

**START**



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Author \_\_\_\_\_

Title DR. RUDDS, SALOMONS SPIRITS.

Place and date of publication —

CENTIMETRES 

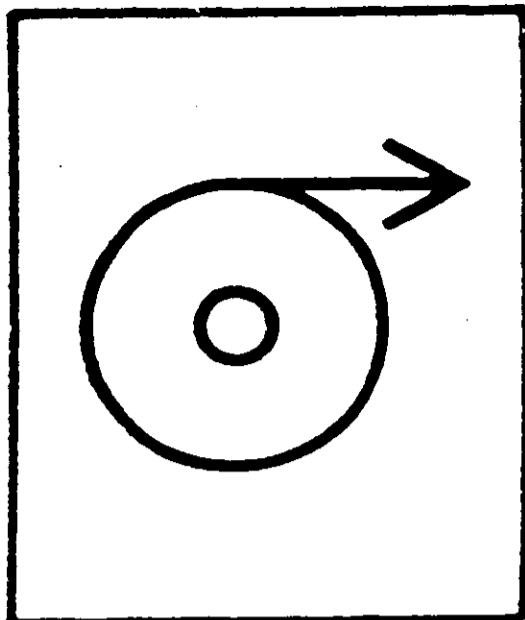
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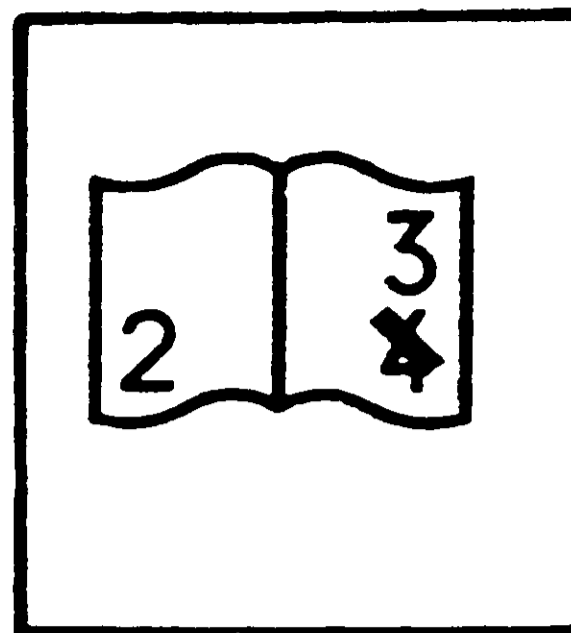
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 Reduction 8.

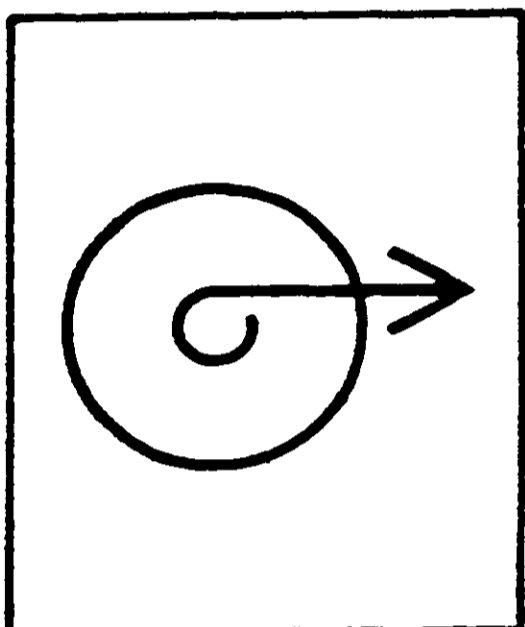
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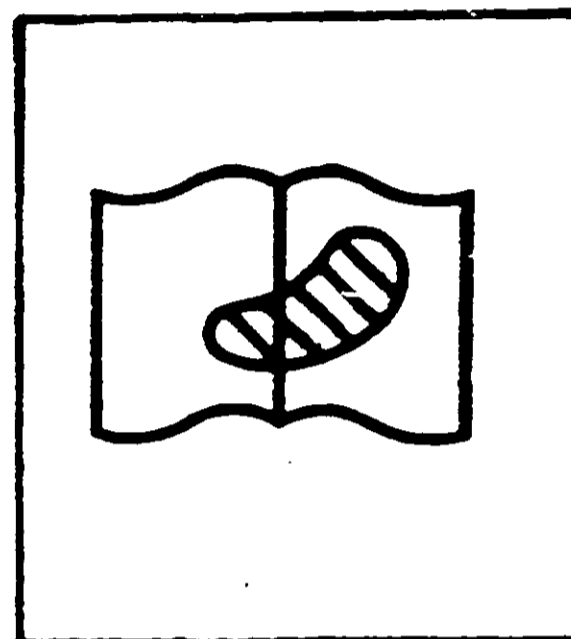
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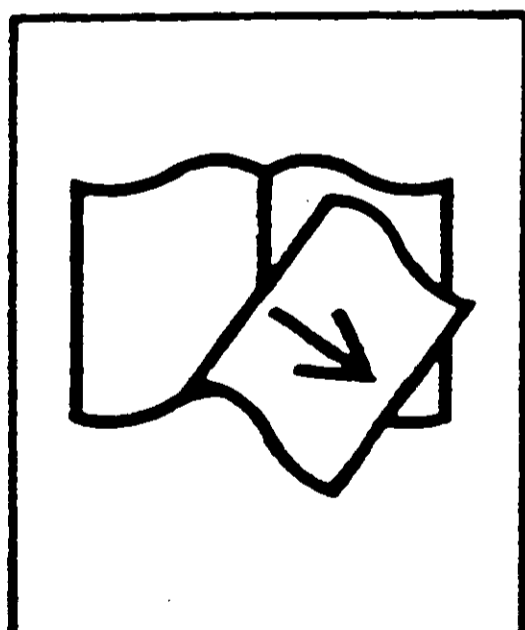
**Incorrect numbering - incorrect date**



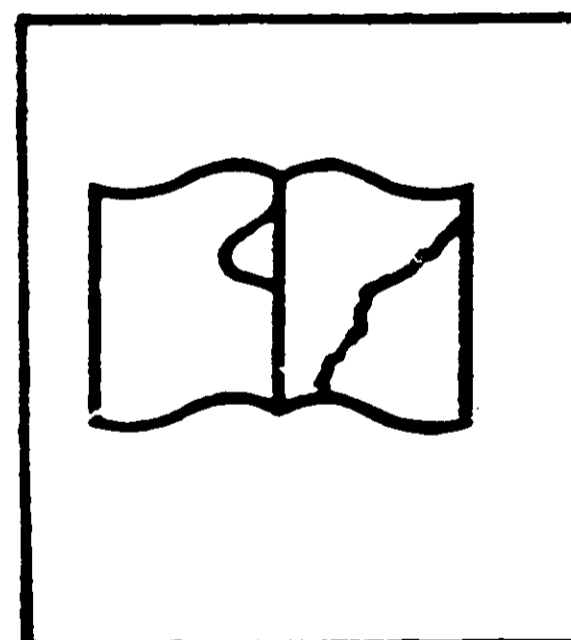
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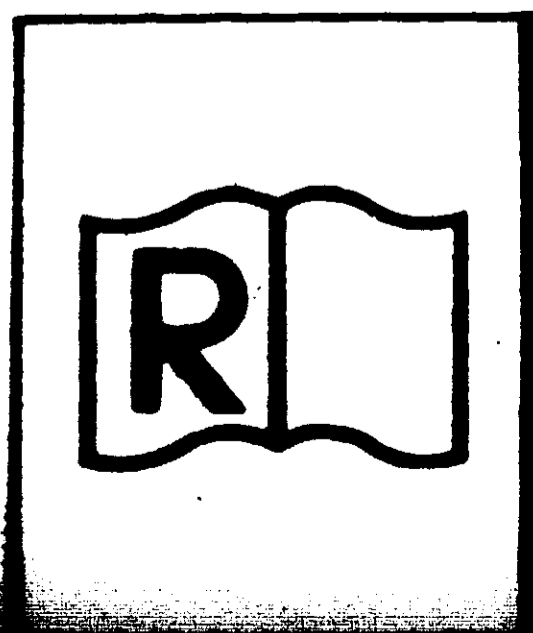
**Original difficult to read**



**Missing pages and/or issues**



**Damaged text - wrong binding**



**Repetition of image**

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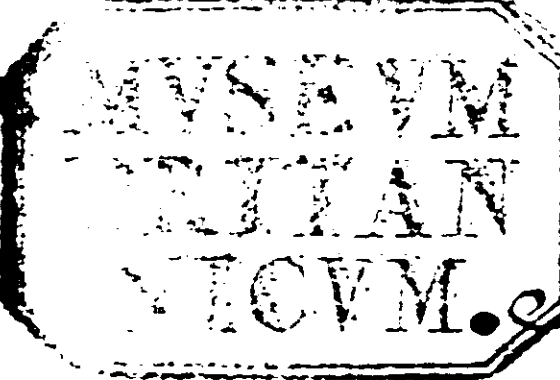
48a.

LVIII.A.

Thirty sixth  
Ghost  
Dr. Rudd

# Liber malorum Spirituum seu Goetia.

This Book contains all the names, Orders, and Offices of all the Spirits Salomon over conversed with. The Seals and Characters belonging to each Spirit; and the manner of calling them forth to visible appearance.



Some of these Spirits are in Enoch's Tables which I have explained, but omitted their Seals Characters how they may be known, but in this book they are at large set forth.

## The Definition of Magick

**Magick** is the highest most absolute and divine knowledge of Natural Philosophy advanced in its works and wonderful operations. By a right understanding of the inward and occult virtues of things, so that true agents being applied to proper patients, strange and admirable effects will thereby be produced. In this manner, all the powers of the soul are put into action, they being first made free by an inward spirit.

Origen saith that the ~~Natural~~ Magical Art doth  
not contain any thing subsisting, but although it  
should yet that must not be evil or subject to  
contempt or scorn, and doth distinguish the  
Natural Magick from that which is Diabolical.  
Tyannus only exercised the Natural Magick by  
which he performed wonderful things.

Philo Hebrew saith that true Magick by which  
we come to the secret works of nature is so far  
from being contemptible that the greatest monarch  
& Kings have studied it, Nay amongst the Persians  
none might reign unless he was skillfull in  
this great Art.

This noble Science often degenerates, and  
from Natural becomes Diabolical, from  
true philosophy turns to Necromancy which is  
wholly to be charged upon its followers who  
abusing or not being capable of that high and  
mystical knowledge do immediately resort to the  
temptation of Satan, and are misled by him into  
the study of the black art. Hence it is y<sup>e</sup> Magick  
lies under disgrace, and they who seek after it  
are vulgarly esteemed Sorcerers. And the fathers  
of the ~~Magicians~~ thought it not fit to stile  
the ~~Magicians~~ Magicians, but philosophers, they are  
ignorant Empiricks, but learned and experienced  
Physicians whose remedies are not only lawfull  
but Divine.

# Lemegeton

Secretum Secretorum

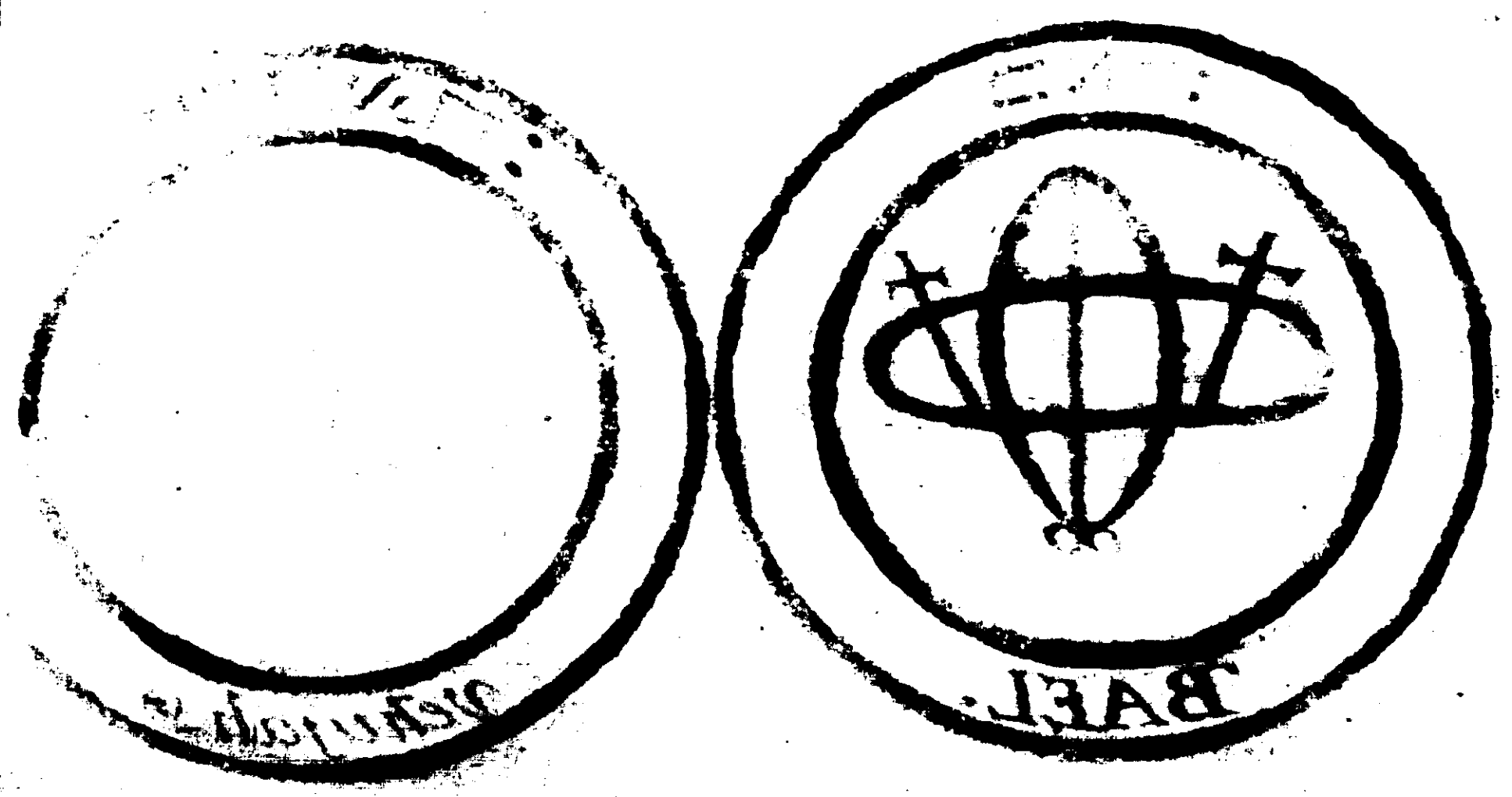
2

The first principall Spirit is a King riding in  
the East called **Bael**, he maketh men go  
invisible he rulth over 66 Legions of  
inferior spirits he appeareth in divers shapes  
sometimes like a Cat, sometimes like a dog  
and sometimes like a Man, and sometimes  
in all these forms! At once he speaketh  
hastily, and this is his Character or Seal  
which must be worn as a Lamin by the



Magician who calls him on his breast else he  
will not do you homage.





3

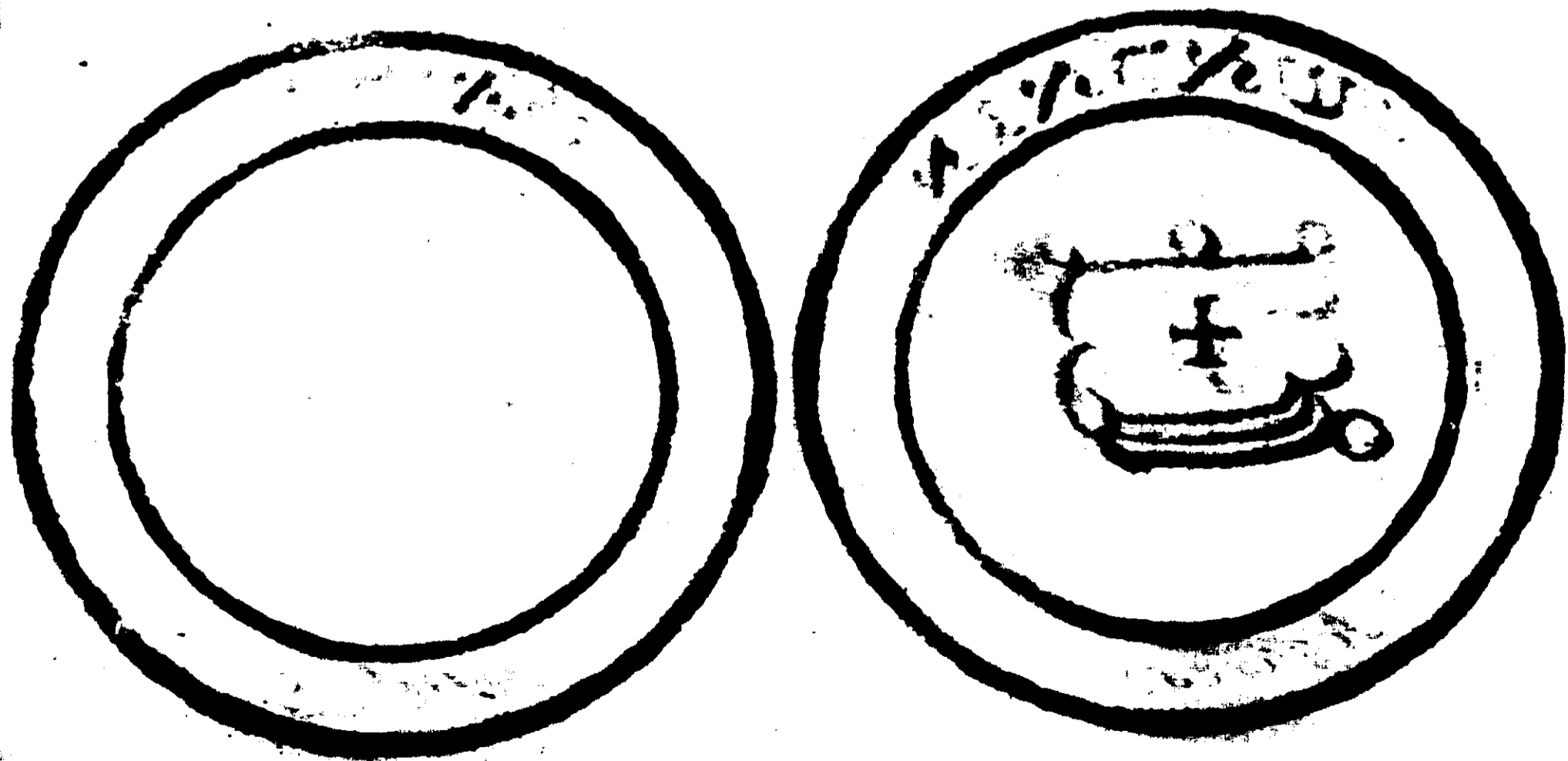
The second Spirit is a Duke called Agares —  
 he is under the power of the East, and comes  
 up in the form of an old man of a fair  
 complexion riding upon a Crocodile very  
 mildly carrying a Goshawk on his fist.  
 He makes them run that stand still and  
 bringeth back Runaways, he can teach  
 all Languages or tongues, he hath power  
 also to destroy dignities both supernaturall  
 and temporal, and causeth Earthquakes.



He was of —

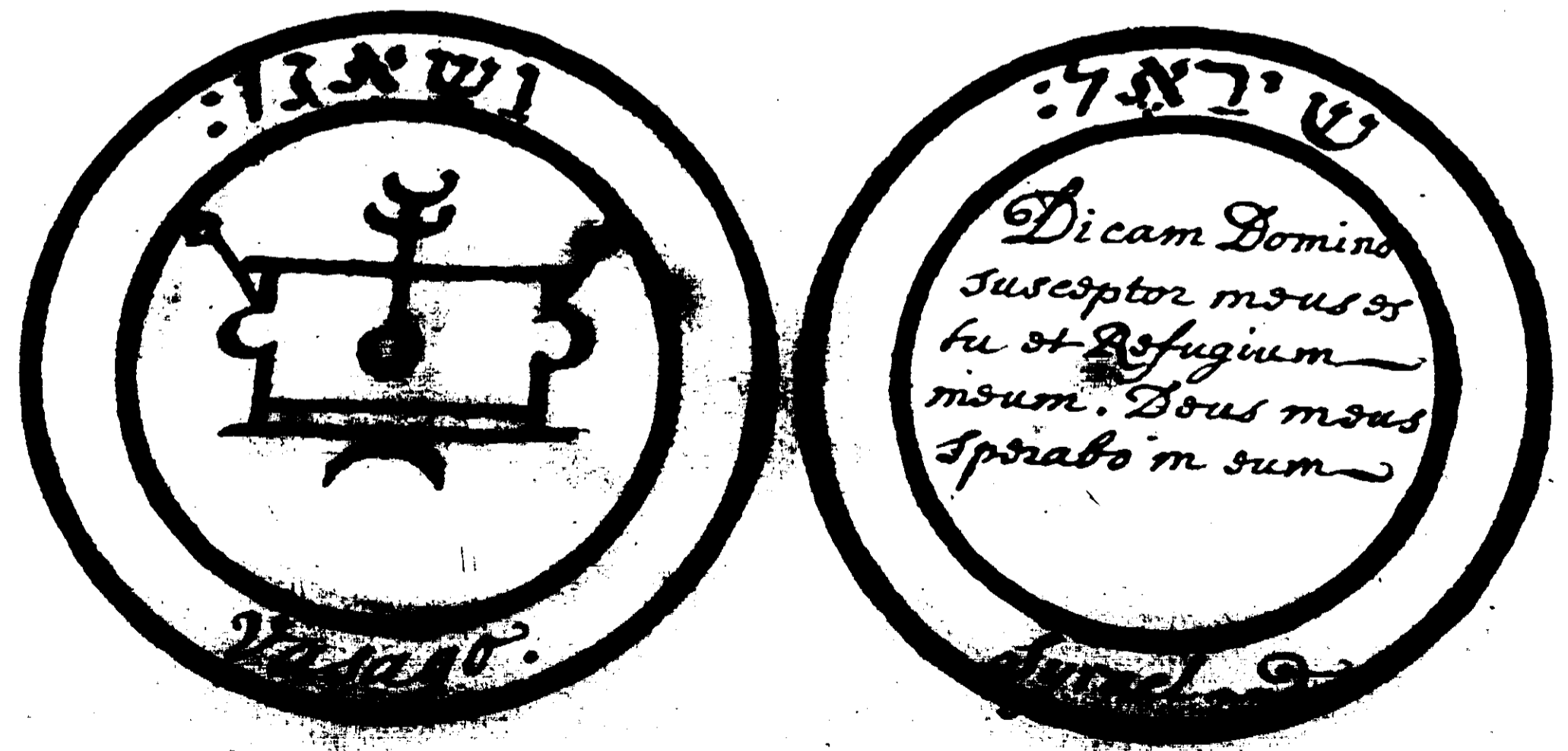
He was of the Order of Virtues he hath  
 under his Government 31 Legions of  
 spirits, and this is his Seale which is to  
 be worn as a Lamon.

---



The third <sup>Spirit</sup> is a mighty Prince of the same nature  
 as Agares called **Uasago**. This spirit  
 is of a good nature, and his office is to declare  
 things past and to come. And to discover all  
 things hid or lost.

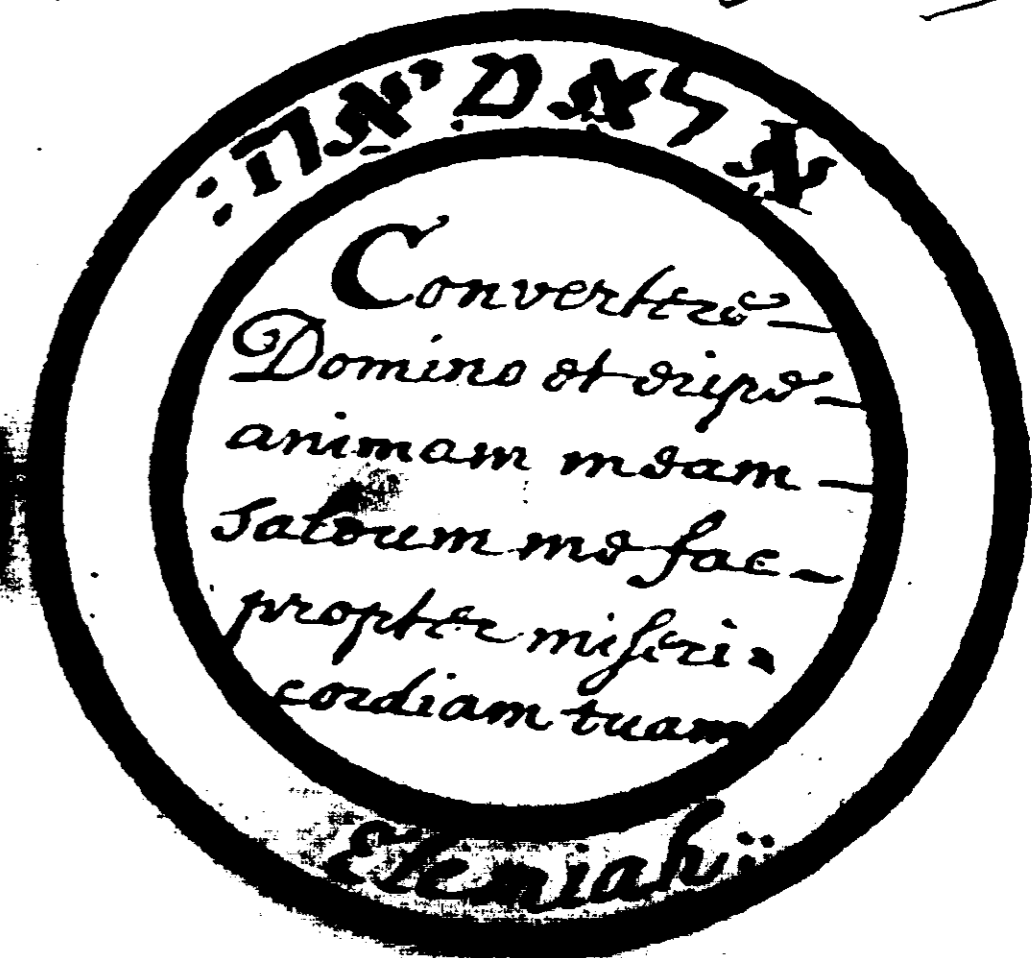
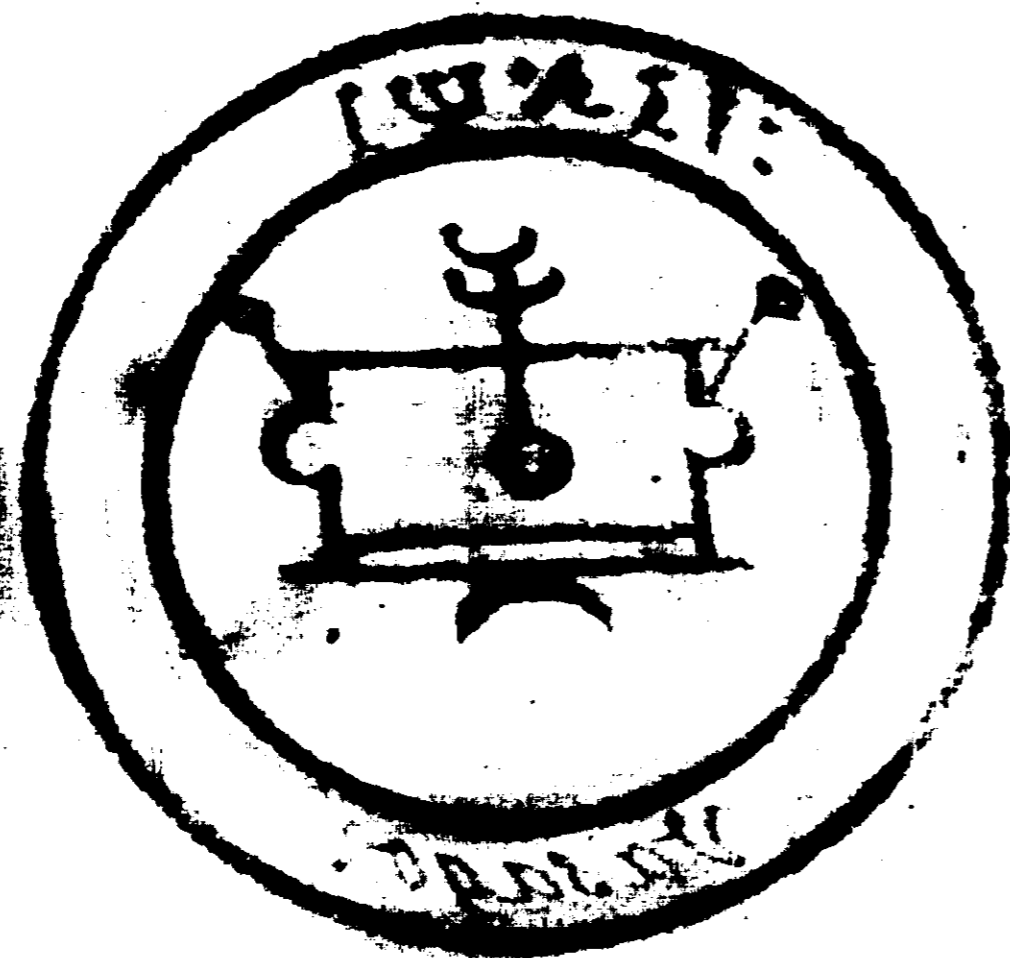
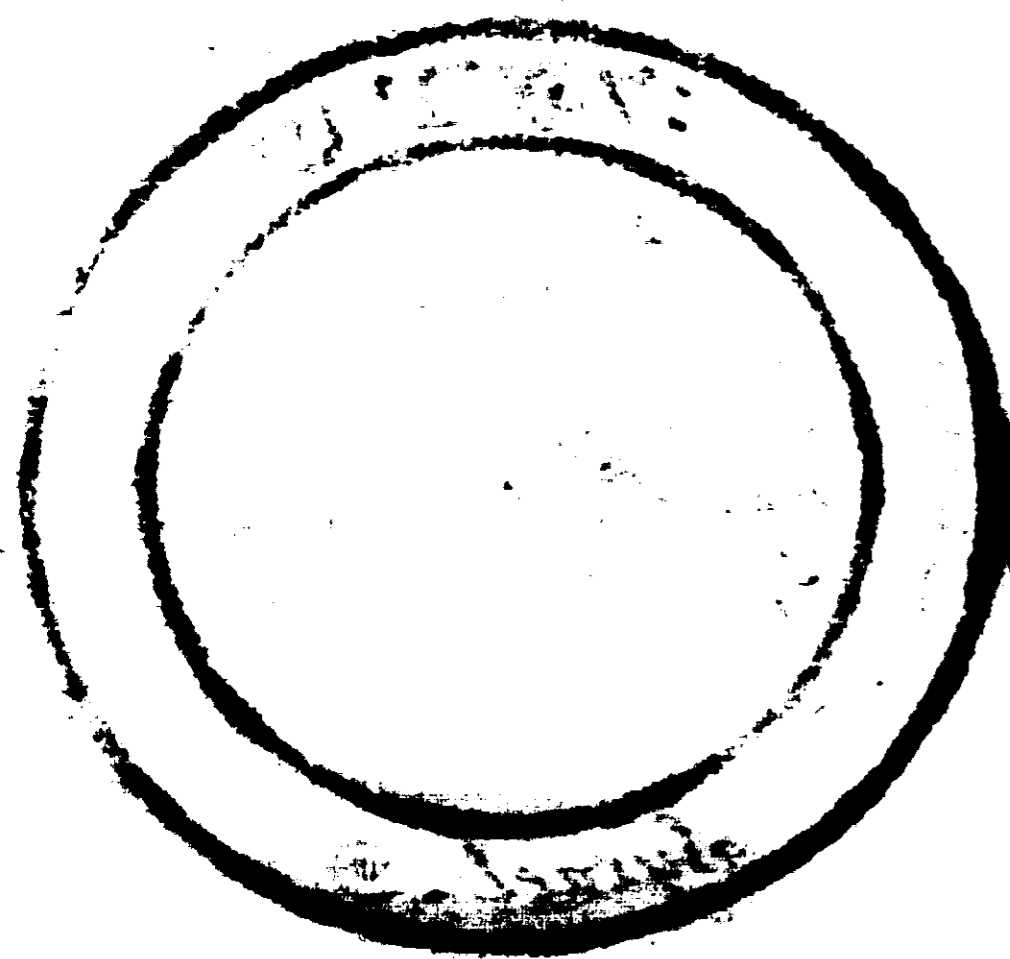
He governeth 26 Legions of spirits, And this  
 is his Seale which must be worn as a Lamon.



1711

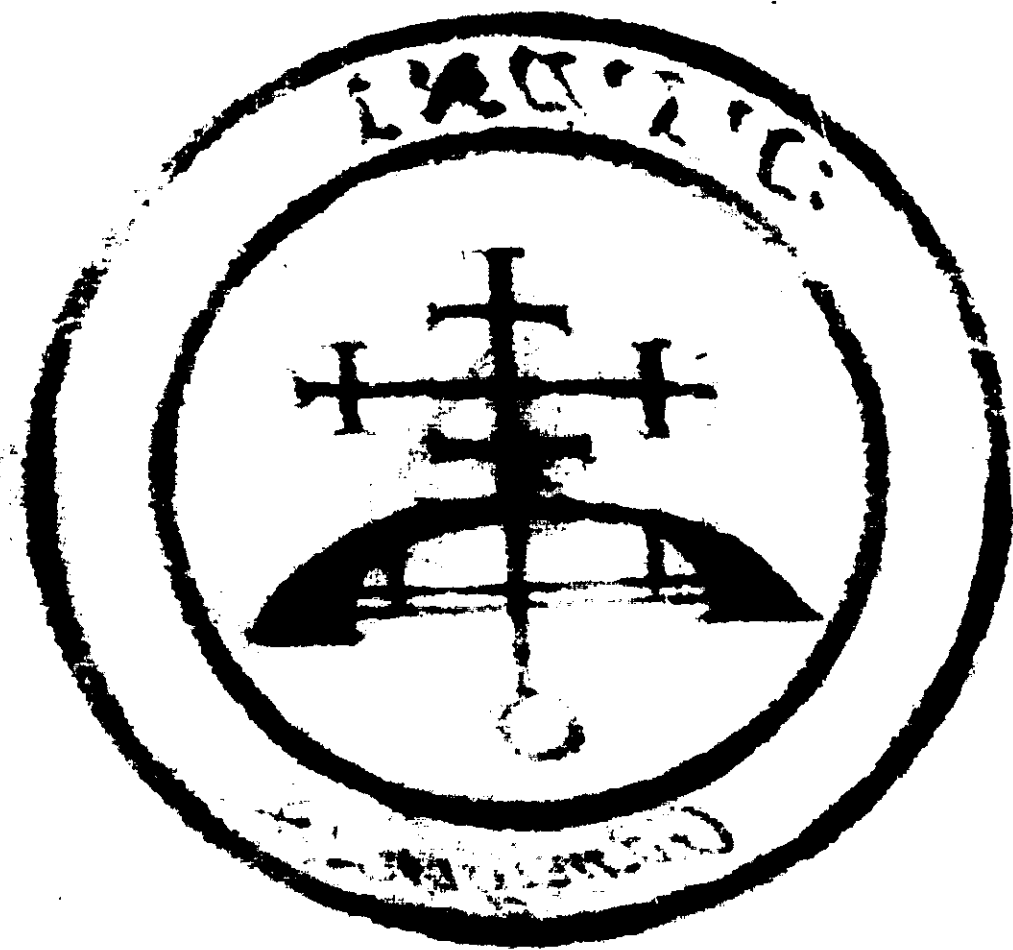
Thirty seventh  
sheet  
Dr. Rudd

The fourth Spirit is Gamigin  
a great Marquis he appeareth in the  
forme of a little horse and ass, and then takes  
humane shape, he putteth himself at the request  
of the master, he teacheth all liberall sciences  
and gives an account of dead souls that dye  
in sin. He ruleth over 30 Legions of inferior  
spirits. His Seale is which is to be worn as a  
Lamen before the Magician when he is Invoked

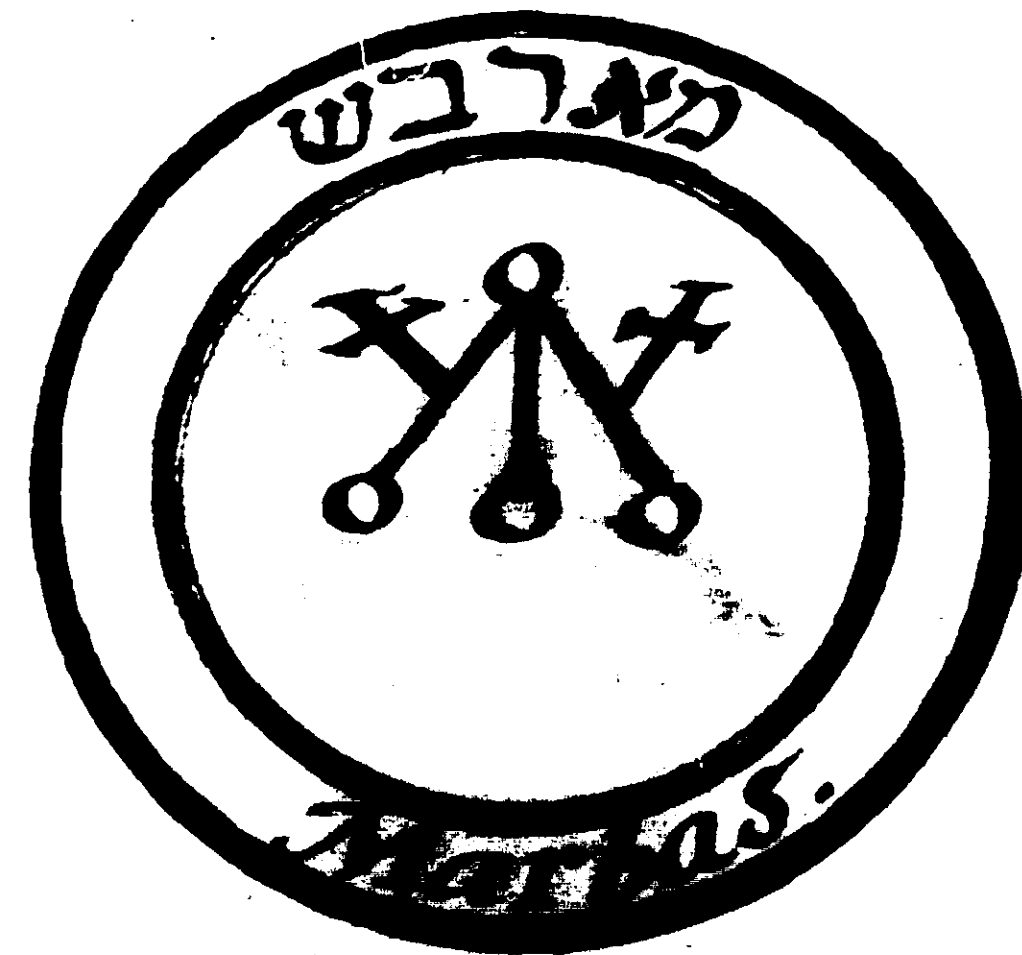


when he taketh humane shape he speaketh

he speaketh with a hoarse voice. disputing  
of all the liberal Sciences; he bringeth —  
also to pass, that the souls which are drowned  
in the Sea shall take airy bodies, and evident-  
ly appear and answer to Interrogatories —  
at the request of the Exorcist.

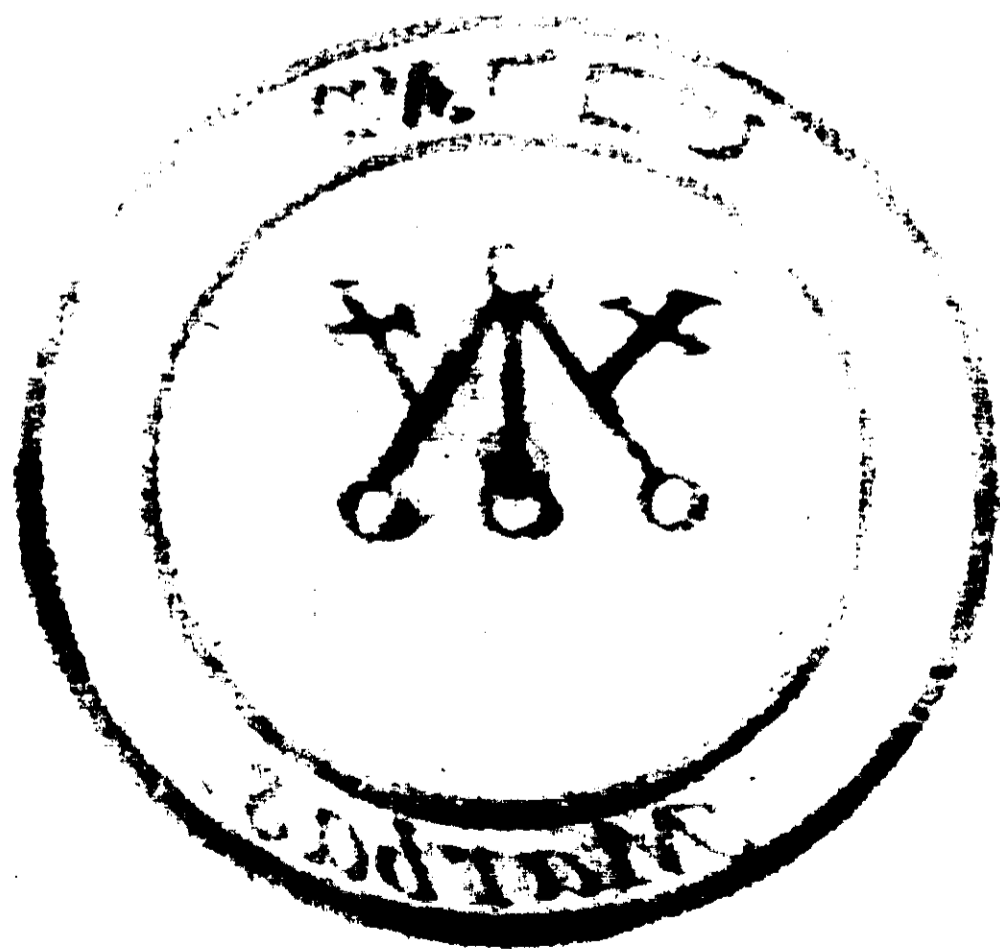
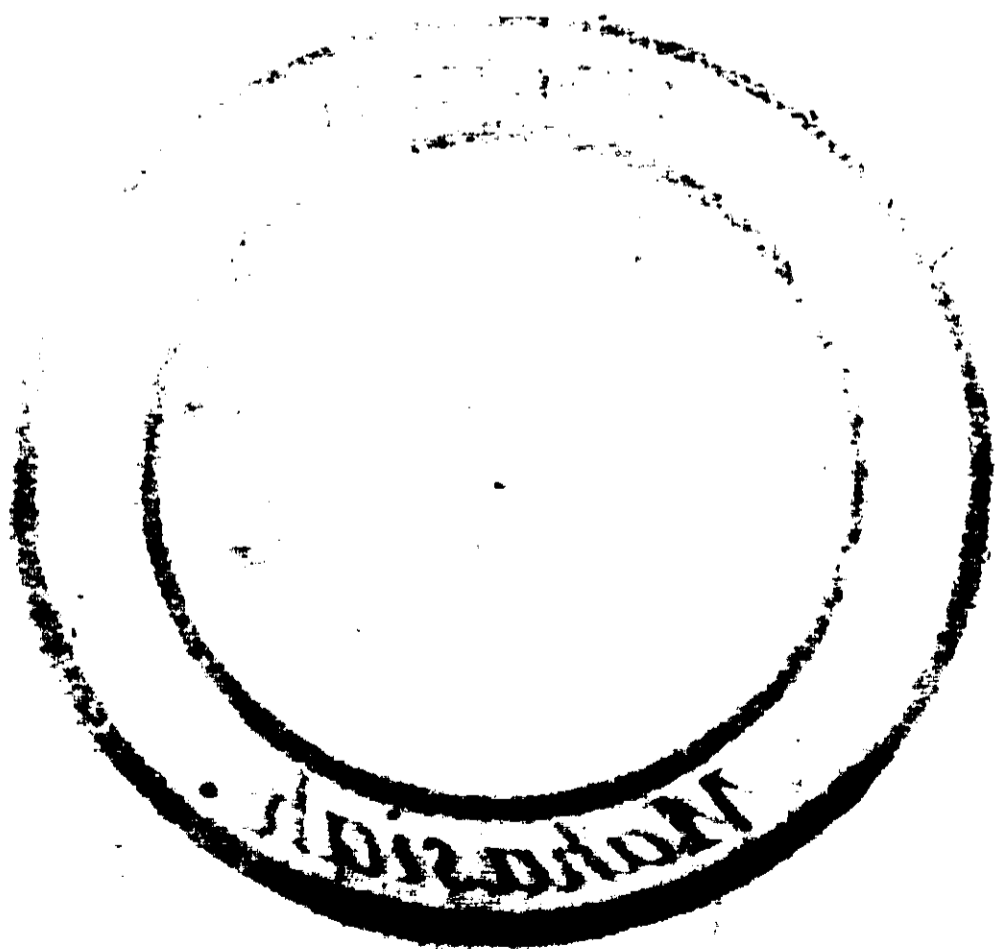


The 5<sup>th</sup> Spirit is *Marbas* alias *Barbas*<sup>6</sup>  
he is a great President and appeareth in  
the forms of a mighty Lyon but at the  
command of the Magician he putteth on  
humane shape, he answereth fully as to  
any thing which is hidden or secret; he  
causeth diseases and cureth them; he  
promoteth wisdoms, and the knowledge of  
mechanical arts or Handycrafts; he  
changeth men into other shapes he governeth

