitively infused in separably united Centerally bound and firmely Knitt up herewith, that it may become thereby most powerfull Strong and Effectuall for N.B. — — — —

Notwithstanding any opposition or Contradiction in any wise what soever, wherein wee Earnestly intreate and humbly beseech you to helpe aide and Assist us in this our opperation and affaires and Doe for us as for the Servants of the Highest — — — — — — —

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For the Dey and Law of ♂

Doe Notifie Confirme conjure and bind ye Vertue Efficacy power and Influence of N.B. most Effectually and solidly, In throu: and by you and your potentiall Benevolent Assistance O yee great holy Blessed and glorious Angell — Samael, and all the Angells Servants of the most high Incomprehensible Omni potent and Immortall God of Hosts The onely Creator of heaven and Earth and of all things whatsoever both Elementall Animall Vegetable Minerall Reptile or Insekt that is Contained and Comprehended therein and that Serve Before the great and honoured Angell Acimay, as ministering Angells present Alwayes at Divine Commands, In the Order & Hierarchy of Potentiates and Residing in ye fifth heaven and Bearing office Rule and power In the Orbe or Sphear of [illegible] And by this great Mighty and Divine Name [illegible] Gibor, And by his numerall Attribute Geburath, whoe sitteth on high above the Cherubims In the fifth Heaven who in the Creation gathered the waters under the heavens to geather into one place and Called them seas and made the Land appeare, and Called the same the Earth and Commanding it to bring forth, and Bear seed in there severall and Respective Kinds, for Encrease and Multiplycation, And likewise in all trees bearing fruite wherein the seed thereof Lyeth Inclosed

For the [illegible]

Wee doe ratifie confirme conjure and bind the Vertue Efficacy power and Influence of N.B. - - - - most Effectually and solidly In and through you and your potentiall Benevolent Assistance, O yee holy blessed and glorious Angell, Gabriel, and all the Angells servants of the most high Incomprehensible, Omnipotent and Immortall God of Hostes The onely Creator of heaven and Earth and of all things whatsoever, both Elementall Animall, Vegitable minerall Reptile or Insekt that is Contained and Comprehended therein and that serve before the great high and honoured Angell Orphniel, as ministering Angells present Alwayes at Divine Commands In the Order or Hierarchy of Angells. and Residing in the first heaven and bearing office Rule and power In the Orbe or Sphear of Luna, and by this his great mighty and Divine Name, Sadai, and by his numerall Attribute Jesod, who sitteth on high above the Cherubims in the Highest Heaven who Created the firmament in the midst of the waters and Divided those waters that were Beneath the firmament from those that were above it, and Called the firmament Heaven, And in the Second Day he placed the sea, and sealed the same wth: his owne most high great and holy names

marinata Abint [illegible] thereby soe confirming it, that it should not Exceed its bounds nor flowe beyond its Limitts. and by the name of the great Cœlestiall and Nocturnall Lumen Luna which is your planett or Star and by her signe Called Cancer, being a Constellation in the Cœlestiall girdle, belt or Zodiacke and the fourth in Order Successively ranked amongst the 12 signes as they are Distinguished and Knowne by Certaine names appropriated to them by our Ancient predecessors of old times, and soe called Untill this Day Wherein, Luna, is Dignifyed, by its being her Nocternall and Dyurnall day house And by the characters which are yr seales and the seales of the planett, Luna and of her Mansion house Cancer by all aforesaid wee most humbly intreate and Earnestly Request conjure and Beseech you, O you sacred glorious and benevolent and great Angell of the most high God, and Blessed Intelligences of the Cœlestiall planett or Star Called Luna. And governing in the first Sphear, Gabriel, whoe Art by the Originall Decree of the most high God constituted, and appointed governor of this Second Day And of the first and Eight planettary hours therein and by the powers office and Orders given you by the most high God in Charge and wherein he hath placed you at his servis and Commandement and at his Divine Will and pleasure, wee Doe againe Earnestly

[illegible] and his numerall Attribute Tiphereth
whoe sitteth above the Cherubims in the highest Hea
vens, whoe created the Heavens the Earth and the
seas, and seperated the Light from the Darkness in ye
first Day and sealed the same with his holy great &
sacred name [illegible], and by the name of the great
Cœlestiall Lumen, Sol, which is your plannet or
starr and by his signe called, Leo, being a Constellati
on in the Cœlestiall girdle, belt or Zodiack and the
fifth in Order, successively Ranked amongst the 12
signes and as they are Distinguished and Knowne by
Certaine Names appropriated to them by your Aincent
predecessors of old time and so Called till this Day
wherein Sol is Dignifyed, by its being his Diurnall
and Nocturnall house, And by your true and proper seales
and Charactors, most solidly Binding and Confirming
and by the seals of the Royall planett Sol and of
his mansion house, or signe of Leo, therewith
Ordinately Dependent Cohering and Cooperating by
all aforesaid and by the signall Vertue power, Eff
icacy, and symbely thereof, And wee most humbly
in treat Earnestly Request Conjure and beseech you
O you Royall sacred glorious Benevolent and great
Angells of the most high God and Blessed Intelligence
of the planett or Star Called Sol, and governing
in the fourth Sphear and in the Angelicall Order of
[illegible] who by the Originall Decree
of the most high God, Art Constituted and App
ointed

Appointed governor of this first Day and of the first
and eight planetary hours therein, and by the power
office and Orders given you, by the most high God
in Charge and wherein he has placed you at his
servise and Commandements And at his Divine
purpose will and pleasure, Wee Doe againe Earnest
ly Conjure Entreate and beseech you O you glorious
great Mighty and Blessed Angell, Michael,
to Dignifye and give full and Effectuall power
Virtue force Influence unto, NB and that the
same may be most powerfull and Certaine in all
things and most solidly confirmed to all Intents
and purposes in all particulars whatsoever, that
is said or Can be ascribed here unto, And that by ye
Strength and powerfull Influence of your Angeli
call, assistance and Confirmation conveyed with
this our opperation and affaires may Descend by your
Mysticall and sacred conveyances and Influences
from your Cœlestiall Orders hereunto and to be
Likewise thereby soe positively infused, inseparately
United Centurally bound and soe firmely Knitt up
herewith, that it may become thereby most pow
erfull, strong and Effectuall for NB notwithstan
ding any Oppositions or Contradiction, whatsoever
in any wise, wherein wee now Earnestly Intre
eate and humbly beseech you to helpe aide and
assist us, in this our Opperation and affaire And
to Doe for us as for the servants of the Highests

Cœlestiall Confirmations of [illegible]
[illegible]

For [illegible] of the [illegible]
[illegible] doe Conjure, Conjoyne, bind ratifie and Con
firme the Vertue Efficacy and Influence of N.B.
most Effectually and Solidly, In through and by you
and your potentiall benevolent Assistance, O yee holy
blessed and glorious Angell [illegible], and all the Ang-
ells servants of the most high Incomprehensible
and Immortall God of hosts The onely Creator of
heaven and Earth, and of all things whatsoever.
both Cœlestiall Animall, Vegitable, minerall and
Reptile or Insecktt, that is Contained and Comprehended
therein, And that serve before the great high and honou
red Angell Salamia, as ministering Angells present
alwayes at Divine Commands In the Order and Hierar
chy of Vertues and Residing in the fourth Heaven bear:
ing office Rule and power In the Orbe or Sphear of [illegible]
and by this great Mighty and Divine name Yoha,

Assigned to him for his Night house and [illegible]
for his Day house: and by the Characters which are
your Seale and the Seales of the Cœlestiall planett
or Star Called Saturne, and of his mansion houses
Capricornus, and Aquarius, By all afforesaid
Wee most Earnestly Request Conjure and Beseech
you, O you sacred glorious Benevolent and great
Angell. of the most high God and Blessed Intelligence
of the planett or Star Called Saturne and gover
ning In the Seaventh Sphear Cassiel Zach
[illegible] and Jo[illegible] whoe art by the Originall Decree
constituted and appointed Governor of this Seaventh
Day and of the first and Eight planetary howers
therein And by the power office and Order given you
by the most high God in Charge and wherein he
hath placed you at his Service and Commands
and at his Divine Will and pleasure Wee Doe Earnestly
Conjure Entreate and beseech you O you glorious
mighty great and Blessed Angells Cassiel Za[illegible]
[illegible] and Jo[illegible] to Dignifye and to give full
power Vertue force Influence and Efficacy unto
[illegible] And that the same may become most
powerfull and Certaine in all things and most Sol:
idly Confirmed to all intents and purposes In all
particulars what soever that is said or Can be Asseri
bed hereunto: And that by the power and Influence
of our Angelicall Assistance and Confirmation
Conjoyned with this our Opperation and affaires
may Descend by your Mysticall and sacred Con
veyance

Conveyance, from your Cœlestiall Orders hereunto
and to be Likewise thereby soe possitively Infused
Inseparably united, Centerally bound and firmly
Knitt up herewith, that it may become thereby
most powerfull Strong and Effectuall for —
N.B: Noth Standing any opposition or Contra
diction in any wise whatsoever, wherein wee
Now Earnestly Entreate and humbly beseech
you to helpe, aide and assist us In this our Opper
ation and affaires and Doe for us as for the servants
of The Highest. — — — — — —

[illegible] ♄

[illegible], doe ratifye Confirme Conjure and binde the Vertue power and Influence of [illegible] most Effectually and Solidly, In through and by you and your potentiall Assistance, O yee great Blessed, holy and glorious Angells [illegible], and all the Angells servants of the most high, Incomprehensible, Omnipotent and Immortall God of Hosts, the onely Creator of Heaven and Earth, and of all things Whatsoever, both Cœlestiall Elementall Animal Vegetable, Reptile or Insekt that is contained and comprehended therein, and that serve before the High great and honoured Angell, [illegible] as ministering Angells present alwayes at Divine Commands, In the Order or Hierarchy of [illegible], and Residing in the seaventh Heaven and Bearing office, Rule and power, In the Orbe or Sphear of Saturne and by this his great mighty and Divine name [illegible], and his numer all Attribute [illegible] who sitteth above the Cherubims in the Highest heavens, who rested the seaventh Day, from all his workes of the Creation which he had made and who Blessed and sanctifyed the seaventh Day, By Reason thereon he Rested from all his workes which he had Created and made and gave

gave Commandement unto his people the Children of Israell the offspring and seed of Abraham the son of Gods Divine promise and Terrestiall futher of the faithfull to be humbly Received thankfully Embraced, Syncerely Observed reverently honoured and Choicesly sett apart Zealously Kept holy, Obediently reserved and Exactly performed, In all those Dutyes appointed thereunto, All which being by them Duly and truly fulfilled through out their Generation According to the Commandement of God Enjoyned them During the whole Continuance of time, they should therefore Receive from Divine grace the Blessed Rewards and gifts of all terrestiall fulness and felicity In this world During mortall Continuance and Everlasting life with Eternall glory In the World to Come: And sealed the same with his owne great holy and Blessed names [illegible]. Even as the most high and onely God of heaven and Lord of hosts the maker of time And by the name of the great Cœlestiall Star Called [illegible], whoe is your planett or Star and by his signes called [illegible] and [illegible] being Constellations placed In the Cœlestiall Girdle Belt or Zodiack [illegible] being the tenth and [illegible] the Eleaventh Successively In Order Ranked among the 12 signes as they are Distinguished and Knowne by Certaine names appropriated to them by our Ancient predecessors of old time, and soe Called Untill this Day wherein [illegible] is Dignifyed by haveing [illegible] assigned

they were Good and sealed the same with his most High, Omnipotent great and holy name Saday and by the name of the great Cœlestiall Star Called Venus whoe is your planett or Star: and by her signes Called Taurus and Libra, being Constellations placed in the Cœlestiall Girdle Belt or Zodiack Taurus being the second and Libra the seaventh In Order successively Ranked among the 12 signes as they are Distinguished and Knowne by Certaine names, appropriated to them by our Ancient predecessors of old time; and so Called untill Day wherein Venus is Dignifyed haveing Taurus, Assigned to her for her Nocturnall house and Libra, for her Diurnall house And by the Characters which your seales and the seales of the Cœlestiall planett or Star Called Venus and of her mansion houses Taurus and Libra By all afforesaid wee most humbly Entreate and Earnestly Request Conjure and beseech you O you sacred great glorious and Benevolent Angell of the most high God and Blessed Intelligence of the planett or Star Called Venus and governing in ye the third Sphear Anael, who art by the Originall Decree of the most high God Constituted and appointed Governer of this sixth Day and of the first and Eight planetary houres therein: And by the power office and Order given you by the most high God in Charge and wherein he hath placed you at his servis and Commandemt and at his Divine will and pleasure; Wee Doe againe Earnestly Conjure Entreate and Beseech you O you glorious

glorious, great mighty and Blessed Angell Anael, to Dignifye and give full and Effectuall power Vertue force Influence and Efficacy unto [illegible] And athat the same may Become most powerfull and Certaine in all things: and most solidly Confirmed to all intents and purposes, In all particulars What soever, that is said or Can be Ascribed hereunto And that by the strength and powerfull Influence of your Angelicall Assistance and Confirmation Conjoyned, with this our Opperation and affaires may Descend by your Mysticall and sacred Conveyance from your Cœlestiall Orders hereunto and to be likewise therewith soe possitively Infused Inseparably united Centerally bound and firmly knitt up herewith that it may become thereby most powerfull strong and Effectuall for [illegible] Notwithstanding any Oppossition or Contradiction In any wise whatsoever, Wherein wee now Earnestly Entreate, and humbly Beseech you to helpe Aide and Assist us, In this our Opperation and affaires and to Doe for us, as for the servants of the Highest

Assist us, in all and Every such our commands & Requests (as in the Contents of our invocations, shall be more at Large Declared & Expressly shewed forth unto them) without Delay Delusion, or Disturbance whereby to surprise or Assault our senses with fear and amazments, or in any wise to Obstruct or hinder the Effects, of these our present Opperations by any subtle Crafts or illusions whatsoever,

[illegible] who art called [illegible] and said by office to be a Messenger under the Regal spirit [illegible] in the West Angle of the Ayre & also ye spirit by name called [illegible] who is or may be ~~said~~ Differently said to be a Messenger or familiar spirit serveing also amongst many other subservient or familiar spirits in the west Angle of the Ayre under the Royall spirit [illegible] King & governor thereof: we the servants of the Highest, Doe in the name of your God, & by the power of your greatest & Highest governor the prince of the Ayre set over and commanding the foure Angles East west north and south with Every & Each of their severall & Respective Kings & Likewise all Other spirits bearing Rule and serveing therein Even

of heat and Moisture and Impregnation of the Aire as a Medium of Intermitting the suns heat to Stir up the activeity of nature which by a Centerall Invisible fire and Internall ffirmentation Conceiveth a mortificate Essence and by a putrefactive power most admireably bringeth forth and Increase of Divers Wonderfull Strange and admireable Creatures Various and Different in their Kinds and Even Marvelous to Behold, And who Created also man Even male and female after the most glorious sacred and Cœlestiall Image of himselfe and gave them Dominion over all the fishes of the seas and over all the foules of the Aire and over the Chattell and over ye Earth and Every Creeping thing that Liveth upon the Earth: And whoe then Blessed the Creation and also man, Even Male and female Blessed he them and gave them Rule and power over all wt Whatsoever was Contained in the Creation saying be fruitfull and Multiplye and Replenish the Earth and subdue it and have Dominion over the fish of the sea, and over the fowels of the Ayre and over Every living thing that moveth upon the Earth and Every tree Whereon is fruite yeelding seed for Nourishment and foode And also gave all Chattell and Beasts of the Earth fouls of the Ayre and all Animals and Other Creatures Whatsoever Wherein their is Life: And Every greene herbe for meate in the sixth Day And then Blessed all things In the Creation that he had made and said they

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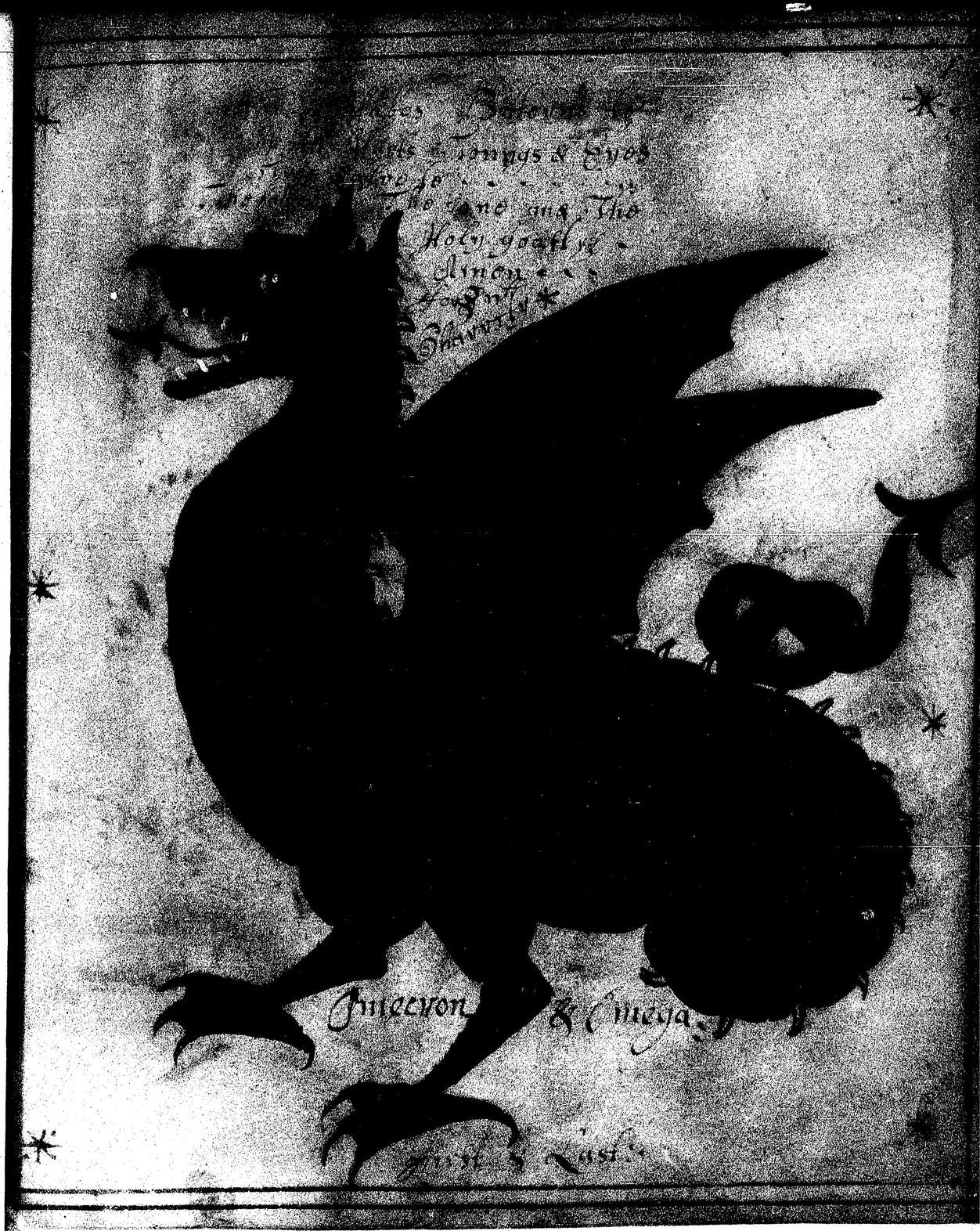

Alpha & Omega
First & Last

I a Presidentiall Spirit ~~called~~ by name called Padiel, residing & serving under ~~&~~ Carnesiel a King of the Angle or Mansion of the West, at the Comand of the Soveraigne head of my Orders, and on my owne accord, by the virtue power & force of Invocation on that behalfe, doe firmely & solidly binde & oblige my selfe by these ✠ presente, Visibly to appeare, in faire & desent Forme, unto A:B: and C:D. or either of them, at all tymes & in all places, whensoever & wheresoever, I shalbe of them, or either of them called forth & moved thereunto; either in a Glass Receptacle # or otherwise out of it, as the Condition or Occasion of any matters in question or Operation shall properly or necessarily require. And I the said Spirit Padiel, doe also yet further & more especially bind & oblige my selfe, unto A:B: & C:D: or either of them as aforesaid, in by & through the truest & most especiall name of my God, & by the ✠ principall head of my Orders, & by his Seale & Character & the vertue thereof, at the sight of which all Spirits in their severall & respective degrees, Orders & Offices, doe therein accordingly serve, honor & obeys. And cheifely by this my Seale or Character, as hereunder is by me affixed or incerted. And by the force

as being one usuall manner of appearance & of receiving and & inclosing of Spirits

of yo: God, And by that God wch you serve, worship & obey,
& by the true Seale of yo: Creation, And by the most mighty
most powerfull & most dreadfull Name of yo: God Iehovah
Tetragramaton, who threw downe & cast you out of
Heaven, with all other the rest of the Infernall Spirits, & by
the most powerfull & great Names of God, who created Heaven
Earth & Hell, & all things whatsoever conteyned in them, &
by their Powers & Virtues, And by the Name Primavma-
ton, who comandeth the whole Host of Heaven, That thou
O Spirit Vsiel, forthwith (we say) Move descend & appeare
& shew thy selfe visibly unto us, here before this Circle, Come
yee in a faire & comly forme & shape without any delay,
The King comands you, therefore defer not yo: coming,
what needes any more words, In the name of him that
liveth for ever, & shall come to Judge the Quick & the dead,
& the World by Fire, Hird up yo: selves & come away, even
at this very present tyme before this Circle, And Behold
the Pentacle of Solomon, Behold yo: Conclusion, & be not
obstinat & rebellious, Behold the Banner of God, Move
therefore & guie yo: Presence in noe ghastly shape, wthout
doeing any harme unto us, or any other Creature in the
World, Come yee therefore courteously, affably friendly, &
answer truly & faithfully to all our Requests, that wee
may accomplish our Wills & desires, in knowing or
obteyning any matter or thing, wch by Office ye know
if belonging to yo: Orders, or proper for you to
performe or to accomplish, through the power of
God El, who created & disposeth of all things, both
Celestiall Ayerial Terrestriall & Infernall.

VI

The

The Twelvth Spirit in Order (but the Fourth under the
Emperour of the West is called Cabariel, he hath
50: Dukes to attend on him, whereof we shall make
mention by of 10: of the cheife Dukes that belongs to yt
day, & as many for the Night, & every of them hath 50
Servants to guie Attendance, when their Master is
Invocated &c: Note those Dukes yt belong to the day
is very good & willing to obey their Master, & is to be
called in the day tyme, & they of the Night is by Nature
Evill & disobedient, & will deceive you if they can, &c:
they are to be called in the Night.

Then followes the Names & Seales
of Cabariel, & 20: of his Dukes.

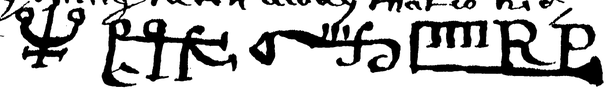
The Coniuration of Cabariel as followeth.

Wee Conjure thee O thou mighty & potent Prince
Cabariel, who ruleth as King in the North & by
West, We Invocate Constraine Comand & Compell you
by the especiall & truest Names of yo: God, & by that
God wch you serve, worship & obey, And by the true
Seale of yo: Creation, And by the most mighty most
powerfull & most dreadfull Name of God Iehovah
Tetragrammaton, who threw downe & cast
you out of Heaven, with all other the rest of the
Infernall Spirits, And by the most powerfull and
greate Names of God, who created Heaven, Earth &
Hell, & all things whatsoever, conteyned in them,

And

most dreadfull Name of yor: God Iehovah Tetragram=
maton, who threw downe & cast you out of Heaven, with
all other the rest of ye Infernall Spirits, And by the most
powerfull & great Names of God, who created Heaven Earth &
Hell, & all things whatsoever conteyned in them, & by their
powers & vertues, & by the Name Primavmaton, who
Comandeth the whole Host of Heaven, That thou O Spirit
Dorochiel forthwith (we say) Move descend & appeare,
& shew thy selfe visibly unto us, here before thio Circle,
Come yee in a faire & comly forme & shape, without any
delay, The King comande you, therefore defer not your
coming, what needes any more words, In the Name of
him that liveth for ever, who shall come to Judge the
Quick & the dead, & the World by Fire, Gird up your selfe
& come away, even at thio very present tyme, before
thio Circle, And Behold the Pentacle of Solomon, -
Behold yor: Conclusion, be not obstinate & rebellious,
Behold the Banner of God, Move therefore & give your
presence in no ghastly shape, without doing any harme
unto us, or any other Creature in thio place, or any other
part or place in the World, Come yee therefore courteously
affably, friendly, & answer truly & faithfully to all our
Requests, that we may accomplish our Wills & desires
in knowing or obteyning any matter or thing, which
by Office you know, if belonging to yor: Orders, or proper
for you to performe or to accomplish, through the power
of God El, who created & disposeth of all things, both -
Celestiall Aeyriall Terrestriall & Infernall.

T

The Eleaventh Spirit in order (but the third under
the Emperour Amenadiel is called Vsiel, who
is a mighty Prince, ruling as King in the North West,
he hath 40: diurnall & 40: Nocturnall Dukes to attend
on him in the day & in the Night, whereof we shall make
mention of 14. that belongs to the day & as many for the
Night, wch is sufficient for practise, The first 8: that
belongs to the day hath 40: Servants a peece, & the other
six, 30. & the first 8: that blongs to the Night, hath 40:
Servants a peece to attend on them, & the next 4: Dukes
hath 20: Servants, & the last two hath 10. a peece, and
they are very obedient, & doth willingly appeare when
they are called, they have more power to hide or -
discover Treasure then any other Spirits (saith Solomon)
that is conteyned in thio Booke, & when you hide, or
would not have any thing taken away that is hid,
make these 4 Seales 
in Virgin Parchment & Lay them with the Treasury
or where the Treasury lyeth, & it will never be found
nor taken away.

Then followes the Names & Seales
of Vsiel, & his 16. Dukes.

The Coniuration of Vsiel as followeth.

Wee Coniure thee O thou mighty & potent Prince
Vsiel, who ruleth as cheife Prince or King under Ame=
nadiel in th North West, Wee Invocate, Constraine
Comand & Compell you, by the especiall & truest Name

Of

powerfull & great Names of God, who created Heaven Earth & Hell, & all thing whatsoever conteyned in them & by their powers & vertues, And by the Name Primavmaton, who threw you downe & cast you out of Heaven with all other the rest of the Infernall Spirits, & by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all thingo whatsoever conteyned in them, And by their powers & vertues, And by ye Name Primavmaton, who comandeth the whole Host of Heaven, That thou O Spirit Malgaras forthwith (we say) Move descend & appeare, & shew thy selfe visibly unto us heere before thio Circle, Come yee in a faire & comely forme & shape without any delay, the King comands you, therefore defer not yor coming, what needes any more words In the Name of him that liveth for ever, who shall come to Judge the Quick & the dead, & the World by Fire, Gird up yor selfe & come away, even at thio very present tyme before thio Circle, And Behold the Pentacle of Solomon, Behold yor Conclusion, be not obstinate & rebellious, Behold the Banner of God, Move therefore & give your Presence in noe gastly shape, without doeing any harme to us, or any other part or place in the World, Come yee therefore Courteously Affably Freindly & Answer truly & faithfully to all our Requests, that we may accomplish our Wills & desires, in knowing or obteyning any matter or thing whatsoever, wch by Office you know, if belonging to yor Orders, or proper for you to performe or to accomplish through the power of God El, who created & disposeth of all things both Celestiall Ayeriall, Terrestriall & Infernall

The

The Tenth Spirit in order, (but the second under the Emperour of the West, io called Dorochiel, who io a mighty Prince bearing rule in the West, & by North, & hath 40: dukes to attend on him in the day tyme, and ao many for the Night, wth an innumerable company of servient Spirits, whereof we shall make mention of 24: cheife Dukes yt belongo to the day, & ao many for the Night, with their Seales ao following. Note the 12: first yt belongo to the day, & the 12 first that belongs to the night, hath 40: Servants a peece to attend on them, & the 12: last of the day, & of the Night, hath 400: a peece to attend on them when they appeare &c: Also those of the day io to be called in the day, & those of the night in the night, Observe the Planetary Motion in calling; for the 2: first yt belongo to the day, io to be called in the first planetary houre of the day, & the 2: next in the second planetary houre of the day, & soe successively on, till you have gon quite through the day & Night, till you come to the 2: first againe, &c: They are all of a good Nature & will willingly obey &c:

Ed followes the Names & Seales
Dorochiel & hio 40: Dukes.

The Coniuration of Dorochiel, as followeth.

We Coniure thee O thou mighty & potent Prince Dorochiel, who ruleth ao King in the West & by North, we invocate constraine comand & compell you, by the especiall & truest name of yor God, & by yt God which you serve worship & obey, & by the true Seale of yor Creation, And by the most mighty, most powerfull &

most

~~there~~ in them, and by their powers & vertues, And by the Name Primavmaton, who comandeth the whole Host of Heaven, That thou O Spirit Maseriel, forthwith (we say) Move descend & Appeare, & shew thy selfe visibly unto us, here before thio Circle, Come yee in a faire & comly forme & shape without any delay, the King comande you, therefore defer not yor coming, what needes more words, In the Name of him that liveth for ever, who shall come to Judge the Quick & the dead, & the World by Fire. Gird up yor selfe & come away, even at thio present tyme before thio Circle, And behold the Pentacle of Solomon behold the Conclusion, be not obstinate & Rebellious, behold the Banner of God, Move you therefore & give yor Presence, in noe ghastly shape, without doeing any harme to us, or any other Creature in thio Place, or any other part or place in the World, Come yee therefore Courteously, Affably & Friendly, & answer truly & faithfully to all our requests that we may accomplish our Willes & desires, in knowing or obteyning any matter or thing whatsoever, wch by Office you know, if belonging to yor Orders, or proper for you to performe or to accomplish, through the power of the God El, who created & disposeth of all things both Celestiall Ayeriall, Terrestrall and Infernall.

Thu

The Nynth Spirit in order, but the First under the Emperour of the West, io called Malgaras, he ruleth ao King in the Dominions of the West, and hath 30: Dukes under him to attend him in the day, & ao many for the Night, & severall under them againe; whereof we shall make mention of 12: Dukes that belong to ye day, & ao many that belong to the Night, & every one of them hath 30: Servante to attend them, excepting Misiel, Barfas, Aspar, & Deilas, for they haue but 20: Arois & Basiel, they haue but 10 &c: They are all very courteous, & will appeare willingly to doe yor Will, they appeare 2 & 2 at a tyme with their Servante; They that io for the day, io to be called in the day, & those of the Night, in the Night.

Then followes the Names & Seales of Malgaras, wth hio 24. Dukes.

The Coniuration of Malgaras as followeth.

Wee Coniure the O thou mighty & potent Prince Malgaras, who rules ao a cheife Prince or King in the Dominion of the West under Amenadiel, Wee Invocate, Constraine, Comand & Compell you, by the especiall & truest Name of yor God, & by that God wch you worship serve & obey, & by the Seale of yor Creation, And by the most mighty, most dreadfull & powerfull Name of your everlasting & Living God Ichovah Tetragramaton who threw you downe & cast you out of Heaven, with all other the rest of the Infernall Spirite, And by all ye most

powerfull

all other the rest of the Infernall Spirits, and by the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things whatsoever contained in them, and by their powers & vertues, And by the Name Prima Vmaton who comandeth the whole Host of Heaven That thou O Spirit Asyriel forthwith (we say) Move descend & Appeare, and shew thy selfe visibly unt us, heere before this Circle, Come yee in a faire & comly forme & shape without any delay, The King comands you, therefore defer not yor coming, what needes any more words, In the Name of him y^t liveth for ever, who shall come to Judge the Quick & the dead, & the World by Fire, Gird up yor selfe & come away, even at this very present tyme before this Circle, And behold the Pentacle of Solomon, behold yor Conclusion, be not obstinate & rebellious, behold the Banner of God, Move therefore & give yor Presence in no gastly shape, without doing any harme to us or any other Creature in this place, or any other part or place in the World, Come yee therefore courteously affably friendly, & answer truly & faithfully to all our Requests, that we may accomplish our will & desires, in knowing or obteyning any matter or thing, wch by Office you know, if belonging to yor Orders, or proper for you to performe, or to accomplish, through the power of God El, who created & disposeth of all things both Celestiall Ayeriall, Terrestriall & Infernall.

The

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 the West & by South and hath a great number of Princes & Servants under him to attend him, whereof we shall make mention of 12: of the cheife, that attends him in the day tyme, & 12: that attends him, to doe his Will in the Night tyme, wch is sufficient for practise. They are all good by nature, & willingly will doe yor Will in all things those 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 apeece to attend them.

Then followes the Names & Seales of Maseriel & his 12: Princes

The Coniuration of Maseriel.

We Coniure thee O thou mighty & Poten Prince Maseriel, who rules as cheife Prince or King in the dominion of the West & by South, wee Invocate Constraine Comand & Compell you, by the especiall and truest Name of yor God, and by that God wch you serve, worship & obey, and by the Seale of yor Creation, and by the most mighty most dreadfull & powerfull Name of yor Everlasting & Living God Iehovah Tetragrammaton, who threw you downe out of Heaven, & with all other the rest of the Infernall Spirits, & by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things whatsoever contained

~~[illegible]~~
in them

comandeth the whole Host of Heaven, That thou
O Spirit Gedial forthwith (we say) Mobe Defend
& appeare, & shew thy selfe visible vnto vs, Not disfo
thio Circle, Come yee in a faire & comly forme & shape
without any delay, The King comande yow, Neg-
fore defer not yor coming, what needes any more
words, in the Name of him that liveth for ever
who shall come to Judge the Quick & the Dead, &
the World by Fire; Gird vp yor selfe & come away,
vsin at thio present tyme before thio Circle, and
behold the Pentacle of Solomon, behold yor Conclusio
be not obstinate & Rebellious, behold the Banner of
God, Move therefore & giue yor presence in mor
gastly shape, without doeing any Harme vnto vs,
or to any other Creature in thio place or any other
part or place in the World, Come yee therefore
courteously, affably, friendly, & answer truly and
faithfully vnto all our Requeste, that wee may
accomplish our Will & desires in knowing or
obteyning any matter or thing, wch By Office you
know, if belonging to yor Orders, or proper for y^m
to performe or to accomplish, through ye powr
of God El, who created & disposeth of all things
both Celestiall Ayreiall Terrestriall & Infernall,

This

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The Seaventh Spirit in order but the third vnder
the great Emperour of the South is called Asyriel,
he is a mighty King, reling in the South West
part of the World, & hath 20: great Dukes to attend
him in the day tyme, & 20: many for the Night, who
hath vnder them seaverall Servants to attend them &c:
here we shall make mention of 10: of the chiefe Dukes
that belong to the day, & 20: many that belong to the
night, because they are sufficient for practise, and
the first 4: that belongs to the day, & the first 4:
that belongs to the Night, hath 40. Servants a peece
to attend them, and the last 4: of the day, & the last 4:
of the night 10: a peece, they are all good natured, and
willing to obey, those that are of the day are to be called
them, & those of the Night, in the Night.

Then follower the Names & Seales
of Asyriel, & his 10: Dukes.

Asyriel
The Conjuration of ~~Asariel~~, as followeth.

Asyriel
We conjure thee O thou mighty & potent Prince ~~Asariel~~,
who rules as a chiefe Prince or King vnder Carnesiel
in the South & by East, We invocate, constraine &
comand & compell you, By the especiall & true Names
of yor God, & by that God wch you serue worship & obey
and by the true Seale of yor Creation, & by the most mighty
most dreadfull & powerfull Name of the everlasting
& liveing God Iehovah Tetragrammaton
who threw you downe & cast you out of Heaven, with

all

rest of the Infernall Spirite, & by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things whatsoever conteyned in them, & by their powers & vertues, & by the Name Primavmaton, who comandeth the whole Host of Heaven, That thou O Spirit Barmiel forthwith (we say) Move descend & Appeare, & shew thy selfe visibly unto vs heere before ye Circle, Come ye in a faire & comely Forme & shape, wth out any delay, The King comands you, Therefore defer not your coming, what needes any more words, In the Name of him that liveth forever, who shall come to judge the Quick & the Dead, & the World by Fire, Gird up yor selfe & come away, even at this very present tyme before this Circle, and behold the Pentacle of Solomon, behold yor Conclusion, be not obstinate & rebellious, behold the Banner of God, Move therefore & give yor presence in noe gastly shape, without doing any harme unto vs, or any other Creature in this place, or any other part or place in the World, Come yee therefore courteously, affably friendly, & answer truly & ~~friendly~~ faithfully to all our requests & desires, in knowing or obteyning any matter or thing, wch by yor Office you know, if belonging to yor Orders, or proper for you to performe or to accomplish, through the power of God El, who created & disposeth of all things, both Celestiall, Ayeriall, Terrestriall & infernall.

The

The Sixth Spirit in order, but the second under the Emperour of the South, is called Gedial, who ruleth as King in the South & by West, who hath 20: cheife Spirite to serve him in the day, & as many for the night, & they have many Servants at their comands, whereof wee shall make mention but of 8: of the cheife Spirite that belongs to the day, & as many of those that belong to the Night, who hath 20: Servts a peece to attend them, when they are called forth to appearance, they are very loving & courteous & willing to doe yor Will, &c;

then follow the Names & Seales of Gedial & his 16 Spirite.

The Coniuration of Gedial as followeth.

Wee Conjure thee O thou mighty & potent Prince Gediel, who ruleth as King in the South and by West, Wee invocate constraine comand & compell you, by the especiall & truest name of yor God, & by that God wch you serve worship & obey, & by the true Seale of yor Creation, and by the most mighty most dreadfull & powerfull name of yor God Iehovah Tetragrammaton, who threw downe & cast you out of Heaven, with all other the rest of ye Infernall Spirite, and by the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things whatsoever conteyned in them, & by their powers & vertues, & by the Name Primaumaton who

comandeth

That thou O Spirit Aseliel forthwith (we say) Move descend & Appeare, & shew thy selfe visibly unto us heere before this Circle, Come yee in a faire & comely forme & shape without any delay, The King comande you, therefore defer not yor: coming, what needes any more words, In the Name of him that liveth for ever, who shall come to Judge ye Quick & the Dead, & the World by Fire, Gird up your selfe & come away, even at this very present tyme before this Circle, and behold the Pentacle of Solomon, behold yor: Conclusion, be not obstinate & Rebellious, behold the Banner of God, Move therefore & give yor: presence in noe ghastly shape, without doing any harme to us, or any other Creature in this place, or any other part or place in the World. Come you therefore courteously assably friendly, & answer truly & faithfully to all our requeste, that we may accomplish our Willes & desires, in knowing or obteyning any matter or thing whatsoever, wch by Office you know, if belonging to yor: Orders, or proper for you to performe or to accomplish through the power of God El, who created & disposeth of all things both Celestiall Ayeriall Terestriall & Infernall.

The

The Fift Spirit in order is called Barmiel, he is the first & cheifest Spirit under Caspiel, the Emperour of the South, He governs in the South, as King under Caspiel, & hath 10: Dukes for the day, & 20: for the Night, to attend him to doe his will, the wch is all very good, & willing to obey the Exorcist, whereof we will make mention but of 8: that belongs to the day, & as many for the night, with their Seales, for they are sufficient for practise. Note every one of these Dukes hath 20. Servants apeece to attend him when he is called, excepting the 4: last that belongs to the Night, for they have none,

Then followes the Names & Seales of Barmiel, wth 16. ~~[illegible]~~ Dukes.

The Conjuration of Barmiel.

Wee Coniure thee O thou mighty & potent Prince Barmiel, who rules as a cheife Prince or King in the South, under Caspiel, Wee invocate constraine comand & compell you, by the especiall & truest name of yor: God, and by that God wch you serve, worship & obey, & by the Seale of yor: Creation and by the most mighty most dreadfull & powerfull name of the everlasting & living God Iehovah Tetragrammaton, who threw you downe and cast you out of Heaven, with all other, & the

rest

rest of the Infernall Spirite, & by all the most powerfull & great Names of God, who created Heaven, Earth & Hell, & all things whatsoever conteyned in them, and by their power & vertues, and by the Name Primavmaton, who comandeth the whole Host of Heaven, That thou O Spirit Camuel, forthwith (wee say) move descend and appeare, & shew thy selfe visibly unto us, here before thio Circle, Come yee in a faire & comely forme & shape without delay, The King comande you, therefore defer not yor coming, what needes any more words In the Name of him that liveth for ever, who shall come to Judge the Quick & the dead, & the World by Fire, Gird up yor selfe & come away, even at this very present tyme before thio Circle, And behold the Pentacle of Solomon, Behold yor Conclusion, be not obstinate & rebellious, behold the Banner of God, Move therefore & give yor presence, in noe ghastly shape, without doeing any harme unto us or any other Creature in thio place, or any other part or place in the World, Come yee therefore courteously, affably friendly, & answer truly & faithfully to all our requeste, that we may accomplish our Willo & desires, in knowing or obteyning any matter or thing whatsoever, wch by Office ye know, if belonging to yor Orders, or proper for you to performe or accomplish, through the power of God El, who created & disposeth of all things both Celestiall Ayeriall, Terrestriall or Infernall.

The Fourth Spirit in Order io called Aseliel, he governeth as King under Carnesiel in ye South & by East, he hath 10. cheife Spirite belonging to the day, & 20. to the Night, under whome are 30. principall Spirite, and under those as many, whereof we shall make mention, but of 8. of the cheife Presidente belonging to the day, & ao many belonging to the Night, and every one hath 20. Servante at his comand they are all very courteous & loving, & beautifull to behold &c:

then followes ye Names & Seales of Aseliel, & hio 16. Presidente ~~[illegible]~~

The Coniuration of Aseliel.

Wee Coniure thee O thou mighty & potent Prince Aseliel, who rules as cheife Prince or King, under Carnesiel in the South and by East, Wee invocate constraine, comand & compell you, by the especiall & truest Name of yor God, & by that God wch you serve worship & obey, and by the true Seale of yor Creation and by the most mighty most dreadfull & powerfull Name, of the everlasting & everliving God Iehovah Tetragrammaton, who threw you downe & cast you out of Heaven, with all other the rest of the Infernall Spirite, and by all the most powerfull & great Names of God, who created Heaven, Earth & Hell, & all things whatsoever conteyned in them, & by their powers & vertues, & by ye Name Primaumaton, who comandeth the whole Host of Heaven

That

rest of the Infernall Spirite, & by all the most powerfull & great Names of God, who created Heaven, Earth & Hell, & all things whatsoever conteyned in them, and by their power & vertues, and by the Name Primavmaton, who comandeth the whole Host of Heaven, That thou O Spirit Camuel, forthwith (wee say) move descend and appeare, & shew thy selfe visibly unto us, here before thio Circle, Come yee in a faire & comely forme & shape without delay, The King comande you, therefore defer not yor coming, what needes any more words In the Name of him that liveth for ever, who shall come to Judge the Quick & the dead, & the World by Fire, Gird up yor selfe & come away, even at this very present tyme before thio Circle, And behold the Pentacle of Solomon, Behold yor Conclusion, be not obstinate & rebellious, behold the Banner of God, Move therefore & give yor presence, in noe ghastly shape, without doeing any harme unto us or any other Creature in thio place, or any other part or place in the World, Come yee therefore courteously, affably friendly, & answer truly & faithfully to all our requeste, that we may accomplish our Willo & desires, in knowing or obteyning any matter or thing whatsoever, wch by Office ye know, if belonging to yor Orders, or proper for you to performe or accomplish, through the power of God El, who created & disposeth of all things both Celestiall Ayeriall, Terrestriall or Infernall.

The Fourth Spirit in Order io called Aseliel, he governeth as King under Carnesiel in ye South & by East, he hath 10. cheife Spirite belonging to the day, & 20. to the Night, under whome are 30. principall Spirite, and under those as many, whereof we shall make mention, but of 8. of the cheife Presidente belonging to the day, & ao many belonging to the Night, and every one hath 20. Servante at his comand they are all very courteous & loving, & beautifull to behold &c:

then followes ye Names & Seales of Aseliel, & hio 16. Presidente ~~[illegible]~~

The Coniuration of Aseliel.

Wee Coniure thee O thou mighty & potent Prince Aseliel, who rules as cheife Prince or King, under Carnesiel in the South and by East, Wee invocate constraine, comand & compell you, by the especiall & truest Name of yor God, & by that God wch you serve worship & obey, and by the true Seale of yor Creation and by the most mighty most dreadfull & powerfull Name, of the everlasting & everliving God Iehovah Tetragrammaton, who threw you downe & cast you out of Heaven, with all other the rest of the Infernall Spirite, and by all the most powerfull & great Names of God, who created Heaven, Earth & Hell, & all things whatsoever conteyned in them, & by their powers & vertues, & by ye Name Primaumaton, who comandeth the whole Host of Heaven

That

and by the Name Primaumaton who comandeth
the whole Host of Heaven, That thou O Spirit ~
Padiel forthwith (we say) move, descend and
appeare, & shew thy selfe visibly unto us here before
this Christall, come yee in a faire & comly forme &
shape, without any delay, the King comands you,
therefore defer not yo: coming, what needes any
more words, in the Name of him that liveth for ever
who shall come to judge the Quick & the dead, & the
World by fire, Gird up yo: selfe, & come away
even at this very present hyme before this Circle
& behold the Pentacle of Solomon Behold your
Conclusion, be not obstinate & Rebellious, Behold
the Banner of God, Move therefore & give yo: presence
in yor ghastly shape, without doing any harme
unto us, or any other Creature in this place, or
any other part or places in the World, Come yee
therefore curteously affably friendly, and answer
truly & faithfully to all our Requests, that we may
accomplish our Wills & desires, in knowing or
obtayning any matter or thing, wch by Office you
know if belonging to yo: Orders, or proper for
you to performe or to accomplish, through the
power of God El, who created & disposeth of all
things both Celestiall, Elementall Terrestriall and
Infernall.

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The Third Spirit placed & ranked in order under
the cheife mighty great & potent King of the East,
is called Camuel, who reigneth ruleth & governeth
as King in the South-East part of the World, &
hath many & severall Spirits under his Government
& Comand, whereof we shall only make mention but
of 10. that appertayneth and belongeth to the day
& 10. to the night, and each of these have 10. Servants
to attend on them, excepting Camyel, Sitgar, ~
Asimiel, Calym, Dobiel, & Meras, for they
have 100. apeece to attend them, but Tediel, ~
Moriel & Tugaros, they have none at all, they ~~
appeare all in a very Beautifull forme, & very courteously,
And in the Night as well as the day &c:

Here followes the Names & Seales
of Camuel, & 20 of his Spirits.

The Conjuration of Camuel,

We conjure thee O thou mighty & potent Prince ~
Camuel, who rules as a cheife Prince or King, in ye
South-East part of the World, We Invocate, comand
& compell you, by the especiall & truest name of yo: God
and by that God wch you serve worship & obey, & by the
Seale of yo: Creation, & by the most mighty, most ~
dreadfull & powerfull Name of the everlasting & living
God Iehovah Tetragrammaton, who threw ye
downe & cast you out of Heaven, with all other & the

rest

contegned in them, & by their powers & vertues & by the Name Prima Vmaton, who comandeth the whole Host of Heaven, that thou O Spirit Pamersiel forthwith (we say) make, descend & appear, & to shew thy self visibly unto vs here before this circle, come you in a faire & comely forme & shape, without any delay, The King comands you, therefore defer not yor comming, what needes any more words, In the Name of him y liveth for ever, who shall come to judge the Quick & the Dead, & the World by Fire, Gird up your selfe & come away, even at this present by me before this circle, & behold this Pentacle of Solomon, behold the conclusion, be not obstinate & Rebellious, behold the Banner of God, Move therefore & give yor presence in non gastly shape, wth out doing any harme to vs, or any other creature in this place, or any other part or place in the World, Come you therefore courteously, affably, friendly, & answer truely & faithfully to all our Requeste, that we may accomplish our Will & Desire in knowing or obteyning any matter or thing, wch by Office you know if belonging to yor Orders, or proper for you to performe or accomplish, through the power of god El, who created & disposith of all things both Celestiall, Elementalls & Infernalls.

The second Spirit in order under the Emperour of the East is called Padiel, he ruleth in the East and by South as King, & governeth 10000. Spirits by day, and 20000. by Night, besides 12 all Thousands under them, They are all good by Nature, and may be trusted. Solomon saith, that these Spirits have non power of themselves, but what is given unto them by their Prince Padiel, therefore he hath made non mention of any of their Names, because if any of them is called, they cannot appeare without the leave of their Prince, as others can doe &c: You must use the same Method in calling this Prince Padiel, as is declared before of Pamersiel.

Then follows the Seale of Padiel.

The Coniuration of Padiel.

We conjure thee O thou Mighty & Potent Prince Padiel, who rules as a cheife Prince or King, in the Dominion of East and by South, We Invocate comand & compell you, by the especiall Name of yor God, and by that God wch you serve worship & obey, & by the true Seale of yor Creation, and by the most mighty & most dreadfull, and powerfull Name, of the everlasting & living God Iehovah Tetragrammaton, who threw downe & cast you out of Heaven, with all the other the rest of the Infernall Spirits, and by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all thing what soever contegned in them, and by their powers & vertues

and

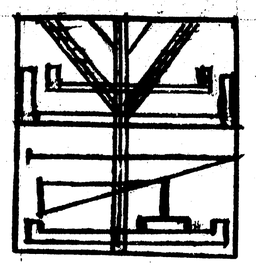
Pamersiel is the first & cheife Spirit in the East under Carnesiel, who hath 1000 Spirits under him, wch are to be called in the day tyme, but with great care, for they are very lofty & stubborne, whereof we shall make mention but of a 11 as followeth

Then follows the Names & Seales of Pamesiel, & eleven Spirits.

Note these Spirits are by nature Evill & 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.

To call forth Pamersiel or any of these his Servants, chuse the uppermost private or secret & most Ticitt Roome in the house, or in some certaine Island, Wood or Grove, or ye most occult or hidden place from all comers or goers that noe one chancely may (if possible) happen that way. (Chamber or what ever place else you Act yor Concernes in) Observe yt it be very Aiery, because those Spirits that is in this part, are all of the Aire, you may call these Spirits into a Christall Stone or Glass Receptacles, being an auncient & usuall way of receiving & binding of Spirits, This Christall Stone must be foure Inches

Diame



Diamiter, set a Table of Art made as followeth, wch is truly called the Secret Table of Solomon, having the Seale of the Spirit on yor Brest, & the Girdle about yor Wast, & you cannot err, the forme of the Table is thus, as this present Figure doth here represent & shew; behold the Figure when you have thus prepaired what is to be prepaired, rehearse the Conjuration following severall tymes, that is whisst the Spirit come, for without doubt he will come; Note the same Method is to be used, in all the following part of this Booke as is heere of Pamersiel, & his Servants, Also the same in calling the King & his Servants &c. untill

The Coniuration of Pamersiel.

Wee Coniure thee O Pamersiel, a cheife Spirit ruling in the East, under that mighty Potent and great Prince Carnesiel, Wee Invocate (Move & call you forth) compell, constraine & comand you by the especiall & truest name of God, & by that God wch you serve worship & obey, & by the true Seale of yor creation, & by the most mighty & most dreadfull & most powerfull name of the Everlasting & living God Iehovah Tetragrammaton, who threw you downe & cast you out of Heaven, with all other & the rest of the Infernall Spirits, and by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things whatsoever

conteyned

Note each of those Dukes hath 1140. Servants, who attends them as needs requireth, for when the Duke ye call for, have more to doe then ordinary, he hath the more Servants to attend him.

The Conjuration of Demoriel as followeth

We conjure thee O thou great & mighty Emperor Demoriel, who is the King & chiefe Prince ruling in the Dominion of the North, who bears rule & power, by the permission of the Supreame God El, over all Spirits both Superiours & Inferiours, belonging to the Terrestriall & Infernall Orders, We Invocate & constraine, compell & comand you, by the especiall & truest name of our God, And by that God wch you serve worship & obey, & by the true Seale of your Creation, & by the most mighty most dreadfull and powerfull Name of the Everlasting & living God, Iehovah Tetragrammaton who threw you downe cast you out of Heaven, with all other & the rest of the Infernall Spirits, & by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things what soever conteyned in them, And by their power & vertues, and by the Name Primaumaton, who comandeth the whole Host of Heaven, that thou O Spirit Demoriel, forthwith (we say) move, descend & appeare, & shew thy selfe visibly unto us here before this Circle, come you in a faire & comely forme & shape without any delay, the King comands you, therefore defer not your coming, what needes any more words, in the Name of him that liveth for ever, who shall come to Judge the Quick & the dead & the World by fire, Hasten you & come away, even at this very present by me before this Circle, & behold the Pentacle of Solomon, Behold yor Conclusion be not obstinate & Rebellious, Behold the Banner of God, Move therefore, & give yor presence in no gastly shape, without doing any harme to us, or any other Creature in this place, or any other part or place in the World, Come you therefore courteously, affably, friendly, & answer truly and faithfully to all our requests, that we may accomplish our Will & desire, in knowing or obtayning any matter or thing whatsoever, wch by office you know if belongs to yor Orders or proper for you to performe or accomplish — through the power of God El, who created and disposith all things both Celestiall Etherial Terrestrall & Infernall.

Parmesiel

The Coniuration of Amenadiel.

Wee Conjure thee Othou mighty & Potent Prince Amenadiel, who io Emperour & cheife King, ruling in the Dominion of the West, who beares rule & power, by the permission of the Supreame God El over all Spirite both Superiour & inferiour, belonging to the Terrestriall & Infernall Orders; Wee Invocate Constraine, Compell & Comand you, by the especiall & truest Name of yor God, & by that God, wch you serve worship & obey, & by the true Seale of yor Creation and by the most mighty, most dreadfull & powerfull name, of the Everlasting & Living God Iehovah Tetragrammaton who threw you downe & cast you out of Heaven, with all other, & the rest of the Infernall Spirite, and by all the most powerfull & great Names of God, who created Heaven, Earth, & Hell, & all things whatsoever conteyned in them, And by their powers & vertues & by the Name Primavm who comandeth the whole Host of Heaven, that thou O Spirit Amenadiel forthwith (we say) move descend & appeare, & shew thy selfe Visibly unto us heere before thio Cristall, Come yee in faire & comly forme & shape without any delay, the King comandes you, Therefore defer not yor coming, what needes any more words, In the name of him that Liveth forever, who shall come to Judge the Quick & the

Dead

Dead, & the World by Fire, gird up yor selfe & come away, even at thio very present tyme, before ye Circle, and behold the Pentacle of Solomon. Behold your Conclusion, be not obstinat & rebellious, Behold the Banner of God, Move therefore & give yor presence in noe gastly shape, without doing any harme to us, or any other Creature, thio place or any other part or place in the World, Come yee therefore courteously, affably friendly, & answer truly & faithfully to all our requeste, that we may accomplish our Willo and desires, in knowing or obteyning any matter or thing whatsoever, which by Office you know, if belonging to yor Orders, or propper for you to pforme or to accomplish, through the power of God El, who created & disposeth of all things, both Celestiall Aieriall, Terrestriall and Infernall.

Demoriel io the great & mighty Emperour of the North, who hath 400 great Dukes & 600 lesser Dukes, with 700000800000900000 Serv^te under hio Comand to attend him, whereof we shall make mention but of 12 of the cheife Dukes & their Seales, wch will be sufficient for practice.

Heere should follow the Names & Seales of Demorial and the said 12 Dukes.

Note

These 12 Dukes have 2660. under Dukes apte
to attend them, whereof some of them comes along w
him when he is invoked, but they are very stubborn
and churlish.

The Conjuration of Caspiel as followeth.

We conjure thee O thou mighty & potent Prince
Caspiel, who is a great & chiefe Emperour, rulin
in the South, who bears rule by the power of the
supreame God El, over all Spirits both Superiours
& Inferiours of the Infernall Orders &c: We Comand
you by the especiall & truest Name of yor God, and
that God you worship & obey, & by the Seale of your
Creation, & by the most mighty & powerfull name
of God Iehovah Tetrammaton, who cast you
out of Heaven, with all other the Infernall Spirits
& by the most powerfull & great Names of God,
who created Heaven Earth & Hell, & all things
conteyned in them, & by their powers & vertues,
and by the Name Primaumaton who commands
the whole Host of Heaven, that thou O Spirit
Caspiel, forthwith come forth & appeare unto
before this Circle, doe not delay, doe not linger,
what needes any more words, More (we say) more
we say, shew your selfe & appeare affably courteous
friendly, in a faire & comely forme & shape, without
doeing any harme, to us or any other creature in

this

this place, or any other part or place in the
World, & answer truly & faithfully to all & singulars
That we may accomplish our Wills or desires, in
knowing or obtayning any matter or thing, wch by
Office you know, if belonging to your Orders or power
for you to accomplish or performe, through the power
of God El, who created & disposith of all things, both
Celestiall, Ayreriall, Terrestriall & Infernall.

Amediel is the great Emperour of the West,

who hath 300. great Dukes, & 500. lesser Dukes, beside
4000003000001000000, other ministring Spirits
more inferiour to attend him, whereof we shall
not make any mention but only of 12. of the chiefe
Dukes & their Seales wch is sufficient for practise.

Here followes the Names & Seales
of Amediel & the 12 Dukes.

Note Amenadiel may be called at any howre
of the day or night, but his Dukes (who hath 3000.
Servants a peece to attend them) are to be called in
certaine howres, as Vadros, he may be called in the
2. first howres of the day, Camiel in the second
2 howres of the day, & so successively on till you come
to Nadros who is to be called in the 2 last howres of
the night, and then begin againe at Vadros &c: this
same Rule is to be observed in calling the Dukes belonging
to Demorial the Emperour of the North.

two

two

The

Carnesiell is the most great & chiefe Empour
Ruling in the East, who hath 1000 great Dukes, and a
100 lesser Dukes under him, beside 5000000000000 of
Ministring Spirits, wch is more in feriour then the Dukes
whereof we shall make noe mention but only of twelve
of the chiefe Dukes & their Seales, because they are
sufficient for practise.

Then followes the names & Seales
of Carnesiel, & the 12 Dukes.

Note Carnesiel when he appeares day or night,
attends him 6000000000000 Dukes, but when you
call any of these Dukes, there never attends above 300.
& sometymes not above 10. &c.

The Coniuration of Carnesiel as followeth.

We Conjure thee O thou mighty & potent Prince
Carnesiel, who is the Emperour & chiefe Comand
ruling as King in the Dominion of the East, who hast
Rule by the power of the Supreame God El, over all
Spirits both Superiour & Inferiour, belonging to the
Infernall Orders. We Invoke & Comand you, by the
especiall & truest Name of yor God, & by that God y
worshipp and obey, & by the Seale of yor Creation, &
the most mighty & powerfull Name of God Iehovah
Tetragrammaton who cast you out of Heaven
with all other the Infernall Spirits, & by all the
most powerfull & great Names of God, who created
Heaven Earth and Hell, & all things contayned in
them, & by their powers & Vertues, & by the Name
Prima Vmaton who comandeth the whole
host of Heaven, that thou O Spirit Carnesiel,
forthwith come forth & appeare unto us here before
this Circle, in a faire & comly forme & shape, without
doing any harme to us, or any other Creature, this
place or any other part or place in this World, and
answer truly & faithfully to all our Requests, that
we may accomplish our Will or desires, in knowing
or obtayning any matter or thing, wch by Office you
know, if belonging to yor Orders, or proper for you
to performe or to accomplish, through the power
of God El, who created & disposeth of all things
both Celestiall Aeriall Terrestriall & Infernall.

Caspiel, is the great & chiefe Emperour
ruling in the South who hath 200. great Dukes
& 400 lesser Dukes under him besides 10002000000000.
of Ministring Spirits, wch is much inferiour &c:
whereof we (saith Solomon) shall make noe
mention, but only of 12 of the chiefe Dukes,
and their Seales, for they are sufficient for practise.

Then followes the Names & Seales
of Caspiel, & the 12 Dukes.

These

Therefore, when you are resolved to enter upon the Practise, or to make use of any of these Spirits, or have a desire to move or call forth any of the Kings, or likewise any of their Servants, you are streight way to direct, & truly to place yor selfe to that said Point of ye Compass wherein the King hath his Mansion, Residence, or true Place of aboade, & you cannot Err or any waies goe amiss, in this yor Operations or any like Experim^t. Note therefore & carefully observe, that every Prince is to have his Conjuration, yet all of one Forme & manner as in the foregoing part of this Booke is shewed at large. Therefore you have sufficient Explanation how to call both Kings & Servants, particularly observing every Prince to have the like Conjuration of one forme, excepting the Name & Place of the Spirit, for in that they must change & differ. Also the Seale of the Spirit is to be changed accordingly.

The

The Forme of the Figure wch discovers the Orders of the 31. Kings or Princes, wth their Servants, Ministers, for when the King is found, his Subjects are easie to be found out, & so converst withall.

You may perceive by this Figure, that 20 of these Kings hath fixt Mansions, the Eleven is moveable, sometymes in one place, & sometymes in another, & other tymes together. Therefore you may stand with yor Face, wch way you please, when y^w call any of them or their Servants forth to visible appearance.

they had more neede to cry it up, exalt, esteeme & cherish it; and the learned therein (Professors we may not call them, for none dare, or be knowne to profess it, the ignorance of the Age is such) Wee say, that to beleive the Soules of wicked People, that depart this lyfe, cannot goe to the place God hath predestinated and ordained for them, but must wander up & downe this terrene Globe, like Spirite & Goblins to fright folks is an Errour, & a palpable mistake; or to thinke that they can be turned or metamorphised into Spirite, is as false; for as we said before, if yt were true, the World would soe abound with Terrestriall Spirite & Goblins, that we should not be voyd of multitude of Experimente therein, & Exemplificacons thereof, &c: and yet we see, there is such a scarcity of such things, that hardly one Person of an hundred, will beleive any such thing at all, as Spirite, &c: wch otherwise could not of necessity but convince any incredulous Person, the Apparitions & usuall Signes, Testimonies, & other severall significations thereof would be so common, &c: Wee could alleadge greater Argumente to prove our Answer to these things, but we shall explaine something hereof more fully in the Argument following; & so winde up this Answer &c: Therefore observe &c:

NB.

Isagogicall Observations &c: —— p: 75.

The Second Parte of the Art of King Solomon

In this following Treatise you have 31 Names of chiefe Spirite, wth severall of the Ministring Spirite wch are under them, with their Seales or Characters, which is to be worne as a Lamin on yo: Brest, — for without that the Spirit that is appeared will not obey you to doe yor Will, &c:

The Offices of these Spirite are all one, for what one comande, the other can doe the same, they can shew & discover all things that are hid or done in the World, & can fetch & carry, & doe any thing that is to be done, or is conteyned in any of the foure Elemente Fire, Aire, Earth, or Water, &c: also the Secrete of any person whatsoever, let it be in what kinde it will,

These Spirite Naturally are both good and Evill (that is to say) one part of them is good, & the other part of them is Evill; They are all comanded, and all Subjecte, governed & ruled by their Princes, & each said Prince residethin that Mansion & place of abode, in the true point of the Compass, wch is at large fixed composed & shewed forth, in the following Scheame or figure.

Therefore

of Heaven; But if it hath done ill, the Spirit judgeth it, & leaves it to the
pleasure of the Devill, & the sad Soule wanders about still like an Image,
and being voyde of an intelligible Essence, & left to the power of a furious
Phantisie, is ever subjected to the Torment of Corporeall Qualities;
knowing y^t it is by the iust Judgment of God, for ever deprived of the
divine Vision for its sinn, the absence whereof, is the most grievous
punishment of all; for when the Soule is seperated from ye Body,
the perturbations of the Memory & Sence remaine; To wch St Austin
assents saying, That seperated Soules retayne the fresh Memory of
those things wch they did in their lyves. Firmianus, a writer of no meane
Judgment & capacity, asserteth thus, Let not any man conceive (saith he)
that the Soules of the Dead, are iudged immediately after death, for they
are all detayned in one common custody, untill the tyme shall come,
wherein the Almighty Judge shall examine their deedes & deserts;
Then they who shalbe found Righteous, shall receive the reward of
Immortality, but they whose sinn & Wickednes shall then be detected
to eternall punishments. To wch opinion St Austin subscribeth, when
where he saith in his Enchiridion, That the tyme wch is interposed
betweene the death of Mankinde, & the last Resurrection, containeth
the Soules in secret hidden Receptacles, where every Soule receiveth
condigne Rest or Misery, for the good or ill wch it did in the Body,
whilst it lived in the Flesh. St Ambrose doth not dissent hereffrom
who saith, That the day of reward is expected of all, therefore whilst
the fullnes of tyme is expected, the Soules expect a due Recompence,
whether all Glory & Felicity, being elected & prepared for some, and
endles Torments, Flames & Punishments foreordained & determined for others.
He further saith, that the Soule is loosed from the Body, & after the
end of their lyfe, is even as yet in suspence, being doubtfull of the
Judgment to come. Here we may behold, the generall assertions of
the auncient Fathers & Philosophers, the wch is also the opinion of
the major part of our moderne & latir Divines Theologians, and
other Writers, who hath followed the Traditions of the Auncients,

ob

shall we longer reason, but shall we with the Darkness of Night

as we have found, by curious & diligent search, wth no small paines,
for our further & more ample satisfaction in this Subject, being a
matter much in contest & debate, & truly we can finde little difference
in the judgment of the learned, from what we have heere inserted.
And as for the opinions of the Schismaticks & Sectaries hereof, who
are more conceitedly wise, then wisely conceited, we pass them by,
as being of noe worth, value, validity or estimation, &c:

In all wch forgoing passages, we cannot finde one atome of satis=
faction, or sylliable to prove, that these terrestriall Spirits, Sylphes,
or whatsoever we may call them, are or can any way probably, or
shall be the Soules of the Deceased, either in generall or particular,
but rather make cleerly against such Opinions, & seemeth to be a
compleat & rationall answer, to the 3^d Construction foregoing.

We shall only add a word or two of our owne Opinion, & soe conclude what
we promised in the begining of this Answer, & that is this, That
if it were soe, then should we have these Spirits more numerous &
frequent, as we could instance in hundreds of Examples, neither
are we without Presidents enough & manifold to prove it, And I
dare confidently aver, that in this perfidious age wherein we now
live, there is not scarce one man of ten thousand, that liveth a
vertuous, pious, religious, charitable, honest, christian lyfe, or dyeth
justified either by his Faith or good Works; as I am very confident
Millions of some Christians in this Terrestriall World, can say and
shrewdly conjecture, by manifold & woefull experience, without any
materiall & sensible Errour; yet God forbid we should judge uncharitably
of any One, though never so bad, & heere sit not one goe about to
pull the Beame out of our Eyes, before he have taken the Mote
out of his owne Eye. And soe by this Rule, there would have been
and would continually be, far more innumerable of wandering
Spirits and Goblins upon the Earth, then People & Inhabitants,
and so by course long ere this world had ended, Magicians to
expell & drive them away, & instead of crying downe the Art,

they

appeare to them, for the reasons before specified; that is, either they are daunted & dismaied, or that they are of a couragious Spirit & undaunted Resolution, & soe through their Confidence & want of knowledge and better Judgment, force them to fly or vanish away; or by Art force them to yeild, and fulfill such his desires, as his present occasions & affaires render him capable of demanding, & afterwards by the Artist driven away from one place, & confined to another, (as we shall further discourse anon) whereby they cannot (as before) appeare againe; but remaine as a Wasp that hath lost her Stinge; whence it cometh to pass, that they are said by such condignity to be deprived of their Office & Joy; wch may wthout any sensible errour, serve for another Reason to yt, wch is mentioned about the begining of the foregoing page, why these Terrestriall Spirits are not soe frequent, visible & familier now as formerly. All wch is likewise soe plaine, that it needes noe further exposition &c:

To the third we answer, That these Terrestriall Elphs or Spirits cannot be said to be the Soules or Spirits of any, that have come to an evill or untimely end, or desperately made themselves away, &c: as is asserted; for wee question, whether the Soule or Spirit of any one, can properly be said to walke, or be seene on Earth, after the Body is deceased and interred in the Grave; yet wee deny not, but that many houses hath been much troubled, & ~~molested~~ infested with Visions & Apparitions, and hath been disturbed annoyed & molested, with severall Incumberances, Incursions & unusuall Noyses & Hurlyburlies; and yt such like shapes & similitudes, hath been seene to walke & wander thereaboute, & in such houses, as such an one lately lived in, & yt it was in such a likeness, & resembled such a person, & seemed to be in such a habit & in such a posture; & many such like things (somewhat whereof we have seene by Experience) & therefore they are said to be the Ghosts of such or such a Person; but this is contrary to yt opinion of those, who refer these things to the Terrestriall Spirits, Elphs, Sylphs or Pigmies: There is few or none dwell in those Places wch they inhabite, although they willingly resort, oftentymes frequent

and

and sometymes dwell in those ~~houses~~ places, wch we inhabit (yet wthout dispute, it is not without but for some (cause) as we shall further manifest a litle after), yet this cannot manifest them, to be the Soules of the deceased. This is a manifest mistake. And since it hapneth soe oppertunely, we shall give a breife description & difinition of these things, in this place; that the difference betweene the Soules of the deceased, the Devills & these Terrestriall Elphs or Spirits, & the true foundationall grounds thereof might be knowne, to avoyd all further Misconstructions thereof.

