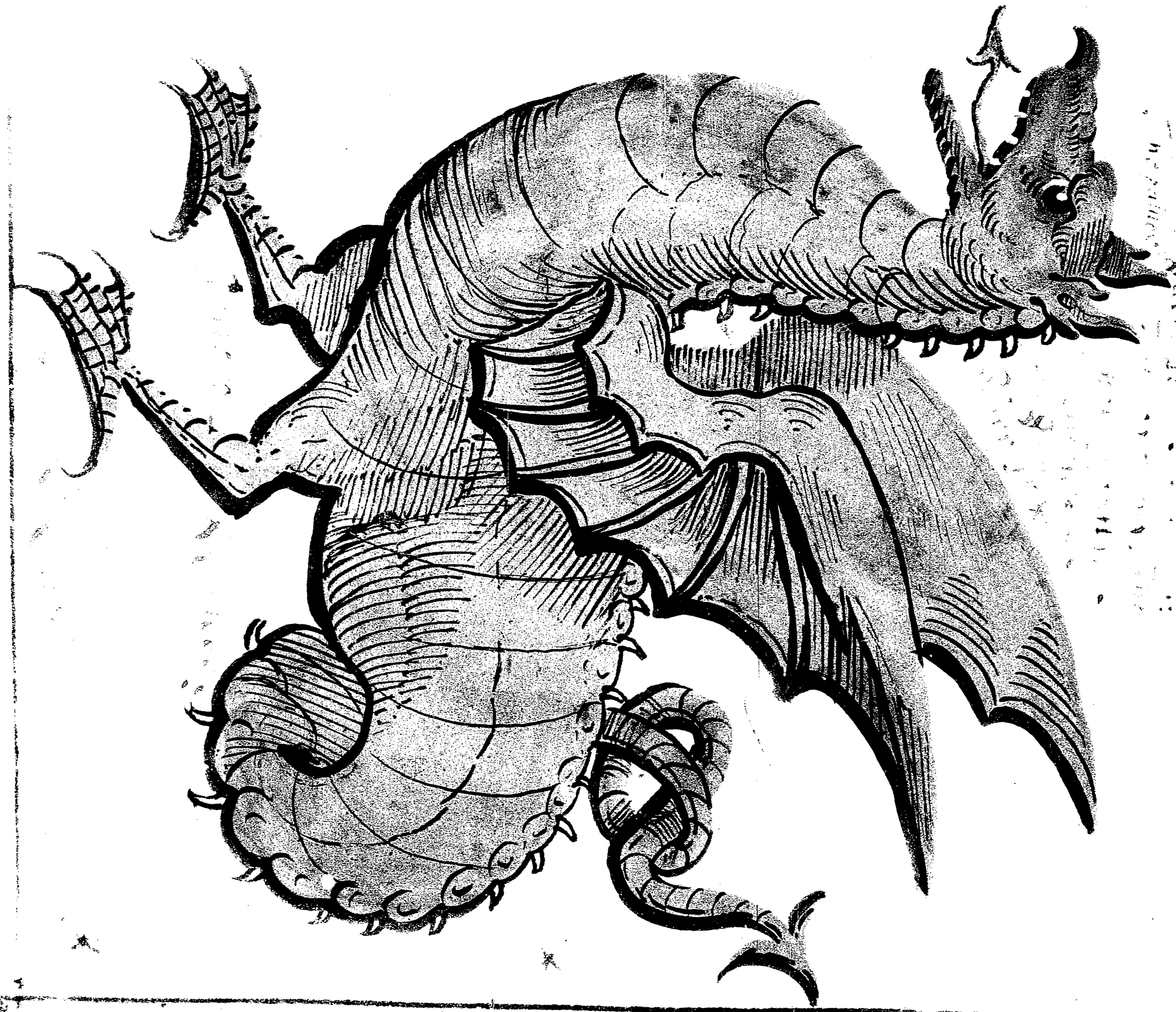


Longobardus. fo. 1.

A Prayer to be said before the Calling forth of Elementall or Infernall Powers, or Spirits of Darkness.

O most high, Immense, Eternall, 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 the Creation, hast made Man, according to the express Image of thy self, Dignifying him with more divine, Celestiall & Sublime Excellency, & superiour parts and participations, cohering with the most high & sacred Godhead, Angells, Heavens, Elements, & Elementall things; & given him an Imperiall Soveraignity, over all Sublunar things in the Creation, both Animall, Vegitable, Mineral & Elementall: and next even to thy self under the Heavens, as a benefitt & prerogative proper only to Man, & to no other Creature: And who hath likewise given to Man, a Soveraigne power over all sublunar Spirits, both Aeriall, 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 command, constraine, Call forth & move them to visible appearances in order thereunto — Now then O most high & heavenly God, we thy humble Servants, vouchsafe here present in thy holy feare, do beseech thee in thyne infinite Mercy & paternall goodness, that all Sublunar Spirits both Elementall and —

residing in Orders, & otherwise wandering out of Orders, both of Light & Darkness, & also Infernall Powers, may at the reading & rehearsall of our Invocations, Conjurations & Constringacons, & by their comaunde, & compelled, & constrained, obidiently and peaceably to move & appear visibly, in fair & decent Forme & Shape, & in noe wise hurtfull, dreadfull, terrible or affrightfull, or otherwise in any violence or violent manner onto us, & here before us in these Glass Receptacles, or otherwise, to appear out of them here before us, in like sirine, fair & decent manner, as shalbe most concerninge & necessary for any action, thing or matter, that they are called for to such appearances; & to serve & obey us, & to fulfill & performe our will, desires & comandments in all & every severall & particular matters & things respectively, wherein their ~~Order~~ office & Orders are concerned, or whereunto in any wise they properly appertaine; & also to depart from our presence, & obidiently & peaceably to returne to their Orders & places of residence, when they have performed & fulfilled all our Will and Comandments; Wild yt we shall discharge them for the tyme present, & tyme future; or shall accordingly give them Licence so to do, and also to be ready from tyme to tyme at our call, & at all tymes to appear visibly onto us, & to serve & obey us, & to fulfill all our requests whatsoever we shall comand them, & also to returne to their Orders in peace, when we shall give them Licence to depart thereunto, without violence, injury, harme, prejudice or other mischeife or mischievous matter, to be done onto us or this 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 onto us: the Lord lift up his countenance upon us, & give us his peace.

O Mi

I :

O All you Spirits of great power I. B: S: unto whome by Orders & Offices, ar Messagers of wrath, & Ministers of divine Justice, the Execution of Gods Judgments are committed, & accordingly at his Comandem: by you fulfilled, on all sublunar things, Creatures & places whatsoever & wheresoever he shall direct and appoint the same to be inflicted: And otherwise also & against al sundry & many other hymes, preordained you by Orders & Offices, to serve & assist the Sons of men, living upon Earth, Servants of the most high God, whensoever you shalbe invoked, moved, requested, comanded & constrained thereunto: Now therefore know ye, O all ye Spirits I. B: S: that we, Servants of the most high God, reverently here present in his holy fear, being dignified in the holy Trinity, with celestiall power & authority, given to Man at his Creation, & to his successive posterity & Generations, unto ye utmost period of tyme, above & over all sublunar Spirits, of all degrees, Natures, Orders & Offices, both Cyeriall, Terrestriall & otherwise Elementall, or wandering out of Orders, or Infernall, whether of Light or Darkness, from the Superiour to the Inferiour; do by the Name of yo: God, & by yo: Seales & Characters, most firmely & solidly subjecting & bynding you by Orders & Offices, both to the divine command of the Highest & his Servants the Sons of Men, now living on Earth: We do Excorcise, Coniure, Command, Constraine & move you, O all you Spirits I. B: S: to subject all Spirits whatsoever, from the Superiour to the Inferiour, that have place & Residence in any, or each, & every of your severall & respective Orders or Mansions, or that shalbe otherwise under yo: power, government & command unto us, & o: Invocations, Conjurations & Constringations. And that whensoever & howsoever we shall at any tyme, & in any place, conjure, command, constraine;

Call

Call forth & move them, by Names, Orders & Offices, or any or either of them, that then & there, even at y^t very instant hyne, be inforced, compelled & constrained to move & appear, in faire & decent forme, & in noe wise hurtfull, dreadfull, terrible or affrightfull unto vs, 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 here before vs, for that purpose, according to a shall way of receiving & enclosing Spirits at their appearance. Or otherwise out of them here before vs, ~~in all or any such Operations & Affairs, as the necessity or occasion thereof shall require~~ according as Right befitteth, or shall be most beneficiall & convenient for vs, in all or any such our Operations & Affairs, as the necessity or occasion thereof shall require. And to shew forth unto vs true & visible signes, forgoing their comming & appearance. And to make true & faithfull Answeres unto vs, & also to reveale, discover & shew forth unto vs, the very truth & certainty of all such our proposalls, matters & things in question, & to fulfill, perform & accomplish unto vs, all those our demands & Requests, as hath here before vs. And also furthermore, as in the contents of our Invocations, Conjurations & Constringations, shall more fully & at large be declared & expressly rehearsed: speaking plainely unto vs, so as that we may both heare & understand them. All wch as aforesaid, we doe powerfully Exorcise, Conjure, command Compell constraine & move you, O all you Spirits L: B: S: in the Name of ~~you~~ your God, & by the Seales of yor Orders preordinately decreed of the most high God, Confirming, Subjecting and binding you by Orders & Offices, into strickt Obedience;

first

first to the fulfilling of his divine Will & pleasure, both of his mediate & immediate Commandments & Appointments; And secondly as well unto the Service, Obedience & Assistance of his Servants the Sons of Men, now living on Earth, in yo: several & respective Orders & Offices, not to seduce, subvert & seek to destroy them by your evill Temptations, or any other diles, 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, performe & accomplish for & ~~under~~ unto us, both now at this time present, & also at all other times, wherinsoever we shall more, require & command them thereunto, without delay delusion or disturbance; whereby to surprise or assault our sincere wth friend & amazed: or in any wise to obstruct or hinder the effects of their our present Operations, by any subtill Craftes or illusions whatsoever. &c:

An Operation for the obtaining of Treasure Trove;
The key whereof is ~~hidden from~~ holding from some principall Spirits, who may be Invocated or called forth by Name Nature, Degree, Order & Office for that purpose, by the contents of the following Invocation; the foregoing Prayer & Consecration being observed, to be first vsed or said; as Rules ought also to be remembred, before Invocation is made, to any Infernall Spirits or powers of Darkness.

A Select Invocation, moving & calling forth some certaine Spirits, who by Name are called Sulpher, &c: and who are said by Nature, Degree, Order & Office, not only to have the keeping & possession of many & severall Treasures or Treasuries, of Gold & Silver, both in Coyne, Plate, Jewells, Bullion, & other goods & chattells of considerable value, that hath been manufactorized, & in vse among the Sons of men, & said to be corrupted of them. And both heretofore of auncient, & sythence of later dymes, either through Envy or Necessity, or otherwise by chance, purpose or appointment of them concerned, & kept from the knowledge, vse & benefit of posterity. But also doth will know, how otherwise, by what Spirits, any such Treasures or Treasuries shall be kept or possessed, by they of what name, nature, degree, order & Office soever. And who also by Office hath power given them, to discharge or demitt and cast forth, any such Spirits so keeping any such Treasures or Treasuries, and constraine them to deliver ~~[illegible]~~ and yeilde up, & be bring the same whersoever it shall be appointed. &c

This

The Invocation.

O all ye Spirits, who have power given you to visit the parts of the Earth, & to execute the Commandem.te of the highest, and also by divine permission, to appear unto the Sonn of men, Servants of the most high God, living on Earth, whensoever 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 forthw.th to fulfill & pform.e all such their Commandem.ts & requests, wherein your Offices are properly & pertinently concerned, or in any wise appertaining. And accordingly unto such their addresses & invocations as are made, & by your Offices given & referred unto you, O all ye Spirits of great power in the keeping of hidden Treasures, & also of detecting, discovering & yielding up the same to the Sonn of men, for whose ufe it was principally & primarily decreed & ordained: We do exorcise, call upon & Conjure you, O all ye Spirits, joyntly & severally by Names, Orders & Offices, who are known unto the Sonn of men, from the Tradition of their predecessors, 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 Spirits, or Olympiall or Terrestriall, or otherwise Elementall or Infernall powers, applying either to Light or darkness or both, in the most true & especiall Name of your God, and by the force, influence, power & virtue thereof, & by all the power both divine, Celestiall & Terrestriall, the most high

God

God hath given both to Angelles & to Men, & by ye: Seales & Characters, most firmly & solidly binding, subjecting and obliging you by Orders & Offices, both the divine comandes of the highest, & his servante the sonne of Man, calling forth & moving you thereunto. By all aforesaid we doe againe Exorcise, Call upon, Conjure, Comande & Constraine all yee 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 possess & keepe, not only the naturall Mines of Gold & Silver, but also many other Treasures, both in Coyne, Plate & Bulloyn, or Jewelles of great value, or any other goods or Chattelles, that have been the Manufacture of Men, & heretofore in use among them, buried in the Earth, or otherwise layd up & hidden, in some very secret places 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 Cyeriall, Terrestriall or otherwise Elementall or Infernall; or other wandering Spirite, both of Light & darkness, & conversant in all Elementall parte & places, Mediums or Messagers, executing the Judgmente of the Highest, at his Omnipotent, both mediate & imediate Comandement: and taking vengeance on the Sinne & Offences & causes thereof, acted and comitted by the Ancestors or Predecessors of the sonne of Men: both heretofore of old, & sithence of late tymes, not only upon them, but also many other successive Generations; even to ye utmost period of tyme (as in the minde, Will & pleasure of the allpowerfull, is preordinately decreed) unless divine Grace & Mercy descendeth

at

at the humble Supplications, Petitions, & Addresses of his servante the Sonne of Man, to their assistance, in obtayning and recovering all such Treasures & Treasuries, soe buried, Layd up, or otherwise secretly hidden, either in or upon the Earth, whither of old or of later tymes, for what cause or intent soever the same was buried, hidden or otherwise concealed, & still at this tyme ~ kept from the knowledge, understanding, vse, benefit & comfort of men, dignifying & giving them full power & authority, both Celestiall & Terrestriall, to Conjure, Command, Constraine, Call forth & move you, O all you Spirits forenamed & mentioned by Orders & Offices as aforesaid, both onto visible appearance, & also to serve them, & to obey them, & to fulfill & performe all such their ~ Commandements, whatsoever they shall enjoyne & comaind you as according to yr Orders & Offices, you are in the Name of ye highest & heavenly Conjured Compelled & Constrained to Obedience. Now therefore know ye, O all ye Spirits by Name Sulphur, Calchos, Araboth, Sonenel, Barbatos, Gorsan, (or Gorson) Everges, Mureril, Vassago, Agares, Baramper, Barbason, and all other ye Spirits, who by Orders & Offices, have power & Jurisdiction given you, to possess & keepe all such Treasures & Treasuries of Gold & Silver, Coyne, Plate, Bullyon, Jewells, or other Goods and Chattells, heretofore, in frequent & familiar vse, & conversed amongst men, & at this tyme lyeth buried, hidden or otherwise concealed in some secret place or places, in the Earth, or upon the Earth (as aforesaid). that ever the servante of the most high God, and humbly prostrat here at his tymes, in his holy Feare, being assisted, supported, fortified & strengthened, by his all powerfull Name, & being dignifyed by the power of his holy Spirit, w^th

Celestiall

Celestiall & Terrestriall perfection, ad to the more supreame and primitiue Idea, Angelicall Excellency, Imperiall power, Soueraigne authority and superiour parts & participations, sharing with the sacred Godhead, Angells, Heauens, Elements & Elementall things, surpassing all sublunary creatures in the creation by the vertue & influence w= thereof, we being inuested with vast sufficiency, haue power given vs thereby, over all Spirits, both Aëriall, Terrestriall & otherwise Elementall & Infernall, of all Orders & Offices, to serue vs & fulfill our commands & requests, whensoever we shall more & call them forth, in order thereunto, do conjure, command, compell & constraine, call forth & moue you, O all yee Spirits aforesaid, or some one or any or more of you, ~ iointly & seuerally, to appeare visibly, in faire & decent formes, and in noe wise turbulent, Terrible or Affrightfull, or in any violent manner, or in any wise doeing harme, vnto vs or the place, or to any other person or places whatsoever (but we say) come yee in all Serenity, Affability & peace, & appeare vnto vs in this G:R: or in any or all of them set before vs, for ye purpose, or otherwise appeare out of them visibly here before vs, to ye sight of our Eyes, according as it shall be conuenient or best befitting the present Occasion, purpose or matter, & shew forth visibly & plainely vnto vs, a foregoing signe or sight of yr appearance; ~ for the wch we now conjure, more & call you forth, to vs vsed & shew forth plainely vnto vs, & to Act, Doe & perform for vs in the present ~~Occasion~~ Operation & affaire, as we shall propose, request & make known vnto you whersoever. O all yee Spirits By Name Sulphur, Calchos Anaboth, Soniel, Barbaros, Gersan, (or Gorzon) Everges, Mureril, Vassago, Agares, ~ Baramper, Barbasan, hearken yee vnto these presents, and vnto the present Conjuration, Invocation & Constriction, by ye

efficacy, virtue, power & force whereof, we do again — conjure, command, compell & constraine you all, or some one, or any, or more of you Spirits aforesaid, joyntly & severally, to — appeare plainly here before us in these G: R: or otherwise out of them, visibly to the sight of our Eyes, or ye that ye Spirits called Barbaros, Gorsan, Evenges, Mureril & Vassago, or any one or more of them, or any other Spirit or Spirits having power given unto them by orders or Offices, 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 use or benefit of Mankind, or dispt from them by any Spirit or Spirits, of what Name, Order, or Office soever they are; or for cõ sayd soever they do possess & keepe the same, from the use of Mankind (as aforesaid) to reveale, discover, shew forth & plainly make appeare unto us the very truth & certainty thereof, and what Spirit & Spirits by name & Orders, doth possess & keepe them same, whereby we may accordingly, conjure, compell & constraine them, or otherwise by thy yr assistance to inform them, quietly, peaceably & willingly, without any turbulence or noise, to demit, yeild up & bring the same — hither unto this place, or to any other place wherisoever we shall appoint, and here or there to leave the same, — visibly & openly naked unto us, so ye we may take & bear the same away for our necessary use, & we do again yet further by these presents, & the efficacy, power & force thereof, conjure, command, compell & constraine you all ye Spirits by name (as aforesd:) Sulphur. Calchos, Anatoth, Sonencl, Barbaros, Gorson, (or Gorzon, Evenges,

Mureril,

Mureril, Vassago, Agares, Baramper, Barbasan,
or some one, or any, or more of you, iointly & severally, to
appeare visibly, meekily & peaceably, in decent forme before
vs in this G: R: or otherwise out of them (as before said) or
to cause, compell & constraine a certaine Spirit to appeare
visibly vnto vs in this G: R: or otherwise out of them here before
vs, in all serenity & peace, & in decent forme (as afore:) who is
called Camret, & said to be a duke, or Spirit of great power
& strength, & vsefull in serving the Sonne of Men, by Orders and
Offices, in these operations & affaires, to reveale, discover, and
show forth & make apparent vnto them, the very truth & certainity
of any Treasure or Treasures, y^t is concealed, buried or hidden
in or vpon the Earth, And if any Spirit or Spirits, of w^t Name,
Nature, Order or Office soever they are, doth possess & keepe the
same from the knowledge, vse & benefit of Man, that he the sd
Spirit called Camret, may likewise comand, compell & constraine
the sd Spirits or keepers of any such Treasure, to demit, yeild
vp & bring the same away, vnto such place or places wherevnto
it shall be appointed. And we doe also yet further & against
Exercise, Coniure, Comand, Compell, Constraine & powerfully
move you, by the efficacy & force of this our Invocation, & the
Celestiall power & authority, by divine Grace wherewith we
are dignified, O all ye Spirits by Name (as afore) 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 haue, or y^t is given vnto you, at
the Will & pleasure of the highest, you doe comand compell
& constraine, these Spirits who are called by name Scor (or

Scar

Scarus) Roab, Zaym, Umbra, Gijel, or some one, or any, or more, or all of them, iointly or severally, in general & particular; who are said by nature, Order or Offices, to admit & cast forth any Spirit or Spirits, that have the keeping of any such Treasures or Treasures, hidden or buried in the Earth, or otherwise layd up or concealed, & secrett from the knowledge, benefit, ayd & comfort of the Sons of men, & who also by Office, hath power to bring, or cause the same to be brought unto any place or places, wheresoever they shalbe appointed to appear visibly, in faire & decent forme unto vs, in these G: R: or otherwise out of them here before vs, & to shew forth plainely unto vs, visibly, a foregoing Signe or Sight of their appearance, and to reveale the very truth & certainty of all such Treasures or Treasuries, as we shall propose unto them, & request of them, & to bring or cause the same to be brought unto vs at any tyme or tymes, & in any such place or places, wheresoever & whersoever we shall then & there command & appoint them. And more specially & particularly, 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 Ve:

And also to reveale & make knowne unto vs, such Treasures & Treasuries, as are unknowne; & so not in question, untill a more full discovery by such yor Informations, or otherwise, shalbe made or given, of what Treasure soever it be, where in any wise, or in any place within this Realme of England, so called, hidden or buried, & so kept or concealed, from ye knowledge, use & benefit of Mankinde, & to bring or cause the same to be brought unto this place, or to any other

place

place wherein we shall appoint, Now then finally know ye, O all ye
Spirits by Name, Order & Office (as afore) Sulphur, Calchos, –
Anaboth, Sonenel, Barbaros, Gorsan (or Gorzon) Everges,
Mureril, Yassago, Agares, Baramper, Barbasan,
that we do powerfully & confidently, Conjure, Comand, Constraine,
Call forth & move you to come away forthwith & imediately at
this our Invocation, without any further illusion or delay,
& tarry not, neither defer the tyme of your coming one minute longer,
but come presently away, from the place or places of yr present
residence, wheresoever you are, & appear ye readily, willingly
courteously, affably peaceably, plainely, visibly unto us, in fair
& decent forme in these G:R: or otherwise out of them here
before us; Or else comand, inforce & send unto us ye Spirit
called Camret or else move & send imediately at this our Call,
some one or any or more of these Spirits, by name called Scor,
(or Scarus) Roab, Zaym, Umbra, & Gijel, to appear
visibly ~~presently~~ unto us, in these G:R: or otherwise out of them, and
plainely to show forth unto us, a forgoing signe or Sight 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 Treasures & Treasuries, of
Gold & Silver, either in Coyne, Plate, Bullion or Jewells, or any
other Goods & Chattells, as are hidden buried or concealed in ye 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 ye
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 relief 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,

with

either of Elementall Terrestriall or Infernall Spirite, or of any wandring Spirite out of Orders, as by the tradition of Men, and rationally supposed, & so credibly reported onto posterity, & by testimony thereof is daily believed of vs, to be accustomary & usuall for all such Treasures so hidden, or by the long continuance of tyme, quite worne out of all knowledge & remembrance of Mankind, & so 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 mortality, become wholy unknown to any living person, or so lyeth concealed from the understanding of posterity, And that by either you, O all you Spirits Sulphur, Chaleos, Anaboth, Sonenel, Barbaros, Gorson, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbasan, or any one, or other, or more of you, iointly & severally (as aforesaid) or by the Spirit Camret, or by all or many or more of these Spirits called Seor (or Searus) Roab, Zaym, Umbra, Gijel, or by whomsoever, or whatsoever spirit or power else, you shall send or cause to be sent, or come onto vs, may not only appear mildly courteously, peaceably, plainly & visibly onto vs, and here before vs in this G:R: or otherwise out of them, & to show vs a precedent Signe thereof (as aforesaid) but also readily, willingly & obediently to serve vs, in whatsoever we shall request & comand them, And immediately forthwith at such our comand to fly & hast away, onto all or any such place or places, country or countries, Towne or Townes, House or Howses, Ground or Grounds Cellars, ~~Vaults~~ 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 be there) that shall possess & keepe any

such

such Treasure or Treasuries, so hidden, buried & concealed (as aforesaid)
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 possess & keepe such hidden Treasure or Treasuries,
to bring & beare away the same hither unto this place, &c:
and here to leave the same with us, & to yeilde the same up unto
us; & to our use, benefit & behoofe, as in our owne & proper ~~our~~
possession & claime, & then by virtue & power of our Comande —
accordingly, the said Spirit & Spirits, bearing & bringing away
such Treasure or Treasuries unto us, may be dismissed & discharged
therefrom, & of us enforced, at our Licence denounced, & given them
to depart away peaceably, in all mildness, meekness & 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 & against, we doe by these presents, & by the virtue, power,
influence, efficacy & force thereof, Conjure, Comand, Compell, Constraine
and move you, O all yee 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, joyntly and
severally to appeare unto us in this G: R: or otherwise out of
them. visibly here before us, & to compell & to constraine the
Spirit called Camret to come immediately forthwith away
accordingly, & visibly unto us (as aforesaid) or else to inforce
& send immediately 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 aforesaid) without
Noyse, Turbulency, Injury or violence, & in no way Terrible

or

or affrightfull to dismay or delude vs, but to come or to send any other thy spirite vnto vs (as afores^d) And to appear Obediently, peaceably, quietly, willingly, affably, readily & immediately here before vs, in this G: R: or otherwise out of them (as aforesaid) & to shew forth vnto vs ample, true, sensible, affable & vrall signes & testimony of yor & their coming & appearance, & to serve vs in all things our Commands, as here before is mentioned; & not only to discover & bring or bear away hither vnto vs, or to any other place wherisoever we shall appoint, all such Treasures and Treasuries, as hath been at any tyme or tymes heretofore, buried or hidden by our Ancestors, or Mankind then living on Earth, and at this tyme possessed or kept by any Spirit or Spirits of what Element, Clayes, Mansion, Order, Office, Name or nature soever, from the knowledge & benefit of Posterity or Mankinde, now living on Earth, but to leave the same here present with vs, or at any other such place, as we shall name & appoint, openly, nakedly, barely, plainely & visibly, to the sight of our Eyes, and for as that we may take, possess & carry away the same, as apply & of right due & belonging vnto vs, & 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 vnto vs, & that we shall have it in our full free assured & certaine custody & possession, then afterwards immediately dismissed, & discharged & sent away to their Orders or other places of abode, appointed them, they not daring or presuming to returne, or offer to make any returne to it again, either to carry ye same away from vs, or by any deceipt or illusion, or other fraudulence seeming to convert the same into any other vile or base matter, thing, forme or shape, otherwise then what it really is, or can be made appear to the contrary, ~~but~~ and also to reveale discover, plainely shew forth & truely to make knowne, the very certaine truth of

all

all such Treasures & Treasuries, that are layd up or hidden, either
in the Earth, Caves, Sellers, ~~Walls~~ vaultes, Howse, Ground, Pond, Lake, Well
or old ruined Castle, monastery, ruinous Walls, or any other
secret place whatsoever & whersoever, in any Single, Country,
Citty, 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 keepe & detayne from the ayd & benefit of mankind,
by any person or persons hereto 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 knowne unto us,
bring or cause to be brought hither unto us in this place, &c:
all such Treasures & 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 give it up unto us, & then imediately
to depart peaceably & quietly away, so as we may take, injoy,
~~possess~~ dispose & convert the same unto our proper vse & benefit, as of
right belonging & appertaining unto us, without obtaining 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, or 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 & constraine
you to appear (as aforesaid) 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 & certainty, of all such
hidden Treasures & Treasuries, as we shall have in question, or
make demand of, or otherwise require or desire you, and to make

true

true & faithfull Answers, & gue positive Resolves thereof
unto vs, & to informe, instruct & rightly direct vs, 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; so that by our industrious Labour and
endeavours in our pursuit thereof, or by any other attempte, We
shall make in pursuance thereof, We may both finde out, obtaine
& take, & carry away the same, wherisoever we shall please, & possess
enjoy & dispose thereof at our pleasure, as our owne proper goods
of right belonging onto vs, 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 & certainetie thereof
onto vs, & either to bringe, or cause the same to be brought hither to
this place, or wherisoever else we shall appoint: And then such
Spirit or Spirits, who shall bring & conveye the same, according as
we doe comand & appoint, may be immediatelye after they have layd
downe & left the same in place (accordingly as to apponited) -
dismissed discharged & compelled to depart away from it, & leave
same barely & openly visibly onto vs, & so as that we may take &
bear away the same, & also dispose thereof at pleasure, to our use &
benefitt, or else to informe & rightly direct vs, how by all the best,
easiest, readiest & 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: All to ch this our
demande & requiste, as we have now made, & as herein co -
contayned & specified, we doe by these presente, & by virtue
power & efficacy thereof, & in the name of the most high
Omnipotent Lord God of Hosts, wch all both Celestiall, Terrestriall

Elementall

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 & obliging you, by Orders & Offices, both to the divine comand of the highest, & his servante the sonne of Men, calling forth & mooving you thereunto, Conjure, Command, Compell, Constraine, & move you, or some one, or any, or more of you, Call you Spirite 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 & affairs & as your service friendship & assistance, at these our Calls & comands injoyned you therein, shall properly require: And appeare you or some one or more of you, O all yee Spirite by name (as aforesaid) or send or cause to come and appeare visibly unto us, some one or more Spirit or Spirite, who by Orders & Offices are alike, also qualified, readily & willingly to serve & assist us herein: Move (we say) & come immediately 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 place or person or whatsoever; but in all reverence, obedience & humility to appeare, & make us true & perfect Answers, to all what we shall ask & demand, And effectually to fulfill & ~~demand~~ performe whatsoever we shall comand, flying with haste away directly, unto such place & places whersoever we shall send, & immediately with as much haste, to return back again to this place, or with as much speede as conveniently, can possibly afford 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 vse & benefit of mankind (as by certaine report & credible information, is supposed & beleeved to be hidden buried or otherwise concealed, vi *

And also any other such Treasure or Treasuries, as lye buried or hidden in the Earth, or otherwise in what place soever it is, not certainely known vnto vs, & therefore not of vs 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 & Offices proper; Mov, come away, appeare & plainely shew forth, make known & reveale onto vs, the very truth of all whatsoever we have herby (as before is reherced) 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 & particular, ioyntly & severally, every & each one respectively, to serve & assist vs herein, & effectually to fulfill & performe, all our Comandements to the very utmost; without further Apologies, 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 illusions whatsoever. &c:

A Generall Invocation, Conjuration or Constringation, moving and calling forth any particular Aëriall, Terrestriall, or other Elementall or Infernall, or other wandering 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 appertaining or belonging onto; 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 Spiritual power, who is known of us from the Tradition of our Ancestors, & called by the Name N: of w nature Order, Office, Angle Mansion or other place of abode wherefoever y u are, or may be of, or doe visit, frequent, or in any wise properly or differently appertaine or belong onto, or whether Elementall or Infernall, or other wandering Spirit or power, either of Light or darkness, having power given you to visit the Earth, & to execute the Comandments of the highest: and also by divine permission plainely & visibly, & in a fair & decent forme to appeare onto the Sons of Men, Servants of the most high God living on Earth, whensoever you shalbe of them Invocated, Conciended, called forth, moved, & thereby Conjured, & constrained thereunto, to obey them, to serve them, & to be friendly onto 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 here present in his holy Fanes, doe Conciete, Command, Constraine, move & call you forth to visible Appearance, in the name of the most high Madzilodarp and by the vertue and power of Christ his glorious great, mighty & sacred Names, Tetragrammaton, Jehovah. Adonay, Zebaoth, Iah, Saday, Agla. El, Elohim, Alpha & Omega, And who said, let us make

Man

Man, according to our Image & Similitude, & let him have rule over the works of our hands, & have soveraigne power & comand over all Sublunar Spirits, both Aereiall, Terrestriall & otherwise &c Elementall, & other wandering 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 Sonnes of men, calling forth & mouing you thereunto. And we doe also further Conjure, compell, comaund, 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 ye you shall at this present be, either wandering out of Orders, or otherwise, O you Spirit, who is called N: to visible Appearance; Move therefore O you Spirit N: Come away and appear yee visibly unto us, in faire & decent forme in this G: R: or otherwise out of the same, in like forme, visibly here before us, not in any ugly 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 & appear yee in all serenity, peace & mildness, shewing forth likewise unto us, a visible signe or light 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 Esau. 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 Egypt was turned into Blood. And by the

Name

Name Escherie Oriston, wch Moses named & all the Rivers bleched out Froggs; & they went into ye Egiptians Houses, destroying all things. And by the Name Adonay, wch Moses named, & there were Locusts apparant 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 ye Moses heard from ye midst of the burning Bush, & was astonished. And by the Name ye 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 ye Name, at the rehearsing whereof the Waters was divided. And by the mighty power of ye great Name, at the speaking whereof, the Stones burst & relented. And by the Name Schemes, Amathia, wch Joshua named & the Sun staied 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 & Abednego 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, Ebanber, Agla, Goth, Ioth, Othie, Venoch, Nabrach, And by the Imperiall Throne, & by the Majesty & Dignity 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, & strengthened by his all powerfull arme & being thereby supported with his celestiall & divine assistance, doe conjure, command, constraine, call forth & move you O you Spirit N: to visible appearance: Move therefore & appeare you, & show yo: selfe visibly & affably in faire & decent formes, in these G: R: or otherwise out of the same here before vs, as may be most convenient & necessary, for this our purpose, in these present Operations & affaires, & come ye in all serenity, mildness, peace & friendship, & in no wise terrible or hartfull to vs or to this place, or to any other place or person whatsoever, & make true & faithfull answers unto all such, or those our demands &

sequ

requeste, and lyeth here before vs, ready to be proposed, & made known
vnto you, & likewise readily & willingly fulfill & performe all such our
other Comandements & desires, as we shall yet further will & enjoyne you,
wherein yo: Orders & Offices, is in any wise properly applyng & concerne,
Now therefore O you Spirit N: prepaire yee & be not obstinate, refractory
or pertinacious, but come yee away forthwith & imediately from your
Orders, or from what Mansion, Element, Angle, part or place of residence,
or else wherisoever 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 yee not from our presente & comande, untill yee
have fully & effectually fulfilled our desires, in all fidelity, reallity &
truth, without any delay, fraude, guile, or illusion whatsoever.
Now therefore hearken onto our voyce O yee Spirit N: & be not
obstinate, refractory or disobedient. Know yee that we the servante
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, with feare & reverence doth most humbly give honor &
obey, & wherein all the world was formed, which being heard yee 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 yee Spirit
N: now presently & without any further tarrying, illusion hinderance
or delay, move yee imediately, even at this very instant Call, make
haste, & wherisoever you are, come away & appeare yee visibly,
affably courteously & peaceably, in faire & decent forme, in this G: R:
or otherwise out of them, as may be most convenient & befitting
this our present action, occasion, operation & affaire, plainly here
before vs, & to shew forth onto vs a true & visible signe, foregoing
yee: coming & appearance; And come yee in all serenity, quietness

and

and friendship, w^th^out noyse or turbulence, or in any violent manner, hurtfull to vs or this place, or to any other place or person whatsoever, or otherwise, either to assault surprise or amaze vs, either in spirit or bodily sence, with fear astonishm: or other dreadfull or terrible visions, or false motions & appearances, in any wise to affright, obstruct or delude vs, & make vs rationall, true & faithfull answers, speaking so plainly unto vs, as that we may perfectly hear & understand you, readily & willingly fulfilling all our demands & requests, & accomplishing all such our desires, & assisting vs in these & all other operations & affaires, in any wise relating to yor nature, degree, Order & Office; & therein to performe unto vs, not only what we have to propose, but also in whatsoever wise we shall further injoyne or command you. Move therefore & come away, in the name of the Omnipotent, Everlasting & true God Helioren, & appear yet as aforesaid visibly here before vs, in these Names Aye Saraye, Aye Saraye, Aye Saraye, make hast & defer not your comming, in & through these Names Eloye, Archima Rabur, and obey yor Master who is called Octinomos. Now then finally know ye, O you Spirit N: y^t^ we being dignified by Celestiall power, doe by the Contents of this o^r^ great & royall Invocation (as aforesa:) & by the vertues, power, Influence & efficacy thereof, Conjure, Command, Compell, Constraine, Call forth & move you to visible appearance, imediately at this very minute. Heere ye now therefore present audience, attendance and obedience thereunto, & come away with speede, & appear ye visibly unto the sight of our Eyes, in faire & decent formes, in these G: R: or otherwise thereout here before vs, & shew forth unto vs a visible signe foregoing yor Appearance, persisting therein, to the full and effectuall accomplishment & fulfilling of all our demands & requests that we have or shall make unto you, even to the very utmost (as we have before said) without further Apology, excuse, pretence, hinderance, tarrying, delay, delusion, deceyt, subtilty, craft, disguise, interruption, false motion, disturbance, feare, fright, amazem: by any dreadfull or terrible assault or surprisall, or any other Illusion whatsoever, &c:

An excellent & approved Experiment, to cause a Thiefe to come again with the Goods he hath stolen; & to cause any Fugitive to returne again. Proved.

There are 4 Kings wch reigne in the 4 parte of the World, that is East, West, North & South; under 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 have power to bring back a Thiefe, Fugitive or Runaway, whosoever the Excorcist pleaseth, at the reading of ye Experim:

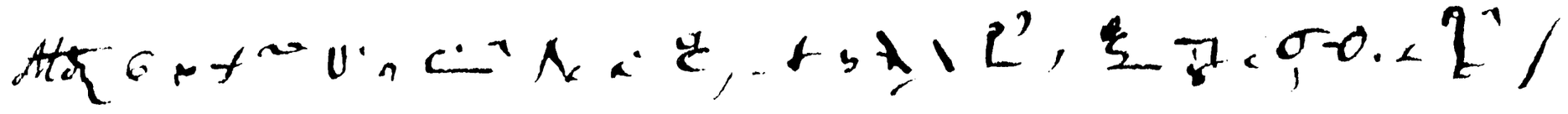
The names of the 4 Kings	Usiinuo or Oriens, Plymon or Paymon, Egyn, Amaymon,	King of the	East, West, North, South.
The Names of the 4 Byshops	Theltryon, Spirion, Mayrion, Boythron,	in the	East, West, North, South.

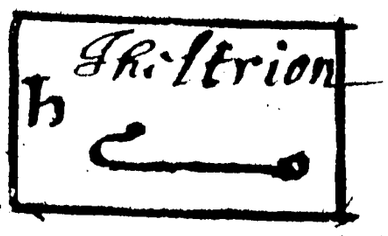
Here beginneth the Method of this Experiment as followeth.

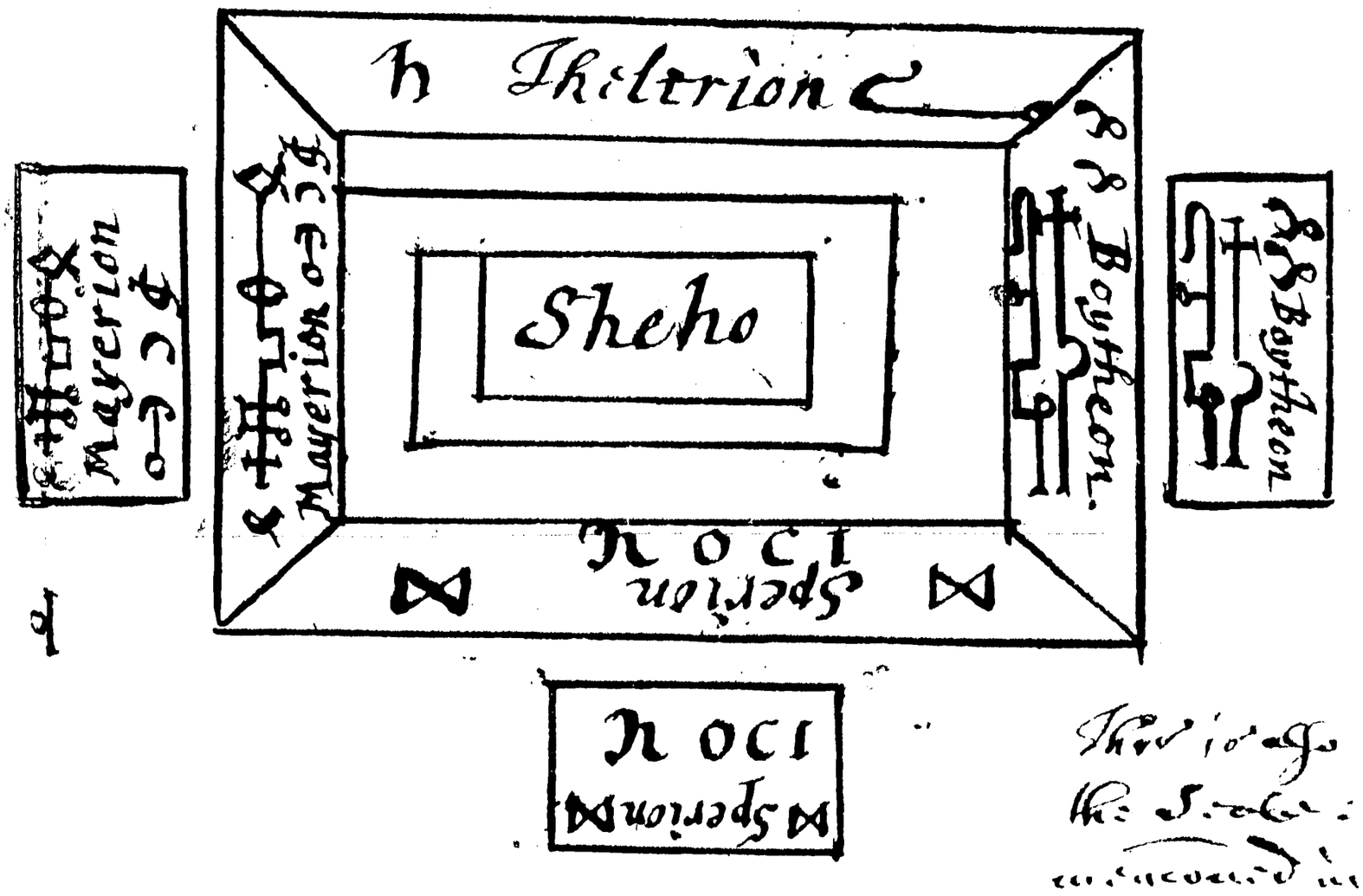
Observe when the Moon is in the Encreasing, not Fourthest, & the Aire serene & still, on a Munday or Wednesday; at the Sun rising enter the sacred place, & approach the Altar, & there humbly upon thy knees Ejaculate to God Almighty, humbly confessing thy manifolde Transgressions, crayving Pardon & Absolution for the same. And let there be thy Cant, at the beginning

or

or twice a week, on Mundaies and Wednesdaies as
aforesaid, according to yor Discretion. At the end which
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 (viz:) Philteryon on the East, Spirion on
the West, Mayerion on the North, Boythion 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 midst of the said Plate
write thus Name Shiho: then make 4 little Plates, &
write thereon severally, the name of each Spirit as
aforesaid by him self, with his Character; & when you
have rightly prepared & fitted these things ready, goe
to a Wood or some private place unfrequented, & make
(or have in readiness) the following Circle; & then at a
little distance, with bended knees & good devotion, say
the Prayer following, being the same before mentioned
to be said at the Alter after publique Confession and
Ejaculation, the Rules followeth ~~after~~ after the Plate
& Circle.



The fire:  Plates of ♄.



This is also called the Seal of [illegible] mentioned in ye last Paragraph to be put into the Box & burnt with it.

This circle is to be made of parchment & fold over from side to side.

The Prayer

O Almighty Jehovah, O Tetragrammaton, O Messias, O Saviour Emanuel, Alpha & Omega, Father Son & holy Ghost, three in persons & one God in Trinity & Unity, We do beseech thee for the Love thou bearest to Mankind; hear us & grant our requests for the bowells of thy mercies sake hear us, for thy bitter passions sake hear us, ~~& grant our request~~ for thy body & blood sake hear us, for all the charitable desires that ever thou hadst to Mankinde hear us & grant our requests. First forgive us our sins o good Lord, whatsoever we have committed by thought word or deede, since we came into this miserable world, unto this present hour, & ever hereafter. Grant O Lord that I may have from thee the power of thy holy Spirit, to call, to compell, to constraine & command, all Spirits both Celestiall, ~~and~~ Terrestriall & Infernall, that they ~~will~~ with all readiness & submission yeild due obedience to my conniration, & that they may be compelled to fulfill my will & desires, what soever I shall command them, according to thy heavenly will & gracious permission at all hours & in all places, & in all daies & howres, & that I may force them with all meekness humility & deposition, readily & willingly to performe & fulfill whatsoever I shall command them to do, without fraude or delay, & more especially these 4 Spirits Amaimon, Sperion, Mayerion, & Bay thou, & y^t I may constraine them to attend on any Man or woman, that hath stolen any manner of Goods or Chattels, y^t they may cause the same to be brought again, & any Runaway or Fugitive to returne against. this grant O heavenly God, for Jhesus Christ his Sake, to whome with thee & the holy ghost, be all honor praise & glory, from this hyme forth & for ever world without end.

Then rise upon thy feete & enter the Circle, & turne yor face to the East, & with good confidence Courage & Resolution say the Coniuration following.

O yee

O ye Spirits & Diabolo Sathan, Lucifer, Belzebub & Dansiation, I conjure all you by yo: powers & strengths you are permitted to have, by Almighty God the Father, the Son & the Holy Ghost, three persons & one God, in Trinity & Unity, That ye inforce these 4 Kings of the 4 pts of the World, y^t is Urienus or Orions King of the East, Paymon King of the West, Amaymon King of the South & Egin King of the North, I conjure & potently call upon you, and command all you Spirits & Devells Lucifer, Sathan, Belzebub & Dansiation, Urienus or Orions, Paymon, Amaymon & Egin, by the Love, power, strength & glory of the Omnipotent & ever=living God, & by all y^t ever God made in Heaven in Hell, Fire, Air, Earth & Water, & in all other places, And by the Angelles, Archangelles, Thrones, Dominations, Principalities, Potestates, Vertues, Cherubins & Seraphins, and by all the Orders of the Angelles, & by all the Saints of God, & by o^r 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, Ikeltrion, Sperion, Magerion, & Boythion, wheresoever they be, in Fire, Water, Ayer, Earth or Hell, or being bound to any man, that they nor none of them, do never rest in their places, but obey my Will & comandements in every respect both nights & days, hours & houres. And I conjure all you Spirits aforesd in & by all the holy great & glorious names of God, & of o^r Lord Jesus Christ, spoken of in all Conjurations, Adjurations & Constringations, in any Tongue, Speech or Language whatsoever, That you all & every one of you, jointly & severally, do compell, constraine & command the 4 Spirits Ikeltrion, Sperion, Magerion & Boythion, to attend

on.

on ~~my~~ my Calls, Conjurations, Adjurations & Constraingations,
in & for the fullfilling & accomplishing of my will & desires,
for the obtaining of all Theifts & Thieves, 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
again, & for bringing back again of Fugitives or Runaways,
wheresoever they be gon, run, or ridden; & this I conjure,
adjure, command & 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 suffered 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 made the Conjuration following, w^th
good Courage & Confidence.

O ye Spirits Theltrion, Sperion, Mayerion & Boythion whose
names are here written, I exorcise, conjure, bind, command &
constraine you, by the most holy, true, just, powerfull,
Merciful, omnipotent & ever ~~lasting~~ living God, & by his
great excellent sanctifications & ineffable name Jehovah,
wherein the Patriarchs & Prophets have called upon him, &
& made appear ye armed power of his strength in them
he hath helped them admirably, even beyond all humane
expectation, And in the Name & by the Glory & dignity of
our Lord & Saviour Jesus Christ, who sitteth at the right
hand of the Father, making intercession for us whose
saints we are, & through whose goodness & mercy hath
authority & command over all Spirits, both Aeriall,
Terrestriall, & Infernall. Wherefore know all ye Spirits

Theltrion

Heltrion in the East, Sperion in the West, Magerion 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, Elgla On, Tetragrammaton, Sabaoth, Adonay, Elion, Elyezer, Ananisapta, Messias, Sothir, 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, Patriarcks, Disciples, Apostles, Saints, Martyrs, Innocents & Elects of God, And by the 4 Evangelists S.t Mathew, Marke, 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 ~~celestiall~~ Cristall Sea, & by all their Vertues & powers I call upon you, that you give audience & attendance to this my potent & powerfull Coniuration & 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 which I shall request & demand of you, without hurt or damage, to me or any that appertaineth to me, either bodily or ghostly. Also I conieure you by your Kings whome you are bound to obey, & by the Seales of Solomon, & by yo.r Seales & Characters, firmely binding, & the vertues & powers thereof; ~~and by the vertues & powers thereof~~ And by the vertues & powers of all Celestiall,

Terrestriall

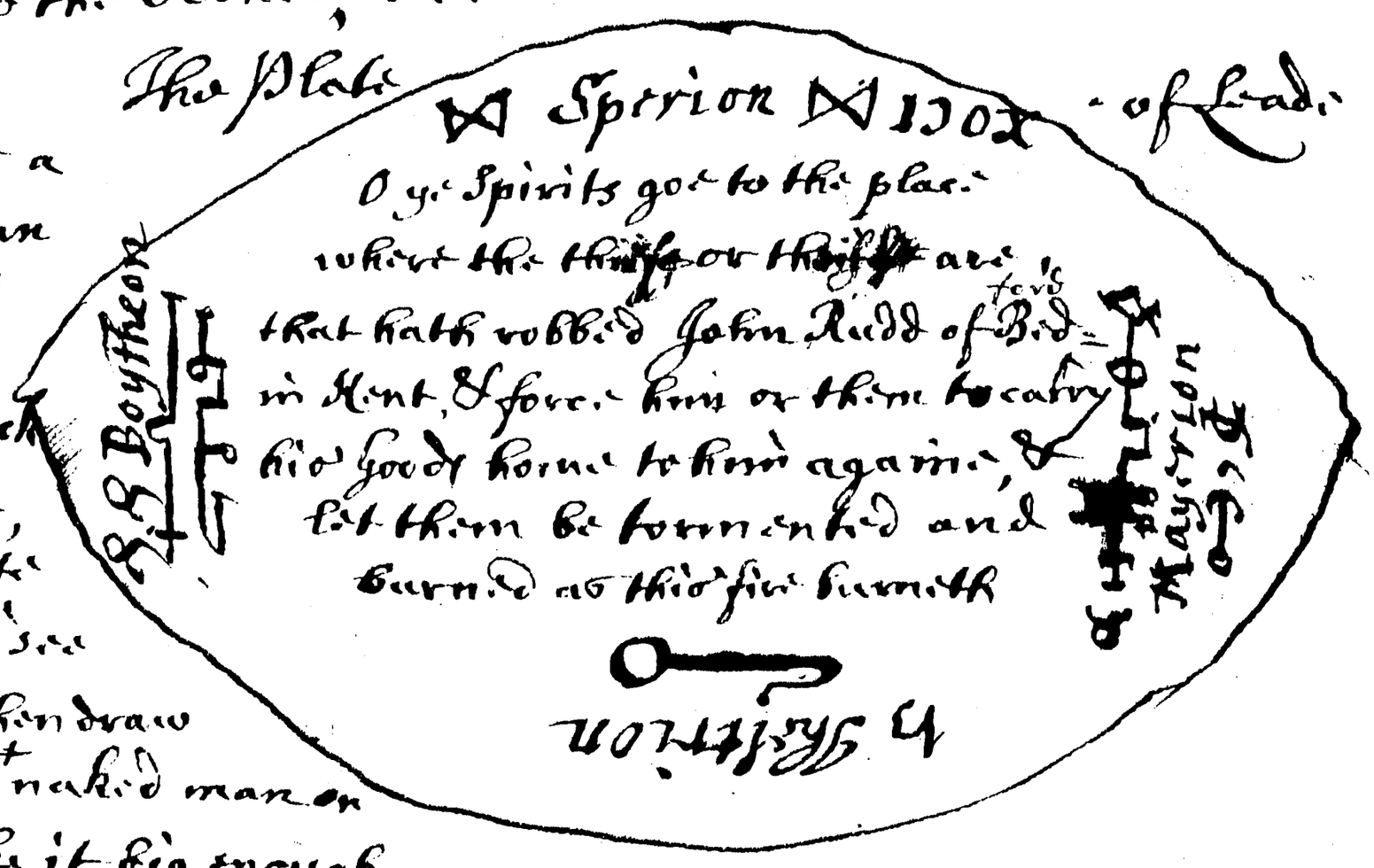
Terrestriall & Infernall Creatures, I doe further & againe
Exorcise, adjure, comand, binde & constraine yoe Spirits,
Theltrion, Sperion, Mayerion & Boytheon, by the virtue &
power of this potent, strong & efficacious Conjuration aforesd:
and by all the royall words & sentences therein contained,
that wheresoever you be, either in fire or water, Aire or
Earth, or being bound to any one, you forthwith give yor
prefent 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 & strictly 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 [here you are to make known
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 wittes, Limbs, sinewes &
bones, And yt you be continually crimping & crisping
upon them & about them, untill he doe ✝ ✝ & let every
thing herein contayned be by you, or some one of you,
joyntly & severally ratified, fulfilled, confirmed & performed,
according as it is here written on this plate of Lead,
the wch I bury in a place, & so have it, as my charge
& demand, signifying what I would you should doe for
me, it being a just & 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 hereunto, the wch you are bound to obey, Wherefore I pray you & fulfill all these things as I have here comanded you & written on this 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 & me, in the name of the Father Son & holy Ghost Amen. Then bury the Plates in the Earth, putting every Spirit in his place or quarter, the great Plate in the midle, & each little plate on each quarter thereof, according to his respective named place; & you shall cover them close from Sun & Winde, & the worke will not fail, for within a short or convenient space after, yor desires with effected: probatum est.

A Constraint for a Theefe or Theeves, belonging to these five Plates before mentioned; that if he will not bring the Goods or Theefe to the Owner, &c:

The Plate of Lead.



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 ye see in this figure, then draw the picture of a naked man or parchm^t: & make it big enough to write on the brest & belly, Theefe or Theeves; Come to this place:

This must be pasted on the back side of the Plate you write the name of the Goods on.

Ovall

O all ye Spirits Theltrion, Sperion, Boythron & Magerion, & inforce the Theife or Theives wherefoever they be, that hath robbed or stolen such things or goods from (N.) in such a place.

Then say as followeth

Almighty God, as thou knowest this is sinne, & contrary to thy Lawes & comandements grant what I here shall desire. Thou Theife or Theives, whatsoever & whosoever thou or you be, that have stolen those things or lynen, or whatsoever it be, from (N) in such a place, at such a tyme; contrary to the comandments of the Almighty God the Father of our Lord Jesus Christ, wherever thou be, I charge you Spirits Theltrion Sperion Magerion & Boythron ruling in the 4 quarters of the world, to inforce the Theife or Theives within an hourre to returne with the goods, or confess the same, that he or they may be forgiven, if they be past having, or else untill they have so done, I commit all you 4 spirits, by the name of Jesus Christ, into the hands of those Spirits infernall of the worst sort that may be, to be tormented. And I command you & all of you & every one of you Lucifer, Belzebub, Sathan & Astaroth & Beelzebub 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 Resurrection, & by his Ascension, that ye 4 Spirits Theltrion in the East, Sperion in the West, Magerion in the South & Boythron in the North, that ye fully goe to pose & torment these Theives untill they return with the goods to (N) in such a place) if they have them not to confess the same, or else again I will commit you to Lucifer, Belzebub, Sathan & Astaroth, & by them to be buried with fire & brimstone, & never to rest, waking nor sleeping, eating nor drinking, nor washing, but be continually in most extreme and

intollerable

intolerable tormente, untill you doe presently & forthwith, cause the Thiefe or Theeves to returne with the Goods, or to confess the same openly, the stolen things aforesaid & intended, and if you doe not fulfill my will & desire, that you may alwaies abide in thiefe infernall Spirits handes, to be tormented continually extremently & unspeakably, & that you burne both in body & minde, even as doe these yo: names & characters in this materiall fire of Brimston & other stinking things, in such a vexfull & tormenting manner as is aforesaid, untill you have caused the Thiefe or Theeves, either to restore y: things, or to acknowledge the Theft. (then cross the Fire & say) and that in the Name + of the + Father + & of the + Sonne + & of the + Holy Ghost + Amen + Amen + Amen +

Then say; Let God arise, & his Enemies shalbe scattered. —

Then say the Creed, & pray thus, Lord have mercy upon us, & grant us the knowledge of these things, for our only Redeemers sake swete Jesus + Christ + Amen + Amen + Amen +.

NB. that you must waite the houre you assigne (or to the end of the time you assigne for the returne, if it be haste a day) & then returning again towarde the expiration thereof, say onlie the first prayer, & towarde 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 shewe the Asheis between the Plate, & so every time.

The order of placing the plates of Lead, at the hy mark when you bury them.

First, lay downe in the Earth, that plate whereon the Name 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, Thellwyon &c:

Then lay the great engraved plate upon them, the Engraven downward.

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 Brimstone & other sulphur matter, & other stinking matter, to the bitt of Parchment, bitt of Leather, & feathers, & lay them towards the top of the Box, with the Seals drawne upon Vellum also, and winde it about with wyre, to keepe it close, let the wyre have a loop on the top, whereon to put the point of a Sword, by wch it must be hild up, over a fire of Estauline, & so let it burne & consume

The Consecrations & Benedictions:
And first of the Benediction of the Circle.

When the Circle is rightly perfected, sprincle the same with Holy or Purging Water, and say, Thou shalt purge me with Hysopp, 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 here the Creatures of these kinds, 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 sprinkled with Holy Water.

The Exorcisme of Fire, upon wch the Perfumes are to be ~~spread~~ put.

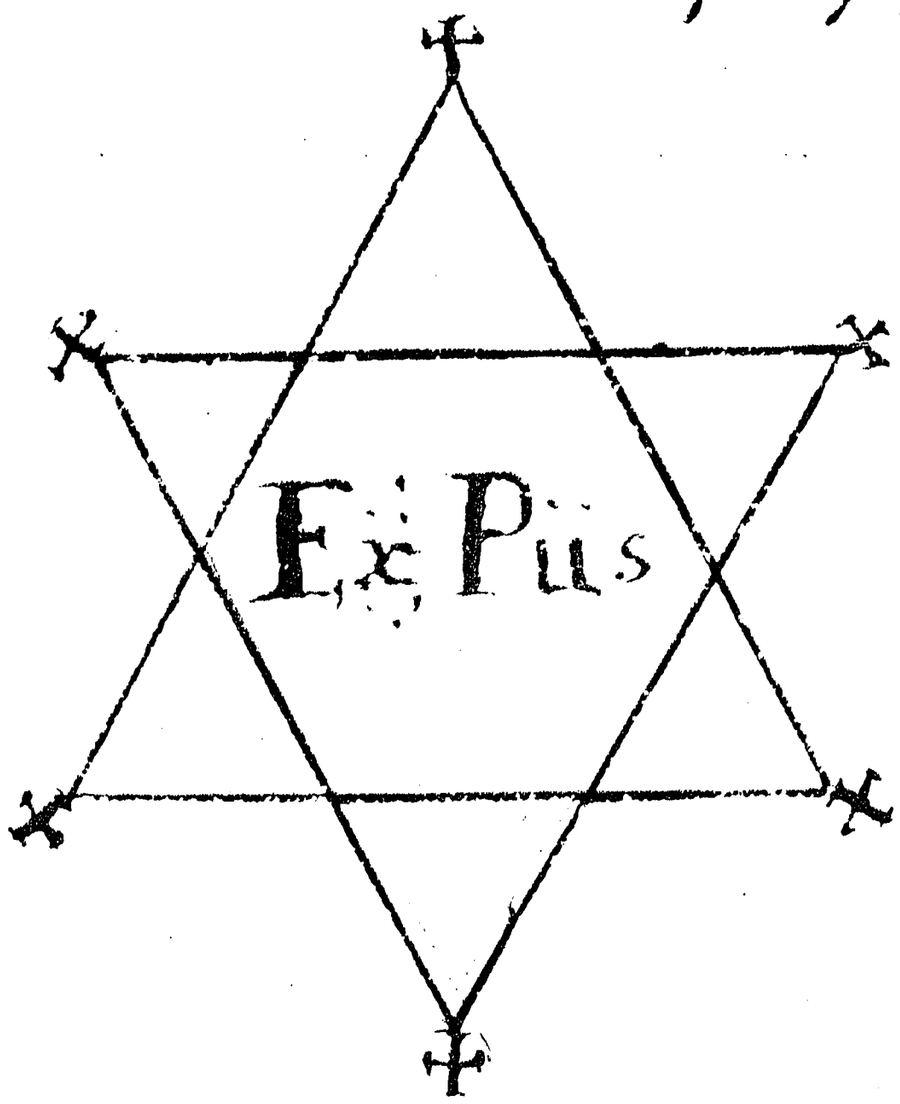
The Fire wch is to be used for Fumigations, is to be in a new vessell of Copper or Iron, & let it be exorcised after this manner, I exorcise thee O thou Creature of Fire, by him by whome all things are made; That forthwith thou cast away every Fantasme from thee; that it shall not be able to doe any hurt in any thing; but bless O Lord this Creature of Fire & sanctifie it that it may be blessed, to sett forth the praise 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 Veslane.

Then

Skin take this Pentacle made in the day & houre of Mercury (the Moone encreasing) written in parchment of Kidskin, but first let there be said over it, the Mass of the Holy Ghost, and 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 merits of the Angelles O Lord, I will put on the Garm of Salvation, that thro wch I desire I may bring to effect, through the most holy Adonay, whose Kingdome endure for ever & ever. Amen.

When you would begin to worke any great Experiment 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 the begining of the worke. And to confess & acknowledge Sinnes to God, and let him have ready the Perfumes appropriated to the day wherein he would performe the

work

work, 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 & prepared. Let one of the Company carry the Copper Vessel full of Fire & perfumed, And let another bear the Booke, another the Garment & Pentacle and let the Master carry the Sword, over wch there must be said an Hosanna of the holy Ghost, and on the midle of the Sword let there be written the 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 woulde enter the Circle with gravity and sound Judgment, Let him begin his Action being clothed with pure Garments and furnished with Pentacles, perfumes and all things necessary hereunto, let him enter the Circle and call the Angells from the foure parte of the World, wch do governe the seaven Planets, the seaven daies of the Week; Then call upon the Angells from the foure parte 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 Hagiass, Otheos, Tschyros Athanatos, Paracletos, Alpha & Omega, and by these sacred names Agla, On, Tetragrammaton, grant and fulfill my desires.

Thus far being performed proceede to the Conjuration and Invocation, for the day of ye Action, but if

they

they be pertinacious and refractory & will not yield the selves obedient, neither to the consecration assigned by ye day nor to the prayers before made, then ye the Invocation following.

Wee being made after the Image of God, endued wth power from God, & made after his Will, do 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, Elohim, Eloe, Zebaoth, Elion, Escerchie, Jah Tetragrammaton, Sadai, Lord God most high, We Exorcise you & powerfully comand you forthwith to appear unto vs here before this Circle in a faire humane shape without any deformity or toutwosity; come ye at such bracke wee comand you, by the Name T and V wch Adam heard & spake and by the Name of God Agla, wch Lott heard wch Jacob heard from the Angel wrestling with him, & was delivered from the hand of his Brother Esau, and by the Name Anephexeton which Aron heard & spake 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 offended into the houses of the Egyptians, destroying all things, and by the Name Elion wch Moses named

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 vp
Locusts wch appeared vpon the whole Land of Egipt, and
devoured all which the Haile had left, and by the Name
Schemes Amathia, wch Joshua called vpon, & 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 midst of the fiery Furnace and were
delivered, and by the Name Hagios, & by the Scale of
Adonay, & by ὁ Θεὸς Ischyros Athanatos, ⁂
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
comaund 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 co before the face of the Divine Majesty, mighty and
powerfull, by the foure footed Beasts 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, wee doe powerfully Exorcise
you, that you appeare here before this Circle, & fulfill
our will in all things, wch shall serve good unto us;
by the Scale of Baldachia, and by his Name
Prima Vmaton, wch Moses named, & the Earth

opened

opened & swallowed up Corah, Dathan & Abyram
and in the power of that Name Prima Vmaton
comanded the whole Host of Heaven; We curse you
deprive you from all yo: Office, Joy & place, & do bind
you in the depth of the bottomless Pitt, there to remain
untill the day of Judgment; & we bind you into
eternall Fire, and into the Lake of Fire & Brimstone,
unless you forthwith appeare here before this Circle &
do our Will; Therefore come ye by these Names —
Adonay Zebaoth, Adonay Amioram come ye
come ye Adonay comandeth you, Saday the mo
mighty dreadfull King of Kings, whose power none
Creature is able to resist, he unto you most dreadfull
unless you obey & forthwith affably appeare before th
Circle, let miserable Ruine & Fire unquenchable remain
with you, Therefore come ye in the Name Adonay
Zebaoth Adonay Amioram, come ye 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
Eve; Exe; a; El; El; El, a; Hy; Hau; Hau; Ha
va; va; va; va;

If they doe not come at the witnessing of these hor
forgoing Conuirations (but without doubt they w
say on as followeth, it being a Constraint.

Th

We conjure thee Spirit N: By all the most glorious & efficacious Names, of the most great & incomprehensible Lord God of Hosts, 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, Intelligable, to our Understandings (as aforesaid) wee injoyne & constraine you Spirit N: by all aforesaid and by the Seaven Names, wch wise Solomon bound Them and they Followed in a Vessell of Brass, Adonai Prevari Tetragrammaton, Inessanfatall, Anephexeton, Pathatumon & Itemon, that you appeare here before this Circle; to fulfill our Will in all things that shall seeme good unto us, And if you be disobedient & refuse to come, We 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 dayes, & what is contayned in it Eye Saray, And by the power of this Name PrimaVmaton, which comandeth the whole Host of Heaven, Curse you & deprive you from all yr 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 here before this Circle to doe our Will, Therefore come you in & by these holy Names Adonay Zeboath, Adonay Amioram, come you, Adonay comandeth you.

Jf

If you come so farr, & 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 so, Invoke the King as followeth to send him; but if he doe not come still, then you may be sure he is bound in Chains in Hell, & he is not in the Custody of his King, & if you have a desire to call him from thence, you must whearse the Spirite 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 Superiour & Inferiour of the infernall Order, in the Dominion of the East, We invocate & command you, by the especiall & truest Name of yo: God, and by God that you worship & obey, & by the Seale of yo: Creation, & by the most mighty and powerfull name of yo: God Iehovah 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 contained in them, & by their powers & vertues, & by the Name Primavmaton, who comandeth the whole Host of Heaven, That you cause, enforce and compell N: to come unto vs heere before this Circle in a faire & comly forme, without doing any harme unto vs, or any other Creatures, and to answer truly & faithfully to all our Requests, That we may

accomp

accomplish our will & desires, in knowing or obtaining any matter or thing, wch by Office ye know if proper for him to perform 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, then Conjure the Spirit ye would call forth, by the aforesaid Conjurations, rehearsing them severall tymes together, & he will come without doubt, if not at first or second tyme rehearsing. but if he doe not come, add the Spirits Chaine, to the end of the aforesaid Conjurations, & he will be forced to come, if he be bound in Chaines, for the Chaines will break off from him, & he will be at liberty &c.

The generall Chaine called the Spiritts Chaine, against all Spiritts 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, do Conjure 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 △ Triangle]

to

to doe our Will. Therefore come peaceably & quick
ly & by these Names Adonay Zeboath, Adon
Amioxam, come, come you Adonay comandeth

When you have read so far, & he does not com
then write his Name & Seale in Virgin parchm
and put it into a black Box, with Brimstone Asafet
& such like things, that have a stinking strong sm
& bynde the Box round with a Wyre, & hang it on
sword point, & hold it over the Fire of Charcoals,
say to the Fire (it being placed toward that Quart
the Spirit is to come)

We conjure you Fire, by him that made th
all other good Creatures in the World, that thou
torment, burne & consume this Spirit N: ~~such~~
everlastingly. We condemne thee thou Spirit N
into Fire ever lasting, because thou art disobedie
and obeyed not the comande, nor kept the Steep
of the Lord thy God, neither wilt thou appeare to
or obey us, nor our Invocations, having thrice
called you forth, who are the Servante of the most
high & imperiall Lord of Hosts Iehovah, and
dignified & fortified, by his Celestiall power an
permission, neither comest thou to answer to thy
our proposalls here made onto you, for which you
averseness & contempt, you are guilty of grand
disobedience & Rebellion, And therefore we sha

Excomu

Excommunicate you, & destroy thy Name & Sirale, wch we have here indorsed in this Box, & shall burne them in mortall fire, & bury them in mortall Oblivion, Unless thou imediately come & appear visibly, affably, friendly & courteously here unto vs, before this Circle in this △ Triangle, in a faire and comly forme, & in no wise terrible, hurtfull or frightfull to vs, or any other creature whatsoever, upon the face of the Earth, & make rationall Answers to our Requeste, & performe all our desires in all things, that we shall make unto you, &c.

If he come not yet, say as followeth.

Now O thou Spirit N: since thou art still pertinacious & disobedient, & wilt not appear unto vs to answer such things, as we should have desired of you, or would have been satisfied in &c: We do in the Name, & by the power & dignity of the Omnipotent Immortall Lord God of Hosts Iehovah Tetragrammaton, the only Creator of Heaven & Earth & Hell, & all that in them is, who is the marvellous disposer of all things, both visible and invisible, We Curse you & deprive you, from all your Office, Joy & place, & do binde you in the depth of the bottomless pitt, & there to remaine, untill the day of the last Judgment, We say into the Lake of Fire & Brimstone, wch is prepared for all rebellious disobedient, obstinate & pertinacious Spirits,

Let all the Holy Company of Heaven curse you, the
Sun, Moone & Stars, the Light, & all the Hosts of Heaven
Curse ~~you~~, Thee, We curse thee, into the fire vnquench-
able & Torments vnspeakeable, & as thy Name & Seale
is contynued in this Box, chained & bound up, & shal
choaked in Sulphurious & stinking Substance, & burn
in this material Fire, so in the Name Iehovah,
by the power & dignity of these three Names Tetra
grammaton Anephexeton & Primaumato
cast thee O thou disobedient Spirit N: into that La
of Fire, wch is prepained for the damned and cursed
Spirits, 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 as soone as
he is come, quench the Fire that the Box is in, &
make a sweete perfume, & give him a kinde
entertainement, shewing him the Pentacle, that
is at the bottome of yor Vesture, covered with a
Lynnen cloth, saying

Behold the conclusion of your disobedience,
Behold the Pentacle of Solomon, which we have
brought heere before thy presence, Behold the
person of the ~~Exor~~ Exorcist who is called Octinom

In the midst of the Exorcisions, who is armed by God & without fears, who potently Invocated you, & cald you to Appearances, Therefore make rationall Answers to our demands, & be obedient to ye: Masters, In the Name of the Lord Bathat rushing upon Abrac Abeor coming upon Abarer.

Then they or he will be Obedient, & bid y" aske what you will, for they are subjected by God to x fulfill our desires & demands, And when they or he have appeared & shewed himselfe humble & meeke, then you are to say as followeth.

Welcome O ye Spirit or Spirits, or most Noble King or Kings, we say you are welcome unto us, because we called you, through him who created both Heaven Earth & Hell & all that is conteyned in them, & you have obeyed also by the same power that we called you forth, We bide you that you remaine affably & civilly here before this Circle (or before this Circle) in this △ Triangle for constant & so long as we have occasion for you, & not to depart without our Lycence, untill you have faithfully & truly performed our Will, without any falsity, &c:

The Lycence to depart

O thou Spirit N: because thou hast very diligently

answered our demande, & was very willingly
come at our first call, We do here Lycence the
to depart unto thy proppier place, without doinge
harme, injury or danger to man or Beast (depart
say) & be ever ready to come at our call, being Exor
and conjured, by the sacred rights of Magick, We
charge thee to depart peaceably & quietly, & let the
peace of God be ever continued betweene vs & thee

After thou hast given the Spirit Lycence to depa
you are not to goe out of the Circle, till they be gone
and you have made prayers to God, for the grea
your Blessing he hath bestowed upon us in granting ye yo
desires, & delivering you from all the malice of th
Enimy the Devill.

Therefore thou shalt pray thus,

O Lord God of Heaven & Earth, Creator & Maker of
all things visible & invisible, We thy most humble
servants do returne thee humble & hearty thanke,
for thy fatherly goodnes & mercies, in granting
these our desires, wch through thy permission, we
have now obtayned & received, Binde O Lord those
things, wch thou hast taught vs to obtayne in our
Vnderstandings, that we may bring them forth
as out of thy inexhaustible Treasures to all
necessary vses, & give vs grace, that we may

of

vsi 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 Spiritui Sancto: Sicut erat in principio et nunc et semper, et in saecula Saeculorum Amen.

The first 4 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 Jedula in p: 23 to the middle of page 25. is to be found in, Ch: 11 Chap: of the first Booke of Occult philosophy.

The discourse of the 9 Order of Angells in p: 47. 48 & 49. 50. & 51. is taken out of the 10 chap: lib. 3.

For Angells presidents see in p: 61. 62. 63. see lib. 3. c: 24.

For the Devill Angells in p. 66. 67 & ber. see lib. 3. c. 10 (concerning their Bodies. p. 65. see. l. 3. c. 19.

What followes 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 Sr R:

Where note that to the Title (vizt: Janua Magica Reserata) there was added in the said MS: Copy per Clavem Salomonis.

MS 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.

Observe the words of an Orthodox & learned Father, who divinely saith thus; The Heavens, the Earth & Ivory Creature, speakes onto 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 kinds of Fowles, I keepe at thy Command.

The Water saith, I give thee Drink, I purge away all uncleanesse, I preserve all my Elementary Creatures to thy use, from the smallest Animum, to the mighty Whale.

The Earth saith, I bear 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 labored thee; wch made me for thee; I serve thee as thou serveist him, wch made both thee & me.

The third Voyce is a voyce of threatening, 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 bin; if thou pay by thy Obedience to him, wil get of all Subjection to thee.

~~Hence~~ Whence you see, that all Creatures call upon Man to serve him, because he is the summe & Epitomy of all; & do willingly obey him.

(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 Tractate, & the practise thereof; the subject whereof is Magick, & it hath been very much approved of, by all the ancient & Modern Philosophers, onto whome it hath been revealed, by the holy Revelation of blessed Angells, as shalbe manifested, & made more plainly appe in the following description thereof; the w, before we shall insist on, we shall lay downe some Theologicall & Philosophicall Aphorismes, by way of Instruction; to show 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 sublime, & ascende to more — divine things, & participate fully & freely, of the Angelicall Converse & Ministery &c:

Now thus much observe by the way, to anticipate all doubts & objections, wch in many ordinary discourses may arise frivoulsly, for want of better Judgment, when things will not be otherwise persuaded, because perhaps the — subject of our following discourse, may not in a moment be rightly understood: For as in a Harmony or Consort of Musick, if one String thereof be out of Order, the whole Consort presently Jarrs, & is dissonant & disordered, insomuch that the whole Body thereof immediately falls into a Confusion; so if one mistical Sence hereof be misunderstood, the whole Art is presently condemned

None can draw a discovering & intelligent Man by Reason, unto things that reach a little beyond his present Capacity; but by receiving that Impression & force by Lines: 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, desierous & expert ~~Philosopher~~, doth not admire this more rare & divine doctrine, & the great gifts & benifits proceeding therefrom, & received thereby; from whence, many wonderfull, Rare & admirable Experiments, Operacons & effects are ~~p~~duced, & brought to pass, by vertue of the Celestiall Authority, managed according to the Order & discretion of the ~~divine~~ sublime Magitian; because he is not a Stranger to the Heavens, &c:

But not only these things, but also all naturall Arts & Sciences ~~which~~, are admired at, by the malevolent, detractiving, indigent, vulgar & illiterate persons, who merely 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 Intireption which might & bigot nothing but pritious opiniones & debates, to the confusion of the Sciences, & the overthrow of the Intelligible Faculty, to the great Scandall of Learning & ye experienced Magitian, & the dishonour of God also.

We shall now proceede unto those necessary & usefull Aphorisms, very fitte to be known & observed of him, who would be a Contemplator of divine things, & Learner of Celestiall & Magicall Doctrine &c: And unto the Description of the Heavenly Magick & the Philosophicall & Theologicall use, construction & practise thereof.

In the Name of God Amen.

Beneficiall Aphorisms &c: — p: 16.

(23. C.)

In nomine Dei Jehovah Amen. Halleluiah

In the first place, a Magitian ought to know God, who is the giver of all good Gifts; this is the true & Orthodox belief & description of God, according to the religious Construction of Christian Professors.

God — the first, the Originall, the Cause of Causes, Increati, the only wise, infinite, omnipotent, eternall, incorruptible, unbegotten, without parte, perfection, most like himselfe, the Guide of all Good, expecting no reward, the Light, the wisdom, the Father of all Right, having learned Justice without teaching. —— In the 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.

The true name of this Incomprehensible God is neither known to Angells nor men, but to himselfe alone; neither shall it be manifested, untill he will is fulfilled. p: 1051. init. D.

Yet in this infinite Essence, are contained many divine Powers & Attributes, wch are Rivolets flow 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; & these, as Beames reflected from the Splendor of this most glorious & unspeakable Lumen, containing all things, have first & immediately Influence on the nyne Orders of Angells, & from them into the Celestiall Spheares, Planets & Fixed; & so accordingly, every thing receiveth power & virtue, to perform & fulfill the Office to wch it is called.

This

Then may we behold the great Jehovah, called or distinguished, by the Names & significations of severall powerfull & vertuous and ineffable Attributes, whereby our Intellect, being wrapt up in an ~~[illegible]~~ Extasie of Celestiall & divine Contemplations, stand in admiration, to behold the wonders of his works 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 Portholes of ye Celestiall Orbes, descends Natures Handmaid, to the assistance of all our Affairs, according to our Necessities, & naturall Inclinacons in the fulfilling & accomplishing all things, in respect of their Course, Office, Quality or Nature, only to his Glory, & the vse of Man &c:

To Conclude, there is certainly no name of God amongst us, that is not taken from his Workes. &c:

The Omnisufficient God — see p: 12. &c

The Omnisufficient God hath created all things, ruling & disposing them, & setted his heavenly decree, according to his divine, holy & gracious Will, then doth he distribute the putting thereof in Execucon to the Care of divers & severall Ministers, the wch St John in the Revelations calls assisting & destroying Angells.

And whatsoever God doth by Angells (as by Ministers) the same he doth by the Stars (as it were by Instruments) 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 Nami, places & species of the Angells & Stars to their respective parts, 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 Intelligencys, from thence to the first Cause it self, from the Service and Order whereof, all hidden Philosophy flowes, for every day

see p: 12. &c

some

(15. D)

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 certaine Celestiall Gifts from above, &c. ——— we shall now touch at somewhat of the foure Simplicities (or Elements) their various qualities, Natures & Commixtions, & how they are formed in every where, & in all things, both Celestiall, Terrestriall & Infernall.

Of the foure Elements.

There are foure Elements, wch are the originall Grounds of all Corporiall 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], Aire[2], Earth[3] & Water[4].

The Nature & Quality of	Fire	is	Hot & dry,	answering to the	East	Eurus
	Earth		Cold & dry,		South	Notus
	Aire		Hot & Moist		West	Zephyrus
	Water		Cold & Moist.		North	Boreas.

These Elements according to two contrary Qualities, are likewise contrary one to the another in Nature, viz: Fire to Water — & Earth to Aire — And upon another Account are opposite one to the another; for Earth & Water is heavy, & Fire & Aire is light; And the Fire & Aire is active, & the Earth & Water is passive.

To the Fire is assigned Brightness, Thynness & Motion.

To the Earth ——— Darkness, Thickness & Quietness.

Here you see according to these Qualities, these Elements of Fire and Earth, to be directly contrary to each other.

The other Elements borrow their Qualities from these, as thus:

The Aire receives two Qualities of the Fire, viz: Thynness and Motion, & one of the Earth, viz: Darkness.

The Water receives two Qualities of the Earth, viz: Darkness & Thickness, & one of the Fire, viz: Motion.

Fire is twice more thin than Aire, thrice more moveable, & foure times more bright.

Aire

Ayre twice more Bright than Water, thrice more thynn, & foure tymes more mobiable,

Water is twice more Bright than Earth, thrice more thyn, & foure tymes more mobiable.

So that as the Fire is to the Ayre, so is Aire to the Water, & Water to the Earth.

Then again, as the Earth is to the Water, so is the Water to the Ayre, and the Ayre to the Fire,

And he who shall be truly knowing & learned, in these Qualities of ye Elements, & their severall Commixtures, together with what followeth in relation thereunto, wch is the Root & foundation of all Bodies, Causes, Natures, Vertues, Qualities & Operations, shall easily bring to pass many sublime, Rare, Wonderfull & Admirable Effects, 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 self (no other Matter coming to it, in wch it should manifest its proper Action) it is boundless & invisible of itself, sufficient for every Action that is proper to it, mobiable, yelding it self (after a manner) to all things that come next to it, sinewing, guarding Nature, enlightning not comprehended by Lights, that are vailed over; clear, parted, leaping back, bending upwards, quick in Motion, high, always raising Motions; Comprehend? another, not comprehended it self, nor standing in need of another; secretly encreasing of it self, & 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 yelding) it will reduce an a sudden things in obedience to it self; It is incomprehensible,

impalpable

impalpable, not lessened, most rich in all dispensations of it self; it is of it self one, & penetrates through all things; it is shining & spread abroad in the Heavens, but in the Infernall place; it is straightned, dark & tormenting; and in the middway it partakes of both: It is in it self 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, & heats Springs & Wells; It is in the depth of the Sea, & makes it warm, when tossed with Winds! It is in the Air, & makes it burne, (as often lynes are seen) 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 Darkness, a parching heate, consuming & making all things barren.