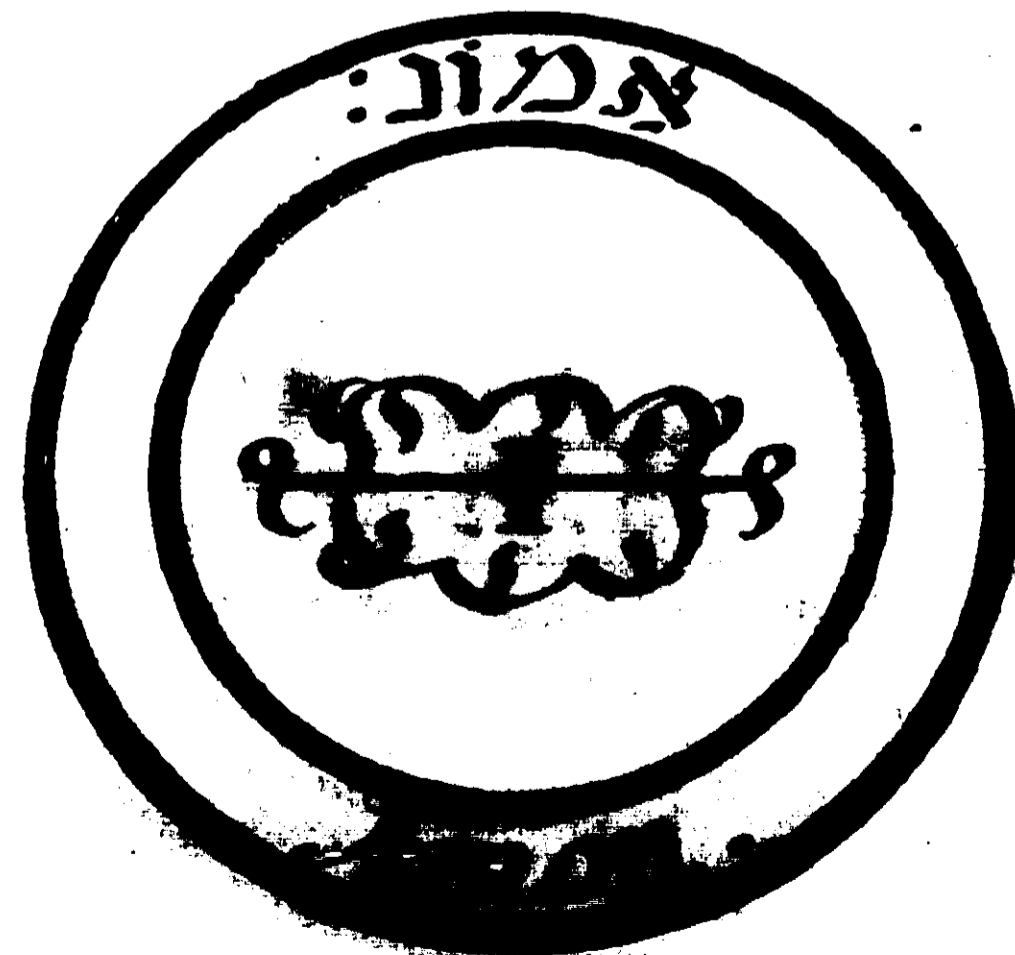
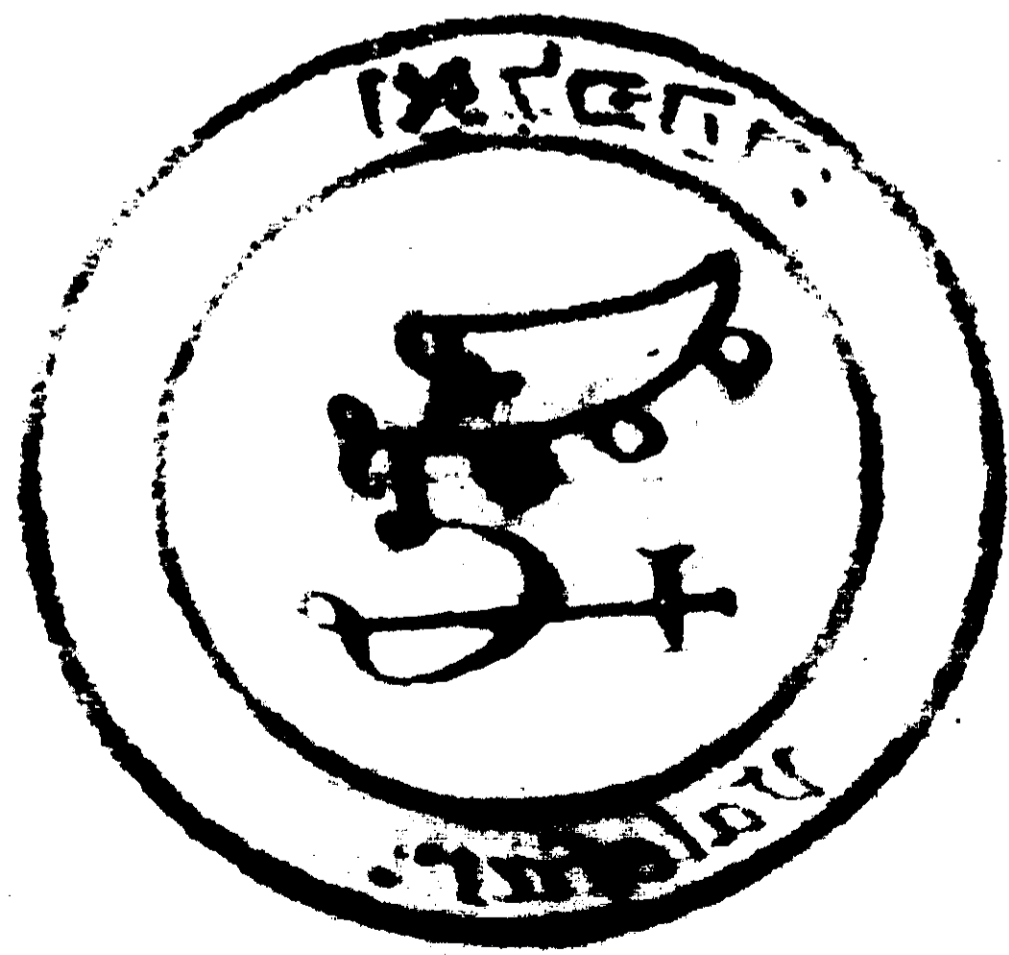
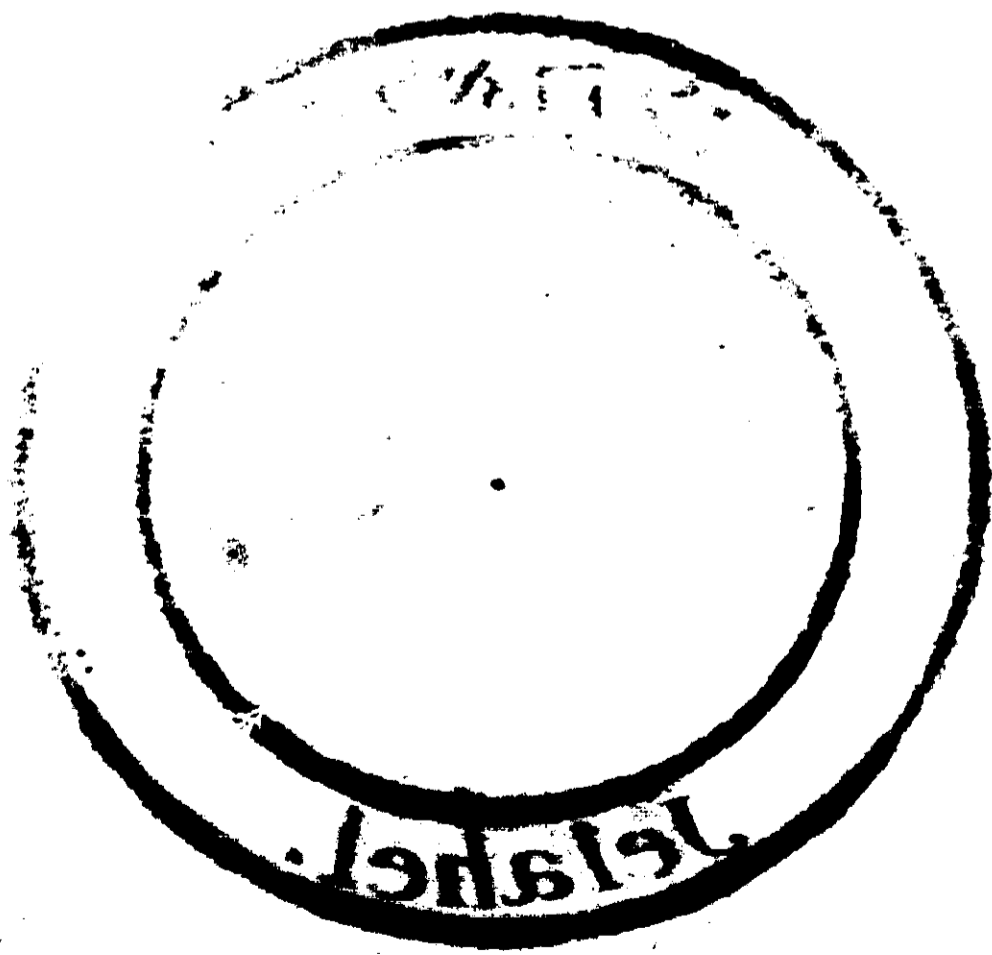


36 Legions of spirits his Seals is this.

The Sixth Spirit is *Valefar* he is a  
 mighty Duke and appeareth in the forme  
 of a Lion with a Mans head bowring, he is a  
 good familiar, but he tempteth them that  
 are familiar for to steal, he governeth  
 ten Legions of spirits. His Seale is thus  
 which is to be worn constantly if you will  
 have his familiarity & not



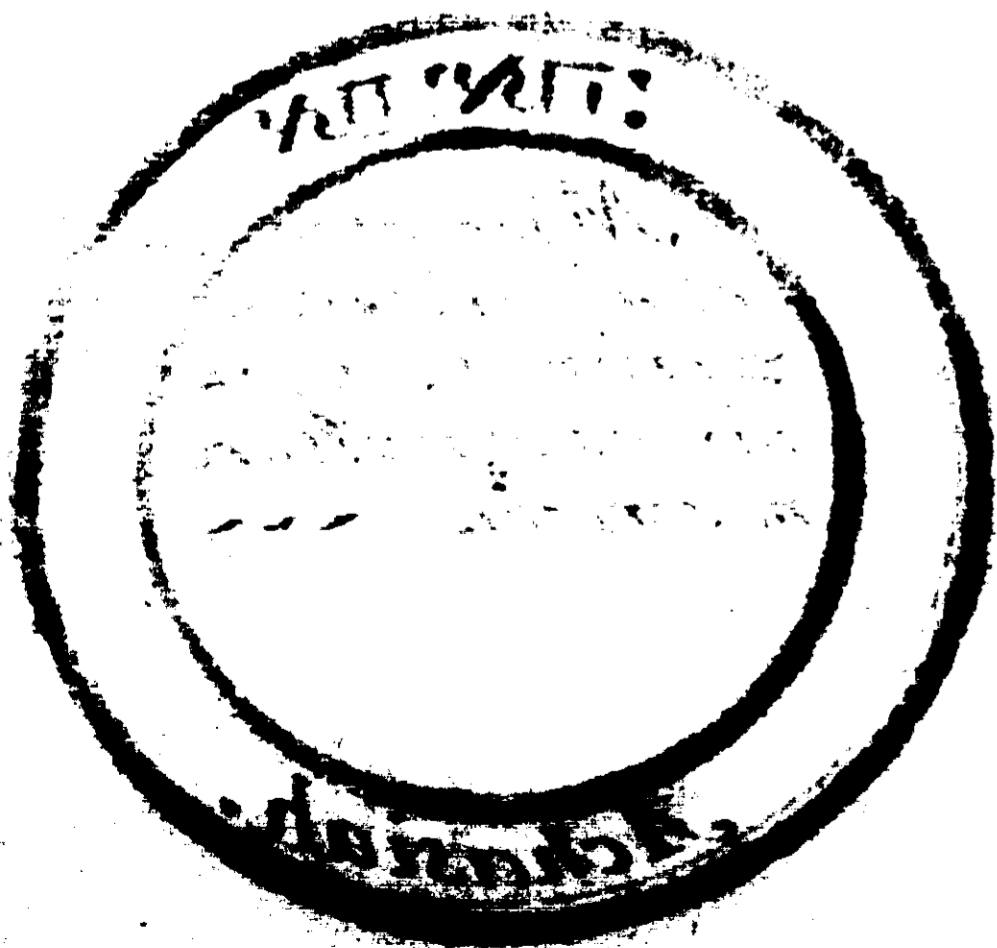
The Seventh Spirit is AMON he is a  
 Marquisse great in power and most strong-  
 he at first appeareth like a wolfe with  
 a serpents tail vomiting out of his mouth  
 flames of fire, sometimes appeares like a  
 Raven with Dogs teeth in his head; He telleth  
 all things past present and to come, and  
 proceedeth love; And revealeth contro-  
 versies between friends & foes and governeth



forty Legions of spirits his Seal is this to be worn

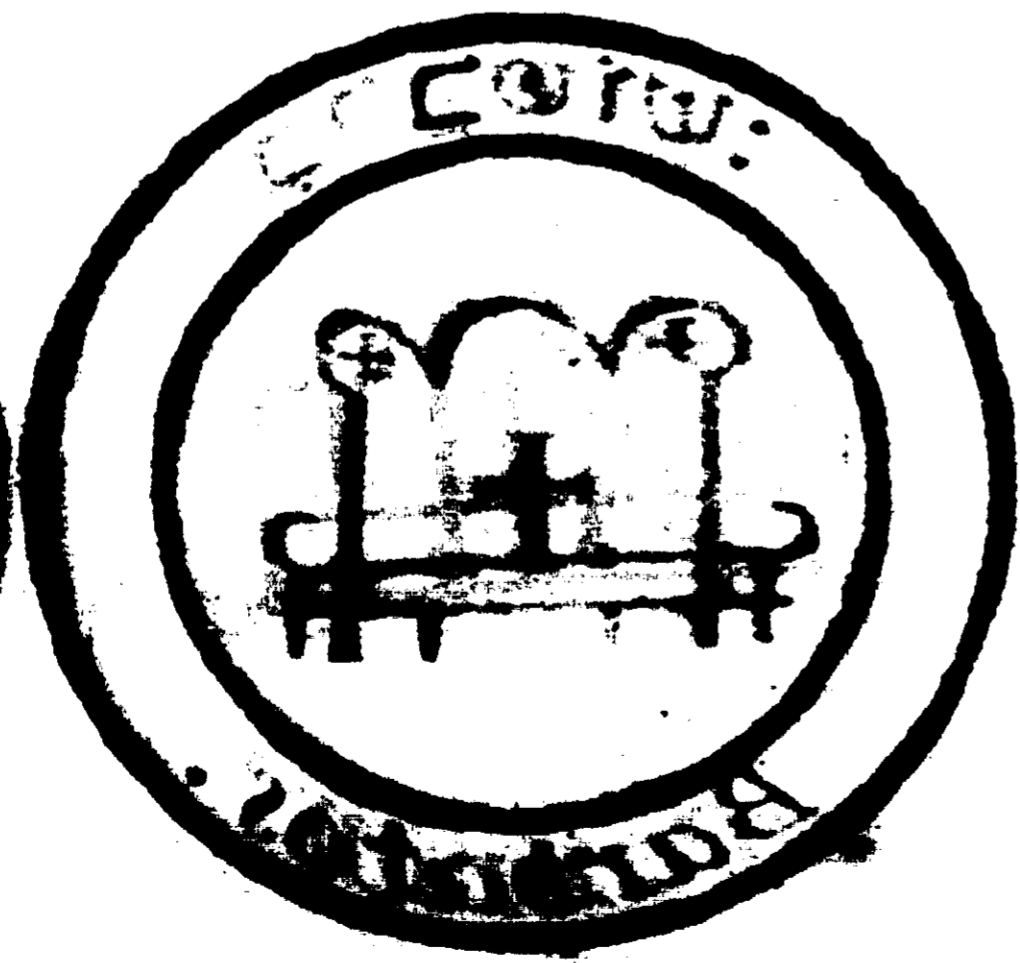
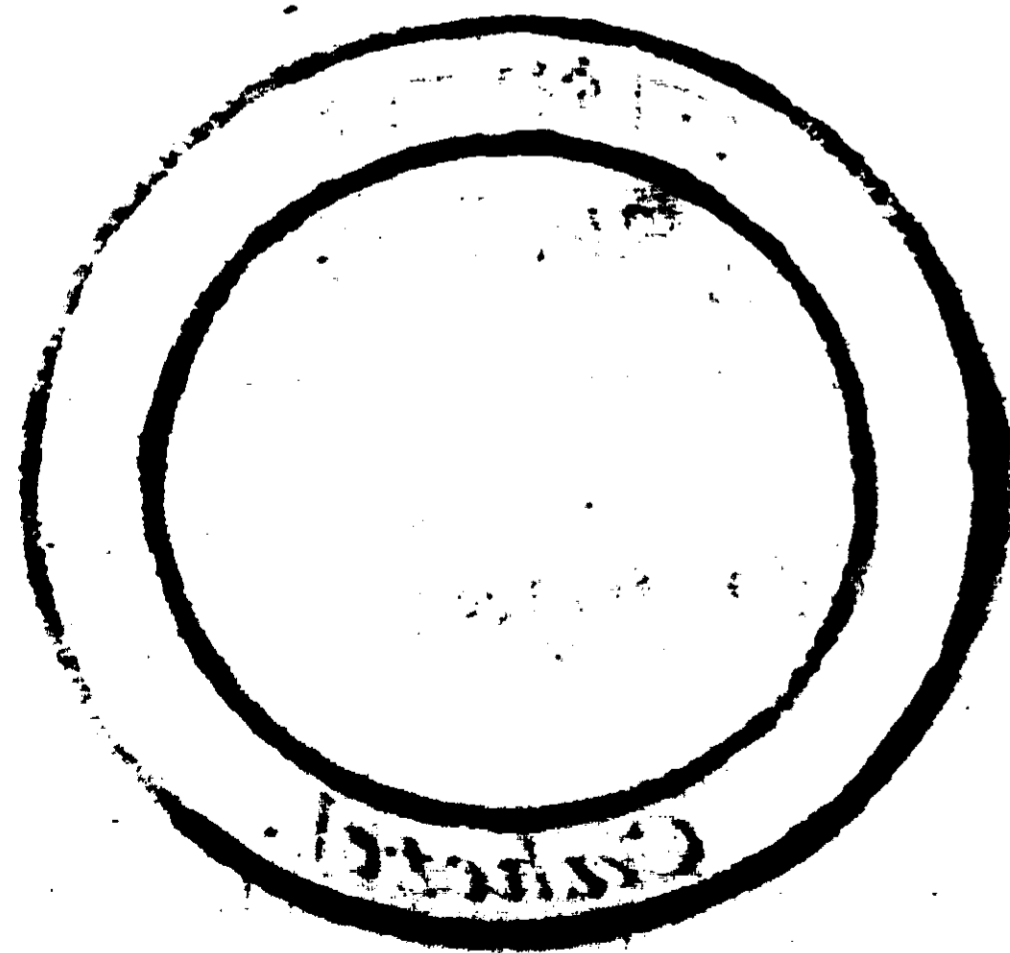
Thirty Eight  
Sheet  
Dr. Rudd

The Eight Spirit is Barbatos he is a great Duke and appeareth when the Sun is in Sagittary with four noble Kings and their Companies of great troops, he giveth the understanding of the singing of birds and the voices of all other creatures as the barking of Dogs and he breaketh open hidden Treasures that hath been laid by the enchantment of Magicians, and is of the Order of Virtues which some part bears rule still &c.



He knoweth all things past present and to come

and to come, and reconcilth friends and  
those that are in power. he ruleth over  
three hundred legions of spirits. his Seale  
of obedienc is this which wears be fore  
you.



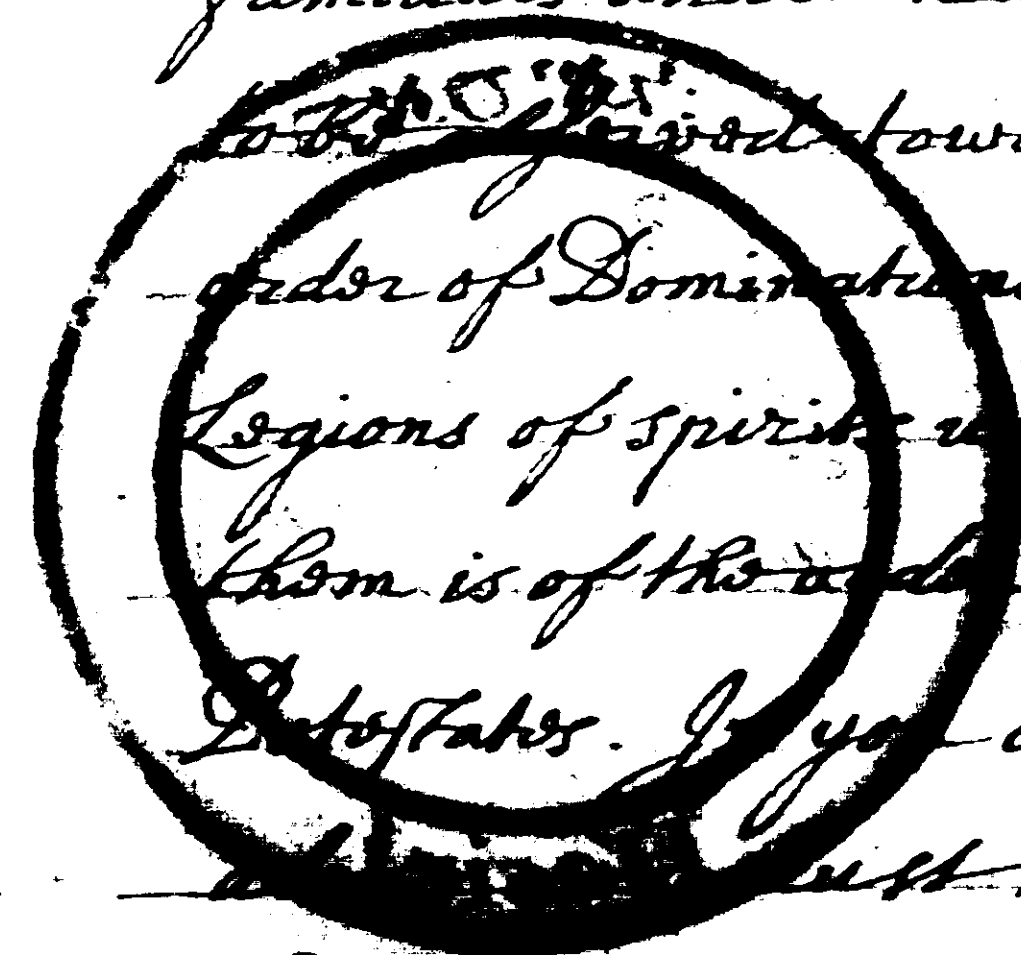
and his speech is such that the magician

<sup>10</sup>  
The Ninth Spirit in order is Paimon  
a great King and very obedient to Lucifer  
he appearth in forme of a man sitting on  
a Dromedary with a Crown most glorious  
on his head there goeth before him an host  
of spirits like men with trumpets and with  
sounding Cymballs and all other sorts of  
Musical Instruments &c he hath a great  
voice and roareth at his first coming



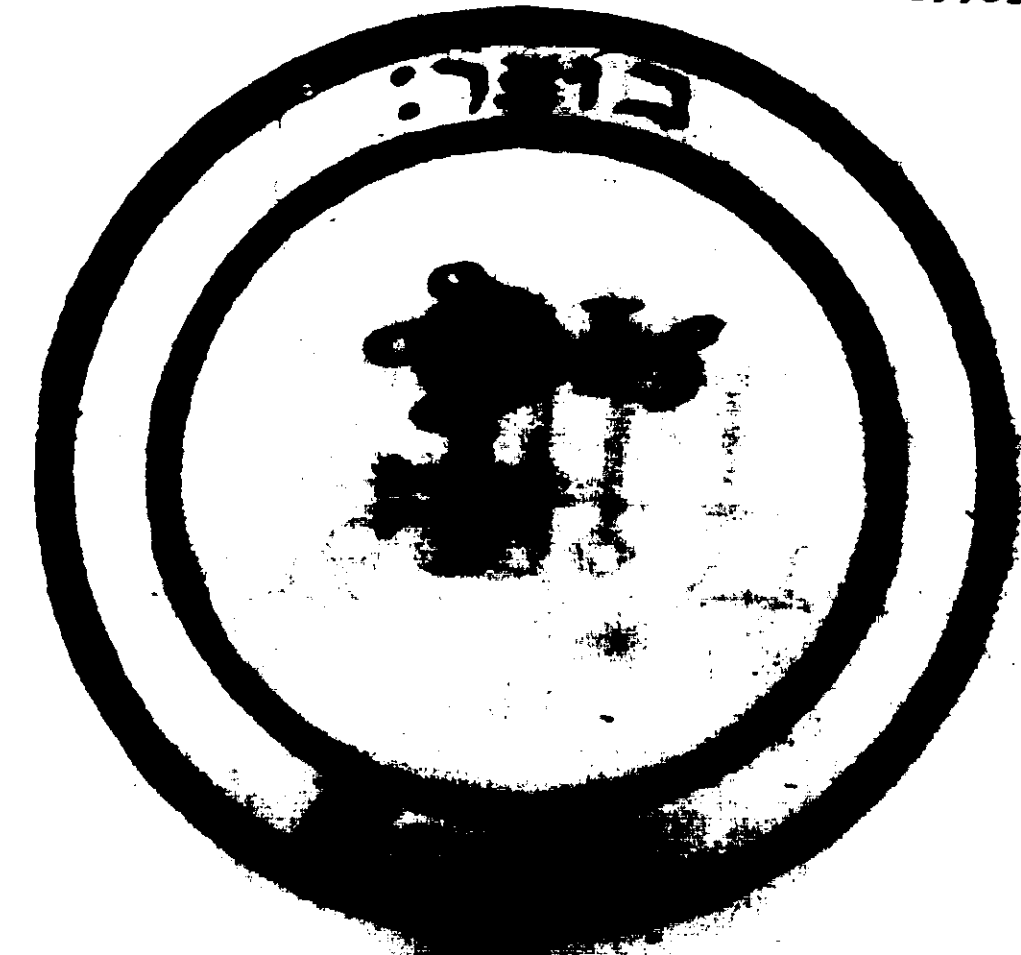
Magician cannot well understand him except  
 he compell him. This Spirit can teach all  
 Arts and Sciencies and other secret things, he  
 can discover what the earth is, and what holdeth  
 it up in the waters, and what the winds is  
 and where it is, and any other thing you desire  
 to know, he gives dignities and confirms the  
 same. He bindeth and maketh any man subject to  
 the Magician if he desires it, He giveth good  
 familiars and such as can teach all arts, He is

to be desired towards the Kings of the  
 order of Dominations and hath two hundred  
 Legions of spirits under him. Part of  
 them is of the order of the Dominations of  
 Potestates. If you call this Spirit Larion  
 he will make you King to  
 him, and there will attend him two Kings



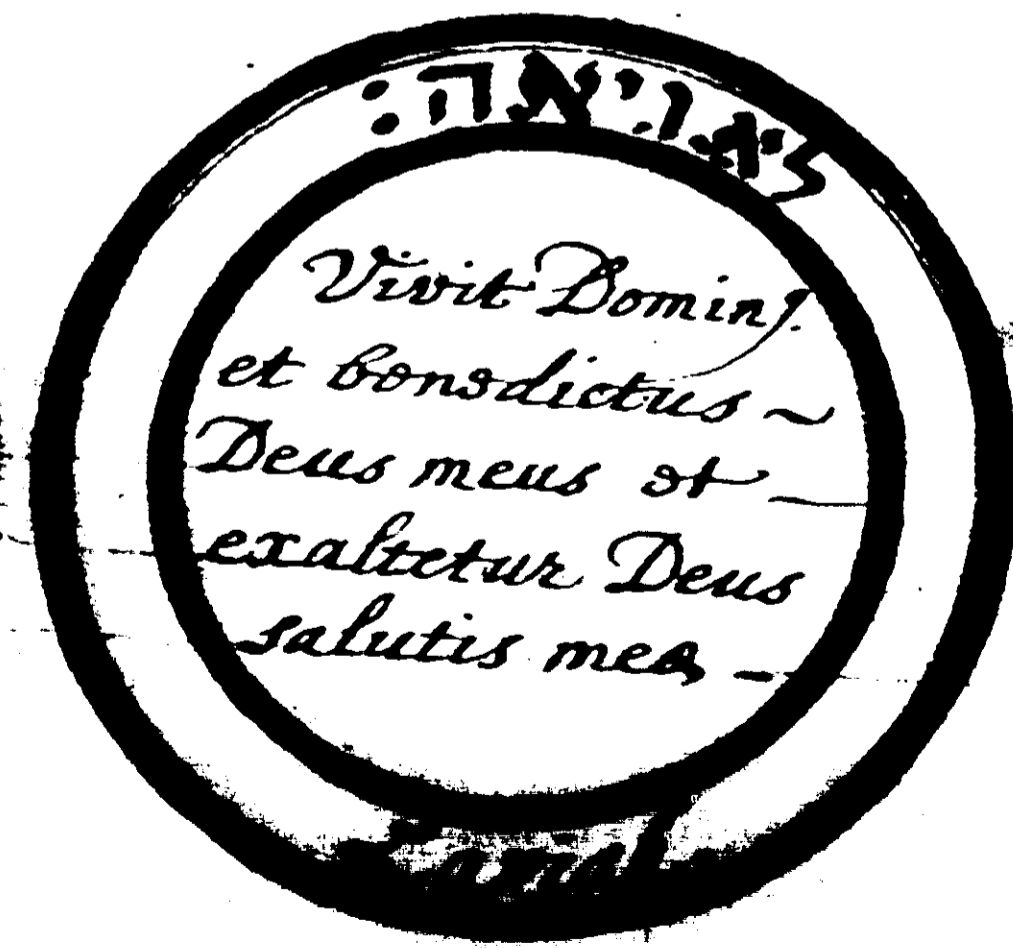
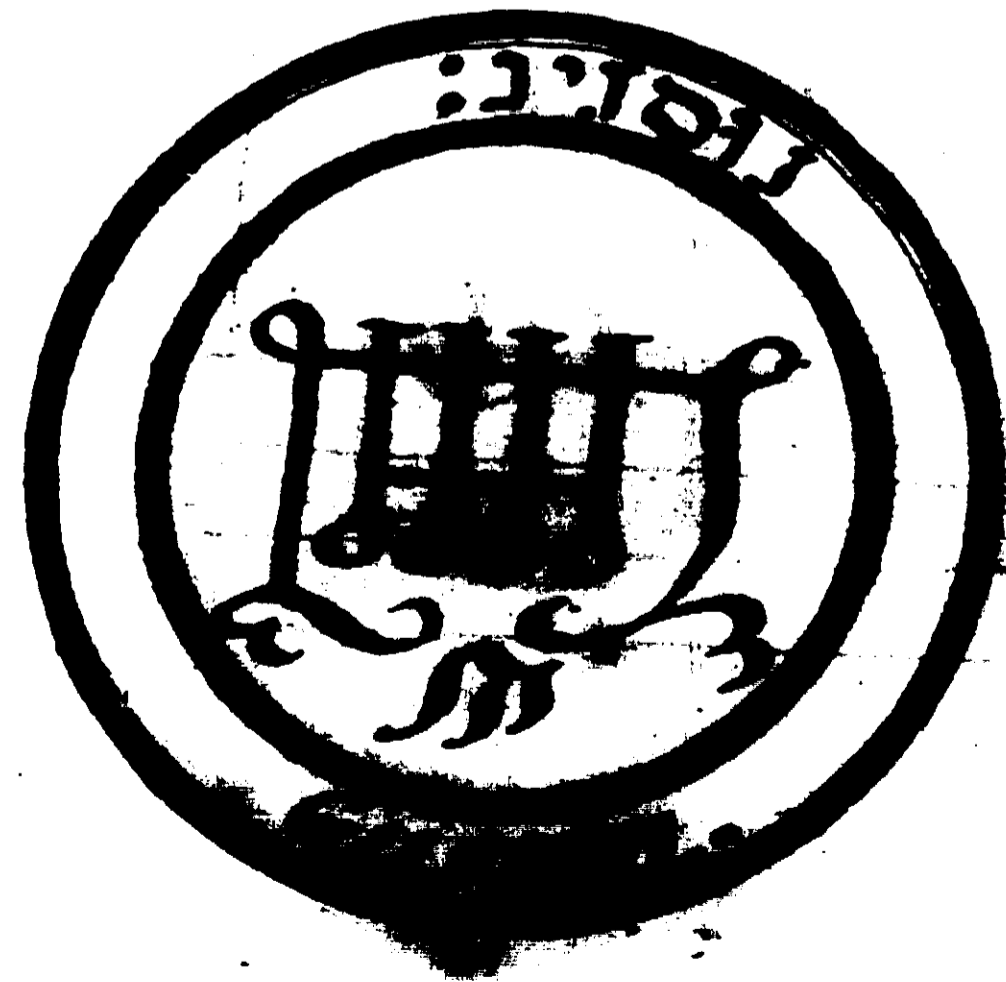
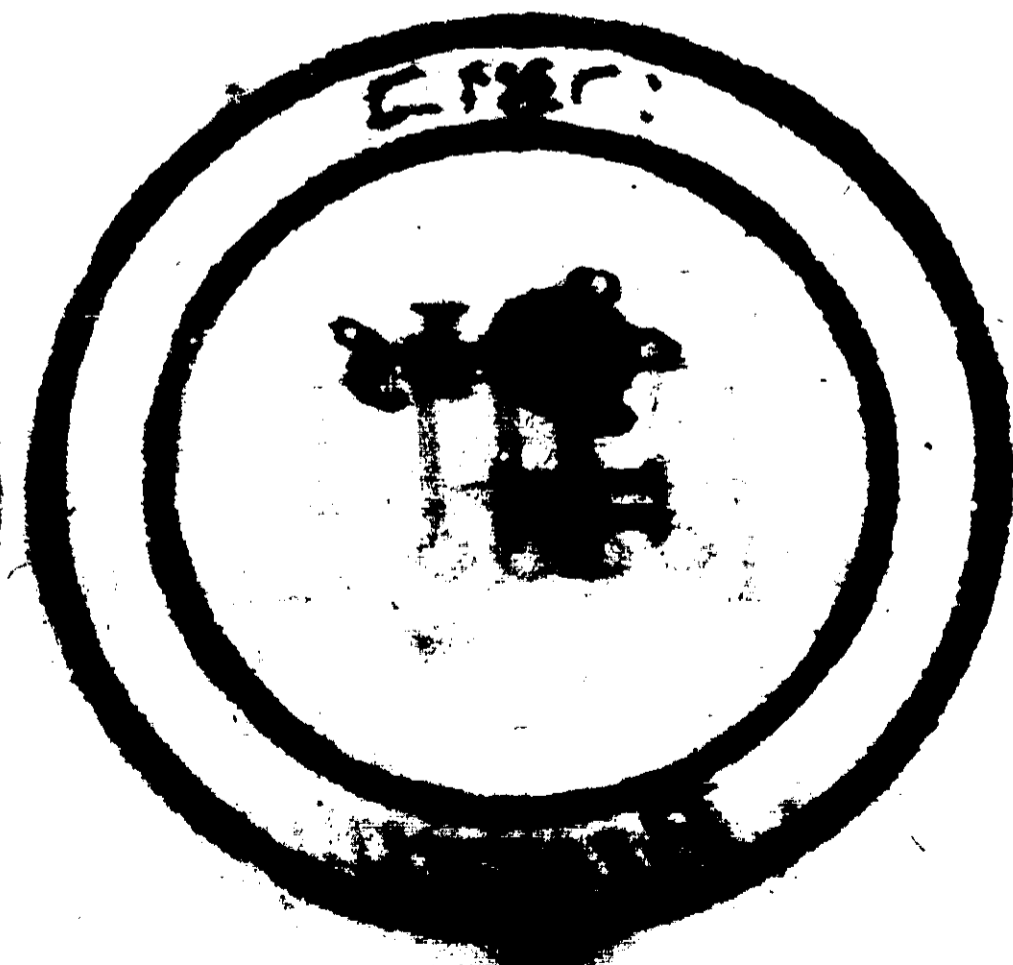
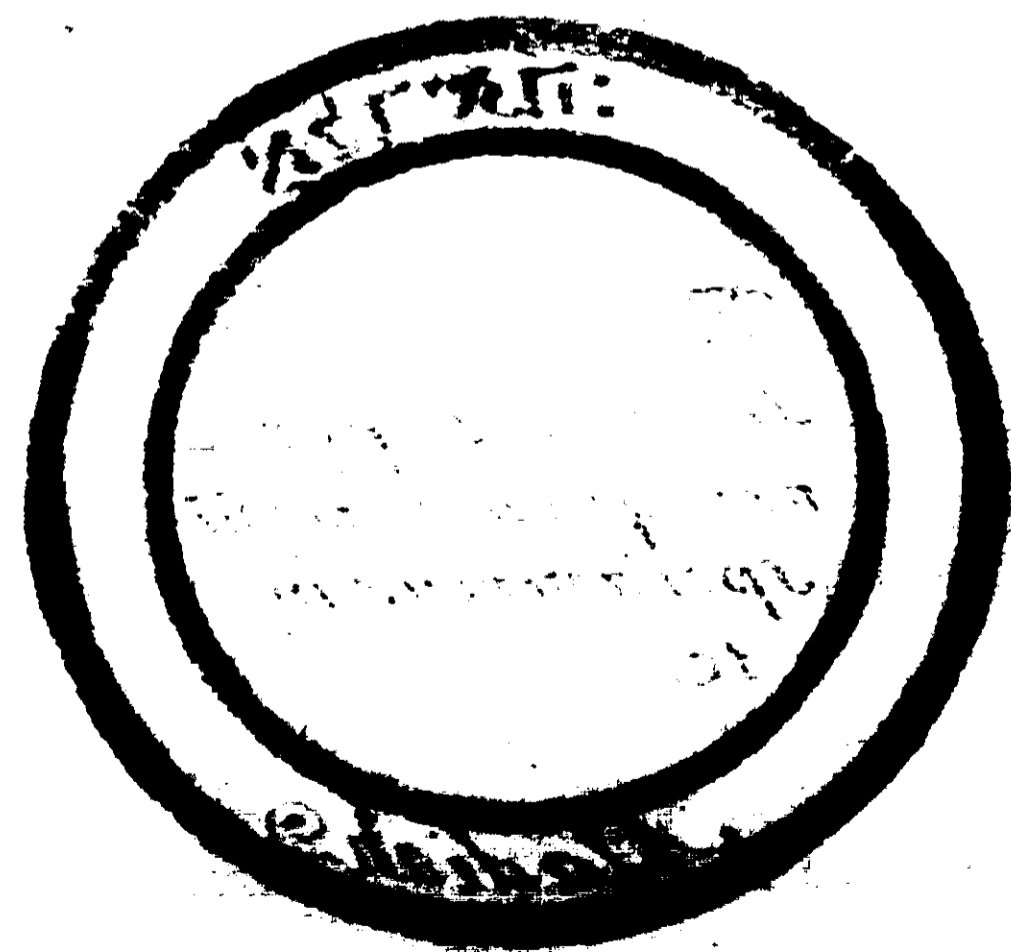
called Baball & Abalam, and other spirits of the  
 order of potestates. In his host are 25 Legions  
 because those spirits which are subject to them  
 are not always with them except the Magician  
 compell them his Character is this which is to be  
 worn as a Lamen.

The tenth spirit is Buer a great President  
 and appeareth in Sagittary when the Sun is  
 there. He teacheth philosophy both morrall



and naturall and the Art of Logick

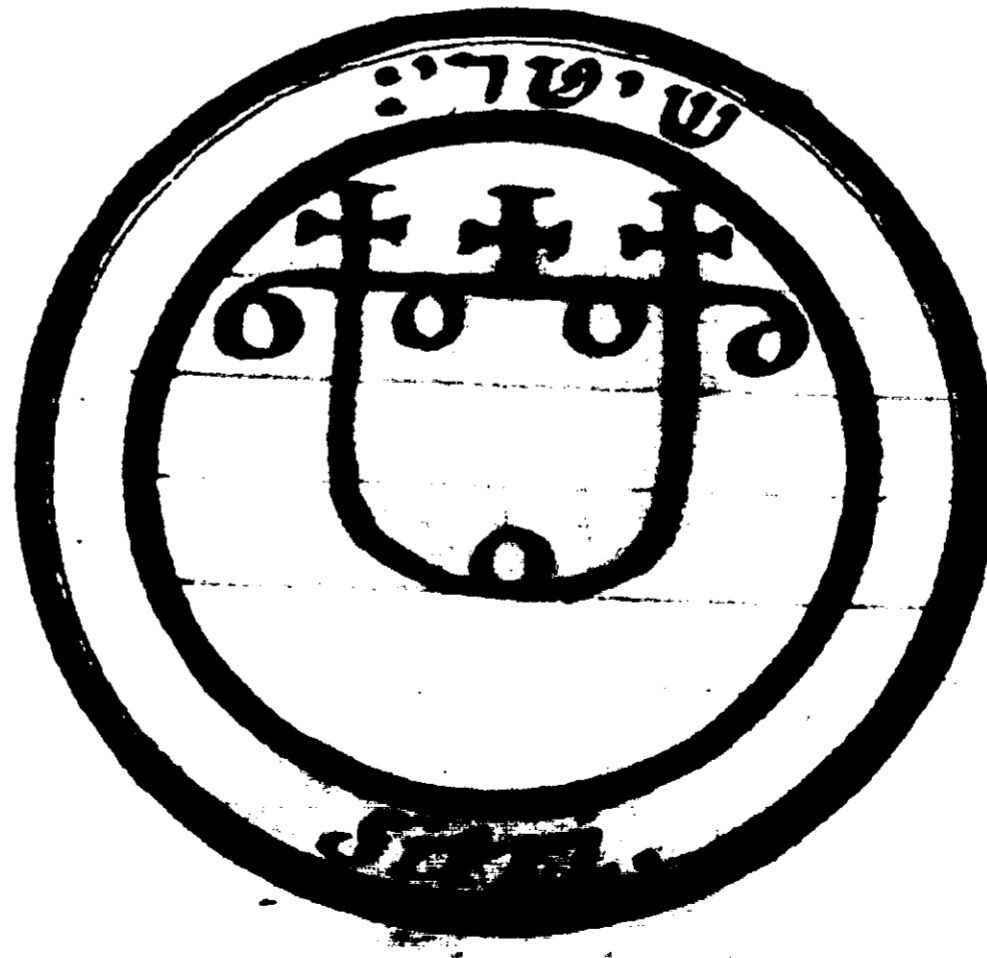
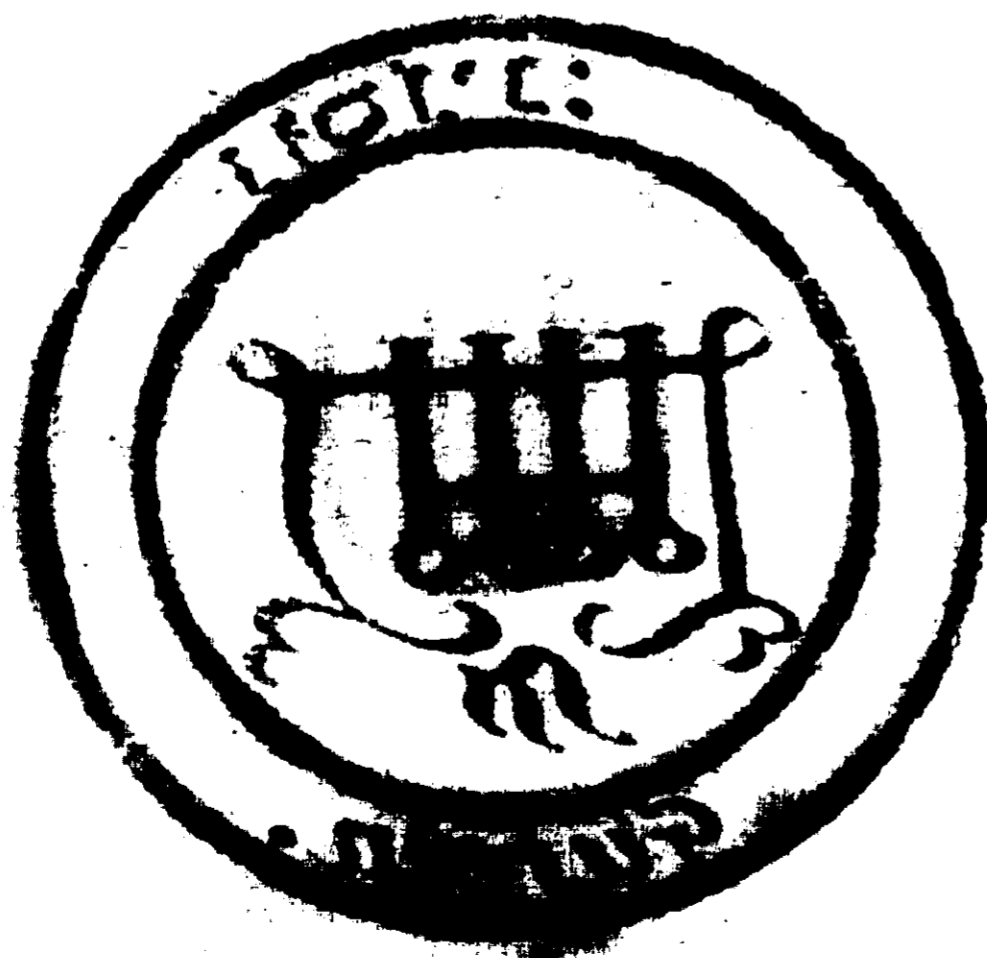
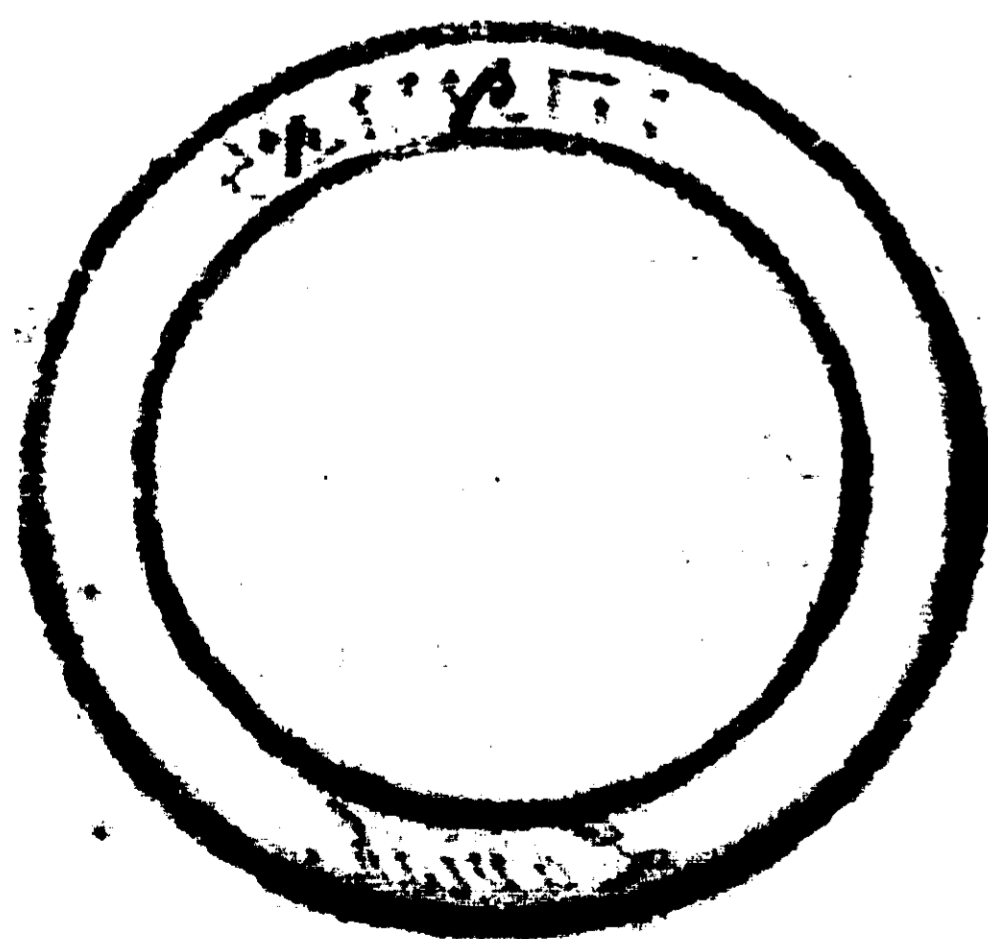
and the virtues of all herbs and plants, and  
health all distempers in man, and giveth  
good familiars, he governeth 50 Legions of  
Spirits, and this is his Seale of obedience which  
you must wear when you call him to obedience.