Manifold & divers are the oppinions & suppositions of ye auncient Philosophers, & moderne Theologians concerning this Subject, & so different one from another, that it would even be endless & toylesome to insert their Traditions, & as painefull to beat our braines thereupon, considering how useles & impertinent a Subject it is, if we understand the substance thereof aright, as to coniecture the state of mans Soule, & his spirituall condition after death, we shall not trouble ourselves much therewith, only as much thereof as is expedient for our present purpose, in regard our present Task lyeth otherwise; & shall conclude with St: Augustine, That it is better to doubt concerning secret things, then to contend about things uncertaine. And soe we shall to our intended purpose, in answer to ye 3d foregoing Construction

Most certaine it is, yt Death is fatall to all, & it is appointed for all men once to dye; & as the Preacher saith Eccles 12.7. When Man dyes, his Body retournes to the Earth, from whence it was taken, & the Spirit retournes to God who gave it. Whence we may infer the words of the Philosopher, who saith, The Spirit of Man is of a sacred nature & divine Offspring, & is alwaies faultless, wherefore it is uncapable of any punishment. Others conclude thus, That ye Soule if it have done well, rejoyceth together with the Spirit, & going forth with its Ayeriall Charriot, passeth freely to the Quires of Heroes (that is of blessed Soules) or reacheth Heaven, where it enjoyes a blessed & perpetuall felicity, & the divine Vision, & possession of the Kingdome

of

(p: 75. K)

Various is the Construction, & severall hath been the Opinions of later Ages, of & concerning these Terrestriall Spirits, &c: together with many vaine, ignorant & idle Censures, that have passed of them; of wch we shall first give an account, & then our Opinion &c:

Some doe suppose, that where they doe bring any benefit or good to Man, that they are Angels, or good & familiar Spirits, sent to those men from God, & by him are taken from them againe, by reason of their great & heynous sins, & enormous offences & Transgressions, in abusing such his mercies & favours; for often tymes they bring many good Offices & benefits to Men, & doe undertake & sustaine many hard Labours for them.

Some are of Opinion, that the Spirits will not bee seene by all, because that when a man seeth them, he cryeth out & is astonished, & being suddainely surprized, is struck with a vaine feare, and stands amazed as one possessed with Terrour; so yt they vanish away againe, & will not appeare any more; &c:

Some that have heard & seene these Spirits, suppose yt they are the Spirits & Soules of Men, yt have come to an evill death, that have either desperately hanged or drownd themselves, or any other waies violently made themselves away, or yt have lived a vile & lewd ~~life~~ Conversation, or otherwise ~~vitio~~ vitious & noxious in their lives & dealings &c: & for yt cause doe wander about, & are reserved by the Devill untill the day of Judgment.

Some doe suppose them to be only Phantasies, & doe presage and foreshew much good fortune to those places, wherein they are seene & heard; wch many tymes hath so happned & come to pass, especially where the Fath hath been fixed & staple wth a constant Taciturnity.

Some think that they are Magitians inchantments.

Some

Some there are, who having seene & heard them about Treasures hidden in the Earth, have judged that they are the Spirits of Men, who have hid Treasures in yt place, & ought to remaine there, untill their Custody thereof be found out, whereby they may be discharged therefrom, & the Treasure be obteyned, if the Master Artist, or carefull Magician, know how to order his Affaires, & understand what he undertake aright; if not he may shoe ye Goose.

These are the Coniectures of some, & many are the opinions of divers concerning them, but these aforesaid being the Major testimony, and comprehending the sence of all others, yt have treated thereof, yt wee thinke it both needeless & useless to insert any more then what we have done, being all beside the Truth, & wide of the Marke they aimed at: — wherefore we shall give a true answer to the foregoing Censures imagined of them, & a breife narrative touching them.

As to the first Construction, we shall say thus; they cannot be Cœlestiall Angells sent from God, to comunicate Benefits to Men, for they dwell not in the Earth, neither doe they retayne such grossnes as a Terrestriall Nature, their habitations & Offices are far different, & of another quality, as wee have fully & appairently demonstrated formerly in their proper place; neither are they capable of susteyning any such hard Labours. Their Offices are to Teach, Instruct, Guide & defend the Truth of sacred Misteries, & such as walke according to the Lawes & Comandments of God, & our Lord Jesus Christ, wch is a greater benefit & blessing, then all these Terrestriall Elphs or Spirits, or all the Treasures of the World can give or purchase. These things are so obvious, yt wee neede not speake any further thereof, as the foregoing Method of the Natures &c: of the Cœlestiall Angells, will exemplarily & more evidently make it appeare; &c:

To the second we answer; Tis true, they are not, neither will they be seene by all, but by some more especially, with whome they are affected & delighted, as we have fully explained, in the begining of this Section; & from others they fly, & will not

appeare

It followeth therefore, That in respect of that Degree in Angello, things are Incomprehensible.

Angello of themselves ~~are~~ neither are Man nor Woman, therefore they doe take Formes (not according to any Proportion in Imagination, but) according to the Discreet & appliable Will both of him, & of ye Thing wherein they are Administrators, For they are all Spirits ministring the Will of God: and unto whome? unto every thing within the compas of Nature, & the use of Man. It followeth therefore, considering that they minister not of themselves, that they should minister in yt unsearchable Forme, within the wch their Executions are limitted.

alwise

Now if Trithemius or any other can say, that Woman ~~hath~~ alsoe hath not the Spirit of God, being formed & fashioned of the selfe same matter (notwithstanding in a contrary proportion by a degree,) If Trithemius, or any other can seperate the dignity of the Soule of Woman, from the Excellency of Man, but according to the forme of the matter, then might his Argument be good.

But because that in Man & Woman, there is a proportion and preparation of Sanctification in Eternity alike; therefore may those that are the eternall Ministers of God, in proportion to Sanctification, take unto them the Bodies of them both (I meane in respect of the Forme) for as in both you read Homo, so in both you finde one & the same dignity in Internall matter all one.

Now Trithemius spake, in respect of the filthines (wch indeede is no filthines) wherewth all women are stained, & by reasons from ye naturall Philosophers, as a man tasting more of Nature indeede, then of him who is ye Workeman, or a Supnaturall Master, He (I say) concluded his naturall Invention.

In respect of my selfe, I answer Trithemius thus; I am Finis, I am a beame of yt wisdome, which is the end of Mans Excellency.

And if Trithemius marke well, he shall perceive, yt true Wisdome is always painted in a Womans Garment: for then the purity of a Virgin, nothing is more cou

And if (saith she), you think yt these Argumts are not sufficient, I will yet alleadge greater.

Thus far the Angell Galoah; and I think it in my Opinion very satisfactory to any ingenious & intelligible Man; & truly I also think, yt we may comend the whole, with the most select of this Isagoge, wthout any sensible Errour.

Having breifely &c —— p: 65.

as we have inserted in a particular Tract or Treatise or two following, where they are all fully explained, & the practicall use thereof, as hath been proved, & by the Ingenious may plainely and satisfactorily appeare.

We have spoken before concerning the Natures of good Angells and Spirits, & of their diversities & distinctions; Now that we may not mingle truth with falshood, nor run our selves into Meanders and Premuniries, by mistaking our selves in these things, whereby many Errours hath been comitted, and for that reason this Art hath been much scandalized & abused, when as indeede only it is the Misunderstanding thereof, & the insufficiency & ignorance of the pretended Master thereof, when he knoweth not a good Apparition from a bad one, a true one from a false one, &c: For he who is a Magitian, must expect Temptations & Illusions, but if he can rightly distinguish them, & overcome them (the wch he ought to know how to doe, or else he cannot be pfect in ye Arte) then the tempting Muding evill Spirit, flyeth away powerless, and becometh like a Waspe that hath lost her Sting, having no power or strength to tempt any more; for behold the evill Spirit doth sift & winnow us as ~~Wheate~~ Wheate. Wee could treat much hereof, but it is no place, we shall speake more afterwards, at the Conclusion of this Part, we shall shew you heere a distinction (as we said before) of these Spirits wch are Terrestriall & Infernall, &c: whereby we may be aware of their Temptations & Delusions, & pray that God would deliver us from them, & give us power over them, to restraine & vanquish their evill, malignant attempts & assaults, &c.

The Bodies of evill Angells &c: —— p: 69.

How then can any dare or presume to condemne this Art, or other Arts or Naturall Sciences, when as there nothing is found amiss therein? If there be any defect, it is in Man, not in Arts. In all the Scriptures we shall finde, that God Our Saviour Christ, complains of nothing more in Man, then Pride, Presumption, Ambition, Perverseness, want of Faith & Obedience to his Lawes & Divine Institutions; God made, constituted & Ordained the services of all Angells, &c: & Sublunary Creatures, in a wonderfull Order, to & for the use, behoof & good of Man; & Man for himself; to laud & magnifie him as an most excellent Ornament then all the works of his Creation besides, until Man (being seduced) through Ambition, thinking to be as wise & good as God himself, by eating the forbidden fruit (being a great presumption to doe; when God had warned him to the contrary, before which amongst all the rest of the Creation, God hath set a part nothing for himself, as an Edict to the Man, but that one Tree, which were now a dayes think, were but a very easy Comandement to keepe, & a very great matter to breake it, considering the State & condition y^t Man was then in) & see you see (though a small Institution both to keepe or breake) how hard a matter it proved in both: The breach of wch Comandem^t: caused Man to become more base & vile, then the Beasts of the field, & from the best, became the worst ornament of the whole Creation. &c:

Here you see the defect clearely lyes in Man, not in Nature or Art, nor in any Creatures, or other thing; for Man that fallo, the Divine Institutions & Inevitable decrees of God stande, & all Arts & Sciences Also, & will dot to the end of the World, notwithstanding all the superfluous Batteries, & malignant Oppositions to the contrary.

Let us now behold all these malicious detractors, like the Blind leading the Blind, till they all fall into the ditch of gross Errors, & there lye wallowing in the Myre of Absurdity, where we shall heare them belching out stinking Nonsence, against most apparent Truths, untill they are choakt as well as blinded. &c:

Now, before you endeavour to take the Mote out of the Eye of Art, I pray you take the Beame out of the Eye of your owne Ignorance, and think not that Pearles are to be cast to Swine, or Diamonds to Dunghill Cocks, that such Guifts will be given to you to deride, or to make a worldly Ostentation or Lucre thereof. No, if you grade them with humility, admiration, gravity, or such like solid observations, as becometh a sober & qualified Christian to doe; & when you have so done, sit downe & consider, as the Bereans did at the Doctrine of Paul, in Acts 17. 11. not condemning any thing that doth not at all deserve it. And so for this Subject we have partly said.

We shall put a period to this part of the Passage, in answer to what Trithemius asserteth in his forsaid Method, concerning the Appearance of Angells (viz:) That never any good Angell was read of, to have appeared in the forme of a Woman.

A most excellent & discreet Magitian living since him, though not peradventure not altogether so well learned, yet every whit as prous, Sincere, Qualified & endowed with as good parts as he, or any one y^t hath lived since, unto this present hyme, & now it is Anno 1649. who before he would stand to the single Testimony of Tradition only, was resolved (if possibly it might be) to know the certaine & apparent truth thereof, from those, whome he thought & knew, could better informe him, having had several shewes & Operations, and most or all their appearances, that convened before him, were usually or for the major part Feminine —— This Gentleman being at a certaine hyme in his Study upon Action, & being in Conference wth the Angell called Galvah, he makes demand of the aforesaid Question unto him or her, for she appeared unto him, in ye similitude of a Maid or Virgin, & she returnes him this Answer,

The Angel Galvah's Reply to the Magitian.

It is evident that the Angells of God, are inconprehensible to those that are their Inferiours; for the higher Order is incomparable to God, & by degrees those that are Inferiours, are incomparable to them. see p: 33.

It

endeavour to overthrow Kingdomes & Comonwealths, and the Governmente thereof; both Ecclesiasticall & Civill, except they have a principall Office, Interest or Benefit therein, themselves) calling some Atheisticall, Hereticall & Malignant, others Diabolicall, Delusive & deceiptfull, prophaine, superstitious & what not: when as indeed the contemners, revilers, & abusers of Art are worse themselves, then what they style Arte & Artiste to be, &c: as we could clearly make out to the shame & Syllricing of all such, who either impudently this Art, or blasphemously the workes of God in Nature, &c: oppose or deny; but we shall mention this else where before: & shall leave such to the reward of God, according to his Judgmente &c: but we shall to our matter in hand,

We shall now dissipate the former mistake of Trithemius, and remove the doubte of some others, who I am confident, through resolved mistakes have erred, & soe consequently missed their Expectations, & loss their purpose, because they would not confide in Effeminate Appearances, judging them according to the foregoing report, Trithemius & some other gave of them; Who being so mistaken and dismissed without any further Question made thereof, or search therein, stiled this Art Rediculous, Diabolicall, Useless & altogether unfit for Man to practise, for yt it was a strong delusion, and superstious & hereticall & impossible for any good to come thereof; or to have any satisfaction therein, or to learne any thing therefrom, of good Ministery, Admonitions or directory Rules or rudimente of Learning, bending to the disclosing of any secret in Nature, or the repairing of any lost Science or Art, yt hath been a long tyme buried in oblivion, nor any other benefite yt man may receive, but illusions only, and many the like aspersions hath been cast upon this profound, cælestiall & unparelleld Art. But such who give this censorious report of this Art, do report it of the Art only, not of themselves; for if there be any defect,

with

without doubt it is in themselves (caused by their owne Ignorance, for want of better Judgment therein, thereby wanting merit & not being worthy thereof) not in the Art. This we doe confess, that there may be an abuse in all things; & yt some men may assume to themselves, more then they ought to doe, & become superstitious out of meere Curiosity; & others may become Idolatrous for want of Faith & better Judgment, & some others Atheisticall, Redicalous & Blasphemous, in giving that to Angells, Art & their owne abilities presuming thereupon, wch is due to God only; others there be, who converse with Infernalls, & other sorte of wicked & evill Spirite, for the fulfilling of their owne base, lewde, ungodly & unworthy & unjust ends & worldly lucre, when as we should use them as our Vassalls only, & keepe them in bonds & subjection, denying their Councells as wholsome Doctrine, using them according to their Offices only, that is to restraine them from doeing Evill; wch he that is a qualified Magitian knoweth how to doe, & what is meant by it, he well understandeth, &c: All wch is as bad as bad may or can be, or be said to be, yet I cannot say it is worse, then for any one ignorantly, unadvisedly, ignominiously, scurrilously, traditionally only, or any otherwise maliciously to scandalize, asperce & condemne, what they cannot attaine unto, nor doe not understand: for he who shall soe doe, doth (in my Opinion) rob God as much of his honor, as those who shall make use of & give his Glory, Praise & Honor (due to him only) to other powers & interiste being inferiour, & the worke of his, & mens hande; or those who fall into dispaire, wch is as much as to say, That they think God is not sufficient, to give us any such Benefite, or will heare us when we call upon him, or that he hath layd aside his mercies to Man, or that he hath forgot his Promises, or that there is noe truth in the Cælestiall Hierarchies, & Choires or Legions of good Angells now as formerly, nor in any Arte & Sciences, wch there is noe man, but will conclude to be as rediculous & absurd, as all the rest, if not more.

If it be soe that Man may obtaine any thing of God, if he aske it in Faith, in wch, whosoever asked at any tyme, never departed away empty; then it is undoubtedly to be granted, that Man now, as well as in the Primitive tymes, may have converse with Angells, & by their Celestiall Ministry, may edifie & repaire lost Sciences, obtaine the wonderfull knowledge & understanding, of all Ecclesiasticall & occult Secrets in nature (that remaine as yet unknowne to these later Ages) most admirable & beneficiall to Man. Notwithstanding the fulfilling of the old Testament, & the Decease of Oracles. For we are positively of the belefe, that God loveth Man now, as well as ever our forefathers, if we are accordingly qualified & worthy the receiving therof; for nothing impedits Gods blessings, but our own worthynes &c:

Having briefly touched on some eminent & remarkable places & Texts out of Sacred Writt, & the probable Conjectures of some ancient Rabbis, & the Conclusions of Modern Theologians thereupon, together with the most remarkable Approbations of some who have confirmed & conversed verbally with Angells, as we have more at large treated of elsewhere; tearing the Construction therof to those who are more Theologically & Cabalistically conceited, with the Opinions of Tradition only; it is sufficient we have only hinted therat, & partly know the Mysteries therof &c: But as we cannot please the Humours of all, soe let every one please themselves (as we have done) with what Reason best dictates them to, not swerving from the Divine Lawes & Principles, &c: & what we have said, we have said; having omitted several other places of holy writt, mentioning the Apparition of Angells, unto the Servants of God, who walked in his Lawes & kept his Statutes & Ordinances, as in Gen: 10. 2. & 19. 1. 15. & 22. 11. & truly (as we said before) I know no reason why man now as formerly, may not receive the like benefits, if he walke in those paths of Righteousness his Forefathers walked in (notwithstanding the decease of Oracles, &c: for there is noe decease or diminish of Gods Love & Goodness to Man,

NB Principle upon which this and the following Sections are founded

Man, though man decreaseth in duty to God. God is to be found of all those that seeke him, & will deny nothing y^t Man can aske of him, (be it what it will &c:) if he be worthy to receive such benefits, & capable of making good use therof. &c: & for this it sufficeth here. &c:

Yet one thing we may not omitt, as a matter of Principall consideration: and very fit to be known, & understood, & that is this, &c:

In all the Scriptures we read, that Angells appeared in the similitude of Man in white Rayment & many times for y^t reason, were taken for men, (& called Men of God) but still they were discovered, in or never their departure from those unto whome they appeared, after they had fulfilled the will of God, & delivered their message; & then they would usually say, That they had seene an Angell of the Lord (but before he was discovered or knowne to be an Angell, he was seemingly a Man, in Forme & habit as ours, & so thought to be, &c:) But we read not of any Angell therein, that did ever or usually appeare in the shape or similitude of a Woman. Now for this reason, that some of our Modern Magicians, have had apparitions of Angells in female shapes & formes, being contrary to the Theologicall construction of those, who were called or thought to be good Angells; insomuch that some very learned in this Art, have delivered their opinion therof, and John Trithemius Abbot of Spanheim y^t learned Father & Master in this Art, in his Little Booke de Questionum Maximiliani Cæsaris, Quæst. 6. saith, That never any good Angell was read of to have appeared in the forme of a Woman, &c: & more to the like purpose, &c:

This opinion of his struck such a deepe an impression of Belefe in later Students in this Art, that it begot conflict thereupon; for seeing Angells more frequently & familiarly appeare in Feminine formes then in Masculine formes, together with the great scandall, y^t hath been thereupon in this incomparable, matchless & pretiosa Art, by the Ignorant mistakes, false, malicious & misconstrued opinions and interpretations thereof by Seisme Hereticall Sectaries, & many others, who carpe at & nibble at all things they understand not, nor are accustomed to (Hence it may such scandalize Arts & Sciences & calumniate the Students therein, who kick, spurne at and endeavour

that this Angell should be a Messiah. There are other places that Typifie & represent the coming of the Messiah, wch cō cleerly another thing, or another Subject. It cannot be said that Christ was an Angell, or took upon him the office of an Angell, either before or after he came into the World; for as we said before, he is of the Godhead & the second person in the Trinity, & ever was so from the beginning, for we read in Gen: 1. 26. that when God created Man, he consulted the Godhead or Trinity, purposing to make an excellent worke, above all the rest of the Creation; he consulte not with Angells, for they were created, & the worke of their hands as well as inferiour Creatures, & in the beginning somewhat inferiour to man, till he fell from their Allegiance &c: and by all wch we cleerly conceive & probably conclude, that the aforesaid apparitions mentioned in the Scripture, were Christ all Angells, or Messengers, preceding the Messiah. And if we grant all yt our Theologians infer hereupon, then is our opinion strengthned, as to our present Subject; That it is possible for a sober & qualified person to converse verbally with yt Christ all Angells: for if the Godhead it self, the second person in the sacred Trinity, was willing to serve Man, & appear unto him, & converse with him, then certainly Angells may as they have done, & still do, at this present day, as by experience we dayly well know; & that they are no delusions, we shall cleerly demonstrate in conclusion of this present Treatise concerning Angells & Spirits, &c:

But although we could insist further hereupon, yt we shall not treat any more thereof in this place, All that we shall say hereat at present is as thus.

That there was not Art nor Science first found out by any Man but he had it immediately by the Inspiration, Dictation & ministry of Angells; as we could instance in many undeniable Examples; but we shall only shew you one out of sacred Writ, & that is in Exod: 31. 2. 3. 4. 5. 6. & Chap: 35. 6. 30. 31. 32. 33. 34. 35. And was not the Arke that God comanded Noah to build, the originall & first platforme of Shipping? we could make mention of the improvement thereof, & of the Arke of Astronomy & Navigation, but we shall treate of yt hereafter.

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Let it suffice now, that we plainly see, yt many very rare Arts and Inventions there are in the World, & that they came to our Ancestors, by the ministry & revelation of the blessed Angells; & we have come to the knowledge thereof, by the Tradition of the Ancients &c:

Now there much lies to take notice of, & observe by the way; that through Wars (the chiefe Ensigne of Ruine & destruction) Ignorance, fire, suddaine mortality & many other casualties, an infinite of the Learning & Sciences of the Ancients, have been lost & destroyed; yet by the help of Angelicall ministry, restored again to succeeding Ages. For if we may believe Scripture (wch I suppose none can deny) God is the same God yesterday & for ever; he is Alpha & Omega, his decree is an alterable, & his promise the same, from the beginning to the end of the World, & shall continue unalterable from Generation to Generation; for God spared not his only begotten Son, & he was borne in the Flesh, so he suffered in the Flesh, to fulfill the Decree of God the Father &c:

Now then, if God so loved the World, or Man, that he gave his only Son, the second person in the Trinity to be offered up a sacrifice to appease the wrath of his Father, & so became a Ransome for yt Redemption of the World from Sin & Satan, for that God delighteth not in the death of a sinner, but rather that he should turne from his wickednes & live, & therefore he would not leave any thing undone, nor any meanes unattempted to bring us nearer to him, & to contemplate his goodness to us, in giving us the comand over all things, both Celestiall, Terrestriall, and Infernall (as we have further illustrated in the beginning of this Treatise) if Man (I say) be so excellent a Creature, & Ornament in Nature, & find such favours & benignities from him, & be so precious in his sight; What thing is it that he may aske, that he cannot obtayne, if he cloath himself in the wedding Garment of Faith, Humiliation, &c: See Heb: 11. Matth: 7. 21. & 17. 19. 20. 21. & 21. 19. 20. 21. 22. Marke 9. 23 & 11. 20. to 27. Luke 7. 7. & 11. 9. 10. & 17. 5. 6. John: 14. 11. 12. 13. 14. & 15. 7. & 16. 23. 24. Ephes. 6. 16. 17. 18. Phil. 2. 4. 5. 6. Col: 1. 22. 23. 2. Cor. 13. 5. James 1. 3. 4. 5. 6. 1 John: 5. 14. 15. 2. Pet: 1. 4. Gal. 3. 6. 7. & many others. &c.

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33. years or thereabouts, & thus to fulfill the vnalterable decree of his Father & the Scriptures, wch did only Typifie & testifie of him; he permitted himselfe to be betrayed & apprehended by a tumultuary company of rude & masterless Soldiers & Renegadoes, for saith Hee, are yee come ~~out~~ as aganist a Theife, thinke yee yt I cannot haue Legions of Angells to assist me, if it were not for fulfilling the Scripture, & the Will of my Father,* and was crucified, put to death, & soe suffered in the Flesh, after many Scoffs, buffetings, scourgings, and other vile abuses; after he was dead in the flesh, he was buried according to the order of deceased mortalls, & not kept aboue ground; he overcame death & Hell, & the third day after he was interred, he rose from the dead, & continued vpon the earth with his disciples, forty daies, & then was taken vp into heaven, where he sitteth at the right hand of God, making continuall Intercession, for as many as faithfully beleiue, & turne to God by him.

Heer's nothing at all specified of an Angell, but the Angell yt appeared to him in the Garden to comfort him before he ~~praied~~ was betrayed, & the Angell that appeared to Mary Magdalene, & the other Mary, at the Sepulchre of Christ, when they went to visit the Sepulchre, &c: and of the Angels that spake to his disciples, when he ascended into Heaven, and of some others in the new Testament, wch we might as well say was the Messias, as those of the Old Testament; No, they were Angells only, & are soe to this day, & ever wilbe to the end of the World, & are drawen to converse, by those who are accordingly qualified, as we haue menconed elsewhere before. So yt heere you see a plaine distinction betweene Christ & the Angells, the Messiah being the only Son of God, & the second person in the Trinity, & the Angells only ~~Ministers~~ Messengers or Agents, to performe the Will of God, according to his appointment & decree.

Can wee thinke that the Angell that drove Adam & Eve out of Paradice, or the Angell that appeared vnto Jacob in a Dreame, Gen: 31. 10. 11. 12. or those Angells that met Jacob, Gen: 32. 1. or yt Angell that deliuered Jacob from all Evills, Gen: 48. 15. 16. or that Angell that

was

was sent to conduct the Elect of God, Exod: 23. 20. 21. Or yt Angell mentioned Gen: 24. 7. or the Angell that was sent to Hagar, Gen: 16. 7. to the end, or the Angell that talked with Zachariah, Zech: 2. 3. Or or yt Angell yt appeared to Manoah & his Wife Judges 13. or that Angell that smote & killed an hundred eighty five thousand Assyrians, in the Camp of Ashur 2. Kings 19. 35. Isa: 37. 36. Or yt Angell wch God sent to Daniell Chap: 6. 22. & 10. 13. Or yt Angell that God sent to conduct young Tobias &c: or the Angell yt appeared to Joseph, Mat: 2. 13. or those Angells yt ministred to Christ after his Temptation in the Wilderness, Math: 4: 11. Mar: 1. 13. Or yt Angell yt appeared to Zachariae, in the Temple of the Lord, Luke 1. 11. Or the Angell that saluted the Virgin Mary, the Mother of Christ, Luke 1. 26. &c: Or that Angell that appeared to the Shepharde, at the Birth of Christ, & the rest of the Celestiall Hierarchies mentioned in Luke 2. v. 8. to 43. or those Angells soe frequently mentioned in the Apocalipse, or Revelation of St. John, or yt Angell that comforted Christ in the Garden, Luke 22. 43. or those Angells yt stood by the Apostles, at Christe Ascention into Heaven. Acte 1. 10. 11. Or those Legions of Angels mentioned by our Saviour, Math: 26. 53. Or the Angel that appeared vnto Baalam, Numb: 22. 31 vnto 36. Or the Angell that appeared to Mary Magdalene &c: at the Sepulchre of Christ, at his Resurrection from the dead, Math: 28. 2. 3. 4. 5. Mar: 16. 5. John 20. 12. 13. or that Angell mentioned in the Epistle of St. Jude, ver: 3. All these wth many more Texte in holy Scripture, alluding to the ~~former~~ same sence & purpose, All these (I say) ~~cannot~~ cannot be said to be the Messiah, they are said to be Angells, & so are called & noe otherwise; Wittnes these Texte in holy Writt. See what the Kingly Prophet David saith, in Psalme 34. 7. & 91. 11. & 103. 20. & 104. 4. Heb: 1. 7. Math: 18. 10. & in some other places, where you see what the Offices & Duties of the Angells are, & that there are Angells, & ministring Spirits in the Heavens, & they are likewise ordained for the Glory of God, & the vse of Man being accordingly qualified; Wee reade not any thing in the old Testament,

that

The Angells that were sent to			
Moses	Methratton.	Joseph & Mary ye Mother of Christ	Gabriel
Adam	Raziel.	Sem the son of Noah.	Jophiel
Noah	Zaphkiel.	Jacob,	Peliel.
Abraham.	Zadkiel.	The wife of Manoah	Phadael
Sampson.	Samael	David.	Cerviel.
Solomon	Michael	Ezekiel,	Hasmael
Isaac, Tobit iunior	Raphael	Esdras,	Uriel,
		Elias,	Meltiel,
Joshua Daniel	Gabriel.	Cenez	Cerrel

These together with many others, mentioned in sacred Writt, wch we could nominate, were inspired by the holy Revelations of blessed Angells; & to say that all these Angells were the Messiah, in my opinion would be a mistake, in the literall Interpretation of the Text: and we doe verily beleive, that they were severall certaine Misticall Types, representing the coming of the Messiah, as the contents of the old Testament aboundantly shew forth, and as the Propheticall Doctrine of the aforesd Holy men, recorded therein, doth plainely manifest, they speaking as they were inspired, wch noe Question proceeded from the imediate Decree of the Holy Trinity; to prove wch we shall give on apparent Testimony.

There was neither any Learning nor Arte knowne to the Auncients, but what came first by Inspiration; Observe that place in Exodus Chap: 34. v. 1. to the ii where God taught Bezaliel & Aholiab, and all those that were intellectually quallified, to worke curiously in Gold, Silver & Brass, & other rare Arte & Handicraft workemanship; Soe likewise David, from an Miterall Shephard became a Prophet: Soe also Soloman was inspired, in all Wisdome in 24 houres, and many more were likewise inspired, & all Prophesie of the coming of the Messiah Only, not that he was already come; It was only ye Angell that was sent to them.

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Can we say that any of the aforesaid Celestiall Messengers, that were sent to Moses, Adam, Noah, Solomon, Tobias, &c: were the Messiah, or that Christ was only an Angel, before he was borne of ye Virgin Mary in the flesh, to ransome the World. No, they were only the Angells or heavenly Messengers, to fulfill Gods Will, Decree & Comand, as he should institute & appoint them; as is manifest in the Parable spoke by our Saviour Christ, in St Mathews Gospell Chap: 21. v: 33. to 40. God sends his Messengers, before he sends his Son. Therefore they were only Angells or Messengers, & not the Messias; and did inspire those holy Men, onto whome they were sent, in all knowledge & wisdome, & to foretell the coming of the Messias, &c: Wee could make out all these severall Types & Representations of Christ, in the old Testament (wch we cannot say were Christ himselfe) as they were deliuered by these Celestiall Messengers, to those holy men appointed by God, to reveale & make knowne his Lawes & Purposes to the World, & of the coming of the Messiah, but we shall Treate of that elsewhere in its proper place; Let it suffice now, yt wee only tell you, what our Saviour saith in many places of the Gospell, Search the Scriptures (saith he) & see whether or noe, they doe not testifie & beare wittnes of me. The Scripture doth not testifie, yt he was already come, or that he had been here before, but that he was to come, & at that tyme he was come; not to one or two particular persons, in the forme of an Angell, or any other Celestiall Similitude; No, it was not his Office; he came to the lost Sheepe of the House of Israell, he came to seeke & to save yt wch was lost; He came in the Flesh, & lived accordingly (sin excepted) therein, to the apprehensions of those, who then lived & had seene him, &c: and wrought many Miracles to those who beleiued, to the astonishment of all Spectators, & People wheresoeu he came, for you heare him complaine of nothing more, then want of Faith, & whosoever would but beleiue, onto such was nothing impossible neither incredible. He lived upon this Earth

The Compas of the Circle of the Zodiack, is accounted by the Astrologians to conteyne 365 Degrees, for that every Signe therein conteynes 30 Degrees (as we said before) there are 12: Signes in the Zodiack, so that 12 tymes 30 make 360. And every Signe divided againe likewise particularly into three parte, resulte 12 tymes three, wch makes 36. the wch are called Decanes, or a division of Tens, & they are alsoe governed by the seaven Planete, and by the Astrologians are called the Faces of the Signes, as is else where further explained &c.

Lib: 3: c: 16. p. 391.

They are againe divided into fifte, of wch there is 6 in every signe, so that 12 tymes six resulte 72. the wch are called Quinaries of Heaven.

Observe what a great comunion there is with the Numbers 12 & 72. & the harmony betwixt them; for as you see before, every signe divided into six parte, there resulte 72 fives, & soe many are the Names of God, & soe many were the Elders of the Synagogue, & Interpreters of the old Testament, & the Disciples of Christ, & so many are the languages, & the Tongues of Men & the Nations; Answerable to these are soe many manifest Joynte in Mans Body, whereof in every Finger & Toe there are three, wch together with the 12. principall reckoned in the number twelve, makes up 72. And every five is set over one Idiome, with such efficacy, that the Astrologians & Phisiognomiste can know from thence, from what Idiome every one ariseth.

Now we have breifely in Astromagicall Termes, given yo a discription & difinition of ye 7 Planete, the 12 Signes of the Zodiack, the 4. Elemente, Trigons or Triplicities of the 4. Celestiall & Terrestriall Angles, of the foure Cardinall Windes, of the 28: Mansions of the Moone, of the 36. Decanes, and of the 72 Celestiall Quinaries what they are, & how knowne, & to be understood; Now seeing that (as we said before) to all & every of these, & to every Star, Asterisme & Constellation, there is a ruling Angell or Intelligence, whereby the Influences thereof is conveyed to Inferiours, according to the holy & divine Well & Decree of God, to his Honor & Glory & the good of Man; We shall in the next place, give a description of the Intelligent Angells, their various denominations, & their severall Degrees Orders & Offices, according to their Government aforesaid.

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The Names of the seaven President Angells, or Planetary Intelligences Governing the Celestiall Orbes, continually standing before the Face of the Omnipotent & divine Majestie, to whome is intrusted the disposing of all Celestiall & Terrestriall Things, as the Elementary Regions & Kingdomes of the Earth, & all things sublunary, Regulating by a certaine vissisitude of Daies, Howres & Yeares, who by the Heavens, Starrs & Planete (as by Instrumente) distributes ye Celestiall Influences of the Superiours upon these Inferiours.

Names of the Celestiall Angels, &c: ——— see p. 61.

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Somewhat in a few words we shall say, how possible it is for Man to attaine the verball Coloquy with good Angells, notwithstanding we have a speciall Treatise writ thereof, a litle hereafter following, and although we could remove many Objections, tending to the impossibility thereof; as the fulfilling of the Law, the ceasing of Oracles, & when we shall looke for Signes, none shalbe given us, & that we have Moses, the Prophete, the Apostles, the holy Gospell, & other sacred Manualls & Comentations, all wch if we will not beleive, we shall scarce beleive Angells; & ye these Angells, wch were sent to divers holy men & Weomen mentioned in the Old and New Testaments, is said by many of our Theologians to be the Mesiah; & many the like passages we could raise, & when we have soe done, could give an answer to them all; but in this place we shall not medle therewith, we shall treate of those Subjecte in our foregoing Preface, preceding our Booke; we shall here only shew forth some of the most eminent Inspirati in holy Scripture, & a word or two of our opinion thereupon.

The

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Are of the Aiery Trigon, & is governed in the {Day / Night} by {♄ / ☿}	Are of the Watery Triplicity, & is governed in the {Day / Night} by {♂ / ♂}

There are likewise foure Angles, Quarters, Parte, or Corners, answering to the foure Elemente or Triplicities; & to the parte of Heaven & Earth, being soe divided, thus named.

East, South, West, North,

The Moone (being a generall Significatrix in all things, both Magically & Astrologically, as all the Aunciente, & all our Phisitians doe confidently & experimentally affirme, for that she conveyeth through her Sphear, all the Influxes of the Superiours & the Inferiours, as is sufficiently & apparently knowne by the comon Observation of all Men (or at least, by as many as rationally understand themselves) in the Doctrin of Elections, & in the most excellent use of Phisick & Phlebotomy) she passing ~~continually~~ constantly through the 12: Celestiall Signes, in the space of eight & twenty daies or thereaboute, hath therein fixed in the eight Sphear, eight & twenty Mansions, wch by the Magicians of India & the auncient Arabian & Chaldean Astrologians, haue divers Names & Properties attributed to them, from those severall Signes & Stars wch are conteyned in them, through which, whilst the Moone passeth, it ~~attracteth~~ obteyneth various & accordingly respective Powers & Vertues; and every Mansion conteyneth twelue Degrees, 51. Minutes, & almost 26 Seconds; And therefore since they commence from the first degree of Aries, & soe in order untill ye last, we shall shew you the beginnings thereof, & their severall Names.

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Mansi

li: 2. c. 33

Mansions	Signes	Degrees	Minutes	Seconds	Names of each Mansion
1	♈	12	51	25	Alnath.
2	♈	25	42	51	Allothaim or Albochan.
3	♉	8	34	17	Achoamazon or Althoray.
4	♉	21	25	40	Aldebaram or Aldelamin.
5	♊	4	17	9	Alchalay or Albachay.
6	♊	17	9	34	Alhanna or Alchaya.
7	69	0	0	0	Aldimiach or Alarzach.
8	69	12	51	25	Alnaza or Anatrachia
9	69	25	42	51	Archaam or Archaph.
10	♌	9	34	17	Algeliochi or Algebh.
11	♌	21	25	40	Alzobra or Ardaf.
12	♍	4	17	9	Alzarpha or Azarpha
13	♍	17	9	34	Alhaire.
14	♍	30	0	0	Achureth, or Azimet or Azimeth or Akumech or Alchyymech.
15	♎	12	51	25	Agrapha or Algarpha.
16	♎	25	42	51	Azubene or Ahubene.
17	♏	9	34	17	Alchil.
18	♏	21	25	40	Alchao or Altob.
19	♐	4	17	9	Allatha or Achala.
20	♐	17	9	34	Abnahaya.
21	♑	0	0	0	Abeda or Abeldach.
22	♑	12	51	25	Sadabacha or Zodeboluch or Zandeldena.
23	♑	25	42	51	Zabadola or Zobrach.
24	♒	9	34	17	Zadabath or Chadizoad.
25	♒	21	25	40	Sadalabra or Sadalachia.
26	♓	4	17	9	Alpharg or Phragol Mochadin.
27	♓	17	9	34	Alcharya or Alhalgalmead.
28	♓	30	0	0	Albotham or Alchaloy.

one of the Saints doe enioy a peculiar Guift of working; and they being implored by us with divers Prayers & Supplicacons (according to the manifold distribution of Graces) every one doth most freely bestow their Guifte, Benefite & Graces on us, more readily & aboundantly then the Angelicall Powers, by so much as they are nigher to us, & more allyed to our Natures and their Names, Degrees & Offices are also more knowne unto us, [as they who in tymes past, were both Men, & suffered humaine Affections & Infirmities] Out of the number of these almost infinite, there are 12 cheifs & they are the twelue Apostles of Christ, who (as saith Evangelicall Truth) sit upon twelue Thrones, iudging the 12 Tribes of Israell; & in the Revelations are said to be distributed upon twelue Foundations, at the twelue Gates of the heavenly Citty, & are Sealed in the twelue precious Stones, unto whome the whole World is distributed. After these are the Seaventy two disciples of Christ, who also ruleth soe many Quinaries of Heaven, Tribes, People, Nations, & Tongues. After whome is an innumerable multitude of Saints, who haue received divers Offices, Places & Nations into their Protection and Patronage, whose most apparant Miracles, at the faithfull Prayers of those that Invocate them, Experience hath plainely manifested, &c:

Of wch Order of Heroes aforesaid, we can say litle or nothing of, till Tyme hath produced some further satisfaction, & granted us more experience therein, then as yet we haue attained, having not hitherto not practically insisted on, nor handled any Consideration of this Subject, it being in our apprehension so Mysticall &c: that our understanding thereof aright, is not at present capable of; wherefore we shall wave any further treating thereof here, & come to discourse of the Nyne foregoing Hierarchies, their severall Divisions & Constructions, & what divine Guifte Man receiveth therefrom, & from the Intelligencies & Stars, & how Man is likewise degraded from those Celestiall Benefite, & deprived of them. &c: /

Now we are to shew forth, &c ——— see p: 51.

61. G)

Having breifely Treated of the Celestiall Hierarchies, & of the Ruling Intelligences in each Orbe & Spheare; wee must also understand, yt although the blessed Intelligences are especially appointed for the Divine Worship, & service of God; yet notwithstanding they haue also the Government, of every Heaven & Star; And as you see there are as many ~~Hierarchies~~ Hierarchies, Orders & Offices of the good Angells as their are Heavens, or Celestiall Spheares; and as the Stars ~~(or Planets) governing it~~ are divided according to the nature of the Spheares, & the particular Intelligences Star (or Planet) governing it, as they rule themselves & Spheares, as Saturnine, Joviall, Martiall, Solar, Veneriall, Mercuriall & Lunar, (as the learned in Astrologie affirme) although (I say) there is but one ruling Intelligence assigned to each perticular Orbe or Spheare; yet seeing that every Star, hath its proper & different power, nature, vertue, Office & Influence; so also hath every Star its perticular ruling Intelligence, whereby it conferreth power & operation: Soe that as the Stars are innumerable, so also are the Legions of the Celestiall Angells as experience doth aboundantly testifie.

Lib: 3: c. 16. 391.

Astrologians say, that there are seaven Planets, called erratick or wandring Stars in the Heavens, & they are thus named, & all knowne by these Characters.

♄ Saturne.	♃ Jupiter,	♂ Mars.	☉ the Sun.	♀ Venus.	☿ Mercury.	☽ Moone.

There are also twelue Signes in the Zodiack, through wch the Seaven Planets move, & in wch they celebrate their severall Aspects, & wherein they haue Fortitudes & Debilities, as is further explained in the Astrologicall Tractate foregoing, & they are thus Nominated, and distinguished by the following Characters.

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
Aries,	Taurus,	Gemini	Cancer,	Leo,	Virgo,	Libra,	Scorpio,	Sagittarius,	Capricorne	Aquar:	Pisces

There are also foure Elements or Triplicities, wch these twelue signes are divided into, & are accordingly governed day & night by the seaven Planets, as heere you see, & they are Fire, Earth, Aier, Water.

♈ ♌ ♐	♉ ♍ ♑
Are of the Fiery Trigon, & is governed in the {Day / Night} by {☉ / ♃}	Are of the Earthly Triplicity, & is governed in the {Day / Night} by {♀ / ☽}

Are

Now having breifely touched at some materiall Matters of Concernement, very fit to be knowne & understood; We shall in the next place treate of Angello & Spirite, Celestiall, Terrestriall & Infernall, their sewall & respective Hirerchies, Orders, Offices & natures, & teaching the good uses that a sober & quallified Magician may make of all, and how the assistance & Ministery of good Angello, may be obteyned by us, & the maligne Illusions Temptations & Assaulte of the Evill Spirite repelled, shunned & overcome by us. Likewise necessary Instructions and breife Rules, teaching how to attaine thereunto, as hath been approved by auncient & moderne Philosophers, who have been great Inquisitors & curious Searchers into Angelicall, Celestiall & Terrestriall occult Misteries & Sciences; without falling from the originall, true & christian Faith, or the orthodox, theologicall construction thereof, or in the least estranged from, or being disobedient to the divine Lawes of God, or any the Civill Lawes, or Governmente of Common Wealthe.

Of the Celestiall Angello & blessed Intelligences, &c: Their severall derivations, distinctions, Names, Natures, Qualities, Orders, Offices, Hirarchies and degrees, as they are set over & governe all thinge, &c: (according to the Omnipotent Decree of the originall & first Cause) & of the divine Numerations of God, called Attributes, of the ten Sephiroths, & the Ten most sacred Names of God that Rules them, & the significations & interpretations thereof; Of the Seaventy two Angells, that beare the Name of God in Banners, Schemhamphoras; and severall thinge worthy of Noate, &c:

An Angell is an Intelligible Substance ——— &c: p: 27.

(5 i F.)

As concerning the Animasticall Order, or Choire of blessed Soules, or Heroes, various is the opinion of the Learned thereof; some suppose they were so called, either because for the meaness of their desert, they are not judged worthy of Heaven, nor yet are accounted Terrestrill for the Reverence of Grace; or because they being eminent in this Lyfe, for divine Vertues & Benifite, then after this mortall Man is put off, are translated into the Choire of blessed Soules, alwaies providing for mortall Men the same Vertues & Benefite, wch they long since had in this Lyfe: Or because they were procreated, partly from the Seede of the Superiours, who are thought to be begotten, by the mixture of Angello with Men, & so obteyne a certaine midle Nature, that they are said to be neither Angello nor Men. And it is generally beleived that Merlyne the British Prophet, was the son of an Angell, and borne of a Virgin, and it is imagined that Plato (the Prince of Wisdome) was borne of a Virgin impregnated by a Phantasme of Apollo, & many such relations of the like manner, there are in the writinge of the Aunciente, who, together with some moderne Philosophers doe aver, That those Heroes have noe less power in disposing & ruling these inferiour thinge, then the Angello, & have their Offices & Dignities distributed to them; Therefore hath there ben Temples Altars, Images, Sacrifices, Vowes, & other Religious Mysteries dedicated to them, and their Names have been Invocated, have had divine & Magicall Vertues, for the accomplishing & effecting some Miraculous Operations, as hath been tryed by the name of Apollonius Tyaneus, & others, &c: Now the opinion & beleife of the Roman Catholiks (the most learned in divine & Celestiall Mysteries, in this moderne Age) hereof is this. As concerning our holy Heroes (say they) we beleive that they excell in divine power & (as the Jewish Theologians testifie) that the Soule of the Meschihe (that is Jesus Christ, our only Lord & Saviour) doth rule over them; who by divers of his Sainte, (as it were by ~~Ministers~~ Members fitted for this purpose) doth administer and distribute divers Guifte of his Grace, in these inferiour parts, & every

one

Lib. 2. Cap. 7.

A Table shewing how all things, Celestiall, Terrestriall & Infernall, in their respective qualities, Natures & degrees, Symbolize with the 4 Triplicities or Elements.

The four Elements.	Fire,	Earth.	Ayr.	Water.
Their Natures & Qualities.	Hot & Dry.	Cold & Dry.	Hot & Moist.	Cold & Moist.
Angells ruling the Elements.	Seraph.	Ariel.	Cherub.	Thars.
Parts answering in the Heirarchy of Angels, & Celestiall Intelligences.	By the shining splendor & glorious lustre of their Love.	By the stability of their Essence in which is the highest State of God.	By the nobility of their Nature.	By reason of their Mercy & Pity is awaiting the restitution.
Of the Celestiall Hierarchies or Orders of Angells.	Seraphim, Potestates, Virtutes,	Cherubim Angelli.	Dominations, Principalities,	Thrones, Archangells,
Of the Stars & Planets.	Mars & Sol,	Luna & the fixed stars.	Jupiter & Venus.	Saturne & Mercury.
Of the 12 Zodiacall Constellations, or celestiall Signes.	Aries, Leo, Sagittarius.	Taurus, Virgo, Capricorne.	Gemini, Libra, Aquary.	Cancer, Scorpio, Pisces.
Of the 4 Angles or Corners of the World.	East.	South,	West,	North.
Of the four Winds.	Eurus or Auster.	Notus.	Zephyrus.	Boreas.
Of the 4 Princes of the good Angells, that sit over the four Angles of the World & the Winds.	Michael,	Uriel or Nariel,	Raphael,	Gabriel.
Of the 4 Princes of the Evill Spirits, sitting over the 4 Angles of the World & the Winds, offensive to & troubling the Aire.	Urieus or Oriens or Oriis.	Amaymon, or Mayraxy.	Pagmon, or Paynim.	Egin, or Egym.
Their Names according to ——— the Hebrew ——— is	Samael.	Maharael.	Azazel.	Azael.
Of the 4 Infernall Rivers.	Phlegiton.	Acheron.	Cocytus.	Styx.
In the Qualities of the four Celestiall Elements.	Light.	Solidity.	Diaphanousness or Clearness.	Agility.
In the power of Mans Soule.	The Intellect,	Sence.	Reason.	Fancy.
In the Elementary part of Man.	The Minde.	The Body.	The Spirit.	The Soule.
In the Actions & Motions of Man in speech Gestures &c:	Cl fierce, quick & angry disposition.	Of slow, firme & ponderous Motion.	Their actions & an amiable disposition.	Translative, Transmissive & Remissive.
In the powers or parts of Animalls.	Vitall Spirit.	Bones.	Flesh.	Humours.
In humours of the Body politick.	Yellow Choller.	Black Choller, or Melancholly.	The Blood	Fligme.
In the four fold Spirit.	Animall,	Naturall.	Vital,	Generative.
In the four kinds of Animalls.	Walking.	Creeping	Flying.	Swimming.

The four Morall Virtues.	Justice.	Fortitude.	Temperance.	Prudence.
The four Judiciall powers.	Faith,	Experience.	Science.	Opinion.
The four Annuall Seasons.	Summer.	Autume.	Spring.	Winter.
Of Animalls.	Salamander, Cricket, Ostrich, Lyon.	Moles, Wormes. Wall small creeping things.	The Camelion Wall flyeing Fowles.	Fishes, &c:
Of Vegitables.	Seeds because of the multiplying Spirit.	Roots by reason of their thickness.	Flowers because of their Subtilty.	Leaves because of their Juyce.
Of Mineralls & Metalls.	Gold & Iron.	Lead & Silver.	Copper & Tynn.	Quick-Silver.

Having briefly treated of the Natures & Qualities of the foure Elements or Triplicities, & how they are found every where, & in all things, & how all are off & according to them, & diffuse their vertue through all things; We will now touch at some occult vertues, & how they are infused into severall kinds of Things by Jehova, through the Rayes of the Soule of the World, & the Rules & Influences of the Stars; which is very necessary to be first understood, before we enter upon the ensuing Treatise.

There is nothing of such transcendent vertue, ——— Lib. 3. p. 23.

Raine, or any other water that is put to them on purpose; Yea those productions that are made in & upon the Earth, are partly attributed to the very water, as is testified by sacred Writt where it saith, that the Plants & Hearbs did not grow, because God had not caused it to Raine upon the Earth. Such is the efficacy of this Element, that spirituall Regeneration, cannot be done wth out it (as our Saviour Christ testified to Nicodemus) In fine, infinite are the Benefitte, & divers are the Uses hereof: For by its Virtue all things are generated, nourished & subsist, & are encreased. It was the first of all Elements, & the most potent, because it had & still hath the mastery over all the rest; It swalloweth up the Earth, extinguisheth Flames, ascends on high, & by the streching forth of the Cloudes, challengeth the Heavens for their owne; the same falling downe againe, becometh the Cause of all things that groweth on Earth. To conclude, Very many are the Wonders, that are done by this Element of Water, as is testified by many auncient & curious Writers, & also by Scripture it selfe.

Heere we may plainely see, know & understand (together wth what followeth in the ensuing Table) that the Elements are the first of all things, & all things are of, & according to them, & yt they are in all things, & diffuse their virtue through all things.

p. 20.

And as in the Originall & Exemplary World, all things are in all; so likewise in this Corporeall World, all things are in all.

Cap: 8, p. 20.

For the Elements are not only in these inferiour Bodies, but also in the Heavens, in Stars, in Devills, in Angells, & lastly in God, the maker & Originall Example of all things. &c:

Elements therefore in the Exemplary World, are Ideas of things to be produced; in the Intelligences, distributed powers; in the Heavens, vertues; & in inferiour Bodies, gross Formes.

To conclude; Note, In these Inferiour Bodies the foure Elements are accompanied with much gross matter; but in the Heavens they are (according to their natures & virtues) after a Celestiall pure, and

~~same to transmit yd true & reall presence, Corporally, in yd Appearance, plainely & Visibly, to the sight of our Eyes, & yd Voyces to our Ears. that We may also as plainely & Visibly see yd & Audibly here yd, speake unto us: or otherwise to Appeare out of the same Visibly here before us, as it shall please God & yd his Servants, or Servants as Messagers of his paterniall grace, & mercy, Seemeth Most Meet, proper, pertinent, or best befitting this action Appearance, Occasion or Matter &c~~

and more excellent manner, then in Sublunary things: For the firmeness of the Celestiall Earth, is there without the grossness of Water, & the agility of the Aier, without running over its Bounds, & the heate of Fire without burning, only shyning, giving lyfe to all things by it's heate.

Now therefore, yt the Elements are to be found every where, & in all things, noe man can deny; first in these inferiour Bodies, faeculent & gross, Secondly in Celestiallo, more pure & cleere, Thirdly in Sup celestialls Living & in all Respects Blessed.

There are likewise 4 Cardinall Windes, defluxing from the foure Corners, thus named & qualified.

16. Eurus, or the East Winde, is ravenous, cloudy & waterish.

17. Notus, or the South Winde, is cloudy, moist, warme & sickly, It is called the Butler of the Raines.

Zephirus, or the West Winde, is soft, blowing with a plesant Gale, it is cold & moist, removing the effects of Winter, bringing forth Branches, & pleasant Flowers.

Boreas, or the North Winde, is fierce, roaring, discussing Cloudes, makes the Aier serene, & bindes the Water with Froste.

A Table

impalpable, not discerned, most rich in all dispensations of it selfe; it is of it selfe one, & penetrable through all things; it is shining & spread abroad in the Heavens, but in the Infernall place; it is straightned, darke & tormenting; and in the middway it partakes of both: It is in it selfe One; but in that we receive it manifold, & in differing subjects it is distributed in a different manner.

Now the Fire we use, is fetched out of other things; It is in stones, & fetched out by the Stroak of the Steele. It is in Earth, and after it is dug up, makes it to smoke; It is in Water, & heates Springs & Wells; It is in the depth of the Sea, & makes it warme, (as often times we see) It is in all Animalls, & living things whatsoever; for every thing that lives, lives by reason of the inclosed heate: It is in all Vegitables, for that they are spread by heat.

The properties of the Celestiall Fire is Heate, making fruitfull & giving Light & Life to all things: But the properties of the Infernall Fire is Darkenes; a parching heate, consuming & making all things barren; of Lightes, who saith I am the Light of the World, sends forth the most glorious & illustrious Light of this Fire, according to his gracious Decree, communicating it first to the diurnall Lamps the Sun, & the rest of the Celestiall Bodies; who then as mediating Instruments, convey the that Light into our Fire, which is the Vehiculum of the Superiour Light.

Of the Eliment, or Triplicity of Earth.

Earth is the Basis & Foundation of all the Elements, for it is the Object, Subject & Receptacle of all Celestiall Rayes & Influences, In it are contained the Seeds & seminall Virtues of all things, & therefore it is said to be Animall, Vigitable & Mineralle: It being made fecund by the Heavens, & the other Elementes, brings forth all

all things of it selfe: it receives the aboundance of all things, & is (as it were) the first Fountaine from whence all things spring; it is the Center, Foundation & Mother of all things; in it are great Secrets, & it is the first matter of our Creation, &c:

Of the Element or Triplicity of Ayre.

Ayre is said to be a vitall Spirit, passing through all things, giving life & substance to all things, & binding, moving & filling all things; It immediately receives into it selfe, the Influences of all Celestiall Bodies, & then communicates them to the other Elements, & also to all mixt Bodies. It receives into it selfe (as if it were a divine Looking glasse) the Species of all things both Naturall & Artificiall, & also all manner of Spirites, and retaynes them, & carries them with it; it enters into the Bodies of Men & other Animalls through their pores, & makes an impression upon them, as well when they sleepe; as when they are awake; and affoards matter for strange Dreames, &c: Hence it is, if one passing by a place, where a Man was slaine; or a Carcase newly hid, is mooved with fear & dread, because the Ayre in y^t place, being full of dreadfull Species of Man slaughter, doth (being breathed in) move & trouble the Spirit of Man with the like Species; for observes, that every thing that makes a suddaine Impression, astonisheth Nature.

Of the Elimint or Triplicity of Water.

There is so great a necessity of Water, that without it a nothing can live; nor Herbe, Plant or Vigitable whatsoever, without the moystning of Water, can bud or branch forth, for it is the seminary virtues of all things, specially of Animalls, whose seede is manifestly watrish. The Seeds of Trees and Plants although they are earthy, yet notwithstanding, must of necessity be rotted in Water, before they can be fruitfull, whether they be imbibed with the moisture of the Earth, or with dew or

Raine

Having now briefly treated of the Celestiall & Terrestriall Harmonies, and the mutuall correspondencies of these Inferiours with their Superiours; whereby we become capable, of receiving certain Celestiall Guifte from above, &c. —— wee shall now touch at somewhat of the foure Triplicities (or Elemente) their various quallities, Natures & Comixtions, & how they are found every where, & in all things, both Celestiall, Terrestriall & Infernall.

Of the foure Elements.

There are foure Elemente, wch are the originall Grounde of all Corporall Things, & of wch all Elementated Inferiour Bodies are compounded; not by way of heaping them up together, but by Transmutation & Union; and they are Fire[1], Aier[3], Earth[2] & Water[4]:

The Nature & Quality of ye	Fire Earth Ayre Water	is	Hot & dry, Cold & dry, Hot & Moist Cold & Moist.	answering to the	East South West North North South	Eurus Notus Zephyrus Boreas.

These Elemente according to two contrary Qualities, are likewise contrary one to the other in Nature, vizt: Fire to Water — & Earth to Ayre — And upon another Account are opposite one to the other; for Earth & Water is heavy, & Fire & Ayre is light; And the Fire & Aire is active, & the Earth & Water is passive.

To the Fire is assigned Brightnes, Thynness & Motion.

To the Earth —— Darknes, Thickness & Quietnes.

Here you see according to these Qualities, these Elemente of Fire and Earth, to be cleerely contrary to each other.

The other Elemente borrow their Qualities from these, as thus:

The Ayre receives two Quallities of the Fire, vizt: Thynnes and Motion, & one of the Earth, vizt: Darknesse.

The Water receives two Qualities of the Earth, vizt: Darknes & Thickness, & one of the Fire, vizt Motion.

Fire is twice more thinn then Ayer, thrice more moveable, & foure tymes more bright.

Ayre

Ayre twice more bright then Water, thrice more thynn, & foure tymes more moveable.

Water is twice more bright then Earth, thrice more thyn, & foure tymes more moveable.

So that as the Fire is to the Ayre, so is Aire to the Water, & Water to the Earth.

Then againe, as the Earth is to the Water, so is the Water to the Ayre, and the Ayre to the Fire.

And he who shalbe truly knowing & learned, in these Qualities of ye Elemente, & their severall Commixtures, together with what followeth in relation thereunto, wch is the Root & foundation of all Bodies, Causes, Natures, Virtues, Qualities & Operations, shall easily bring to pass many Sublime, Rare, Wonderfull & Admirable Effecte, to the astonishment of the Incredulous, & malevolent Detractors; and now we shall descend to particulars, and first

Of Fire.

Fire in all things & through all things, comes & goes away Bright, it is in all things Bright, & at the same tyme occult & unknowne; When it is by it selfe (no other Matter coming to it, in wch it should manifest its prop Action) it is boundless & invisible of it selfe, sufficient for every Action that is proper to it, moveable, yeilding it selfe (after a manner) to all things that come next to it, renewing, guarding Nature, enlightning not comprehended by Lights, that are vailed over; cleere, parted, leaping back, bending upwards, quick in Motion, high, alwaies raising Motions; Comprehends another, not comprehended it selfe, nor standing in neede of another; secretly encreasing of it selfe, & manifesting its greatness to things that receive it: Active, powerfull, invisible, present in all things at once, It will not be affronted nor opposed, but (as it were in a way of revenge) it will reduce on a suddaine things in obedience to it selfe; It is incomprehensible, —

impalpable

(23. C.)

In nomine Dei Jehovah Amen. Halleluiah

In the first place, a Magitian ought to know God, the giver of all good Giftes; this is the true & Orthodox belife & discription of God, according to the religious instruction of Christian Professors.

God — the first, the Originall, the cause of causes, Increati, the only wise, infinite, omnipotent, Eternall, incorrecptible, unbegotten, without parte, perfection, most like himselfe, the Guide of all Good, expecting no reward, the best, the wisest, the Father of all Right, having learned Justice without teaching. —— In this Godhead are three persons, the Father Son & Holy Ghost, — coeternall & coequall, of one most simple Essence, Substance & Nature; And we ought to worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor — dividing the Substance.

This true name of this Incomprehensible God is neither knowne to Angells nor men, but to himselfe alone, neither shall it be manifested, until his will is fulfilled. p: ep: ad Tit. D.

Yet in this infinite Essence, are contained many divine Powers & Attributes, which are Rivolets flowe from the Center of this Omnipotent Fountaine, & hath undoubtedly Influence on all things created by a certaine Order, from the highest things even to the lowest; & then, our Beames reflected from the Splendor of this most glorious & unspeakeable Lumen, conteyning all things, have first & immediately Influenced on the nyne Orders of Angells, & from them into the Celestiall Spheares, Planets & Elem: & so accordingly, every thing receiveth power & vertue, to perform & fulfill the Office to which it is called.

This

This may we behold the great Jehovah, called or distinguished, by the Names & significations of severall powers & vertues and ineffable Attributes, whereby our Intellect, being wraptt up in an Ecstasie of Celestiall & divine contemplations, stand in admiration, to behold the wonders of his workes in Nature; and then for our further Illumination, that we may yet come nearer to the Knowledge & Inspection of the glorious Deity; behold! through the Shortholes of ye Celestiall Orbes, descends Natures Handmaid, to the assistance of all our Affaires, according to our Necessities, & naturall Inclinacons in the fulfilling & accomplishing all things, in respect of their Caught, Office, Quality or Nature, only to his Glory, & the use of Man &c:

To conclude, there is certainely no name of God amongst us, that is not taken from his Workes. &c: — The Allsufficient God — sup: p: 12.

The Allsufficient God hath created all things, ruling & disposing them, & stabled his heavenly decree, according to his divine, holy & gracious Will, then doth he distribute the putting thereof in execucon to the care of divers & sundry Ministers, the wch St John in the Revelations calls assisting & destroying Angells.

And whatsoever God doth by Angells (or by Ministers) the same he doth by the Stars (or it were by Instrumente) who accordingly transmit them to this sensible World, that after this manner all things might worke together to serve him, so that it is fitt we should apply the tyme, places & species of the Angells & Stars to their respective parte, according as they are referred to them, both in respect of their Offices & Significacon, &c:

Note, every thing may be aptly be reduced from this — Inferiours to the Stars, from the Stars to their Intelligencyes, from thence to the first Cause it selfe, from the Service and Order whereof, all hidden Philosophy flowes, for every day

Some

(12.B.)

Having briefly layd open the Excellency & Dignity of Man, let us see what we shall counsell him to observe, before we enter upon our following Tractats, & the practise thereof: The Subject whereof is Magick, & it hath been very much approved of, by all the ancient & Moderne Philosophers, unto whome it hath been revealed, by the holy Revelation of blessed Angells, as shalbe manifested, & made more plainly appear in the following description thereof; the wch before we shall insist on, wee shall lay downe some Theologicall & Philosophicall Aphorismes, by way of Instruction; to shew what a Magitian ought to be, and how he may deck himselfe in a magicall habit, both in the inward & outward Man, How he may put on him the Robes of the Celestiall & Angelicall disciplines, whereby he becomes more suttly wise, & apende to more divine things, & participate fully & freely, of the Angelicall Converse & Ministery &c:

Now this much observe by the way, to anticipate all doubts & objections, wch in many ordinary discourses may arise frivously, for want of better Judgment, when things will not be otherwise perswaded, because perhaps the subject of our following discourse, may not in a moment be rightly understood: For as in a Harmony & Consort of Musick, if one string thereof be out of Order, the whole Consort presently jarres, & is dissonant & disordered, insomuch that the whole body thereof immediately fallo into a confusion; So if one mistical Sence hereof be misunderstood, the whole Art is presently condemned

None can draw acknowing & intelligent a Man by Reason, unto things that reach a little beyond his present Capacity; but by receiving that Impression & force by Sence: For the Animall Spirit of Man, is by the influence of the Celestiall

Celestiall, & the cooperations of the Minde & Will, affected beyond his former & naturall disposition. Magitian

Now the more learned, discrete & expert Magitian, doth not admire this more rare & divine doctrine, & the great profite & benifite proceeding therefrom, & received thereby; from whence many wonderfull, Rare & admirable experiments, Operacons & effects are produced & brought to pass, by vertue of the Celestiall Authority, managed according to the Order & discretion of this sublime Magitian; because he is not a Stranger to the Heavens &c:

But not only these things, but also all naturall Arts & Sciences are admired at, by the malevolent, detracting, indigent, vulgar & illiterate persons, who meerely out of Ignorance, deride & condemne all things, they know not, nor are accustomed to.

This being as much as is necessary by the way, to dissipate any misty vapour of Intreception, which might & begat nothing but pernitious opinions & debates, to the confusion of the Sence & the overthrow of the Intelligible Faculty, to the great Scandall of learning by experienced Magitian, & the dishonor of God also.

We shall now proceede unto those necessary & chiefest Aphorismes, very fitt to be knowne & observed of him, who would be a contemplator of divine things, & learner of Celestiall & Magicall Doctrine &c: And next to the Description of the Heavens by Magick & the Philosophicall & Theologicall Arts, construction & practise thereof.

In the Name of God Amen.

Beneficiall Aphorismes &c: —— p: 16.

Observe the words of an Orthodox & learned Father, who divinely saith thus; The Heavens, the Earth & every Creature, speakes unto us with ~~their~~ three voyces;

The first voice saith, Receive a Benefit,
The second, pay thy Benevolence
The third, avoyd punishment.

The Heavens saith, I give thee light in the day, that thou maist worke.

The darkness saith, I spread my Curtaine in the Night, that thou maist rest.

The Aire saith, I nourish thee with Breath; All kinde of Fowles, I keepe at thy Comand.

The Water saith, I give thee Drink, I purge away all uncleaness, I preserve all my Elementary Creatures to thy use, from the smallest Minnum, to the mighty Whale.

The Earth saith, I beare thee, I nourish thee with Bread & Wine, I fill thy Table with all sorte of Creatures & Fruite.

The second is a voyce of Admonition, in wch the World saith; See Man how he loved thee, wch made me for thee; I serve thee as thou servest him, wch made both thee & me.

The third Voyce is a voyce of threatning, where the Fire saith, thou shalt be burnt by me: The Water saith, thou shalt be drowned by me, the Earth saith thou shalt be swallowed up by me, as some have been; if thou lay by thy Obedience to him, we put of all Subjection to thee.

~~Now~~ Here you see, that all Creatures call upon Man to serve him, because he is the summe & Epitomy of all, & do willingly obey him.

Behold then &c: p: 9.

What follows was transcribed from another MS: Copy of part of this Book, wch reached only to the Isagogicall Observations &c: in pag: 95. & are noted by pages & capitall letters, where they were inserted. by C: R:

Where note that to this Title (viz: Janua Magica Reserata) there was added in the said MS: Copy per Flavium Philomusi.

Note that I finde much of this discourse coppied out from Dr French his translation of Cornelius Agrippa his Occult Philosophy, wch I have noted in the Margent.

The first 5 pages are taken out of the 36 Chap: of the 3d Book of Cornelius Agrippas Occult Philosophy. Set forth by Dr. French.
The 6 & 7 page is taken from the 36: Chapter,

The discourse relating to Idea's in p: 23 to the middle of page 25. is to be found in, Ye 11 Chap: of Ye first Booke of Occult Philosophy.

The discourse of the 9 Orders of Angells in p: 47. 48. 49. 50. & 51. is taken out of Ye 10 chap: lib. 3.

For Angells Presidents ~~see~~ in p: 61. 62. 63. see lib. 3. c: 24.

For the Evill Angells in p. 66. 67 & 68. see li: 3. c: 18
Concerning their Bodies. p. 69. see. l. 3. c: 19.

answered our demande, & was very willing to come at our first Call, Wee doe heere Lycence thee to depart unto thy propper place, without doeing any harme, injury or danger to Man or Beast (depart we say) & be ever ready to come at our Call, being Exorcised and Conjured, by the sacred righte of Magick, Wee charge thee to depart peaceably & quietly, And the Peace of God be ever continued betweene us & thee.

After thou hast given the Spirit Lycence to depart you are not to goe out of the Circle, till they be gone, and you have made Prayers to God, for the great Blessing he hath bestowed upon in granting ye you desires, & deliuering you from all the malice of the Enimy the Devill.

Therefore thou shalt pray thus,

O Lord God of heaven & Earth, Creator & Maker of all things visible & invisible, Wee thy most humble servante doe returne thee humble & hearty thanke, for thy fatherly goodnes & mercies, in granting these our desires, wch through thy permission, we have now obteyned & received, Binde O Lord those things, wch thou hast taught us to obteyne, in our Understandings, that we may bring them forth as out of thy inexhaustible Treasures to all necessary uses, & giue us grace, that we may

use

use such thy guifte & mercies humbly wth feare & trembling, to thyne honor & praise, & to our owne comforte heere on Earth, through our Lord Jesus Christ. Gloria Patri, et Filio, et Spiritus Sancto: Sicut erat in principio et nunc et semper, et in saeculo Saeculorum Amen.

Let all the Holy Company of Heaven Curse you, the Sun, Moone & Stars, the Light, & all the Hosts of Heaven Curse ~~you~~, Thee, Wee Curse thee, into the fire vnquenchable & Tormente vnspeakeable, & ao thy Name & Seale io conteyned in thio Box, chained & bound vp, & shall choaked in Sulphurious & stinking Substance, & burn in thio materiall Fire, so in the Name Iehovah, by the power & dignity of these three Names Tetragrammaton Anephexeton & PrimaVmaton cast thee O thou dissobedient Spirit N: into that Lake of Fire, wch is prepaired for the damned and cursed Spirite, and there to remaine to the day of doome, and never more to be remembred of, before the face of God, wch shall come to Judge the Quick & the dead and the World by Fire.

Heere the Exorcist must put ye Box into ye Fire

And by and by he will come, but ao soone as he io come, quench the Fire that the Box is in, & make a sweete perfume, & giue him a kinde entertainement, shewing him the Pentacle, that io at the bottome of yor Vesture, covered with a Lynnen cloth, saying

Behold the Conclusion of you be Disobedient, Behold the Pentacle of Solomon, which we haue brought heere before thy presence, Behold the person of the ~~Exor~~ Exorcist who is called Octinom

In the midest of the Exorcisme, who is armed by God & without feare, who potently Invocated you, & cald you to Appearance, Therefore make rationall Answers to our demande, & be obedient to vs yor Masters, In the Name of the Lord Bathat rushing vpon Abrac Abeor coming vpon Abarer.

Then they or he wilbe Obedient, & bid ye aske what you will, for they are subjected by God to x fulfill our desires & demande, And when they or he, haue appeared & shewes himselfe humble & meeke, then you are to say as followeth.

Welcome O yee Spirit or Spirite, or most Noble King or Kings, we say you are welcome vnto vs, because we called you, through him who created both Heaven Earth & Hell, & all that is conteyned in them, & you haue obeyed also by the same power that we called you forth, Wee binde you that you remaine affably & visibly here before thio Circle (or before thio Circle) in thio △ Triangle, soe constant & so long ao we haue occasion for you, & not to depart without our Lycence, vntill you haue faithfully & truly performed our Wille, without any falsity, &c:

The Lycence to depart

O thou Spirit N: because thou hast very diligently

answered

to doe our Wills. Therefore come peaceably & quickly in & by these Names Adonay Zeboath, Adonay Amioram, come, come you Adonay comandeth you

When you haue read soe far, & he does not come Then write ~~his~~ his Name & Seale in Virgin parchment and put it into a black Box, with Brimstone Assafeti & such like things, that haue a stinking strong smell & bynde the Box round with a Wyre, & hang it on your Sword point, & hold it over the Fire of Charcoales, & say to the Fire (it being placed toward that Quarter the Spirit is to come)

Wee Conjure you Fire, by him that made the & all other good Creatures in the World, that thou torment, burne & consume this Spirit N: ~~and~~ everlastingly. Wee condemne thee thou Spirit N: into Fire ever lasting, because thou art disobedient and obeyed not the comande, nor kept the Precepts of the Lord thy God, neither wilt thou appeare to, or obey us, nor our Invocations, having thereby called you forth, who are the Servante of the most high & imperiall Lord of Hoste Iehovah, and dignified & fortified, by his Celestiall power and permission, neither comest thou to answer to these our proposalls here made unto you, for which your aversness & contempt, you are guilty of grand disobedience & Rebellion, And therefore wee shall

Excomun

Excomunicate you, & destroy thy Name & Seale, wch wee haue heere indorsed in this Box, & shall burne them in immortall fire, & bury them in immortall Oblivion, unless thou imediately come & appeare visibly, affably, friendly & courteously heer unto us, before this Circle in this △ Triangle, in a faire and comly forme, & in no wise terrible, hurtfull or frightfull to us, or any other creature whatsoever, upon the face of the Earth: and make rationall Answers to our Requeste, & performe all our desires in all things, that wee shall make unto you, &c:

If he come not yet, say as followeth.