Now the true Celestiall Fire & Omnipotent Lumen, we is the Father of Lights, who saith I am the Light of the World, sends forth the most glorious & illustrious Light of his Fire, according to his gracious Decree, communicating it first to the diurnall Lamp 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 Element, or Triplicity of Earth.

Earth is the Basis & Foundation of all the Elements, for it is the Object, Subject & Receptacle of all Celestiall Rays & Influences, In it are contained the Seeds & seminall Vertues of all things, & therefore it is said to be Animall, Vegitable & Mineralls: It being made fecund by the Heavens, & the other Elements, brings forth all

all things of it self: it receives the abundance 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.

p: 6. Aire is said to be a vitall Spirit, passing through all things,
p: 14. giving life & subsistance to all things, & cheering, moving & filling all things; It imediately receives into it self, the Influences of all Celestiall Bodies, & then communicates them to the other Elements, & also to all mixt Bodies. It receives into it self (as if it were a divine Looking glass) the Species of all things both Naturall & Artificiall, & ~~also~~ likewise all manner of Spirits, and retaynes them, & carries them with it; it entres 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 Corse freshly kill'd, is mobled with feare & dread, because the Ayre in y^t place, being full of dreadfull Species of manslaughter, doth (being ~~breathed~~ breathed in) move & trouble the Spirit of man with the like Species; for observe, that every thing that makes a suddaine Impression, astonisheth Nature.

Of the Element or Triplicity of Water.

6. There is so great a necessity of Water, that without it a nothing can live, no Herb, Plant or Vegitable whatsoever, without the moystening of Water, can bud or branch forth. In it is the seminary virtues of all things, specially of Animals, whose seede is manifestly watrish. The Seeds of Herbs and Plants, although they are earthy, yet notwithstanding, must of necessity be wetted in Water, before they can be fruitfull, whether they be imbibed with the moisture of the Earth, or with dew or

Raine

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 Writ where it saith, that the Plants & Herbs did not grow, because God had not caused it to Raine upon the Earth. Such is the efficacy of this Element, that spiritual Regeneration, cannot be done wout it (as our Saviour Christ testified to Nicodemus) In fine, infinite are the Benefits, & diters are the Vses 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 swallowth up the Earth, extinguisheth Flames, ascends on high, & by the shrieking forth of the Clouds, challengeth the Heavens for their owne; the sands falling downe again, becometh the Sayle of all things that grow with 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.

Here we may plainely see, know & understand (together with what followeth in the ensuing Table) that the Elements are the first of all things, & all things are of, & according to them, & they are in all things, & diffuse their vertues through all things.

p. 20.

And as in the Originall & Exemplary World, all things are in all;

Cap: 8, p. 20.

so likewise in the Corporall World, all things are in all.

For the Elements are not only in these inferiour Bodies, but also in the Heavens, in Stars, in Divills, 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 Intelligencies, 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 & vertues) after a Celestiall pure,

and

same to transmit ye truth & reall presence, Corporally, in ye Appearance, plainely & Visibly, to the sight of our Eyes, & ye Voyce to our Eares. that We may also as plainely & Visibly see ye & Audibly hear ye, speak unto us: or otherwise to Appear out of the same Visibly here before us, as it shall please God & ye his Servants, or Servants as Messengers of his patriarchall grace, & mercy, Semoth Most Meet, proper, pertinent, or best befitting this action Appearance, Occasion or Matter &c

and more excellent manner, then in Sublunary things: For the firmenes of the Celestiall Earth, is there without the grosnes of Water, & the agility of the Aire, without running over its Bounds, & the heate of Fire without burning, only shyning, giving life to all things by its heate.

Now therefore, ye the Elements are to be found every where, & in all things, noe man can deny, first in this inferiour Bodies, fearefull & gross, Secondly in Celestiall, more pure & cleare, Thirdly in Sup celestiall, Living & in all Different Bodies.

There are likewise 4 Cardinall Winds, deffluxing from the four Corners, thus named & qualified.

6. Eurus, or the East Winde, is rabenous, cloudy & watrish.
7. 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 pleasant Gale, it is cold & moist, removing the effects of Winter, bringing forth Branches, & pleasant Flowers.

Boreas, or the North Winde, is fierce, roaring, deffeyling on Clouds, makes the Aire serene, & binds the Water with Froste.

Book

Lib. 2 c. 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.	Seruph.	Ariel.	Cherub.	Tharsis
Parts answering in the Heavenly Angels, & Celest. Intelligences.	By ye shining splendor, & glorious lustre of their Love.	By ye stability of their Essence in which the stedfast State of God.	By the nobility of their Breath.	By strength of their Mercy & Justice is a waiting charitable.
Of the Celestiall Hierarchies or Orders of Angells.	Seraphim, Potestates, Vertues,	Cherubim Angells.	Dominations, Principalities,	Thrones Archangels.
Of the Stars & Planets.	Mars & Sol,	Luna & ye fixed stars.	Jupiter & Venus.	Saturn & Mercury.
Of the 12 Zodiacall Constellations, or Celestiall Signes.	Aries, Leo, Sagittarius.	Taurus, Virgo, Capricorn.	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, ye are set over the four Angles of ye World & the Winds.	Michael,	Uriel or Nariel,	Raphael,	Gabriel.
Of the 4 Princes of the Evill Spirits, set over the 4 Angles of ye World & the Winds, offensive to & troubling the Aire.	Urius or Orions or Oris.	Amaymon, or Mayravy.	Paymon, or Paynim.	Egin, or Eggym.
Their Names according to the Hebrew is	Samael.	Mahazael.	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 powers of Mans Soule.	The Intellect,	Sense.	Reason.	Fancy.
In the Elementary part of Man.	The Minde.	The Body.	The Spirit.	The Soule
In the Actions, & Motions of Man in Speach Gestures, &c:	A free, quick & angry disposition.	A slow, firme & ponderous Motion.	Cheerfulness & an amiable disposition.	Fearfulness, sloth & remissness in
In the powers or parts of Animalls.	Vitall Spirit.	Bones.	Flesh.	Humours
In Humours of ye Body politick.	Yellow Choller.	Black Choller, or Melancholly.	The Blood	Flegme
In the foure fold Spirit.	Animall,	Naturall.	Vital,	Generative
In the foure kinds of Animalls.	Walking	Creeping	Flying.	Swimming

The four Moraill Vertues.	Justice.	Fortitude.	Temperance.	Prudence.
The four Judiciall powers.	Faith,	Experience.	Science.	Opinion.
The four Annuall Seasons.	Sommer.	Autumne.	Spring.	Winter.
Of Animalls.	Salamander Cricket, Estrich Lyon.	Moles, Worms. Vall small creeping things.	The Camelion Vall flying Fowles.	Fishes, &c:
Of Vegitables.	Seeds because of ye multiplyed Spirit.	Roots by reason of their thickness.	Flowers because of their Subtility.	Leaves because of their Hyeed.
Of Mineralls & Metalls.	Gold & Iron.	Lead & Silver	Copper & Tymn	Quick-Silver.

Having briefly treated of the Natures & Qualities of the foure Elements or Principalities, & 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 Idea, through the Ligue of the Soule of the World, & the Rays & 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. 9. c. 23.

Now having briefly touched at some materiall Matters of Concernement, very fit to be knowne & understood; We shall in the next place treate of Angells & Spirits, Celestiall, Terrestriall & Infernall, their severall respective Hierarchies, Orders, Offices & natures, & teaching the good ofes that a sober & qualified Magician may make of all, and how the assistance & ministery of good Angells, may be obtayned by us, & the malegne Illusions Temptations & assaults of the Evill Spirits repelled, shunned & overcome by us. Likewise necessary Instructions and briefe 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 ellistries & Sciences; without falling from the originall, true & christian Faith, or the orthodox, theologicall construction thereof, or in the least estrangied from, or being disobedient to the divine Lawes of God, or any Civill Lawes, or Government of Common Wealths.

Of the Celestiall Angells & blessed Intelligences, &c: Their severall Derivations, distinctions, Names, Natures, Qualities, Orders, Offices, Hierarchies and Degrees, as they are set over & governe all things, &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 bear the Name of God in Banners, Schemhamphoras; and severall things worthy of Noate, &c:

An Angell is an Intelligible Substance ——— &c: p: 27.

5 i.F.)

So concerning the Animasticall Order, or Choire of blessed Soules, or
8.3. Heroes, various is the opinion of the Learned thereof; some suppose they
9.34
453. were so called, either because for the meanes 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 & Benefite, then after their 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 side
of the Superiours, who are thought to be begotten, by the mixture of
Angells with Men, & so obtayne a certaine middle Nature, that they
are said to be neither Angells nor Men. And it is generally believed
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 of the
writings of the Auncients, who, together with some moderne
Philosophers doe aver, that those Heroes have not lyke power in
disposing & ruling these inferiour things, then the Angells, & have their
Offices & Digenities distributed to them; therefore hath there been 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 teyed by the name of Apollonius Tyaneus
& others, &c: Now the opinion & beliefe of the Roman Catholicks (the
most learned in Divine & Celestiall Mysteries, in this moderne Age)
hereof is this. So concerning our holy Heroes (say they) we
believe that they excell in divine power & (as the Jewish Theologians
testifie) that the Soule of the Meschiha (that is Jesus Christ, our
only Lord & Saviour) doth rule over them; who by divers of his Saints,
(as it were by Members fitted for this purpose) doth administer and
distribute divers Gifte of his Grace, in these inferiour parts, & every

one

one of the Sainte doe enioy a peculiar Guift of working; and they bing
implored by vs with divers Prayers & Supplicacons (according to the mani-
fold distribution of Graces) every one doth most freely bestow their Guifte
Benefite & Graces on vs, more readily & abundantly then the Angelicall
Powers, by so much as they are nighier to vs, & more allyed to our Natures
and their Names, Degrees & Offices are also more knowne vnto vs, [as they
who in Ymes past, were both Men, & suffered humaine Offections &
Infirmities] Out of the number of these almost infinite, there are 12
chiefe & 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, have Scated in the twelue
precious Stones, vnto whome the whole World is distributed.
After these are the Seventy two Disciples of Christ, who also rulith
so many Quinaries of Nations, Tribes, People, Nations & Tongues,
After whome is an innumerable multitude of Sainte, who have
vnitted divers Offices, places & Nations vnto their Protection and
Patronage, whose most apparant Miracles, at the faithfull Prayers
of those that Invocate them, Experience hath plainly manifested, &c:
Of wch Order of Heroes aforesaid, we can say little or nothing of,
till Ymes hath produced some further satisfaction, & granted vs
more experience therein, then as yet we have attained, having not
hitherto not practically insisted on, nor handled any Consideration
of this Subject, it being in our apprehension so Mystical &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 Situall —
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.

Lib. G)

Having briefly treated of the Celestiall Hierarchies, & of the Ruling Intelligences in each Orbe & Sphear; we must also understand, (although
Lib. 3. the blessed Intelligences are especially appointed for the Divine Worship,
76. & service of God; yet notwithstanding they have also the Government, of
91. every Heaven & Star; And as you see there are many ~~Hierarchies~~ as Hierarchies, Orders & Offices of the good Angells as are their Heavens, or Celestiall Sphears; and as the Stars ~~(or Planets) governing it~~ are divided according to the nature of the Sphears, & the particular Intelligency Star (or Planet) governing it, as they rule themselves & Sphears, as Saturnine, Joviall, Martiall, Solar, Venereall, Mercuriall & Lunar, (as the learned in Astrologie affirme) although (I say) there is but one ruling Intelligence assigned to each particular Orbe or Sphear; yet seeing that every Star hath its proper & different power, nature, vertue, Office & Influence; so also hath every Star its particular ruling Intelligence, whereby it confirmeth power & operation: For that as the Stars are innumerable, so also are the Legions of the Celestiall Angells, as experience doth abundantly testifie.

Astrologians say, that there are seaven Planets, called erratick or wandring Stars in the Heavens, & they are thus named, & all known by these Characters.

♄ Saturne.	♃ Jupiter,	♂ Mars.	☉ the Sun.	♀ Venus.	☿ Mercury.	☽ Moone.

There are also twelve Signes in the Zodiack, through wch the seaven Planets move, & in wch they celebrate their severall Aspects, & wherein they have 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,	Sagitarius,	Capricorn	Aquarius	Pisces

There are also four Elements or Triplicities, wch these twelve signes are divided into, & are accordingly governed day & night by the seaven Planets, as here you see, & they are Fire, Earth, Aire, 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 {♀ / ☽}

Aire

♊ ♎ ♒	♋ ♏ ♓
Aer of the Aiery Trigon, & is governed in the {Day / Night} by {♄ / ♃}	Aer of the Watery Triplicity, & is governed in the {Day / Night} by {♂ / ♂}

There are likewise foure Angles, Quarters, Parts, or Corners, answering to the foure Elements or Triplicities; & the parte of Heaven & Earth, being so divided, thus named.

East,	South,	West,	North,

The Moone (being a generall Significatrix in all things, both Magically & Astrologically, as all the Ancients, & all our Philitians do confidently & experimentally affirme, for that she contayneth through her Sphere, all the Influxes of the Superiours & the Inferiours; as is sufficiently & apparently known by the comon Observation of all men (or at least, by as many as rationally vnderstand themselves) in the Doctrin of Elections, & in the most excellent Art of Philick & Phlebotomy) she passing ~~continually~~ constantly through the 12: Celestiall Signes, in the space of eight & twenty daies or thereabouts, hath therein fixed in the eight Sphere, eight & twenty Mansions, wch by the Magicians of India & the ancient Arabian & Chaldean Astrologians, have diverse Names & Properties attributed to them, from those severall Signes & Starres wch are contayned in them, through which, whilst the Moone passeth, it ~~attracteth~~ obtayneth various & accordingly respective Powers & Vertues; and every Mansion contayneth twelve Degrees, 51: Minutes, & almost 26 Seconds; And therefore since they commence from the first Degree of Aries, & so in order vntill ye last, we shall shew you the Beginnings thereof, & their severall Names.

Li: I: c: 33.

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 Aldebaran.
5	♊	4.	17.	9	Alchabay or Albrachay.
6.	♊	17.	0.	34	Alhanna or Alchaya.
7	♋	0.	0.	0.	Aldimiach or Alarzach.
8	♋	12.	51.	25.	Alnaza or Alnatrachia
9	♋	25.	42.	51.	Archaam or Archaph.
10	♌	0.	34.	17.	Algiloch or Algibh.
11	♌	21.	25.	40.	Alzobra or Aldaf.
12	♍	4.	17.	9.	Alzarpha or Alzarpha
13	♍	17.	0.	34	Alshaire.
14	♍	30.	0.	0	Alchiurth, or Alzimith or Alzimith or Alkumich or Alchyymich.
15	♎	12.	51.	25.	Algrapha or Algarpha.
16	♎	25.	42.	51	Alzubini or Alhubini.
17	♏	0.	34.	17	Alchil.
18	♏	21.	25.	40	Alchao or Altob.
19	♐	4	17.	9	Allathia or Alchala.
20	♐	17.	0.	34	Alnahaya.
21	♑	0.	0.	0.	Albida or Abelidach.
22	♑	12.	51.	25	Sadabacha or Zadibolich or Zandilena.
23	♑	25.	42.	51.	Zabadola or Zobrach.
24	♒	0.	34.	17.	Zadabath or Shadizorad.
25	♒	21.	25.	40.	Sadalabra or Sadalachia.
26	♓	4.	17.	9	Alpharg or Phragol Alochadire.
27	♓	17.	0.	34	Alchaiya or Alkhalgalmiad.
28	♓	30.	0.	0	Albotham or Alchaloy.

The Compass of the Circle of the Zodiack, is accounted by the Astrologians to contayne 365 degrees, for that every Signe therin contyneth 30 degrees (as we said before) there are 12: Signes in the Zodiack, so that 12 tymes 30 make 360. And every Signe divided again likewise particularly into three parts, resulteth 12 tymes three, wch makes 36. these wch are called Decanes, or a division of Tend, & they are also governed by the seaven Planets, and by the Astrologians are called the Faces of the Signes, as is elsewhere further explained &c.

Lib: 3: c: 16. p. 391.

They are again 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, so that 12 tymes six resulte 72. the wch are called Quinaries of Heaven, Observe what a great communion there is with the Numbers 12 & 72. & the harmony betwixt them; for as you see before, every signe divided into six parte, their resulte 72 fives, & so many are the Names of God, & so many were the Elders of the Synagogue, & Interpreters of the old Testament, & the Disciples of Christ, & so many are the languages, & the Tonguis of allmen & the Nations; Answerable to these are so many manifest Joynts in Mans Body, whereof in every Finger & Toe there are three, wch together with the 12. principall reckoned in the number levitus, makes up 72. Ondebery fine is set over one Idiome, with such efficacy, that the Astrologians & Phisiognomists can know from thence, from what Idiome every one arisith.

Now we have briefly in Astronomicall Termes, given yo a discription & difinition of ye 7 Planets, the 12 Signes of the Zodiack, the 4. Elements, Trigons or Triplicities of the 4. Celestiall & Terrestriall Angles, of the four Cardinall Winds, of the 28: Mansions of the Moone, of the 36. Decanes, aid 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 & Constillation, there is a ruling Angell or Intelligence, whereby the Influences thereof is conveyed to Inferiours, according to the holy & divine Will & Decree of God, to his Honor & Glory & the good of Man; We shall in the next place, give a discription of the Intelligent Angells, their various denominations, & their several Degrees Orders & Offices, according to their Government aforesaid.

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 vicissitude of dayes, Howrs & Years; who by the Heavens, Starrs & Planets (as by Instruments) distributes ye Celestiall Influences of the Superiours upon these Inferiours.

Names of the Celestiall Angels, &c: ——— see pa: 61.

65. H.)

Somewhat in a few words we shall say, how possible it is for Man to attaine the verball Colloquy with good Angells, notwithstanding we have a speciall Treatise writ thereof, a little hereafter following, and although we could remove many Objections, leading to the impossibility thereof; as the fulfilling of the Law, the ceasing of Oracles, & when we shall looke for Signes, none shall be given vs, & that we have Moses, the Prophets, the Apostles, the holy Gospell, & other sacred Manuells & Commentations, all wch if we will not believe, we shall scarce believe Angells; & ye these Angells, wch were sent to divers holy men & Women mentioned in the Old and New Testaments, is said by many of our Theologians to be the Messiah; & many the like passages we could raise, & when we have so done, could give an answer to them all; but in this place we shall not medle therewith, we shall treate of those Subjects in our forgoing Preface, preceding our Booke; we shall here only show forth some of the most eminent Inspirations holy, Sciences, & a word or two of our opinion thereupon.

The

The Angells that were sent to

Moses	Michaell.	Joseph & Mary ye Mother of Christ	Gabriel
Adam	Raziel.	Sim the son of Noah.	Jophiel
Noah	Zaphkiel.	Jacob,	Peliel.
Abraham.	Zadkiel.	The wife of Manoah	Phadaiel
Sampson.	Samael	David.	Cerviel.
Solomon	Michael	Ezekiel,	Hasmaiel
Isaac,	Raphael	Esdras,	Uriel,
Tobit junior		Elias,	Michiel,
Joshua	Gabriel.	Cyrus	Cerriel
Daniel			

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 do verily believe, that they were certainll severall Mistical Typis, representing the coming of the Messiah, as the contente of the old Testament abundantly shew forth, and as the Prophetical Doctrine of the aforesd Holy men, recorded therein, doth plainely manifest, they spoking as they were inspired, wch not Question proceeded from the imediate Decree of the Holy Trinity; to prove wch we shall give an apparent Testimony.

There was neither any Learning nor Note knowne to the Auncients, but what came first by Inspiration; Observe that place in Exodus Chap: 34. v. 1. where God taught Bezaleel & Aholiab, and all those that were intellectually quallified, to work curiously in Gold, Silver & Brass, & other rare Note & Handicraft workmanship; So likewise David, from an illiterate Shepheard became a Prophet: So also Soloman was inspired, in all Wisdome in 24 hours, and many more were likewise inspired, & all Prophesies of the coming of the Messiah Only, not that he was already comes; It was only ye Angell that was sent to them.

Co

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 Matthews 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, unto whome they were sent, in all knowledge & wisdome, & to foretell the comming of the Messias, &c: We could make out all these severall Types & Representations of Christ, in the old Testament (wch we cannot say were Christ himselfe) as they were delivered by these Celestiall Messengers, to those holy men appointed by God, to reveale & make knowne his Lawes & Purposes to the World, & of the comming of the Messiah, but we shall treate of that elsewhere in ye propier place; Let it suffice now, ye we only tell you, what our Saviour saith in many places of the Gospell, Search the Scriptures (saith he) & see whether or no, they doe not testifie & beare witness of me. The Scripture doth not testifie, ye he was already come, or that he had been here before, but that he was to come, & at that time he was come; not to one or two particular persons, in the form 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 ye wch was lost; He came in the Flesh, & lived accordingly (sin excepted) therein, to the apprehensions of those, wch then lived & had seene him, &c: and wrought many Miracles to those who beleeved, to the astonishment of all Spectators, & people wherefore he came, for you heare him complaine of nothing more, than want of Faith, & whosoever would but beleeve, onto such was nothing impossible nither incredible. He lived upon this Earth

33. years or thereabouts, & thus to fulfill the unalterable decree of his Father & the Scriptures, wch ded only typifie & testifie of him; he permitted himself to be betrayed & apprehended by a tumultuary company of rude & mastiflies Soldiers & Ministradors, for saith they, are yee come out as against a Theife, think yee y I cannot have 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, & so 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 mortallo, & not kept above ground, he overcame Death & Hell, & the third day after he was interred, he rose from the dead, & continued upon the earth with his disciples, forty daies, & then was taken up into heaven, where he sitteth at the right hand of God, making continuall Intercession, for as many as faithfully believe, & turne to God by him.

* There nothing at all specified of an Angell, but the Angell y appeared to him in the Garden to comfort him before he ~~parted~~ was betrayed, & the Angell that appeared to Mary Magdalene, & the other Mary, at the Sepulcher of Christ, when they went to visit the Sepulcher, &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 with say was the Messias, as those of the Old Testament; No, they were Angells only, & are so to this day, & ever will be to the end of the World, & are drawen to conversi, by those who are accordingly qualified, as we have mencioned ~~y~~ which before. So y there you see a plaine distinction between 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 & direcion.

Can we think that the Angell that drove Adam & Eve out of Paradice, or the Angell that appeared unto Jacob in a Dream, Gen: 31. 10. 11. 12, or those Angells that met Jacob, Gen: 32. 1, or y Angell that delivered Jacob from all Evill, Gen: 48. 15. 16. or that Angell that

was sent to conduct the Elect of God, Exod: 23. 20. 21. Or y^t 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 y^t Angell y^t 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 y^t Angell wch God sent to Daniell Chap: 6. 22. & 10. 13. Or y^t Angell that God sent to conduct young Tobias &c: or the Angell, y^t appeared to Joseph, Mat: 2. 13. or those Angells y^t ministred to Christ after his Temptation in the Wilderness, Math: 4: 11. Mar: 1. 13. Or y^t Angell y^t appeared to Zacharias, 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 Shepheards, at the Birth of Christ, & the rest of the Celestiall Hierarchies mentioned in Luke 2. 9. to 13. or those Angells so frequently mentioned in the Apocalipse, or Revelation of St: John, or y^t Angell that comforted Christ in the Garden, Luke 22. 43. or those Angells y^t stood by the Apostles, at Christs Ascension into Heaven. Acts 1. 10. 11. Or those Legions of Angels mentioned by our Saviour, Math: 26. 53. Or the Angel that appeared onto Baalam, Numb: 22. 31 onto 36. Or the Angell that appeared to Mary Magdalen &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. Are these & many more Texts in Holy Scripture, alleading to the same sense & purpose, All these (I say) cannot be said to be the Messiah, they are said to be Angells, & so are called & no otherwise; Witness these Texts in Holy Writt, See what the Kingly Prophet David saith, in Psalms 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 they are Angells, & ministring Spirits in the Heavens, & they are likewise ordained for the Glory of God, & the ease of Man, being accordingly qualified; We read not any thing in the old Testament,

that

that that Angell should be a Messiah. There are other places that Typifie & represent the coming of the Messiah, wch is clearly 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 work, above all the rest of the Creation; he consulte not with Angells, for they were created, & the work of his hands as well as inferiour Creatures, & in the beginning somewhat inferiour to man, till he fell from his Allegiance &c: ~~and~~ by all wch we clearly conceive & probably conclude, that the aforesaid apparitions mentioned in the Scripture, were celestiall Angells, or Messengers, preceding the Messiah &c. And if we grant all y^t our Theologians infer hereupon, then is our opinion strengthened, as to our present Subject; That it is possible for a sober & qualified person to converse verbally with ye Celestiall Angells: for if the Godhead itself, the second person in the sacred Trinity, was willing to serve Man, & appear unto him, & converse wth him, then certainly Angells may as they have done, & still do, at this present day, as by experience we doe well know; & that they are no delusions, we shall clearly demonstrate in conclusion of this present Treatise concerning Angells & Spirits, &c.

But although we could insist further hereupon, y^et we shall not treat any more thereof in this place, All that we shall say hereof in this place at present is this.

That there was not Art nor Science first formed out by any Man but he had it immediatly by the Inspiration, Dictation & ministry of Angells; as we could instance in many undeniable Examples; but we shall only show you one out of sacred Writ, & that is in Exodus 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 platform of Shipping? we could make mention of the improvement thereof, & of the Arte of Astronomy & Navigation, but we shall treate of y^t elsewhere.

Let

Let it suffice now, that we plainly see, ye many very rare Arte and Inventions there are in the World, & that they came to our Auncestors, by the ministery & revelation of the blessed Angells; & we have come to the knowledge thereof, by the Tradition of the Auncients, &c:

Now there much lieth vs take notice of, & observe by the way; that through Warrs (the chiefe Ensigne of Ruine & Destruction) Ignorance, Fire, suddaine mortality & many other casualties, an infinite of the Learning & scripts of the Auncients, have bene lost & destroyed; yet by the help of Angelicall ministery, restored again to succeeding Ages. For if we may believe Scripture (wch I suppose none can deny) God is the same God yesterday & forever; he is Alpha & Omega, his decree is vnalterable, & his promise the same, from the beginning to the end of the World, & shall continue vnalterable from Generation to Generation; for God spared not his owne 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 owne Son, the second person in the Trinity to be offered vp a sacrifice to appease the wrath of his Father, & so became a Ransome for ye Redimption 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 vndone, nor any meanes vnattempted to bring vs neerer to him, & to contemplate his goodnes to vs, in giving vs 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 himselfe in the wedding Garment of Faith & humiliation, &c:

See Heb: 11. Math 9. 20. & 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.

Ff

* If it be so, 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 conversse with Angells, & by their celestiall ministry, may verifie, revive & repaire lost Sciences, & obtaine the wonderfull knowledge & understanding, of ellisticall & occult Secrets in nature (that remaine as yet unknown to these later Ages) most admirable & beneficiall to Man. Notwithstanding the fulfilling of the old Testament, & the decase of Oracles. For we are positively of this belief, that God loveth Man now, as well now as our forefathers, if we are accordingly qualified, & worthy the receiving thereof; for nothing impedites Gods blessings, but our unworthyness. &c:

Having briefly touched on some eminent & remarkable places & Texts out of sacred Writt, & the probable Conjectures of some ancient Rabbies, & the Conclusions of Modern Theologians thereupon, together with the more remarkable Approbations of some, who have conferred & conversed verbally with Angells, as we have more at large treated of elsewhere, touching the Construction thereof to those who are more Theologically & Cabalistically conceited, with the Opinions of Tradition only; it is sufficient we have only hinted thereat, & partly know the ellisticks thereof. &c: But as we cannot please the humours of all, so 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 decase of Oracles, &c: for there is no decase or diminish of Gods love & goodness to

Man

* Yet willing to please those, who are more Rigid, & Scrupulous, &c:

NB

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 benefite, & capable of making good use thereof. &c: & for this it suffiseth 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 hymes for y^t reason, were taken for men, (& called men of God) till they were discovered, in or neere their departure from those unto whome they appeared, after they had fulfilled the ~~word~~ 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 form & behaviour, & 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 Moderne Magitians, have had appearances 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 thereof, and John Trithem^t Abbot of Spanheim, y^t learned Father & Master in this Art, in his little Booke Octo Questionum Maximiliani Cesaris, Quest: 6. saith, That never any good Angell was read of, to have appeared in the forme of a Woman, &c: & more to this like purpose, &c:

This opinion of his struck such a deepe ~~an~~ impression of Belieife 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 ~~thrown~~ thrown upon this incomparable, matchless & protoplast Art, by the Ignorant mistakes, false, malicious & misconstrue opinions and interpretations thereof by Schismaticall Sectaries, & many others who carpe at & vilify all things they understand not, nor are accustomed to (& will may such scandalize Arte & Sciences & calumniate the Students therein, who kick, spurne at and

endeavour

endeavour to overthrow Kingdomes & Common wealths, and the Government thereof, both Ecclesiasticall & Civill, except they have a principall Office, Interest or Benefit therein, themselves) calling some Atheisticall, Heresticall & Malignant, others Diabolicall, Delusive & deceiptfull, prophane, superstitious & what not: which as indeed the contemners, revilers & abusers of Art are worse themselves, then what they style Arte & Artifice to be, &c: as we could clearly make out to the shame & detestation 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 elsewhere before: & shall leave such to the reward of God, according to his Judgement, &c: but we shall to our matter in hand,

We shall now dissipate the former mistake of Trithemius, and remove the doubt of some others, who Jam confident, through resolved mistakes have erred, & so consequently missed their expectations, & lost 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 Ridiculous, Diabolicall, Vselesse & altogether unfit for man to practise, for y^t it was a strong delusion, and superstitious & heretical & impossible for any good to come thereof, or to have any satisfaction therein, or to learne any thing therefrom, of good Ministry, Admonitions or directory Rules or rudiments of Learning, tending to the disclosing of any secret in Nature, or the repairing of any lost Science or Art, y^t hath been a long tyme buried in oblivion, nor any other benefit y^t man may receive, but illusions only, and many the like aspersions hath been cast upon this profound, celestiall & unparalled 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 & nothing worthy thereof) not in the Art. This we doe confess, that there may be an abuse in all things; & y^t 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, Rediculous & 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 & vill Spirits, 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 Counsells as wholsome Doctrine, using them according to their Offices only, that is to restraine them from doing Evill; wch he that is a qualified Magitian knoweth how to doe, & what is meant by it, he well — understandeth, &c: Art wch is as bad as bad may or can be, or be said to be, yit I cannot say it is worse, then for any one ignorantly, unadvisedly, ignominiously, scurrilously, traditionally only, or any otherwise maliciously to scandalize, appeare & condemne, what they cannot attaine unto, nor doe not understand: for he who shall so 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 & vertues being inferiors, & the works of his, & mens hands; 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 Benefits, 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 not truth in the Celestiall Hierarchies, & Choirs or Legions of good Angells now as formerly, nor in any Arte & Science, wch there is not man, but will conclude to be as ridiculous & absurd, as all the rest, if not more.

How then can any dare or presume to condemne this Art, or other Arte or Naturall Sciences, when as there nothing is found amiss therein? If there be any defect, it is in Man, not in Art: In all the Scriptures we shall finde, that God Our Saviour Christ, complaine of nothing more in Man, then Pride, Presumption, Ambition, Perversness, 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, behoofe & good of Man, & Man for himselfe, to Land & magnifie him as an most excellent Ornament then all the worke of his Creation besides, untill Man (being seduced) through Ambition, thinking to be as wise & good as God himselfe, 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 himselfe, as an Edict to the Man, but that one Tree, wch was now a dayes think, were but a very easy Comandement to keepe, & a very great matter to breake it, considering the State & Condition ye Man was then in) & see you sir (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 Beaste of the fields, & from the best, became the worst ornament of the whole Creation. &c:

Heere you see the defect cleerely lyes in Man, not in Nature or Art, nor in any Creatures, or other thing; his Man that fallo, the divine Institution & Inevitable decrees of God stande, & all Arte & Sciences Also, & will doe 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 Mynes of Absurdity, where we shall heare them belching out stinking Nonsence, against most appaiant Truths, untill they are choakt as well as blinded. &c:

Now, before you endeavour to take the Mote out of the Eye of Dust, I pray you take the Beame out of the Eye of ~~Ig~~ your owne Ignorance, and think not that Pearles are to be cast to Swine, or Diamonds to Dunghill Cocks; that such Gifts were given to you to deride, or to make a worldly Ostentation or Lucre thereof. No, if you read them with humility, admiration, gravity, or other such like solid Observations, as becometh a sober & qualified Christian to do; & when you have so done, sit down & consider, as the Bereans did at the Doctrine of Paul, in Acts 17. 11. not condemning anything ~~at all~~ 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 Sagoge, in answer to what Frithemicus asserteth in his foresaid Method, concerning the ~~Apparition~~ Appearance of Angells (viz) That never any good Angell was read of, to have appeared in the forme of a Woman.

A most excellent & diligent Magitian living since him, though ~~not~~ peradventure not altogether so well learned, yet very whitas pious, sincere, qualified & endowed with as good parts as he, or any one, ye hath lived since, unto this present tyme, & 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 and apparent truth thereof, from those, whome he thought & knew, could better inform him, having had severall sheweis & Operations, and most or all their appearances, that convened before him, were usually or for the ~~most~~ major part Feminine —— This Gentleman being at a certaine tyme in his Study upon Action, & being in Conference wth the Angell called ~~Gabriel~~ 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 incomprehensible to those that are their Inferiours; for the higher Order is incomparable to God, & by degrees those that are Inferiours, are incomparable to them. p. 33.

It

It followeth therefore, That in respect of that Degree in Angells, things are Incomprehensible.

Angells of themselves ~~are~~ neither are Man nor Woman, therefore they doe take Formes (not according to any Proportion in Imagination, but) according to the Diferent & 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 compass of Nature, & the use of Man. It followeth therefore, considering that they minister not of themselves, that they should minister in ye unsearchable Forme, within the ch their Executions are limitted.

always

Now if Frithemius or any other can say, that Woman ~~hath~~ also hath not the Spirit of God, being formed & fashioned of the selfe same matter (notwithstanding in a contrary proportion by a Degree,) If Frithemius, 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 a 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 Frithemius speaks, in respect of the filthiness (ch indeede is no filthiness wherewth all women are stained, & by reason from ye naturall Philosophers, as a man taking more of Nature indeede, then of him who is ye Workeman, or a Supernaturall Master, He (I say) concluded his naturall Invention.

In respect of my selfe, I answer Frithemius thus; I am Finis, I am a beame of yt wisdome, which is the end of Mans Excellency.

And if Frithemius 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 comparable.

And if (saith he), you think yt these Argumentes are not sufficient, I will yet alledge greater.

Thus far the Longell Galoak, and I think it in my Opinion very satisfactory to any ingenious & intelligible Man; & truly I also think, yt we may commend the whole, with the most select of their Synagoge, w out any sensible Errour.

Having briefly de ——— p: 65

p. 69. I)

as we have inserted in a particular Tract or Treatise or two — as 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 Perplexities, by mistaking our selves in these things, whereby many Errours hath been committed, and for that reason they Art hath been much scandalized & abused, when as indeed only it is the Misunderstanding thereof, & the insufficiency & ignorance of the pretended Master thereof, where 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 (this wch he ought to know how to do, or else he cannot be perfect in ye Art) then the tempting Meading evill Spirit, flyeth away powerlys, and becometh like a Wasp that hath lost her Sting, having no power or strength to tempt any more; for behold the evill Spirit doth sift & winnow vs as ~~Wheat~~ Wheate. We could treat much hereof, but it is no place, we shall speake more afterwards, at the Conclusion of this Start, we shall shew you here 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 vs from them, & give vs power over them, to withstand & vanquish their evill, malignant attempts & assaults, &c.

The Bodies of evill Angells &c. — p. 69.

(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 when 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 again, by reason of their great & heynous sins, & enormous offences & transgressions, in abusing such his mercies & favours; for oftentymes 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 be seene by us, 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 again, & 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 desperatly hanged or drowned themselves, or any other waies violently made themselves away, or yt have lived a vile & lewd ~~life~~ conversation, or otherwise ~~vicious~~ vitious & noxious in their lives & dealings &c: & for y cause doe wander about, & are reserved by the Devill untill the day of Judgement.

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 happened & come to pass, especially where the Truth hath been fixed & stayed wth a constant taciturnity.

Some think that they are Magitiano incantamente.

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 y^t place, & ought to remaine there, untill their Custody thereof be found out, whereby they may be discharged therefrom, & the Treasure be obtayned, if the Master Chymist, or carefull Magician, know how to order his Affaires, & understand what he undertake aright; if not he may shoot ye Fogge.

These are the Conjectures of some, & many are the opinions of divers concerning them, but these aforesaid being the Major testimony, and comprehending the sence of all others, y^t have treated thereof, y^t we think it both needless & foolish 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 forgoing Censures imagined of them, & a brief narrative touching them.

As to the first Construction, we shall say thus; they cannot be Celestiall Angells sent from God, to communicate Benefits to men, for they dwell not in the Earth, neither doe they retayne such grossness as a Terrestriall Nature, their habitations & Offices are far different, & of an other quality, as we have fully & apparently demonstrated formerly in their proper place; neither are they capable of sustayning any such hard labours. Their Offices are to Teach, Instruct, Guide & defend the Truth of sacred Mysteries, & such as walke according to the Lawes & Commandments of God, & our Lord Jesus Christ, wch is a greater benefit & blessing, then all these Terrestriall Elfes or Spirits, or all the Treasures of the World can give or purchase. These things are so obvious, y^t we need not speake any further thereof, as the forgoing Method of the Nature &c: of the Celestiall Angells, will exemplarily & more evidently make it appeare, &c:

To the second we answer; Truthe, 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 beginning of this Section; & from others they fly, & will not

appeare

appeare to them, for the reasons before specified; that is, either they are daunted & dismaied, or that they are of a courageous spirit & undaunted Resolution, & so 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 under him capable of demanding, & afterwards by the Artist driven away from one place, & confined to another, (as we shall further discourse anon

M wherby they cannot (as before) appeare again, but remaine as a Wasp that hath lost her Sting; whence it cometh to pass, that they are said by such condignity to be deprived of their Office & Joy; wch may wout any sensible error, serve for another Reason to y, wch is mentioned about the begining of the forgoing page, why these Terrestriall Spirits are not so frequent, visible & familiar now as formerly. All wch is likewise so plaine, that it needes not further exposition, &c:

To the third we answer, That these Terrestriall Elpho's 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 we question, whether the Soules 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 we deny not, but that many houses hath been much troubled, & infested with Visions & Apparitions, and hath been disturbed amoyed & molested, with severall Incumberances, Incursions & unusuall Noyses & Hurlyburlies; and y such like shapes & similitudes, hath been seene to walke & wander thereabouts, & in such houses, as such an one lately lived in, & y 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 y opinion of those, who refer these things to the Terrestriall Spirits, Elpho's, Sylpho's or Pigmies: There is few or none dwell in those places wch they inhabite, although they willingly resort, oftentymes frequent

and sometymes dwelle in those ~~houses~~ places, wch we inhabit, (yet wthout disputes, it is not without but for some (causes) as we shall further manifest a little after), yet this cannot manifest them to be the soules of the deceased. This is a manifest mistake. And since it happeneth so opportunely, we shall give a briefe description & difinitions of these things, in this place; that the difference betweene the soules of the deceased, the Devills & their Terrestriall Spho or Spirits, & the hye foundationall ground thereof might be knowne, to avoyd all further misconstructions thereof.

Manifold & divers are the opponions & suppositions of ye ancient philosophers, & moderne Theologians concerning this Subject, & so different one from another, that it would seem be endless & toylesome to insist their Traditions, & as paineful to beat our braines thereupon, considering how obscure & impertinent a Subject it is; if we understand the substance thereof aright, as to consider the state of man's soule, & his spiritiall condition after death, we shall not trouble ourselves much therewith, only as much there of 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 secrett things, then to contend about things uncertaine. And so we shall to our intended purpose, in answer to ye 3d forigoing Construction

Most certaine it is, ye 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 returnes to the Earth, from whence it was taken & the Spirit returnes 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 always faultless, wherefore it is uncapable of any punishment. Others conclude thus; That ye Soule if it have done well, rejoyeth together with the Spirit, & going forth with the Olympiall Chariot, passeth freely to the Queene of Heaven (that is of blessed Soules) or reacheth Heaven, where it enjoyes a blessed & perpetuall felicity, & the divine Vision, & possession of the Kingdome

of

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 Hell like an Image, and being voyde of an intelligible Essence, & left to the power of a furious Phantasie, is ever subjected to the Torment of Corporeall Qualities; knowing y^t it is by the just Judgment of God, for ever deprived of the divine Vision for its sins, the absence whereof is the most grievous punishment of all; for when the Soule is seperated from ye Body, the perturbations of the Memory & Sense remaine; To wch St Austin assents saying, That seperated Soules retayne the fresh Memory of those things, wch they did in their lyfe. Firmianus, a writer of no mean Judgment & capacity, asserteth thus, Let not any man conceive (saith he) that the Soules of the dead, are judged imediately after death, for they are all detayned in one common custody, untill the tyme shall come, wherein the Almighty Judge shall examine their deeds & desarte; Then they who shalbe found Righteous, shall receive the reward of Immortality, but they whose sins & Wickedness shall then be detected † to eternall punishments. To wch opinion St Austin subscribeth, ~~where~~ where he saith in his Enchiridion, That the tyme wch is interposed betweene the death of Mankinde, & the last Resurrection, contayneth the Soules in secret hidden Receptacles, where every Soule receiveth condigne Rest or Misery, for the good or evill wch it did in the Body, whilst it lived in the Flesh. St Ambrose doth not dissent hereform who saith, That the day of reward is expected of all, therefore whilst the fullness of tyme is expected, the Soules expect a due Recompence, celestiall Glory & Felicity, being elected & prepared for some, and endless Torments, Paines & Punishments ordained & determined for others: he further saith, that the Soule is loosed from the Body, & after the end of this 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 & latter ~~Divines~~ Theologians, and other Writers, who hath followed the Traditions of the Auncients,

† Bishop Jeremy Taylor, Dr Jeremy Taylor, Dr Jeremy Taylor

ab

as we have found, by curious & diligent search, wth not 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 here 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 no worth, value, validity or estimation, &c:

In all wch foregoing passages, we cannot finde one atome of satisfaction, one syllable to prove, that these terrestriall Spirits, Sylphes, or whatsoever we may call them, are or can any way probably, or at all be the Soules of the deceased, either in generall or particular; but rather make cleerely 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 own Opinion, & so conclude what we promised in the beginning of this Answer, & that is this, That if it were so, 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 life, 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 & woe full experience, without any materiall & sensible Error; yet God forbid we should judge uncharitably of any One, though never so bad, & herein let not one go about to pull the Beame out of our Eyes, before he have taken the Mote out of his own Eye. And so 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 haste the world had needs be Magicians to expell & drive them away, & instead of crying down the Art,

they

they had more need to cry it up, exalt, extreme & cherish it,
and the learned therein (Professors we may not call them, for
none dare, or be known to profess it, the ignorance of the Age is so
such) We say, that to believe the Soules of wicked people, that
depart thro' lyfe, cannot go to the place God hath predestinated and
ordained for them, but must wander up & down: thro' this Globe,
like Spirits & Goblins to fright folks to an Error, & a palpable
mistake; or to think that they can be turned or metamorphised
into Spirits, is as false; for as we said before, if it were true,
the World would so abound with Terrestriall Spirits & Goblins, &
that we should not be voyd of multitude of Experiments therein,
& Exemplifications thereof, &c: and yet we see there is such a
scarcity of such things, that hardly one person of an hundred, will
believe any such thing at all, as Spirits, &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: We could alledge great Elegaments to
prove our Answer to these things, but we shall explaine something
thereof more fully in the Elegument following; & so wind up the
Answer &c: Therefore observe &c:

NB.

Sragogicall Observations &c: —— p: 75.

The Second Parte of the Art of King Solomon

In this following Treatise you have 31 Names of chiefe Spirits, wth severall of the Ministring Spirits wch are under them, with their Seales or Characters, which is to be worne as a Lamin on yo: Breast, for without that the Spirit that is appeared will not obey you to doe yo: Will, &c.

The Offices of these Spirits 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 contryued in any of the foure Elements Fire, Aire, Earth, or Water, &c: also the Secrets of any Person whatsoever, let it be in what kinde it will, These Spirits 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 subjects, governed & ruled by their Princes, & each said Prince resideth in that Mansion & place of abode, in the true point of the Compass, wch is at large fixed composed & shewed forth, in the following Schemes or figures.

Therefore

Therefore, when you are resolved to enter upon the Practise, or to make use of any of these Spirits, or have a desire to recover or call forth any of the Kings, or likewise any of their Servants, you are straight way to direct, & truly to place yor self to that said Point of ye Compass wherein the King hath his Mansion, Residence, or his place of abode, & you cannot Err or any waies go amiss, in this yor Operations or any like Experiments. Note therefore & carefully observe, that every Prince is to have his Conservation, 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 Conservation 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.

Thi

The Forme of this Figure wch discovers the Orders of the 31. Kings or Princes, wth their Vertuous, Ministers, for when the King is found, his Subjects are easie to be found out, & so converse 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 bymes together. Therefore you may stand with yor Face, wch way you please, when yw call any of them or their Servants forth to visible appearance.

Carnesiell is the most great & chiefe Empour
Ruling in the East, who hath 1000 great Dukes, and a
100 lesser Dukes under him, beside 500000000000 of
Ministring Spirits, wch is more inferiour then the Dukes
wherof we shall make not mention but only of hu[illegible]
of the chiefe Dukes & their Seales, because they are [illegible]
sufficient for practise.

Then followes the names & Seales
of Carnesiel, & the 5:12 Dukes.

Note Carnesiel when he appeares day or night,
attends him 600000000000000 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 Conciure thee O thou mighty & potent Prince
Carnesiel, who is the Emperour & chiefe Comander
ruling as King in the Dominion of the East, who hav
Rule by the power of the Supreame God El, over all
Spirits both Superiour & Inferiour, belonging to th
Infernall Orders. We Invoke & Comand you, by th
especiall & sweet Name of yor God, & by that God y
worship 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 vs here before this Circle, in a faire & comely forme & shape, without doing any harme to vs, or any other Creature, this place or any other part or place in the World, and answer truly & faithfully to all our Requeste, that we may accomplish our Will or desires, in knowing or obtayning any matter or thing, wch by Officio y^ou^ know, if belonging to yo^ur^ Orders, or proper for y^ou^ to performe or to accomplish, through the power of God El, who created & disposeth of all things both Celestiall Aëriall Terrestriall & Infernall.

Caspiel, is the great & chiefe Emperour ruling in the South who hath 200. great Dukes & 400 lesser Dukes under him besides 100020000000. of Ministring Spirits, wch is much inferiour to whereof we (saith Solomon) shall make no mention, but only of 12 of the chiefe Dukes, and their Scales, for they are sufficient for practise.

Then followes the Names & Seales of Caspiel, & the 12 Dukes.

These 12 Dukes have 2660. under Dukes agree
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, ruling
in the South, who bears rule by the power of the
supreame God El, over all Spirits both Superiour
& Inferiour of the Infernall Orders &c: We command
you by the especiall & truest Name of yo: God, and by
that God you worship & obey, & by the Seale of your
Creation, & by the most mighty & powerfull name
of God Iehovah Tetragrammaton, 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
contayned in them, & by their powers & vertues,
and by the Name Primaumaton who commandeth
the whole Host of Heaven, that thou O Spirit
Caspiel, forthwith come forth & appeare unto us
before this Circle, doe not delay, doe not longer,
what needes any more words, More (we say) more
we say, shew your selfe & appeare affably courteously
friendly, in a faire & comely forme & shape, without
doing 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 & singuler the Requests That we may accomplish our Wills or desires, in knowing or obtaining 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 & disposeth of all things, both Celestiall, Aereiall Terrestriall & Infernall.

Amediel na is the great Emperour of the West, who hath 300. great Dukes, & 500. lesser Dukes, beside 400000300000100000, 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.

n follows the Names & Seales
Aminadiel & the 12 Dukes.

Note Amenadiel may be called at any houre of the day or night, but his Dukes (who hath 3000. Servants a peece to attend them) are to be called in certaine houres, as Vadros, he may be called in the 12. first houres of the day, Camiel in the second two houres of the day, & so successively on till you come two to Nadros who is to be called in the 2 last houres of the Night, and then begin again at Vadros &c: the same Rule is to be observed in calling the Dukes belonging to Demorial the Emperour of the North.

The

The Coniuration of Amenadiel.

We Conjure thee O thou mighty & potent Prince Amenadiel, who is Emperour & chiefe King, reigning in the Dominion of the West, who beares rule & power, by the permission of the Supreame God E over all Spirits both Superiour & inferiour, belonging to the Terrestriall & Infernall Orders; We Invocate Constraine, compell & comand you, by the speciall & bright 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 spirits, and by all the most powerfull & great Names of God, who created Heaven, Earth, & Hell, & all things whatsoever contayned in them, And by their powers & vertues & by the Name Primaum who comandeth the whole Host of Heaven, that thou O Spirit Amenadiel forthwith (we say) move descend & appeare, & shew thy selfe Visibly unto us here before this Christall, some yee in faire & comly forme & shape without any delay, the King comands you, Therefore defer not yor comming what ever 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 from
away, rise at this very present hyme, before ye Sunne,
and behold the Tentacle of Solomon. Behold your
conclusion, be not obstinat & rebellious, Behold the
Hamer of God, Move therefore & give yor presence
in not gastly shape, without doing any harme to ye
or any other Creature, this place or any other part
or place in the World, Come yee therefore courteously,
affably, friendly, & answer truly & faithfully to all our
requiste, that we may accomplish our Will and
desires, in knowing or obtaining any matter or
thing whatsoever, 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 Oliviall,
Terrestriall and Infernall.

Demoriel is the great & mighty Emperour
of the North, who hath 400 great Dukes & 600
lesser Dukes, with 700000 & 000000 & 900000 Serv^ts
under his Comand to attend him, whereof we shall
make mention but of 12 of the chiefe Dukes & their
Seales, wch will be sufficient for practice.

Here should follow the
Names & Seales of Demorial
and the said 12 Dukes.

Note.

Note each of those Dukes hath 1140. Servants, who attends them as need requireth, for when the Duke, yea call for, have more to do then ordinary, he hath the more Servants to attend him.

The Coniuration of Demoriel as followeth

We coniure 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 Superiour & Inferiour, belonging to the Terrestriall & Infernall Orders, We Invocate, constraine, compell & comand you, by the especiall & holiest name of our God, And by that God wch you serve worship & obey, & by the true Scale of your Creation, & by the most mighty most dreadfull and powerfull Name of the Everlasting & living God, Iehovah Tetragrammaton who throw 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 whatsoever contayned in them, And by their power & virtues, and by the Name Primaumaton, who comandeth the whole Host of Heaven, that thou O Spirit Demoriel, forthwith (we say) move, discend & appeare, & show thy selfe

visible

visibly unto vs heere before this Circle, come you in a faire & comely formed shape without any delay, the King commands 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, Hird vp your selfe & come away, & in this very present tyme before this Circle, & behold the Pentacle of Solomon, Behold yō Conclusion be not obstinate & Rebellious, Behold the Hammer of God, obey therefore, & guie yō presence in noe gastly shape, without doing any harme to vs, or any other Creature in this place, or any other part or place in the World, Come yē therefore courteously, affably, friendly, & answer truly and faithfully to all our requests, that we may accomplish our Will & desires, in knowing or obtayning any matter or thing whatsoever, wch by Office you know if belongs to yō Orders or proper for you to performe or accomplish — through the power of God EL, who created and disposith all things both Celestiall Eliriall Terrestrall & Infernall.

Parmesiel

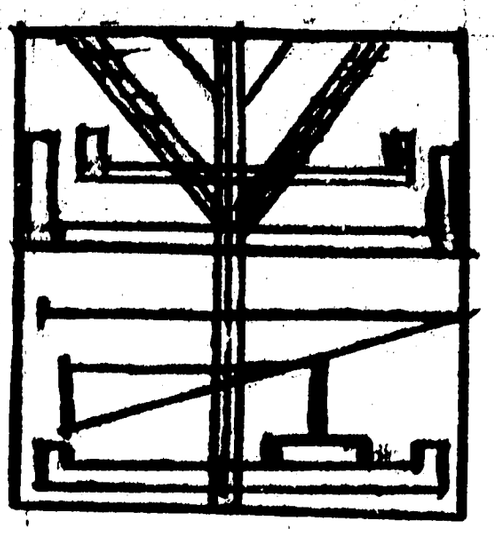
Pamersiel is the first & chiefe Spirit in the East under Carnesiel, who hath 1000 Spirits under him, wch are to be called in the day time, but with grial care, for they are very lofty & stubborne, whereof we shall make mention but of a 11 as followeth

Then follows the Names & Seals of Pamesiel & 10 of his 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 opportunest private or secrett & most Ficill 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 not one chancely may (if possible) happen that way. (Chamber or what ever place else you shall yor Concerns in) Observe ye it be very Clear, because those Spirits that is in this part, are all of the Aire, you may call these Spirits into a Christall Stone or Glass Receptacle, being an auncient & usuall way of receiving & binding of Spirits, This Christall Stone must be four Inches

Diame



diamitter, set a Table of Art made as followith, 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 see, the form of the Table is there, as this present Figure doth here represent & show; behold the Figure when you have there prepaired what is to be prepaired, rehearse the Conjuration following severall times, that is whilst the Spirit comes, for without doubt he will come; Note the same Method is to be used, in all the following part of this Booke as is here of Pamersiel, & his Servants, Also the same in calling the Kings & his Servants &c. until

The Coniuration of Pamersiel.

We Coniure thee O Pamersiel, a chiefe Spirit ruling in the East, under that mighty Potent and great Prince Carnesiel, We Invocate (Move & call you forth) compell, constraine & comand you by the especiall & trueest 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 Everlast & living God Iehovah Tetragrammaton, who throw 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

contigned

consigned 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) move, descend & appear, & to show thy self visibly unto vs here before this Circle; Come yt in a faire & comely forme & shape, without any delay, The King comande you, therefore defer not yor comming, what needes any more words, In the Name of him yt liveth for ever, who shall come to iudge the Quick & the Dead, & the World by Fire, Lord up your self & come away even at this present by me before this Circle, & behold the Sentence of Solomon, behold the Conclusion, be not obstinate & Rebellious, behold the Banner of God, Mobah therefore & give yor presence in no gastly shape, wch out doing any harme to vs, or any other Creature in this place, or any other part or place in the World, come yt therefore courteously, affably, freedly, & answer truly & faithfully to all our Requeste, that we may accomplish our Will & Desire 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 accomplish, through the power of God El, who created & disposeth of all things both Celestiall, Elyriall & Infernall.

The second Spirit in order under the Emperour of the East is called Padiel, he reigneth in the East and by South as King, & governeth 10000 Spirits by

day

day, and 200000. by Night, besides sixtyall Thousande under them, They are all good by Nature, and may be trusted. Solomon saith, that these Spirits have noe power of themselves, but what is given unto them by their Prince Padiel, therefore he hath made noe 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 vse the same Method in calling this Prince Padiel, as is declared before of Pamersiel.

Then followes the Seale of Padiel.

The Coniuration of Padiel.

We Conjure thee O thou Mighty & Potent Prince Padiel, who rules as a chiefe Prince or King, in the Dominion of East and by South, We Invocate command & 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 whatsoever contayned in them, and by their powers & vertues

and

and by the Name Primaumaton who comande
the whole Host of Heaven, That thou O Spirit
Padiel forthwith (we say) move, descend and
appeare, & show thy selfe visibly onto vs here befor
this Christall, Come yee in a faire & comly formed
shape, without any delay, the King comande you,
therefore defer not yo: coming, what needes any
more words, in the Name of him that liveth for e
who shall come to judge the Quick & the dead, & the
World by fyre, ~~Gaield~~ Gird vp yo: selfe, & come away
even at this very present hyme before this Cirkle
Behold the Sentence of Solomon Behold your
Conclusion, be not obstinate & Rebellious, Behold
the Banner of God, Move therefore & give yo: presence
in no ghastly shape, without doing any harme
onto vs, or any other Creature in this place, or
any other part or place in the World, Come yee
therefore courteously affably friendly, and answer
truly & faithfully to all our Requeste, that we may
accomplish our Will & 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, Cyeriall Terrestriall and
Infernall.

This

The Third Spirit placed & ranked in order under the chiefe mighty great & potent King of the East, is called Camuel, who reigneth rulith & 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 appertaineth 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 300. apiece to attend them, but Tediel, Moriel & Tugaros, they have none at all, they appear all in a very beautifull forme, & very courteously, And in the Night as well as the day &c:

Then follows the Name & Seale of Camuel, & 20 of his Spirits.

The Conjuration of Camuel,

We conjure thee O thou mighty & potent Prince Camuel, who rules as a chiefe Prince or King, in ye South-East part of the World, We Invocate, comand & compell you, by the especiall & trust name of yor God and by that God wch you serve worship & obey, & by the Seale of yor Creation, & by the most mighty, most dreadfull & powerfull Name of the everlasting & living God Tehovah Tetragrammaton, who threw ye down & cast you out of Heaven, with all other & the

rist of the Infernall Spirits, & by all the most powerfull & greatest Names of God, who created Heaven, Earth & Hell, & all things whatsoever contayned in them, and by their power & vertues, and by the Name Primavmaton, who comandes the whole Host of Heaven, That thou O Spirit Camuel, forthwith (we say) move, descend and appeare, & show thy self visibly unto vs, here before this Circle, Come yee in a faire & comely forme & shape without delay, This King comandes you, therefore defer not yor comming, 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, Find vs 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 ghastly 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 & faithfully to all our requests, that we may accomplish our Will & desires, in knowing or obtayning any matter or thing whatsoever, wch by Office yee 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 Aerriall, Terrestriall or Infernalls.

The Fourth Spirit in Order is called Aseliel, he governeth as King under Carnesiel in ye South & by East, he hath 30. chiefe Spirits belonging to the day, & 20. to the Night, under whome are 30. principall Spirits, and under those as many, whereof we shall make mention, but of 8. of the chiefe Presidents belonging to the day, & as many belonging to the Night, and every one hath 20. Servants at his comand they are all very courteous & loving, & beautifull to behold &c:

Heir follows ye Names & Sigils of Aseliel, & his 16. Presidents

The Coniuration of Aseliel.

We coniure thee O thou mighty & potent Prince Aseliel, who rules as chiefe Prince or King, under Carnesiel in the South and by East, We invocate constraine, comand & compell you, by the especiall & trueist Name of yor God, & by that God wch you serve worship & obey, and by the true Scale 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 Spirits, 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

rist of the Infernall Spirits, & by all the most powerfull & greatest Names of God, who created Heaven, Earth & Hell, & all things whatsoever contayned in them, and by their power & vertues, and by the Name Primaumaton, who comandes the whole Host of Heaven, That thou O Spirit Camuel, forthwith (we say) move, descend and appeare, & show thy selfe visibly unto vs, here before this Circle, Come yee in a faire & comely forme & shape without delay, The King comandes you, therefore desire not yor comming, 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, Find vs 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 ghastly shape, without doing any harme onto 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 & faithfully to all our requests, that we may accomplish our Will & desires, in knowing or obtayning 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 Mysticall, Terrestriall or Infernalls.

The Fourth Spirit in Order is called Aseliel, he governeth as King under Carnesiel in ye South & by East, he hath 30. chiefe Spirits belonging to the day, & 20. to the Night, under whome are 30. principall Spirits, and under those as many, whereof we shall make mention, but of 8. of the chiefe Presidents belonging to the day, & as many belonging to the Night, and every one hath 20. Servants at his comand they are all very courteous & loving, & beautifull to behold &c:

Heir followes ye Name & Sigill of Aseliel, & his 16. ~~Lieutenants~~ Presidents.

The Coniuration of Aseliel.

We coniure thee O thou mighty & potent Prince Aseliel, who rules as chiefe Prince or King, under Carnesiel in the South and by East, We invocate constraine, comand & compell you, by the especiall & trueist Name of your God, & by that God whom you serve worship & obey, and by the true Scale of your 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 Spirits, and by all the most powerfull & great Names of God, who created Heaven, Earth & Hell, & all things whatsoever contayned in them, & by their powers & vertues, & by ye Name Primaumaton, who comandeth the whole Host of Heaven

That

That thou O Spirit Aseliel forthwith (we say)
Move, descend & appeare, & shew thy selfe visibly
unto vs here before this Circle, come yee in a faire
& comely forme & shape without any delay, The
King comande you, therefore defer not yo: comming
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, fire vp your
selfe & come away, even at this very present hym
before this Circle, and behold the Mandate of ye
Solomon, behold yo: Conclusion, be not obstinate
& Rebellious, behold the Banner of God, Move thine
fore & guide yo: presence in yee ghastly shape,
without doing any harme to 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 & faithfully to all
our requests, that we may accomplish our Will &
desires, in knowing or obtayning any matter or
thing whatsoever, 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
Celistiall Ayriall Terriall & Infiernall.

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The Fift Spirit in ordinis called Barmiel, he is the first & chiefest 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 do his will, the wch is all very good, & willing to obey the Sorcerer, whereof we will make mention but of 8: that belongs to the day, & as many for the night, with their Scales, for they are sufficient for practise. Note every one of these Dukes hath 20. Servants agreed to attend him when he is called, excepting the 4: last that belongs to the Night, for they have none,

Then followes the Names & Scales of Barmiel, wch, 6. ~~[illegible]~~ Dukes.

The Conjuration of Barmiel.

We conjure thee O thou mighty & potent Prince Barmiel, who rules as a chiefe Prince or King in the South, under Caspiel, We invocate constraine comand & compell you, by the especiall & truest name of yor God, and by that God wch you serve, worship & obey, & by the Scale of yor Creation and by the most mighty most dreadfull & powerfull names of the everlasting & living God Iehovah Tetragrammaton, who threw you downe and 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 whatsoever contayned in them, & by their
powers & vertues, & by the Name Primavmaton
who comandeth the whole Host of Heaven, That thou
Spirit Barmiel forthwith (we say) Move diligently &
Appear, & shew thy self visibly vnto vs here before y
Circle, some ye in a faire & comely Forme & shape, without
any delay, The King comandes 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, Hind
up yor self & come away, even at this very point
tyme before this Circle, and behold the Sentence of
Solomon, behold yor Conclusion, be not obstinate
& rebellious, behold the Banner of God, Move thinsel
& geve yor presence in non gastly shape, without
doing any harme onto vs, or any other Creature
in this place, or any other part or place in this
World, Come ye therefore courteously, affably &
friendly, & answer truly & faithfully ~~friendly~~ to all vr requests
& desires, in knowing or obtaining 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, wh
created & disposeth of all things, both Celestiall,
Ayriall, 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: chiefe Spirits to serve him in the day, & as many for the night, & they have many Servants at their comands, whereof we shall make mention but of 8: of the chiefe Spirits that belongs to the day, & as many of those that belong to the Night, who hath 20: Serv: a peece to attend them, when they are called forth to appearance, they are very loving & courteous & willing to doe yo: Will, &c.

Then follow the Names & Seales of Gedial & his 6 Spirits.

The Coniuration of Gedial as followeth.

We conjure thee O thou mighty & potent Prince Gediel, who ruleth as King in the South and by West, We invocate constraine comand & compell you, by the speciall & knowe name of yo: God, & by that God wch you serve worship & obey, & by the knowledge of yo: Creation, and by the most mighty most dreadfull & powerfull name of yo: God Iehovah Tetragrammaton, who throw downe & cast you out of Heaven, with all other the rest of y: Infernall Spirits, and by the most powerfull & great Name of God, who created Heaven Earth & Hell, & all things whatsoever conteyned in them, & by their powers & vertues, & by the Name Primaumaton who ~

comandith

commandeth the whole Host of Heaven, that thou
O Spirit **Gedial** forthwith (we say) move diseend
& appear, & shew thy self visible unto us, here before
this circle, come yee in a faire & comely forme & shape
without any delay, the King command yee, thinke
you defer not yor comming, what needs 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
in at this present hyme 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 non-
gastly shape, without doeing any harme unto us,
or to any other Creature in this place or any other
part or place in the World, come yee therefore
courteously, affably, friendly, & answer truly and
faithfully unto all our Requeste, that we may
accomplish our Will & 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 ye power
of God El, who created & disposeth of all things
both Celestiall Spirituall Terrestriall & Infernall.

The Seventh Spirit in order but the third under the great Emperour of the South is called Asyriel, he is a mighty King, ruling in the South West part of the World, & hath 20: great Dukes to attend him in the day tyme, & as many for the Night, who hath under them severall Servants to attend them &c: here we shall make mention of 8: of the chiefe Dukes that belong to the day, & as 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 is of the day is to be called then, & those of the Night, in the Night.

then follows the Names & Seales of Asyriel, & his 16: Dukes.

The Conjuration of ~~Asyriel~~ Asyriel, as followeth.

We conjure thee O thou mighty & potent Prince ~~Asyriel~~ Asyriel, who rules as a chiefe Prince or King under Carnesiel in the South & by East, We Invocate, constraine & comand & compell you, by the especiall & true Names of yo: God, & by that God wch you serve worship & obey and by the true Seale of yo: Creation, & by the most mighty most dreadfull & powerfull Name of the everlasting & ever living God Tehovah Tetragrammaton who threw you downe & cast you out of Heaven, with

all

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 Primaumaton who comandeth the whole Host of Heaven That thou O Spirit Asyriel forthwith (we say) Move Descend & Appeare, and shew thy self visibly out of this Circle, come yee in a faire & comely forme & shape without any delay, Nothing comands you, therefore defer not yo: coming, what needes any more words, In the Name of him y liveth forever, who shall come to Judge the Quick & the dead, & the World by Fire, Find yo: self & come away, even at this very point of time before this Circle, And behold the Mentacle of Solomon, behold yo: Conclusion, be not obstinate & rebellious, behold the Banner of God, Move therefore & give yo: 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 obtaynning 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 Ayeriall, Terrestriall & Infernall.

Thus

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 chiefe, that attends him in the day tymes & 12: that attende him, to doe his Will in the Night tymes, 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 appeare to attend them.

Then follows the Names & Seales
of Maseriel & his 12: Princes

The Conjuration of Maseriel.

We Conjure thee O thou mighty & stoten Prince Maseriel, who rules as chiefe Prince or King in the dominion of the West & by South, we invocate constraine command & compell you, by the especiall and trueist Name of yor God, and by that God wch you serve, worship & obey, and by the Scale of yor Creation, and by the most mighty most dreadfull & powerfull Name of yor Everlasting & Living God Iehovah Tetragrammaton, who throw 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

~~therein~~
in them

~~therein~~ them, and by their powers & vertues, And by the
name Primavmaton, who comandeth the whole
Host of Heaven, That thou O Spirit Maseriel, forth
with (we say) Move Descend & Appeare, & show thy selfe
visibly onto vs, here before this Circle, come yee in a
faire & comly forme & shape without any delay, this
Kiry 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. Hird yor: selfe & come
away, even at this present hymer before this Circle,
And behold the Tentacle of Solomon behold the Conclu
sion, be not obstinate & Rebellious, behold the Banner
of God, Move you therefore & geive yor: Presence, in no
ghastly shape, without doeing any harme to 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 & faithfully to all our requests,
that we may accomplish our Willes & desires, in know
or obtayning any matter or thing whatsoever, wch by
Office you know, if belongeing to yor: Orders, or prop
for you to performe or to accomplish, through
the power of the God El, who created & disposeth of
all things both Celestiall Aeriall Terrestrall and
Infernall.

Thou

The Ninth Spirit in order, but the first under the Emperour of the West, is called Malgaras, he ruleth as King in the Dominions of the West, and hath 30: Dukes under him to attend him in the day, & as many for the Night, & severall under them againe; whereof we shall make mention of 12: Dukes that belong to ye day, & as many that belong to the Night, & every one of them hath 30: Servants to attend them, excepting Misiel, Barfas, Aspar, & Deilas, for they have but 20: Arois & Basiel, they have but 10 &c: They are all very courteous, & will appear willingly to do yor Will, they appear 2 & 2 at a time with their Servants; They that is for the day, is to be called in the day, & those of the Night, in the Night.

The following the Names & Seales of Malgaras, wth his 24. Dukes.

The Coniuration of Malgaras as followeth.

We conjure the O thou mighty & potent Prince Malgaras, who rules as a chiefe Prince or King in the Dominion of the West under Amenadiel, We invocate, constraine, Command & Compell you, by the especiall Sweet 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 Spirits, And by all ye most

powerfull

powerfull & great Names of God, who created Heaven
Earth & Hell, & all thing whatsoever contayned in them
& by their powers & vertues, And by the Name Prima
vmaton, who throw 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 whatsoever contayned in them,
And by their powers & vertues, And by ye Name Prima
vmaton, who comandeth the whole Host of Heaven,
That thou O Spirit Malgaras forthwith (we say)
Move, descend & appear, & shew thy self visibly vnto vs
here before this Circle, come yee in a faire & comely formed
shape without any delay, the King comande you, there
fore defer not yo: comming, 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 hym
before this Circle, And Behold the Pentacle of Solomon,
Behold yo: Conclusion, be not obstinate & rebellious,
Behold the Banner of God, Move therefore & give your
Presence in no gastly shape, without doing any harme
to vs, or any other part or place in the World, Come yee
therefore courteously affably Friendly & Answer truly
& faithfully to all our Requiste, that we may accomplish
our Will & desires, in knowing or obtayning any matter
or thing whatsoever, wthin your 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 Olympiall, Terrestriall & Infernall

The

The Tenth Spirit in order, (but the second under the Emperour of the West, called Dorochiel, who is a mighty Prince bearing rule in the West, & by North, & hath 40: Dukes to attend on him in the day tyme, and so many for the Night, with an innumerable company of servient Spirits, whereof we shall make mention of 24: cheife Dukes ye belongs to the day, & so many for the Night, with their Seales as followeth. Note the 12: first ye belongs 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 is to be called in the day, & those of the night in the night, Observe the Planetary Motion in calling; for the 2: first ye belongs to the day, is to be called in the first planetary houre of the day, & the 2: next in the second planetary houre of the day, & so successively on, till you have gon quite through the day & Night, till you come to the 2: first against &c: They are all of a good Nature & will willingly obey &c:

ed follows the Names & Seales
Dorochiel & his 40: Dukes.

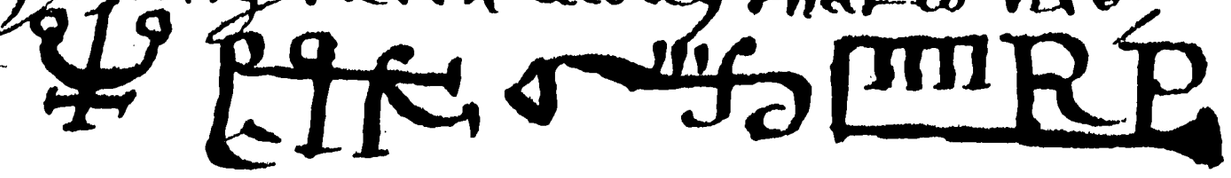
The Conjuration of Dorochiel, as followeth.

We conjure thee O thou mighty & potent Prince Dorochiel, who rulest as King in the West & by North, we invocate constraine comand & compell you, by the especiall & holiest name of yor God, & by ye God which you serve worship & obey, & by the true Seale of yor Creation, And by the most mighty, most powerfull & most

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 contayned in them, & by their
powers & vertues, & by the Name Primavmaton, who
commandeth the whole Host of Heaven, That thou O Spirit
Dorochiel forthwith (we say) Move diferend & appear
& shew thy self visibly unto vs, here before this Circle,
Come yee in a faire & comely 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, Lord up your self
& come away, even at this very present hyrne, before
this 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 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 & faithfully to all our
Requests, that we may accomplish our Will & desire
in knowing or obtayning any matter or thing, which
by Office you know, if belonging to yor Orders, or prop
for you to performe or to accomplish, through the powe
of God EL who created & disposeth of all things, both
Celestiall Olympiall Terrestriall & Infernall.

Th

The Eleventh 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 of: that belongs to the day hath 40: Servants a peece, & the other six, 30. & the first of: that belongs 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 appear when they are called, they have more power to hide or discover Treasure than any other Spirits (saith Solomon) that is contayned in this 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 Treasure or where the Treasure lyeth, & it will never be found nor taken away.

In followes the Names & Seales of Vsiel, & his 10. Dukes.

The Coniuration of Vsiel as followeth.

We conjure thee O thou mighty & potent Prince Vsiel, who art the chiefe Prince or King under Amenadiel in the North West, We Invocate, Constraine, Command & Compell you, by the especiall & holiest Name

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 throw downe & cast you out of
Heaven, with all other the rest of the Infernall Spirits, & by
the most powerfull & great Name of God, who created Heaven
Earth & Hell, & all things whatsoever contayned in them, &
by their Powers & Vertues, and by the Name Primaumaz-
ton, who comandeth the whole Host of Heaven, That thou
O Spirit Vsiel, forthwith (we say) Move, Defend & appear
& show thy selfe visibly unto us, here before this Circle, some
yet in a faire & comely forme & shape without any delay,
The King comands you, therefore defer not yo: coming,
what needs any more words, In the name of him that
liveth for ever, & shall come to Judge the Quick & the dead,
& the World by Fire, Find up yo: selves & come away, Ven
at this very present hyme before this Circle, And Behold
the Pentacle of Solomon, Behold yo: Conclusion, & be not
obstinat & rebellious, Behold the Banner of God, Move
therefore & goe: yo: Presence in no ghastly shape, wch out
doing any harme unto us, or any other Creature in this
World, Come yet therefore courteously, affably, friendly, &
answer truly & faithfully to all our Requeste, that we
may accomplish our Will & desires, in knowing or
obtayning any matter or thing, wch by Office y: know
it 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.

Th

The Twelfth 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 30: of the cheife Dukes that belongs to ye day, & 20 many for the Night, & every of them hath 50 Servants to give 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 tymes, & 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 follower the Names & Seales of **Cabariel**, & 20: of his Dukes.

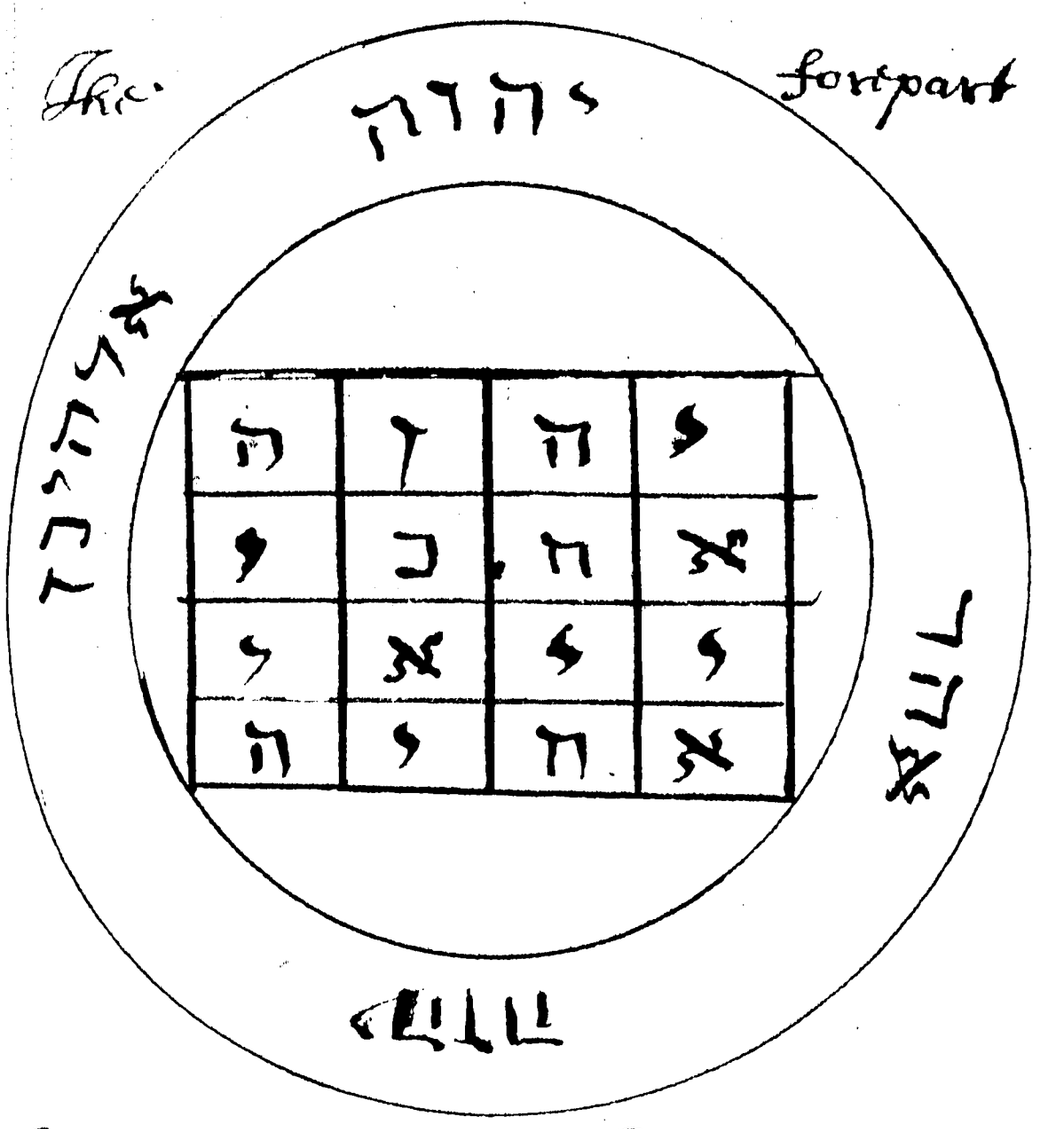
The Coniuration of Cabariel as followeth.