<sup>12</sup>  
The Eleventh spirit is a great and strong Duke  
called GUSOIN, he appeareth in the forme of  
a Xenophilus, he telleth all things past  
present and to come, and showeth the meaning  
of all Questions you can aske, he requirith  
friendships, and giveth honoure and dignities  
to any and ruleth over forty Legions of spirits  
his Seale is this which wear.

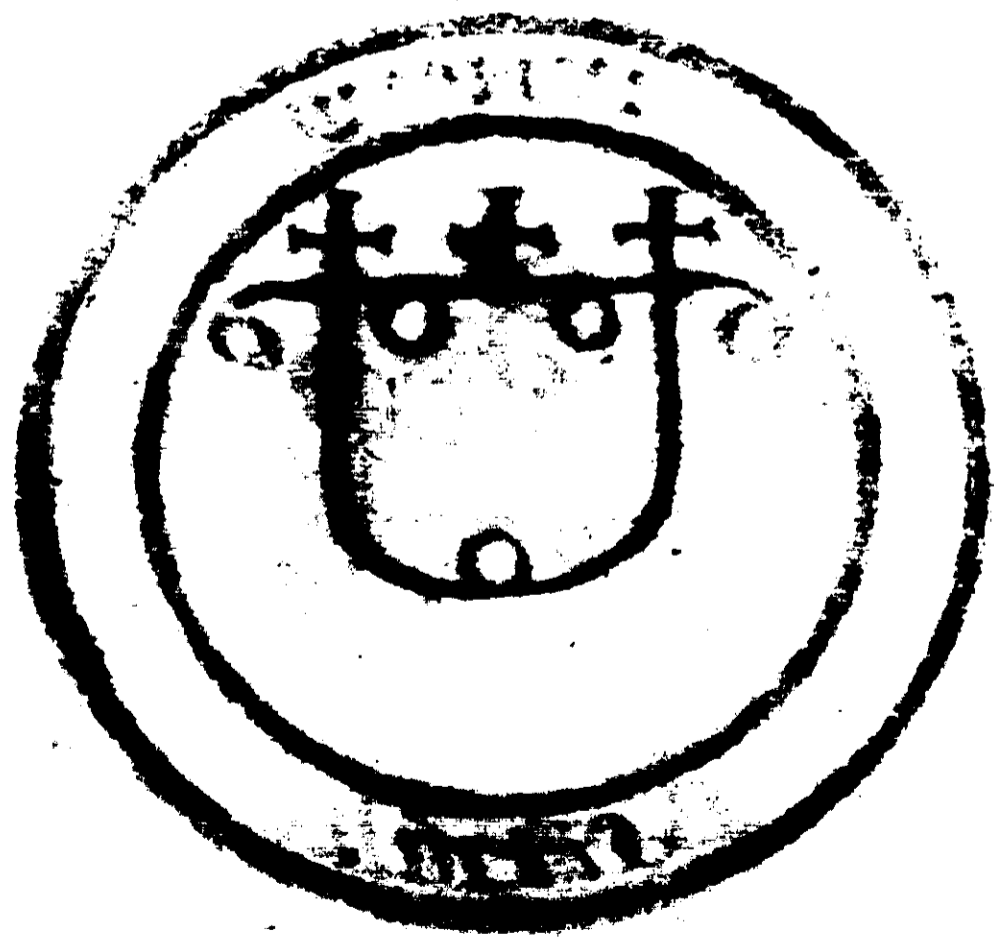
Thirty ninth  
sheet  
Dr. Rudd

The twelfth Spirit is SITT ho is  
a great Prince and appeareth at first with  
a Leopards face and Wings as a Griffin, but  
after at the comand of the Exorcist he  
putteth on humans shape very beautifull  
inflaming men with womens love and  
causeth them to show themselves naked if it  
be required. And he governeth Colleges  
of spirits and his seal is this which wears



14

The thirteenth Spirit is called Beleth —  
 he is a mighty King and terrible riding on a  
 pale horse with Trumpets and all other Musical  
 Instruments playing before him, he is very  
 furious at his first appearance that is whillt  
 the Exorcist layeth his Courage, for to do that  
 he must hold a hassell stick in his hand stretching  
 it out towards the South and the East quarter  
 making a Triangle  $\Delta$  without the Circle —  
 commanding him into it by the bands & chains of —



Spirits he is after following and if he do —

not come into the  $\Delta$  Triangle by your threats—  
 wherupon the bands and chains befor him and—  
 then he will yield obedience and come into it  
 and do what he is commanded by the Exorcist—  
 yet he must receive him courteously because  
 he is a great King, and do homage to him as the  
 Kings and princes do that attend him, you must  
 have always a Silver ring on the middle finger—  
 of your left hand hold against your face as they  
 do it before Amaymon, This great King—  
 Beloth causeth all the love y<sup>e</sup> possibly may be  
 both of man and woman till the Master—  
 Exorcist have had his mind fulfilled he  
 is of the order of power, he hath eighty  
 five Legions of spirits. Noble Seal  
 is this which is to be used by you  
 wishing

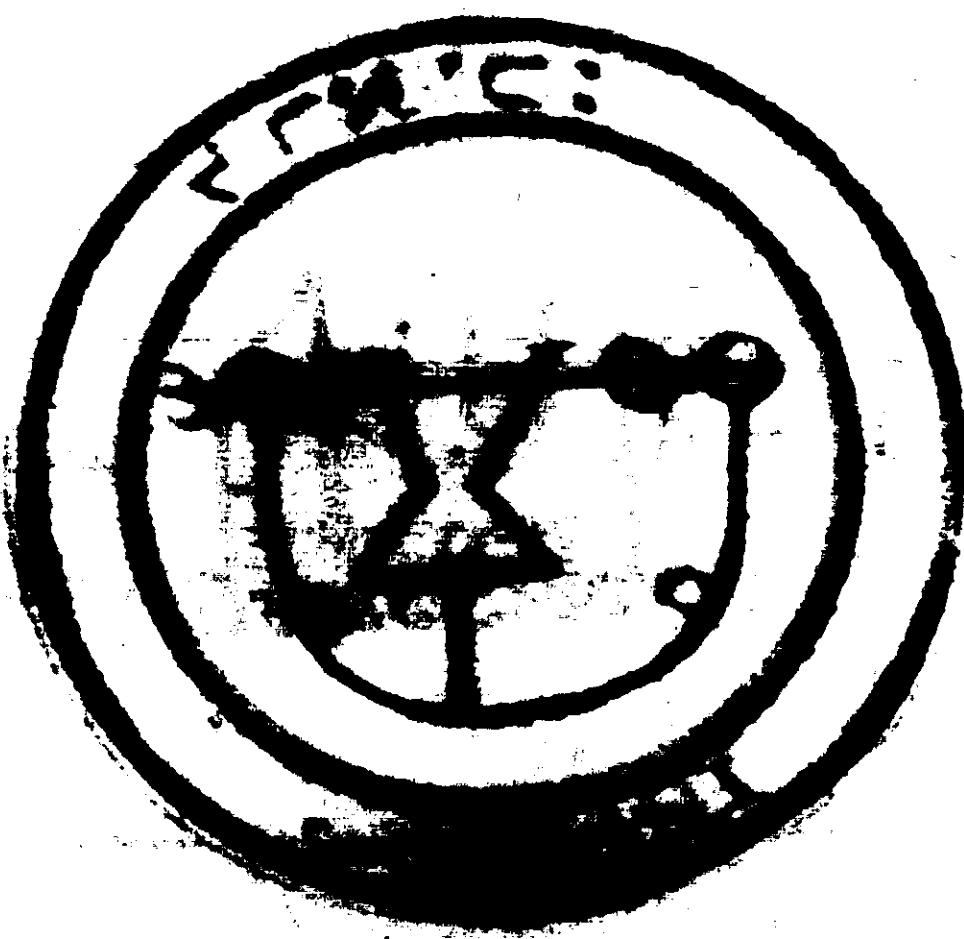
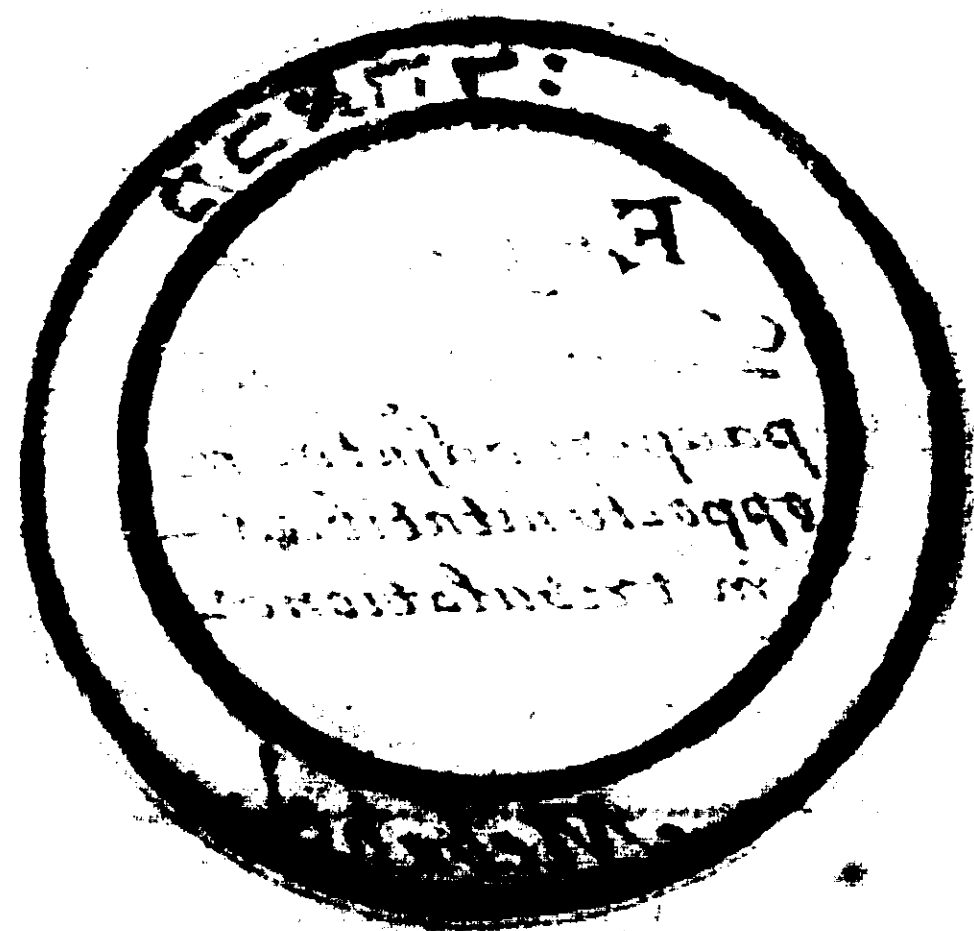


15

The fourteenth spirit is called LERAIL. he  
 is a Marquess's great in power showing himself  
 in the likeness of an Archer clad in greene—  
 carrying a bow and quiver, he causeth all  
 great battails and combats and causeth the  
 wounds to putrify that are made with arrows  
 by archers. This belongs to Sagittary and he  
 governeth 30 Legions of spirits and this is  
 his Seal.



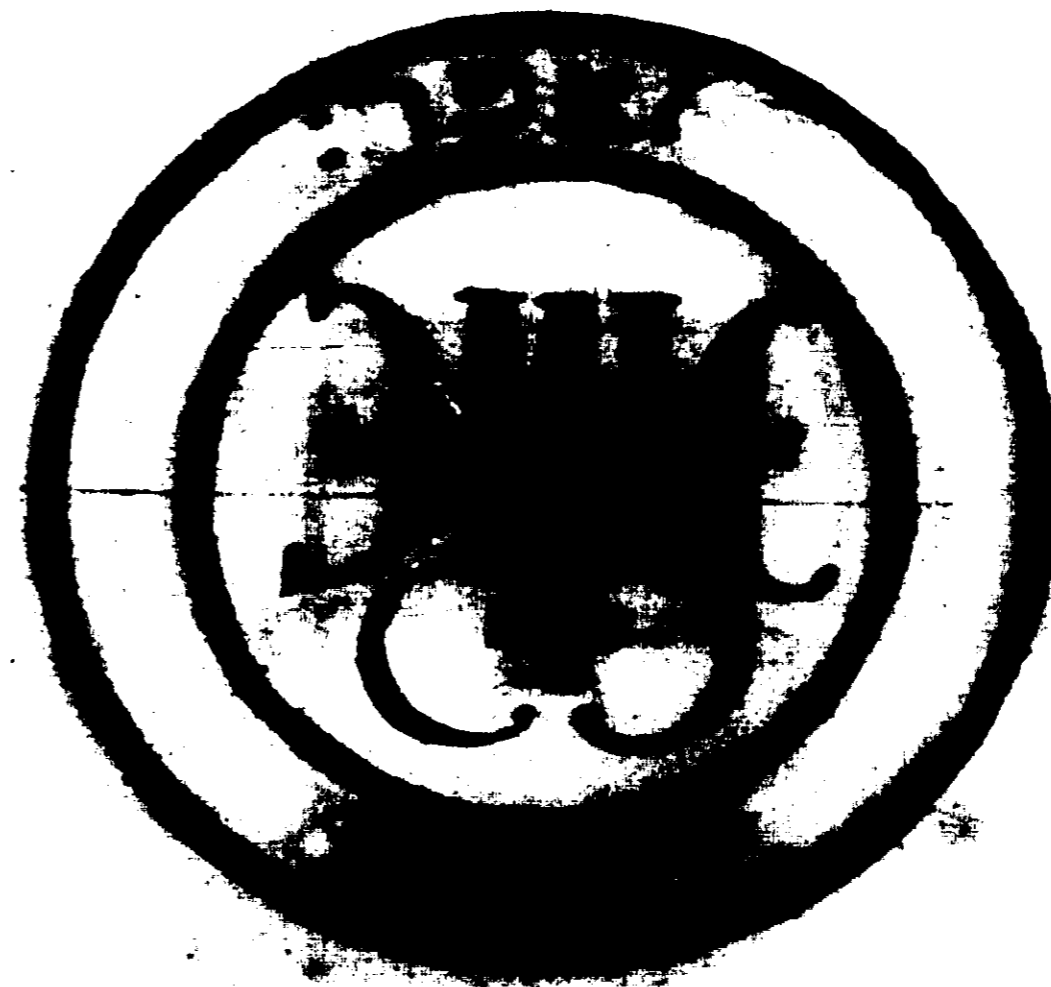
The fiftenth Spirit is ELIOT a great Duke  
 and apparith in forme of a goodly Knight  
 carryng a Lance, Ensigne and a Serpent.  
 He discovereth hidden things and knoweth  
 things to come, and of warres how the Soldiers  
 shall or will meet: he causeth the Love of  
 Lords and great persons, and governeth sixty  
 Legions of spirits, his Seale is this which weare  
 also he will not appere nor obey you.