Now O thou Spirit N: since thou art still pertinacious & dissobedient, & will not appeare unto us to answer such things, as we should haue desired of you, or would haue been satisfied in &c: Wee doe in the Name, & by the power & dignity of the Omnipotent Immortall Lord God of Hoste Iehovah Tetragrammaton, the only Creator of Heaven & Earth & Hell, & all that in them is, who is the marvelous disposer of all things, both visible and invisible, Wee Curse you & deprive you, from all your Office, Joy & Place, & do binde you in the depth of the bottomles Pitt, & there to remaine, untill the day of the last Judgment, Wee say into the Lake of Fire & Brimstone, wch is prepaired for all rebellious dissobedient, Obstinate & pertinacious Spirite,

Pet

If you come soe farre, & he yet doe not appeare, you may be sure he is sent to some other place, by his King, & cannot come; and if he be soe, Invoke the King as followeth to send him; but if he doe not come still, then you may be sure he is bound in Chaines in Hell, & he is not in the Custody of his King, & if you have a desire to call him from thence, you must rehearse the Spirits Charme, &c:

For to Invocate the King as followeth.

O you great mighty & powerfull King Amaymon, who beares rule by the power of the superiour God El, over all Spirits both Superiours & Inferiours of the infernall Order, in the Dominion of the East, Wee invocate & conjure you, by the especiall & truest Name of yor God, and by God that you worship & obey, & by the Seale of yor Creation, & by the most mighty and powerfull name of yor God Tehovah Tetragramaton who cast you out of Heaven, with all other of the infernall Spirits, & by all the most powerfull & great Names of God, who created Heaven & Earth & Hell, & all things contayned in them, & by their powers & vertues, & by the Name PrimaVmaton, who commandeth the whole Host of Heaven, That you cause, enforce and compell N: to come unto us heere before this Circle in a faire & comly forme, without doing any harme unto us, or any other Creatures, and to answer truly & faithfully to all our Requests, That wee may

accomp

accomplish our wills & desires, in knowing or obtayning any matter or thing, wch by Office you know if proper for him to performe or accomplish, through the power of God El, who created & disposeth of all things both Celestiall, Aeriall, Terrestriall & Infernall.

After you have invoked the King in this manner twice or thrice over The conjure the Spirit you would call forth, by the aforesaid Conjurations, rehearsing them severall times together, & he will come without doubt, if not at first or second time rehearsing. but if he doe not come, add the Spirits Chaines, to the end of the aforesaid Conjurations, & he will be forced to come, if he be bound in Chaines, for the Chaines will breake off from him, & he will be at liberty &c.

The generall Curse called the Spirits Chaines, against all Spirits that Rebell.

O thou wicked & disobedient Spirit, because thou hast rebelled, & not obeyed and regarded our words, wch we have rehearsed, they being all most glorious & incomprehensible names of the true God, maker and creator of you & us, & all the World. We by the power of those Names, wch no creature is able to resist, doe curse you, into the depth of the Bottomless pitt, & there to remaine unto the day of Doome, in Chaines of fire & brimstone unquenchable, unless you forthwith — appeare here before this Circle [or in this Δ Triangle]

to

opened & swallowed up Corah, Dathan & Abyra
and in the power of that Name Prima Vmaton
comanded the whole Host of Heaven; Wee Curse you
deprive you from all yor Office, Joy & Place, & do bind
you in the depth of the bottomless Pitt, there to remain
untill the day of Judgment; & we bind yee into
eternall Fire, and into the Lake of Fire & Brimston,
unless you forthwith appeare heere before this Circle to
doe our Will; Therefore come yee by these Names
Adonay Zebaoth, Adonay Amioram come yee
come yee Adonay comandeth you, Saday the most
mighty dreadfull King of Kings, whose power noe
Creature is able to resist, be unto you most dreadfull
unless you obey & forthwith affably appeare before this
Circle, let miserable Ruine & Fire unquenchable remain
with you, Therefore come yee in the Name Adonay
Zebaoth. Adonay Amioram, come yee come
why stay you, hasten, Adonay, Saday, the King of
Kings comand you, El; Aty; Titeip; Azia; Hin
Ien; Minosel; Achadan; vay; vaah; Ey; Haa
Eye; Exe; a; El; El; El; a; Hy; Hau; Hau; Hau
va; va; va; va;

If they doe not come at the rehearsing of these two
forgoing Conjurations (but without doubt they will
say on as followeth, it being a Constraint.

We

Wee Coniure thee Spiritt N: By all the most
glorious & efficacious Names, of the most great &
incomprehensible Lord God of Hoste, that you come
quickly without delay, from all parts & places of the
World, to make rationall answers of my Demands.
And that visibly & affably, speaking with a Voice, Intelli-
gable, to our Understandings (as aforesaid) wee
enjoyne & constraine you Spirit N: by all aforesaid
and by the Seaven Names, wch wise Solomon bound Thee
and thy Fellowes in a Vessell of Brass, Adonai Prerari
Tetragrammaton, Inessanfatall, Anephexeton,
Pathatumon & Itemon, that you appeare heere
before this Circle; to fulfill our Wills in all things that
shall seeme good unto us, And if you be dissobedient
& refuse to come, Wee will in the Power, & by the power
of the Name of the Superiour & everlasting Lord God
who created both you & us, & all the whole World in six
daies, & what is conteyned in it Eye Saray, And
by the power of this Name Prima Vmaton, which
comandeth the whole Host of Heaven, Curse you &
deprive you from all yor Office, Joy, & Place, & binde
you in the depth of the bottomless Pitt, there to remaine
unto the day of the last Judgment, & will binde you
into Eternall Fire, & into the Lake of Fire & Brimstone
unless you come forthwith & appeare heere before this
Circle to doe our Will, Therefore come you in & by these
holy Names Adonay Zeboath, Adonay Amioram,
come you, Adonay comandeth you.

If

they be pertinatious and refactory & will not yeild the selves obedient, neither to the Conjuration assigned to ye day nor to the Prayers before made, then use the Invocation following

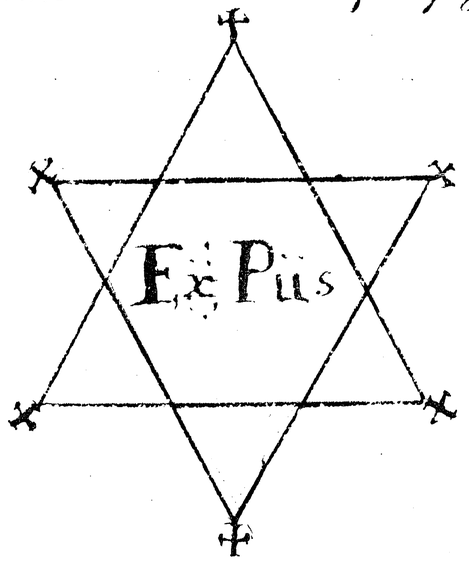
Wee being made after the Image of God, endued wth power from God, & made after his Will, doe Exorcise you by the most mighty & powerfull name of God El: strong and wonderfull; O you Spirit Vassago or Usago; wee comand you by him, who said the word & it was done and by all the Names of God, & by the Name Adonay, El Elohim, Eloe, Zebaoth, Elion, Escerchie, Iah Tetragrammaton, Sadai, Lord God most high, We Exorcise you & powerfully comand you forthwith to appeare unto us heere before this Circle in a faire humane shape without any deformity or tortuosity; come ye as such, because wee comand you by the Name ϒ and V wch Adam heard & spoke and by the Name of God Agla, wch Lott heard wch Iacob heard from the Angel wrestling with him, & was delivered from the hand of his Brother Esau, and by the Name Anephexeton which Aron heard & spoke and was made wise; and by the Name Zebaoth wch Moses named, and all the Rivers and waters in the Land of Egipt were turned into Blood, and by the Name Escerchie Oriston, wch Moses named & the Rivers brought forth Froggs, and they ascended into the houses of the Egyptians, destroying all things, and by the Name Elion wch Moses named

and

and there was great Hayle, such as hath not been seene since the begining of the World, and by the name Adonay wch Moses named, and there came up Locusts wch appeared upon the whole Land of Egipt, and devoured all which the Haile had left, and by the Name Schemes Amathia, wch Ioshua called upon, & the Sun staied his course, and by the Name Alpha and Omega, wch Daniel named and destroyed Bell & slew the Dragon, and in the name Emanuel, wch the three Children Shradrach, Mesach, & Abednego sang in the midest of the fiery Furnace and were delivered, and by the Name Hagios, & by the Seale of Adonay, & by ὁ Θεος Ischyros Athanatos, ~~x~~ Paracletos, and by these three secret names Agla, On, Tetragrammaton, wee doe adjure & contest you, And by these names, & by all other Names of ye living and true God, & by our Lord Almighty we Exorcise and comand you by him that spake the word & it was done; to whome all Creatures are obedient, and by the dreadfull Judgment of God, by the uncertaine Sea of Glass, wch is before the face of the Divine Majesty, mighty and powerfull, by the foure footed Beaste before the Throne, having Eyes before & behinde, & by the Fire round about his Throne, & by the holy Angells of Heaven, by the mighty Wisdome of God, we doe powerfully Exorcise you, that you appeare here before this Circle, & fulfill our wills in all things, wch shall seeme good unto us; by the Seale of Baldachia, and by his Name Prima Vmaton, wch Moses named, & the Earth

opened

Then take this Pentacle made in the day & houre of Mercu
(the Moone encreasing) written in parchm.t of Kidskin, b
first let there be said over it, the Mass of the Holy Ghost, an
let it be sprinckled with water of Baptisme.



An Oration to be said, when the Vesture is put on.

Ancor Amacor Amades Theodanias Anitor
by the merrits of the Angells O Lord, I will put on the Gar
of Salvation, that this w.ch I desire I may bring to effect,
through the most holy Adonay, whose Kingdome endur
for ever & ever. Amen.

When you would begin to worke any great Expim
let the Moone be encreasing and equall & not Combust.
The Magicall Operator or Sophy Master of the Art, ought
be cleane & purified by the space of nyne daies before th
begining of the worke. And to confess & acknowledge
Sinns to God, and let him have ready the Perfume
appropriated to the day wherein he would performe th

work

worke, He must also have Water of Baptisme, & a new
Copper Vessel with Fire, a Vesture & Pentacle, And let all these
things be rightly & duly consecrated & prepaired. Let one
of the Company carry the Copper Vessel full of Fire & ye Perfumes,
And let another beare the Booke, another the Garment & Pentacle
and let the Master carry the Sword, over w.ch there must be
said an Homony of the holy Ghost, and on the midle of the
Sword let there be written this Name Agla ‡, and on the
other side thereof the Name † On †. And as he goeth to
the consecrated place, let him continually praise God
the Company answering, And when he cometh to the
place where he would enter the Circle with gravity and
sound Judgment, Let him begin his Action being clothed
with pure Garments and furnished with Pentacles, pfumes
and all things necessary hereunto, let him enter the Circle
and call the Angells from the foure parts of the World,
w.ch doe governe the seaven Planets, the seaven daies of
the Weeke; Then call upon the Angells from the foure
parts of the World that rule the Aire, the same day
wherein he doth worke or Experiment, having implored
especially all the Names & Spirits, say as followeth.
O all ye Spirits whome I have invocated, moved, and
called upon, I conjure & comand you all by the Name
Adon per Hagioss, Otheos, Ischyros Athanatos,
Paracletos, Alpha & Omega, and by these sacred
names Agla, On, Tetragrammaton, grant and
fulfill my desires.
Thus far being performed proceede to the Coniura=
tions and Invocation, for the day of yo.r Action, but if

they

The order of placing the plates of Lead, at the hymn
when you bury them.

First, lay downe in the Earth, that plate wherein the Names
of the Goods &c: are written, & let the naked man be placed next
to the Earth.

Note that the 4 little plates containing the names of the 4
Bishops (being cut off from the large square plate) must be
placed upon the extremity of the 4 sides of the written plate
to face the 4 Bishops, Thellugon &c:

Then lay the great engraved plate upon them, the Engravem^t
downeward.

Then lay the face of the Ovall engraved plate, to the back
to the back of the great engraved plate. & so bury them.

Materialls to fill the Box with

first fill the Box with Frankincense, Benjamin, Myrrh, Aloes
& other fitting
Labdanum, or other sticking matter
Like bitts of Parchment, bitt of Leather, & feathers. Lay
them towards the [illegible] of the Box, with the Seale drawne
upon Virgin Waxe also, and winde it about with wyer, to keepe
it close, let the wyre have a Loope on the top, wherein
to put the point of a Sword, by wch it must be
held up, over a fire of Eglantine &c: & so let it burne & consume

The Consecrations & Benedictions:
And first of the Benediction of the Circle.

When the Circle is rightly perfected, sprinckle the same
with Holy or Purging Water, and say, Thou shalt purge
me with Hyssop, O Lord, & I shall be clean; thou shalt
wash me & I shall be whiter then Snow.

The Benediction of Perfumes.

The God of Abraham, God of Isaac, God of Iacob, Bless
these the Creatures of these kindes, that they may fill up the
power & vertue of their Odours, so that neither the Enimye
nor any false Imagination, may be able to enter into them,
through our Lord Jesus Christ Amen.

Then let them be sprinckled with Holy Water,

The Exorcisme of Fire, upon wch the Perfumes are to be ~~spread~~ put.

The Fire wch is to be used for Fumigations, is to be in
a new vessell of Copper or Iron, & let it be exorcised after
this manner, I exorcise thee O thou Creature of Fire,
by him by whome all things are made; that forthwith
thou cast away every Fantasme from thee; that it shall
not be able to doe any hurt in any thing; but bless O
Lord this Creature of Fire & sanctifie it that it may be
blessed, to set forth the prayse of thy holy Name, that noe
hurt may come to the Exorcisers or Spectators through
our Lord Jesus Christ Amen.

Of the Garment and Pentacle.

Let it be a Priests Garment, if it can be, but if it cannot
be had, let it be of Lynin Cloath.

Then

O all ye Spirite Theltrion, Sperion, Boytheon & Mayerion, & inforce the Theife or Theives wheresoever they be, that hath robed or stolen such things or goods from (N.) in such a place.

Then say as followeth

Almighty God, as thou knowest thio io sinn, & contrary to thy Lawes & comandem^te grant what I heer shall desire

Thou Theife or Theives, whatsoever & whosoever thou or you be, that haue stolen those things or lynin, or whatsoever it be, from (N) in such a place, at such a tyme; contrary to the Comandem^te of the Almighty God the Father of our Lord Jesus Christ, whoeu thou be, I charge you Spirite Theltrion Sperion Mayerion & Boytheon ruling in the 4 quarters of the world, to inforce the Theife or Theives within an howre to retourne with the Goods, or confess the same, that he or they may be forgiven, if they be past having, or else vntill they haue so done, I commit all you 4 Spirits, by the name of Jesus Christ, into the hands of those Spirite infernall of the worst sort that may be, to be tormented. And I comand you & all of you & every one of you Lucifer, Belzibub, Sathan & Dan^ciation to torment them & I doe by & with ye leave of God, charge & also conjure you by God the Father & God the Son, & by God the Holy Ghost, And by all that ever God made in Heaven & in the Earth, & by his Passion by his Resurection, & by his Ascention, that ye 4 Spirite Theltrion in the East, Sperion in the West, Magerion in the South & Boytheon in the North, that yee fully goe to posses & torment these Theives vntill they retourne with the Goods to (N) in such a place) if they haue them not to confess the same, or else againe I will comit you to Lucifer, Belzebub, Sathan & Dan^ciation, & by them to be burned with fire & brimston, & never to rest, waking nor sleeping, eating nor drinking, nor walking, but be continually in most Extreame and

intollerable

intollerable tormente, vntill you doe presently & forthwith, cause the Theife or Theives to retourne with the Goods, or to confes the same openly, the stolen things aforesaid & intended, and if you doe not fulfill my will & desire, that you may alwaies abide in these infernall Spirite hands, to be tormented continually vehemently & vnspeakably, & that you burne both in body & minde, even as doe these yor names & characters in thio materiall fire of Brimston & other stinking things, in such a restles & tormenting manner as io aforesaid, vntill you haue caused the Theife or Theives, either to restore ye things, or to acknowledge the Theft. (then Cross the Fire & say) and that in the Name + of the + Father + & of the + Son + & of the + Holy Ghost + Amen + Amen + Amen +

Then say; let God arise, & his Enimies shalbe scattered.

Then say the Creed, & pray thus, Lord haue mercy vpon vs, & grant vs the knowledge of these things, for our only Redeemers sake sweete Jesus + Christ + Amen + Amen + Amen +.

NB. that you must waite the houre you assigne (or to the end of the tyme you assigne for the retourne, if it be halfe a day) & then retourning againe towards the expiration thereof, say over the last prayer, & towards the end thereof at these words [and that you burne both in body & minde as doe these Names &c.] then if the Goods be not brought back &c. burne the Box and strew the Ashes betweene the Plate, & so bury them.

Terrestriall & Infernall Creatures, I doe further & againe Exorcise, Adjure, comand, binde & constraine you Spirits, Theltrion, Sperion, Mayerion & Boytheon, by the virtue & power of thio potent, strong & efficatious Conjuration aforesd: and by all the royall words & sentences therein conteined, that wheresoever you be, either in fire or water, Aier or Earth, or being bound to any one, you forthwith give yor present attendance, hereunto, willingly, peaceably & without any fraud, hinderance or tarrying, & come from all parts & places both remote & adjacent, & hearken unto my charge & request, wch I shall straitly & stricktly charge & comand all yee Spirits Theltrion in the East, Sperion in the West, Mayerion in the North & Boytheon in the South, that yee goe into the place where [heere you are to make knowne yor will & desire & what you would have effected] And that you enforce them, & let them take no rest, day nor night, sleeping nor waking, standing nor goeing, working nor playing, at home nor abroad, nor in any place or action whatsoever, neither in riding, running, nor sitting still, but that they may be continually tormented or troubled in their witts, Limbs, senewes & bones, And yt you be continually crimping & creeping upon them & about them, untill he doe ✝ ✝ & let every thing herein conteyned be by you, or some one of you, joyntly & severally ratified, fulfilled, confirmed & performed, according as it is here written on thio plate of Lead, the wch I bury in ~~thio~~ a place, & so leave it, as my charge & demand, signifying what I would you should doe for me, it being a iust & true matter, & wch I charge and

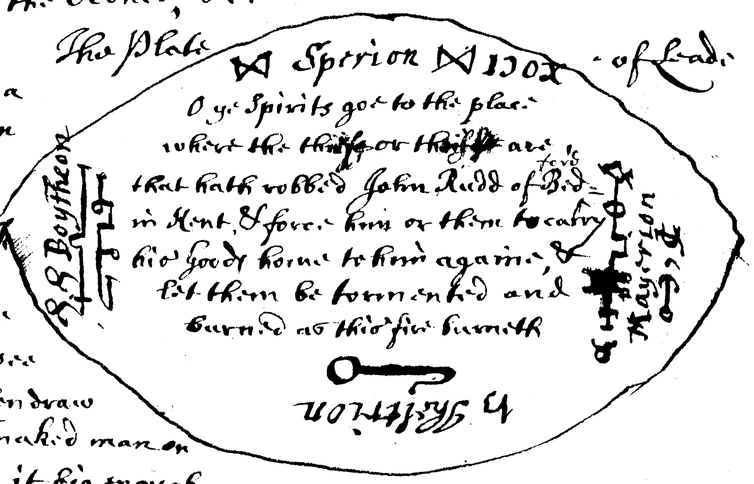
constraine

constraine you to doe forthwith, at my putting this Plate of Leade into the Earth, & every one of yor Names & Seales or Characters, joyntly & severally here annexed, the wch you are bound to obey, Wherefore pr paire yee & fulfill all these things as I have here comanded you, & written on thio Plate of Lead, & effectually performe them by signes & testimonies, as you will answer the contrary to him, who shall come to iudge the quick & the dead & the world by Fire, & so the peace of God be betweene you & us, in the name of the Father Son & holy Ghost Amen. Then bury the Plates in the Earth, putting every Spirit in hio place or quarter, the great Plate in the midle, & each litle plate on each quarter thereof, according to his respective name & place, & you shall cover them close from Sun & Winde, & the worke will not faile, for within a short or convenient space after, yor desires will be effected: probatum est.

A Constraint for a Theefe or Theives, belonging to these five Plates before mentioned; that if he will not bring the Goods or Theefe to the Owner, &c:

The Plate of Leade

You must make a Plate of Lead in an Ovall forme, & fit it for a Box, & the Box must be black within & without, & you must write on the Plate as yu see in thio figure, then draw the picture of a naked man on parchmt: & make it big enough to writ on the brest & belly, Theife or Theives; Come to this place:



This must be pasted on the back side of the Plate you write the names of the Goods on.

Ovall

on ~~my~~ my Calls, Conjurations, Adjurations & Constraingations, in & for the fullfilling & accomplishing of my will & desires, for the obteyning of all Thefts & Theives, Fugitives & Runawaies, Goods, Chattells, Money or things stolen or strayed or Runaway, or conveyed from any man woman or child, be they moveable or immoveable Goods, Silver, what or whatsoever thing it be, that is ordained by God for Man, the same may be brought againe, & for bringing back againe of Fugitives or Runaways, wheresoever they be gon, run, or ridden; & thio I conjure, adjure, comand & compell all you Spirits or divells, Sathan, Lucifer, Belzebub, ~~Sathan~~, Dansiation, Vrienus or Oriens, Paymon, Amaymon & Egin, by Jesus Christ the Son of God, and by his bitter paines & passions that he suffred for the redemption of Mankind, To whome with the Father & the Son & holy Ghost, be all honor & glory for ever & ever Amen,

After wch you shall reade the Conjuration following, wth good Courage & Confidence.

O yee Spirits Theltrion, Sperion, Mayerion & Boytheon whose names are here written, I exorcise, Conjure, binde, comand & constraine you, by the most holy, true, just, powerfull, Mercifull, omnipotent & ever ~~lasting~~ living God, & by his great excellent efficatious & ineffable name Jehovah, wherein the Patriarchs & Prophets have called upon him, & he hath helped them & made appeare y armes & power of his strength in them admiraby, even beyond all humaine expectation, And in the Name & by the Glory & dignity of our Lord & Saviour Jhesus Christ, who sitteth at the right hand of the Father, making intercession for us whose Saints we are, & through whose goodness & mercy hath authority & comand over all Spirits, both Aieriall, Terrestriall, & Infernall. Wherefore know all yee Spirits

Theltrion

Theltrion in the East, Sperion in the West, Mayerion in the North & Boytheon in the South, That I potently and strongly comand & conjure you, in & by all the holy Names of God, & of our lord Jhesus Christ El. ya, Saday, Elohim Escherie, Agla On, Tetragrammaton, Sabaoth, Adonay, Elion, Elyezer, Ananisapta, Messias, Sother, Emanuell, Alpha & Omega, and by all the other Names & Attributes, that are, or can be said of God, & of our Lord Jhesus Christ, and by the most ineffable, Celestiall and unspeakable vertues thereof, And by all the Prophets, Patriarchs, Disciples, Apostles, Saints, Martyrs, Innocents & Elect of God, And by the 4 Evangeliste St. Mathew, Marks, Luke & John, & by their vertues & powers. And by the Angells, Archangells, Thrones, Dominations, Principalities, Potestates, vertues, Cherubim & Seraphim, & by all the Orders of them, & by their vertues & powers, & by Heaven & by Earth, by the ☉ & by the ☽ & Stars & by the Cristall ~~Celestiall~~ Sea, & by all their Vertues & powers I call upon you, that you give audience & attendance to thio my potent & powerfull Conjuration & Call, And give obedience to my Comand & to the words of my mouth, & that you doe fully & effectually performe & fulfill my will & desire, in all those things wch I shall request & demand of you, without hurt or damage, to me or any that appertaineth to me, either bodily or ghostly. Also I conjure you by your Kings whome you are bound to obey, & by the Chaines of Solomon, & by yor Seales & Characters, firmely binding, & the virtues & powers thereof; ~~and by the virtues & powers thereof~~ And by the vertues & powers of all Celestiall,

Terrestriall

The Prayer

O Almighty Jehovah, O Tetragrammaton, O Messias, O Sother, Emanuel, Alpha & Omega, Father Son & holy Ghost, three persons & one God in Trinity & Vnity, We doe beseech thee for the Love thou bearest to Mankind; heare vs & grant vs our requests for the bowells of thy mercies sake heare vs, for thy bitter passions sake heare vs, ~~& grant vs our request~~ for thy body & blood sake heare vs, for all the Charitable desires that ever thou hadst to Mankinde heare vs & grant vs our requests. First forgive vs our sinns good Lord, whatsoever we have committed by thought word or deede, since we came into thio miserable world, vnto thio present houre, & ever hereafter. Grant O Lord that I may have from thee the power of thy holy Spirit, to Call, to Compell, to Constraine & Comand, all Spirits both Aeriall, ~~and~~ Terrestriall & Infernall, that they ~~will~~ with all readiness & submission yeild due obedience to my Conuiration, And yt they may be, by me ~~be~~ compelled to fulfill my will & desires, what soever I shall comand them, according to thy heavenly will & gracious permission at all tymes & in all places, & in all daies & houres, & that I may force them with all meekenes humility & expedition, readily & willingly to performe & fulfill whatsoever I shall comand them to doe, without fraude or delay, & more especially these 4 Spirits Theltrion, Sperion, Mayerion, & Boython, & yt I may constraine them to attend on any Man or woman, that hath Stolen any manner of Goods or Chattells, yt they may cause the same to be brought againe, & any Runaway or Fugitive to retourne againe. thio grant O heavenly God, for Jhesus Christ his Sake, to whome with thee & the holy ghost, be all honor praise & glory, from this tyme forth & for ever more Amen.

Then rise vpon thy feete & enter the Circle, & turne your face to the East, & with good confidence Courage & Resolution say the Coniuration following.

O yee

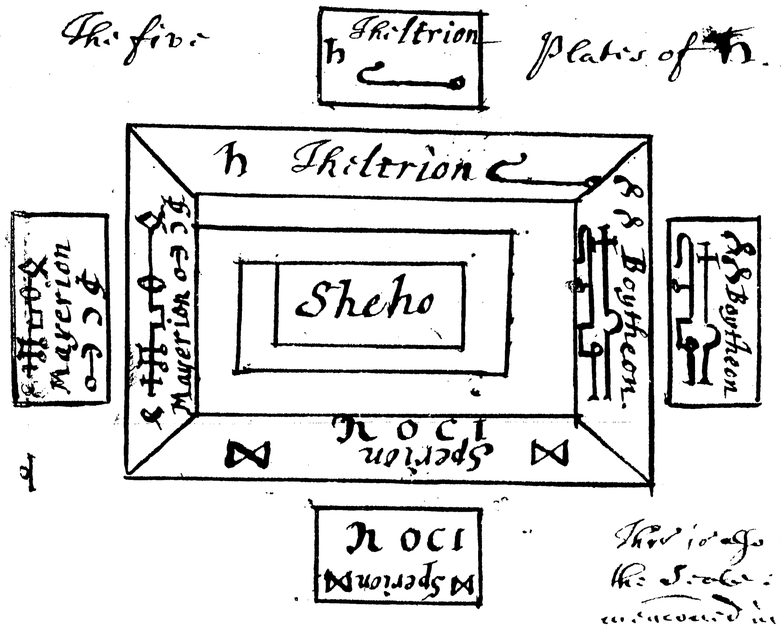
O yee Spirits & Divells Sathan, Lucifer, Belzebub & Dansiation, I conjure you all by your powers & strengths you are permitted to have, by Almighty God the Father, the Son & the Holy Ghost, three persons & one God, in Trinity & Vnity, That yee inforce these 4 Kings of the 4 pte of the World, yt is Urienus or Oriens King of the East, Paymon King of the West, Amaymon King of the South, & Egin King of the North, I conjure & potently call vpon you, and Comand all you Spirits & Divells Lucifer, Sathan, Belzebub & Dansiation, Vrienus or Oriens, Paymon, Amaymon, & Egin, by the Love, power, strength & glory of the Omnipotent & ever=living ~~lasting~~ God, & by all yt ever God made in heaven in hell, Fire, Aier, Earth & Water, & in all other places, And by the Angells, Archangells, Thrones, Dominations, Principallities, Potestates, Vertues, Cherubins & Seraphins, and by all the Orders of the Angells, & by all the Saints of God, & by our Lord Jesus Christ, and by all the holy & blessed Company of Heaven, wch sing continually Holy Holy Holy Lord God of Sabaoth, Heaven & Earth is full of thy glorious Majesty, That all you may compell & constraine with all the force you have, these 4 Spirits, Theltrion, Sperion, Mayerion, & Boython, wheresoever they be, in Fire, Water, Ayer, Earth or Hell, or being bound to any man, that they nor none of them, doe never rest in their places, but obey my Will & comandements in every respect both nights & days, houres & tymes. And I conjure all you Spirits aforesd in & by all the holy great & glorious names of God, & of our Lord Jesus Christ, spoken of in all Conjurations, Adjurations & Constringations, in any Tongue, Speech or Language whatsoever, That you all & every one of you, joyntly & severally, doe compell, constraine & comand the 4 Spirits Theltrion, Sperion, Mayerion & Boyethon, to attend

on

or twice a weeke, on Mundaies and Wednesdaies as aforesaid, according to yor Discretion. At the end whereof you shall say the Prayer following, & after that as followeth in Order. Then put of yor Habit or Vestment, & put out yor Tapers, & then make a Plate of Lead in manner & forme as followeth, & write the Names of the foure Spirits with their Characters in the extremity of each Square thereof (vizt) Theltryon on the East, Sperion on the West, Mayerion on the North, Boytheon on the South, and then round about under them the name of the Goods stolen, & the owners name thereof, or the Fugitives or Runaways name; & in the midest of the said Plate write this Name Sheho: then make 4 litle Plates, & write thereon severally, the name of each Spirit as aforesaid by him selfe, with his Character; & when you have rightly prepaired & fitted these things ready, goe to a Wood or some private place unfrequented, & make (or have in readines) the following Circle; & then at a Litle distance, with bended knees & good devotion, say the Prayer following, being the same before mentioned to be said at the Altar after publique Confession and Ejaculation, the Rules followeth ~~after~~ after the Plate & Circle.

[illegible]

The five Plates of ♄.



This is also called the Scale: which is mentioned in ye last Paragraph to be put into the Box & burnt with it.

This Circle is to be made of parchment 7 foote over from side to side.

and fremdship, wthout noyse or turbulence, or in any violent manner, hurtfull to vo or thio place, or to any other place or person whatsoever, or otherwise, either to assault surprise or amaze vo, either in Spirit or bodily sences, with feare astonishmt: or other dreadfull or terrible visiono, or false motiono & appearances, in any wise to affright, obstruct or delude vo, & make vs rationall, true & faithfull answers, speaking so plainely vnto vo, ao that we may perfectily heare & vnderstand you, readily & willingly fulfilling all our demands & requests, & accomplishing all such our desires, & assisting vs in those & all others o operationo & affaires, in any wise relating to yor nature, degree, Order & Office; & therein to performe vnto vo, not only what we haue to propose, but also in whatsoeverelse we shall further enjoyne or comand you. Move therefore & come away, in the name of the Omnipotent, Everlasting & true God Helioren, & appeare yee ao aforesaid visibly heere before vs, in these Names Aye Saraye, Aye Saraye, Aye Saraye, make hast & defer not your comnige, in & through these Names Eloye, Archima Rabur, and obey yor Master who io called Octinomos. Now then finally know yee, O you Spirit N: yt we being dignified by Celestiall power, doe by the Contents of thio or great & royall Invocation (ao aforesd:) & by the vertue, power, Influence & efficacy thereof, Conjure, Comand, Compell, Constraine, Call forth & move you to visible appearance, imediately at thio very minute. Give ye now therefore present audience, attendance and obedience thereunto, & come away with speede, & appeare ye visibly vnto the sight of our Eyes, in faire & desent forme, in these G: R: or otherwise thereout here before vo, & shew forth vnto vs a visible signe foregoing yor Appearance, persisting herein, to the full and effectuall accomplishment & fulfilling of all our demands & requests that we haue or shall make vnto you, even to the very vtmost (ao we haue beforesaid) without further Apologye, excuse, pretence, hinderance, tarrying, delay, delusion, deceipt, subtilty, Craft, disguise, interruption, false motion, disturbance, feare, fright, amazemt: by any dreadfull or terrible assault or surprisall, or any other Illusion whatsoever, &c:

An excellent & approved Experiment, to cause a Theife to come againe with the Goods he hath stolen; & to cause any Fugitive to retourne againe. Proved.

There are 4 Kings wch reigne in the 4 parts of the World, that is East, West, North & South; vnder wch 4 Kings are 4 Spirits (as it were Byshops) the power of the said 4 Kings, are in the 4 Elements, that is, Fire, Aire, Earth, & Water; & these Spirits haue power to bring back a Theife, Fugitiue or Runaway, wheresoever the Exorcist pleaseth, at the reading of ys Experimt:

The names of the 4 Kings	Urienuo or Oriens, Plymon or Paymon, Egyn, Amaymon,	King of the	East, West, North, South.
The Names of the 4 Byshops	Theltryon, Sperion, Mayerion, Boytheon,	in the	East, West, North, South.

Here begineth the Method of this Experiment as fol:

Observe when the D is in the Encrease, not Combust, & the Aier serene & Still, on a Munday or Wednesday; at the Sun rising enter the sacred place, & approach the Altar, & there humbly vpon thy Knees Ejaculate to God Almighty, humbly confessing thy manifolde Transgressions, craving Pardon & Absolution for the same. And let thio be thy Care, at the least once

or

Name Escherie Oriston, wch Moses named & all the Rivers belched out Frogs; & they went into ye Egiptians Houses, destroying all things. And by the Name Adonay, wch Moses named, & there were Locusts appeared upon the Land of the Egiptians, & eate up all that wch was remaining. And by the Name Elion wch Moses named, & there was such a Storme of Haile, as was not from the begining of the World. And by the Name Primeumaton, & the most wonderfull power & efficacy thereof, wch Moses named, & the Earth opened her mouth, & swallowed up Corah, Dathan & Abiram, & all their Generation & people. And by the Name y^t Moses heard from ye midst of the burning Bush, & was astonished. And by the Name y^t the Israelites heard upon the Mount Sina, & they dyed for feare. And by ye Name Burne, by the vertue & power whereof the Sea parted in sunder. And by the efficacy of y^t Name, at the whearsing whereof the Waters was divided. And by the mighty power of y^t great Name, at the speaking whereof, the Stones burst & rebelled. And by the Name Schemes, Amathia, wch Joshua named & the Sun stayed his course. And by the Name Alpha & Omega, wch Daniel named & destroyed Bell & ye Dragon. And by the Name Emanuel wch the three Children, Shadrach, Mesack & Abednigo sang in the midst of the burning fiery Furnace & were relieved. And by the vertue & power of those Names, whereby Solomon called forth, constrained, bound & inclosed or shut up Spirits Elbrach, Ebarher, Aola, Goth, Ioth, Othie, Venoch, Nabrach, And by the Imperiall Throne & by the Majesty & Diety of the Almighty, Everlasting & true God of Hosts; We doe call upon you, O you Spirit who is called N: And being dignified by the power of the holy Spirit, & strengthned by his all powerfull arme & being thereby supported with his Celestiall & divine assistance, Doe conjure, Comand Constraine, Call forth & move you O you Spirit N: to visible appearance: Allow therefore & appeare you, & shew yor selfe visibly & affably in faire & decent formes, in this C: R: or otherwise out of the same here before us, as may be most convenient & necessary, for this our purpose, in these present Operations & affaires, & come you in all serenity, mildnes, peace & freindship, & in noe wise terrible or hurtfull to us or to this place, or to any other place or person whatever, & make true & faithfull answere unto all such, or those our demands & requests, as by us here before us, ready to be proposed, & made knowne unto you, & likewise readily & willingly fulfill & performe all such our other Comandements & desires, as we shall yet further will & enjoyne you, wherein yor Orders & Offices is in any wise properly applyable & concerned. Now therefore O you Spirit N: perpaire you & be not obstinate, refractory or pertinacious, but come you away forthwith & immediately from your Orders, or from what Mansion, Element, Angle, part or place of residence, or else wheresoever you are in, or at this present shall, or may, either chancely, or otherwise by divine or superiour comand or appointment happen to be, & depart ye not from our presente & comands, but fulfill ye faithfully & effectually fulfilled our desires, in all fidelity, reality & truth, without any delay fraude, guile, or illusion whatsoever. Now therefore hearken unto our voyce O you Spirit N: & be not obstinate, refractory or disobedient. Know you that we the servants of the most high God, being dignified, fortified & supported assisted & encouraged, by his omnipotent divine & Celestiall power, & by the vertue force influence & efficacy thereof; & by this his most high, great & mighty Name Iehovah, Tetragrammaton, who saith & it is done; whome all Creatures both Celestiall, Elementall & Infernall, wth feare & reverence doth most humbly owe honor & obey, & wherein all the world was formed, wch being heard ye Elemente Thunder, the Aire is Shaken, the Sea goes back, the Fire is quenched, the Earth trembleth, & all the heavenly, earthly & infernall Hoste doe humble & are troubled; Doe Conjure, Comand, Compell, Constraine, Call forth, & move you to visible appearance, wherefore O you Spirit N: now presently & without any further tarrying, illusion, hinderance or delay, move you imediately, even at this very instant Call, make haste, & whersoever you are, come away & appeare ye visibly, affably courteously & peaceably, in faire & decent formes, in this C: R: or otherwise out of them, as may be most convenient & befitting this our present action, occasion, operation & affaires plainly here before us, & to shew forth unto us a true & visible signe, forgoing yor coming & appearance; And come you in all serenity, quietnes and

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

A Generall Invocation, Conjuration or Constringation, moveing and calling forth any particular Ayeriall, Terrestriall, or other Elementall or Infernall, or other wandring Spirit or Spirits, of what Name, Order, Office, Angle, Mansion, Nature, Degree or power whatsoever they are or may be of, or in any wise properly apperteyning or belonging unto; wch are to be mentioned in the following Invocation, where the Letter N: is inserted, as being conveniently referd thereunto, & so placed therein according

O you Spirit, or Spirituall power, who is known of us from the Tradition of our Auncestors, & called by the Name N: of wt nature Order, Office, Angle Mansion or other place of aboade wheresoever ye are, or may be of, or doe reside, frequent, or in any wise properly or differently appertaine or belong unto, or whether Elementall or Infernall, or other wandering Spirit or power, either of Light or darkeness, having power given you to visit the Earth, & to execute the Comandments of the highest: and also by divine permission plainely & visibly, & in a faire & decent forme to appeare unto the Sons of Men, Servants of the most high God living on Earth, whensoever you shalbe of them Invocated, Comanded, called forth, moved, & therby Conjured, & constrained thereunto, to obey them, to serve them, & to be friendly unto them, & readily forthwith to fulfill & performe all such their comands & requests wch they shall make; wherein by nature Office order, place or power, you may in any wise be concerned or serviceable. Know therefore O yee Spirit called by the Name N: (as aforesaid) that we the Servants of the most high God, & reverently heere present in his holy feare, doe Conjure, Command, Constraine, move & call you forth to visible Appearance, in the name of the most high Madzilodarp and by the vertue and power of these his glorious great, mighty & sacred Names, Tetragrammaton, Iehovah. Adonay, Zebaoth, Iah, Saday, Agla. El, Elohim, Alpha & Omega, And who said, let us make

Man

Man, according to our Image & Similitude, & let him beare rule over the worke of our hands, & have soveraigne power & comand over all Sublunar Spirits, both Ayeriall, Terrestriall & otherwise Elementall, & other wandring Spirits & Infernall Spirits, of all Orders & offices whatsoever, both of Light & Darkness, & by yor Seale & Character, most firmely & solidly binding, subjecting & obliging you by Order & Office, both to the divine Comand of the Highest, & his Servants the Sons of Men, calling forth & moving you thereunto. And we doe also further Conjure, Compell, Comand, Constraine, Call forth & move you, by nature, Degree, Order & Office, unto what Hierarchy Mansion or Place of residence whatsoever you appertaine or belong unto, or wheresoever else you shall at this present be, either wandring out of Orders, or otherwise, O you Spirit, who is called N: to visible Appearance; Move therefore O yee Spirit N: Come away and appeare yee visibly unto us, in faire & decent forme in these G: R: or otherwise out of the same, in like forme, visibly here before us, not in any wise terrible or affrightfull unto us, to amaze or surprise us, or in any violent or turbulent manner, hurtfull to us or this place, or to any other person or place whatsoever; but come & appeare yee in all serenity, peace & mildness, shewing forth likewise unto us, a visible signe or test foregoing yor appearance, and by the vertue, power, efficacy & influence of those great, mighty & sacred names of the most high God, wch Adam heard & spake, & by the Name Agla, which Lott heard & was saved with his family; and by the Name of Gin, which Noah heard & spake, after he was delivered from the Flood, And by the Names which Abraham heard & did know God, & by the Name Ioth, which Jacob heard & was delivered from the hand of his brother Esaw. And by the Name Tetragrammaton, wch he heard of the Angell striving with him, And by the Name Anaphcketon, wch Aron heard and speaking was made wise. And by the Name Zebioth, wch Moses named, & the water of Aegypt was turned into blood. And by the

Name

Elementall Infernall, & other powers with feare & trembling, most reverendly serve honor & obey, And by every & each of yor: severall & respective Seales & Characters, most firmely & solidly binding subject^d & obliging you, by Orders & Office, both to the divine comand of the highest, & his servants the sons of Men, calling forth & moving you thereunto, Conjure, Comand, Compell, Constraine, & move you, or some one, or any, or more of you, O all you Spirits by name called Sulphur, Calchos, Anaboth, Sonenel, Barbaros, Gorsan, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Babasan, & also Camret, & likewise Scor (or Scarus) Roa, Zaym, Umbre, Gijel, or any of them, to move & appeare, in faire & decent forme, visibly heere before us, either in these G: R: or otherwise out of them, as the necessity & conveniency, of these our present occasions & affaires & as your service frendship & assistance, at these our Calls & comands enjoyned you therein, shall properly require: And appeare yee or some one or more of you, O all yee Spirits by name (as aforesaid) or send or cause to come and appeare visibly unto us, some one or more Spirit or Spirits, who by Orders & Office are alike, also qualified, readily & willingly to serve & assist us herein: Move (we say) & come imediately away, meekely, obediently & peaceably & quietly, without Noyse, or in any violent & turbulent manner, or in any wise affrightfull terrible or dreadfull, to assault or surprise our Sences or animall Spirits with feare or amazements, or doing any damage harme injury or prejudice to us or to this place, or to any other places or persons whatsoever; but in all reverence, obedience & humility to appeare, & make us true & perfect Answers, to all what we shall aske & demand, And effectually to fulfill & ~~demand~~ pforme whatsoever we shall comand, flying with hast away directly, unto such place & places wheresoever we shall send, & imediately with as much hast, to retourne back againe to this place, or with as much speede as conveniently, can possibly affoard or admit,

And

And to bringe, or cause to be brought away hither to this place, all such Treasures or Treasuries, as are hidden or buried in the Earth, or otherwise layd & kept, from the knowledge use & benefit of mankind (as by certaine report & credible information, is supposed & beleived to lye hidden buried or otherwise concealed, in *

And also any other such Treasures or Treasuryes, as lye buried or hidden in the Earth, or otherwise in what place soever it is, not certainely knowne of us, & therefore not of us now symply proposed, singly mentioned, or had in particular question: Now then O all yee Spirits as before are mentioned or named, & all others not named, more then by Orders & Office proper; Move, come away, appeare & plainely shew forth, make knowne & reveale unto us, the very truth of all whatsoever we have hereby (as before is rehearsed) requested & demanded. And we doe by these presents and the power thereof, moreover Conjure, Compell & Constraine you O all yee Spirits by Name, Order & Office (as before is specified) in generall & pticular, ioyntly & ~~severally~~, every & each one respectively, to serve & assist us herein, & effectually to fulfill & performe, all our Comandements to the very utmost; without further Apologie, excuse, pretence, hinderance, tarrying, delay, delusion, deceipt, subtilty, craft, disguise, interruption, false motions, disturbances, feares, frights, amazements by any dreadfull or terrible assault, or any other Musions whatsoever. &c: /

all such Treasure & Treasuries, that are layd up or hidden, either
in the Earth, Caves, Cellers, Vaults, Woods, Ground, Pond, Lake, Well
or old ruined Castle, monastery, ruinous Walls, or any other
secret place whatsoever & wheresoever, in any Shire, Country,
City, Towne, or Village, within this Realme or Kingdome of
England, place, wherein we are now here present, that are not
possessed, or kept by any Spirit or Spirits or otherwise, given
them in Charge, to keep & defend from the use & benefit of mankind,
by any person or persons here to fore living on Earth, that you or
some or any or more of you, O all ye Spirits before named, may
after a true & full discovery thereof is made knowen unto us,
bring or cause to be brought hither unto us in this place, &
all such Treasure & Treasuries, & to leave the same with us.
And see you Spirit or Spirits bringing or causing the same to
be brought or conveyed hither, to guide it up unto us, & then immediately
to depart peaceably & quietly away, so as we may take, injoy,
dispose & convert the same unto our proper use & benefit, as of
right belonging & appertaining unto us, without obstructing the
similitude thereof in any wise, but to lay & leave the same barely
open in its naturall forme & substance, as it was before ye same
was hidden, & as it is, & still may be & continue, Notwithstanding
also the craft or subtilty of any other Spirits shall seemingly
transforme the same, or otherwise oppose or deceive us: Or else, O
all ye Spirits, or some one, or any or more of you, as before we
have called by Name, we doe by these presents, & by the vertue
power & efficacy thereof, Conjure, Command, Compell & Constreine
you to appeare (as aforesd) visibly unto us, either in these G: R:
or otherwise out of them here before us, & to make known & and
apparently to shew forth the very truth & certainety, of all such
hidden Treasure & Treasuries, as we shall have in question, or
make demand of, or otherwise require or desire you, and to make

true

true & faithfull Answers, & due positive Resolves thereof
unto us, & to inform, instruct & rightly direct us, how by all
the best, easiest, readiest & most assured waies or meanes, that can
be contrived, found out or used, we may discover finde out & visibly
see, & so perceive the same, as that by our industrious Labour and
endeavours in our pursuit thereof, or by any other attempts, We
shall make in pursuance thereof, We may both finde out, obtaine
& take, & carry away the same, wheresoever we shall please, & possess
injoy & dispose thereof at our pleasure, as our owne proper goods
of right belonging unto us, And more especially & particular, all
those, or any such Treasure or Treasuries, as for certaine is
reported, & as we are truly informed (& as we doe, or may at
least thereby verily believe to be true) that lyeth buried or otherwise
hidden in *
to shew forth & make appeare, the very truth & certainety thereof
unto us, & either to bringe, or cause the same to be brought hither to
this place, or where soever else we shall appoint: And then such
Spirit or Spirits, who shall bring & convey the same, according as
we doe comand & appoint, may be immediately after they have layd
downe & left the same in place (according as is appointed)
dismissed discharged & compelled to depart away from it, & leave ye
same barely & openly visibly unto us, & so as that we may take &
beare away the same, & also dispose thereof at pleasure, to our use &
benefit, or else to informe & rightly direct us, how by all the best,
easiest & most assured waies, that can be conveniently and
comodiously contrived & used, to finde out, obtayne, seize & carry
away the same, & enjoy it to our use & benefit: As to which our
demands & requests, as we have now made, & as herein is
contayned & specified, we doe by these presents, & by vertue
power & efficacy thereof, & in the name of the most high
Omnipotent Lord God of Hosts, with all both Celestiall, Terrestriall

Elemintall

such Treasure or Treasuries, so hidden, buried & concealed (as aforesd:)
And that either, or any, or some one or more of you, O all yee Spirits
by name (as aforesaid) doe bring or cause to be brought, either by
yor: selfe or selves, or else y^t you compell & constraine the Spirit or
Spirits, that doth posses & keepe such hidden Treasure or Treasuries,
to bring & beare away the same hither unto this place, &c:
and heere to leave the same with us, & to yeild the same up unto
us; & to our use, benefit & behoofe, as in our owne^ly & proper
possession & claime, & then by vertue & power of our Comande
accordingly, the said Spirit & Spirits, bearing & bringing away
such Treasures or Treasuries unto us, may be dismissed & discharged
therefrom, & of us inforced, at our Lycence denounced, & given them
to depart away peaceably, in all mildnes, meekenes & serenity unto
their Orders, or place of Residence, otherwise appointed for them:
Notwithstanding any thing, matter, cause, craft, subtilty, illusion
dispute or other device or pretence to the contrary whatsoever.
Finally & againe, we doe by these presents, & by the vertue, power,
influence, efficacy & force thereof, Conjure, Comand, Compell, Constraine
and move you, O all you Spirits by name called Sulphur, Calchos,
Anaboth, Senenel, Barbaros, Gorsan (or Gorzon)
Everges, Mureril, Vassago, Algares, Baramper,
Barbasan, or any one or more or all of you, ioyntly and
severally to appeare unto us in these G: R: or otherwise out of
them visibly here before us, & to compell & to constraine the
Spirit called Camret to come imediately forthwith away
accordingly, & visibly unto us (as aforesaid) or else to inforce
& send imediately away unto us, any one or more of all of those
Spirits called Scor (or Scarus) Raab, Zaym, Umbra, Gajel,
to appeare also accordingly & visibly unto us (as aforesd) without
Noyse, Turbulency, Iniury or violence, & in noe way Terrible

or

or affrightfull to dismay or delude us, but to come or to send
any other the Spirits unto us (as aforesd) And to appeare Obedently,
peaceably, quietly, willingly, affably, readily & imediately heere
before us, in these G: R: or otherwise out of them (as aforesaid)
& to shew forth unto us ample, true, serene, affable & reall signes
& testimony of yor: & their coming & appearance, & to serve us
in all these our Comande, as here before is mentioned; & not only
to discover & bring or beare away hither unto us, or to any other
place where soever we shall appoint, all such Treasures and
Treasuries, as hath been at any tyme or tymes heretofore, buried,
or hidden by our Auncestors, or Mankind then living on Earth,
and at this tyme possessed or kept, by any Spirit or Spirits of what
Element, Angle, Mansion, Order, Office, Name or nature soever,
from the knowledge use & benefit of Posterity or Mankinde, now
living on Earth, but to leave the same here present with us, or
at any other such place, as we shall name & appoint, openly,
nakedly, barely, plainely & visibly, to the sight of our Eyes, and so
as that we may take, possess & carry away the same, as apply
& of right due & belonging unto us, & of our owne proper Goods
& Chattells, both of purchase & Inheritance. And such Spirit or
Spirits as possessed & kept, or that shall bring the same hither
unto us, & that we shall have it in our full free assured & certaine
custody & possession, then afterwards imediately dismissed,
discharged & sent away to their Orders or other places of abode,
appointed them, they not daring or presuming to retourne, or
offer to make any retourne to it againe, either to carry ye same
away from us, or by any deceipt or illusion, or other fraudulence
seemingly to convert the same into any other vile or base matter,
thing, forme or Idea, otherwise then what it really is, or can be
made appe to the contrary, ~~but~~ and also to reveale discover, plainely
shew forth, & truly to make knowne, the very certaine truth of

all

place where we shall appoint, Now these finally know yee, O all yee Spirits by Name, Order & Office (as aforesd) Sulphur, Calchos, Anaboth, Sonenel, Barbaros, Gorsan (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbasan, that we doe powerfully & confidently, conjure, comand, constraine, call forth & move you to come away forthwith & immediably at this our Invocacon, without any further illacon or delay, & tarry not, neither desire the tyme of your coming one minute longer, but come presently away from the place or places of yor present residence, whersoever you are, & appeare yee readily, willingly courteously, affably, peaceably, plainely, visibly unto us, in faire & decent formes in these G:R: or otherwise out of them here before us; Or else comand, inforce & send unto us y Spirit called Camret or else move & send immediably at this our call, some one or any or more of these Spirits by name called Scar, Scor (or Scarus) Roab, Zaym, Umbra, & Gijel, to appeare visibly ~~presently~~ unto us, in these G:R: or otherwise out of them, and plainely to shew forth unto us, a foregoing signe or Sign of their appearance, & to give us true & faithfull Answers, of all such questions, as we shall make demand of, & positively to resolve us the very truth & certainety, of all such Treasure & Treasuries, of Gold & Silver, either in Coyne, Plate, Bullion or Jewells, or any other Goods & Chattells are hidden buried or concealed in y Earth, or upon the Earth, in any place or places, Country or Countries, by what names soever called, or in what part or point of y Compass; or Angle of the Earth soever, bearing from this place, the same shall at this tyme continue in, hidden, buried or concealed, from the knowledge, benefit, use or service of mankinde, whether it be kept by any Spirit or Spirits, of what Name, Nature, Order or Office soever they are; Or by any artificiall or magicall Charme, or by any invious or malignant crafts or subtilties, either of Elementall Terrestriall or Infernall Spirits, or of any wandring Spirits out of Orders, as by the traditions of Men, as rationally supposed, & soe credibly reported unto posterity, & by testimony thereof is verily believed of us, to be accustomary & usuall for all such Treasure so hidden, or by the long continuance of tyme, quite worne out of all knowledge & remembrance of Mankinde, & soe remaining in utter oblivion & forgetfullness or how & by what meanes soever else, any such hidden Treasures is kept, or may be kept by Chance, purpose or appointment, or by nature simply, through mortallity, become wholy unknown to any liveing person, or soe by them concealed from the understanding of posterity; And that by either you, O all yee Spirits Sulphur, Chalcos, Anaboth, Sonenel, Barbaros, Gorson, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbasan, or any one, or other, or more of you, joyntly & severally (as aforesd) or by the ~ Spirit Camret, or by all or many or more of these Spirits ~ called Scor (or Scarus) Roab, Zaym, Umbra, Gijel, or by whomsoever, or whatsoever spirit or power else, you shall send or cause to be sent, or come unto us, may not only appeare ~ readily courteously, peaceably, plainely & visibly unto us, and here before us in these G:R: or otherwise out of them, & to shew us a preceding Signe thereof (as aforesaid) but also readily, willingly & obediently to serve us, in whatsoever we shall require & comand them, And immediately forthwith at such our command to fly & hast away, unto all or any such place or places, Country or Countries, Towne or Townes, House or Houses, Ground or Grounds Cellars, Vaulte Caves, Wells, Ponds, Lakes, or any ruinous place, whatsoever any Treasure are supposed to be hidden, buried or otherwise concealed, from the knowledge of men (as aforesaid) and to dismiss, cast out & discharge & send away, any or all such Spirit or Spirits (if any there be) that shall possess & keepe any

such

Mureril, Vassago, Agares, Baramper, Barbasan, or some one, or any, or more of you, ioyntly & severally, to appeare visibly, meekely & peaceably, in decent forme before vs, in these G: R: or otherwise out of them (as before said) or to cause, compell & constraine a certaine Spirit to appeare visibly vnto vs in these G: R: or otherwise out of them heere before vs, in all serenity & peace, & in decent forme (as aforesd:) who is called Camret, & said to be a duke, or Spirit of great power & strength, & vsefull in serving the Sons of Men, by Orders and Office, in these operations & affaires, to reveale, discover, and shew forth & make appeare vnto them, the very truth & certainety of any Treasure or Treasuries, yt is concealed, buried or hidden in or vpon the Earth, And if any Spirit or Spirite, of wt Name, Nature, Order or Office soever they are, doth posses & keepe the same from the knowledge, vse & benefit of Man, that he the sd Spirit called Camret, may likewise Comand, Compell & Constraine the sd Spirite or keepers of any such Treasures, to demit, yeild vp & bring the same away, vnto such place or places wheresoever it shalbe appointed. And we doe also yet further & againe Exorcise, Coniure, Comand, Compell, Constraine & powerfully move you, by the efficacy & force of this our Invocation, & the Celestiall power & authority, by divine Grace wherewith wee are dignified, O all yee Spirite by Name (as aforesd) Sulphur, Calchas, Anaboth, Sonenel, Barbaros, Gorson (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbasan, that some one, or any or more, or all of you, with all power & force you have, or yt is given vnto you, at the Will & pleasure of the highest, you doe comand compell & constraine, these Spirite who are called by name Scor (or

Scar

Scarus) Roab, Zaym, Umbra, Gijel, or some one, or any, or more, or all of them, ioyntly or severally, in generall & particular, who are said by nature, Order or Offices, to demit & cast forth any Spirit or Spirite, that have the keeping of any such Treasures or Treasuries, hidden or buried in the Earth, or otherwise layd vp or concealed, & sockept from the knowledge, benefit, vse & comfort of the Sons of Men, & who also by Office, hath power to bring, or cause the same to be brought vnto any place or places, wheresoever they shalbe appointed to appeare visibly, in faire & decent forme vnto vs, in these G: R: or otherwise out of them heere before vs, & to shew forth plainely vnto vs, visibly, aforegoing Signe or Test of their appearance, and to reveale the very truth & certainty of all such Treasures or Treasuries, as we shall propose vnto them, & request of them, & to bring or cause the same to be brought vnto vs at any tyme or tymes, & in any such place or places, whensoever & wheresoever we shall then & there comand & appoint them. And more specially & in particular, to discover such Treasures & Treasuries, now by vs proposed & in question, lying buried, or being otherwise hidden, as by certaine report & credible informacon we believe & suppose * in &c:

And also to reveale & make knowne vnto vs, such Treasures & Treasuries, as are vnknowne; & so not in question, vntill a more full discovery by such yor Informations, or otherwise shalbe made or given, of what Treasure soever else where in any wise, or in any place within this Realme of England, so called, hidden or buried, & soe kept or concealed, from ye knowledge vse & benifit of Mankinde, & to bring or cause the same to be brought vnto this place, or to any other

place

Calestiall & Terrestriall perfection, ac to the more supreame and primitiue Idea, Angelicall Excellency, Imperiall power, Soveraigne authority and superiour parts & participationes, Cohering with the sacred Godhead, Angelles, Heavens, Elements & Elementall things; surpassing all sublunary Creatures in the Creation, by the virtue & influence whereof, we being invested with reall sufficiency, haue power given vs thereby, over all Spirits, both Ayeriall, Terrestriall & otherwise Elementall or Infernall, of all Orders & Offices, to serve vs & fulfill our Comands & Requests, whensoever we shall move & call them forth, in order thereunto, doe Conjure, Comand, Compell & Constraine; Call forth & move you, O all yee Spirits aforesaid, or some one or any or more of you, joyntly & severally, to appeare visibly, in faire & decent forme, and in noe wise turbulent, Terrible or Affrightfull, or in any violent manner, or in any wise doeing harme, unto vs or thio place, or to any other persone or places whatsoever (but we say) come yee in all Serenity, Affability & peace, & appeare unto vs in these G: R: or in any or all of them set before vs, for yt purpose, or otherwise appeare out of them visibly heere before vs, to ye sight of our Eyes, according ac it shalbe convenient or best befitting thio present Occasion, purpose or matter, & shew forth visibly & plainely unto vs, a foregoing signe or Test of yor appearance; for the wch we now Conjure, move & call you forth, to reveale & shew forth plainely unto vs, & to Act, Doe & performe for vs in thio present ~~Occasion~~ Operation & affaire, ac we shall propose request & make knowne unto you wheresoever. O all yee Spirits by Name Sulphur, Calchos, Anaboth, Sonenel, Barbaros, Gorsan, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbasan, hearken yee unto these presents, and unto thio present Conjuration, Invocation & Constriction, by ye

efficacy

efficacy, virtue, power & force whereof, we doe againe Conjure, Comand, Compell, & Constraine you all, or some one, or any, or more of you Spirits aforesaid, joyntly & severally, to appeare plainely heere before vs in these G: R: or otherwise out of them, visibly to the sight of our Eyes, or else that ye Spirits called Barbaros, Gorsan, Everges, Mureril & Vassago, or any one or more of them, or any other Spirit or Spirits having power given unto them by orders or Office, or otherwise by divine Justice, pleasure & permission, to possess, detayne & keepe any Treasures or Treasuries, that are buried & hidden, or in any wise concealed from the knowledge vse or benefit of Mankind, or kept from them by any Spirit or Spirits, of what Name, Order, or Office soever they are; or for wt Cause soever they doe posses & keepe the same, from the vse of Mankind (ac aforesaid) to reveale, discover, shew forth & plainely make appeare unto vs the very truth & certainety thereof, and what Spirit & Spirits by name & Orders, doth possess & keepe the same, whereby we may accordingly, Conjure, Compell & Constraine them, or otherwise by thio yor assistance to inforce them, quietly, peaceably & willingly, without any turbulence or noise, to demit, yeild vp & bring the same hither unto thio place, or unto any other place wheresoever we shall appoint, and heere or there to leave the same, visibly & openly naked unto vs, so yt we may take & beare the same away for our necessary vse; & we doe againe yet further by these presents, & the efficacy, power & force thereof, Conjure, Comand, Compell & Constraine you all yee Spirits by name (ac aforesd:) Sulphur. Calchos, Anaboth, Sonenel, Barbaros, Gorson, (or Gorzon, Everges,

Mureril,

God hath given both to Angelle & to Men, & by yo: Seale & Characters, most firmely & solidly binding, subjecting and obliging you by Orders & Offices, both to the divine comande of the highest, & thio servante the sone of Men, calling forth & moving you thereunto. By all aforesaid we doe againe Exorcise, Call upon, Conjure, Comand & Constraine all you Spirite by Name Sulphur, Anaboth, Sonenel, Barbaros, Gorson, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbason, and all other by Office, having power given them to range and visit the Earth, & all parte thereof, and to posses & keepe, not only the naturall Mines of Gold & Silver, but also many other Treasures, both in Coyne, Plate & Bulloyn, or Jewelle of great value, or any other goods or Chattelle, that hae been the Manufacturisme of Men, & heretofore in use among them, buried in the Earth, or otherwise layd up & hidden, in some very secret place or places thereon, And so thereby said to be corrupted of them & amongst them, whereby Posterity is debard, of the benefit, use, & comfort thereof: Wherefore divine Justice hath given such powers, whether Ayeriall, Terrestriall or otherwise Elementall or Infernall; or other wandering Spirite, both of Light & darknes, & conversant in all Elementall parte & places, Mediume or Messagers, executing the Judgmente of the Highest, at hio Omnipotent, both mediate & imediate Comandemte: and taking vengeance on the Sinne & Offences & causes thereof, acted and comitted by the Auncesters or Predecessors of the Sone of Men: both heretofore of old, & sithence of late tymes, not only upon their, but also many other successive Generations; even to ye utmost period of tyme (ae in the minde, Will & pleasure of the all powerfull, ie preordinately decreed) unless divine Grace & Mercy descendeth

at

at the humble Supplications, Petitione, & Adresses of hio servante the Sone of Men, to their assistance, in obteyning and recovering all such Treasures & Treasuries, soe buried, layd up, or otherwise secretly hidden, either in or upon the Earth, whether of old or of later tymes, for what cause or intent soever the same wae buried, hidden or otherwise concealed, & still at thio tyme kept from the knowledge, understanding, use, benefit & comfort of Men, dignifying & giving them full power & authority, both Celestiall & Terrestriall, to Conjure, Comand, Constraine, Call forth & move you, O all you Spirite forenamed & mentioned by Orders & Office ae aforesaid, both unto visible appearance, & alsoe to serve them, & to obey them, & to fulfill & performe all such their Comandements, whatsoever they shall enjoyne & comand you ae according to yo: Orders & Offices, you are in the Name of ye highest & heavenly Conjured Compeld & Constrained to Obedience. Now therefore know yee, O all yee Spirite by Name Sulphur, Calchos, Anaboth, Sonenel, Barbatos, Gorsan, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbason, and all other yee Spirite, who by Orders & Office, haue power & permission given you, to possess & keepe all such Treasures & Treasuries of Gold & Silver, Coyn, Plate, Bullyon, Jewelle, or other Goods and Chattelle, heretofore, in frequent & familiar use, & corrupted amongst Men, & at thio tyme lyeth buried, hidden or otherwise concealed in some secret place or places, in the Earth, or upon the Earth, (ae aforesaid). that wee the Servante of the most high God, and humbly present heere at thio tyme, in hio holy feare, being assisted, supported, fortified & strengthned, by his all powerfull Arme, & being dignifyed by the power of hio holy Spirit, wth

Celestiall

An Operation for the obteyning of Treasure Trove;
The Key whereof is ~~hidden from~~ holden from some principall Spirite, who may be Invocated or called forth by Name, Nature, Degree, Order & Office for that purpose, by the contente of the following Invocation; the foregoing Prayer & Coniuration being observed, to be first used or said; wch Rule ought also to be remembred, before Invocation is made, to any Infernall Spirite or powers of darkness.

A Select Invocation, moving & calling forth some certaine Spirite, who by Names are called Sulpher, &c: and who are said by Nature, Degree, Order & Office, not only to haue the keeping & possession of many & severall Treasures or Treasuries, of Gold & Silver, both in Coyne, Plate, Jewelle, Bullion, & other goods & Chattells of considerable value, that hath been manufactorized, & in use among the Sons of Men, & said to be corrupted of them. And both heretofore of auncient, & sythence of later tymes, either through Envy or Necessity, or otherwise by chance, purpose or appointment of them concerned, & kept from the knowledge, use & benifit of Posterity. But also doth well know, how otherwise, by what Spirite, any such Treasures or Treasuries shalbe kept or possessed, be they of what name, nature, degree, order & Offices soever. And who also by Office hath power given them, to discharge or demitt and cast forth, any such Spirite so keeping any such Treasures or Treasuries, and constraine them to deliver ~~them to~~ and yeild up, & to bring the same wheresoever it shalbe appointed. &c

The

The Invocation.

O all ye Spirits, who haue power given you to visit the parts of the Earth, & to execute the Comandemte of the highest, and also by divine permission, to appeare unto the Sons of Men, Servante of the most high God, living on Earth, whensoeu they shall Invoke & call you forth to visible appearance, to obey them, to serve them, & to be friendly unto them, at such their Calls & Invocations made unto you, & readily forthwth to fulfill & pforme all such their Comandemte & requeste, wherein your Offices are proply & pertinently concerned, or in any wise appertyning. And accordingly into such their addresses & invocations as are made, & by your Offices given & referred unto you, O all ye Spirite of great power in the keeping of hidden Treasures, & also of detecting, discovering & yeilding up the same to the Sons of Men, for whose use it was principally & primarily decreed & ordeyned: Wee doe exorcise, call upon & Coniure you, O all ye Spirite, iointly & severally by Names, Orders & Offices, who are knowne unto the Sons of Men, from the Tradition of their predicessors, by the names of Sulphur, Chalcos Anaboth, Sonenel, Barbaros Gorson, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbasan, of what nature soever you are, whether wandring Spirite, or Ayeriall or Terrestriall, or otherwise Elementall or Infernall powers, appteyning either to Light or darknes or both, in the most true & especiall Name of your God, and by the force, influence, power & vertue thereof, & by all the power both divine, Celestiall & Terrestriall, the most high

God

Call forth & move them, by Names, Orders & Offices, or any or either of them, that then & there, even at ye very instant tyme, be inforced, compelled & constrained to move & appeare, in faire & decent forme, & in noe wise hurtfull, dreadfull, terrible or affrightfull unto us, or this place, or to any other person or place whatsoever; but in all humility & serenity, visibly to the sight of our Eyes, either in these G: R: or any of them, standing heere before us, for that purpose, according to a usuall way of receiving & inclosing Spirite at their appearance. Or otherwise out of them here before us, ~~in all or any such our Operations & Affaires, as the necessity or occasion thereof shall require~~ according as best befitteth, or shalbe most beneficiall & convenient for us, in all or any such our Operations & Affaires, as the necessity or occasion thereof shall require. And to shew forth unto us true & visible signes, foregoing their coming & appearance. And to make true & faithfull Answers unto us, & also to reveale, discover & shewforth unto us, the very truth & certainety of all such our proposalls, matters & things in question, & to fulfill, performe & accomplish unto us, all those our demands & Requests, as lyeth heere before us. And also furthermore, as in the contents of our Invocations, Conjurations & Constringations, shall more fully & at large be declared & expressly rehearsed: speaking plainely unto us, so as that we may both heare & understand them. All wch as aforesaid, wee doe powerfully Exorcise, Conjure Comand Compell Constraine & move you, O all you Spirite L: B: S: in the Name of ~~your~~ your God, & by the Seales of yor Orders, preordinately decreed of the most high God, Confirming, Subjecting and binding you by Orders & Office, into strickt Obedience;

first

first to the fulfilling of his divine Will & pleasure, both at his mediate & imediate Comandements & Appointments; And secondly aswell unto the Service, Obedience & Assistance of his Servants the Sons of Men, now living on Earth, in yor severall & respective Orders & Offices, as to seduce, subvert & seeke to destroy them by your evill Temptations, or any other vile, subtill, crafty insinuations & illusions: And by ye Celestiall power of the most high & holy Trinity, wherewith we are now through divine Grace, dignified, armed & supported, to doe, fulfill, pforme & accomplish for & ~~under~~ unto us, both now at this tyme present, & also at all other tymes, whensoever we shall move, request & comand them thereunto, without delay delusion or disturbance, whereby to surprise or assault our sences wth feare & amazements: or in any wise to obstruct or hinder the effects of these our present Operations, by any subtill Crafte or illusions whatsoever. &c:

MVSEVM BRITANNICVM

residing in Orders, & otherwise wandring out of Orders, both of Light & Darknes, & also Infernall Powers, may at the reading & rehearsall of our Invocations, Coniurations & Constringacons, & by thee comanded, & compelled, & constrained, obediently and peaceably to move & appeare visibly, in faire & decent Forme & Shape, & in noe wise hurtfull, dreadfull, terrible or affrightfull, or otherwise in any violence or violent manner unto us, & heere before us in these Glass Receptacles, or otherwise, to appeare out of them here before us, in like serene, faire & decent manner, as shalbe most convenient & necessary for any action, thing or matter, that they are called for to such appearances; & to serve & obey us, & to fulfill & pforme our will, desires & Comandmente in all & every severall & pticular matters & things respectively, wherein their ~~Order~~ Office & Orders are concernd, or whereunto in any wise they proply apptaine; & also to depart from o^r presence, & obediently & peaceably to retourne to their Orders & Places of residence, when they haue pformed & fulfilled all our Will and Comandmente; And y^t we shall discharge them for the tyme present, & tyme future; or shall accordingly giue them Lycence so to doe, and also to be ready from tyme to tyme at o^r Call, & at all tymes to appeare visibly unto us, & to serve & obey us, & to fulfill all our requeste whatsoever we shall comand them, & also to retourne to their Orders in peace, when we shall giue them Lycence to depart thereunto, without violence, injury, harme, prejudice or other mischeife or mischeivous matter, to be done unto us or thie Place, or to any other person or ~~persons~~ places whatsoever. Amen.