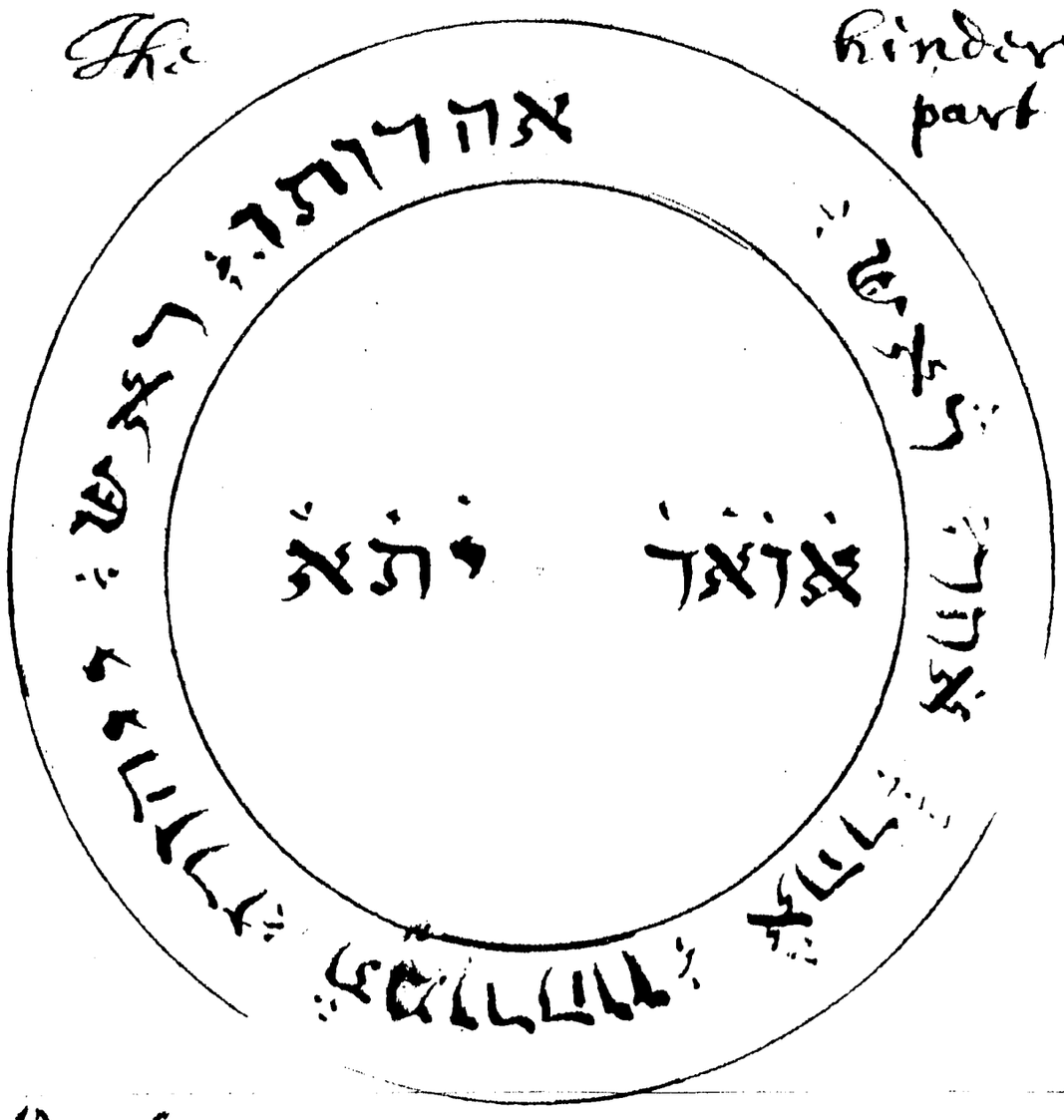
We conjure thee O thou mighty & potent Prince **Cabariel**, who rulest as King in the North & by **West**, We invocate constraine command & compell you by the especiall & holiest Names of yor God, & by that God wch you serve, worship & obey, And by the holie Seale of yor Creation, And by the most mighty, most powerfull & most dreadfull Name of God **Iehovah Tetragrammaton**, who threw down & cast you out of Heaven, with all other the rest of the Infernall Spirits, And by the most powerfull and great Names of God, who created Heaven, Earth & Hell, & all things whatsoever, contayned in them,

And

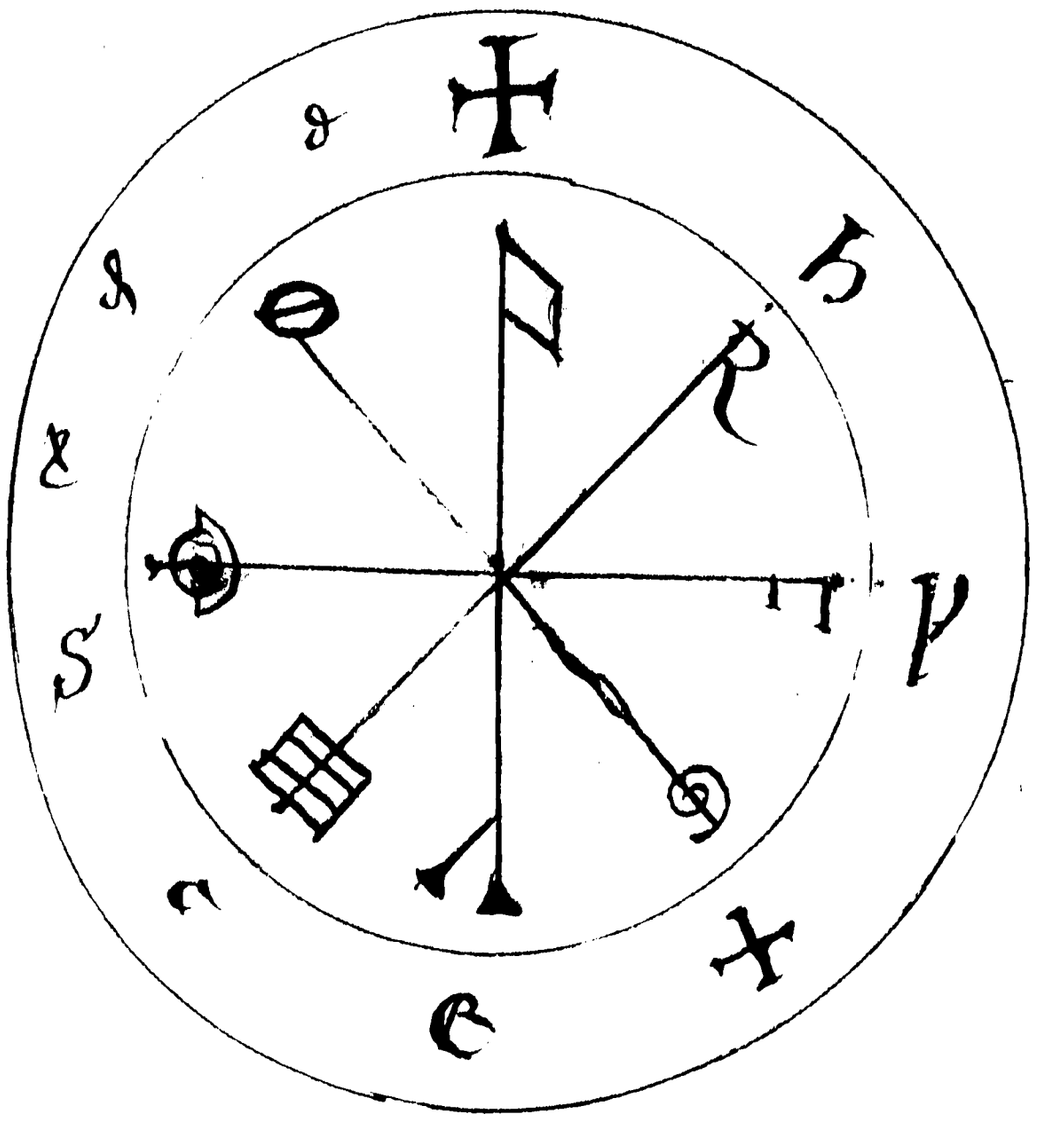
I a presidentiall Spirit ~~called~~ by name called Padiel, residing & serving under Carnesiel a King of the Angles or Mansion of the West, at the command of the Sovraigne head of my Orders, and on my owne accord, by the verbal power & force of Invocation on that behalfe, do firmely & solidly bind & oblige my selfe by these presents, Visibly to appear, in faire & decent forme, unto A: B: and C: D: or either of them, at all tymes & in all places, whersoever & whersoever, I shalle 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. Also I the said Spirit Padiel, do also yet further & more especially bind & oblige my selfe, unto A: B: & C: D: or either of them as aforesaid, in by & through the trueist & most especiall name of my God, & by the principall head of my Orders, & by his State & Character & the virtue thereof, at the sight of which all Spirits in their severall & respective degrees, Orders & Offices, do therein accordingly stoope, honour & obey. And chiefly by this my State or Character, as therein under is by me affixed or inserted. And by the force & being one & all manner of appearance & of receiving and Enclosing of Spirits

and vertue of these words most powerfully in the
Sophick or Magick Art, Lay, Alzym, Mura, Syron
Walgava, Rythin, Layaganum Layarazin,
Lasai, By the continte Rerof, & by the vertue power
& efficacy of all aforesaid, I the said Spirit Padiel
do firmely & faithfully promise to appear 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 & whersoever I shall be 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 have hereunto
& hereunder, affixed or meirked, my true State or
Character, unto which I owe & bear obedience, and
have always stuck close

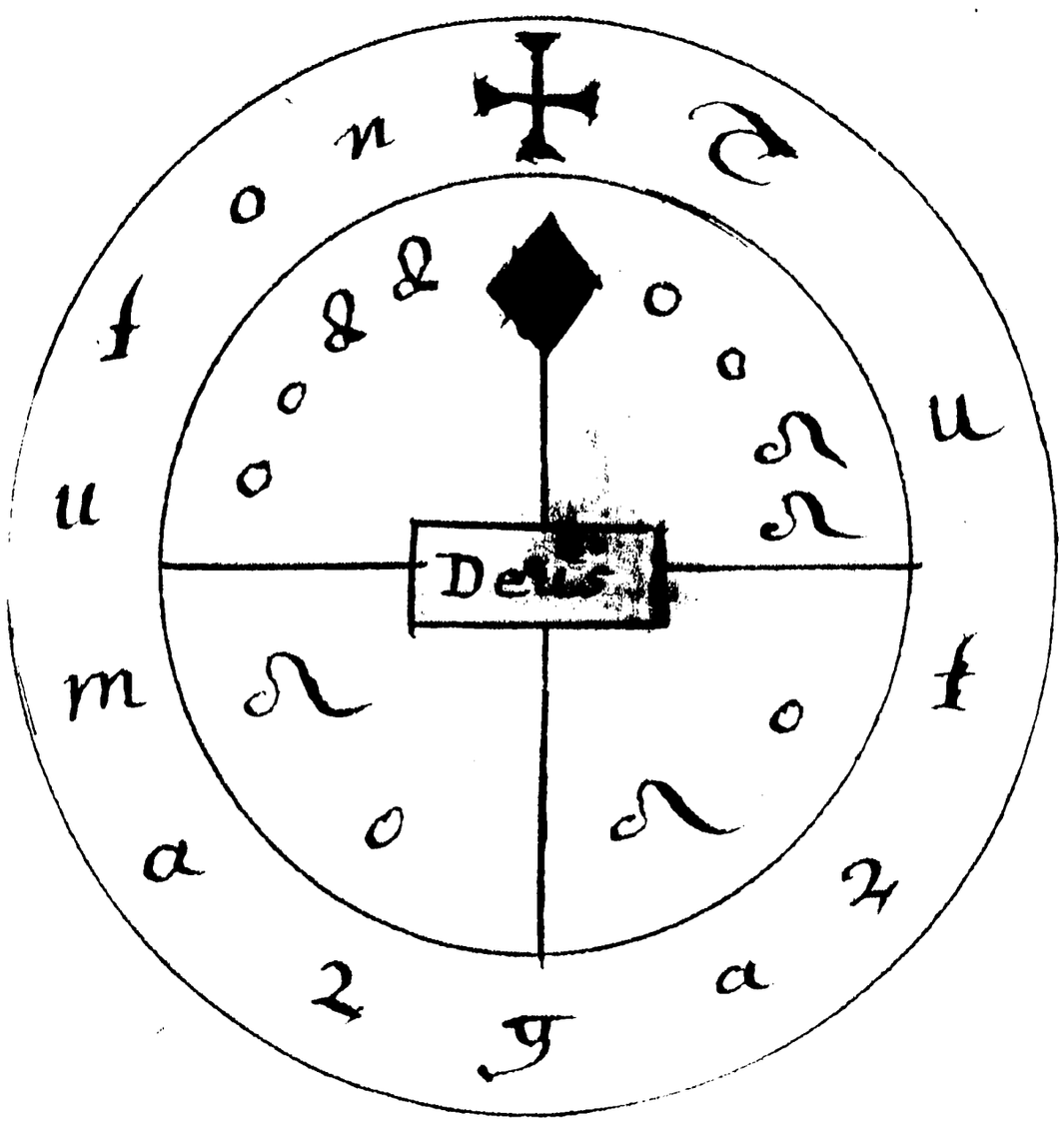




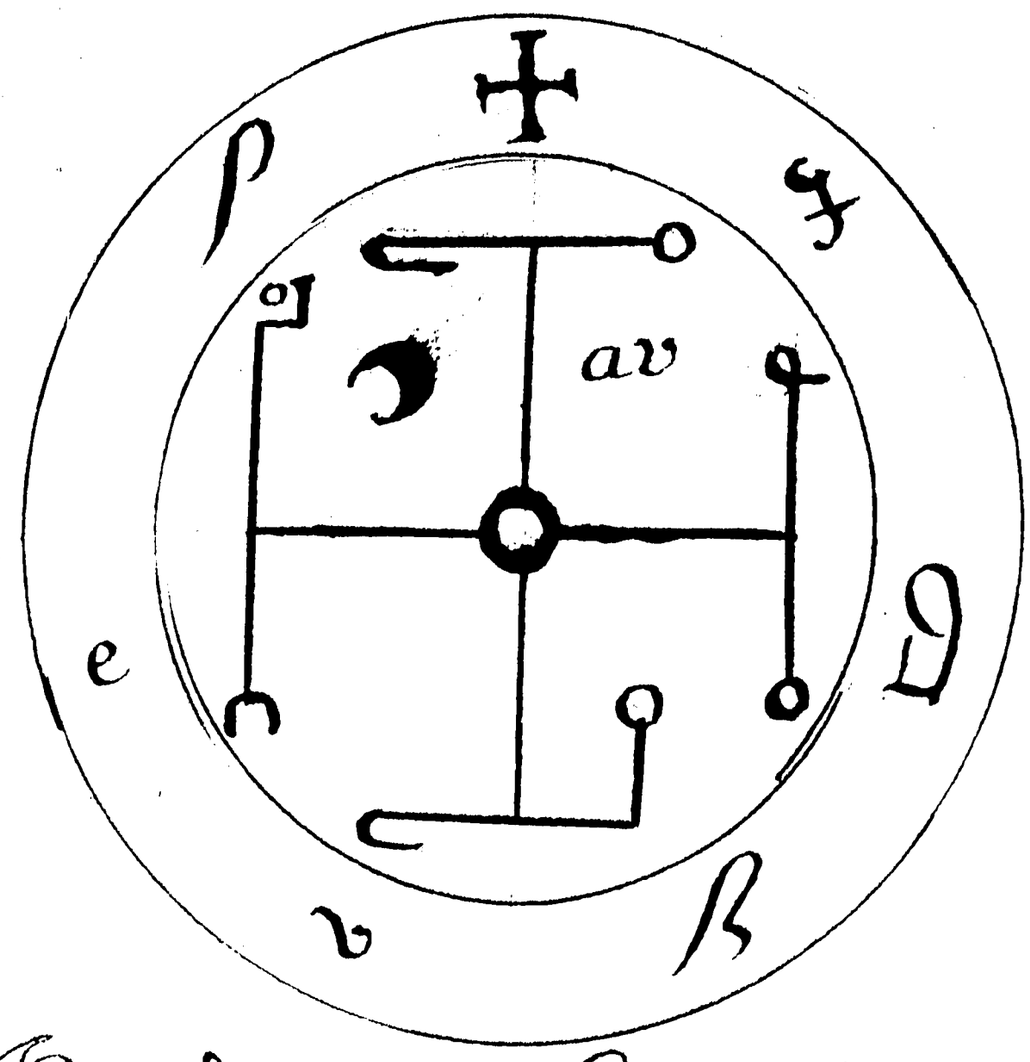
This made in pure Gold or Virgins Parchment with Ink made of the smoke of a consecrated Taper and Holy water, is efficacious against all Diseases or Griefs whatsoever, incident to the Body of Man, made or ingraven according to Art, &c.



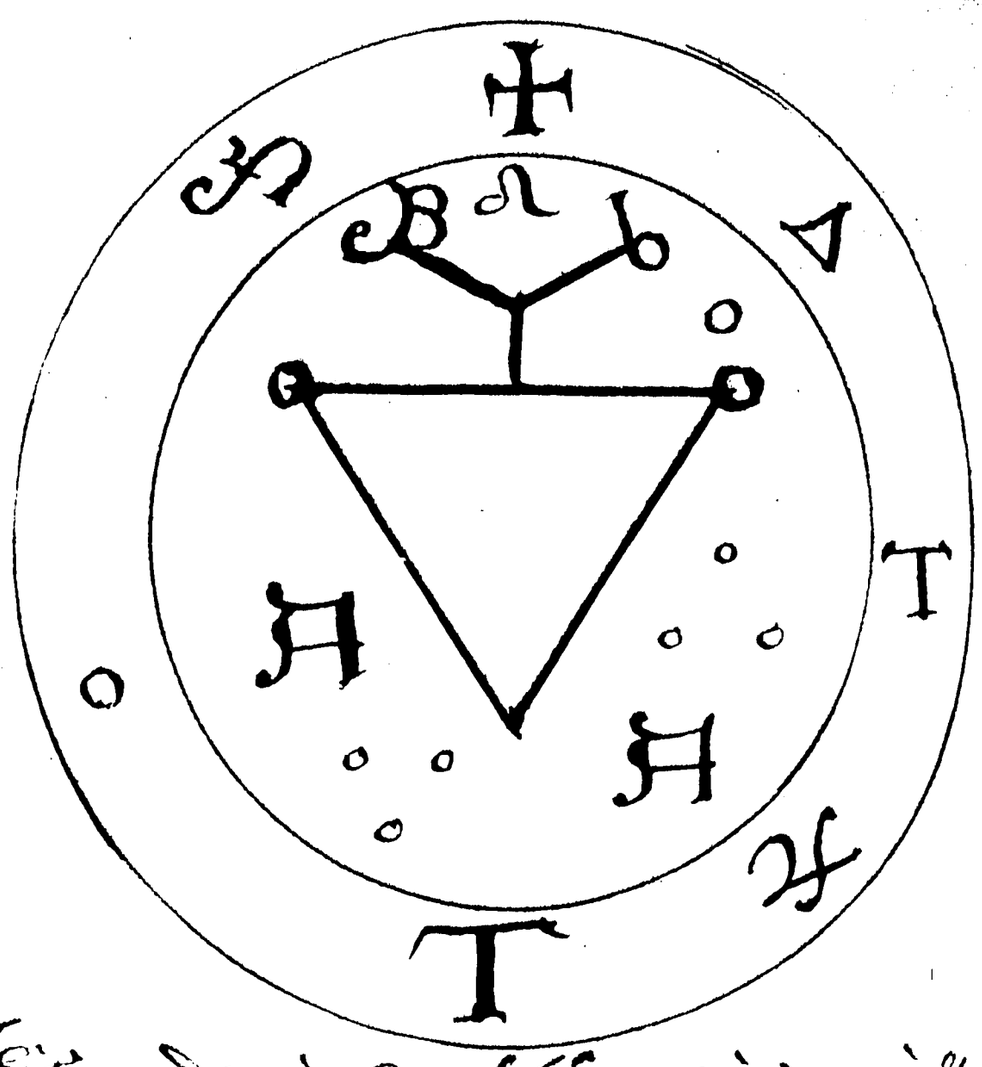
Brave this for Agues or pyning Sicknesses, made in a Plate of Lead, coloured with Green.



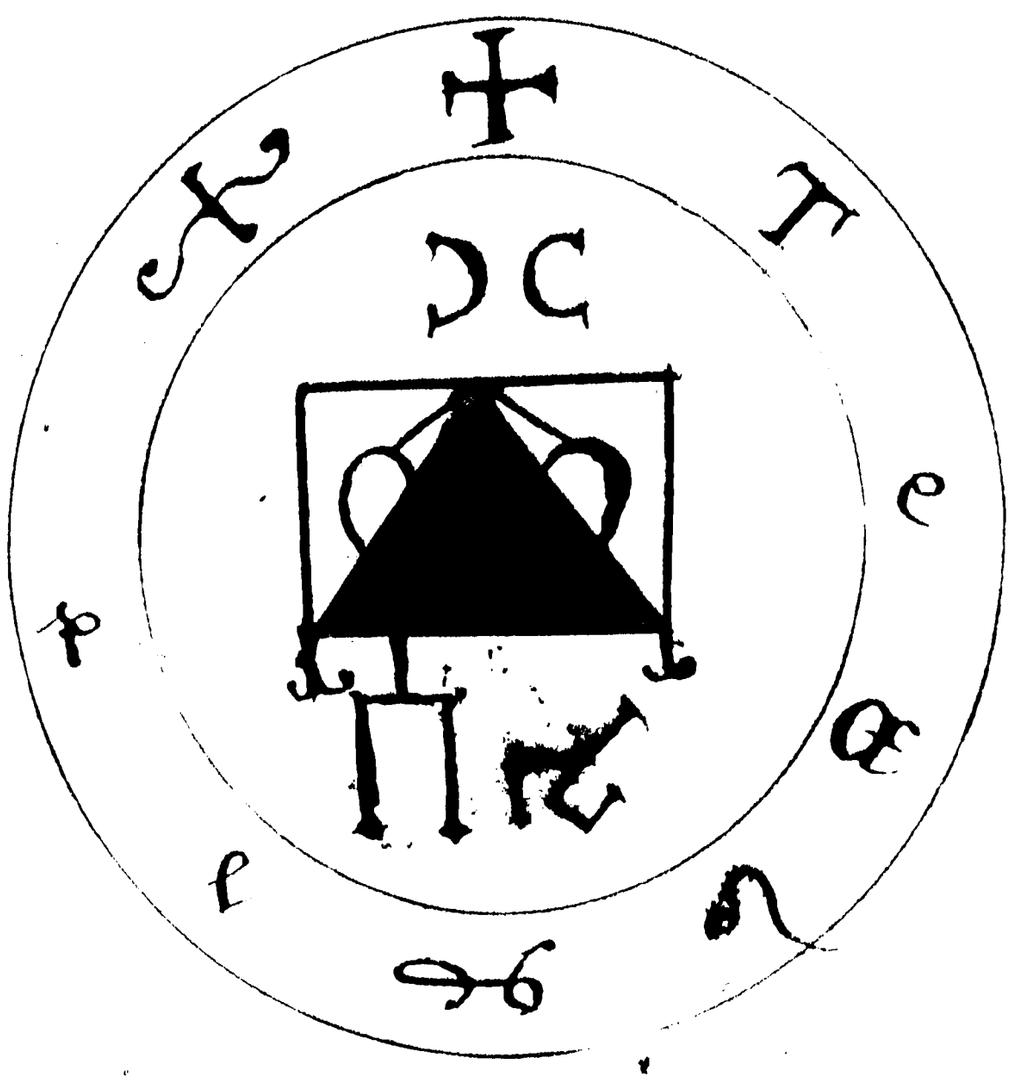
This made in Wood of Ivy defendeth Venom.



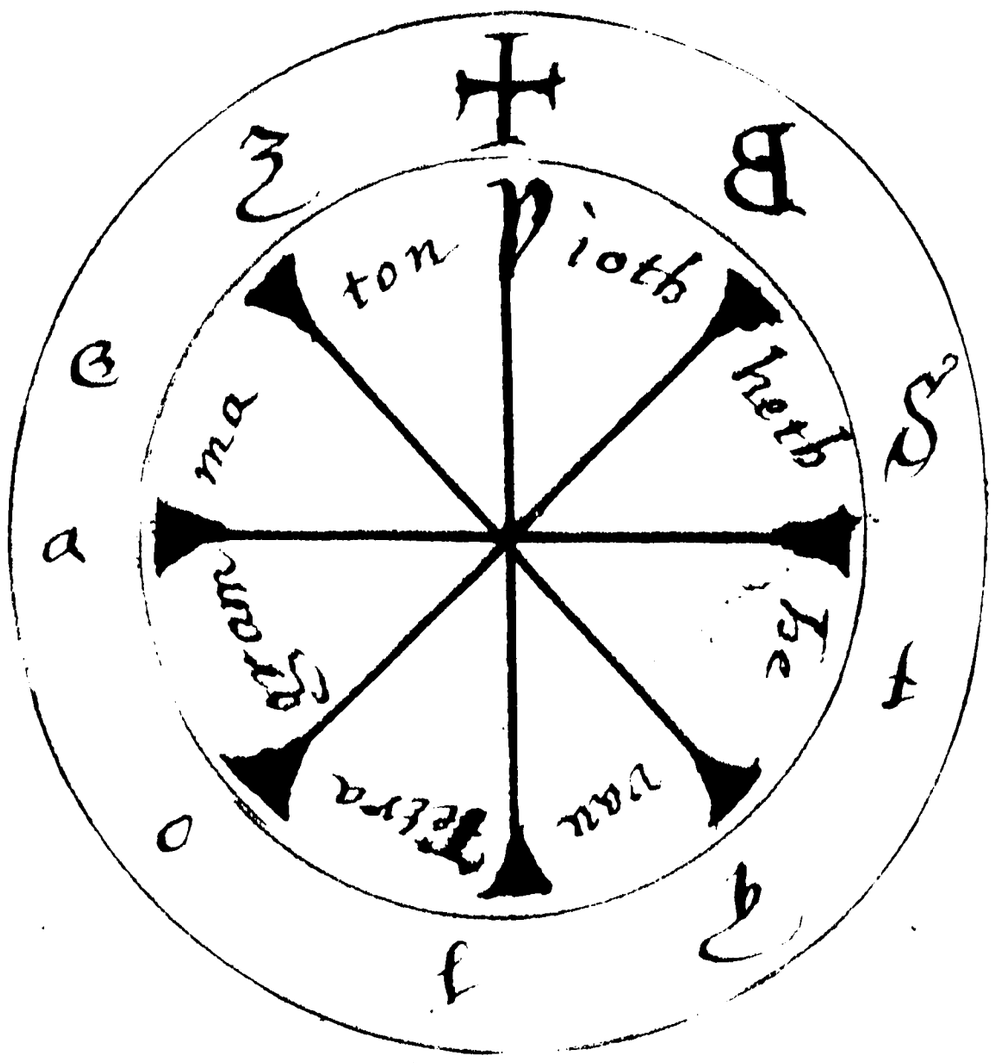
This made in thinn Glass or Ivory, the Moone being in a strong Signe, deliveryth from blindness, Baldnes and Leprosie.



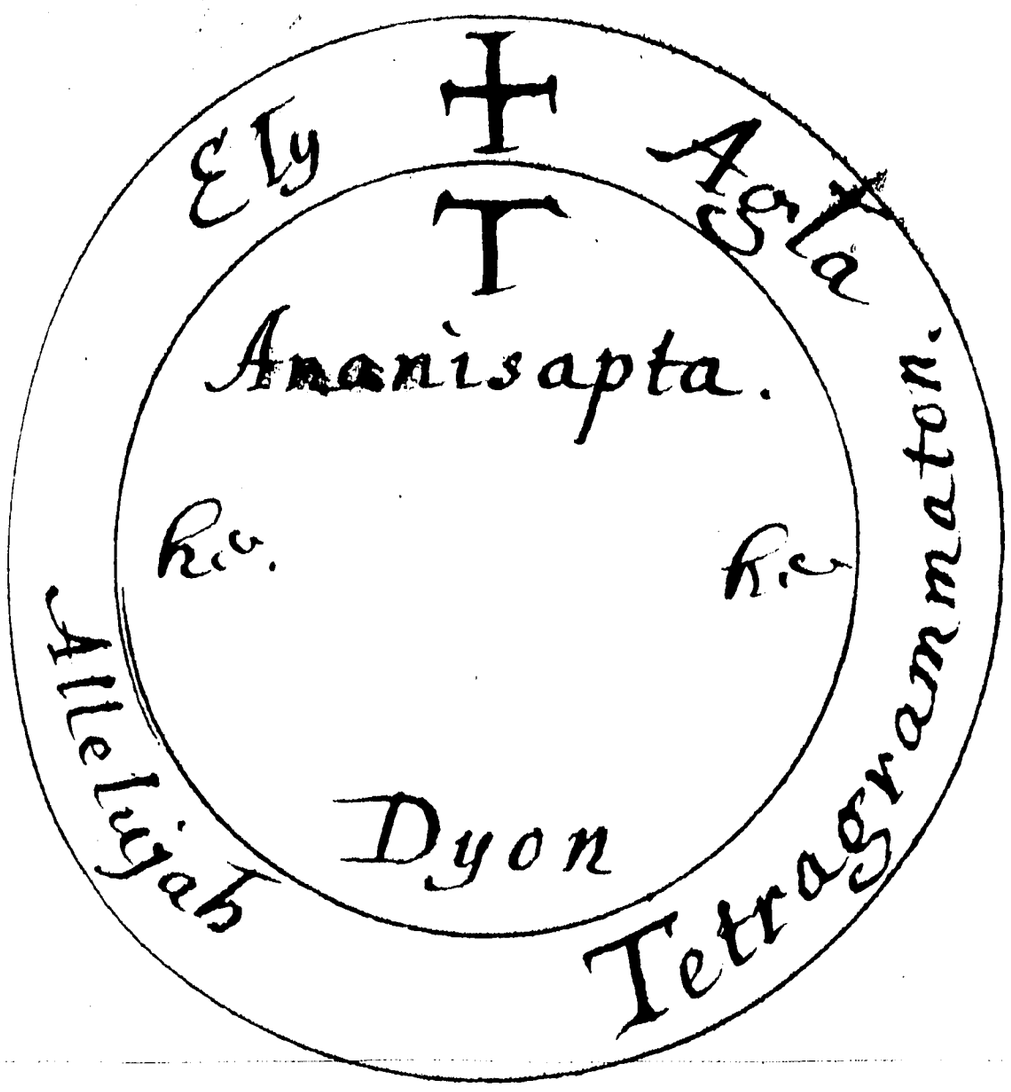
This made in black Horne is against dimness of Sight, & all griefes incident to the Eyes, & very profitable to be worne of such as are subject to wax blinde.



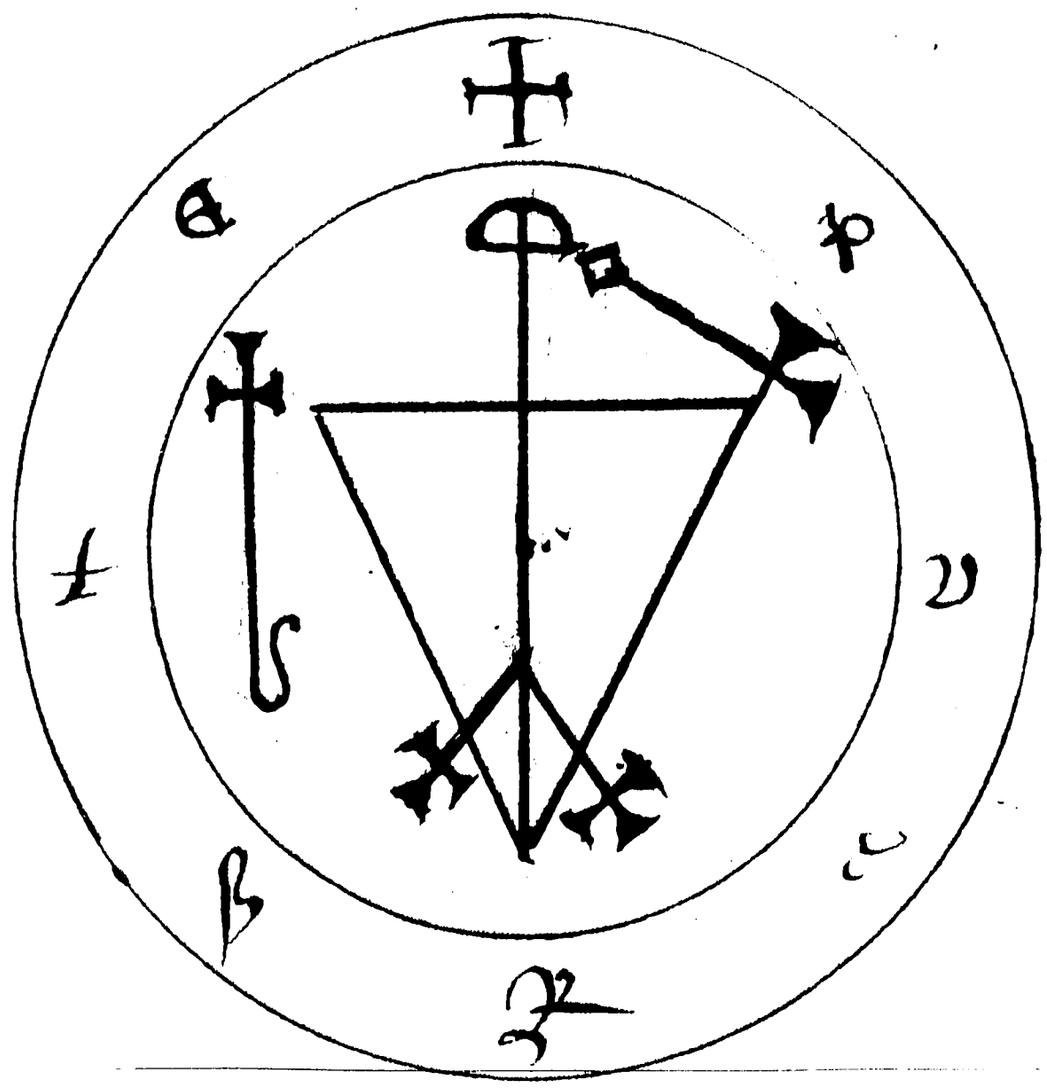
This made in Virgin Parchment, prevailith against alladnes.



Beare this made of Yellow wax to see marvailes in sleepe.

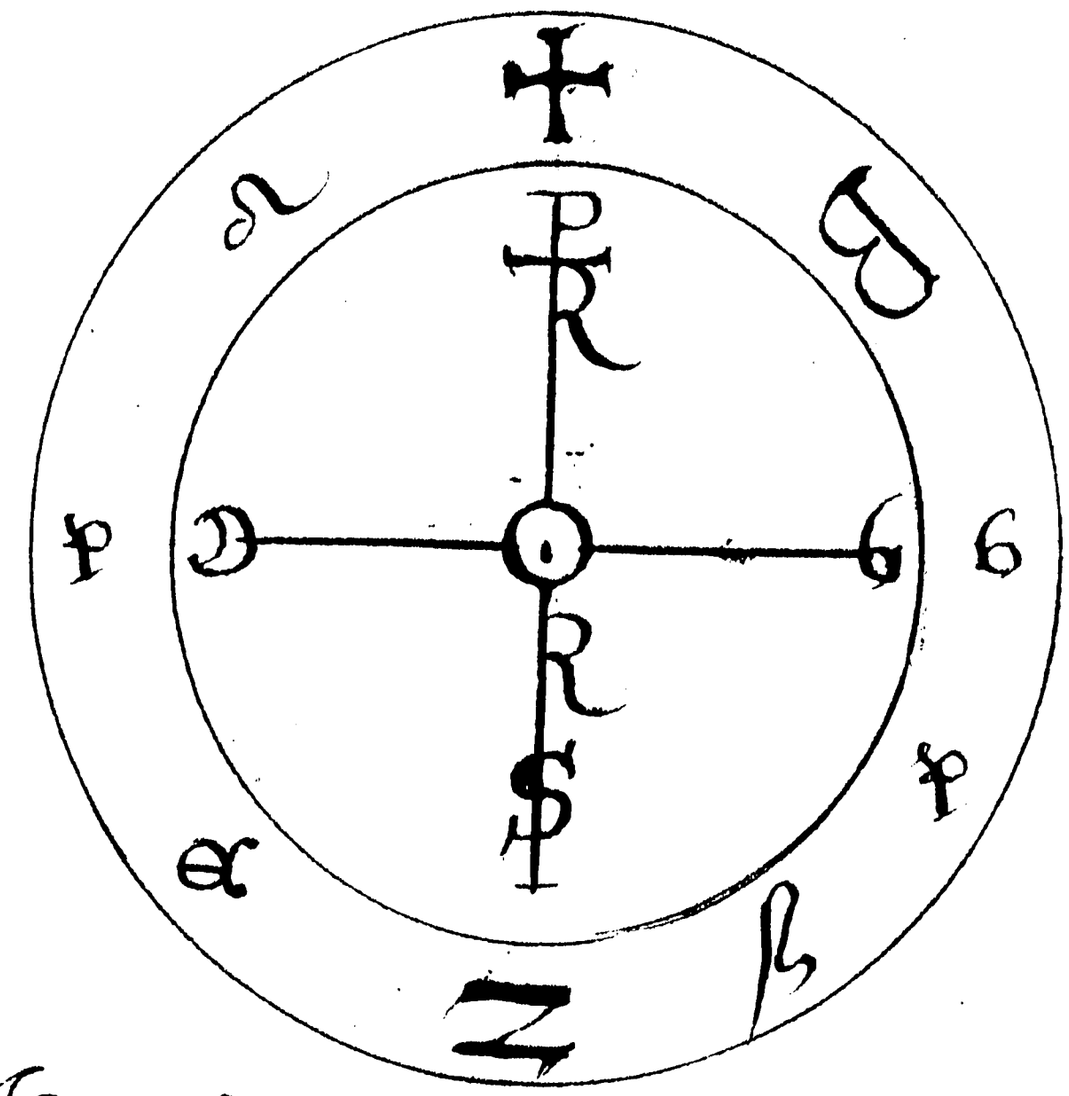


This written in white Wax, & layd under your head, ye shall see what you will in yo: sleepe.

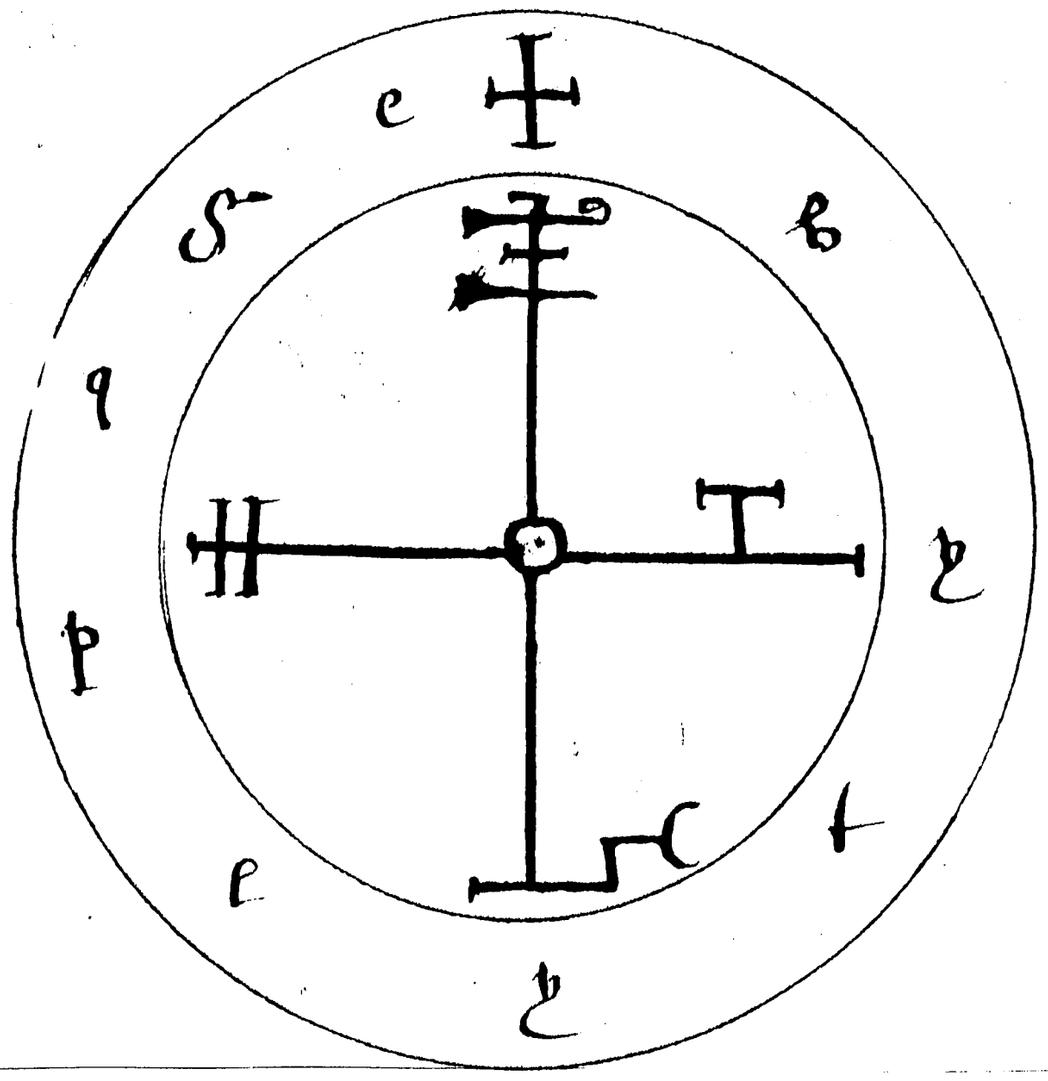


This made in yellow paper with Green & Yellow Inke, is against fearefull Dreames & hurte in Sleepe.

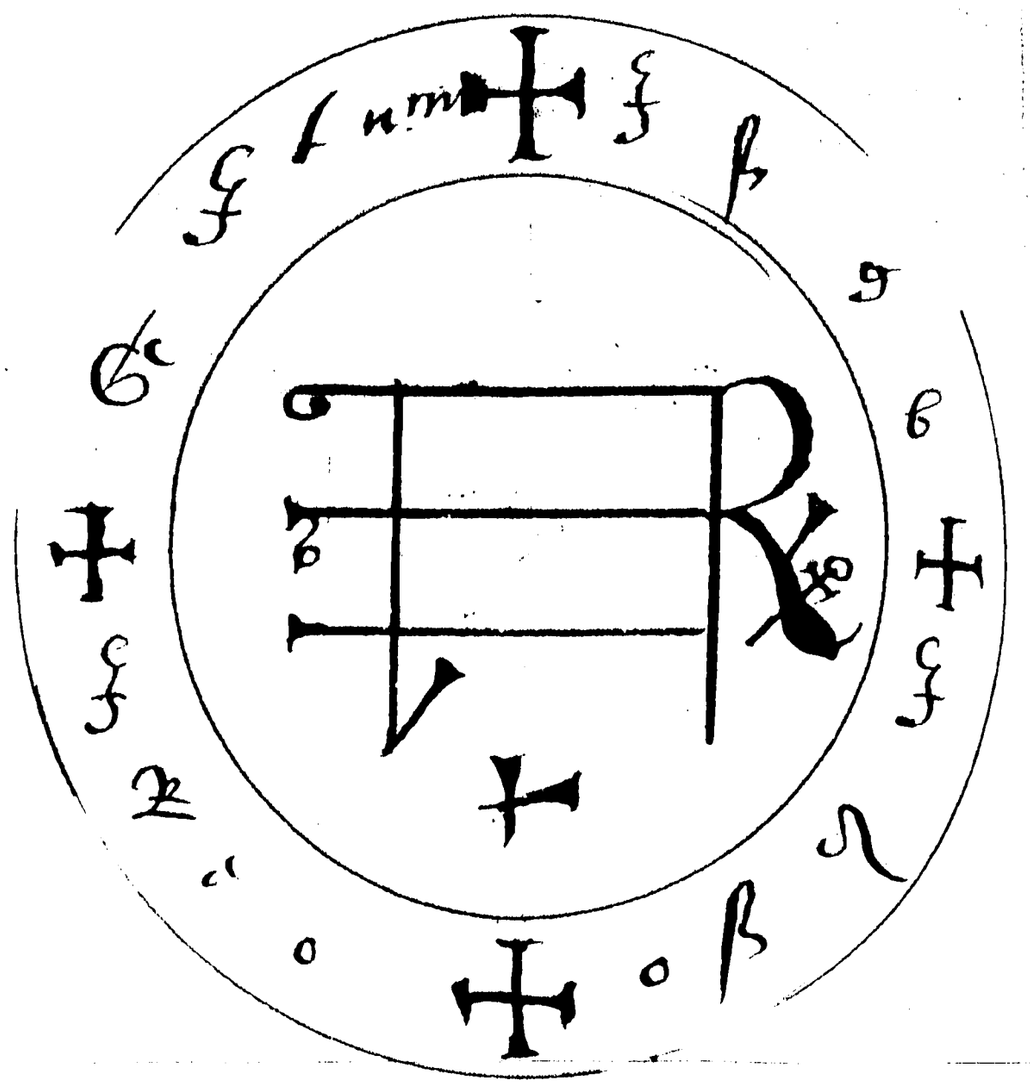
This made in Parchment with Black, is profitable in all Learning & study of Philosophy.



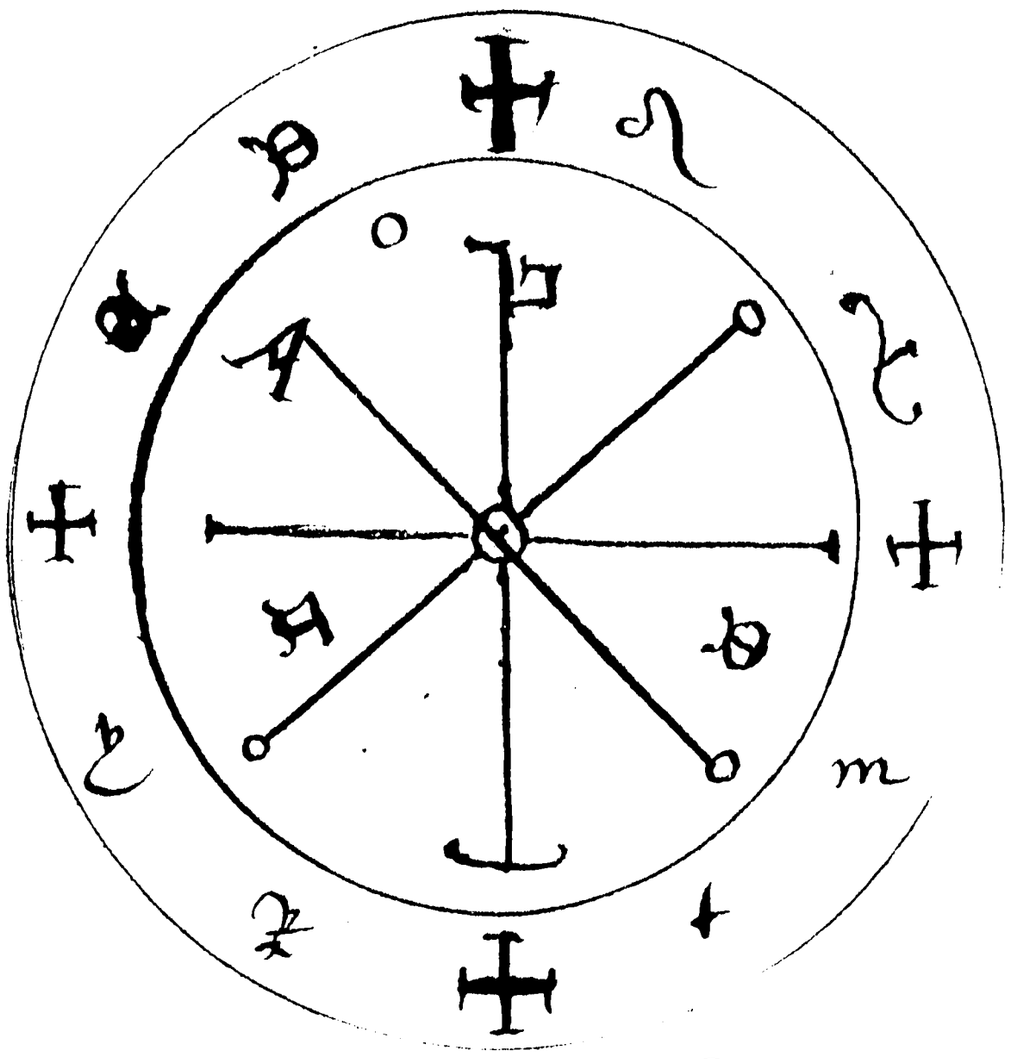
This made in a State of red wax & filled with yellow, serveth to take & tame wild Beaste, & to make them to thy minde.



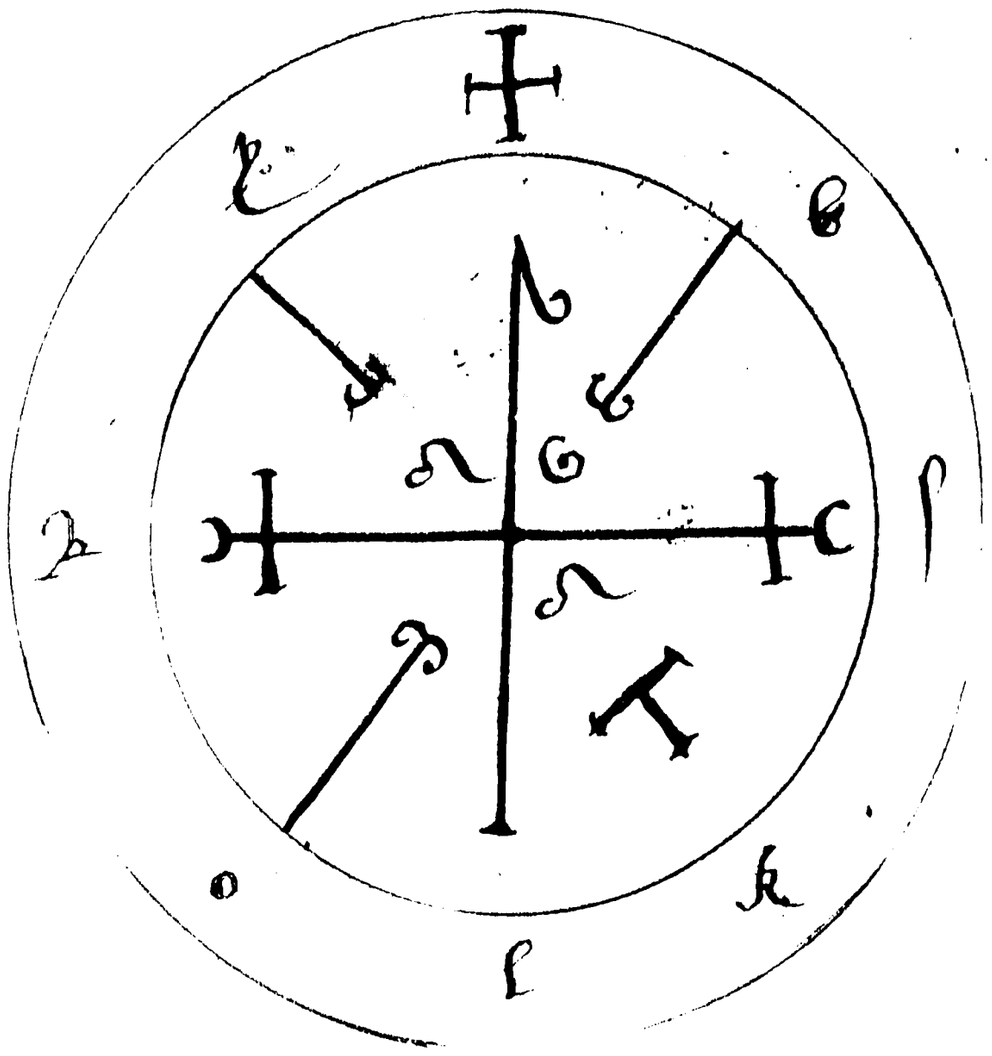
Beare this for taking of Fish in all water streames, made in Chalke & black Inke.



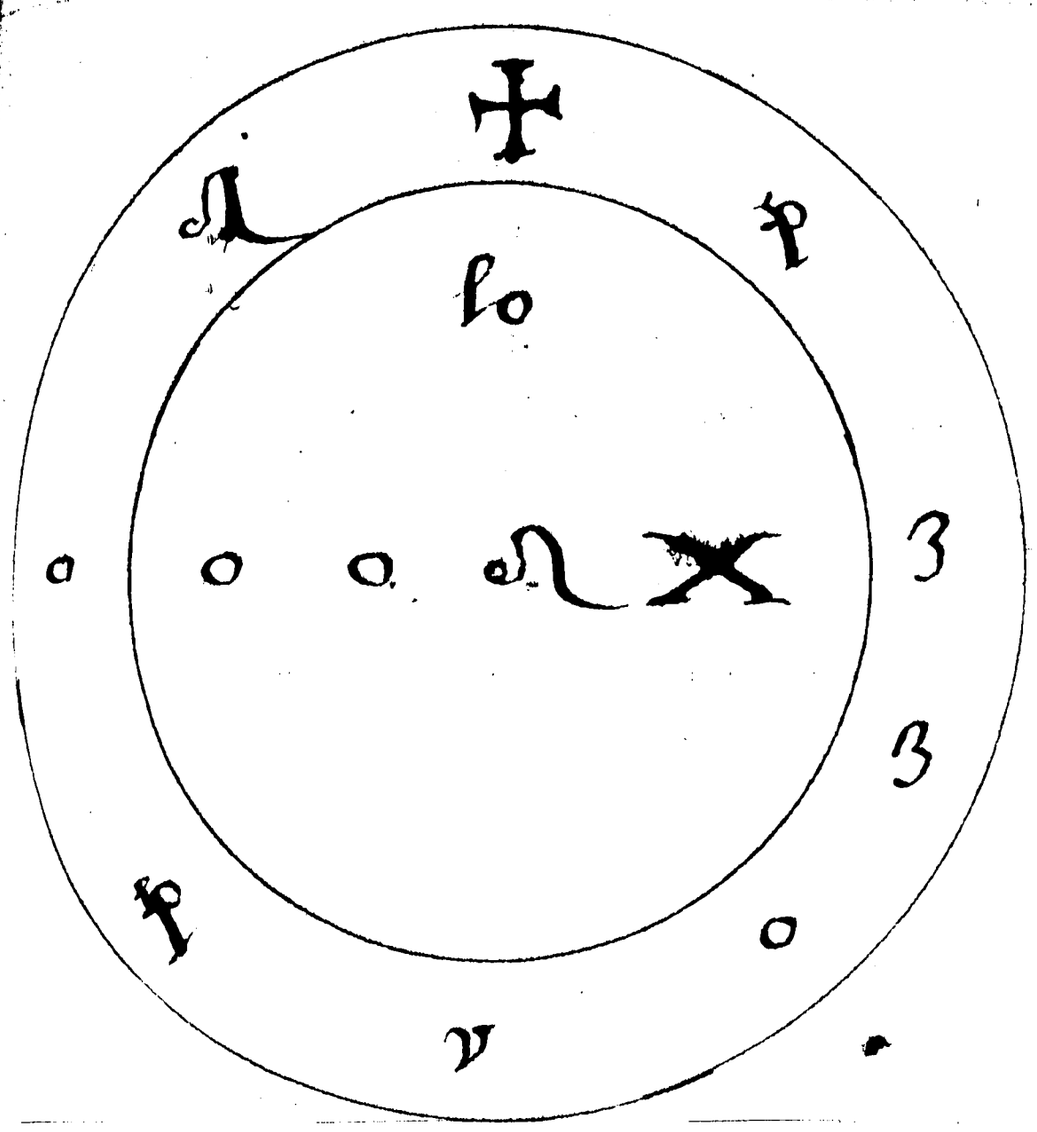
This made in red Willow serveth for Fishing in the Sea.



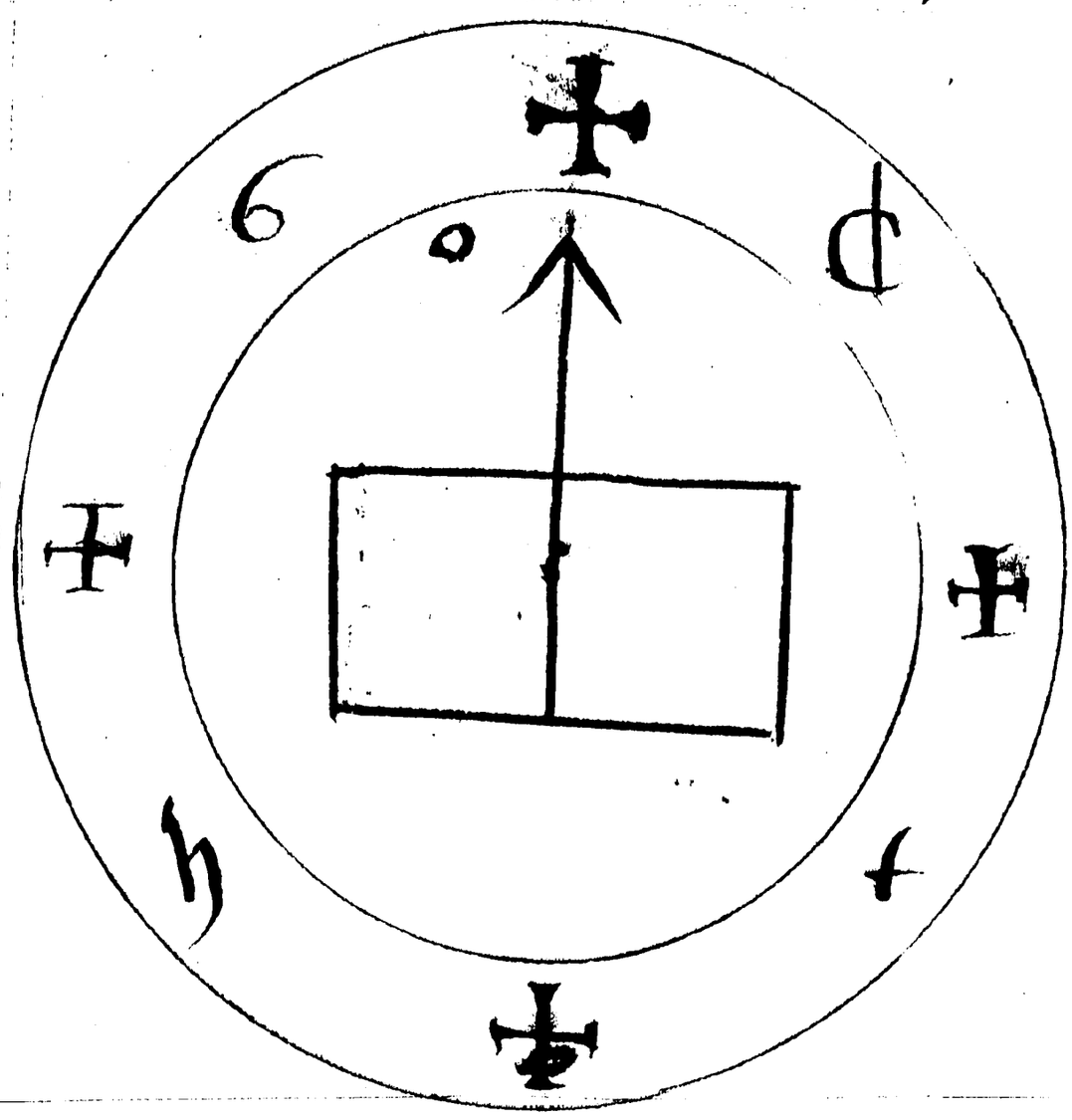
This made on Beryll Glass with white, is to have the knowledge of all kinde of Working, making & graving of any Glass or Glasing.



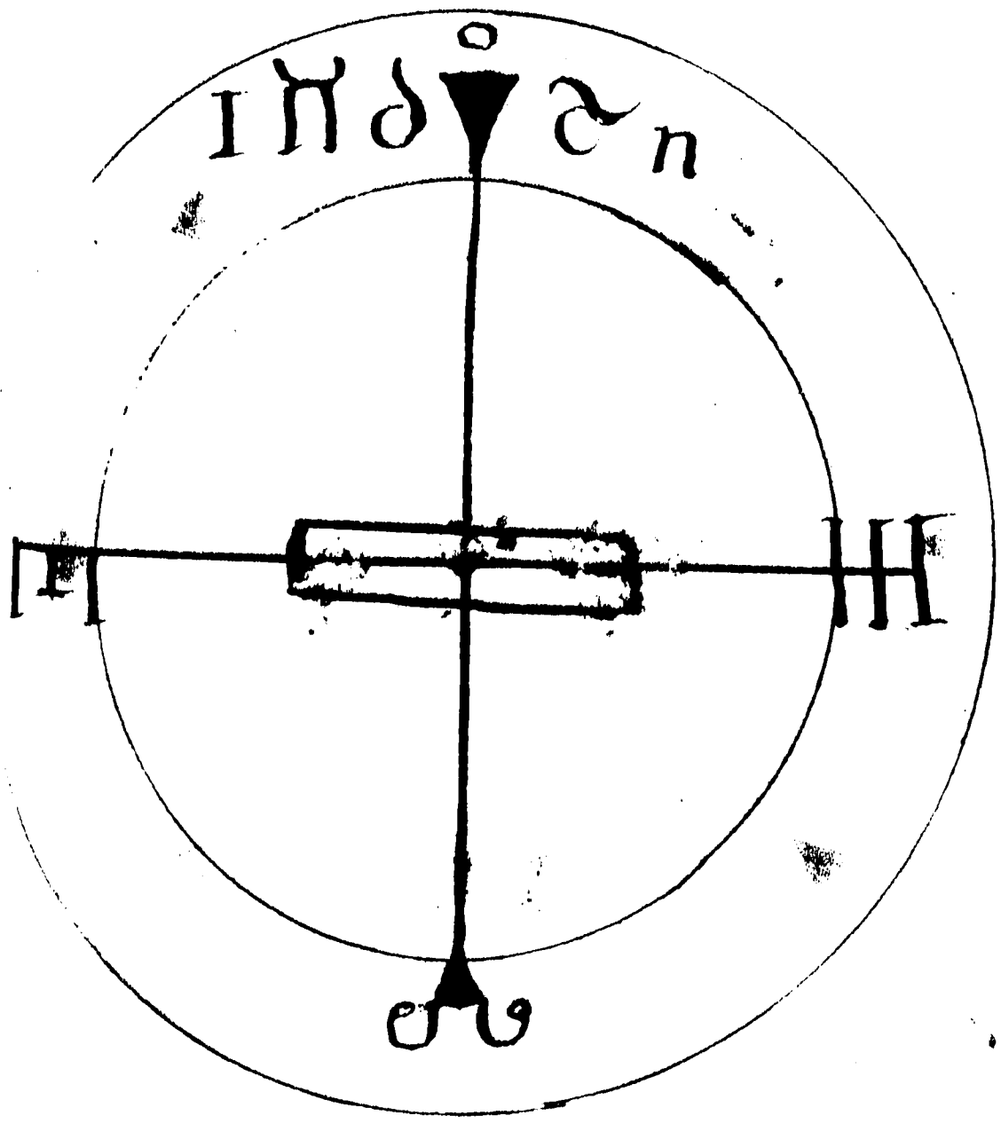
Beare this for burning of Wood & Timber, in a stick made of Slate.



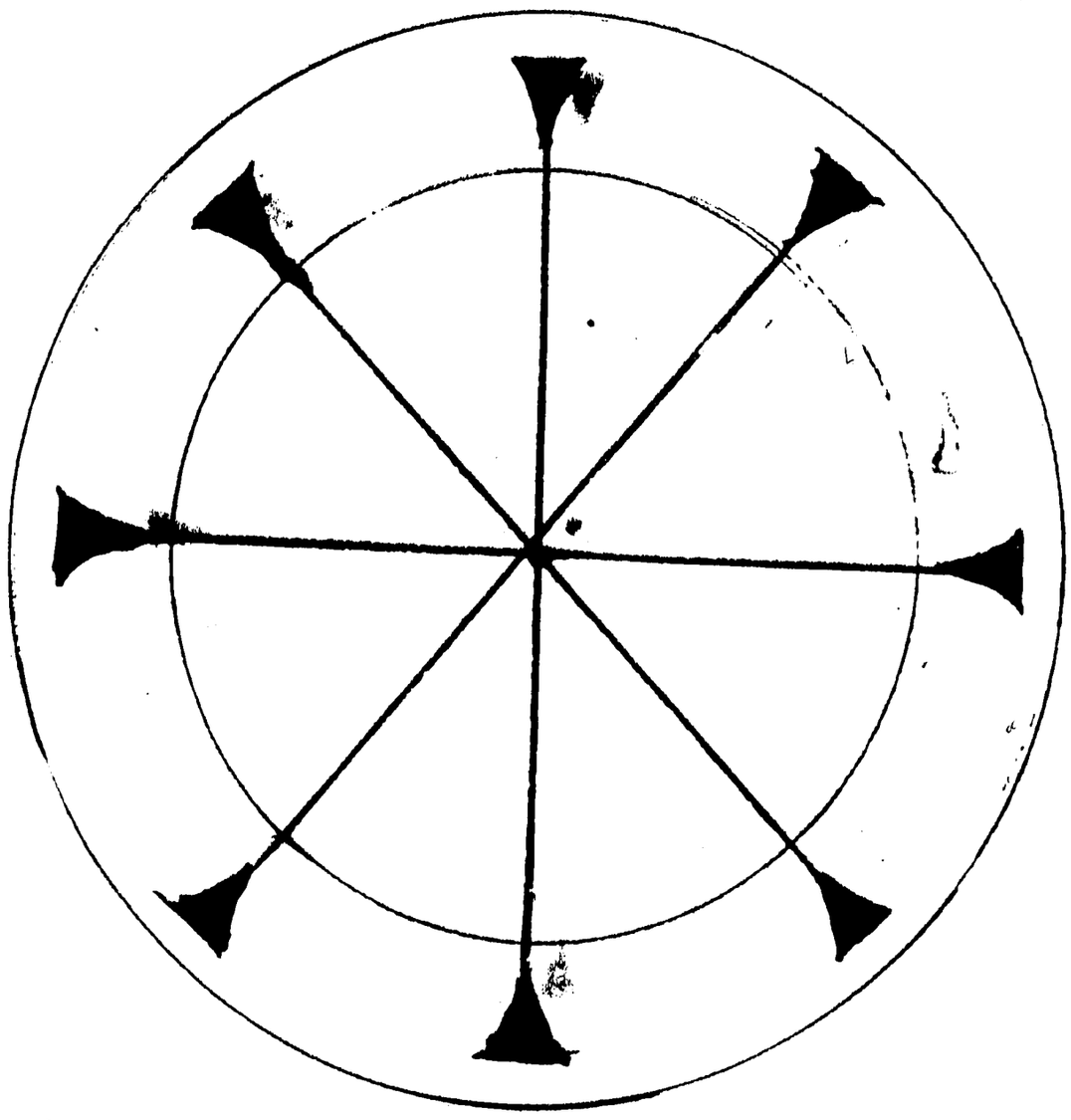
For Fellers & Diggers, made in a Hazell Root.



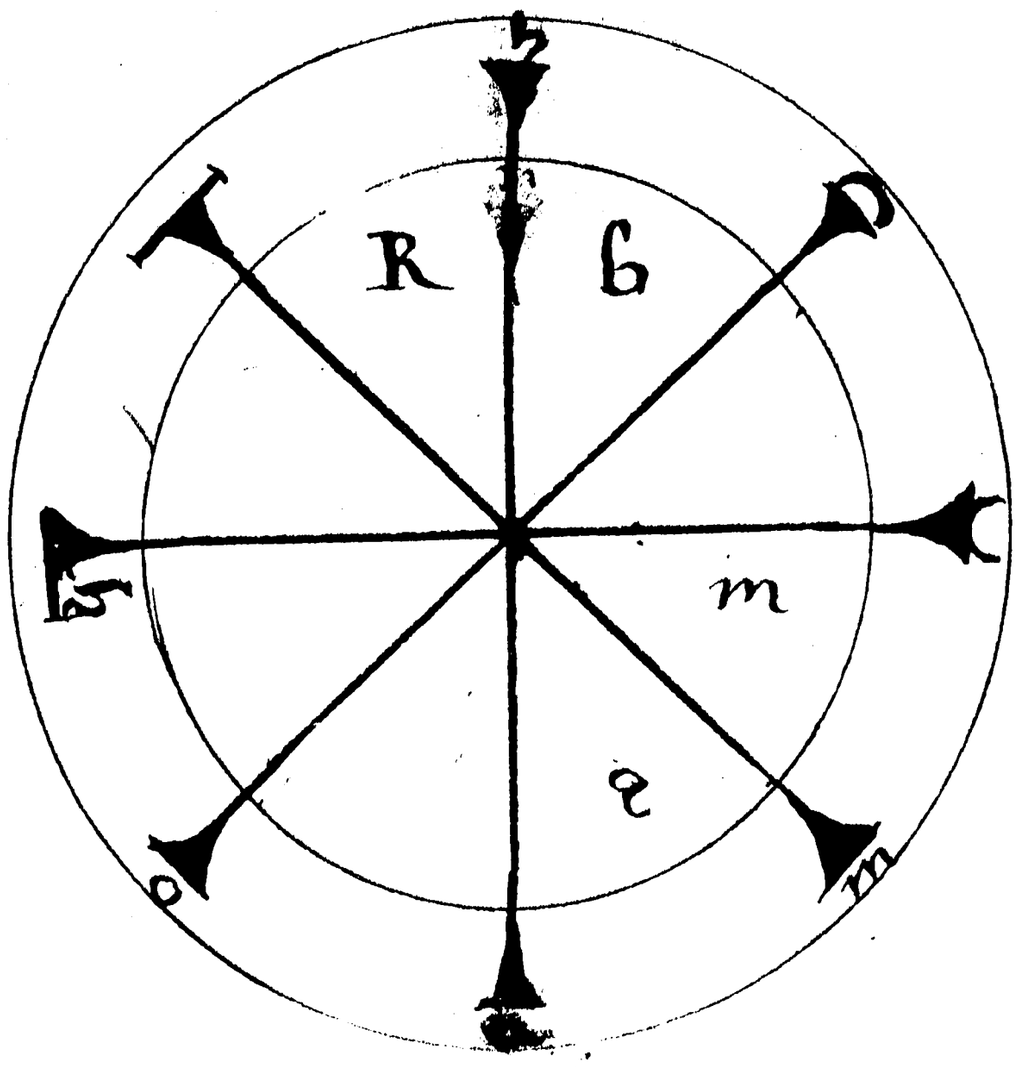
This graven on Iron, serveth to work secret Craft, as Jugling, Ligerdemaine, & the like.



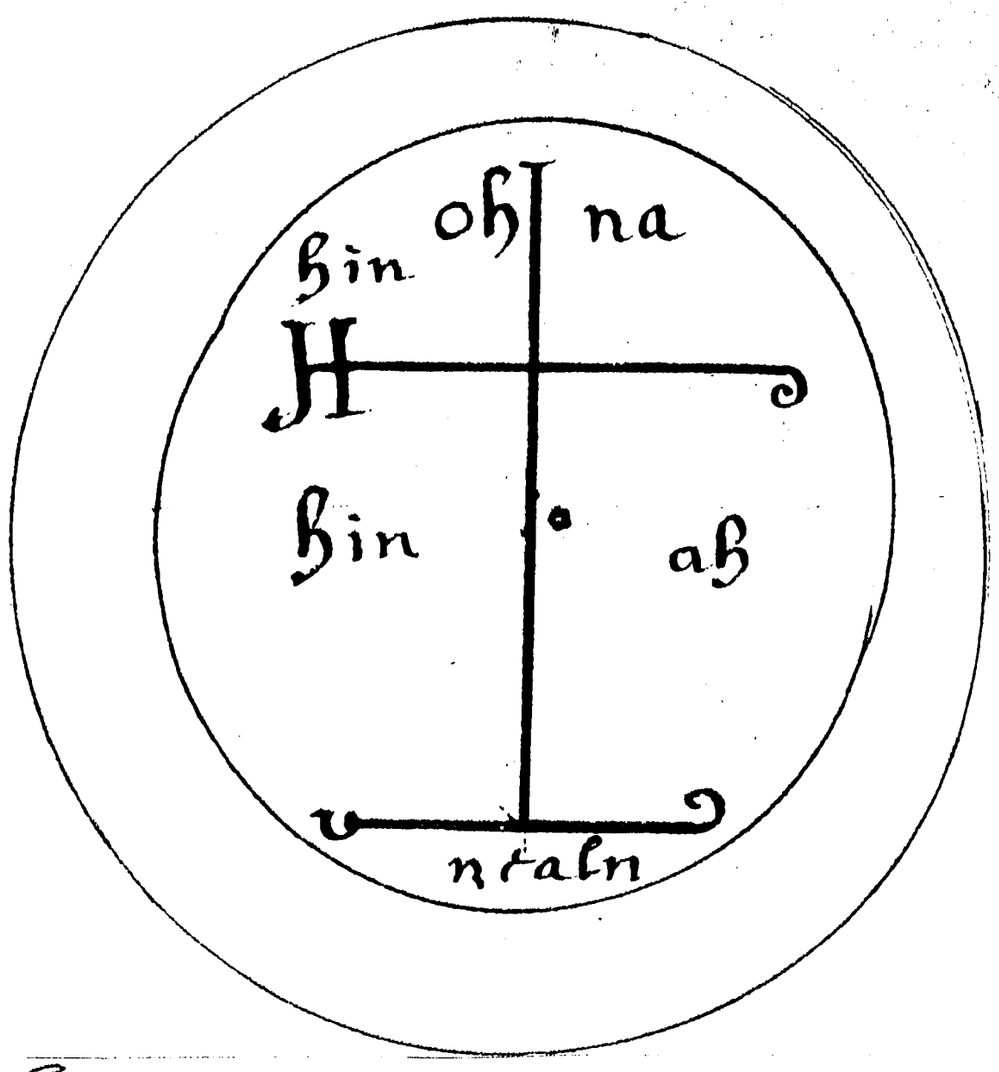
This Signe is for the Love of all Persons, both Male & Female.



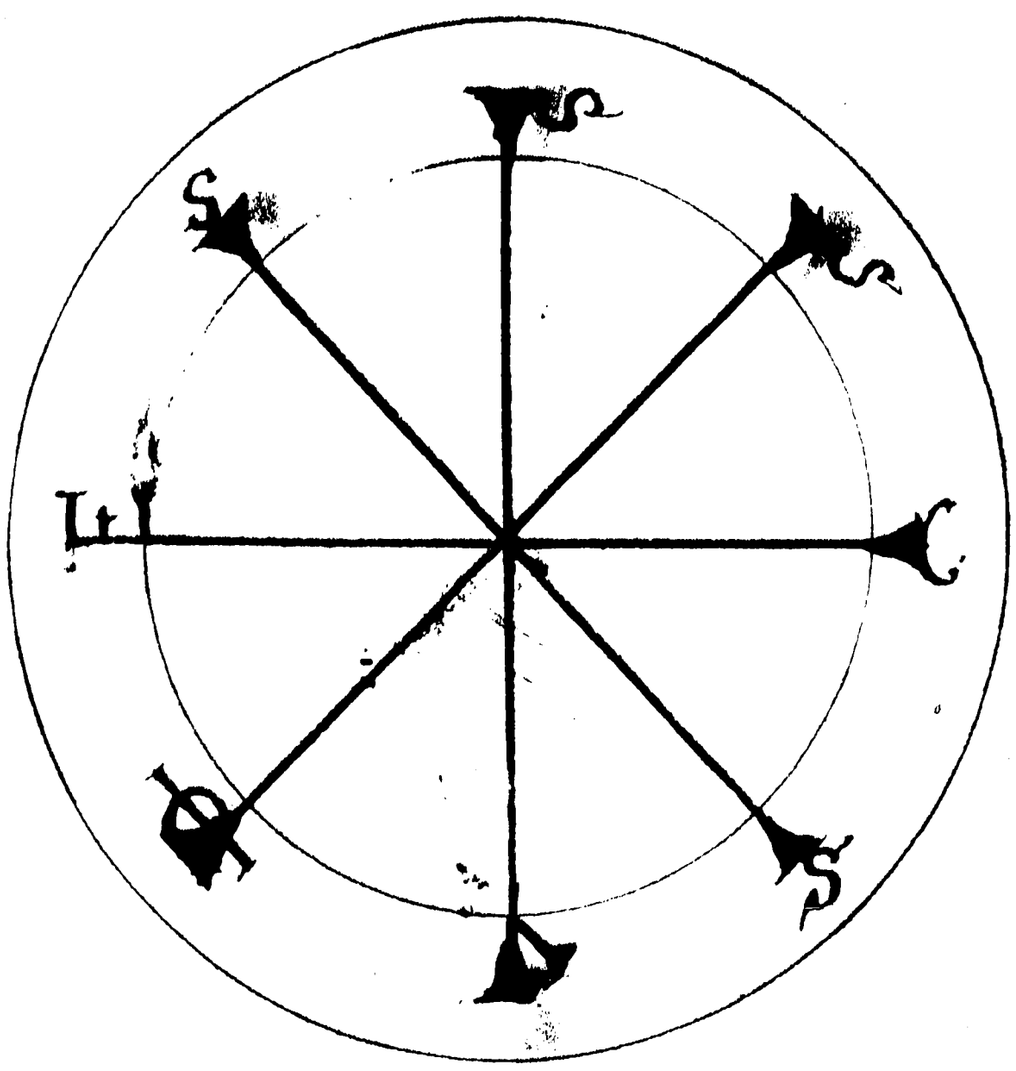
This Signe giveth men the Love of Persons on the way, & separates Anger from the Soule.



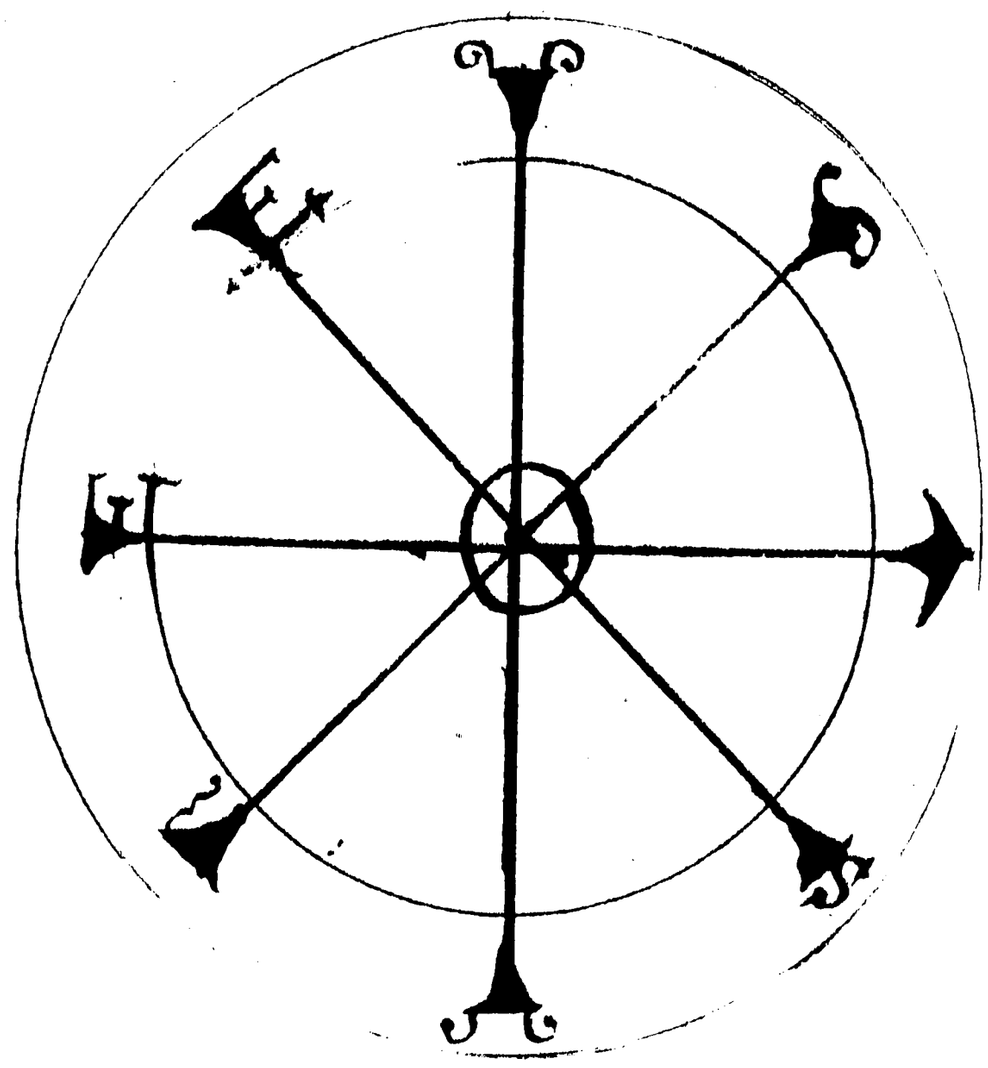
This Figure delivereth from all Dangers.



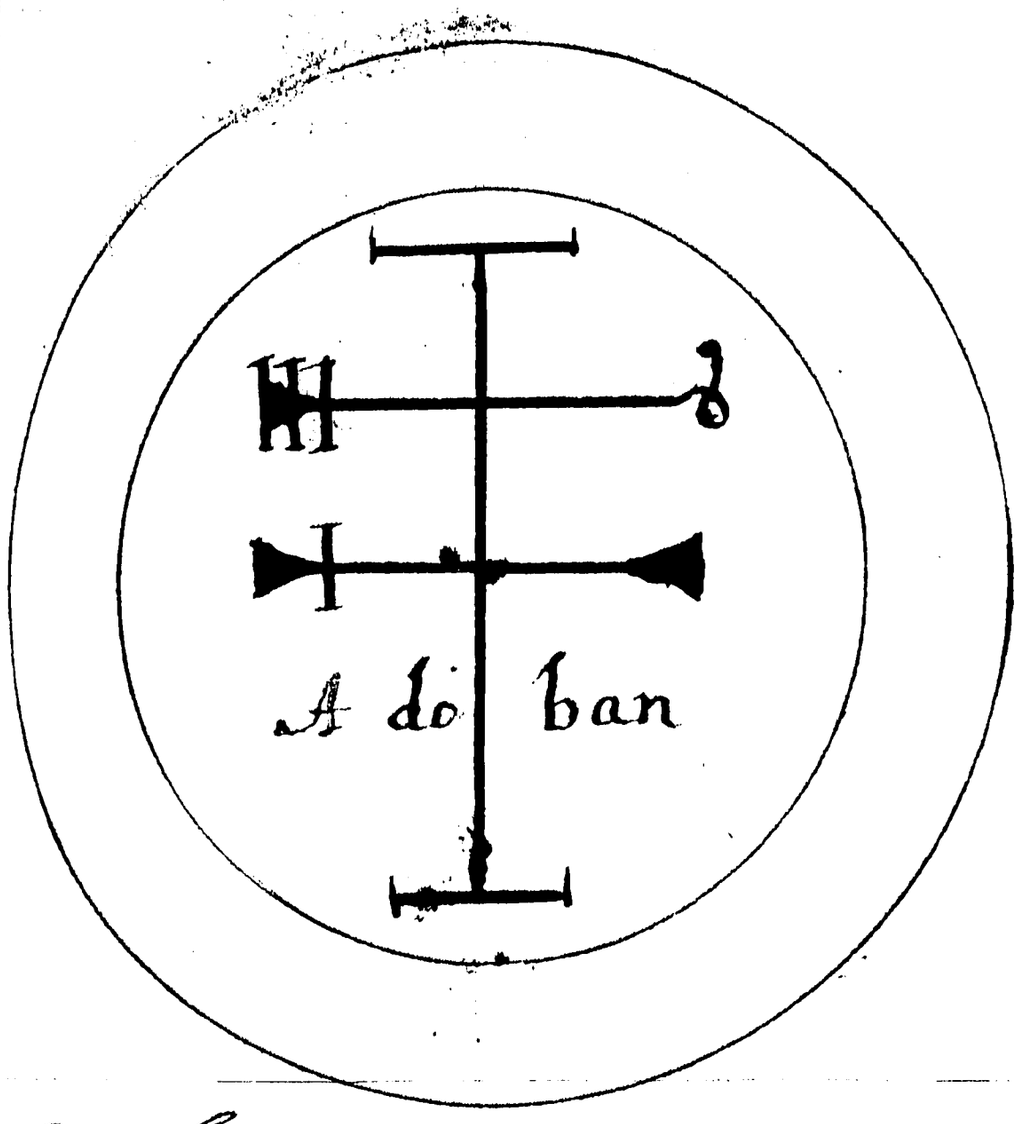
This was revealed by the Spirit the vertue, influence and efficacy whereof, is to put to flight all our enimies.