T

Fortieth sheet }  
D. Rudd }  
~~~~~

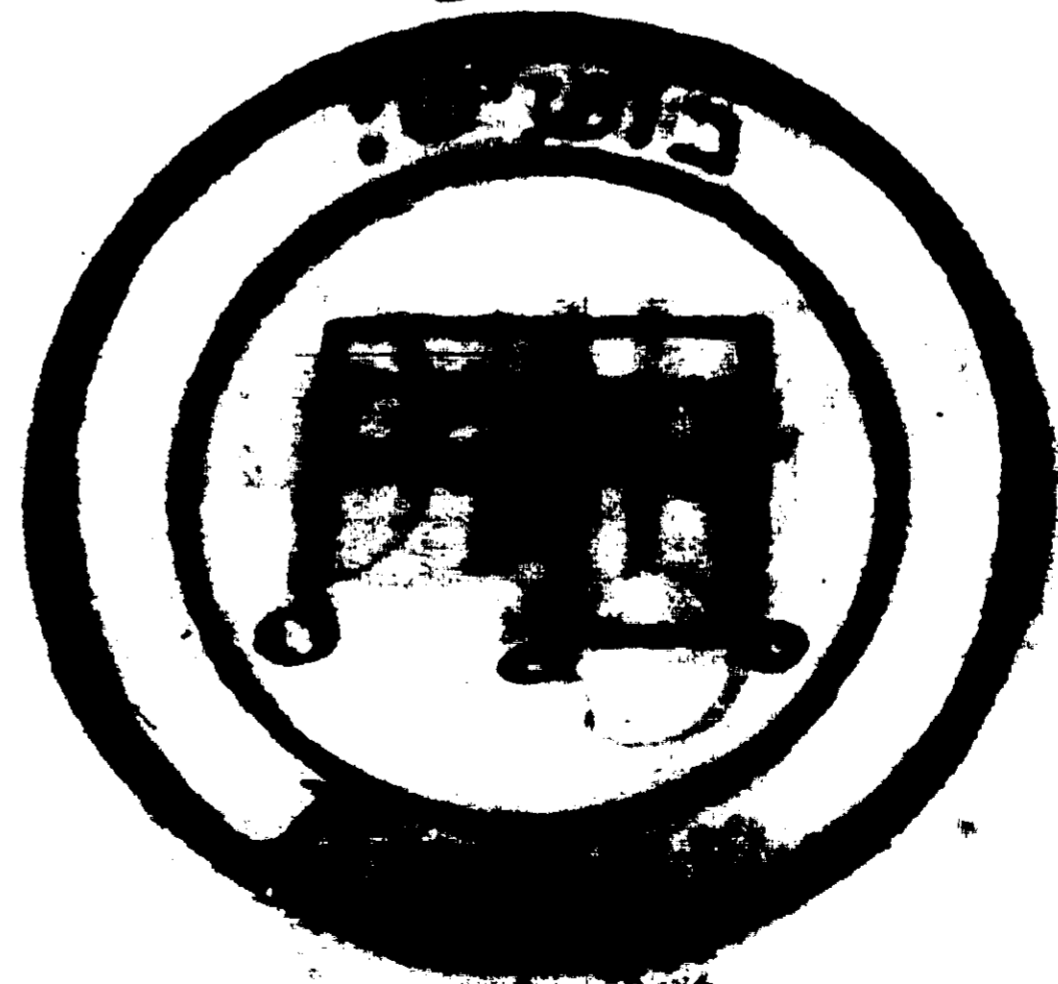
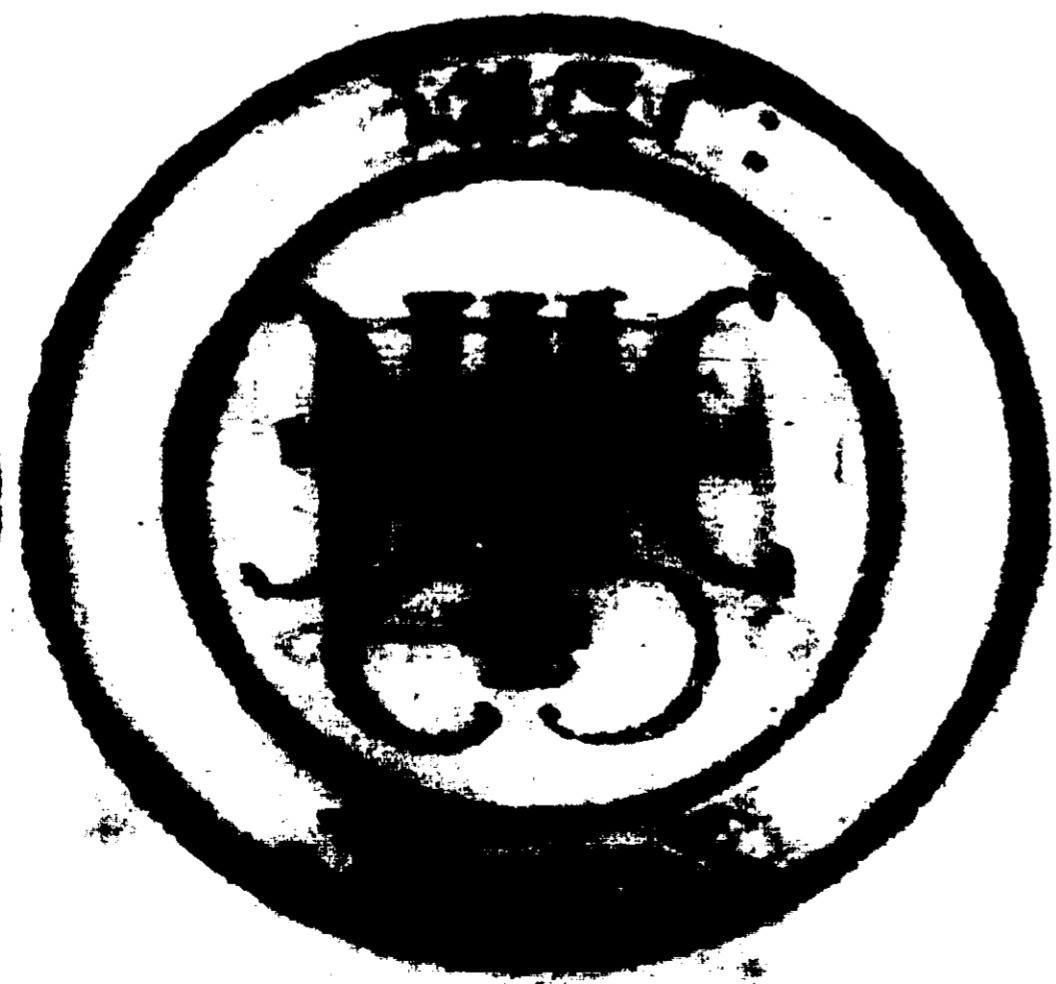
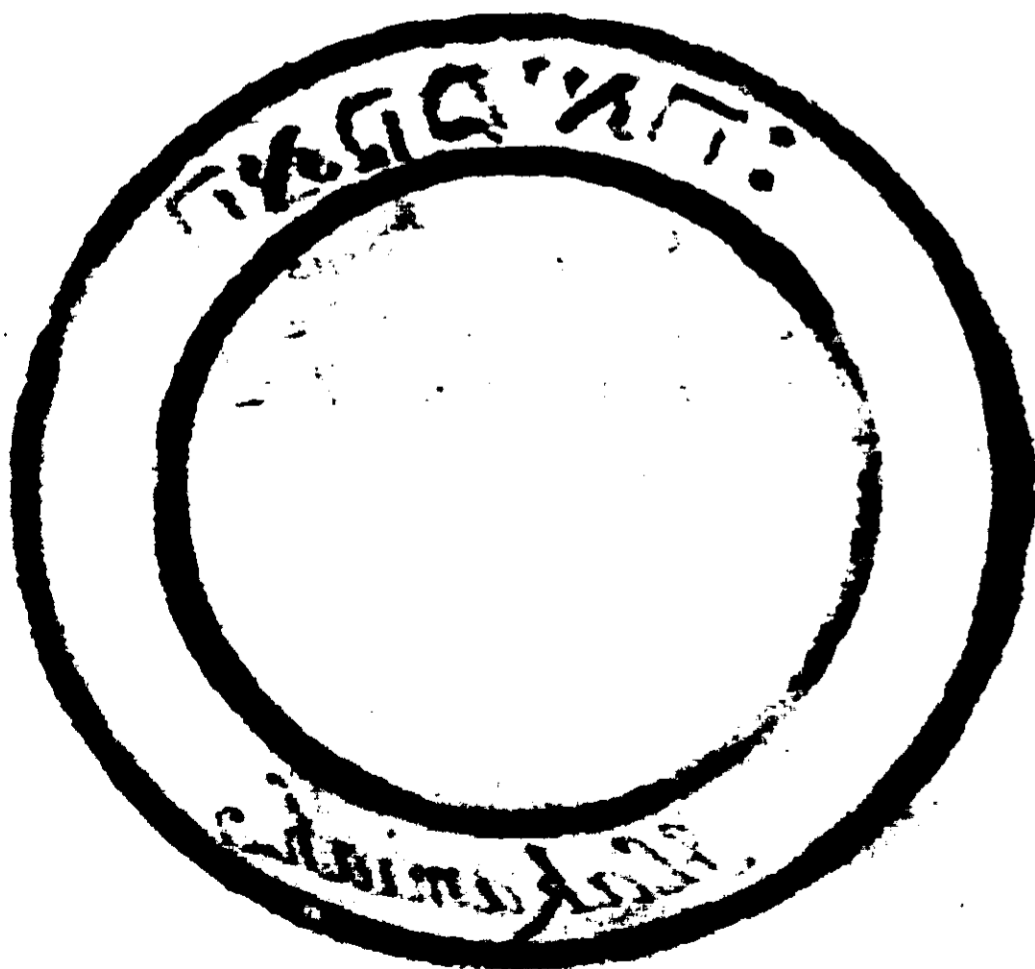
The 16. <sup>th</sup> Spirit is Zepar he is a great <sup>armed</sup>  
Duke and apparith in red apparrell like  
a Soldier. His Office is to cause women  
to love men and to bring them together in  
love, he also maketh them barren, He  
governeth 26 Legions of inferior spirits  
His Seal is this that he obvs when he  
uses it.



Domini Deus  
Saluti mea in die  
clamavi et nocte  
coram te

T

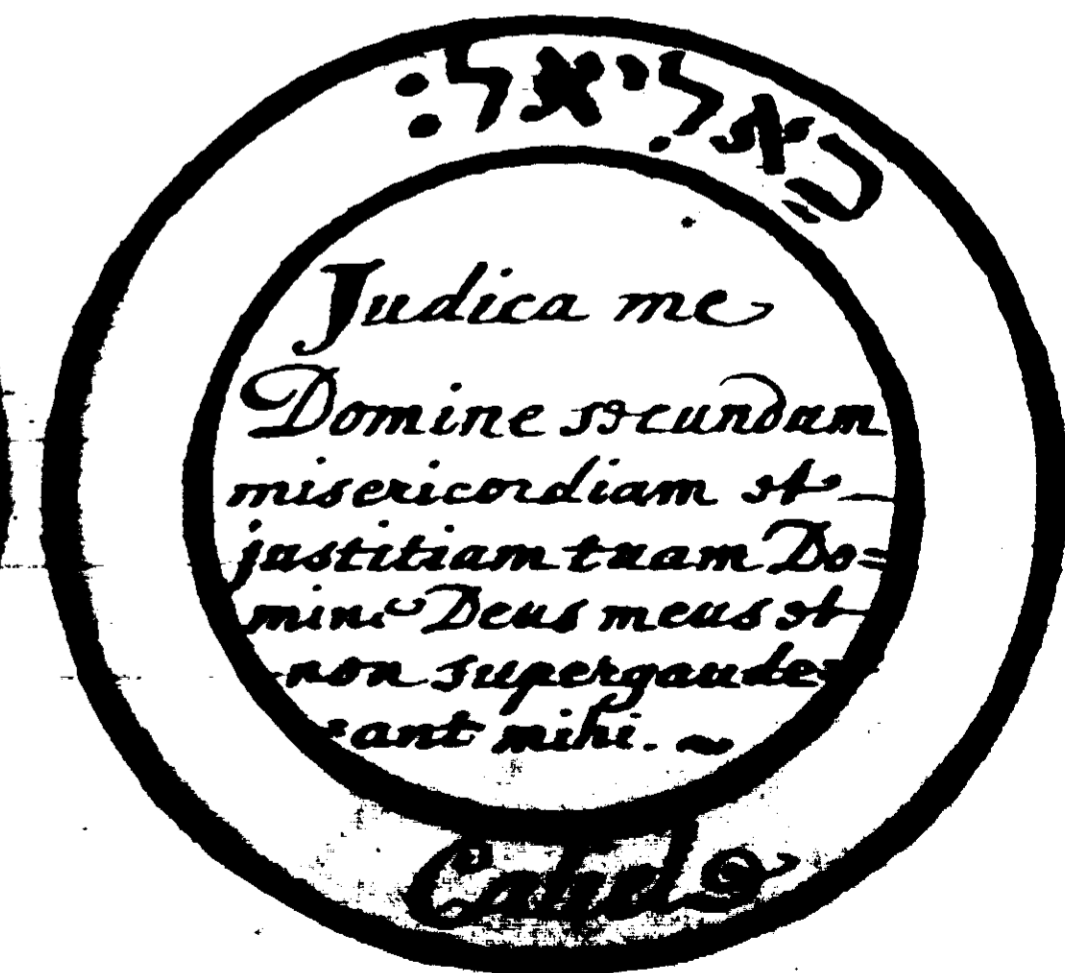
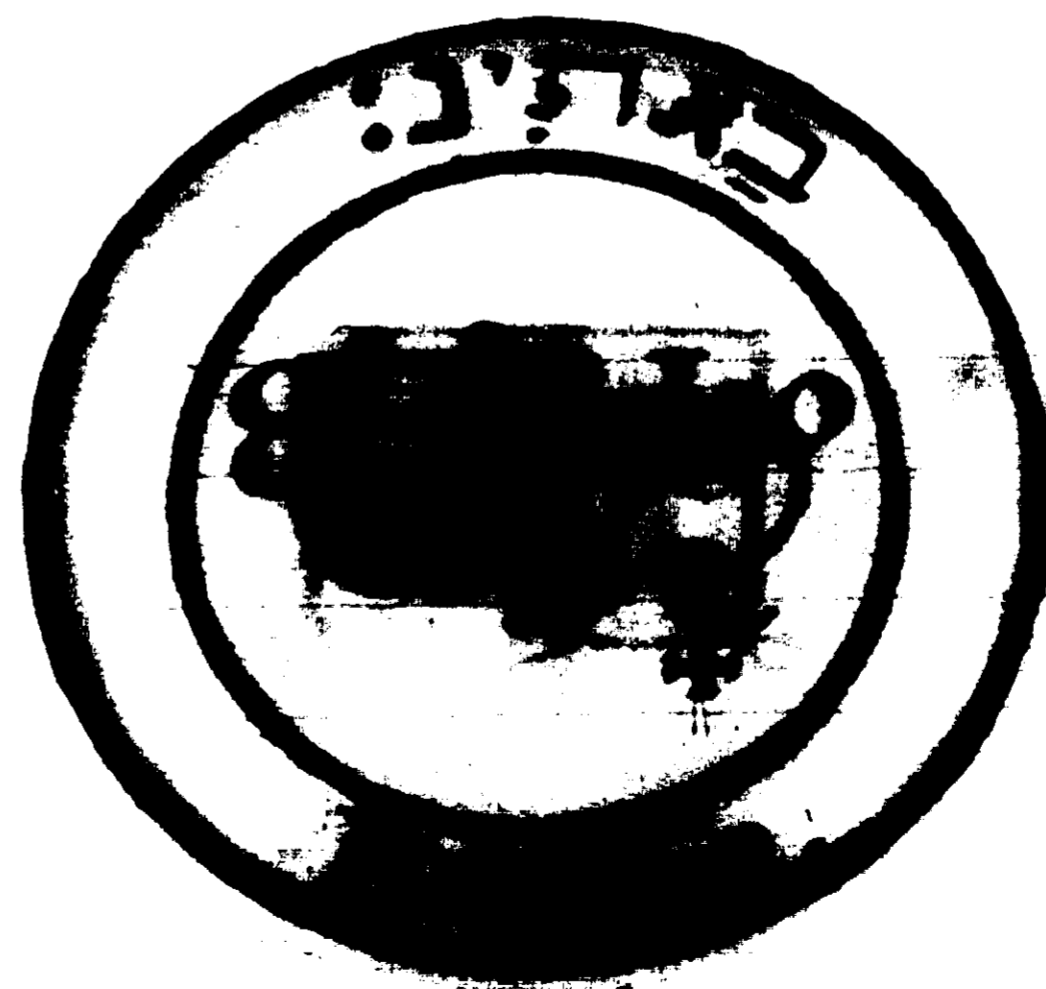
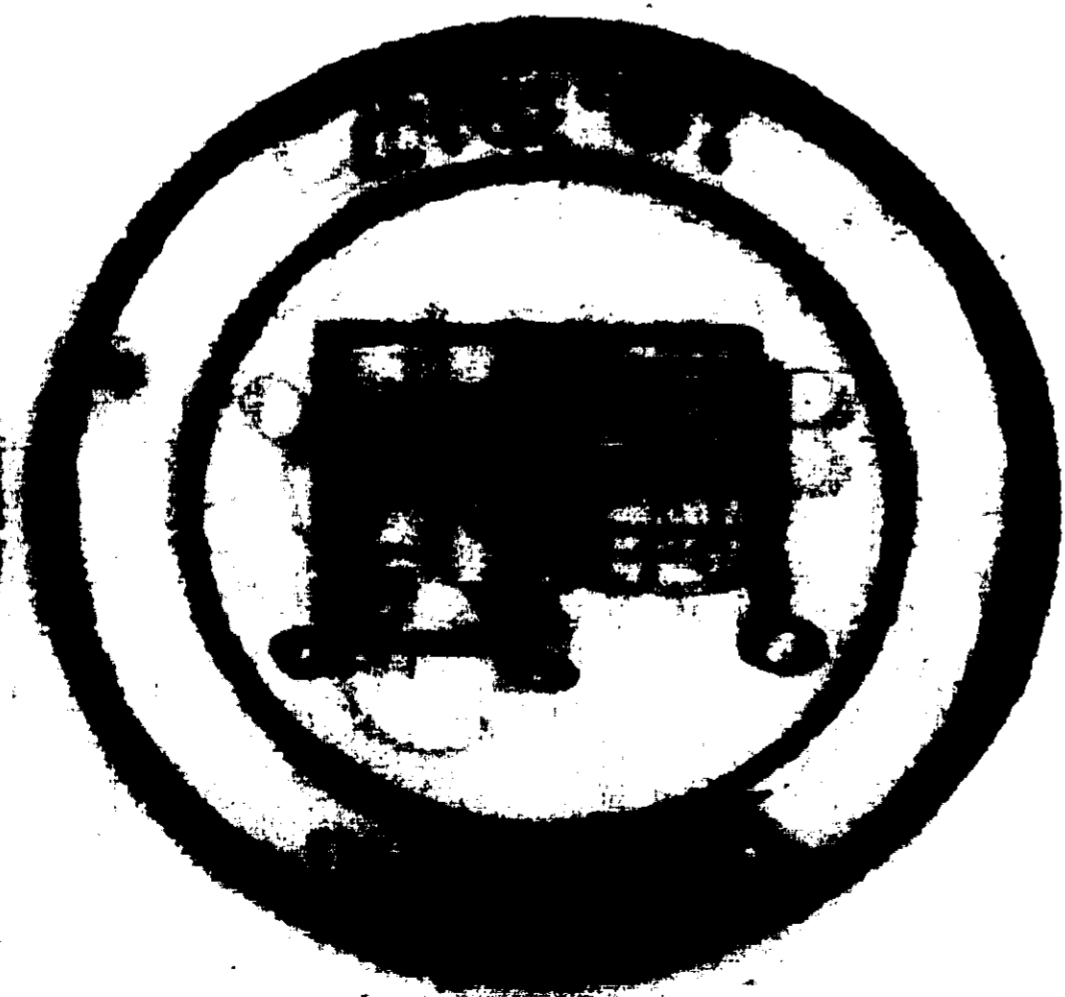
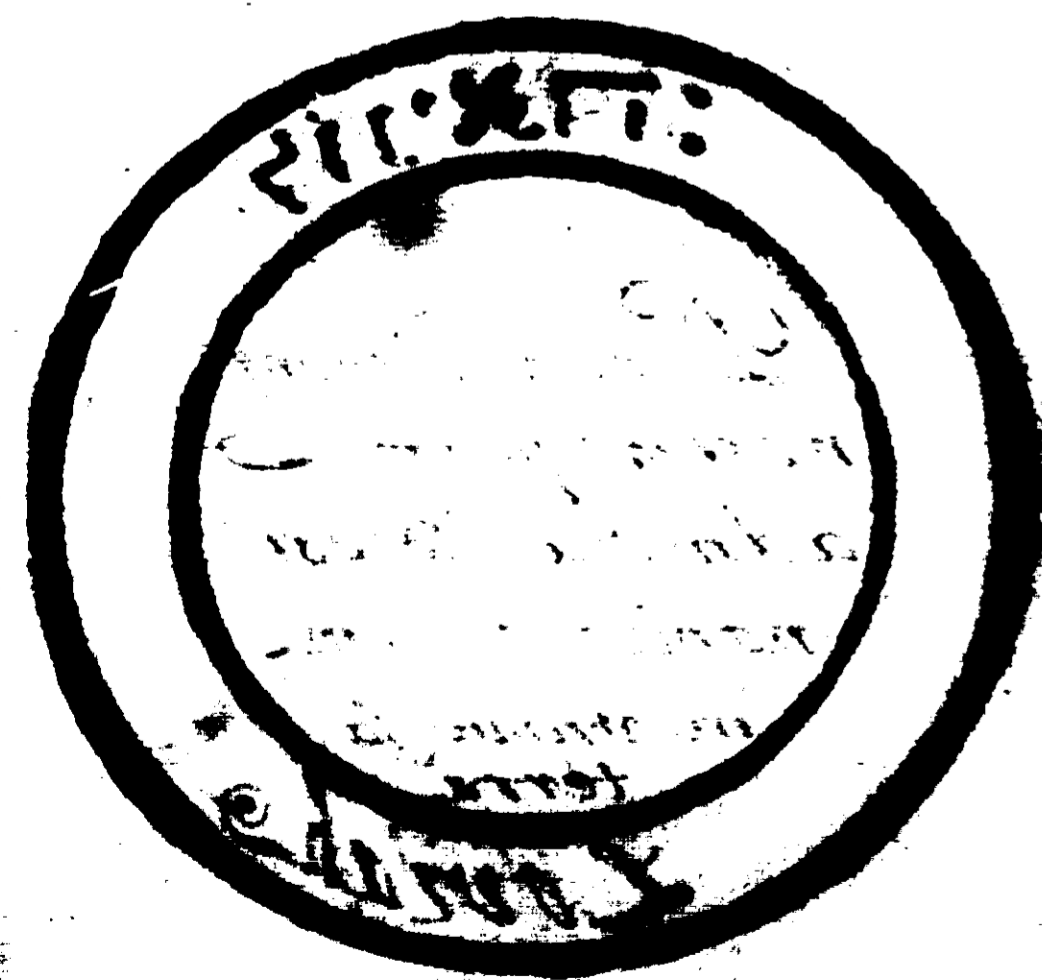
18  
The seventeenth spirit is **Both** a great  
President under an Earle he appareth at the  
first show in the forme of an ugly viper, then  
at the comand of the Magician he putteth on  
humane shape with great tooth and two  
horns, carrying a bright sword in his hand,  
he telleth all things past present and to come  
and reconcilth fiends and foes he gover-  
neth sixty Legions of Spirits, and this is his seal



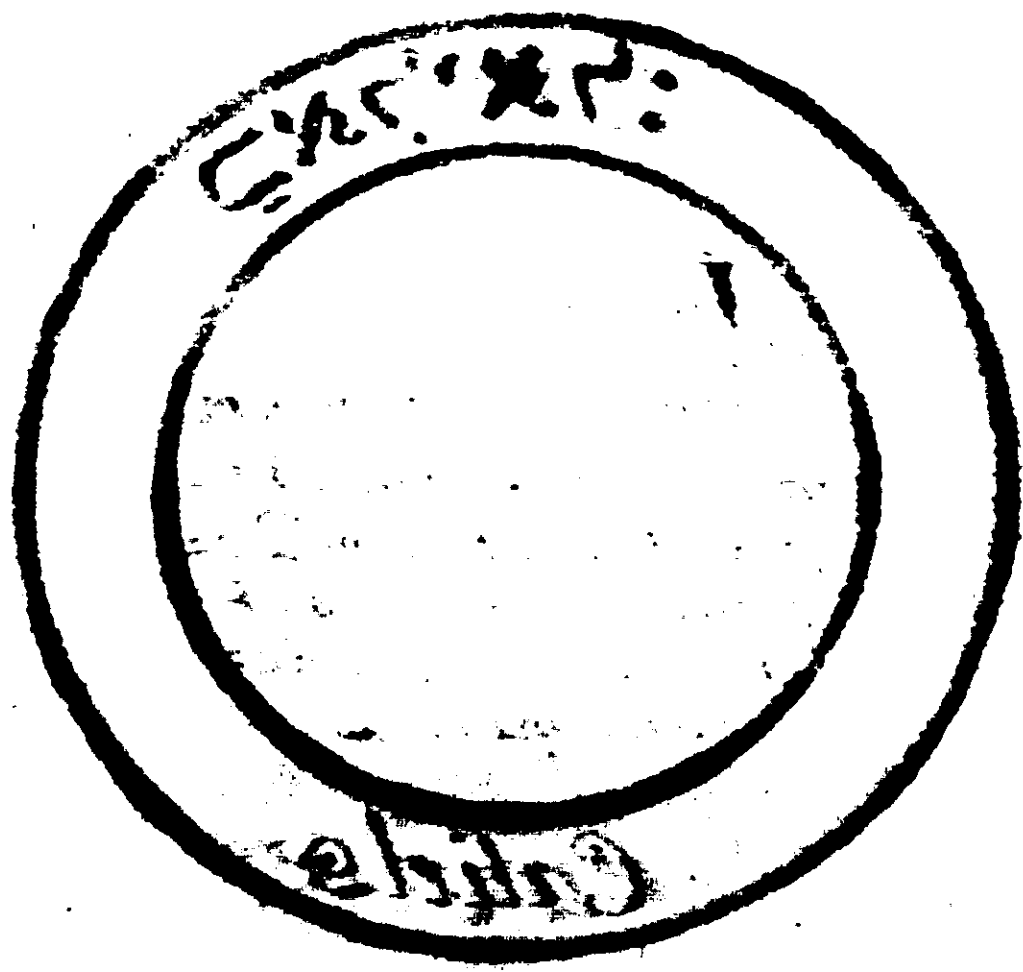


T

The Eighteenth Spirit is *Bathin* he is a  
mighty strong Duke and appeareth like a  
strong man with the tale of a Serpent  
sitting on a pale coloured horse; he knoweth  
the vertues of herbs and precious stones  
and can transport men suddenly from one  
country to another, he rulth over thirty  
Legions of spirits: his Seale is this:

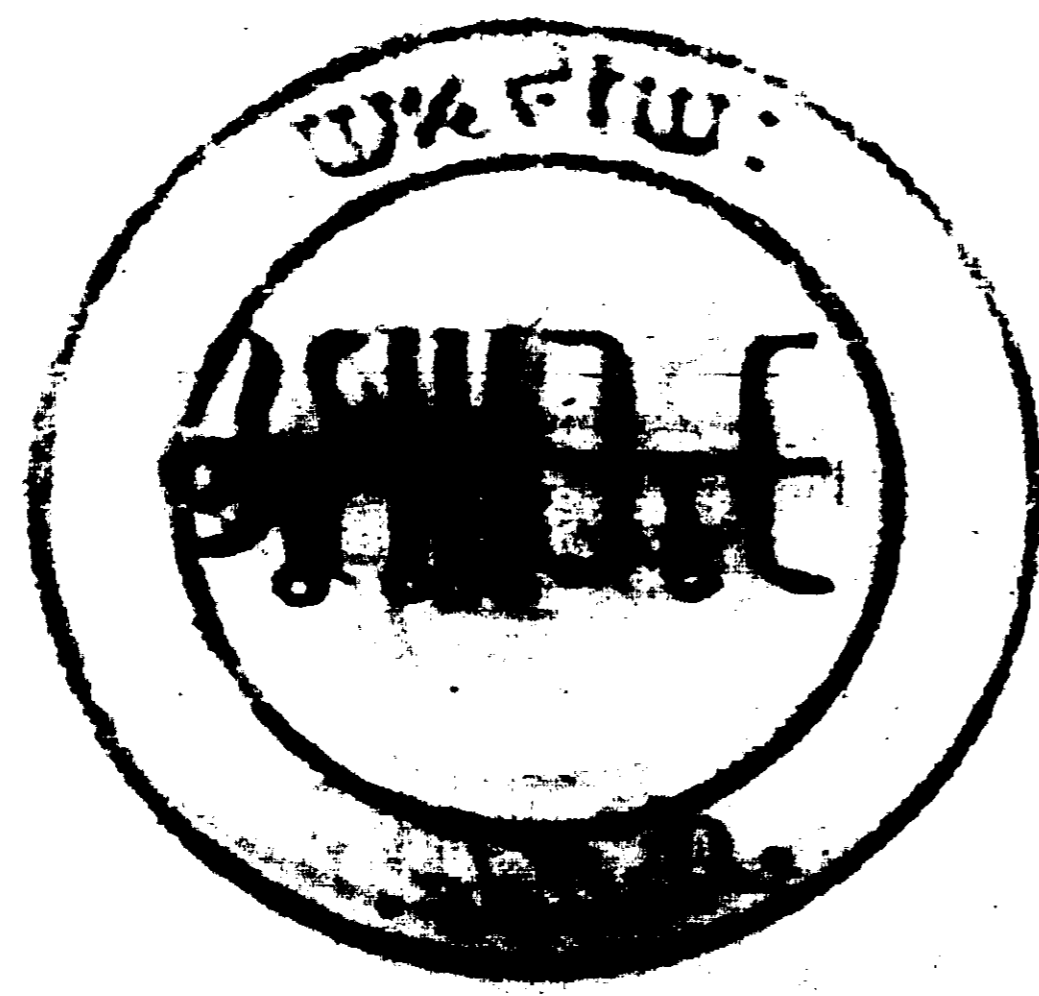
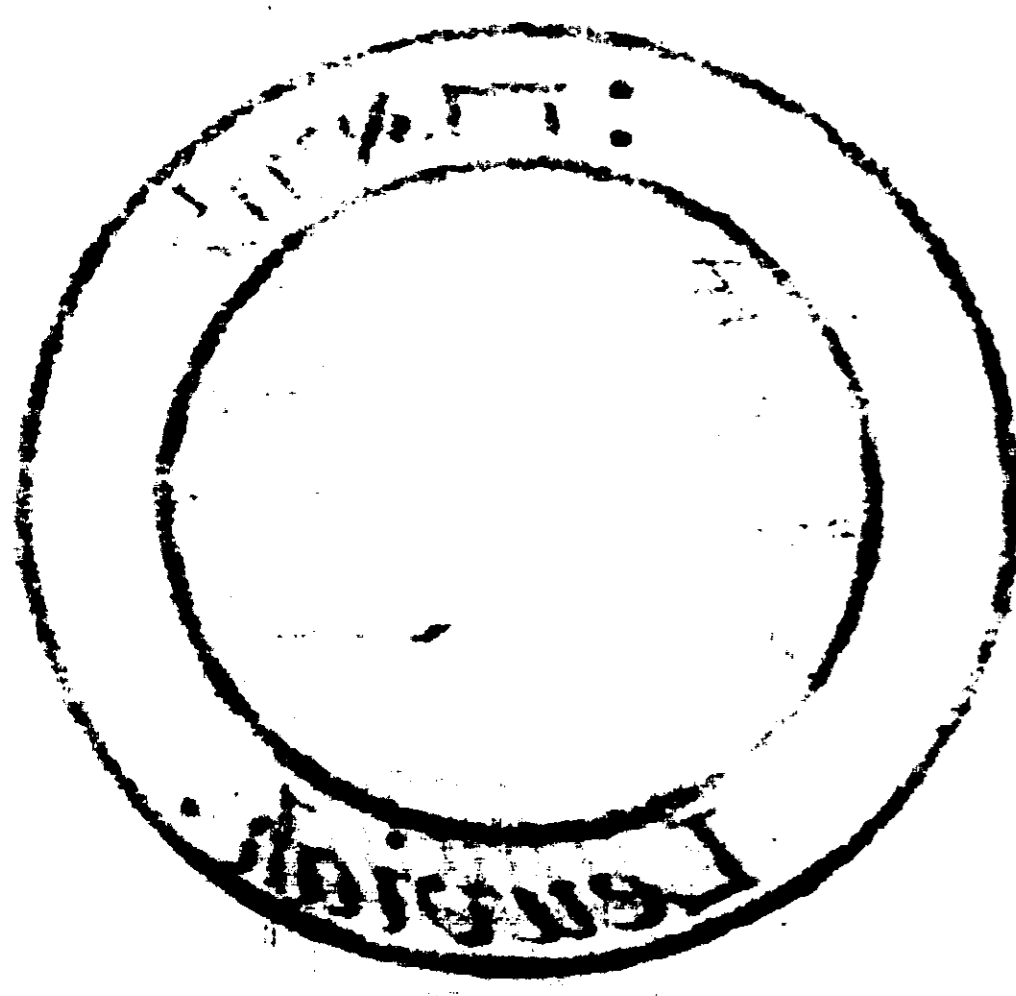


The Nineteenth Spirit is Sallos he  
 is a great and mighty Duke and appears  
 in the form of a gallant Soldier riding  
 on a Crocodile with a Duke's Crown on  
 his head peaceably he causeth the love  
 of women and men to women he governeth  
 thirty regions of spirits, his Soles is this  
 which is to be worn.



one and forty  
sheet  
Dr. Budd

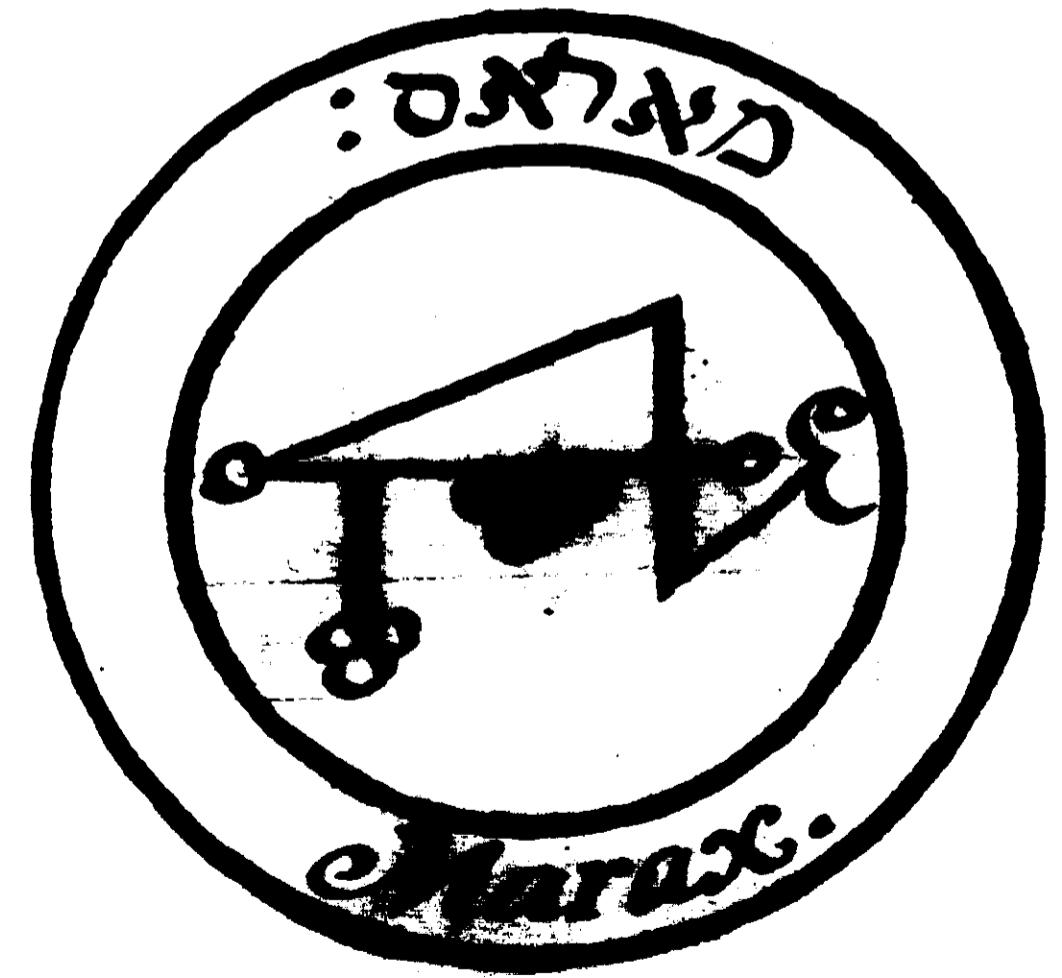
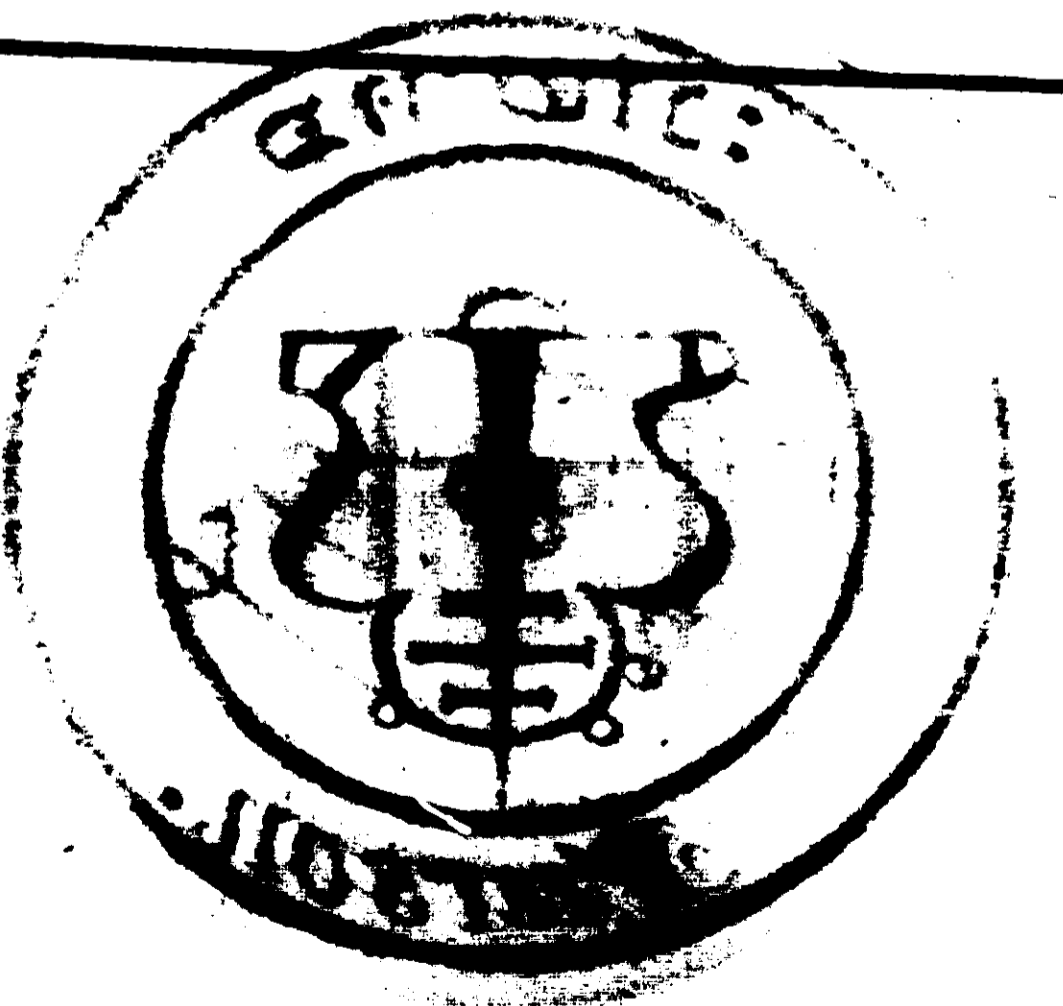
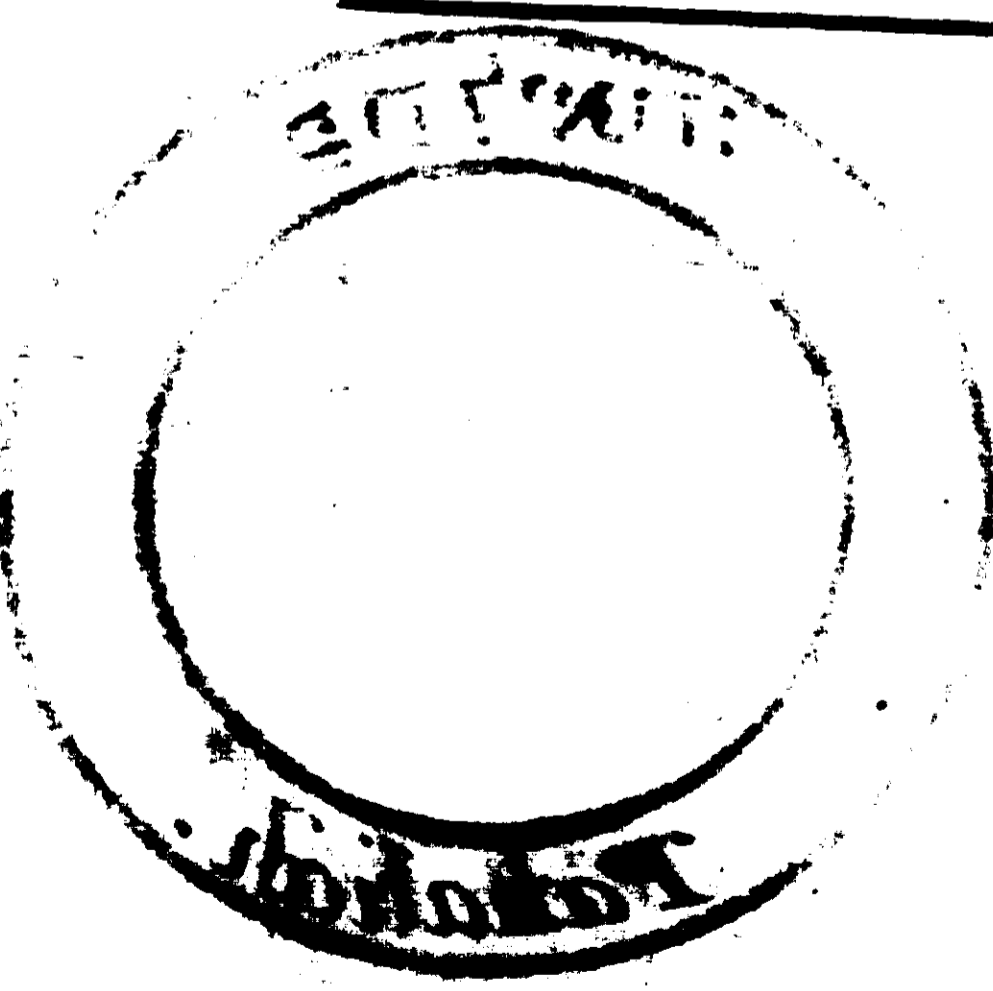
The twentieth Spirit is called **PERSON**.  
a great King he appeareth comely like a man  
with a Lyons face carrying a cruel viper in  
his hand and riding on a boar, many  
Trumpets going before him sounding.  
He knoweth things hiddden, and can discover  
Treasurs, and tell all things past, present, &  
to come: he can take a body either humane



or airy, and Answereth truly all things  
either past

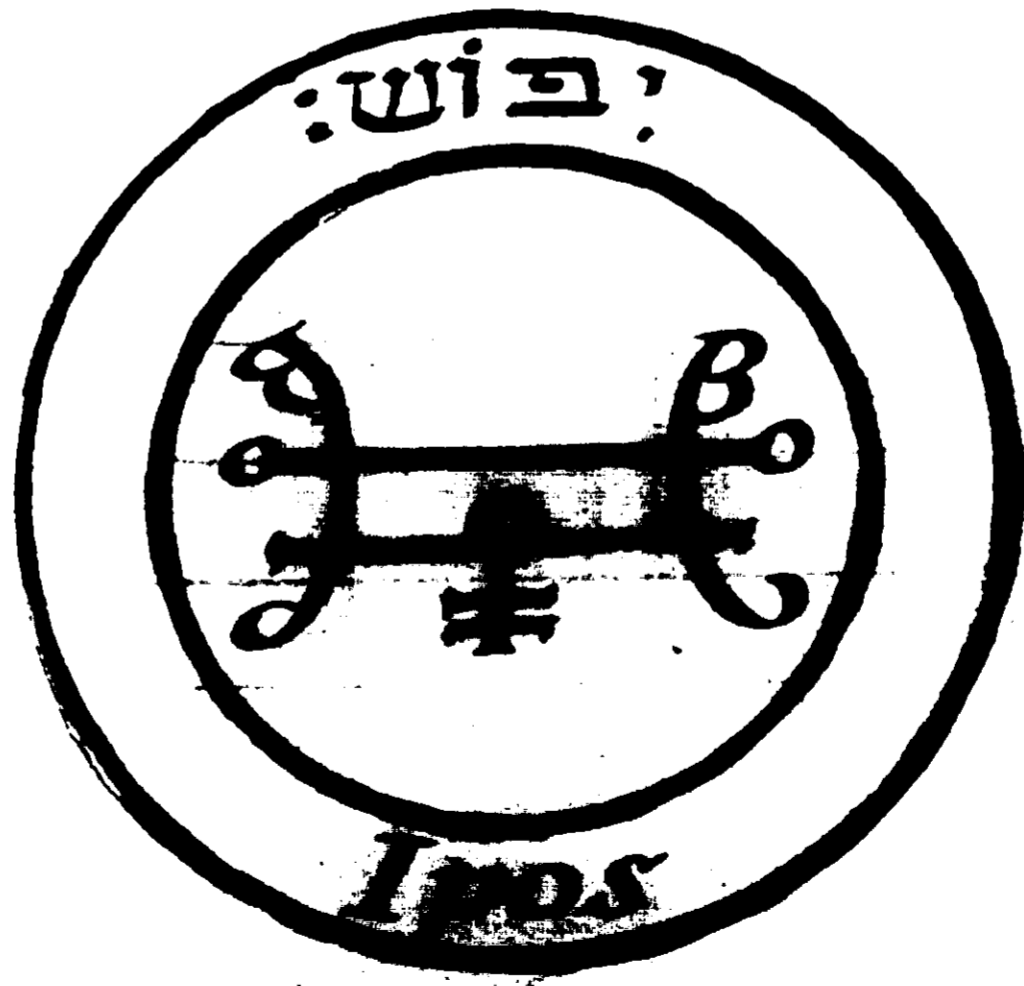
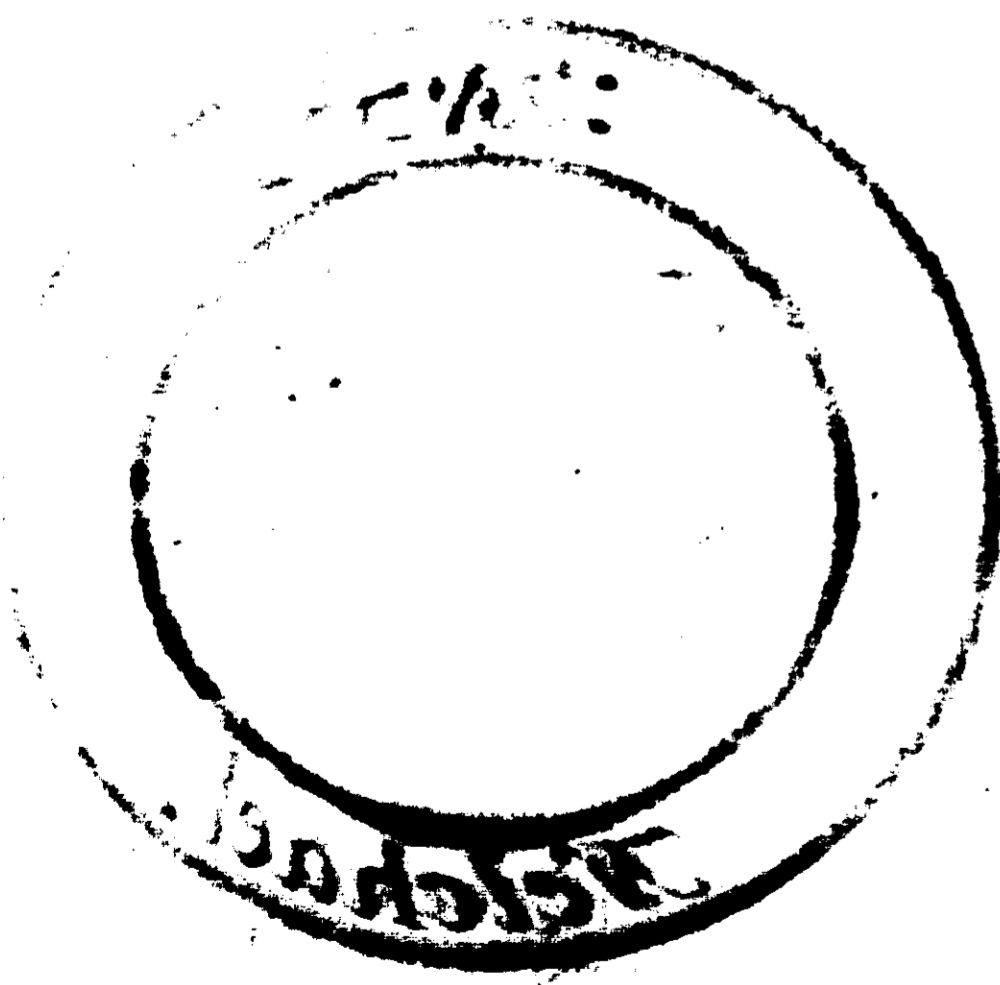
either secret or divine, and of the Creation  
 of the world and he bringeth forth good  
 familiars and under his government are  
 22 Legions of Spirits partly of the order  
 of virtues and partly of the order of Thrones  
 and his marks or Seals is this which he  
 owes obedience to, and must be worn in  
 time of action.

The 21.<sup>th</sup> Spirit is *MARAC* he is a great  
 Earl and President, he appeareth like a  
 great Bull with a Mans face. His office is  
 to make men very knowing in Astronomy and  
 all other liberall Scioness, he can give good  
 familiars and wisd which knowes the virtues  
 of herbs and stones which be precious.  
 He governeth 3 Legions of Spirits and his

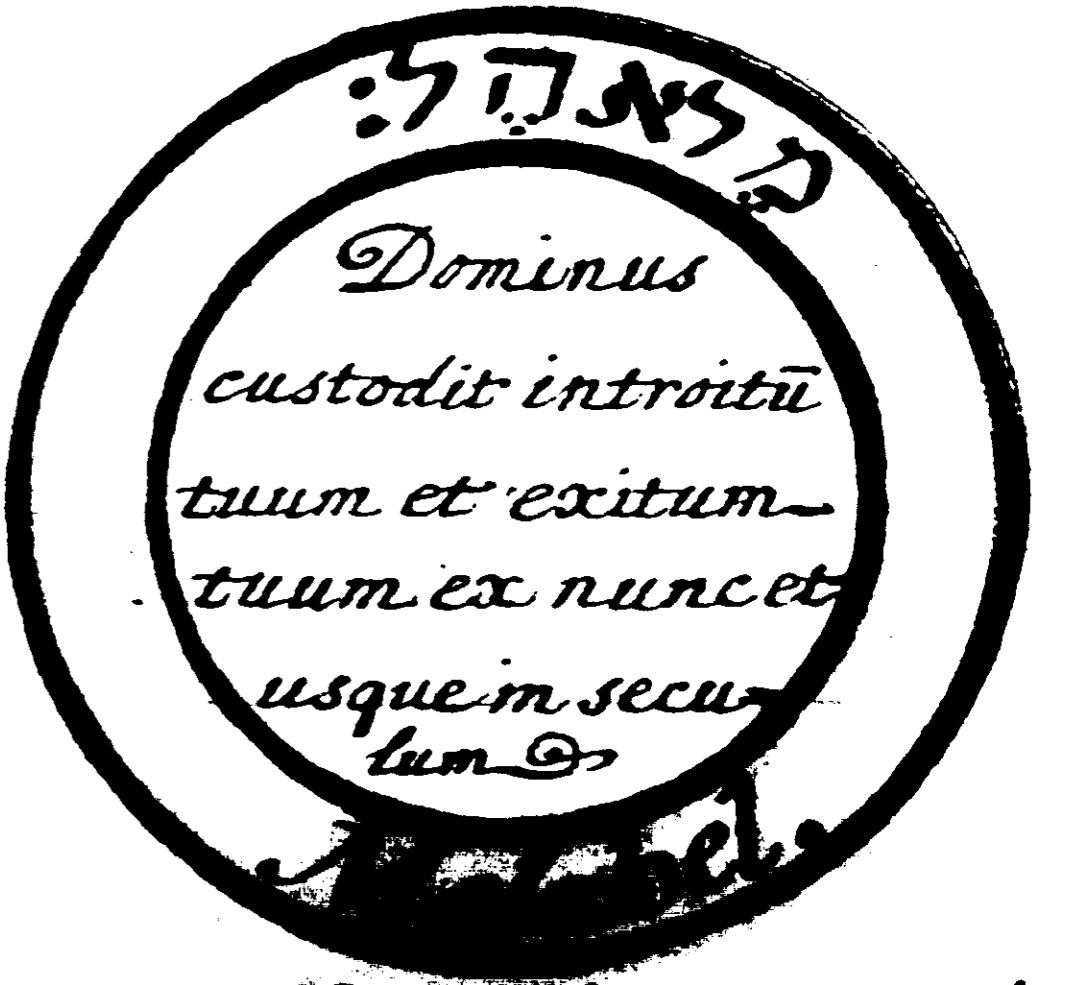
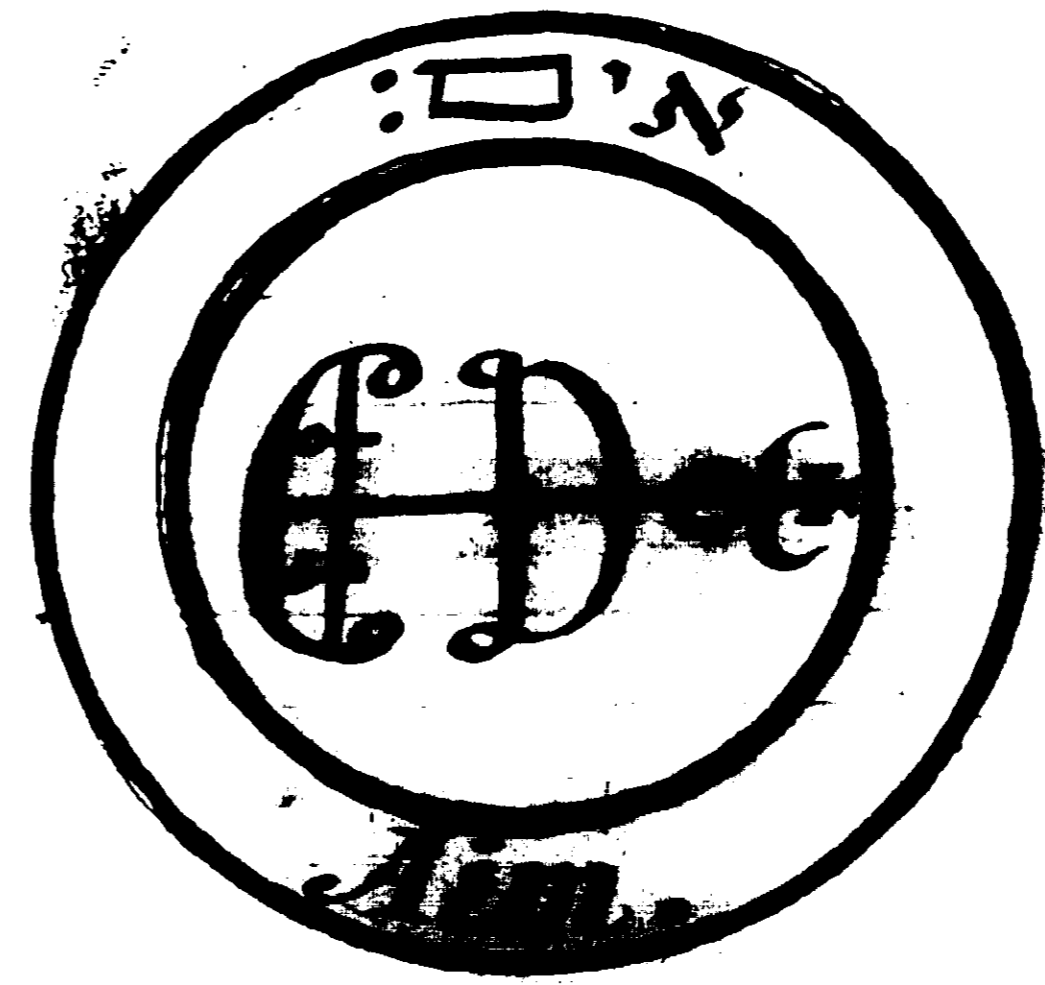
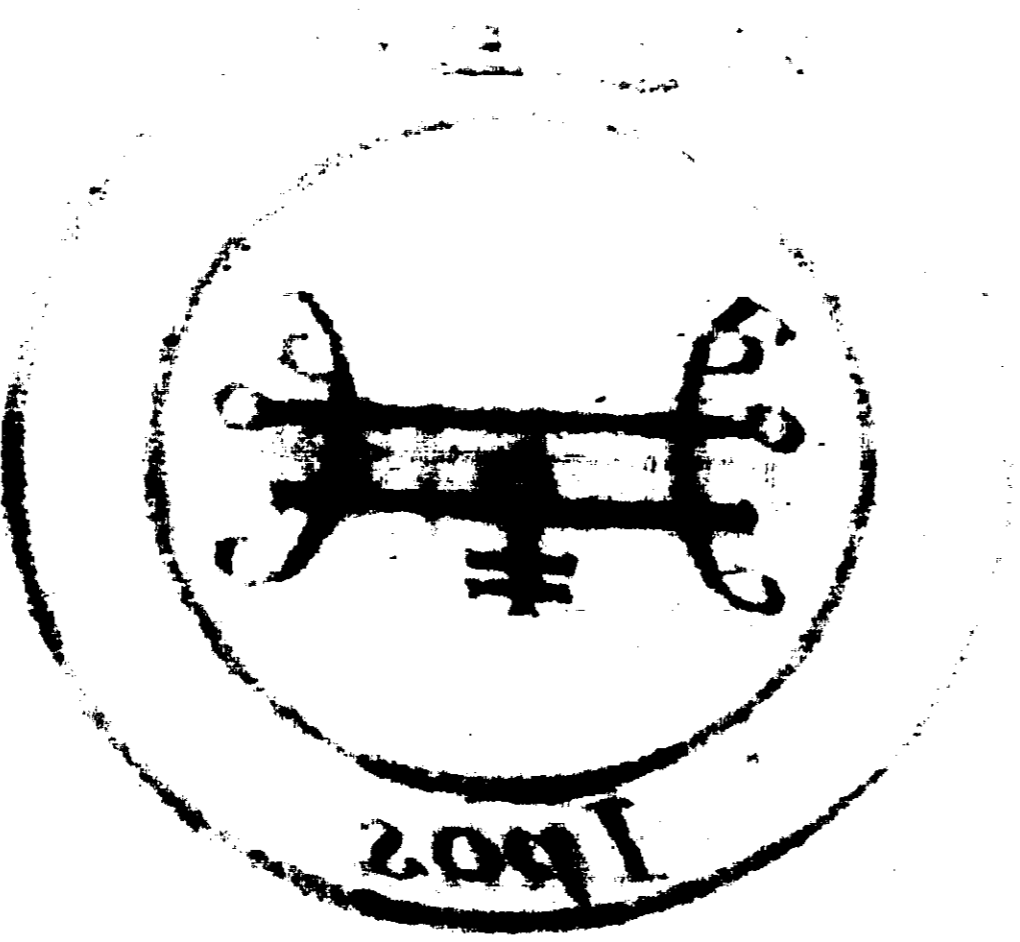
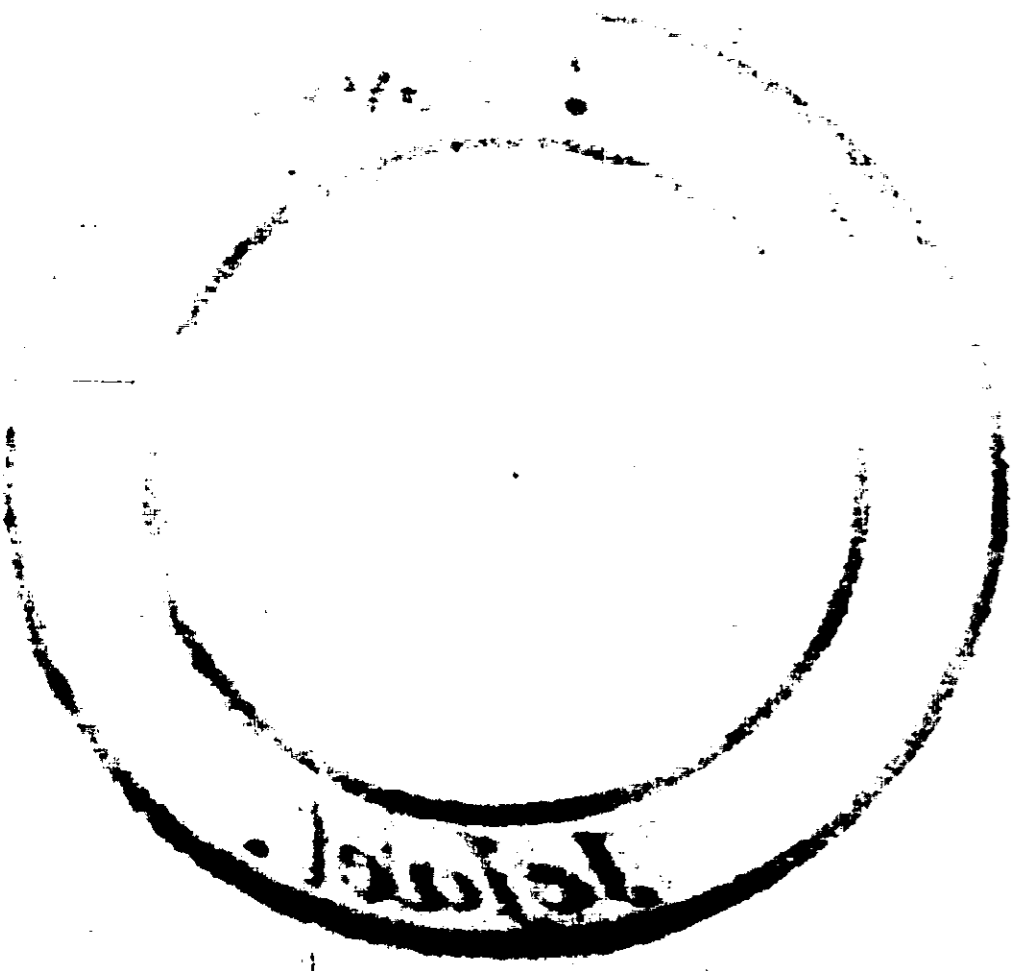


Seals is to be thus made and to be worn.

The 22<sup>th</sup> Spirit is Ipos he is an Earle  
 and mighty prince and appeareth in the  
 forme of an Angel with a Lyons head a  
 gooses foot and a hairs tail: he knoweth  
 all things past and to come, he maketh men  
 witty and bold, and he governeth 36 Legions  
 of Spirits. His Seale or Character is this.

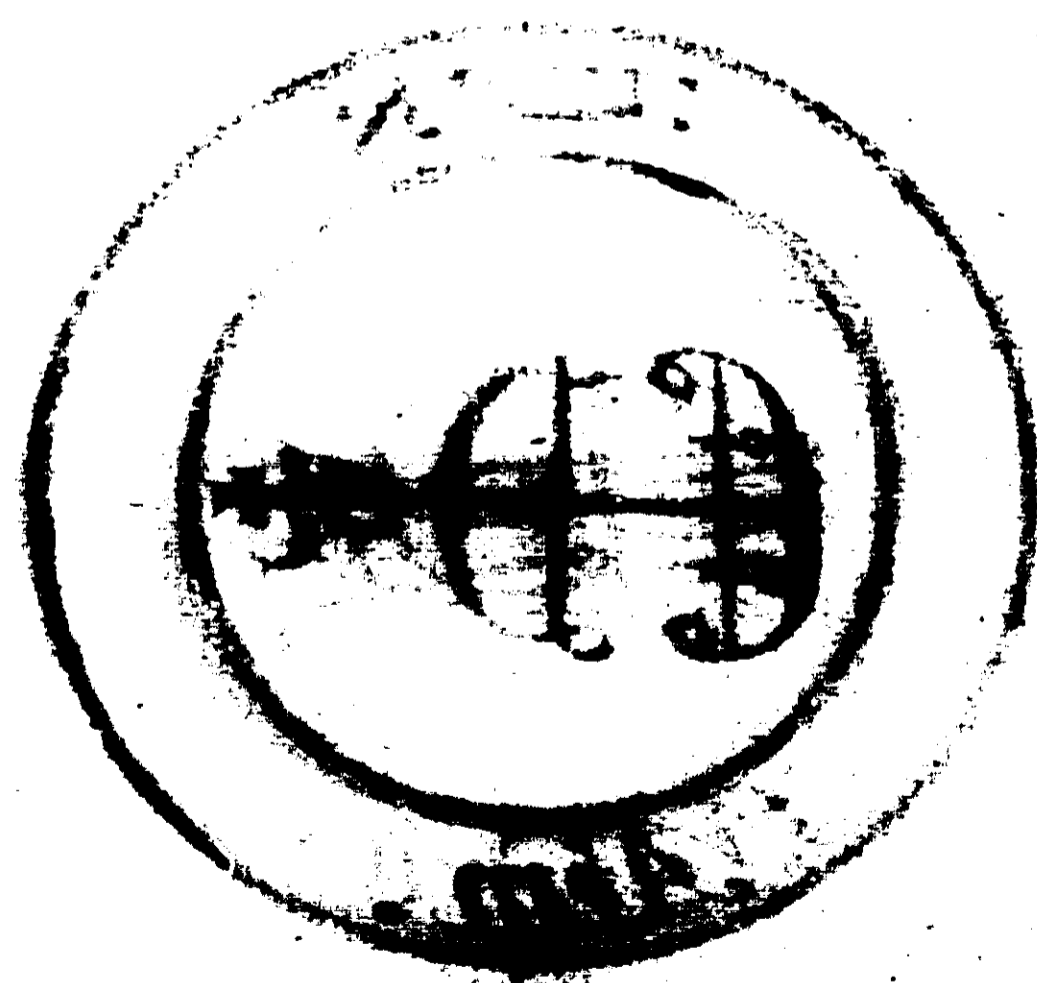
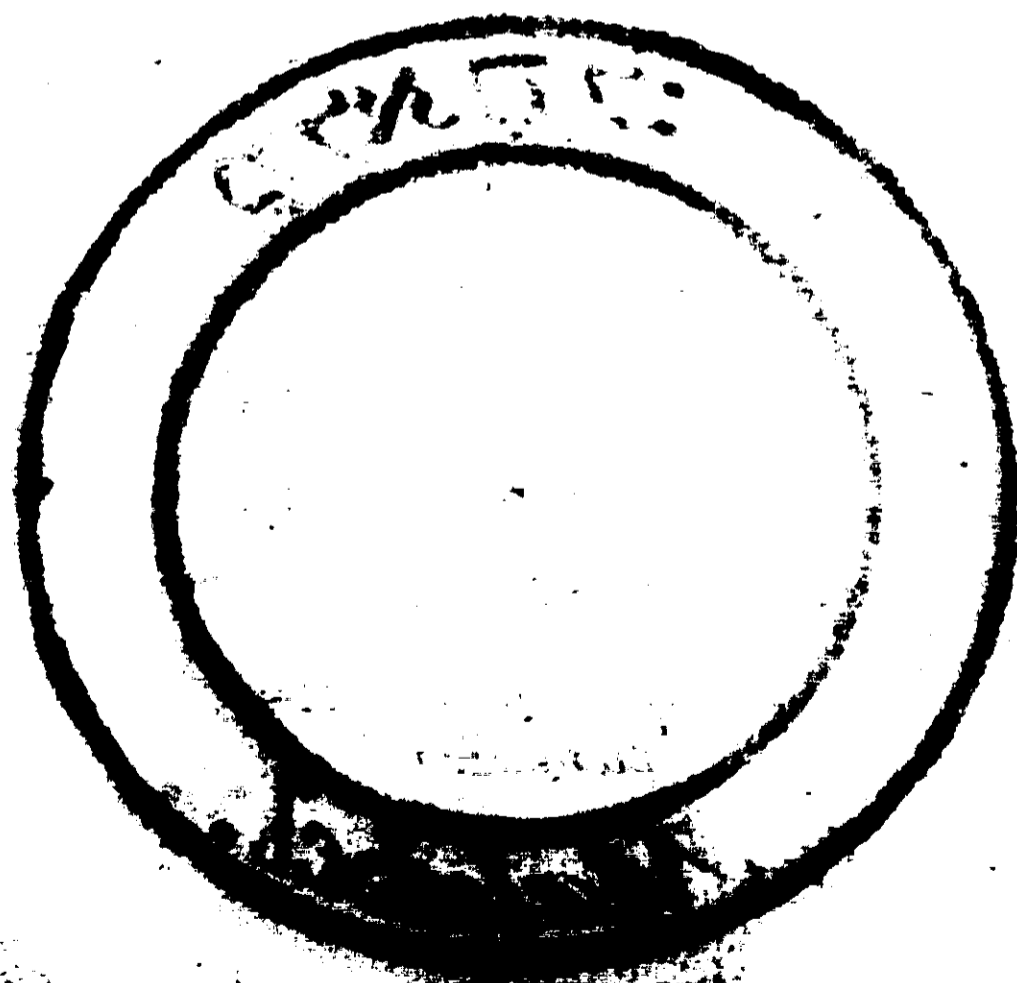
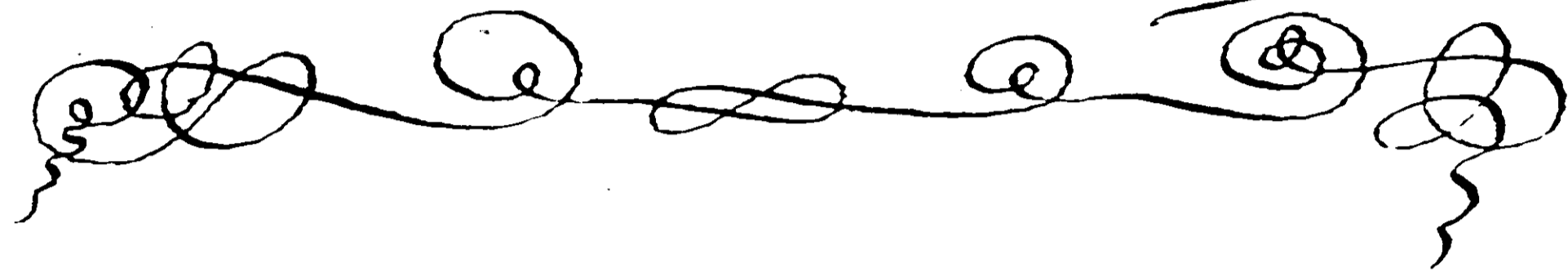


The 23<sup>th</sup> Spirit is Aīm he is a great & strong Duke; he appeareth in forms of a very handsome man in body with three heads the first like a serpent, the second like a man, having 2 stars in his forehead, the third like a Catt; he rideth on a Vipor carrying a fire brand in his hand burning, wherewith he setteth Cities castles