The Lord bless us & keepe us, the Lord make his Face shine upon us, & be gracious unto us: the Lord lift up his Countenance upon us, & giue us his Peace.

O All

L:

O All you Spirits of great power L. B: S: unto whome by Orders & Offices, as Messagers of wrath, & Ministers of divine Justice, the Execution of Gods Judgmente are comitted, & accordingly at his Comandem^t by you fulfilled, on all sublunar things, Creatures & places whatsoever & wheresoever he shall decree and appoint the same to be inflicted: And otherwise also & againe at sundry & many other tymes, preordained you by Orders & Offices, to serve & assist the Sons of men, living upon Earth, Servante of the most high God, whensoever you shalbe invoked, moved, requested, comanded & constrained thereunto: Now therefore know yee, O all ye Spirite L: B: S: that we, Servante of the most high God, reverently here present in his holy feare, being dignified in the holy Trinity, with celestiall power & authority, given to Man at his Creation, & to his successiue posterity & Generations, unto ye utmost period of tyme, aboue & over all Sublunar Spirite, of all degrees, Natures, Orders & Offices, both Ayeriall, Terrestriall & otherwise Elementall, or wandring out of Orders, or Infernall, whether of Light or Darkness, from the Superiour to the Inferiour; doe by the Name of yor God, & by yor Seales & Characters, most firmely & sollidly subjecting & bynding you by Orders & Office, both to the divine comand of the Highest & his Servante the Sons of Men, now living on Earth: Wee doe Exorcise, Coniure, Comand, Constraine & move you, O all you Spirite L: B: S: to subject all Spirite whatsoever, from the Superiour to the Inferiour, that haue place & Residence in any, or each, & every of your severall & respective Orders or Mansions, or that shalbe otherwise under yor power, governm^t & Comand unto us, & o^r Invocacons, Coniurations & Constringacons. And that whensoever & wheresoever we shall at any tyme, & in any place, Conjure, Comand, Constraine,

Call

A Prayer to be said before the calling forth of Elementall or Infernall Powers, or Spirits of Darkness.

O most high, Imense, Immortall, Incomprehensible, and Omnipotent Lord God of Hosts, the only Creator of Heaven & Earth, & of all things contained therein; who, amongst all other admirable works of thy creation, hast made Man, according to the express Image of thy self, dignifying him with most divine, Celestiall & Sublime Excellency, & superiour parte and participatione, cohering with the most high & sacred Godhead, Angells, Heavens, Elements, & Elementall things; & given him an Imperiall Sovraignity, over all Sublunar things in the Creation, both Animall, Vegitable, Minerall & Elementall: and next eben to thy self under the Heavens, ad a Benefit & prerogative proper only to Man, & to non other Creature: And who hath likewise given to Man, a Sovraigne power over all sublunar Spirits, both Ayriall, Terrestriall & otherwise Elementall, residing in Orders & Mansions proper, & other wandring Spirits out of Orders or Mansions proper, both of Light & Darkness, & also Infernall Spirits, & subjected them to his Obedience & Service, whensoever he shall comand, & constrain, call forth & move them to visible appearances, in order thereunto - Now then O most High & Heavenly God: we thy humble Servants, reverently here present in thy holy feare, doe beseech thee in thyne infinite Mercy & paternall goodness, that all Sublunar Spirits both Elementall and -

residing

Longobardus. fo. 1.

Extract out of Cornelius Agrippa's occult Philosophy — fo. 29.

The Second part of the Art of King Solomon — fo. 53.

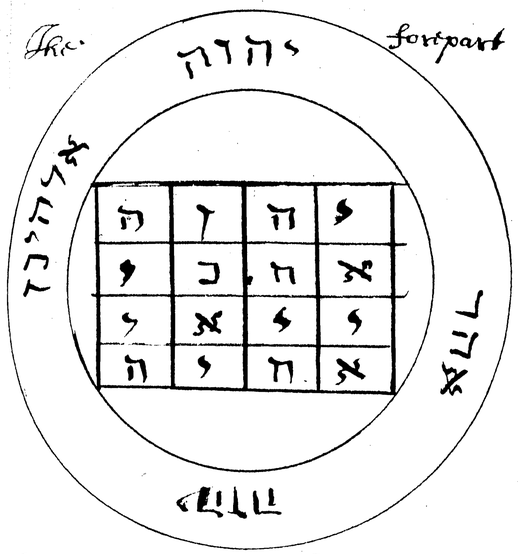
Circuli, figuræ variæ et sigilla in re magica — fo. 75

An Experiment to Call out Spirits that are Keepers of Treasure Trove. fo. 91

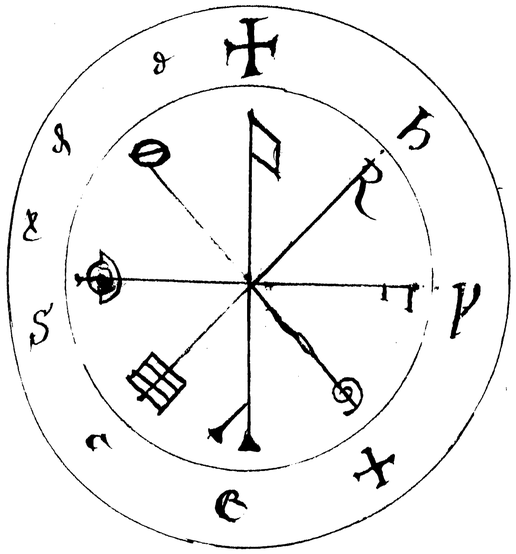
Trithemius redivivus — fo. 123

The Magick and magical Elements of the 7 Dayes of the week with their appropriate Houres and the 4 annual Seasons — fo. 133.

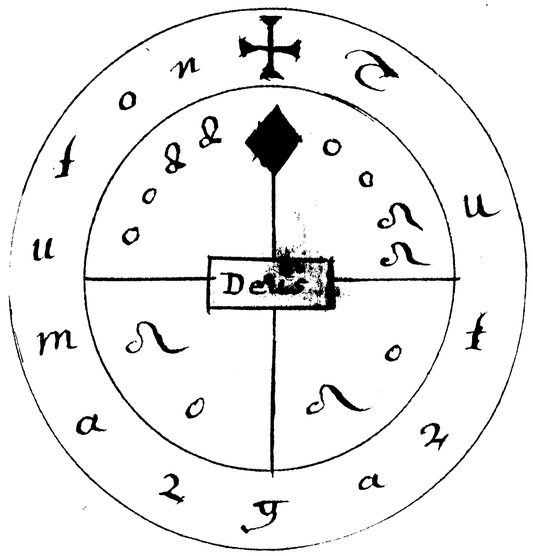
and vertue of these words most powerfully in the Sophick or Mgick Art, Lay, Alzym, Mura, Syron Walgava, Rythin, Layaganum Layarazin, Lasai, By the contente hereof, & by the vertue power & efficacy of all aforesaid, I the said Spirit Padiel doe firmely & faithfully promise to appeare visibly unto A:B: & C:D: or either of them, in manner & forme as aforesaid, & to make true & faithfull answers, unto all & every their or either of their demande & requeste, speaking plainely, & to be understood of them or either of them, & also readily, willingly & effectually to fulfill, performe & accomplish, all & every such their or either of their Comandemente, as at any tyme they or either of them shall request & enioyne me, at all tymes & in all places, whensoever & wheresoever I shalbe of them or either of them moved, or called forth to visible appearance, during their or either of their naturall lives, even to the last or ultimate Survivors. In testimony whereof being comanded, I haue hereunto & hereunder, affixed or incerted, my true Seale or Character, unto which I owe & beare obedience, and haue alwaies stuck close



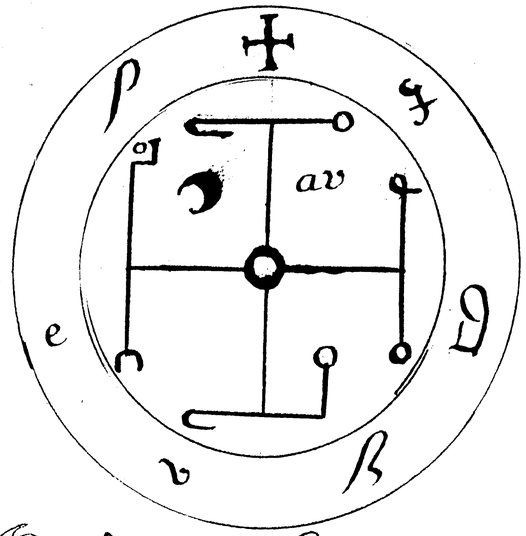
This made in pure Gold or Virgins Parchment with Inke made of the smoke of a consecrated Taper and Holy water, is efficacious against all Diseases or Greifes whatsoever, incident to the Body of Man, made or engraven according to Art, &c.



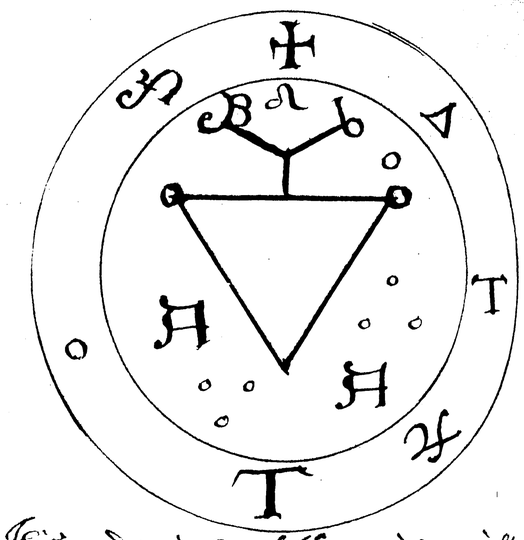
Beare this for Agues or pyning Sicknesses, made in a Plate of Leade, coloured with Greene.



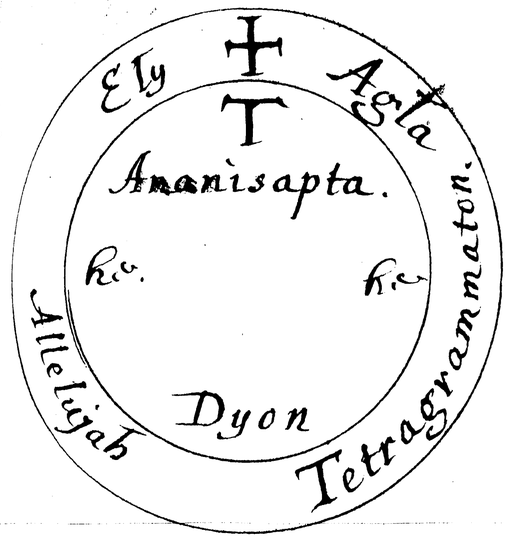
This made in Wood of Ivy defendeth Venome.



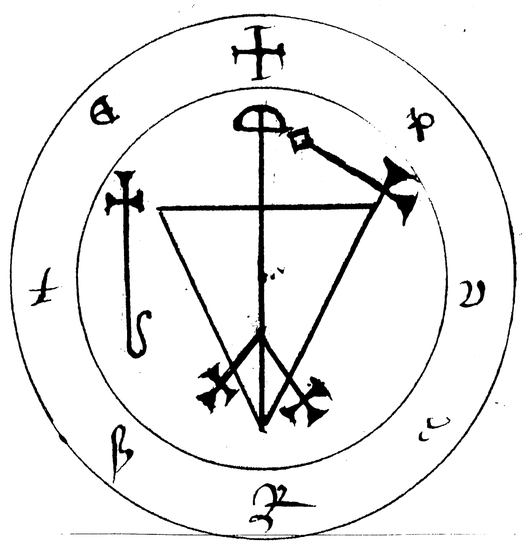
This made in thinn Glass or Ivory, the olloone being in a strong signe, deliverith from blindness, Baldnes and Leprosie.



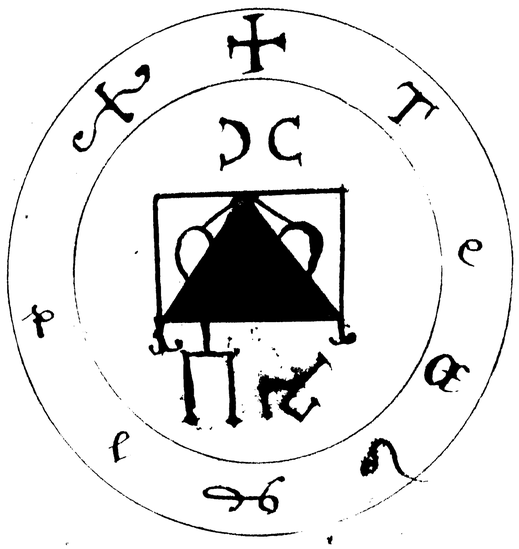
This made in black Horne is against dimness of Sight & all griefes incident to the Eyes, & very profitable to be worne of such as are subject to wax blinde.



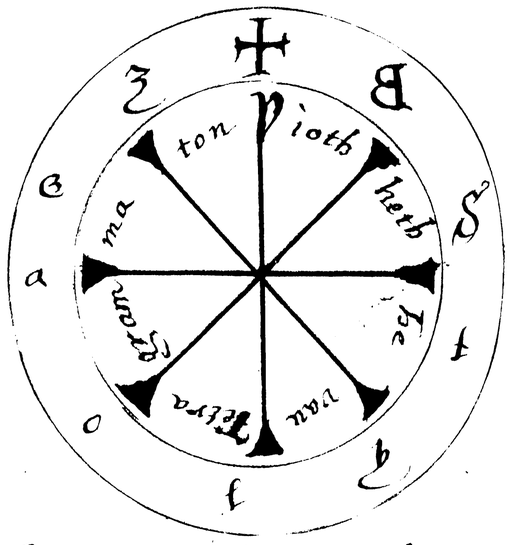
This written in white Wax, & layd under your head, ye shall see what you will in yor sleepe.



This made in yellow Paper with Greene & Yellow Inke, is against fearefull Dreames & hurte in Sleepe.

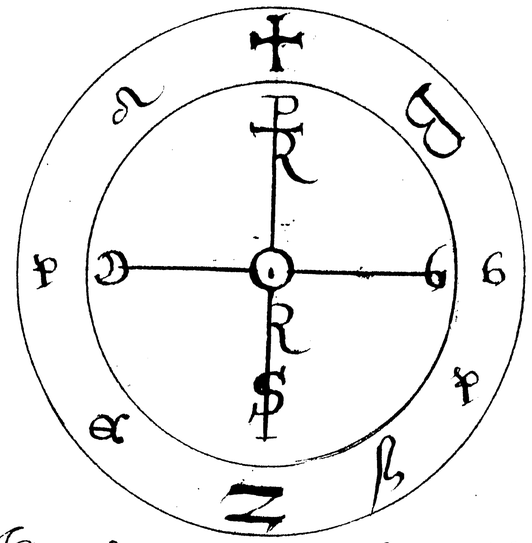


This made in Virgin Parchment, prevaileth against Madnes.



Braw this made of Yellow wax to see marvailes in sleepe.

This made in Parchment with Black, is profitable in all Learning & study of Philosophy.



This made in a Stake of red wax & filled with yellow, serveth to take & tame wild Beaste, & to make them to thy minde.

the appointed spirits to be moved, or called forth, or then placing
his associate orderly by him, then let him invocate the spirits or
spirits by name &c: as accordingly is appointed hereafter following,
with other suitable directions necessary to be well understood as
to the Apparitions, & other matters of note.

The Invocation moving & calling forth the Spirits of the Aire, mentioned in the foregoing Treatise of the seaven Diurnall or daily Observations.

I Conjure you Spirits of Aereall power, who is known of us from the
tradition of our ancestours, & called by the Name N: having
power given you to visit the earth, & to execute the commandements of
highest, & also by divine permission plainely & visibly, & in
faire decent forme to appeare unto the sones of men, ~~
servants of the most high God, living on earth, whensoever you
shall be of them invocated, commanded, called forth, moved, & thereby
conjured, & constrained thereunto to obey them, to serve them, &
to be friendly unto them & readily forthwith to fullfill & performe
all such their commands & requests, which they shall make, —
wherein by nature office order, place or power, you may in any
wise be concerned or serviceable. Know therefore o you spirits called
by name N: (as a foresaide) that we the servants of the most high
God,

and also more distinctly & in particular by the truest & most especiall
name & attribute of your God, whome you also in place & office in all due
reverence & feare worthy to be honored worshipped & obeyed, who &c:

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God, & reverently here present in his holy feare, do conjure, command,
constraine, move & call you forth to visible Appearance in the name
of the most high Elhadzilidaip even the almighty, allpowerfull, —
immence, incomprehensible & immortall God & lord of hosts the
only Creatour of heaven & earth, & of all things whatsoever that
is contained therein, & who in the begining of time, by his all divine
& eternall decree, amongst other wonderfull, greate & allmarvelous
workes of creation, by the mouth of his holy spirit in the
blessed Trinity, saide let us make man according to our Image
similitude, & let him beare rule over the workes of our hands,
& have soverigne power & command over all sublunar spirits,
both Aeriall, Terestriall, & other wise Elementall, & other
wandering spirits, & infernall infernall spirits of all orders &
offices what soever, both of light & darknes, & by your seales or
Character most firmly & solidly binding, subjecting & obleging
you by orders & offices both to the Divine command of the
highest, and his servants the sones of men, calling forth, &
moving you thereunto: and we do also further conjure, compell,
command, constraine, call forth & & move you, o ye spirits, called by
the name N: to visible appearance; move therefore, o ye spirits
N: come away & appeare ye visibly unto us before this Circle,
in faire and decent forme, not in any wise terrible or affright-
-full unto us, to amaze or surprise us, or in any violent, or &

or &

Which are both written about the Circle, & also to be found elsewhere, in
there proper places in the diernall & perpetuall experiments, or direction, from the
East; & so turning himselfe to the west Angle do the like; & also in
like manner to the North, and lastly to the south as aforesaide; in manner
& forme as followeth.

O all ye Glorious Angells of ye 1st this time ministring spirits by name;
we the servants of the most high God, Reverantly here present in his
holy feare do earnestly, & humbly beseeke you all, in the most true
& especiall name of your God, & by the trew signe, seale, & bad of your
orders, Governings & ruling principall, & Respective power over you,
as by the precordinate degree of the highest, in the blessed Trinity
is appointed, & by the efficacy vertue, & fared therof, to
help us, to support us, to assist us, & be friendly to us, in these
our present operations & Affaires that by the constraining power, &
force of our invocations, & at our utterance, Reading & rehearsall
therof we may thereby, potently, & infallibly move call forth
& command all such, or those Elementall spirits, as dothe by
orders offices, name, or other wise we shall according invocate
move or call forthe to visible Appearance; that they may be
also Enforced, compelled, & constrained, forthwith & immediatly
to appeare unto us plainly & visibly to the sight of our Eyes,
in peace, and quietness, obediantly & readily fullfilling & performing
unto us all our desires, & requests, & serving us according to their
severall & Respective Natures, & offices, in what power we shall
command them, without noise or other disturbance to whereby

to

to assault or surprise our senses with any fall motions, dreadfull
Appearance, frights, feares, Amazments, to dedeire, or delude us,
or any other evill deede or injury to be don to us, or to this place in any
wise whatsoever, that they may diligently & readily fullfill & performe unto us all our desires & requests & serve us according
in all & each & whatsoever else that shall be to their severall and
yet further nessesary & beneficiall for us herein, more then we are respective natures & offices in what power
capable to relate: we do again earnestly entreat & humbly beseech we shall command them
you, O all ye Glorious Angeles aforesaide, to do for us, as for
the servant of the most high God wherein we move you in power
& assistance as aforesaide whose workes & benevolence unto us
herein shall be a song of honnour & ye praise of your God in your
~~all~~ creation. Amen.

All which being duly ~~[illegible]~~; let the master
invocant here declare, shew forth, & make knowne the cause, or
occasion why he thus calleth upon them, for their aide & assistance;
having the same fairly written in a paper or parchment in his
hand ready to utter; & then let the master proceed on, & in the
next place devoutly to read the invocation assined to the day, &
thereby humbly to implore & beseeke the Caelistiall assistance
of the blessed Angells or intelligences governing that day &
wherein he laboureth, mentioning also therein his desires, as in
the saide invocation it is to be repeated, & may be further
understood, relation being thereunto had; the which alsoe duly
followeth in order; & then afterwards let the invocant turne
his face towards that Angle or point of the compass from where the

Circle is finished: Then the second Circle beginning at the East part thereof, write the name of the hower, & the Angel governing the same, & his Charactor, then the name of the Angel that governs the day, & also of those who are assistance to him then then the name of the present season or quarter, of the Yeare, then the names of the Angels that governs that quarter, then the name of the head of the signe, and of the Earth, & of the sun and Moon in that quarter, and so the second Circle is finished, & in the innermost Circle Circle write those four Divine names ✠ Adonai ✠ Eloy ✠ Agla ✠ Tetragrammaton ✠ with crosses before & after them; Divide the inward Circle with two cross lines, going quite athwart the mids, joyned to the first line thereof, which shall divide the inward vacuum into four parts, making the four Angles, East, west, north, & south, & in the East angle write Alpha, & in the west Omega; & on the outside make four pentagones, one against each angle, & so the whole Circle is finished & ample as before is before mentioned. NB: And be sure to have regard to the name of hower & the planet, that governeth the same & his Charactor, for they must be altered every hower, & he that is a Physiognomer knoweth our meaning, but he that is not, & yet shall ignorantly attempts what he understands not; & bringeth not his purpose to effect, he can blame nothing but his own, but his own mistakes, for we dare not communicate all we know; & as for the method of practise, it is this; first consider of & have a convenient place, which ought to be very private, & free from the overseeing, or overhearing of any passengers, or adjacient neibour-hood whether it be within a house, or without a house, the: which is also specified more at large in an introduction foregoing; and let the invocant have a vestment of white linnen & the seale or Pentagone, on his breast, as aforesaid, on the one side

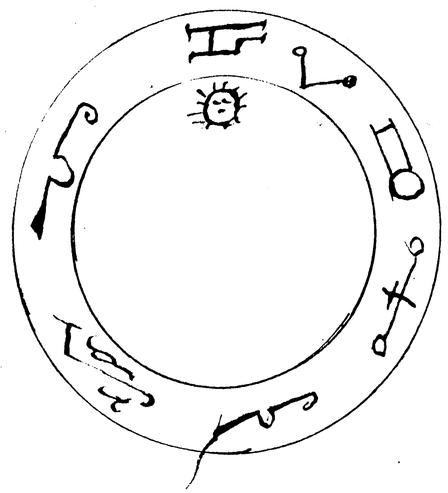
side whereof should be in graven this word ✠ Agla ✠ & on the other side this word ✠ on ✠ And when the invocant putteth on his vestment, & goeth to enter the Circle, let him say thus.

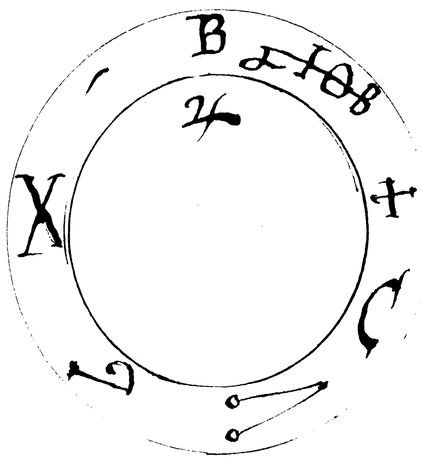
Oneor; Omaeor; Omides, Theodoxia, Panion; by the power of the blessed Trinity wherewith we are through faith dignified with Caelistiall Supremisie, & command over all Spirits of what nature, orders, offices, degree, Mansions, or place of living soever they are: Grant o Lorde that I putting on this vestment of safty, may powerfully (together with these my Associats) be defended from all the assaults, surprises, frights, feares, & amasements of wicked, or evill Spirits, And that by the vertue & efficacy of our invocations we may effectualy move, call-forth, & constraine those Elementall Spirits, or Spirituall Powers, as we shall thereby move or call-forth, whether by nature, name order, or office, visibly & peaceably to appeare unto us & faithfully to fullfill & to performe unto us what soever we shall accordingly request & command them; without the least of hurt or injury or any other evill deed to be don unto us, or to this place, or to any other place, or person what soever, through thee, O holy Adonai; whose mercy Endureth for ever, Amen.

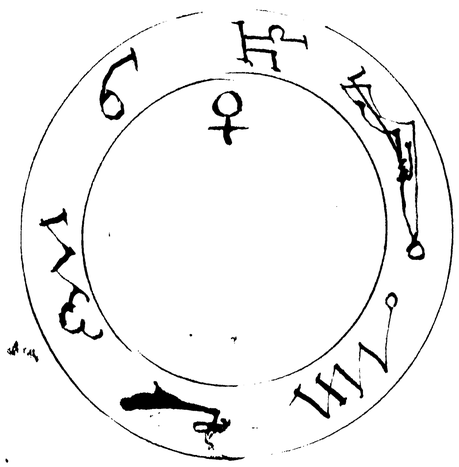
Then the magus, or invocant; being ready, hearing his vestment on, the seale on his Breast, his Sword in his right hand, & his booke (or notes) in his left hand, Enter the Circle, & his Associats after him, & place himself in the East angle of the circle & then first humbly reverently & devoutly supplicate with

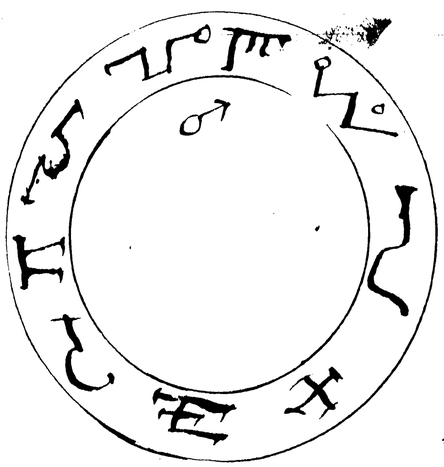
the Benevolent Aid, & Assistance of all the Angels particularly, that appertaine to the time of action, the which.

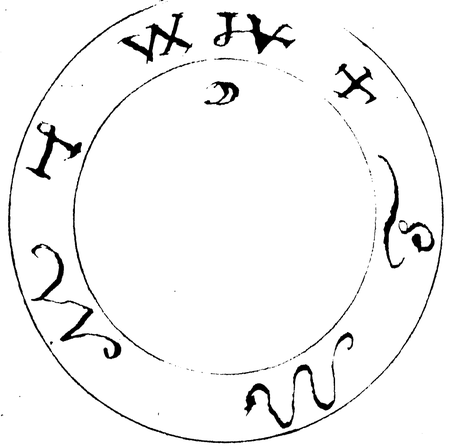
With











An Introduction, teaching the use of the foregoing treatis & thereby other experiments & operations of the like Nature orders & offices as a president refere, to the spirits of the Ayr, being a sufficient exemplefication for any Phylosopher Skillfull in the Art of Magick, & well knowing how to make a trew & racionall distinction beetweene the Cælistiall & blessed Angells, or intelligences, and the Cælistially Dignified Elementall Angells, or spirits of light; & also of other Elementall powers, or spirits, both of light & darkness; & so by nature and office, both good & ~~Evill~~ Evill, to gather with others, called wandering spirits of the Ayr, of the like nature & office, but of no orders, ~~[illegible]~~ mansions, or proper place of Residence; but moving even like as files in the son, without sensible subjection to any superiour powers; togather with Infernall powers, called spirits of Darkness, or Devils; who ~~is~~ are said by nature & office to be wholly evill, & therefore of themselves not to be invocated, Moved, or called forth to visible appearance; as the other Elementall powers, or spirits are; & may bee; but other spirits of their nature, orders, & offices may by them, & the power given to them (by Divine permission in the blessed Trinity) & in their names be moved & called forth to visible appearance, for such, ~~of~~ or those ~~[illegible]~~ purposes, which may, & usially doth serve to the benifit of mankind; &c.

Of the making or composure of the Circle.

The making of Circles, are not allwaies one & the same; but are to changed according to the variation of the season of the yeare; the day of the weeke; & the howre of the day; for all which there are necessary tables, & rules herewith annexed, therefore in composing a Circle consider the time of the yeare; the day of the weeke, & the hower of the day, & what spirits are Elected, chosen or set a part to be moved or called forth, to what star, order, Region, or mansion they do belong, & what nature & office they are; &c: And in making the Circle; let the Diameter thereof be nine foot (allowing 12. inches to the foot) & within the outward Circle; draw three Circles more; a bout a hands breadth distance from each other; then within the first Circle begining at the East Angle thereof (as in the foregoing exemplified figiourts thereof is fore shewed) & first write the name of the King (being the Angel that governs the day which is Elected to make an experiment; or to invocate in) & the first Circle

Circle;

A Table of the diurnall Governments of the Angells, with their Seales & Characters ordeyned for the more ready making of the Circle &c.

Die Solis or Sunday; Angel is Michael
Seale or Character [illegible] Star ☉
Signe ♌

Angels
- Gouvning on Sunday are: Michael, Dardiel, Huratapel
- Ruling the Ayre on Sunday are: Marcan Rex, Jus, Andas, Cynabal

Die Lunæ or Munday; Angel is Gabriel,
his Seale
[illegible] Star ☽ Signe ♎.

Angels
- Governing on Munday are: Gabriel, Michael, Samael
- Ruling the Aire on Munday are: Arcan Rex, Bylet, Hyssabu, Abuzaka

Die Martis or Tuesday, Angel is Samael
Seale [illegible] Star ♂ Signe ♈ ♏

Angels
- Govern on Tuesday are: Samael, Sahiel, Amabiel
- Ruling the Aire on Tuesday are: Samax Rex, Carmax, Ismoli, Passyron

Die Mercurij or Wednesday Angel is
Raphael Seale [illegible] Star ☿
Signe ♊ ♍.

Angels
- Governing on Wednesday are: Raphael, Michel, Seraphiel
- Ruling the Aire on Wednesday are: Midial or Modiat Rex, Suquinno, Sallalis

Die Jovis or Thursday Angel is Sachiel Seale
[illegible] Star ♃ Signe ♐ ♓

Angels
- Gouvning on Thursday are: Sachiel, Castiel, Asasiel
- Ruling the Aire on Thursday are: Jutta Rex, Maquth, Gutheix.

Die Veneris or Friday Angel is Anael Seale
[illegible] Star ♀ Signe ♉ ♎

Angels
- Gouvning on Friday are: Anael, Rachiel, Sachiel
- Ruling the Aire on Friday are: Saraboton Rex, Amabiel, Aba, Abaldoth, Salaf

Die Saturni or Saturday Angel is Cassiel Rio
Seale [illegible] Star ♄ Signe ♑ ♒

Angels
- Governing on Saturday are: Cassiel, Machaton, Uriel
- Ruling the Aire on Saturday are: Maymon Rex, Abumalith, Asaibi, Bandet.

Name of ye Heaven is
- First: Zamaim
- Second: Raquil
- Third: Sagun
- Fourth: Machon
- Fifth: Machon
- Sixt: Zebul
- Seaventh:

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A Table of Variation according to the four Quarters or seasons of the yeare &c. serving also as the former for the more ready & easie making the Circle.

Spring.	Summer.
Name of the Spring. — Taliq	Name of the Summer — Casmaran
Angells of the Spring — Caracasa, Core, Amatiel, Comissoros	Angells of ye Summer — Yargatil, Jatiel, Gaviel
Head of the Signe in ye Spring: Spugliguil	Head of ye Signe in ye Summer. — Tuboil
Name of the Earth in ye Spring. Amaidai	Name of the Earth in ye Summer — Tastabiti
Names of the Sun / Moone in ye Spring: Abraim, Agusita	Names of ye Sun / Moon in ye Summer: Athemai, Armatus

Autume	Winter
Name of Autume — Ardarel	Name of the Winter — Farlas
Angells of the Autume — Tarquam, Gradiel	Angells of the Winter — Amabael, Curam
Head of ye Signe in Autume — Torquaret	Head of ye Signe in ye Winter — Altarib
Name of ye Earth in Autume — Rabianara	Name of ye Earth in Winter — Yesmiah
Names of ye Sun / Moone in Autume: Abragini, Mctalignaib	Names of ye Sun / Moon in Winter — Camubaff, Affetirim

An Exemplification of foure severall Circles for foure severall daies in the foure Vertibi: Seasons of the yeare for the first houre each day.

Jubil: Festitas
Athemai, Armatus

thoughts in the minds of men, to give Lead at their pleasure; to kill and slay poore; to take or hurt any joynt or member of the Body. - - - - - -
The plyges & that rule the Ayr on Saturday, are; Maimon Rex; his assistant; + Abumalich, Asaibi Balidet,
+ or Albeve Malik.
The Angells of Saterday, are; Cassiel, Machatan, Uriel.

Now because there are no Angels found beyond the first Sphear, to rule the Ayr, (as is sattisfied before in the observations of Thursday) therefore the Invocant shall say this Oration following in the four angles, &c

O Almighty, Immortall, Incomprihensible, most mercyfull, Bountifull and Heavenly God of Hosts, wch art without Begining or Ending, Honoured and feared through all Ages, I humbly beseech thee; O Lord that I may accomplish and fulfill this day, that which I begg at thy mercifull Hands, even thine own works; and this my Labour, and that I may perfitly understand and effect it; through Thee, O Thou Omnipotent Creator of Heaven and Earth, Who liveth and Reigneth World without end.

Names of the Angels Governing ye Spring Season, for ye day & Hour of Saturn. ♄

Jayn, Cassiel, Cassiel, ~~Machatan~~, Uriel, Talvi, Saracasa, ~~Gargatel, Tariel~~ Govr ~~Gaviel~~, Amatiel, Comissoros, Spugliguel, Amaidai, Abrami, Agusita
+ Or Albeve Malik
Maimon Rex + Abumalith, Asaibi, Balidet,

Names of ye Angels Governing ye Summer-Season, for ye Day & Hour of Saturn ♄.

Jayn, Cassiel Cassiel, Machatan, Uriel, Casmaran, Gargatel, Tariel, Gaviel, Jubiel, Festatai, Athemai, Armatus, Maimon Rex, Abumalith, Asaibi, Balidet.

Names of ye Angels Governing ye Autumnall Season, for ye Day & Hour of Saturn ♄

Jayn, Cassiel Cassiel, Machatan, Uriel, Ardaviel, Farquam, Fuabrael, Torquaret, Arbianara, Abragini, Mitasignas, Maimon Rex, Abumalith, Asaibi, Balidet.

Names of ye Angels Governing ye Winter Season, for ye Day & Hour of Saturn ♄.

Jayn, Cassiel Cassiel, Machatan, Uriel, Farlas, Amabael, Ctevari Altarib, Jeremiah, Comutast, Athiterim, Maimon Rex, Abumalith, Asaibi, Balidet.

The Invocations for Saterday.

I Conjure & bind it by ye Powers, Cassiel, Machatori, and Semptiel, or, Sorquiel, you great and Powerfull Angels by the names of + Adonay + Adonai

Aeim

Adonai + Eie + Eie + Eie + Aima + Aima + Aima + Cados + Cados + Cados + Jama + Jma + Jma + Saday + Ja + Ser. + the High God, the maker of time, who rested the Seventh day, and of his own will gave to his Children of Israel, to be observed as their Birth-right; that if they firmly kept and sanctified it, they should receive therefrom a great Reward in another world; and by the Angels that stood in the Seventh Sphear, before Baal, the great Angel, and powerfull Prince, and by the Star which is called Saturn; By all aforesaid, and the vertues thereof, I humbly implore, and most earnestly and importunately intreat and adjure ye y^d great and Potent Angel, Caphriel, or, Caphiel, or Cassiel, who art subordinately detested by the Omnipotent Creator of Heaven and Earth to be Governour of this day, That thou endeavour for me, and be friendly unto me & to fulfill all my Petitions and Desires, &c. and pray for me & for the Servant of the Highest. &c. - - - - -

Here follows a Table of the Planetary houres, being the same printed in A Booke of Mathematicall Magick by G. C. anno 1590. after which,

A Table of the Names of every Hour, & ye Angells governing them, according to ye course of the dayes & Nights Astronomicall &c:

Houres of ye day.	☉	☽	♂	☿	♃	♀	♄
Names of ye Houres	Sunday	Munday	Tuesday	Wednesday	Thursday	Friday	Saturday.
1 Jayn	Michael.	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel
2 Janor	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
3 Nasuia	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
4 Salla	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel	Michael
5 Sildali	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel	Anael
6 Thamuz	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael	Raphael
7 Ouer	Samael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
8 Tanic.	Michael	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel
9 Neron	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
10 Jayon	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
11 Olbey	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel	Michael
12 Natalon	Cassiel.	Michael.	Gabriel.	Samael.	Raphael	Sachiel	Anael.

Hours of the Night.

1 Bosol	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael	Raphael
2 Baron	Samael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
3 Thanu	Michael	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel
4 Athir	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
5 Mathuen	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
6 Rana	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel	Michael
7 Nefrod	Cassiel	Michael	Gabriel	Samael	Raphiel	Sachiel	Anael
8 Taffrac	Sachael	Anael	Cassiel	Michael	Gabriel	Samael	Raphiel
9 Safsur	Samael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
10 Agla	Michael	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel
11 Saferna	Anael	Cassiel	Michael	Gabriel	Sachiel	Anael	Cassiel
12 Sesam	Raphiel.	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael

King riding on a Camell, having a Scepter in his hand. 4 fayre maid rob'd and bautifully dressed. 4 Maiden naked. 4 Goat. 4 Camell, 4 doue. Flowers. The Herb Sapine. 4 white or green Garment.

The Signs of their Appearance will be maidens playing about the Circle; which will provoke and stir up the Inordinate.

The Natures of these Spirits is, To give Pride, To make men apt and prone to Lechery, to appease Enemys by Luxury. To make Marages. To stir up men to Love of women. To cause, or take away Infirmities. and to doe all things that have motion.

The Angells that rule the Myr on Friday, are; Sarabotes Rex; his Ministers, or assistants; Amabiel, Aba, Abalidoth, Flacf. + Or Sanabortes

The Angells of Friday, are; Anuel, Rachiel, Sachiel. ‡ Or Nasar. Manasa

Angells of this third Season, ruling on Friday are called upon from the foure Angles, are;

East	West	North.	South.
Sitchiel.	Tariel.	Peniel.	Torna
Chedusitaniel.	Coniel.	Penael.	Sachiel,
Chorat.	Nabiel.	Perat.	Chermiel
Famael,	Nadiel.	Raphael.	Sanail, or Sarael,
Finaciel.	Mattiel.	Raziel, or Ramael.	Santaniel
	Hupkatiel,	Dormiel.	Famiel.

Names of ye Angells Governing ye Spring Season For the Day and Hower of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Talvi, Saracasa, Core Amatiel, + or Sanabotes,
Comissoros, Spugligael, Amaidai, Abraim, Agusita, + Sarabotes, ‡ Or Nasar
Rex, ‡ Amabiel, Aba, Abalidoth, Flacf. Manasa.

Names of ye Angells Governing the Summer Season, For the Day & Hower of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Casmaran, Gargatel Tariel, Gaviel, Tabiel,
Festatai, Athimai, Armatus, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flacf.

Names of ye Angells Governing ye Autumnall Season, For ye Day & Hower of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Ardarael, Tarquam, Guabriel, Torquael,
Fabianara, Abragini, Mitasignais Sarabotes Rex, Amabiel, Aba, Abalidoth Flacf.

Names of the Angells Governing the Winter Season, For the Day & Hower of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Farlas, Amabael, Ctarari, Altarib, Firmiah, Commutass, Affitrim, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flacf.

The Invocation for Friday.

I conjure and bind it by ye Oye mighty and Power full Angells Celestiall, in the names + Or + Hay + El + Ia + Is + Adonay + Sadai + and in the name of + Saday + who Created the four-footed Beasts and Creatures, creeping things, and man in the first day & gave power to Adame over all Creatures, (whereof more fully declared be the name of the Creator in his word,) and in the names of the Angells serving in the third Sphear, called Sagael, the great, mighty & powerfull Angell of the Eighth, and by the name of the Star which is called Venus. By all aforesaid, I humbly implore, and most earnestly & vrgently intreat and adjure yow, O ye bringe Angell Anael, who art by the Decimitive decree of God, appointed to be Governour of this day, That thou endeavour for me, and be friendly unto me, &c.

Observations on Saturday ♄.

Suffumigation for Saterday is Sulphur.

The Spirits of Saturne appear for ye most part in Bodyes of a tall thin, lean, slender Corporature, of an angry Countenance; They have four faces, one, before, and another behinde in the head, and one upon each knee; all of them Beaked or Nosed like an Eagle, they are of a shining black Colour, Their motion is as the moving of the Winds; or much like to an Earth-quake. They are under the South-west Winds.

The particular forms that the Spirits of Saturn doe usually appear in, are; A King with a Beard, riding on a Dragon. An old man with a long Beard, having a Sickle in his right hand, and a Scepter of Juniper in his left hand. An old woman Leaning upon a Stick of Juniper. Their Cloth of Garments.

The signs of their Appearance will be, white Earth, whither thou any Chalk. The properties of these Spirits, is to sow Discords and Hatreds, to plant evill Thoughts

with Thunder. They are under the South winds.

The particular forms that the Spirits of Jupiter do usually appear in are, a King riding upon a Start with a Sword drawn. A man in a long Robe, wearing a mitre. A maide with a Crown of Bayes adorned with Flowers. A Bull. A Hart. A Peacock. A Bow & Arrows. & New Garments.

The signs of their Appearances will be, men about the Fields, who will seem to be Messengers of Lyons.

The Nature of these Spirits, is to obtain the Love of women, to cause mirth and joy fullness, to Satisfie Enemies, and appease Contentions, to heale the weake, and weaken the whole; to bring or carry away.

The Spirits that rule the Ayr on Thursday, are Suth Rex for Genthrim, Genthrim. his Ministers or Assistants, Maguth, Gutrix.

The Angels of Thursday, are Sachiel, Castiel, Asasiel.

Now because there are no Angels found beyond the first Sphear, therefore the Invocant shall say this following Oration in the four Angles, viz.—

O Almighty, most mercifull, and Immortall God of Hosts, Honoured and Worshipped through all ages of the world, I humbly beseech thee, O Heavenly Father, that I may accomplish and fulfill this day that work I beg at thy mercifull hands, even thy my works, and this my Labour, and that I may be able to understand and effect it; O thou Omnipotent Creator of Heaven and Earth, Who Lives & Reignest world without end.

Names of the Angells Governing the Spring Season, for 4 day and Hour of Jupiter 24

Yayn, Sachiel, Sachiel, Castiel, Asasiel, Talvi, Saracasa, Cori, Amatiel, Comisoros, Spugliguel, Amaidai, Abrimi, Agusita, Suth Rex, Maguth, Gutrix. for Genthrim, Genthrim.

Names of the Angells Governing the Summer Season, for 4 day and Hour of Jupiter 24

Yayn, Sachiel, Sachiel, Castiel, Asasiel, Casmaran, Gargatel, Tariel, Gaviel, Tubiel, Festatai, Athemai, Armatus, Suth Rex, Maguth Gutrix.

Names of the Angells Governing the Autumnall Season, for 4 day & Hour of Jupiter 24

Yayn, Sachiel, Sachiel, Castiel, Asasiel, Ardaraël, Tarquam, Guabrael, Torquaret, Rebianara, Abragini, Mitasignais, Suth Rex, Maguth, Gutrix.

Names of the Angells Governing the Winter Season, for 4 day and Hour of Jupiter 24.

Yayn, Sachiel, Sachiel, Castiel, Asasiel, Farias, Amabael, Ferari, Altarib, Jeremiah, Comeliell, Affetirim, Suth Rex, Maguth, Gutrix.

Then turning to the East, say the Oration following

O ye mighty Bonds & but Angells aforesaide, I earnestly intreat and adjure 4th by the following Seale of Adonay, by Agios, Athos, Iskyros, Athanatos, Paracletos, Alpha and Omega, and by these three sacred names, Agla, &, Tetragrammaton, to assist me in my present affaires, and be furtherers of my Petition, and fulfill what at this time I require;

The Invocation for Thursday.

I conjure and bind it by 4th Power, O 4th Holy Angells, by the names Gados Gados Gados Cados Echerie Echeris Echerie Halim Portim Jak the strong Founder of ages Cantimo Jamiy, Calbat, Sabbir Boriai + Elnaim and by the name Adonai who created Fishes, and Creeping things upon the Earth in the Waters, and Birds upon the Face of the Earth, flying towards the Heavens in the fift day, and by the holy great and Powerfull Princes of Angels, and by the Star which rules Jupiter, and by the name Adonay the high God, Creator of all things. By all aforesaid; I implore, and most earnestly and importunately entreat and adjure thee, O thou great Angell Sachiel, who art by the predestinated decree of the Highest, appointed to be governour of this day, that thou endeavour for me, and be friendly unto me; &c.

Observations on Friday. ♀.

Conjurations for Venus is Coitus or Beyond.

Names of Beings, appear for 4 most part in Bodys of a middle Stature, a Lovely and pleasant Countenance; of white or green Cloaths, gilded over on the upper part, their Motion is (as it were) a Clear Haze, and are under the West winds.

The particular forms that the Spirits of Venus do usually appear in, are, a King,

own power but by this cuning &c.

The Spirits that rule the day on wednesday, are * Mediat or Modiat Rex, wth his Assistants or Ministers, † Suquinos &c.

The Angels of Wednesday, and, Angels of ye 2^d strond Heaven, that may be called upon from the four Angels and Angles on ye East.

East.	West.	North.	South.
Mathlai.	Barchiel.	Thiel	Michael.
Tarmiel.		Zadkiel	Raphael.
Barchiel.		Samael	Zadkiel
		Zadkiel	Cassiel or Sachiel

Names of the Angels Governing ye Spring Season, for ye day and hour of Mercury ☿

Yayn, Raphel, Raphiel, Miel, Saraphiel, Talvi, Caracasa, Core, Amatiel, Comissores, Spugligluel, Amadai, Abrami, Agusta, Mediat or Modiat, Rex, † Suquinos, Sallales.

† or Sabba
‡ or Nancy
Yron, Abiedio.

Names of ye Angels Governing ye Lunar Season, for ye day & Hour of Mercury ☿

Yayn, Raphael, Raphael, Miel, Seraphiel, Casmaran, Gargatel, Tariel, Gaviel, Tubiel, Festatai, Athemai, Armatus, Mediat, or Modiat Rex, Suquinos, Sallales.

Names of ye Angels Governing ye Autumnall Season, for ye day & hour of Mercury ☿

Yayn, Raphael, Raphiel, Miel, Saraphiel, Ardarael, Targuam, Guabrael, Torquaviel, Rabaniara, Abragini, Metasignais, Mediat, or Modiat Rex, Suquinos, Sallales.

names

Names of ye Angels Governing ye Winter Season for ye day & Hour of Mercury ☿

Yayn, Raphael, Raphael, Miel, Seraphiel, Tarlas, Amabael, Sterari, Altariel, Jeremiah, Comutaff, Affiterim, Mediat, or Modiat Rex, Suquinos, Sallales,

The Invocation for Wednesday.

Jconjure and bind it by yor Power, O ye mighty, Holy and Potent Angels in the names of the Great, High Immortal, and most Powerfull + Jah + Adonay + Elohim + Saday + Saday + Saday + Eie + Eie + Eie + Asarie + Asarie and in ye names of + Adonay + the God of Israel, who created the Great lights to distinguish the day from the night, and by the names of all the Angels Serving in the 2^d Orbe Sphear, Cofore Tetra, the great, powerfull, and mighty Angel, and by the name of the Star Mercury, By all ~~of the~~ for the; I humbly implore, and most earnestly and urgently entreat and adjure you o thou great and Condescendant Angel Ryshuel, who art from the beginning of time by the preordinate Decree of the Highest, constituted and appointed Governour of this day, and by the holy name which was written in the Brow of Aron, the Priest of the most high Creator, and by the Name of the Seal of the Creations bearing fire for the That thou ~~and~~ endeavour for me:

Observations on Thursday ♃

Fumigations for Thursday is Saffron.

The Spirits of Jupiter, Appear for ye most part in Bodys of a Sanguine & Cholerick Complexion, of a middle Stature, Strange in motion, but a mild Aspect or Countenance, familiar and gentle of speech, and of an Iron Colour, their motion is like to Flashings of lightning with

with

Names of ye Angels Governing ye Spring Season, for ye day & Hour of Mars ♂

Yayn, Samael, Samael, Satael, Amabiel, Talvi, Caracasa, Cori, Amabiel, Comissorts, Spugligluel, Amaidai, Agusita, + Samax Rex, ‡ Carmex, Ismoli, Paffron.

+ Janimay.
‡ or Carmas Harmael Palframe.

Names of ye Angels Governing ye Sumer Season for ye Day & Hour of Mars ♂
Yayn, Samael, Samael, Satael, Amabiel, Tariel, Gaviel, Tubiel, Festatai, Athemay, Armatus, Samax Rex, Carmex, Ismoli, Pafran.

Names of ye ~~Angels~~ Angels Governing ye Autumnal Season for ye day & Hour of Mars ♂
Yayn, Samael, Samael, Satael, Amabiel, Ardarael, Tarquam, Guabrael, Torquaret, Rabianara, Abragini, Metasignais, Samax Rex, Carmex, Ismoli, Paffron.

Names of ye Angels Governing ye Winter Season, for ye day & Hour of Mars ♂
Yayn, Samael, Samael, Satael, Amabiel, Farlas, Amabael, Cterari, Altarib Geremiah, Comutaff, Affaterim; Samax Rex, Carmex, Ismoli Paffron.

Then proceed as followeth in Monday &c.

The Invocation for Tuesday.

conjure and binde it by you, O ye Mighty and Holy Angels, by ye names
Ya Ya Ya + He + He + He + Va + Hy + Hy + Hy
Ha Ha Va Va Va An An die die dye
and dy Ellbra ~~Elohim~~ Elohim Elohim and in &
through ye name of ye high God, who made ye water appear dry Land, and
called it Earth, and brought out of it trees and Herbs and Established
it by his Pretious, Honoured & Holy name, and by the Angels that rule

rule

rule in the fift Sphear, that serve Acimay, the great, mighty, and Powerfull Angel, and by the Star whose name is called Mars. By all affor said, I humbly implore, and most earnestly and urgently intreat, adjure you Samael, who art appointed from the beginning of time to be the Governour of this day and by the name + Adonay + the true and everliving God, that thou endeavour for me, and be friendly ~~[illegible]~~ unto me &c.

Observations on Wednesday, ☿

Suffumigation for Wednesday is Mastick.

The Spirits of Mercury appear for ye most part in Bodyes of a middle Stature, Cold and moist, fair and affable of Speech. In shape and forme like unto an armed man, of a bright and Clear Colour. Their motion is like ~~unto~~ unto silver coloured Clouds. They are under ye south-west winde.

The particular forms that ye Spirits of Mercury, doe usaly appear in, are, a King riding upon a Bear, a fair young man, a woman holding Heaven, or a disstaffe, a dog a Bear, a magpie, a wand, a staff, a Garment of sundery chanble Colours.

The signe of their appearance is, That they stricke a Bear & horrow into the invocant.

The Nature of these spirits, are to give all mettels, and all Earthy things to ~~reveale~~ reveale things present past and to come; to appease Judges to give victories in Battel, to repaire and teach all Lost sciences and experiments, to Change Bodyes mixed of Elements one into another, to bring Infirmities or Health, to help the poore; and cast down the High ones, to Open seales, to bind or loose spirits, to open Locks or Bolts, These spirits are said to doe the actions of others and not of their own

Yayn, Gabrael, Gabriel, Michael, Samael, Tarlas, Amabael, Ferrari, Altarib, Jeremiah, Commutaff, Affetirim, Arrandix, Bylet Misaba, Abuzaha.

These Angels are to be called upon from the four Angles in ye several Seasons of ye year, by the Invocant, according as it is specified in ye following Introduction to ye use of these Tablets. and then afterwards towards the East, saying as followeth.

O ye mercyfull Angels aforesaide, I earnestly desire and intreat y^e, by ye Seat of Adonai by Agios, Otheos, Iskyros, Athanatos, Paracletos, Alpha, & Omega, & by these three secret names, Agla, on, Tetragrammaton, to assist me in my present affairs, & be further to me of my petition, and fullfill what at this time I desire.

The Invocation for Monday.

I Conjure and bind it by ye power, O ye mighty & good Angels in ye names of ✝ Adonay ✝ Adonay ✝ Adonay ✝ Eye ✝ Eye ✝ Eye ✝ Cados ✝ Cados ✝ Cados ✝ Aekim ✝ Aekim ✝ Aekim ✝ Ja ✝ Ja ✝ y^e ✝ Strong ✝ Jah ✝ Who appeareth in mount Sinai with ye Glorification of King Adonay ✝ Saday ✝ Zebaoth ✝ Athanay ✝ Ja ✝ Ja ✝ Ja ✝ Clavicula ✝ Abin ✝ Jeja ✝ who rewarded ye Seas, Lakes, & waters in the second day, who placed the sond above the heavens, sond in ye Earth who placed ye sea on high by his name, and gave it bounds which it should not pass, and by the names of ye Angels that ruled in ye lowest Sphear, that are Orphaniel that great Honoured and excellent Angel, and by ye name of ye Star which ye Moon, By all aforesaide, I humbly implore, and most earnestly intreat thee, O thou Glorious & Celestiall Angell of the Lord God, Gabriel, who art constituted & appointed to be the Governour of this day, to endeavour for me, and to be friendly unto me, &c.

Observations on Tuesday: ♂

Spirits for Tuesday is Pepper.

The Spirits of Mars Appeare in a tall Body, & have a long time with a Choldrick and ugly Visage, of a Swarthy, brown, reddish coulered Countenance, with Short horns and Gripshons Nose. They will roare and bellow like mad Bully. Their motion is like burning fire. They are subject to ye East winde.

The particular forms that ye Spirits of Mars appear in, are Armed Ringriding upon a wolfe, a man armed. a woman holding a Bucklar upon her thigh. a Hog. a Goat a Horse. a Hart with many heads. a Cross staff, a red Woolen Garment.

The signs of their appearance is Thunder and lightning. & a Fire before ye Circle.

The natures of these Spirits is to make wars, to cause mortalitys, Slaughters and Combustions, and by these meanes, at certaine times to deliver ould Soulders to sickness, Wealth, or Death.

The Spirits that rule the Aire on Tuesday, and Hamaa Rex, with his Assistances, or Ministers, Carmara, Smoly, +or Janimay +or Carmar Harmast Talfram &c.

The Angells on Tuesday, are
Angells of ye first heaven ye may be called upon from ye four Angles on Tuesday.

East	West	North	South
Triagne.	Lama	Tarmas	Sorat
Guael	Straman	Sagan	Samael
Damael.	Lahabyam or Labayam	Zael	Gadal
Calzas	Aneas	Samael	Ophiel
Arragon	Zazel	Madimi	Vinea
	Abael	Tarmael.	Camael
	Jeliel		

names

them by his holy names: and by the names of all the Angels that Govern in the fourth Sphear, and that serue before † Saldamia, the great and honored Angel, and by the names of thy Star which is the Sun, and by the great name of the Everliving God Jehovah. By all aforesaid, I vrgently Invocate, and earnestly intreat Thee, O thou great and glorious Angel Michael, who art made Governour of this Day and by the name Adonay, the God of Israel, to Endeavour for me, and to be friendly unto me, and doe for me, as for thy Servant of Highest &c.—

† Somethinge called this Angels name differinge from this Table of Abano, viz: Satamman

I would make known yor Petitions, and for what cause thy Invocation is made.

Observations on Monday. ☽

Inquisition for any thing is lost.

The [illegible] of the Moon, appear for the most part in a great, full, and soft Body, of a Flegmatick colour, much like unto a dark Cloud, The Eyes Red, Shrill, and full of water, the head bald, with Teeth like Beares Teeth, their motion is like a tempestuous Sea, or like as unto the roaring of Waters, and are under the West Winds. The particular shapes that the Spirits of the ☽ doe usually appear in, are; A King with a Bow and Arrowes, riding on a Dog; A little Boy; A woman that is an Huntesse, with a bow and Arrowes. A Cow & little Dog. A Goose. A Peacock hauing many Feet. Caterpillers many Feet. An Arrow. A Gudgeon, or white Garment.

The Signe of their Appearance is, A Shower of Raine and Stormy Weather, The nature of these Angels is to giue silver Remove Things out of one place into another. To giue swift horses and to tell of present and past Secrets of persons.

† Or Arkan
† Or Bylother
Byblh
myla
Acutoba

The spirits that rule this Clyr on Monday, are, † Arcan Rex, his Servants, ministers, or Assistants, are, Bylet, Misabu, Abuzaha.

The Angels of Munday, are Gabriel, Michael, Samael.

The Angels of the first Season, ruling on Monday the may be called upon from the 4 Angles.

East	West	North	South	
Gabril	Sachiel	Mael.	Cutaniel	
Gabracl	Zapiel.	Hbael.	Sabriel	
Madiel	Sabaniel	Vahnu.	Barquiel	
Deamiel	Bachanael.	Balael	†Hanum.	
Ianael.	Corabiel	Balaur	†Anael	* or Haynim † or Anael
		Humastraw.	Vehuel,	

Names of the Angels, Governing the Spring Season, for y day & Hours of Luna ☽

* or Haukam † or Bylother Bylth Myla. Acutoba	Yayn, Gabriel, Gabriel, Michael, Samael, Talvi, Caracasa, Cori, Amatiel, Comisoros, Spugliguel, Amaidai, Abraim Aguiita, *Arcan Rex, †Bilit, Misabu, Abuzaha,

Names of y Angels, Governing y Sumer Season, for y day and Hours of Luna ☽

Yayn, Gabriel, Gabriel, Michael, Samael, Casmaran, Gargatel, Tariel, Gaviel, Jubiel, Instatei, Athemai, Armatus, Arcan Rex, Bilit, Misabu, Abuzaha,

Names of y Angels Governing the Autumnall Season, for y day & Hours of ☽

Yayn, Gabriel, Gabriel, Michael, Samael, ~~Ardami, Targuam, Gabriel, Targuapes,~~ ~~Tariel, Intabael, Ctera, Altarel, Jarmich,~~ Raabamara, Phragini, Mtasiegnais, ~~Camutasp, Affiterim,~~ Arcan Rex, Bylet, Misabu, Abuzaha.

Names of y Angels Governing y winter Season for y day & Hour of Luna ☽

Malcova, Buesseba. or Tus, Andas, Cynaball.
The Angels of Sunday, are, Michael, Barciel, (or Bardiel) Hurratapel.
The Angels of the fourth Heaven, ruling on Sunday, which may be called upon from the four parts, or points of the compass, to Officiate — according to their Offices, are as followeth.

East:	West:	North:	South:
Sanael	Anael	Michael	Pardiel
Baciel	Raphael	Uriel	Machatiel.
Mel.	Ishael	Gabriel.	Charsiel.
Fabriel or Gabriel	Buchat	Sabriel, or Sapiel,	Uriel.
Dianatraba.	Sucratos.	Malachi, or	Baromiel.
	Capabel.		

Names of the Angells governing the Spring Season, for the Days & hour of Sol, ☉.

† or Bardiel, † or Barsam. ‡ or Bibel Malcova Buessba.	Yayn, Michael, Michael, Pardiel, Hurratapel, Talvi, Saracasa, [illegible] Abraim, [illegible], † Varcan Rex ‡ Tus, Andas, Cynaball.

Names of the Angells governing the Summer Season, for the Day and hour of Sol, ☉.

	Yayn, Michael, Michael, Pardiel, Hurratapel, [illegible], Amnatos, [illegible], Varcan Rex; Tus, Andas, Cynaball.

Names of the Angells Governing the Autumnall Season, for the Day & hour of

of Sol. ☉

	Yayn, Michael, Pardiel, Hurratapel, Ardarael, Sargiaam, Quabrael, Torquaret, Rabianara, Calbagini, Melasignais, Varcan Rex Tus, Andas, Cynaball.

Names of the Angells Governing the Winter Season, for the Day & hour of Sol. ☉

	Yayn, Michael, Pardiel, Hurratapel, Parlas, Amabael, Harri, Altarib, Geremiah, Comutiff, Affaterim, Varcan Rex, Tus, Andas, Cynabal.

These Angels are to be called upon from the four Angles, East, West, South & North, for their bonedoabur, clyd, & assistance: then towards the East say unto them —

Oye Benign Angels aforesaid, I earnestly Adjure, and Entreat you by the Name of Adonay, by Agios, Othos, Ischyros, Athanatos, Paraclitus, Alpha and Omega, and by those three Secret Names, Agla, on Tetragrammaton, be ye further of my petition, and assisting in my present Affairs, and fulfill what at this time I require.

The Invocation for Sunday.

I Adjure, and bind it by ye Holy and powerfull Angels, by ye Holy names of God, + Adonay + Eye + Eye + Eye + who was, is, and is to come; + Eye + Abraye, And in the name of + Saday + Cados + Cados + Cados + who sitteth, on high, above the Cherubims, and by the Omnipotent and high God, Exalted above all the Heavens + Eye + Sarayo + the first Begining, that Created the world, the Heavens and the Earth, the Sea, and all things that are in them, in the first day, and confirmed them

The Magick
AND
Magicall Elements
OF

The Seven days of ye week, with their Appropriate hours, and the four Annual Seasons.

Observations to be used on Sunday Die.

Suffumigations for the Sunday, is — — — { Red Wheat or Red Sanders

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The Spirits of ye Sun, appear for the most part with a thick, full-set Body, mixed (as it were) like Crimson and Gold. whose motion is much like to the lightning of heaven. And are under the North Winde.

The particular shapes and forms that these spirits do usally appeare in, are thus; A King riding upon a Lyon, holding a Scepter in his hand. A King Crowned. A Queen with Sceepter in her hand. A Bird. A Lyon. A Cock. A Scepter. A Garment of a Gold colour, mixed, (as it were,) with a yellow & white.

The signe of their Appearance is to be discerned by their provoking of Sweate in the Invocant.

The Nature of these Spirits is to procure Gold, Jewels, Carbuncles, Riches, Favour, Goodwill, to dissolve all Disagreements, to give honours, to give Health or Sickness.

The Spirits that rule the Aire on Sunday are Barkam or Vartan the King; his Servants Ministers or Assistants, are Bi[illegible], ~~Malova~~,

Malova

Diurnal		Nocturnall	
Salifil	50	Mador	50
Parius	50	Peniel	50
Godiel	50	Cugiel	50
Taros	50	Thalbos	50
Afgoriel	50	Orym	50
Phiniel	50	Ladiel	50
Clyssan	50	monas	50
elibil	50	Pandu	50
Aniel	50	Cesul	50
Cuphar	50	Dubiel	50

Out of the 50 Diurnall and 50 nocturnall Princes of [illegible], residing in this mansion and notated in this annexed Table, here are 10 of each fell down together with a difinite number of some of their severall Subservients being as many as is needfull. It is also here to be understood that the Diurnall Spirits are far more bene=volent then those of the night for the Nocturnall Spirits do appear more rensifly, wherfore it is requisite to Compell & Constrain these By often repeating the Conjuration Coming they are so apt to obscure and hide themselves. Whosoever therfore would at any time converse with or make use of any of the prime or subservient Spirits of this mansion serving under the Supreme and imperiall Prince of this Hierarchy must first observe and performe what in this Art is on his part required and directing his Actions & countenance to the North & by West, then say the following Invocation.

onear chameron hruani, parnaton sofisil bryosi nagreal sabel=ronbyn adiel thortay nofruan pena afesil Chusy.

Then if the experiment or Call be in the day the Spirit called upon will immediately appear and will offer themselves in all their Carriedge and deportment with all readiness & humility for (as was sayd before) the Spirits of the day are very benevolent, courteous & mild of nature. But those of the night are not so for they are more haughty stubborne, & refractory delaying their Comeing and appearing more slowly therfore they ought to be urged by often repetition of the Conjuration as aforesayd, of which they doe stand in awe, and submission.

Then when they are appeared having every thing in readiness to lay to their charge they may safely be entrusted and so dispatched on their errand.

When the absent person receiveth a Letter, openeth it and findeth the Seal or char=acter of thereunto affixed, let him perform what he knoweth to be requi=site, and ought to be observed in this Art, and then direct his Actions & Countenance to the North and by West, & with a low voyce say this Conjuration following.

afiar paremon chilsun amedyn sayr pemadon chully morayr sare =por peatha mal frimaston dayr pean celturno sabelrusyn elsoty chelmodyn.

After due observation and performance hereof, according to Art the Spirit sent will visi=bly forthwith appear unto him and will faythfully conceale the Secret committed to his charge And will as faythfully bring back again any such message as shall be enjoyned & delivered to him with all truth and Secrecy.

The nature and Office of and those spirits residing in this Mansion & Subservient in this Hierarchy is to forewarne people of danger, especially friends, to detect and discover treacheries and all kind of Clandistine designs, plots and such like Contriva=nces as may probably lead to the utter ruine & Destruction of some one friend and esteem=ed by: Exegr: Suppose I have a faythfull friend that is far absent wch I wish as well as my Selfe, and I knowing that if he returne, Snares are layd in his way in one place or other

Other by some powerfull rigid, adverse person. I being willing to acquaint my friend here with but dare not commit my mind to Inck and paper fearing my Letters should be intercep=ted or otherwise miscarry and thereby prove very dangerous on all hands, neither durst I trust any man therewith, fearing least he should reveal it or the like. Therefor that I may acquaint my friend herewith, and also that we might both rest Secure herein, I make use of this Art whereby all such intended mischiefe is prevented and my friend made Sensible of the malignity of such dangerous persons and their Evill practises thereby know=ing how to Order his Affairs.

Cap: XIII.

The 13th Mansion is in that part or point of the Compass Scituate directly North, where resideth and ruleth the potent and imperiall Prince whose Seale is thus charackered [ ] He hath under his command 50 Diurnal, and 50 Nocturnal Presiden=tiall Princes who have also under them again many Subservitors whose certain number is unknown, but howsoever here are as many notated in this Subsequent Table as is sufficient for any Magicall practitioner to Know.

Diurnal. D.		Nocturnal. D.	
Backiar	50	Shaniel	40
Thoac	50	Paras	40
Sequiel	50	Araiyl	40
Soldar	50	Culmar	40
Terach	50	Lazaba	40
Ashiel	50	Ateasy	40
Ramica	50	Sebach	40
Dubarus	50	Quibda	40
Armena	50	Belsay	20
Alphadur	50	Moraal	20
Chanaal	30	Sarach	20
Fursiel	30	Arepach	20
Betasiel	30	Lamas	10
Melcha	30	Thurcal	10
Tharas	30		
Uriel	30		

Here is inserted in this adjoyned Table the names of 16 Diur=nall and 14 Nocturnall Dukes with the number of their Subservients attending on their Imperiall Prince Raysiel in the Mansion of the North: And Note that the Diurnall Spirits are by nature very Courteous and benevolent and come cheer=fully when they are called and are readily submissive and obedient in all things &c. But those of the night are a little Obstinate and stubborne nor doe they willingly come when they are called, neither are they easily brought to obedience [and more especially to such who are unskilfull in this Art] in re=guard they do much abhor and detest the Light. And when they doe appear they are many times full of illusive motions and gestures, and usually (as it were) Laughing in the Invocants face &c. Unless he so bind them & Constrain them in his Conjura=tions that they durst not disobey him; For they much fear the Conjuration not abideing to be so often Conjured as the Diurnall Spirits: And although they are so much in awe as they are Constrained, yet for all that they unwillingly obey: But when once they are reduced to Obedience, they are very faythfull & trusty in all things &c.

Whosoever therefore would at any time call upon the great Prince Raysiel and any of the Subservient Dukes or Spirits of this Hyerarchy in the mansion of the North in such matters or affairs as appertain to their Offices, let him first observe & performe those precepts, wch in this art is required, & then towards the North say the subsequent Invocation

this Art is required, and then turne his Countenance to the West and by North being the Mansion of this Hierarchy and with a Low voyce repeat the subsequent Ijuration.

Dorothiel onear chameron ulyfeor madusyn peony oriel nayr drusg movayr pamerson atro dumeson, davor caho. Casmiel hairne, fabelrunthon.

Now if the Spirit should not presently but delayeth his Comeing or shew himself: let him repeat the Conjuration, and in a short time he will certainly appear visibly to him and will faithfully by word of mouth deliver the secret Message to him privately in his ear, no body else perceaving (though any should be in place.)

The Office of these Spirits is to declare those secrets that belong to Spirituall affairs And to Ecclasticall gifts, Benefices, Prelatures, Dignities, and such like &c.

Chap: XI.

The ijth Mansion is in that point of the Compass scituate directly North-West, where ruleth the great Prince Usiel, whose seale is thus noted [ ] He hath under him in his dominion 40 Diurnal & 40 Nocturnall Princes; But the ensuing table specifyes as many thereof as is neary for use &c.