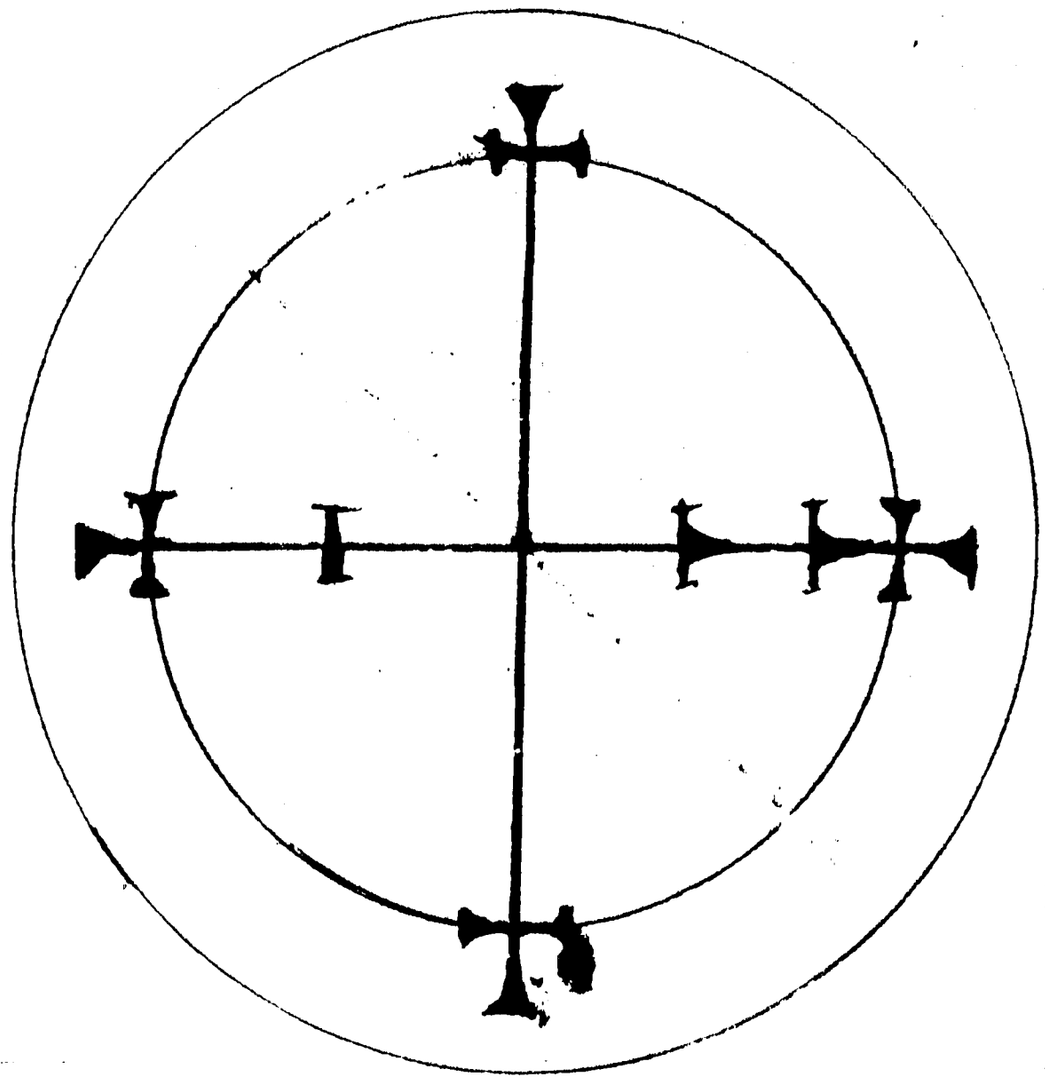
This Figure delivereth from all Enimies whatsoever, whome you shall see or meete.



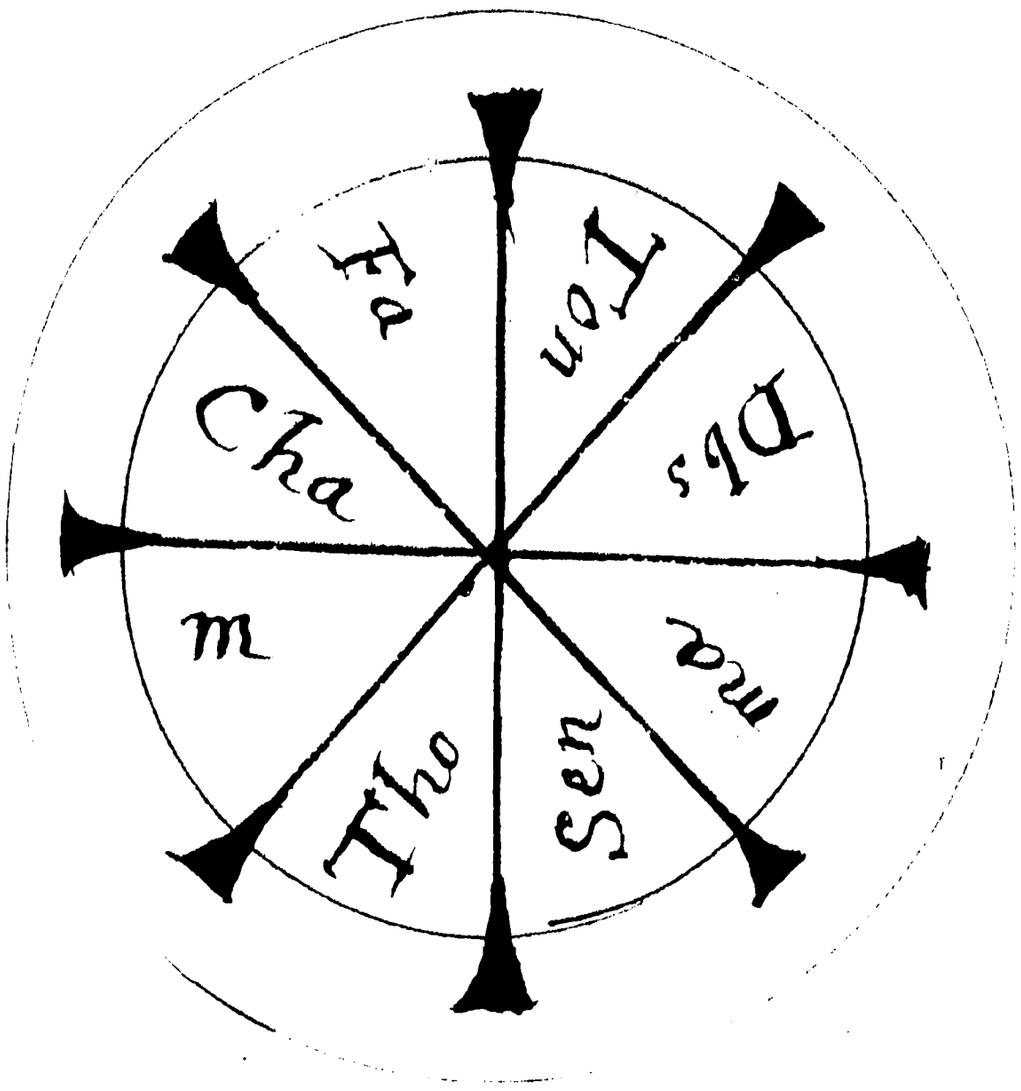
The same as the next foregoing at this Asterick.



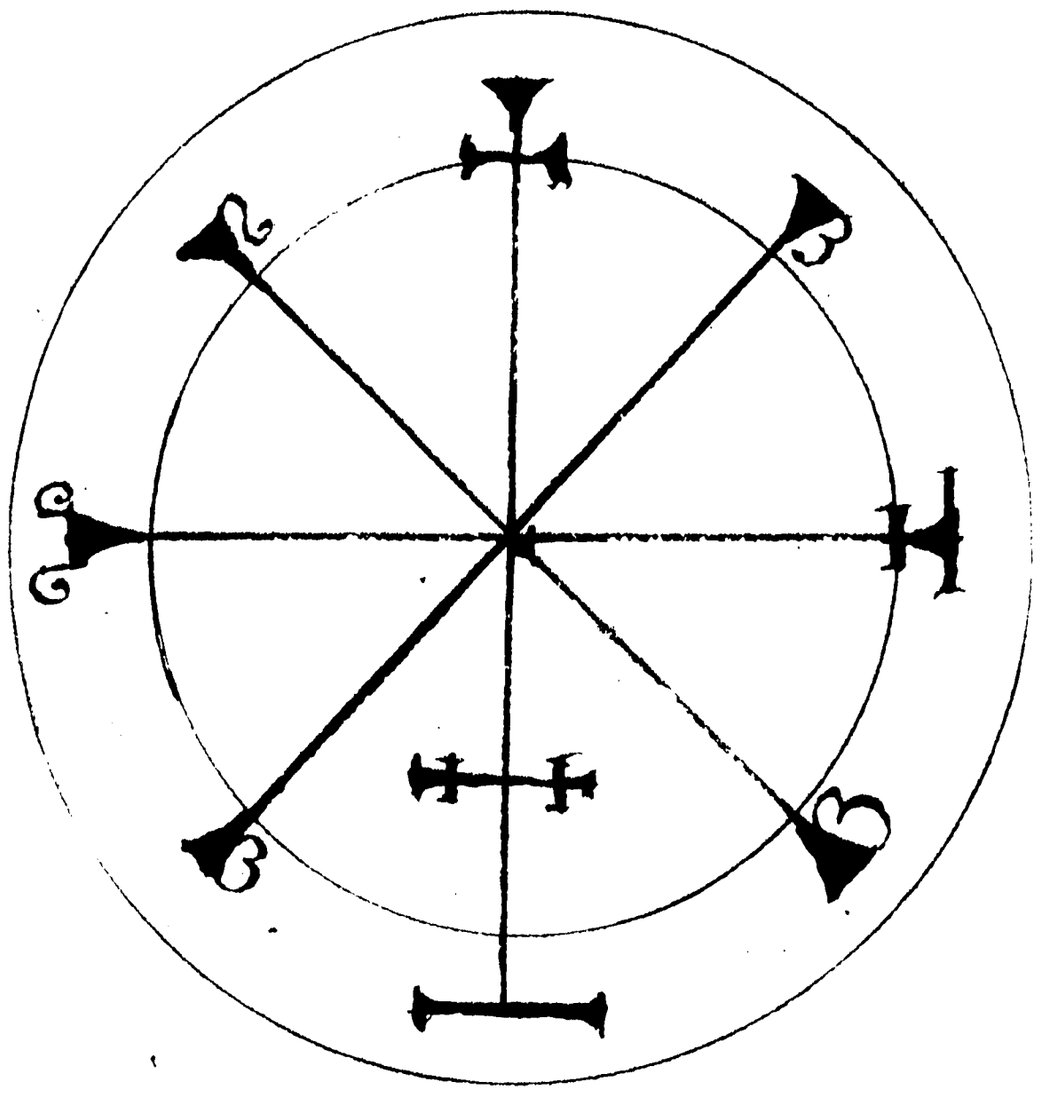
This Figure delivereth from all sorte of Enimies visible and invisible, & all earthly Evills.



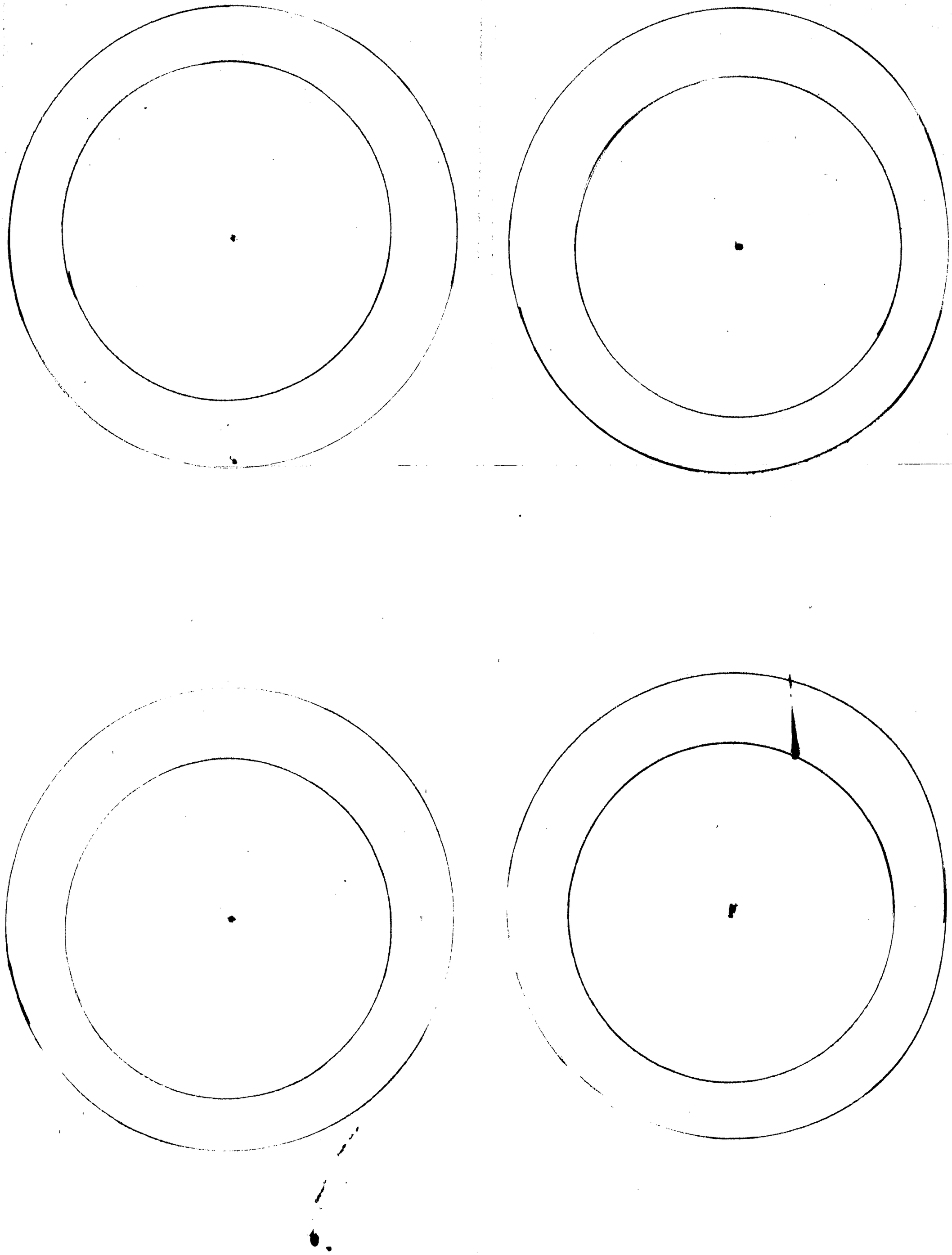
This Figure makes a man secure in an Evill day.

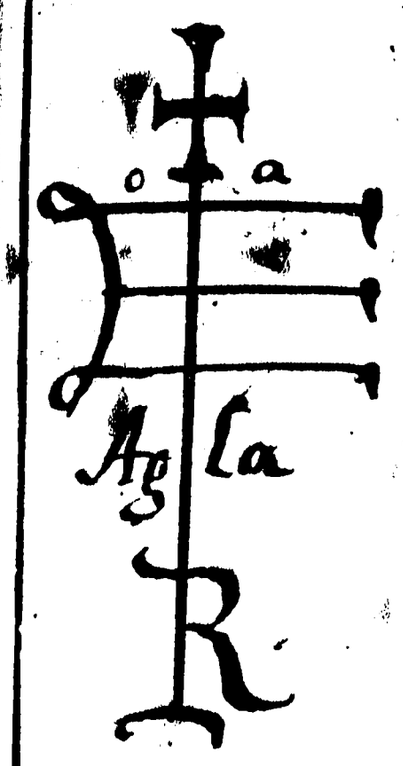


This Sigill hath that Name wch Strange bearth in his forehead by being commanded.

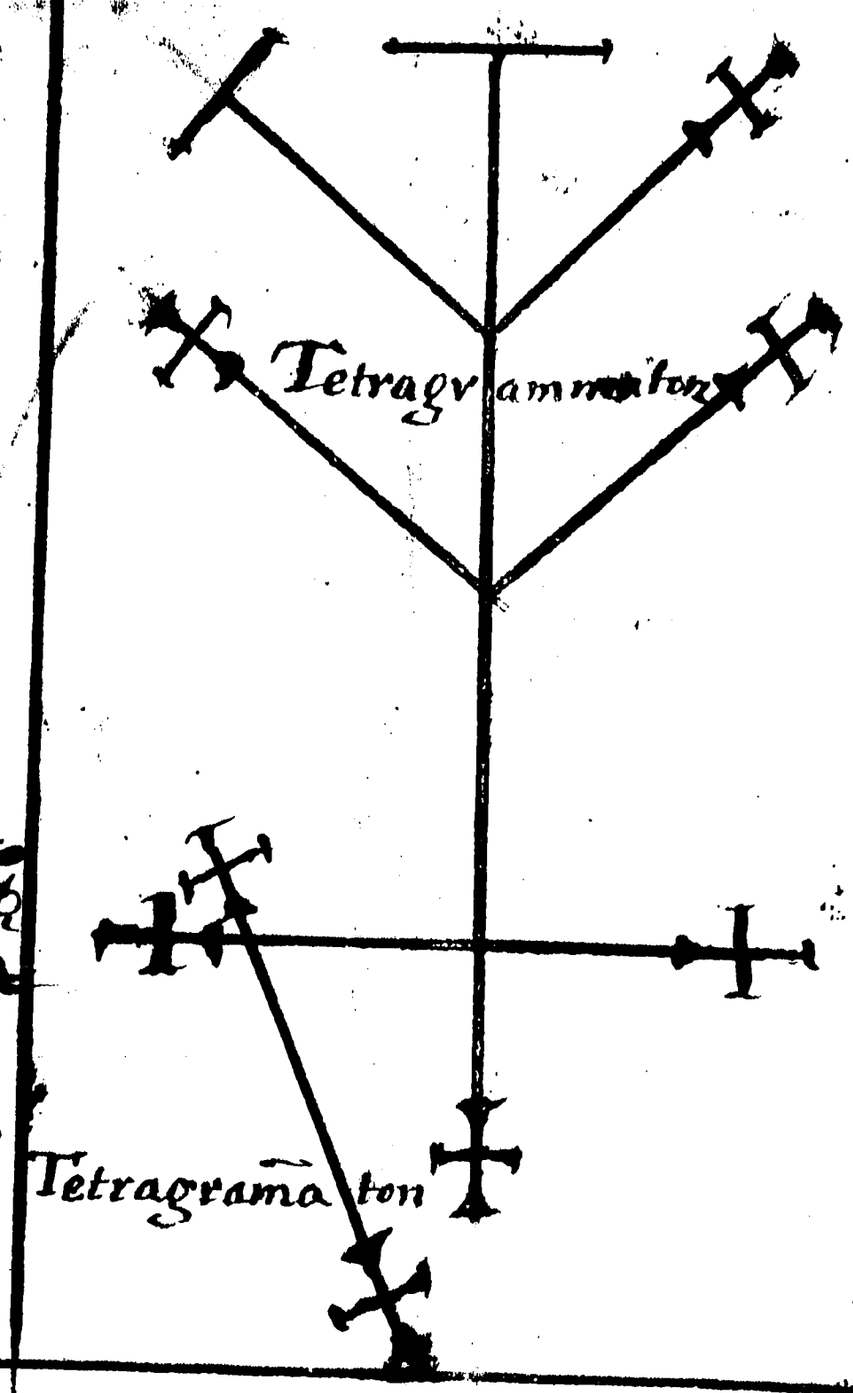


In whatsoever day you see this Figure, you shall not fear sudden death.

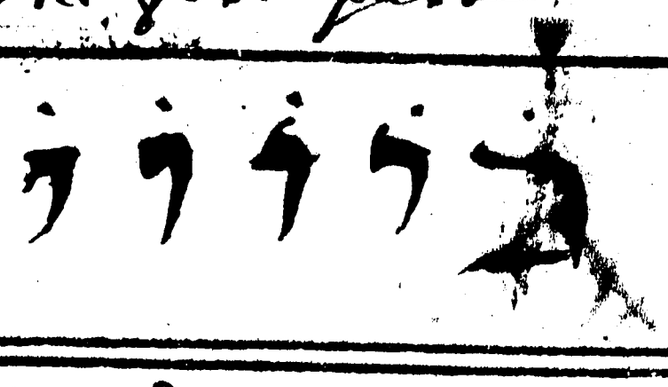




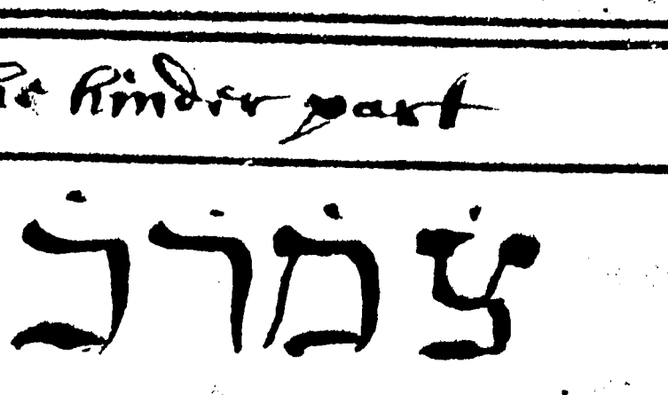
He that beareth this signe about him, shall be holpen in every nede or necessity.



The fore part

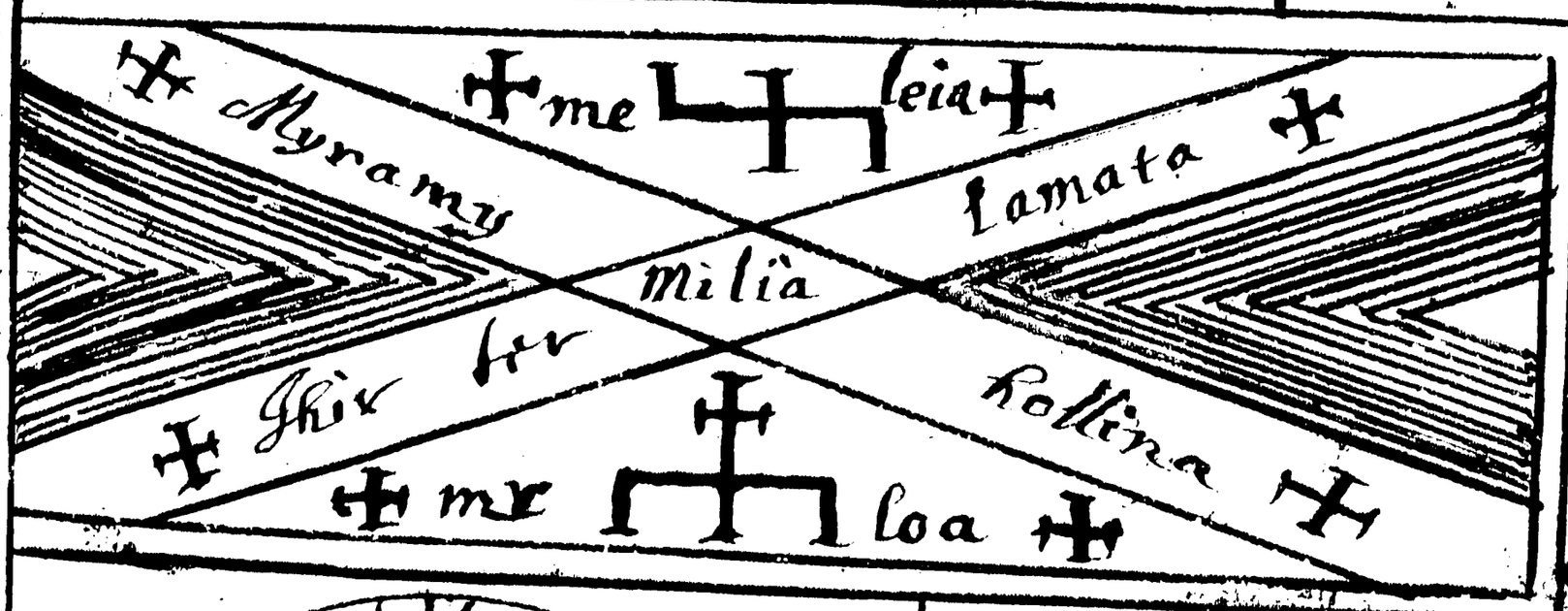


The hinder part

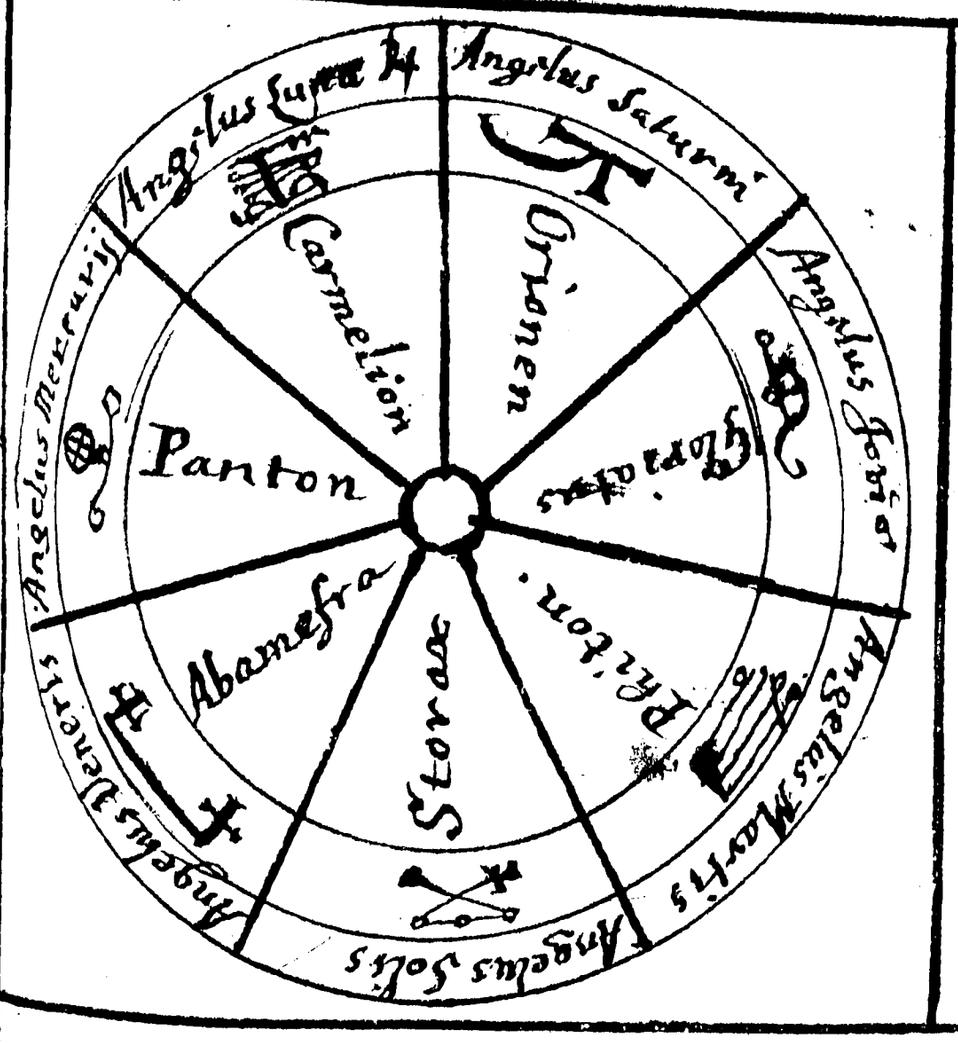


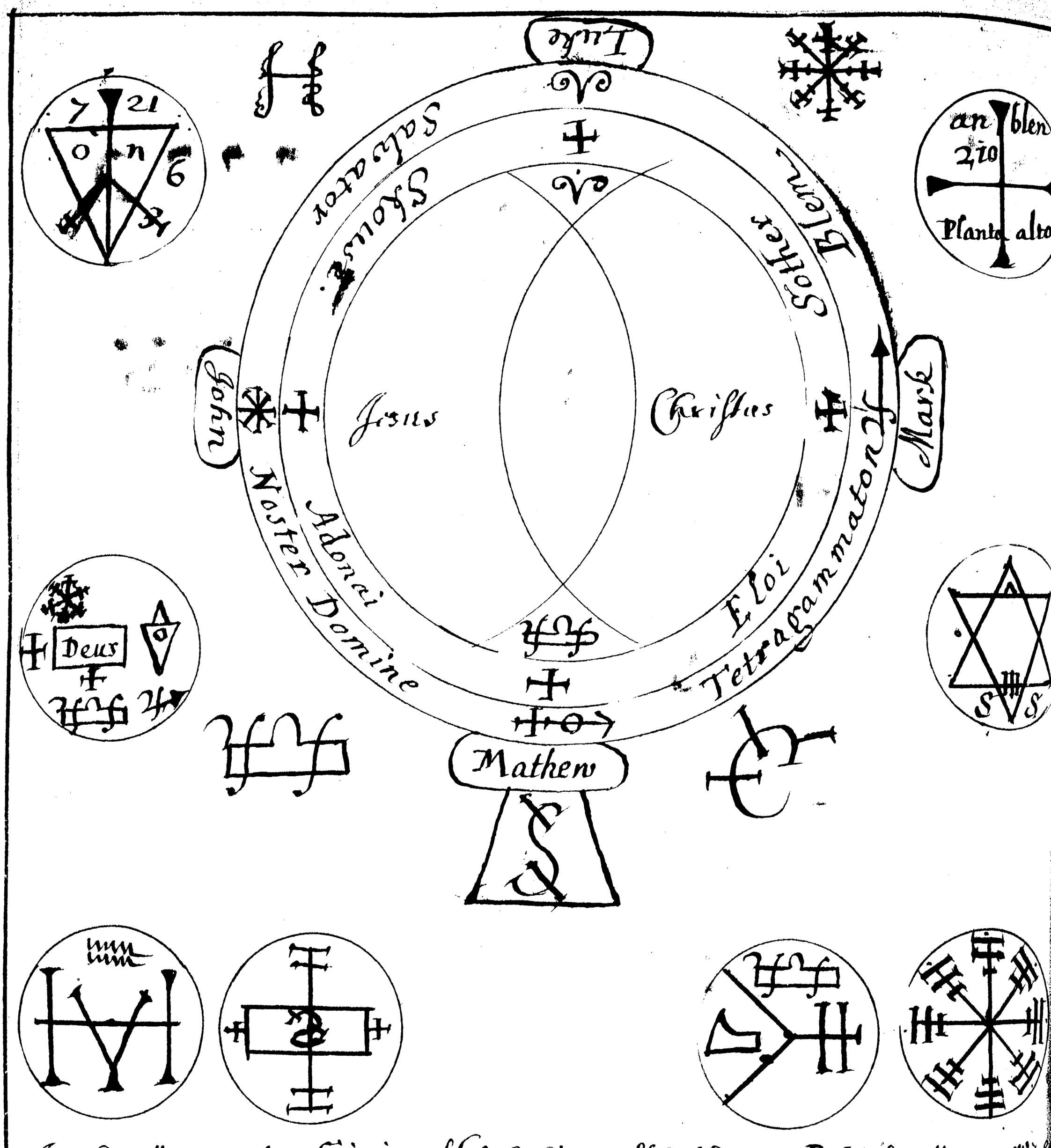
This Ligature freeth & preserveth a man from all mischief & affrightemente of Enimies & evill spirite, & all other dangers whatsoever, either of Journies Waters, Armes or any other engagemente or contesse, &c.

This two Sigills are for one & ye same purpose.

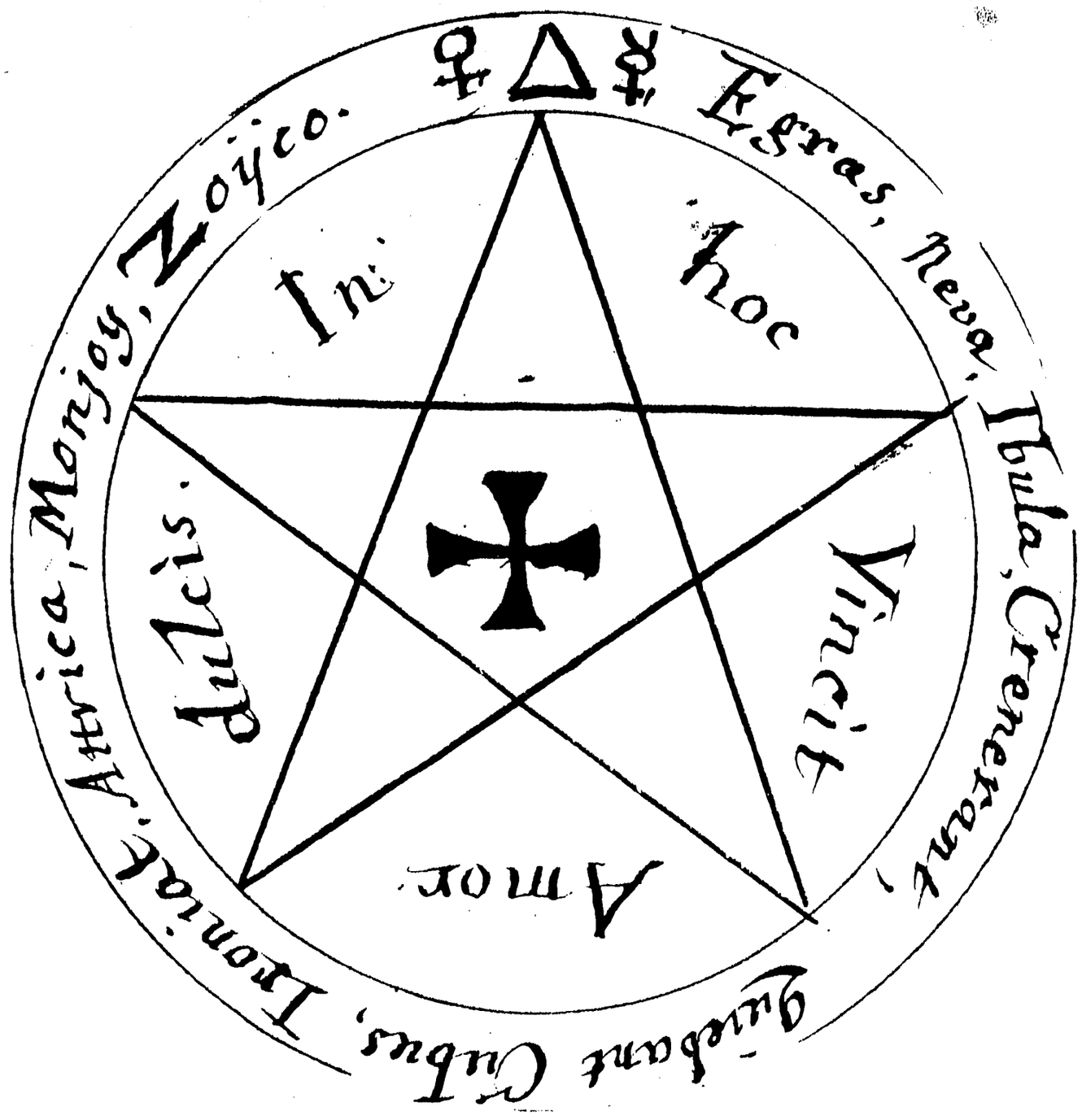


This Signe ingraven in brass, is for winning, & for health,





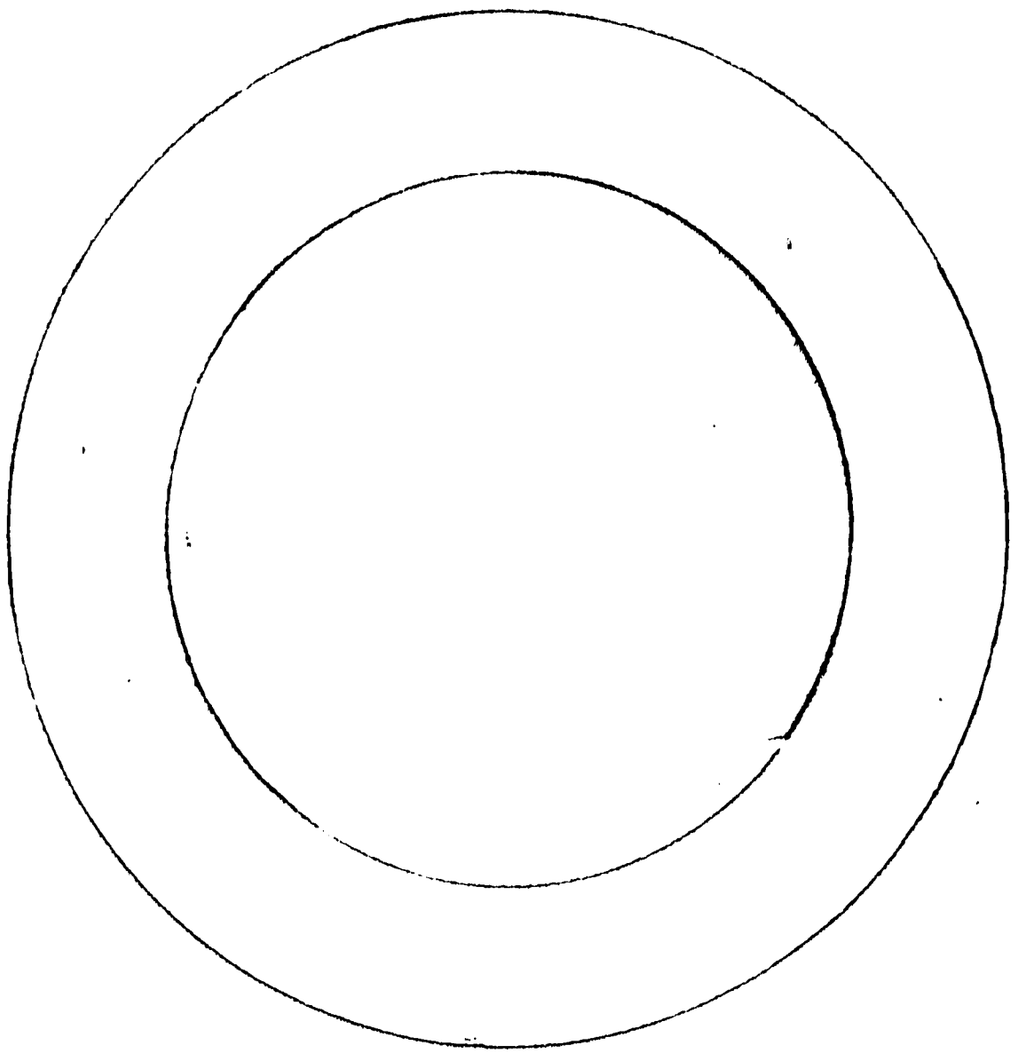
I binde all sorts of the Enimies of God by his holy & blessed Name ✠ I binde all sorts of Witches & Theives ✠ I binde all sorts of wicked people ✠ I binde all sorte of Ungodly people ✠ I binde these people by ye holy & powerfull Name Tetragrammaton ye mighty God, & by ye vertue of all the blessed glorious & efficacious Names of our Lord Jesus Christ ✠ & by ye vertue of all ✠ Angells, & Archangells ✠ I binde these ✠ Witches & Theives by the vertue of all these holy Characters herein written, That these Witches & Theives may have no power at any tyme or tymes hereafter upon me N: the Bearer hereof, nor any Corne or Cattel, no nor yet of my Body ✠ I binde these Witches & Theives, & all sorte 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.

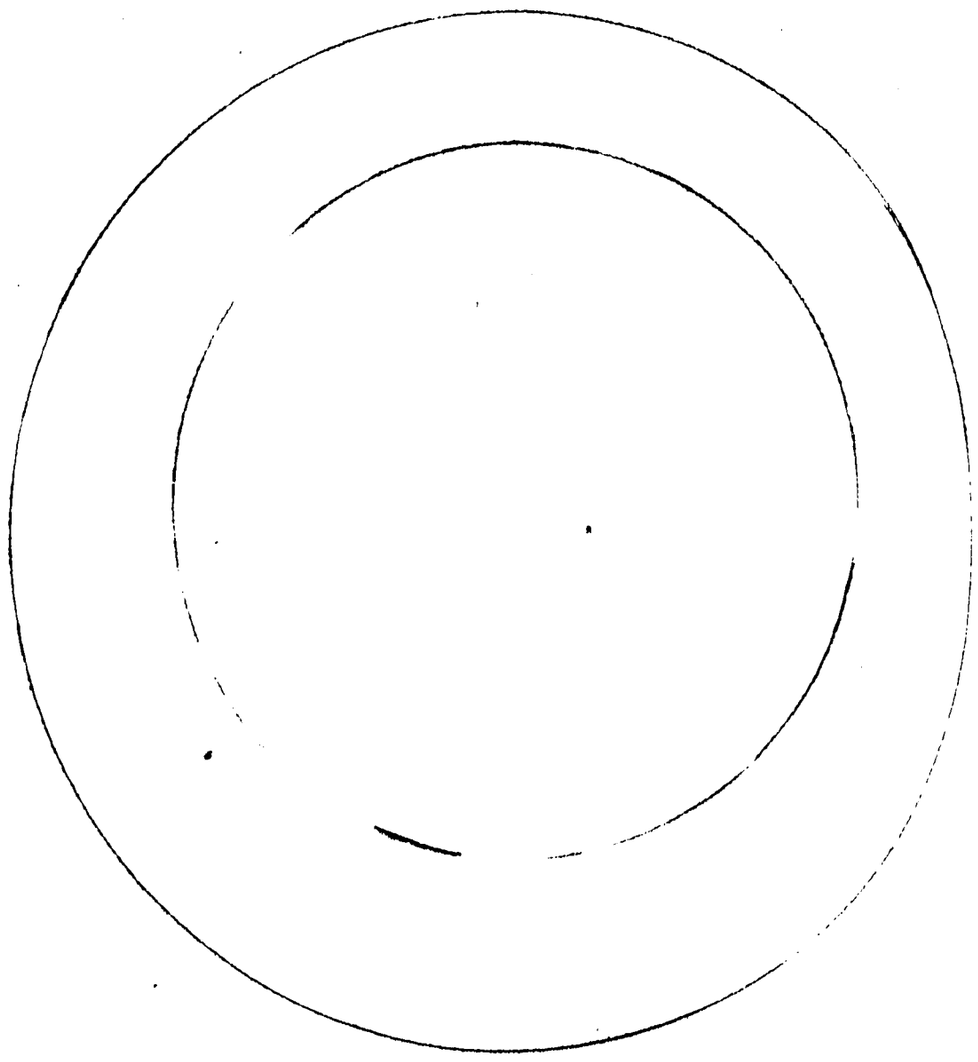


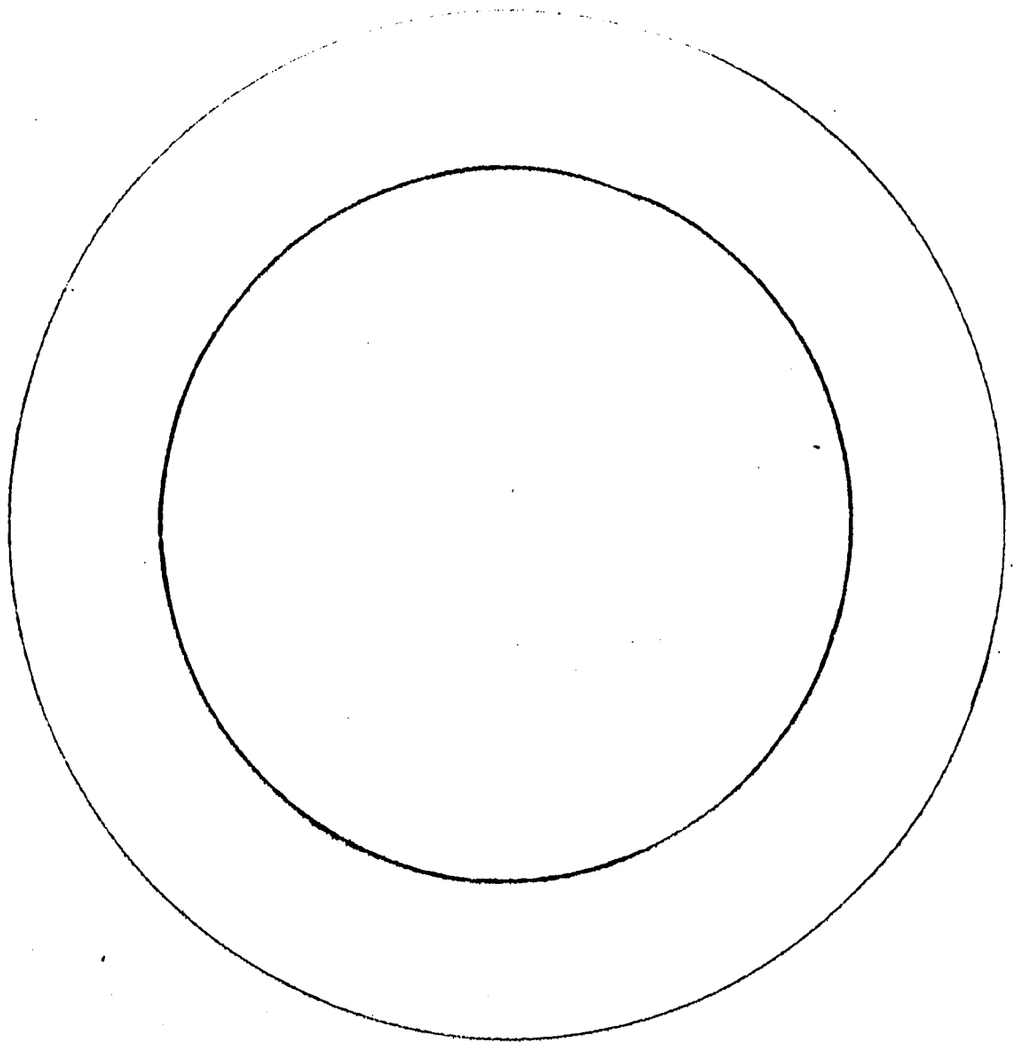
The vse of the Sigill forgoing briefly explained, &c:

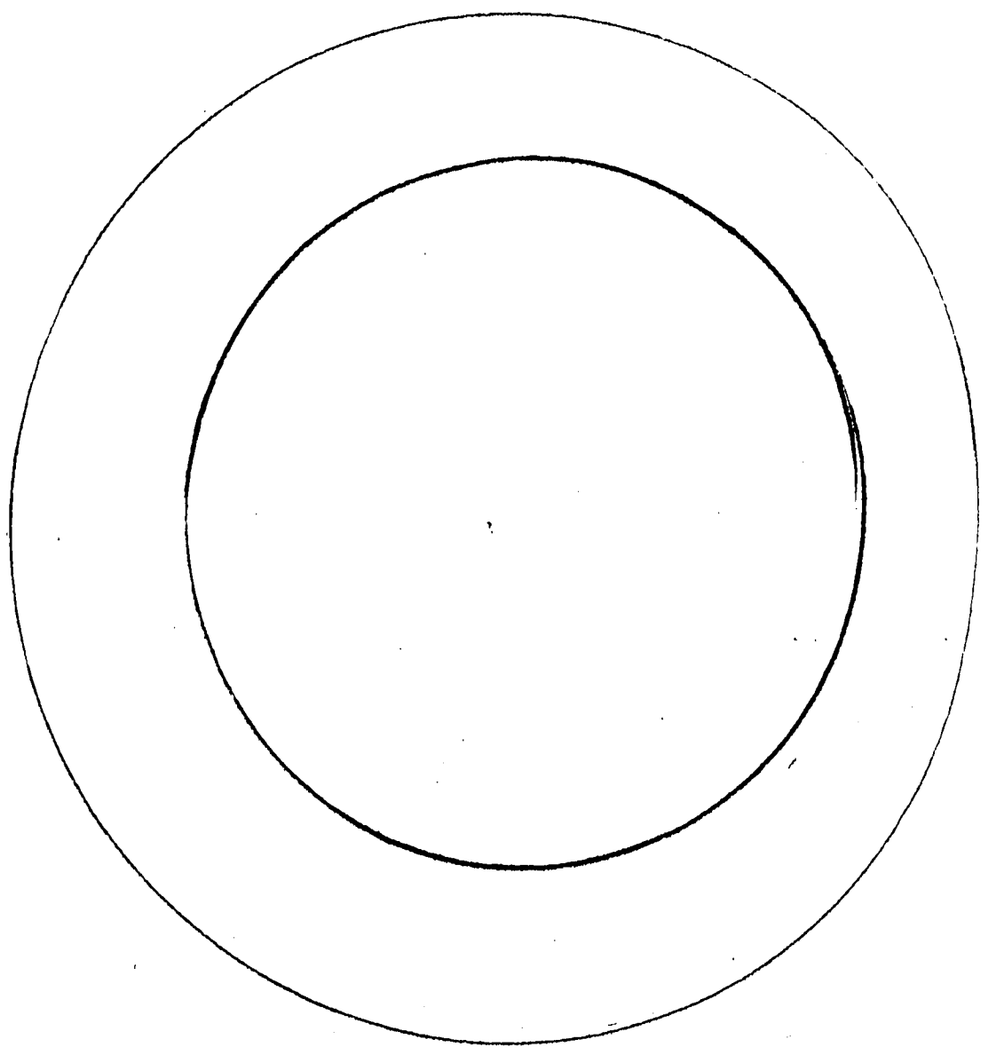
This Sigill is most proper to be made in the day & houre of ♀ Venus, she being either Essentially or Accidentally well Fortified, & in good aspect with the D & Moone, &c: when you have made it, humbly implore the benevolent Ayde & assistance of the Governing Angells, ruling ye day. You may make it either in Silver (as big or as little as you please) & weare it about yo: neck, or write it on Virgin Parchment, with the Bloud 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 effecte thereof imediately to answer yo: expectation: Also when you touch the party, you shall say these words, Attrica Monjoy, Zoyico, (being the last three words written in the Circle) & likewise you shall say these following words before & after you petition for the ayde & assistance of the then regulating Angells of ye day, (as aforesaid) & also before & after you touch the party therewith Sicia Donemus, Cultcantca, Sephrantca. This being rightly observed & duly performed you may Obtayne 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:

✝

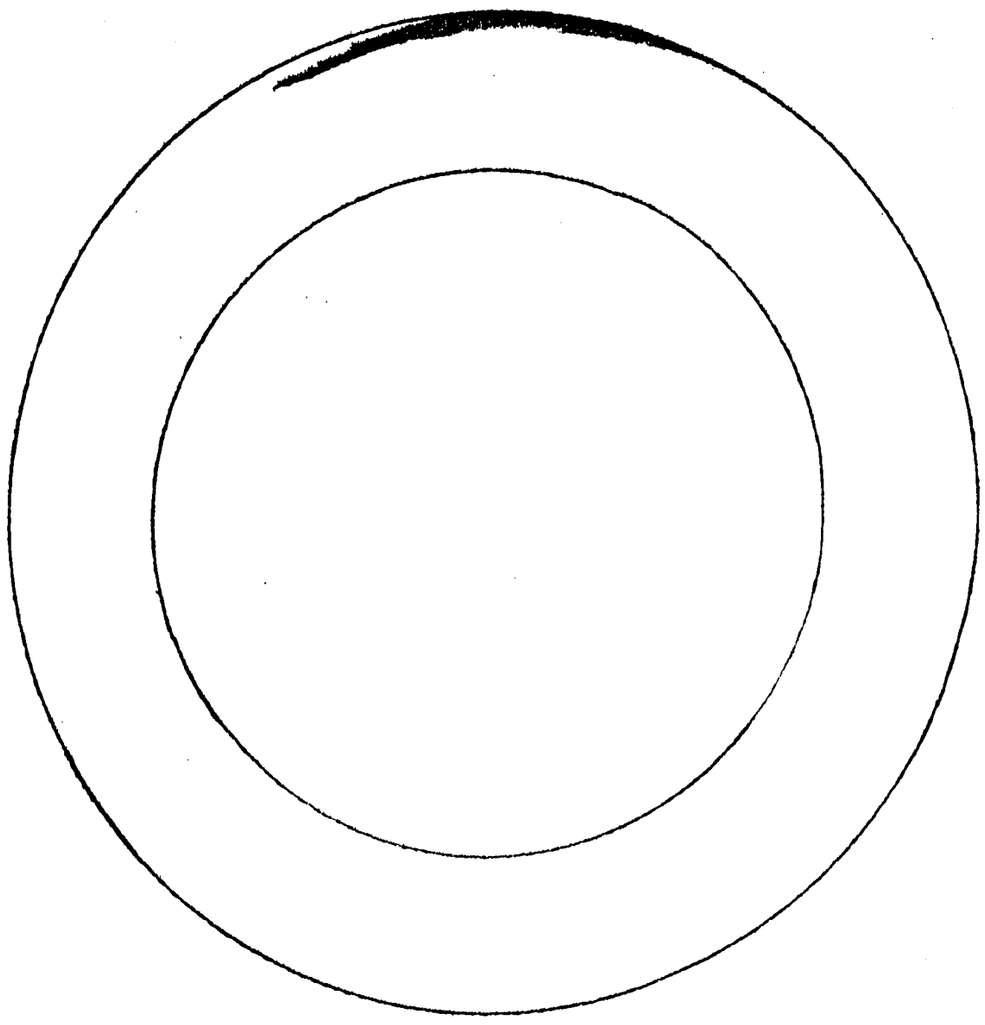


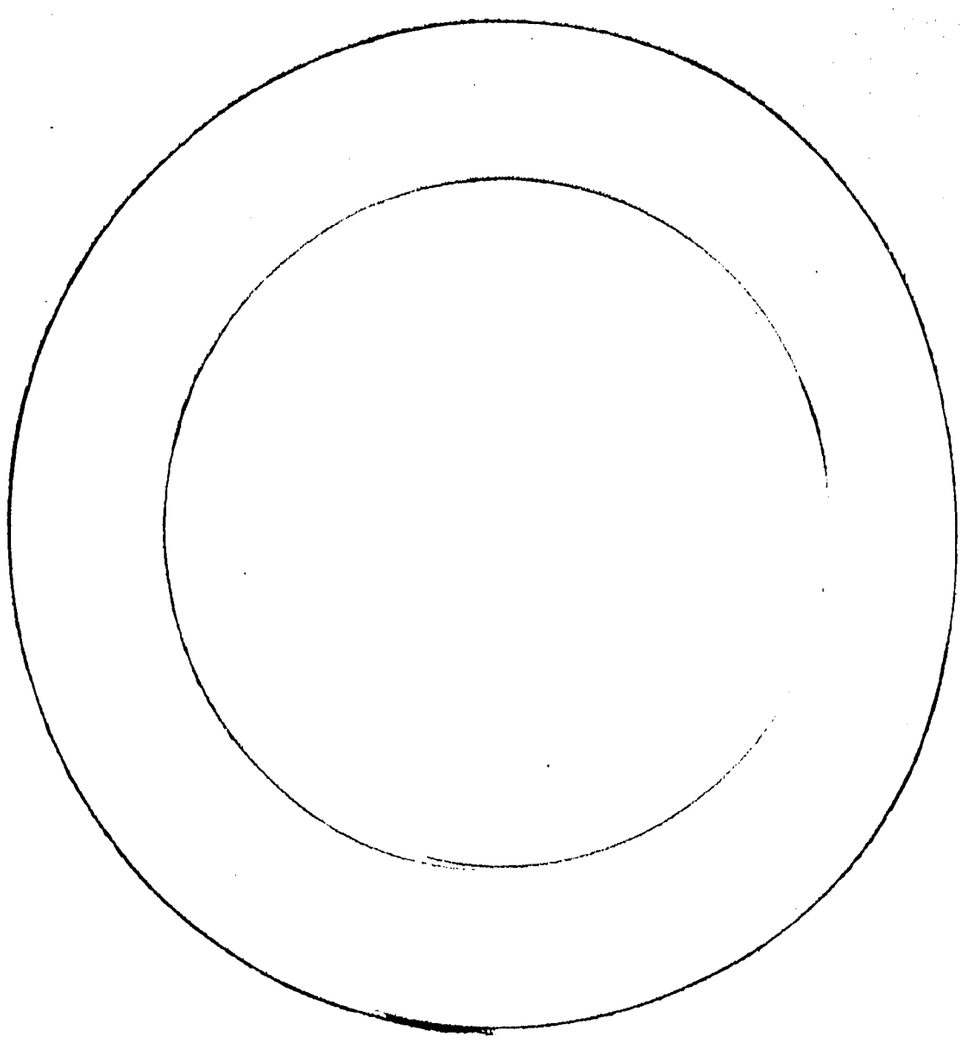


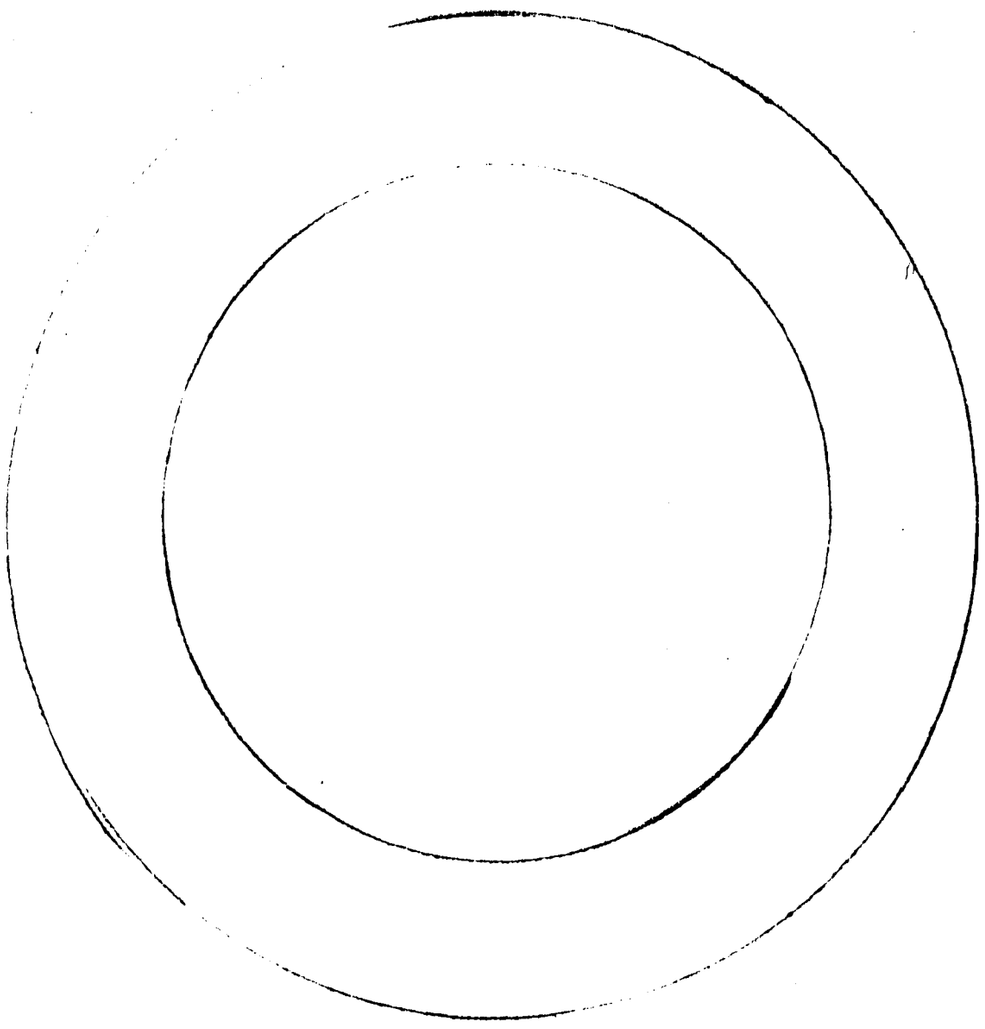


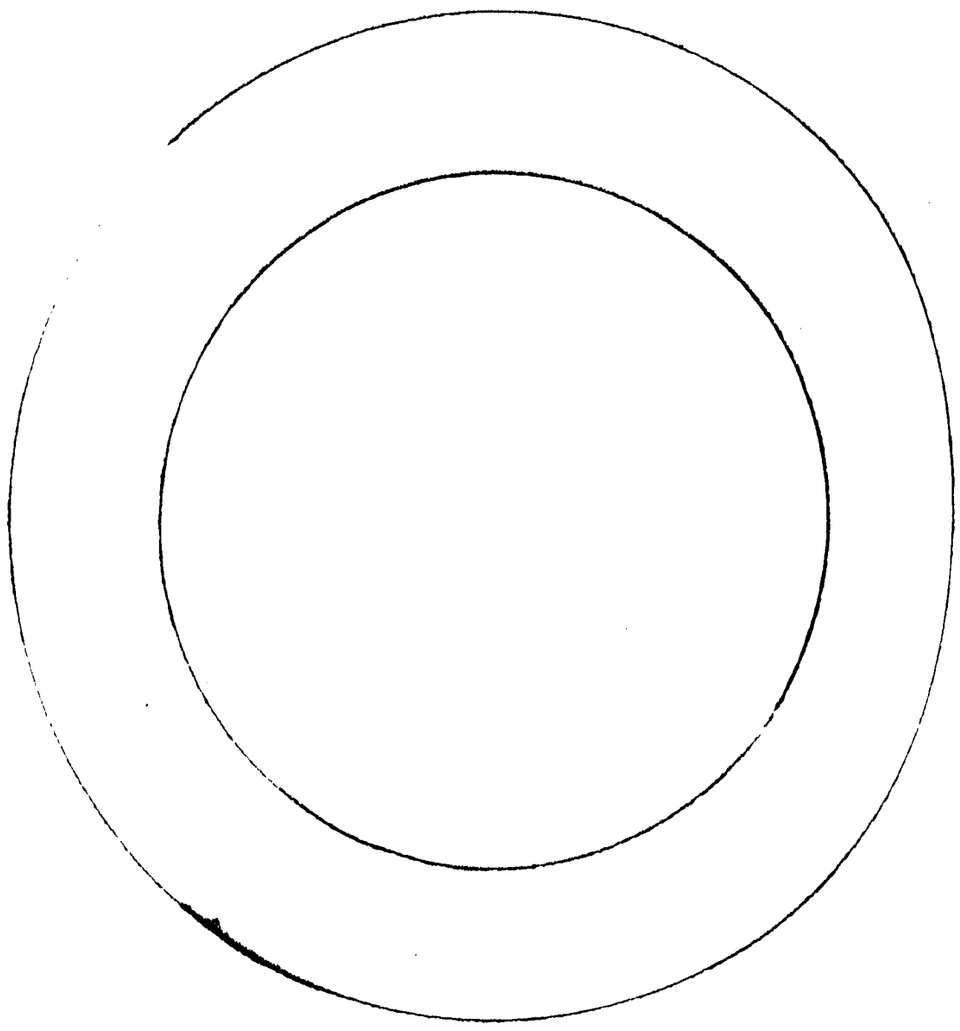


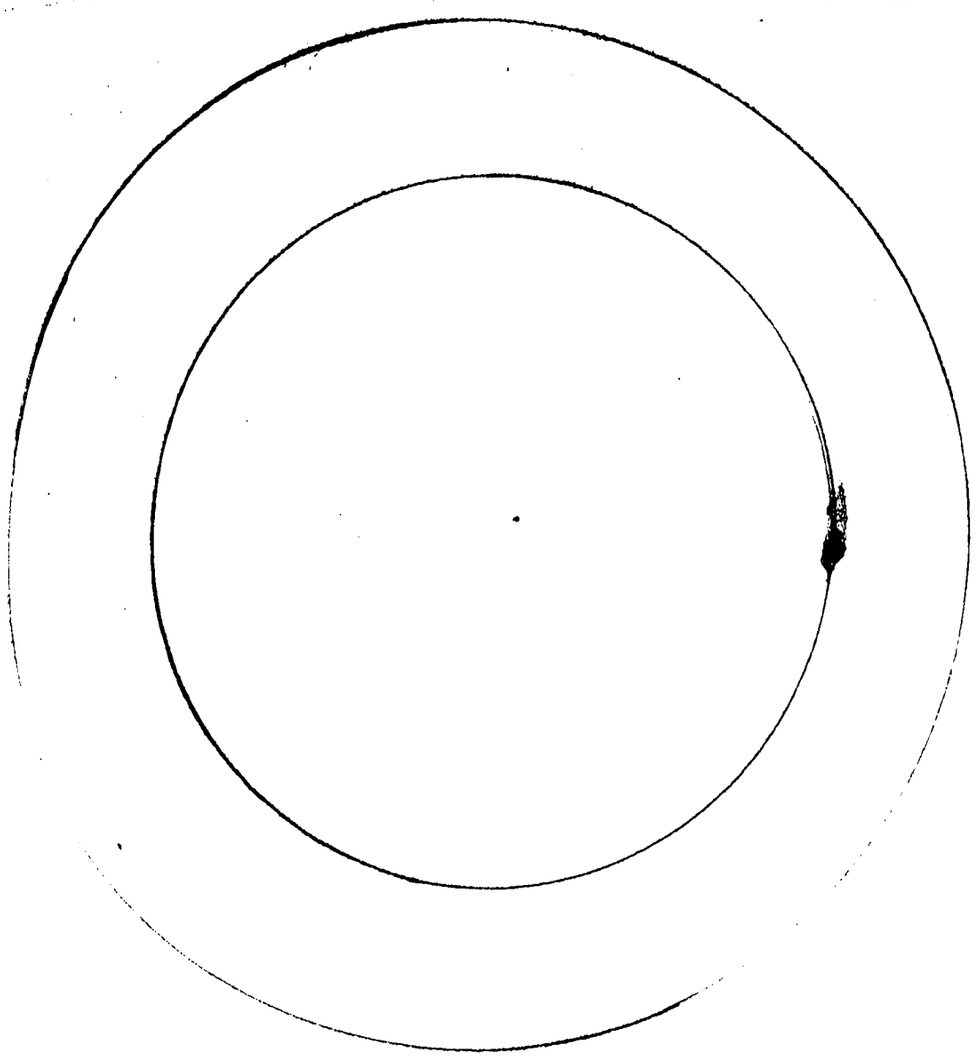
48 84

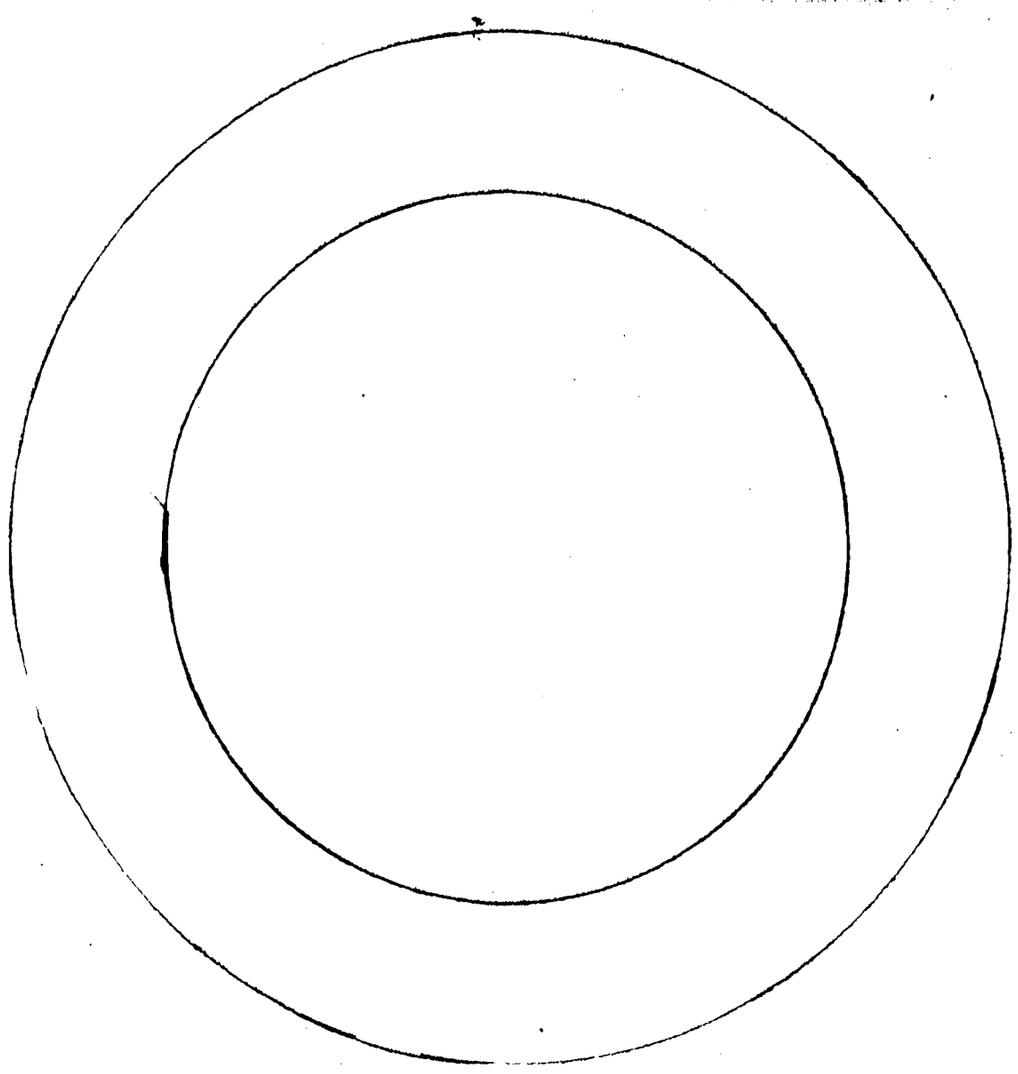


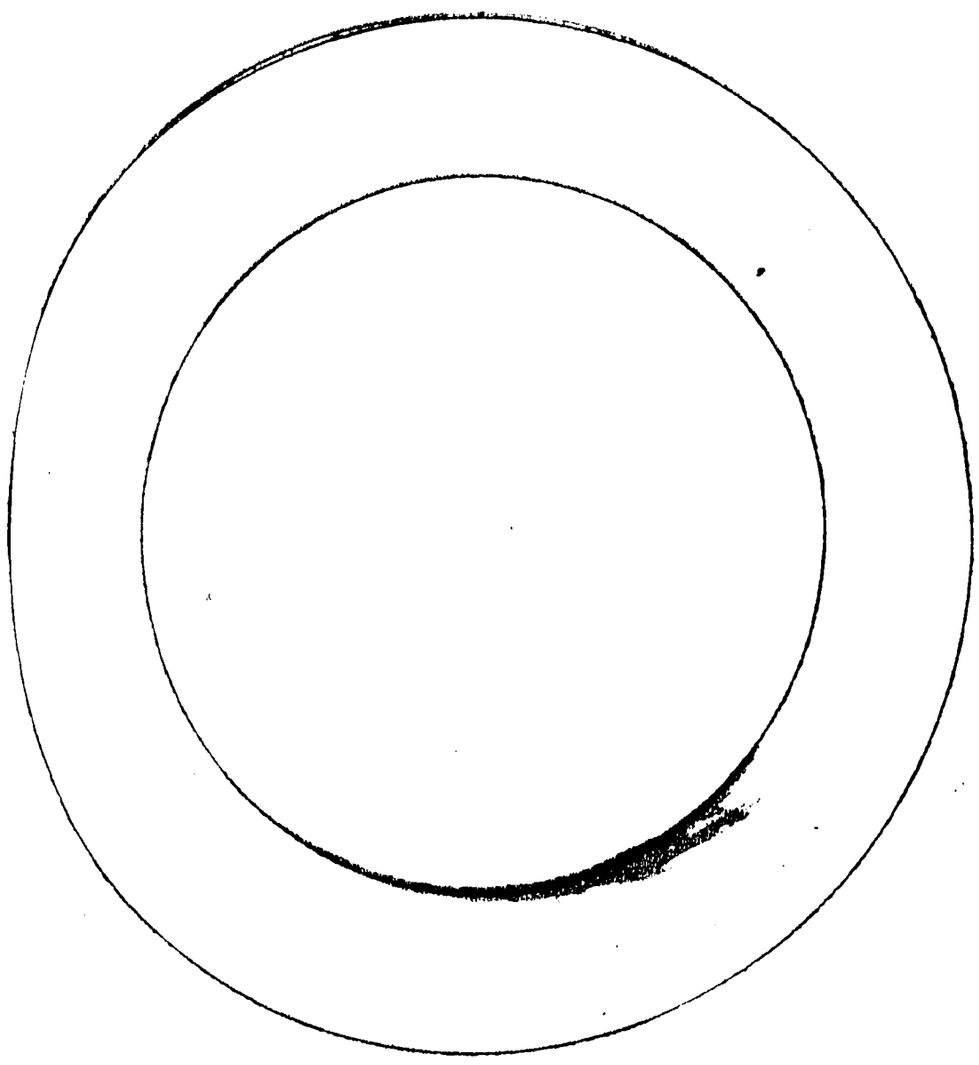


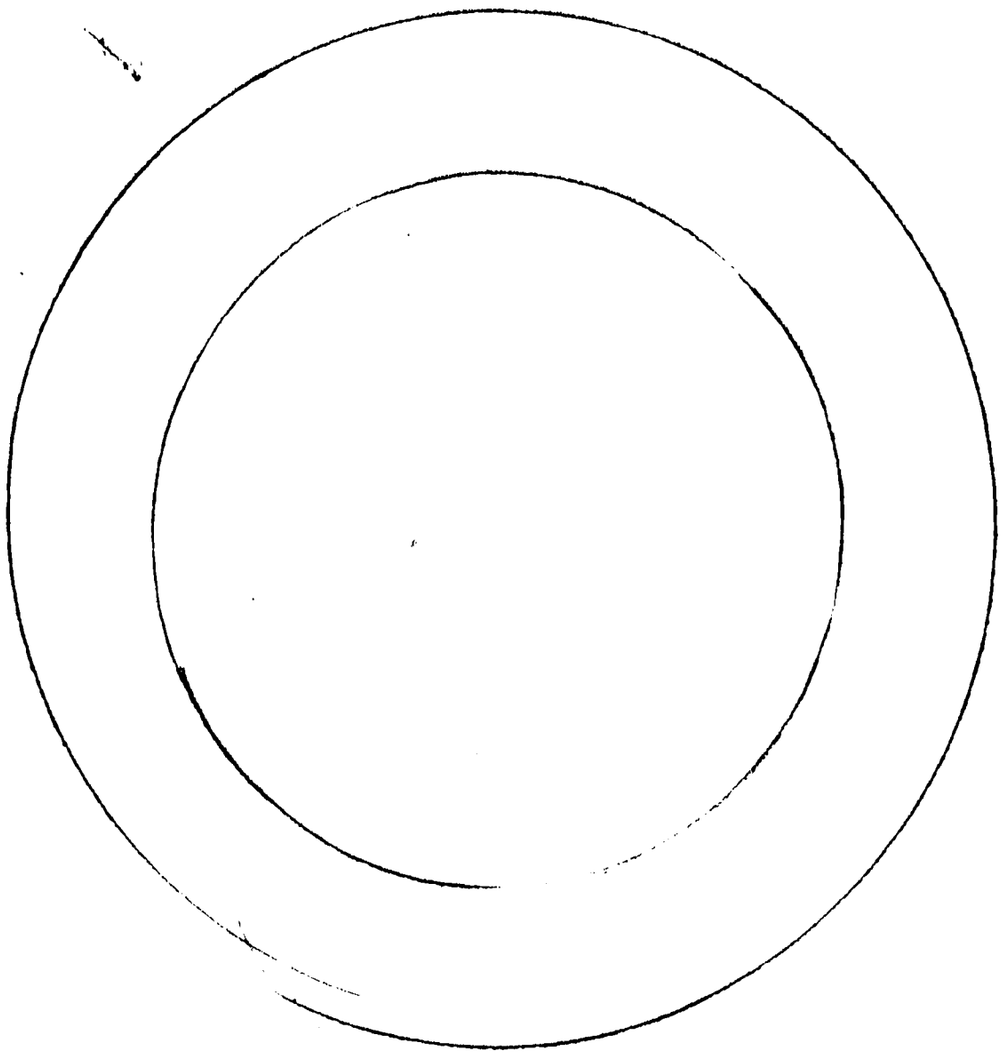


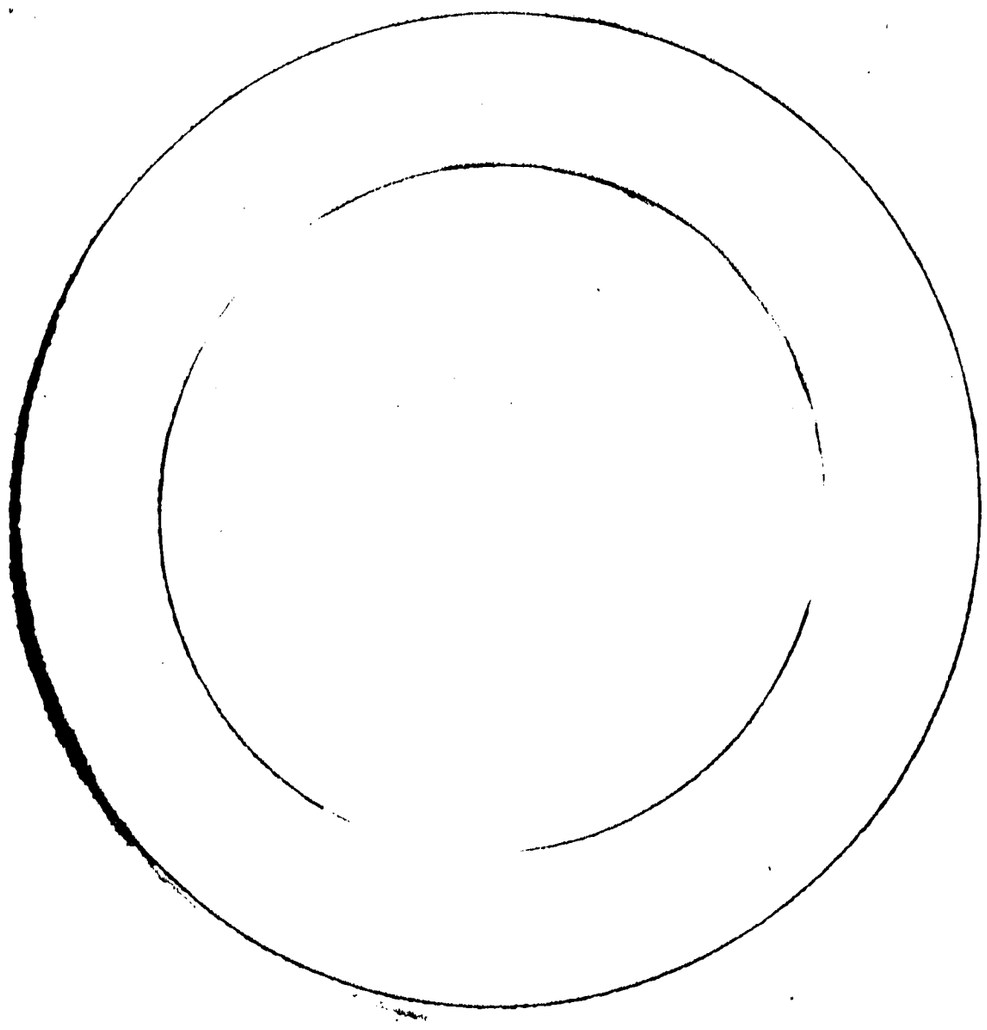


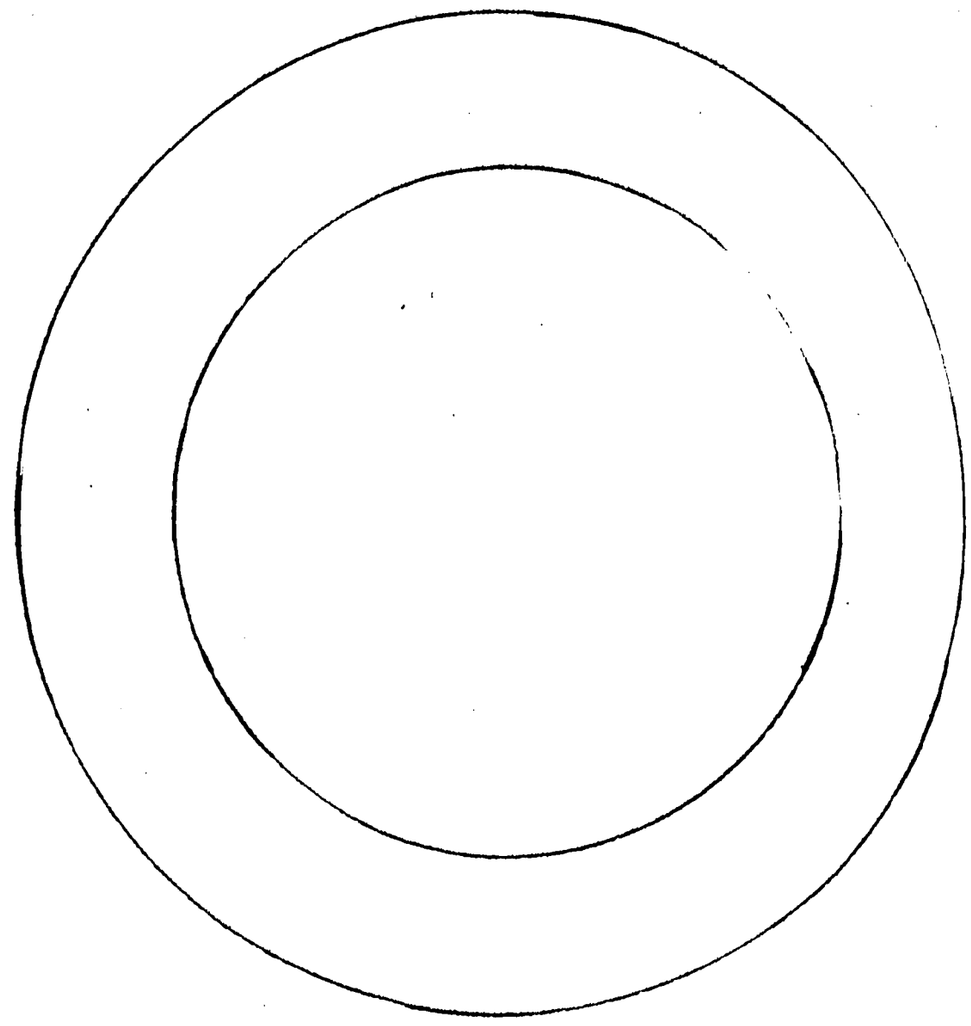


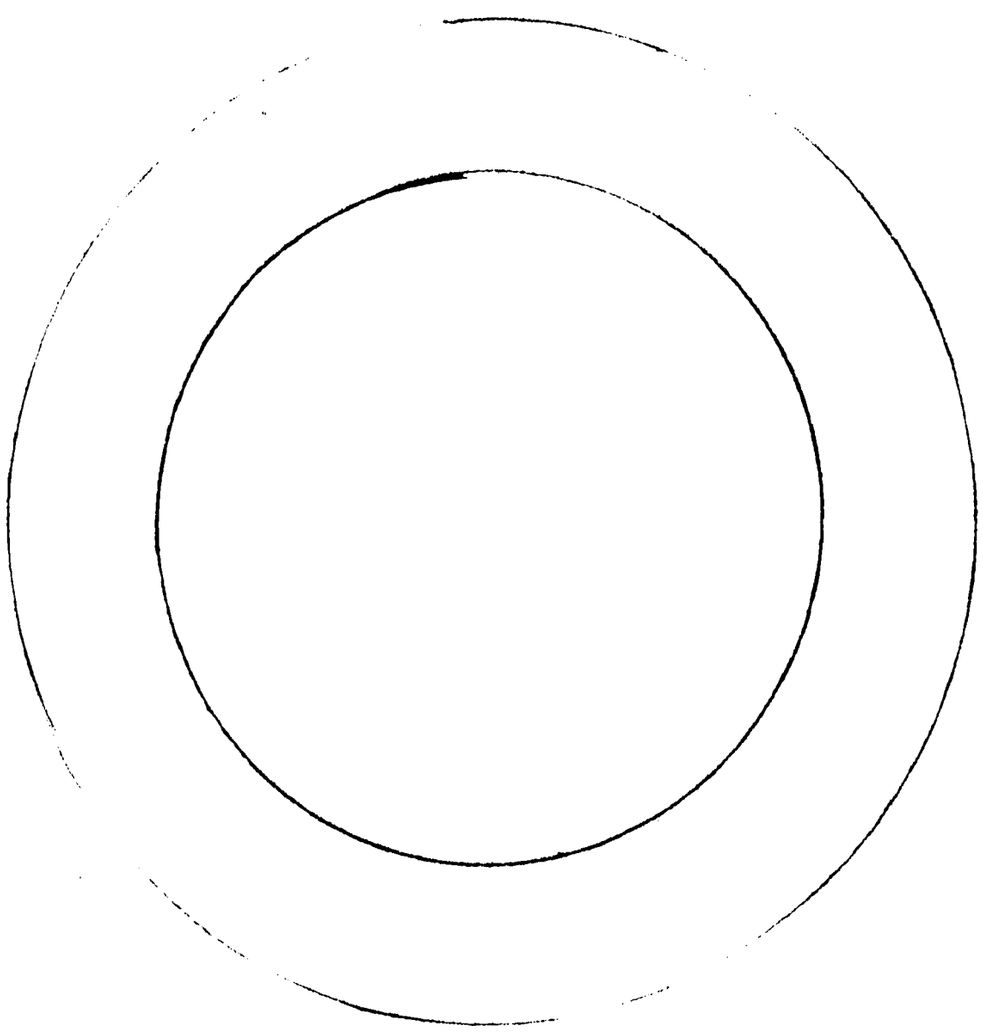


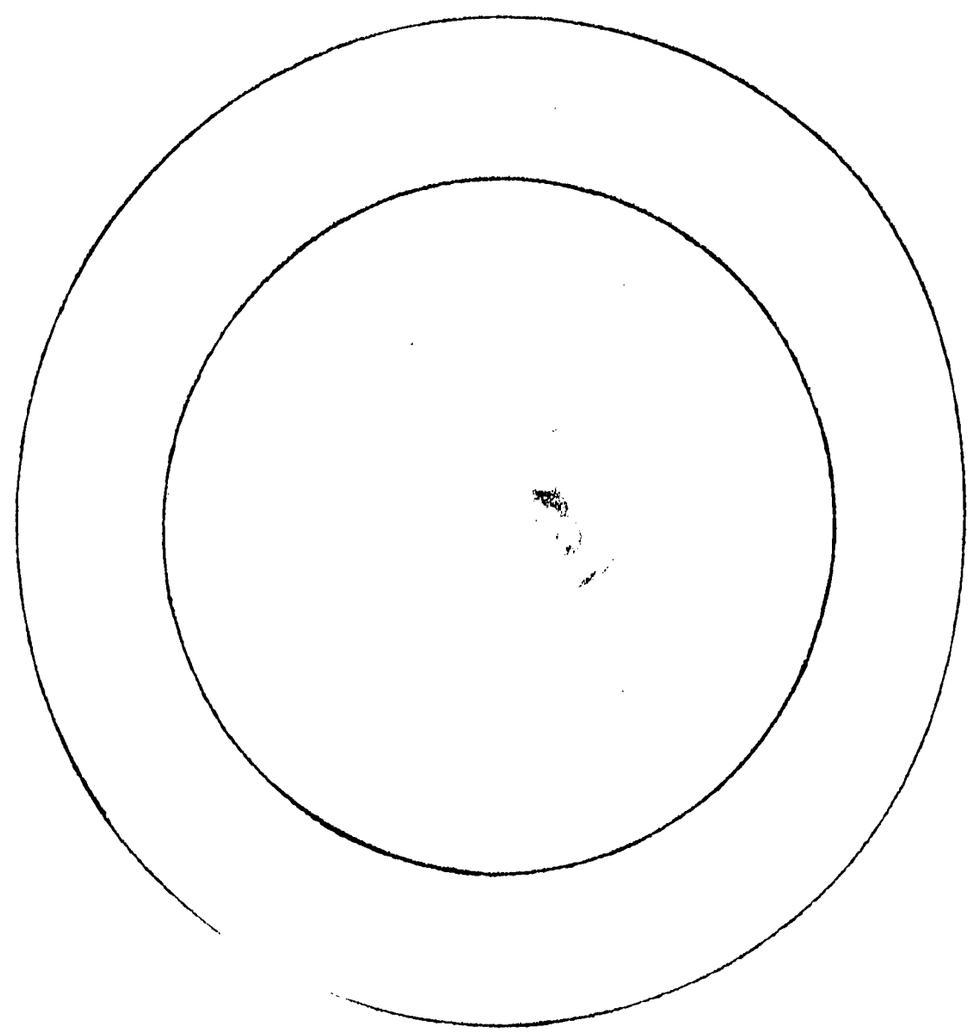


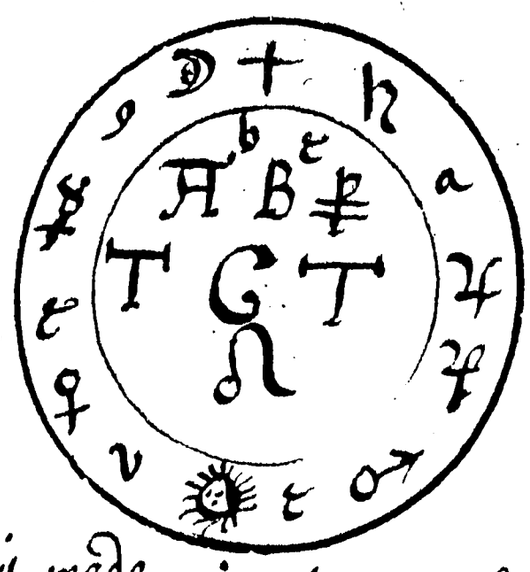




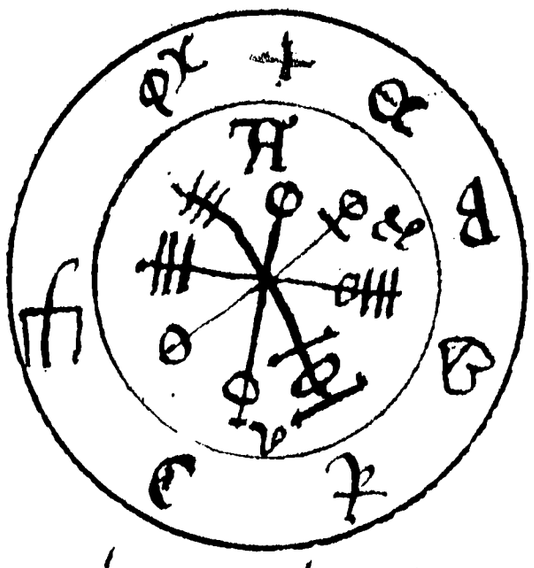




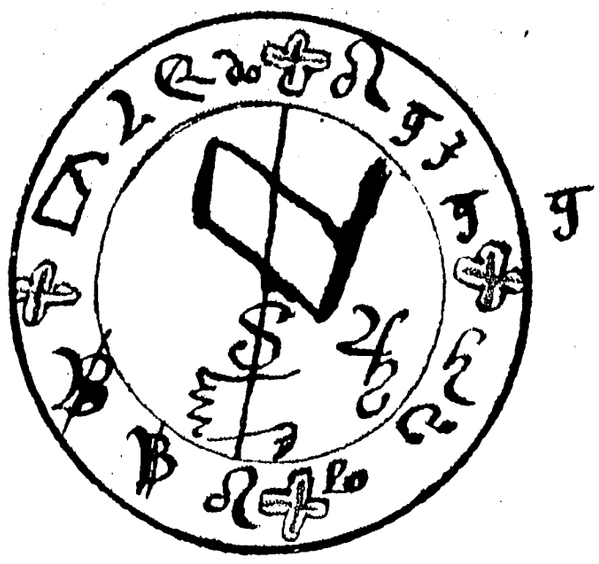




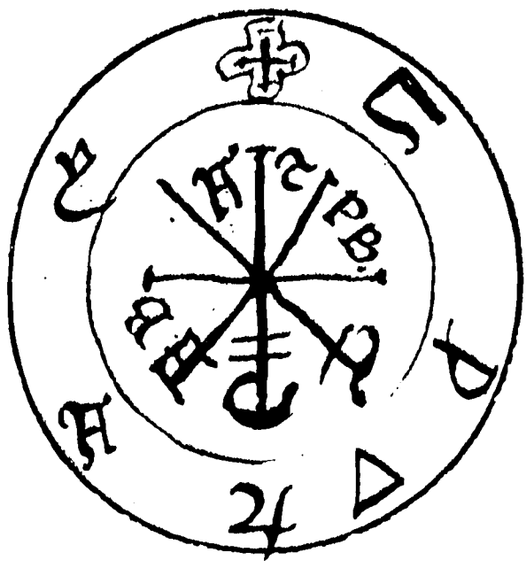
This made in box causeth the favour of all that dwell in the sight of ones house.