and great places on fire, he maketh one willy all manner of wayes. giveth true answers

Answers to private matters he governeth  
 twenty six Legions of inferior spirits  
 his Seale is this, which wears.

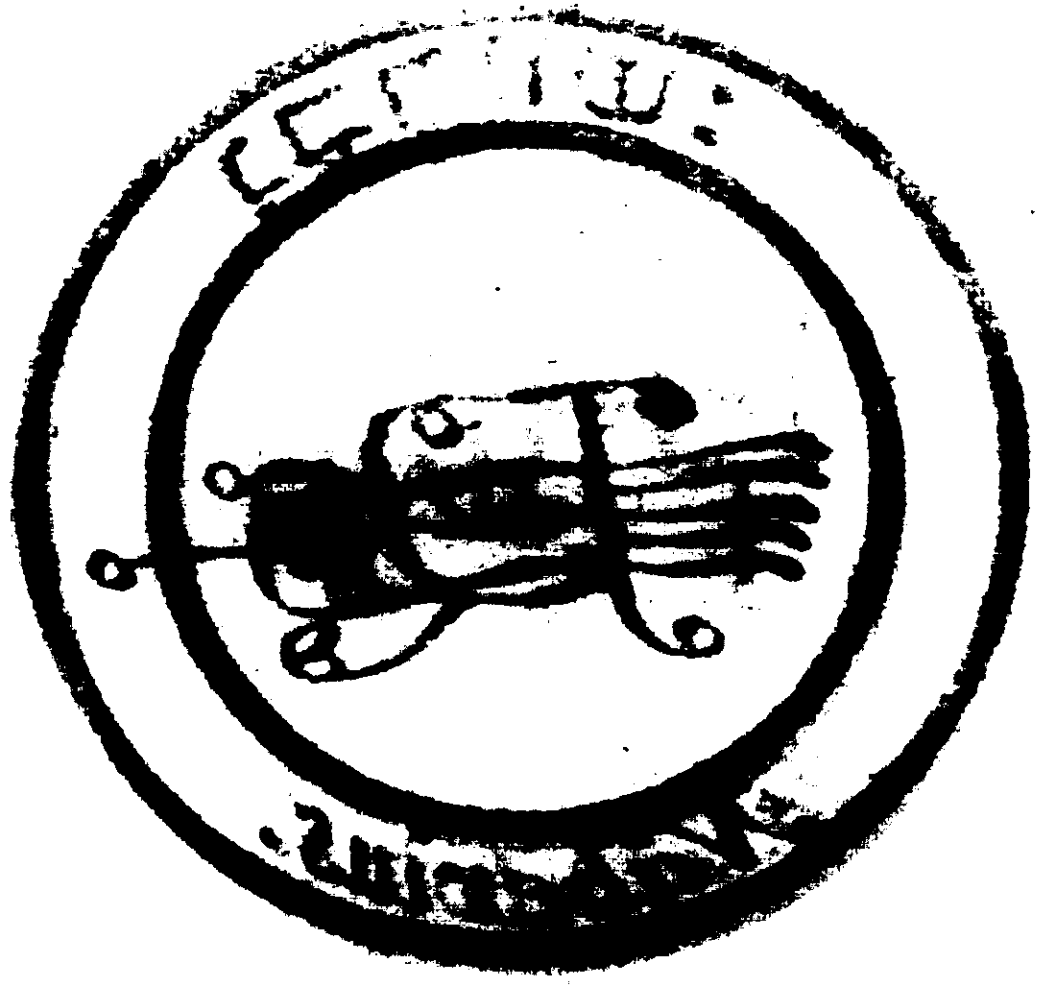
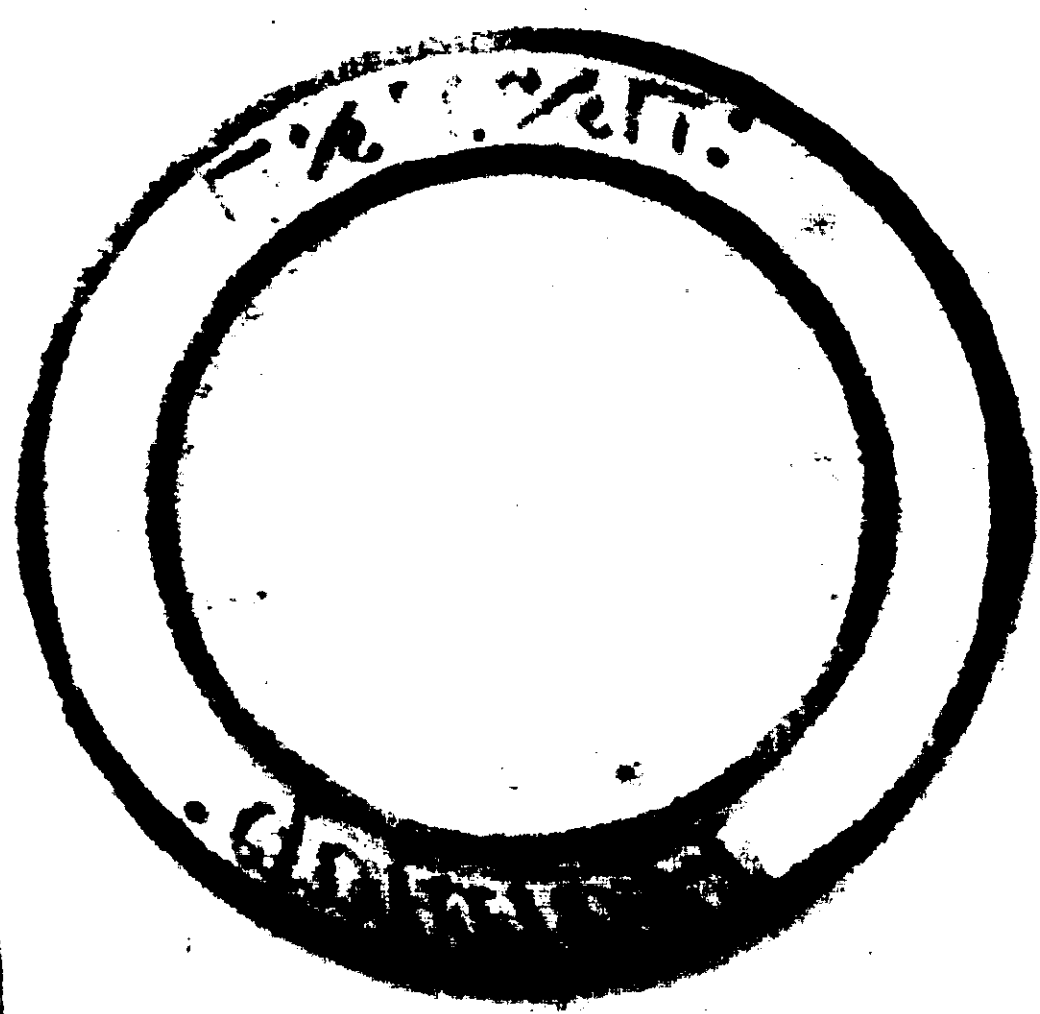


Two & fortieth  
 sheet.  
 Dr. Rudd

The twenty fourth Spirit is  
 Nabereus he is a most valiant Marquess  
 and appeareth in forms of a black Crow flutte-  
 ring about the circle, and when he speakes  
 it is with a hoarse voice he maketh men  
 cunning in all arts and sciences but especially  
 in the art of Rhetorick he restoroth lost  
 dignities and honours, and governeth nine-  
 teen Legions. his Seale is this to be worne.

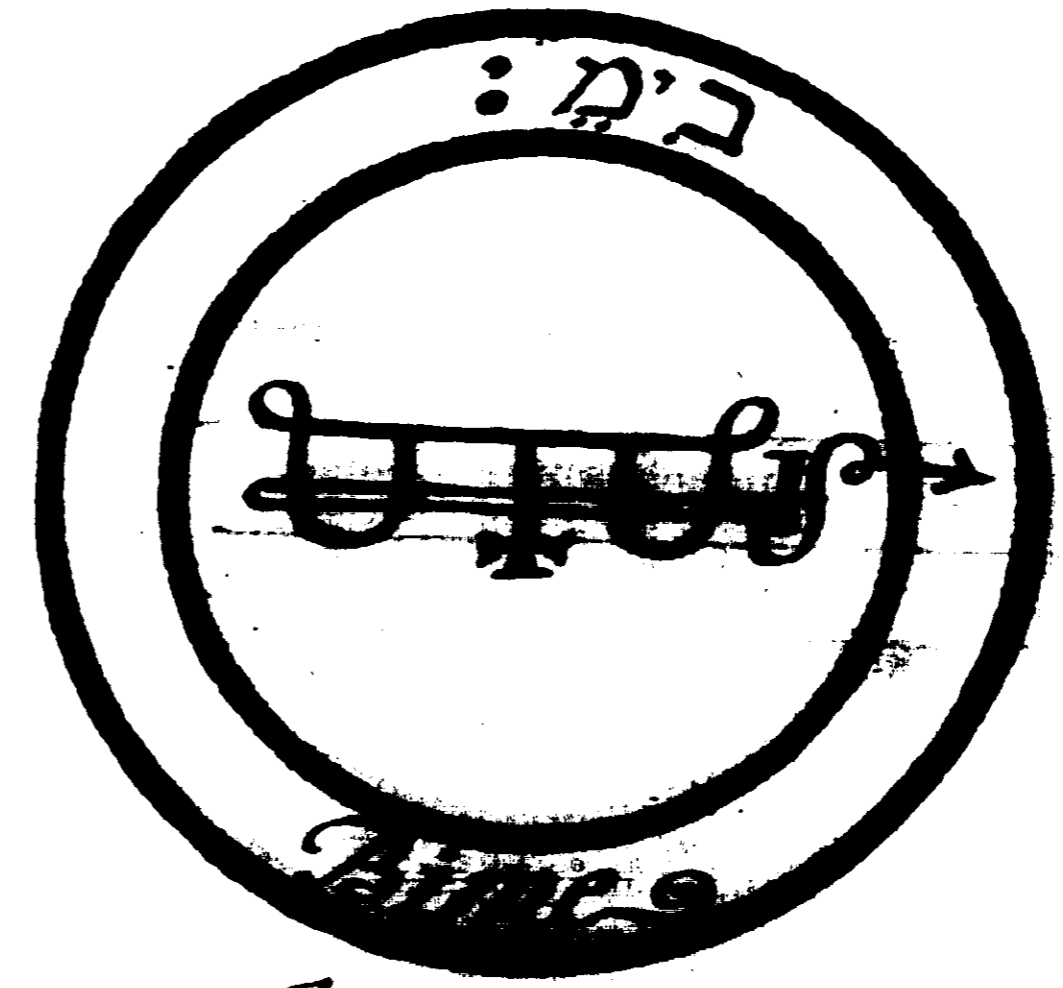
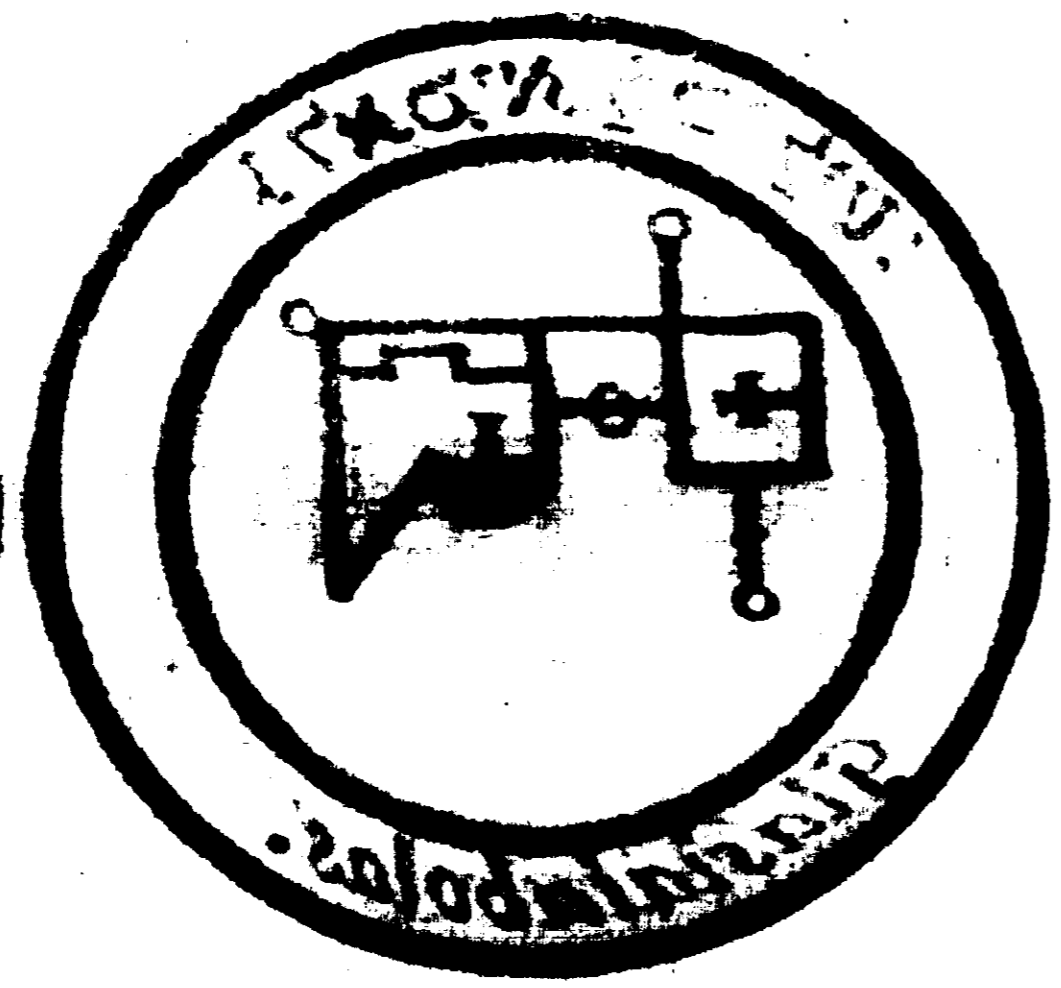
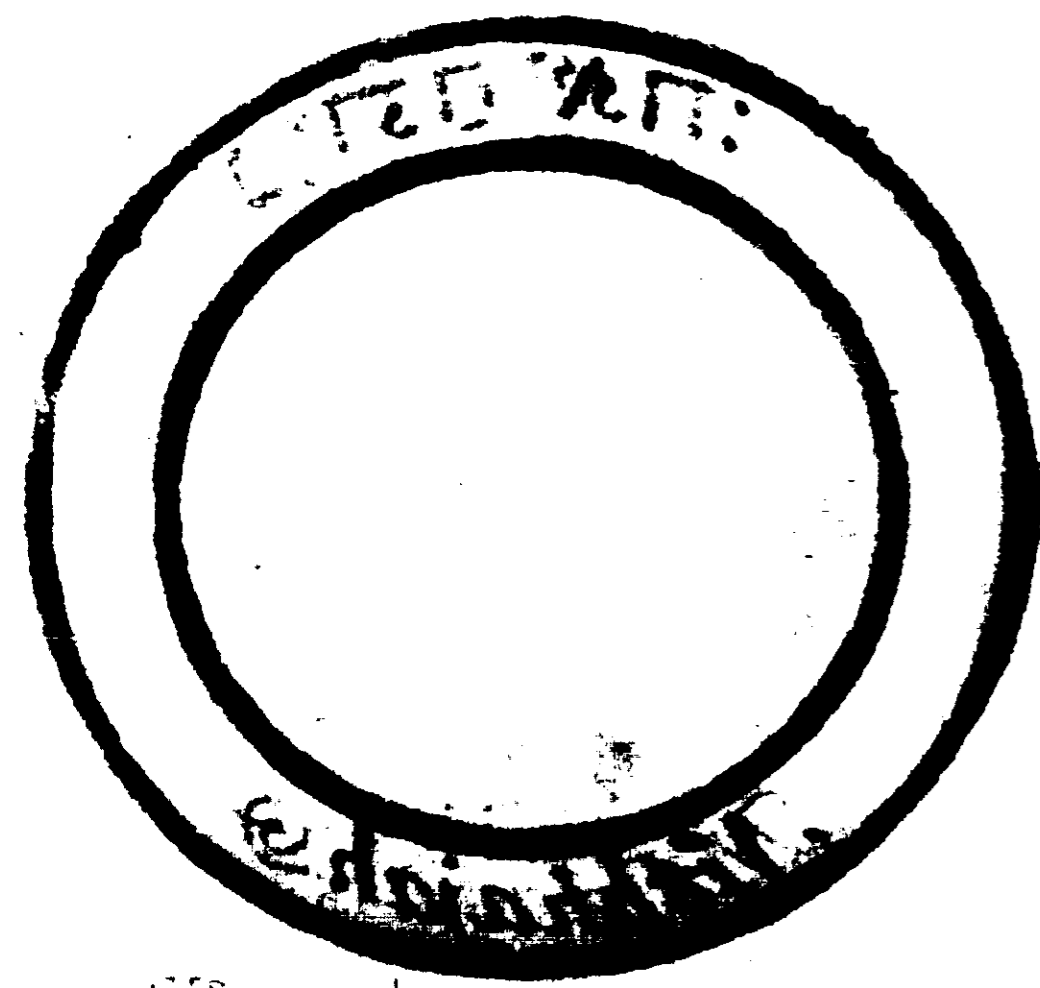


The twenty fifth spirit is *Glasya-labolas* -  
 he is a mighty President and shoves himself  
 in forme of a Dog with wings like a Griffin -  
 he teaches all arts and Sciences in an instant  
 and is an author of bloodshed and man-  
 slaughter, He teaches all things past present  
 and to come if desired, and causeth love  
 of friends and foes, he can make a man  
 go invisible. He hath under his commands  
 36 Legions of spirits, His Seal is this.





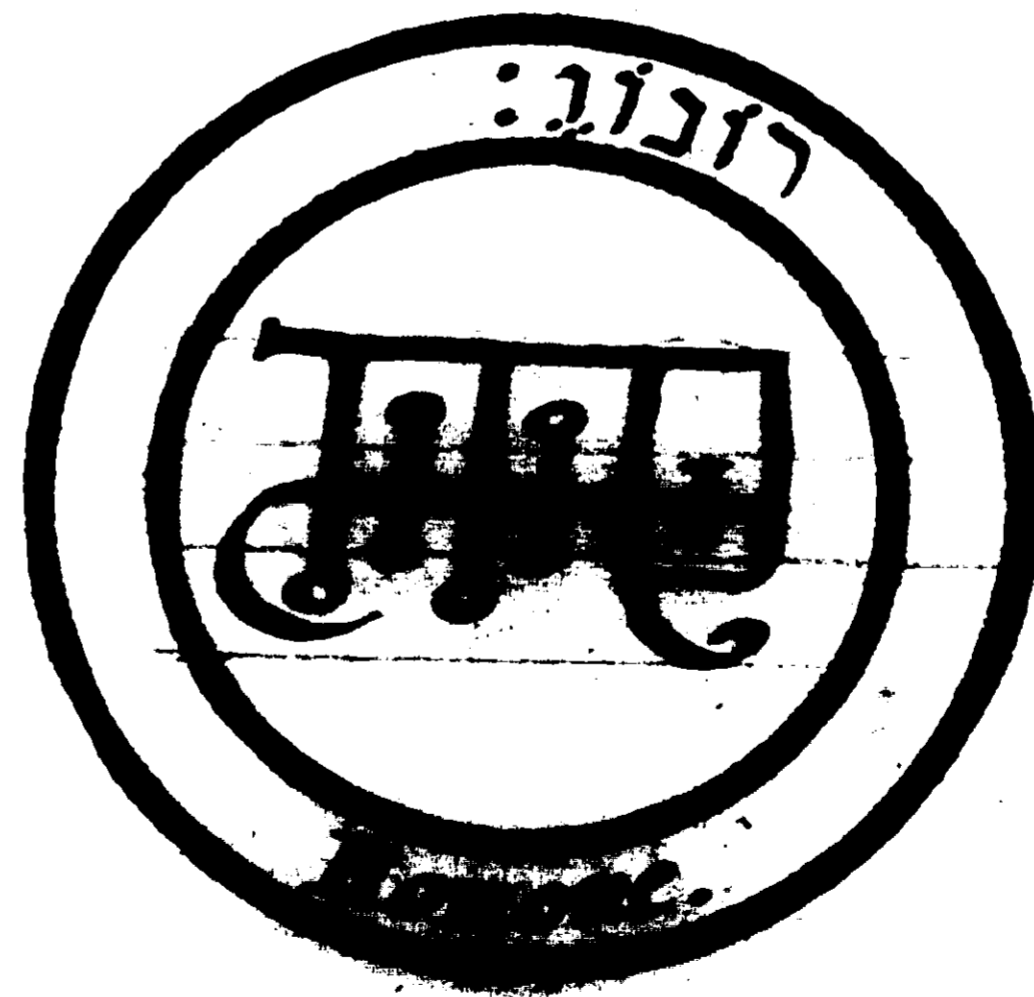
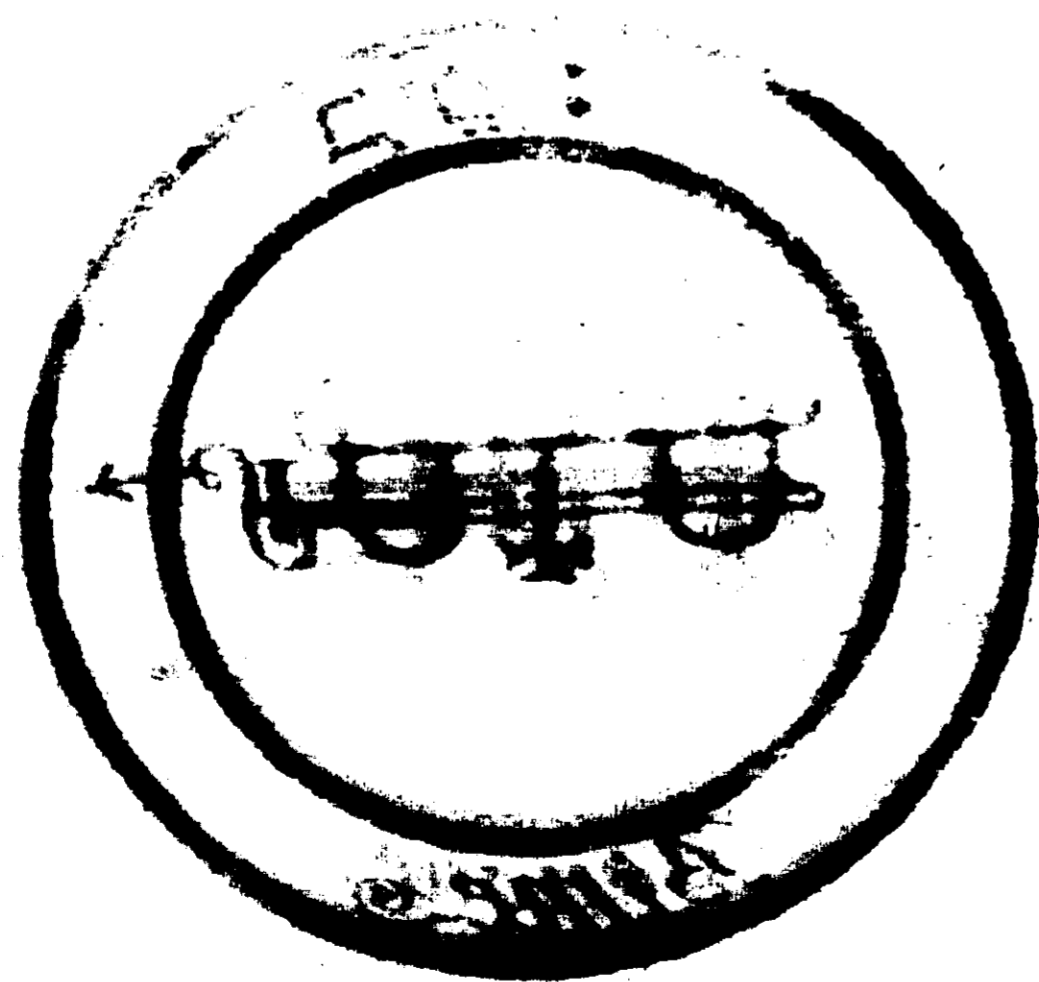
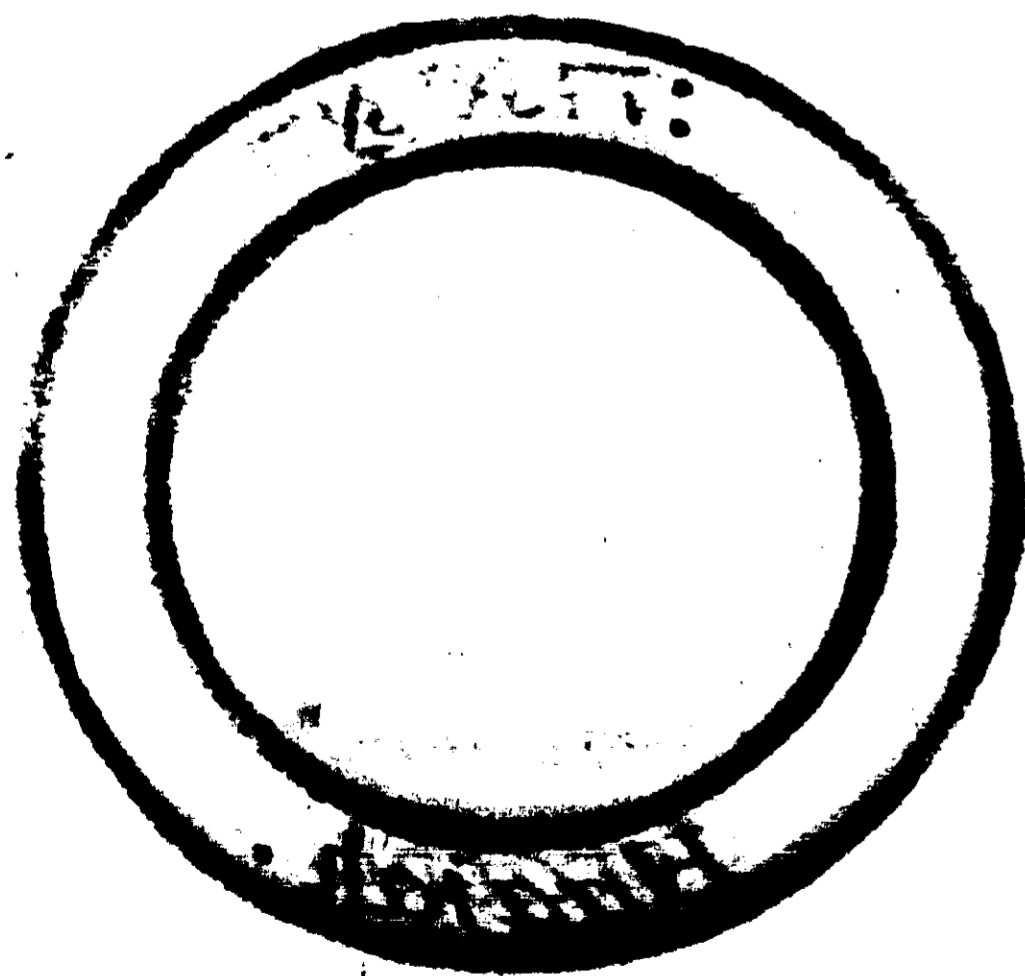
The twenty sixth Spirit is Bime, he is a strong great mighty Duke and appeareth in forme of a Dragon with three heads - one like a Dog, the other like a Griffin the third like a man, he speaketh with a high and comely voice, he changeth the places of the dead, and causeth those spirits which are under him to gather upon your sepulcher



He giveth riches to man and maketh him wise and



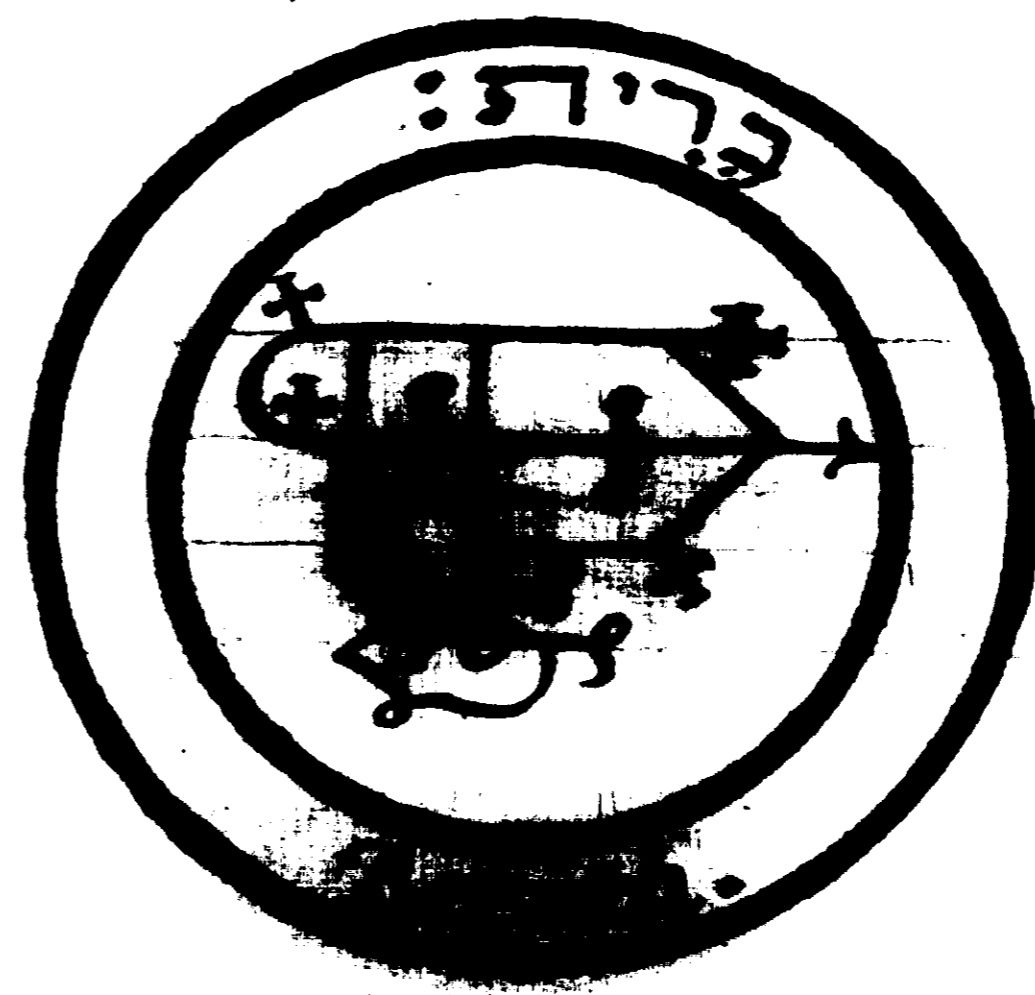
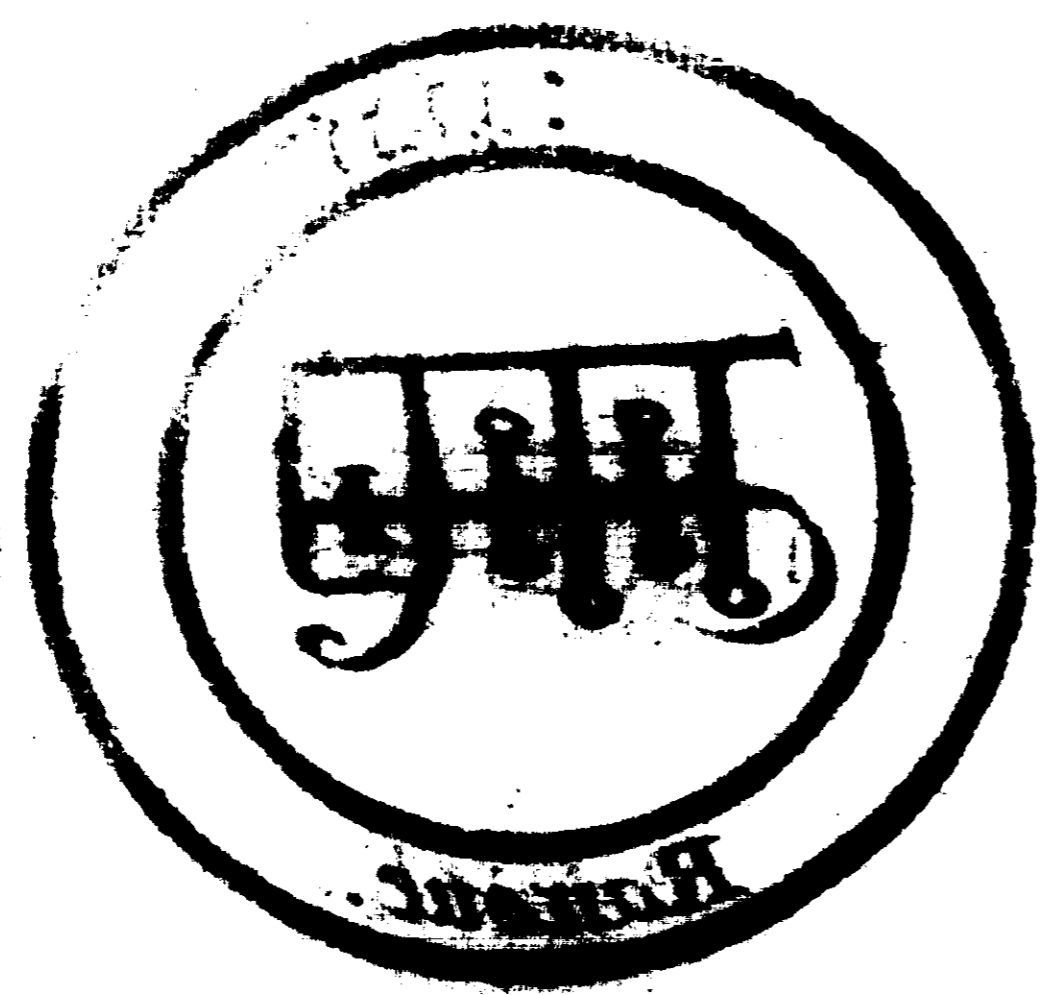
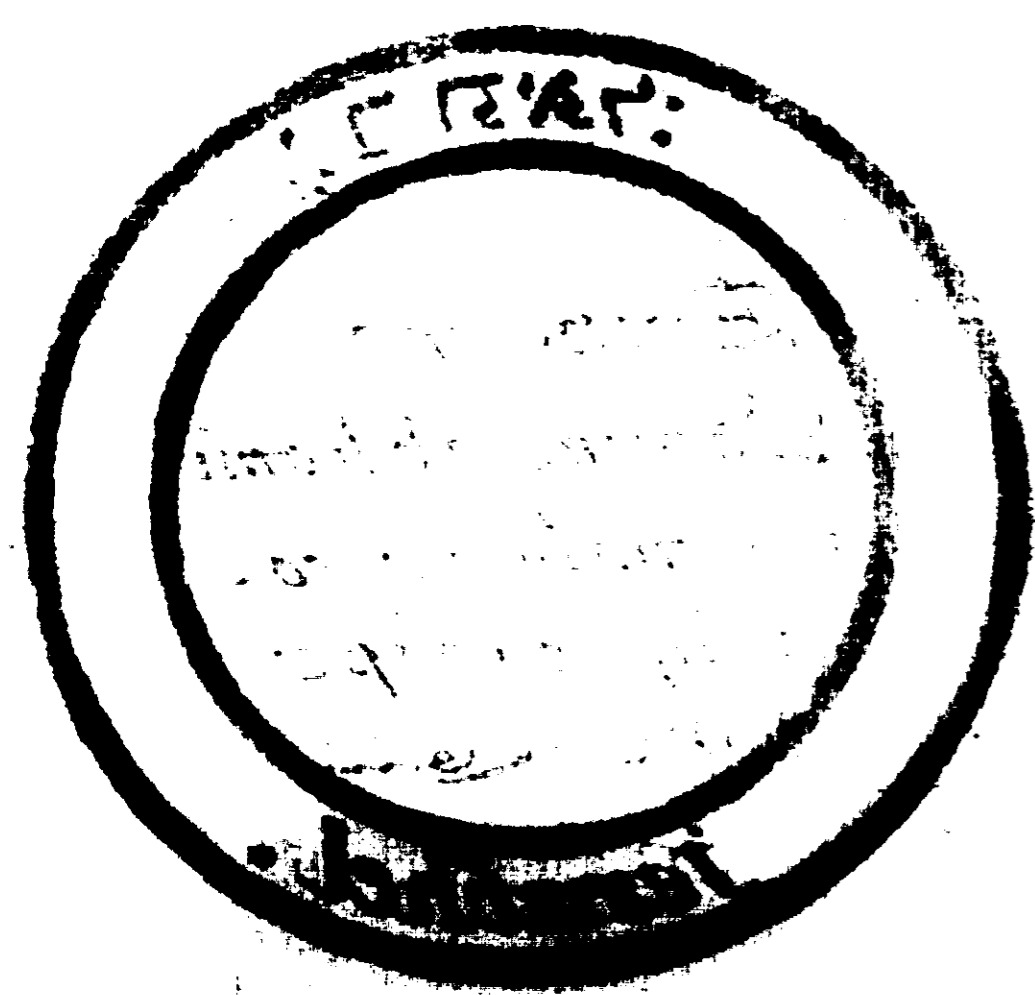
wise and eloquent, he giveth two Answers  
to your Demands and governeth 30 Legions  
of spirits / his Seale is this which he owes  
obdience to.



28  
The twenty seventh Spirit is RONQUE  
he appeareth in forme of a Monster, he  
teacheth the art of Rhetorick very well  
and giveth good knowledge of tongues,  
favour with friends or foes, he is a charmer  
and there is under his Comand 19 Legions  
of spirits. His Seale is this which woars,  
when you Invocate.

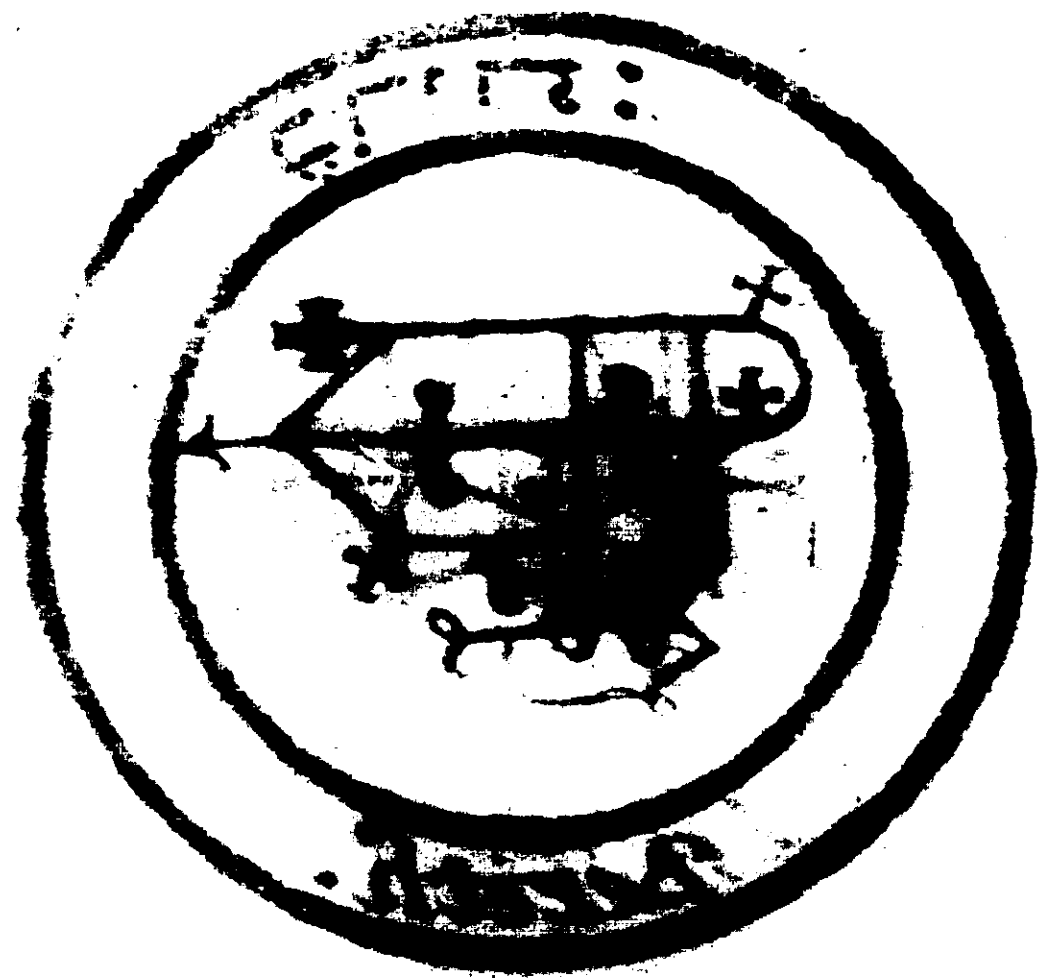
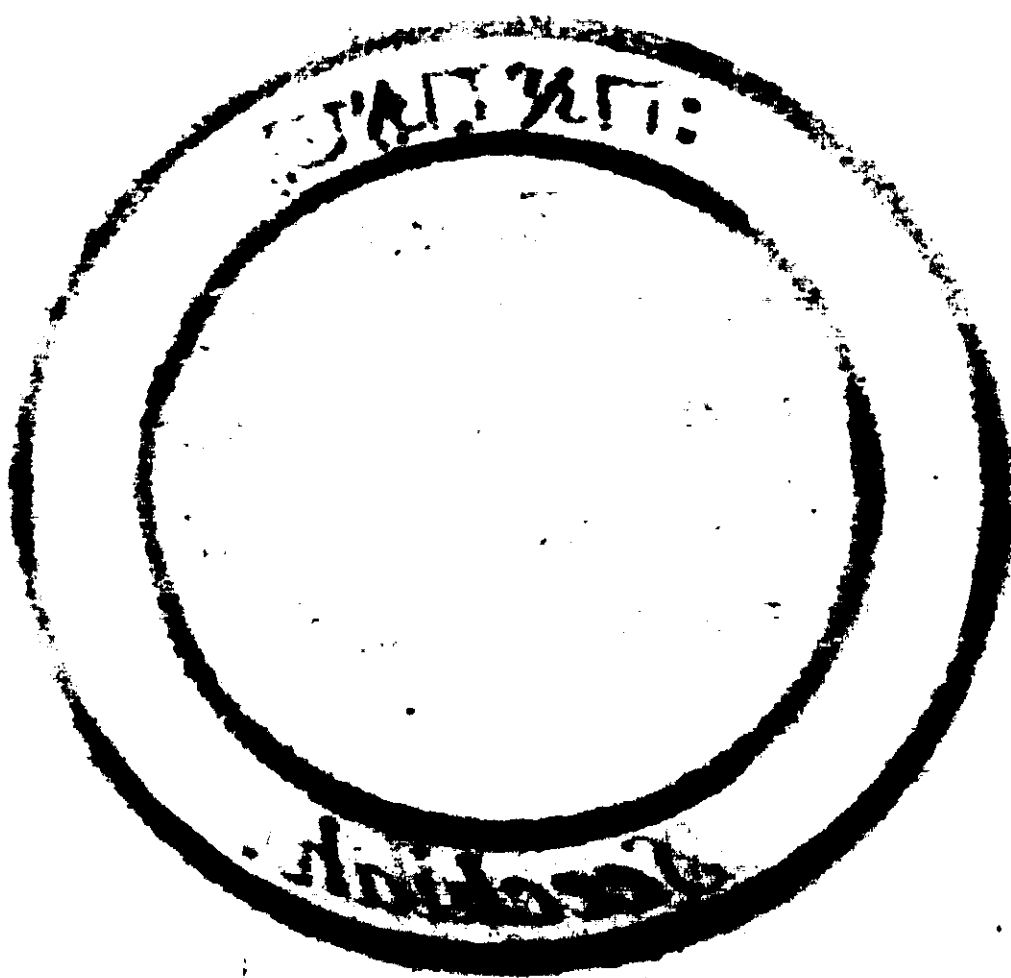
Three & forty  
tho. D. Rudd

The twenty eight Spirit is Berith he  
is a mighty great and terrible Duke he  
hath two other names given unto him by  
men of later times, viz. Beale and Bolfray  
he appeareth in forme of a Soldier with red  
clothes riding on a red horse, and a crown  
of Gold upon his head, he giveth true  
Answers for those things past present &

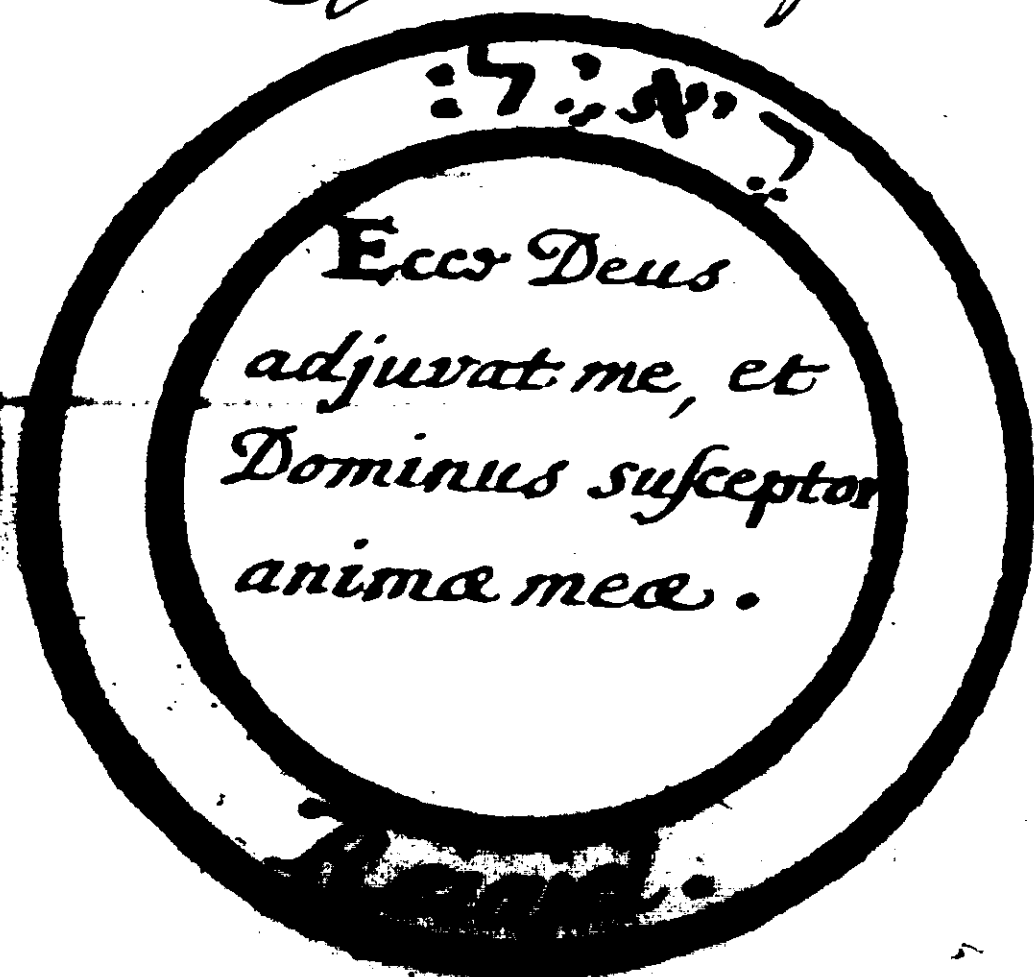
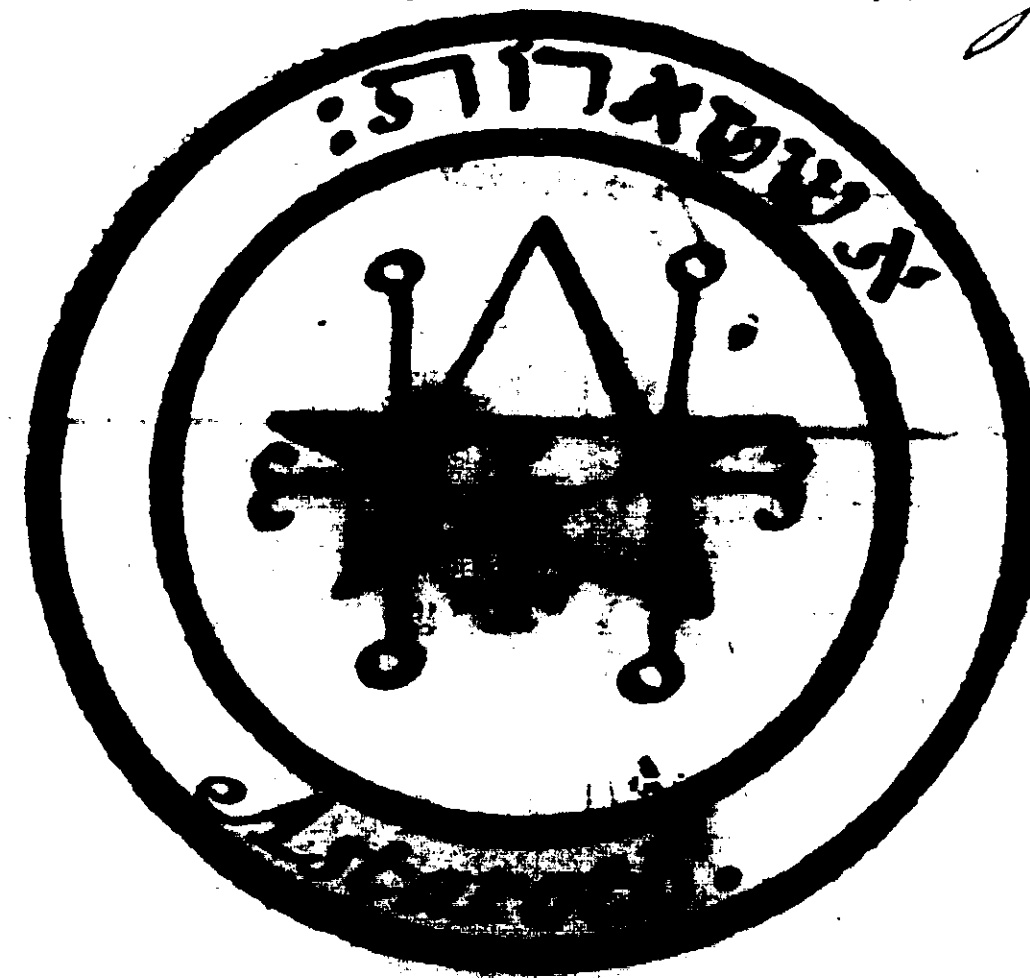


to come. You must use ring as is  
before.

before spoken of Beleth in calling him  
 forth, he can turne all Metals into Gold  
 he can give dignities, and can confirme  
 them to men, he speaketh with a very  
 clear and subtill voice, He is a very  
 great Liar, and not to be trusted unto.  
 He governeth 26 legions of spirits his  
 Seal is this

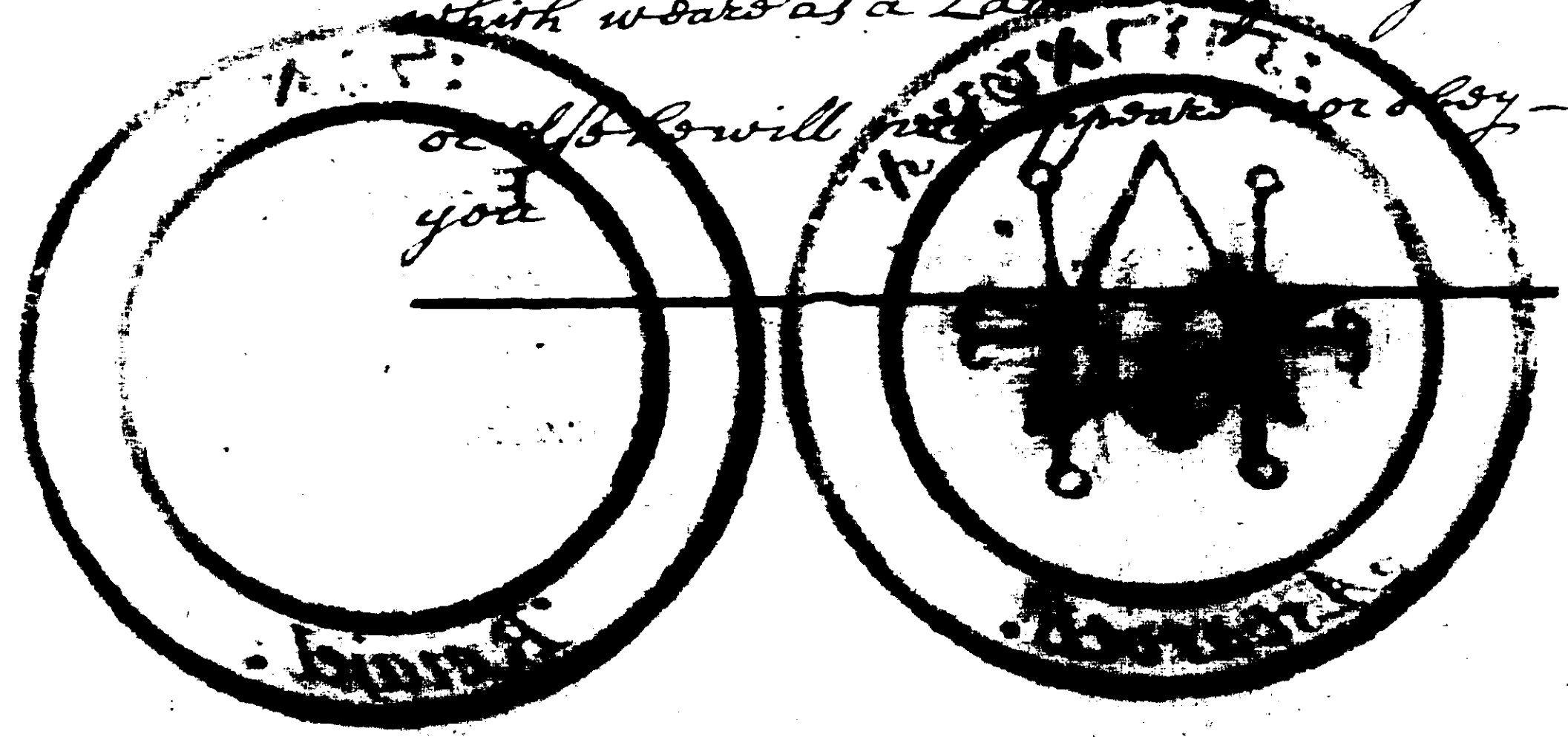


The twenty ninth spirit is Astaroth  
 he is a mighty, and strong Duke and apparith  
 in forme of an un beautifull Angel riding on  
 an Infernal like a Dragon and carryng in  
 his right hand a viper, you must not let him  
 come too neare you lest he do you damage  
 by his stinking breath; therefore the Magician  
 must hold the Magical Ring over his face

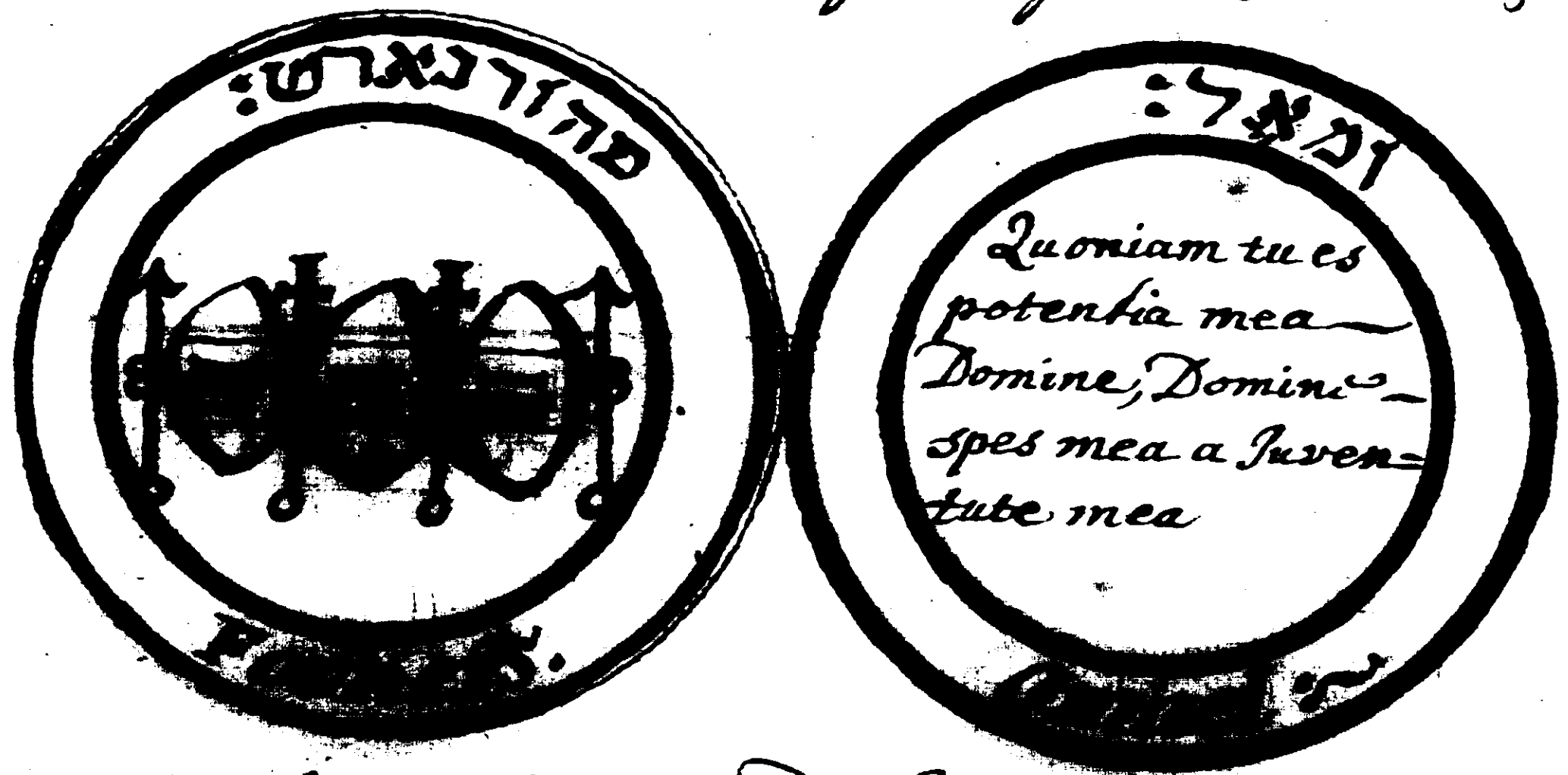


and that will defend him. He governeth  
 two legions

two chufuers of things past present and  
 to come and can discover all secrets, he will  
 discover & declare willingly how the spirits  