Diurnal		Nocturnal	
Abariah	40	Ansoel	40
Amela	40	Godiel	40
Arnen	40	Barfos	40
Herue	40	Burfa	40
Saefar	40	Saddiel	40
Poriel	40	Sobiel	40
Saefar	40	Ossidiel	40
Maqui	40	Adan	40
Amandiel	30	Asuriel	20
Barsu	30	Almoel	20
Garnacu	30	Pathir	20
Hissam	30	Marae	20
Fabariel	30	Lasphavon	10
Usiniel	30	Ethiel	10

Out of the 40 Diurnal and 40 Nocturnal Presidentiall Princes serving under Usiel here are 14 of each inserted in this adjoyned table together with a certain number of their servients the use thereof shall be amply and breifly declared all the latter end of the chapter. The Princes of this Mansion are by nature Courteouse, benevolent and obedient & usually doe appear willingly willingly and immediately upon call, except the undertaker be unlearned and unskilfull in this Art, and then they appear more slowly and remisse; And although they have many servants yet I never see that they brought any with them (at least wise visibly) yet notwithstanding their servants are to be made use of in this Art, because they being subattendant under their Princes, and the superior spirits of this mansion are bound to obey both them and the Calls and requests of the Invocant according to their Offices &c.

At what time soever therefore any of the Princes or other the subservient spirits of this mansion ministring under Usiel are to be called upon, first observe & performe what in art is required, then to the N. West with a fixt intent say this Ijuration

Usiel parnothiel chameron briosy strhubal brionear Caron sotronthi egypia odiel Chelorsy mear chadusy notiel ornych turbelsi paneras thorthay pean adresnio boma arnotiel Chelmodyn drusar loy sodiviel Carson, eltrae myre notiel mesrayn Venea dublearsy mavear melusyron chartulneas fabelmerusyn.

Then immediately will the spirit called upon forthwith appear unto whom a secret message may be committed together with the seale of the profound Mystery, and then they may be comissionated and dispatched on their errand without doubting any thing.

When the absent party receaveth a tre, openeth it and seeth the seal of Usiel therein let him turne himselfe to the North-West, and seriously repeat the following Conjuration.

Usiel asoyr paremon cruato madusyn savepy mavayr realdo chameron ilco paneras thurmo pean elsoty fabelrusyn iltras charson frymesto chelmodyn.

At which the spirit sent will anon visibly appear unto him and will privately and trustily by word of mouth whisper the secret Message sent by him, and bring another back. — The Office of the spirits of this Hierarchy is to declare treasures hid in the earth and all such things as seem to Induce and belong to the discovery and finding out of the same. And with all it is here to be understood that if the treasures should be great and belong to any Prince, then some spirit or other may be called out of the Order of four: And if it be our one then one may be called out of the Order of three. And if it be private and of little valew then one may be called of the Order of two, and if it be of very small account, then out of the order of one.

The use thereof in this Art of Steganographia (besides their private Offices) is thus: suppose it be certainly known where some treasures lyeth hid in the earth or elswhere, and that I have no freind at hand whom I can entrust & Ifide in to helpe me to bear it away, but that the most faythfullest freind I have is far absent, and yet I have a desire to reveale the buisness to him, and to none else, desiring his ayd & assistance therein, And I cannot without danger or fear of discovery comett the matter either to tre or to any other Messenger, then what I must thereby of necessity make use of in this Art &c. And then by observing those rules therein prescribed, without dispute the effects will prove successfull enough in all respts.

And note that those two seals or characters of each order sett one against another all the top of the precedent Table serveth to secure or keep the hidden Treasure from any that by an accent all chance may have an Item thereof and so attempt to take it privately away, ere my own designes or intents can be accomplished.

Chap: XII.

The 12th Mansion is scituate directly North and by West where ruleth and resideth the great imperiall Prince [illegible] whose seale is thus figured [ ] He hath under his dominion 50 Diurnall and fifty Nocturnall Presidentiall Spirits, under whom again are many ministring subservients, some whereof are inserted in the following Table, which are sufficient for any one that would practise in the ministry of this imperiall prince [illegible] &c.

then Comissionate them, and send them away &c.

When he to whom the ters are sent receaveth them and findeth the seal of the great Prince Malgaras therein affixed, let him first observe what in this Art is requisite, and haveing performed the same turne himselfe to the West & say the fol: Jjuration

Malgaras apro chameron asotis mesary throes Zameda Sogreal paredon adre Caphoron onatyr tirno beosy. Chameron phorsy mellon tedrumarsy dumaso duise, cas=miel elthurny peson alproys fabelronty sturno panalmo nador.

Then immediately will the Spirit that was sent visibly appear unto him and will faith=fully with much privacy Comcate the secret Message he was entrusted with.

The office of these spirits is to declare the secrets & familiar trusts of one friend to another, and in those things that is com̄on to men in all extemporary affairs, as money, good pawned, lent or trusted &c. And also in any other matter of humane Comerce or Jcernment.

Cap: X.

The 10th Mansion is in ye point of the Compass Scituate directly West & by North, wherein the mighty and powerfull Prince bearth the supreme and prcal Sway, whose Seal is thus characterred [~] He hath under his Dominion 40 Diurnal and 40 Nocturnal Presidents, with an innumerable Company of subservients, out of wch here are so many noma=ted in the following table as is sufficient for any purpose appertaining to the ministry & Office of this Hierarchy, neither indeed is there any necessity to insert any more &c.

For ye 1st 6 hours of day		For the last of ye day		For the 1st 6 hours of night		For the last of ye night	
Mugael	40	Gudiel	400	Nachiel	40	Phutiel	400
Choriel	40	Asphor	400	Osysiel	40	Cayros	400
Artino	40	Emuel	400	Bulis	40	Narsiel	400
Etiel	40	Soviel	400	Moniel	40	Moziel	400
Maniel	40	Cabron	400	Pafiel	40	Aroziel	400
Suriel	40	Diviel	400	Gariel	40	Cusync	400
Carsiel	40	Abriel	400	Soriel	40	Uraniel	400
Fubiel	40	Danael	400	Darbory	40	Pelusar	400
Carba	40	Lomor	400	Paniel	40	Abael	400
Merach	40	Cesael	400	Curfas	40	Meroth	400
Althor	40	Busiel	400	Aliel	40	Cadriel	400
Omiel	40	Sarfos	400	Maziel	40	Lobiel	400

Here are out of every Order of the Princes of Dorothiel 24 Diurnal & 24 Noctur=nall Dukes together with the severall numbers of their subservients respectively, as they stand inscribed in the precedent Table, the wch are sufficient for all operons any way properly appertaining to their Offices. — Now the way of practiseing in this by the spirits of this mansion differeth from the rest, as shall be hereunder briefly declared

It is therefore to be understood, yt there 24 hours in the day & in the night, and they are governed by the 7 planetts: The 12 hours of the day are from ☉ riseing to ☉ setting: And ye 12 hours of the night are from Sun setting to Sun riseing, as by the doctrine & books of Astronomy is more fully sett down, & amply to be understood, relation being thereunto had and observed. &c.

Whosoever therefore att any time hath an occasion or is minded to make use of at any time of the Presidentiall substitutes officiateing under [illegible], first Consider & seriously view the fore=going Table, the use whereof is briefly thus: The first four spirits, as [illegible] & [illegible] governeth in the first 2 hours of the day, that is, the 2 first Planetary hours, beginning att the ☉ riseing according to their equall or inequall proportions in length as the time or season of the year happeneth. The 2d four spirits as [illegible] & [illegible] governe in the 2d two planetary hours, & so successively as they are placed in the Table &c.

And so likewise again Nachiel, Osysiel, Bulis, Moniel are to be called in the two first hours of the night, and so the rest following successively in their respective Orders as aforesayd, so that now the main observation herein is thus, that whoso=ever will call upon any of the spirits in this Mansion serving under Dorothiel must have reguard to the time or hour of the day or the night, and whether it be in the 1st 2d, 3d, 4th, fifth or 6th two hours thereof according to the planetary Regiments & Regula=tions, which being known, then may those 4 Spirits which are appropriated thereunto be called upon, or any one particularly of them, who are always present in their Order, time & government, but not otherwise, for it is Contrary to their Natures &c.

The premisses Jred & observed, & things of course also rightly performed as in this Art is requisite and ought of right to be, then to the West & by North point of ye Compasse then call upon one or more of the four Spirits which are present in their proper hours or times, saying the following Conjuration

Dorothiel cusi feor madylon busar pamersy chear janothym baony Camersy ulymeor peathan adial cadumyr renear thubra Cohagier maslon Lodierno fabelrusyn.

Then immediately will the spirits, or spirit called upon, appear willingly & readily obeying &c. unto wm any secret may be very securely Committed, & then send them away.

When the absent party receaveth the letter, openeth it & seeth the seal of Dorothiel therein affixed, let him first observe & performe what on his part or behalfe in

this

Diurnal		Nocturnal	
Mahue	30	Arach	30
Roviel	30	Maras	30
Farich	30	Nogiuel	30
Zeriel	30	Satuiel	30
Athiel	30	Amoyr	30
Vefsur	30	Badiel	30
Azimel	30	Baros	30
Chasor	30	Gliel	30
Pohiel	30	Zaras	30
Alguel	30	Rabiel	30
Aliel	30	Athiel	30
Espoel	30	Salvar	30

In this annexed Table is notated 12 Diurnal & 12 Nocturnal, presidentiall Spirits ruleing as Princes & ministring under Maseiel in the West and by South. Mansion together with a certain number of their subservients, who are all very benevolent & faithfull in whatsoever is required of them according to their Offices not returning till all things is was committed to their trust be fully & effectually performed to good likeing &c.

They come quietly without any noyse or clamours, and either come alone & sometimes with many, at other times again with few, & att some other times without any attendent all att all even as they shall be desired neither terrifying nor affrighting the Invocant unless he be unskilfull in this Art presuming to undertake what he understands not &c.

Now who so hath att any times an emergent occasion to send to a friend who is far remote in some other Countrey & would have the assistance of Maseiel and his ministring subservients to officiate & officiate for him in carrying or executing a speedy message to his absent friend, let him be carefull in observing what the Art requires, & direct his Actions and Countenance to the West and by South, & rehearse the subjoyned Ajuration.

Maseiel bulan lamodyn charnoly Carmephyn jabrun carfathrosyn aguloroy hare=sy Cadumyn huiel bufun fovear; almos lycadusel ernoly pasiel jesar care phaory bulan thorty parion Venio Fabelronthusy.

Things of Course being thus duly performed the Spirit that was called by name will forthwith visibly appear; Then Comission & him and send him forth &c.

When the absent party receiveth the Letter openeth it & seeth the Seal of Maseiel therein affixed, let him first observe and perform what in this Art is requisite to be done, and then turne his Countenance to the West & by South and silently with devout Resolution rehearse the following Ajuration.

Maseiel oneur camersyn, Cohodor mefsary Lyrno balnaon graal, lamedon odi=el, pedarnoy nador janozavy chamyrin.

Which being done the Spirit which was sent will immediately appear to him and will also truely by word of mouth very seriously & privately conceal the secret Message as he was enjoyned, no body perceiving, tho any one should be in the place.

The Office of these Spirits is to declare and relate the secrets of humane Arts as Philosophy magick, arithmetick &c And all such wonderfull mysticall & occult learning as is rarely known amongst the sons of men.

Chap. IX.

The 9th Mansion is in that pointe of the Compass that is Scituate directly West the Supreme Spirit governing therein, is the great and Potent Prince Malgaras

Malgaras, whose Seal is thus noted [seal] He hath under him 30 Diurnall & 30 Nocturnall ministring Spirits, serving as Dukes who grant themselves upon call to the Invocant according to their Orders and Offices. And here are as many subordi=dentiall Spirits or Dukes serving under Malgaras notated in this subjoyned Table as is sufficient, being altogether needless to insert any more.

Diurnall		Nocturnall	
Carmisl	30	Aroc	30
Malid	30	Dobisl	30
Boras	30	Cubi	30
Agor	30	Libiel	30
Casiel	30	Raboc	30
Rabiel	30	Aspiel	30
Cabiel	30	Caron	30
Udiel	30	Zamor	30
Oriel	30	Amiel	30
Misiel	20	Aspor	20
Bartas	20	Deilas	20
Aroiz	10	Baziel	10

In this adjoyned Table is inscribed 12 of the Diurnall and 12 of the nocturnall Presidential Dukes and a certain number of their subservients officiating under Malgaras the Supreme and mighty Prince in the Mansion of the West. And here it is to be understood, that Aroiz & Baziel do allways come alone, and Misiel Bartas Aspor Deilas may be called by two and two according as they are placed in the table, and the rest may be called by 3 and 3. But Drawn and judgement is required in this point, that when one, two or 3 of the Spirits of this Hierarchy are called upon, be carefull that there be no mistake, because the change of place is sometimes dangerouse. All these Spirits are by nature very benevolent & courteous and are all all times obedient to the calls of the Invocant and readily fulfill his requests: And especialy the Diurnall Presidents because they are always accustomed to be conversant amongst men; But the nocturnall Spirits are not willingly frequent amongst men (altho they are by nature very benevolent too) but doe much fly from & abhorr the light de=siring to be hid in darkenefs (as being most delightfull therein) and for that cause they are wont most frequently to appear (when they are called by Conjuration) like Bats or rear-mice &c. and are slow by nature, wherefore they doe not usually appear immediately: But by perseverance and a Continued reiterating or oft repeating the Conjuration they are at length even urged and constrained to shew themselves visibly forth & so by degrees are brought to Submission & obedience, notwithstanding the preceding difficulty.

Now when any thing is to be done by the ministry and assistance of the spirituall Prince Malgaras, and those Spirits that officiate under him residening in the mansion of the West; First observe and perform what in art is required, and then have recourse to the precedent Table making choice of such Spirits as are thought fitt to be employed in the ad=ministration of affeyrs according to their Orders and Offices as therein they are notated and dispose=dly sett down, by taking one, 2 or 3 att a call being carefull not to mistake or change y^e places for then all is but labour in vain and to no purpose: But things of Course being observ=ed and performed borne to the West, and say the following Conjuration

Malgaras ador chamefo bulvirin maresso bodyr Cadumir aviel casmyo tedy ple=oryn viordi Eart vesy viorba, chameron vesy thuriel, ulnavy, bevesy mevo chasmy=vonly naor arnyso, chony barmo calevodyn Barso thubra Sol.

And then after a little pause those Spirits that are thus called by name according to the p^rscripte Rubor (or rubricant) in this Art will visibly appear, very courteous and affable then

Chap: VII.

The 7th Mansion is scituated directly South-West, the supreme spirit regulating wherein is the great and puissant Prince Asgyriel, whose seale is thus decyphered [illegible]. He hath under his dominion 20 Diurnal, & 20 Nocturnall Princes, who likewise have under them again many familiars, and subservient Attendants, all residing in this Mansion

Whosoever would require the ayd and assistance of the Prince of this South-West region Asgyriel the great or any of his substitutes, either by day or by night, this Rule ought to be observed, for if Diurnall spirits are to be invocated, then must 2 of the Presidentiall Angells be called upon, because they are not accustomed to come alone nor unattended for they usually come attended with 20 subservitors waiting on them. But if the Nocturnall Princes be invocated, then but one of those presidentiall Spirits need to be called upon who comes attended onely with 10 servants. But for as many as are usefull, and fitt to be known, and how each one is accustomarily attended, is revealed and sett down in this annexed Table, being needless to insert any more, these being sufficient:

Diurnal		Nocturnal	
Astor	20 — 20	Amiel	20 — 20
Carga	20 — 20	Cusiel	20 — 20
Buniel	20 — 20	Marohi	20 — 20
Rabas	20 — 20	Omiel	20 — 20
Archisel	20 — 00	Budar	10 — 00
Adriel	20 — 00	Aspiel	10 — 00
Cassiel	20 — 00	Fassua	10 — 00
Malqueel	20 — 00	Hamas	10 — 00

Here is inserted in this subjoyned Table 16 of the prime servitors with the number of their attendants officiating under the great Spiritualt Prince Asgyriel all bearing rule in the South West mansion. They are all transcendent enough but yet notwithstanding some times proud and haughty too and have this custome among them that when the Exorcist speaketh to them they send forth their servants and returne back themselves alone, for they may not hear the Confession: And when the Mr ceaseth speaking to the Prince, then doe the servants seeme to be present.

And withall this Rule is to be carefully observed that when one or two Ruleing Spirits of this Mansion serving under Asgyriel are called upon by their names, their number of their servants ought also to be expressed, because they being proud, it wonderfully pleaseth and delighteth them, for that they are sayd to have authority over a multitude of Essentiall Spirits.

And that they may the better be discerned when they are present they are most commonly wont to appear in a saffron or a Copper coloured habitt, but their familiars usually appear in white Vestures

Whosoever would call upon or invocate of the spirits residing in this Mansion first observe what in Art is requisite, as aforesayd, and then turning to the South-West let the following Conjuration be devoutly rehearsed. Vid: [illegible]

2. Asgyriel oncar Camor Saveriel gamer Solhin janoz almay bulumar pa-
-lorson, irgiel lamedon, Ludiel caparosyn navy asparson nadiel Gulephor janos
pesonty tresloty Camon olyr, mearsu nosy thamerosyn

And anon the Spiritualt Prince with his servants will visibly appear to him and faithfully by word of mouth will silently and gently deliver the secret Message sent by him to the Absent, tho he be never in so far a Country, or att never so great a distance even with such privacy that no other person (tho there should be more in place) shall either hear, see, understand or in the least discover, perceave or suspect any thing.

The Offices of these Spirits is to reveale & disclose secret matters & things of superlative, materiall and weighty Concernments &c. Not: Here endeth the 4th Chapt:

Noti: Here is a mistake in the Conjurations. for this 5th now followeth should have been first, when you see this marke [illegible] before the other Conjurations, [illegible]

1. Asgyriel aphorsy Lamodyn to Carmephyn Drubal asulroy Sody baruchon, usefor palcroy thulnear asmeron chornem adusyn colony Busarthon Suys marphelitubre nasaron venear fabelronty.

After some serious repetitions of this Conjuration they will immediately appear ready to receave commands, and to performe what is to be required of them according to their Offices.

And it is here to be observed that no letter or secrett Message is with safety to be committed or entrusted to any of the inferior subservients under the Princes of this Hierarchy, but to a Prince, because the superior Spirits are most faithfull.

When the absent party to whom the letter or secrett Message is sent by the Spirits of this Order, receaveth the sayd letter, openeth it and seeth the seal of Asgyriel affixed thereunto, let him carefully observe & performe, what according to the precepts Rules in this Art is requisite, then keeping his Countenance bended to the South-West with Courage the conjuration above written with begineth thus, and so proceed to the end of this chapt: by reason of the mistake in the Conjuration.

Asgyriel oncar Camor [illegible]

Chap. VIII

The eighth mansion is in that point of the Compass that is scituate directly West and by South, where resideth and governeth the great Spiritualt Prince Magriel, with an infinite number of Princes, Dukes and Servants and whose seale is thus decyphered or noted [illegible] He hath out of the former company appointed thirty Diurnall and thirty nocturnall ministring Spirits &c. But for as many as are needfull to be known are inserted in the engraving table which are sufficient, for any persons practise forever, if not hath a mind to be Courage in this Art, but beware that you duly & truly observe every Rule which is prescribed herein according to Art &c.

Now whereas wee see ye nocturnall spirits more in number then the Diurnall it is because the operation of this mansion is more frequently made in the night then in the day. And who so would make an experiment in this art by this powerfull prince Barmiel must call upon one of his princes (it matters not which) and he will imediably come with 20 Attendants; (for the Princes of this Mansion seldome come alone or with less number.) And herein observe this Caution, entrust not any secret to the subservient Spirits of this Order, for they are sometimes haughty, pertinacious and perverse; but to the Prince, for he is Courteous benevolent & faythfull &c.

Here shall notate ye force of the Dayes and choyce of them that are more ready & willing to obey upon occasion, being as many as wee Conceave either needfull or requisite &c.

Diurnall Pfident		Nocturnall Pfident	
Sochas	20	Barbis	20
Tigara	20	Marques	20
Chansi	20	Camill	20
Kemiel	20	Acreba	20
Acterar	20	Marchaiz	00
Barbill	20	Baabal	00
Carpiel	20	Gabir	00
Mansi	20	Aslib	00

Here is printed in this table 8 Diurnall & 8 nocturnall Pfidentiall minisfring spirits appertaining to the great Prince Barmiel, 16 whereof have 20 Subservients a piece attending them wch wee also they are wont to appear: The other 4 have no Servients but always come alone, and are very faythfull and dextrouse in their offices to doe all things that shall be enjoyned them. Whosoever therefore is inclined to prosecute any thing in this art by the minisfry or assistance of Barmiel the cheife Prince ruleing & residing in the mansion of the South or any of his attending Spirits ought first to observe and pforme wt is requisite in this Art to be done, and then direct his intentions and Countenance to the South, say the following Obstation.

Barmiel, Buras melo charnothiel malapor veno masphian albryon, chasmia pelvo morophon apluer chasmya noby mesfron abraco cassiel hoalno chorbem. ovear ascrea cralnoby carophon elesor bumely nesitan urmy tu faron.

When the Spirits are seen to appear then coucate to one of the most trusty of them (as is here Specifyed) but fond a lye by which you please it matters not.

When yt absent freind receaveth your lye, opens it and finds the Seal of Barmiel thereunto affixed and Knowing the Same, Let him first observe such directions as the Art requireth, then turne himselfe to the South and say this Obstation.

Barmiel any castleon archoi bulcsan eris, Casray maloar pesiaro duys x male goerno mesfrue greal cusere drelnoz, parle cufureti basriel afflymara= mesrua =pti neasto carnes erueo, damerosenchij anycarpodyn.

All which being duly observed & performed then imediately will the spirit entrusted with the secret reveal all things faythfully unto him without either yr hurt danger, or any notice to be taken by whomsoever should be accidentally present.

Cap: VI.

The 6th Mansion is in the South and by West, the Supreme prince possessing and governing is Gediel the great, whose Seal is thus decyphered [illegible] He hath under his dominions 20 Diurnal, & 20 Nocturnall Captaines, governing over many subservient Spirits.

whosoever

Whosoever will practise in this Art by the minisfry and assistance of this mighty Prince Gediel, and by his Substituted Pfidents, ought to invocate two of the Principalls subservient Dukes and their 20 Servants, without whom they avail not much. And as many of them as are needfull to be known or called upon to their offices, either Diurnally or Nocturnally with the number of their Servients, followeth.

Diurnal		Nocturnal	
Cosiel	20	Raciel	20
Naras	20	Sadiel	20
Sabas	20	Agra	20
Asaba	20	Anael	20
Ranbiel	20	Arvan	20
Mashiel	20	Cireca	20
Baniel	20	Aglo	20
		Ulriel	20

Here is nominated in this annexed table 8 Diurnall & 8 Nocturnall Spirituall Pfidents serving under Gediel the great Prince and governour in the South and by West Mansion, and with wch they always abide. Now altho this great Prince together with many of his Subservitors are oftentimes dangerous and violent in offring themselves not only invisibly but with horror and clamouring voyces to the amazement of the Invocant: yet those wch are here notated are very benevolent courteous & sincere and need not either be feared or doubted for they are faythfull and obedient, and are willingly ready to fulfill and pforme those Commands that shall be imposed upon them, therefore they may safely be entrusted with any secret Secrets coherent to their offices.

Who so would seek the aid and assistance of this Spirituall Princes & Potentate Gediel, and such of his Subsidiaries as inhabite in his Mansion upon any emergent business to an absent freind of her afar off, and cannot tell how to send or entrust anyone with a lye to him then let this art be made use of by calling to yt help and supply such of the benevolent Spirits of this Mansion as are here specifyed. To do which first observing to pforme wt in art is requisite then direct the Countenance & Course of affairs directly to the South and by West, and distinctly say the following Diuccon.

Gediel ajiel modebar mopiel, casmoyn, rochamuresnu proys nasaron akido cas= =mear vearsy maludym vslachain demosar otiel masdurym sodiriel mesray seor amarlum laveur pealo nehs tabetron.

Which being done and things of course observed the 2 Princes notified and called in be stent, obedient, obedient and affable and ready to fulfil whatsoever shall be requisited according to the Office and Order of the Mansion and its Princes.

When the absent party receaveth the letter sent and seeth the Seal of Gediel then & knoweth it, let him observe wt is to be done, and it behoveth him in this art to close, and then turne his Countenance to the South by West and say this subsequent Obstation.

x Gediel x aproyjs camor ely nos ryn divial palorsan, sermel, asparlon Chrispke Lame apro =is =don celiur cabosyn arsy thamerosyn.

Which being orderly performed, the Spirit sent will visibly appear to him and verbatim rehearse the secret Message, not any one perceaving, the pfident.

The Office of Gediel and these Spirits subordinate to him residing in this 6th Mansion Situate South by West is to declare all things that belongeth to the advancement of friends &c. certaine any eminent & future dangers, & more speedily to Princes for the defence of their cities, castles &c. and to publish all things yt are profitable to friends even against all enemies & adversaries whatsoever

that appertain unto him; first observe & pforme what is requisite in this Art to be done (as is before taught) then dress yᵉ Sotle and Invocations punctually South East-bendg yᵉ residential Mansion of Samuel, & his Spirituall subservitors, & moderately say yᵉ following Ijuracon.

Samuel aperoys, melym mevomaniel, casmoyn craby busaco aeli lumar phehinon theor besamys, aneal Cabelonyr thyamo vesonthy.

And note, Let this Rule be carefully all along observed both in the foregoing & ensueing chapters & Conjurations in this Treatise that where the Presidentiall spirits are noteled or inserted, before ye name of that spirit wᵗʰ is appointed to officiate, or be yᵉ messenger, be expressed or inserted next after the name of the spirit in the Conjuracon.

Now you have seriously & silently said the foregoing Ijuracon & made as often repetions thereof as is neavy then will you see the spirits appearing themselves ready & willing to fulfill yᵉ desires. Then Comissionate & appointed yᵉ sent & emitt him who will immediately hast away & faythfully pforme what he is enjoyned to &c.

Now if a returne or an answere of yᵉ message be expected to be brought back from yᵉ absent freinds by the same spirit you sent to him & he should not make such expedition again as otherwise might be thought he wᵈ doe, yet let not that in any wise begett any doubt or dishearten you by reason of delay, but possess & attend for there is no question to be made of their fidelity answerable to yᵉ trust reposed in yᵉ. And let all things be done silently wᵗʰout any Anger or passionate disturbances wᵗʰsoever.

When he (to wᵗʰ the Message is sent) receaveth yᵉ Letter, openeth it, and therein seeth the Seal of Samael and knoweth it, observing first wᵗ is requisite to be pformed in this Art, let him direct his Countenance to the South East point of the Compasse, & silently relearse the following Ijuracon.

Samael Busarcha, menaton enatiel, meran Sayr abasremon, naculi pesarum nadru Lasmon enoti chamabet usear lesponty abrulmy pen Sayr thubarym, gonayr asmon friacha rynon otry hamerson buccuamy pedavellon.

Which wᵗʰ he hath thus done the Spirit will immediately reveale the secret message unto him & will faythfully bring back any message from him, if it be observed whereby you may as fully know yᵉ freinds mind as he knows yᵉs.

The Office of Samael & his attending servitours in his Orbicular Mansion is to declare the comeing, intention, condition, ways & journeys of messengers together with their Arrivall & returne. &c.

Chap: IV.

The fourth Spirit in Order succesively is the great & potent Prince Asaliel, whose Seale is thus noted [illegible] and who resideth in that mansion wᵗʰ is directly South & by East. This potent Prince Asaliel hath under him 10 Diurnal & 20 Nocturnal pᵉsidents under wᵗʰ are 30 prial Spirits, and under these again are as many subservients who are by Order emitted to their Offices wᵗʰ they are in due manner called by yᵉ Mr Artist: And under whom again are likewise a greate number of subservient Spirits who all Continuelly & gradually attend on the Prince of this Order.

Now

Now if you would either diurnally or nocturnally opate in this Art by the Prince of this Mansion & the Spirits yᵉ appertain to him it is needless to invocate any more then one or two, for it is sufficient enough for any one or two purposes according to the honour & propty of their Offices: Some of the prial whereof or as many as are requisite to know we shall here noteale together with the number of yᵉ powrs &c.

Diurnal Pʳsidents		Nocturnall Pʳsidents	
Mariel	20	Asphiel	20
Charas	20	Cabriel	20
Parniel	20	Chamos	20
Arabiel	20	Odiel	20
Cubiel	20	Melas	20
Aniel	20	Sarei	20
Asahel	20	Othiel	20
Arean	20	Bufar	20

Wee have in this annexed table noteled 16 of the Prial Pʳsidents yᵗ are under the powerfull Prince Asaliel, eight whereof governe in the day & eight in the night, & every of them hath 20 subtitled familiars whome they emitt to their Offices wᵗʰ forces it is required by any ofᶜient in this Art. And know, that all these Spirituall Presidentiall Princes are very benevolent & courteous, and with all readiness & submission doe willingly pforme their Allegiance to the Mr at his instant request & Comand: but all their subtituted familiars are not so, but are oftentimes somᵗ obstinate refractory & implacable (and especially to such who are but weake scio (sayd before) are sufficient to doe what wee please for us; for wᶜʰ purpose there are enough here noteled. — Now whosoever hath a mind to pratise by the ministry & office of this Spirituall & great Prince Asaliel & his subtituted Pʳsidents & servients must, 1st Observe & performe wᵗʰ this Art requireth, & turne his face directly to the South & by East point of the Compass, & with moderate earnestness & fervency Invocate as followeth

Asaliel apreoysy melym, thulnear casmoyn, mavear burton, charny demorphaon, Theoma asmenyn diviel, casponti vearly basamis, ernoti chava lorson.

This being sayd the Spirits will appear in due Order ready & willing to obey then Comissionate wᵗʰ forever of them is appointed or that you shall make choyce of to be yᵉ Messenger & so emitt him away to his duty according to his Office who will infallibly forthwith pforme & fulfill his taske. — When yᵉ absent freind receaveth yᵉ Lre & seeth the seal of Asaliel thereunto annexed & knoweth it, let him first Observe & fulfille wᵗ in this Art is required & then direct his Countenance to the South & by East, & with an humble & earnest intent read the following Conjuration

Asaliel murnaa casmodym bularcha vaduSyn aby belron diviel arsephonti Sipa normys orteno cadon Venoti basramyn.

This Conjuration being rehearsed as often as is requisite & things of Course observed the Spirituall Messenger will visibly appear & reveale his secret Message.

The Office of these Spirits is to declare those things wᵗʰ belong to the love of women & whatsoever elsᵉ appertaineth thereunto &c.

Chap: V.

The fifth Mansion from the East is the South, whose great & potent Prince is the Spirit Barmiel, whose Seale is thus Characterized [illegible] He hath under his dominion 10 Principal Dukes with their subservients ruleing in the day, & 20 Ruleing in yᵉ night together with their Attendants.

now

It be by day or by night. And as in company they are freindly, flexible, obedient & peaceable; so when alone, they are frequently solitary; but wn they come in multi=tudes, and are numerouse even as it were numberless then they are somewt boystrouse, filling the Ayre with an unusuall & strange kind of humming noyse &c.

Now wn any one is desirouse to opale by these spirits & to intimate by ym the secrets of his mind to a trusty freind being absent and residing in some remote pt; do thus:

Write upon the prepared paper what discourse you please but Note, insert not therein the proper secret that you intend to coicate to yt freind, for that must be delivered verbally to the spirits as aforesayd to prevent any discovery thereof, yt may accidentally happen by the Loss or carelessly throwing a tre or paper aside, or otherwise, as many times such a Casualty happeneth to one's pejudice) & in what method you please, & in what language you please (it being a matter wholy indrient & no sensible error) observing the same method as in the precedent chapter is specyfyed &c. All which being done in due Order accor=ding as the Art requireth, turne ~~not~~ your face towards ye East & by South and say this following Conjuration.

Padiel aporsy mesarpon omevas peludyn malprexao. Condusen ulearo thersephi bayl merphon, paroys gebuly maithomyon ilthear tamarson acri=mylon peatha Casmy Chertiel, medony reabdo, lasonti jaciel mal artibulo=meon abry pathulmon theoma pathormyn.

Which being rehearsed as oft as is requisite you shall see one or two of these spirits affably prent themselves before you, ready & willing to obey you, unto whom you shall by word of mouth comitt the secrett message you intend to coicate to yt freind, as aforesayd, and not by tre; and that or those spirits will faythfully & undoubtedly per=forme what they are enjoyned to, and will fully reveal yt secrett, & make known yt mind to yt freind, according to yt trust & affiance.

Wn your freind receaveth yt tre openeth it, and seeth the seal of the greate Prince, [illegible] thereto annexet, let him turne himselfe to the East & by the South point of the Compass, and say the following Conjuration

Padiel ariel vanerhon chio tharson phymarto merphon ampriséo ledabarym, elsophroy mesarpon ameorsy, paneryn atle pachumgel the=aran utrul ut solubito beslonty las gomadyn tryamy mefarnothy.

Which Conjuration being by your absent freind truly & orderly rehearsed the spirits sent will presently very courteously appear unto him & will withall per=fectly reveal yt secret without deceit or danger.

The Office of Padiel & his subservient spirits is to declare & publish se=cret avisations for the correction of malefactors for their imprisonement and punishment &c

As for Example

As for Example; A certain person is accused by his Prince to wm some criminall of=fence is imputed, touching the detriment of his highness (or any other such like matter) and the King desires to inflict some suitable punishment on this offender altho he live at never so great a distance from him. Now because the King is not willing to write to him wm he so suspects, and is minded to accuse, least (being so advised) he should either make his escape or unite the strength of his freinds to him, and so make resistance; Wherefore the Prince forthwith writeth a tre to his Deputy, in such a manner & forme, as he neither feareth nor careth either who seath, readeth or heareth it but coicates his mind or Message secretly by word of mouth (as aforesayd) to the spirits whom he sendeth to his sayd deputy, to wm when they come (wch will be almost as soon as thought) they will faythfully declare the Prince's secret: wherefore it is very requisite yt both Prince & Deputy should be well instructed in this Art, where the Prince hath remote domi=nions, & suspiciouse subts.

There is another Character & Jjuraon that belongeth to the spirit Padiel (which wee thought good to insert, though there be no great necessity &c.) which other seal is thus [*] & Conjuration as followeth. * [illegible]

Padiel melion, parme, camiel busayr, ilnoma, venoga, pamelochyn.

Chap. III.

The third spirit in Order is named Camuel, who ruleth as Prince in the South East Mansion, whose is thus characteriz'd [illegible] He hath 10 Diurnall, & 10 nocturnall Presidents. The Diurnall spirits shunneth not the darkeness nor the nocturnall spirits yt light: And when necessity requireth the one assisteth the other in the Comission of the Mr. The nature of this spirituall Prince Camuel is very benevolent, and he is ready to emitt his substitutes to him, who shall practise in this Art after a due & regular forme? He hath but few ministers, but every of them is obedient, faythfull & good, & being called upon doe readily attend yt Master: And wn they visibly appear the one is manifest in a beautifull habitt of a mixt colour, & the other are accustomed to stand in a Lucid & splen=dent forme: yet they usually appear onely in their sensible effects & manifest not themselves but att the pleasure of the Invocant. And wee shall heare mention so many of the Presidentiall substitutes of Camuel, together with the number of their sub=servients as will suffice for purpose and practise.

Diurnal Presidents		Nocturnal Presidents	
Orpeniel	10	Assiniel	100
Camyel	100	Galym	100
Budiel	10	Dobiel	100
Elcar	10	Nodar	10
Citgara	100	Phaniel	10
Pariel	10	Meras	100
Cariel	10	Azymo	10
Neriel	10	Tediel	00
Daniel	10	Oriel	00
Omyel	10	Tugaras	00

Wee have in this table the names of some of ye Diurnall & of some of yt nocturnall Presidential substitutes of Camuel wth yt numbers of so many subservients as are properly attributed to each of ym respively. And where there is nothing sett over against Tediel, Moriel & Tu=garos, it signifyes yt those spirits have no attendance: All yt rest have so many subservient spirits officiating under ye Presidents as the numbers specifye wch are sett against their names in the Table &c.

When you would practise or opale any thing by ye Office or minis=try of Camuel, and have the assistance of those spirits

When at any time their should be an occasion to send a Messag^e, or Communicate any Business of Secresy or any matt^all importance to a Known freind that is far of or in some o=ther Country all a great Distance doe thus. Prepare some pure white paper, In the name of the father, and of the Son, and of the holy Ghost &c. And write therein w^tsoever Sincere, evident, & plain narration you please, & in w^t Language you please in such method & forme as you need not fear or care who seeth it, heareth it, or Knoweth of it, or w^t the Scope thereof is, haveing reguard to turne y^e face towards the East being the Mansion, &^c, or point of the Compass in which Pamersiel and his Subservients reside; And w^n you have written what you thinke fitt, insert or affixe, the Sigil, Seal or eha=racter of Pamersiel in a red inscription att the bottom of the Cre, but write nothing of y^e secret intentions in the Cre, for that must be verbally conveyed to the Spirit
Having finished w^t you intend and orderly observed w^t you ought
to be diligent of Herein and being ready to dispatch away y^e messag^e turne y^e face towards the East & with good Courag^e & Confidence say the following Conjuration.

Pamersuel oshurmy delmuson Thaffloyn peano charuffea melany, a=lyamnito chiolchan, paroys, madyn, moerlay, Bulrer+ abloor don melcova=peloyn, ibutsyl meon mybroath abmi driaco person. Chrisolnay, lemon a==sosle mydar, icoriel pean thalmon, afophiel il notreon banyel ocrimos efe=vor naelma befrona thulaomor fronian beldodrayn bon otalmesgo mero fas olnathyn bosramath.

Now after you have severall times rehearsed the forsd Ajuraon (as occasion shall require) & the spirit should not yet appear, it is convenient that you ceas^e & give over for that time least by too much Compulsion pjudice chance to ensue. But if they do appr & pjsent themselves with any obedience unto you then Continue & persever in y^e=ther to begun worke & deliver y^e Ers to the Messenger assigned for y^e purpose, but de=liver the Secret wch you send to y^e freind by word of mouth to the spirit, and now will they imediately offer themselves with violence & clamouring voyces &c. But let not that in the least trouble you.

They being now pjsnt before you are strained to fulfill y^e requests: Then very earnestly urge and desire them faithfully to pforme the charge you have cotted to y^m & carefully to deliver the message you send by them to ye freind, and to reveale the Secret y^t you verbally send to him privately & to no pson else, nor before any one y^t may probably all that time be in Company with him, but to him onely &c.

Then will they vanish & imediately flee away &c. and now if you please you may cease action or further practise for that instant time except you will attend for a returne which may be done if your freind have any knowledge in this Art &c.

When your freind to w^m you sent (who ought also to be skilfull in this Art) receiveth ye Ers and seeth the Seal of Pamersiel affixed thereto, & Knoweth it, let him turne his face towards the East and say the following Conjuration with a good Confidence & resolution.

Tamerton ansyr bulon madriel traschon ebrasothea pantheron nabrulges ~ Camery itrasbier rubanthy nadres Calmosy ormenulan, ytulos demy rabion ~ Ramorphyn.

When ye entire and trusty freind (who ought also to be learned in this Art as aforesd) to w^m ye sent, hath red this foregoing Conjuration towards the East &c. The spirit will imediatly reveal the secret privately as you sent to him, verbally; the which course was not convenient for you to comitt either to Ers or Messenger, otherwise then by this Art. And so shall ye freind hereby fully understand ye mind &c.

And if it should so happen that ye freind be in any Company all of moment of time w^n ye Ers and message cometh to him by the spirit you sent, the spirit will be invisible to all in the place except himselfe, and will give the Ers privately to him then bid him take leave to dept the Company for a little time & in his repose let him observe and performe what is aboveSayd. But if it should so happen y^t his ingagements in y^e mo=ment cannot yeild him opportunity or liberty to dept the place & Company let him turne himselfe to the East & with a low voyce say the aforesayd Conjuration, and the Spirit will imediately reveal the secret Message you Sayd verbally to him in his ear pri=vately & not one in the Company perceiving &c. Bayly

The Secrets of this Chapter may be sent to a cheife Steward or Bayliff or any such like kind of things according as occasion in such cases shall require. The Office of these Spirits is likewise to betray deceitfull Trustees &c.

Nota: It behoveth the Operator to be very prudently diligent & exquisite in the practise of this chapter by reason of the impleccability thereof, for it is the most difficult in this Art.

Now understand that by the Exemplification of this ch: as it is here sett down the succeeding method is facile enough even to the meanest Capacity without further Instruction.

Chap: II.

The next Spirit in Order is called Padiel, who governeth in that mansion, quar=ter or point of the Compasse that lyeth directly East & by South, whose seal is thus [37]
He hath under him 10000 Diurnal & 200000 Nocturnall ministers, and many other Servients whose number is uncertaine.

The Diurnall Pesidentiall Spirits have authority over all operations that are made in the day and are very friendly, & doe readily, willingly, & joyfully obey the Mr, and if they are called at a fitt & convenient time they imediately come without delay, and the secret that you shall comitt unto their charge they will faythfully deliver & reveale to y^e freind, & to no one else.

These do lead forth the Nocturnall Spirits unto obscure places of darkness who all shun the daylight except one, who is the Messenger to the Pesidentiall Spirits. They are all very Courteous and benevolent & not att all offensive, hurt=full or pjudiciall to the Mr (unless he be malitious, incredulous, unskilfull, and not att all dignifyed, and then perchance to such they may prove noxious)

It is not requisite to call y^m altogether att one time because few may suf=fice, & sometimes one Spirit is enough to fulfill the requests of y^e Operator, whether

it be

Whatsoever that may [illegible] the Circumvention of my [illegible]
or at all in the Least Districted to my hopes and Expectations, move
thereof, prepare yo[illegible] & Come away, shew thy Selfe, and make no longer
tarrying or Delay, and Do forward as for the Servant of the Highest

and if { [illegible] / Amaymon } King of the { East / West / North / South } be invocated, Bids him Send { Amirag / or Bad / Amerag / marag }

Now by Changing the names of the Spirits, and the Angle from whence they are
Called upon, Respect being had to the other Three, as is Exemplified in the Regall
Spirit Orient, whose Invocation in this last Experiment of Mr Hockma, may
Serve also for those that are just next going, and to be placed before the
Invocation of the Spirit uall Mossng & Tonicl, and that of Paymon to go before
the Constraint of Alphasis, and the Invocation of Amaymon, to precede the
Call of [illegible] So that altering each name in every Regall and Respective
Invocation, and observing the Ayerwall Angle, or Quarter, East, west, north, &
South, & so Invocating, according to art, you can vary Err or Dod amiss &c:

The word other names, by which these four Regall Spirits are known & have been
Invocated, & been brought to familliarity & Verball Comunity by the L: C: Earl of Bath

Orions — } King of the { East / West / North / South } alias { Orios - / Paymin - / Egym / Magrary } by the Hebrows they word called { Sam / Aze / Aze / mal }

for

Trithemius Redivivus

The First part, And the First Chapter.

The Key and operation whereof is held from the Principal Spirit Pamersiel, Anoyr, Madriel, by the ministry Ebra Sothran, Abrulges, Itrasbiel, And Nadres, Ormenu, Iphds, Rablion, Hamorphiel. Let a Comission be sent to those with the Exorcisme of them all.

The first and Principall Spirit is Pamersiel, who ruleth in the East, & whose Seal is thus [illegible] He hath 1000 Spirits under him who are Pfidents of the day, who possesse the a Large dominion, & hath power & authority to chase away the Spirits of darkenesse or of the night. Under these are 10000 Subjected Spirits, who are pfidents of the night, who are always Conversant in darkenesse & never come unto the light, except by the Comand of these Princes unto whom they are Continually Subt and Submissive. Under these again are many ministers & subservients having ample Authority, who issue forth in certain numbers all the Comand of their princes (yt is to say) as many of them for number as shall be called from of second or third Order, for producering the greatest effects; So many Servants & Keepers shall come with them to their great prince Pamersiel; There are againe under these, others, who serve as Messengers & porters, whose number is unknowne, who being oftimes mixt with other Spirits come also with them &c.

The opacon by this Spirit Pamersiel and his pfidents & subts is somewhat difficult and a little dangerouse for they are proud & rebellious & willingly obey no one, unlesse they be very expt in this Art, and if they be too much urgent they frequently offend the Operator with various Elusions. There are also beside these many other Aereall Spirits, who are unfaythfull and refractory, unless they be very powerfully & strongly forced & constrained &c.

The Secrets which are comitted to these they oftimes unfaythfully declare to others for in they have been found with-ers they flew away to him whom they were found to, and violently & disorderly rushing in filling the Ayer with boysterouse noyse by reason of yer furiouse hastiness.

It is not neary therefore to compell yn or to require the ministry of them w much paines, labour, trouble, or Constraints because of yr turbulency and infidelity yet notwithstanding there are many of yn that have been found very benevolent & on the Contrary do very readily & obedeintly offer themselves & doth faythfully fulfill the desires of the Operator.

Now although we have briefly & fully explained the use of this treatise in the foregoing Isogoge annexed and apperteining hereunto, yet we shall give some exemple in this chapter of ye manner and forme of proceeding.

The Practise that all ye Magicians &c — made use of, by their abord named
four Kings, viz. Bayemon, Paymon and Amaymon, is as followeth x x
First the four Kings, and their Particular Precidentiall Counsellors, were duly
duly Called upon, from their Severall Respective Ord[s] or mansions, to send
such a spirit as was Nominated &c. to Effect & fullfill all such proposalls, as
should be Demanded, all which is thus —

O thou great & potent spirit Oriens, King of the East, & bearing Rule & Com[m]and
in the East Region of the Aire, I adjure, call upon & Constrain, and most powerfully &
and Earnestly Req[r] yo[u], by Him, and through the Vertue power & might of those Effi-
tious & binding names, Tetragramaton, Johovah, Adonay, Agla, El, Sabaoth, Eloh
from the Allmighty, Ineffable Incomprehensible & Everliving God, the omnipot
Creator of heaven & Earth, & in & through the names of our Lord & Savior Jesus
Christ, Messias, Soshor, Emanuel the onely Begotten Son of god the father, born of
the Virgin mary, the High King & Lord of all the world, whose name all the Celes-
tiall Angells honour & obey, and before whom all the holy Company and Quir
of heaven, Incessantly sing Trisagion Aman, Hallelujah and at whose
Divine & inestimable name, all Knees on Earth Do homage and bow, and all
the Aj[e]riall Terrestiall and Infernall spirits Do fear & tremble, And more
by all aforesaid Powers now again powerfull adjure, call upon, constrain & most
Earnestly Urge yo[u] sd yo[u] great & mighty spirit Oriens, King of the East Quadr
of the Aire, in and through the most Effectuall glorious Sacred & Expedient nam
of him who saith & it is done, that now Immediately w[th]out further tarrying or delay
I, yo[u] Do send or cause to be sent forth w[th]out me the spirit, Maraq or any other
from yo[u] ord[s], and to appear visibly, plainly, peaceably, affably in all Sobriety and Humi
lity apparently to my Sight and view, and positively effectually, faithfully, and fully
to serve me and to Resolve me in such Queries & Interrogatories, as I shall ask Requ

sire & Demand of him, & to fullfill my Requests, and Do my Commandment in all things,
according to his Office, wherein he may or can, as I shall desire of him, & yt w[th]out any Delayance,
guile, Deceit or other illusions what soever, that may by any wise hinder, oppose, obstruct or
destroy our Expectations. And I Do again Earnestly Importune, adjure, Urge and Constrain
yo[u] powerfull & Regall spirit Oriens, to send forthwith immediately, and now at this present
into my Circle, and to appear plainely & visible before me, & spirit Maraq or some other from
the Lord[s] or mansions, in all mildness, peace & friendliness, w[th]out any hurt, disturbance, or any other
evill what soever, either to me, or this place, wherein I am, or any other place, person or Creature
what soever, but that Quietly Courteously & Obediently to serve me & fullfill my Desires, & Do
my Commandment in all things wherein he may &c: — All which I Earnestly Urge & Con
strain thee, O thou Royall and potent spirit Oriens: to Do for me in N: P. E. SS:
Let this Constraint be altered & three times, then proceed to the following Exorcism
and say these Seven or nine times, then go again to that aboue, w[ch] observed me, two
or three hours, or as occation shall Require &c: — : O thou spirit Maraq, I adjure, call upon
and Constrain, and Command thee by the Authority & Dignity of thy princely & Head of thy
Hierarchy, unto whom thou owest honour & obedience, & by the true & most
Secret all names of yo[r] most Commanding the Lord & Emperour under whom yo[r] Inhabit
& Reside, I do adjure, Command, constraine & Earnestly urge thee, O thou spirit Maraq
to appear, and show thy self visibly and affably in all Sobriety & meekness before
me, in fair & Decent forme, and in no wise terrible, but fayre or terrible
unto me, or the place wherein I am, or to any other place or Creature whatsoever, or where
but Come yo[u] peaceably, & in all humility, & show thy self plainly & visibly before
me, to my full view & Eye sight, speaking plainly, & to be understood, giving
true
and faithfull answers to all my Demands, and readily doing my Com
mand, and fullfilling my Requests, in all such matters & things what soever
according to yo[r] office, wherein yo[u] may or can, without any Illusion, or other
fraudulent Delayances what soever,

O yᵈ spirit, Bolfarbo or Bolfrit, who art the messenger of the King of the East,
I exorcise, adjure, bind, Comand and Constraine thee, in and through y nam
of our allmighty and Heavenly God, Creator of heaven & Earth, & of his onely
begotten Son Jesus Christ, born of the Virgin mary, the Redeemer of y
Word, & our onely Mediator & advocate with the Father, of all power mercy
& goodness, in whose name all the Quire of Celestiall Angells Rejoyce, before
Whom they Incessantly Sing, Omappa la mun Hallelujah, and at whose
name all knees upon Earth Bow, and all the Ayriall Terrestiall and
Infernall Host of spirits Do fear & tremble, wherefore I God again adjure
bind, comand & Constraine yᵈ, yᵈ spirit Bolfarbo, or Bolfrit, and also
potently and powerfully urge & enforce yᵈ, in the name, and by the Dignity and
Authority of yᵈ spirited Orions, and the head of yᵈ Hierarchy Powers, that now
presently, and without tarring or delay, that yᵘ enforce the same spirit, which is
Called Tomel, to appear Visibly, affably and peaceably before me, and no ways
Corbulent hurtfull or terrible to me, or any other Creature, and that he may
faithfully, humbly, obediently, readily and willingly Do my Comand and
fullfill my Desires in all things, according to his office, wherein he may or
without any lett, hinderance, tarrying, delay, illusion fraud, or any other Cra
Arts or Devices what soever, that may oppose, obstruct or withstand me in my
present & future Expectations; all which I Constraine and Comand the
Above Spirit Bolfarbo, or Bolfrit, in & through the mighty
& binding name Tetragramaton, Jehovah, &c: Amaymon is a King, of the South
He is great & mighty, and appeareth in the Similitude of an old man, with a great Beard
His hair like to hors hair, he hath a bright Crown on his head, and Rideth on a fierce
Lion, usualy roring at the first appearance; and shaking a Rod in his hand, his
ministering spirits going before him, with all manner of musicall Instruments, &
with him Cometh other three Kings, who are Paion, Pearbidaton, and Haaiton, both
messengers to the King of the South, he cometh with a great Company and

And very obscurely &c: He giveth a true Answer to all Demands, & maketh a man wonderfull
Learning and Expert, in all Learning, Philosophy &c: Ars Notoria, he giveth the best aquaintance
with Nobility, & Confirmeth the Doings thereof as Dignity promotion, &c: he may be obtained
one hour &c: and but no longer &c: And when yᵈ God to act by this spirit Amaymon, Direct yᵈ
selfe & Countenance to the South, first Invocating & Constraining the spirit Envion, after
the same manner as is before Explained, in the Constraint of the spirituall messengers
of the East, and or Orions (Viz) Envion and Bolfarbo, using the same Invocations, only alter-
ing the spirits names, and then Adjuring the other Spirits, Pearbidaton and Haaiton,
as before

Amaymon is King of the west, he appeareth at first somewhat terrible & speaketh with a
Hoarse Voyce, but being Constrained by a Divine Power, he then taketh the form of a
Souldier, and when he Cometh to the presence of the Invocant, is of a kinde apt to Cavill
a little Variant. He Rideth upon a Dromedary or a Camell, which is Crowned with a
Bright Crown, & hath the Countenance of a woman, & before goeth a Band of ministring
Spirits, with all Kind of musicall Instruments, And when he appeareth, let the Invocant
cast a paper to him, wherein is Inscribed, y he shall speak plainly & Distinctly, so y y
Master may Understand & the saith, And with him Cometh five other principall or Regall
Spirits, who are Bolfarb the messenger to the King of the West and Paimon a King, Ariton
a King, Barbason a King, and Rombalon or Rombline and Alpha Sis, they may apear from
hour to the 12th &c: It is also here to be observed, that the spirit Alpha Sis, is first to be
called upon, and Constrained by Invocation as is to be understood before in the first
Exam. &c, and then and then afterwards the Regall spirits Belial, Barbason, Rombalon,
Examples of
Paimon, according to the spirit Bolfarbo before Recited. —

Paimon is King of the North, he appeareth in the Likeness of a man, his face very
faire and Cleer, his nostrills very sharp like a sword,

Kings; but if he be called alone, then he appeareth in the very likenesse of a Royall Horse;
He telleth the truth of all things present, past & to Come; giveth mony, teacheth Sciences,
Conſecrateth Bookes, and willingly giveth answers to all demands & Questions, He knoweth
all Experiments, and hath power to teach them, Third is a King under [illegible]s, whose name
is Baal, on whose office is to teach all manner of Sciences, and maketh a man to go
Invisible, & hath under him 200 Legions, Who so acteth by this Spirit Orions, must direct his
Countenance & actions towards the East, and at first Constraine the Spirit Temel, who is
messenger of the East as followeth —— first invocating for the aid and Assistance of
[illegible]s, &c: of which Invocation an Example hereafter followeth in the practice of Hockma

Thou Spirit who art called Temel, messenger of the East, I adjure, call upon, bind, command
and Constrain thee, by the power, Dignity & authority of yor great and Royall Prince [illegible]s,
the supream Head of yo Hierarchy, I adjure, Comand, constraine & in the name, & by ye
Supremacy of yor Ords, I powerfully & Earnestly Urge thee, O thou Spirit Temel messenger
of the East, to appear & shew thy selfe Visible, affable, and in all mildness & gravity
before us, & in no wise turbulent, hurtfull or terrible unto us, or any other Creature
upon the Earth, but come ye peaceably, Quickly & in all plainness & humility,
give me true & faithfull Answers and Resolves, readily and willingly, of my
demands & desires, carefully fulfilling my Request, in all things according to
yor Ords & office, without Delay, fraud, illusion or other Deceitfull Crafte or impeditions
whatsoever, that may in any wise hinder, oppose or obstruct my Expectations in the East.
Lord Shield me

This Conjuration being Repeated nine times, and if he appeareth not, then proceed
to the Conjuration following, & Rehearse it Several times, and then in Act wch Cap. &
Order, by returning again, to that above, & then again to this below, according to
discretion.

---

is a great Spirit, and may not be Invocated nor Called from his Orb, Eyot by
as by Tan[illegible]abrie — other Spirits may be adjured and bound, for all Spirits yt are
by natural Evill, or at Eastmost maligne then usually many Aerial & Terrest[illegible]
13 power, and no hard treat, of before, for who kind of majesty, Worship & obey him: for
this Reason he may not be called upon, Except to Constrain other subservient Spirits
to fulfill the Comands of the Invocant in any Reasonable thing: ——

The next is Bathabod who is a great prince, and it is said that before the fall, he was
the order of (Cherubins) and 1000000 Spirits doe minister unto him, he appeareth very
Beautifull, & giveth to them yt call him, Gold & Silver and maketh them Expert in
Sciences, he appeareth well for halfe an hour: & giveth to each Demand & true
Answer; He giveth a servant or familiar, wch will be faithfull & Obedient, During an
Life, whose Calleth him must have Fumes of Ambar, Lignum Aloes mastick &c: & invocate
towards the East, in Verbis Conceptis wherein he must be importunately and Earn
Urged, to for his office, who then at Length will obey

The third Spirit is called Sathan who was before his fall of the order of Cherubins, & it
said that because he fell out of his owne will, therefore he abideth Obscurely in the Ayr
and so is called the prince of the Ayr, under whome are four Princes or Kings, ordering
Rule in the Ayr, & have power given & permitted them, to excuseate and Disturb the Ayr,
(whereby many Mischiefs do fall the Earth, doing great hurt, and it was this spirit yt
tempted our four Fathers in the Wilderness to Disobedience.

The four Kings of the Ayr Ruling under Sathan, together with their Councellors & messengers
and names as follow, under whom again are numberless of Subservients.

King of the { East, West, North, South } is { Orience, Paymon, Egy..., Amamon } whose { Presidentiall Councellors are { Mephiryn, Barbas, Sebarbas, Abilgon. Gordonir or Tams, Vassago, Otthiy, Um, Anaboth, Alichi, Berith Mala. } Messengers are { Baal Temel, Belfarto, (or Belfegit) Balferth, Belial, Bauson, Rembuience or Rumblanc, Alphasis. Poulen, Ocathidaton Madicon. }

The King of the East, appeareth with a hundred thrice hundred Legions, having
a faire effeminate Countenance, he goodly crowne upon his head, riding upon a
Camelion, having Trumpets, Shalmes & much Minstrelsy of divers Instruments
going before him, & when he is called he Cometh with other great Kings

The Names of Severall Spirits, both with, and without their Characters.

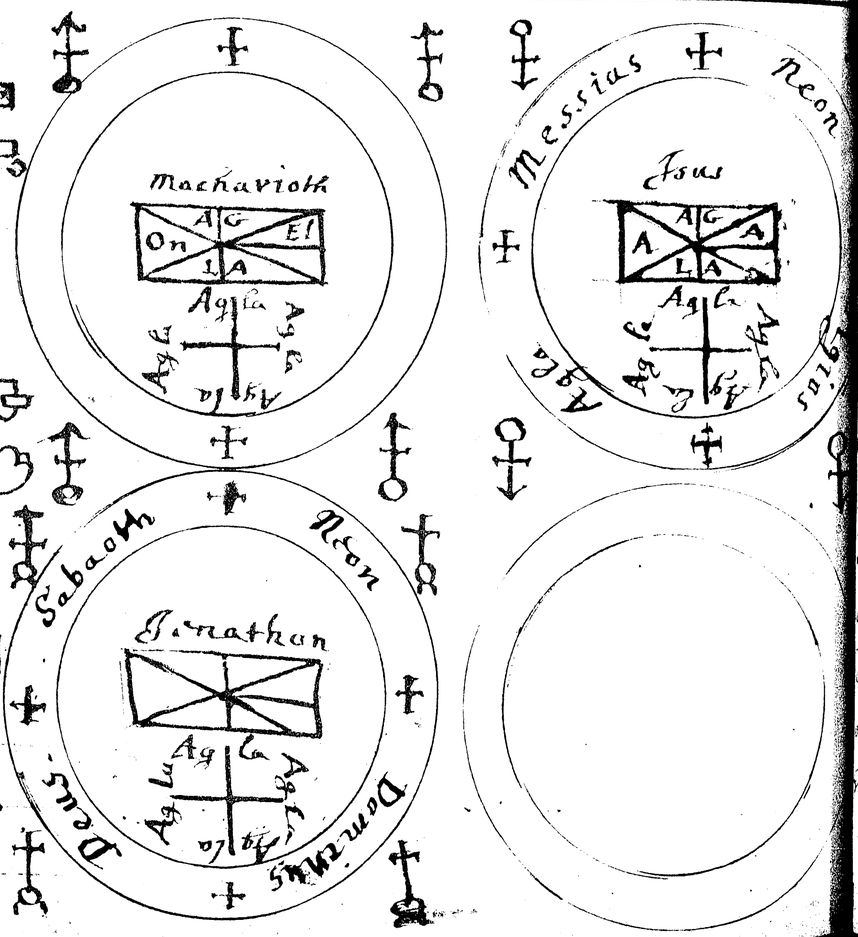
Cacchtpello
Serp
Symmima
Ysbiloth
Mulpotbar
Symmolsis
Nodurding
Solusgal
Mait
Coldrival
Flauelr
Sirsir
Sichon
Serzikal
Glibrazo
Sabtia
Vadir
Rosor
Rodmacb

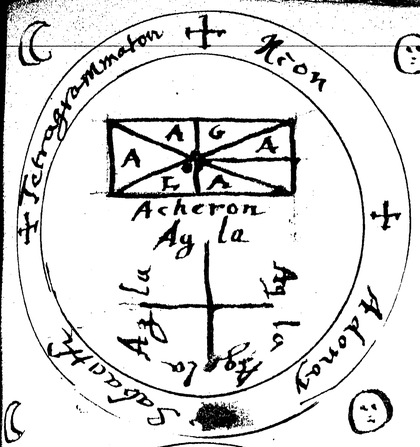
Of the Seaven Regall Spirits with their Familiars, nam as followeth

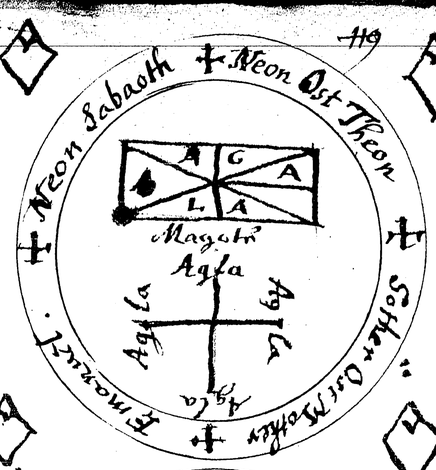
Bachariotth: ℞ —		Arumbel, — Squatu
Gris: ℞ —		Glor nor —
Gorathon ℞ —		Samma — Gozir
Acheron ℞ —		Yezra —
Magosh ℞ —		Gon Sollados Yssa, Gon
Menachardus ℞ —		Aleritt Gatos Ghyrfa
Isquy ℞ — —		Garon —
		Sydl, Tysyel Mylon
		Lucor Rymor Tymor
		Torny Asyn Gryel

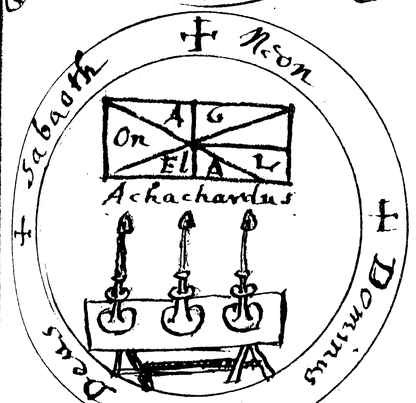
These Regall Spirits are

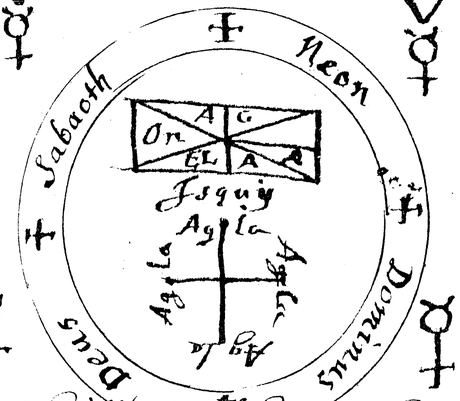
These following Seaven is the Spirits appointed to stand in, when he calls any of the aforesaid Kings &c:







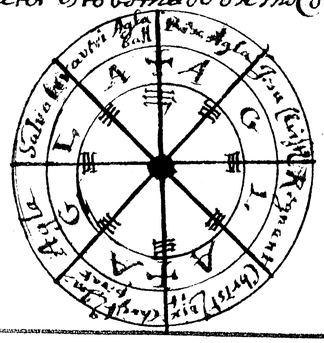




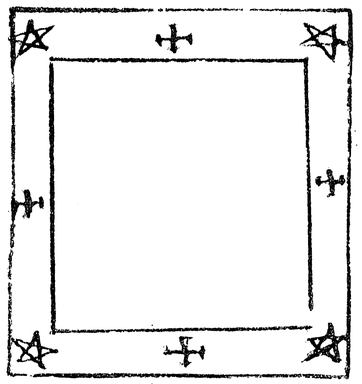
Third and many Spirits, that are said to be of natured will not only Devills & Reprobates
of man & this felicity, but adheres to all goodness whatsoever: and yet have been by magicians
(of former times) living in Remote & forreign Countryes from us in England, and thereby
brought to a Comunication and a Kind of familiarity, wth whom, vnder & by these offices &
natures have been Discovered. but it hath not been Comon among men, especially the
ordinary sort (as aforesaid) & therefore not at all practiced, neither is it fit to be practiced by
any sober philosopher, yet lesse to satisfie his Curiosity, because of their
turbulend, But yet they are many times called upon, to bind & constrain other
Spirits, & doe these offices, which is not at all conceived hurtfull or obnoxious, therefore
they may be invocated in such cases &c: we shall mention some wch therefore, because
of discerning the Differences thereof, & therein let the magick Philosopher use his
discretion &c: There are three spirits called Devils, or infernall spirits, whose names
are mentioned in holy writ, namely Lucifer, Beelzebub & Sathan, therefore as they
stand recorded in the Sacred Scriptures, we shall hint at something of them, & no more

The Spirit Sonorgan may be Invocated & called upon, As Either of the fordgoing Spirits Bas gort pan or Blon, being Exemplary alike, onely Changing the name In the Invocation, Some use Oylin the Glass in stead of water, for so doth Cardi Richtius, who this Spirit Sonorgan was very familiar, frequent & Conversant withall &c:

This Character is to be made on the Cord of the Glass


Salva terra
Aqua
Pura
Aqua
Ignis
Aqua
Ignis
Aqua
Aqua
Aqua

Then towards the West observe to God as before in the East, and North, & presently will a third apparition appear, like as a goodly Knight on horseback with a Gold-hawke also on his fist most faire and Beutifull then the two former, Crowned with a Diadem of Gold, who will say thus unto yᵈ, or much like to it, God save thee, and be ready for labor & [illegible] for to tell me what thou wouldest. Stand to God for God; And this Knight yᵈ may faithfully trust, and desire of him w^t yᵈ will, he will truely fulfill yᵈ Requests, which yᵈ ought to have in readiness fairly written &c: Then will he say even assoone as he hath said the former words, thus to yᵈ: Will you have my fellowship. Butt yᵈ shall bony it, and answer him saying No yᵈ will not, but propose yᵈ desires and demands to him, w^t it is yᵈ would have him do for yᵈ, and turn yᵈ Countenance or face towards the South, and so have him then shall he pass away from yᵈ; And so give order, and Cause Action, & good yᵈ the next morning god again to the same place, and there yᵈ shall find all yᵈ Requests fulfilled, and yᵈ Expectations answered, for which give God thanks & Depart



Hic, est Quadra: Circulus

Experimenti

This ought to be written with the bloode of the Lapwing upon a faire Calves Skin parchment, neatly & evenly pasted, together, & so made one Square entire thing, & so Kept for practice

of the Spirit Bleth, who is mostly called upon and appeareth in glasses of water

Have a glass made of pure white mettle pretty thick, made in the form of a Vrinall, and make a cover thereto of Virgin Wax or parchment with the Character made thereon as hereafter followeth, then fill the glass a little above half full of water, and set it upon the table of practice, or other Convenient place, where it may stand very sure and steady, from shaking or jogging & be at a stand on yᵉ left hand and set the Cover thereof by it on the right hand: Let the or place on neth the glass and its Cover standeth be Covered with a Linnen Cloth

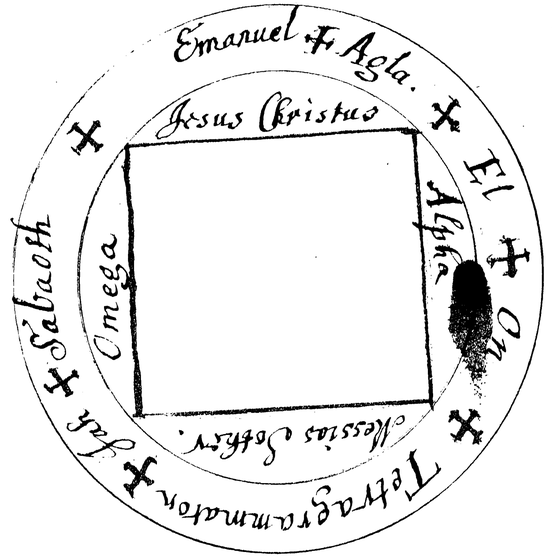
very white: and so when all things are Decently set in Order, Invocate as followeth: 115

I adjure & call upon, command and constrain thee O thou Spirit which art called Bleth: in & through the name of the father & of the Son & of the holy Ghost, three persons in trinity, & one God in Unity, & by this in comprehensible name of the most High and Omnipotent Creator of Heaven & Earth, Tetragramaton, Johovah, I powerfully and earnestly Urge and Constraine thee O thou Spirit Bleth and call upon & command thee to appear Visibly & affably Unto me in this Glasse of water, set here before me, as a fit and appointed Receptacle to Entertaine yᵈ, And God again adjure, Call upon, bind, command and Constrain thee O thou Spirit Bleth, by the Vertue and might of those great & powerfull names, Eyre &c, Wise Solomon bound Spirits, and Shut them up Elbrach, Ebanhar, Goth, Joth, Agla, Athid, Vonoah, nabrat, to appear & shew thy selfe fairly & fully and plainly Visible unto me, in that Glass of water here before me, which I have set to Receive yᵈ in, and to Resolve & openly & manifestly to shew me, the Truth Verity & certainty of all such matters & things, as I shall demand & Requist of yᵈ, without any fraud guile Dissimilation, or other Crafty or Deceitfull Illusion whatsoever, wherefore I now call upon & Constrain thee hereby, O thou Spirit Bleth in and through these High & potent names of our Lord & Savior Jesus Christ, Messias, Sother, Emanuel, Alpha & Omega, to appear & shew thy selfe plainly unto me, & fulfill my Demands, Desires & Requests in all things, according to yᵉ Effect, wherein yᵈ may or Can without any further tarrying or Delay, but immediately prepare yᵈ & come away, and God forme as the Servant of the Highest:

Repeat this Conjuration often, and when the water Stirreth a little & a smoak seemeth to be seen in the glass, then doth the Spirit enter, for this is the forementioning Signe of his appearance) & when this is perspicuously Discerned, then Lightly Cover the glass with the Cover, & bind it all about so severely, that nothing may get out &c: Then Ask what yᵈ will, & he will either Resolve it viva voce, or it will be seen written on his Brest

Solid as is a stone, but it may be made pretty thick and with a little small hole at the top, according as it hath been represented, In the Annexed Figure. It is also to be Observed, in the making of this Receptacle of Glass, That the head being made as thick as possible, The Glass maker can make it, It will be pretty heavy, therefore the foot thereof ought to be made pretty broad, tho' an indifferent Large Diameter, because of standing steddy and steady all which is easie enough to be understood

Hic Est Circulus Experimenti



This Circle serveth for the Invocant to stand in, when he calleth upon either of the two fore mentioned Spirits Passage or Agares, when he Calleth upon them to appear, with out Either a Stone or Glass or other Receptacle, so that in Either of those Experiments, he may use his own Discretion, with the practick all parts thereof is already before so Clearly Explained, of which we our selves have had some Signall Experi

An Experiment to Obtain Whatsoever is Desired

Take a Lapwing & Let it Bleed in a Glass, wherewith make the Circle Square, comonly Called a Circle, though improperly by reason of the Contrary Similitude, but they are Generally Called Circles in the Art, because they all Signifie one & the same thing &c: upon four Large Calves Skin parchments, fastened Evenly & handsomely together, according to Art, as is before taught. And Also with the

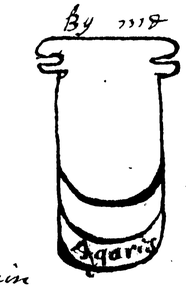
Blood of the Lapwing, write upon an Abortive thus as followeth,

Bolchia Sasporsas, in Rhodes, Super, ea, Impleant, Pamilian, Aimuin

Jons. Floris. Do. Sodo, Baldachia, Servaris. Mars, Let this be written in a Chamber, that is very private and Close shutt for the present time, And when these things are Done, & Kept in a Readiness for use then, look out for a place fitt to Do this Experiment in, wch must be in an Orchard, or a Wood yt is very private, and free from the Passages or oversight of people, when it being found, then at the time appointed to goe upon action, Let the Magicall Philosopher having a fair bright Sword in his hand, as soon as he is entred into the Orchard or wood, Kneel downe on his Knees, and with an Earnest mask pers, say what is written in the abortive, three times over; then Let him rise, & having made choice of the privatest place that can be found, goe thereto, & place this Circle and with his sword in his right hand, and the Schedule of the Lest hand, enter the Circle and turning his face to the East, Read the Schedule over as soft as is convenient, & at Length will appear a vision, like to a fair Knight on horseback, with a Gosse-hawk on his fist, and he will say unto ye, What will ye Ask, or Desire to fulfill &c ye Reply: But answer him nothing at all And then turning his face from him to the north, behold him not, then will he pass by & Vanish; then towards the north proceed as before, towards the East, and anon will another vision appear, like a Comely fair Knight on horseback, with a Gosse-hawk also on his fist, riding as it were towards ye upon a very Goodly Steed, and he will speake to ye after the like Language, or to the same effect, as the first appearition, but say nothing to him neither give him Answer and turning ye face to the west behold him not, so he will pass away by & Vanish.