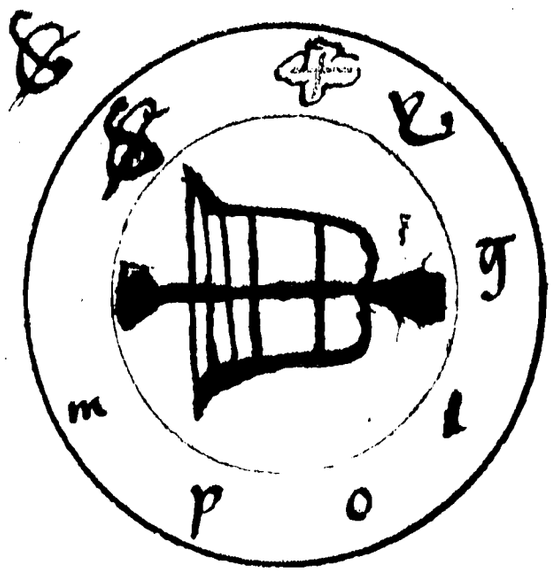
This made in parchment in the D goeth to the Meridian is to obtain the Love of Strangers



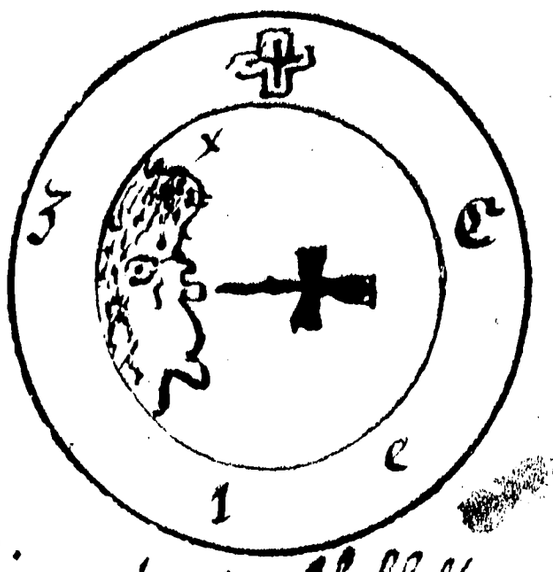
This made in horne like a Lan thornes horne procureth the love of Strangers & yt yt. servants shall ad hert you —



This made in a plate of gray earth is for favour &c.

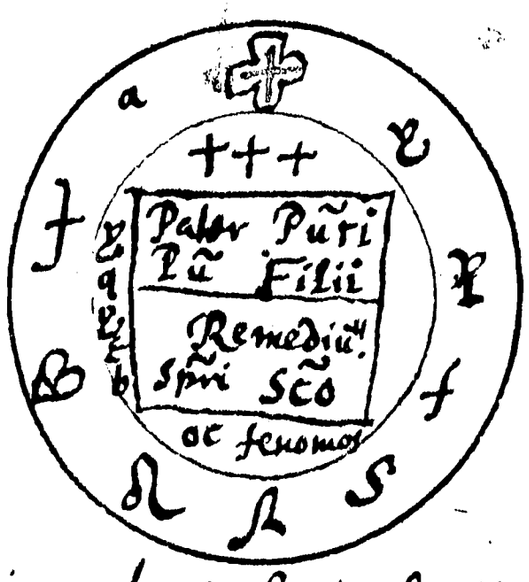


This made in parchmt & worn on the breast causeth favour &c.

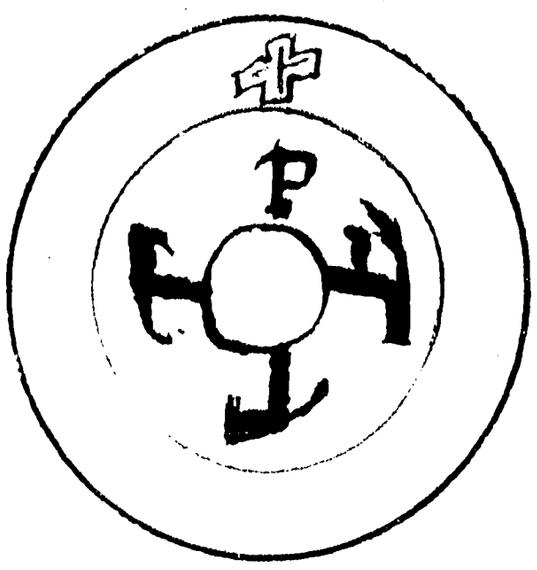


x yt should be a mans face

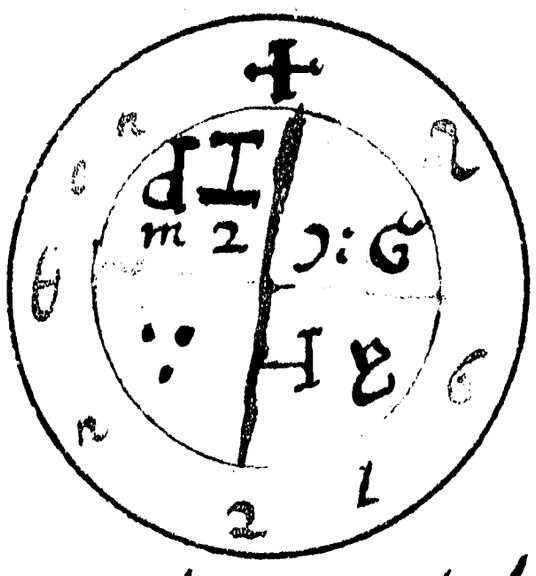
This made in Alablaster is for favour of lawers & Scrivners



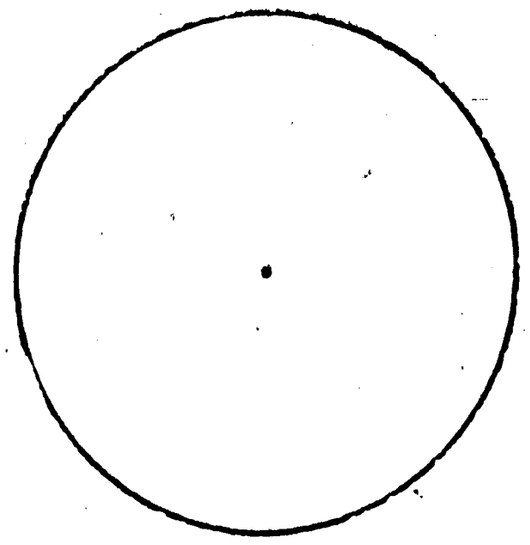
This made in harts Leather is for peace & quietness of words.



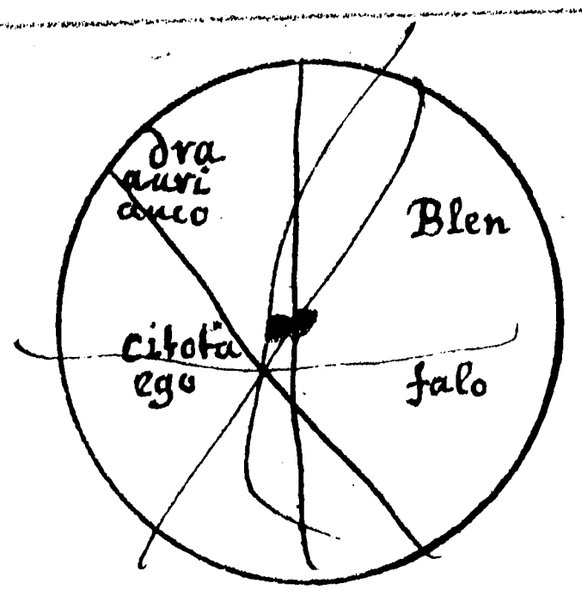
This sign seen once in a day all hinderances & impeditions shall avoyd &c



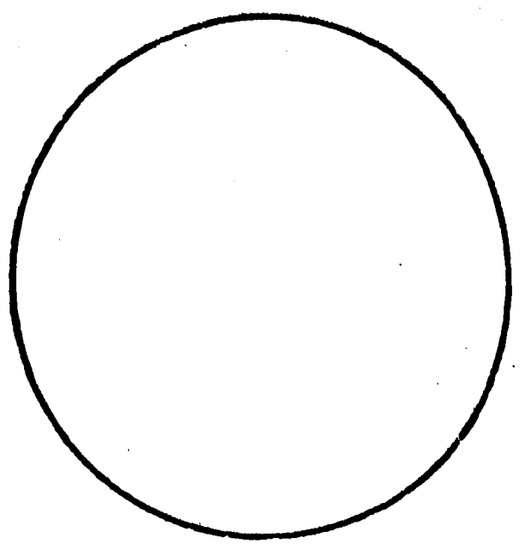
This made in parchmt with black and red is against all impediments.

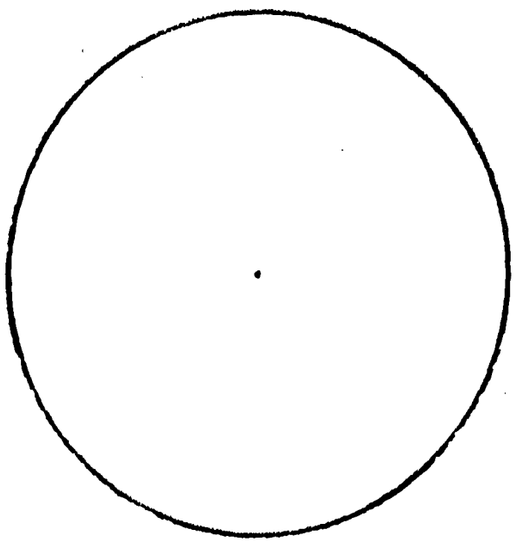


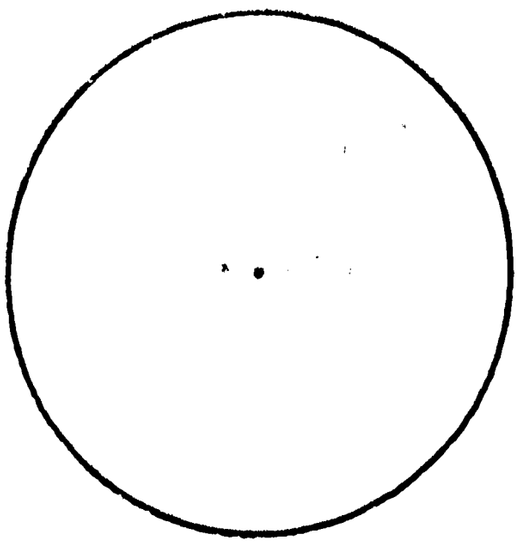
He that Beareth this sign about him shall obtain Love of Lord and Lady.

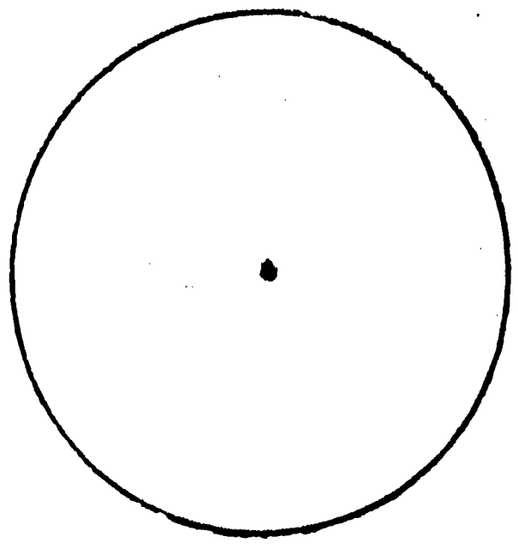


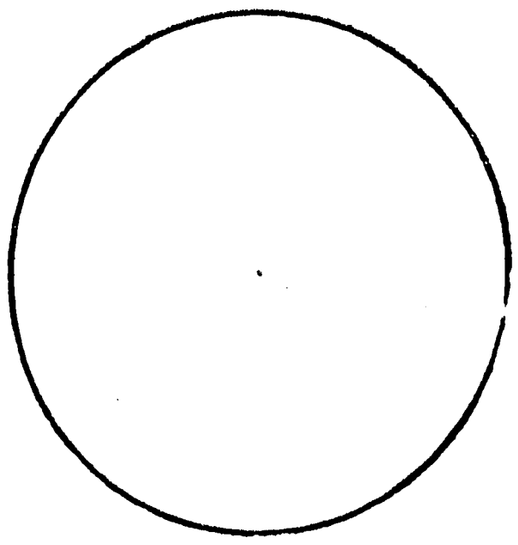
This made of an Ashen Roote the ☽ being nere y^e full, is against the hatred of any woman.

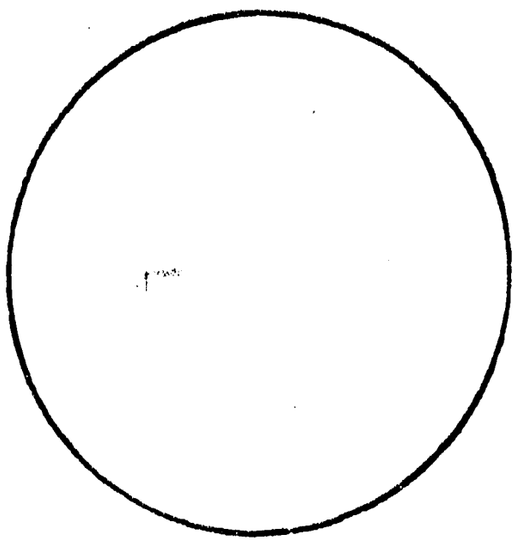


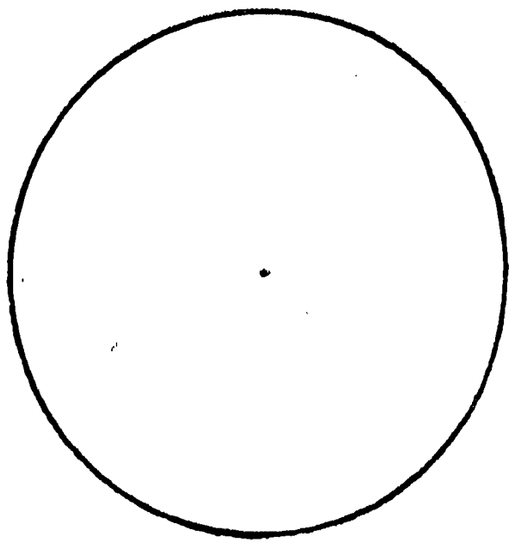










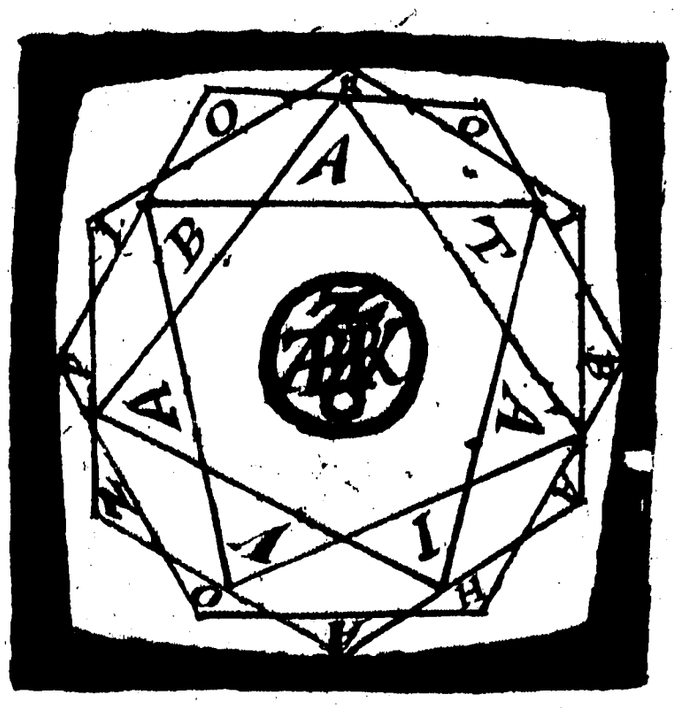


Moveing & calling forth to Visible appearance the Celestiall Hierarchy of Heroes or Quire of Blessed Soules of the order of Animastick whose principall governor or Blessed Intelligence is Shim or the soul of Mekiah Residing & bearing Rule in the Sphaere of the Elements

O you Glorious great Sacred and Celestiall Angells or Blessed Intelligences Sereceue. And Mitraton whose principall governing Angell or Blessed Intelligence is Shim & all others yt Celestiall Angells or Servants of the most high, omnipotent Incomprehensible immense Immortall & Eternall God of hosts the onely Creator of heaven & earth & of all things w^t soever both Celestiall & Elementall Animal Vegitable Mineral & Reptile or Insect that is contained & comprehended therein & that serve before the most high & Excellent honoured Angells Hajoth Hakadosch as ministring Angells ever always at his most high superiour & Divine commands and Appointments in the Order of Animastik or Quire of Blessed Souls and Residing in the fourth heaven, & bearing office Rule & power in the Sphaere of the Elements wch servants also of the Highest & Reverently here present in his holy feare Do Call upon you & humbly Request & earnestly Intreate you & move you to Visible appearance in by & through this most Excellent Ineffable great mighty signall Sacred & Divine name of the most high God Shim & his numerall attribute Malcuth who sitteth in the most Imperiall & highest heaven before whom all the hosts or Quire of Angells Incessantly singeth Mappa-lauman Hallelujah who created the Heaven & earth in six Dayes and all things that therein is & the saw that all that he had Pond was good & he Rested from his labors & he Blessed all that he had Pond & sealed the same in his most high great & holy name Marinatt. Abint Jeji. 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 holynesse unto you & by the Occult Mystery & Secret Vertue Efficacy & Influence there of Dignifying & Conferring you in Orders office name nature & Corporality with Divine Celestiall Angelicall immortall Eternall & sublime Excellency glory power purity perfection goodness & love first unto the Service of the most high God & his Divine laws & Commands & nexty unto the Charge Care Conduct Counsell Comfort Benifitt & Assistance of his servants the sons of men living on Earth to inspire Instruct & guide them unto the Knowledge & way of truth and all true

physicall

Physicall & Metta physicall Seiences, either Immediatly from the holy
Ghost, unto more Choyce & Vertuous or Mediatly by Divine
grace & permission, from your selfe 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 Vertues, power Dignity Excell
& Efficacy thereof both immediatly primary & mediatly secondary
by Respective mediums of Divine light grace & mercy & accordin
Respondent & so thereby flowing & accordingly Diffusing, by severall Ema
ations proper & symbolizing power & Vertue from the superiours to
Inferiours wee do humbly beseech earnestly Request command
constraine & move you JERECELL & MITRATON to visible appear
being Located & bearing Rule in the Sphears of ye Elements & together
with all Others who is under the Command of your principall governor
JHVH in the Ord of ANAMASTICK in generall & particular Jointly
& severally Every & Each one by office Respectively to gird up and gather
your selves together send one or more of you (as it shall please you
&c: by Divine permission to move & Descend from yor Celestiall mans
or place of Residence into this C S or G R & therein to appear visi
unto us & wee also entreat you would be graciously pleased in and
through the same to transmit your true Angelicall & Reall Sh
plainly unto the sight of our eyes, & your Voyces unto our Eares yt
wee may plainly & Visibly see you & Audibly heare you speake
unto us, or Otherwise to appear out of the same; as it shall please
God & you his servants of Divine Grace & Messagers of mercy
seemeth most meet most proper pertinent & best befitting this
Action, Appearance Occasion or Matter, & to show plainly & Visibly
unto us, a strong signe or token of your Appearance And wee do also
yet further humbly Beseech earnestly Entreate, & undoubtedly
Request & move you OSCRECELL & MITRATON to move
Descend & appear & personally to give your presence Move & Jay
from your place of Residence from that mansion Orbe &
appear in the Element in the Office & Order of Anamastick
In by and through this Divine signall Mighty & powerfull name
of your God JHVH and his numerall attribute MALCUTH
And the great Efficacy Vertue Excellency, power prevalency &
superiority thereof, to gird up and gather your selves together Every
& Each one jointly & by it selfe Respectively & severally to
move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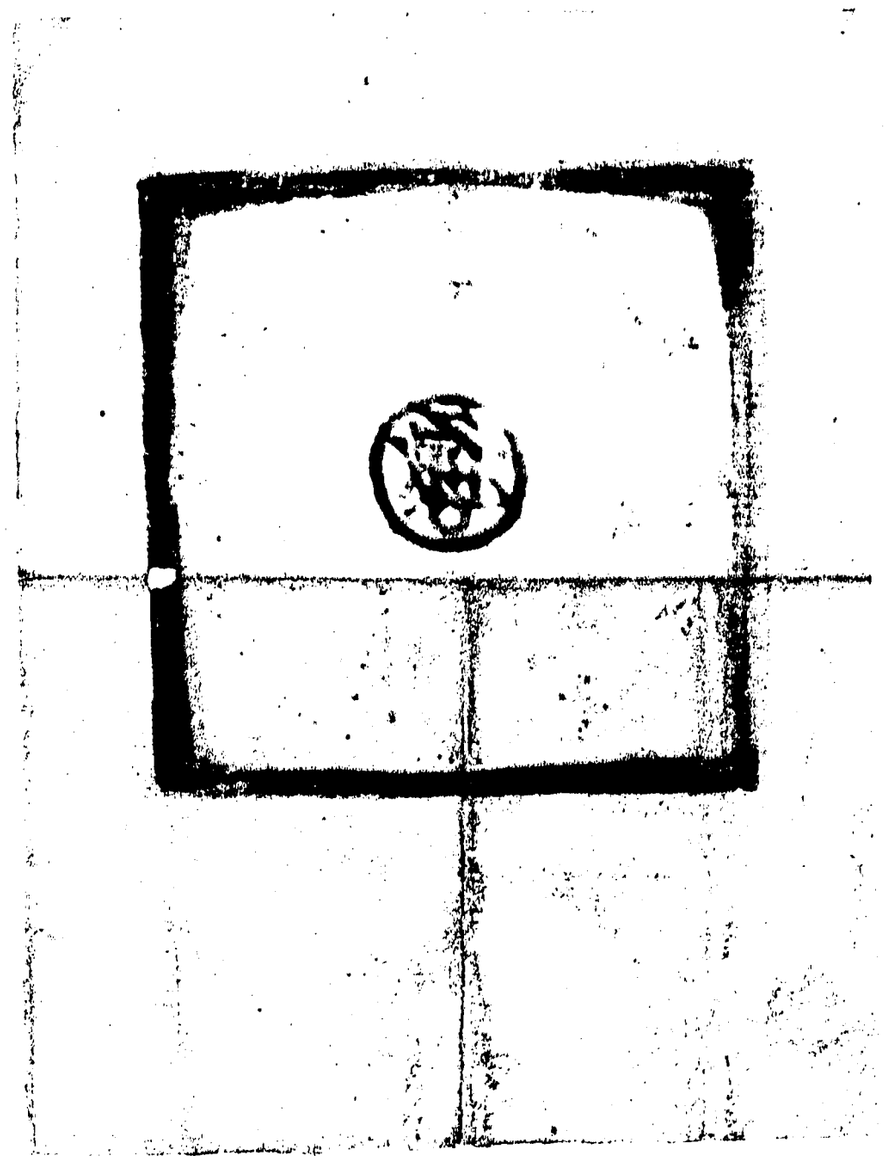
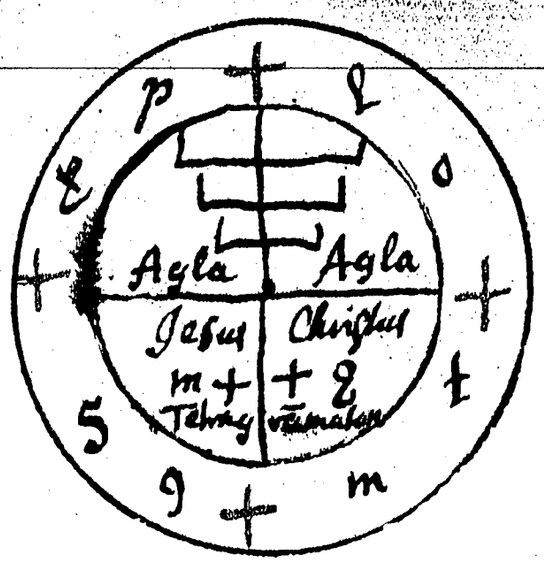


move & descend from your Celestiall Mansion or place of Residence
Apparently visible to ye sight of our Eyes into this C S or G R's standing
here before us as being fitt for that purpose or otherwise unto us & before
us out of the same as it shall please God & you his servants of Divine
Light Grace & mercy sedereth most meet, & best befitting this Action
And to show forth a preceding signe of your Appearance & to be friendly
unto us & by your Angelicall Benevolency, Celestiall 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 Stupid & Ignorant intellect judments
& understandings And to Conduct us by your Angelicall Instinct & sweety
doctrons into the luminous path way of Truth, leading unto & giving
Entrance into the ports Citys & pallaces of wisdome & true
Science & to make us partakers of undefiled Knowledge without whose
Angelicall Guide & Spiritual Conduct & blessed assistance & Benevolent
Advertisements it is very Difficult if not impossible for us or
any mortall on Earth to find or Obtaine, & to be Esteemed
worthy of Entrance into with testimony wherefore we
humbly Intreate & move you O JERECEVO MITRATON, &
all other ye President & Inferiour Angells servants of the most
high God Residing & officiating in the Sphere of the Elements
In the order or Hierarchy of ANANASTICK & wholl 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 JHVH & his numerall attributes Malcuth
& by the power Efficacy & Vertue thereof we servants also of the
Lord 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's or otherwise
throughout here before us as it shall please God is given unto you
so to Do: And likewise to show visibly unto us a forgoing signe or
token of your Appearance, O you servants of mercy JERECEVO
MITRATON Residing serveing & officiating in the Sphere
of the Elements (Move we say) and by superiour power &

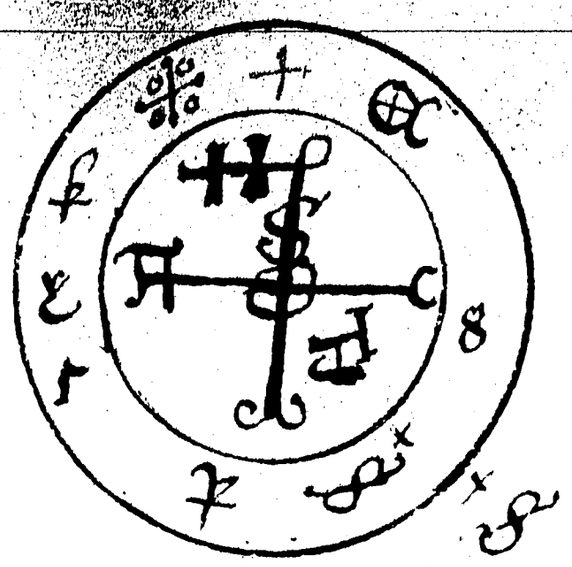
Commission

Permission & in the name of the highest Descend appeard & visi
show your selfe or selves joyntly & severally & respectively unto us
in this C S or G R' standing here before us or otherwise out of ye same
as it shall please God to permitt & Appoint you & to show us a preedding
Signe thereof And by your Mediate Angelicall Inspiration Information
or Poor teaching to instruct help aid & assist us both at this time pres
& also at all other times & places whensoever & wherefoever wee shall
onord, & call you forth to Visible Appearance & to our Assistance
in whatsoever truths or subject matter or things Appertaining thereu
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 & benef
of our worldly & temporall Estate & Condition whilest 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 ask or think which the almighty giver of all g
gifts shall in his bountifull & paternall mercy be graciously placed
hereby to give you to Revealed & show forth unto us or otherwise
to bestow upon us Ye great Angells & intelligences Jerellll
& Allitraton Reciding Locating & bearing Rule in the
Sundard of the Element and all Others ye Celestiall Angells
of the 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 afford said)
Descend (we say) & by the power of superiour Emition Lord one
or more 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
Joyntly & severally in power & presence whose works shall be
a Song of honour & ye praise of your God in your Creation

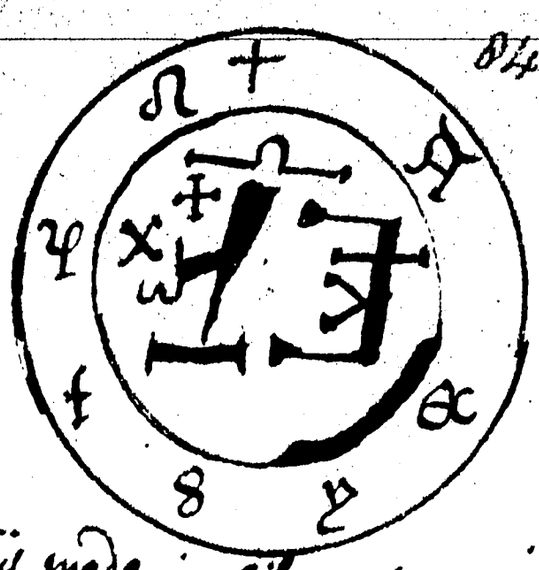
Amen



This made in silver deliverth from all troubles

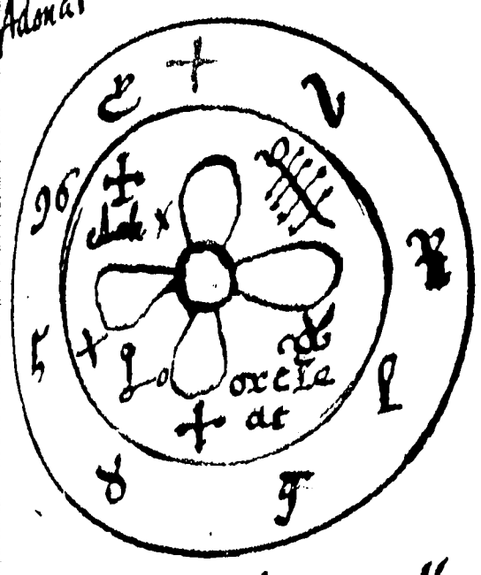


This made in yellow wax is to escape all plagues.

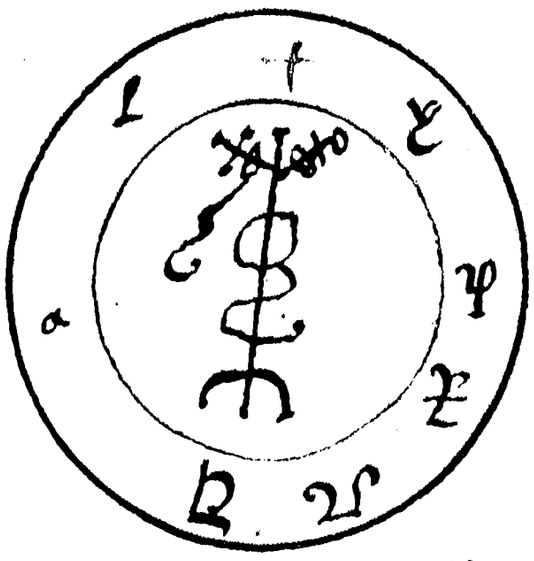


This made in silver is against Temptations to worke any evill for money.

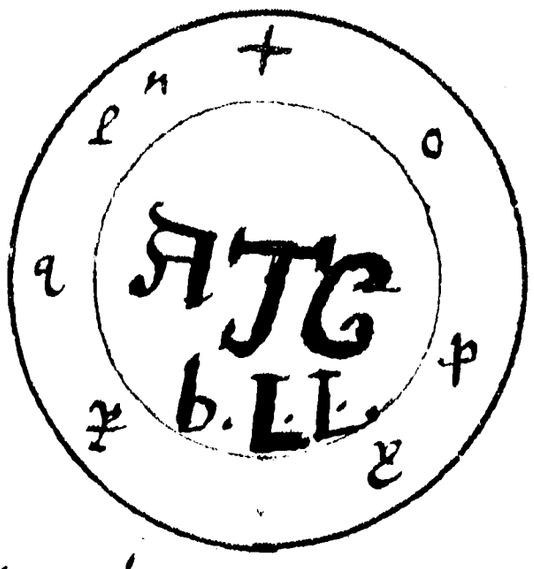
Adonai



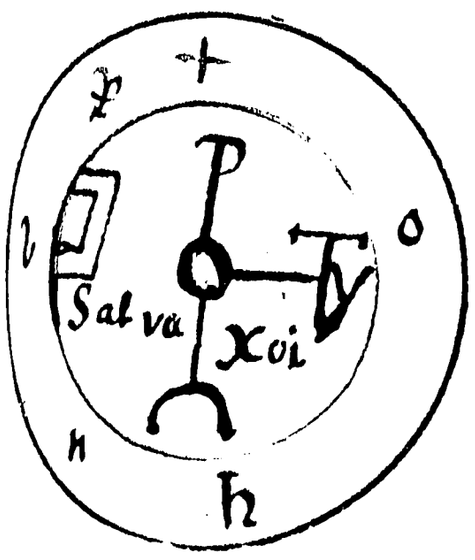
This made in red wax wth a pen yew is against carfulnesse & sorrow.



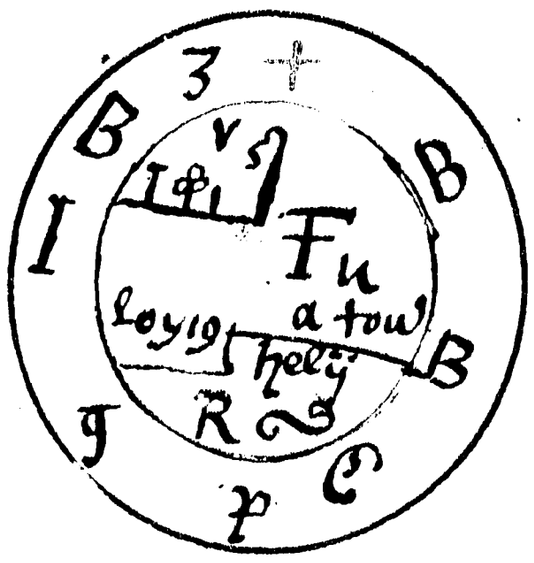
This made in a wolfes skin raw wth black lead is against thought & penitrance



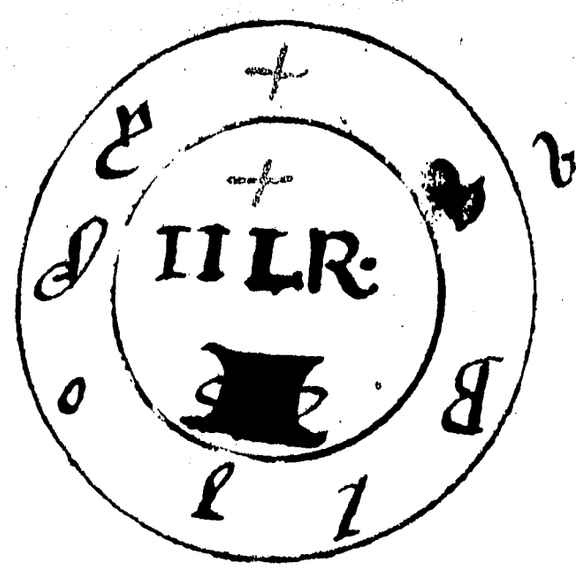
This made in lead is against thoughts & carfulnesse of mind.



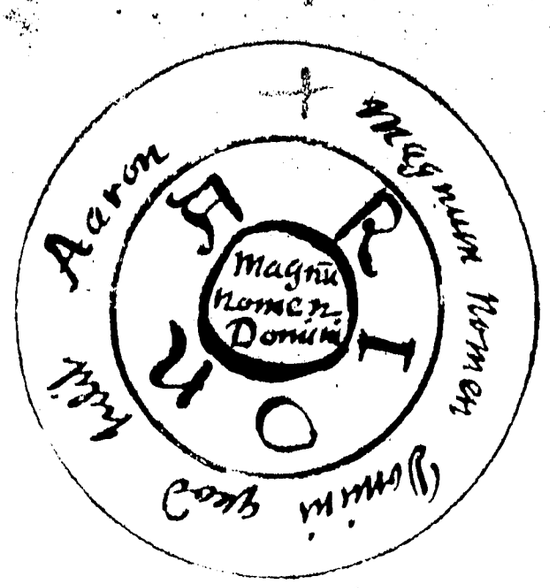
This made in Red Brass: shall not be bind nd in any worke you goes about



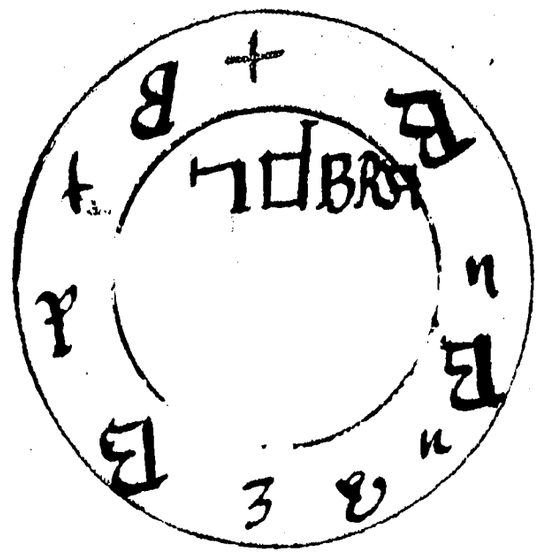
This made in green Cloath wth yellow maketh all things glad to please thee



This made in palme tree or parchmt is against death & witchcraft

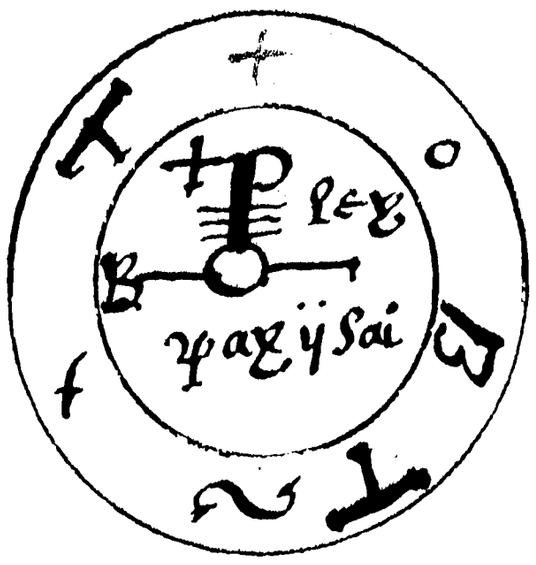


This made in Brass is to have dominion over all ayerialls things

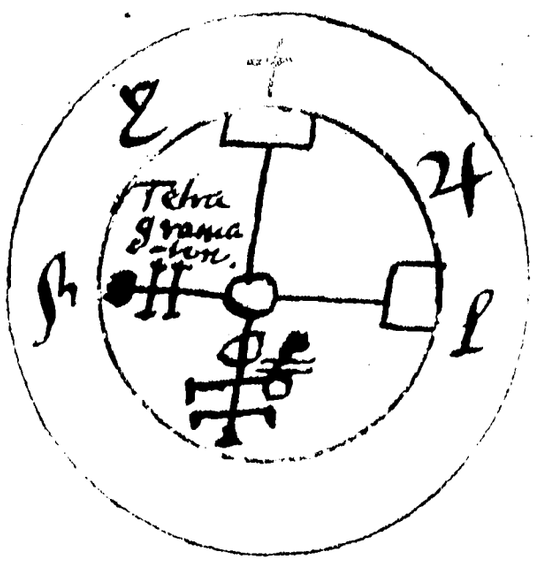


BRAH

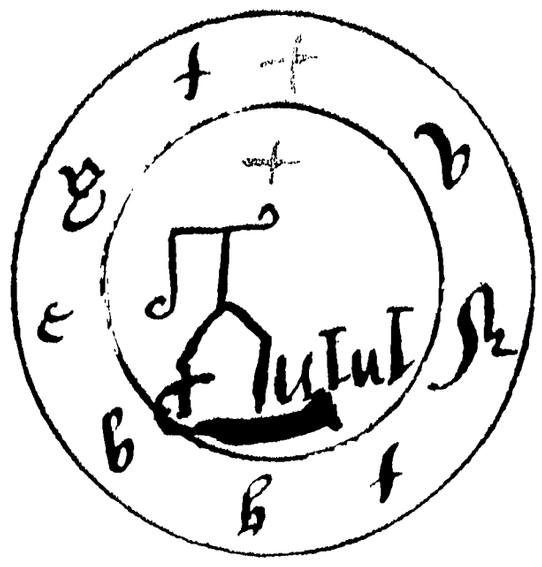
This engraven in Gold & Sterlinkd is to see Spirits in the Ayr.



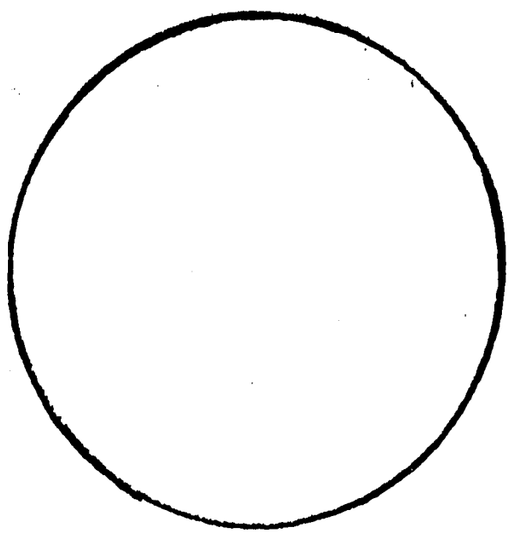
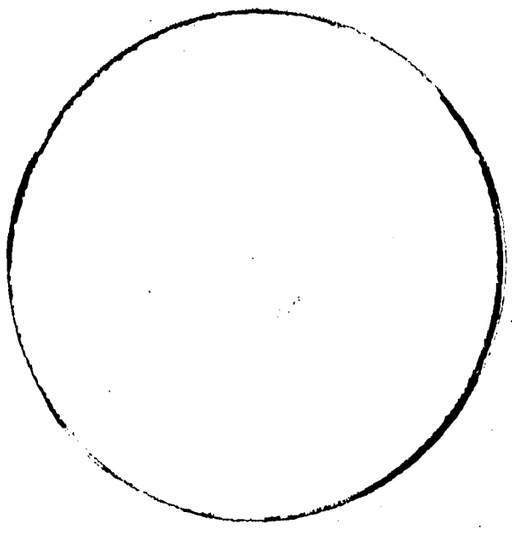
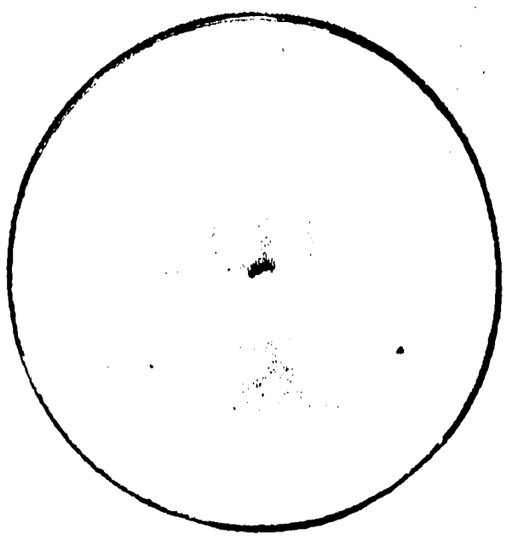
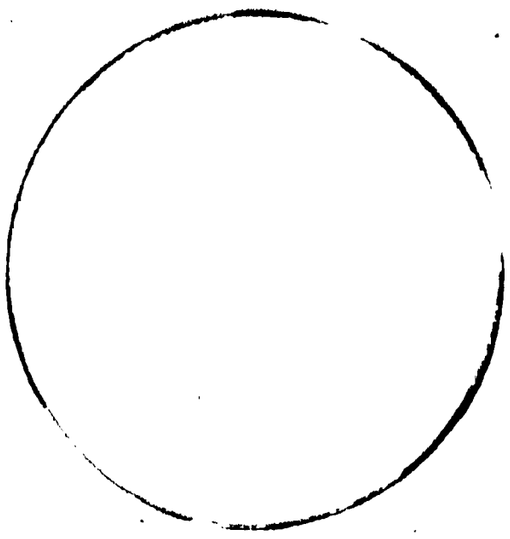
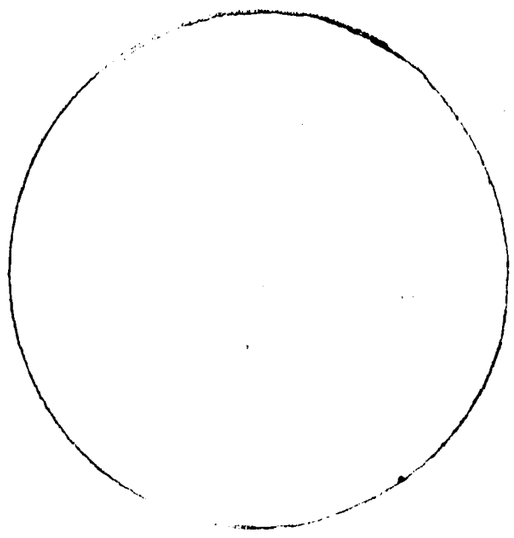
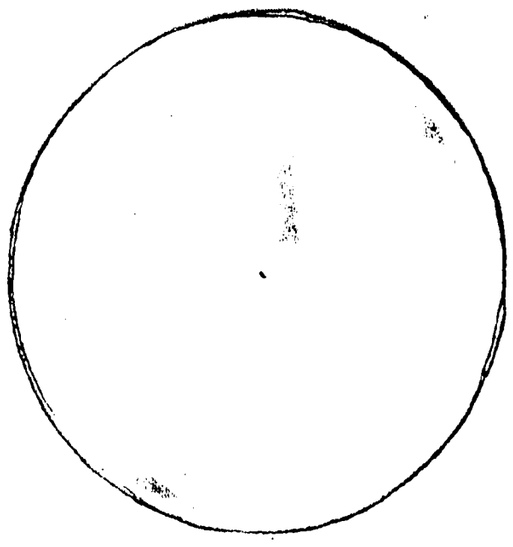
This made the moon in Leo is to have dominion over Ayerial Spirits.

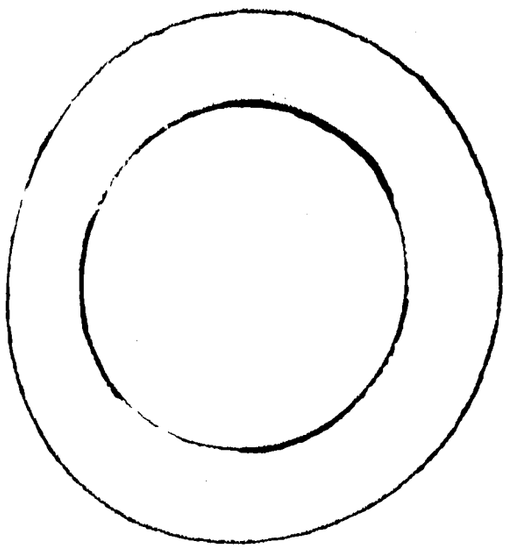


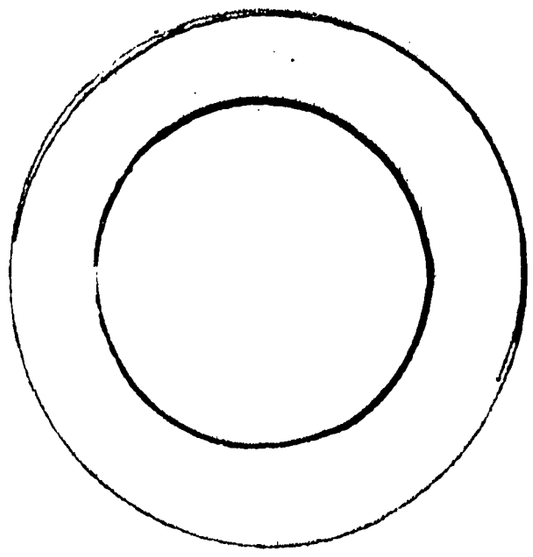
This made in yellow wax make Spirits in the earth bring called to obey.

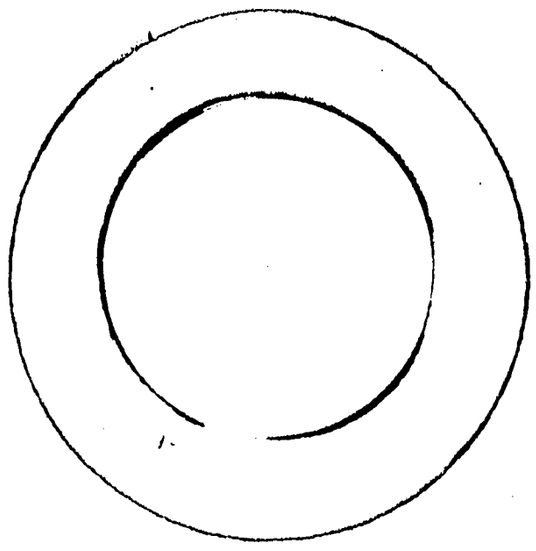


This written in a Bullocks Skin & worne on the Bright bonig Consecrated is to see Spirits in water —

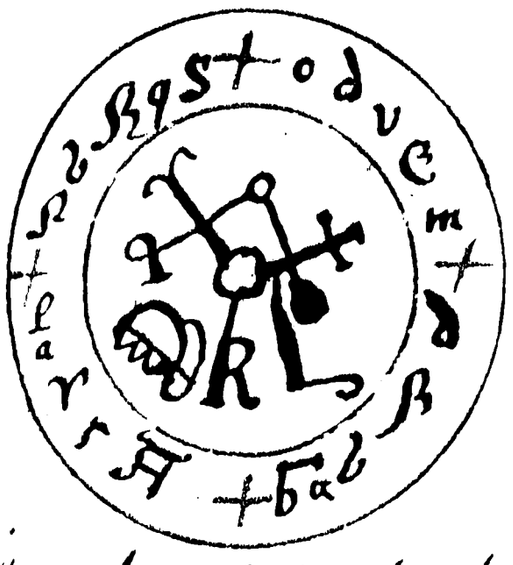







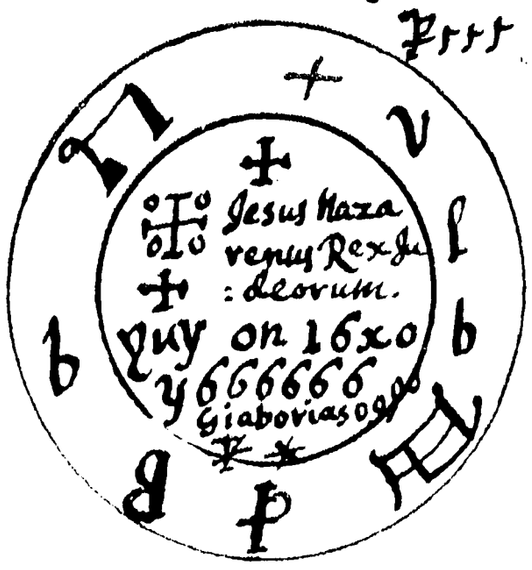




+ all of bolow of the inner circle
Giaborias 0990
Frrr



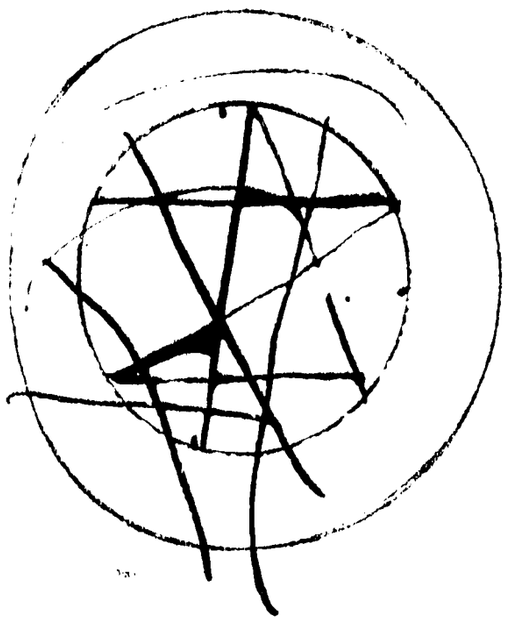
This made in virgin parchm̃t preveth against danger of theives.



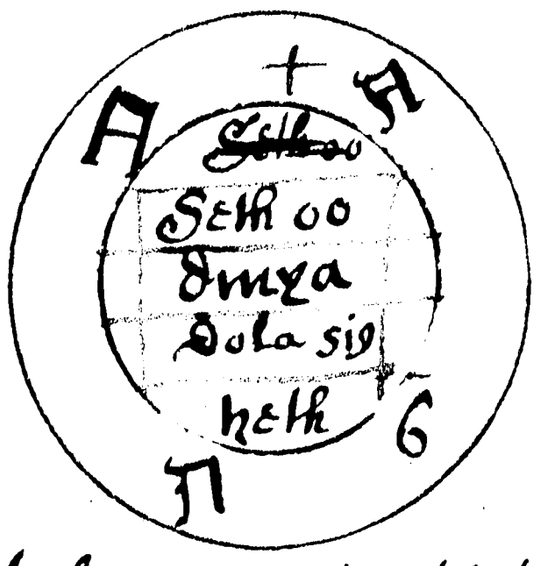
Bear this for inchantm̃t made in green Oks.

-moa

This made in white lead is against haunting of spirits wch will fly away.



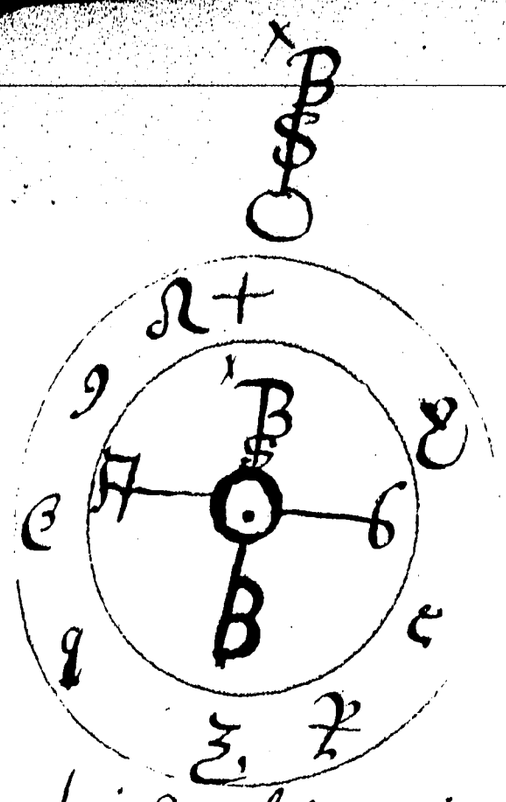
This made in parchment with green Inke pr̃ = vaileth against spirits & beasts.



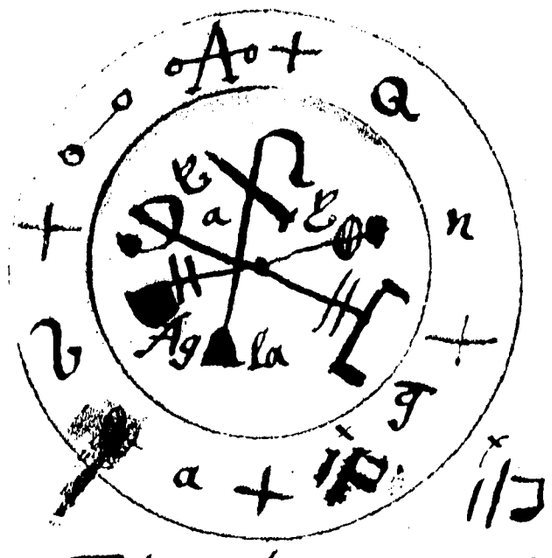
This made in black wax as informeth nor haunting of spirits shall hurt thee.

Note the Amendment

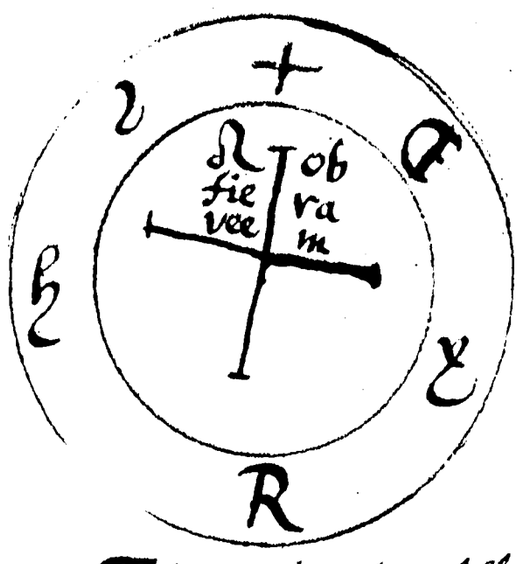
VC



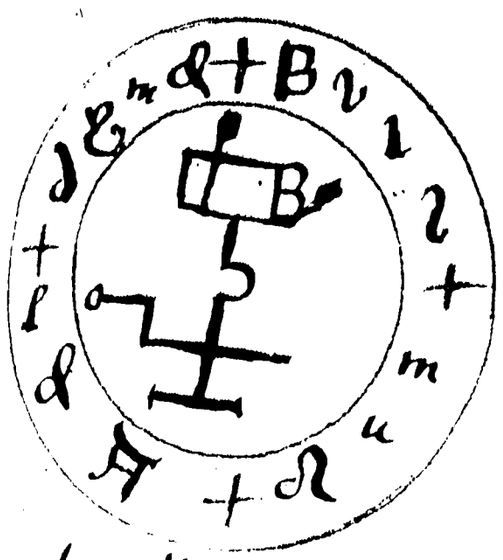
This made in Cypress is against drowning and to escape water & floods



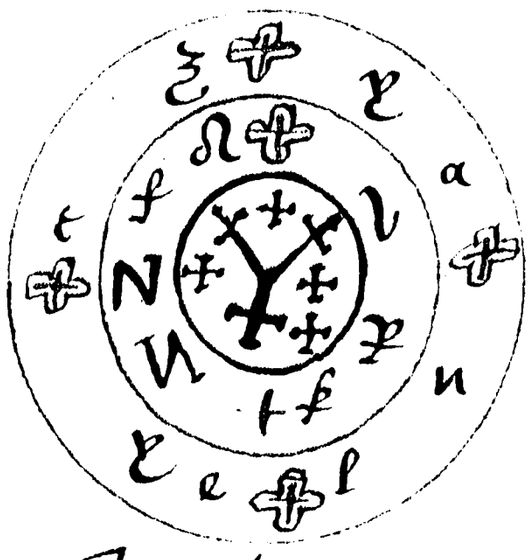
This made in fair white wood preserveth from drowning & downcknock



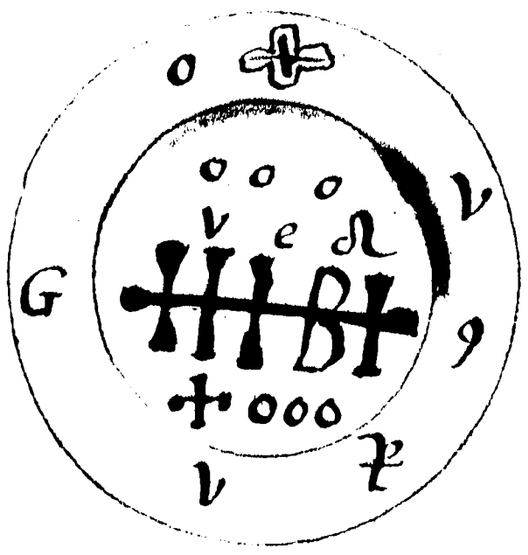
This made of a fish bone is against all Impediments of water.



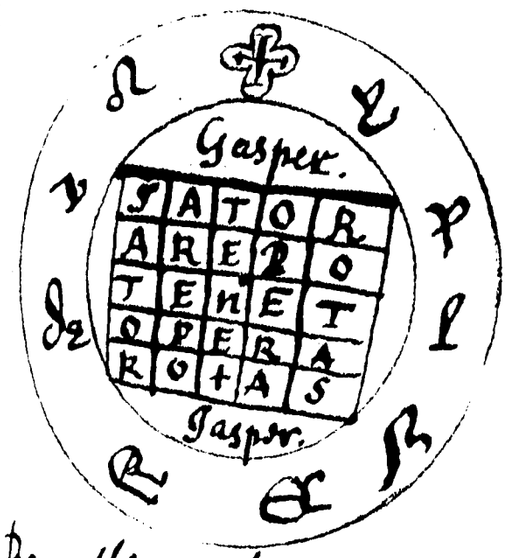
This made with black Inck with red Leather of Calves Skin is in journeys & from falling.



This made in parchmt is for going wrong in journeys.

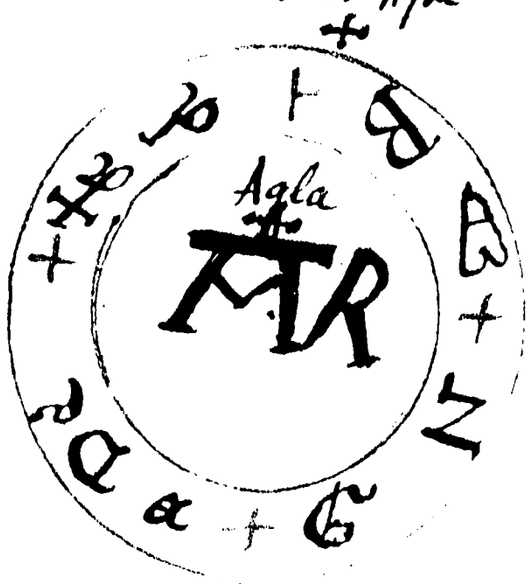


This made in virgin parchmt is to be worne in journeying.



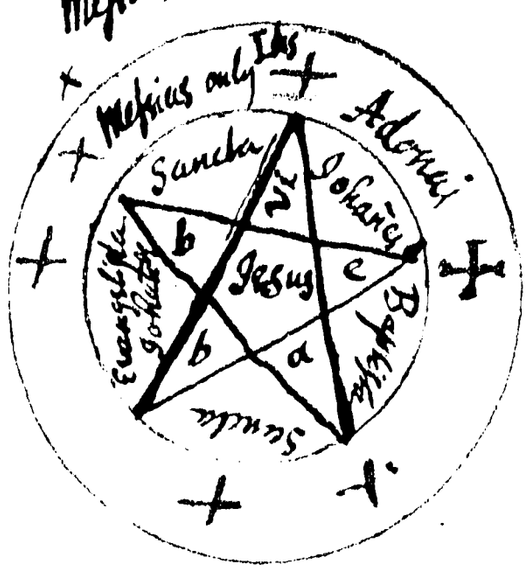
Bear this made in a piece of Ash for weariness of journey.

under Agla

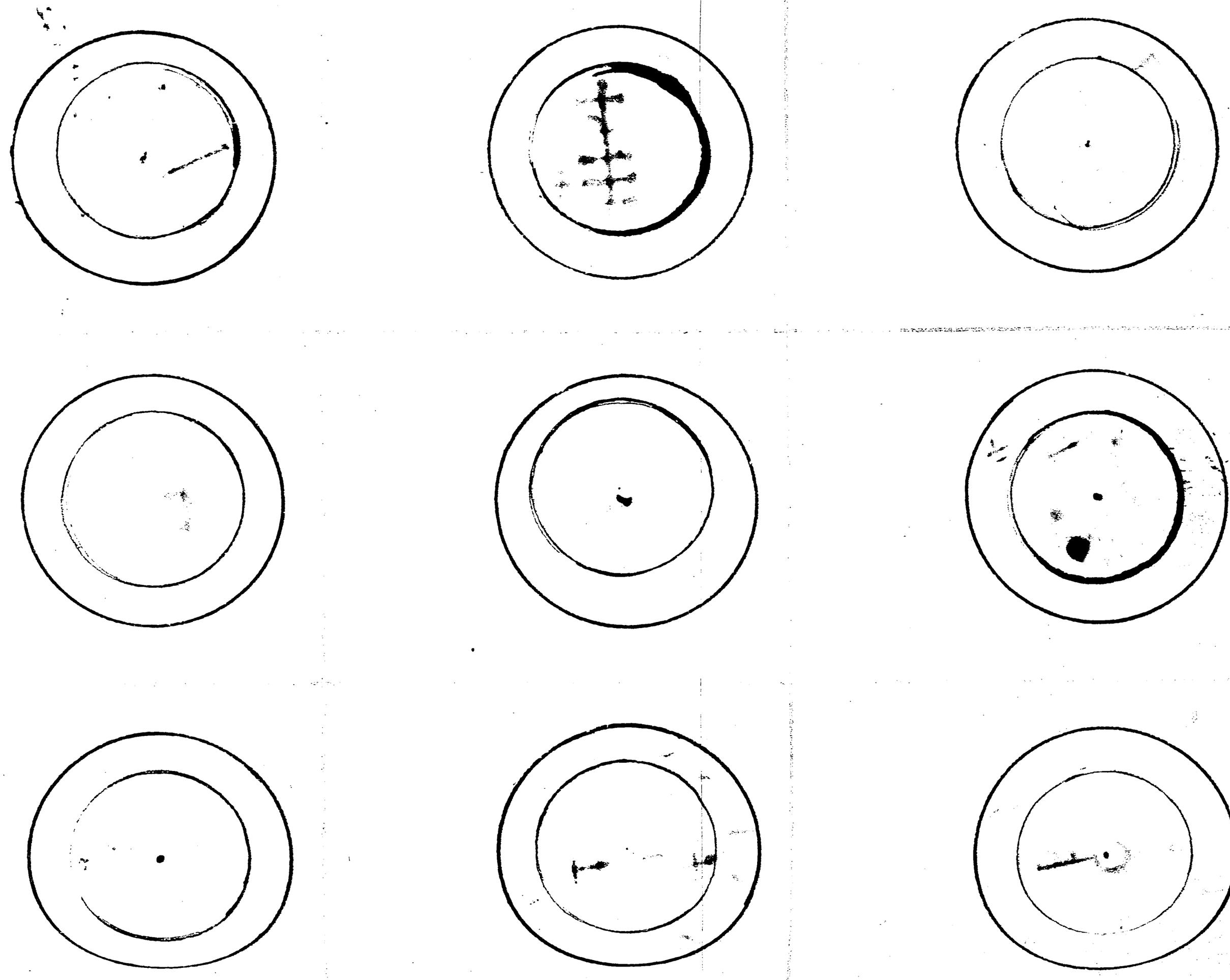


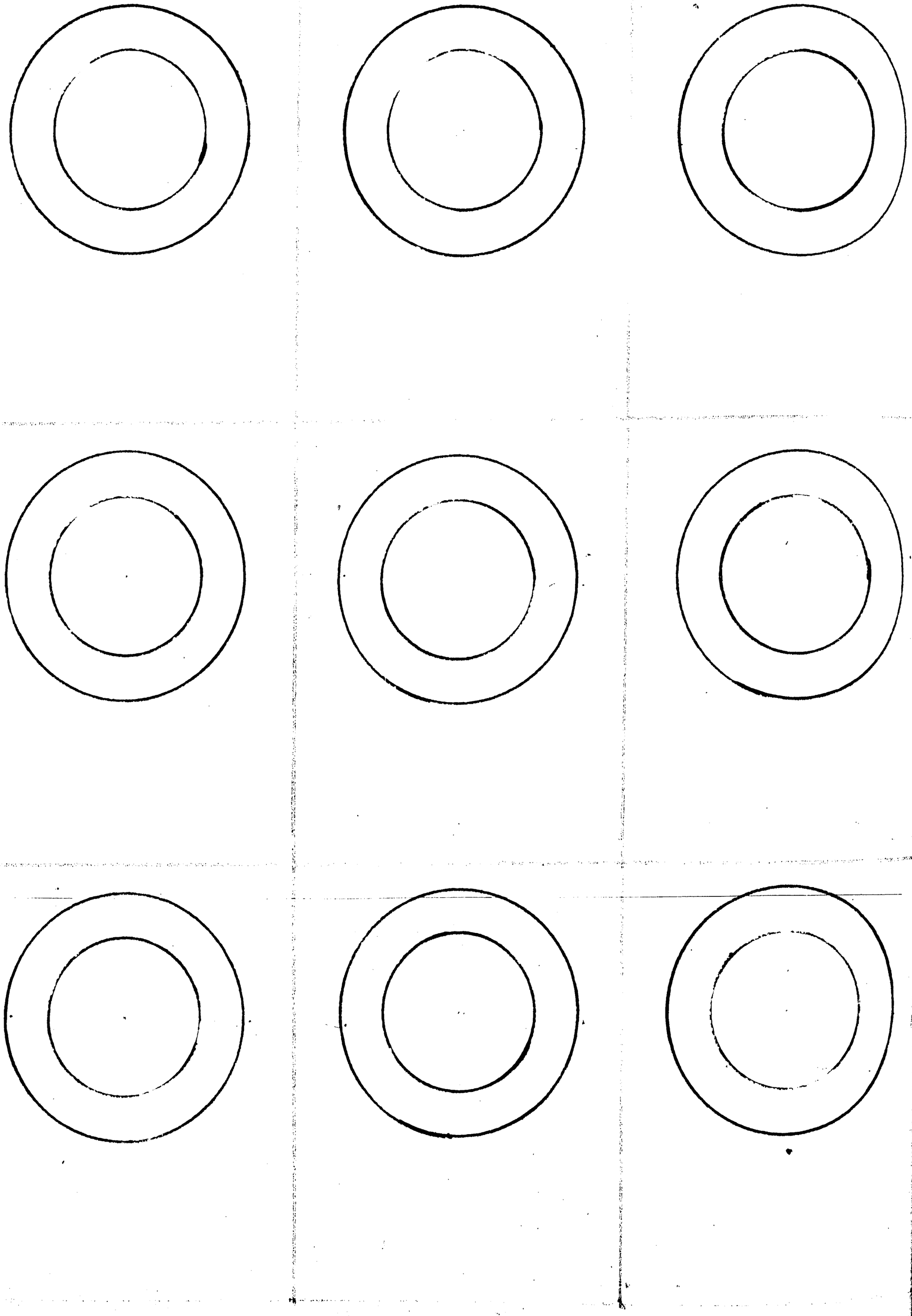
This written in virgin Parchment & worne upon thee maketh no Creature shall stop thee in thy journey.