 fell if desired and the reason of his  
 own fall, he can make men wonderfull  
 knowing in all liberal sciences, he Ruleth  
 40 Legions of spirits. His Seale is this  
 which works as a Charm & saves you  
 or all that will use it

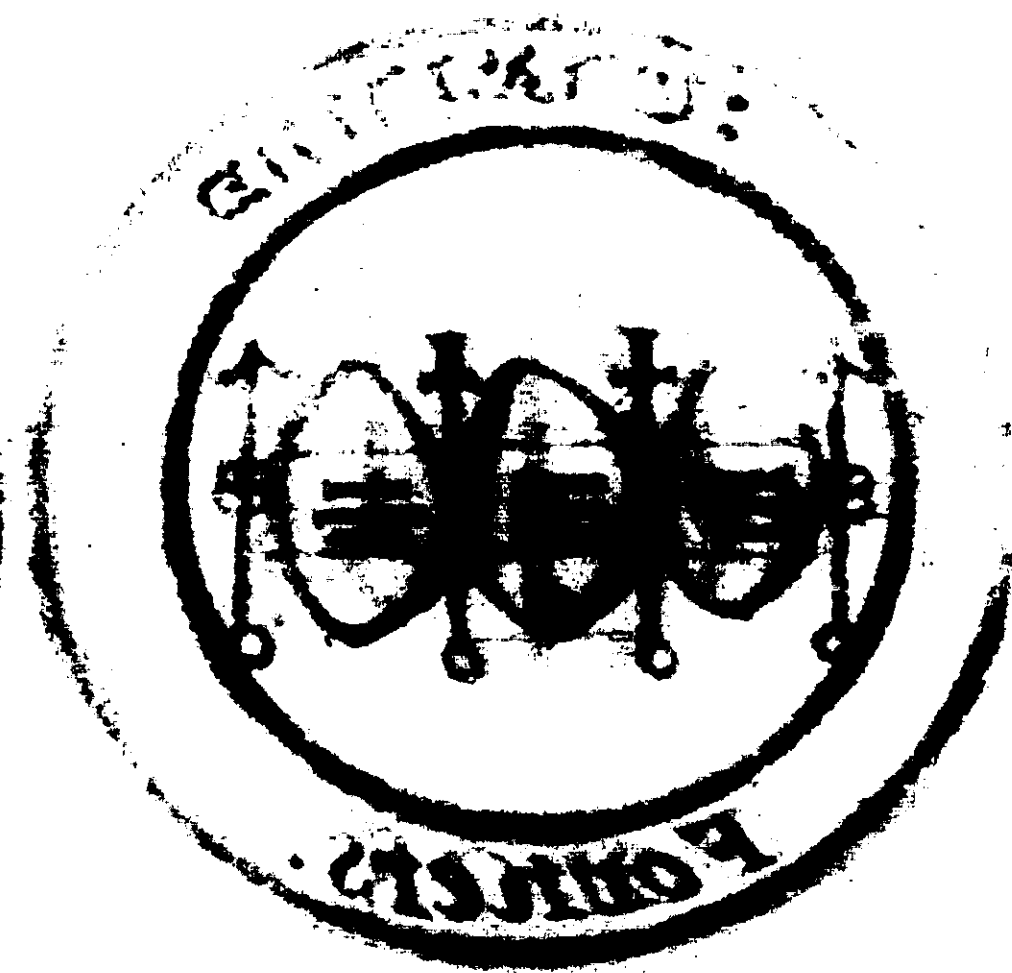
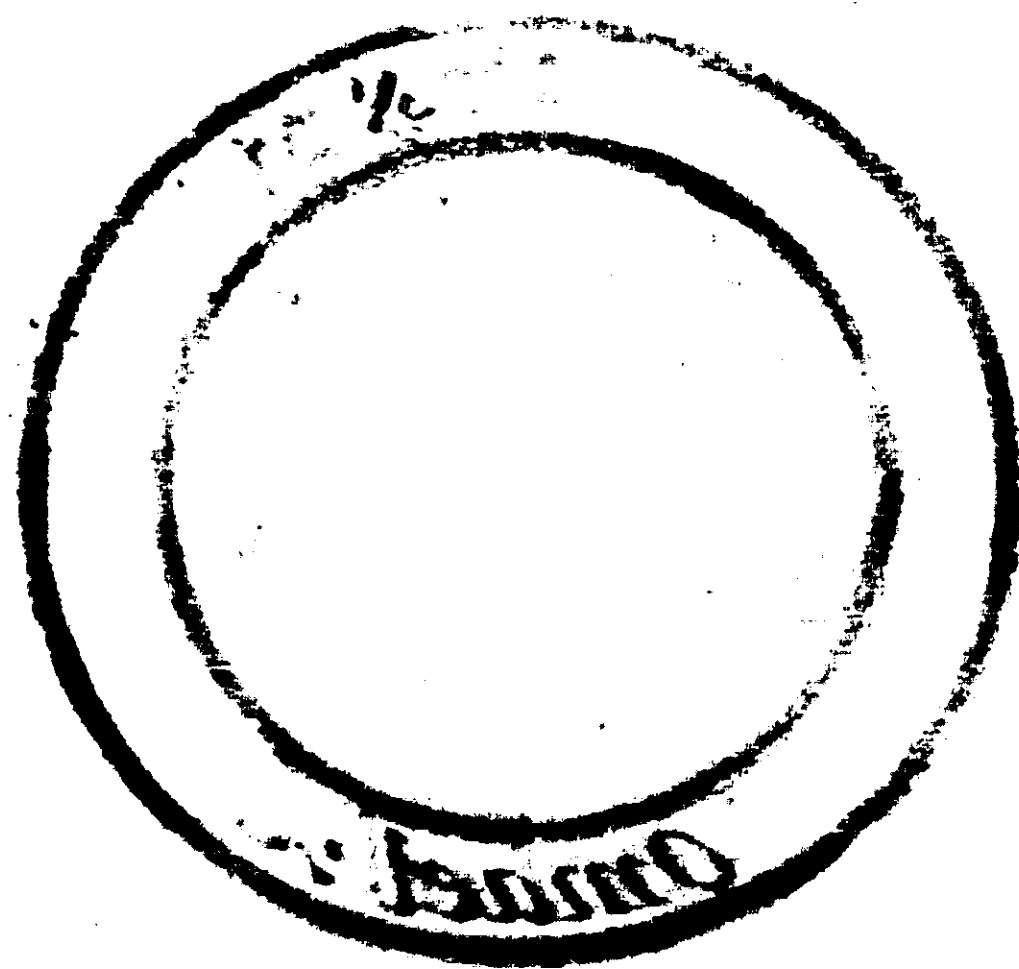


The thirtieth spirit is FORNETS he is a great  
 and mighty Magicks and apparith in the  
 forms of a great Sea Monster he teacheth  
 and maketh men wonderfull knowing in  
 the art of Rhetorick he causeth men to  
 have a good name and to have knowledge  
 and understanding of tongues he maketh  
 one to be beloved of his foes as well as

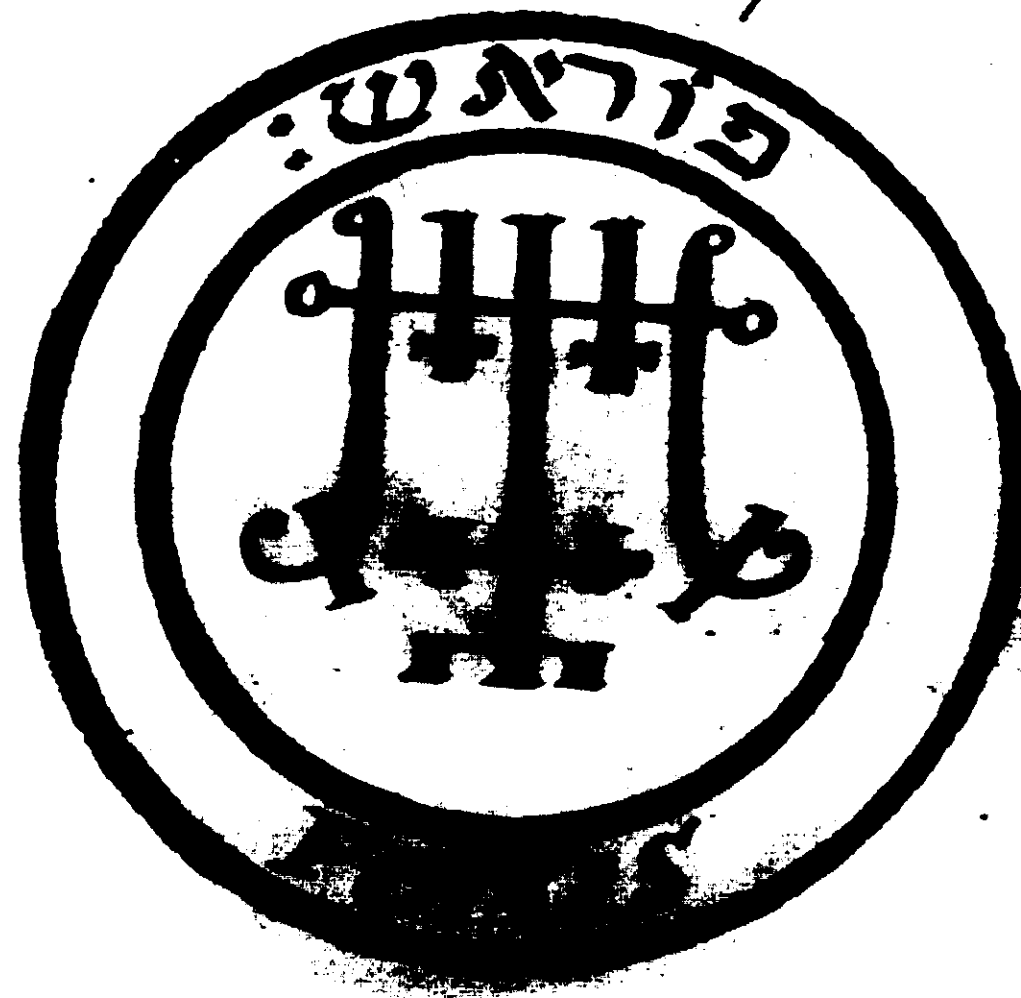


of his friends, and he governeth 29  
 Legions.

Legions of spirits partly of the order  
of thrones & partly of Angels his  
Scale is this which wears.



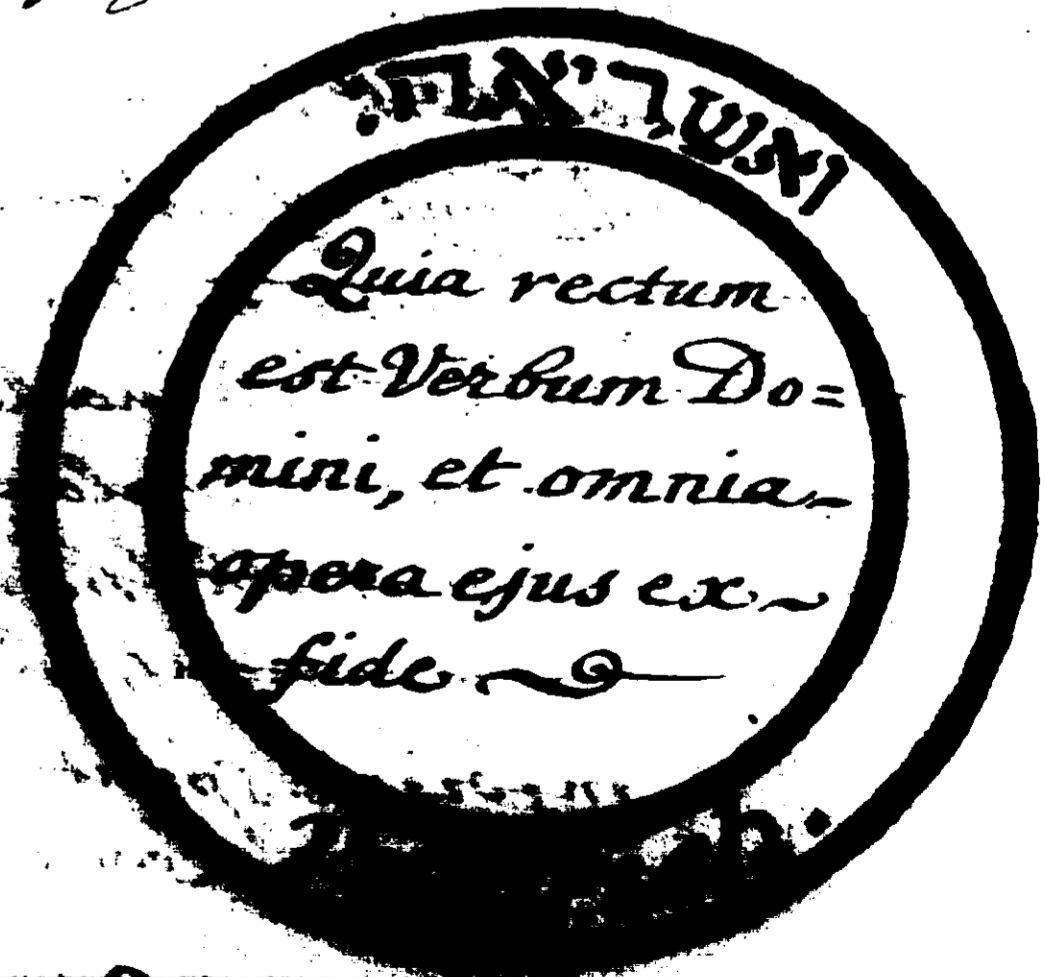
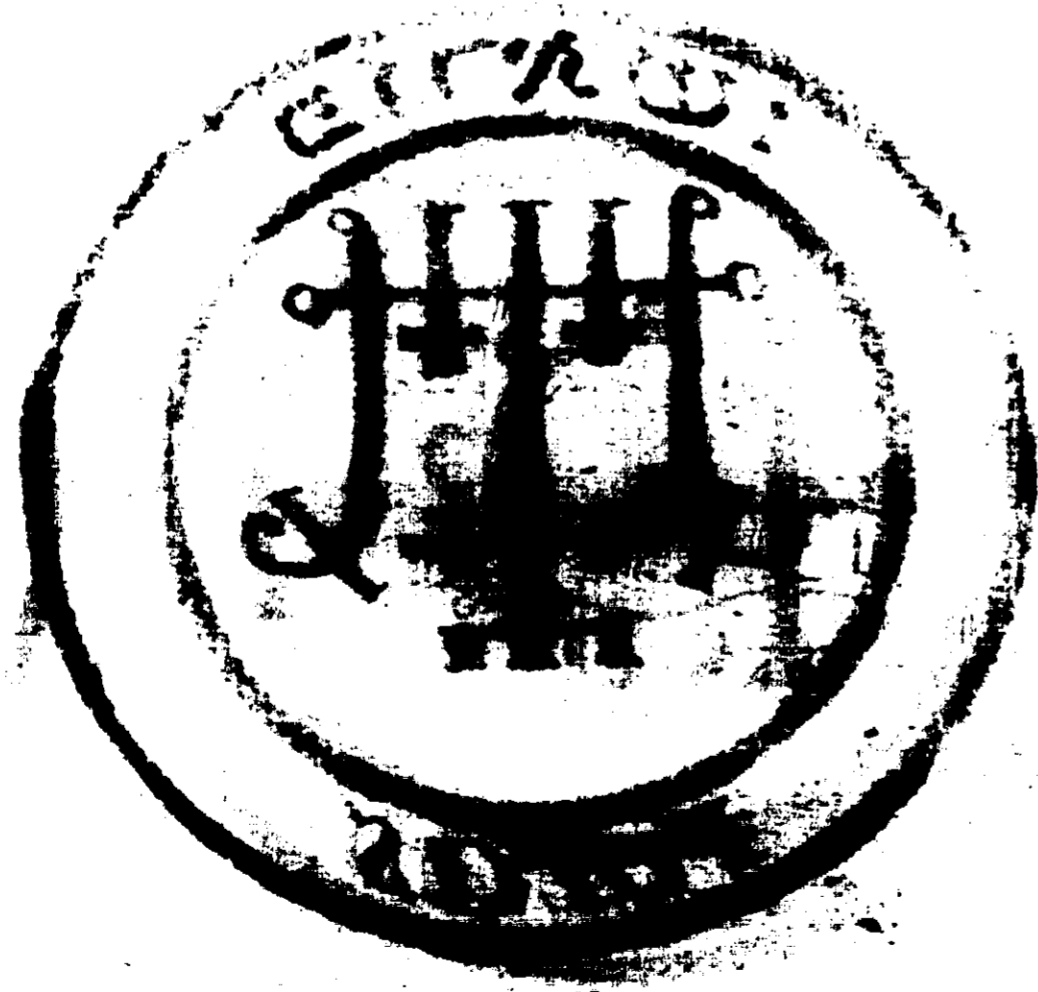
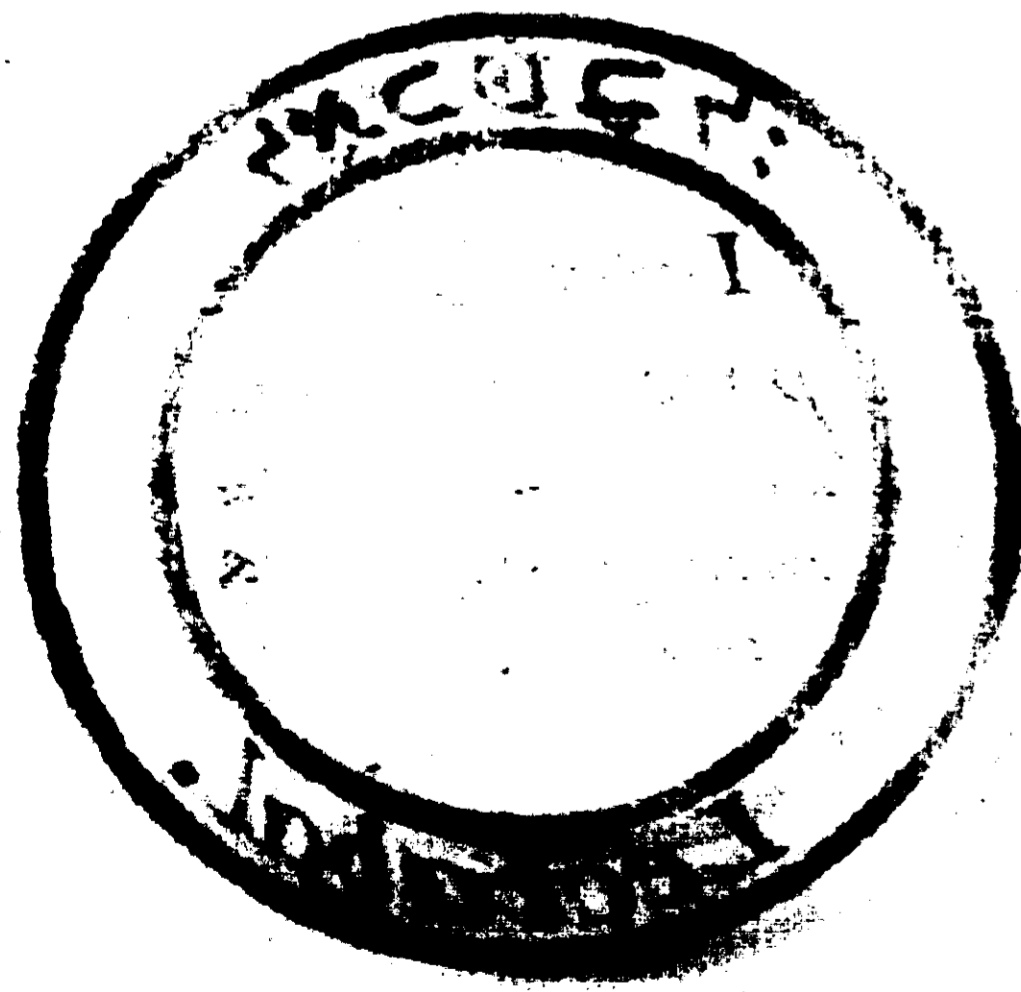
This one and thirtieth Spirit is FORTIS —  
he is a great and mighty President & appeareth  
in the forme of a strong man in human  
shape. he can give the understanding to  
men how they may know the vertues of all  
herbs and precious stones and teacheth  
them the art of Logick and Rhetorick —  
in all their parts if desired he maketh



men invisible witty eloquent and to live long  
he can

he can discover treasures hid and recover  
 things lost, and ruleth over 29 Legions  
 of spirits. His Seale is this which was

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four & fortieth  
 Dr. Rudd

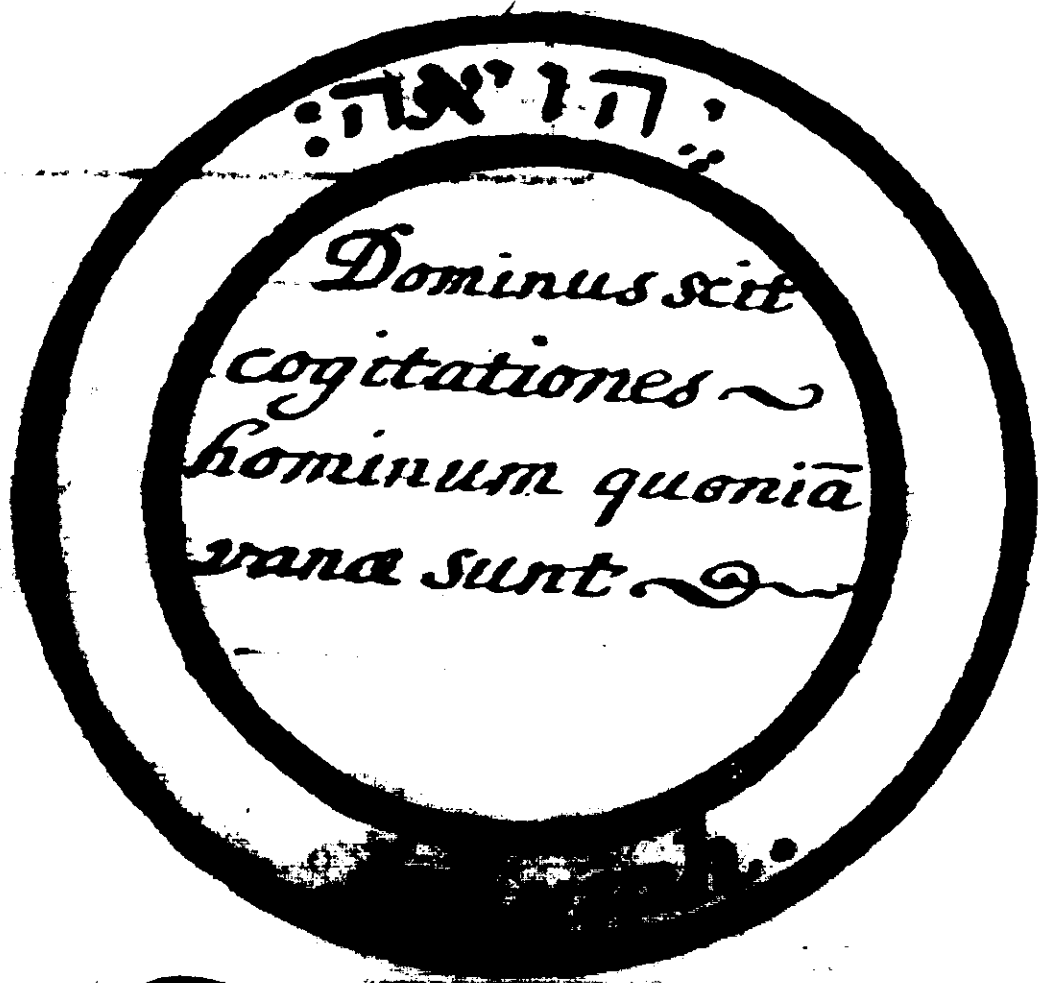
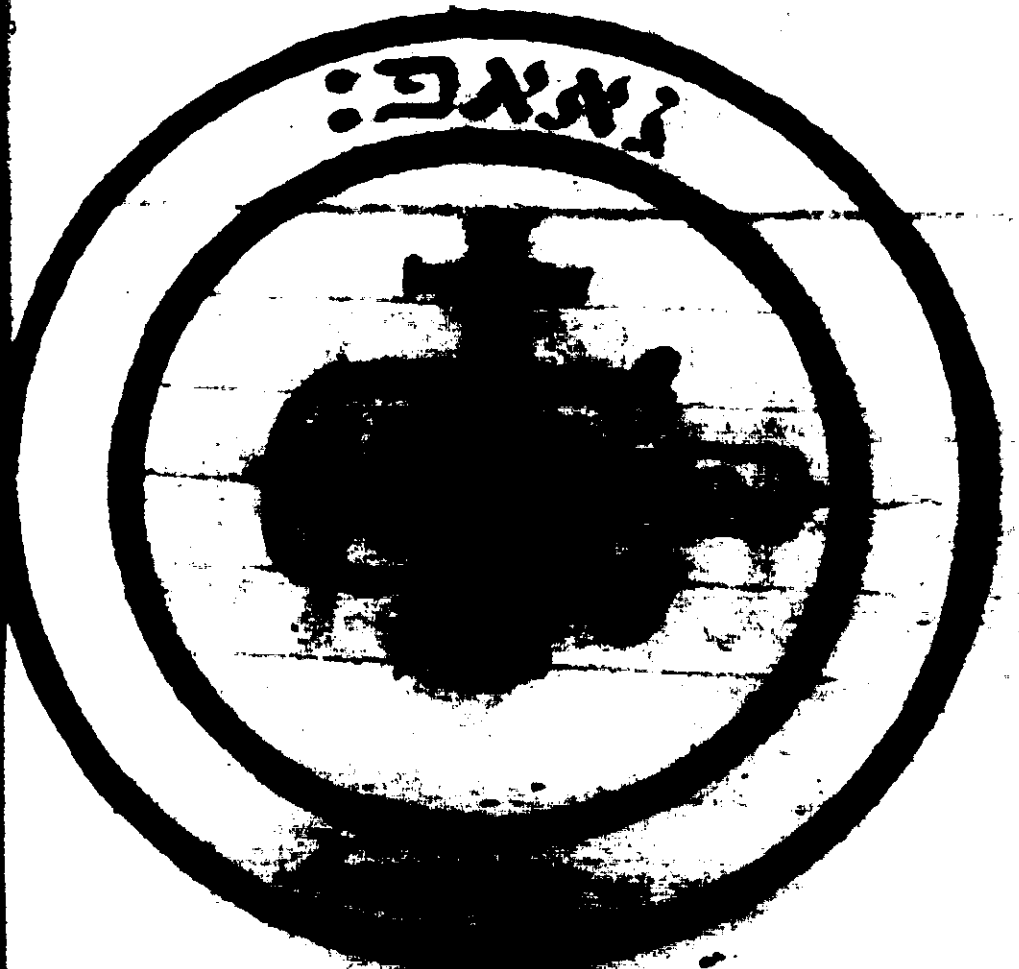
The two and thirtieth spirit is Asmodai  
 he is a great King strong and powerfull, he  
 appeareth with three heads whoso of the first  
 is like a Bull the second is like a man, the  
 third like a ram with a serpents taylor  
 belching or vomiting out flames of fire out  
 of his mouth, his foot is walled like a goose  
 he sitteth on an infernall Dragon carrying  
 a lance and a flag in his hand he is the

first and thirtieth under the power of Amaymon  
 and jay

and goes before all others, when the Exorcist  
 hath a mind to call him let it be abroad  
 and let him stand on his foot all the time  
 of action with his Cap of for if it be on —  
 Amaymon will deride him and cause all  
 his doings to be bewrayed, but as soon as  
 the Exorcist saith Asmoday in the shape  
 aforesaid he shall call him by his name  
 Art thou Asmoday, and he will not deny it  
 and by and by he will bow down to the ground  
 and he giveth the ring of Solomon he

giveth the art of Geometry  
 Astronomy, and all handcrafts absolutely  
 he giveth full and true answers to all  
 demands, he maketh man to be the  
 show with the planets and stars  
 and guardeth them if it be  
 of Amaymons, he giveth the way of  
 inferior spirits. his name is to be used  
 and he can be found in the

The three and thirtieth spirit is Gaap he is  
 a great President and a mighty Prince  
 he appeareth when the Sun is in some of the  
 Southern signs, in a human shape there  
 going before him four great and mighty Kings  
 he being a guide to conduct them <sup>along</sup> in their way  
 His office is to make men insensible and also know-  
 ing in philosophy and all the liberal sciences

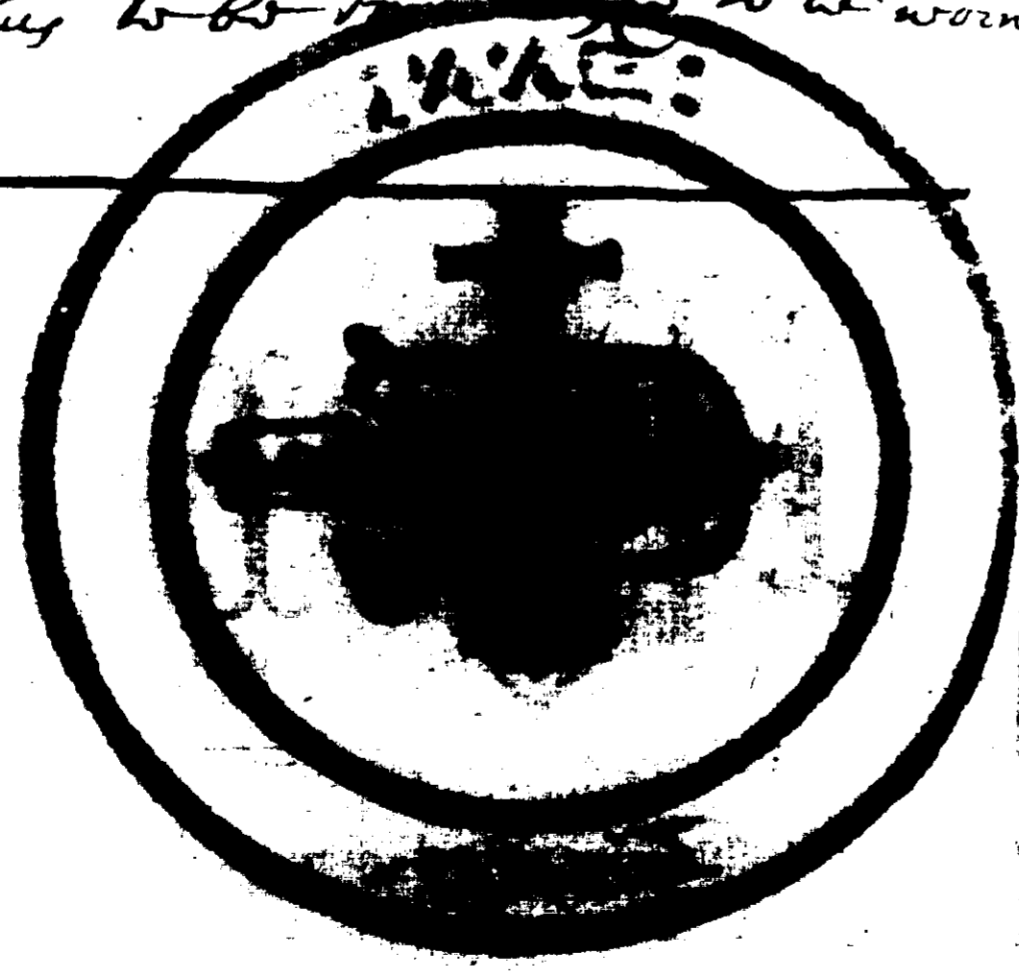
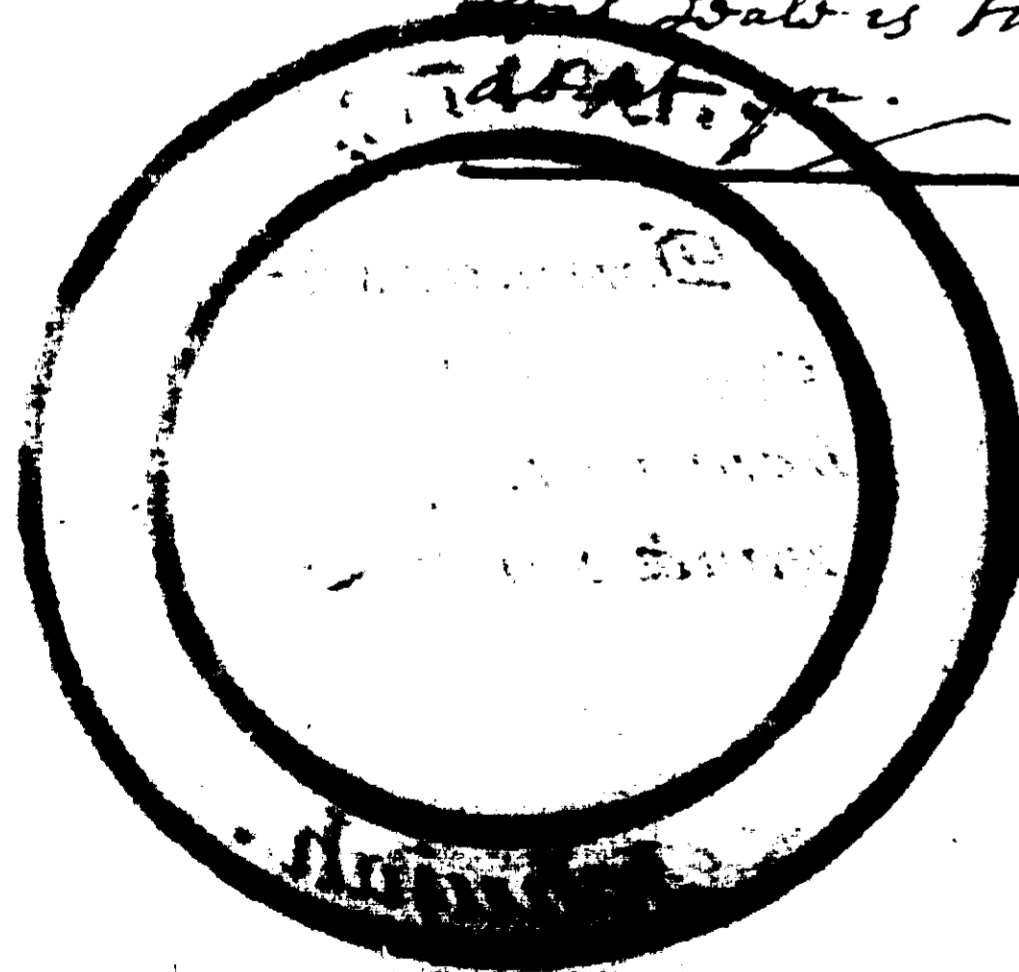


he can cause Love or hatred, and he can teach you  
 how to



how to Consecrate those things that belongs to  
 the Domination of J Amaymon his King  
 and can deliver familiars out of J custody  
 of other Magicians and answereth truly  
 and perfectly of things past present and  
 to come, and can carry or carry men  
 very speedily from one Kingdom to another  
 at the will or pleasure of the Exorcist,  
 He ruleth over 88 Legions of spirits,  
 He was of the Order of prelaty.

This Seal is thus to be made to be worn

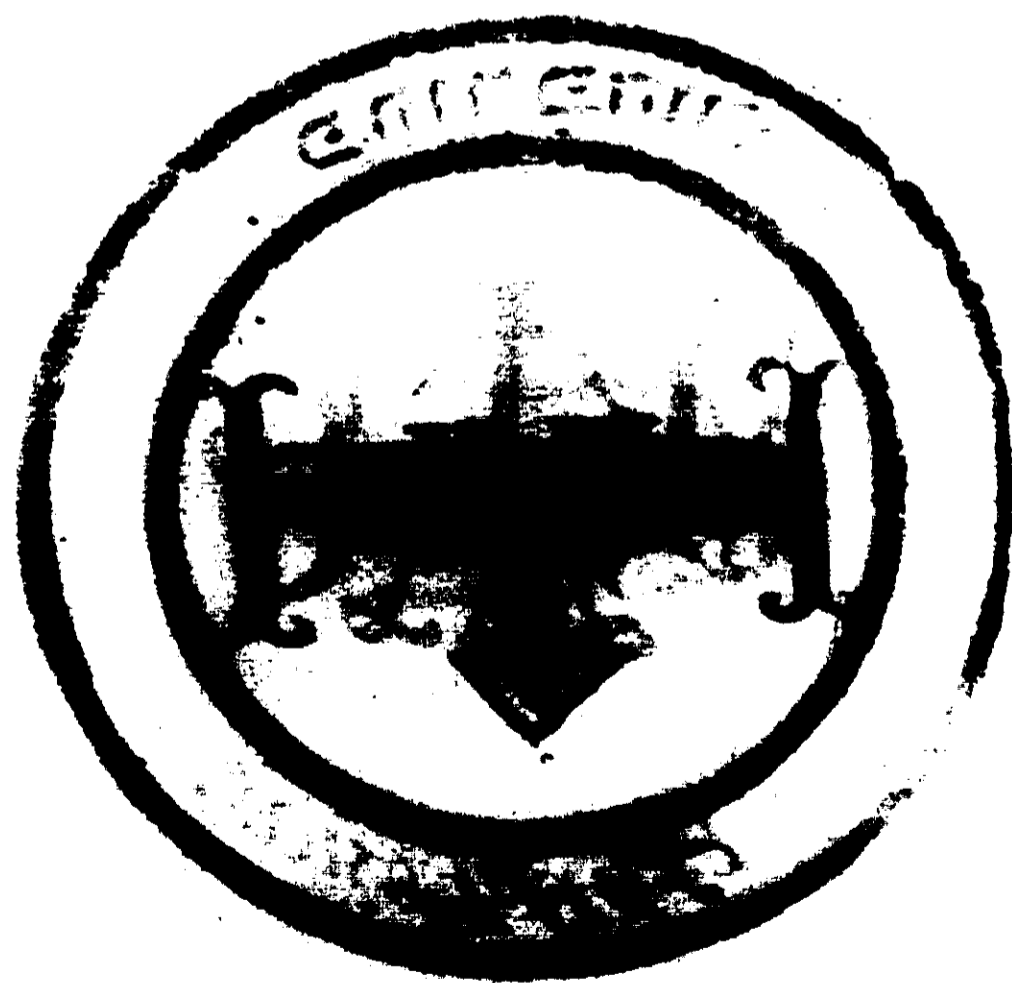
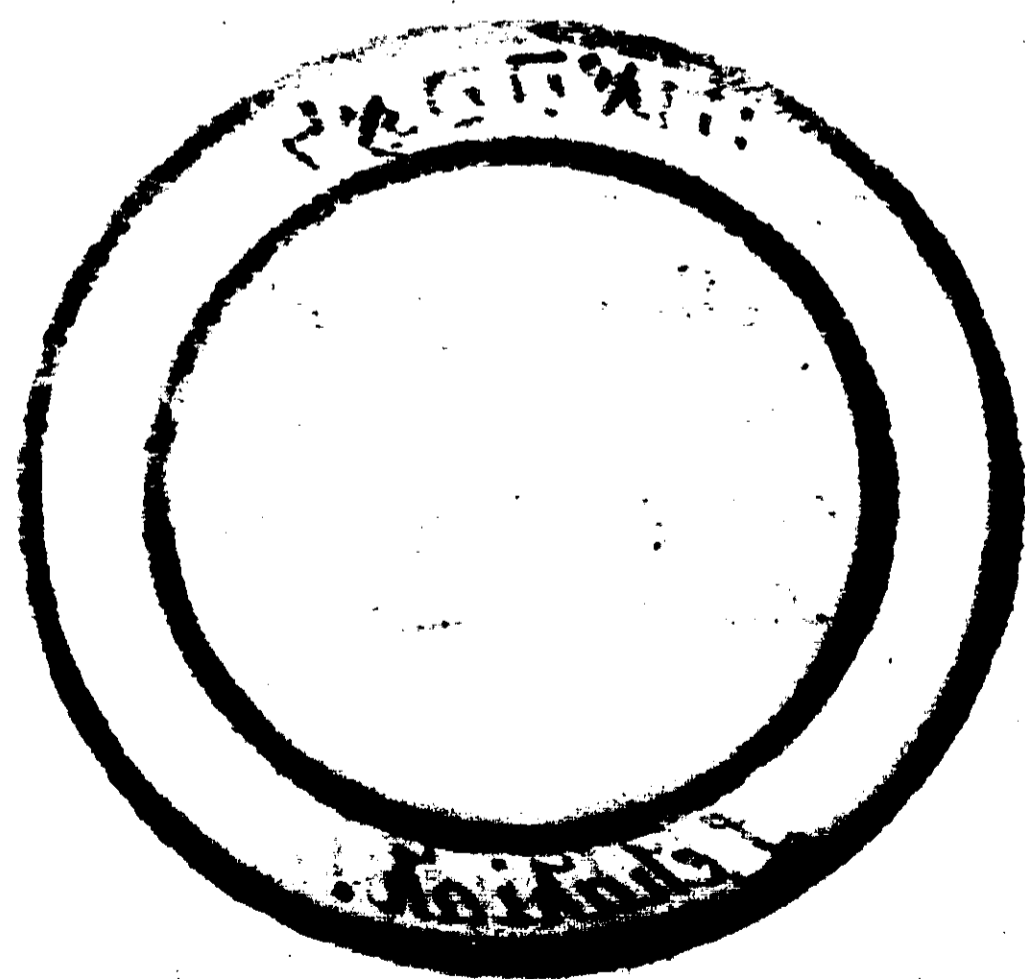


blasts and great tempestuous storms

The thirty fourth Spirit is Fur fur he is  