Agares, the first Captaine under the King of the East, not Compelled by Com
or Dread, but willingly, and on my owne accord, doe Especially binde my Selfe by
the Seales, formes, Shorts, firmely, to Obey at all times & in every place I: M: to Do his Com
In all things, appertaining to my Duty, & Especially by these words, the m
powerfull In this Magick Art. Lay, Alyzin, mura, Syron, Walgava, Rythin, Lay
=ganum, Layarazin, Ladai: And by that Vertue whereby with the Sun & moon
where I Dark'ned, before that terrible Day of the Lord (as in the Gospel) and
be turned into Blood, And by the heads of my Prince, & by his Cercles & Ch
=acters: and Chiefly by this Seal firmely binding, In Witness of wch Guifty Person,
I have Signed this Obligation, with mine one Seal the Commanding rod, to which
Allmags Stuck Close.

The forme of the Spatula which ought
to be made of any Solid wood handsom
:ely not too thick, and Guilded over &
Writt upon as here is shewed: This
Spatula serveth for a Sceptor & Signi
=fyeth: Dignity, Power &c: the wch is one main
Principle in magick, & is a Type of magesty
In Action, Let it be guilt over with Gold

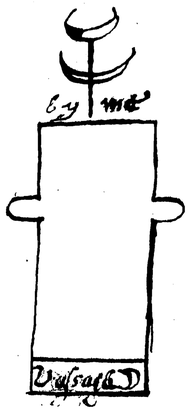


This form of the Lamin, or Sigill, which out to be made in a plate
of Silver, and the figure Ingraven therein as is here Represented
which Sigill must be Hung about the Neck or fixed on the Brest
the Magician, And when he Goeth upon Action Let him Do thus
If he calleth either of those two forementioned Spirits, Vassago or Ag
to appear In a stone or Glasse, then Let him set the Stone or Glass on
Table in his Chamber of Practice, covered with Clean Linnen, and on
Sides of the Christall Stone or Glass, to stand two white wax Candle

at Eastwick one just behind it. Then Let the Magician fix the Silver Sigill
on his Brest, and take the Spatula in his Right hand, and Seat himselfe at the Table
just against the Stone, & his Companions by him if he hath any, and when he is
Seated, then he may either Lay the Spatula Downe on the Table, just before the
the Stone; or else hold it in his hand, Even as best pleaseth himselfe, and let him
have his Desires written fairly Downe and Layd on the Table on his left hand,
Just beside the Spattula, if he pleaseth also the Copy of the obligation
Fairly written, In an abortive, with the Seal of the Spirit, if one to as is shewed
In the Copy thereof foregoing, Lay'd on the Table on his Right hand just on the
other side the Spatula, And so proceed to Action.

But if the Magick Philosopher goeth upon either of those two Experiments, or
Invocateth either of those too last recited Spirits Vassago or Agares, without
Either a Christall Stone or Glass, then when he Entereth his Chamber or place
Appointed for Action or practise, Enter the Circle in forme and manner aforesaid
Holding the Spatula in his right hand or Laying it Downe just before him in
the Circle, & if he have two Companions, let him on the Left hand hold the
Copy of the Demands, and him one the right hand the Copy of the obliga
tion, And so let him proceed to action, and Escorized manfully,
Constantly & firm Resolution. It he useth a Christall Stone, it ought
to be about the bignesse of a goose Egg, it matter not whether it be round
or oval and to be Set on a frame, wch may be done by a Jeweller, with a Ring
of flatt wyer, or narrow plate about it, at the bottome whereof Let it be
fastened a stem of an indifferent Length, as the handle of a Cheer boal,
with a ponderous or heavy pedestall or foot to it, that may stand firmed
& steady, & then hath he a Compleat Receptacle; And if the Magick Philosopher
make Choice of a Glass Receptacle, he may have it made all the Glass
house of Good white Christall mettall, but it cannot be made Solid

That this is a true Experiment is apparent;
And that this Spirit hath been by the great
Diligence & Constant preseverance of learned
& intelligible Magetians, brought to obedience
And fellowship is manifestly true, by this here
recited & Precedent / Besides what my self hath seen.
And as for his Calling upon this & the other
following spirits, either in the Christall Stone
or Glass, shall be shewed at the End of the next
Experiment, because they are both of one Nature



The Seal of the Spirit Vassago

An Experiment of the Spirit Agares

The Experiment and Invocating of this spirit Agares, is practically the same as in the former Experiment of the spirit Vassago, who likewise may be called to appear, Either In a Christall Stone, or Glass, or otherwise without them, and is And both very slow in their appearances, as most Aëyrall spirits are, but when once they do appear, then afterwards they will frequently come at the Master's Invocation Having all things In Readyness, and Resolved upon his time, Let him Enter his Chamber or place appointed for Action, and Invocate as followeth x

Thou Spirit Agares the first Captaine under the King of the East, I Exorcize, Command & call upon thee & Constrain thee by calling in the name of the most strong, powerfull, fearfull, and Glorious Jah, Adonay, Elohim, Sabay, Sabay, Eie, Eie, Eie, Asarie, Asarie, & in the name of Adonay, the God of Israel, who by his inditated word alone, Created the Heavens, the Earth, the Seas, & all things therein Contained, and made man according to the similitude of himself and these most Efficatious, powerfull & Commanding, inefable & Secret Names of the Allpowerfull and Invisible God, Jehovah Agla, El, on, Tetragrammaton whose All visions, & apparitions are wont to be, & by the holy name which was written in the Brow of Aron the priest, of the most High & Everliving God, I powerfully Exorcize & Command this Spirit Agares, that whether soever or how ever, in any place or part of the Aire or Earth, East, West, north, or South, or being bound to Any one, that immediately without tarrying or Delay, you presently appear to me Visibly, in fair & humane forme, Hear you are to be ordered, that if

Moreover & again, I Exorcize potently & Command, and call upon the Spirit, by him that was Is & Shall be, Even in the Blessed & great name of the holy & Heavenly Messiah, or Lord & Savior Jesus Christ born of a virgin, Lord of all the world, and Its only Mediator & Advocate, to the Father of all mercyes, & God of all Consolation, all whose great, glorious & Incomporable name, all Kinds ought to bow, and humbly Bow Reverence, and at all the naming whereof all spirits wch do ever, both Aëyrall Terrestriall & infernall, ought to bow in all Due Reverence & Submission, who Is the great Emanuel the faithfull witness & primogenitus, Alpha & Omega, who Lived & was Dead & liveth for ever, & by his glorious passion, Resurrection, & Assention, & by the Coming of the holy Ghost, by all aforesaid, I powerfully Exorcize, Urge & Constrain that Spirit Agares, that without tarrying or further Delay, ye do now appear Visibly to me, & now Calling upon ye, Hear mark & Obey As follows & first, Be either within or without the Circle in fair, Solid, Decent & Humane forme, Joined ford make least Commotion, & show thy self Immediately, to fulfill all my Request, in the name of the Father & of the Son & of the holy Ghost Amen. Now if this spirit do thee not appear, in some material Distance of time to the Conjuration, wonder not at its proclivity, for as is said elsewhere before it is the nature of the Aëyrall spirits, to be very slow in their appearances, Therefore Let the magician be Constant in his preseverance and prosecution herein, that this Experiment is also true, and that this spirit Agares hath been called upon, and been brought to obedience and familiar Association, is manifestly true and apparent by this following obligation, made by him to some learned master

First, Let the magicall Practitioner provide a Lamin or plate of silver, and Engraven upon, according as is Represented hereafter, and a spatula made of Ash, pear tree, or any other solid wood, the thickness of a third part of an Inch & the square top thereof to be three Inches square, and the stem, or handle to be nine Inches Long, & guilded all over wth Gold, and the Characters written thereon as is shewed forth in the Example following, So having all things in Readiness, repair to the Chamber or place appointed for practice, wchought to be Clean, & a Table placed therein, covered wth a Clean Linning Cloth, & a taper on each side of the Christall Stone, or Glass, & being seated thereat, Invocate as followeth I Exorrize Call upon & Comand the spirit Vassago, by & in the name of the Imence and Everliving God Jehovah, Adonaij, Elohim, Agla, El, On, Tetragramaton And by & in the name of our Lord & Savior Jesus Christ, the only son of the Eternall and true God, Creator of heaven and All that in them is Messias, Sothe Emanuel, Primogenitus, Homousion, Bonus, Via, Vita, Veritas, Sapientia, Virtus, Lux, Mediator, Agnus, Rex, pastor, Propheta, Sacerdos, Athanatos, Paracletus, Alpha & omega, by all these high great glorious, royall & Effible names of the omnipotent God, & of his only son our Lord & Savior Jesus Christ, the second person in trinity I Exorrize, comand call upon and Conjure the spirit Vassago, wheresoever thou art [East, west, North, or South, or being bound to any one under the Compas of the Heavens] that ye come imediately, from the place of ye present Residence, And appear to me Visibly in fair & Decent forme In that Christall Stone or Glass, Here note that the invocant mentioned [illegible]e or glass, if he hath one, or Else he saith to me Visibly in fair Decent, and humane form before this Circle &c: I do againe Exorrize & powerfully comand the spirit Vasago, to come & appear Visibly to me in this Christall Stone or Glass, or otherwise as above] in a fair Solid And Decent forme, I doe againe strongly bind & Comand the spirit Vassago to appear Visibly to me [in that Christall &c: mentioning as is above sd,

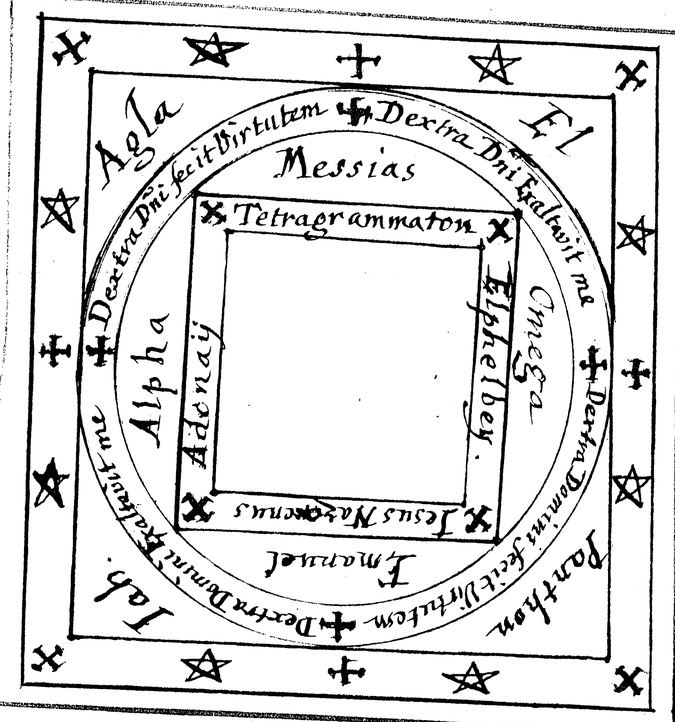
By the Vertue of & power these names, by which I can bind all Rebellious obstinate & Refractory Spirits, Alla, Carital, marital, Carion, Urion, Spylon, Lorean, Stabea, Corian (or Coriam) mormos) Agion), Cados, Son, Catalon, Yron, Astron, Gardeony, Caldabria, Beon, Tetragramaton, Strallay, Spyros, Sother, Jah, on, El, Elohim by all afore said, I Charge & Comand the spirit Vassago, to make hast & Come away and appear Visibly to me (as afore said) without any farther or longer torring or Delay, in the name of him who shall Come to judge the Quick & the Dead, and the world by fire Amen

This Conjuration often Repeated, and the Invocant being patient and Constant in his preserverance, and not Disheartened or Dismayed, by Reason of any tedious Prolixityes or Delays, he will at last appear, though It may be Long first &c when he is appeared, bind him wth the bond of spirits, & then ye may talke with him &c that this is a true Experiment, & that this spirit hath been obleidged to the fellowship & servis of a magick Artis hereto fore is very Certaine, as may appear by this following obligation the which the Invocant may if he pleaseth have fairely written in an Abortive And Layd before him, & Discourse wth the spirit Concerning It &c

A Bond or Obligation of the Spirit Vassago made to one T. W. I Vassago Under Baro the King of the West, not Compelled by Comand or fear, but on my one accord & free will, Especially obleidge my selfe by these presents, firmly faithfully & without Deceipt, to T. W. to obey at any time, & att any place whensoever, & wheresoever he shall call upon me personally to appear whether in a Stone, or in the midle without a Stone, & to fullfill his Comands truly in all things, wherein I can, by the Vertue of all the names of God, & Especially by these words, the most powerfull in the Magicall Art, Lay, Alzym, mura, Syron, Walgava, Rythin, Layaganum, Layarasin, Laysai: and by the Vertue wherewith the Sun and moon were Darkened, and my planet, and by the Circles & Characters thereof, & primarily by his seal, binding most solidly, In witness of which guilty person to Comanding I have signed this present obligation with mine one seal to which I always stuck Close

There are a kind of Spirits Subterranean and obscure, which are the [illegible] that failed, Revengers of Wickedness, according to the Decree of the Divine [illegible] and they are evill Angels, and wicked Spirits; because many times they annoy and hurt even of their own accords, and there are Legions of them they are likewise distinguished according to the Names of the Stars, Elements and parts of the World. Of these, four most mischievous Kings doe govern and bear rule over the other; according to the four parts of the World under whom are many more Princes and Governours of Legions governing and many more of private Offices. These kind of Spirits inhabit a place either very nigh [illegible] Earth, or within the Earth it self. There is no [illegible] mischief which they dare not comit (if God give them leave) Their Customes [illegible] & perpetrate altogether violent and hurtfull, and they plot, ~~and~~ contrive, & endeavour [illegible] mischiefs and Disasters. And when they make any Incursions, sometimes they lye hid, and sometimes doe offer open violence. They are very much delighted in all things done wickedly and Contentiously.

This that followeth is to be written on a Girdle, made in Leather or parchment, of the skin of a Lyon or of a heart, and put on by the Invocant before he Entereth the Circle, & so by him to be worne, so long as he is upon Action, Elie, Elion, Escherie, Deus, Eternus, Eloy, Clemens, Deus Sanctus, Sabaoth, Deus Exercituum, Adonay, Deus mirabilis, Iao, Verax, Anepheketon, Deus Ineffabilis, Saday, Dominator Dominus, On Fortissimus, Agla, On, Tetragramaton, Alpha & Omega.



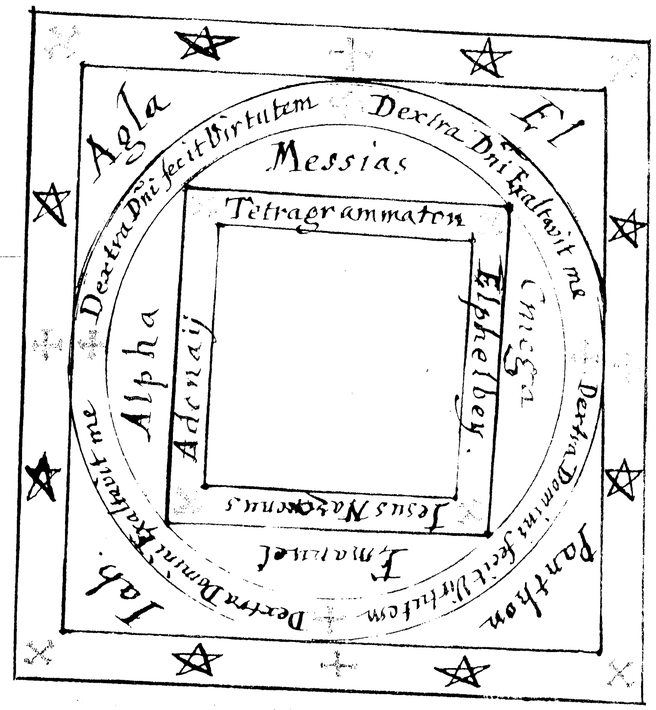
This Figure must be written in Virgin parchment, and then fixed or fastened on a new peice of Linnen Cloth, & worne upon the Breast of the Invocant, During the whole time he is upon Action in the Circle.

This Circle the Invocant Standeth in, when he Invocateth or Calleth upon the spirit Balpharez, and it may be made as a fore taught, in the Experiment of Barangas, & it would not be amiss, if the Master Exorcist had a white Vestment or Surpliss on him, & white shoos, and on or ~~two~~ two with him in the Circle, onely shod wth white shoos also,

An Experiment of the Spirit Vassago, who may be called upon, to appear In A Christall Stone, or Glass or Otherwise without.

A There are a kind of Spirits Subterranean and obscure, which are the Angels that failed, Revengers of Wickedness, according to the Decree of the Divine Justice and they are still Angels, and wicked Spirits, because many times, they annoy and hurt even of their own accords, and there are Legions of them, they are likewise distinguished according to the Names of the Stars, Elements and parts of the World. Of these, four most mighty and Kings do govern and bear rule over the other; according to the four parts of the World, under whom are many more Princes and Governours of Legions governing and many more of private Offices. These kind of Spirits inhabit a place either very nigh to the Earth, or within the Earth it self. There is no mischief which they dare not commit (if God give them leave) Their Customs are altogether violent and hurtfull, and they plot, and contrive, & endeavour, & perpetrate many mischiefs and Disasters. And when they make any Incursions, sometimes they lye hid, and sometimes do offer open violence. They are very much delighted in all things done wickedly and Contentiously.

The Circle followeth is to be written on a Girdle, made in Leather or parchment, of the skin of a Lyon or of a Hart, and put on by the Invocant before he Entereth the Circle, & so to be worne so long as his exercise Action. Elid. Elion. Eschereia, Deus, Eternus, Eloy, Clemens, Deus sanctus, Sebaoth, Deus Exercituum, Adonay, Deus mirabilis, Jao, Vorax, Anephexeton, Deus Ineffabilis, Sadey, Dominator Dominus, Or Fortissimus. Agla, Or, Tetragrammaton, Alpha & Omega.



This Figure must be written in Virgin parchment, and then fixed or fastened & one end to a piece of Linnen Cloth, & worne upon the Brest of the Invocant, during the whole time he is upon Action in the Circle.

This Circle the Invocant standeth in, when he Invocateth or calleth upon the Spirit, and it may be made as a fine taught, in the Experiments of

Hitherto of Gods mercy, if the Master Exorcist had a white Vestment or Surplice on him, & white shoos, and so or two with him in the Circle, may shod, & white shoos also

the Experiment of the Spirit who may be called upon, to appear in a Christall stone, or Glass or otherwise without.

This Spirit is somewhat obstinate & pernitious by nature, and is therefore as usually more slow & prolix in his appearance, wherefore it is Requisite, that ye Invocant should preserve herein, with Constancy, fervency & patience, & not to despair at all, though the experiment may prove more tedious than is expected, for at length he will appear, and his coming is very sudden, and his motion is very swift, therefore Lett the exorist Rehearse the Invocation as often he may well do, according as his Reason & prudence shall direct him, as at every half Quarter of the Hour whilst he is upon Action, & be very Diligent to discover his appearance and motion, that he may immediately Receive him & bind him with the bond of spirits, to stay & abide so long peacably and obediently with him, in such forms & shape, as he shall appoint or approve, as until his demands and desires be full filled, wch when done Licence him to depart: he Resolveth many Dubious Quaries, and is also a Corrector as is said of.

And we shall observe both in this and all other experiments of Averiance, that as soon as a spirit is bound and is perceived to be come obedient & familiar (as by degrees they will) the Questions & demands be first Concluded & Resolved on, and fairly written in paper or parchment, yt you may have them ready, to propose as occasion shall Require.

The Theologicall Construction of Angels & Spirits. &c. 109

There are nine Orders of Angels, thus nominated and Distinguished in their severall and respective Hierarthyes & Offices. (Viz.t)

Seraphim, Cherubim, Thrones, Dominations, Potestates, Vertues, Principallityes, Archangels, Angels.

The Superiour Hierarchyes are Seraphim, Cherubim, Thrones, and these are Supercelestiall Angels contemplating the Order of the Divine Providence; the first in the Goodness of God; the second in the Essence of God, (as the form) the third in the Wisdome of God.

The middle Hierarchy are Dominations, Vertues, Potestates; these Angels contur to the Government of the World. The first of these commands that which the other execute. The second are Ministers to the Heavens, and sometimes Conspire to the working of Miracles. The third drives away those things which seem to be able to disturb the Divine Law.

The Inferiour Hierarchy are Principallityes Archangels, Angels; these as Ministring Spirits descend to take care of Inferiour things. The first of these take care of publike things, of Princes, Magistrates, Provinces and Kingdomes. Daniel. cap. 10. v. 13. Ecclesiastic. Apocriph: Deut. The second are present at Sacred dutyes and direct the Divine Worship about every Man, and Offers up to Prayers & Sacrifices

This Spirit is somewhat obstinate & spurious, by nature, and is therefore as
usually more slow & prolix in his appearance, wherefore it is Requisite, that y
Invocant should persevere herein, with Constancy, sirmness & patience, &
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& binde him with the bond of spirits, to stay & abide Long peaceably a
obediently with him, in such forme & shape, as he shall appoint or approve,
untill his Demands and Desires be full filled, which when he hath Licensed him
Depart: he Resolveth many Dubious Queries, and is also a Corrector as is
+ of- brass
And withall observe both in this and all other Experiments of Ayriall spir
That as soon as a spirit is bound and is perceived to become obedient
familiar (as by degrees they will) yt ye Questions & Demands be first
= cluded & Resolved on, and fairly written in paper or parchment, yt you
may have them ready, to propose as occasion shall Requier.

There are nine Orders of Angells, they nominated and Distinguished in their Several
and respective Hierarchyes & Offices. (viz.t)
Seraphim, Cherubim, Thrones, Dominations, Potestates, Vertues, Principalityes, Archangells, Angells.
The Superiour Hierarchy are Seraphim, Cherubim, Thrones, and these are superiorly employed
contemplating the Order of the Divine Providence; the first in the Goodness
of God, the second in the Effluxe of God, & the third in the Wisdome of God.
The middle Hierarchy are Dominations, Vertues, Potestates; these Angells contrive to
the Government of the World. The first of these turne the Heavens, the other around.
The second are Ministers to the Heavens, and somethings Conspire to the working of
Miracles. The third drives away those things which seem to be able to disturb the
Divine Law.
The Inferiour Hierarchy are Principalityes, Archangells, Angells: these as
ministring Spirits doe send to take care of Inferiour things. The first of these take care
of publike things, of Princes, Magistrates, Provinces and Kingdomes. Dan: 2. cap. 10. v. 13.
Ephesians 6. Apocalyps.
Deut. The second are present at Sacred Duties,
and Decke the Divine Worship about every Man, and offer up to God Prayers & Sacrifices

Thou spirit which art Called Birto, that thou do immediately forthwith, and at the present, appear Visibly before me, in that Circle appointed for thee, in fair & humane form & shape of man and no way horrible or hurt full to me, or any other person wth out the Circle & I Constraine thee to tell me the truth and verily, of all such things as I shall Ask & Demand of thee without fraud guile & Deceipt &c: in his name, to whom be all honour power, Glory & might, majesty & Dominion for Ever & Ever Amen

Let the Conjuration be often repeated, and said over, with ample Courage, Confidence & Resolution. And when he is appeared, receive him Curteously & Gently, binde him with the bonds of spirits, & then he will freely & faithfully Declare, and make answer to whatsoever shall be Demanded, and will serve obey, fullfill all Comands &c: Then Licence him to Depart in peace &c:

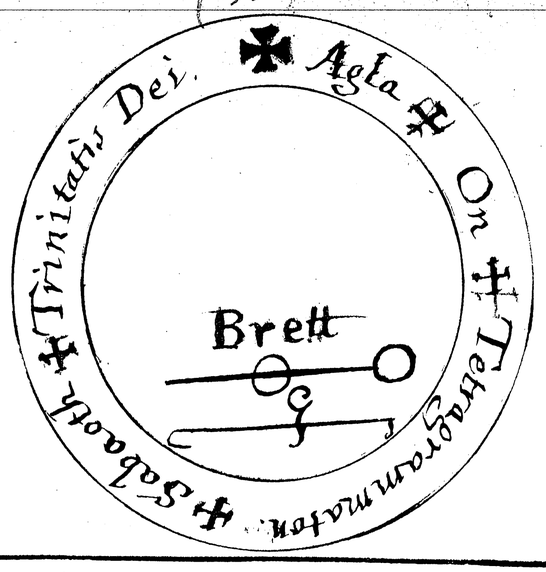
Let this Circle for the Invocant (which is that wherein the name Magister is written, Comanded as is before Described, and let the Effigie or Character of the Dragon or Wivern be fairly Drawn or painted up on an Abortive. And as for the Circle wherein the spirit appeareth it may be made two or three several ways according to the place that is made choice of to Act in and the Ground or floor: If the Ground be naught & Rugged, as in woods & Copjses, as they generally are, then must the Ground be prepared & made very even, so that an Impression may be made visible & plain thereon or let it be made on a large Calves Skin Parchment, but it is far better on the Ground. And if upon a pavement or floor, then Let it be made or Drawn thereon with Chalk or marking stone, and placed them three foot asunder, And herein take a serious & Deliberate Concideration, and let Reason & prudence principate be thy Guide, wth out which principles, a magician is but a Shadow to a Substance, and shall as soon miss fulfill of his Expectations: ———

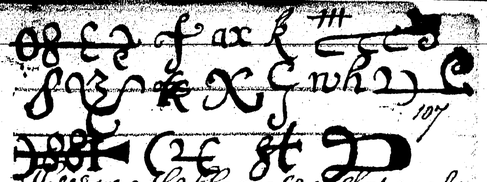
(371) Of the Spirit Bolphares &c: 108 112

I invocate, call upon & have Converse with the spirit Bolphares those Rules are to be observed. On thursday or Friday in the Encrease of the moon, and prepare to the place appointed for action, and writed on a peice of Virgin parchment, as hereafter shalbe in the Copy and writed also on a girdle or thong of a Lyons, or a Horse, or Bucks Skin, as also hereafter followeth with Directions therein unto annexed, and before ye Enter the Circle, to Invocate write Agla one the right hand on the left hand these Characters ✝ and when you Enter the Circle make the Signe of the Cross thereon and Say, Per Crucis, hoc Signum fugiat procul omne malignum: & per idem Signum Salvetur quodq; Benignum, then Invocate as followeth, being Courageous & not at all Dismayed, at first before Invocation, and hereing the words written on the Breast plate Viz Homo Saccarus Musdomeas Charubosca

I Exorcize Conjure and Comand the spirit Bolphares by & in the great name of ye Omnipotent and Everliving God Jehovah, Tetragrammaton, Agla, El, Bruiah, Adonay Sadday, and by his mighty, holy and unspeakable majesty & goodness, and by & in the great Powerfull inestimable, & inestimable names of his only Begotten Son Jesus Christ our Lord, the Redeemer of the world, the second person in the Trinity, Sitting at the right hand of the Father, the maker of Heaven & Earth, Messias, Sother, Emanuel, Alpha, & Omega, & by the truest & most Especiall names of ye master, I doe here by powerfully Exorcize, Comand & Constrain the spirit Bolphares to come & appear Visibly here before this Circle, in fair & humane shape of man or woman kind, & not terrible by any manner of ways, neither to us nor any other person wth out the Circle being our Guition and Defence, through the mercifull Goodness our Heavenly God & Loving father to comand ye to make haste & come away and shew thy selfe Visibly apparently & peaceably to us here before this Circle, immediatly, wth out tarring or Delay, & wth all Humility & obedience, doing what soever I shall Request and Desire of you, wth out any Illusion, Guile or Deceipts, wth so ever, but faithfully truely & certainly to answer, fullfill & perform such things as I shall require of ye, All which I here powerfully conjure & Constraine ye, in the name of him who Said & it was Done, & unto ye most Great & Incomprehensible God, the Creator of Heaven & Earth, who shall come to judge the Quick & the Dead, & the world by fire.

Desire and Request of ye, And I further and againe Exorrise and Conjure the Spirit Brett, by & in the names whoare powerfull & High of our omnipotent & Gratious Lord God, Adonay, Sabaoth, Agla, El, Saday, Elohim, Alpha, & omega, & by & in the name of our Lord & Savior Jesus Christ, messias, Sother, Emanuel, of wonderfull power & Efficacy, at the pronouncing whereof all things ought at there perill, to be submissive, humble & obedient, by the Vertue whereof I bind Charge and constrain thee Spirit Brett, to appear Affably, meekly and visibly here before me, in a fair handsome & humane Shape, peacably, & not frightfull nor hurtfull to me or any other person whatsoever; wherefore now prepare ye make hast & come away, in the name of him who shall come to judge the Quick and the Dead & the world by fire. Rehearse this Exorrism severall times, and when he is appeared then bind him with the bond of Spirits, and ask him what Questions ye please, & he will Certainly answer ye, & also if ye Comand him any Servis according to his Orders and office, he will assuredly answer ye and obey ye, & performe all things In Bringing what he is Enjoyned, And when ye Desires are fullfilled, then Licence him to Depart, But Detaine him not above an hour or two. As for Generall and Constraining Exorisms, which are to be used upon occation in their proper places, and for the Bonds and Licenses of Departure of Spirits, they are written Elswhere hereafter, with Directions to use them.

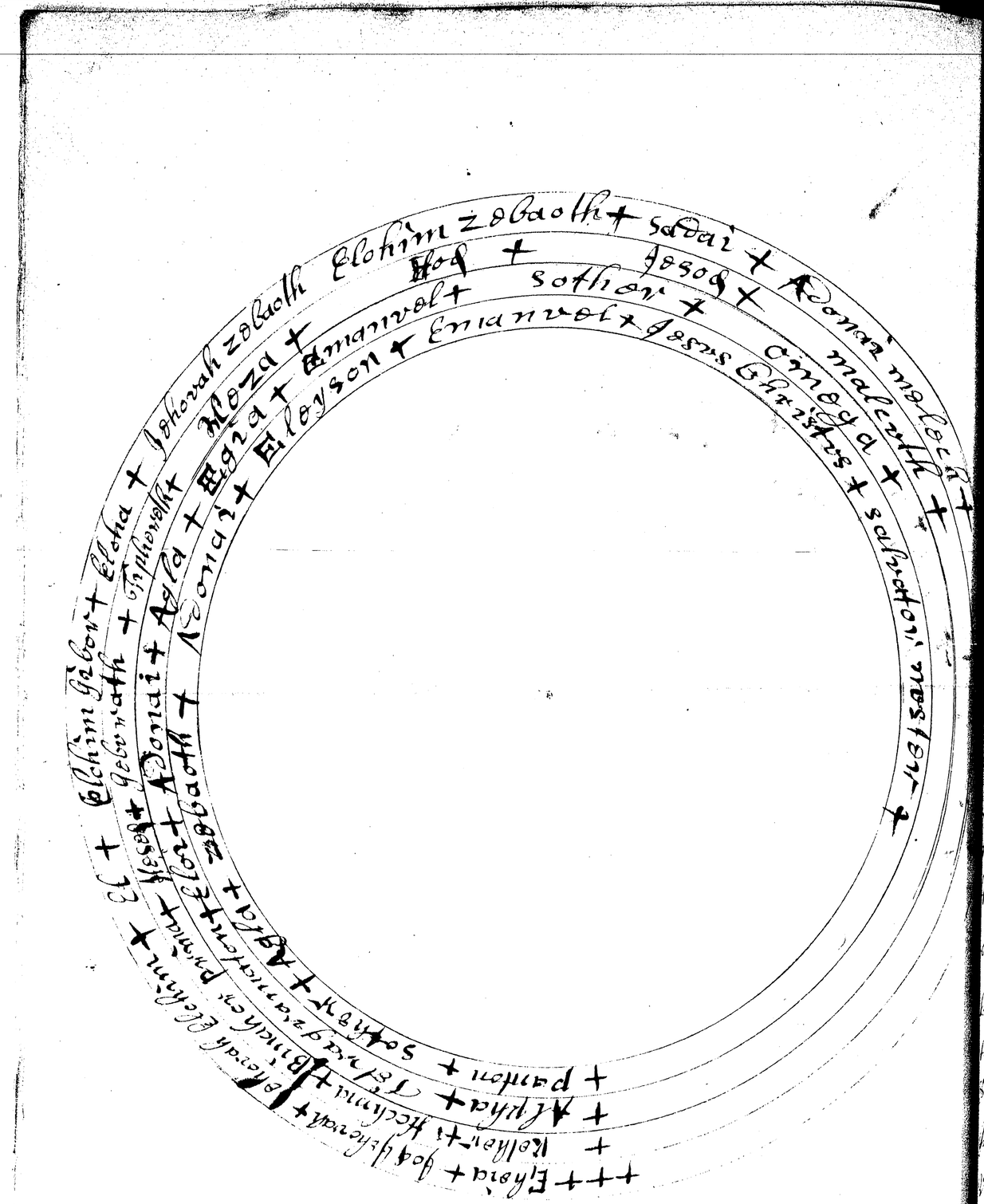




These are the Characters that ought to be placed before the Front on the outside of the Circle, which is where the name Brett, And the Character there to adjoyning standeth; the which part must be placed towards the East poynt of the Compass, and about a foot Distant without, place the above written Characters fairly Inscribed, Either In Virgins parchment or an Abortive

An Experiment of the Spirit Birto as hath been often proved at the Instant Request of Edward the fourth, King of England.

In the Second, fourth, Sixth, tenth or twelfth Dayes of the moons Encrease, goe to the place appointed for this & the like purpose, and in the Evening when ye Ayre is Serene, lay Downe the Circles and Character in there Orders (as is hereafter Explained in the Copyes thereof) then Invocate as followeth × × × × × × × Exorrise, Call upon & Conjure thee spirit which art Called Birto, by the Dignity of thy prince Ornothocos and Booth, and in the name of the Father & of the Son & of the Holy Ghost, and by the power of these potent, inestimable, Divine and Comanding names, of the allmighty & Everliving God Jehovah, El, Elohim, Sabaoth, Adonay, Tetragrammaton, Alpha & omega, and in the name of Jesus of nazareth born of a Virgin, the onely Begotten Son of God The Father Almighty maker of heaven & Earth, our only Savior & Redeemer, advocate & mediator, whose name all the Cælestiall Host of Angells honour & obey, and whereat all Knees on Earth Doe bow, & all the Ayeriall terrestiall & infernall spirits Do fear & tremble, by all Afore said, I do yet againe powerfully Exorrize, Conjure and Comand thee spirit



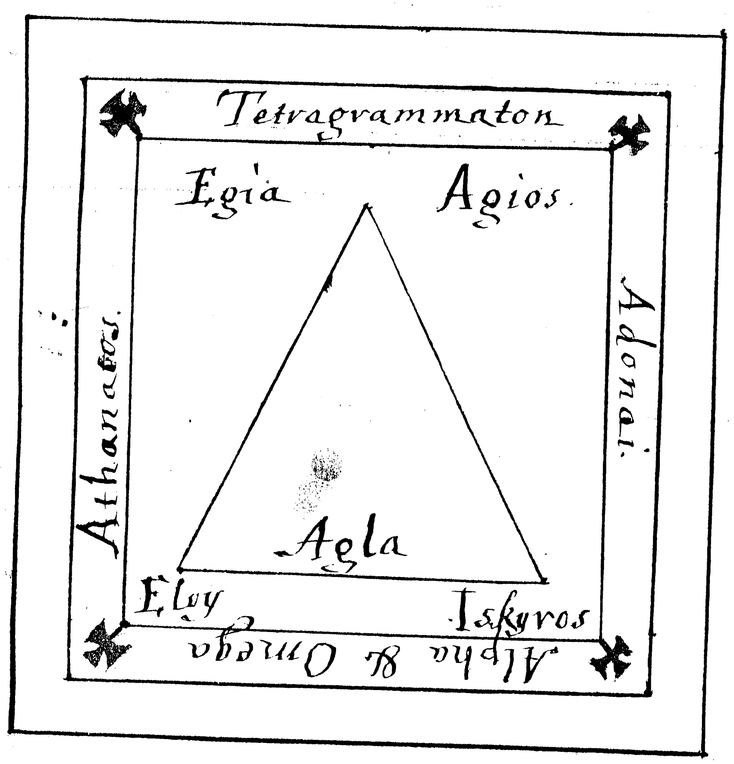
106 Ho

Althem, So that the Invocant having fitted his Courage to speak to them, may be earnest, Interrogating them, know, who's their the apparition be the same he Called for, or any other Glorious there;
Whereunto his prudence must direct him, As for the making of these Circles, for any purpose
or Experiment in this Art, you shall take four Large Calid Skin parchments, and paste or fasten them
together, So that they may be easily cut or made four Square, on the outside, when they are pasted
or fasted together, first cutting the inside even where they must be gathered in the Inward parts, to be
pasted or otherwise fastened together, and then at what time, & in what place Soever, one is minded
to Invocate, it is but taking up the Circle, roll it up and carry it where occation & place requires, & so
Lay it down without any trouble, having a loop at each corner to fasten to the Ground.
When the four Skins are fastened together and cut four Square, then with a pensill & good Ink or
other painting, or Colouring matter, Draw the Lines and write the names that are to be written,
as in the Example, Then take the fine of marigold, Vervain and Langued. de-boef and wash the
Names that are in the inside of the Circle therewith, And the names you are in the Outward Circle
Wash with the Blood of the Black Cock, & then is all done, & made fit for Practice & Action

The Experiment of Brot. A Carrier to fetch Goods from the Sea. x x

When the moon is in the Sign Pisces, and well Aspected, and if possible on the munday,
or the thursday, repair to the place appointed for action, Lay down the Circle in order,
the Copy whereof followeth, and the Characters, the Copy of which also followeth adjacent
the Copy of the Circle, fairly written in an Aberline; before the Circle one the outside
of the dash, Invocate as followeth: I Exorcise & Conjure & Command the spirit Brot
in the name of the father & of the son & of the Holy Ghost, that thou do appear Visibly
unto me in fair & humane forme & similitude of man, & speedily Urge & Constraine thee, by & in the mighty Great & Glorious name of God Tetragrammaton
Jehovah, that thou doe forme as for the Servant of the Highest, in the fullfilling
of all such matters & things whatsoever (according to my orders) as I shall desire

What soever: where fore Depart in peace, and let peace be and continue
betweene you & me, in the name of Jesus Christ the high King & Lord of
all the world, and I Request and adjure you to be ready to come againe to me
upon the Like ocation, when soever & where soever I shall call upon
& so you may Depart, & the peace of God, remaine betweene us, In nomine
Patris & filij & spirits Sancts. Then will he Depart, and leave wth you that
which was Requiered of him, then at your Leizure you may arise from
Bed, and Returne thanks to God for the benefits received. x x x



Circles, Triangles, Quadrangles,
Pentagonals, Hexagonals, Septagon
Octagonals, &c: be they, of what form
Soever they are all Called, Circles in
Art, And are all butt one & the same
In matter & signification, for they are a
Fortress or Defence for the Invocate ag
Malevolent assault of faulse apperan
Or Evill Huding spirits, who are many
times at hand, to do some Ill office or
to put by the Invocant of his purpos
Which He may perceive if he be Lear
Or any ways Skillfull in this Art, for h

Being Inviorned one every side, wth some one or other of the Great and Sacred Names of God
Is thereby Defended from any personall assault or prejudice, because all spirits, of what Order
Under the Coelestiall Angells & Intelligences &c: Do Obey them, fear them, & Even trembl

Elohim + El + Elohim +
Jehovah + Jeffovah + Binaorprina + ~~Hosea~~ Hosea +
Hoema + Hoema +
Jehovah + Jeffovah +
Kelhen + Kelhen +

37 of the spirit
Ephares

them what good or hurt they shall Comand them to do, in their severall offices, wherein they are ordained, and set, by allmighty God, and therein to fulfill the desires & Requests of us, as ward Sedaron & Servants of the Highest, & by those Inestimable & unparalled Miracles, your Saviour Loving mediator, & advocate, Jesus Christ, the High King & Sovereine Lord of all the ward, shewed done upon Earth, and by him left to his Apostles and Disciples, and by him to all posterity, that do obey by the vertue, power, efficacy and remembrance whereof, I Exorcize Conjure and powerfully Comand the spirit Barbasan And more especially and particularly, by those Great & Sacred names of one God in three persons Almo, Elyas, Messias, Agios, Jesus Christus, who is was & is to come, & by High Great & powerfull name Egia, which Wise Solomon heard in Gabaon, & obtained that Inestimable treasure of wisdome and Riches, By all that is before said, & the great efficatious and inestimable power, and vertue thereof, I charge by Comand & Constrain thee Barbasan, the which if yt Master shall Comand yt to do Anything that yt may do, that yt Bring to me this night [here nominate yt desire] According as it is written on the Schedule, placed over or upon yt Chamber Door, as aforesaid] And I further charge & comand thee, that in the performance hereof As thou art bound according to thy Orders & office to do; that thou neither nor affright me, nor any other person whatsoever, but Quietly and in humble Come, appear & Show in a Comely & Decent forme and shape, & no ways terrible to me, yt Selfe personaly present before me, and Bring along with thee the Treasure) retharsing here again, what is written on the Schedule, Either the treasure from such or such a place, if yt are certain with by your Information or otherwise, that such a thing is their, mentioning what they be Gold, Silver, plate, Jewels, or any matter whatsoever, that was ordained for the use of man, or else so nominate the Sum of 300 pound in Coyn And peaceably Leave it here with me, So that I may Injoy the same for

necessary and worldly use, Bond full & Reliqs. All which I adjure & Comand thee to do & perform, in all things, particularly and fully, according as I have written & hereby specifyed, Requested and comanded of yt, forthwith immediately Without any fraud, slot, hinderance or tarrying, in the name of the Great & Immortal Jehovah the Almighty & Everliving God, & of his Son Jesus Christ the Great Messiah, & ever to be glorified Second person in the holy trinity, in the Godhead, our kindly Saviour, advocate and mediator, who shall Come to judge the Quick & the Dead, and the world by fire, In whose name I shall forthwith prepare yt & make Say this Conjuration nine times Manfully, and with Good faith and Courage & then say as followeth, and be not dismayed, for nothing can hurt yt, then proceed Viz I Earnestly request yt & Conjure yt Barampet, that yt Send yt Servant Barbasan to me this night, with the Treasure in Such a place, or the Sum of 300 in currant Coyn & I do also yt must mention yt desire, as is before expressed] in nomine Patris & filij & spiritus Sancti, Then betake yt selfe to yt Bed, and about midnight yt may perceive the Spirit Barbasan will appear in the Chamber, probably in humane Shape or form, as in the Similitude of man, or mankind, and will bring with him that which was invocated for, — now if you have a mind to speak to him, before yt License him to depart, yt may say unto him thus — who are you — he will answer again & say, I am the spirit Barbasan, or to the like purpose, bringing to yt the treasure, or such a Sume of mony accordingly as yt have so Earnestly Requested, Then shall yt answer again and say unto him as followeth, I thank you master Barampet and you likewise, and I give yt leave, & adjure yt to depart in peace to yt ord, the place of yt Residence originally ordered & by almighty God appointed for yt, And I comand yt In the name of the Father, & of the Son, & of the Holy Ghost, that yt neither injure nor hurt me, nor any one upon the face of the Earth whatsoever

In, Convert it into the likeness or similitude of a clear Contrary, and base & mo
Vile and contemptible matter, as Earth, Clay, Dung, Shards, Soyl, or some
Kind of Despitable and Regardless matter, or else to remove it; and then is the
Philosopher at a loss; But if any such thing as a transmutation should be perceiv
or known, to be either Visibly or otherwise artificially, or by Dreaming, Something of a
Contrary Specie or Nature of the plaed, where it lyeth; yet Let it be taken up, and that y
first judge of it, and proceed therein after the same manner, as all mettalls and mine
Are refined and seperated, by wch means it will returne to the same Essence
had before: But in such Treasures as they, as hath been the Manufacturisme of and
Used amongst men, they seldome or never Doe so by such Treasures as are not Kept
any Spirit, or that any of these Terrestiall should be wandered from, and that lyeth
in some obscure unfrequented place, Some person may on a sudden set one work th
And so by under Accident may Discover & carry away the same, without the Least know
of any thing in this Art, or otherwise those spirits for knowing, that such a person will
At such a plaed, at such a time, and though they should have the keeping of the same y
Having a great Love & friendship to such a one, or the like, To quit the same & board
for him against he Come with them to work, by reason of which Saddaine intended Returne
& sine termision, the matter comes to be thus accidentally Discovered & gotten, w
otherwise might lye there many years even time out of mind, or Removed
Another place so never to be Discovered &c: Also, such Treasures as are Kept by the
Spirits or Terrestiall first before spoken of, as the Executioners of Gods Justice there upon be: and
so rare to be found and obtained, as such that are hidden Secretly, Either for future preser
or from fear or danger of a Lose, and afterwards happens to be Kept, by the more traine
Sort of Terrestiall Spirits, as Sylphs, Fayries &c: or the Like.

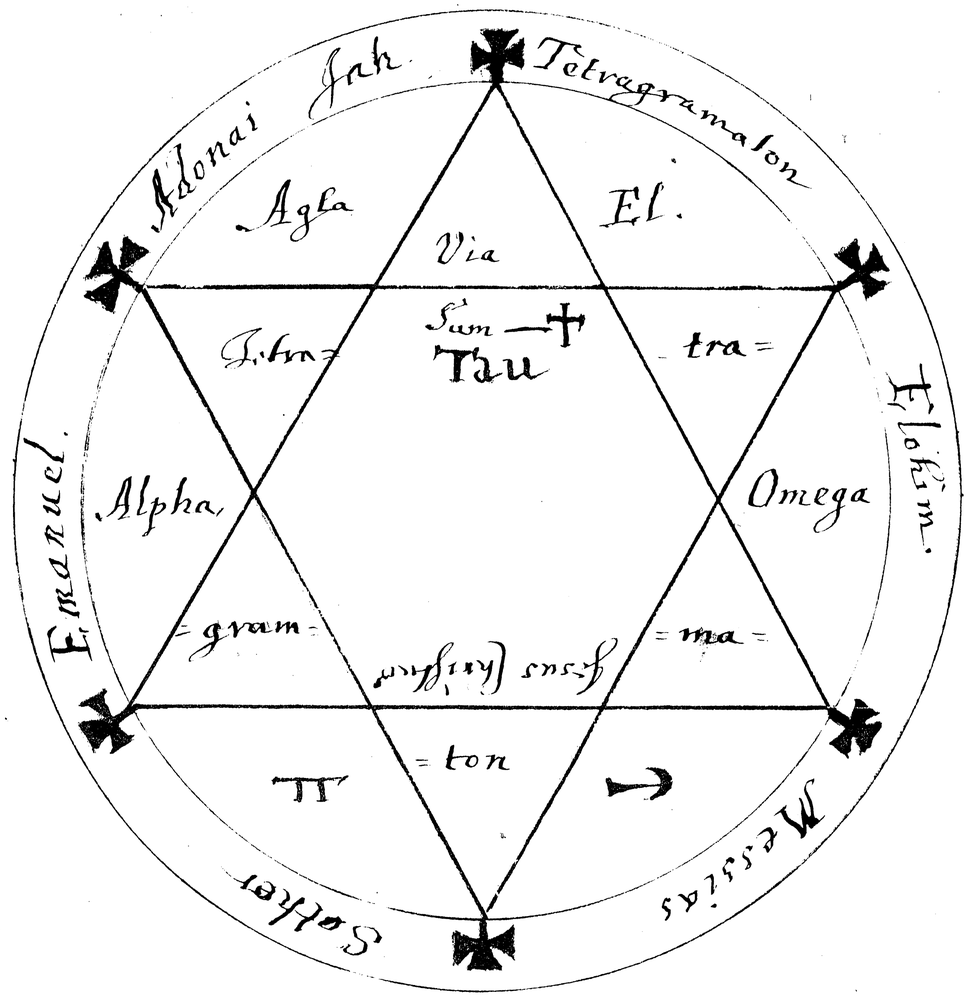
Having a Chamber pretty free or private, from the passage of many people, in a plaed
indifferent Ayery, bedding Kept Clean, and Sweet fumigated with good Odours; write upon
an Abortive or on fair Clean Paper, with the Blood of a black Cock as followeth:
Nathan, Baramper, Barbasan, come with Speed to this place, and bring
hither the Treasure &c: [here set down either the perticular thing you invocate
for, and the plaed from whence you would have it brought, or else a sum certaine from
such a plaed or places where treasure Lyeth hidden, and so Kept from the use
of man, for whose Relief it was Originally Decreed and Prordained, by the
Goodness of the most High and Omnipotent Creator of Heaven & Earth, &
all that is in them Contained, as the Sum of 300 &c.]
Then have a Circle in readiness (made as is here after taught) and lay it down
in the Chamber floor, and have a little paltar to be set at the one End of the
Chamber, that hath a full or good sight to the Door, and in a prettty fair Starlight
Evening, first fix the paper, or Abortive Parchment, whereon is written your Request,
with the Blood of the black Cock, & then enter and so Consequently the Circle,
And say the following Conjuration 3 times, I Exorcize, Conjure and Constrain
thee spirit Barbasan, the spirit of Treasures, by the power and in the name
of the Father, and of the Son, & of the Holy Ghost, and by the Majesty and X X
Potency of the Omnipotent & Everliving God Jehovah, who made Heaven &
& Earth, the Sea, & Created all that in them is, and by those his great & Efficatious
names, Agla, El, On, Tetragrammaton, Adonay, Iskyros, Athanatos, Paraclotus,
Immortales, Alpha & Omega, and in the Sacred name of our Lord Jesus Christ
the Second person in the Trinity, & in the Godhead and the Saviour of y
World, who hath given full power & Authority to all that believe, & Lay hold
one him by faith in his name, to adjure & command all spirits of all Orders
what so ever, whether Ayeriall, Terrestiall or Infernall, to serve & obey them,

or that some hainous Extraordinary Crimes haue bin acted, and frequ
practiced, by some in formall kinde of Caitiff, not caring what wrong &
hidd in his life time, who hath Lived short, & Dyed unrepentant, obstinat
persisting to the End, Dying as uncharitably and unworthyly, as before
he Lived in humanely & wrotchedly: or otherwise some person owning &
Living therin, hath bin by such kind of Hell Hound, persecuted, (Sha
& Coxined, & forreseing that his Estate must be wasted, & plunder from
him and his posterity, & that all must come to Ruin & Destruction,
Layeth those things to heart, falleth sick & Dyeth in the midst of
his Distarbances, & Disconforts unreconciled in him selfe, & so De
parteth this world in a Distracted condition, leaving nothing behi
him among st his posterity, but Distraction and Distruction. x x x x

The Eyes whereof Penetrateth the Heavens, & pasing the Bar of Divine providence
Both in all such, and the like hainous and unpardonable Crimes, the Allmighty
Being so provoaked and offended, smiteth the Executioners of his Justis, to take
Vengance therupon, and punish the place for the Causes Sake: All which Matters
Also, others of the like Nature, is many times much Suspected by some & known
Others, both Neibours & other Relations, who fancy many times, having An Ocation
to be therabouts late in the night, about some Necessary Ocation or other, that they
hear some Kinde of strange Dreadfull or unusuall Noyse or other: or that they
Some more than usuall Apparition, either in some strange frightfull shape
or that it was in the very similitude, or in the very habit of such a one, who
when he was Living, which did as it may be, is a signe & warning to all people, yt God

God doth not noticed & revenged of our Wilfulness, but these things very seldome or rarely happen,
Treasure Trove is various & Different in its Recovery or Discovery, which we thus manifest from
the Tradition of the Ancients, setting aside what we have seen & known by experience,
both herein And as is aforesaid: We must understand, that the two last kinde of Terrestriall
Spirits, not before spoaken of, being more humane & Courteous to man, then yt Aydriall
& infernals, by reason of their Sympathy & proximity with him, can & do worke, & among st
the rest of their Arts they use, do Coyne the Gold and Silver they take out of mines,
into that Country Coyne where they finde it, and willingly dwell & frequent in, which
is not in all places where mines are (for they love not all places, though where mines
be under be Rich and Royall &c:) nor in that where they are, nor do they take away or worke upon
all, but only a small proportion thereof, so that still getting a little from Every place,
as it groweth & Cometh to maturity, always add to their Store. Some others Delight to
wander & goe abroad, & worke amongst miners, who also bring home their wages,
some Delight in other trades, and some to be in gentill mens Services, still like the
Land full Bee Bringing all home, and multyplying their treasury, for they are never
Idle nor Expencive, nor will accompany with no one or other person living, in y
common way of Eating & Drinking, though they love them never so well, yet they will
worke and do any Laborious thing for, and amongst men, but will not accompany
at the time when they Eat or Drink: these Kinde of treasures, are not easily but w
difficulty to be Obtained: Such as hath been made by man & used amongst men,
and with lesse difficulty obtained. And if at any time a magicall Philosopher
should Discover such Treasures, as is of their one manufacturism, & proceeds to
obtaine & gett the same, and though they seem to yeild up and Demit the same
to him, yet they will by such Crafts & Subtyltyes, as they are well knowing in

This Circle And Pentacle Serveth to all the whole foregoing Experimen



By these Distinctions, a mean Capacity may easely judge, by what Spirit or Spirits, any hidden or Buryed Treasures are Kept, be they of wt Order soever, or the Cause, why any house or place is haunted troubled or infested, which being truly Knowne, is by patience and preservera=nce, and a prudent management of such Affaires, according to this Art, And wherein It is to be Requiered, to be overcome and Vanquished, and the house or place freed from such hauntings, molestations & troubles, of all Spirits, Sylphs or Fayries, or any other spirits of what order or nature soever, whether Ayeriall, Terrestiall or Infernall, But if the Philosophicall Proficient in this art, and other his fraternity in any matters of this or the Like nature, have neither patience nor prudence, and the master Philosopher, undertaking the management, of what is Requisite to be performed in this art as afore said, hath no judgement to distinguish Between one thing & another in whatsoever they goeth about, they May goe shoot the Goose ✝✝✝

There are many Castles, old monastries, and Abbys and houses, & many other both such like, and also other places &c: that are haunted & infested With these Kind of spirits fore mentioned, the Reasons thereof are more then one &c: butt It is, and always hath been observed, & by practicall Experience found, that generally it is for no other Cause or Reason then that treasures are hidden thereabouts, sometimes It may prove otherwise, as that some horrid murther hath been committed there, or that

Especially of all Bloodyors, & those who lay hold upon him by faith, Thereby
Confidently and firmly laying hold one the promises, that what soever we A
our Heavenly Father or Shall any ways act, or do in his name, nothing shall be
Denyed us, nor be impossible to us, in whose name & through whose ende
we as true Bloodyors do Call upon, constraine and very Confidently up
and Earnestly Importune you, in the name also, and by the power of the
Great and Supream of yd Orders or Hierarchy, under whom yd are the next
the Order governing over many Legions of other yd Subjects & Subservie
or some one of yd Lilia, Rostilia, Foca, Folla, Africa, Julia, Vnull
to appear visibly to us, or to send some one other of yd Subjected Sal
Servients to help and Assist us in the obtaining of the treasures that are
hidden or Buryed in this house or place, or Elsewhere adjacent hereabout,
And more Especially the Spirit or Spirits that hath the Keeping thereof, Let yo
Be Discharged & quitted thereof from, & so avoid the same, and forthwith to Do
Speedily & Surrender the same into our possession, so that we may have
same away, and convert it to our necessary uses, without fraud or any other
Crafts or Subtilty yt may in any wise deprive us thereof, But come
again Carried & pursued and remain the Lilia all thy Sisters & Subje
By the imperiall Throwne, and by the majesty & Deity of the Ever
Living God, that some or other Spirit of yd Orders, and more Especially
Such Spirit or Spirits, that have the Keeping of the treasures that are
Hidden or Buryed in this house or place, or neer adjacent hereabout

105
God appear visibly before us, to Resolve us plainly, and verily in all such
100
Matters & things, as we shall rationally Desire, and Demand of yd, y
Amongst the Rest in particular as concerning our recovering and obtain
ing the treasures, that Lyeth hidden or Buryed here or Elsewhere, for the
Spirit or Spirits that hath the Keeping thereof, be Discharged and quitted
of it, Immediately in all speed & quietness avoid & Depart thence from, and
Admit & yeald up the same to us as aforesaid. And the Peace of God
always Remaine Betweene yd & us, in the name of the Father & of
the Son and of the holy Ghost, And do for us herein as for the Servants of yr Highest,
Let the first of these Invocations be observed to be practiced, the first
seven Nights of the moons Encrease, Beginning the next night after that
Change, as is before taught, and then the Eight night, begin with the Latter,
Invocate nine times an hour, in the night Season, from Eleven of yd Clock
till two, for that they being most frequently visible, and Stirring about, therefore
most convenient, and opportune, to Call upon them: for God hath so Decreed,
that they Shall not be so Visible and frequent in the Day as in the night,
Except they and privately Called upon in the Day, because they shall not be
Knight full nor offenceive, to harmeless & Innocent people, for he hath Bounded
all things, and they Cannot pass their Limits without permission

Either for Security or future preservation, who many times Syds & have yds
unrevealed, then and such treasures seized on and kept by those terrestiall
Elfshs; if ever they happen to come where it is &c. then the Magicall Philosopher
understanding, that any treasures are kept by the terrestiall spirits of this order
And would obtaine the same, and would have converse with them, let him observe
the forgoing Directions, and att the appointed time repair to the place designed
for action, and invocate as followeth, I Decorize, assure, allure, call upon, urge and earnestly
Require yd terrestiall spirits, that are the Supreame head of the Hierarchy, of those yt
And called Fairys, and who are Called by ye names of Follyco & and Obberyon, by
the name of the Allmighty, Everliving and heavenly God Jehova, and of his only
Begotten & well beloved Son Jesus Christ our Lord, messias, Sother, Emanuel, the high
King & Lord of all the world, I doe hereby call upon and importunately desire yd
Spirits Maob and Bergon, to comand the seven Sisters Lilia, Rostilia, Foca,
Le Af[illegible], Ismella, or some one of them, to appear Visibly to us, in
yd friendly Benevolence, to send some one or other spirit or spirits, of yd re
Hyderarchy or Orders, to accomodate instruct and assist us, in such of our Requests
where in they may; the which I confidently & earnestly importune of yd
yd and our friends, & regard yd friends, and all of us servants to the Highest
in whose name I now Call upon yd and humbly urge, and most earnestly
Desire yd, to send one of the seven Sisters next subservient under yd
Appear Visibly to us, & to assist us in the obtaining and recovering, of the
Treasures, that are hidden or Buryed in this house or place, or elsewhere
adjacent hereabouts, or to send some one subject subservient of yd
Hyderarchy, to Assist and help us here in and alsso in all such matters

and things as we shall Desire their Instructions and accommodations in, xxxx
Whereing they may Continued the invocation for seven nights from the Hour of
Eleven till two, and invocate nine times an hour but withall observing that if
any Apparition or Vision should appear, in forme and manner, willing to Continue
with yd in the Interim yd may then cease, and Desired to Know the name & seal of
such Spirit, and when yd have taken a note thereof yd may proceed to yd Dem
and, which yd ought to have fairly written Downe, because then they are
Greater Readiness, and charge not the memory to recollect it selfe, for being
Stumbled & hobled in ye conceptions yd may Chance to record that appertaining
and Inadvertant yd Designe too, but if nothing happens in the interim, then after
the first Eleven nights, always begining the next night after the Change of
the moon, yd shall invocate or Call upon the Seven Sisters as followeth,

Pater Adepo Tenet Opera. Rotas

Kyrie Eleyson, Christe Eleyson, Kyrie Eleyson: Adonay Cui Pater Cui Filius
Cui Spiritus Sanctus Alleluiah.