Messias only Jhs



This made in Brass is for the safeguard of thy person, family & goods.





An Experiment to callout Spirits, that ard Keepers of treasures Trovd, Either by any Artificiall Inchantment magically, or otherwise by Divine Justice; & those Spirits following, havd power to Comand them away, & cast them out; and to dod what sodver the magick philosopher shall Comand them:

Names of the Spirits

Sulpher, Caleos, Arabeth, Sonenel, Barbaros, Gorsan (or Gorzan) Evorgos, Murdril, Vasago, Danfelion, Barbasan, Sathane,

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 treasure ard 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 Aydriall Terrestiall spirit: for this is a Maxim in Phylosophy, that there is a great antipathy between us & Evill Spirits, & the Celestiall Angells who ard our governours, Protectors, & guardians, & ard Continually Employed about them, according to there orders & ministeryes appointed them of God, Although the Evill Spirits Striveth & Endeavoreth to imitate the Good Angells, in all things Every way to Counterfeit them, whereby many ard Deceived, whose wickednes & malice suits with the natures of Evill Spirits, ~~of Evill Spirits~~, of which the Good Angells being grieved for sakes them, & leaves them to there own erronious Will: many times for the wickednes 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 decreed of the most high God, whome such Family or person hath so heniously offended then doth the Aydrial spirit haunt, infest & trouble such houses or places, & molest the inhabitants, terrifying and affrightening them both Strangers & other people: ~ ~ ~

People adjacent thereto, with horrible & unusuall noyses, and many fearfull & hiddous apparitions, neither shall such house or inhabitant be at Quiet, nor shall any of the Generation of any such family prosper, untill providence be appeased, the Curse Expiated, and the Angry Angell or Aydriall 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 & Ordered for him & thus Doth God punish in his justice, the heinous sins of great offenders, even to the third & fourth generation.

Next you are to Consider, whether the place be haunted, or the Treasures there in Kept (if any be hidden) either by Aydriall 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 heinous unpardoned Crimes of some one person &c: all which ought to be Diligently Considered & rightly understood. The Knowledge whereof is elsewhere before Expl &c: If there be Treasures there hidden, and Kept by an Aydriall Spirit or Spirits, then those Spirits here before named and to be called upon & 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 the Busi

Which Brotherhood or Society so concerned, in the management of their Affairs, As the Recovery of treasure: Trove, that cannot be otherways Recovered but by this art, must be very facite, silent, and private in the ~~Carrying~~ carrying on of their Designes, neither Squabling or Disagreeing amongst themselves, but wholly to rest of Rely one the prudence and genuine capacity, of the Philosophick master in this Art, by whose constancy in his perseverances, assisted by the Support, Lenity, taciturnity, and fidelity of a civill benevolent And Loving fraternity, his Authority is much ~~strengthened~~ strengthned in his Invocations; whereby all spirits both Aijeriall and terrestriall (yea & Infernall also) are brought to Subjection, & willingly serve the master, obediently doing all his will & Commands; And by this means Ardmatters brought to a propitious Period and Exportations, on all hands answered with a prosperous & successfull ~~Ishue~~ issue.

The place which is thus haunted, being prepared and set apart for Action, the master Sudrly Knowing that there is treasure there hidden, and that it is there kept, & also the House Haunted by Aijeriall spirits, at a Convenient time or times, when all things And Silent and still, goe to the place, & as you Enter the place, going orderly & Deliberately therein, Say as followeth: -

Emanuel and in the name of God Amen

O Lord arise, help, 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 & Glorious names Sake, for we have heard and we absolutly Believe, of what our fourfathers hath Declared unto us,

unto us, the noble workes thou didst in thoe days, & in the old time before them.
We are thy people O Lord & the sheep of thy pasture, Therefore graciously heare us,
And grant us our Requests, and let thy mercy be showed upon us As we do put our tr
In this: Lord we believe, help our unbeleiff. Then Let the master & his follow: or follow
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 &
Yealding 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, Cleos, Anabeth, Sonenel, Barbaros, Gorsan (or Gorg
Vasiel, Vasiel, Vasiel, Haftion, Barbelon, Sathan, In the most hig
mighty, great, glorious, Ineffable and Ineffible name of the Creator of heaven & Ea
And all what soever is therein contained both spiritual, Animall, Vegetable & min
And by those his Secret, powerfull and comanding names, Joh, Elohim, Agla, El, on, Tetragramma
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, Paracletus, Alpha & Omega, and by all the power that
the great God of Heaven, & his Son Jesus Christ, the true Messiah hath given both to Angells
And Men, by all aforesaid I do again Exorcize, call upon, command you and Constraine you
Spirits, Sulphur, Cleos, Anabeth, Sonenel, Barbaros, Gorsan (or Gorg
Vasiel, Vasiel, Vasiel, Haftion, Barbelon, Sathan; And all others, having power

that you cast out all Evill spirits, that residd thin, 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 nere adjacent, that neither them nor any others, from
this time forth hence forward shall keep any treasure that is hidden or buryed in this place, or
where soever els it be hereabouts adjacent, but that such spirit or spirits, of what nature and order or
Hierarchy soever they are of, either Aeriall, Terrestiall 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 afore said, let them be cast out, dismissed and discharged therefrom and command and enforce
such spirit or spirits as afore said, keepers of any treasures that are hidden, buryed, or by any ways
or meanes concealed and detained from man, to whom the proper use, right and behoof, abso-
lutely, and by the Originall & primary Intent of our God, from the beginning of Day, undoubtedly
belongeth and apertaineth, and also enforce and constraine such spirit or spirits as afore said,
speedily, peaceably & gently to Admit & lead such treasures, as are here or hereabouts adjacent,
hidden, or Buryed as afore said, bare & nakedly visible to us, so that we may bear the same
away for our Necessary use; or otherwise I Excorize, earnestly urge, require & command
you spirits Sulphur, Caleos, Anabolh, Sonnel, Barbaros, Gorsan (or Gorzon) Evorgos, Maneril, Vasago, Pantollion, Barbason, Sathane,
By Him that made of the Father, & of the Son, and of the holy spirit, that some
one or more of you as occasion shall require, do appear visibly unto us, either Ba
rbaros, Gorsan, Evorgos, Maneril, Vasago, or any other, to detect and discover what soever
treasures lyeth hid, buryed or otherwise concealed in this house or place, or any where else
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; or otherwise again I Excorize
earnestly urge, Require & command you spirits Sulphur, Caleos, Anabolh,
Sonnel, Barbaros, Gorsan (or Gorzon) Evorgos, Maneril, Vasago,
Pantollion, Barbason, Sathane, to constraine command and enforce
some one or more of the said spirits, Seori (or Scarus) Roab, Zuym, Amenay,
[illegible], to come and bring or cause to be brought to us, hither to this place, such treasures what soever
they be, that lyeth hid, buryed or any otherwise concealed and kept from us, in this place, or any where
else hereabout adjacent, or that you constraine and enforce some one or more of the said spirits
to appear 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 doe againe Excorize, call upon, command
and most urgently & earnestly require you spirits Sulphur, Caleos, Anabolh, Sonnel, Barbaros,
Gorsan (or Gorzon), Evorgos, Maneril, Vasago, Pantollion, Barbason, Sathane, in the name
of the sacred & Celestiall trinity, and by the Birth, passion, Resurrection & ascention of our
Lord Jesus Christ, that you cast out, discharge and ~~dismiss~~ dismiss the spirit or spirits what soever,

Whatsoever they be, either Aydriall, Terrestriall, or infernall, that hauntoth, molestoth & troubloth th
house or place, or that hath the Kooping 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 place, or any where else ne
Adjacent here abouts, I urgently Request ye to enforce and constrain them to Deport there from a
leave the same Visibly and openly naked to us, So that we take & bear the same away for our necessa
uses, Or Iearnestly require & comand you, to send some one or more of these Spirits, Barbaros, Gor
, or Belzebub, to appear Visibly unto us, and to resolve, informe and instruct us,
become by & obtaine the same, And I doe by these presents and the Efficacy and power therof
And in the name of the Supreame head and Prince of ye Hierarchy, or Hierarchyes, Excorize, calla
Require, and powerfully comand, either some one of or all ye Spirits Barbaros, Gorson, Belzebub, Ma
, to appear Visibly, before us, and assist us by all the best ways and meanes ye may can, to cast
Such Spirit or Spirits, that hauntoth, infestoth, troubloth & Disquieth this house or place, or that hath y
Kooping of any Treasures, that are here or here abouts nere adjoyning, hidden, Buryed, or by a
ways or meanes what so ever concealed and Detained from us, 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 seriously urge and Require ye Spirits, that otherwise ye enforce and constraine the
Spirits (or Seorus) Rex, , or some one of them to come to this pla
And bring hither unto us & Deliver up unto us, all such Treasures as are here or hereabout wh
soever nere adjoyning, that are hidden Buyried or any ways concealed, And I do by these pr
And the Efficatious power therof, potently Excorize, charge, constraine and comand ye Spir
, or some other one of ye, to appear Visibly, before
in a Decent & comely Shape, and nadways terribly or barbalously, to Dismay or Delude th
Come ye in all meekness & humility, and in peace and serenity, yealding obedience to my
Comands, and requests, and the fulfilling and performing the same, which before prepared ye
make hast & come away, and bring along with ye all such Treasures as are hid, buryed or any
how soever concealed, here in this house, ground or place, or any where else nere here adjoy
as is aforesaid. And now I Excorize all ye Spirits aforesaid, In the name of the Everla
And Heavenly God, The father, the Son, & the Holy Ghost, & in the names and by the pow
of ye Hierarchyes, and by the imperiall authority of the princes and the Heads the
And by their Seals & Caracters firmly

firmly binding & commanding and Doe Earnestly, urgently and powerfully request and Comand ye all jointly and severally by these presents, that ye observe, fulfill & performe all my Joints here in Contained, and to doe for me in all ye respective offices, as for the servants of the Highest; without any turbulence, noise, hinderance, fraud, prolixity, or delay

Now, Although this Experiment should peradventure: prove to be long in the effecting, and bringing thereof to pass, and to be apprehended tedious & tiersom practice, almost to the disheartning, and ready casting in to Despair the Master & his friends; yet but never be Dismayed nor Disheartened therat, but proceed on therein, & persevere, with faith, patience and constancy, and Doubt not but the End will be propitious, and Crowne ye, Expectations with a happy and prosperous issue; for those spirits are by nature obstinate and perverse, and in such an Experiment are very slow and Remiss in their appearance, and Do unwillingly obey & Submit to the Invocations & Comands of any Magician, untill they are urged & constrained thereto, by the frequent motion, constant action, & the Continuall Care, Diligence and prudent Magragmt: of the master in those Affairs, wch: are not usuall, common, nor easie, but to be overcome absolutely by faith, Constancy, patience, prudence and preservorance, alwayes Remembering that there is an antipathick Continuall Combate, between the Celestiall Angells and the Evill Spirits, wherein the Celestiall Angells Vanquish by patience: Where access or freedom is to be had to the place Haunted, or where the Treasure is Supposed 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 ye and or shall appoint, & so proceed that way. We must understand, that there are terrestiall spirits or spirits Conversant upon Earth, of several & different Natures, Some are Evill & offencive to men, and Do wander up & downe in this inferior world, enraged against all, whome St Peter compares to roaring Lyons, & are vulgarly called Divells, the principall whereof was an Angell, & being termed apostate, perswaded many of the Angells to Decline with him, were the first Driven & cast forth of Heaven, from the order of Good Angells for their pride with the Divellish Serpent Satan, who was the Head of that Rebellious Army, who to this Day are there called his Angells, and from the Beginning of the world, this Dispensation of things, is ordained by this means, that the Executing of Gods Justice (amongst the rest) upon such matters or persons, as with whom & wherewith he is Displeased, is committed to there Charge. And there Do Confer their selves being cast forth into this vail of misery, doe wander up & downe upon the Earth, Keeping Treasures as above said, 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 Desist & give up the same. And also otherwise to vex & terrify Earthly things, invading minors, causing gapings

gapings of the Earth, Striking together the Foundations of mountains, terrifying & vexing not onely
but also other Creatures, And some againe, by Severall Kinds of various and Severall ways of De
sions onely, do contrive rather to weary men then to hurt them, Some Knightning them selves
to the length of a ~~giants~~ 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
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 other Study lyes & Blas
phemyes, as we Read of one saying, I will go forth and be a lying Spirit in the mouth of all the pro
phets of Ahab. Some others wicked pernitious Spirits, do lay wait and overthrow Travellers in th
Journeys, and rejoyce in wars and the effusion of Blood, and afflict men with Cruell stripes
of which we Read in many places of the old & new testament, where many comparisons are
made of them, and Severall names attributed to them; St Matthew Saith, for feare of the
roman durst pass that way, the prophet ~~Esai~~ Esaiah compares them to Satyrs, Serich Owles,
Syrens, Storkes &c: The psalmist compares them to Aspes, Basilisks, Lyons, Dragons, The Gospell
to Scorpions, Mamon, the the prince of this world, the Rulers of Darkenesse, and in some
places the prince of wickednesse, who is sometimes called Beelzebub, Sometimes Serapis, So
etimes Pluto, being the Greeke name thereof, under whom amongst them, Cerberus is said to
the chief and is called the three headed Dog, because he is conversant in the three Elements of
Earth, water, And those sort of spirits are said to be Evill and pernitious by nature.
Third and 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 finde in great feare, of Losing that Substance, they have Carefully got together
by their great labors or otherwise, and so to save & secure it in time of need, do usually hide
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 those people may not have

had any friend or Relations about them, that they dare with Safety repose any trust or confidence in, & so they may dye without making any discovery, where they have hid or Buryed their Substance: the which when these kind of spirits, who by their orders Resideth or frequently Delightsth in such a place, finding such a things 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, offensive, hurtfull or vexatious, but more near 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 intrusted, and oftentimes do most poor honest mean men, women & Children, and are willing to be very Courteous to them, & to serve them, dotting on such kind of honest and harmeless people, but at such unusuall sights and accidents, for want of prudence and confidence, ignorantly stand amazed and astonished, frightening 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 ~~some others~~ there be that Delight in the company of divers Domestick and wild animals, some, reside, Dwell in and about much Delight to be about woods, Parkes & such kind of places, Some about Champion fields, Some about fountaines, Some about Rivers, Some about Bogs, Marshes & ponds, Some about mountains, Some about meadows, Some about trees, brakes & bushes, Some about flowers, Some about fruit, Some about Barnes, Stables, Grey 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 many ones finding out, though not at all kept by any spirits What so ever; For all hidden treasures are not kept by a spirit, or Spirits (Especially whilst the owners thereof are alive) though generally they are otherwise so kept, for the reason before alledged, & these spirits do never

Never, Keep such noyses, nor make such hideous Disturbances, nor terrifie amaze & affright people, with their Ghastly and Strange 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 Aydriall and the other terrestiall spirits forementioned, but more softly mutty & silently, sometimes by Knocking att or against some Bord, Wall, or table, or partition, sometimes by the Clattering of pewter, Brass, Iron, or Chairs & Stools, or working tooles together, & then soon ~~Base~~ crafe & Disapart, it may be they may appear to some, whome they have a good liking to, willing to Disclose some what to them, butt through a vaine fear Ignorantly that bond fitt is Lost; At which the spirit being somewhat 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 those spirits there are, that 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 nearer to the Bowells of the Earth; And those 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 do not willingly either part nor Disport them therefrom: Those who work & Dig in mines & Search in the Bowells of the Earth, for such of natures Benignitye as it affordeth, have great Knowledge of those spirits; sometimes they are very curteous & Bendvolent, & will go to the masters of mines of such works, & will desire to work for them amongst the Rest of their Laborers, and for the same wages, and are ofttimes by them accordingly imployed & set on work, and prove very faithfull And Laborious there, in doing as much work as two men, butt they will neither

Neither talk nor associate themselves with any, butt when their work is Done, and their wages payd them, according to the Coustome of the Master and the Laborers away they goe, & are seen no more, till they Come to work a gaine: & they are not to be taken notice of, nor talked to, or in the least affronted by any workman, their 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 knowledge of them, and otherwise through Ignorance 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 bee near and ready to befall them, as when they are heard one, 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 barryed 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, blows and stripes, and other torments, to such which in any otherwise abused ym: for the nature of those kind of Terrestiall Spirits, is Really to affect & Love all those that Love ym, and that keep their words & promises, & that are just & honest in their Dealings and actions, and they hate all such as hate & abuse ym, stiling & proclaiming and boldering ym to be, what in truth by nature they are not, as infernall devills &c: those spirits never shew themselves to any they are affected & in Love with, in any shape but what is humaine, and altogether indisernable from us Mortals, But to such as they have any Antipathy to, they appear either in severall formes, which often times both much astonish, amuse, and affright them, yet nothing so hiddeous or terrible as the Aijriall and the other Degree of Terrestiall Spirits formerly spoaken of, &c:

Or els they seldome or never appear to them att all &c: they are knowing in all arts

Art or Can be found out, in all the Light of nature, and containe the knowledge of

All things, and understandeth what appertaineth to the Earth, or the Studyes of m

In the Liberall Seiences, and in all other their Curious Arts, mysteries &c

=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 u

With far more ease and celerity, then any of ye Aijerials, Forresponden

He who would call upon, and speak with any spirit or spirits

of this order, concerning treasures Trove, or any other mineral all 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 Convenient & most fitt

in, for it is most proper & significant to do, a particular private place therefore

be selected & made Choice of, where those spirits are either seen or the

to haunt or be frequent in, or where Treasures are supposed to be hidden or

Neer it as possible may be, and att a Convenient time, in the Evening, 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 Celo & Terra. Glory be to God on high, on Earth Peace, Good will, towards

Then invocate as followeth. Ye Spirit or Spirits, by what soever names ye are called

that haunteth inhabiteth this place and frequente this house, Ground or place

or place, or that hath the keeping of Treasures hidden, Buryed or otherwise concealed from us, and denied the Discovery and use of by ye Sons of men, I do in the name of ye Father & of the Son & of the holy Ghost, Exorcize, command, Constraine and most Earnestly Urge and require ye, to appear visibley unto me, and my Brethren, in fair & Decent forme, to shew forth unto us, what you shall desire of ye — & I do 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 Spiritual, animall, Vegetable and mineralls, Being Incomprehensible & Ever living God, Sabaoth, Adonai, Dominus, Deus, Eternus, Theos, Ischyros, Athanatos, Paraclitos, Elohim, Agla, El, On, Tetragrammaton, and by & in the names of his holy Begotten Son Jesus Christ, the high King & Lord of all the world, Who shall come to Judge both ye Quick & the Dead, att the Dissolution of this Earthly Fabrick, Jesus Christus, Messias, Soter, 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 do hereby powerfully and Earnestly command, urge, and constrain you, & in the name of & Christ, & by his Seal & Characters binding most Solidly, & by the Head of ye Hierarchy, and the power thereof, I most urgently Require 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 do therefore call upon, command, constrain and require ye Spirits or spirits, of what soever Order ye and of, or by what soever 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 adjacent hereabouts, to appear Visibly to us, and to Detect & Disclose the said hidden Treasures to us, and Either

to Direct

to direct and instruct us, how to recover & take the same away, for the supply of our
Necessitys, or otherwise, that yd avoid and depart from the said Treasures, yt ord hord or
hordabouts adjacent, hidden, buryed or otherwise concealed, and yt yd permit the same &
Quietly, peacably, meekly, gently and condescently, in all friendship and love, to Quit
Sand, and to Lay it openly bord & naked to us, visibly to the sight of our owne Eyes, and
Surrender & deliver up the said Treasures unto us, and that yd permit and suffer
us to bear the same away, & to injoy & stand convert it to our Necessary uses, without
hinderance or delay, and do not, Exorcize, bind and adjure yd spirit or spirits, that ha
the Keeping of the Treasures, that are hidden or Buryed in this house, Ground or place, &
All other spirits whatsoever, & of wtsoever nature or order they are of, whether Aiydr
Terrestiall, or Infernall, that shall be bord or whord the said ~~said the bord the said~~
Treasures are; who by their Visible or invisible Craft or Subtillyes, shall in anywise
Oppose: or Strive to hinder, or thwart, us from obtaining & bearing away the said Treasu
Good in the name of the onely Almighty and heavenly God, the Great Jehovah, & in the na
of Jesus Christ our Lord, Command, bind and Constraine you all spirits whatsoever
As afore said, that shall in anywise by yd Crafts or Subtillyes, seek to Let or hinder u
from the Obtaining and bearing away of the said Treasures, that is bord or hordab
hidden or buryed, Quietly peacably & gently to avoyd and depart from the place,
where the said treasures are hidden or buryed, and that yd tarry not, neither cont
Or Remaine one hour longer there or thereabouts, but I command bind and Constrai
yd spirits as afore said of yc: that shall be bord or hordabouts, to Let or hindering, from
Obtaining & bearing away of the said hidden treasures, we are seeking for, in
Name of him, who Saith but the word and it is done, that yd hast away from

ommanded, and forthwith repair in peace to yd Ord place of Residence, prordainded,
decreed and appoynted for yd: and now I do by these presents, and in the name of allmighty
d the Father the Son & the holy Ghost, discharge yd: from staying any longer here or hereabouts
I do Command, Charge, bind and Constrain yd spirit or spirits, that shall be here or
hereabouts or where the treasures are hidden, to let or hinder us from obtaining & bearing
way the same, for our Requisite uses, as afore said, to depart & hastenaway to yd Orders
place of Residence, prordainded & decreed for yd, & I potently adjure, and command yd to
ttaway & immediately begon, to yd Orders as afore said, and tarry not one hour longer
prayed be yth yd Amen

d now I do ones againe, in the name of the Eternall & our Everliving God, Exorrize,
llupon, and adjure yd spirit or spirits, that haunts & frequents this Ground, or house,
place, and that hath the Keeping of the treasures, that are hidd, buryed or otherwise Con-
aled here or hereabout adjacent, to appear Visibly, in fair & decent forme to us, to In-
ruct, direct and verily to informe us, how to detect, discover, and obtain the treasures
at are hidden or Buryed in this place, or in any other place Elsewhere hereabouts; or that yd
ewarably & quietly depart from the same, and leave it openly, ~~bare~~ Bare and naked, visibly,
the sight of our onne Eyes, and deliver the same to us into our possession freely, so yt
d may bear the same away, and firmely without fraud, or let or hinderance, or any other
asty or deceitfull act, deed or thing to be done, that we for Ever Injoy the same, and
nvert it to our necessary uses, And further Know spirit or spirits aforesaid, yt frequentest
discontversant in this house, Ground, or place, and that hath the Keeping of Treasures
at are hidden or Buryed here in or hereabouts, Know yd I say and understand, yt
ough I call not upon yd, neither by name, Knowledge or any signature, word or otherwise
n by the name of spirit or spirits, as being att present altogether unknowne to us,
t I call upon yd with the Tounge, & Heart & spirit of faith and Confidence,
we do verily & sincerly believe of yd, and that yd are, & we our fourfaths

ford fathers have reported and Declared to us, of you, & in all things concerning ye
And of all those noble Services you have Done for them, and of ye worthy friendship
And familiarity with them, & we also absolutely beleeve ye to be as courteous, friendly &
Benevolent to whom you please, and have love to, and that Sympathize in faith Love and
Friendship wth you, as you are justly Displeased and adversly obstinate to such, wh
Willfull, perverse and blind Ignorance, doth not onely misbeleeve, and and wholy u
Dible of you, but also much abuse ye, in their most Gross & Scurrilous Language
frequent Discourses, & most abominable mistakes; all which willfull obs
Scurrility, abasiveness And incredulity, we do hord in the presence 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 & heretical &c: Therefore
we verily, absolutely & clearly beleeve of ye, & desire friendship with ye, and the help
Council & instructions, and all such personall and Visible Assistances, as we shall
Rationally Require of ye, according to ye orders and offices appointed by ye of Almi
ty God, to be pleased readily to assist us in all such of our Terrestriall Affairs, & more especi
Concerning all hidden treasures, and mines of Gold or Silver &c: that we shall a
any time ask or seeke for, accordingly to ye Customs and usuall formality of
or as shall best please and be seeme ye Goodness & benevolence here in, any manner
of wise and in all friendship and humanity, to accomodate, instruct, assist and serve us
And now having thus far Declared, and in all fidelity and honest integrity, without fe
(as I humbly conceive) unbowelled and unmasked our selves, in our more Reso
lable beleifes & confidences, both of ye, & in our affairs, & of ye favorable Resolves an
friendly Assistance therein, I do in the name, and by the power of the princed and

and head of ye Hidrarchys, and primarily by his Quoir, and ye Seals and Characters binding,
Most Solidly, Adjure, command and most earnestly and confidently urge, request and im-
portune ye againe, to move, & visibly show ye 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 where soever else it is hereabouts &c: or otherwise
bring it to this place to us, and there leave it openly bare & readily visible to us, &
deliver the same Really without fraud, Deceipt or any Crafty or Subtill Devices, tricks
or other Deluding, whereby we may be as soon Deprived againe thereof: to us so friendly
and friendly, that we may certainly bear it away, for our proper uses & behoofe; And
lastly we earnestly & urgently entreat ye, to do for us, as for the Servants of the highest.
Let the master continue Invocating and calling upon those Spirits, Every night, from
eleven of the Clock or some what past, untill forward two; observing to give over at
the break of Day, especially to follow it very close all the Increase 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 aforesaid
and it should be moveable, and seem to float and shift it selfe to & fro, let the master continue
his invocation untill it seem to be more staid & stand before ye; & by some prosper, or
other kind of Signature, showeth an offer of love & friendship, and a kind of willingness
satisfied ye Desires, and then shall you bind him with the Bonds of Spirits, if ye see
cause; but if any offer, seem with a voluntary Success to be perceived &c: then it may be
needless; Then ask him his name, and bid him show his Seal or Character, to which he
must obedience, & ask him to whom he belongeth, the which when he hath declared, then
propose ye Request, having then fairly written with ye; when all is Done according

According to yor Vision, then Licensed him to Depart &c: or &c: —— We need not instance further to enlighten the understanding, or for any further, better or more Instructions to any Philosopher in this Art, touching this Subject, if it more rationall and Intelligible, yet if not genuine enough, to comprehend and improve, w^t is hereinto, all the instructions of men & Angels avail little, for it is a hard matter to make A silken purse of a sow's Ear, only thus far in a word we shall give to understand, ~~that by how much~~ that by how much the Greater the Noyses and heards, and visions Seen about the house or place, so much the greater the Treasures may be judged to be Under or the Superfices of the Earth. There and also another sort of terrestiall spirits of the nature of those next foresspoken of, that Dwell on the Superfices of the Earth in the Caves & Caverns thereof, who likewise haunteth houses and other places, & have the Keeping of Treasures that are hidden or Buryed therein, who are somewhat more humane & courteous by nature ~~[illegible]~~ then the former, and are more gentle And delight in the Company of women & Children, and more especiall of such who are wholly inclined to housewifery, 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, so that by loose many Benefits yet notwithstanding to such as they bear Love & Kindness too, they are very benevolent and friendly, &c: and are againe as obnoxious and offended to those as they hate. And they are a Vespertine Nocturnall wandering spirits, who many times will be some, even from Sun setting to its Rising the next morn: —

Those kind of spirits are more frequently 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

amplins of many people, & sometimes as if there were a preparation to some great
feast, as if there were two or three Cooks att worke in the kitching, and the jack going, the
dog Rouling to & fro in the Oven, and all such kind of Noyses, as if many folks were att
worke, which are not so hiddous or terrible as other spirits do make

These spirits may be also called upon as the other, in such places where either they haunt or
are most frequent in, and the place which is appointed or set apart for action, must be
perfumigated with good Aromatick Odours, and a clean cloath spread on a ground table
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
lissd alcoffe Dish of fair Running water, half a pynt of Sack in bottle,
little Dish a bottle of Ale Containing a Quart, some have added a pint of Cream in
Dish which Ceremonies they are much pleased, & delighted with; and doth allure them to
speedy familiarity: willingly & Readyly fulfilling yr Desires &c: without much Difi-
culty, and some have used no Circle att all, to the Calling of these spirits, but onely
being clean washed and apparrelled, sit att another table or place onely Covered w^th
clean linnen Cloath, nine foot Distant &c so invocate

These kind of Terrestiall spirits are Vulgarly Called of all people generally
Fairies or Elves, and the natures and Qualitys of them are well known to many
these spirits there are two who are set over the Hierarchy as the Supreame head
and of whose names are Nigeb and Oberion, under whome again are Seven Sisters
called as the next principall, whose names are Lilia, Rostilia, Foca, Folla,
[illegible], [illegible], Stella, under whom again are many Legions as Subjects and
Servitors &c: who (as afore said) wander to & fro upon the Earth, and have
the Rodspring also of many Treasures that are hidden or Buryed, especially such
as are hidden in those places, that they frequent, inhabit or Delight in, and that
are innocently hidden by good honest people;

Either for Security or future preservation, wh: many times ye: Lord yt: S
unrevealed, then and such treasures seized on and kept by these terrestiall
Elphs; 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 wouldt obtaine the same, and would have converse with them, let him observe
the ford going Directions, and att the appointed time repair to the place designed
for action, and invocate as followeth, I Exorize, attjure, call upon, urge and earnestly
Require yu: terrestiall spirits, that are the superiam head of the Hierarchy, of those
And called Fairies, and who are called by ye names of Collycob and Oberyon, In
the name of the Allmighty, Everliving and heavenly God Jehova, and of his onely
Begotten & well beloved Son Jesus Christ our Lord, Messias, Saviour, Emanuel, the high
King & Lord of all the world, I doe hereby call upon and importunately desire ye
Spirits Nicob and Oberyon, to comand the seven Sirts Lilia, Rostilia, Foca,
Lilia, Afri, Lilia, Pisnella, or some one of them, to appear visibly, to us, from
yu: friendly Benevolence, to send some one or other spirit or spirits, of yu: x
Hydrarchy or orders, to accomodate instruct and assist us in such of our Requests
where in they may: the which I confidently & earnestly implore of yu: x
yu: and our friends, & we and yu: friends, and all of us servants to the Highest
in whose name I now Call upon yu: and humbly urge, and most earnestly
desire yu: to send one of the seven Sirts next subservient under yu:
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 yu: x
Hydrarchy, to Assist and help us here in, and also in all such matters

And things as we shall Desire their Instructions and accommodations in, xxxx

Wherein they may Continue 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 Commune

with ye in the Interim, ye may then cease, and Desire to Know the name & Seal of

such Spirit, and when ye have taken note thereof ye may proceed to ye Demu

rrals, which ye ought to have fairly written Downe, because then they are In

Greater Readiness, and charyeth not the memory to recollect it selfe, for being

soon Stumbled & troubled in ye conceptions, ye may chance to loose that opportunity

and Adventure ye Designe too, but if nothing happens in the interim, then after

the first Seven nights, always observing the next night after the Change of

the moon, ye shall invocate or Call upon the Seven Sisters as followeth,

Sator Arepo Tenet Opera. Rotas

Kyrie Eleyson, Christe Eleyson, Kyrie Eleyson: Adonay Cui Pater Cui Filius

Cui Spiritus Sanctus Alleluiah.

I Exorcize, assure command constraine & most Earnestly urge and Request

ye Aforesaid, the Sisters of those Terrestiall spirits, who are Called Fairies

Sylphs &c 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,

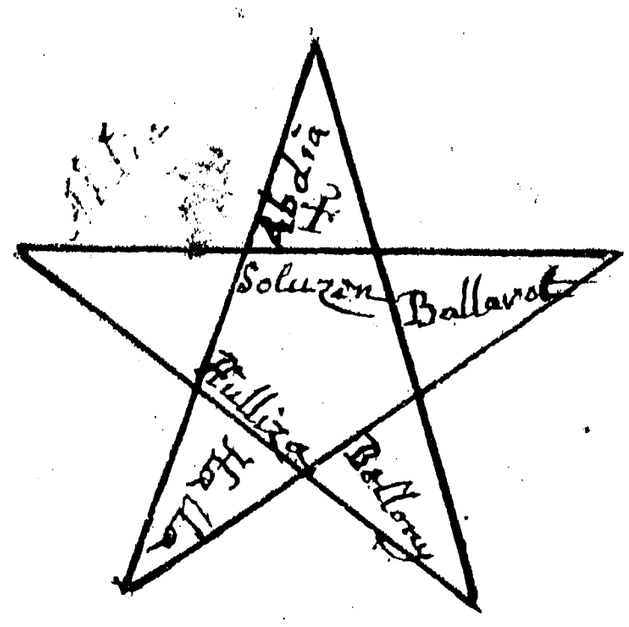
And the Saviour of the World.

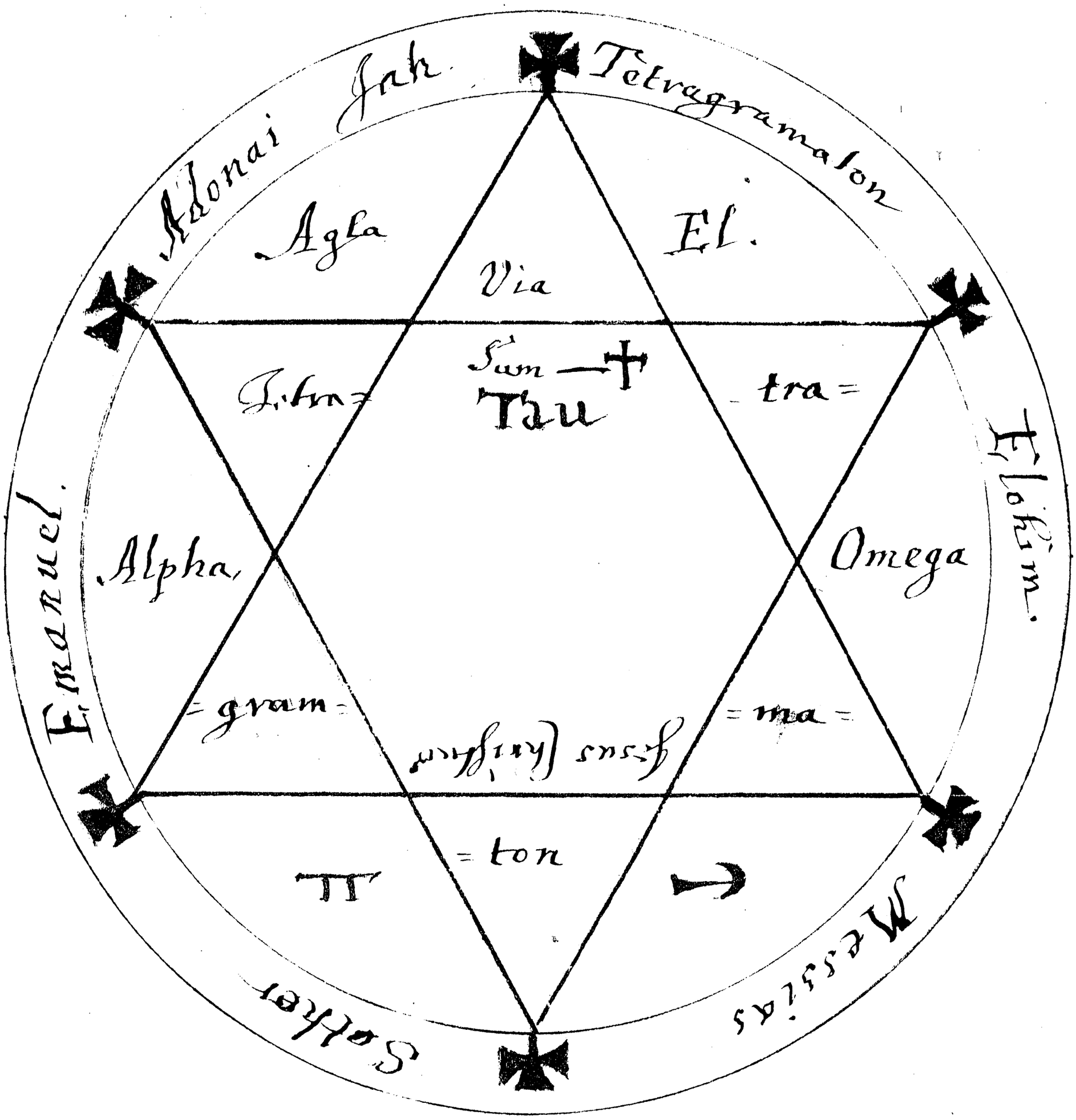
Especially of all Beleevers, & those who lay hold upon him by faith, thereby
Confidently and firmly laying hold on the promises, that whatsoever we Ask
Our Heavenly Father, or shall any ways act, or do in his name, nothing shall be
Denyed us, nor be impossible to us, in whose name & through whose mediat
ion as true beleevers doe Call, upon, constraine and very Confidently Urge
and earnestly Importune you, in the name also, and by the power of the
Head and Supreme of yd Orders, or Hierarchy, and Prince of yd and the next
In Order, governing over many Legions of other yd Subjects & Subservi
or some one of yd Lilia, Rostilia, Fora, Folla, Africa, Julia, Penul
to appear visibly to us, or to send some one other of yd Subjected Sub
servients to help and Assist us in the Obtaining of the treasures that are
hidden or Bury'd in this house or place, or Elsewhere adjacent hereabouts,
And more Especially the spirit or spirits that hath the keeping thereof, Let yd
Be Discharged & quitted therefrom, & so avoid the same, and forthwith to
gether & surrender the same into our possession, so that we may bear
same away, and convert it to our necessary uses, without fraud or any other
Crafts or subtilltyes, that may in any wise deprive us thereof, We doe once
againe Decree, adjure and command the Lilia, Stallthy Sistors & Subjects
of the imperiall Throne, 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 Bury'd in this house or place, or near adjacent hereabouts

105

God appear visibly before us, to Resolve us friendly, and verbally in all such
100
Matters & things, as we shall rationally desire and demande of ye,
Amongst the Rest in particular as concerning our recovering and obtain
ing the treasures, that lyeth hidden or Buryed heere or Elsewhere, let the
Spirit or Spirits that hath the keeping thereof, be Discharged and quitted
of it, Immediately in all speed & quietness avoide & depart thence, and
Permit & yeald up the same to us as aforesaide. And the Peace of God
always Remaine Betweene ye & 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 ye highest,
let the first of these Invocations be observed to be practiced, the first
eleven nights of the moons Increase, beginning the next night after the ++
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 ye Clock
till two, for that they being most frequently then visible, and stirring about, therefore
most convenient, and opportune, to Call upon them: for God hath so Ordered,
that they shall not be so visible and frequent in the Day as in the night,
except they are privately called upon in the Day, because they shall not be
Spiteful nor offended, to harmless & innocent people, for he hath bounded
all things, and they Cannot pass their Limits without permission

This Circle And Pentacle Serveth to all the forgoing Experimen





By these Distinctions, a mean Capacity may easily judge, by what Spirit or Spirits, any hidden or Buryed Treasures are kept, bee they of w^t Order soever, or the Cause, why any house or place is haunted & troubled or infested, which being truly Knowne, is by patience and prudent management of Such Affairs, according to this Art, And wherein It is to bee Required, to bee overcome and Vanquished, and the house or place freed from such haunting, molestations & troubles, of all Spirits, Sylphs or Fayries, or any other Spirits of what order or nature soever, whether Aijriall, 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 matter 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 what order they go about, they May goe Shoot the Goose X X X

There are many Castles, old monasteries, and Abbys and houses, & many other both Sites Lieu, and also other places &c: that are haunted & infested With these kinds of Spirits formentioned, the Reasons thereof are more than one &c: but It is, and always hath been observed, & by practiall Experience found, that generally it is for no other Cause or Reason then that treasures are hidden therabouts, Some finds It may prove otherwise, as that some horrid murther hath been committed there, or that

Or that some hanious Extraordinary Crimes haue bee acted, and frequ
practised, by some in formall Cinchinded Caitiffs, not caring what wrong &c
hee did in his life time, who hath Liued Hard, & Dyed Vnrepentant, obstinat
persisting to the End, Dying as uncharitably and unworthyly, as he fond
he Liued inhumanely & wordtchedly: or otherwise some person owning &
Living therein, hath been by such Kind of Hell Hound, persecuted, Chal
& Cozined, & forbearing that his Estate must be wasted, & ~~plunge~~ torn
him and his posterity, & that all must come to Ruin & distruction,
Layeth those things to heart, falleth sick & Dyeth in the mid stof
his Disturbances, & Visiontes unrecon'ciled in him selfe, & so De
parteth this world in a Distracted condition, leaving nothing behi
him amongst his posterity, butt Distraction and Distruction. x x x x
The Cryes whereof Penetrateth the Heavens, & pasing the Ears of Divine providence
Both in all such, and the like hanious and unpardoned Crimes, the Allmighty
Being so provoked and offended, permitteth the Executioners of his Justis, to take
Vengance therefore, and punish the place for the Cause sake. All which Matters
Also, others of the like Nature, is many times much suspected by some, & known b
others, both neighbours & other Relations, who fancy many times, having An Occation
to be therabouts late in the night, about some necessary Ocation or other, that they
hear some Kind of strange, Dreadfull or unusuall Noyse ~~other~~ or other: or that they
some more then usuall Apparition, either in some strange frightfull shape, or
or that it was in the very similitude, or in the very habit of such a one, ~~when he~~
when he was Living, which tend as it may be, is a signe & warning to all people, yt God

God taketh notice & vengance of our Wilkedness, but these things very seldome or rarely happen;
Treasure = Trade 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 here in And as is afore said:) We must understand, that the two last Kind of Terrestiall
Spirits, we set fore spoaken of, being more humane & Courteous to man, then ye Aydriall
& infernals, by reason of their ~~Sympathy & proximity~~ Sympathy & proximity with him, can & do worke, & amongst
the rest of their Arts they use, Do Coyn the Gold & Silver they take out of mines,
into that Country Coyn where they finde it, and willingly Dwell & frequent in, which
not in all places where mineralls and (for they love not all places, though there minds
bend over so Rich and Royall &c:) neither where they and, Do they take away or worke up
all, but only a small proportion thereof, so that still getting a little from Every place,
as it growth & Cometh to maturity, always add to their Store. Some others Delight to
wander & go abroad, & worke amongst mines, who also bring home their wages,
some Delight in other trades, and some to be in gentillmens Services, still like the
faithfull Bee Bringing all home, and multyplying their treasury, for they are never
idle nor expenciv, nor will accompany with no one or other person living in ye
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
the time when they Eat or Drink: these Kinds of treasures, are not easily but w^th
difficulty to be obtained: such as hath been made by man & used amongst men,
and with loose Difficulty obtained. And if at any time a magicall Philosopher
should discover such Treasures, as is of their one Manufactuirism, & 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,

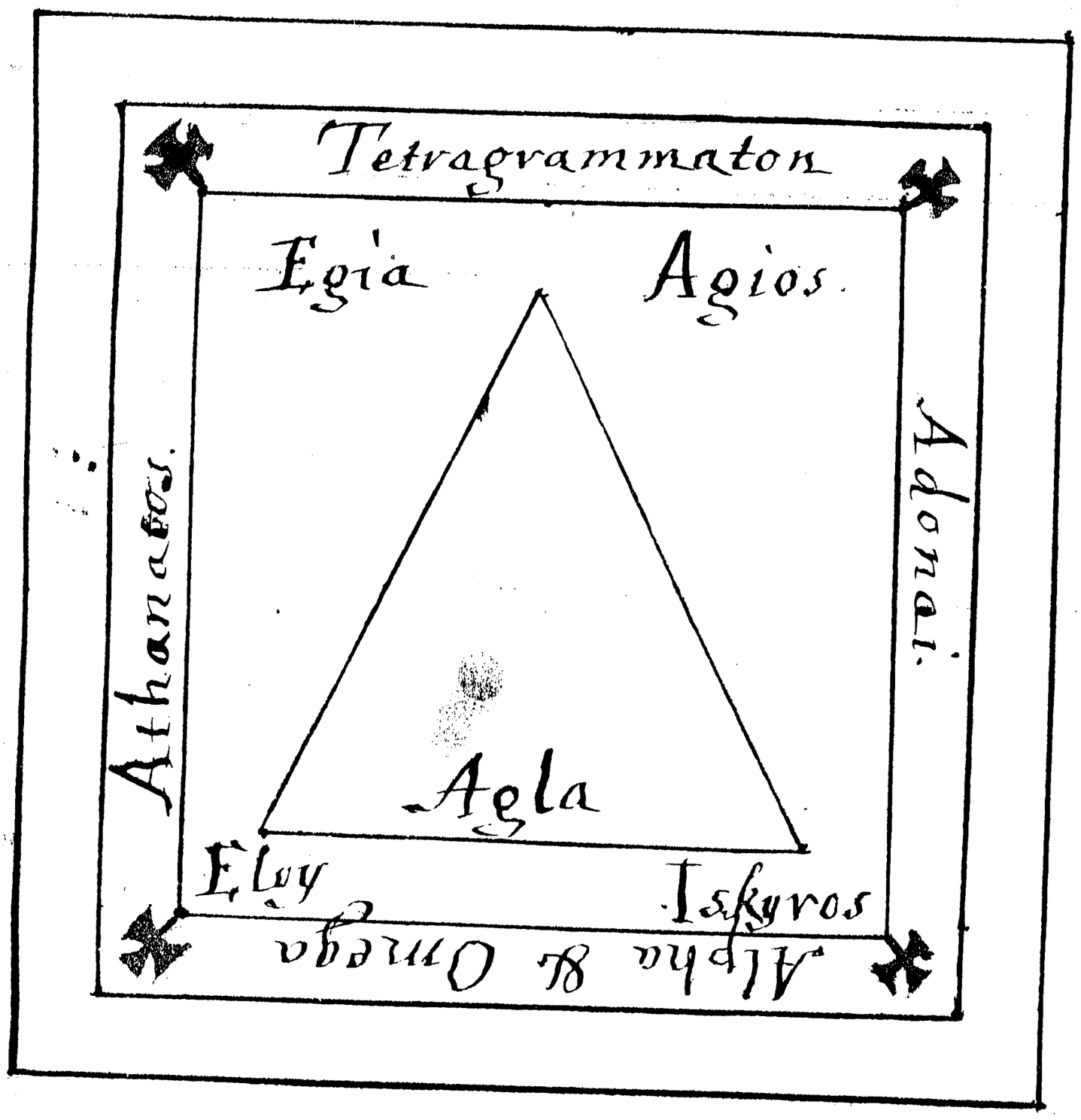
In, Convert it into the likeness or similitude of a Clear Contrary, and base or ma
Vile and contemptible matter, as Earth, Clay, Dung, Shards Soyl, or some
1 Kind of Despitable and Regardless matter, or else to removed it; and then is the
Philosopher att a loss; But if any such thing as a transmutation should be percei
or known, to be either Visibly, or otherwise artificially, or by Discerning something of a
Contrary Speci or Nature of the plaid, where it lyeth; yet Lett it be taken up, and let y
first judge of it, and proceed therein after the same manner, as all mettalls and min
Are Refined and separated, by wch means it will returne to the same Essence it
had before: But in such Treasures as they, as hath been the Manufacturism of and
Used amongst men, they seldome or never Doe so by such Treasures as are not Kept b
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 ender Accident may Discover & carry away the same, without the least know
of any thing in this Art, or otherwise those spirits fond knowing, that such a person will
At such a place, att such a time, and though they should have the Keeping of the same yet
Having a great Love & friendship to such a one, or the like, Do quit the same & board
for him against he Cometh there to work, by reason of which Saddaine intended alter
ation or omission, the matter comes to be thus accidentally Discovered and 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 &c: are
so rare to be found and obtained, as such that are hidden Incedently, either for future preserva
or from fear or Danger of a losse, and afterwards happens to be Kept, by the more tame
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 place
indifferent Ayry, being Kept Clean, and fumigated with good flowers; write upon
an Abortive or on fair Clean Paper, with the Blood of a black Cock as followeth:
Sathan, Baramper, Barbasan, come with Speed to this place, and bring
hither the Treasure &c: [here set down either the pticular thing yt invocate
for, and the place from whence yt would have it brought, or else a sum certain from
such a place 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
one the Chamber floor, and have a little pallet bed at the one end of the
Chamber, that hath a full or good sight to the Door, and in a pretty fair ~~Starlight~~ Starlight
Evening, first fix the paper, or Abortive Parchment, whereon is written yr Request,
with the blood of the black Cock, & then enter and so Concequently the Circle,
And say the following Conjuration 3 times, I Exorrize, Conjure and Constrain
the 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,
Immortalis, 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 yt
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 ords &
What so ever, whether Aydriall, Terrestiall or Infernall, to serve & obey them,

them, what soever they shall Command them to Do, in their severall & respective
offices, wherein they are ordained, and set, by allmighty God, and therein to fulfill
the Desires & Requests of us, as we are Children & Servants of the Highest, & by
those Inestimable & unparalelled Miracles, by our ~~Savior~~ Saviour & onely mediator, & Advocate, Jesus Christ, the High King & Soveraine Lord of all the world, shewed
Done upon Earth, and by him ~~left~~ left to his Apostles and Disciples, and by them
to all posterity, that believe by the vertue, power, efficacy and remembrance
whereof, I Exorrize, Conjure and powerfully Command 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, the
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 there by Command
& Constrain the Barbasan, the which if ye Master shall Command ye to Do
Anything that ye may Do, that ye Bring to me this night [here nominate ye Do
According as it is written on the Schedule, placed over or upon ye Chamber Door, as
Afore said] And I further Charge & command the, 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, ye Selfe personaly present before me, and Bring along with ye
the Treasure) rehearsing here again, what is written on the Schedule,
Either the treasure from such or such a place, if ye are certain with by ye
Information or otherwise, that such a thing is there, mentioning what the
It 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 Coyne
And peaceably Leave it here with me, so that I may Injoy the same for

necessary and worthy use, Bond fast & Relief. All which I adjure & Command ~~and enjoyne~~
thee to do & performe, in all things, particularly and fully, according as I have written
& hereby specify & Request & command & do of ye, forthwith immediately without
any fraud, let, hinderance or ~~learning~~ tarrying, in the name of the Great & Innered Jehovah
the Almighty & Everliving God, Who of his Son Jesus Christ the Great Messiah,
& Ever to be glorify'd Second person in the holy trinity, in the Godhead, our
only Saviour, advocate and mediator, who ~~the~~ shall Come to judge the Quick & the
Dead and the world by fire, In whose name I hereby ordain & prepare ye & make ~~ready~~ ready
say this Conjuration nine times Manfully, and with Good faith and Courage
& then say as followeth, and be not dismayed, for nothing can hurt ye, ~~you~~ then
proceed Viz I earnestly request ~~&~~ ye & Conjure ye Barampor, that ye send
ye Servant Barbasan to me this night, with the Treasure in such a place,
or the Sum of 300 in current Coyn & [here also ye must mention ye Desire,
as is before expressed] in nomine Patris & filij & spiritus Sancti,
Then be take ye selfe to ye Bed, and about midnight ye 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 ye Licence him to Depart, ye may
say unto him thus — who are you — he will answer againe &
say, I am the spirit Barbasan, or to the like purpose, bringing to ye
the treasure, or such a sume of mony accordingly as ye have so earnestly
Requested, Then shall ye answer again and say unto him as followeth,
I thank you master Barampor and you likewise, and & give ye leave;
& adjure ye to Depart in peace to ye ord &, the place of ye Residence originally
ordered & by almighty God appointed for ye, And I command ye In the name
of the Father, & of the Son, & of the Holy Ghost, that ye neither injure
nor hurt me, nor any one upon the face of the Earth vr so over

Whatsoever: wherefore Depart in peace, and let peace be and continue
betweene ye & me, in the name of Jesus Christ the high King & Lord
all the world, and I Request and adjure you to be ready to come againe to me
upon the like ocation, whensoever & whersoever I shall call upon
you so you may Depart, & the peace of God remaine betweene us, In name
Patris & filij & spiritus Sancti. Then will he Depart, and leave with ye the
which was Required of him, that ye Lieutenant ye magarisso from
Bed, and Returne thanks to God for the benefits received. x x



Circles, Triangles, Quadrangles
Pentagonals, Hexagonals, Septago
Octagonals, &c: be they, of what for
Soever they are all called Circles
Art. And are all but one & the same
In matter & signification, for they are
Fortress or Defence for the Invocator ag
malevolent assault of faulse apparit
Or Evill Ruling spirits, who are man
kinds attendants, to do some Office or
to put by the Invocant of this present
which he may perceive if he be learn
Or any ways Skillfull in this Art; for

Divine Invocation one verry sitt, 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 Celestiall Angells & Intelligences &c: Do Obey them, fear them, & Vrem from be

106

Elchim + Elioenai +

Hoseas +

Johanan +

Johanah + Johanah +

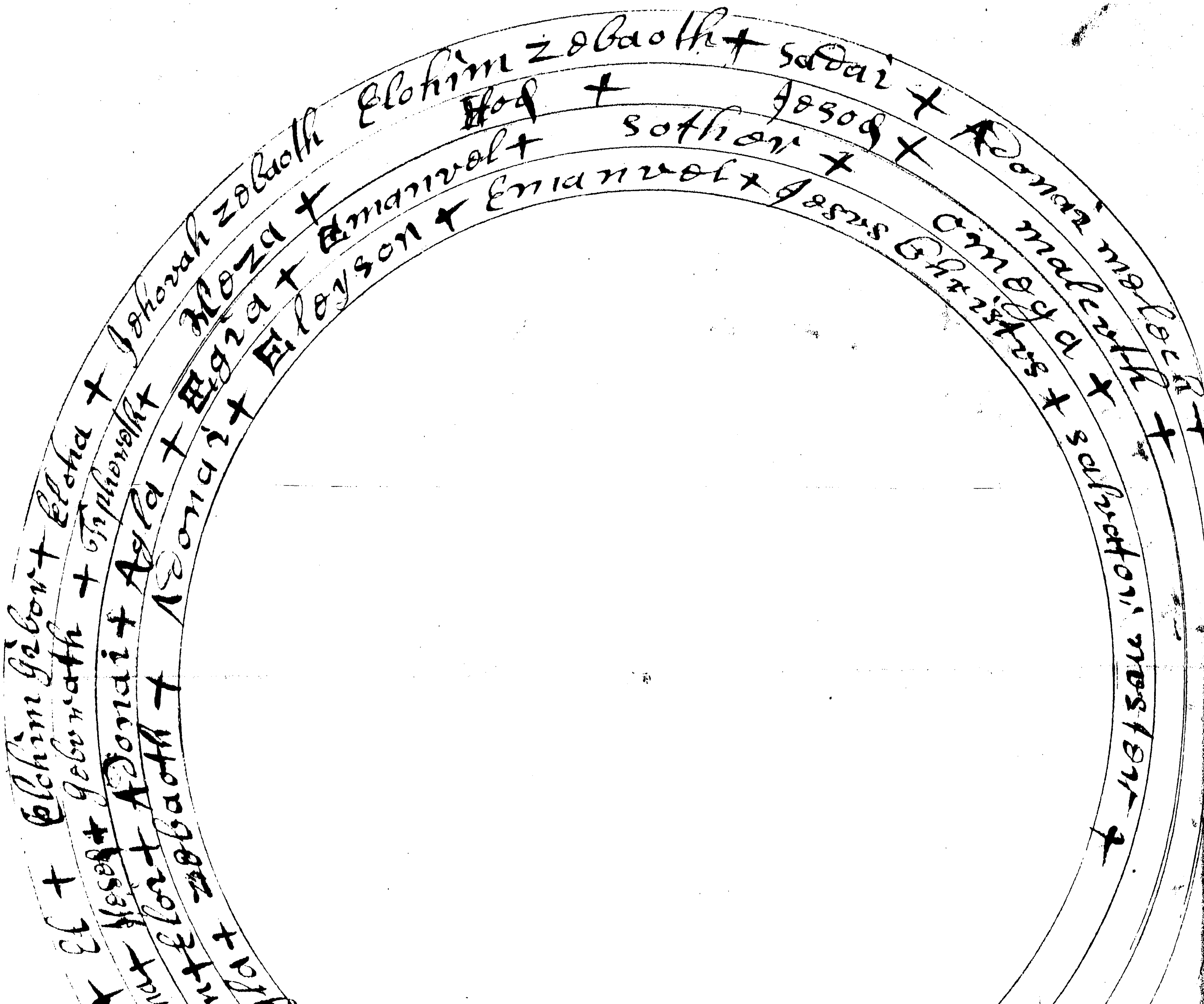
Hosiah + Bani + Maasiah + ~~Hesed~~ +

+ Rothert + Jos.

37 of the Spirit 1

Ephraim

101


+++ Eheia + Jod Jehovah + Jehovah Elohim + El + Elohim Gibor + Eloha + Jehovah zebaoth Elohim zebaoth + sadai + Adonai melech +
+ Kether + Hochma + Binahen prima + Hesed + Geburath + Tiphereth + Noza + Hod + Jesod + malcuth +
+ Alpha + Tetragrammaton + Eloi + Adonai + Agla + Agia + Emanuel + sother + omega +
+ panton + sother + Agla + zebaoth + Adonai + Eleyson + Emanuel + Jesus Christus + salvator noster +

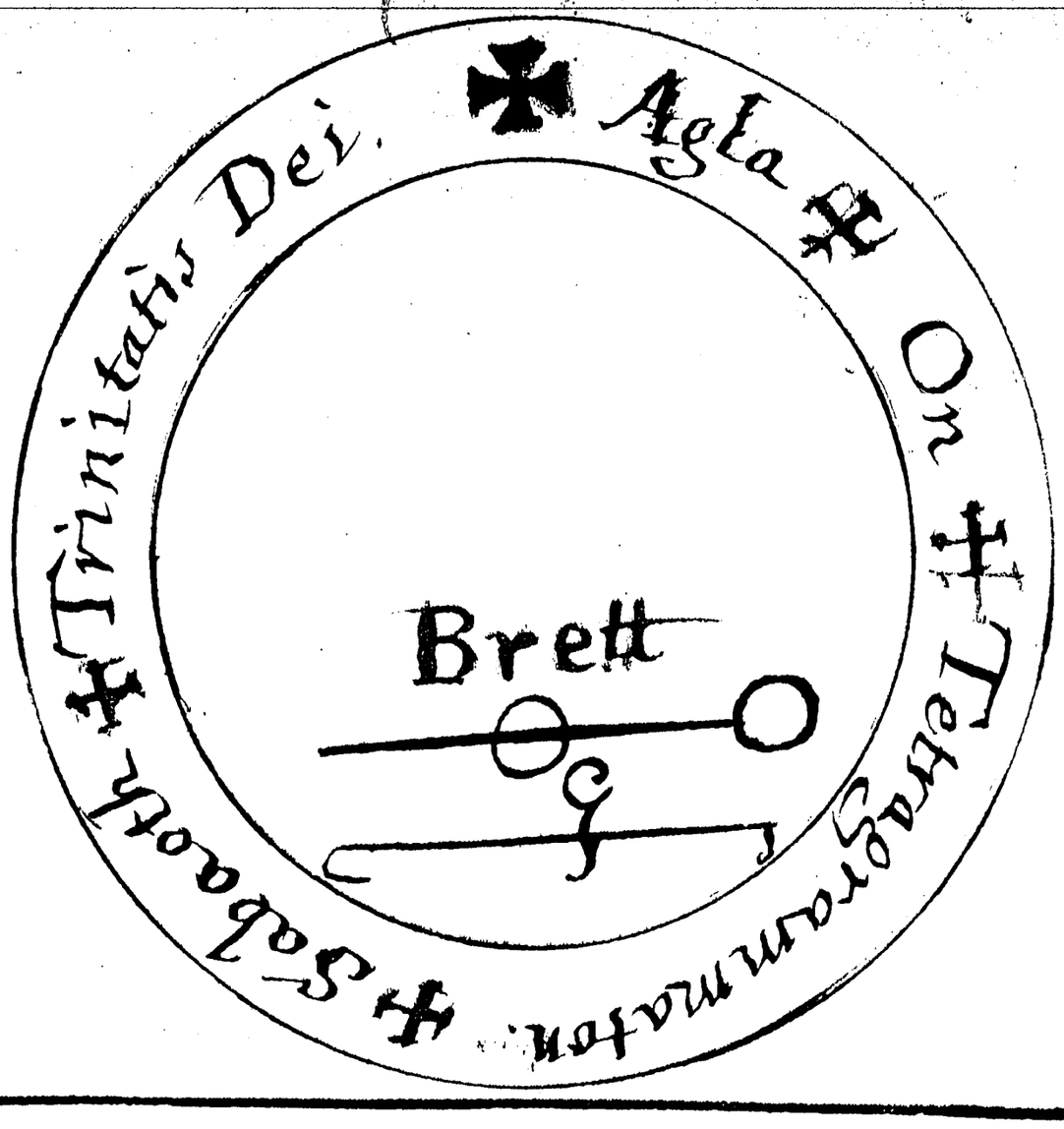
them, so that the Invocant having tried the Courage to speak to them, may be earnest, Interrogating them: Know, who the apparition be the same he called for, or any other desired there; wherewith his prudence must direct him. As for the making of these Circles, for any purpose or Experiment in this Art, God thus Take four Large Calves Skin parchment, and paste or fasten them together, so that they may be easily cut or made four square, on the out side, where they are fastened or sticked together, first cutting the insides even where they meet together in the Inward parts, to be pasted or otherwise fastened together, and then at what time, or in what place soever one is minded to Invocate, it is but taking up the Circle, roll it up and carry it where occasion the place requires, or so lay it down without any trouble, having a loop at each corner to fasten to ye Ground.

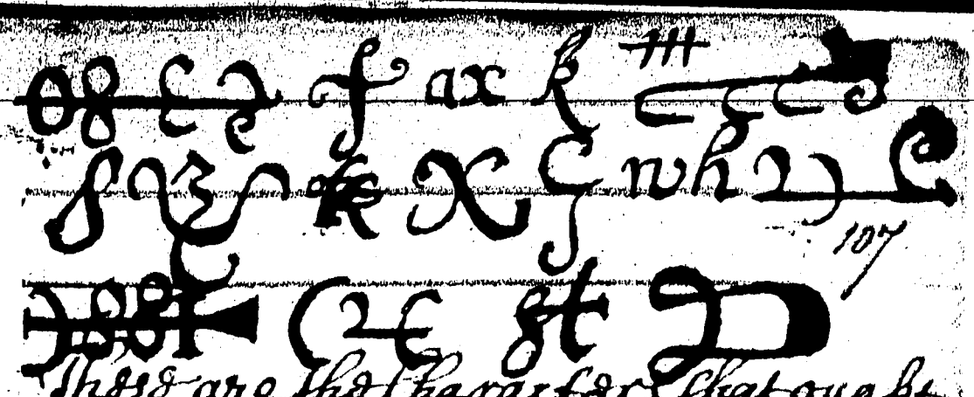
When the four Skins are fastened together and cut four square, then with a pen still the good Ink or other painting, or Colouring matter, Draw the Lines and write the names that are to be written; As in the Example, Then take the Juice of marigold, Vervain and Langed. de-boef, and wash the Names that are in the inside of the Circle therewith, And the names ye are in the Outward Circle Wash with ye 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 one 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 Aborlive; before the Circle one the Outside, to the East, Invocate as followeth: I Exorcise & Conjure & Conjure thee spirit Brot by the name of the father & of the son & of the Holy Ghost, that thou do appear Visibly Into me in fair & humane forme & similitude of man, & powerfully Urge & Constraine thee, by & in the mighty Great & Glorious name of God Tetragrammaton Jehovah, that thou do forme as for the Servant of the Highest, in the fullfilling of all such matters & things whatsoever (according to ye Orders) as shall desire

desire and Request of yd, And I further and againe Exorcise and Conjure the Spirit
N: N, by & in the names whoard powerfull & High of our omnipotent & great
Lord God, Adonay, Sabaoth, Agla, El, Saday, Elohim, Alpha, & Omega, & by & in
name of our Lord & Savior Jesus Christ, messias, Sother, Emanuel, of wonderfull
& Efficacy, at the pronouncing whereof all things ought at the word perill, to be
mission, humble & obedient, by the Vertue whereof I bind charge and command
the Spirit N: N, to appear Affably, meekly and visibly here before me, in a
handsome & humane shape, peaceably, & not frightfull nor hurtfull to me
or any other person whatsoever; wherefore now prepare yd make haste & come
away, in the name of him who shall come to judge the Quick and the Dead & the
world by fire. ✠ Rehearse this Exorcism severall times, and when he is appe
then bind him with the bonds of Spirits, and ask him what Questions yd
please, & he will certainly answer yd, & also if yd command him any service
according to his Orders and office, he will assuredly answer yd and obey yd, &
performe all things in Bringing what he is Injoyned, And when yd Desires are
fullfilled, then Licence him to Depart, But detaine him not above an houre at
As for Generall and Constraining Exorcisms, which are to be used upon occasion
in their proper places, and for the Bonds and Licences of Departure of Spirits,
M they are written elsewhere hereafter, with Directions to use them,





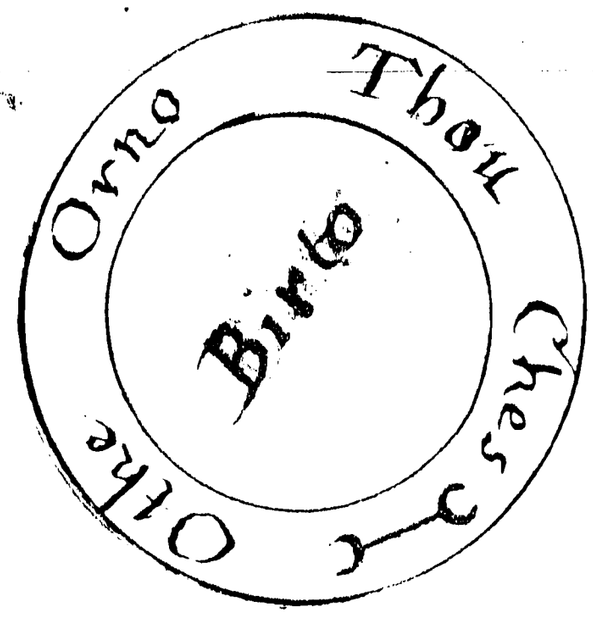
These are the Characters that ought to be placed before the Front on the outside of the Circle, which is where the name Brett, And the Character there to adjoyning standeth; the which part must be placed towards the East poynt of the Compass, and about a foot distant without, placed the above written Characters fairly Inscribed, either In Virgins parchment or an Abortive

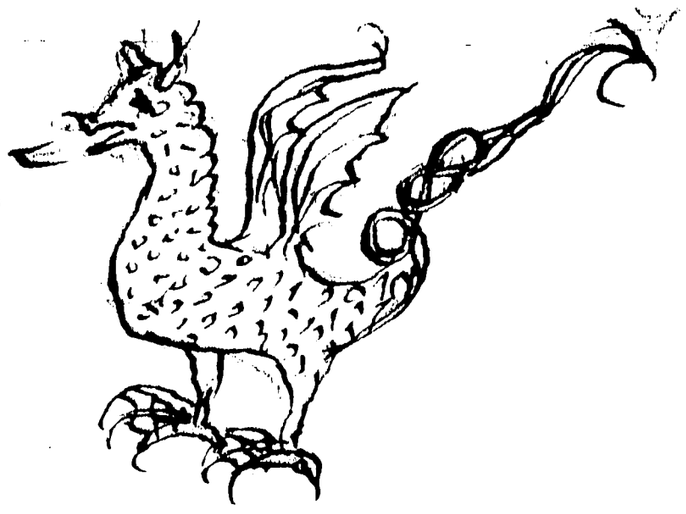
An Experiment of the Spirit Birto as hath been often proved at the Instant Request of Edward the fourth, King of England.

In the Second, fourth, Sixth, Seuth or Eudleff Dayes of the moons Thursday, yet to the place appointed for this & the like purpose, and in the Evening when yt is Darke, lay Downe the Circles and Character in there Orders (as is hereafter Explained in the Copyes there of) then Invocate as followeth x x x x x x x Exorrise, Call upon & Conjure thee spirit which art Called Birto, by the Dignity of thy prince Crnothocos and Booth, and in the name of the Father & of the Son & of the Holy Ghost, and by the power of those potent, indeterminable, Divine and Comon ing names, of the all mighty & 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 Sonne of God the Father Almighty maker of heaven & Earth, our only Savior & Redeemer, advocate & mediator, whose name all the Celestiall Host of Angells honour & obey, and whereat all Knees on Earth bow, & all the Aeriall terrestiall & infernall spirits do fear & tremble, by all afore said, I do yet againe powerfully Exorrize, Conjure and Comand the spirit

The Spirit which art called Birto, that thou bee immediately forthwith, and at
present appear Visibly before me, in that Circle appointed for thee, in fair & humane
& shape of a man and no way terrible or hurtfull to me, or any other person &c. &c.
& I Constraine thee to tell me the truth and verily, of all such things as I shall
& Demand of thee without fraud guile & Deceipt &c: in his name, to whom bee 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, bind him with the bond of spirits, & then he will freely & faithfully
Declare, and make answer to whatsoever shall be Demanded, and will ever
obey, fullfill all Comands &c: Then Licence him to Depart in peace &c:





Let the Circle for the Invocant (which is that wherein the name Magister is written,
bee made as is before Described, and let the Effigie or Character of the Dragon or Winde
be fairly Drawn or painted upon an Abortive; And as for the Circle wherein the
spirit appeareth it may be made two or three severall 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 & Copises, as they generally are, then must the Ground be pa
& 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 principall be thy Guide, w^th^out which
principles, a magician is but a Shadow to a Substance, and shall as soon miss
hitt of his Exportations; ———

Invocate, call upon & have Converse with the Spirit Belphar, these Rules are to be observed
on Thursday or Friday in the Increase of the moon, repair to the place appointed for
action, and write on a peice of Virgin parchment, as hereafter followeth in the Copy
and write also on a girdle or Thong of a Lyons, or a Harts, or Bucks Skin, as also hereafter followeth
with Directions thereunto annexed, and before yt 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: Et per id dem Signum Salvetur quod est Benignum, then Invocate as followeth being
Courageous & not at all Dismayed, at first before Invocation, read hearing the words written on the
Breast plate Viz Homo Saccarus Musdlomeas Charubosca
& Exorcize Conjure and Command the Spirit Belphar by & in the great name of yt
Omnipotent and Everliving God, Jehovah, Tetragrammaton, Agla, El, On, Jah, Adonay
Sadai; and by his mighty, holy and unspeakable majesty & goodness, and by & in the great
Powerfull inestimable, & inestimable names of his onely 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, Saviour, Emanuel, Alpha, &
Omega, & by the truest & most especiall names of yt master, I do here by powerfully
Exorcize, Command & Constrain that Spirit Belphar 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 whatsoever, this Circle being our
tuition and defence, through the mercifull Goodness our Heavenly God & Loving father,
command yt to make haste & come away and show thy selfe Visibly apparently &
peaceably to us here before this Circle immediatly, without tarring or Delay, & in all
humility & obedience, doing what soever I shall Request and desire of you without
any Illusion, Guile or Deceipts, whatsoever, but faithfully truely & certainly to answer,
fulfill, & performe such things as I shall require of yt, All which I there powerfully
conjure & Constraine yt in the name of him who said & it was Done, even yt
most Great & Incomprehensible God, the Creator of Heaven & earth, who shall
come to judge the Quick & the Dead, & the world by fire.

This Spirit is somewhat obstinate & pervicious by nature, and is therefore
usually more slow & prolix in his appearance, wherefore it is Requisite, that
Invocant should persevere herein, with Constancy further & patience, &
to persuade at all, though the Experiment may prove more tedious then it
2 ds, for at length he will appear, and his coming is very sudden, and his mot
is very swift, therefore Let the Exorist Reiterate the Invocation as often as
may well do, according as his Reason & prudence shall direct him, as att the
half Quarter of the Hour whilest he is upon Action & be very Diligent to
Discover his appearance and motion, that he may immediately Receive &
& bind him with the bond of spirits, to stay & abide so long peaceably and
obediently with him, in such forme & shape, as he shall appoint or approve,
untill his Demands and Desires be full filled, wch when done Licence him
Depart: he Resolveth many Dubious Queries, and is also a Corrector as is
+ of- Bonne
And withall observe both in this and all other Experiments of Aeriall Spi
That as soon as a spirit is bound and is perceived to become obedient
familiar (as by degrees study will) yt yr 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 Require.

There are nine Orders of Angels, they nominated and Distinguished in their proper and respective Hierarchyes & Offices. (viz.t)

Seraphim, Cherubim, Thrones, Dominations, Potestates, Vertues, Principalitys, Archangels, Angels.

The Superiour Hierarchy are Seraphim, Cherubim, Thrones, and these are Superiorlightly contemplating the Order of the Divine Providence; the first in the Goodness of God; the second in the Effects of God, (as the Form) the third in the Wisdome of God.

The middle Hierarchy are Dominations, Vertues, Potestates; these Angels tender to the Government of the World. The first of these [illegible] which the other exercise. The second are Ministers to the Heavens, and somet[illegible] Conspire to the working of Miracles. The third drives away those things which [illegible] to be able to disturb the Divine Law.

The Inferiour Hierarchy are Principalities, Archangels, Angels: those as ministring Spirits doe tend 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. Ethnophylaxes, Apocryph. Deut. The second are present at Sacred duties and direct the Divine Worship about every Man, and Offers up in Prayers & Sacrifices

This Spirit is somewhat obstinate & stiff-necked by nature, and therefore as
usually Grave and Slow & prolix in his appearance, wherefore his Requisite, that y
have it should be observed herein, wth Constancy patience & patience, &
to repair at all, though the expense it may procure many tedious & tedious
& great length he will appear, and his coming is very sudden, and his mat
very swift, therefore Let the Exorcist Rehearse the Invocation before
mentioned according as his Reason & prudence shall direct him, and
help Quiet of the Hour whilst he is upon Action, & be very diligent
to observe his appearance and motion, that he may speedily & p
& bind him with the bond of spirits, to stay & abide & tarry peaceably a
obediently with him, in such forme & shape, as he shall appoint or appoint
with his demands and desires or fulfillers, which when done Let the
Exorcist be resolute against any Vulgar Queries, and Let also Commiserate
+ of-
And it shall observed both in this ritual other experiments of Author
that as soon as spirit is bound and disposed with to observe other and
familiar (as of Dagons Circle) the Questions & demands of first
resolution, with fair written in paper or parchment, yt p
may have from ready to propose as occasion shall Require.

There are nine Orders of Angels, they nominated and Distinguished in their severall and respective Hierarchyes & Offices. (viz.t)

Seraphim, Cherubim, Thrones, Dominations, Potestates, Vertues, Principalitys, Archangels, Angels.

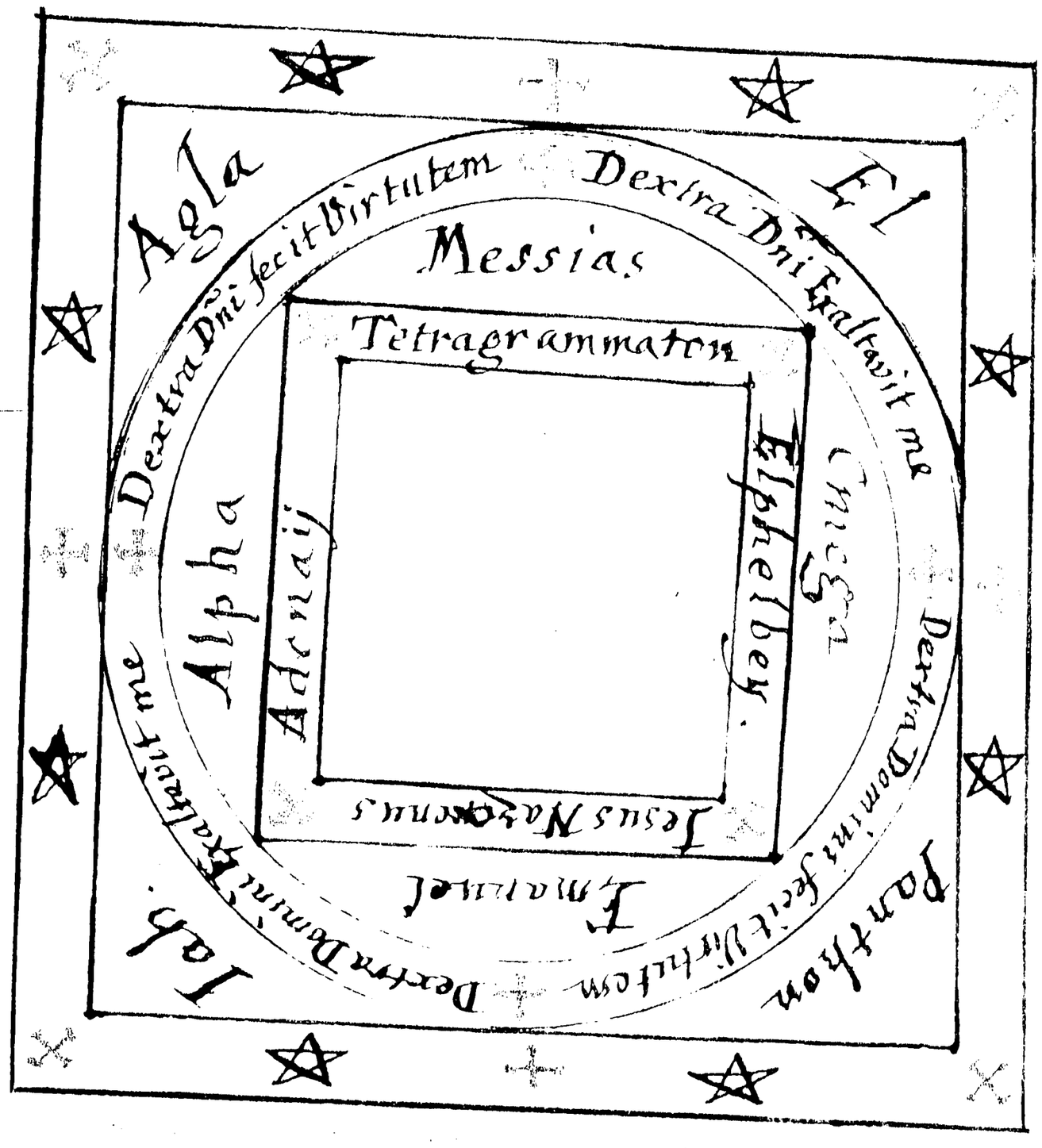
The Superiour Hierarchyes are Seraphim, Cherubim, Thrones, and these are Supercelestiall Angels contemplating the Order of the Divine Providence; the first in the Goodness of God; the second in the Essence of God, (as the form) the third in the Wisdome of God.

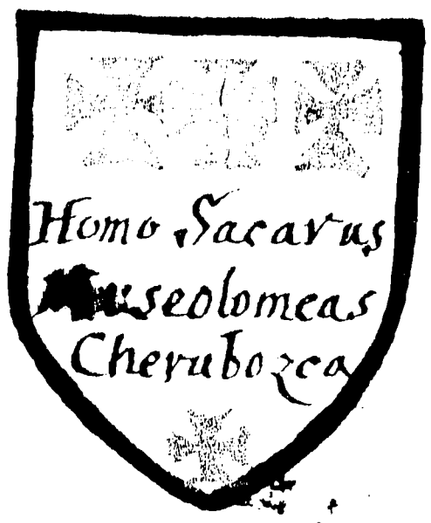
The middle Hierarchy are Dominations, Vertues, Potestates; these Angels tenter to the Government of the World. The first of those [illegible] within the other outwards. The second are Ministers to the Heavens, and somet[illegible] Conspire to the working of Miracles. The third drives away those things wh[illegible] to disturb the Divine Law.

The Inferiour Hierarchy are Principalitys Archangels, Angels: these as Ministring Spirits designed to take care of Inferiour things. The first of these take care of publick things, of Princes, Magistrates, Provinces and Kingdomes. Dan. 10. v. 13. Philostratus in Apollonio. Deut. The second are present at Sacred duties and direct the Divine Worship about every Man, and Offers up in Prayers & Sacrifices

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 men 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 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 this Earth, or within the Earth it self: there is no mischief which they dare not permit (if God give them leave) Their Customs are altogether violent and hurtfull, and they plot, ~~and~~ contrive, & endeavour sudden mischiefs and Disasters. And when they make any Incursions, sometimes they lye hid, and sometimes do offer open violence. They are very much addicted in all things done wickedly and Contentiously.

This 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 Enteresh the Circle, & so to be worne so long as his Lyon Action, Elid, Elion, Ezekeria, Deus, Elornus, Eloy, Clemens, Deus sanctus, Sabaoth, Deus Exercituum, Adonay, Deus mirabilis, Iao, Vorax, Anaphexeton, Deus Ineffabilis, Sadai, Dominator Dominus, Or Fortissimus, Agla, Or, Tetragrammaton, Alpha & Omega.