 a great and mighty Earle appearing in the  
 forme of a Hart with a fiery tail; he  
 never speaketh truth unless he be  
 compelled and brought up within a  $\Delta$   
 Triangle, being compelled therein he will  
 take upon him the forme of an angel  
 being he can raise thunder, lightning

giveth true answers both of secret and  
 divine things, if commanded. He ruleth over  
 26 Legions of spirits His Seal is this to be  
 made and worn as aforesaid.

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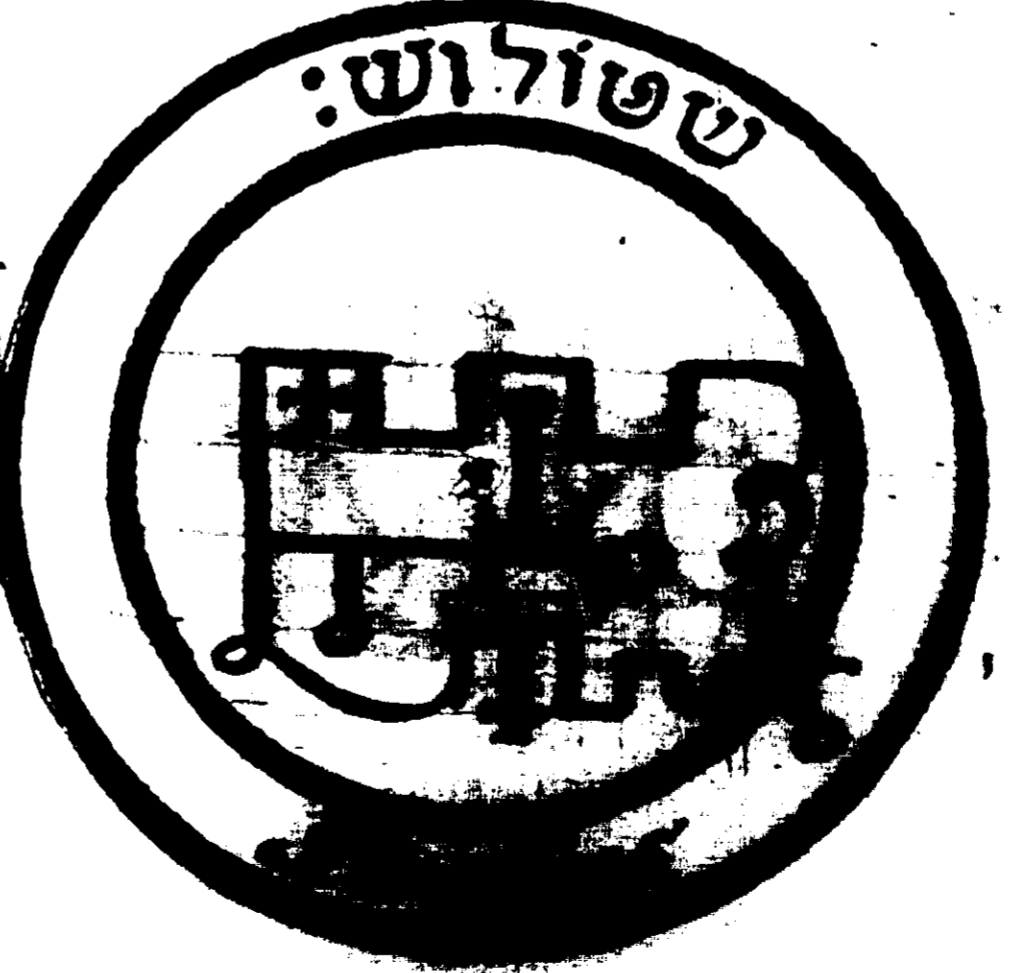
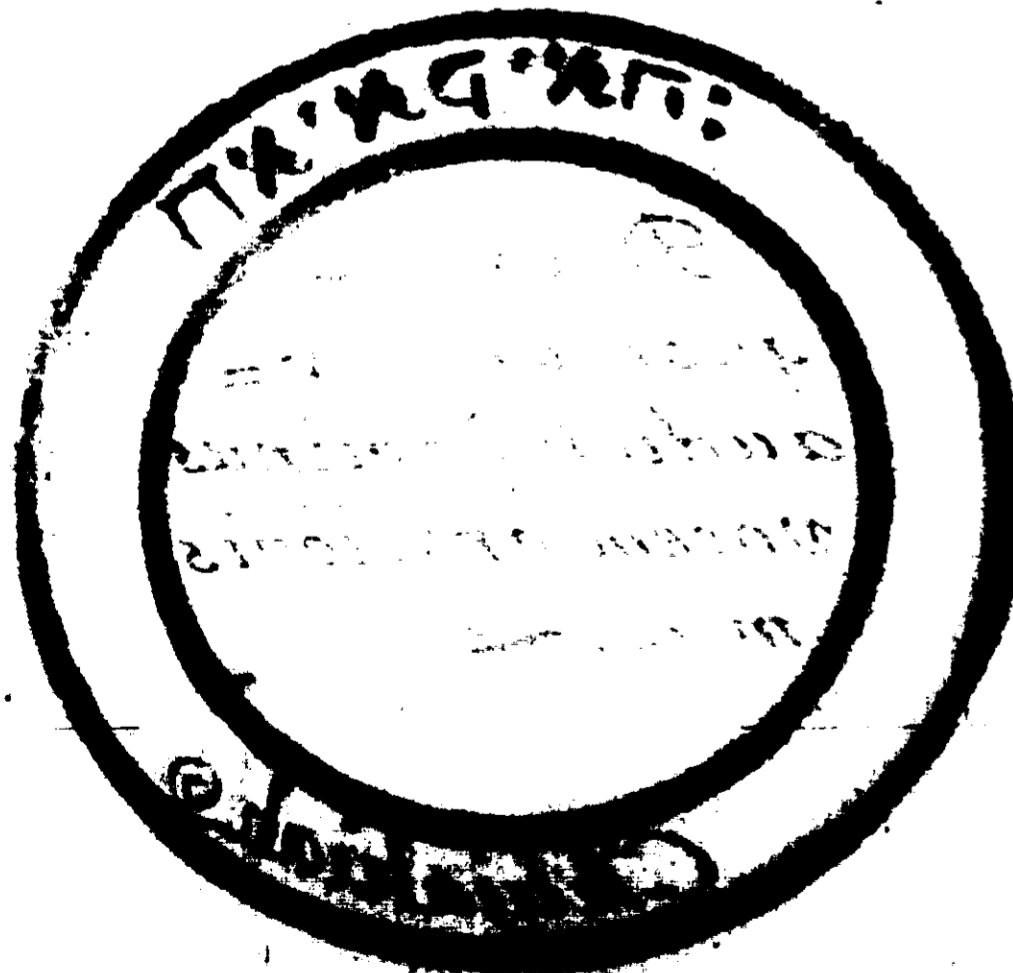
he governeth 30 Legions of spirits, he hold  
 his

The thirty fifth Spirit is Marchosias  
 he is a great and mighty Marquis appearing  
 at first in form of a Wolfe having Griffins  
 wings and a serpents taylor vomiting up  
 fire out of his mouth, but after at the  
 comand of the Exorcist he puts on the  
 shape of a man and is a strong fighter  
 he was of the order of Dominations, he

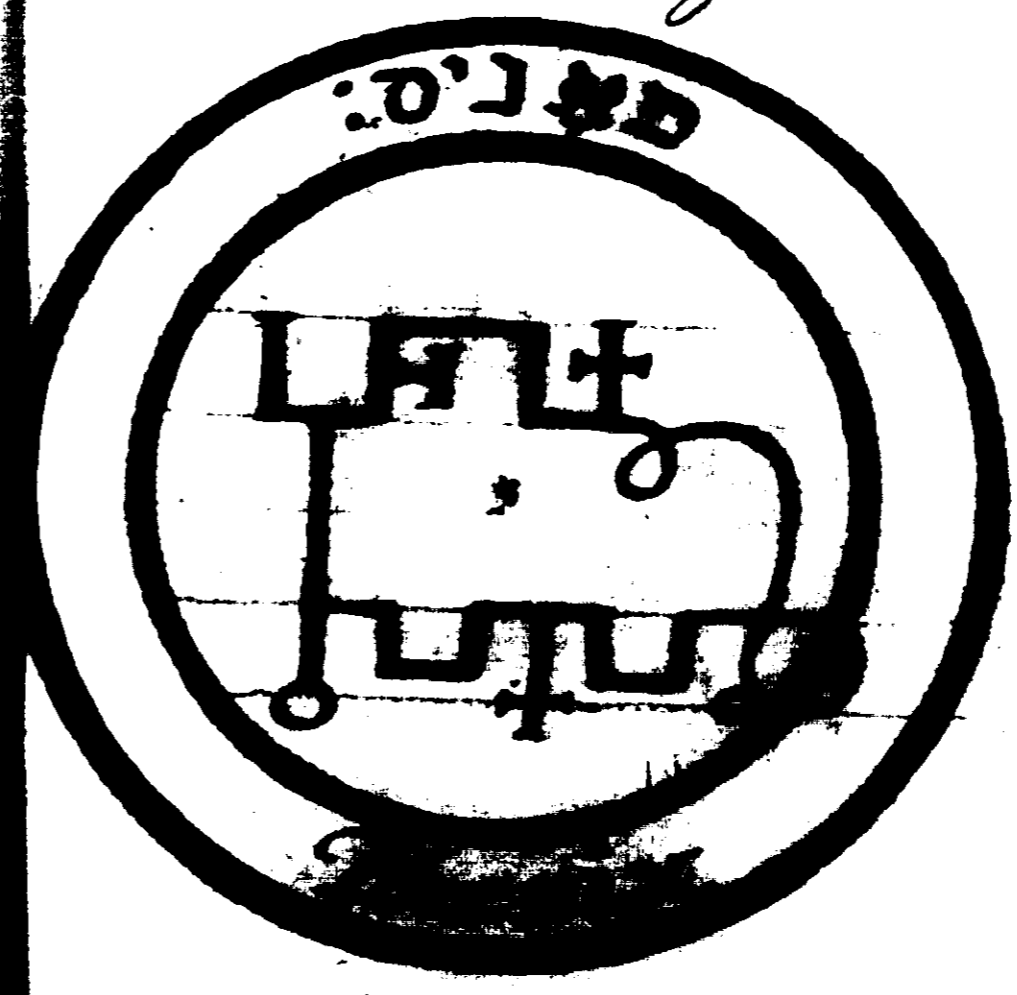
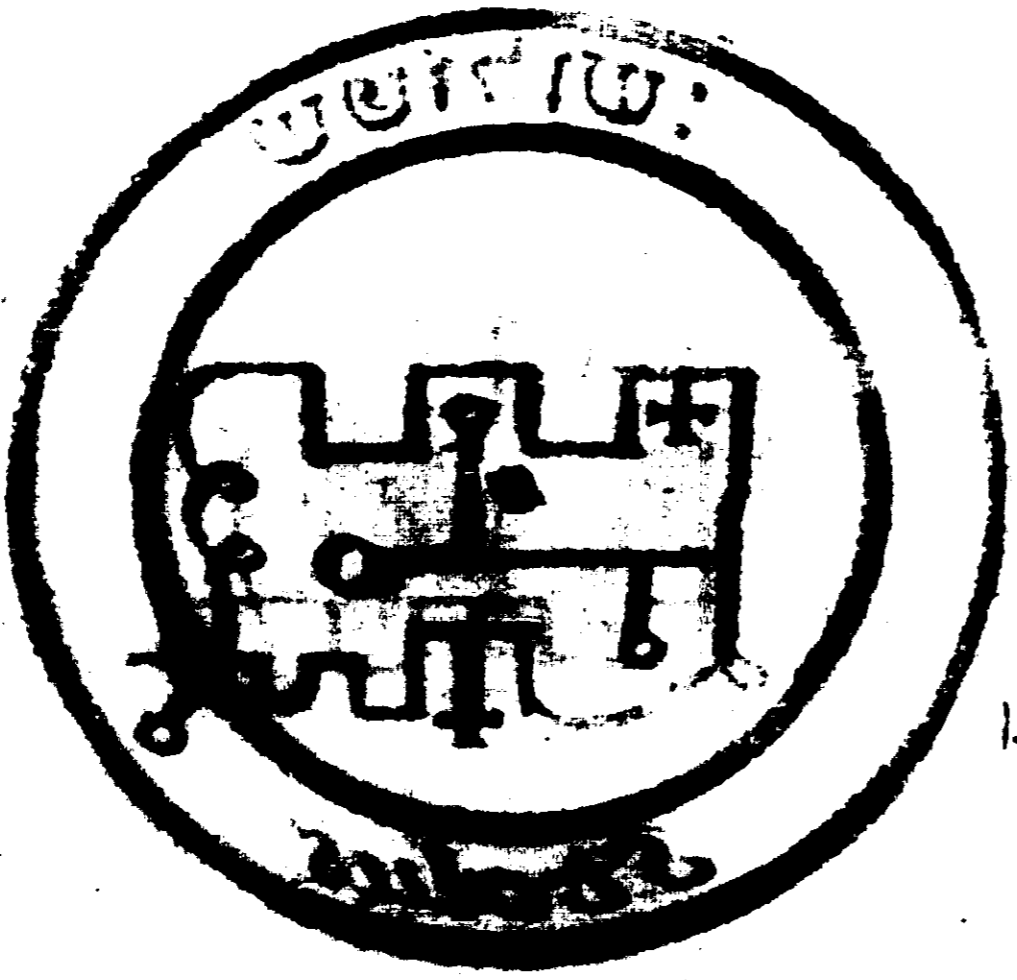
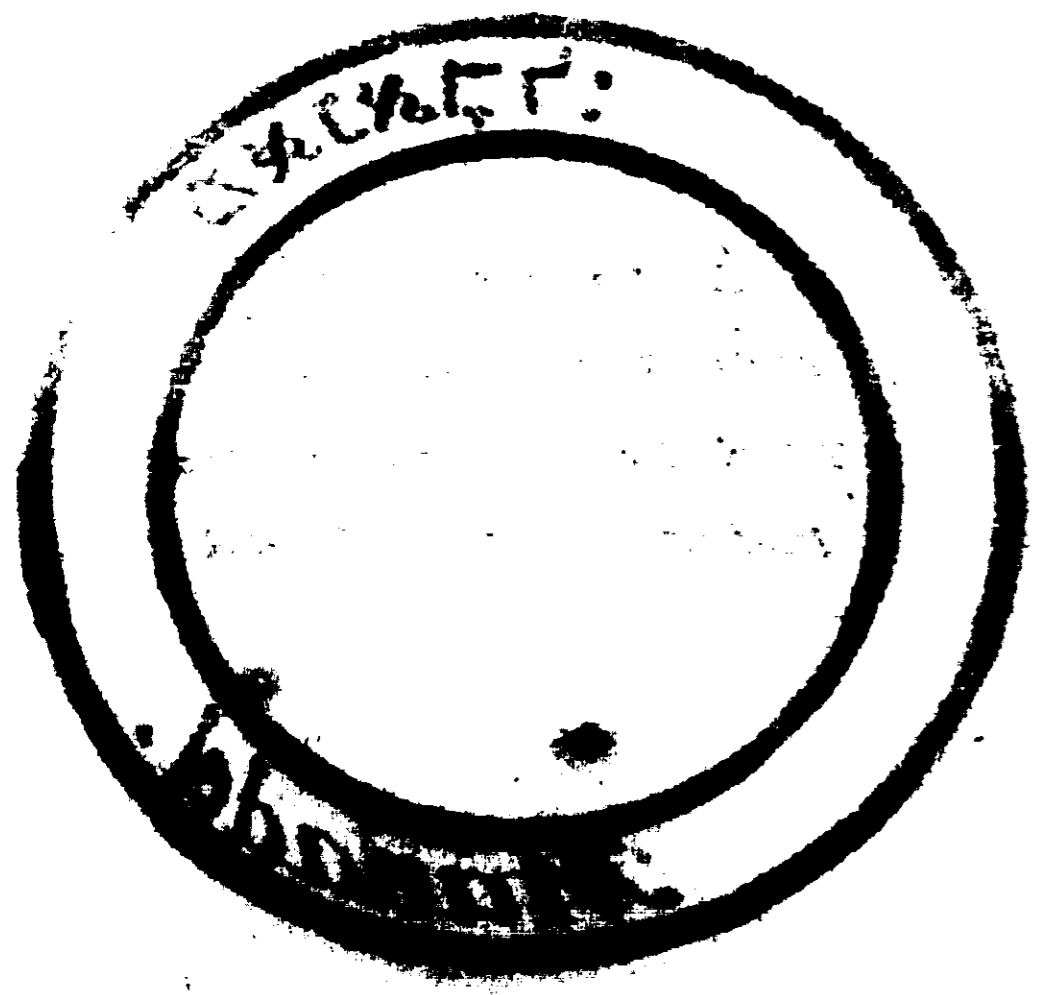
his chief Master which was Solomon  
 that after 1200 years he had hopes  
 to returne to the seventh throne, and  
 his Seals is to be thus made and  
 worn as a Lamen.

five and fortieth  
 sheet. D. Rudd

The six and thirtieth spirit is Stelus  
 he is a great and powerfull Prince appearing  
 in the shape of a mighty raven at first  
 before the Exorcist, but after he taketh the  
 Image of a man &c. He teacheth the art of  
 Astronomy, and the vertue of herbs and  
 precious stones, he governeth 26. Legions of  
 spirits his Seals is this.

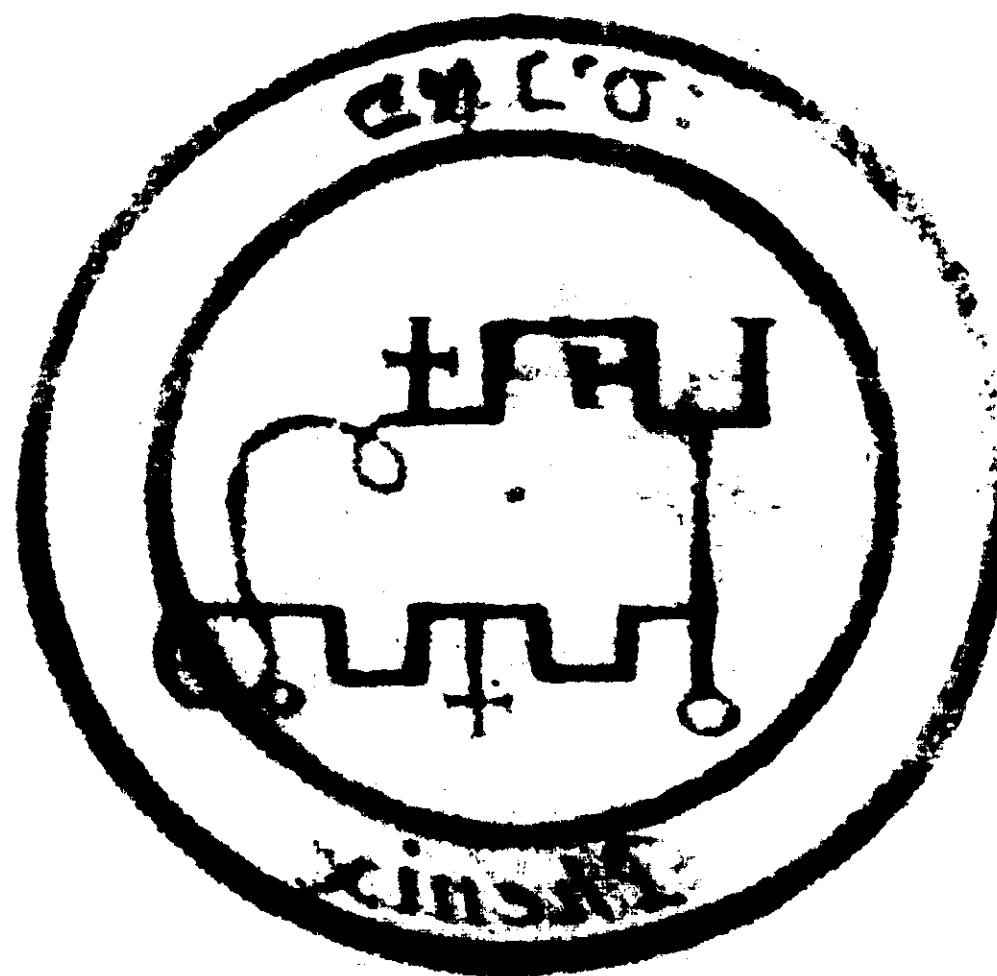
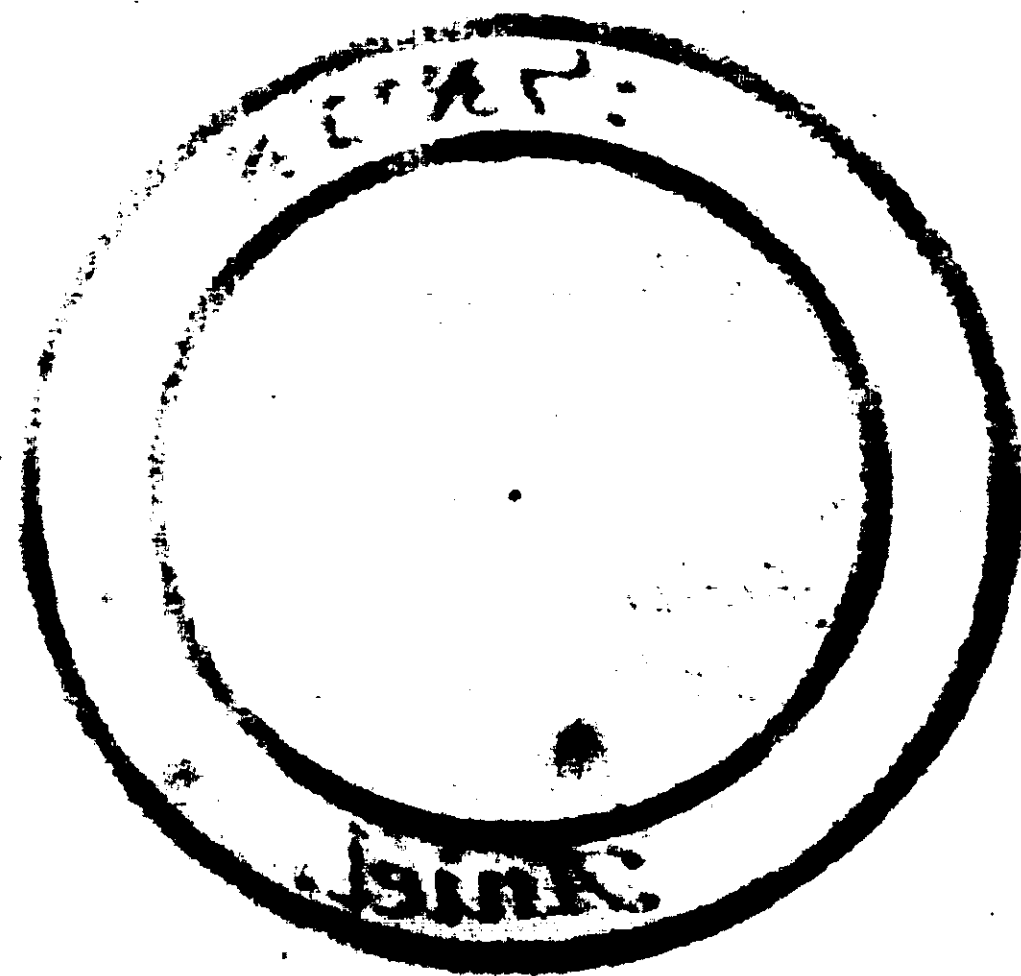


The thirty seventh Spirit is Phenix he  
 is a great Marquess and apperth like the  
 bird Phenix having a Childs voice he singeth  
 many sweet notes before the Exorcist w<sup>ch</sup>  
 he must not regard, but by and by he  
 must bid him put on humans shape, then  
 he will speak marvellously of all  
 wonderfull sciences if desired. he is



a good and excellent part and will be  
 writing

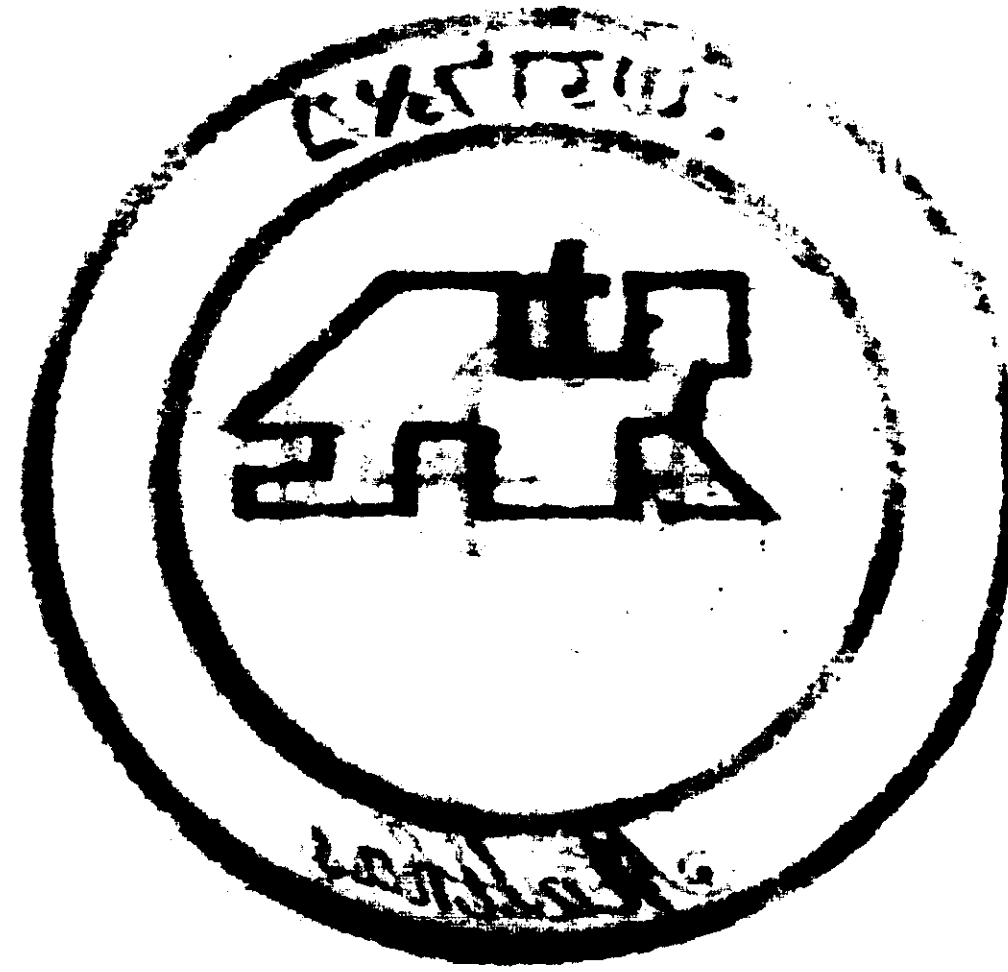
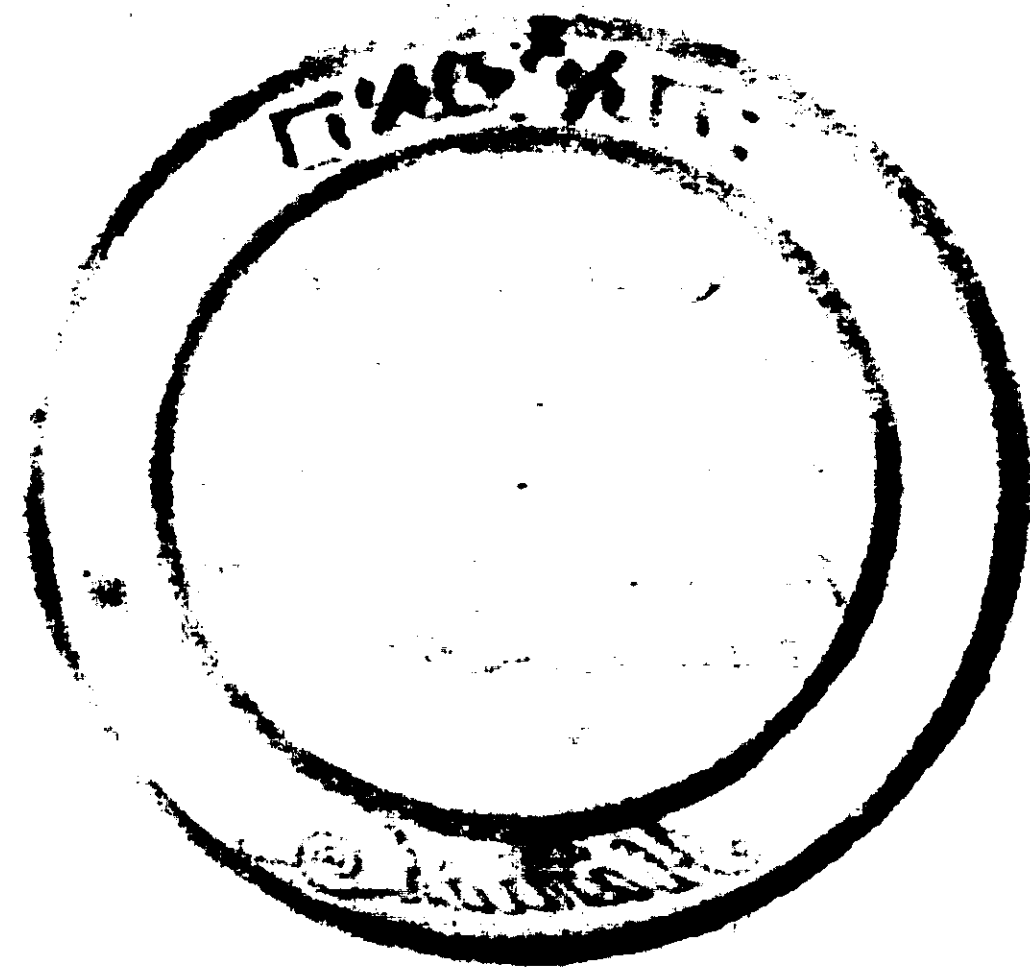
willing to do your request. he hath hoped  
 to returne to the Seventh throne. after  
 1200 years now as he said to Solomon.  
 He governeth 20 Legions of spirits, his Seale  
 is thus which beare.



Quoth 20 Legions of spirits / his Seale is this

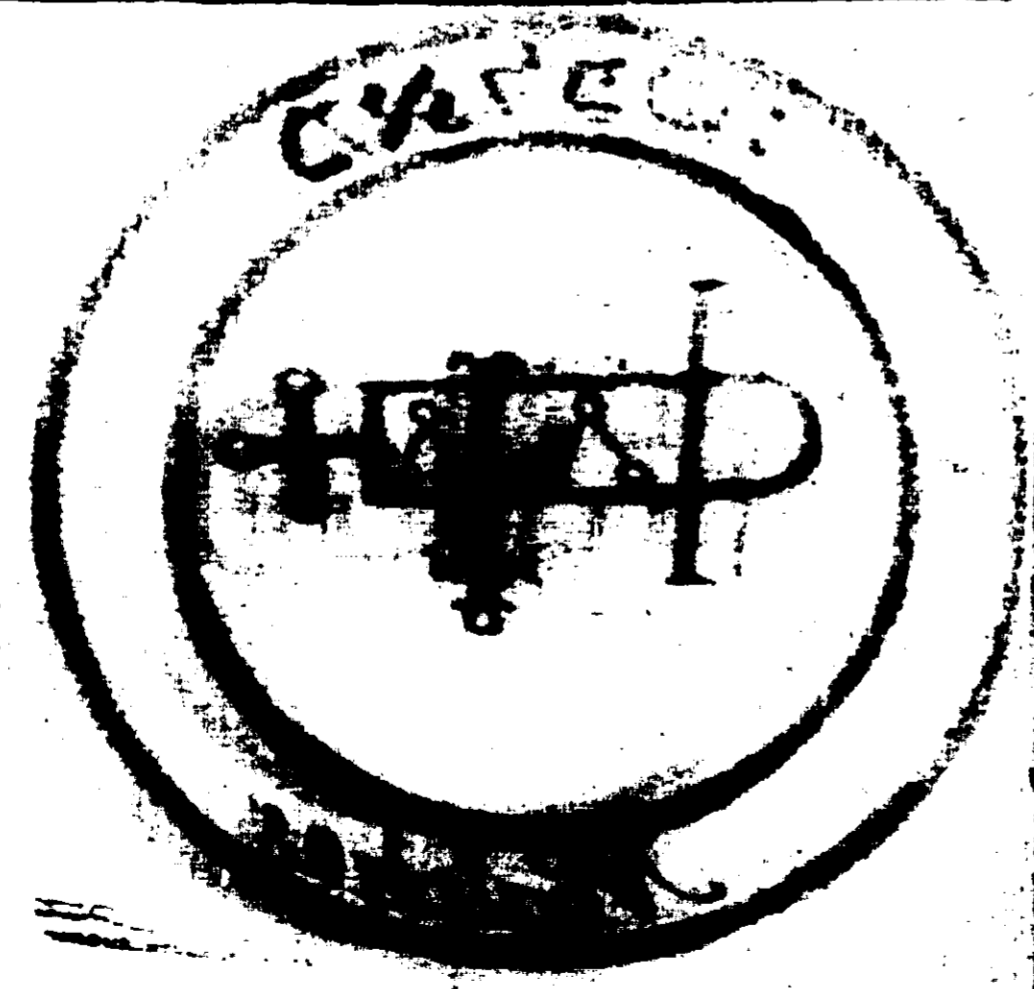
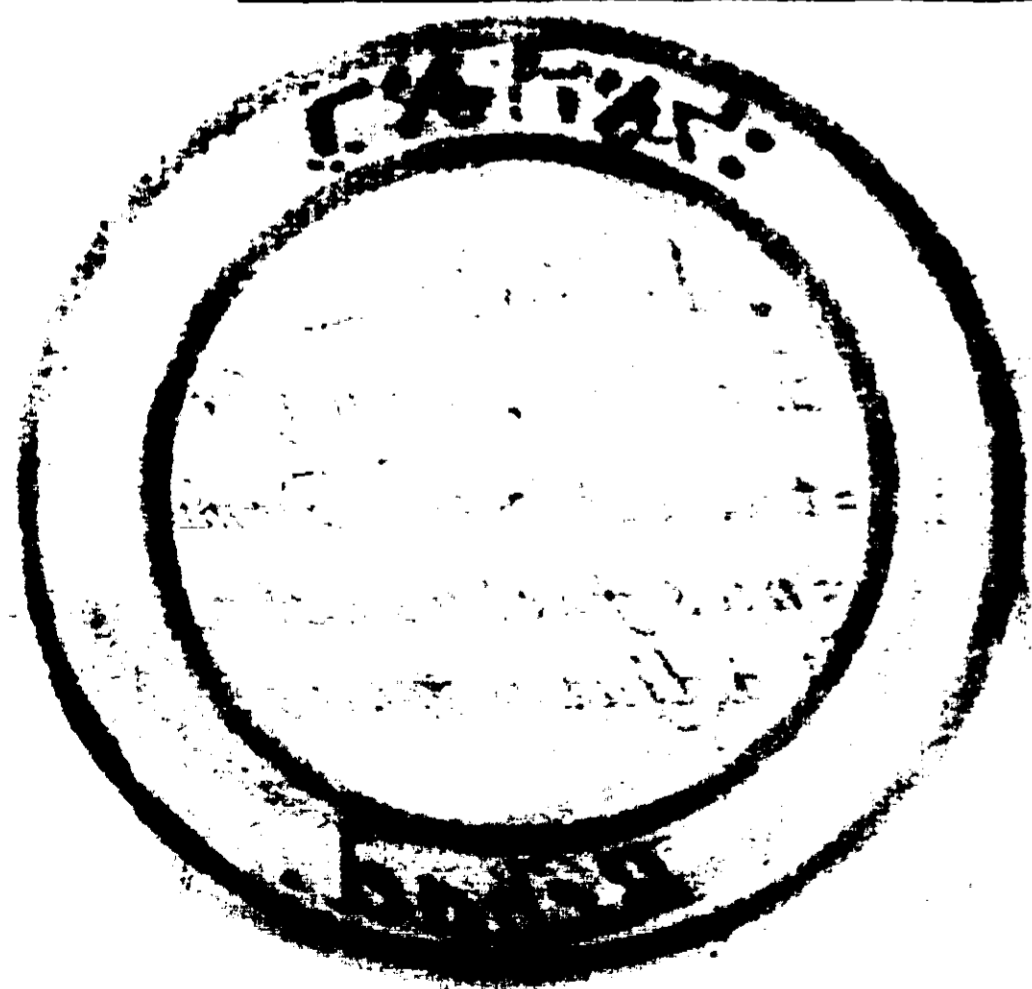
The thirty eight spirit is Malphas —  
 he is a great Earle and appeareth in forme  
 of a stock dove and speaketh with a  
 hoarse voice, his office is to build up  
 towers and to furnish them with  
 ammunition and weapons, and send  
 men of war to places appointed, he

The 39<sup>th</sup> Spirit is Malphas he appa-  
 -reth in forme at first like a Crow but after  
 he will put on humane shape at the request  
 of the Exorcist and speaks with a hoarse  
 voice, he is a mighty, Persistent & powerfull  
 he can build houses and high Towers  
 and he can bring quickly artificers



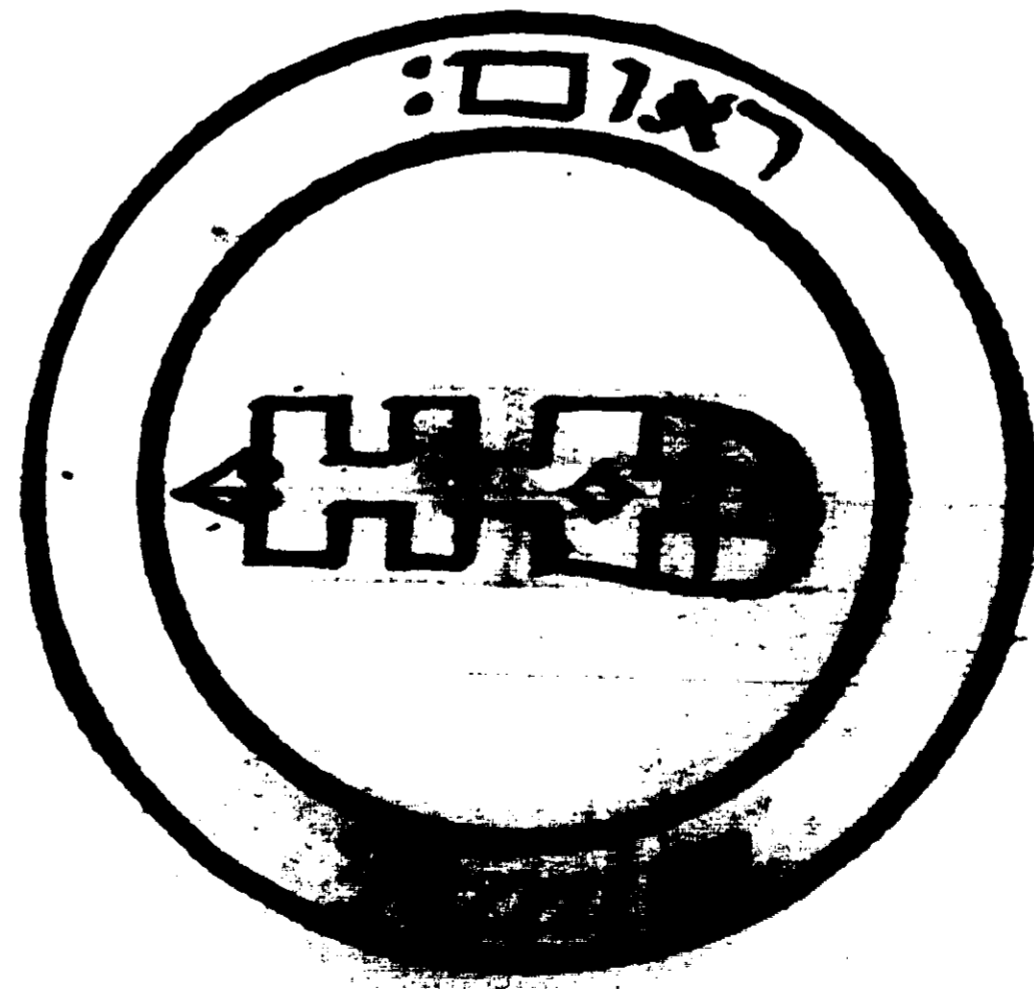
together from all places of the world, he can  
 bring

destroy the Enemys desires, or thoughts —  
 and what they have done, he gives good  
 familiars and if you make any sacrifices  
 to him he will receive it kindly and  
 willingly but he will deceive him that  
 doth it. he governeth 40 Legions of Spirits  
 his Seal is this



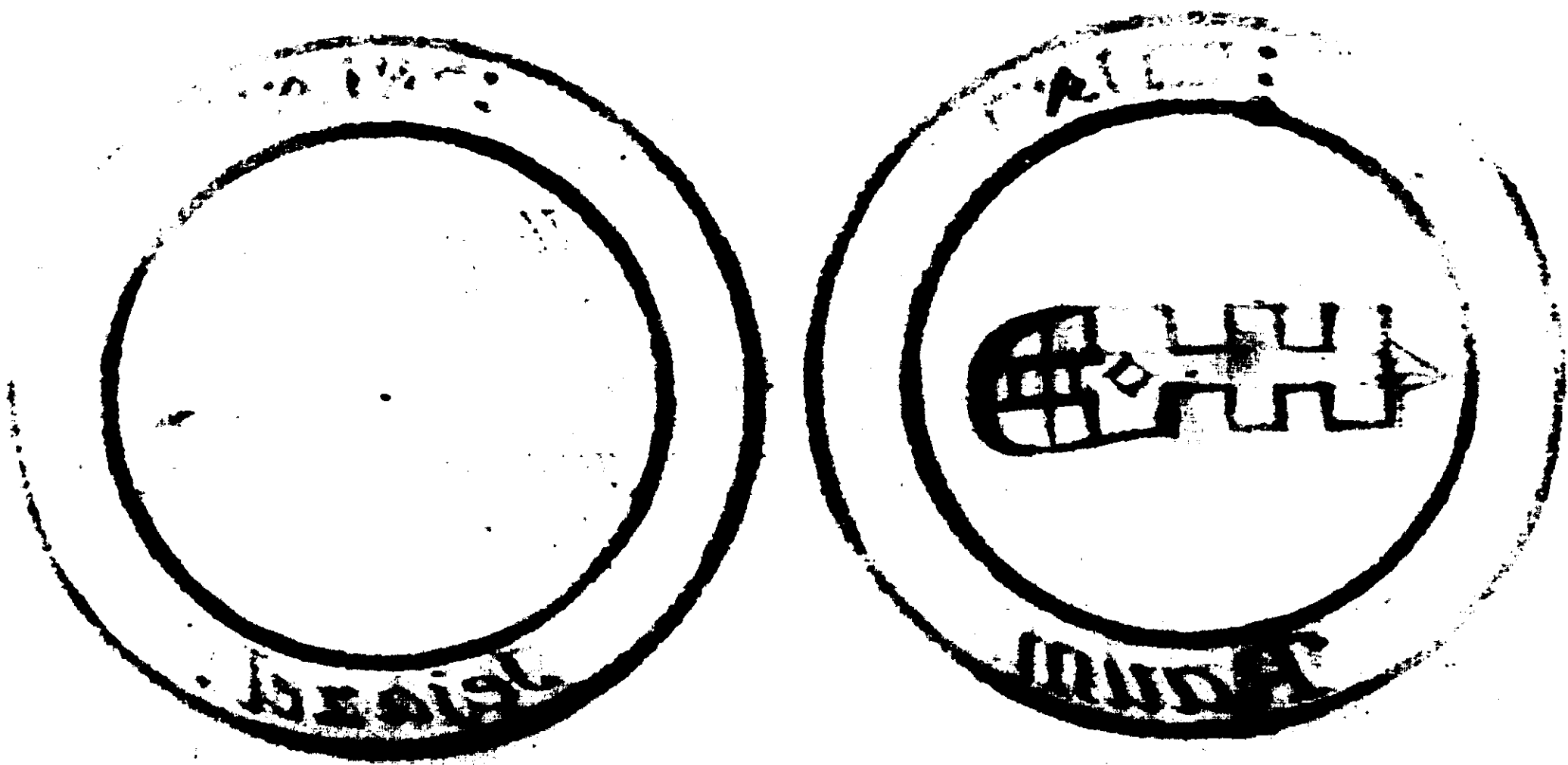
Six & fortieth  
 Sheet.  
 D. Rudd

The fortieth Spirit is Rallm he is a great  
 Earle and appeareth at first in the forme of a  
 Crow; but after at the comand of the Exorcist  
 he putteth on humane shape his office is to  
 steal treasures out of Kings houses and to carry  
 it whow he is comanded and to destroy Cities  
 and the dignities of men, and to tell all things



past present and to come and to tell what  
 is and

is and what will be, and to cause love to be  
 between friends and foes, he was of the order of  