I Decorize, assure command constraine & most Earnestly urge and request
yd Always, the Sisters of those terrestiall spirits, who are Called Fairys
viz. Ophsby & in the name of the incomprehensible God of Heaven
& Earth, & all Creatures whatsoever are therein Contained and
Comprehended, Jehovah, Elohim, Agla, El, Tetragrammaton, & in the
name of Jesus Christ, begotten of a Virgin by the Holy Ghost, and
born in the flesh at Nazareth, the second person in trinity,
and the Saviour of the World.

according to yᵉ Desire, thou Licenes him to Departᵉ &c: or &c: ——— Wᵉ addᵈ not instanes further to inlighten the understanding, or for any further, better or more Instructions to any Philosopher in this Art, touching this Subject, for if a more rationall and Intelligible Learning be not genuine enough to comprehend and improve, it is hardly limited, all the instructions of men & Angels availe little, for it is a hard matter to make a Silken purse of a Sowes Ear, only thus far in a word we shall give to understand, that by how much the greater the Noyses and heard, and division soon about the house or place, so much the greater the Treasures may be judged to be under or the Superfices of the Earth. There are also another sort of Terrestiall Spirits of the nature of those next before specified, that Dwell on the Superficies of the Earth in the Caves & Caverns there of, who Likewise haunt both houses and other places, & have the Keeping of Treasures that are hidden or Buryed therein, who are somewhat more humane & courteous by nature then the former, and are more genuine And Delight in the Company of women & Children, and more Especiall of such who are wholly inclined to housewifry as maid Servants &c: but they poor Soules being by fear and ignorance also, many times affrighted & astonished, at the least unusuall sight or Noyse of any of them, do shun by reason many Benefits yet notwithstanding to such as they bear Love & kindness too, they are very benevolent and friendly &c: and are again as obnoxious and offenced to those as they hate And they are a Vespertine, Nocturnall wandering Spirits, who many times will be to some, even from Sun setting to its Rising the next morn: —

These kind of Spirits are frequently more visible then any others, and are the Lords of the Hierarchyes, and where they haunt or do keep any hidden Treasures, they make no great matter of Noyse or Disturbance; their Noyse seemeth much as the treadings

stamplings of many people, & sometimes as if there were a preparation to some great feast, as if there were two or three Cooks at work in the Kitching, and the jack going, and Rowling to & fro in the Oven, and all such kind of Noyses, as if many folks were at work, which are not so hideous or terrible as other Spirits do make ———

Those Spirits may be also called upon as the other, in such places where either they haunt or do most frequent in, and the place which is appointed for or set apart for action, must be first fumigated with good Aromatick Odours, and a Cubane Cloath spread on a table one foot Ground nine foot Distant from the Circle, upon which there must be either a Chicken or any kind of small joynt, or peice of meat handsomly Rosted, and an white manchet, a Basin or little Dish of fair Running water, have a point of Sack in bottle, the Dish a bottle of Ale Containing a Quart, some have added a pint of Cream in a Dish with Ordinaries &c: and much pleased with; and doth allure them to a friendly familiarity willingly & Readyly fulfilling yᵉ Desires &c: without much Difficulty, and some have used no Circle at all, to the Calling of these Spirits, but only having a Cubane washed and sparrowed, Sit at another table or place only Cover'd with a Cubane linnen Cloath, nine foot Distant & so invocate ———

These Kinds of Terrestiall Spirits are Vulgarly Called of all people generally Fairies or Elphs, and the natures and Qualities of them are well known to many; these Spirits there are two who are set over the Hierarchy as the Supream heads of whose names are Nigh and Oberion, under whome again are Seven Kings, called as the next principall, whose names are Lilia, Rostilia, Foca, Tolla, [illegible], Amella, under whom again are many Legions as Subjects and Servants &c: who (as aforesaid) wander to & fro upon the Earth, and have the Keeping also of many Treasures that are hidden or Buryed, especially such have hidden in those places, that they frequent, inhabit or Delight in, and that are innocently hidden by good honest people;

fore fathers have reported and Declared to us, of you, & in all things concerning yd
And of all these noble Services you have Done for them, and of yd worthy freindship
And familiaryty with them, & we also absolutely beleeve yd to be as courteous, freindly &
Benevolent, to whom you please, and have love to, and that Simpathize in faith Love and
Freindship wth yd, as yd are justly Displeased and adversly obstinate to such, wh
Willfull, pervers and blind Ignorance, doth not onely misbeleeve, and are wholy in
-edible of you, butt also much abuse yd, in their most Grosse & Scurrilous Language
frequent Discourses, & most abominable mistakes; all which willfull obs
Scurrility, abasedivenes And incredulity, we doe here in the presents of heave
And Earth, and of all the Good Angells and Spirits, utterly detest and abhor, and do
Absolutely protest against It as most ridiculous, impertinent & hereticall &c: Therefore
we verily, absolutly & clearly beleeve of yd, & desire freindship with yd, and the help
Councill & instructions, and all such personall and Visible Assistances, as we shall
Rationally Requier of yd, according to yd orders and offices appoynted yd of Alm
God, be pleased redily to assist us in all such of our Terrestiall Affairs, & more Esspe
Concerning all hidden treasures, and mines of Gold or Silver &c: that wee shall a
any time aske or seeke for, accordingly to yd Customes and usuall formalityes
or as shall best please and be seeme yd Goodness & benevolence herein, any mann
of wise and in all freindship and humanity, to accomodate, instruct, assist and serve us
And now having thus far Declared, and in all fidelity and honest integrity, without fr
(as I humbly conceive) unbowelled and unmasked our selves, in our more Reas
-able beleifes & confidences, both of yd & in our affairs, & of yd favorable Resolves an
freindly Assistance therein, & doe in the name, and by the power of the prince and

And head of yd Hierarchys, and primarily by his, their, and yd Seals and Characters binding,
Most Solidly, Adjure, command and most earnestly and confidently urge, request and im
portune yd againe, to move, & visibly shew yd selfe or selves unto us, and to Declare truly
unto us, and instruct us, how we shall Discover and Recover the treasures that are
hidden or Buryed in this house or place, or wheresoever else it is hereabouts &c: or otherwise
to bring it to this place to us, and here leave it openly bare & nakedly visible to us, &
Deliver the same Really without fraud, Deceipt or any Crafty or Subtill Devices, tricks
or other Delusions, whereby we may be as soon Deprived againe thereof, to us so freely
and freindly, that we may certainly bear it away, for our proper uses & behoofs, And
herein we earnestly & urgently entreat yd, to doe for us, as for the Servants of the highest.
Let the master continue Invocating and calling upon these spirits, Every night, from
Eleven of the Clock or some what past, untill toward two; observing to give over at
the break of Day, especially to follow it very Close all the Encrease of the Moon, and not at all
Despair in the tediousness or prolixity thereof:: And when any appearance or signe of any
appearance shall present it selfe, either to the master, or his Associate or Associates at ar, wth him,
and It should be moveable, and seem to fleet and shift it selfe to & fro, let the master continue
invocation untill it seem to be more staid, & stand before yd; & by some proffer, or
other kind of Signature, sheweth an offer of love & freindship, and a kind of willingness
to satisfie yd Desires, and then shall you bind him with the Bond of spirits, if yd see
cause, butt if any offer, seem with a voluntary success to be perceived &c: then it may be
needless; Then aske him his name, and bid him shew his seal or Character, to which he
sweth obedience, & ask him to whom he belongeth, the which when he hath Declared, then
propose yd Requests, haveing them fairly written wth yd; when all is Done according

to Direct and instruct us, how to recover & take the same away, for the supply of our
Necessityes, or otherwise, that ye avoid and Depart from the said Treasures, yt are here or
heerabouts adjacent, hidden, buryed or otherwise concealed, and yt ye Demit the same &
Quietly, peaceably, meekly, gently and benevolently, in all freindship and love, to Quit
Same, and to Lay it openly bare & naked to us, Visibly to the sight of our owne Eyes, and
Surrender & Deliver up the said Treasures unto us, and that ye permit and suffer
us to bear the same away, & to ~~Joye~~ inioy It and convert It to our Necessary uses, without
hinderance or Delay, and Io Doe, Exorrize, bind and adjure ye spirit or spirits, that hath
the Keeping of the treasures, that are hidden or Buryed in this house, Ground or place, &
All other spirits whatsoever, & of wtsoever nature or oder they are of, whether Ayer
Terrestiall, or Infernall; that shall be here or where the said ~~Said & where the Said~~
Treasures are; who by their Visible or invisible Craft or Subtiltyes, shall in anywise
Oppose: or Strive to hinder, or thwart, us from obtaining & bearing away the said Treasures
Ydoe in the name of the onely Almighty and heavenly God, the Great Iehovah, & in the name
of Iesus Christ our Lord, Comand, bind and Constraine you all spirits whatsoever
As aforesaid, that shall in anywise by ye Crafts or Subtiltyes, Seek to Let or hinder us
from the Obtaining and bearing away of the said Treasures, that is here or heerabouts
hidden or buryed, Quietly peaceably & Gently to avoyd and Depart from the place,
where the said treasures are hidden or buryed, and that ye tarry not, neither cont
Or Remaine one hour longer there or thereabouts, butt I comand bind and Constrain
ye spirits as aforesaid of &c: that shall be here or hereabouts, to Lett or hinder us from
Obtaining & bearing away of the said hidden treasures, we are seeking for, In y
Name of him, who saith butt the word and It is done, that ye hast away from

from thence, and forthwith repair in peace to ye ordes or place of Residence, preordained,
decreed and appoynted for ye: and now Doe by these presents, and in the name of allmighty
the Father the son & the holy Ghost, discharge ye: from tarring any Longer here or hereabouts
Ido Comand, Charge, bind and Constrain ye spirits or spirits, ~~that~~ that shall be here or
hereabouts, or where the treasures are hidden, to Lett or hinder us from obtaining & bearing
away the same, for our Requisite uses, as aforesaid, to Depart & hasten away to ye Orders
or place of Residence, preordained & decreed for ye, & Ipotently adjure, and command ye to
hast away, & Imediately begon, to ye orders as aforesaid, and tarry not one hour Longer
peace bewth ye Amen

And now Idoe once againe, in the name of the Eternall & our Everliving God, Exorrize,
Call upon, and adjure ye spirit or spirits, that haunteth & frequenteth this Ground, or house,
or place, and that hath the Keeping of the treasures, that are hidd, buryed or otherwise Con-
cealed here or hereabout adjacent, to appear Visibly, & in fair & Decent forme to us, to In-
struct, Direct and verily to informe us, how to detect, discover, and obtain the treasures
that are hidden or Buryed In this place, or in any other place Elswhere hereabouts, or that ye
peaceably & quietly Demit & Depart from the same, and leave it openly, ~~bear~~ bare and naked, visibly,
the sight of our owne Eyes, and Deliver the same to us into our possession freely, so yt
we may bear the same away, and firmely without fraud, or let or hinderance, or any other
Crafty or Deceitfull act, deed or thing to be Done, that we for Ever Injoy the same, and
convert it to our necessary uses, And further Know spirit or spirits aforesaid, yt frequenteth
and disconversant in this house, Ground, or place, and that hath the Keeping of Treasures
that are hidden or Buryed here in or hereabouts, Know ye I say and understand, yt
though I call not apon ye, neither by name, Knowledge or any Signature, more or otherwise
then by the name of spirit or spirits, as being att present altogether unknowne to us,
yt I call upon ye with the Toungue, Heart & spirit of faith and Confidence,
or we Doe verylg & sincerly beleeve of ye, and that ye are, & wt our four fathers

Or els they seldome or never appear to them att all &c: they are knowing in all arts y
Are, or Can be found out, in all the Light of nature, and containe the Knoledge of
All things, and understandeth what appertaineth to the Earth, or the Studyes of m
In the Liberall Sciences, and in all other their Curious Arts, mysteres & V
=cations, and have the Keeping and command of many mines Royall, & of gre
Store of treasures, hidden & buryed in the Earth, and are many times beneficia
to men as aforesaid, they know the thoughts & inclinations of men in a great m
whereby It comes to pass, that we may possibly move them to come to us
With far more ease and serenity, then any of ye Ayeriall, forespoaken
He who would call upon, and speak with with any spirit or spirits
of this order, concerning treasures Trove, or any other minerall Treasures
Enclosed in the Bowells of the Earth, or the Keepers thereof (if any be)
may Do It att such place or places, where they are Conversant & most freq
in, for it is most proper & significant so to Do. Let a particular private place therefore
be selected & made Choice of, where these spirits are either seen or kn
to haunt or be frequent in, or where Treasures are supposed to be hidden, or a
Neer it as posible may be, and att a Convenient time, in the Evining when the w
Is serene, Go there to & solemnly Invocate &c:

At the Entering the Circle, Say thus: In nomine Dei Altissimi Creatoris omnium
Rerum in Cœlo & Terra. Glory be to God on high, on Earth Peace, Good will, towards
Then Invocate as followeth. Ye Spirit or Spirits, by whatsoever names ye are Call
that haunteth inhabiteth this place, and frequenteth this house, Ground or place

Or place, or that hath the Keeping of Treasures hidden, Buryed or otherwise concealed
from, and denied the Discovery and use of by ye Sons of men, I doe in the name of ye
Father & of the Son & of the holy Ghost, Exorrize, command, Constraine and most Earnestly
Urge and requier ye to appear visibley unto me, and my Brethren, in fair & Decent forme,
to shew forth unto us, what we shall Desire of ye, — & I doe by these presents, and in the Great
And most powerfull names of the Immense and Almighty Creator of heaven & Earth,
And all that is therein Contained, both spirituall, animall, Vegetable and minerall, Even ye
Incomprehensible & Ever living God, Sabaoth, Adonaii, Dominus, Deus, Eternus, Otheos, Iskyors,
Athanatos, Paracletus, Elohim, Agla, El, On, Tetagrammaton, and by & in the names of his
Onely Beggotten Son Jesus Christ, the high King & Lord of all the world, Who shall come
to Judge both ye & us, att the dissolution of this Earthly Fabrick, Jesus Christus, Messias, Sother,
Emanuel, Alpha, & Omega, and by his Birth, Passion, Most Glorious Resurrection, &
Ascention, And by the Coming of the holy Ghost, the most Sacred Comforter, I Doe
hereby powerfully and Earnestly command, urge, and constrain you, & in the name of
ye Prince, & by his Seal & Characters binding most Solidly, & by the Head of ye
Hierarchy, and the power thereof, I most urgently Requier you to appear visibly and
formally unto me, before this Circle, to informe us Concerning the Treasures
that are hidden, Buryed, or by what way or means soever it is otherwise Kept, &
Concealed from us, I doe therefore call upon, command, constrain and requier ye
Spirits or spirits, of whatsoever Order ye are of, or by whatsoever names ye are
Called or Known by, though not Known to us, that hath the Keeping of ye Treasures hidd,
or Buryed in this house, Ground or Place, or neer adjacent hereabouts, to appear Visibly
to us, and to Detect & Disclose the said hidden Treasures to us, and Either

to Direct

Never, Keep such noyses, nor make such hideous Disturbances, nor terrifie amaze & affright people, with their Ghastly and Strainge Apparitions & Dread full uproars; but are abundantly more mild, and the noyses they make are not att all Dread full nor Astonishing, as that of the Ayeriall and the other terrestiall spirits forementioned, but more softly mutly & silently, sometimes by Knocking att or against some Dore, or Wall, or table, or partition, sometimes by the Clattering of pewter, Brasse, Iron, or Chairs & Stools, or working tooles together, & then soon ~~Ease~~ cease & Depart, it may be they may appear to some, whome they have a good liking to, willing to Disclose some what to them, but through a vaine fear Ignorantly, that bene fitt is Lost; At which the spirit being some what moved to a kind of passion, seldome or never proffers the like againe, & so may Keep the Treasures hidden in such A place, time out of mind, because It is not either Regarded, or not Rightly and Artificially sought after; some of these spirits there are, that Doe Inhabitt, Dwell in & Delight in Mines, & also under those mountaines, and other such Like places, where there is gold & silver &c: and in places where Treasures & other things are hidden & that Lye nerer to the bowells of the Earth; And these Kind of spirits are said to be possessed wth all temporall things And the Riches & treasures of the Earth, and are much Delighted therewith, And carefully Keep the same, and doe not willingly neither part nor depart from therefrom: Those who work & Dig in mines & Search in the Bowells of the Earth, for such of natures Benignityes as It affordeth, have great Knoledge of these spirits; sometimes they are very Curteous & Benevolent, & will go to the Masters of mines of such works, & will Desire to worke for them amongst the Rest of there Laborers, and for the same wages, and are oftentimes by them accordinly Imployed & sett on worke, and prove very faith full And Laborious there, in doing as much worke as tow men; but they will neither

Neither talk nor associate themselves with any, butt when there work is Done, and their wages payd them, according to the Coustome of the Master and the Laborers, away ye goe, & are seen no more, till they Come to work againe: & they are not to be taken notis of, nor talked to, or in the Least affronted by any workman, & these spirits being Knowne by very many miners, both masters & others, they Do much Observe them, and give Orders to all such Other workmen, that either have no Knoledge of them, are Otherwise through Ignorace apt to Displease them, to Doe so to at their Perills. At other times they will forewarne the Laboring Miners, of any Dangers or Perillous accidents, yt may be neer and ready to befall them, as when they are heard once, twice, thrice, or oftener, to Knock or strike in the same place, which foretelleth the Death of ym that Dig & Labor there, if they hast not the sooner away from thence, for either they are buryed by the fall of a mountaine, or perish by the suffocation of an Earth, Damp, or some other Dangerous Accident. And at some times they are as Vexatious and troublesome to the Laborious Diggers, molesting & persecuting them with pinches, Blowes and stripes, and other torments, to such which in any otherwise abuse ym &c: for the nature of these Kind of Terrestiall spirits, is Really to affect & Love all those that Love ym, and that Keep there words & promises, & that are just & honest in their Dealeings and actions, and they hate all such as hate & abuse ym, stiling & proclaiming and beleeving ym to be, what in truth by nature they are not, as infernall Divells &c: these spirits never shew themselves to any they are affected & in Love with, In any shape butt what is humaine, and alltogether indisernable from us Mortals, But to such as they have any Antipathy to, they appear either in severall formes, wch oftentymes Doth much astonish, amuse, and affright them, yet nothing so hideous or terrible As the Ayeriall, and the other Degree of Terrestiall spirits forespoaken of, &c:

gapings of the Earth, Striking together the Foundations of mountains, terrifying & vexing not only
but also other Creatures, And some againe, by Severall Kinds of various and Severall wayes of De-
sions onely, do contrive rather to weary men then to hurt them, Some heightning themselves
to the length of a ~~guiants~~ Giants body, and againe shrinking themselves up to the smallness of a pigmy
And so Changeing themselves into Divers formes, do Disturb and astonish men with vaine f
Some wandering up & Downe in the Obscure Ayre; Some about the Seas, Rivers, lakes, Pools &
Other waters, and moyst Boggy and such like Kind of places, Some others Study lyes & Blas-
emyes, as we Read of one saying, I will go forth and be a Lying Spirit in the mouth of all the pro
of ahab, Some others who are pernitious Spirits, Do lay wait and overthrow Travellers in th
Jorneys, and rejoyce in wars and the Effusion of Blood, and afflict men wth Cruell stripes
of which wee Read in many places of the old & new testament, where many comparisons are
made of them, and Severall names attributed to them, St Mathew Saith, for fear of w
noman durst pass that way, the prophet ~~Ilah~~ Isaiah compares them to Satyrs, Scrich Owles,
Syrens, Storkes &c: The psalmist Compares them to Aspes, Bazilisks, Lyons, Dragons, The Gospell
to Scorpions, Mamon, the the prince of this world, the Rulers of Darkeness, and in some
places the prince of wickedness, who is sometimes called Beelzebub, Sometimes Serapis, So-
etimes Pluto, being the Greek name thereof, under whom amongst them, Cerberus is said to
thief and is called the three headed Dog, because he is conversant in the three Elements of
Earth, & water. And these sort of spirits are said to be Evill and pernitious by nature.
There are another Sort of terrestiall spirits, whose residence is upon the Superficies of
Earth, who allso have power to keep hidden treasures, but then it is thus, Many times Distract
And Disturbances happen to be in a nation, and also in a family, and that the Good honest
Inhabitants live in great fear, of Losing that Substance, they have Carefully got together
by there great labors or otherwise, and so to save & secure It in time of need, do usually hid
or bury it in some convenient obscure place, where some or other of these spirits hath
Residence, or a delight to be frequently in, & peradventure these people may not have

have any freind or Relations about them, that they dare with Safty repose any trust or
confidence in, & so they may Dye without making any discovery, where they have hid or
Buryed their Subsance. the which when these Kind of spirits, who by their orders Resideth
or frequently Delighteth in such a place, finding such a thing as treasures, to be hidden or
buryed there, without any owner left, imediatly seize thereon, and Keep the same &c:
These spirits are by nature both good & bad, but Generally they are not so noxious, offencive,
hurtfull or vexatious, but more nere to men, and are affected with humane passions,
Delighting much in mans Society, and do willingly Dwell with him, and will serve him
well & faithfully in all things, wherein they are entrusted, and oftentimes doe meet poor
honest mean men, women & Children, and are willing to be very Curteous to them, & to
serve them, doteing on such Kind of honest and harmeless people, but att such unusuall
sights and accidents, for want of prudence and confidence, ignorantly stand amazed and
are astonished, frightining themselves, being possest with avaine fear, so then the
Spirit vanisheth and leaves them, which peradventure otherwise might reveal some
thing to them, that might do them and their posterity good; Some others ~~[illegible]~~ there
be that Delight in the company of Divers Domestick and wild animals, Some, recide
Dwell in and about much Delight to be about woods, Parkes & such Kind of places, Some about
Champion feilds, Some about fountaines, Some about Rivers, Some about Bogs, Marshes & ponds,
Some about mountains, Some about medows, Some about trees, brakes & bushes, Some
About flowers, Some about fruit, Some about Barnes, Stables, Cow-houses, dove coats,
Sheepfolds, and places where Implements for Husbandry is Layd up, Some in Dwelling
houses, Some in one place & some in an other; All which is upon the Superficies of
the Earth, and places apt and convenient enough, to hide or bury mony, or any other
Riches or treasury in, Safe Enough one would think, from any ones finding out, though
not att all kept by any spirits What soever; For all hidden treasures are not Kept by
Aspirit, or Spirits (Especially whilest the owners thereof are alive) though generally
they are otherwise so Kept, for the reason before alleadged, & these spirits Doe never

Whatsoever they be, either Ayriall, Terrestriall, or infernall, that haunteth, molesteth & troubleth this
house or plaw, or that hath the Keeping of any Treasures that are hidden buryed, or by any ways or meanes
Whatsoever concealed from the Knowledge & use of man, in this House or plaw, or any where else hidd
Adjacent hard abouts, Jurgently Requist yᵈ to enforce and constrain them to Depart thence from, and
leave the same Visibly and openly unlocked to us, So that we take & bear the same away for our necessary
uses, Or Jearnestly requier & comand you, to send some one or more of these Spirits, Barbatos, [illegible]
[illegible], or Bilet, to appear Visibly unto us, and to resolve, informe and instruct us, [illegible]
become by & obtaine the same, And so doe by these presents and the Efficacy and power thereof
And in the name of the Supreame head and Prince of yᵈ Hierarchy, or Hierarchyes, Exorcize, call upon
Require, and powerfully comand, either some one of or all yᵈ Spirits Barbatos, Gorson, Paymon, [illegible]
to appear Visibly, before us, and assist us by all the best ways and meanes yᵈ can, to cast
Such Spirit or Spirits that haunteth, infesteth, troubleth & Disquieteth this house or plaw, or that hath yᵈ
Keeping of any Treasures that are here or here abouts near adjoyning, hidden, Buryed, or by a
ways or meanes what so ever concealed and detained from us, or that the same may be openly
Detected & Discovered to us Visibly, So that we may peaceably and quietly, without any Noy
illusions, fraud, delayes or any disturbances, intermissions or interuptions what so ever, bear
Same away and enjoy it to our benefit, according as it is from the beginning ordained for us, And
once more Earnestly urge and Require yᵈ Spirits, that otherwise yᵈ enforce and constraine the
Spirits (or Secret) [illegible], or some one of them to come to this plac
And bring hitherunto us & Deliver up unto us, all such Treasures as are here or here about whe
- soever near adjoyning, that are hidden Buryed or any ways concealed, And Do by these pr
And the Efficatious power thereof, potently Exorcize, charge, constraine and comand yᵈ Spirit
[illegible], or some other one of yᵈ, to appear Visibly before
in a Decent & comely Shape and nadways terribly or barbalously, to Dismay or Delude
Come yᵈ in all meekness & humility, and in peace and Serenity, yᵈ aiding, obedient to my
Comands, and requests, and the fulfilling and performeing the same, whereof prepare yᵈ
make hast & come away, and bring along with yᵈ all such Treasures as are hid, buryed or any
how soever concealed, here in this house, ground or plaw, or any where else near hereunto adjo
as is aforesaid. And now I Exorcize all yᵈ Spirits aforesaid, In the name of the Ever
And by the Everliving God the father, the Son & the Holy Gost, & in the names and by the pr
of yᵈ Hierarchyes, and by the imperiall authority of the princes and the Heads there
And by their Seals & Caracters firmly

firmly bindings & comanding and Dᵈ earnestly, urgently and powerfully request and
Comand yᵈ all jointly and severally by these presents, that yᵈ observe, fulfill & performe all my
Joints here in Contained, and to doe for me in all yᵈ Respective offices, as for the Servants
of the Highest, without any further buldred, noise, hinderance, fraud, prolixity, or delay
finis

Note, Although this Experiment should peradventure: prove to be long in the effecting, and bringing thereof
to pass, and to be applied & tedious & tiersom practised almost to the disheartning, and Discasting in to
Despair the most Wise & stedfast mind & yet but never be Dismayed nor disheartned thereat, but proceed on therein, &
persevere, with faith, patience and constancy and Doubt not but the end will be propitious, and crowne
yᵈ Expectations with a happy and prosperous issue for those spirits are by nature obstinate and
perverse, and in such an Experiment and every Slow and Remiss in their appearances, and Do unwillingly
obey & Submit to the Provocations & Comands of any Magician, untill they are urged & constrained
thereto, by the frequent motion, constant action, & Wise Continuall Care, Diligence and prudent Magisterium of
the master in those affairs, which are not usuall, common, nor easie, but to be overcome absolutely by Faith,
Constancy, patience, prudence and perseverance, always Remembering that there is an antipathitick
Continuall Combate, between the Celestiall Angells and the Evill Spirits, wherein the Celestiall Angells
Vanquish by patience: If no access or freedom can be had to the place Haunted, or where the Treasure is Sup
posed to be, to act and Invocate there, then recourse must be had to the Experiments following, and
particular Spirits called upon, to bring such Treasures to such a place, where yᵈ order or shall appoint, &
be preseed that way. We must understand, that there and terrestriall Spirits or spirits Conversant
upon Earth, of Severall & Different Natures, Some and Evill & offencive to men, and Dᵈ wander
up & downe in this inferior world, enraged against all, whome St Peter compares to roaring Lyons, &
and vulgarly Called Divells, the principall whereof was an Angell, & being turned a Apostate, perswaded many
of the Angells to Decline with him, where she fore Driven & cast forth of Heaven, from the order of Good
Angells: for which preiudice with the Divellish Serpent [illegible], who was the Head of that Rebellious Army, who
to this day and there fore called his Angells, and from the Beginning of the world, the Dispensation of
things is ordained by this meanes, that the Executing of Gods Justice (amongest the rest) upon such matters
& persons, as with whom & wherewith he is Displeased, is committed to there Charge. And these Do Confess there
selves, being cast forth into this vail of misery, Dᵈ wander up & downe upon the Earth, Keeping Treasure
as aforesaid, haunting & molesting such houses & places, and Vexing any that shall seek the Recovery
thereof, till they are brought to a kind of familiarity and obedience, to Permit & give up the same
And also otherwise to vex & terrifye Earthly things, invading minors, causing & gapings

unto us, the noble workes thou didst in thord Days, & in the old time before thom

We are thy people O Lord & the Sheep of thy pasture, Therefore graciously heard us,

And grant us our Requests, and let thy mercy be shewed upon us As we do put our tru

In thee O Lord we beleeve, help our unbeleife. Then Let the master & his fellow: or fellow

Enter the Circle, and Invocate as followeth: O all ye Spirits who have power given you

to Execute the Commands of the Highest, both as to his justice and mercy: O all you spirits

great power, in the Keeping of Hidden treasures, and Also of Detecting, Discovering &

Yeelding up of the same to the Sons of men, for whose use it was principally &

Primarily Decreed and Ordained, I do Exorcize and call upon all you spirits, joyntly

And severally by name, Sulphur, Calos, Anabeth, Sonenel, Barbaros, Gorsan (or yor

ngs Marvil, Valaq, Cartollion, Barbeson Sathan, In the most hig

mighty, great, glorious, & dreadfull name of the Creator of heaven & ea

And all what soever is therein contained both Spirituall, Animall, Vegetable & mi

And by those his secret, powerfull and commanding names, Joh: Elohim, Agla, El, on, Tetragramat

And in name of Jesus Christ our Saviour, the onely Son of God The Father Allmighty, the Se

Person in Sacred Trinity, Messias, Soter, Emanuel, Sabaoth, Adonay, Via, Vita, Homo

Primogenitus, Agnus Dei, Athanatos, Paraeletus, Alpha & Omega, and by all his power that

The great God of Heaven & his Son Jesus Christ, the true Messiah hath given to Angells

And also, by all aforesaid I do again Exorcize, call upon, command you and Constraine y

Spirits, [illegible] Calos, Anabeth, Sonenel, Barbaros, Gorsan (or yor

Marvil, Valaq, Cartollion, Barbason, Sathan, And all others, having pow

that you cast out all Evill Spirits, that resideth in, and by Divine permission haunteth troubleth & molesteth this place, and all or any other Spirits or Spirits what soever that keepeth any treasures that is hid or buryed in this place or hereabouts adjacent, and Detaineth the same from the use of the Sons of men, Servants of the highest, & especially one who is the first and greatest who is called [illegible], Duke of Strength, with all others what soever they be that have power and permission to keep the treasures that are hid or Buryed in this place or hereabouts near adjacent, that neither them nor any others, from this time forth hence forward shall keep any treasures that is hidden or buryed in this place, or where soever it is but hereabouts adjacent, but that such Spirit or Spirits, of what nature and order or Hierarchy soever they are & of either Lusiriall, Terrestriall or Infernall or what soever otherwise or how soever it shall be Kept, Detained or Secured from the use of man by any Spirit or Spirits what soever

As is aforesaid, let them be Cast out, Dismissed and Discharged therefrom, and command and Enforced such Spirit or Spirits as aforesaid, Keeps & of any Treasures that are hidden, buryed, or by any ways Commands concealed and Detained from man, to whom the proper use right and behoof, absolutely, and by the Originall & primary Decree of our God, from the Beginning of Day undeniably belongeth and appertaineth, and also Enforce and constraine such Spirit or Spirits as aforesaid, speedily, peaceably & gently to Remit & leave such Treasures, as are here or hereabouts adjacent, hidden or Buryed as aforesaid, bare & Nakedly Visible to us, so that we may bear the same away for our Necessary uses; Or otherwise I Exorcize, earnestly urge, & require & Command you Spirits, Sulphur, Calcos, Anabeth, Sonenel, Barbaros, Gorsan (or yor

ngs Marvil, Valaq, Cartollion, Barbason, Sathan, By & in the name of the Father & of the Son, and of the holy Spirit, that some One or more of you as occation shall require, do apear Visibly unto us, either Ba

Gorsan, Evergos, Marvil, Valaq, or any other, to Detect and Discover to us such Treasures lyeth hid, buryed or otherwise concealed in this house or place, or any where els hereunto adjacent unto us, and rightly to informe & instruct us, how to come by & recover the same, so that we may freely without any interruption or intermission, take and bear the same away for the Relief of our Necessity as Or otherwise I Exorcize, earnestly urge, & require & command you Spirits, Sulphur, Calcos, Anabeth, Sonenel, Barbaros, Gorsan (or Gorzon) Evergos, Marvil, Valaq, Cartollion, Barbason, Sathan, to constraine comand and Enforce some one or more of the said Spirits, Scori (or Scarus) Raab, Zayn, Zonben, & I, to come and bring or cause to be brought to us, hither to this place, such Treasures so over they be, that lyeth hid, buryed or any otherwise concealed or Kept from us, in this place or any where els hereabout adjacent or that you constraine and Enforce, some one or more of the said Spirits to apear Visibly, before us peaceably, modestly, and in fair & Decent forme, and no ways terrible or Violent, that we may require & command them to serve us herein, and to do for us, as for the Servants of the most High and Everlasting God. Finally & lastly, I do again Exorcize, call upon, comand and most urgently, & Earnestly require you Spirits, Sulphur, Calcos, Anabeth, Sonenel, Barbaros, Gorsan (or yor [illegible] Marvil, Valaq, Cartollion, Barbason, Sathan, in the name of the said & Celestiall Trinity, and by the Birth, passion, Resurrection & Ascention of our Lord Jesus Christ, that ye Cast out, discharge and dismiss the Spirit or Spirits what soever

People adjacent thereto, with horrible & unusuall noyses, and many fearfull & hideous apparitions, neither shall such house or inhabitant be att Quiet, nor shall any of the Generation of any such family prosper, intill providence be appeased, the Curse Expiated, and the Angry Angell or Aijeriall Spirit Discharged, or the inchantment taken of from the Treasure, if any be there hid, & the spirit keeping it be Discharged there from, & Cast out & sent away to his place of Residence, otherwise appointed & Decreed for him & thus Doth god punish in his justice, the hanious sins of great offenders, even to the third & fourth generation.

Next you are to Concider, whether the place be haunted, or the Treasures there in kept (if any be hidden) either by Aijeriall or terrestiall spirits, or whether by any Inchantment or magicall spell, or any powerfull Charmes; or whether otherwise Distributed by permission of Divine justice, for many hanious unpardened Crimes of some one person &c: all which ought to be Diligently Considered & rightly understood. The Knoledge whereof is elswhere before Expl &c: If there be Treasures there hidden, and kept by an Aijeriall ~~Angell~~ spi or spirits, then these spirits here before named are to be called apon, & made use of herein; the praxis whereof is thus:

The House or place haunted, must be Cleared of people, and thereby made private; and the house or place made void of Any Company, Except such as are Concerned in ye bais

Which Brotherhood or Society so concerned, in the management of these Affaires, As the Recovery of treasure Trove, that cannot be otherwayes Recovered butt by this art, must be very tacite, silent, and private in the carrying on of there Designes, neither Squabling or Disagreeing amongst themselves, butt wholly to rest & Rely one the prudence And genuine capacity of the Philosophick master in this Art, by whose constancy in his perseverances, assistd by the support, Lenity, taciturnity, and fidelity of a civill benevolent And Loving fraternity, his Authority is much strengthned in his Invocations, whereby all spirits both Aijeriall and terrestiall (yea & Infernall also) are brought to subjection, & willingly serve the master, obediently doing all his will & Commands; And by this means are matters brought to a propitious Period, and Expectations, on all hands answered with a prosperous & successfull ~~Ishem~~ yssue.

The place which is thus haunted, being prepared and set apart for Action, the master Suerly knowing that there is treasures there hidden, and that it is there kept, & also the House Haunted by Aijeriall spirits, at a Convenient time or times, when all things are silent and still, goe to the place, & as you Enter the place, going meekly & Deliberately therein, say as followeth: -

Emanuel and in the name of God Amen

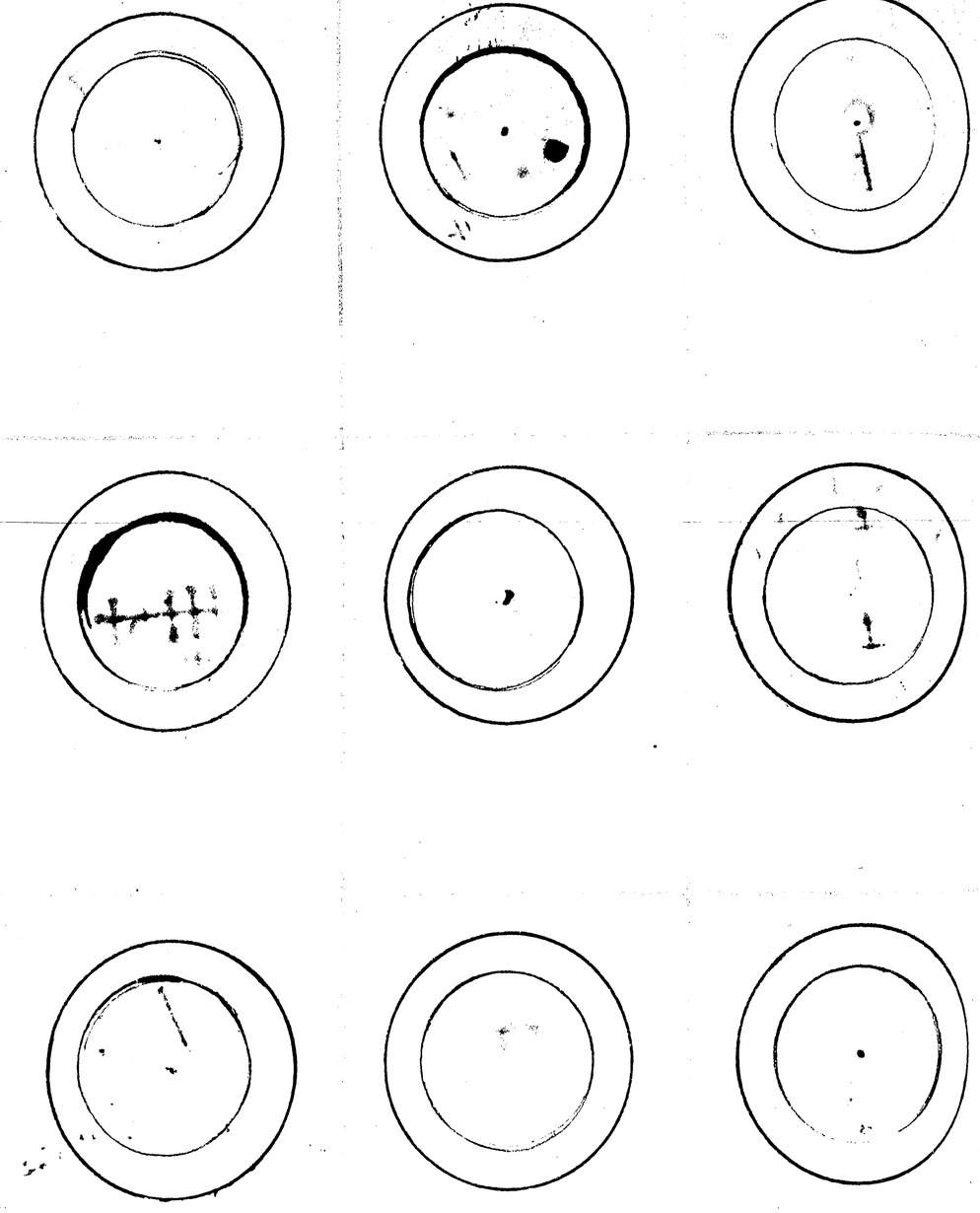
O Lord arise, helpe, strengthen, dignyfie, be present with us, and assist us in these our Present undertakings, Illuminate us with the Light of thy Countenance, and Deliver us from all Evill, for thy most holy & Gloryous names sake, for we have heard And we absolutly Beleive, of what our four fathers hath Declared unto us,

An Experiment to callout Spirits, that are Keepers of treasures Trove, Either by any Artificiall Inchantment magically, or otherwise by Divine Justice; & these Spirits following have power to Com̄and them away, & cast them out; and to doe whatsoever the magick philosopher shall Com̄and them:

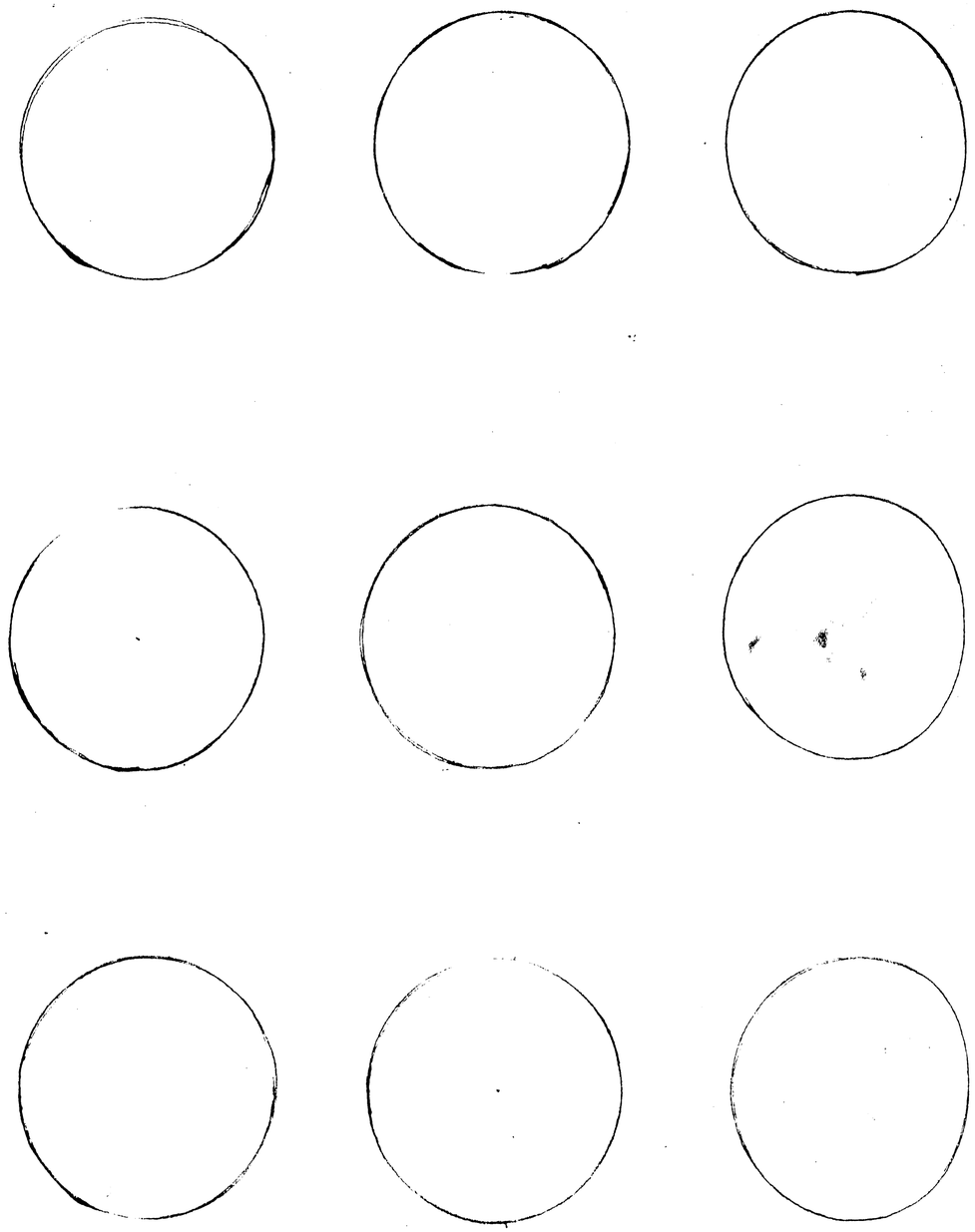
Names of the Spirits

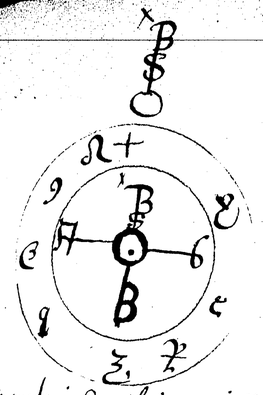
Sulpher, Calcos, Anabeth, Sonenel, Barbaros, Gorsan (or Gorzan) Everges, Mureril, Vasage, Dantelion, Barbasan, Sathan,

The first thing the Magicall Philosopher is to observe here in, is to be well informed, or well to informe him selfe by all the best ways & means he Can, whether any Treasures are hidden in such or such a place or no, and by whome, and for what Reasons it should be hid and absconded from posterity, and whether it be kept by any spirit commanded and Continued thereon, by any Magicall inchantment, or otherwise by Divine justice & whether by any Ayeriall Terrestiall spirit: for this is a Maxim in Phylosophy, That there is a great antipathy between us & Evill Spirits, & the Celestiall Angells who are our governours, Protectors, & guardians, & are Continually Employed about us, according to there orders & ministeryes appointed ~~them~~ them of God, Although the Evill Spirits Striveth & Endeavoreth to imitate the Good Angells, & in all things Every way to Counterfit them, whereby many are Deceived, whose wickedness & malice suits with the nature of Evill spirits, ~~of Evill Spirits~~, of which the Good Angells being greived for sakes them, & leaves them to there ~~one~~ own erronious Will: many times for the wickedness of some person or family, the Good Angells Curses such a person, family or House, then the Evill spirits have power given them, to Execute the justice & Decree of the most high God whome such Family or person hath so haniously offended then Doth the Ayerial spirit haunt, infest & trouble such houses or places, & molest the inhabitants, terrifying and affrightening them both & other people: ~ ~ ~

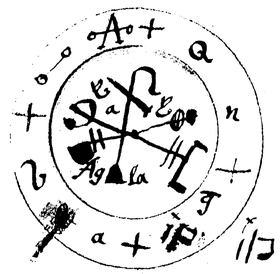


Note that [illegible]

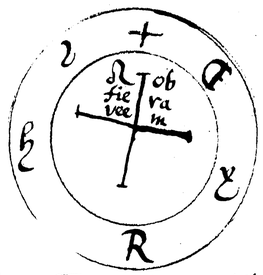




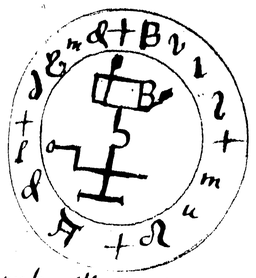
This made in Cypress is against drowning and to escape waters & floods.



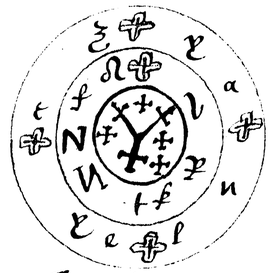
This made in fair white wood preserveth from drowning & drunckness



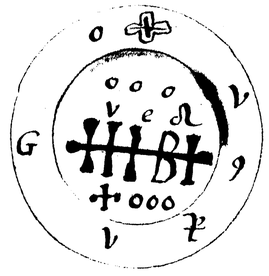
This made of a fish bone is against all Impediments of water.



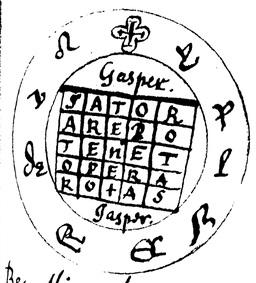
This made with black Inck with red leather of Calves skin is in journeys & from falling.



This made in parchmt is for going wrong in journeys.

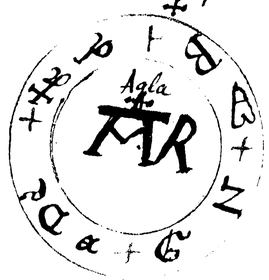


This made in Virgin parchmt is to be worne in journeying.



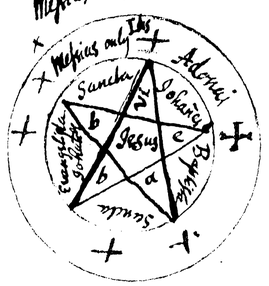
Bear this made in a piece of Ash for weariness of journey.

under Agla

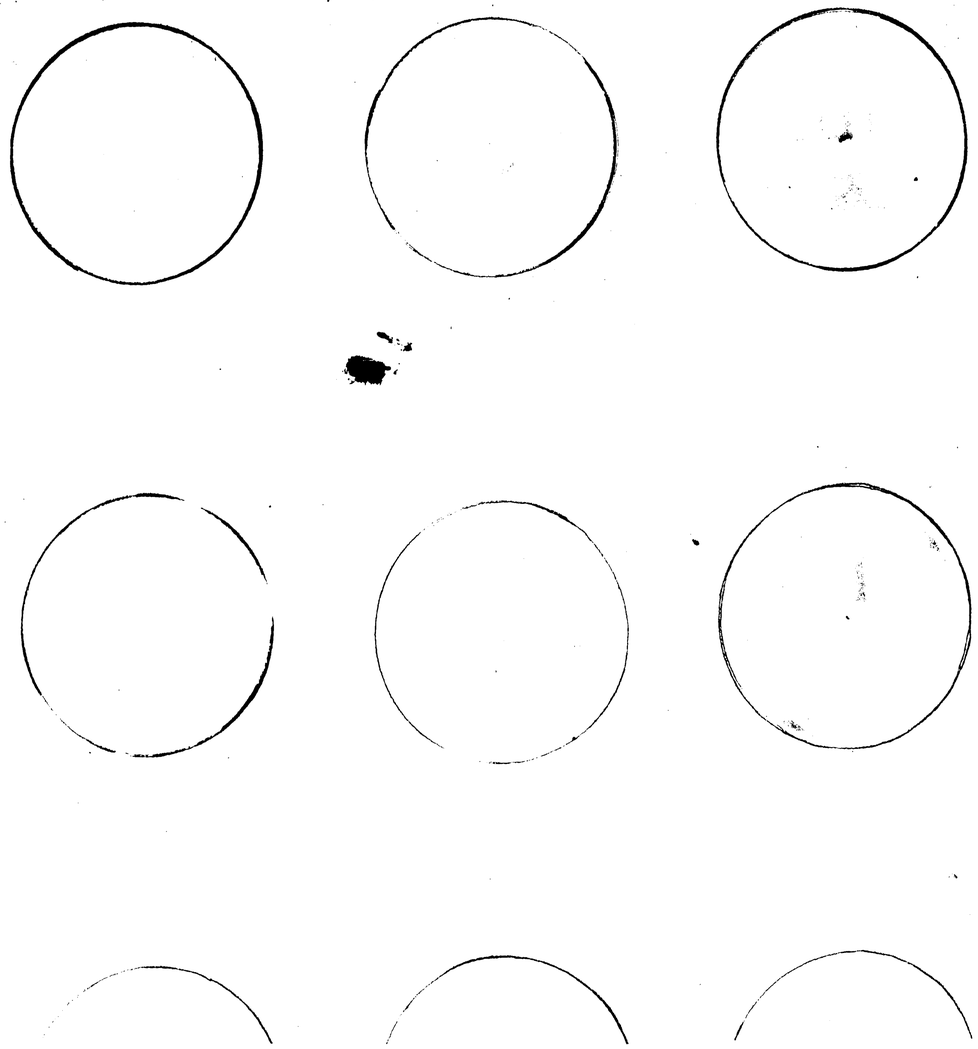


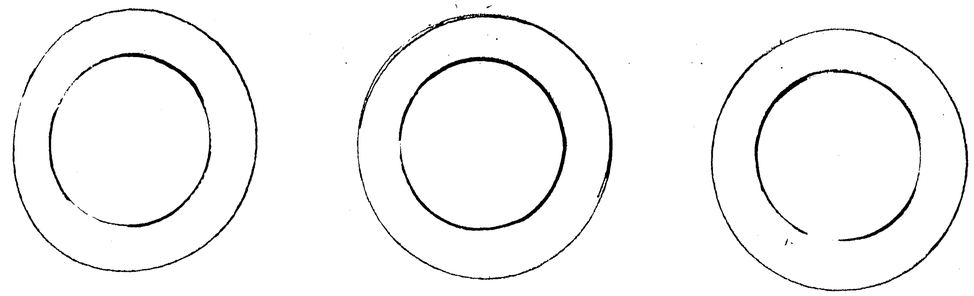
This written in Virgin Parchment & worne upon thee maketh no Creature shall stop thee in thy journey.

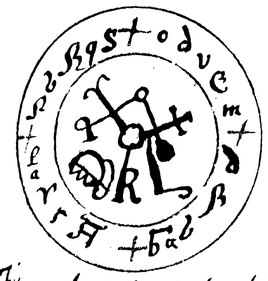
Messias only Ihs



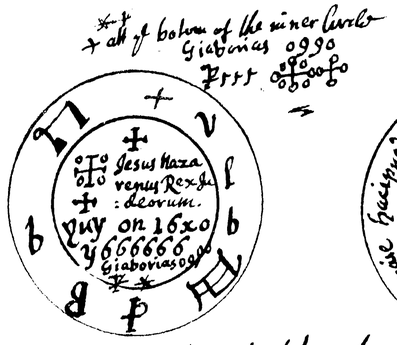
This made in Brass is for the safeguard of thy person, family & goods.





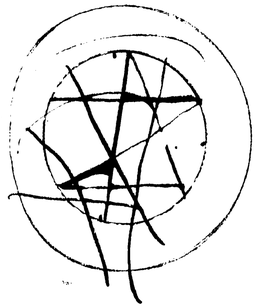


This made in virgin parchm^t brosth against danger of theives.



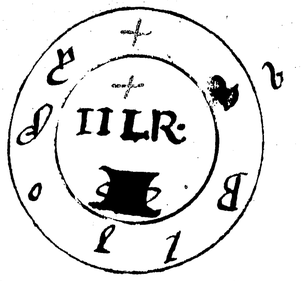
Bear this for inchantm^t made in green Oke.

This made in white lead is against haunting of spirits wch will fly away.

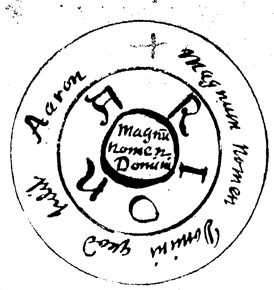


This made in parchment with green Inks p^e=vailath against spirits & beasts.

This made in black wax ad infirmity nor haunting of spirits shall hurt thee.



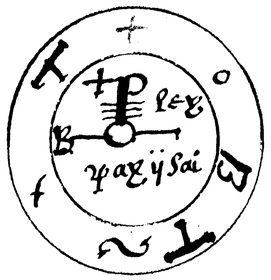
This made in palme tree or parchmt is against death & witchcraft



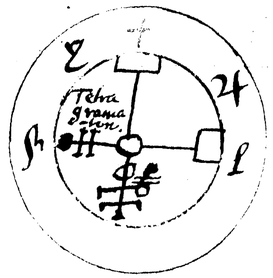
This made in Brass is to have dominion over all ayeriall things

BRH

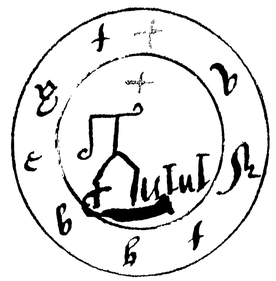
This engraven in Gold & Consecrated is to see Spirits in the Ayr.



This made the moon in Leo is to have dominion over Ayeriall Spirits.



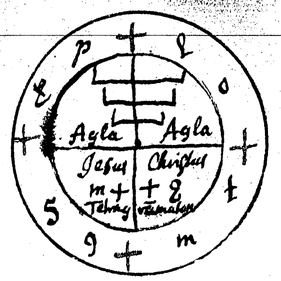
This made in yellow wax make Spirits in the earth bring called to obey.



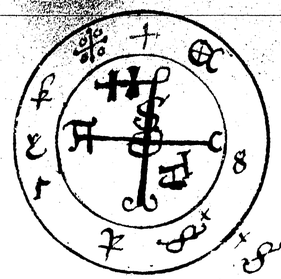
This written in a Bullocks Skin & worne on the Right bring Consecrated is to see Spirits in water —

Permission Vnto the name of the highest Descend appeard & Visible
show your Selfe or Selues Joyntly & Severally & Respectively unto us
in this CS or QR standing here before us or otherwise out of yᵈ same
as it shall please God to permitt & Appoint you & to show us a perfect
Signe therof: And by your Mediate Angelicall Inspiration Information
or Schoolmaching to instruct help aid & assist us both at this time present
& also at all other times & places wthsoever & wherefoever wee shall
or move, & call you forth to Visible Appearance & to our Assistance
in whatsoever truths or Subject matter or things Appertaining thereunto
in all Wisdome & true Sciences, both Celestiall & Terrestiall &c: that
shall be necessary for us And also as any other Emergent occasion
shall duly & properly require to the advancement & setting forth
of Gods Glory, & the Improvement of our Wellfaire; Comfort & benefit
& our worldly & temporall Estate & Condition whilst wee yet
live And likewise in all such matters or things whatsoever else
that shall be necessary for us to know & Injoy Even beyond w
wee are able to aske or think which the almighty giver of all good
gifts shall in his bountifull & paternall mercy be graciously pleased
thereby to give you to Revealo & show forth unto us or otherwise
to bestow upon us Yᵉ great Angells Intelligences Jerellll
& Allitraton Reciding Locating & bearing Rule in the
Sundare of the Elements and all others yᵉ Celestiall Angells
of this Order of Anamastick Medium of Divine grace &
mercy Ministers of true light Understanding & Servants of yᵉ
most high God particularly Recited & spoken of Invocated
moved & called forth to Visible Appearance (as afforesaid)
Descend (we say) & by the power of Supriour Emition Come and
or move of you Appear Visibly here before us as shall please God
& be friendly unto us, & in your respective offices, Do for us as
the Servants of the most high God whereunto wee move you al
Joyntly & Severally in power & presence whose works shall be
a Song of honour & yᵉ praise of your God & your Creation

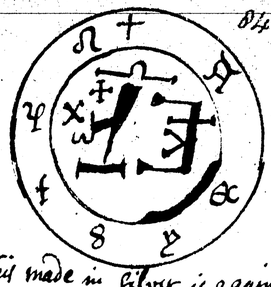
Amen



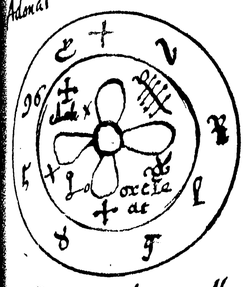
This made in Silver deliverth from all trouble



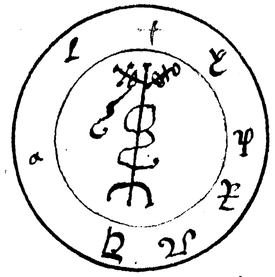
This made in yellow wax is to escape all plagues.



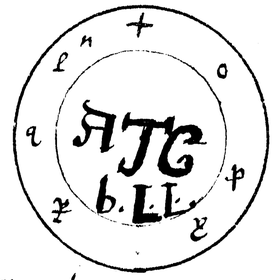
This made in Silver is against Temptations to worke any evill for money.



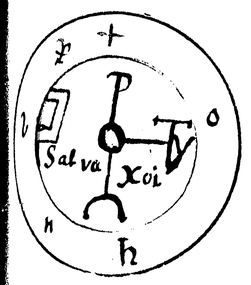
This made in red wax with a pen is against carefulnesse & sorrow.



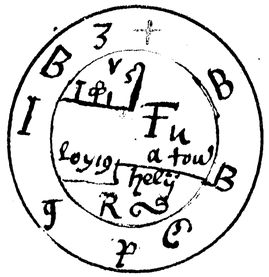
This made in a Wolfes Skin raw is black lead is against thought & pensiveness



This made in lead is against thought & carefulnesse of mind.



This made in Red Brass: shall not be bind nor in any place you goes about

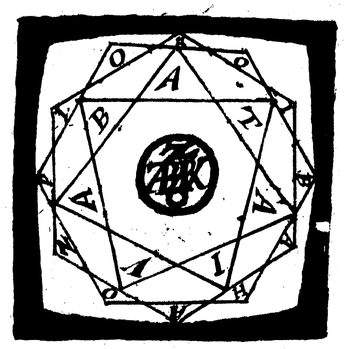


This made in green Cloath with yellow maketh all things glad to please thee

move & Descend from your Cælestiall Mansion or place of Residence
Apparently Visible to ye sight of our Eyes into this C S or G R's standing
here before us as being sett for that purpose or Otherwise unto us & before
us out of the same as it shall please God & you his Servants of Divine
Light Grace & mercy seemeth most meet, & best befitting this Action
And to shew forth a preceding signe of your Appearance & to be freindly
unto us & by your Angelicall Benevolency, Cælestiall Illumination favor
able Assistance: familiar society, Mutuall Correspondency Verball Con
verse Continuall Comunity & sacred Instructions, both now & at this
time present, and at all Other times to informe & Rightly Direct
our more weake Depraved Stuped & Ignorant intellect judments
& understandings And to Conduct us by your Angelicall Instincts & Archy
doctions into the luminous path way of Truth, leading unto & giveing
Entrance into the ports Cityes & pallaces of wisdome & true
Science & to make us partakers of undefiled Knowledge without whose
Angelicall Guide & Spirituall Conduct blessed assistance & Benevolent
Advertisements it is very Difficult if not impossible for us or
any mortall on Earth to finde or Obtaine, & to be Esteemed
worthy of Entrance into with testimony wherefore we
humbly Entreate & move you O jerecevo Mitraton, &
all Others ye president & Inferiour Angells Servants of the most
high God Residing & officiating in the Sphoare of the Elements
In the order or Hierarchy of Anamasticks who all Obediently serve
and Readyly fulfill his Omnipotent Decrees & Commands in his
Divine Dispensations & Appointments According to your Generall
respective offices, in by & through this his Ineffable Imperiall great
signal & Divine name Issim & his numerall attribute Malcuth
& by the power Efficacy & Vertue thereof we servants also of the
same your God & by the Strength & force of our faith & hope in him
for Divine Assistance Grace & mercy herein Do Earnestly request
powerfully Invocate & Confidently move you & Call you forth to
Visible Appearance here before us in this C S or G R or Otherwise
thereout here before us as it shall please God is given unto you
so to Do: And likewise to shew visibly unto us a forgoing Signe or
teste of your Appearance, O you servants of mercy jerecevo
& Mitraton Residing serveing & officiating in the Sphoare
of the Elements (Move we say) and by superiour power &

Permission

Physicall & Metta physicall Sciences, Either Immediatly from the holy
Ghost, unto mord Choyce Vessells of honour or Mediatly by Divine
grace & permission, from your Selfs or Selves, unto the Sons of men
Servants of God Dwelling on Earth, whensoever you shall be of them
Invocated called forth & thereby moved to Descend, & appeare unto them
&c: by all aforesaid & by the great Signall Vertue, power Dignity Excell
& Efficacy thereof both immediatly primary & mediatly Secondary
by Respective mediums of Divine light Grace & mercy & according
Dependent & so thereby flowing & accordingly Infusing, by Severall Emana
tions proper & Symbolizing power & Vertue from the Superiours to
Inferiours wch do humbly beseech Earnestly Request Command
Constraine & move you Jereceue & Mitraton to Visible appeare
being Located & bearing Rule in the Element of ye Elements together
with all Others who is under the Command of your principall governor
Gliim in the Tribe of Anamastick in generall & particular Joyntly
& Severally Every & Each one by office Respectively to gird up and gather
your Selves together Some one or more of you (as it shall please God
&c: by Divine permission to move & Descend from yor Celestiall mansion
or place of Residence into this C S or G R & thereby to appeare Visible
unto us & wch also Entreat you would be graciously pleased in and
through the Same to transmit your true Angelicall & Reall Shape
plainly unto the sight of our Eyes, & your Voyces unto our Eares y^t
wch may plainly & Visibly See you & Audibly Hear you Speake
unto us; or Otherwise to appeare out of the Same; as it shall please
God & you his Servants of Divine Grace & Wellwishers of mercy
Shall seem most meet most proper pertinent & best befitting this
Action, Appearance Occasion or Matter, & to show plainly & Visibly
unto us ye ensuing Signe or Token of your Appearance And wch do also
with further humbly Beseech Earnestly Entreate, Studiously
Request & move you Oscreeue & Mitraton to move
Descend Appear & personally to give your presence Move Stay
from your Place of Residence from that mansion Orbe &
Element of the Aforesaid in the Tribe & order of Anmastick
In by and through this Divine Signall Mighty & Powerfull name
of honour God Iehsui and his Surnorall attributs Malcuth
And the great Efficacy Vertue Excellency, power prevalency &
Superiority thereof; to Gird up and gather your Selves together Every
& Each one Joyntly & by it Selfe Respectively & Severally to
move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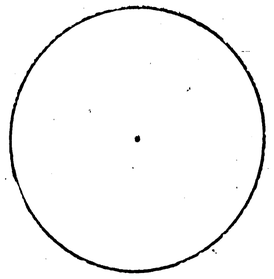
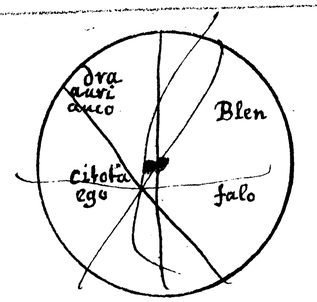
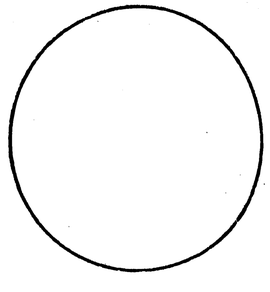
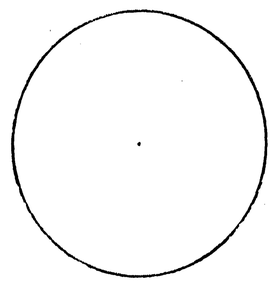


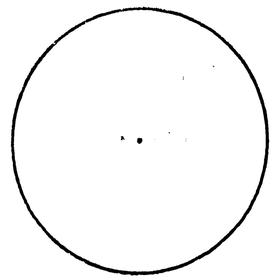
He that Beareth this sign about him shall obtain Love of Lord and Lady.

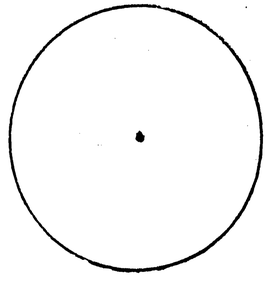


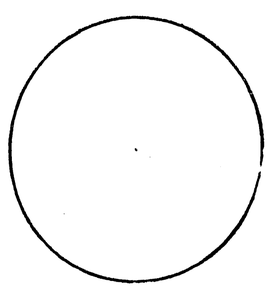
This made of an Ashen Roote the ☽ being nere ye full, is against the hatred of any woman.

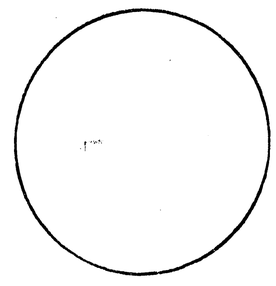


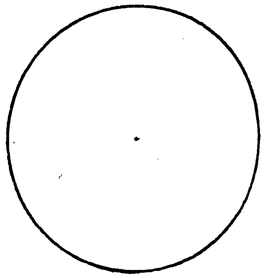










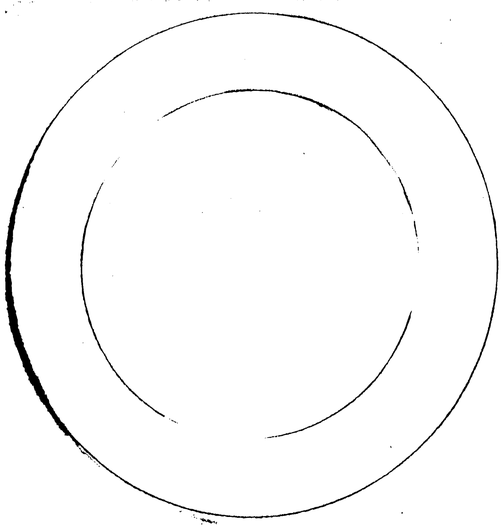


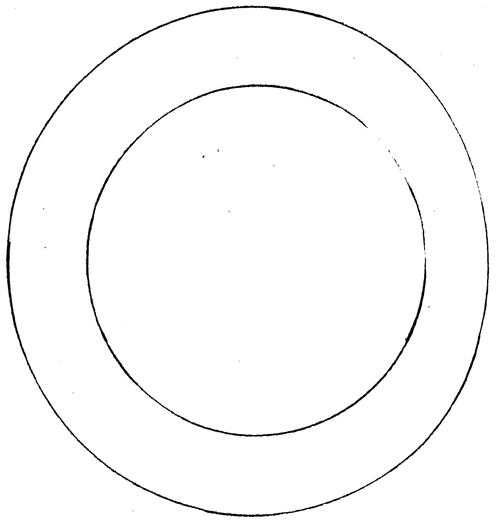
The Tenth Key

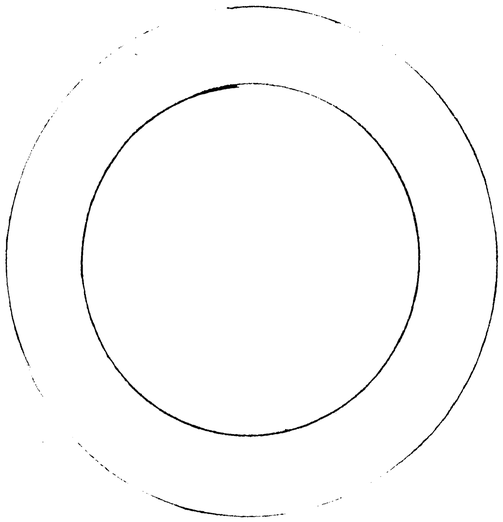
Moveing & calling forth to visible appearance the Cœlestiall Hierarchy of Heroes or Quire of Blessed Soules of the order of Animastick whose principall governer or Blessed Intelligences is Issim or the soul of Messiah Residing & bearing Rule in the Spheare of the Elements

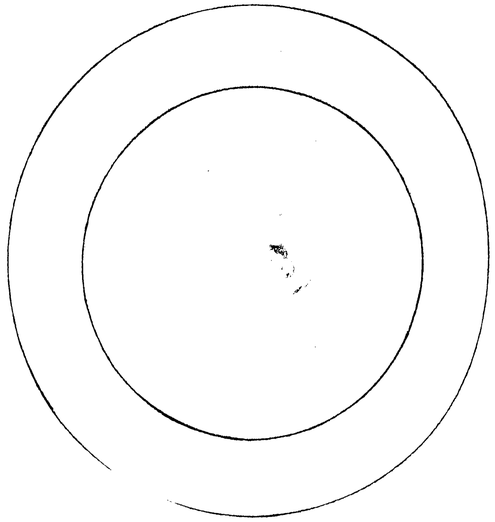
O You Glorious great Sacred and Cœlestiall Angells or Blessed Intelligences Jereceue And Mitraton whose principall governing Angell or Blessed Intelligence is Issim & all Others ye Cœlestiall Angells or Servants of the most high omnipotent Incomprehensible immense Immortall & Eternall God of host the onely Creator of heaven & Earth & of all things wt soever Both Cœlestiall & Elementall Animal Vegitable Minerall & Reptile or Insect that is Contained & Comprehended therein & that serve before the most high & Excellent honoured Angells Hajoth Hakadosch as ministling Angells present always at his most high Superiour & Divine Commands and Appointments in the Order of Aninastik or Quire of Blessed Souls and Residing in the tenth heaven, & bearing office Rule & power in the spheare of the Elements Wee Servants also of the Highest & Reverently here present in his holy feare Do Call upon you & humbly Request & Earnestly Entreate you & move you to Visible appearance In by & through this most Excellent Ineffable great mighty signall sacred & Divine name of the most high God Issim & his numerall attribute Malcuth who sitteth in the most Imperiall & highest heaven before whom all the hosts or Quire of Angells Incessantly singeth Omappa=laman Hallelujah who Created ~~of~~ Heaven & Earth in six Dayes and all things that therein is & he saw that all that he had Done was good & he Rested from his labors & he Blessed all that he had Done & Sealed the same in his most high great & holy name Marinata Abint Jeja as the most high & onely God of heaven & Lord of hosts the maker of time & by the Seal of your Creation being the marke or Character of holyness unto you & by the Occult Mystery & Secret Vertue Efficacy & Influence thereof Dignifying & Confirming you in Orders office name nature & Corporallity with Divine Cœlestiall Angelicall immortall Eternall & sublime Excellency glory power purity perfection goodness & love first unto the Servis of the most high God & his Divine Laws & Commands & nextly unto the Charge Care Conduct Councell Comfort Benifitt & Assistance of his servants the sons of men Liveing on Earth to inspire Instruct & guide them unto the Knoledge & way of truth and all true

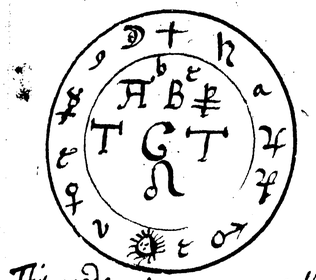
phisicall



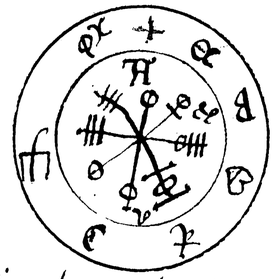






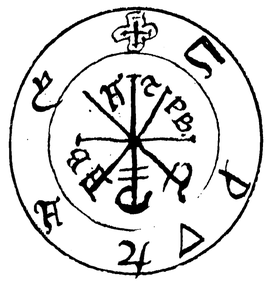


This made in box causeth the favour of all that dwell w^t in the sight of ones house.

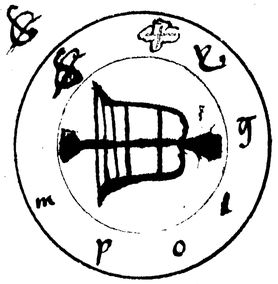


This made in parchment w^n the ☽ goeth to the Meridian is to obtain the Love of strangers

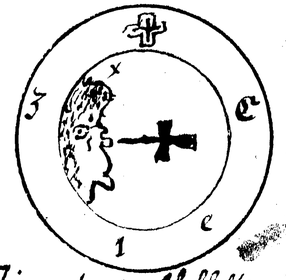
This made in horne like a Lan thornes horne procureth the love of strangers & yt yt servants shall not hurt you —



This made in a plate of gray earth is for favour &c.

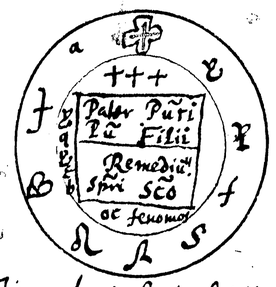


This made in parchm^t & worn on the breast causeth favour &c.

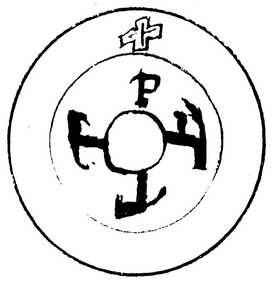


x It should be a mans face

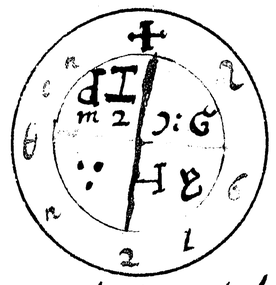
This made in Alablaster is for favour of lawers & Scriveners



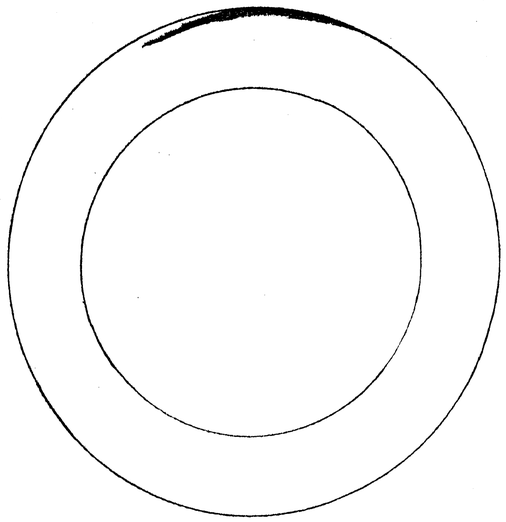
This made in harts Leather is for peace & quietness of words!