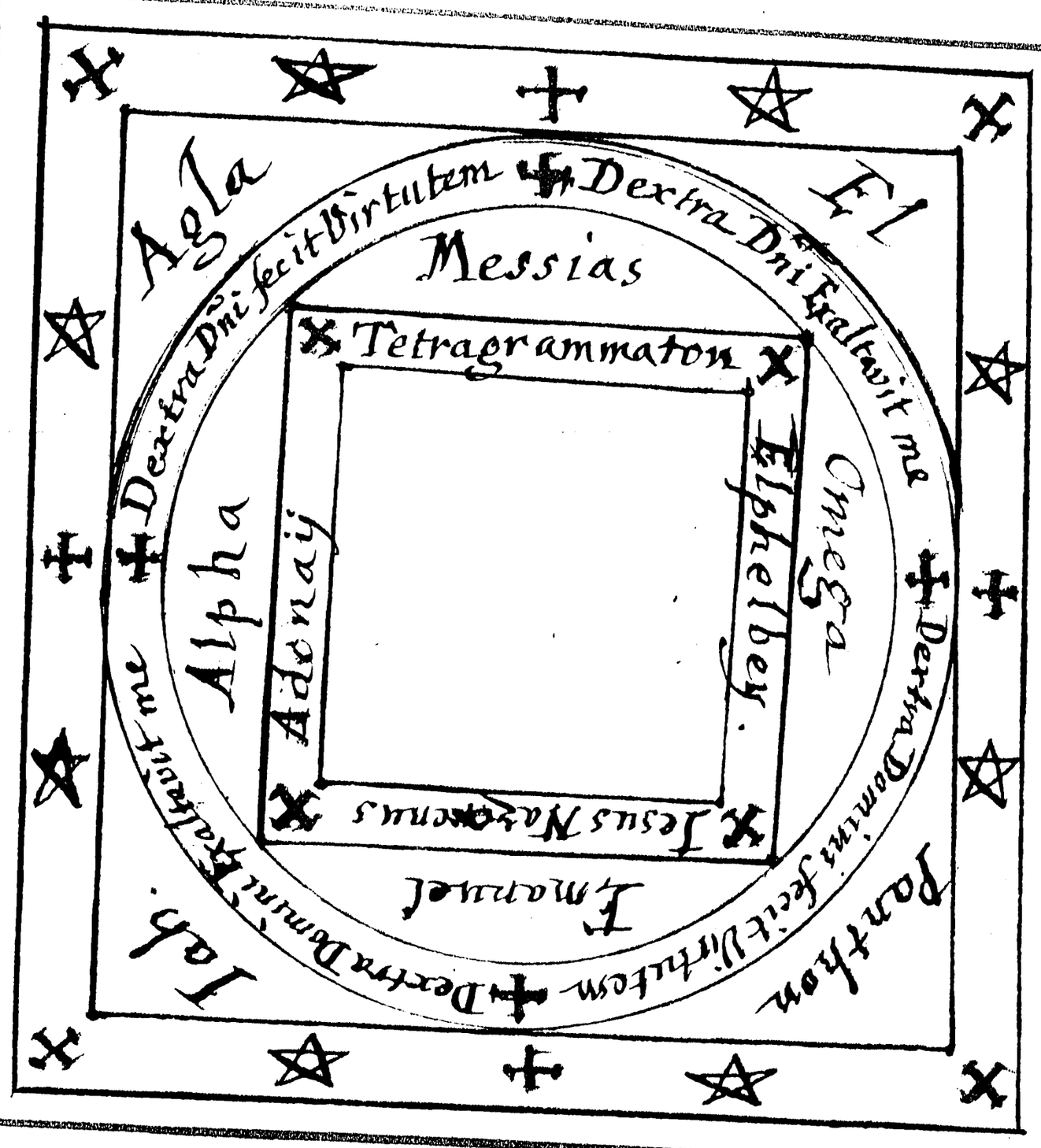
This Figure must be written in Virgin parchment, and then fixed or gostanded on a peice of Linnen Cloth, & worne upon the Breast of the Invocant, During the whole time he is upon Action in the Circle.

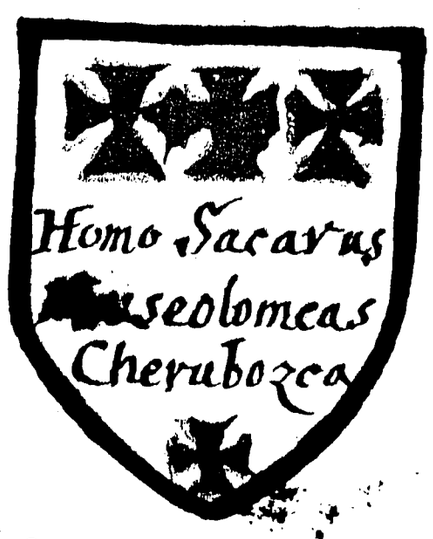
In this Circle the Invocant standeth in, when he Invocateth or calleth upon the spirit, and it may be made as a fort fought, in the Experiment of

It would not be amiss, if the Master Exorcist had a white vestment or Surpiss on him, the whole shoos, and on or ~~two~~ two with him in the Circle, only shod, the whole shoos also, the Experiment of the Spirit who may be called upon, to appear in a Christall stone, or Glass or otherwise without.

There are a kind of Spirits Subterranean and obscure, which are the elements that failed, Revengers of Wickedness, according to the Decree of the Divine Justice and they are evill Angels, and wicked Spirits, because many times they annoy and hurt men 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 those, four most mighty 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. Those kind of Spirits inhabit a place either very nigh the Earth, or within the Earth it selfe. There is no mischiefe which they dare not vomit (if God give them leave) Their Customes are altogether violent and hurtfull, and they plot, and contrive, & endeavour all mischiefe 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.

This that followeth is to be written on a Girdle, madd in Leather or parchment, of the skin of a Lyon or of a hart, and put on by the Invocant before he Enteroth the Circle, to be worne so long as he is upon Action, Eli, Elion, Eschorie, Deus, Elornus, Eloy, Elemons, Deus Sanctus, Sabaoth, Deus Exercituum, Adonay, Deus mirabilis, Iao, Vorax, Anophekdon, Deus Ineffabilis, Saday, Dominator Dominus, An 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 Valgo, and it may be madd as a ford fought, in the Experiment of Barnes &c. It would not be amiss, if the Master Exorcist had a white Vestment or Surpliss on him, & white shoes, and on or ~~two~~ two with him in the Circle, onely shod in white shoes also.

An Experiment of the Spirit Valgo, who may be called upon, to appear in a Christall Stone, or Glass or otherwise without.

First, Let the magicall Practitioner provide a Lamin or plate of Silver, and
Engraven upon, according as is Represented here after, and a Spatula made of
Ash, peartree, 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
6. nine Inches Long & guilded all over with Gold, and the Characters written there
as is shewed forth in the Example following. So having all things in Readiness,
repair to the Chamber or place appointed for practice, we thought to be Clean, &
Table placed therein covered with a Clean Linning Cloth, & a taper on each side o
the Christall Stone, or Glass, & being seated there at, Invocate as followeth
I Excorrize & Conjure & Command the Spirit Vasago, by & in the name of
Immortal and Everliving God Jehovah, Adonaij, Elohim, Agla, El, On, Tetragram
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 is in them is Messias, Soth
Emanuel, Primogenitus, Homoudion, Bonus, Via, Vita, Veritas, Sapientia,
Virtus, Lux, Mediator, Agnus, Rex, pastor, Propheta, Sacerdos, Athanatos,
Paracletus, Alpha & Omega, by all the high, great, glorious, royall & Ineffable n
of the omnipotent God, & of his only Son our Lord & Savior Jesus Christ, the second
person in trinity I Excorrize, command call upon and Conjure the Spirit Vasago,
whersoever thou art [East, West, North, or South, or being bound to any on
under the Compass of the Heavens] that ye come immediately, from the pla
of ye present Residence, And appear to me Visibly in fair & Decent form
In that Christall Stone or Glass, Here note that the invocant mention
Stone 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
Excorrize & powerfully command the Spirit Vasago, to come & appear &
to me in this Christall Stone or Glass, or otherwise as above] in a fair Sol
And Decent form, I do againe strongly bind & Command the Spirit Va
to appear Visibly to me [in that Christall &c: mentioning as is above &c

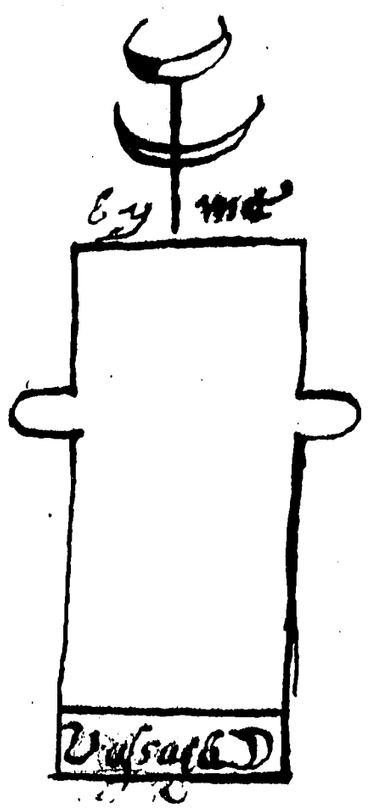
By the Vertue of these names, by which I can bind all Rebellious obstinate & Refractory Spirits, Allar, Carital, marital, Corion, Urion, Spylon, Lordan, Stabda Corion (or Coriam) mormos, Agion, Cados, Son, Catalon, Yron, Astron, Gardony, Caldabria, Boon, Tetragramaton, Strallay, Spyros, Sothor, Jah, on, El, Elohim by all afore said, I Charge & Comand the spirit Vassago, to make haste & Comme away and appear visibly to me (as afore said) without any farther or longer tarring 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 preservance, and not discouraged or Dismayed, by Reason of any tedious Prolixities or Delays, he will at last appear, though it may be long first & when he is appeared, bind him with the bonds of spirits & then yet may talk with him or that this is a true Experiment, & this hereto fore is very Certaine, as may appear by this following obligation the which the Invocant may if he pleaseth have faire by written in an Abortive And Layd before him & Discourse with the spirit Concerning it &c

---

A Bond or Obligation of the Spirit Vassago made to one T. W. Under Baro the King of the West, not Compelled by Comand or fear, but on my one accord & free will, Especially obliged my self by these presents, firmly, faithfully & without Deceit, to T. W. to obey at any time, that any place whersoever, & whereso ever 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 Gods, & Especially by these words, the most powerfull in the Magicall Art, Lay, Alzyrn, mura, Syron, Walgava, Rythin, Layaganum, Layurahin, Laysai: and by the Vertue wherewith the Sun and moon were Vorlinded, and my planet, and by the Circles & Characters therof, & primarily by his seal, binding most solidly. In witness of which guilty person he Comanding I have signed this present obligation with mine one seal to which I always stuck Close

That this is a true Experiment is apparent;
And that this Spirit hath been by the great
Diligence & Constant predecessors, of Learned
& intelligible Magitians, brought to obedience
And followship is manifestly true, by this hard
recited President / besides what my self hath been.
And as for the Calling up on 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 Sec
of the Sp
Valsag

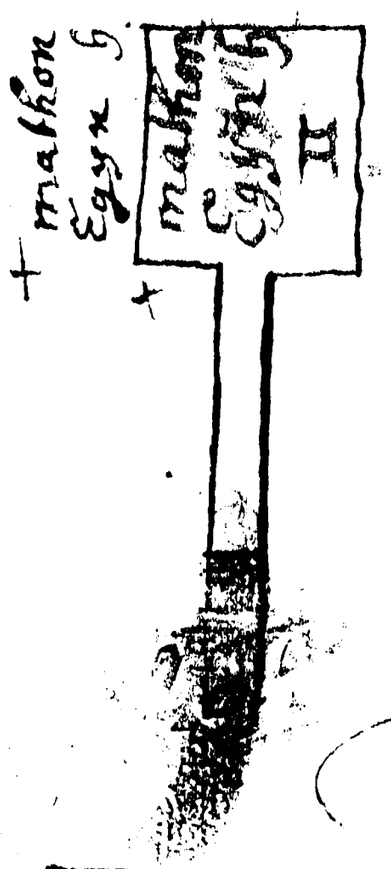
An Experiment of the Spirit Agares

The Experiment and Invocating of this Spirit Agares, is practically the same
as in the former Experiment of the spirit Valsago, who likewise may be ca
to appear, Either In a Christall Stone, or Glass, or Otherwise without them, and
And both very slow in their appearances, as most Aydrall spirits are, but wh
once they do appear, then afterwards they will frequently come at the Master Inv
Having all things In Readynesse, and Resolved upon his time, Lett him Enter his Cham
Or place appointed for Action, and Invocate as followeth x

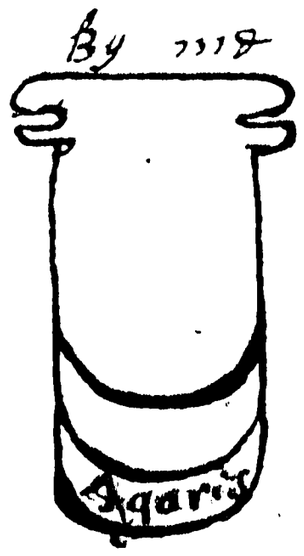
Thou Spirit Agares the first Captaine under the King of the East, I Excorize,
Command & call upon thee, & Constraine thee by calling, in the name of the most
Strong, powerfull, for full, and Blessed Jah, Adonay, Elohim, Saday, Saday, Eye,
Eye, Eye, Abarid, Abarid, & in the name of Adonay, the God of Israel, who
by his inediate word alone, Created the Heavens, the Earth, the Seas, & all thing
therein Contained, and made man according to the similitude of him self
and these most Efficacious, powerfull & Commanding, inefficable & Sacred Names,
of the Allpowerfull and immortall God, Jehovah Agla, El, or, Tetragrammaton w th
All visions, & apparitions are wont to be, & by the holy name w th was written in
the Brow of Aron the priest, of the most High & Everliving God, I powerfully
Excorize & Command thee spirit Agares, that where soever thou art, in any plac
or part of the Aire or Earth, East, West, north or South, or being bound to
Any one, that imediately without tarrying or Delay, you presently appear, com
Visibly, in fair & humane forme, Here you are to observe, that if

Moreover & againe 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, att whose great, glorious & incomparable name, all knees ought to bow, and humbly bee Reverenced, and at all the naming whereof all spirits wth do over, both Aërrall Terrestiall & infernall, ought too bow wth 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 thee Spirit Agares, that w^th^out forring or further Delay, yee do now appear visibly to me, I now Calling upon yee, Here mediatorily As followeth before, in Either within or w^th^out the [illegible] place I in fair, solid, Decent & humane form, wherefore make kast Come away, and shew thy self immediately, to fully all my Request, in the name of the Father & of the Son & of the holy Ghost Amen. Now if this spirit do the not appear, in some material Distance of time to the Conjuration, wonder not at its proli:ity, for as is said its where before it is the nature of the Aërrall spirits to be very slow in their appearances, therefore Let the magician be Constant in his perseverances and prosecution herein, that the Experiment is also true, and that this spirit Agares hath been called upon, and been brought to obedi: and familiar Association, is manifestly true and apparent by the following obligation made by him to some Learned master

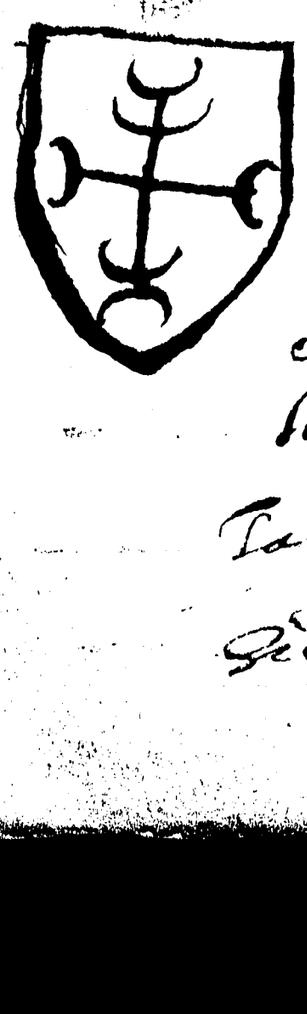
I Agaris, the first Captaine under the King of the East, not Compelled by Conjuration or Ordac, but willingly, and on my own accord, do Especially binde my Self by these presents, firmly to Obey at all times & in every place I: M: to Dathin Commands in all things, appertaining to my Duty, & Especially by these words, the mo powerfull In this Magick Art, Lay, Alyzinmura, Syron, Walgava, Rythin, Lag-ganum, Layarazin, Lasai: And by that Vertue wherewith the Sun & moon where Darkened, before that terrible Day of the Lord (as in the Gospel) and be turned into Blood, And by the head of my Prince, & by his Corelos & Che-actors: and Chiefly by this Seall firmly binding, In Wittnesse of wch Guilty Person, I have signed this Obligation, with mine own Seall Command and to which I Allways Stuck Close.



The form of the Spatula which ought to be made of any Solid wood handsome-ly not too thick, and Guilded over & written upon as here is shewed. This Spatulas serveth for a Sceptor & signi-fyeth: Dignity Power &c: and 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 thereon as is here Represented which sigill must be Hung about the Neck or fixed on the Breast the Magician, and when he goeth upon Action Let him Do thus— If he calleth Either of these two forementioned Spirits, Vassago or Ag-ssa 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 a white wax Candle

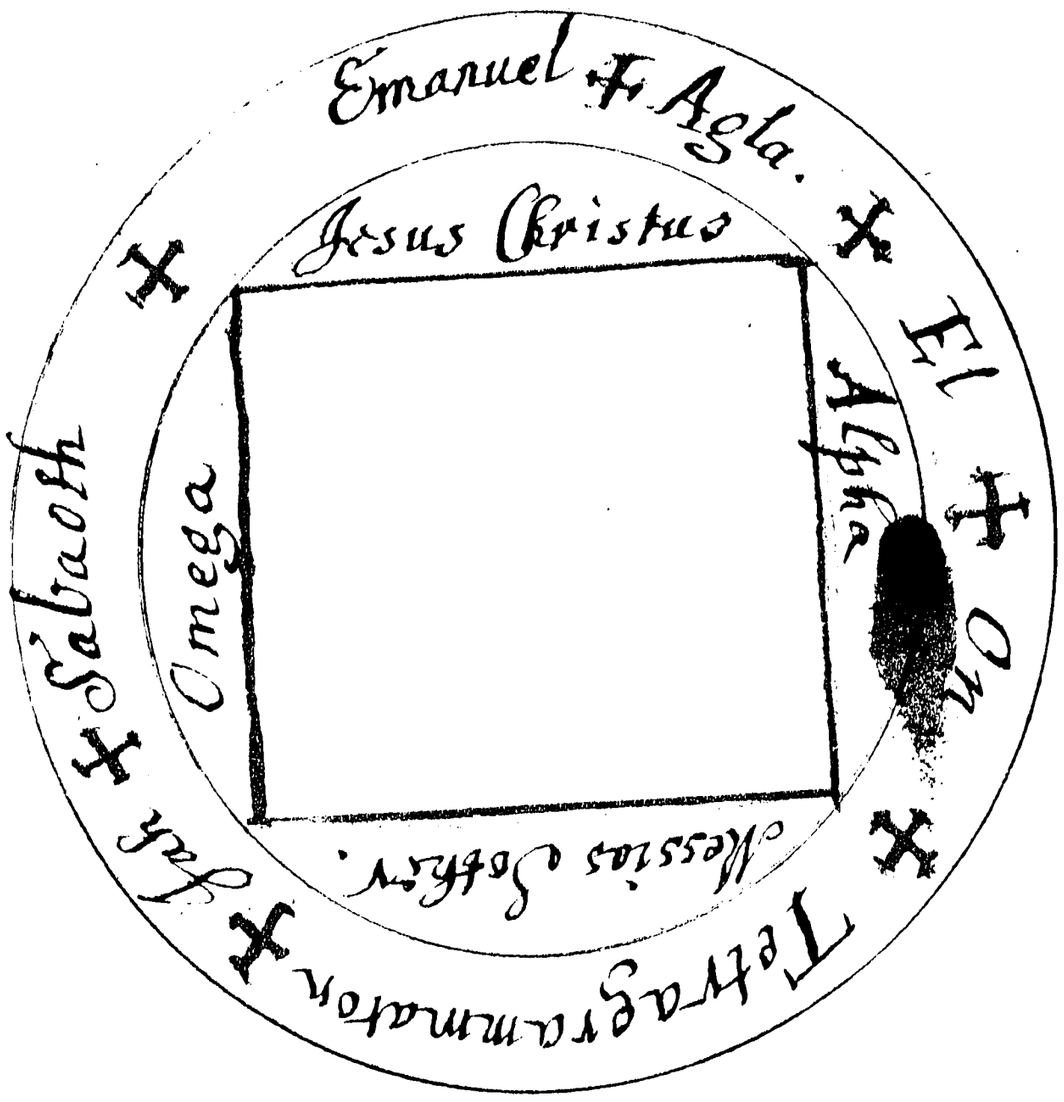


or else at Last with one just behind It, Then Let the Magician fix the Silver Sigill on his Brest, and take the Spatula in his Right hand, and Seat him selfe at the table just against the Stone, If his Companions by him if he hath any, and when he is Seated, then he may either Lay the Spatula Downe on the table, just before the the Stone; or else hold It in his hand, Even as best pleaseth him selfe, 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, thereto as is shewed In the Copy thereof foregaing, Layd 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 Pascago or Agares, without Either a Christall Stone or Glass, then when he Enterth his Chamber or place Appointed for Action, or practise, Enter the Circle in form and manner aforesd Holding the Spatula in his ~~write~~ 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 on the right hand the Copy of the obligation, And so let him proceed to action, and Decorize manfully, Constantly & firm Resolution. If he useth a Christall Stone, It ought to be about the bignesse of a goose Egg, it matter not whether It be round or ~~ovall~~ oval, and to be set on a frame, wch may be done by a Jeweller, wth a Ring of flattwyer, or narrow plate about It, at the bottome whereof Let It be fastened a Stem of an indifferent Length, as the handle of a Beer bowl, wth a ponderous or heavy pedestall or foot to It, that may stand firme & steady, If then hath he a Complete Receptacle; And if the Magick Philosopher maketh Choice of a Glass Receptacle, he may have It made all the Glass house of Good white Christall metall, but It Cannot be made Solid

Solid as is a stone, but it may be made pretty thick and with a Little Small hole at the top, according as is here 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 therof ought to be made pretty broad, tho far in different Larger Diameter, because of standing the more steady allwch 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 Agards, when he Calleth upon them to appear, wth out Either a Stone or Glass or other Receptacle, so that in Either of these Experiments, he may take his own Discretion, sith the practi call part hereof is alreadey before so Clearly Explained, of wch we our selves have had som Signall Experie

An Experiment to Obtain Whatsoever is Desired

Take a Lapwing, or Lout, or Blood in a Glass, wherewith make the Figure Square, commonly 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 Neatly & handsomely together, according to Art, as is to found taught. And Also with the

Blood of the Lapwing, writ upon an Abortive thus as followeth,

Jolla Suspensos, in Ethna, Super, ea, Implent, Pavilion, Aurum

Tons, Floris, Ad, Sola, Badachie, Servans, 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, kept in

very private, and free from the Passages or ouersight of people, then

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 mock

ness, say what is written in the abortive, three times ouer; then Let him rise, & having

made choice of the priuatest place that can be found, goe there to, & place the Circle

and with his sword in his right hand, and the Schedule of the left hand, into the Circle

and turning his face to the East, Read the Schedule ouer as soft as is conuenient

and 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 all ye Requests But answer him nothing at all And then turning

his face from him to the north, behold him not then will he pass off & vanish;

then towards the north proceed as before, ye Deed towards the East, and anon will another

Vision appear, like a Comely fair Knight on horseback, wth a Gosse=hawk also on his

fist, riding as it were towards ye upon a very Goodly Steed, and he will speake to

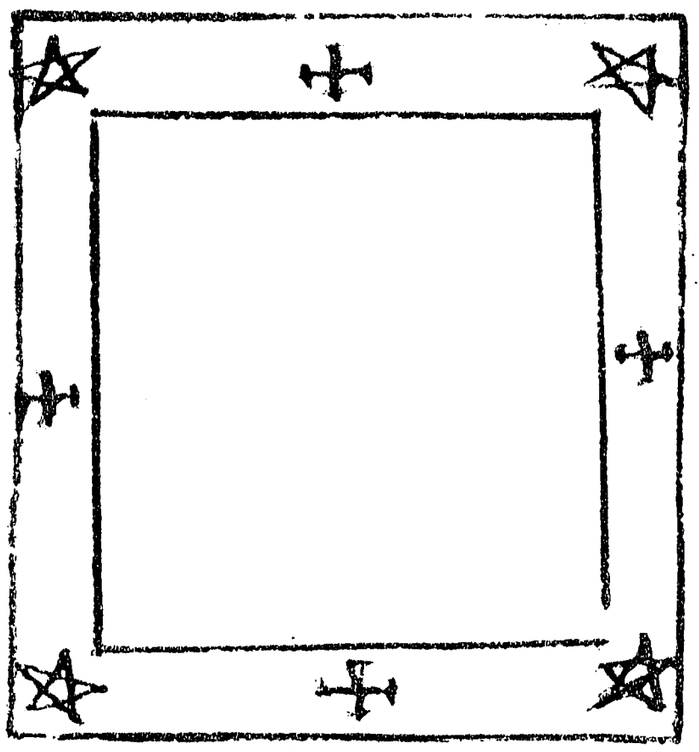
ye from the like Language, or to the same effect, as the first apparition, but

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.

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 Gos-hawke also on his fist ~~mord~~ fair and Butifull then the two former, Crowned with a Diadem of Gold, who will say thus unto you, or much like to it, (O servant God, and ready for Labor a[illegible] then for tell me what thou wouldest I should do for thee?

And this Knight you may faithfully trust, and desire of him w^t you will, will truely fullfill yor Requests, which you ought to have in readinesse fairly written &c: Then will he say, even as soone as he hath said the former words, thus to you: Will you have my pleasure? But you shall deny it, and answer him saying No you will not, but propose you^r desires and demands to him, w^t it is you would have him do for you, and turn you Countenance or face towards the South, and so leave him then shall he pass away from you, and so give order, and Daily Action, & God you the next morning God again to the same place, and there you shall find all yor Requests fullfilled, and yor Expectations answered, for which you thanks & depart



Hic, est Quadra-Circulus

Experimenti

This ought to be written with the bloodd of the Lapwing upon fair 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 a glass of water

Have a glass made of pure white mettle pretty thick, made in the form of a Urinall, and make a cover therefor of Virgin Wax or parchment with the Characters made therein as hereafter follow: 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, & let it stand on yor left hand and set the Cover thereof by it on the right hand: Let there or place on with the glass and its Cover standeth be Covered with a linnen Cloth

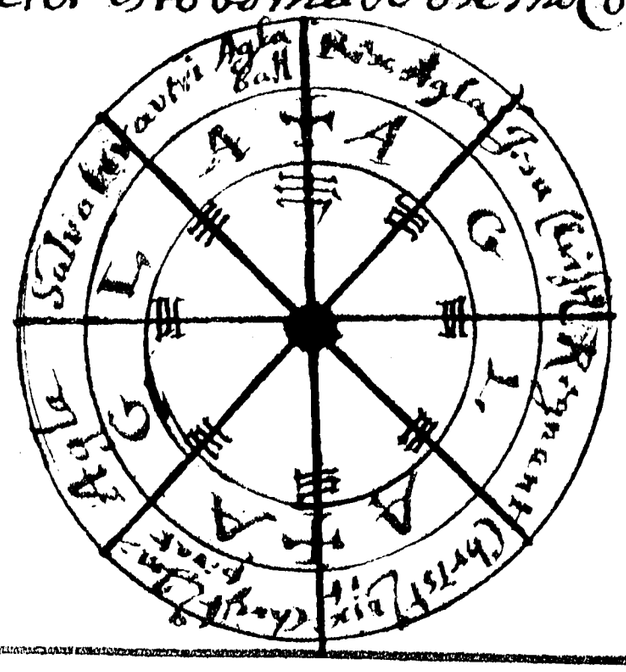
very wisd: and so when all things are decently set in order, Invocate as followeth: 117 115

I adjure & call upon command and constrain thee O thou spirit which art called Bloth: in & through the name of the father & of the sonne & of the holy Ghost, three persons in trinity, & one God in Unity, & by this incomprehensible name, of the most High and Omnipotent Creator of Heaven & Earth, Tetragramaton, Johovah, I powerfully and earnestly Urge and Constraine the O thou spirit **Bloth** and I call upon & command thee to appear Visibly & affably Unto me in this Glass of water, set here before me, as a fit and appointed Receptacle to entertaine yt. And I do againe adjure Call upon, bind, command and Constrain thee O thou spirit Bloth, by the Vertue and mights of those great & powerfull names, By wch Wise Solomon bound spirits, and shut them up Elbrach, Ebanher, Goth, Goth, Agla, Othid, Vonoah, nabrat, to appear & show thy selfe, fairly & fully and plainly Visible unto me, In that Glass of water here before me, which I have set to receive yu in, and to Resolve & openly & manifestly to show me, the Truth Verity & Certainty of all such matters & things, as I shall demand & Request of yu, w^thout any fraud guile dissimilation, or other Crafty or Deceitfull Illusion whatsoever, wherefore I now call upon & Constrain thee here by, O thou spirit **Bloth** in and through the great Highest Potent names of our Lord & Savior Jesus Christ, Messias, Sother, Emanuel, Alpha & Omega, to move appear & show thy selfe plainly unto me, & fulfill my Demands, Desires & Requests in all things, according to yr Office, wherein yu may or can without any farther staying or Delay, but immediately prepare yu & come away and be formed 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 true shewing signe of his appearance, & when this is perspicuously Discerned, then Lightly cover the glass with the Cover, & bind it well about so securely, that nothing may goe out &c: then Ask what yu will, & he will either Resolve it viva voce, or it will be seen written on his Breast

The Spirit Sorogan may be Invocated & called upon, As either of the fordgoing Spirits Vassago Agares or Bob, being Exemplary alike, onely changing the man In the Invocation, some use Oyle in the Glass in stead of water, for so did Card Richlieu, who this Spirit Sorogan was very familiar, frequent & Conversant wthall &c:

This Character is to be made on the Cord of the Glass



Of the Spirit Mamon & his Characters

Let these Characters be written in the right hand wth the blood of a Sparrow, or of a black Cat, & when ye Spirit is Invocated or called up the Hand must be held up, so yt may see them; —

This Spirit, together with those that follow, may be Invocated and called up As the fordgoing Spirits Vassago and Agares and, the same method being observed, onely the Characters and names and Altered in the Callor invocation And the practicall part of the Experiment

Of the Spirit Seere his Character natural & Officiall &c:

This Spirit Seere is under the King of the East, He goes & comes & brings all things to suddaine and expeditious effects, He can carry & recarry & pass over the whole world, in a moment, yea in the twinkling of an Eye, He makes true Relation of all Sorts of Thefts, & of treasure found, & shewes the true Relations of many other things. He is by nature indifferent good, mild courteous and affable, & willingly performs whatsoever is desired of him &c:

Of the Spirit Asmodiah his Character

This Spirit shewes all things that are in the Earth and water, & all things that appertaine to Love & marriage: and what shall befall those that be newly married, and their friends, Kind & or Allyance And of their agreement or Disagreement, & how fate will smile

smile or frown upon them, he can also discover the divers & theft, Treasure Trove, & many other notable Occult things &c

Of the Spirit Santalion His Character

He showeth all arts and sciences, & maketh one expert therein, he can declare & reveal the secret Councills of any one, he changeth the minds & thoughts of men & women, he can stir up Love, and show by Vision the similitude of any one, be they at never so great a distance, in any part of the world &c:

Of the Spirit Andromalius His Character

He can bring back thieves with the goods they have stolen, he discovereth all manner of Wickedness, & all manner of secret, clandestine underhand dealings, Plots, Contrivances and all deceitfull designes, Combinations consultations or other Treachery whatsoever, tending to the ensnaring, Detriment, Loss or Distruction of one, & punisheth all manner of Lewd, thievish, deceitfull, ungodly persons &c: he faithfully declareth the Verity of Treasure Trove.

Of the Spirit Sondonna, alias Sondonna

This Spirit was the servant and familiar of Tom: E: K: He appeareth in many formes, & then at length in a triangle of fire: but being constrained to the Circle, he at last talketh to the similitude of a gigantic man, Gyant, and will declare before, for a month to come, wth spirits of Order & Range, wch by name being called, will do their offices, &c: this is worth the Consideration & practice. Anno: 1580

Those two Spirits Masorion and Hormiron were the servants and familiars of ye L. C. E. of S. 1607

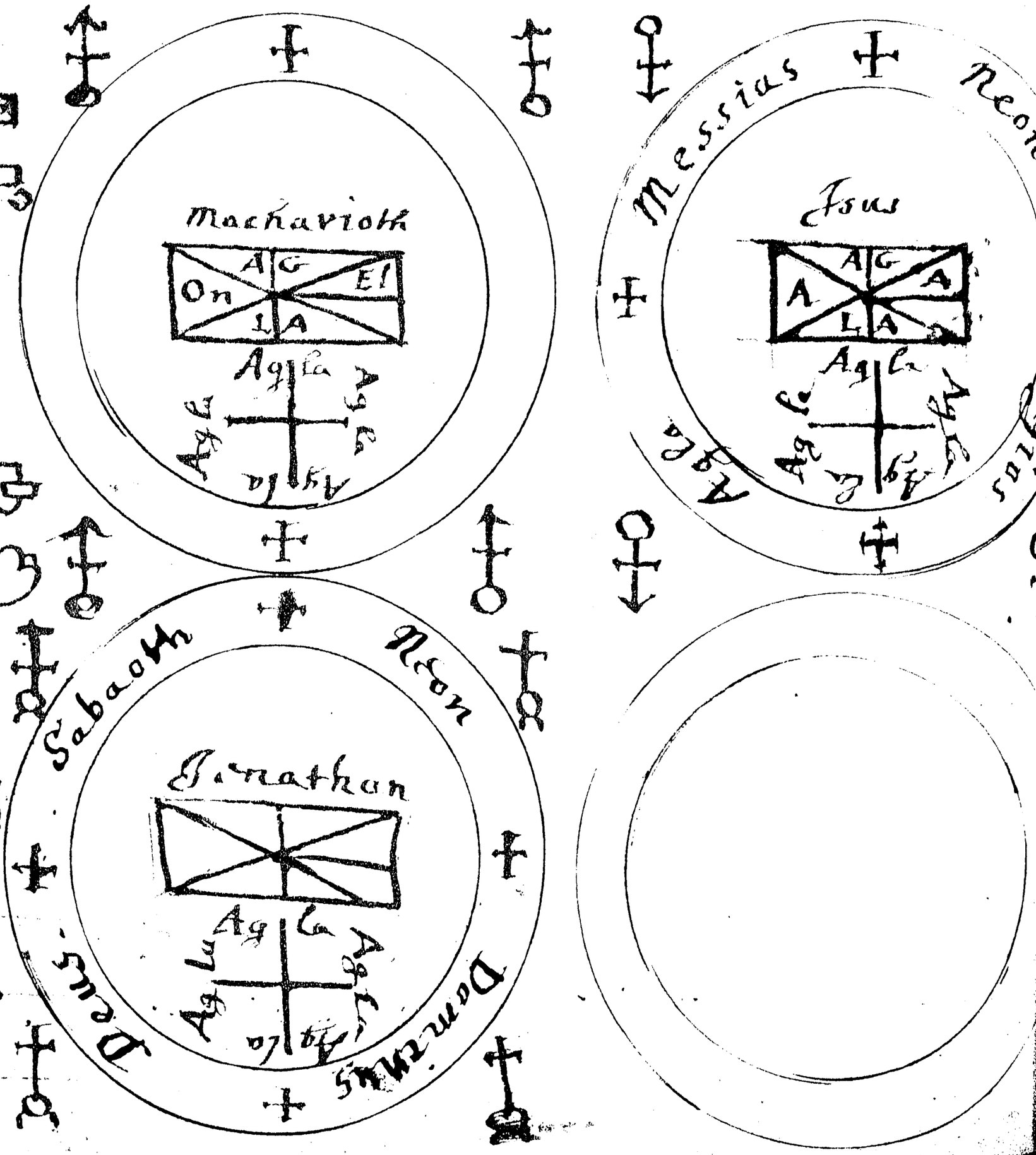
The Names of Severall Spirits, both with, and without their Characters.

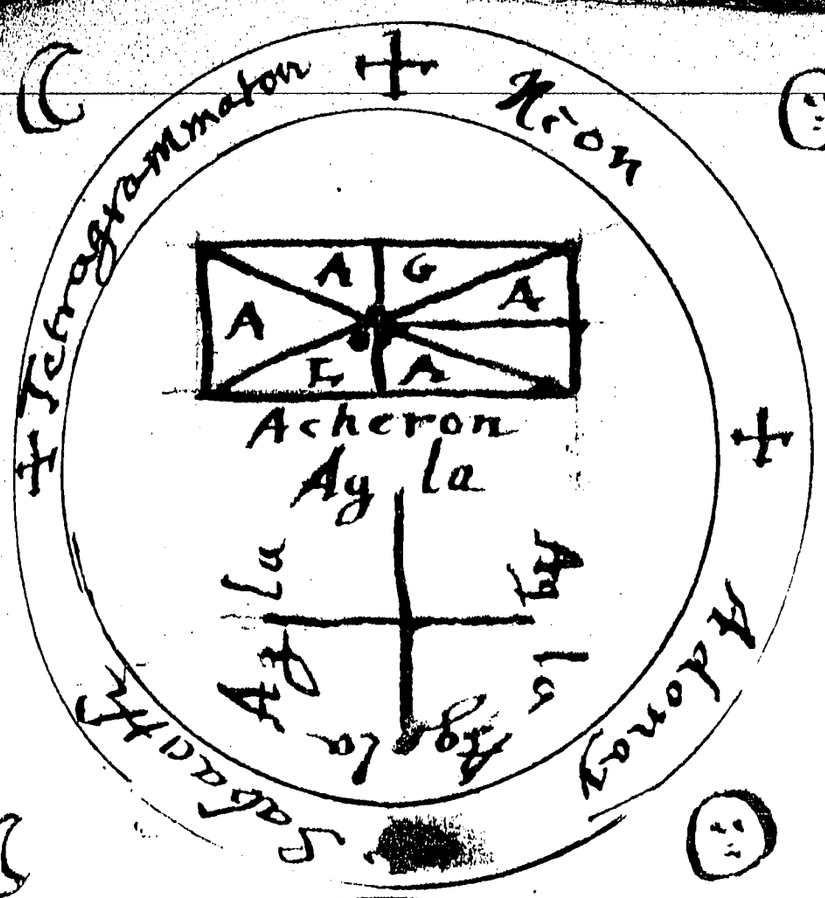
Of the Seaven Regall Spirits with their Familiars, na as followeth

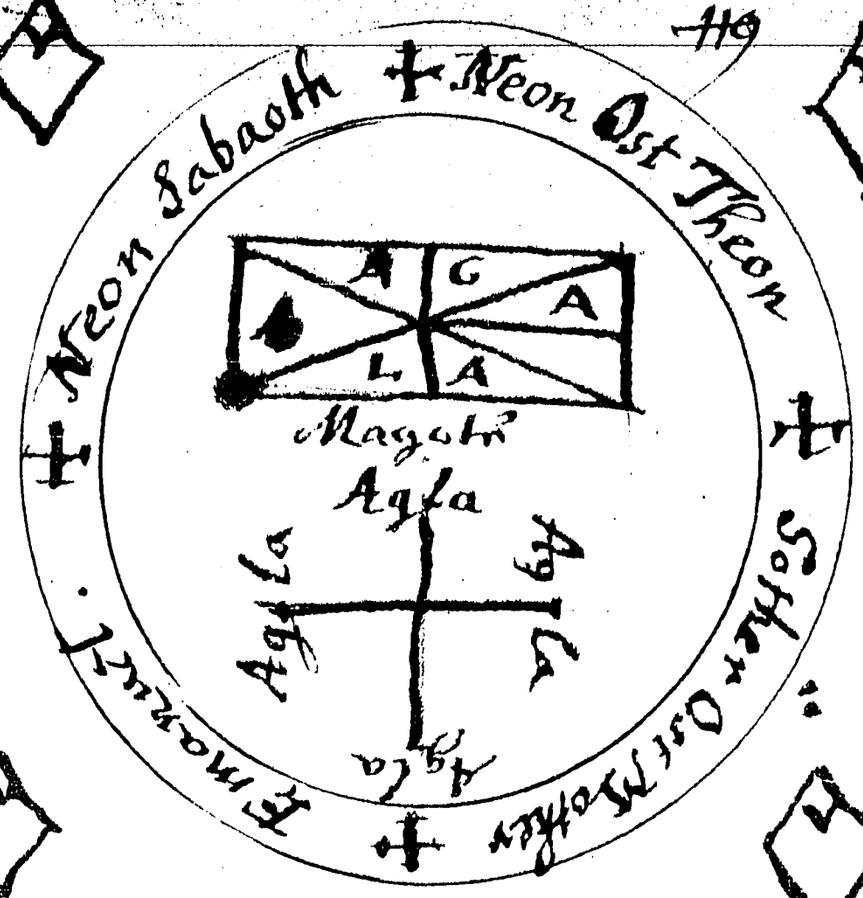
Machariothi: Rx —	Those Familiars	Arumbel, —	Squat
Jesus: Rx —		Florenor —	
Gerathon Rx —		Samna —	Gozin
Acharon Rx —		Yezra —	
Magosh Rx —		Gonsellados	Ysa, G
Menachardus - Rx —		Aleritgatos	Ghyrt
Isquyr Rx — —		Garon —	
		Sydl, Tysyel	Mylon
		Lusor Rymor	Tymor
		Sorny Adyn	Gryol

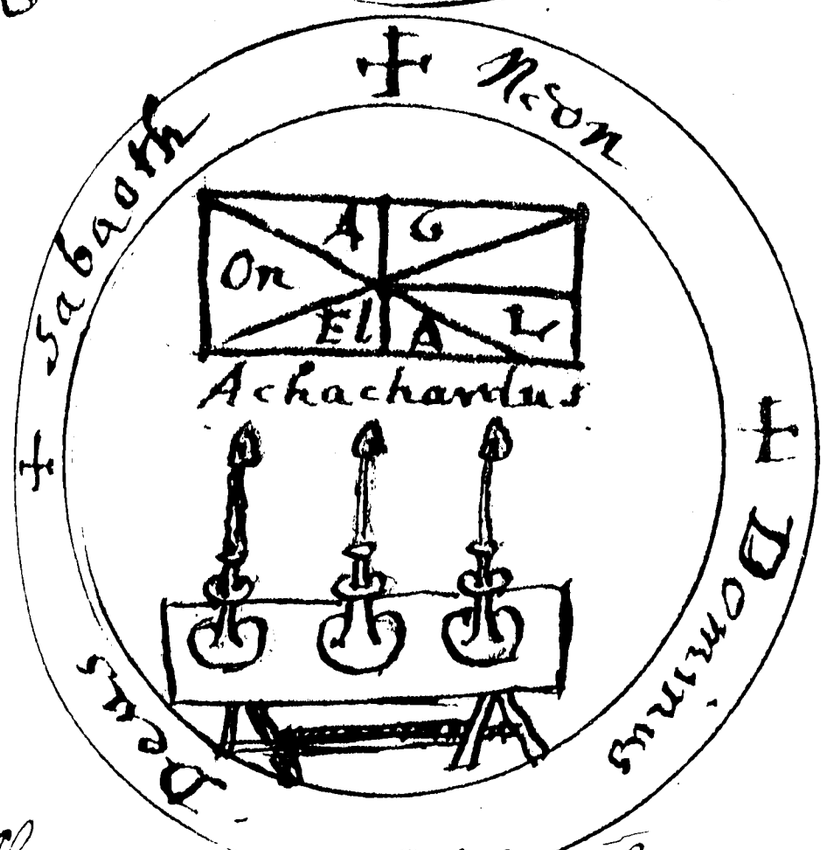
Those following Serveth the Invocant to stand in, when he calling of the aforesaid Kings — &c:

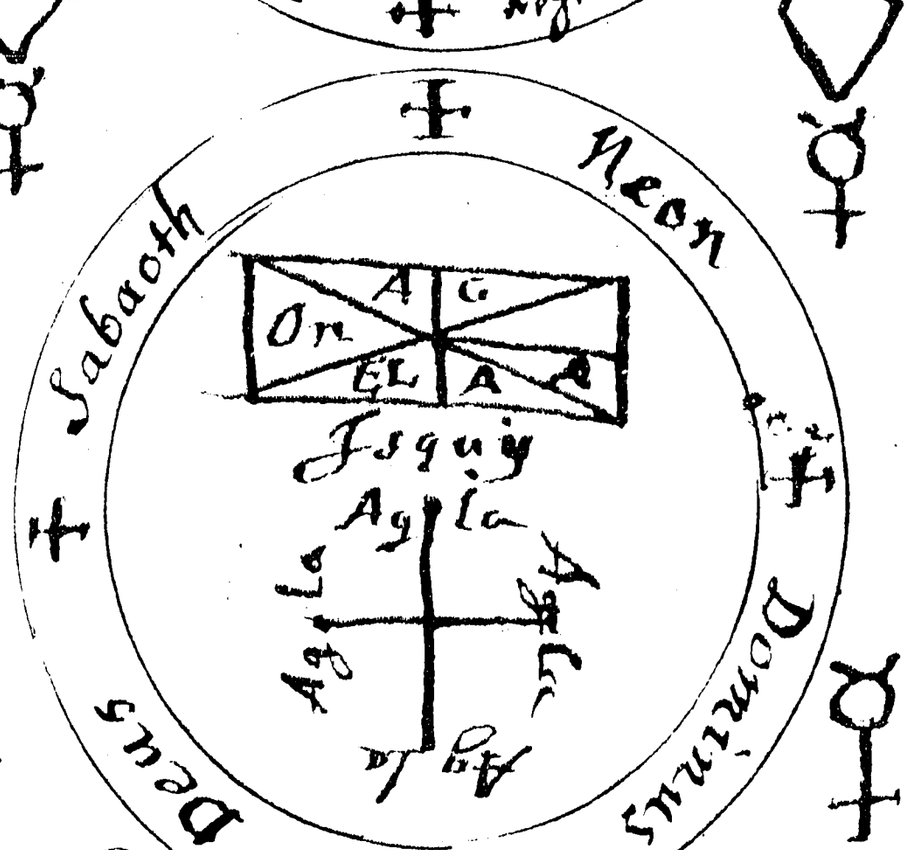
Cutchtpallo
Herp
Sigmma
Ysbiloth
Mulpotbar
Symsolsis
Nodbarding
Solubsel
Mirit
Coldrual
Fusalor
Sirsir
Sichor
Sorbeual
Ghibrag
Sichtor
Vadir
Rosor
Rodmacb
Sol











shord and many Spirits, that and said to be ordinated Devilles & Beyrnides
to man & his felicity, but adverse to all goodness indeed: and yet have been by magicians
(former times) living in Remote & forr Countryes from us in England and this parte)
brought to a Comunication and a kind of familiarity wth them, whord by shord offices th
matters have been Discovered. but it hath not been Common among men, Especially the
ignorant (a racity yes, & therefore not att all practiced, neither is it fit to be practiced by
any sober philosopher, unless to satisfie his Curiosity, because of their
turbulent, But yet they are many times called upon, to bind & constrain other
Spirits, & Doe shord offices, which is not at all offensive hurtfull or obnoxious, therefore
they may be Invocated in such Cases &c: we shall mention some in shord of, because
of Discerning the Differences shord of, & therein let the magick Philosopher use his
Discretion &c: There are shrew spirits called Devils, or infernall spirits, whose names
are mentioned in holy writ, namely Lucifer, Belzebub & Satan, therefore as they
stand recorded in the Sacred Scriptures, we shall hint at something of them, & no more

[illegible] is a great spirit, and may not be Invocated nor Called from his Ord[illegible] but by [illegible] as by Tan[illegible] other spirits may be adjured and bound, for all spirits yt a[illegible] by nature and Evill, or at least more malignes then usually many Ajr Viall & Terre[illegible] powers and such are treated of before, doe with a kind of majesty, Worship & obey him: [illegible] this Reason he may not be called upon, Except to Constrain other Subservient spir[illegible] to fulfill the Commands & Requests of the Invocant in any Reasonable thing:

The next is Bathabab who is a great prince, and it is said that before the fall, he wa[illegible] the ord[illegible] 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 Science, he appeareth well for half an hour: & giveth to Each Demand a true Answer, He giveth a servant or Familiar, wch will be faithfull & obeddient During a[illegible] Life, who so Calleth him must have Fumes of Amber, Lignum Aloes mastick &c: & invocat[illegible] towards the East, in Verbis Concepti wherein he must be importunately and Par[illegible] Urged, to Doe his office, wch he then at Length will obey

The third spirit is called Sathan who was before his fall of the order of Cherubins, & [illegible] said that because he fell not of his owne will, therefore he abideth Obscurely in the Ajr and so is called the prince of the Ajr, under whome are four Princes or Kings, ordering Rule in the Ajr, & have power given & permitted them, to coruscate and Disturbe the Ajr whereby many Mischeifs do fall the Earth, Doing great hurt, and it was this spirit yt tempted our four fathers in the Wilderness to Disobeidience

The four Kings of the Ajr Ruling under Sathan, together with their Councellors & messe[illegible] and named as followth, under whom again are number less of Subservients.

King of the { East, West, North, South } is { Oriente, Paymon, Egy..., Amamon } whose
- Presidentiall Councellors are { Neophryn, Barbas, Scarbas, Abilgon. Gordonizer Tame, Vassago, Othiy, Um, Anabotk, Alocha, Berith Mala.
- Messengers are { Baal, Temel, Belfarto, (or Belfevit) Balferth, Belial, Bauson, Rombulence or Rombland, Alphasis. Poulon, Ocathidaton Madicon.

[illegible] King of the East, appeareth with a hundred thousand Legions, having a fair effeminate Countenance, the goodly Crown upon his head, riding upon a Dispant, having trumpets, shalms & much Minstrelsy of divers Instruments going before him, & when he is called he Cometh with other great Kings

Kings; but if he be called alone, then he appeareth in the very likeness of a Royall Horse;
He telleth the truth of all things present past & to Come; giveth many Learned Sciences;
Confereth Bookes, and willingly giveth answers to all demands & Questions, He knoweth
all Experiments, and hath power to teach them, there is a King under Paimon, whose name
is Baal, whose office is to teach all manner of Sciences, and maketh a man to goe
invisible, & hath under him 200 Legions, Who exacteth by this Royall Spirit Orions, must direct his
countenance & actions towards the East, and at first Constraine the spirit Tamiel, who is
messenger of the East as followeth — first invocating for the aid and Assistance of
Paimon, &c: of which Invocation an example hereafter followeth in the practice of Hochma

Thou Spirit who art called Tamiel, messenger of the East, I adjure, call upon, bind, command
and Constrain thee, by the power, Dignity & authority, of ye Great and Royall Prince Paimon,
the supreme Head of ye Hierarchy, I adjure, Command, constraine & in the name, & by ye
sympernacy of ye Ords, powerfully & earnestly Urge the, o thou spirit Tamiel Messenger
of the East, to appear & show thy selfe Visible, affable, and in all mildness & serenity
here before us, & in no wise turbulent, hurtfull or terrible unto us, or any other Creature
whatsoever, 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
my Ord & office, without Delay, fraud, illusion or other Deceitfull Crafts or impeditions
whatsoever, that may in any wise hinder, oppose or obstruct my Expectations in the East.
Wherefore fail not

This Conjuration being Repeated nine times, and if he appeareth not, then proceed
to the Conjuration following, & Repeated it severall times, and then in Act wth Cards &
order, by returning again, to that above, & then again to this before, according to
discretion.

O yd Spirits, Belfarbo or Belfrit, who art the messenger of the King of the East,
I Exorcize, adjure, bind, Command and Constraine thee, in and through ye na
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 ye
World, & our onely Mediator & advocate with the Father, of allpower mer
& goodness, in whose name all the Quire of Celestiall Angells Rejoyce, bo
Whom they Incessantly sing, Omnipotens Sanctus Hallelujah, and at whose
name all knees upon Earth do bow, and all the Aydriall Terrestiall an
Infernall Host of spirits do fear & tremble, wherefore I do again adju
bind, command & Constraine yd O yd spirit Belfarbo, or Belfrit, and also
potently and powerfully urge & Enforce yd, in the name, and by the Dignity and
Authority of yd prime Orions, and the head of yd Hierarchy & Orders, that non
presently, and without tarrying or Delay, that yd enforce the said spirit, which is
called Tomel, to appear Visibly, affably and peacably before me, and no ways
turbulent hurtfull or terrible to me, or any other Creature, and that he may
faithfully, humbly, obediently, readily and willingly do my Commandment an
fullfill my Desires in all things, according to his office, wherein he may or
without any lett, hinderance, ~~tarrying~~ lawying, Delay, illusion, fraud, or any other Cr
Tricks or Devices what soever, that may oppose, obstruct or Devide me in my
present & future Expectations; all which I Constraine and Command the
O thou Spirit Belfarbo, or Belfrit, in & through ~~in & through~~ the mighty
& binding name Tetragramaton, Jehovah, &c: Amaymon is a King of the Sou
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 Ridethon a fur
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, o
with him cometh other three Kings, who are Zalon, Pearbidaton, and Haditon, bo
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
Cunning and expert, in all Learning, Philosophy &, Ars Notoria, he giveth the best aquaintance
with nobility & Confirmeth the Doings thereof, as Dignity promotion, &c: he may be Detained
one hour: &c: and butt no Longer &c: And when yt God to act by this spirit Amaymon, Direct yt
Selfe & Countenance to the South, first Invocating & Constraining the spirit Ensolon, after
the same manner as is before Explained, in the Constraint of the spiritual messengers
of the East, under Oriens (viz) Tandland Belforto, using the same Invocations, only alter-
ing the spirits names, and then Adjuring the other Spirits, Pearbidaton and Mediton,
as before

Amon is King of the west, he appeareth att first somewhat terrible & speaketh with a
Hoarse Voyce, butt being Constraine by a divine Power, he then taketh the form of a
Souldier, and when he Cometh to the presence of the Invocant, is soft & mild & apt to Cavill
& make variance. 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 ministering
spirits, with all Kind of musicall Instruments, And when he appeareth, Let the Invocant
Rest a paper to him, wherein is Inscribed, yt he shall speake plainly & Distinctly, so yt yt
Master may Understand what he saith, And with him Cometh five other principall or Regall
Spirits, who are Belforth the messenger to the King of the West and Belial a King, And
Barsona a King, and Rombulance or, Romblane and Alpha Sis, they may appear from yt
hour to the 12th &c: It is also hereto 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
Spirit, ~~and then~~ and then afterwards the Regall spirits Belial, Barsona Rombulance
Example of
Or Rombulance, according to the spirit Belforto before Recited.

Egyn is King of the North, he appeareth in the Likeness of a man, his face very
fair and Clear, his nostrills very sharp like a sword.

The Practise that ye Mahmaik — made use of, by the aboue named four Kings, Bonos, Symon, Pur and Magnon, is as followeth x x

First, the four Kings, and their Particular Prudentiall Counsellors, were first Lawfully Called upon, from the Soueraill Respective Ordinations, 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 Orions, King of the East, & bearing Rule & Command in the East Region of the Aijr, I adjure, call upon & Constrain, and most powerfully and earnestly Urge you, by, in, and through the Vertue power & might of those Adorations & binding names, Tetragramaton, Jehovah, Adonay, Agla, El, Sabaoth, Eloim, Even the Allmighty, Inuised Incomprehensible & Ever living God, the omnipotent Creator of heaven & Earth, & in & through the names of our Lord & Savior Jesus Christ, Messias, Saviour, 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 Celestiall Angels honour & obey, and before whom all the holy Company and Quire of heaven, Incessantly sing Sanctus Sanctus Sanctus, Hallelujah and at whose Divine & inestimable name, all Knees on Earth do honiage and bow, and all the Aijriall Terrestiall and Infernall spirits do fear & tremble, And more by all a fore said Power now again powerfull adjure, call upon, constrain & most earnestly Urge you O you great & mighty spirit Orions, King of the East Quarter of the Aijr, in and through the most Effectuall glorious sacred & puissant name of him who saith & it is done, that now Imediately w^th^out farther tarrying or delay, you do Cause to be sent forth w^th^out mend the spirit Nanagel or any other from your Ord^s^, and to appear visibly, plainly, peaceably, affably in all Serenity and humbleness apparently to my sight and view, and positively & effectually, faithfully, and fully to serve me and to Resolve me in such Quieries & Interrogatories, as I shall ask requ

require & demand of him, & to fulfill 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 without any Delayance,
guile, Deceit or other illusions whatsoever, that may heary wise hinder, oppose, obstruct or
destroy our Resolutions. And I do again earnestly importune, adjure, Urge and Constrain
the powerfull & Regall spirit Briers, to Rise forthwith immediately, and now at this present
unto me, and to appear plainely & visible before me, yt spirit Marag, or some other from
Words or mansions, in all mildness, peace & friendyness, wth any hurt, disturbance, or any other
ill whatsoever, either to me, or this place, wherein I am, or any other place, person or creature
whatsoever, but that quickly Courteously & obediently to serve me & fulfill my desires, & do
my Commandment in all things wherein he may &c: — All which I earnestly Urge & Con
straine thee, O thou Royall and potent spirit Briers: to God for me in N: P. E. SS:
Cott this Constraint be altered three times, then proceed to the following Exorcism,
and say these seven or nine times, then God again to that a word, wch word I observed me, two
or three hours, or as occasions shall Require &c: ——: O thou spirit Marag, 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 truest and most
special name of yt^r^ Master, Commanding the Ord & and Mansion wherein yt^r^ Inhabite
& Reside thee I adjure, Command, constraine & earnestly urge thee, O thou spirit Marag
to appear, and show thy selfe visibly and affably in all Gravity & modestness here
before me, in a fair & decent forme, and in no wise fur bident, hurtfull or terrible
unto me, or the place wherein I am, or to any other place or Creature whatsoever, or wherein
but come yt peaceably, & in all humility, & show thy selfe plainly & visibly here
before me, to my full view & yt^r^ sight, speaking plainly, & to be understood, giving
me faitfull & true answers to all my demands, and readily doing my Command
ment, and full filling my Requests, in all such matters & things whatsoever
according to yt^r^ office, wherein yt^u^ may or can, without any Illusion, or other
fraudulent Delayances whatsoever,

Whatsoever shall may bee the Circumvention of my [illegible]
or at all in the Lord Distributed to my hopes and Expectations. move
thereforth, prepare yor Come away, shew thy selfe, and make no longer
tarrying or delay, and do forthwith as for the Servants of the Highest

and if { [illegible] / [illegible] / [illegible]almon } King of the { west / north / south } be invocated, bids him send { mirag / or Bar / merag / merag }

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 [illegible], whose Invocation in this last Experiment of mr Hochma, may
serve also for those that are just next ye going, and to be placed before the
Invocation of the spirituall mistrong Tomel, and that of Paymon to go before
the Constraint of Alphalis, and the Invocation of Amaymon, to precede the
Call of [illegible] so that altering each name in every [illegible] and respective
Invocation, and observing the Aydriall Angle, or Quarter, East, west, north, &
South, & so Invocating according to art, you can very Err or Doe amiss &c:

Thus are other names, by which these four Regall Spirits are known, & have
Invocated, & been brought to familliarity & Verball Comunity by the L: C: E of Sa

Orions — } King of the { East / West / North / South } alias { Orios — / Paynim — / Egym — / Magrary — } by the Hebrews they are called { Sam / Aze / Aze / Mal }

fr

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 Ebva Sothran, Abrulges, Itrasbiel, And Nadres, Ormenu, Itulds, 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 [ ]. He hath 1000 Spirits under him who are Pesidents of ye day, who possesse ~~the~~ a large dominion, & hath power & autority to chase away the Spirits of darkenesse or of the night. Under these are 10000 Subjected Spirits, who are pesidents 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 ye second or third Order, for producing 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 ye other Spirits come also with them &c.

The opaon by this Spirit Pamersiel and his pesidents & 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 varioue Elusions. There are also beside these many other aerial Spirits, who are unfaythfull and refractory, unless they be very powerfully & strongly forced & constrained &c.

The Secrets which are committed to these they oftimes unfaythfully declare to others for wch they have been sent with tres they flew away to him whom they were sent to, and violently & disorderly rushing in filling the Ayre with boystrouse noyse by reason of ye^r furious haste.

It is not neary therefore to compell ye^m or to require the ministry of them wth much pains, labour, trouble, or Constraints because of ye^r turbulency and infidelity yet notwithstanding there are many of ye^m that have been found very benevolent & on the Contrary do very readily & obediently offer themselves & doth faythfully fulfill the desires of the Operator.

Now although wee have briefly & fully explained the use of this treatise in the forgoing Isogoge annexed and apperlaining hereunto, yet wee shall give some exple in this chapter of ye manner and formal of preatling.

When att any time there should be an occasion to send a Message, or Communicate any business of secresy or any matt̃all importance to a Known freind that is far off or in some o=
=ther Country att 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 wtsoever sincere, evident, & plain narration you please, & in wt Language you please in such method & forme as you need not fear or care who seeth it, heareth it, or Knoweth of it, or wt the subt thereof is, having regard to turne yt face towards the East being the Mansion, Qr, or point of the Compass in which Pamersiel and his subservients reside; And wn you have written what you thinke fitt, insert or affixe, the sigil, seal or character of Pamersiel in a red inscription att the bottom of the tre, but write nothing of yt secret intentions in the tre, for that must be verbally coicated to the Spirit

Having finished wt you intend and orderly observed wt you ought to be diligent of herein and be rag ready to dispatch away yt message turne yt face towards the East & with good Courage & Confidence say the following Conjuration.

Pamersuel osthurmy delmufon Thaffloyn peano charuftea melany, a lyamnto chiolchan, paroys, madyn, moerlay, bulre + atloor don melcove a peloyn, ibutsyl meon mybroath almi driaco person. Chrisolnay, lemon a=
=sosle mydar, icoriel pean thalmon, afophiel il notreon banyel ocrimos este=
=vor naelma befrona thulaomor fronian beldodrayn bon otalmesgo mero fas olnathyn bosramath.

Now after you have foreall times rehearsed the forsd Ejuracon (as occasion shall require) & the spirit should not yet appear, it is convenient that you cease & give over for that time least by too much Compulsion prejudice chance to ensue. But if they do appr & present themselves with any obedience unto you then Continue & persever in yt hi=
=therto begun worke & deliver yt tre to the Messenger assigned for yt purpose, but de=
=liver the secret wch you send to yt 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 present before you are Estrained to fulfill yt requests: Then very earnestly urge and desire them faythfully to pforme the charge you have coited to m y & carefully to deliver the message you send by them to yt freind, and to revale the secret yt you verbally send to him privately & to no pson else, nor before any one yt may probably att that time be in Company with him, but to him onely &c.

Then will they vanish & immediately 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 wm you sent (who ought also to be skilfull in this Art) receiveth yt tree 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.

Pamerton anoyr bulon madriel traschon ebrasothea pantheron nabulges a Camery itrasbier rubanthy nadres Calmosy ormenulan, ytulos demy rabion a Ramorphyn.

When ye entire and trusty friend (who ought also to be learned in this Art as aforesd) to wm ye shall sent, hath red this foregoing Conjuration towards the East &c. The Spirit will imediately reveal the Secret privately, as you sent to him, verbally; the which secret was not convenient for you to committ either to Ink or Messenger, otherwise then by this Art. And so shall ye friend hereby fully understand ye mind &c.

And if it should so happen that ye friend be in any Company all ye moment of time wn ye Ltrs 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 Ltr privately to him then let him take leave to depart the Company for a little time & in his repose let him observe and performe what is aforesayd. But if it should so happen ye his engagements in ye moment cannot yeild him opportunity or liberty to depart 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 privately & 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 Offices of these Spirits is likewise to bewray deceitfull Trustees &c.

Nota: It behoveth the Operator to be very prudently diligent & exquisite in the practise of this chapter by reason of the implecability 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 Paniel, who governeth in that mansion, quarter or point of the Compasse that lyeth directly East & by South, to whose foal is thus [?] He hath under him 10000 Diurnal & 200000 Nocturnall ministers, and many other servients whose number is uncertain.

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 imediately come without delay, and the secret that you shall committ unto their charge they will faythfully deliver & reveale to ye friend, & 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 at all Offensive, hurtfull or pejudiciall 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 ye altogether att one time because few may suffice, & sometimes one Spirit is enough to fulfill the requests of ye Operator, whether

il be

It be by day or by night. And as in company they are frendly, flexible, obedient & peaceable; So when alone, they are frequently solitary; but wn they come in multi=tudes, and are numerouse even as it were numberlesse then they are Somewt boystrouse, filling the Ayre with an unusuall & strange kind of humming noyse &c.

Now wn any one is desirouse to speale by these Spirits & to intimate by ym the secrets of his mind to a trusty freind being absent and residering 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 conceale to yr freind, for that must be delivered verbally to the Spirits as aforesaid, 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 prejudice) & in what method you please, & in what language you please (it being a matter wholy indifferent & 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. Conduseu uleavo thersephi bayl merphon, paroys gebuly maithomyon illhear tamarson acri=mylon peatha Casmy Cherbiel, 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 pnt themselves before you, ready & willing to obey you, unto whom you shall by word of mouth committ the secrett message you intend to conceale to yr 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 yr secrett, & make Known yr mind to yr freind, according to yr trust & affiance.

Wn your freind receiveth yr 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 ampriseu ledabarym, elsophroy mesarpon ameorsy, panervn atic paethumgel the=aran utrul ut Solubito Gestonty las gomadyn tryamy mesarnothy.

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 yr 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 offence is imputed, touching the detriment of his highnes (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 wn he so suspects, and is minded to accuse, least (being so advised) he should either make his escape or unite the strength of his frinds to him, and so make resistance; Wherefore the Prince forthwith writeth a lre to his Deputy, in such a manner & formes, as he neither feareth nor careth either who seeth, readeth or heareth it but conceals 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 Princes & Deputy should be well instructed in this Art, where the Prince hath remote dominions, & suspicious suits.

There is another Character & Ojuration that belongeth to the spirit Padiel (which we thought good to insert, though there be no great necessity &c.) which other seal is thus [* ⊼ ⊼] & Conjuration as followeth. * [⊼ ⊼]

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 characterizd [ ] He hath 10 Diurnall, & 10 nocturnall Pesidents. The Diurnall spirits shunneth not the darkenes nor the nocturnall spirits light: And when necessity requireth the one assisteth the other in the Comission of the mr. The nature of this spiritual 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 yo 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 & Splendent 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 subservients as will suffice for purpose and practise.

Diurnal Pesidents		Nocturnal Pesidents	
Orpeniel	10	Assiniel	100
Camyel	100	Calym	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 ye nocturnall Pesidential substitutes of Camuel wth ye number of so many subservients as are properly attributed to each of ym respectively. And where there is nothing sett over against Tediel, Moriel & Tugaras, it signifyes yt those spirits have no attendance: All ye rest have so many subservient spirits officiating under ye Pesidents as the numbers specifye wch are sett against their names in the Table &c.

When you would practise or operate any thing by ye Office or ministry of Camuel, and have the assistance of those spirits

that appertain unto him; First observe & pforme what is requisite in this Art to be done (as is before taught) then direct yt Solfe and Invocations punctually South-East being yt residential Mansion of Camuel, & his Spiritual subservitors, & moderately say yt following Ijuracon.

Camuel aperoys, melym mevomanial, casmoyn cralty busaco aeli lumar photinon theor besamys, aneal Cabelonyr thyamo vesonthy.

And note, Let this Ryle be carefully all along observed both in the foregoing & succeeding chapters & Conjuracons in this Treatise that where the Presidentiall Spirits are notated or inserted, be sure lot yt name of that Spirit wch is appointed to officiate, or be yt messenger, be expressed or inserted next after the name of the Spirit in the Conjuracon.

Nr you have seriously & silently said the foregoing Ijuracon & made as often repetions thereof as is necessary then will you see the Spirits appe senting themselves ready & willing to fulfill yt desires. Then Commissionate yt appointed Spirit & emitt him who will imediately haste away & faythfully pforme what he is enjoyned to &c.

Now if a returne or an answere of yt message be expected to be brought back from yt absent freind 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 pforme & attend for there is no question to be made of their fidelity answerable to yt trust reposed in yt. And let all things be done silently wthout any noyse or passionate disturbances whatsoever.

When he to wm the Message is sent receiveth yt letter, openeth it, and therein seeth the Seal of Camuel and knoweth it, observing sight wch is requisite to be pformed in this Art, let him direct his Countenance to the South East point of the Compasse, & silently recearse the following Ijuracon.

Camuel Busarcha, menaton enatiel, mevan Sayr abasremon, naculi pesarum nadru Lasmon enoti chamabet usear lesponty abrulmy pen Sayr thubarym, gonayr asmon friacha rynon otry hamerson buccurmy pedavellon.

Which wch he hath thus done the Spirit will imediately revealle the secret message unto him & will faythfully bring back any message from him, if it be desired whereby you may as fully know yr freinds mind as he knows yrs.

The Office of Camuel & 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 successively is the great & potent Prince Asliel, whose Seale is thus noted [illegible] and who residethy in that mansion wch is directly South & by East. This potent Prince Asliel hath under him 10 Diurnal & 20 Nocturnal presidents under wm are 30 serial Spirits, and under these again are as many subservients who are by Order emitted to their Offices wn they are in due manner called by yr Mr Artist: And under whom again are likewise a greate number of subservient Spirits who all Continually & 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 thy Mansion & the Spirits yt appertain to him it is needless to invocate any more then one or two, for it is suffici=ent enough for any one or two purposes according to the honour & proprty of their Offices: Some of the prial whereof or as many as are requisite to Know wee shall here notate to=gether with the number of ỹ servitrs. &c.

Diurnal Pesidents		Nocturnall Pesidents	
Mariel	20	Asphiel	20
Charas	20	Curiel	20
Parniel	20	Chamos	20
Arabiel	20	Odiel	20
Cubiel	20	Melas	20
Aniel	20	Sariel	20
Asahel	20	Othiel	20
Arean	20	Bufar	20

Wee have in this annexed table notated 16 of the Prial Pesidents yt are under the powerfull Prince Asclical, eight whereof governe in the day & eight in the night, & every of them hath 20 subtited familiars whome they emitt to their Offices wn soever it is required by any pficient in thy Art. And Know, that all these spiritualll Presidentiall Princes are very benevo=lent & Courteouse, and with all readiness & submission doe willingly pforme their Allegiance to the Mr att his instant request & Comand: but all their substituted familiars are not so, but are oftentimes somewt obstinate refractory & implacable (and especially to such who are but weake fico=lists & meane pficients in thy Art. All which (as wee sayd before) are sufficient to doe what wee please for us; for wch purpose there are enough here notated. — Now whosoever hath a mind to practise by the ministry & Office of this spiritualle & great Prince Asclical & his substituted Pesidents & servients must 1st Observe & performe wt this Art requireth, & turne his face directly to the South & by East point of the Compass, & with moderate earnestness & fervency invocate as followeth.

Asclical aproysy melym, thulnear casmoyn, mavear burson, charny demorphacon, Theoma asmeryn diviel, casponti vearly basamis, ernoti chava lorson.

This being sayd the spirits will appear in due Order ready & willing to obey then Comissio=nate wn soever of them is appointed or that you shall make choyce of to be yt Messenger & so emitt him away to his duty according to his Office who will infallibly forthwith pforme & fulfill his taske. — Wn yt absent friend receiveth yt lre & sealth the seal of Asclical thereunto annexed & Knoweth it, let him first Observe & fulfill wt in this Art is required & then direct his Countenance to the South & by East, & with an humble & earnest intent read the following Conjuration

Asclical murnaca casmodym bularcha vadusyn aty belron diviel arsephonti sipa normys orlevo cadon Venoti basramyn.

This Contestation being rehearsed as often as is requisite & things of Course observed the spiritualll Messenger will visibly appear & reveale his secret Message.

The Office of these spirits is to declare those things wch 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 Characterd [illegible] He hath under his dominion 10 Prin=cipal Dukes with their subservients ruleing in the day, & 20 Ruleing in yt night sage=ther with their Attendants.

Now

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 imediately 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, ptinacious and perverse; but to the Prince, for he is Courteous Benevolent & faythfull &c.

Wee shall notate some of the best and choycest of them that are more ready & willing to obey upon occasion, bring as many as wee Conceave either needfull or requisite &c.

Diurnall Pesident		Nocturnall Pesident	
Sochas	20	Barbis	20
Tigara	20	Marquus	20
Chansi	20	Caniel	20
Kaniel	20	Acreba	20
Acterar	20	Marchaiz	00
Barbill	20	Baabal	00
Carpiel	20	Gabir	00
Mangi	20	Astib	00

Here is pinted in this table 8 Diurnall & 8 nocturnall Pesidentiall ministring spirits appertaining to the great Prince Barmiel, 16 whereof have 20 Subservients a piece attending them with m̃ also they are wont to appear: The other 4 have no Servients but always come alone and are very faythfull and dextrous in their Offices to do all things that shall be enjoyned them. Whosoever therefore is intended to pfecute any thing in this art by the ministry 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 w̃ is requisite in this Art to be done, and then direct his intentions and Countenance to the South, say the following Obslation.

Barmiel, buras melo charnotiel malapor veno masphian albryon, chasmia pefvo morophon apluer chasmya noty mefron abraco caspiel hoalno chorbemovear ascrea cralnoty caraphon elesor bumely nesitan urmy hu faron.

When the Spirits are seen to appear then cõcate to one of the most trusty of them (as is fore specifyed) but send a lre by which you please it matters not.

When ye absent freind receaveth your lre, 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 Obslacon.

Barmiel any casteon archoi bulesan eris, Casray maloar pessaro duys x arale goerno mefrue greal cusere drelnoz, parle cufureti basriel afflymaramesrue = pte neaslo carnos erueo, dameroseneby anycarpodyn.

All which being duly observed & performed then imediately will the spirit enstructed with the secret reveal all things faythfully unto him without either ye least danger, or any notice to be taken by whomsoever should be accentally pnt.

Cap: VI.

The 6th Mansion is in the South and by West, the supreme prince possessing and governing is Gedel the great, whose Seal is thus decypherred [illegible] He hath under his Dominions 20 Diurnal, & 20 Noctur all Captaines, governing over many subservient Spirits.

whosoever

Whosoever will practise in this Art by the ministry and assistance of this mighty Prince Gediel, and by his substituted Presidents, ought to invocate two of the Principall 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
Rantiel	20	Aroan	20
Mashiel	20	Circeas	20
Baniel	20	Agl	20
		Uriel	20

Here is nominated in this annexed table 8 Diurnall & 8 Nocturnall Spiritualll Presidents serving under Gediel the great Prince and governor in the South and by West Mansion, and within they always abide. Now altho this great Prince together with many of his subservitors are oftentimes dangerous and violent offering themselves not only invisibly but with horror and clamouring voyces to the amazement of the Innocent: yet those wch are here notabd are very benevolent courteous & secure and need not either be feared or doubted for they are faythfull and obedient, and are willingly ready to fulfill and pforme those Comands that shall be imposed upon them, therefore they may safely be entrusted with any matt Secrets coherent to their Offices.

Who so would seek the aid and assistance of this spiritualll Prince & Potentate Gediel, and such of his substitutes as inhabite in his Mansion upon any emergent busi=nes to an absent friend of her afar off, and cannot tell how to send or entrust anyone with a tre to him then let this art be made use of by calling to ye helpe and supply such of the benevolent Spirits of this Mansion as are forespecifyed. 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 confidently say the following Diureon.

Gediel asiel modebar mopiel, casmoyn, rochamurenu proys nasaron abido cas=mear vearsy maludym vslachain demosar otiel masdurym sodiviel mesray seor amarlum laveur peato netus sabetron.

Which being done and things of course observed the 2 Princes noticed and called will be pnt, obedient, obedient and affable and ready to fulfill whatsoever shall be requested according to the Office and Order of the Mansion and its Princes.

When the absent pty receaveth the letter sent and seeth the seal of Gediel then & knowsth it, let him observe wt is to be done, and wt behoveth him in this art to doe, and then turne his Countenance to the South by West and say this subsequent Mediation.

x aprc = is

Gediel x aproys camor ety mos syn divial palorsan, sermel, asparlon Chrispke Lame=don ediur cabosyn arsy thamcrosyn.

Which being orderly performed, the Spirit sent will visibly appear to him and verbatim rehearse the secret Message, not any one perceaving, the pt sent.

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 advisement of friends, con=cerning any eminent & future dangers, & more speally to Princes for the defence of their citties, castles, &c. and to publish all things wt are profitable to friends even against all enemies & adversaries whatsoever

Chap: VII.

The 4th Mansion is Situated directly South-West, the supreme Spirit regulating wherein is the great and puissant Prince Assyriel, 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 aid and assistance of the Prince of this South-West mansion Assyriel the great or any of his substitutes, either by day or by night, this Rule ought to be observed, if if Diurnall Spirits are to be invocated, then must 2 of the President 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 notated 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	Maroth	20	20
Rabas	20	20	Oniel	20	20
Archisat	20	00	Budar	10	00
Adriel	20	00	Aspiel	10	00
+ cusiel Cafiel	20	00	Tafsua	10	00
Malquecs	20	00	Hamas	10	00

Here is inserted in this subjoyned Table 16 of the prial servitors with the number of their attendants officiating under the great Spiritualll Prince Assyriel all bearing rule in the South West mansion. They are all benevolent enough but yet notwithstanding sometimes 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 Conjuration: And when the Mr speaketh speaking to the Prince, then does the servants seeme to be present.

And withall this Rule is to be carefully observed that when one or two Ruling Spirits of this Mansion serving under Assyriel are called upon by their names, the number of their servants ought also to be expressed, because they being proud, it wonderfully pleaseth and delightsth them, for that they are sayd to have authority over a multitude of Cryentiall Spirits.

And that they may the better be discerned when they are present they are most Comonly 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. Assyriel oncar Camor Saveriel gamer Sothin janoz alnay bulumar papesonty tresloty Camon styr, mearsu nosy thamerosyn

And anon the Spiritual 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 revealle & disclose secret matters & things of speculative, materiall and weighty Concernments &c. Not: Here endeth the 7th Chapt:

Not: Here is a mistake in the Conjurations. for this wch now followeth should have been first, when you see this marke ⁂ ⁂ before the other Conjuration, [redacted]

1. Asyriel aphorsy Lamodyn to Carmephyn Drubal asutroy Sody baruchon, usefor palorny thulnear asmeron chornem adresyn coleny busarthon Suys marphelitubra nasaron vsnear 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 faythfull.

When the absent party to whom the letter or secret Message is sent by the Spirits of this Order, receaveth the Saye letter, openeth it and seeth the seal of Asyriel affixed thereunto, let him carefully observe & performe, what according to the precepts Rules in this Art is requisite, then keeping his Countenance bended to ye South west let him with Courage the conjuration above written wch beginneth thus, and so proceed to the end of this chapt: by reason of the mistake in the Conjuration.

Asyriel oneur Samor &c.

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 Spiritualll Prince Masyriel, with an infinite number of Princes, Dukes and Servants and whose Seale is thus decyphered or noted [redacted] 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 ensuing table which are sufficient, for any persons practise forever, yf he hath a mind to be Conversant in this Art, but beware that you duly & truly observe every Rule wch is prescribed herein according to Art &c.

Diurnal		Nocturnal	
Mahue	30	Arach	30
Roviel	30	Maras	30
Farich	30	Noquiel	30
Zeriel	30	Satwiel	30
Athiel	30	Amoyr	30
Vefsur	30	Badiel	30
Azimel	30	Baros	30
Chasor	30	Eliel	30
Pohiel	30	Earas	30
Alguel	30	Rabiel	30
Aliel	30	Atriel	30
Espoel	30	Salvar	30

In this annexed Table is notated 12 Diurnal & 12 Nocturnal presidentiall Spirits ruleing as Princes & ministring under Maseriel 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 it was committed to their trust be fully & effectually pformed 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 att all at all even as they shall be desired neither terrifying nor affrighting the Invocant unless he be unskilfull in this Art presumeing to undertake what he understands not &c.

Now who so hath att any times an emergent occasion to send to a friend who is farr remote in some other Countrey & would have the assistance of Maseriel and his ministring subservients to officiate to officiate for him in carrying or conveying a secret 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 ye subsqt Ijuration.

Maseriel bulan lamodyn charnoly Carmepkyn jabrun carfathroyn asulroy heresy Cadumyn huiel bufun fovear; almos lycadusel ernoly parier jeskar care phoery bulan thorty parion Venio Fabelronthusy.

Things of Course being thus duly pformed the Spirit that was called by name will forthwith visibly appear; Then Comission him and send him forth &c.

When the absent pty receiveth the letter openeth it & seeth the Seal of Maseriel therein affixed, let him first observe and pforme what in this Art is requisite to be done, and then turne his Countenance to the West & by South and silently with a devout Resolution rehearse the following Ijuration.

Maseriel oneur Camersyn, Cohodor messary Syrno balnaon gosal, lamedon odiel, pedarnoy nador janozavy chamyrin.

Which being done the Spirit which was sent will immediately appear to him and will also testifie by word of mouth very seriously & privately conceale the secret Message as he was enjoyned, no body peeaving, tho any one should be in in 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 point of the Compass that is Scituate directly West the Supreme Spirit governing wherein, is the great and Potent Prince Magaras

Malgaras, whose Seal is thus noted [illegible] He hath under him 30 Diurnall & 30 Nocturnall ministring Spirits, serving as Dukes who print themselves upon call to the Invocant according to their Orders and Offices. And here are as many select Presidentiall Spirits or Dukes serving under Malgaras notated in this subjoyned Table as is sufficient, being altogether needless to insert any more.