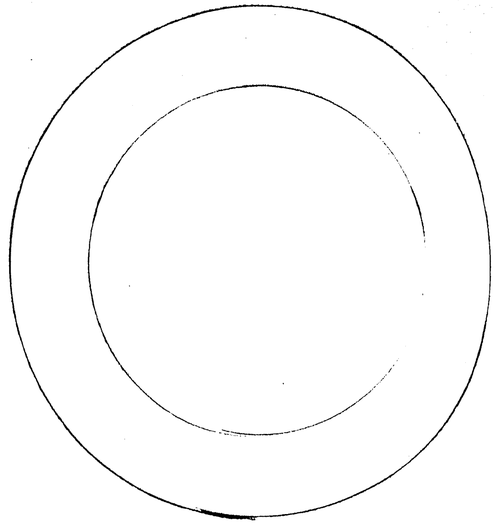


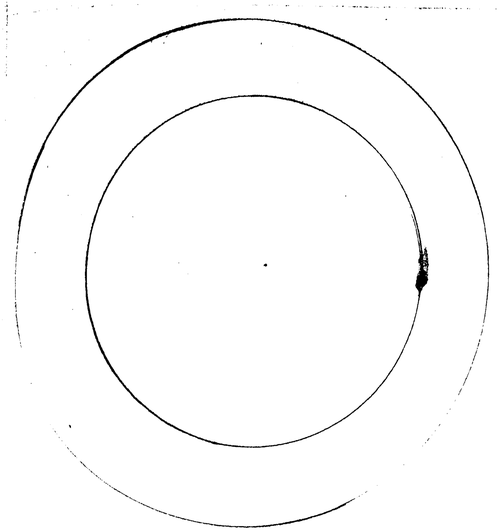
This sign seen once in a day all hindrances & impeditions shall avoyd &c

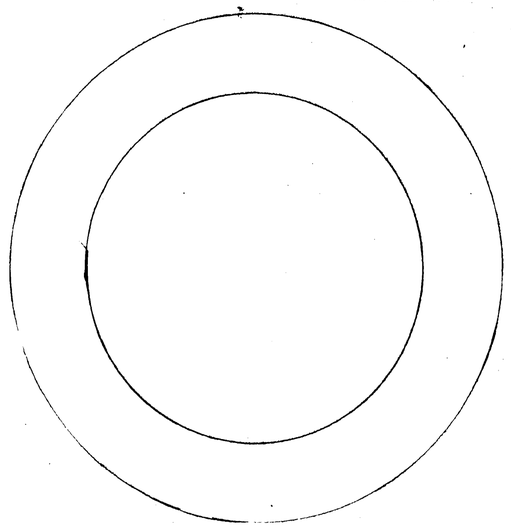


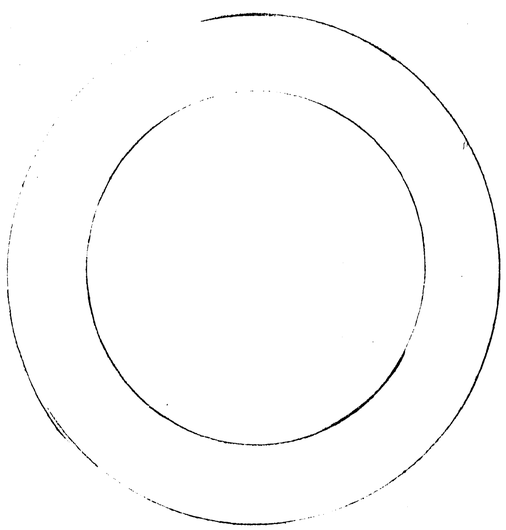
This made in parchm^t with black and red is against all impediments.

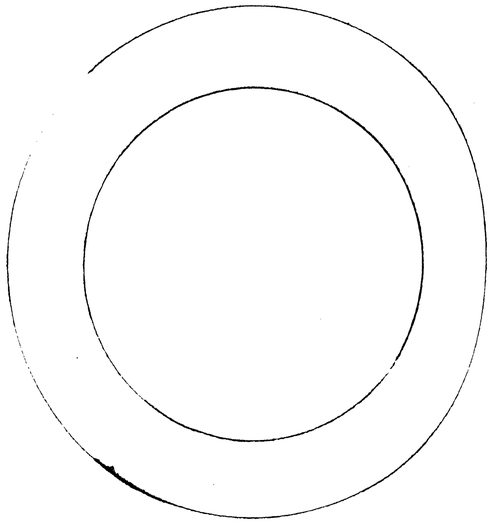


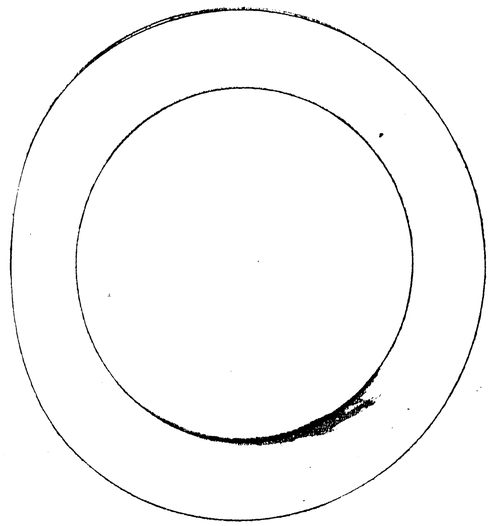


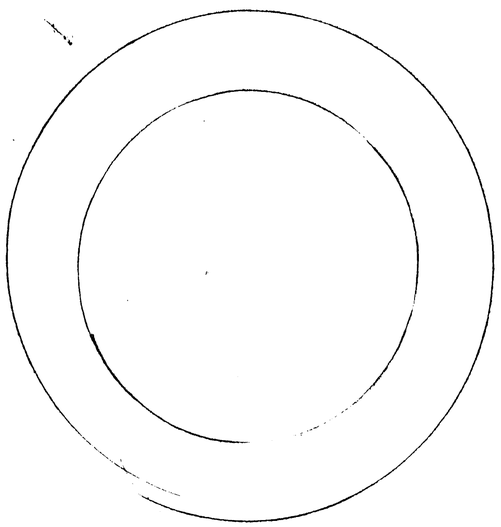


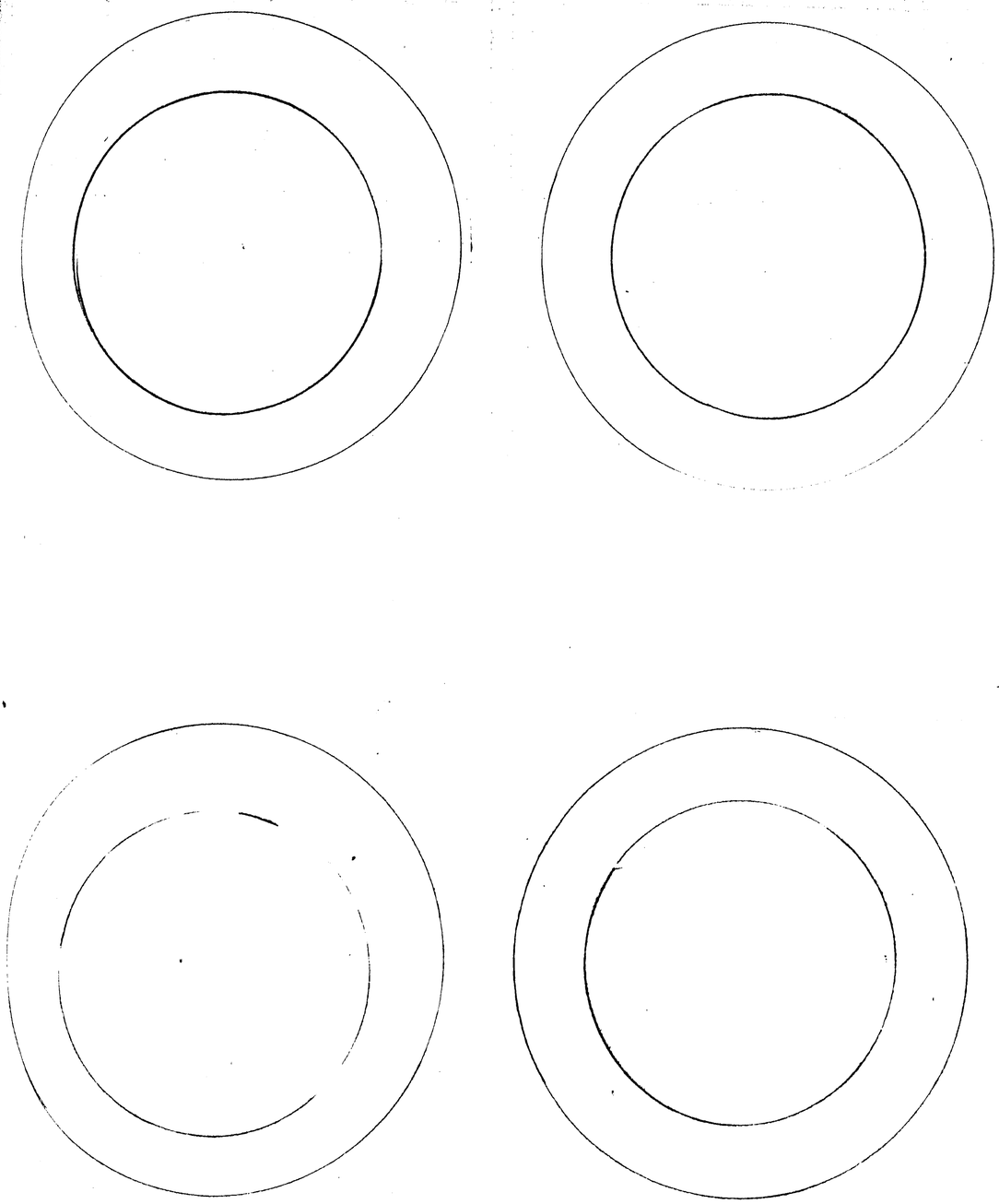


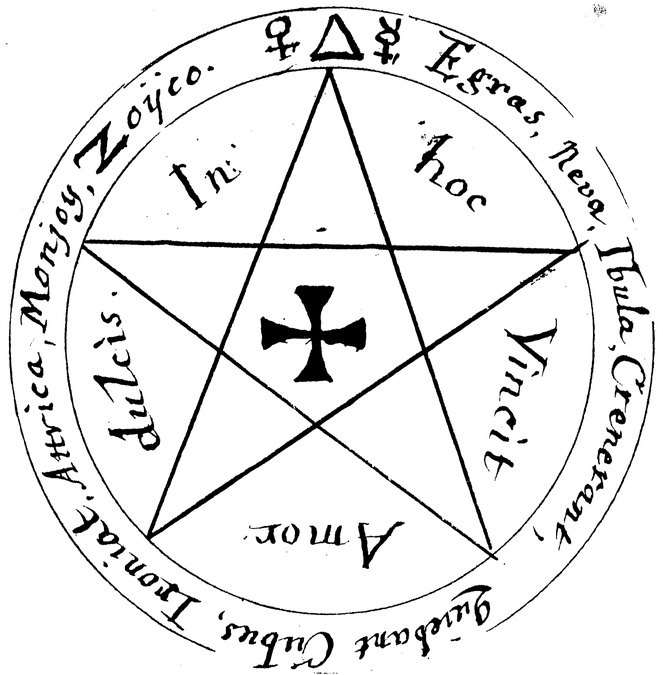






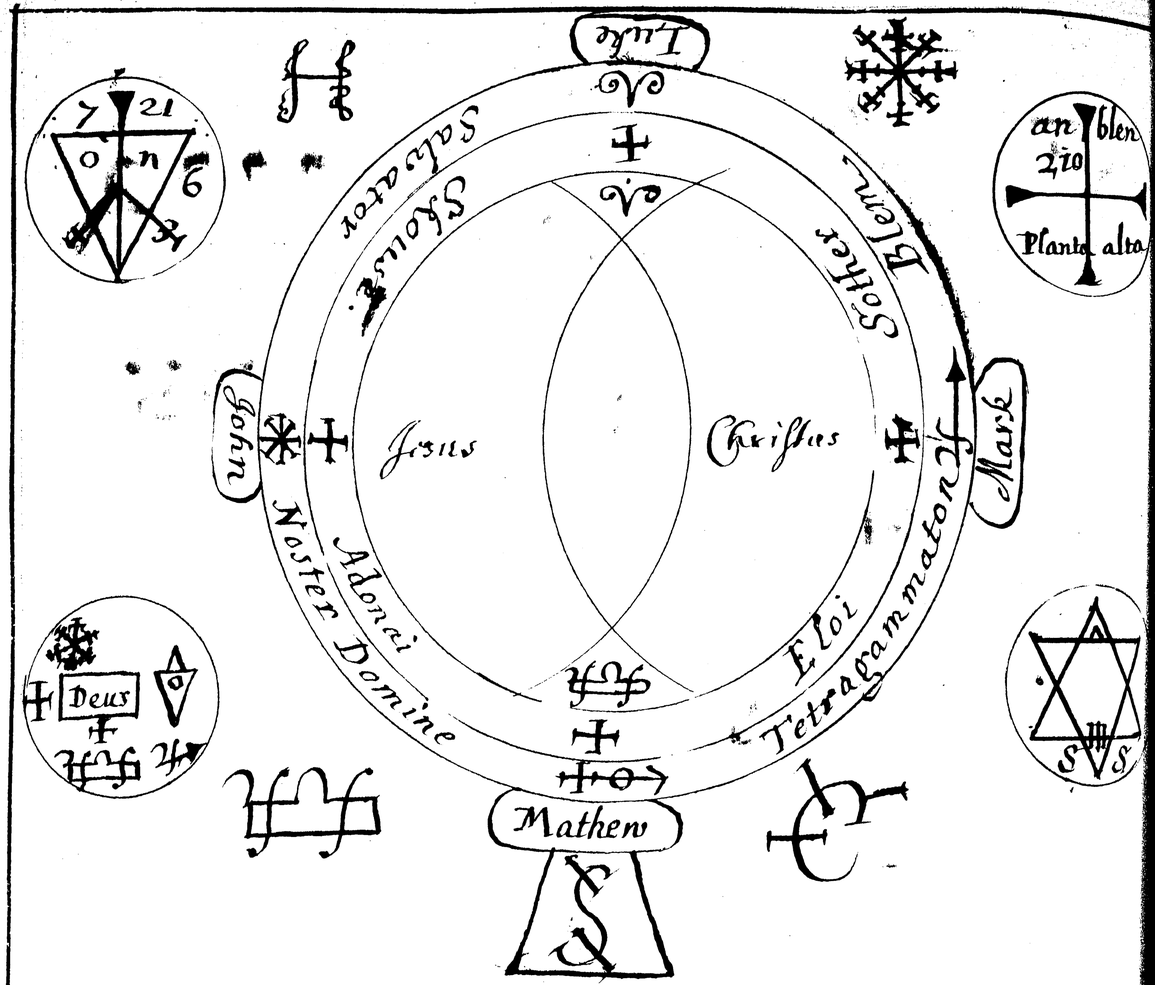




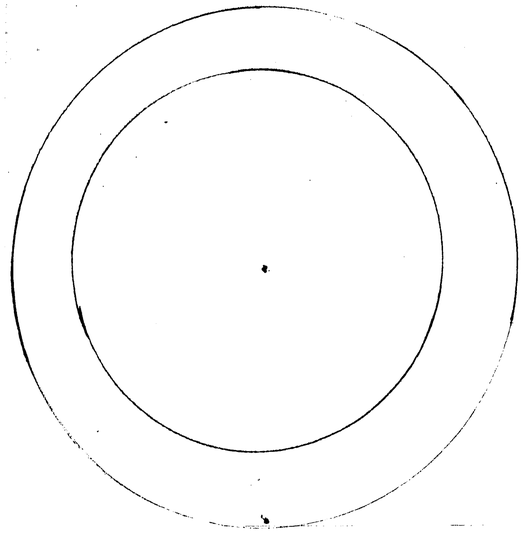


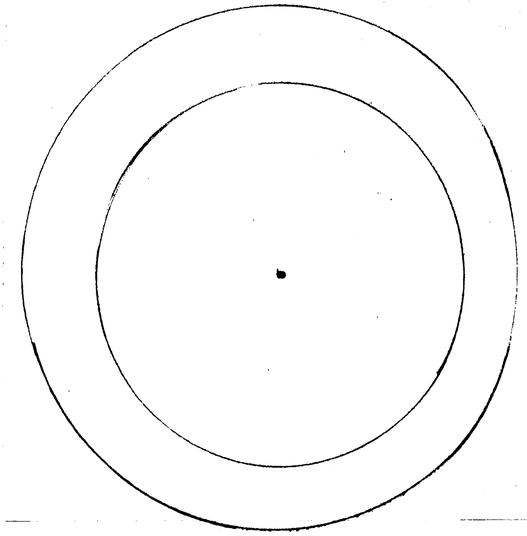
The vse of the Sigill forgoing briefly explained, &c:

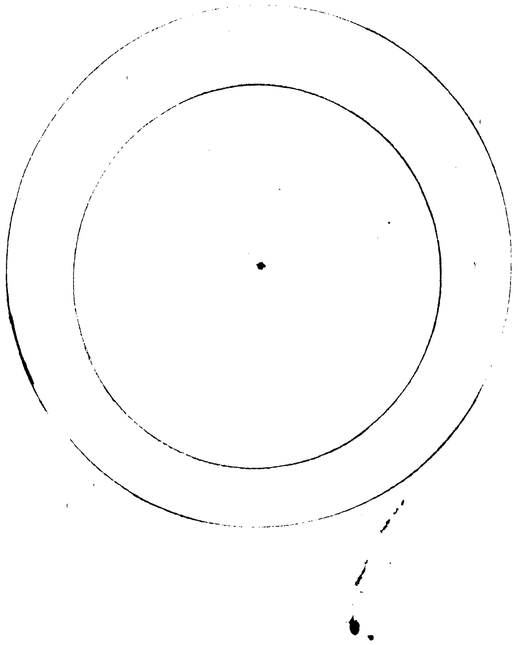
This Sigill is most proper to be made in the day & houre of ♀ Venus, she being either Essentially or Accidentally well Fortified, & in good aspect with the Dragons, &c: when you have made it, humbly implore the benevolent Ayde & assistance of the Gobierning Angells, ruling ye day. You may make it either in Silver (as big or as little as you please) & weare it about yo: neck, or write it on Virgin Parchment, with the blood of a Batt, & touch the party whome you would have to love you in any part of the bare skin before, & you shall see the effects thereof immediately to answer yo: expectation: Also when you touch the party, you shall say these words, Attrica Monjoy, Zoyco, (being the last three words written in the circle) & likewise you shall say these following words before & after you petition for the ayd & assistance of the then regulating Angells of ye day, as aforesaid) & also before & after you touch the party therewith Sicia, Donemus, Cultreantea, Sephrantea. This being rightly observed & duly performed you may obteyne the love & favour of all persons (of what sex soever) Provided things be not misunderstood, & put to a wrong vse, contrary to the true & meaning & purport hereof, &c:

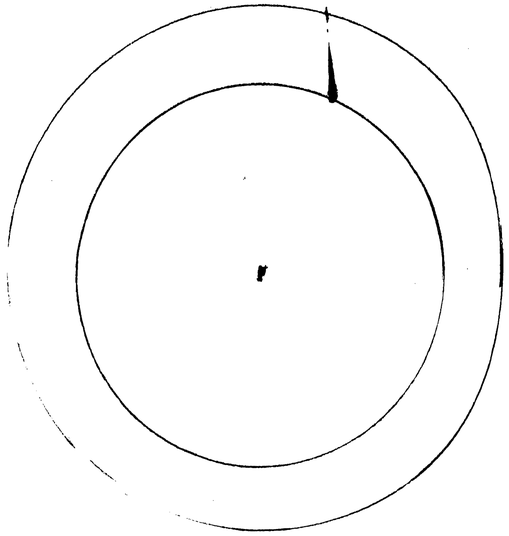


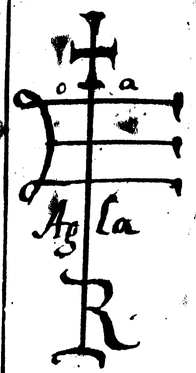
I binde all sorts of the Enimies of God by his Holy & Blessed Name ✝ I binde all sorts of Witches & Thieves ✝ I binde all sorts of wicked people ✝ I binde all sorts of Ungodly people ✝ I binde these people by ye Holy & powerfull Name Tetragrammaton ye mighty God, & by ye vertue of all the glorious & efficacious Names of our Lord Jesus Christ ✝ & by ye vertue of all ✝ Angells & Archangells ✝ I binde these ▽ Witches & Thieves by the vertues of all these Holy Characters herein written, That these Witches & Thieves may have nor power at any tyme or tymes hereafter upon me N: the Bearer hereof, nor any Horne or Cattell, no nor yet of my Body ✝ I binde these Witches & Thieves, & all sorts of wicked & ungodly people, By ye mighty power of God, ye they may not depart out of their House or Ground untill I doe discharge them. In the Name of the Father & of the Son & of the Holy Ghost, Amen. fiat fiat fiat. Amen.



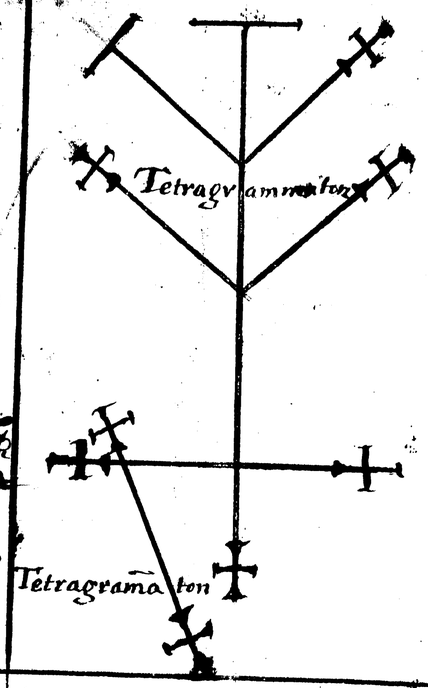






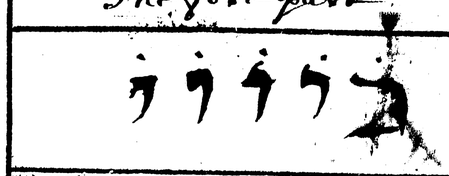


He that beareth this signe about him, shalbe holpen in every neede or necessity.

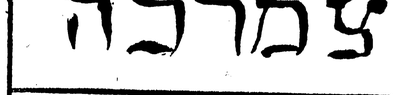


These two Sigills are for one & ye same purpose.

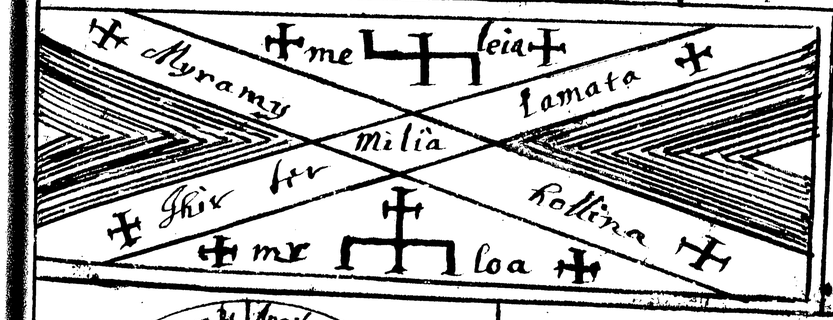
The fore part



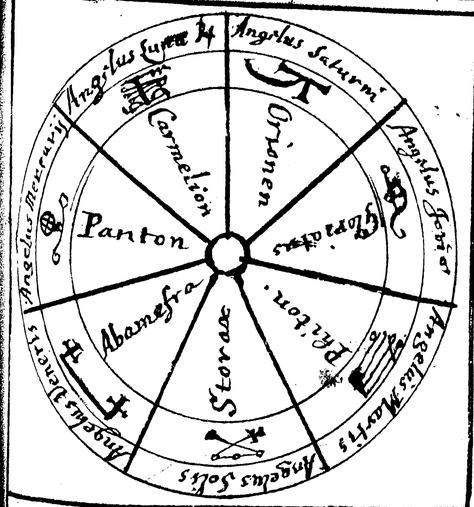
The hinder part

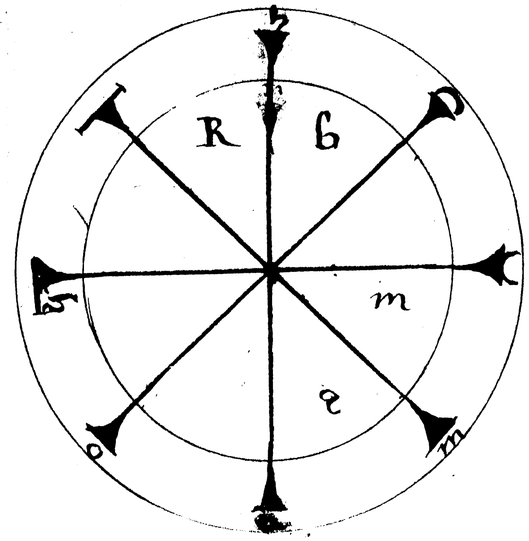


This Ligature freeth & preserveth a Man from all mischeif & affrightemente of Enimies & evill Spirite, & all other dangers whatsoever, either of Journies Waters, Armes or any other engagemente or conteste, &c.

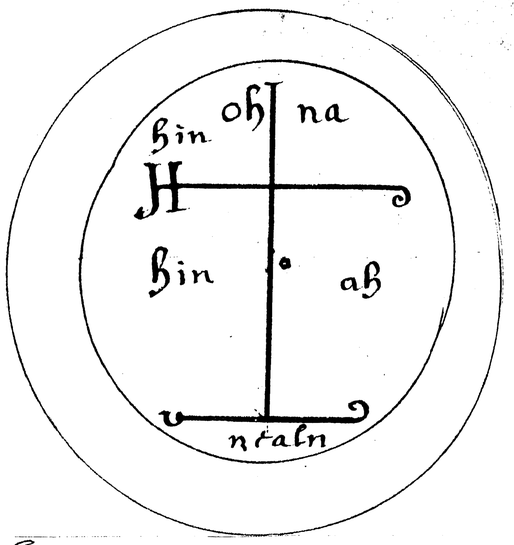


This Signe engraven in brass, is for winning, & for health,

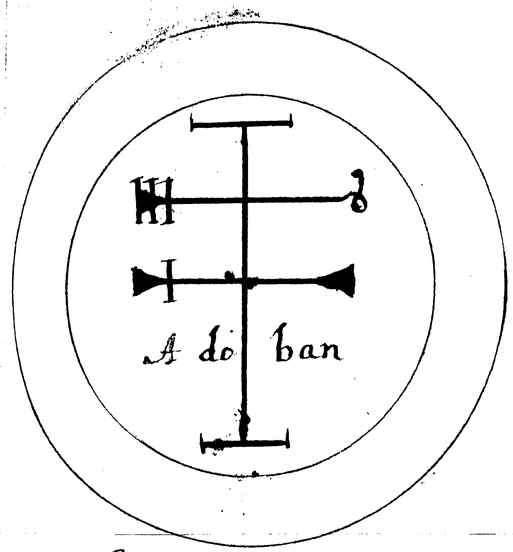




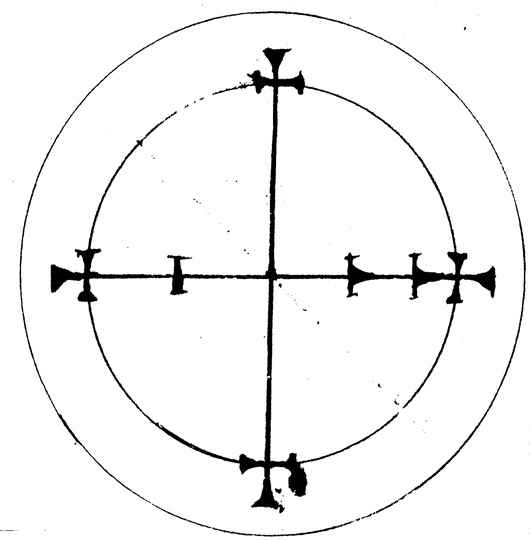
This Figure deliverith from all Dangers.



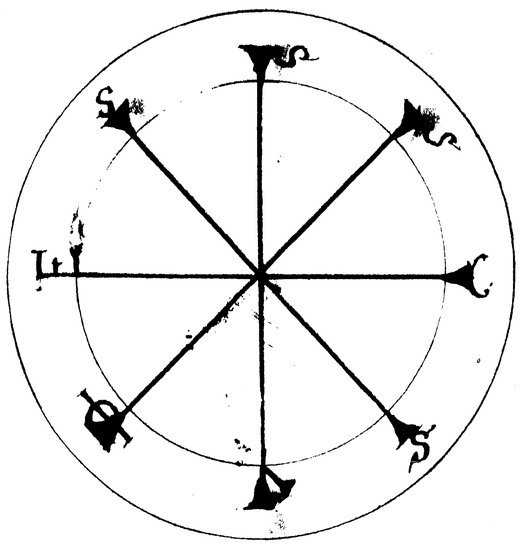
This was revealed by the Spirit the vertue, influence and efficacy whereof, is to put to flight all our enimies.



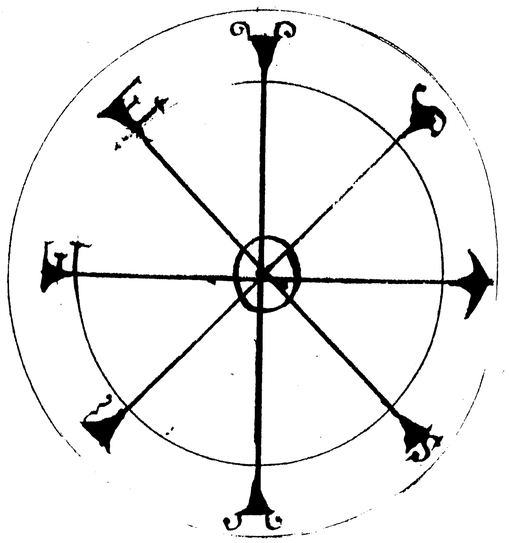
This Figure deliverith from all sorte of Enimies visible and invisible, & all earthly Evills.



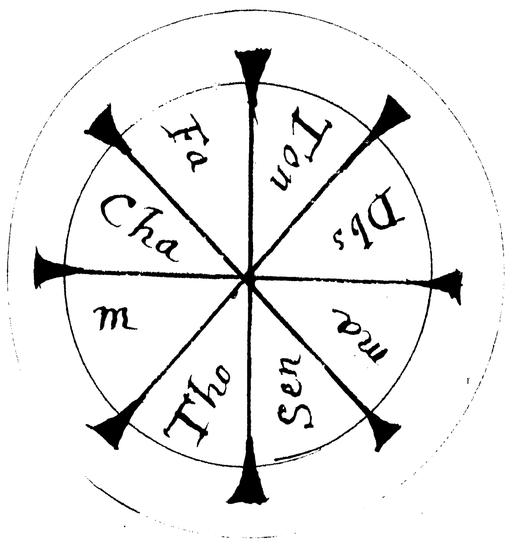
This Figure makes a man secure in an Evill day.



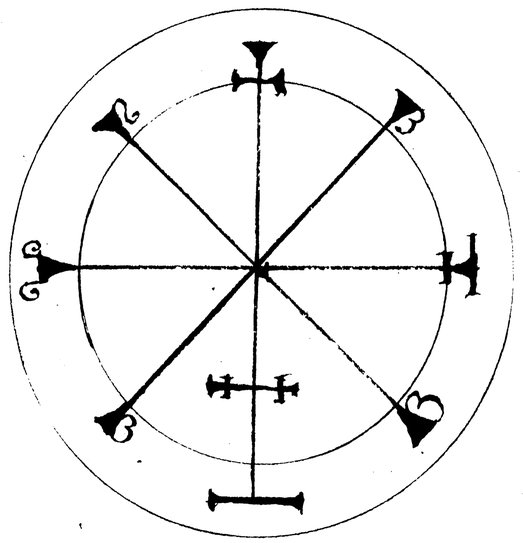
This Figure deliverith from all Enimies whatsoever, whome you shall see or meete.



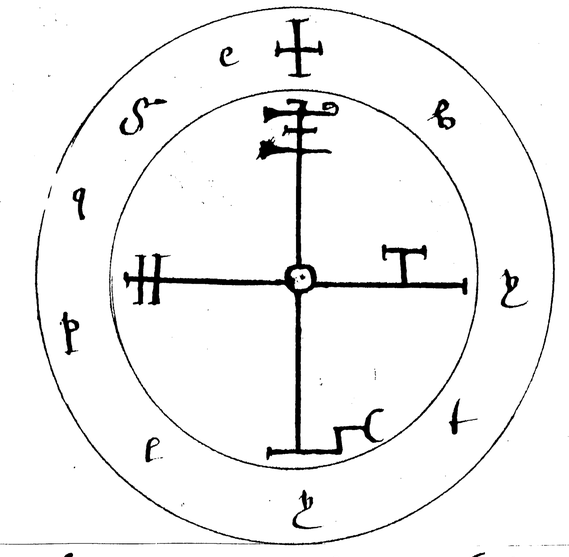
The same as this next foregoing at this Asterick. *



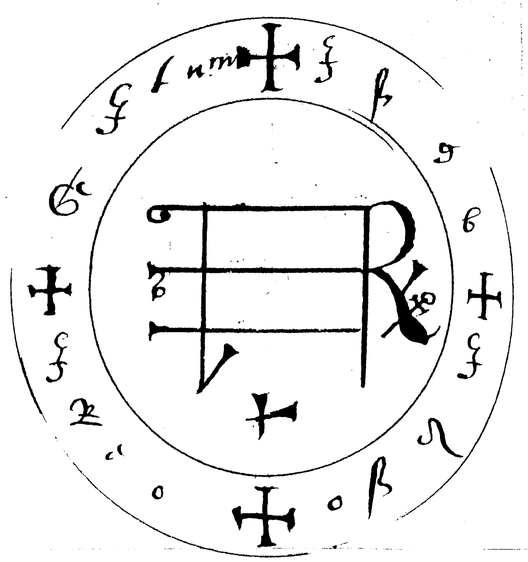
This Sigell hath that Name wch Straon beareth in his forehead by being commanded.



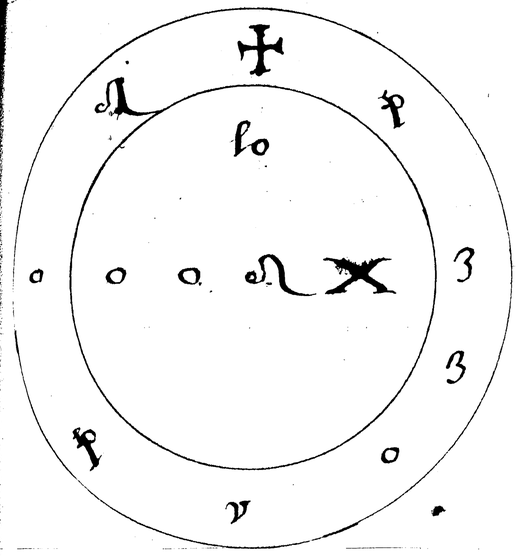
In whatsoever day you see this Figure, you shall not feare suddaine death.



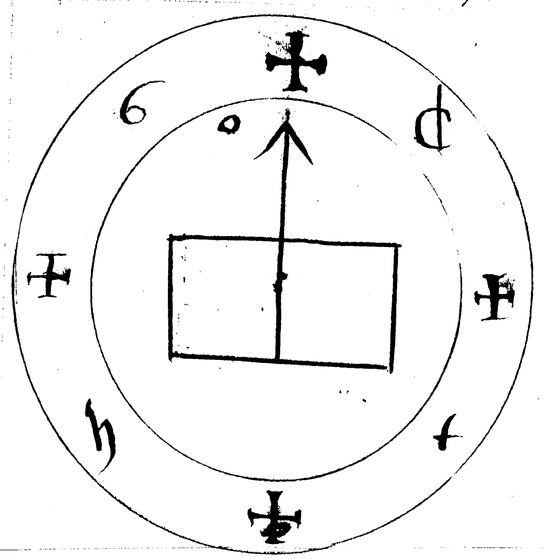
Beare this for taking of Fish in all water streames, made in Chalke & black Inke.



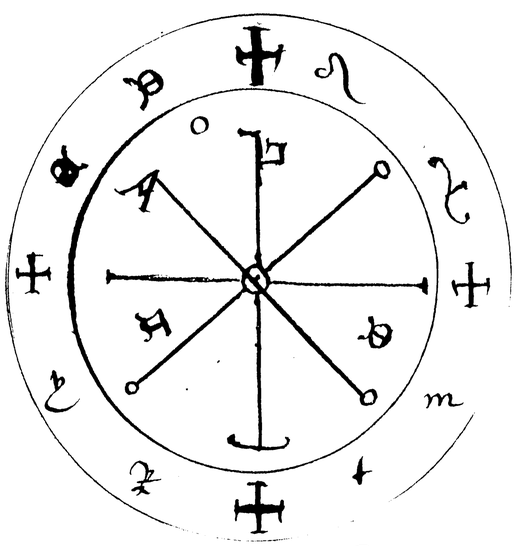
This made in red Willow serveth for Fishing in the Sea.



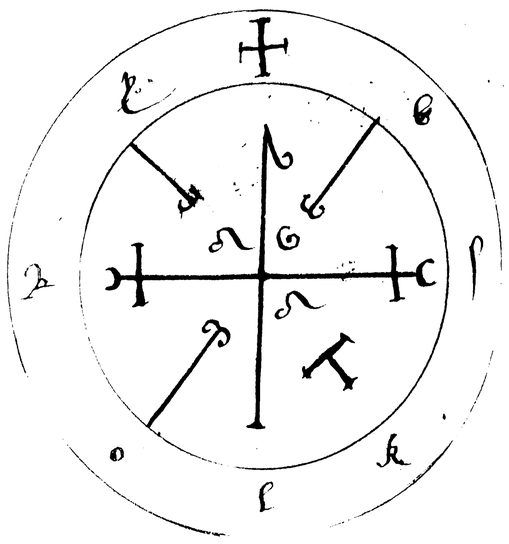
For Fellers & Diggers, made in a Hazell Roote.



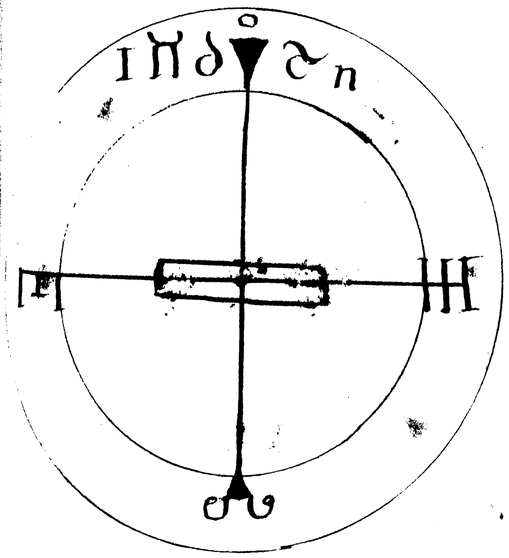
This graven on Iron, serveth to worke secret Crafte, as Jugling, Legerdemaine, & the like.



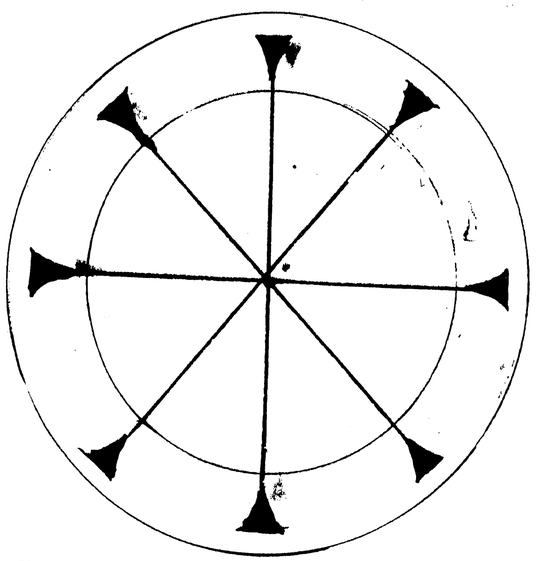
This made on Berrill Glass with white, is to have the knowledge of all kinde of Working, making & graving of any Glass or Glasing.



Beare this for buying of Wood & Timber, in a Slate made of Slate.



This Signe is for the Love of all Persons, both Male & Female.



This Signe giveth men the Love of Persons on the way, & seperate Anger from the Soule.

or turbulent manner hurtfull toub, or thib place; or to any
other person or place what soever, but come & appeare ye in all
serenity, peace and mildness shewing forth likewise unto uba
visible signe or test forgoeing your appearance, and by the
vertue, power, efficacy & influence of those great; mighty & sered
names of the most high God which Adam heard and speake, &
by the name Ogle, which Lott heard, & was saved with his family,
Gyng and by the name of Gin, which Noah heard & speake after
hee was delivered from the flood, and by the names which
Abraham heard and did know God; and by the name Jeh;
which jacob heard, and was delivered from the hand of his
his brother Esaw; and by the name Jeengramaton; &
which he heard of the Angel striveing with him; and by the
name Jmyaderon; which Aron heard, & speaking was made
wise; and by the name Zebaoth; which Moses, named, & the
water of Egypt was turned into blood; and by the name
Eheie aysion; which Moses named, and all the rivers belched
out freggs, & they went into the Egyptians houses,
destroying all things; and by the name Adonay; which moses
named, and there were locust appeared upon the Land of the
Egyptians, and Eat up that which was remaining; and by
the name Tzeo; which Moses named, & there was such a storme
of haile, as was not from the begining of the world; and

and by the name Primeumaton; & this most
wonderfull power and Efficacy thereof; which Moses named and the
Earth opened her mouth, & swallowed up, Corah Dathan, & Abiram, and
all their Generation and people; and by the name that Moses
heard from the midst of the burning bush, & was astonished; And by
the name that the Israelits heard upon the mount Sina, & they
dyed for feare; and by the name Berin, and by the vertue and
power where of the Sea parted in Sunder; and by the efficacy of that
name, at the Rehearsing where of the waters was Divided; and by
the mighty power of that great name, at the speaking where of
the stones burst and rebounded; and by the name
which Joshua named, and the sun staid his course, and by the name
Alpha and Omega; which Daniel named, and destroyed Bell and the
Dragon; and by the name Emanuel; which the three Children,
Shadrack Meshach, & Abednego, sang in the fiery furnace & were
delivered; And by the imperiall Throne; and by the Majesty and
Deity of the almighty; Everlasting & true God of hosts, wee do
call upon you O you Spirit who is called Al: and being signified
by the power of his holy Spirit, & strenthned by his all powerfull
Arme; & being thereby supported with his Caelistiall and Divine
assistance, Do conjure, command, constraine, call forth & move
you O you Spirit Al: to visible appearance, move hitherward and
appeare yee, & when your selfe visibli & assably in faire: &

and

And decent forme unto us before this Circle, & com ye all in
Serenity, mildnesse, peace, & friendship, & in no wise terrable or
hurtfull to us or in this place or to any other place or person
whatsoever; and make true and faithfull declarac unto all such,
or those our demands & requests as we shall make, & desire of you,
& also effectually to accomplish, fullfill, & performe unto us
what soever we shall thereby Enjoyne & command you, Wherin
your orders & office is in any wise properly appertayning
& concerned. Stay therefore O ye spiritt N: Depart ye, & be
not Obstanett, Refractory, nor pertonatious, but yt anon
forthwith & immediatly from your orders, Mantion, or
place of Residence Visibly unto us before this
Circle, & Depart ye not from our presence, Wthin your
hand strongly & fully Effected & performed all such our
Commandments we shall Enjoyne you, without any
Delay, fraud, guile, or Illusion whatsoever: now therefore
harken unto our Voyce O ye spiritt N: & be not Obstanett,
Refractory, nor disobedient; know ye that we the servants
of the Most High God, being Dignified, fortified, =
supported assisted, & Inricht with, by his omnipotent,
Divine & Celestiall power, & by ye Vertue, force, Influence,
& Efficacy thereof, & by this his most High, Great &
Mighty Name Jehovah Tetragammaton; who saith and it is
done; wlands all creatures, both Celestiall, Elementall & Infernall,
with Fear & Reverence do most humbly adore, honour & obey;
& wherein all y word was formed, which being heard, The Elements &
Thunder, y clyde is shaken, the Sea goes back, the fire is quenched, y earth
trembleth, & all y heavenly, Earthly, & Infernall hoste do tremble,
& are troubled, do conjure, command, compell, constraine call forth
& move you to visible appearance: Wherefore O ye spirit called
N: now presently, & without any further tarrying illusion
hinderance or delay, Move ye immediatly, Even at this very
instant call, make haste & come away, & appeare ye visibly,
visibly

Visibly affably, courtiously and peacibly, in faire and decent forme
unto us, before this Circle; And to shew forth unto us a true & visibly
signe forgoeing your comming & appearance; And com ye in all
Verbunity, quietness & friendship, without noyse or turbulencie; or in
any violent manner, hurtfull to us, or this place, or to any
other place or person what soever; or other wise, either to
assault, surprise; or amaze us Either in spirit or bodyly senses,
with feare Astonishment, or other deadfull or terable visions,
or false motions & appearances, in any wise to affright,
obstruct or delude us, and make make us Rationall true &
faithfull answeares, speaking so plainly unto us as that we may
perfectly heare and understand you; Readily & willingly fullfilling
all our desires, which by your office and power in any wise
properly you may or can; Move therefore, & come away in the name
of omnipotent, Everling, and true God Tetragram; and appeare ye at
our sayd; visibly here before us, in these names Elye Saraye, =
Elye Saraye, Elye Saraye; make haste, & defer not your comming, in
& through these names Eloy, Elechima, Raau; and obey your
master who is called Oeipheomas: Now then finally, know ye O ye
spirit N: that we being Dignified by Celestiall power, do by the
contents of this our great and Royall Invocation (as aforesaide)
& by the vertue, power, influence & efficacy thereof Conjure,
command, compell, constraine; call forth & move you to visible
appearance; immediatly even at this very minute: Give ye now with
speed forth your presence; attendance; & obediance hereunto, and
come away with speed & appeare ye visibly unto the sight of our eyes,
in faire & decent forme before this Circle; & shew forth unto us
a visible signe foregoeing your appearance, persisting therein to
the full, & effectually accomplishment and fullfilling
of all our demands, & requests that we have; or shall make
unto you, even unto the very utmost (as we have before saide)
without further Apology, excuse pretence, hinderon, or

or

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or Chained up, untill the dreadfull and great day of Judgment
and there shall never be more remembraced of them before the
face of God, Who shall come to judge the quick & the dead,
& the world by fire, as a due & just reward of their Your
Disobediance, Obstinancy & Rebellion, Fiat, fiat, fiat.—

The third Constraint, being the great Chaine or Sentence.

O You spirit, who by name art called N: Know yo that my trusty & greatest name both of you, & of our most high, Almighty omnipotent, immortall, & immence, incomprehensible, insensitable, & just God, & Lord of hosts, in ye unity of the blessed Trinity, after whose Image we are expressly made, & by which we do accordingly bear & in— whome (through divine grace, & paternall goodnes mercifully descending) by ye strength of our hope, faith, trust & stedfast confidence, we are also dignified with Kingly crowne, & invested with ~~Royall~~ soveraignty, & authority as Burgesiall Monarchs, of ye Creation, being consubstantiate, & clothed Symbolically with ye— God-head, Heaven, Angells, Elements, & Elementall things; whereby Resteveing from a certain & invested inherent an absolute & impartiall power & commaund over all Angellical spirits, & other spirituall powers, & Creatures, Whether Elementall or infernall, or of Light, or Darkness, Dignified or Undignified, or as messages of doing justice either of mercy or penall severity, from ye Superiour to ye Inferiour of what order, office, degree, or nature soever they are; Know ye therefore (we say againe) O ye spirit N: that you being found (by having proved your selfe most notoriously & positively Guilty) of the greatest obstinacy, disobedience, & Rebellion, against heaven, & against the truly Symbolizing therewith) and against all what soever we have as yet either to said; Requested or otherwise more & expressly moved, Requested, & commanded you that by the verie your obstinacy of all, we have before said, & by the

by the

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The influence & force of all the Royall words & sentences therein contained, & by the mighty power of those great & ineffable names wherewith King Solomon moved, called forth, constrained, bound, inclosed, or shut up spirits; Ebraick, Ebanher, Agla, Goth, Joth, Athie Veneoch, Nabuach, we do (in ye name & by the power of doeing justice) for this your most notorious Guilt, of so great obstinacy, disobediance, & Rebellion, utterly excommunicate, & forever deprive & cast ye forth O thou spirit N: out of all— office, power, & liberty, & be thou (O thou spirit who art by name called N:) bared by, & by ye vertue & power of all before saide, — for ever excommunicated, & utterly cast out from the presence both of Celestiall & Elementall power, office, & light; & also utterly deprived of ye divine Grace, mercy prodigiousness, during ye which continuance, & unthill ye utmost period of time into ye — bottomless pit, or lake of perpetuall darkness, & Forgetfullness, or other place of Direfull or infernall Terror; & fourest punishment, prepared for all Rebellious, disobediant, obstinate, & pertinacious spirits, whose portion shall be with the damned, in fire unquenchable, & torment unspeakable; & behold (O thou disobediant & Rebellious & obstenate spirit; who by name art called N:) that as thy name inclosed in this box, being Rationally a true Terrestiall type, really Representing your spirituall body by a certain mutuall consubstantiation, mistically uniting Terrestiall ordinations, & operations, with spirituall parts & participations, as they are corporally passive, & subject thereunto, is chained, or bound up & shall be inclosed in sulpherous & stinking flames substance & burnt in thy materiall fire; so behold (O you spirit N:) we do powerfully hereby cast you forth into ye bottomless pit of unquenchable flames or other— place of darkness, even the most terrable Tophet of endless & unspeakable torments, wherein you shall remaine bound, or

or

aforesaid &c: throw some Brimstone therinto, & holding
+ upon the round of ye Sword
vp the Box, bring bound or chained vp with Iron Bonds first
by it self, & then with all a Brush, or bundle of Byer or sweet
Brier in manner & forme also as before mentioned, & holding
vp the same (sayeing as followeth) still casting more Brimstone
into the Fire, vntil it consumeth, &c:

The second Constraint.

Behold o you Spirit N that now because you are still ~~~
pertinacious, Refractory disobediant & Rebellious, And as yet
disappeard not visibly unto us, nor shewd thy selfe any farther signe or
apparishonful testimony thereof, notwithstanding our diligent
& repetitations, notwithstanding we have so often, & so powerfully
moved, commanded called forth, & constrained you therevnto, for
the which you having thereby procured your selfe Guilty of most
high contempt, Rebellion, disobediance; and of the grand offences,
and unpardonable crimes, both against your God & vs also
his Servants; we shall now therefore in the Name & most Especiall
name of your God, & Lord, both of Heaven & Earth, the only Creator
& most high Judge & moral Gouernour of things both Celestiall
& Terrestiall & Infernall, visible & invisible; according to
such his great mercyes, or very judgments, & punishments, as ye just
edward & due vnto their offerings doth merit or shall require,
in whome, through Grace & mercy, by divine dispensation, vnited
in ye Blessed Trinity, we are at this time powerfully dignified, fortified, &
supported, & by ye strong, Lord, influence of peace thereof; &
of all what euer hath been said & done vnto you, & also by ye vertue
& power of those great, mighty, & powerfull names, Eloah, Eloah, &
Agla, Gotha, Jotha, Venoch Nabrach, whereby King Solomon moved,
called forth, constrained, bound inclosed, or shut up spirits, we

b d

we shall (we say) for ever excommunicate, depriue & cast you forth, out
of all of your power, & dignity liberty o you Spirit N: for this
your most high disobediance, contempt & Rebellion, into vtter
darkness perdition, into ye bottomless pit, or Lake of vnquenchable fire
wherein you shall be also chained, or bound vp, in perpetuall &
vnspeakeable torments, euen to the vtmost period of time, vnless
vnless you immediatly obey, & at the very instant moment; we
Mood come away, & appeare visibly vnto us, and also to shew
forth true signes thereof; and more ouer, & yet againe
at last we say vnto you, O ye Spirit N: we do powerfully
hereby constray you to move, come away & appeare visibly here
before us in manner & forme, as we have before said; as you
will answare those your great & vnpardonable contempt,
before that your most high & true God, who shall vndoubtedly
judge, & reward, all ye witch, Rebellious, Refractory,
disobediance, adverse & obstinate Spirits, with such
endless paines & punishments, as in his diuine ~~judgments~~
justice shall be adjudged, most justly due vnto those your
disobediant, & Rebellious deserueings, the which in his most high
great & mighty name, & by his most invincible power, through faith
Grace, & mercy, dispensed in ye Blessed Trinity, wherewith we
are at this time powerfully dignified, Armed, & invested;
we shall attordingly judge & condemn you, & ye which, with all
great Secrecy, shall be of us Castled true seruants of the
most high God Assuredly; and certainly inflicted upon ~~you~~ you,
behold therefore this your last conclusion, & be no longer disobediant.

Here make a little Pause, if no visible appearance or
signe thereof shall accrue, & be seene or perceiued, then proceed
on as followeth, the which observe with great care & diligence.

The

thereof; wherein we have moved & called you forth; for thy your implacable disobediance & rebellion we shall utterly & for ever & excommunicate & cast thee forth in perpetuall forgetfullness, & condemn thee into endless, & unspeakable torments, & shall destroy thy name; the which doth here inclosed, & also bound, chained, and shut up in this Box, and wherein shall bury, & consume in fulphurous flames as a token my strict & perpetuall ordination, conjoyned & knit in ye worry body, & spetiall doing of your pains, & thereby throw you headlong into Eternall oblivion, & so into endless pains, & punishments in fire unquenchable, & in darkness unexpressable doom past all hopes of Redemption or delivery, as judgments justly due unto your offsprings; and all other obstinate, perverse disobediant, and Rebellious spirits. Now therefore yet once more & again; we do in the true & great name of your God, & by the principle heads of your creeds, & by the divine Attributs affixed thereunto, & ye true Scaler Charecter or thereof confirming ye same; & all so binding & commanding you all, by such power orders & offices proper, from ye superious to ye inferiours, unto both Celestiall & Terrestiall spirits; homage & obediance & by ye true & particular Seale or Charecter of your creation, wherein by & through these great wonderfull & most precious names whereby King Salomon moved, called forth, constraind, bound, inclosed, or shut up spirits, Elbrach, Evanher, Agla, Goth, Joth, Othie, Venoch, Rabuach; & by ye powers, vertue force influence, & efficacy dignity, & authority of all, & also of those invocations, & conjurations, written by our hand hereafter, & earnestly & charitably moved, & called you forth to visible appearance, & by all ye great & Royall words, & sentences therein contained; & also now doe, (as before we have said) yet once more and again powerfully conjure; command, constraine, call forth, & move you & ye spirits by name called N: from your orders, mansion, or place of Residence; or wheresoever else you are at this present;

present; or otherwise may chanse happen to be, excepting by vertue & appointment immediatly, & forthwith at this very moment, without any further excuse, hinderance, tarying, delay, delusion, or other pretence whatsoever, become with rash away, & appeare in plain & decent forme, visibly here before us, & in peaceable & sober order & manner, & no wise terrible, hurtfull, dreadfull, or affright full to us, thereby to affright or assault us, or to put us over powers with any sudden fear, terrour, feare, & disturbance, and without any ye least injury, harme or damage to this place or to any other place person or thing whatsoever or wheresoever upon the Earth, speaking plainly, & making true & faithfull answers unto us, in whatsoever we have or shall have to say unto or ask you, so as that we may both sensibly hear & understand you, & also to observe and keepe our promise inviolably unto us and as faithfully to effect, performe, & fulfill unto us, all & every our demands, desires & requests, that we shall make unto you, as you shall answer the contempt hereof at your utmost perrills, and as you will avoide the penalty of that most dreadfull & terrable sentence, which in case of your further persistance in this your disobediance & Rebellious obstinacy; wherefore now then behold O ye pertinacious, disobediant & perverse, & Refractory spirit N: behold (God say) your conclusion, & be no longer thus disobediant & willfully obstinate, but move, come away, & appeare, ye visibly here before us in manner & order, as before we have said; &c. Behold

If yet the spirit appeareth not, neither any signes of his coming or shew thereof, as yet visibly appeareth to sight or apprehension, then having a fire of Charcole or any other fewell before the Circle, in manner & place accordingly as

chained up as aforesaid by it selfe, then put the same in the midst of a Bundle or Brush, or Fagot of Bryer or sweete Brier and lay the same just before at yo: feete, & so proceede to prepaire the Fire in manner & forme as followeth.

We Exorcize & conjure the ô fire by him who can make the world tremble, & shall come to judge the liveing & the dead, & ye world by fier, & Who hath prepared Hell fire for the reward & punishment of the Damned, that you burn & torment this obstinate perverse disobediant, & pertinacious spirit N: & afflict him with paines unspeakeable, & so do it, that he may sensibly feel & endure it for ever unles he doth Immediatly, forthwith at this very moment; & at this yet my further constraining invocation, Readyly, Willingly, peacibly, affably, & visibly appeare in favre & decent forme here before us, accordingly as we have here before moved & commanded.

The first Constraint.

Then with Earnest Devotion read very Distinctly, with a passionate sober ~~Temptation~~ Temperature, & mental Reservation of spirit this following invocation.

O You Disobediant, paroerse & obstinate spirite N: Know ye that we being made, or Created after the Expres image, & Idea of the most high God, & Answarably dignified through divine Grace in the highest; with sovereigne power & command over all sublunar spirits both of light & darkness, of all orders & offices whether Ayeriall, Terrestriall, or otherwise Elemetall, or infernall, or other wandering powers what so ever, which great benifit being

being

being geiven, Confermed, & continued unto mankind, by ye seale of Creation prefixed from ye begining of time, & thereby inherent to all posterity, even to ye utmost period thereof, we as ye Children, or seed of ye faithfull, & Cælestiall Consubstantiate, & become one with superior parts, and participations, proceeding by an ordenate Coherence from ye most high omnipotent, and Incomprehensible God=head, Angels Heavens, Elements, and Elementall things, a devine benifite Given only to mankinde, and to noe other Creatur, thereby making him the most Excellent & surpassing all subluner things of ye Creation, by ye vertue, power dignity, effecacy, influence & Symbolicall union, whereof we have at severall & many times moved & called you forth to visible Appearance, by ye strength & force of ~~our~~ our invocations, & ~~constringations~~ constringations & yet notwithstanding all which, & also ye Cælestially Sovereign power, where with we are (through devine Grace in ye Blessed Trinity) dignified, defended, fortified, supported, & preserved, nor at what soever else we have saide, mentioned, or Charged unto you, but that you rather still Continue & persiste on in obstinate, Refractory, willfull, & stuborne disobediant both unto the true & most especiall Name of your God, & ye principle head of your orders, and of us the true servants of the most high God, & of our commadements, Whereby we have so often at severall times, both now & of late heretofore, moved & called you forth to visible Appearance in manner & forme as before we have saide, and as hether to you have neither given Either attention, Attendance, or Appearance unto us, after all these our invocations maide & moved unto you which you have ~~fur~~ certainly both made & shewed your selfe ~~guilty~~ notoriously guilty of high misdemenors, & of grand obstanacy, usurpation, disobedance, and Rebellion, against all Cælestiall & Terrestiall Authority, whereof you being now, by all both Cælestiall, & Terrestiall powers, faind permenently culpable, & therefore accordingly convicted, we shall by that mighty power, & the force thereof,

Who thereby hath limitted, & set bounds unto the sea, which it cannot
surpass, dy:ood, or go beyond, and in by & through those gates, —
powerfull, & most effectiue names whereby King Salomon moved,
called-forth, constrained, bound, inclosed shut up spirits, Ethnicks,
Ezechiel, Elias, Enoch, Jesu, Christ, Heroes, Heroines. that ye
stay, and tarry here visibly, assibly, & friendly to us before
thy Circle; so longe & so constant as we shall think requisiant, &
that you depart not from hence, without our leave, nor until
you have fulfilled our will & desires in all respects without
any delay, fraude, or deceite, or any evill event, matter or thing to
happen unto us or any other Creature upon the face of the
Earth.

Then with the [illegible], & say unto the invocants: Most reuer-
[illegible]

Then let the Inuocant make his proposals & Command what he
will & it will it be done; then after wards licence the spirits
thus to departe.

Ye spirits [illegible]; we thanke your Master & you also; &
now you may departe hence, & goe in peace to your orders, or
other places of residence, appointed & preordenated, for you, by
the deuine Dispensation of the most high God, & Lord of hosts; in
whose onely true & Great name; & by the vertue & power thereof; &
by the principle head of your orders; Let there be a firme
& lasting peace; betweene you & us whensoever we shall have
occasion to move & call you forth again in 41: P: Et T: Et S: S:

[illegible] that if the spirit, or spirits, [illegible]

spirits

spirits, invocated, should be very obstinate & perverse after many
invocations & constraints, they and yet perverse & disobediant
thereto, & appeare not, they have used to constraine them by
following Constraint, which if well observed & duly performed, with
authority, is the greatest & most powerfull secret in this Art.

The method or manner of constraining or compelling any
obstinate spirits to visible appearance & according to Sentence of
condemnation thereby inforcing them to an Obedience or for ever to
suffer them or degrade them of all power & banish them from the
Presence both of Celestiall & Terrestriall hopes, light, favour, familiarity
or other benignity whatsoever.

First, take a piece of kid-skin parchment, & write thereon the
name of the spirit, and bind it up with a siron wire, or Chaine, & put it
into a black Box, with store of sulpher, then binde up the Box also,
then make a fire of Eglantine or sweet briar in a pan, placing it
the right hand whence the spirit was invocated, & then throwing
in de fervent store of sulpher thereunto, & holding the box over the
fire & fume, on the point of the sword; Call upon the spirit again
very urgently, & constrainingly; Concluding the invocation with
a saying.

Behold your conclusion & do not Disappoint me. &
And if he commeth, then cease; & proceed as before taught; but if he
he commeth not, then observe the method following, ab thus.

Make a fire of charcoale in a conbenient Coppice Vessell fit for that
purpose & place it right before you, in that Angle from whence the
spirit is called forth, & having the black box prepaired & bound as
charged

or Directly at them, except he pleaseth, but his companions may, by reason they ought to observe all passeges, but then they must not be faintheartted, but of an undaunted spirit and resolution &c. for probably the signes of ye appearance, may bee somwhat terrable, & full of severall, ~~various~~ strange, various & ~~[illegible]~~ unchable visions, fearce motions, & sudden frightfull, and terrable delusions, which forme themselves on purpose to strike the invocant, & his associats into a feare to dismay them; yet let them, fear nothing, but be couragious and undaunted, persisting with constant resolutions, the master Phylosopher having great respect to the buisness & Charge, which is to constraine & receive them: & if they should not forthwith appeare in such shape & similitude as they were commanded & expected, & continue as yet obstinate and Disobediant to ye command and constraint of ye master; then let him stretch forth his hand with his sword in it, and first touching the seale on his breast, say thus.

Let this your iniquity; & willfull obstinacy fly away, & obediantly appeare visibly here here before us in faire & decent forme; & with humble & peaceable submission, ~~Redeadly~~ readily & willingly to serve us, in performing and full filling all such, & those our commandements whatsoever we shall request & make demand of, unto you, in ye great & most especiall name, & by ye dignitie Power & might of your most high, true, & just God; &c.

Then will there be heard hisings & will be seen many swift & great motions in all parts about ye Circle; which when they shall be perceived by by the Master or any of his associats, then shall the invocant say.

Why doe you linger; why do you delay; what doe you doe, prepare ye, come away, & obey these our commands, in the true name of ye most high ~~God~~ & all powerfull God, Bachat or Vachat; in rushing upon Abrac; Abeor; comeing upon Aberor.

Then

Then immediatly will all the superfluous motions & the other impertinent signes & Apperances vanish, & be noe more seen, and the spirit called forth, will presently appeare, & shew it selfe visibly & affably in decent forme, (or else in its own proper shape) before the Circle; then shew unto it your seale touching it with ~~your~~ the sword saying thus unto it.

Behold your Conclusion & be not dissobedient.

Then presently will it become obediant, & ready to fullfill the desire & proposall of the master invocant; which when either he ~~or his~~ or his associates shall perceive, the master shall receive him thus, saying. Welcome you most noble spirit; behold as we have moved, & called you forth, in by & through the true & great name of the most high incomprehensible & immortall God; to whome all knees do most reverentley & obediently bow, both of Cœlestiall, Terrestiall, & infernall; Creatures, in whose hands all Kingdoms are; neither is there anyone who dare oppose his Almighty Majesty, nor his devine will & pleasure, so we do likewise in by & through the same devine; Omnipotent, Great most sacred & true name of your God, and by the dignity, power, Effecacy, force & vertue thereof, Adjure command, & constraine, you to tell us your name, & your office, & what orders you are of & what mansion & where is your Residence, & under whome you are; & to shew plainly to me & my Associates, or to some one or more, or all of us, the true seale or Charector of your Creation upon your breast, to the which you beare obediance; & allwayes stick Close: and now we command, binde, & constraine you, in by & through the vertue & Effecacy of that most great mighty & powerfull name of the most high God; who

who

The Cælestiall power, wherewith we are at this time dignified and fortified, & by the vertue & power of those our Invocations made (as affore said) unto you, & all ye Royall words & sentences therein Contained, & by ye head of your orders, & ye true signe & seale thereof; & by your particular seal or Charector of Creation conferming you in orders, ofice & mansion, & thereby confining & commanding you, at ye naming thereof; first, unto ye service of God, & his Divine commandements, & secondly, unto the service & benifit of his servants the sones of men liveing on Earth, when soever they shall have urgent occasion, or other nescesity to move & call you forth to their helpe and Assistance, wherein by orders & office, you are bound attordingly to serve and obey:- By all afforsaide; & by these presente, we do finally & againe powerfully exorcize, conjure, command, constraine, callforth, & move you by name orders & office, O ye spirit who is called N: to visible Appearance in faire & peaceble order & manner as affore saide; move therefore prepare ye; & by ye vertue & power of all afforesaide, we constraine move; & command you to come a way & appeare ye immediatly forthwith visibly here before us, & also to shew forth plainly unto us a true signe or signes foregoeing your comming & Apperance, or otherwise to send, or shew forth unto us such a true signe, or signes of your not comming & Apperance here before us at this time that we may be truly and Rationally satisfied thereof:- make-hast therefore & come or send a way immediatly, at this very moment from your orders, Mansion, or place of Residence, or wheresoeuer els you are at this present, & stay not, nether delay, ~~ye~~ nor defer the the

the time of your comming & visible Apperance unto us one minnite longer, as you will answare this your contempt, & willfull obstinacy, at your utmost perill:- move then (we say) & by ye constraining power & ye ~~fore~~ force & vertue thereof wherewith we have at this time ~~called~~ commanded & called you forth, & appeare ye visibly here before us, in manner & forme as before we have saide without any further tarring, hinderence, delay, or Delusion what soever, in the true name of that your God, who shall certainly indge all the wicked, ~~prepare~~ perverse, obstinate, pertinatious Refratory & Disobediant spirits; not onely with great severities Duering the continuance of time here; but also with greater judgments hereafter, even by fire & utter dissolation, to totall Distruction, & finall subversion of all ye Adverse, Rebelious & Reprobate spirits, who shall therefore in that day bee cast forth into endless & Eternall forgetfullness; Behold therefore your Conclusion, & be not yet further obstinate nor disobedient. This Replication being about seventimes Devoutly reade and Repeated or otherotherwise at the discression of ye ~~invocant~~ invocant, as ye occasion thereof shall require &c. And then perchance, before any reall Apparition sheweth it selfe there may be severall signes & tokens, as forerunners thereof, present themselves, as is before specified in the Diurnall observations, & many times may be heard Organs, & other Musicall instruments of severall kinds playing; & many motions may be discerned, As if were Archers, & the similitude of terrable Beast, to pass to & fro, as ~~furiously~~ furiously & violently as if they would devour all before them; & when such things are discerned, let not the Master invocant trouble himself to looke ~~which~~ much upon them, or to cast his eye stedfastly, or

or

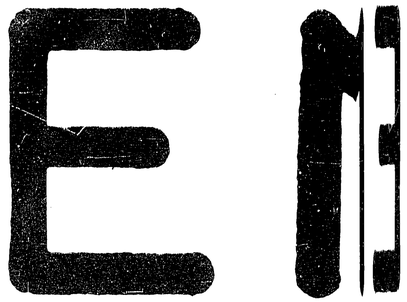
or tarring, delay, delusion, deceit, subtilty, craft, disguise, interruption, false motions, disturbance, feard, fright, Amazment, by any dredadfull ~~assault~~ or terrable assaulte, or surprisall or any other Illusion whatsoever.

This Invocation being forthe three tymes distinctly read or said, that no visible or sensible appearance should as yet plainely present it selfe or shew forth any signall offer or considerable testimony, or other materiall signes thereof to the sight or hearing of the Master Invocant & his Assotiats, or to any one or either of them &c: then let the Master earnestly with good devotion read & make often repitition of this following Replication.

Invocation Replicatory.

O yee Spirit whom we have moved & called forth by the Name N: and also by order of his office, as well as mansions Residence or plase of abode appointed ~~y~~ by ye devine decree of the Righte ineffable Dispensation of ye Blessed Trinity, & likwise wth order & use you may, or shall happen at this present time to be; & yet not withstanding ye force & power of our invocation, you appeare not visibly here before us in faire and decent forme, without turbulence or violence, or in anyother fearefull, dredadfull, hurtfull, or terrable manner, to dismay or delude us, according as we have earnestly & powerfully invocated, moved, Requested, & thereby commanded ~~y~~; nor any apparent Singne, or visible testimony, or other permanent Signatures of your comming, or appearance, or that by ~~permanent Signatures of your comming~~ this is your not comming, nor appearance, nor any visible signe thereof is at present represented, or offered, or how otherwise you may be disposed of by Divine appointment, or shall happen Chancely to be absent from or of yor mansion, or proper place of abode; is at this time shewed forth, or made appeare to us, whereby we cannot otherwise but Rationelly conjecture &

conjecture

conjecture that all this want of due performance in this our certaine expectation, of your personall & redall appearance obviously heard & seene us, & also true & visible forbooding signes there of in manner & forme accordingly as we have said before, but ~~all~~ proceedes rather from perverse, Willfull stuborne, & refractory & obstinate disobediance then or herwith, by all wch we cannot otherwise but immaging then of your hatred, Malice, Rancour Enmity, & envie you & towards all mankinde, moveing calling forth, & commanding you to such their purpose & service, as the most high God, by orders and office, in place accordingly, hath appointed you, to his honour & Glorie, and the benifit of his servants & sones of men dwelling on earth, for whose comfort & use all things, & creatures in the Creation, both Animall, vegetable, & minerall, were first by ordained, and afterwards freely bequeathed, & given; Maugre ye despight of all malignant, or evill Spirits or other Spirituall power of darkenes that shall unlawfully strive, or seeke to oppose, obstruct, or withstand them: Know therefore O ye Spirits N: that we the servants of ye most high God do yet further & againe move & command ~~constrayne~~, constraine & call you forth to visible appearance by the name N: heard before us, in faire and decent forme, & shape without noyse, or any turbulent or violent manner or otherwise dredadfull, hurtfull, or affrightfull unto us, ~~or~~ whereby to assault us, or our senses with feard & amazement; to dismay or delude us, & also without doing ye least of harme or injury to us, or to this place, or to anyother person or place whatsoever upon the earth, but come ye & appeare visibly heere before us in faire & decent forme, quietly & peaceably, not in any wise terrible or troublesome to us by any false motions, or Delusions, but in all friendship, Mildnes & serenity as afore said, now heere before us the servants of y^e^ Most High God, Do, by, & in y^e^ ~~true~~ trust & most Espetiall name of your God, & by the

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