Diurnall		Nocturnall	
Carniel	30	Aroc	30
Melid	30	Dobiel	30
Boras	30	Cubi	30
Agor	30	Libiel	30
Casiel	30	Rabac	30
Rabiel	30	Aspiel	30
Cabiel	30	Caron	30
Udiel	30	Zamor	30
Oriel	30	Amiel	30
Misiel	20	Aspor	20
Barsas	20	Deilas	20
Aroiz	10	Basiel	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 & Basiel do allways come alone, and Misiel Barsas 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 Draon 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 somewhat dangerous. 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 amoungst men; but the nocturnall Spirits are not willingly frequent amoungst men (altho they are by nature very benevolent too) but doe much fly from & doteth the light desiring to by hid in darkenesse (as being most delighted 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 Spiritual Prince Malgaras, and those Spirits that officiate under him residering in the mansion of the West; First observe and performe what in art is required, and then have recourse to the precedent Table makeing choice of such Spirits as are thought fitt to be imployed in the administration of affairs according to their Orders and Offices as therein they are noticed and distinctly set down, by takeing one, 2 or 3 att a call being carefull not to mistake or change ye place for then all is but labour in vain and to no purpose: But things of Course being rightly observed and performed here to the West, and say the following Conjuration

Malgaras ador chamesso bulvirny maresso hodyr. Cadumir aviel casmyo tedy plesovyn viordi Eart ~~vesy~~ viorba, chameron vesy thuriel, ulnavy, bevesy mavo chasmyvonty 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 prescript Rules (or ordinances) in this Art will visibly appear, very courteous and affable

then

then Conifrionate them, and send them away &c.

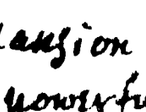
When he to whom the Ters are sent receiveth them and findeth the seal of the great Prince Malgaras therein affixed, let him first observe what in this Art is requisite, and hearing performed the same turne himselfe to the West & say the fol: Djuram

Malgaras apro chameron asobs mesary throes Zameda Sogical paredon adre Caphoron onatyr tirno beosy. Chameron phorsy mellon tedrumarsy dumaso duise, cas=
=miel althurny peson alproys fabelronty sterno panalmo nador.

Then imediately will the Spirit that was sent visibly appear unto him and with faith=
=fully with much privacy conceals the secret message he was entrusted with.

The office of these Spirits is to declare the secrets & familiar knights of one friend to another, and in those things that is common to men in all extemporary affairs, as money, good passed, lost or trusted &c. And also in any other matter of humane Commerce or Government.

Cap: X.

The 10th Mansion is in ye point of the Compass Situate directly West & by North, wherein the mighty and powerfull Prince bearsth the Supreme and prime Sway, whose Seal is thus charactered [] He hath under his Dominion 40 Diurnal and 40 Nocturnal Presidents, with an innumerable Company of Subservients, out of ye 10th Ters are so many noted in the following table as is sufficient for any purpose appertaining to the mighty & 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	Sovisl	400	Moniel	40	Mozisl	400
Maniel	40	Cabron	400	Pafisl	40	Arosziel	400
Suriel	40	Divisl	400	Ganisl	40	Cusync	400
Carsiel	40	Abnisl	400	Jorisl	40	Uraniel	400
Fubisl	40	Danasl	400	Darbory	40	Pelusar	400
Carba	40	Lomor	400	Panisl	40	Abasl	400
Merach	40	Cesuel	400	Curfas	40	Merothe	400
Althor	40	Busisl	400	Alisl	40	Cadnisl	400
Oniel	40	Sarfor	400	Mazisl	40	Lobisl	400

Here are out of every Order of the Princes of Dorothick 24 Diurnal & 24 Nocturnall 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 practising 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 ☉ rising to ☉ setting: And yt 12 hours of the night are from Sun setting to Sun rising, as by the Doctrine & Bookes of Astronomy is more fully set down, & amply to be understood, relation being thereunto had and observed. &c.

Whosoever therefore at any time hath an occasion or is minded to make use of at any time of the Presidentiall substitutes officiating under , first Consider & seriously view the fore-going Table, the use whereof is briefly thus: The first four spirits, as Charly, Ariel & [illegible] governeth in the first 2 hours of the day, that is, the 2 first Planetary hours, beginning att the ☉ rising 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 Nanael, Sariel, Baly, Moniel are to be called in the two first hours of the night, and so the rest following successively in their respective Orders as aforesaye, so that now the main observation herein is they, that whosoever will call upon any of the spirits in this Mansion serving under Dorothick must have regard 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 & Regulations, which being known, then may those 4 spirits which are appropriated thereunto be called upon, or any one particularly of them, who are always plant in their Order, time & government, but not otherwise, for it is Contrary to their Natures &c.

The premisses Duly & 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 yt Compasse then call upon one or more of the four Spirits which are plant in their ppr hours or houres, Saying the following Conjuration

Dorothick cusi feor madylon Cusar pamersy chear janothym baony Camersy ulymeor peathan adial cadumyr venear thubra Cohagier imaslen Lodierno fabelrusym.

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 & sooth the seal of Dorothick therein affixed, let him first observe & performe what on his part or behalfe in

this

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 Ojuraon.

Dorothiel onear chameron ubyfeor madusyn peony oriel nayr drusg- morayr pamerson ebro dumeson, davor cabo. Casniel 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 short 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 Spiritual affairs And to Ecclesticall 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 ensu-ing table specifyes as many thereof as is necessary for use &c.

Diurnal		Nocturnal	
Abariah	40	Ansoch	40
Ameda	40	Godiel	40
Arnen	40	Barfos	40
Herue	40	Burfo	40
Saefar	40	Saddiel	40
Poriel	40	Sobiel	40
Saefar	40	Officiel	40
Maqui	40	Adan	40
Amandiel	30	Asuiel	20
Barsu	30	Almoel	20
Garnacu	30	Pathir	20
Hifam	30	Marae	20
Fabaniel	30	Laspharon	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 Servants the use thereof shall be simply and orcifly declared at the latter end of the chapter. The Princes of this Mansion are by nature Courteous, benevolent and obedient & usually doe appear willingly willingly and immediately upon call, except the undertaker be unarmed 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 w^t in art is required, then to ye N. West wch a fixt intent say this Ojuraon

parnothiel chameron briosy strhubal brionear Caron sotronthi egypia odiel Chelorsy mear chadufy notiel ornych turbelsi paneras thorthay pean adrefnio boma arnotiel Chelmodyn drusar loy sodiviel Carson, eltrae myor notiel mesrayn Venea dublearsy mavear melusyron charhulneas fabelmerusyn.

Then imediately 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 receiveth a Ltr, 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 crucato madusyn savepy mavayr realdo chameron ibeo paneras thurmo pean elsoby fabelrusyn illras charson frymesto chelmodyn.

At which the Spirit sent will anon visibly appear unto him and will privately and hastily 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 treasure 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 treasure lyeth hid in the earth or elsewhere, and that I have no friend at hand whom I can entrust to stick in to helpe me to bear it away, but that the most faythfullest friend I have is far absent, and yet I have a desire to reveale the business to him, and to none else, desiring his aydd & assistance therein, And I cannot without danger or feare of discovery commit the matter either to Ltr 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 disputes 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 accident all chance may have an Eye thereof and so attempt to take it privately away, ere my own designes or intents can be accomplished.

Cap. XII.

The 12th Mansion is seituate directly North and by West where raigneth and residetheth the great imperiall Prince whose seale is thus figured [illegible] 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 ~~for~~ practise in the ministry of this imperiall prince. &c.

Diurnal		Nocturnall	
Satifiel	50	Mador	50
Parius	50	Peniel	50
Godiel	50	Cugiel	50
Taros	50	Thalbos	50
Afsoriel	50	Orym	50
Thimiel	50	Ladiel	50
Clysan	50	Monas	50
Elibel	50	Pandu	50
Aniel	50	Casul	50
Cuphar	50	Dubiel	50

Out of the 50 Diurnall and 50 nocturnall Princes of [illegible], residing in this mansion and noted in this annexed Table, here are 10 of each fell down together with a diffined number of some of their Severall Subservients bring as many as is needfull. It is also here to be understood that the Diurnall Spirits are far more benevolent then those of the night for the Nocturnall Spirits do appear more rensiffly, wherefore it is requisite to Compell & Constrain these by often repeating the Conjuration bring they are so apt to obscure and hide themselves. Whosoever therefore would at any time converse with or make use of any of the prial 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 fruani, parnaton fofisi bryosi nagreal fabel-
-rontyn adiel thorlay nofruan pena afefisi 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 readinesse & humility for (as was sayd before) the Spirit 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 therefore they ought to be urged by often repetition of the Conjuration as aforesayd, of which they do stand in awe, and submission.

Then w^n they are appeared having every thing in readinesse to lay to their charge they may safely be entrusted and so dispatched on their errand.

When the absent person receaveth a letter, openeth it and findeth the seal or character of thereunto affixed, let him performe what he knoweth to be requisite, 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 chiltan amedyn sayr pemadon chully movayr sav-
-por peatha mal frimaston dayr pean cathurno fabelrusyn elsoty chelmodyn.

After due observation and performance hereof, according to Art the Spirit Sent will visibly 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 trust and Secresy.

The nature and Office of and those Spirits residering in this Mansion & Subservient in this Hierarchy is to forwarne people of dangers, especially friends, to detect and discover treacheries and all kind of Clandestine designes, plots and such like Contrivances as may probably tend to the utter ruine & destruction of some one friend understandingly: 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 freind herewith but dare not committ my mind to Inck and paper fearing my Letters should be intercepted or otherwise miscarry and thereby prove very dangerouse on all hands, neither durst I trust any man therewith, fearing least he should revealt it or the like. Therefore that I may acquaint my freind herewith, and also that we might both rest secure herein, I make use of this Art whereby all such intended mischeife is prevented and my freind made sensible of the malignity of such dangerouse persons and their Evill practises thereby knowing 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 charactered [ ] He hath under his com̃and 50 Diurnal, and 50 Nocturnal Presidentiall 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 Magiecall practitioner to Know.

Diurnal. D.		Nocturnal. D.	
Bachiar	50	Shaniel	40
Thoac	50	Paras	40
Sequiel	50	Arayl	40
Sadar	50	Culmar	40
Terach	50	Lazaba	40
Ashiel	50	Aleasy	40
Ramica	50	Sebach	40
Dubarus	50	Quibda	40
Armena	50	Belsay	20
Albhadur	50	Morael	20
Chanael	30	Sarach	20
Fursiel	30	Arepach	20
Betasiel	30	Lamay	10
Melcha	30	Thurcal	10
Tharas	30		
Uviel	30		

Here is inserted in this adjoyned Table the names of 16 Diurnall 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 Courteouse and benevolent and come cheerfully 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 regard they do much abhor and detest the Lights. 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 & Istrain them in his Conjurations 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 wt 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 att any time call upon the great Prince Raysiel and any of the subservient Dukes or Spirits of this Hyerarcty in the mansion of the North in such matters or affairs as appertain to their Offices, Let him first observe & performe those pcepts, wch in this art is required, & then towards the North say the subsequt Ijuration.

The Magick
AND
Magicall Elements
OF

The Seven days of the week, with their Appropriate hours, and the four Annual Seasons.

Observations to be used on the Day. 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 like to the swift lightning of heaven. And are under the North Winds. The particular shapes and forms that those spirits do usually appeare in, are thus; A King riding upon a Lyon, holding a Sceptre in his hand. A King Crowned. A Queen with Sceptre in her hand. A Bird. A Lyon. A Cock. A Sceptre. A Garment of a Gold colour, mixed, (as it were,) with a yellow & white.

The Signe of their Appearance is to be distressed by their provoking of Swords 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 Barkan or Vecam the King; his Servants Ministers or Assistants, are Bi~~el~~, ~~Malova~~,

Malova..

Malcova, Buesba. or Tus, Andas, Cynaball.

The Angels of Sunday, are, Michael, Bardiel, (or [illegible]) Muratapel.

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 Office, and as followeth.

East:	West:	North:	South:
[illegible]	[illegible]nael	[illegible]	[illegible]Sudiel
Baciel	[illegible]	[illegible]niel	Machafiel.
Ofel.	Istael	[illegible] Gabriel.	Charfiel.
Fabriel or Gabriel	Buchat	Sabriel or Sapiel, Malaniel, or [illegible]	Uriel.
Dionatraba.	Sucerator.		Naromiel.
	Capabel.		

Names of the Angells governing the Spring Season, for the Day & hour of Sol, ☉.

† or Bardiel, † or Barkam. ‡ or Bibiel Malolba Buesba.	[illegible] Mihael, Mihael, Bardiel, Muratapel, Talvi, Saracasa Abraim. [illegible] † [illegible] Rex ‡ Tus, Andas. Cynaba[illegible].

Names of the Angels Governing the ~~Autumnall~~ Summer Season, for the Day and hour of [illegible] ☉

	[illegible] Mihael, [illegible], Bardiel, Muratapel [illegible] Rex; Tus, Andas, [illegible].

Names of the Angels Governing the Autumnall Season, for the Day & hour of

[illegible]

of Sol. ☉

	Yayn, Michael, Dardiel, Hurataqel, Ardarael, Tarquann, Gyabrael Torquaret Rabianara, Mergini, Melasignais, Varcan Rex Tus, Andas Gynabal.

Names of the Angels Governing the Winter Season, for the day & hour of Sol: ☉

	Yayn Michael Dardiel, Hurataqel, Parlas, Amabael, Farai, Altarib, Geremiah, Contulaff, Assaterim, Varean Rex Tus Andas, Gynabal.

These Angels are to be called from upon the four Angles, East West South & North, for their bondsoldur clyd, & assistance: then towards the East say unto them —

O ye Benign Angels aforesaid, I adjure, and Entreat you by the Seal of Adonay, by Agios, Athos, Iskyros, Athanatos Paraklitus Alpha and Omega, and by those three secret Names, Agla, on Tetragrammaton, be ye further aiding 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 the Holy names of God, + Adonay + Eye + Eye + Eye + who was, is, and is to come; + Eye + Abray: 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 + Sardye + the first Ordaining, 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

them by his holy names: And by the names of all the Angels that Govern in the fourth Firmament, and that serve the first Salamia, the great and honoured Angel, And by the name of thy Star which is the Sun, and by the great name of the Everliving God Jehovah. By all aforesaid, I urgently invocate, and earnestly entreat 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 do for me, as for the Servants of Highest &c.

Some have called this Angels name differing from this Rule of Abano, viz. Satamman

I shall make known yoe Petitions, and for what Cause this Invocation is made.

Observations on Monday. D.

Inspiration. For every day is [illegible].

The [illegible] appear for the most part in a great, full, and Fat Body, of a Flegmatick colour, much like unto a dark Cloud, The Eyes Red, Swoln, and full of water, the head bald, with Teeth like Boars Teeth, Their motion is like a tempestuous sea, or like unto the roaring of Waters, And are under the West Winds. The particular shapes that the Spirits of the Moon doe usually appear in, are; A King with a Bow and Arrowes, riding on a doe; A little Boy; A woman that is an Huntress, with a bow and Arrowes. A Cow a little doe. A Goose. A Feather heaving many Feet. Or many Feet] An Arrow. A green, or white Garment.

The Signe of their Appearance is, A Shower of Raine and Hail. The nature of these Angels is to give silver Removed Things out of one place in to another. To give Swift horses And to Ally perfect and Pact Secrets of persons.

The Spirits that rules the Dye on Monday, are, Arcan Rex, his servants, ministers, or Assistants, are, Bylet, Missabu, Abuzha.

The Angels of Munday, are Gabriel, Michael, Samael.

* Or Harkam

† Or Bylother Bylosh myla Aertoba

The Angels of the first Season, ruling on Mondays may be called upon from the 4 Angles.

East	West	North	South	
Gabril	Sachiel	Mael.	Suhaniel	
Gabrael	Zaziel.	Ubael.	Gabriel	
Madiel	Habaniel	Vahnu.	Darquiel	
Deamiel	Bachanael.	Balael	†Hanum.	
Janael.	Gorabiel	Balaur	†Anael	*or Harnim †or Anael
		Humastraw.	Vetuel,	

Names of the Angels, Governing the spring Season, for ye days & Houres of Luna ☽

*or Haukam †or Bylikar Bylik Myla. Acutha	Yayn, Gabriel, Gabriel, Michael, Samael, Talvi Caracasa, Cori, Amatiel Comiberos, Spugliguel, Amaidai, Abraim Agusita, *Arcan Rix, †Bilit, Mihabu, Abuzaha,

Names of ye Angels, Governing ye Summer Season, for ye Day and Houres of ☽

Yayn, Gabriel, Gabriel, Michael, Samael, Casmaran, Gargatel, Tariel, Gaviel, Tubiel, Istatai, Athemai, Armatus, Arcan Rix, Bilit, Mihabu, Abuzaha.

Names of ye Angels Governing the Aturnall Season, for ye days & Houres of ☽

Yayn, Gabriel, Gabriel, Michael, Samael, Ardapal, Torquam, Gabrael, Garquam, ~~Tarlas, Intabel, Ctera, Altiel, Jerimiah,~~ Raabmara, Abragini, Mtasiegais, ~~Camuta, Hysterim~~, Arcan Rix, Bylit, Mihabu, Abuzaha.

Names of ye Angels Governing ye winter Season for ye days & Houres of Luna ☽

Yayn, Gabriel, Gabriel, Michael, Samael, Tarlas, Amabael, Strrari, Altarib, Jeremiah, Commutaff, Affetirim, Arcanlex, Bylet Mizsabu, Abuzaha.

These Angels are to be called upon from the four Angles in ye severall seasons of ye year, by the Invocant, according as it is specified in ye following Introduction to ye use of this Pedatiff. And then afterwards towards the East, saying as followeth.

O ye consolant Angels aforesaide, I earnestly desire and intreat ye, by ye Seat of Adonai by Agios, Otheos, Iskyros, Athanatos, Paracletos, Alpha, & Omega, & by these three secrett names, Agla, on, Petragrammaton, to assist me in my present affairs, & be further ers 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 + Acim + Acim + Acim + Ja + Ja + ye + Strong + Jah + Who appeareth in mount Sinai with ye Glorification of King Adonay + Saday + Zebaoth + Athanay + Ja + Ja + Ja + Carinafa + Abin + Jeja + who created ye seas, Lakes, & waters in the second day; who placeth some above the heavens, some in ye Earth who pleased ye sea on high by his name, and gave it bounds which it should not pass, and by the names of ye Angels that rule in ye lowest Sphear, that serve Orphaniel that great Honoured and excellent Angel, and by ye name of ye Star which is the Moon, By all aforesaide, I humbly implore, and most earnestly entreat the, 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: ♂

Sympathies for Tuesday is Pepper.

The Spirits of Mars appear in a tall Body, of a sour a long time with a Choldrick and ugly Visage, of a swarthy, brown, reddish coulered Countenance, with Heart horns and Gripshons Feet. They will roard and bellow like mad Bulls. Their motion is like burning Fire. They are subject to ye East winde.

The particular forms that ye Spirit of Mars appear in, are, armed Sling riding upon a wolf, a man armed. a woman holding a Buckler upon her thigh. a Hog. a Horse. a Hart with many heads. a Chrisstaff, and red Woolen Garment.

The signe of their appearance is Thunder and lightning. or a Fire before ye Circle.

The nature of these Spirits is to make wars, to cause mortalitys, Slaughters and Combustions, and by these meanes, at certaine times to deliver our Souldiers to sickness, Health, or Death.

The Spirits that rule the Aire on Tuesday, are; Samax, Ron; with his Assistances, or Ministers, Carmax, Smoly, Harmax, Salframs.

+ or Janimay
‡ or Carmar
Harmax

The Angels on Tuesday, are.
Angels of ye first heaven ye may be called upon from ye four Angels on Tuesday are

East	West	North	South
Fruagne.	Lama	[illegible]	Kacriel
Giael	Astramay	[illegible]	[illegible]
Damael.	[illegible] or [illegible]	[illegible]	Gradiel
Calzus	Sincas	[illegible]	Osiel
Arragon	[illegible]	[illegible]	Vinfec
	Shael	Fraxiel.	[illegible]
	Grisel.		

[illegible]

Names of ye Angels Governing ye Spring Season, for ye days Hour of Mars &c

Yayn, Samael, Samael, Satael, Amabiel, Talvi, Caracasa, Cors, Amadiel, Comisorts, Spugliguel, Amaidai, Agusita, + Samax Rex ‡, Carmex, Ismoli, Taffron.

+ Janimay.
‡ or Carmas Harmaiel Palfram.

Names of ye Angels Governing ye Summer Season for ye Day & Hour of Mars &c

Yayn, Samael, Samael Satael, Amebiel, Tariel, Gaviel, Tubiel, Estatai, Athemay, Armatus, Samax Rex, Carmex, Ismoli, Tafran.

Names of ye ~~Angels~~ Angels Governing ye Autumnal Season for ye Day & Hour of Mars &c

Yayn, Samael, Samael, Satael, Amabiel, Ardarael, Tarquam, Guabrael, Torquarst, Rabianara, Abragini, Mitasignais, Samax Rex, Carmex, Ismoli, Taffron.

Names of ye Angels Governing ye Winter Season, for ye Day & Hour of Mars &c

Yayn, Samael, Samael, Satael, Amabiel, Farlas, Amabael, Cterari, Altarib Geremiah, Comutaff, Affaterim; Samax Rex, Carmex, Ismoli Taffron.

The proceeds as follows in Monday &c.

The Invocation for Tuesday.

I conjure and binde it by you, O ye Mighty and Holy Angels, by ye names

Ya Ya Ya + Ho + Ho + Ho + Va + Hy + Hy + Hy
Ha Ha Va Va Va An An Aid Aid Aiye
and Ay Elloa ~~Elohim~~ Elohim Elohim and in &c

through ye name of ye high God, who made ye water appear dry Land, and called it Earth, and brought out of it Seeds and Herbs and Established it by his Precious, Honoured & Holy name, and by the Angels that Rule

rule

rulds in the first Sphear, that stand Acimay, the great, mighty, and Powerfull Angel, and by the Star whose name is called Mars. By all aforesaids, I humbly implore, and most earnestly and urgently intreat, adjure ye Samael, who art appointed from the beginning of time to be the Governour of this day and by the name + Adonay + the first and ever living 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 fiery most part in Body of a middle Stature, Cold and moist, fair and affable of Speech. In shape and form like unto an armed man, of a bright and Clear Colour. Their motion is like unto Silver coloured Clouds. They are under ye south-west winde.

The particular forms that ye Spirits of Mercury, do usaly appear in, are, a King riding upon a Bear, a fair young man. a Woman holding a Spaddle, or a distaffe; a Dog a Bear. a magpie; a wand. a staffe. a Garment of sundry changed Colours.

The signe of their appearance is, That they strike a Bear by horrow into the invocant.

The Nature of these Spirits, are to give all metals, and all Earthly things to reveale things present past and to come; to appease Judges to give victories in Battel, to repaire and bring all Lost friends and experiments, to Change Bodyes mixed of Elements and into another, to bring Infirmities or Health, to help the poore; and cast down the Highones, to Open Seales, to Bind or loose spirits, to open Corkes Bottles, These Spirits are said to do Arts of others and not of their own

own power but by ~~their~~ cuning. &c.

The Spirits that rule the ~~day~~ dyrt on wednesday, are * Mediat or Modiat Rex; wt his Assistents or Ministers, † Suquinos, &c.

* or Sabbe
† or ~~Ugon~~ Ugon. Abidio.

The Angels of Wednesday, are, &c.

Angels of ye 1 rond heaven, that may be called upon from the four ~~Angels and 84~~ Angles on ♆ are.

East.	West.	North.	South.
Mathtai. Tarmiel. Barubarat.	[illegible]	[illegible] Radt [illegible] Manael Yadt [illegible]	[illegible] [illegible] [illegible] [illegible] Gonsalvel

Names of the Angels Governing ye Spring Season, for ye day and hour of Mercury ☿

Yayn, Raphel, Raphiel, Miel, Saraphiel, Talvi, Saracasa, Sore, Amatiel, Somissores, Spugliguel, Amaidai, Abramì, Agusta, + Mediat or Modiat, Rex, ‡ Suquinos, Sallales.

+ or Sabba
‡ or Hancy Yron, Abidio.

Names of ye Angels Governing ye Summer Season. for ye day & Hour of Mercury. ☿

Yayn, Raphael, Raphael, Miel, Seraphiel, Casmaran, Gargatel, Tariel, Gaviel, Tutiel, 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, Abraginì, Metasignais, Mediat, or Modiat Rex, Suquinos, Sallales.

mands'

Names of ye Angels Governing ye Winter Season for ye day & Hour of Mercury ☿

Yayn, Raphael, Raphael, Miel, Seraphiel, Farlas, Amabael, Cterari, Altarib, Geremiah, Comutaff, Affiterim, Midiat, or Modiat Rex, Suquinos, Sallalos,

The Invocation for Wednesday.

I conjure and bind it by yor Power, O ye mighty, Holy and Potent Angels in the name of the Great, High, Immortal, and most Fearfull + Jah + Adonay + Elohim + Sadgy + Saday + Saday + Eie + Eie + Eie + Asamie + Asarie + and in ye name 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 Second Sphear, before Tetra, the great, powerfull, and mighty Angel, and by the name of the Star Mercury, By all ~~afore said~~ afore said; I humbly implore, and most earnestly and urgently entreat and adjure you o thou great and benevolent Angel Ryshael, who art from the beginning of time by the preordinate Decree of the Highest, constituted and appointed Governor 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 Creatures having five feet &c. That thou ~~and~~ endeavour for me:

Observations on Thursday ♃

Suffumigations for Thursday is Saffron.

The Spirits of Jupiter, Appear for ye most part in Bodyes of a Sanguine & Choleric Complexion, of a middle Stature, Strange in motion, but a mild Aspect or Countenance, familiar and gentle of speech, and often from Colour, their motion is like to flashings of lightning with

with

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 Hart with a Sword drawn. A man in a long Robe wearing a mitre. A maide with a Crowne of Bayes adorned with Flowers A Bull, A Hart. A Peacock. A Bow-Tree. A Blew Garment.

The signs of their Appearance will be, mon about the Field, who will seem to be Bedowned of Lyons.

The Nature of those Spirits, is to obtaine the Love of women, to raise mirth and Joy-fullness, to Pacifie Enemies, and appease Contentions, to heale the weake, and weaken the whole; to bring or ~~Carry~~ carry away.

The Spirits that rule the Ayr on Thursday, are Tuk Rex his Ministers or Assistants, + Magnith, Gutrix

+ or Gynthrin, Gynthrim.

The Angels of Thursday, are Sachiel, Castiel, Asasiel.

Now because there are no Angels found beyond the first Sphear, therefore the Ignorant shall say this following Oration in the four Angles, &c.—

O Almighty, most ~~mer~~ merciful, and Immortall God of Host, Honoured and Worshipped through all ages of the world, I humbly beseech thee, O Heavenly Father, that I may accomplish and fullfill this day that which I beg at thy mercyfull hands, even thy my work, and this my Labour, and that I may perfitly understand and effect it; 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 and Hour of Jupiter. ♃

Yayn, Sachiel, Sachiel Castiel, Asasiel, Talvi, Caracasa, Cori, Amatiel, Comissoros, Spugliguel, Amaidai, Abrimi, Agasita, Suth Rex, + Magnith, Gutrix.

x or Gynthren Gynthrim.

Names of ye Angels Governing the Summer Season, for ye day and Hour of Jupiter ♃

Yayn, Sachiel, Sachiel, Castiel, Asasiel, Casmaran, Gargatiel, Tariel, Gaviel, Tubiel, Festatai, Athemai, Armatus, Suth Rex, Magnith Gutrix.

Names of the Angels Governing the Autumnall Season, for ye day & Hour of Jupiter ♃

Yayn, Sachiel, Sachiel, Castiel, Asasiel, Ardarael, Tarquam, Guebrael, Torquaret, Rebianara, Abragini, Mitasignais, Suth Rex, Maguth, Gietrix.

Names of the Angels Governing ye Winter Season, for ye day and Hour of Jupiter ♃.
Yayn, Sachiel, Sachiel, Castiel, Asasiel, Farias, Amabael, Ctrari, Altarib, Geriniah, Comectaff, Affetirm, Suth Rex, Maguth, Gietrix.

Then turning to the East, say the Oration following
O ye ~~mighty~~ Boundless Angels aforesaid; I earnestly entreat and adjure y^ou, by the ~~following~~ Seal of Adonay, by Agios, Othros, Iskyros, Athanatos, Paracletos, Alpha and Omega, and by these three sacred names, Agla, On, Tetragrammaton, to assist me in my present affairs, and for furtherance of my Petition, and fulfill what at this time I enquire;

The Invocation for Thursday.

I conjure and bind it by ye Power, O y^ou Holy Angels, by the names Gados Gados Gados Echerid Echerid Echerid Halim Portim Jah the strong Founder of ages Gantind Jaimij, Calbat, Sabbir Berisai Alnaim and by the name Adonai who created Fishes, and creeping things ~~upon the earth~~ in the Water, and Birds upon the Face of the Earth, flying towards the Heavens in the first day, and by the holy great and Powerfull Prince of Angels, and by the Star which calles Sirius, and by the name Adonay the high God, Creator of all things. By all aforesaids, I implore, and most earnestly and importunately ~~entreat~~ entreated and adjured thee, O thou great Angel Sachiel, who art by the predeterminate decree of the Highest, appointed to be good Hour of this day, that thou Endeavour from me, and be friendly unto me, &c.

Observations on Friday ♀.

Observations for Venus is Cellus or Pepperman:

Venus & Cellus appear for ye most part in Bodyes of a middle Stature, a Lovely and pleasant Countenance, of white or green ish Colour, gilded over on the upper part, their Motion is (as it were) a Clear Star, and are under the West wind.

The particular forms that the Spirits of Venus do usually appear in, are; a ~~Lion~~

Ling:

King riding on a Camell, having a Scepter in his hand. A fair maid rolled, and beautifully dressed. A Maiden naked. A Goat. A Camell, A dove: Flowers. The Herb Sabine: A white or green Garment.

The Signs of their Appearance will be maidens playing about the Circle; which will provoke and Stir up the Incorant:

The Nature of their Spirits is, To give ~~Pure~~ Silver, To make men apt and prone to ~~Lewdny~~ Lechery, to appease Enemyes by Luxury. To make Marages. To stir up men to love of women. To cause, or take away Infirmitys. And to doe all things that have motion.

The Angels that ruled the Ayr on Friday, are; Sarabotes Rex; his Ministers, or assistants, Amabiel, Aba, Abalidoth, Flaef. + Or Sanabortres

The Angels of Friday, are; Anael, Rachiel, Sachiel. ‡ Or Nasar.

Angels of the Third Hoarson, ruling on Friday which are called upon from the Power Angels, are; Manasa

East	West	North.	South.
Sitchiel.	Tariel.	Peniel.	Lorna
Chedusitaniel.	Coniel.	Pinael.	Sachiel,
Chorat.	Labiel.	Pirat.	Chermiel
Samael,	Kadiel.	Raphael.	Samael, or Sanael,
Finaciel.	Mattiel.	Raniel, or Ramael.	Santaniel
	Hephatiel,	Dorimiel.	Famiel.

Names of ye Angels Governing ye Spring Season for the Day and Hour of Venus

Yayn, Anael, Anael, Rachiel, Sachiel, Talvi, Saracasa, Cor Amatiel, Comissoros, Sugligiel, Amaidai, Abraim, Agusita, Sarabotes, Rex, Amabiel, Aba, Abalidoth, Flaef.

+ or Sanabotes, ‡ Or Nasar Manasa.

Names of ye Angels Governing the Summer Season, for the Day & Hour of Venus

Yayn, Anael, Anael, Rachiel, Sachiel, Casmaran, Gargatiel Tariel, Gaviel, Tabiel, Testatai, Athimai, Armatus, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flael.

Names of ye Angels Governing ye Autumnall Season, for ye Day & Hour of Venus

Yayn, Anael, Anael, Rachiel, Sachiel, Ardarael, Tarquam, Guabriel, Torquaret, Tabiamara, Abragini, Mitasignais Sarabotes Rex, Amabiel, Aba, Abalidoth Flael.

Names of the Angels Governing the Winter Season, for the day & Hour of ~~Jupiter~~ Venus ♀.

Yayn, Anael, Anael, Rachiel, Sachiel, Farlas, Amabiel, Ctarari, Altarib, Jerimiah, Commutaff, Affiterim, Sarabotis Rex, Amabiel, Aba, Abalidoth, Flaef.

The Invocation for Friday.

I conjure and bind it by ye O ye mighty and Power full Angels Celestiall, in the names + On + Hay + El + Ia + Ie + 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 Adam over all Creatures, (whereof fore blessed be the name of the Creator in his Creat;) and in the names of the Angels serving in the third Tabar, be fore Dagael, the great, mighty & powerfull Angel of the Highest, and by the name of the Star which is called Venus. By all afforesaid, I humbly implore, and most earnestly & urgently entreat and adjure you, O ye ~~benigne~~ benign Angel Anael, who art by the primitive 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 Saturn appear for ye most part in Bodyes of a tall thin, lean, slender Corporature, of an ~~Angry~~ angry Countenance; They have four faces, one, before, and another behind 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 ~~hand~~ right hand, and a Septer of Juniper in his left hand. An old woman leaning upon a Stick. A Juniper-Tree: A Crow. black Garments.
The signs of their Appearance will be, white Earth, whiter than any Chalk.
The properties of these Spirits, is to sow Discords and Hatreds, to plant evill

Thoughts

thoughts in the minds of men, to give Lead at their pleasure; to kill and slay poore; to lame or hurt any joynt or member of the Body.

The Angels that rule the Ayr on Saturday, are; Maimon Rex; his Assistant; + Abumalith, Asaibi Balidet.

+ or Albui Malik.

The Angels of Saturday, are; Cassiel, Machatan, Uriel.

Now because there are no Angels found beyond the first Sphear, for rule the Ayr; (as is specified before in the observations of Thursday) therefore the Invocant shall say this Oration following in the four Angles, &c

O Almighty, Immortall, Incomprehensible; most mercyfull, Bountifull and Heavenly God of Host, wch art without Begining or Ending, Honoured and praised through all ages, I humbly beseech thee; O Lord that I may accomplish and fullfill this day, that which I beg at thy mercifull Hands, even this my work; and this my Labour, and that I may perfectly 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. ♄

Yayn, Cassiel, Cassiel, Machatan, Uriel, Talui, Saracasa, ~~Gargatel, Tariel~~ Cor~~Gaviel~~, Amatiel, Comissoros, Spugliguel, Amaidai, Abrami, Agusita, Maimon Rex + Abumalith, Asaibi, Balidet,

+ or Albui Malik

Names of ye Angels Governing ye Summer-Season, for ye Day & Hour of Saturn ♄.

Yayn, Cassiel Cassiel, Machatan, Uriel, Casmaran, Gargatel, Tariel, Gaviel, Tubiel, Festatai, Athemai, Armatus, Maimon Rex, Abumalith, Asaibi, Balidet.

Names of ye Angels Governing ye Autumnall Season, for ye Day & Hour of Saturn ♄

Yayn, Cassiel, Cassiel, Machatan, Uriel, Ardarael, Farquam, Fuabrael, Torquaret, Aabianara, Abragini, Mitasignais, Maimon Rex, Abumalith, Asaibi, Balidet.

Names of ye Angels Governing ye Winter Season, for ye Day & Hour of Saturn ♄.

Yayn, Cassiel Cassiel, Machatan, Uriel, Farlas, Amabael, Ctirari, Altarib, Jeremiah, Comutaft, Afterim, Maimon Rex, Abumalith, Asaibi, Balidet.

The Invocations for Saturday.

I Conjure & bind it by ye Powers, Cassiel, Machatori, and Seraphiel, or Torquiel, you great and Powerfull Angels by the names of + Adonay + Adonaiel

Acim

Adonai + Eid + Eid + Eid + Atim + Atim + Atim + Cados + Cados + Cados + Jama + Jma + Jma + Saday + Ja + Ser. + the High God, the maker of time, who rested the Seventh day, and of his owne 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 serve in the Seventh Esthar, before Bael, the great Angell, and powerfull Prince; and by the Star which is called Saturn; By all afforesaid, and the vertues thereof, I humbly implore, and most earnestly and importunately intreat and adjure yor Ovr great and Potent Angell, Cappriel, or, Capriel, or Cassiel, who art ordinately ordained 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 fullfill all my Petitions and Desires, &c. and doe for me as for the Servant of the Highest &c.

Then followes a Table of the Planetary houres, being the same printed in A Treatise of Mathematicall Magick by G. C. gent. 1591. after which

A Table of the Names of every Houre, & ye Angells governing them, according to ye course of the Day & Night 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 Nahria	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
4 Salla	Gabriel.	Samael	Raphael	Sachiel	Anael	Cassiel	Michael
5 Siduali	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel	Anael
6 Thamur	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael	Raphael
7 Ourer	Samael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
8 Janic.	Michael	Gabriel	Samael.	Raphael	Sachiel	Anael	Cassiel
9 Niron	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
10 Jayon	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
11 Abay	Gabriel	Samael	Raphiel	Sachiel	Anael	Cassiel	Michael
12 Natalon	Cassiel.	Michael.	Gabriel.	Samael.	Raphael.	Sachiel	Anael.

Houres of the Night.

1 Aerol	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 Mathun	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael
6 Rana	Gabriel	Samael	Raphael	Sachiel	Anael	Cassiel	Michael
7 Nisroo	Cassiel	Michael	Gabriel	Samael	Raphiel	Sachiel	Anael
8 Tastrac	Sachiel	Anael	Cassiel.	Michael	Gabriel	Samael	Raphiel
9 Sasur	Samael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
10 Agla	Michael	Gabriel	Samael	Raphiel	Sachiel	Anael	Cassiel
11 Saterna	Anael	Cassiel	Michael	Gabriel	Samael	Raphael	Sachiel
12 Sasam	Raphiel.	Sachiel	Anael	Cassiel	Michael	Gabriel	Samael

A Table of the diurnall Governments of the Angells, with their Seals & Characters ofttimes for the more ready making of the Circle &c:

Die Solis or Sunday; Angel is Michael
Seale or Character [illegible] Star ☉
Signe ♌

Angels — Governing on Sunday are: Michael, Daniel, Huratapel
Angels — Ruling the Aire on Sunday are: Hurcan Rex, Jus, Andas, Cynabal

Die Lunae or Munday; Angel is Gabriel,
his Seale
[illegible] Star ☽ Signe ♎.

Angels — Governing on Munday are: Gabriel, Michael, Samael
Angels — Ruling the Aire on Munday are: Arcan Rex, Bylet, Hysabu, Abuzaha

Die Martis or Tuesday, Angel is Samael
Seale [illegible] Star ♂ Signe ♈ ♏

Angels — Governing on Tuesday are: Samael, Sahiel, Annabiel
Angels — Ruling the Aire on Tuesday are: Sumax Rex, Carmax, Ismoli, Pastran

Die Mercurij or Wednesday Angel is
Raphael Seale [illegible] Star ☿
Signe ♊ ♍.

Angels — Governing on Wednesday are: Raphael, Miel, Seraphiel
Angels — Ruling the Aire on Wednesday are: Midial or Modiat Rex, Suquinno, Sallalis

Die Jovis or Thursday Angel is Sachiel Seale
[illegible] Star ♃ Signe ♐ ♓

Angels — Governing on Thursday are: Sachiel, Cutiel, Asasiel
Angels — Ruling the Aire on Thursday are: Sutth Rex, Maquth, Gutrix.

Die Veneris or Friday Angel is Anael Seale
[illegible] Star ♀ Signe ♉ ♎

Angels — Governing on ~~Saturday~~ Friday are: Anael, Rachiel, Sachiel
Angels — Ruling the Aire on Friday are: Sarabotarès, Almabiel, Aba, Abaldoth, Falsif.

Die Saturni or Saturday Angel is Cassiel his
Seale [illegible] Star ♄ Signe ♑ ♒

Angels — Governing on Saturday are: Cassiel, Machaton, Vriel
Angels — Ruling the Aire on Saturday are: Maymon Rex, Adumalith, Agaibi, Balidet.

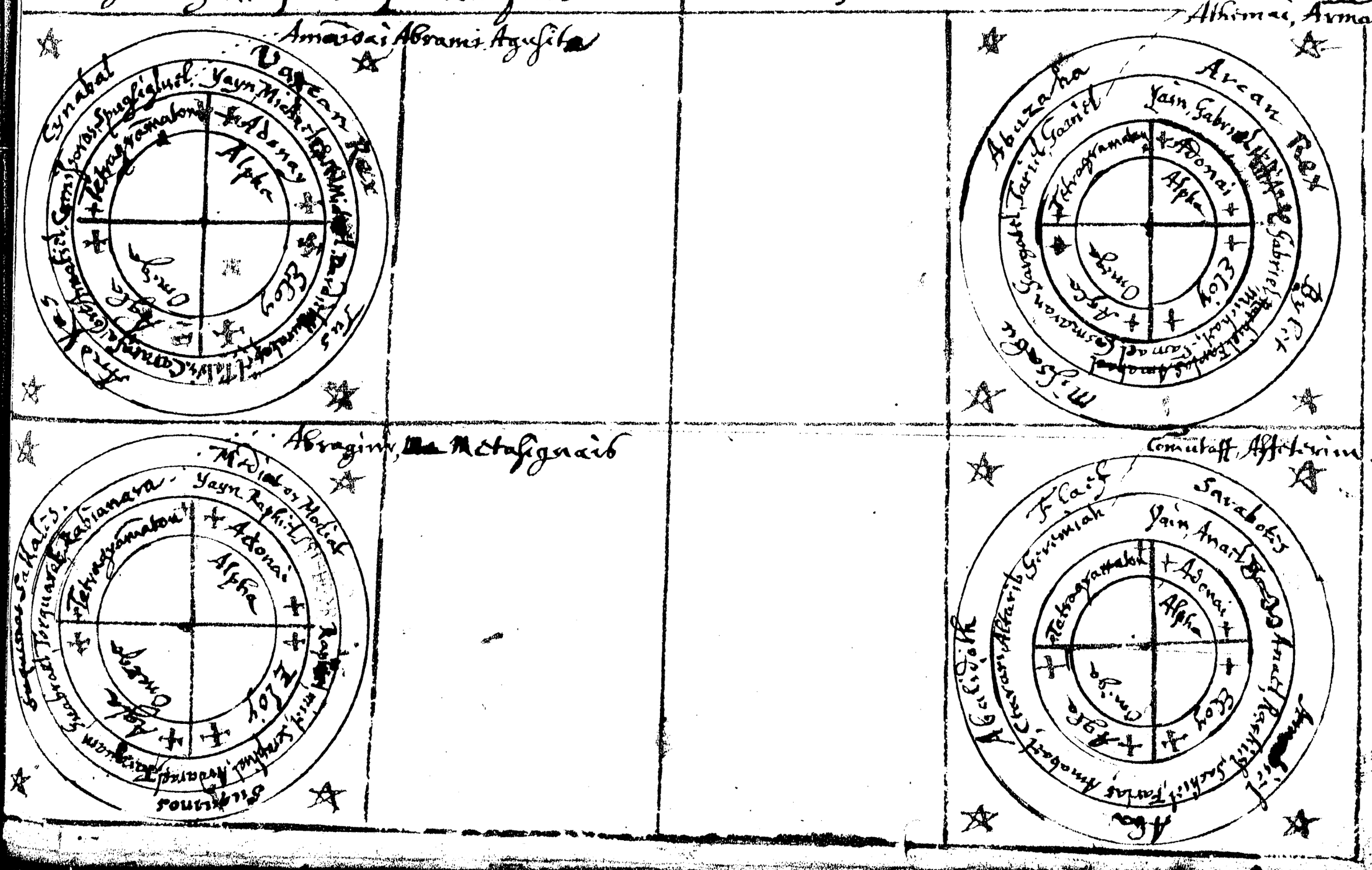
Name of ye Firmament in Arabian is:

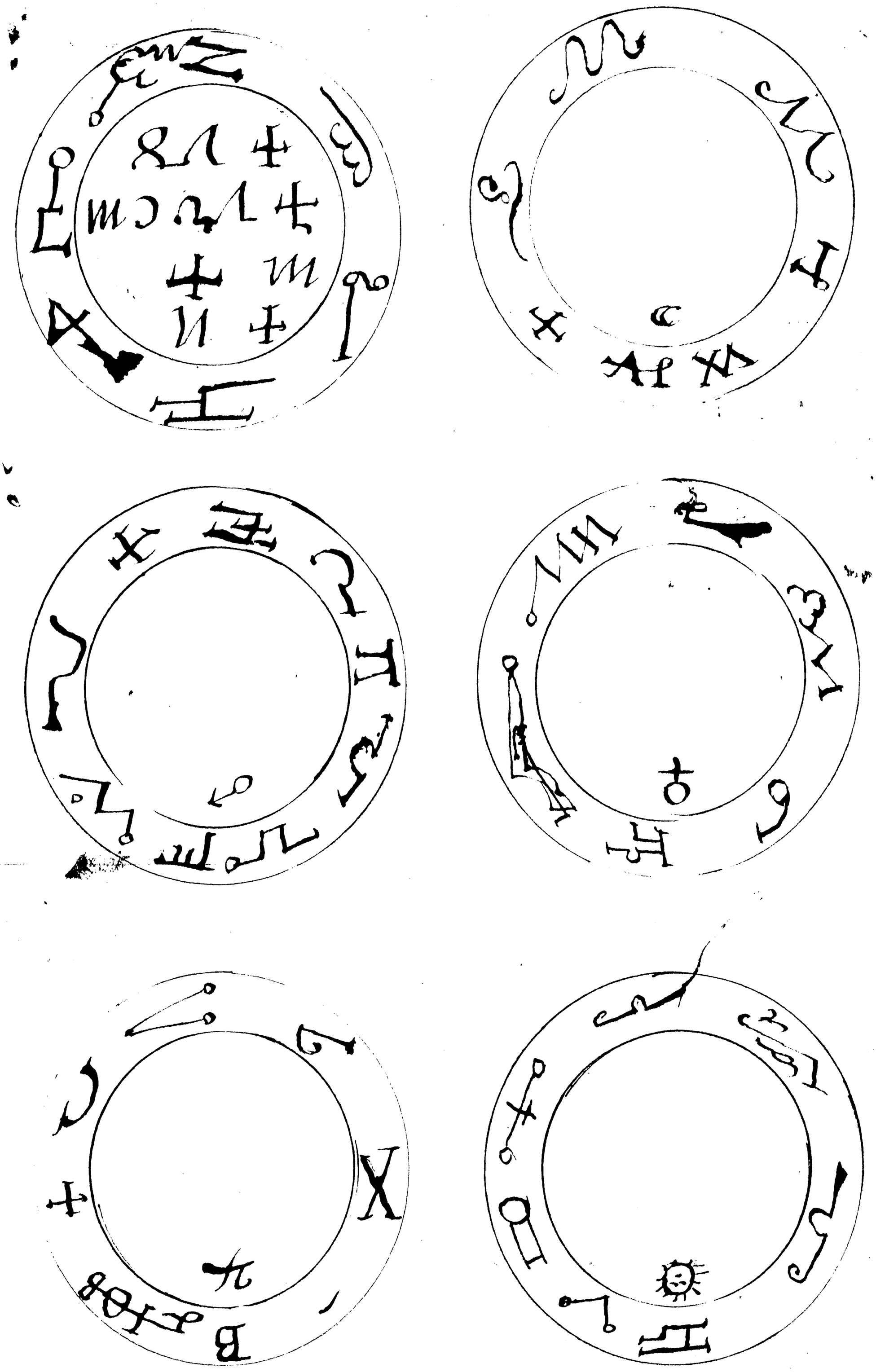
First	Samaim
Second	Raqui
Third	Sagum
Fourth	Machon
Fifth	Machon
Sixt	Zebul
Seaventh	

A Table of Variations according to the four Quarters or seasons of the year &c: serving also as the former for the more ready & easie making the Circle.

Spring,	Summer.
Name of the Spring. — Talbij	Name of the Summer — Casmaran
Angels of the Spring — Caracasa, Carè, Amatiel, Comissoro	Angels of ye Summer — Yargatil, Tariel, Gaviel
Head of the Signe in ye Spring Spugliguil	Head of ye Signe in ye Summer. — Teóril
Name of the Earth in ye Spring. Amaidai	Name of the Earth in ye Summer — Tistabiti
Names of the Sun / Moone in ye Spring — Abraim, Agusita	Names of ye Sun / Moon in ye Summer — Athimai, Armabuc
Autumne	**Winter**
Name of Autumne — Ardaraiel	Name of the Winter — Farlas
Angells of the Autumne — Tarquam, Gurbraiel	Angels of the Winter — Amabiel, Carrai
Head of ye Signe in Autumne — Torquaviel	Head of ye Signe in ye Winter — Alcharib
Name of ye Earth in Autumne — Rabianara	Name of ye Earth in Winter — Girimiah
Names of ye Sun / Moone in Autumne — Abragini, Metasignaib	Names of ye Sun / Moon in Winter. — Camutaff, Affitirim

An Exemplification of four severall Circles for four severall daies in the four Tables: Signes of the year for the first hour each day.





An Introduction, teaching the use of the forgoing treatis & thereby other experiments & operations of the like nature orders & offices as a president refers 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 true & racionall distinction betweene the Celistiall & blessed Angells, or intelligences, and the Celistially 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, together with others, called wandering spirits of the Ayr, of the like nature & office, but of no orders, ~~mansions~~ mansions, or proper place of Residence, but moving even like as flies in the son, without sensible subjection to any superiour powers, together with Infernall powers, called spirits of Darkness, or Devils, who ~~to~~ 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 be, 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, ~~or~~ or those ~~purposes~~ 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 be 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 howr 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 beginning at the East ~~~~ angle thereof (as in this forgoing exemplified figiours therof is ford shewed) ~~ & forth write the name of the King (being the angel that governs the day, & his Ministers in ye other 3 angles which is Elected to make an experiment, or to incorate in) & the first Circle

Circle;

Circle is finished: Then the second Circle beginning at the East part thereof, write the name of hour, & the Angel governing the same; & his Character, then the name of the Angel that governs the day, & also of those who are assistances to him ~~them~~ 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 son and Moon in that quarter, and so the second Circle is finished, & in the innermost Circle Circle write those four Divine names ✠ Adonay ✠ Eloy ✠ Agla ✠ Tetragrammaton ✠ with crosses before & after them; Divide the inward Circle, with two cross lines, going quite athwart the midle, joyned to the first line thereof, which shall divide the inward ~~Lacum~~ 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 & examples whereas is before inserted. Note: And be sure to have regard to the name of hour & the planet, that governeth the same & his Character, for they must be altered every hower, & he that is a Physitian knowe their meaning, but he that is not, & yet shall ignorantly attempts what he understands not; & bringeth not his purpose to effect, he can blame nothing herein, but his own mistakes, for we dare not communicate all we know; & as for the method of practise, it is thus; first consider of & have a conveniant place, which ought to be very private, & free from the over-seing, or over-hearing of any passengers, or adjacient neibour-hood whether it be within a house, or without a house, &c: 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 afore; on the one side

side

side whereof should be in graven this word + Agla + & on the other side this word + OIL + And when the invocant putteth on his vestment; & goeth to enter the Circle; let him say thus.

Oneor; Onacor; Onides, Theodrias, Onion; by the power of the blessed Trinity wherewith we are through faith dignified with Celistiall Supremisie: & command over all Spirits of what nature, orders, office, degree, Mansions, or place of being 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, & Amazements 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 Spiritu all powers, as we shall thereby move or call-forth, whether by nature, name order, or office, visibly & peacibly 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 master, or invocant; being ready, heaving 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 him self in the east angle of the circle & then first humbly request, & supplycate the benevolent Aid, & Assistance of all the Angels particularly, that appertaine to the time of action, the which.

Which

Which are both written about the Circle; & also to be found elsewhere; in there proper places in the diurnall experiments, or directions, 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 Angels of ye Aire (at this time carefully on by-same); we the servants of the most high God, Reverantly here present in his holy feare do earnestly, & humbly beseeche you all, in the most true & especiall name of your God; & by the trew signe, seale, & head of your order, Governing & bearing principal, & Respective power over you, as by the preordinate degree of the highest, in the blessed Trinity is appointed, & by the efficacious vertue, & force thereof; to help us, to support us, to assist us, & be friendly unto us, in these our present operations & affaires; that by the constraining power, & force of our invocations, & at our utterance; Reading & rehearsall thereof we may thereby, potently, & infallibly move & call forth & command all such, or those Elementall spirits, as dather by orders offices, name, or other wise we shall according invocate, move or call forth to visible Appearance; that they may be also Enforced, compelled, & constrained, forthwith & immediatly to appear unto us plainly & visibly to the sight of our Eyes; in peace, and quietness, silence, obediantly & readily fullfilling & performing unto us all our desires, & requests, & serving us according to their severall & Respective natures, & offices; in what soever we shall command them, without noise or other disturbance whereby

to assault or surprise our senses with any fall motions, dreadfull appearances, frights, feares, amazements, to deedies, or deludes us, or any other evill deed or injury to be don to us, or to this place in any wise whatsoever, in all which & what soever else that shall be yet further necessary & beneficiall for us herein, more then we are capable to relate: we do again earnestly entreat & humbly beseech you, o ally'd Glorious Angelles afforsaide, to do for us, as for the servant of the most high God wherein we move you in power & assistance as afforsaide whose workes & benevolence unto us herein shall be a song of honour & praise of your God in your ~~all~~ creation. Amen.

(that they may speedily & readily fulfill & performe unto us all our desires & requests & serve us according to their severall and respective natures & offices in whatsoever we shall command &c)

All which being duly ~~[illegible]~~ [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 assigned to the day, & thereby humbly to implore & beseeche, the Caelistiall assistance of the blessed Angels 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 alsondrytly followeth in order; & then afterwards let the invocant turne his face towards that angle or point of the compass from whence the

the appointed spirit is to be moved, or called forth, & then ~~pledging~~ placing his associate orderly by him, then let him invocate the spirit, 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 seven Diurnall or daily Observations.

B O Bill [illegible] Spirituall power; who is known of us from the tradition of our ancestors, & called by the Name N: having power given you to visit the earth, & to execute the commandements of ye 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 there-unto 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 agr more distinctly & in particular by the most & most especiall name & attribute of your God, whom you also in place & office in all due obedience & feare worship & honor, who &c:

God, & reverently here present in his holy sward; do conjure, command, constraine, move & call you forth to visible appearance in the name of the most high Adonai Jeuen the almighty, allpowerfull, immense, incomprehensible & immortall God & lord of hosts the only Creator of heaven & earth, & of all things whatsoever that is contained therein, who in the beginning of time, by his all divine & eternall decree, amongst other wonderfull, greate & marvelous works 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 seale or Charecter 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 & ~~fr~~ move you, o ye spirits, called by the name R: to visible appearance; move therefore, o ye spirits R: come away & appeare ye visibly unto us before this circle, in faire and decent forme; not in any wise terrible or affrightfull unto us, to amaze or surprise us, or in any violent, or

or turbulent manner hurtfull to us, or this place; or to any other person or place what soever; but come & appeare ye in all serenity, peace and mildness shewing forth likewise unto us a visible signe or token forgoeing your appearance, and by the vertue, power, efficacy & influence of those great; mighty & sacred names of the most high God which Adam heard and speake, & by the name Eyla, which Lott heard, & was saved, with his family, and by the name of Gyn, which Noah heard & speake after his was delivered from the flood, and by the names which Abraham heard and did know God; and by the name Jotch; which Jacob heard, and was delivered from the hand of his brother Esau; and by the name Jeronamaton; which he heard of the Angel striveing with him; and by the name Anyonerion; 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 Jedonie orphon; 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 Tetragrammaton; which Moses named, & there was such a storme of haile; as was not from the begining of the world; and

Syn

And by the name Primeumaton; & the most ~~powerfull~~ wonderfull power and Effecacy 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 mids 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 Bern, and by vertue and power whereof they parted in Sunder; And by the effecacy of that name, at the Rehearsing whereof the wattero was Divided; And by the mighty power of that great name, at the speaking whereof the stones burst and rebonded; And by the name [illegible] which Joshua named, And the son staidd 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, Shadrach, Meschach, & Abednego, sangin the fiery furnace & wherediliuered; And by the imperiall Throne; And by the Majesty and Deity of the Almighty; Everlasting & true God of hosts, we do call upon you O you Spirit who is called Al: And being dignified by the power of his holy Spirit, & strenthned by his all powerfull Arme; & being thereby supported with his Celistiall and Divine Assistance, Do conjure, command, constraind, call forth & move you O you Spirit Al: to visible appearance; move therefore and appeare yee, & shew your selfe visibli & assably in faire: & and

and Decent forme unto us before this Circle, & com yee in all
Serenity, mildness, 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 ~~shall fulfill~~ faithfull answeres 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 order & office is in any wise properly appertaining
& concerned. Now therefore O you spirits N: Prepare ye, & be
not Obstanett, Refractory, nor perturbations, but ye com away
forthwith & immediatly from your orders, Mansion, or
place of Residence Visibly unto us before ~~where~~ this
Circle, & Depart ye not from our presence, Untill you
have truely & fully Effected & performed all such our
Commandments we shall Enjoyne you, without any
Delay, fraud, guile, or Illusion whatsoever: now therefore
harken unto our Royal Voyce O you spirits N. & be not Obstanett,
Refractory, nor disobedient; Know ye that we the servants
of the Most High God, being Dignified, fortified, =
supported assisted, & Inroobed, by his omnipotent,
Divine & Celestiall power; & by ye Vertue, word, Influence,
& Efficacy thereof, & by this his most High, Great &
Mighty Name Jehovah Tetragrammaton; who saith and it is
done; whom all creatures, both Celestiall, Elementall & Infernall,
with Feare & Reverence do most humbly serve, honour & obey; &
wherein all ye world was formed, which being heard, the Elements &
Thunder, ye clyes ye shaken, the Seas goes back, the fire is quenched, ye earth
Trembleth, shall ye heavenly, Earthly, & Infernall host be tremble,
& are troubled, do conjure, command, compell, constraine call forth
& move you to visible appearance. Wherefore O ye spirits called &
N: now presently, & without ~~delay~~ any further tarring illusion
hinderance or delay, Move ye immediatly, Even at this very
instant call, make hast & come away, & appear ye visibly,

visibly.

visibly affably, courtiously and peacibly, in faire and decent forme
vnto vs, before this Circle; And to show forth vnto vs a true & visibly
signe foregoing your comming & appearance; And conduct in all
Ordinity, quietness & friendship, without noyse or turbulence; or in
any violent manner, hurtfull to vs, or this place, or to any
other place or person what soever; or other wise; either to
assault, surprise, or amaze vs Either in Spirit or bodyly sences,
with feare Astonishment, or other dreadfull or terrible visions,
or false motions & appearances, in any wise to affright,
obstruct or delude vs; and make make vs Rationall true &
faithfull Answeres, speaking so plainly unto vs as that we may
perfectly heare and understand you; Readily & willingly fulfilling
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 Hellioren; And appeare and
affore said; visibly here before vs, in these names Elye Saraye,
elye Saraye, elye Saraye; make haste, & do for not your comming, in
& through these names Eloy, elechima, Raew; and obey your
master who is called Octhomas; Now then finally, know ye O ye
spirits: that we being Dignified by Celestiall power, do by the
contents of this our great and Royall Invocation (as afore said)
& by the vertue; power, influence & efficacy thereof Conjure,
command, compelle, constraine; call forth & move you to visible
appearance; immediatly & on at this very minnit: Give ye now ~~with~~
speed fore present Audience, Attendance, & obedience hereunto, and
come away with speed, & appeare ye visibly unto the sight of our eyes,
in faire & decent form before this Circle, & show forth unto vs
a visible signe foregoing your appearance; perfecting herein to
the full, & effectually accomplishment ~~& demand~~ and fulfilling
of all our demands, & requests that we have; or shall make
unto you, even unto the very utmost (as we have before said)
without further Apprology, excuse pretence, hinderon, or

or

or tarring, delay, delusion, deceit, subtilty, craft, disguise, interruption, false motions, disturbance, fear, fright — — Amazement, by any dreadfull ~~assault~~ or terrable assault, or surprisall or any other Illusion whatsoever.

This Invocation being forthwith tymes distinctly read or said, That no visible or sensible appearance should as yet plainely present it self or shew forth any signall offer or considerable Testimony, or other materiall signes thereof to the sight or hearing of the Master Invocant & his Associate, 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.

Oyez Spirit whom we have moved & called forth by the Name N: and also by order & office, as well as mansion, Residence or place of a body appointed y^e by ye divine decree of the highest in ye predordinate Dispensation of ye Blessed Trinity, & likewise wheresoever else you may, or shall happen at this present time to be; & yet notwithstanding ye force & power of our invocation, you appeare not visibly heere — before us in faire and decent forme, without turbulence or — violence, or in any other fearfull, dreadfull, hurtfull, or terrable manner, to dismay or delude us, according as we have earnestly & powerfully invocated, moved, Requested, & thereby — commanded y^e; nor any apparent Signe, or visible testimony, or other permanent Signature of your comming, or Appearance, or that by ~~permanent Signature of your comming~~ — — — this your not comming, nor appearance, nor any visible signe thereof is at Represented, or offered, or how other wise you may be disposed of by Divine appointment; or shall happen Chancely to be absent from order, mansion, or proper place of a body; is at this time shewed forth; or made appeare to us, whereby we cannot otherwise but Rationelly conjecture & comfort we

conjecture that all this want of due performance in this our
certaine expectation, of your personall & ready appearance;
obviously heard before us, & also true & visible forbodings signes
thereof, in manner & forme accordingly as we have said before;
but that all rock-
wd proceeds rather from perverse, Willfull stubborne,
wd fractory & obstinate disobediance then otherwise; by all
which we cannot otherwise but immaging then of your hatred
Malice Rancour Enmity, & envie 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 ye sones of men dwelling on earth, for
whose comfort & use all things, & creatures in the Creation, both
Annimall & vegetable, & minerall, were firstly ordained, and
afterwards freely bequeathed, & given; Maugre ye despight of
all malignant, or evill Spirits or other Spiritiall powers of
Darkness that shall enviously strive, or seek to oppose, obstruct,
or withstand them. Know therefore O ye Spirit N: thane
the servants of ye most high God do yet further & againe move
command ~~constraine~~, constraine & call you forth to visible appearance
by the name N: here before us, in faire and decent forme, &
shape without noyse, or any turbulent or violent manner or other-
wise dreadfull, hurtfull, or affrightfull unto us, ~~and~~ whereby
to assault us, or our senses with feare & amazement; to dismay
or delude us, & also without doing ye least of harme or injury
to us, or to this place, or to any other person or place whatsoever
upon the earth, but come y^e & appeare visibly here 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, Mildness & serenity as afore said, now
therefore we the servants of ye Most High God, Do, by, &
in y^e ~~true~~ true & most Espiritll name of your God, & by the
the

The Celestiall powers, wherewith we are at this time dignified and fortified, & by the vertues & power of those our Invocations made (as afore 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 Character of Creation conferring you in orders, office & mansion, & thereby confining & commanding you, at ye naming thereof; first, unto ye service of God, & his Divine commandements, & secondly, unto the service & benefit of his servants the sones of men liveing on Earth, wheresoever they shall have urgent occasion, or other necessity to move & call you forth to their help and assistance; wherein by orders & offices you are bound attordingly to — serve and obey:- By all aforesaide; & by these presente, we do finally & against powerfully Coercize, conjure, command, constraine, call forth, & move you by name orders & offices, O ye spirit who is called N: to visible appearance in faire & peaceable order & manner as afore said; move therefore — prepare ye; & by ye vertue & power of all aforesaide, we — constraine move, & command you to come a way & appeare ye immediatly forthwith visibly here before us, & also to show forth playnely unto us a true signe or signes foregoeing your — comming & appearance, or other wise to send, or show forth unto us such a true signe, or signes of your not comming & appearance here before us at this time that we may truly and Rationally satisfied thereof:- make haste therefore & come or send a way immediatly, at this very moment from your orders, — Mansion, or place of Residence, or wheresoever else you are at this present, & stay not, nether delay, ~~your~~ nor defer the

the

the time of your comming & visible Appearance unto us one
minute longer; as you will answer this your contempt, & willfull
obstinacy, at your utmost perill:- move then (we say) & by y^e
constraining power & y^e ~~land~~ force & vertue thereof wherewith we
have at this time ~~called~~ commanded & called you forth, & appear-
ye visibly heere before us, in manner & forme as before we
have said without any further tarying, hindrance, delay,
or Delusion whatsoever, in the time name of that your God,
who shall certainly judge all the wicked, ~~perverse~~ perverse, obstinate,
pertinacious Refractory & Disobedient spirits, not onely with
great severities During the continuance of time here, but —
also with greater judgments hereafter, even by fire & utter
desolation, to total all Distruction, & finall subversion of all ye adverse,
Rebellious 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
Repetition being about severitie & Devoutly read and
Repeated or other otherwise at the discretion of y^e ~~incorrect~~
incorrect; as ye occasion thereof shall require &c. And then perchance,
before any reall Apparition shewth it selfe there may be several
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 several kinds
playing; & many motions may be discerned, As if were Archers, &
the similitude of terrable Beasts, 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 look ~~whole~~ much upon them, or to cast his eye stedfastly, or —

or Directly at them, except he pleaseth, but his companions may, by reason they ought to obserue all passages, but then they must not be faint hearted, but of an undaunted spirit and resolution &c. for probably the signes of appearance, may bee somwhat terrable, & full of sodrall, ~~various~~ strange, various & ~~fear~~ ~~ful~~ horrible visions, fearfull motions, & sudden frightfull, and terrable delusions, which form themselues on purpose to strike the incircant, & his associate into feare to dismay them; yet let them, fear nothing, but be couragious and undaunted, persisting with constant resolutions, the master Phylosopher having greater respect to the business & charge, which is to constrain & reduce them: & if they should not forthwith appeare in such shape & similitude as they were commanded & required, & 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 scald on his breast, say thus.

Let this your iniquity; & willfull obstinacy fly away, & obediently appeare visibly here before us in faire & decent forme; & with humble ~~Reddiness~~ tractable submission, ~~Reddily~~ readily & willingly to serue us, in performing and fulfilling all such, & those our commandments whatsoever we shall require & make demand of, unto you, in ye great & most officiall name, & by ye dignitie Power & might of your most high, true, & iust God; &c.

Then will there be heard hissings & will be seen many swift & great motions in all parts about ye Circle; which when they shall be perceiued by by the Master or any of his associate, then shall the incircant say.

Why do 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, Bethat or Tachat; in rushing upon Mirac; Albeor; comming upon Mirac.

Then

Then immediatly will all the superfluous motions & the other impertinent signes & appearances 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 show unto it your seale touching it with ~~your~~ the sword saying thus unto it.

Behold your Conclusion & be not disobedient.

Then presently will it ~~be~~ become obediant, & redy to fullfill the desire & proposall of the master invocant; which when either he ~~or his~~ or his associates shall perceive; the master shall review 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 reverently & obediently bow, both of Celestiall, 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, Efficacy, force & vertue thereof, adjure command, & constraine, you to tell us your name, & your office; & what order you are of & what mansion & what is your Residence; & under whome you are; & to show plainly to me & my Associates, or to some one or more, or all of us, the true seale or Charatter of your Creation upon your breast, to the which you are obediance; & allways stick close: And now we command, binde, & constraine you, in by & through the vertue & Efficacy of that most great mighty & powerfull name of the most high God; who

who

Who thereby hath limited, & set bounds unto the sea, which it cannot
surpass, or goe beyond, And in by & through those great,
powerfull, & most effectious names whereby King Salomon moved,
called-forth, constrainded, bound, inclosed shut up spirits, Elbrach,
Eheieh, Alpha, Gedn, Jeh, Ehud, Veheeh, Elohim. that ye
stay, and tarry here visibly, affably, & friendly to us before
this Circle, so long & so constant as we shall think expediant, &
that you depart not from hence, without our leave, nor untill
you have fullfilled our will & desires in all respects without
any delay, fraude, or deceite, or any evill effect, matter or thing to
happen unto us or any other Creature upon the face of the
Earth.

Then will the Fellowship more, & say unto the invocant: What wouldst
[illegible]

Then let the invocant make his proposals & Command what he
will & it will be done; then afterwards licence the Spirits
thus to depart.

O you mighty spirits; we thanke your Master & you also; &
now you may depart hence, & goe in peace to your orders, or to
other places of Residence, appointed & precordenated, for you, by
the Divine Ordination of the most high God, & Lord of hoste; in
whose onely true & Great name; & by the vertue & power thereof; &
by the principle head of your orders; ~~Let there~~ let there be a firme
& lasting peace; let neither you & us whom powder we shall have ~~in~~
occasion to move & call you forth again in 41: P: Et Ti: Et O: P: D.
Noe: Pater & Fil: & Spiritus ~~Sancto~~ Sancto

that if the Spirit, or Spirits,
Spirits

Spirits, invocated, should be very obstinate & perverse after many invocations & constraints, they are yet perverse & disobediant thereto, & appeare not, they have used to constraine them by the 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 & deciding to sentence of Condemnation thereby inforcing them to an Obedience or forever to suspend 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 peece of Kid=skin parchment, & write thereon the name of the Spirit, and bind it up with a iron wire, or Chaine, & put it into a black Box, with store of Sulpher, then bind up the Box also, then make a fire of Eglantine or sweet briar in a pan, placing it the direct from where the Spirit was invocated, & then throwing indefferent store of Sulpher thereinto, & 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 this saying.

Behold your condition & do not Dissemble. &c.

And if he cometh, then ease, & proceed as before taught; but if yet he cometh not, then observe the method following, as thus.

Make a fire of Charcoale in a convenient Copper Vessell fit for that purpose & place it right before you, in that Angle from where the Spirit is called forth, & having the black box prepaired & bound ver-

chained up as aforesaid by itselfe, then put the same in the midst of a Bundle or Brush, or Fagot of Briar or such Briar and lay the same right before at your feete, & so proceede to prepare the Fire in manner & forme as followeth.

I Exorcize & conjure thee o fire by him who can make thee good & profitable, & shall come to judge the liveing & the dead, & y World by fire, & 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 unless he doth immediatly, forthwith at this very moment, & at this yet my further constraining invocation, Readily, willingly, peaceably, affably, & visibly appeare in faire & 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 ~~Pentation~~ Demeanature, & mental Regeneration of spirit this following invocation.

I you Disobediant, perverse & obstinate spirit N: Know ye that we being made, or created after the Express image, & Feare of the most high God, & honourably dignified through divine Grace in the highest; with soveregne power & command over all sublunar spirits both of light & darkness, of all orders & kinds whether Aeriall, Terrestriall, or other wise Elementall, or infernall, or other wandering powers whatsoever, which great benefit being

being

being given, confirmed, & continued unto mankind, by ye seale of
Creation ratified from ye beginning of time; & thereby interdict
to all posterity, even to ye utmost period thereof, we, ye Children,
or seed of ye faithfull, & Celestiall Consubstantiate; & -
becomd one with superior parts, and participations, proceeding
by an ordinate Coherence from ye most high omnipotent, and
Incomprehensible God=head, Angels Heavens, Elements, and
Elementall things, a doing benefits Given only to mankind, and
to not other Creature, thereby making him the most Excellent &
surpassing all sublunar things of ye Creation, by ye vertue, power
dignity, efficacy, influence & Symbolicall union, whereby we
have at severall & many times moved & called you forth to visible
Appearance, by ye strength & force of our invocations, & constringations
yet notwithstanding all which, & also ye Celestially Soveraign power,
where with we are (through divine Grace in ye Blessed Trinity) dignified,
defended, fortified, supported, & preserved; nor at what severe else
we have said, mentioned, or Charged unto you, but that you rather
still Continue & persist on in obstinate, Refractory, willfull,
& stubborne disobediant, both unto the true & most imperiall Name
of your God, & ye principle head of your orders, and of us the
true servants of the most high God, & of our commandments,
whereby we have so often at severall times, both now & of late
dayes before, moved & called you forth to visible Appearance in
manner & forme as before we have said; and as hitherto you have
neither given Either attention, Attendance, or Appearance unto us, after
all the said our invocations made & moved unto you which you have
certainly both made & shewed your selves guilty notoriously, guilty
of high misdemanors, & of grand obstanacy, usurpation, disobedience,
and Rebellion, against all Celestiall & Terrestiall Authority,
so that of you being now, be all both Celestiall; & Terrestiall
powers, found verrmorently culpable, & therefore accordingly
convicted, we shall by that mighty power, & the force therof,

thereof; wherein we have moved & called you forth; for this your implacable disobediance & rebellion we shall utterly & forever excommunicate & cast thee forth in perpetuall forgetfullness, & condemn thee into endless, & unspeakable torments, & shall destroy thy name; the which lieth here inclosed, & intered & also bound, chained, and shut up in this Box, and which shall bury, & combure in sulphurous flames as a true my sticall representment or type of a vrdall, & corporall ordination, conjoyned & knit in ye very body, & essentiall being of your person, & thereby throw you headlong into Eternall oblivion, & so into endless paines, & punishments in burning unnecessable, & in darkness & unrecoverable desperate all hopes of Redemption or deliverey, as judgment is justly due unto your deservings; and all other obstinate, proud disobediant, and Rebellious spirits. Now therefore yet once more & again; we do in the true and great name of your God, & by the principle heads of your order, & by the divine Attributes referred thereunto, & ye true Creator Charter or thereof confirming ye same; & all so binding & commanding you all, by such ~~power~~ your orders & offices proper, from ye superiour to ye inferiour, unto both Celestiall & Terrestiall power; homage & obediance & by ye true & particular Pale or Charter of your Creation, & in by & through these great wonderfull & most desireous names whereby King Salomon moved, called forth, constrained, bound, inclosed, or shut up spirits, Ebrack, Ebanher, Agla, Goth, Joth, Othie, Venoch, Nabrach; & by ye power, vertue force influence, efficacy dignity, & authority of all, & also of all those invocations, & constringations, wherebyond hand looseth, & darkest by ~~words~~ words, & called you forth to visible appearance, & by all y^e ~~power~~ & Royall words, & sentences therein contained; & also word dos, (as the force and hand said) yet once more and again powerfully conjure; command, constrain, call forth, & move you O ye spirit by name called N: from your orders, mansion, or place of Residence; or whersoever the you are at this present;

Without

present; or otherwise may Rightly happen to be, (according by
Godlie appointment) immediatly, & forthwith at this very moment,
without any further or more hinderance, tarrying, delay, delusion,
or other pretence whatsoever, to come with haste away, & appear
in plain & decent forme, visibly here before us, & in peaceable
& sober order & manner, & no wise disorderly, hurtfull, dreadfull,
or affrightfull to us, whereby to astonish or affault us, or to
surprise our senses with any sudden ~~fear~~ terror, feard, &
amazement, and without any at all hurt, injury, harme or damage to
this place or to any other place person or thing whatsoever
~~on~~ or
whatsoever upon the Earth, speaking plainly, & making true
& faithfull answers unto us, in whatsoever we have or shall
have to say unto or ask of you, so as that we may both sensibly hear
& understand you, & also to observe and keep our precepts
inviolably unto us and as faithfully to effect, performe, & fullfill
unto us, all & every our demands, desires, & adjudgings, that ~~we~~ we shall
make unto you, as you shall answer the contempt hereof, at your
utmost perrills, and as you will avoid the penalty of that most
dreadfull & terrable sentence, which in case of your further
persistance, in this your disobedience & Rebellious obstinacy;
wherefore now then behold O ye pertinacious, Disobedient perverse,
& Refractory Spirit N: behold (we say) your conclusion, & be
no longer thus disobedient & willfully obstinate, but move, come
away, & appear, 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 its
comming or shew thereof, as yet visibly appeareth to sight or
apprehension, then having a fire of charcoal or any other
fuell before the Circle, in manner & place accordingly as

aforesaid

aforesaid Ve: throw some Brimstone therinto, & holding
+ upon the point of ye Sword
up the Box+, being bound or chained up with Iron Bonds first
by itself, & then within a Brush, or bundle of Briar or sweet
Briar in manner & form also as before mentioned, & holding
by the same (say as followeth) still casting more Brimstone
into the Fire, as it consumeth, &c:

The second Constraint.

Behold O you Spirit N that now because you are still
pertinacious, Refractory disobediant & Rebellious, & as yet
appeared not visibly unto us, nor sheweth any certaine sign or
apprehensive testimony thereof, nor otherwise answered our
expectations, notwithstanding we have so often, & so powerfully
moved, commanded called-forth, & constrained you thereunto, for
the which you having thereby proved your selfe guilty of most
high contempt, Rebellion, disobediance; and other grand offences,
and unpardonable crimes, both against your God & us also
his servants; we shall now therefore in the true & most sacred
name of your God, & Lord, both of heaven & earth, the only Creator
& most high judge & mered Lord Soveraigne of things both Celestiall
Terrestiall & Infernall, visible & invisible; according to
such his great mercyes, or severe judgements, & punishments, as ye just
edwards due unto their offerings doth merit or shall require,
in whome, through Grace & mercy, by divine dispensation, united
in ye Blessed Trinity, we are at this time dignified, fortified, &
supported, & by ye verbal, force, influence & efficacy thereof; &
of all whatsoever hath been said & spoken unto you, & also by ye vertue
& power of those great, mighty, & powerfull names, Elbrak, Eharbis,
Agla, Goth, Joth, Oth: Venock Nabrach, written by King Solomon moved,
called-forth, constrained, bound inclosed, or shut up spirits; we

we shall (we say) for ever excommunicate, degrade & cast you forth, out of all office power, & ~~dignity~~ liberty of your Spirit N: for this your most high disobediance, contempt & Rebellion, into utter darkness & perdition, into ye bottomless pit, or lake of unquenchable fire wherein you shall be also chained, or bound up, in perpetuall & unspeakeable torments, even to the utmost period of time, ~~unless~~ unless you immediately obey, & at this very instant moment; — Move come away, & appear visibly unto us, and also to shew-forth true signes thereof; and more therefore, & yet a gaine at last we say unto you, O ye Spirit N: we do powerfully hereby constray you to move, come away & appear visibly here before us in manner & forme, as we have before said; as you will answer these your great & unpardonable contempt, before that your most high & true God, who shall undoubtedly judge, & reward, all ye wicked, Rebellious, Refractory, & disobediant, adverse & obstinate Spirits, with such endless paines & punishments, as in his divine ~~judgments~~ justice shall be adjudged, most justly due unto those your disobediant, & Rebellious deserveings, the which in his most high great & mighty name, & by his most invincible power, through faithfull Grace, & mercy, dispensed in ye Blessed trinity, wherewith we are at this time powerfully dignified, armed, & invested; we shall accordingly judge & condemne you, & ye which, with as great facility, shall be off us (as the true servants 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 as yet be seene or perceived, then proceede on as followeth, the rest observed wth great care & diligence.

The

The third Constraint being the great Chaine or Sentence.

O you Spirit, who by name art called N: Know ye that in ye truest, & greatest name both of yours, & of our most high, Almighty omnipotent, immortall, immense, incomprehensible, inscrutable, & just God, & Lord of Hosts, in ye unity of the blessed Trinity, after whose Image we are especially made, & ye which we do accordingly bear & in whom (through divine grace, & paternall goodness mercifully descending) by ye strength of our Hope, faith, trust & stedfast confidence, we are also dignified with Angelicall order, & invested with ~~Princelike~~ Soveraignity, & authority as Burgesiall Monarchs, of ye Creation, being consubstantiate, & cohaerent Symbolically with ye God-head, Heaven, Angells, Elements, & Elementall things; whereby Receiving from a certaine ordered inherent an absolute & impartiall power & commaund over all Angellical spirits, & other spiritual powers, & Creatures, whether Elementall or infernall, or of light, or Darkness, Dignified or Undignified, or as messengers 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 us, truly Symbolizing therewith) and against all what soever we have as yet either to said, Rehearsed or otherwise more & greatly moved, Requested, & commanded you that by the verbe yonder & efficacy of all, we have before said, & by the

by the

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; Ethnach, Ebanther, Agla, Goth, Joth, Othio Venoch, Nabrach; 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:) hereby, & by ye verbes & power of all the foresaide, forever excommunicated, & utterly cast out from the sacred fonce ~~of~~ both of Celestiall & Elementall power, office, & light; & also utterly deprived of all hopes of divine Grace, mercy, prayer & deliverance, during ye which continuance, & untill ye utmost period of time into ye bottomless pit, or lake of perpetuall darkness, & Forgetfullness, or other place of Tenebrous or infernall Terrour; & severest punishments, 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 & obstinate spirit; who by name art called N:) that as thy name inclosed in this box, being Rationally a true Terrestiall Type, really Representing your spiritual body by a certain ~~mutuall~~ mutually consubstantiation, mistically ~~unitiing~~ uniting Terrestiall ordinations, & operations, with spiritual parts & participations, as they are corporally passive, & subject thereunto, is chained, or bound up & shall be ~~inclosed~~ scorched in sulphurous & stinking ~~flames~~ substance & burnt in thy material 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

or Chained up, untill the dreadfull and great day of judgment
and there shall never be more remembrace of them before thee
face of God, Who shall come to judge the quick & the dead,
& the whole by fire, as a due & just reward of this your
Disobedience, obstiancy & Rebellion, fiat, fiat, fiat, —

152.5