 Thrones, and he governeth thirty Legions of  
 spirits. His Seal is this which wears.



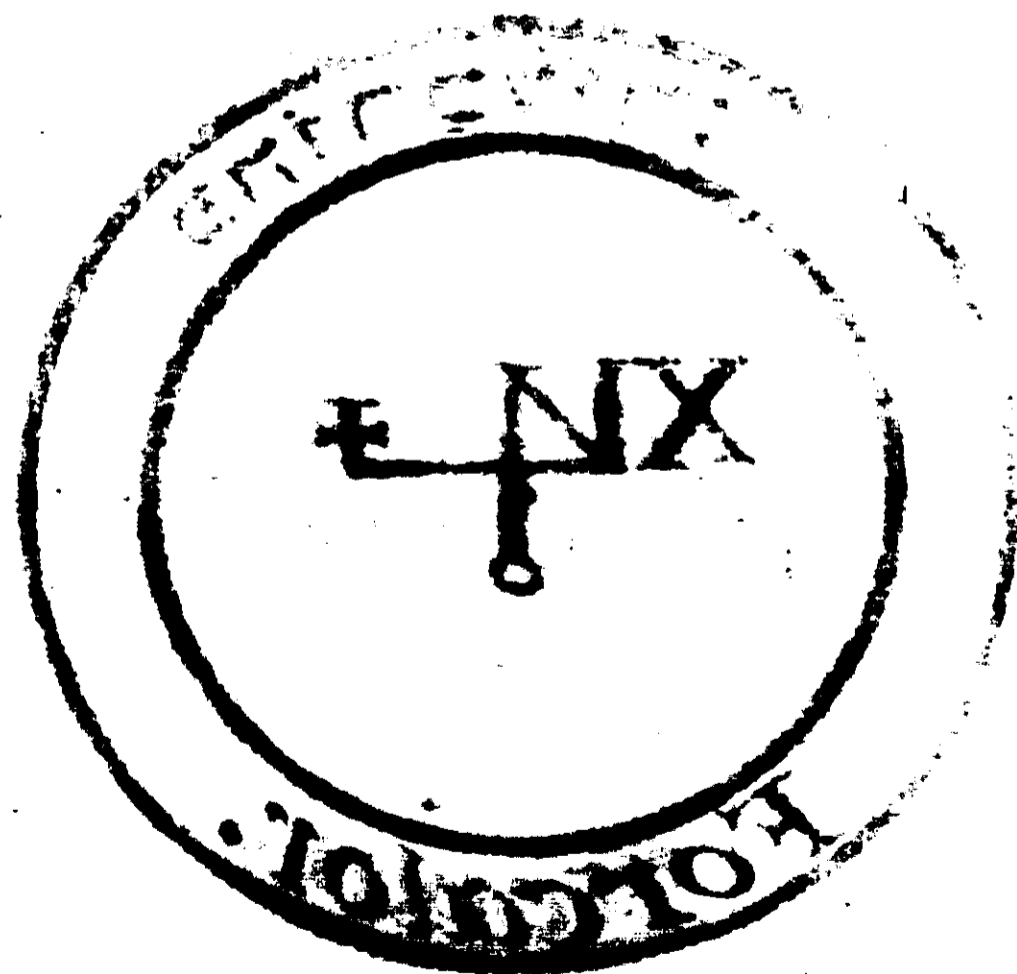
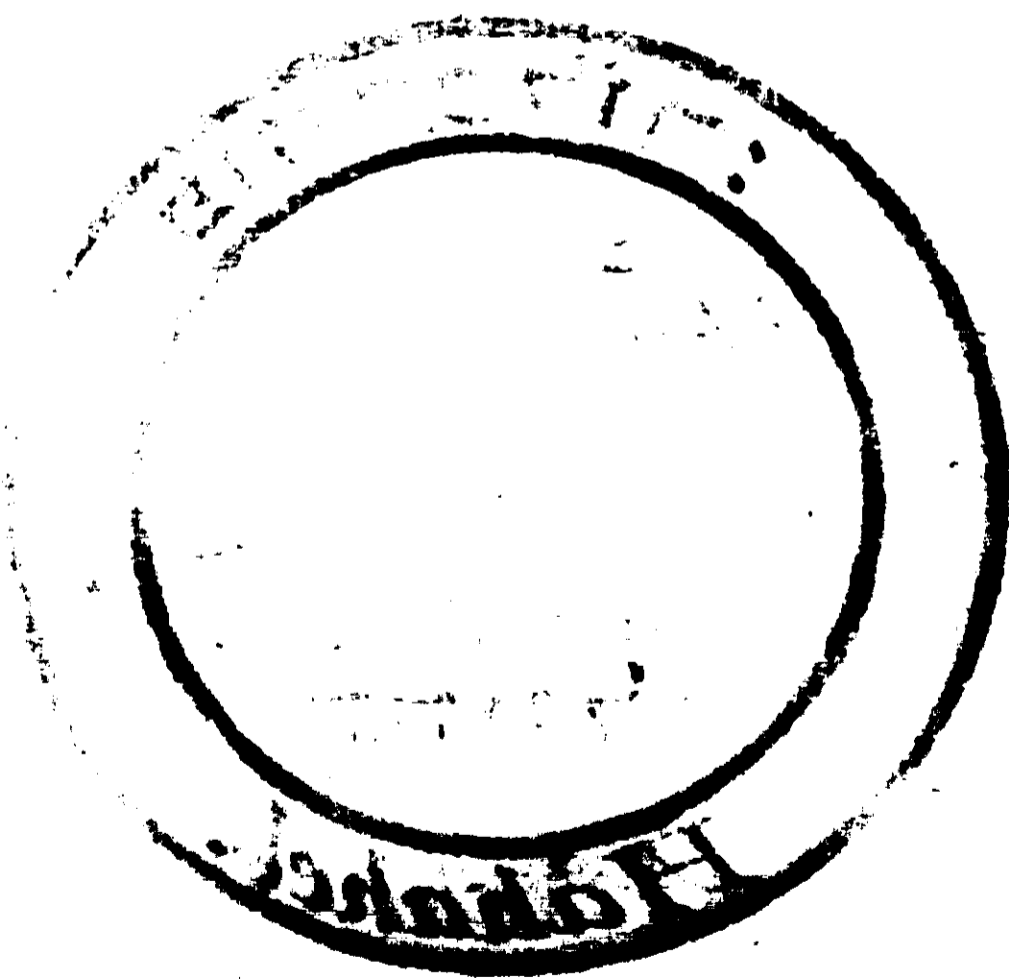
The one and fortieth Spirit is *FORCALOR* he  
 is a mighty Duke and Strong he appeareth in  
 the forms of a man with Griffins wings -  
 his office is to kill men and to drown in  
 the waters & to ~~kill~~ overthrow ships  
 of war, for he hath power over both seas &  
 winds but he will not hurt any man or  
 thing if he be commanded to the contrary



by the Exorcist he hath hopes to returne  
 to the seane

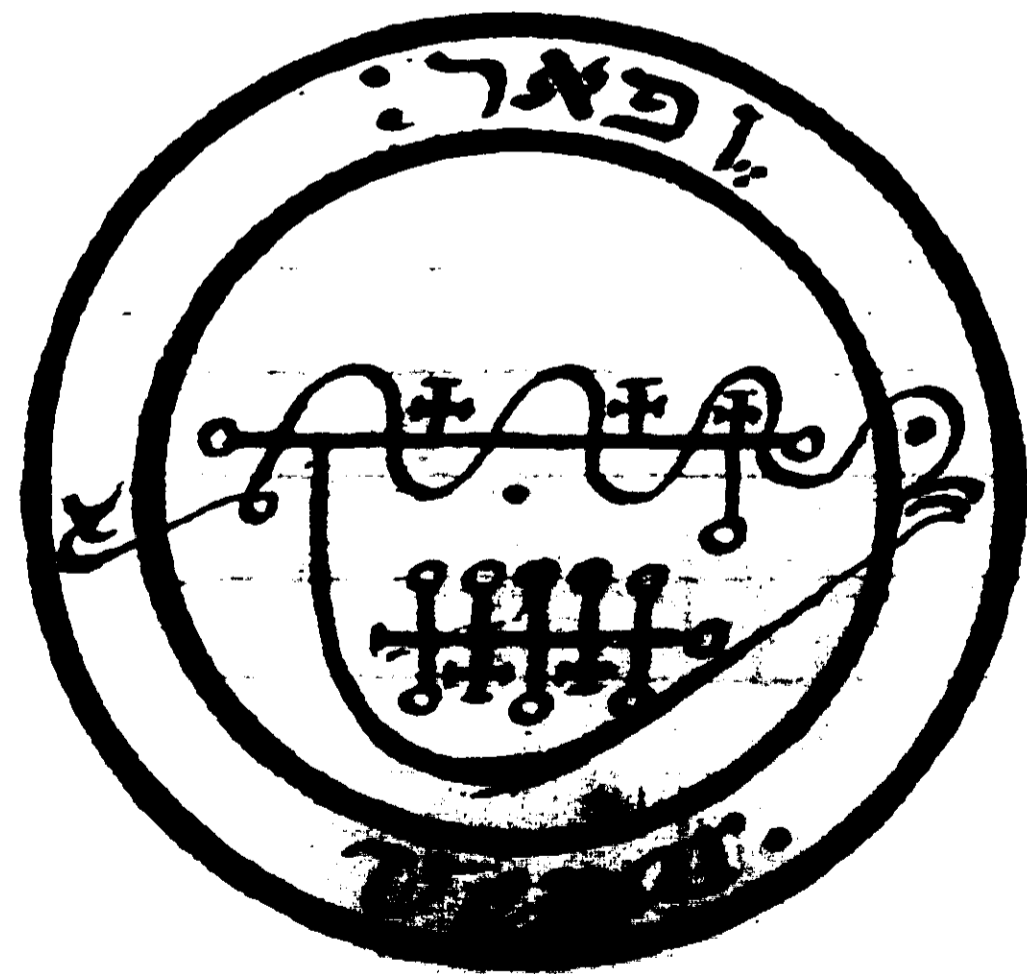


seventh Throne after 1000 years. He governeth 3 Legions of Spirits. His Seale is this which wears.



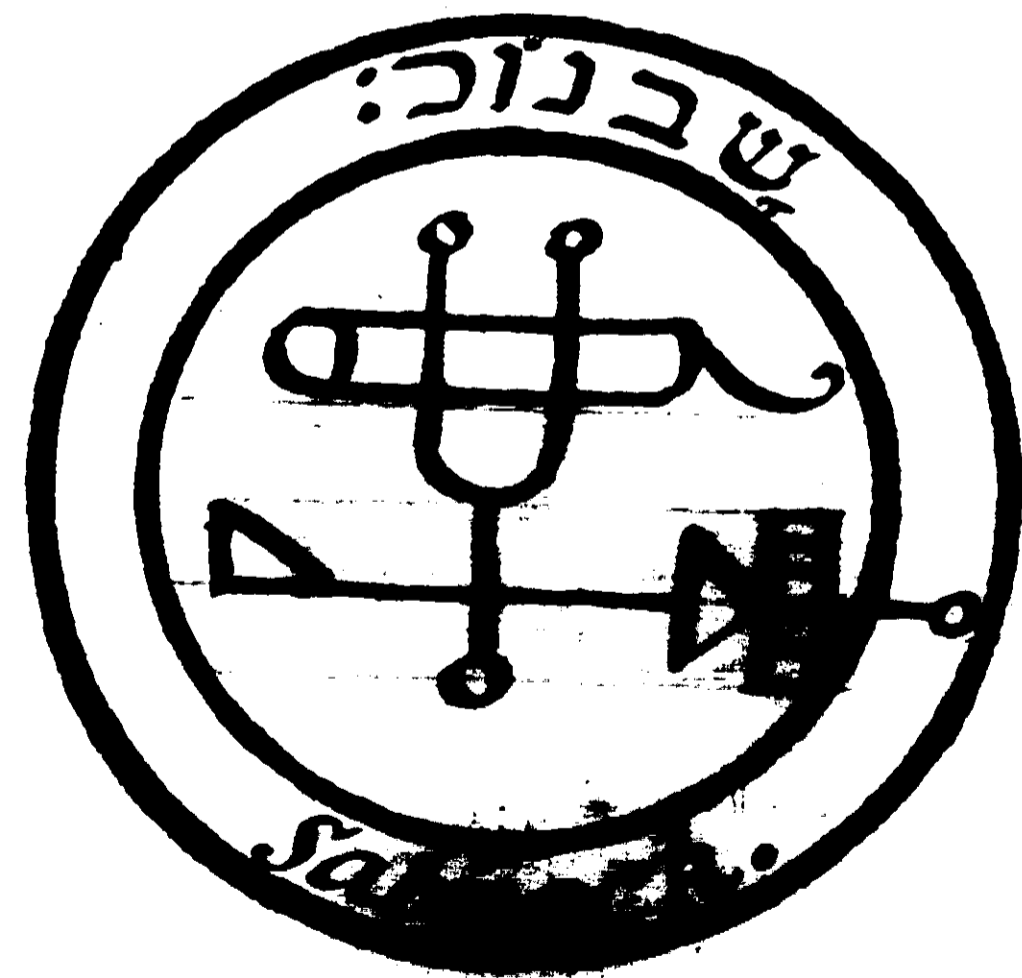
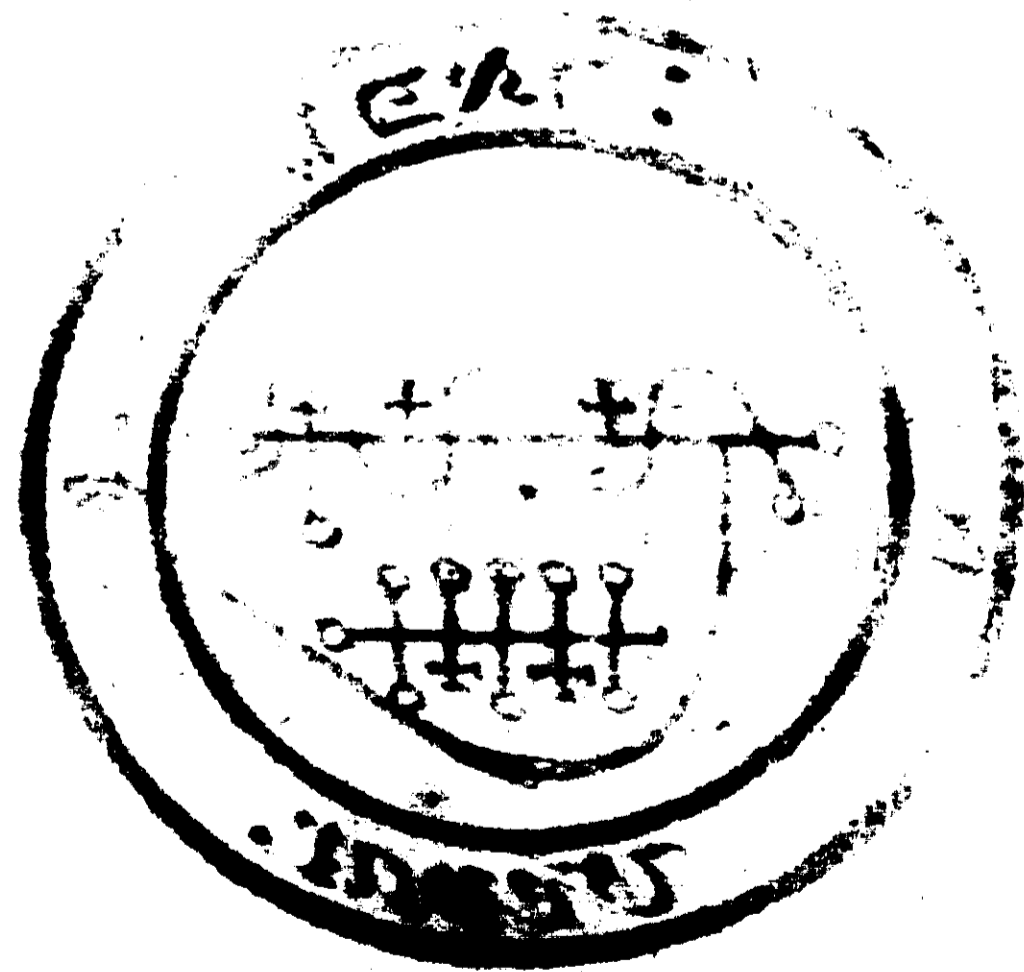
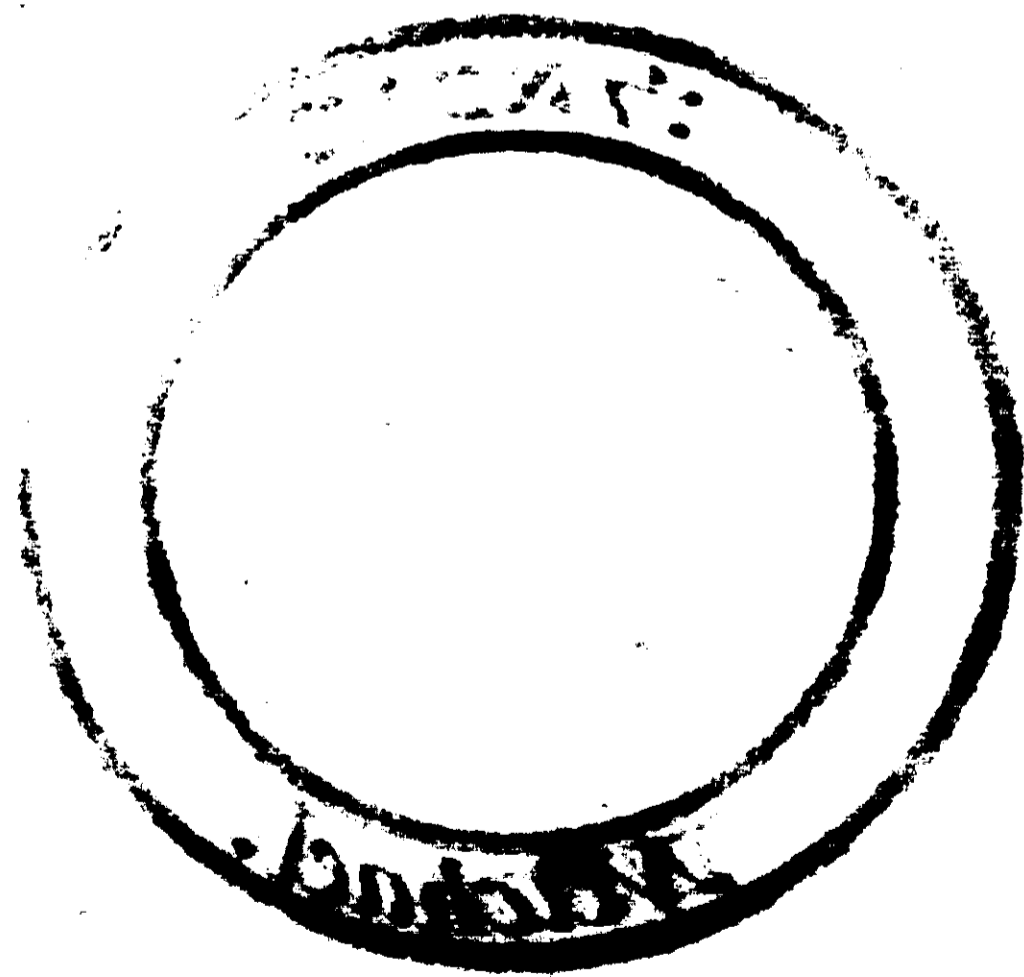
43

The forty second Spirit is Vepar he is a great and strong Duke he appeareth in forms of a Mermaid, his office is to guide the waters and ships laden with armor whom he will at the request of the Exorcist cause the Seas to be rough and stormy and to appear full of ships, he causeth men to dye in three days with putrifying



their sores or wounds and causing worms

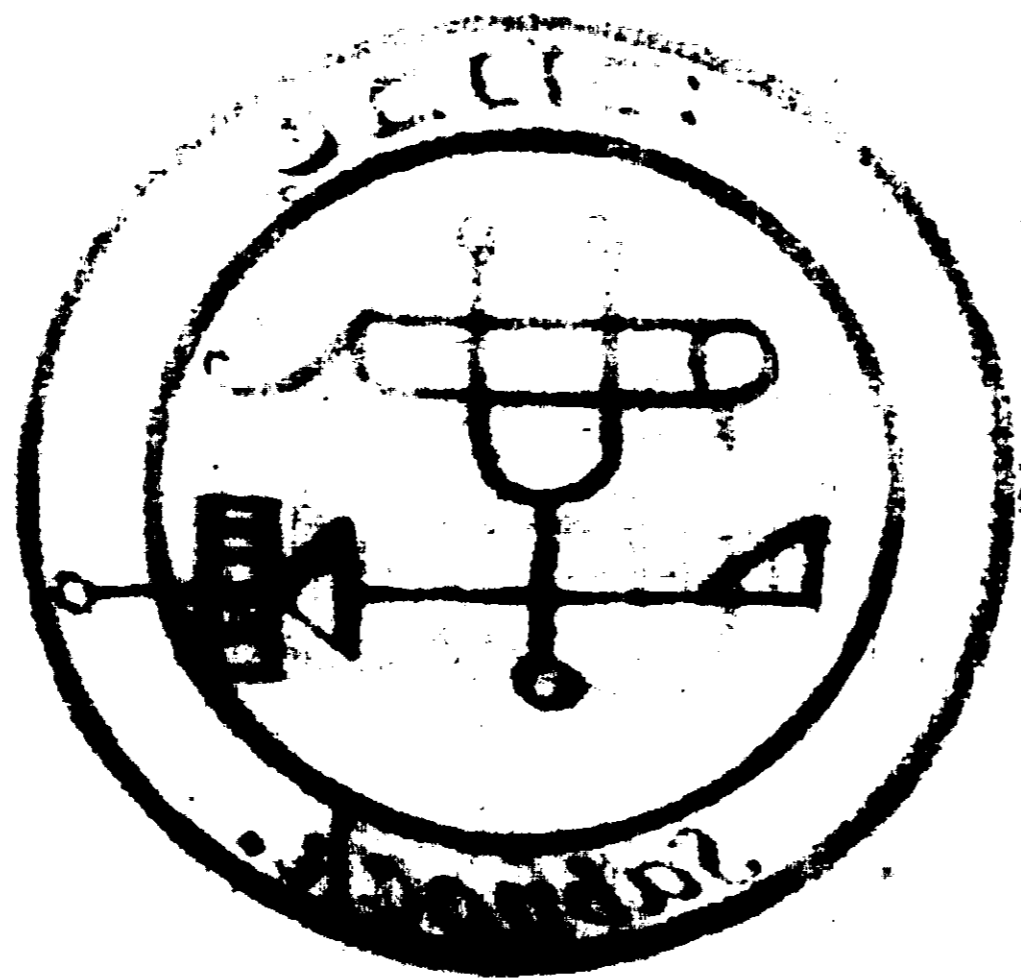
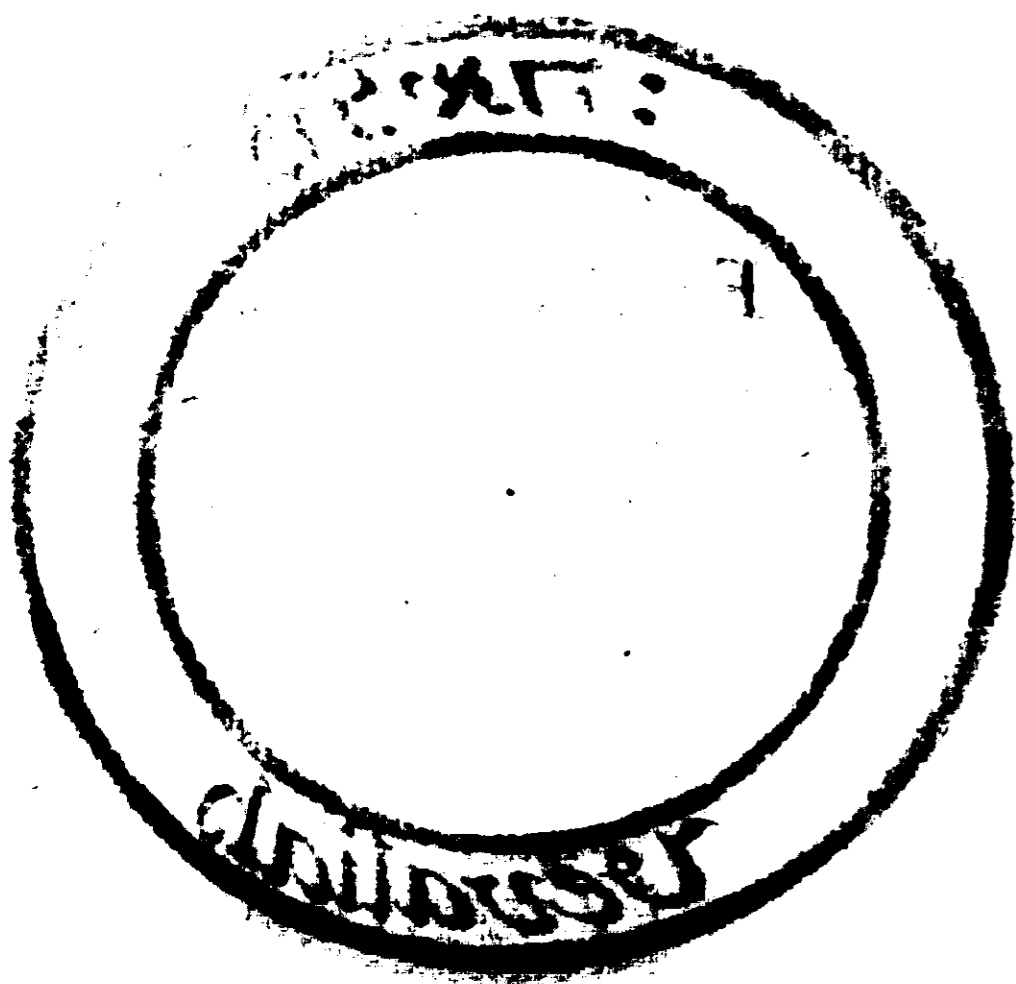
wormes in them to breed and his governeth  
29 Legions of spirits his Seale is this



wounds and rotten sores full of  
wormes

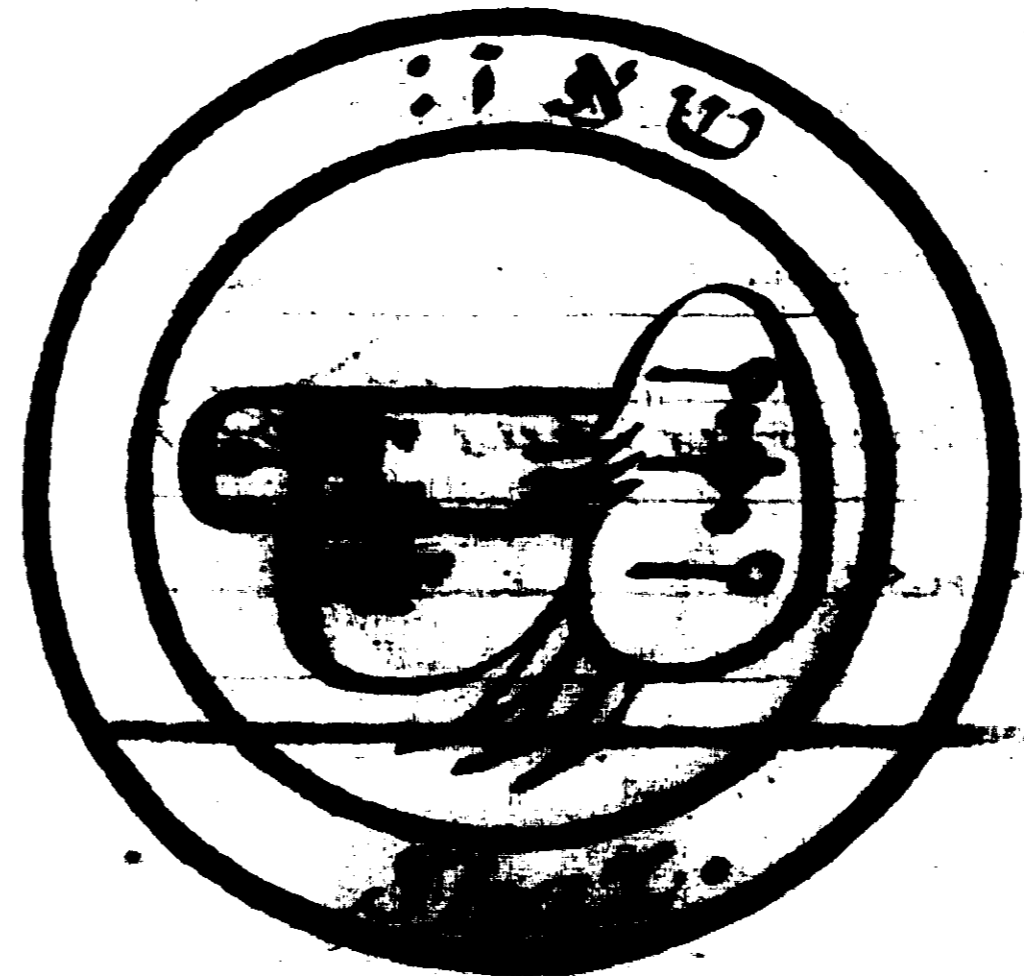
44  
The 43 Spirit is Sabnock he is a  
mighty great Marquess and strong  
appearing in the forme of an armed  
Souldior with a Lyons head riding on  
a pale coloured horse. his office is to  
build high towers Castells and Cities  
and to furnish them with armor and  
to afflict men severall dayes with

wormes, he giveth good familiars at the request of the Exorcist. He comands 50 Legions of Spirits. His Bals is thus made



Seven & Fortith  
Sheet. Dr. Rudd.

The forty fourth spirit is SHAD, he is a great Marquis and appeareth in forme of a Stock Dove speaketh with a hoars and subtile voice his office is to take away the sight hearing and the understanding of any man or woman at the comand of the Exorcist, and to steale money out of Kings houses



and to carry it again in 1200 years if comanded

comanded, he will fetch horses at the request of the Exorcist or any other thing, but he must be Comanded into a Triangle first  $\Delta$  or else he will deceive him and tell him many lies. He can discover all things that are hidden and not kept by wicked spirits

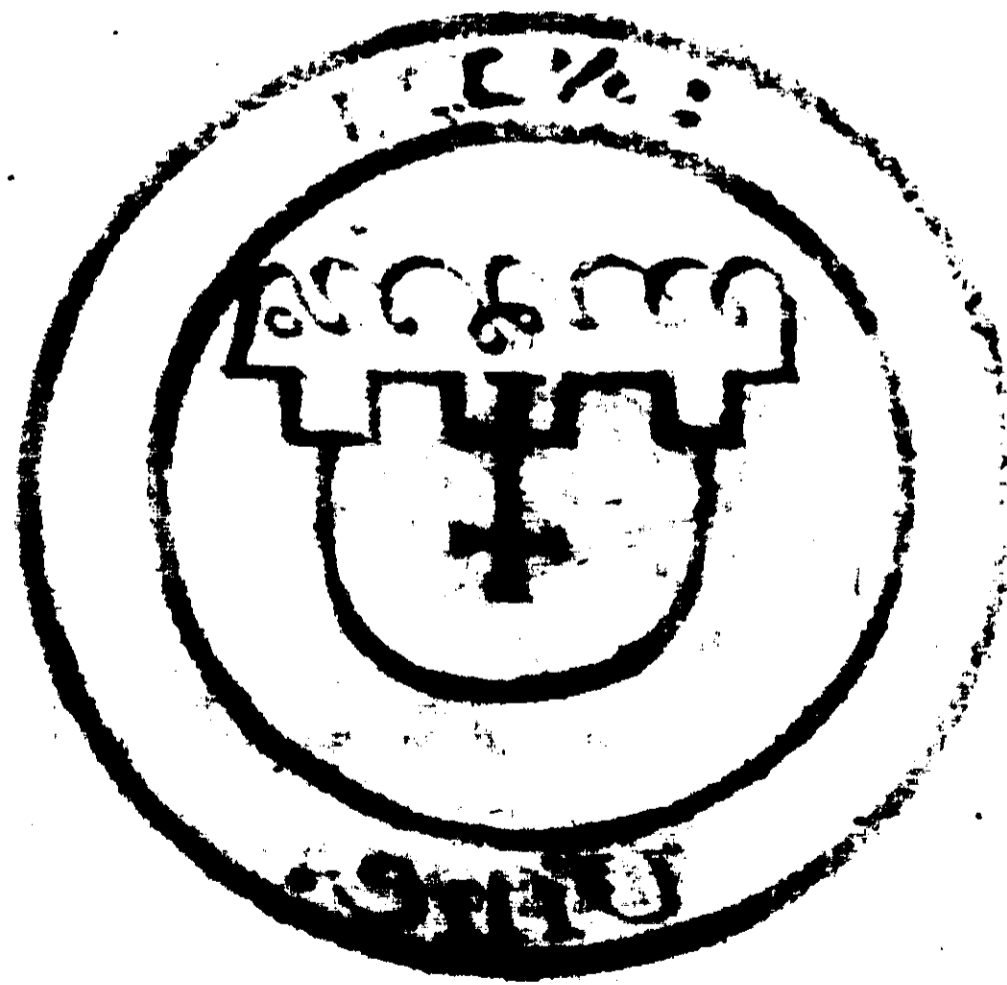
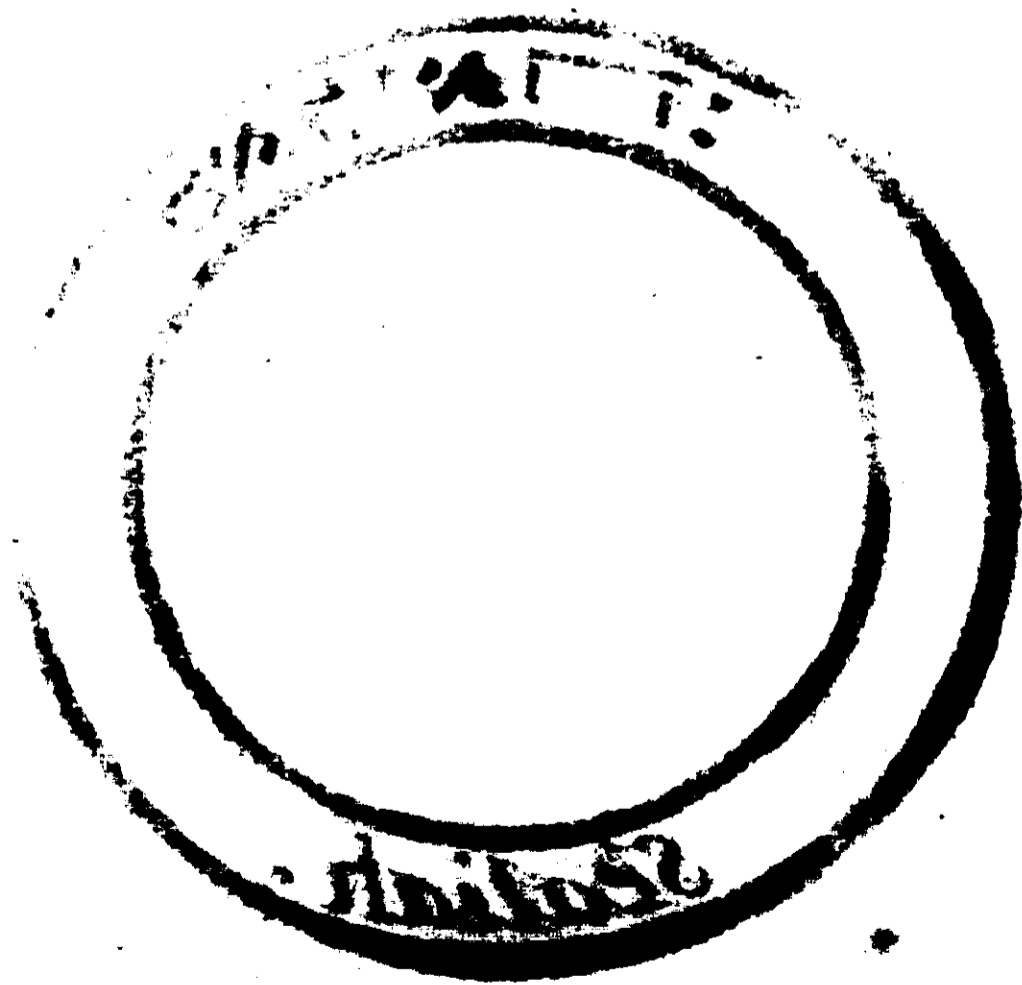


46

The forty and fifth Spirit is VILL he is a great King and an Earle and appeareth in the forme of a Lyon riding on a black horse with a Viper in his hand, His office is to discover things hidden, witcher, and things past present and to come, he, at the Comand of the Exorcist will build towers throw downe great strong walls, make waters rough with storms, he



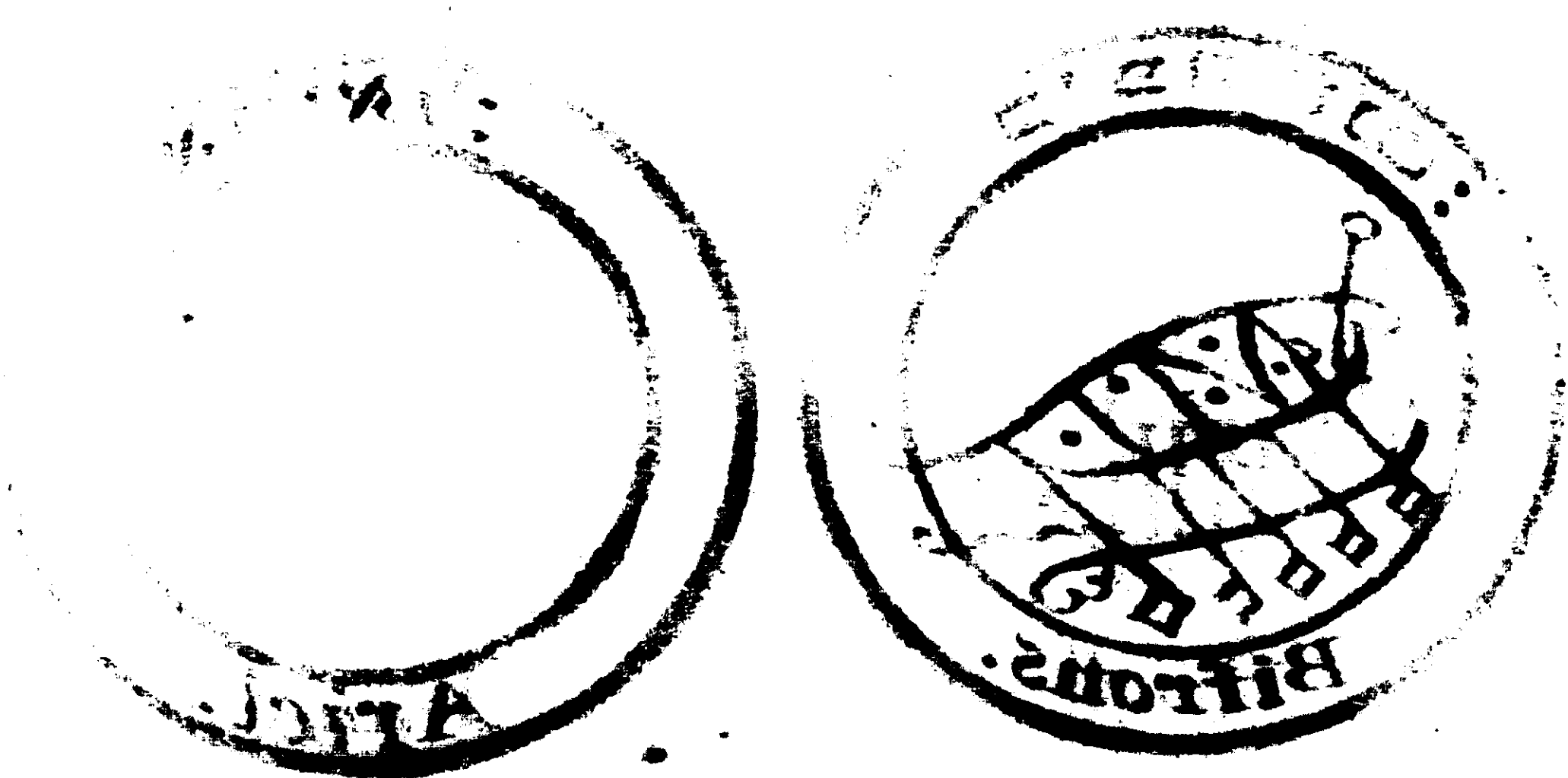
governeth 36 Legions of spirits his Seal is this which workes.



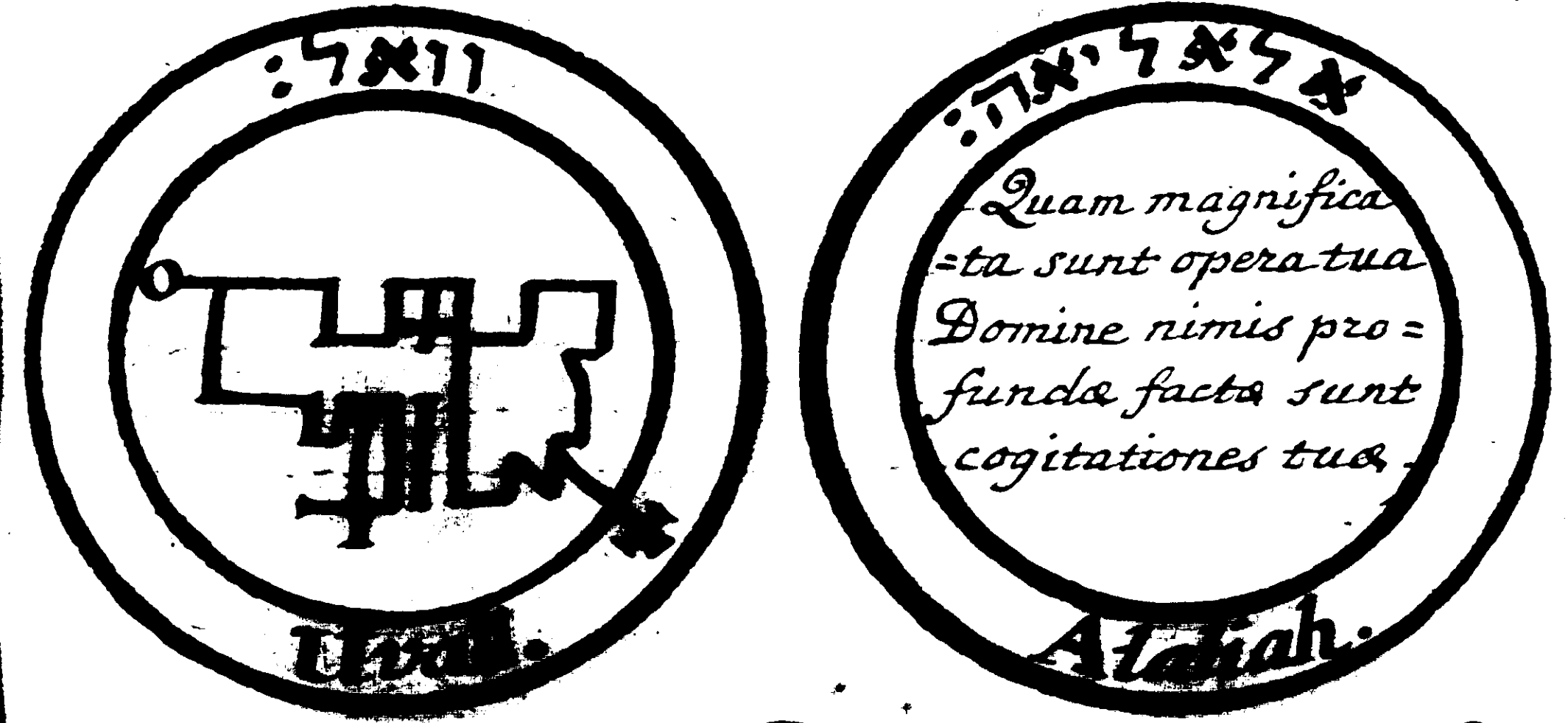
47  
The forty sixth Spirit is Bifrons he is an  
Earle and appeareth in the forme of a monster  
at the first, but after a while at the Comand  
of the Exorcist he putteth on the shape of a  
man. His office is to make one wonderfull  
cunning in Astrology and Geometry and other  
Arts and Sciences, he also teacheth the vertues  
of Stones and woods, he changeth dead bodies

and putteth them into another place and lighteth  
seemingly

seemingly upon the graves of the dead. He  
 hath under his Command. 6. Legions of spirits  
 his Seal is this which he will owne, & wears  
 it before you.



The forty seventh Spirit is Vial he is a great  
 mighty and strong Duke, He appeareth in the  
 forme of a mighty Drummary at first but after  
 a while he will put on humane shape, and  
 speaketh in the Egyptian tongue but not  
 perfectly, his office is to procure the love  
 of women and to tell things past present  
 and to come, he shall also procure friendship



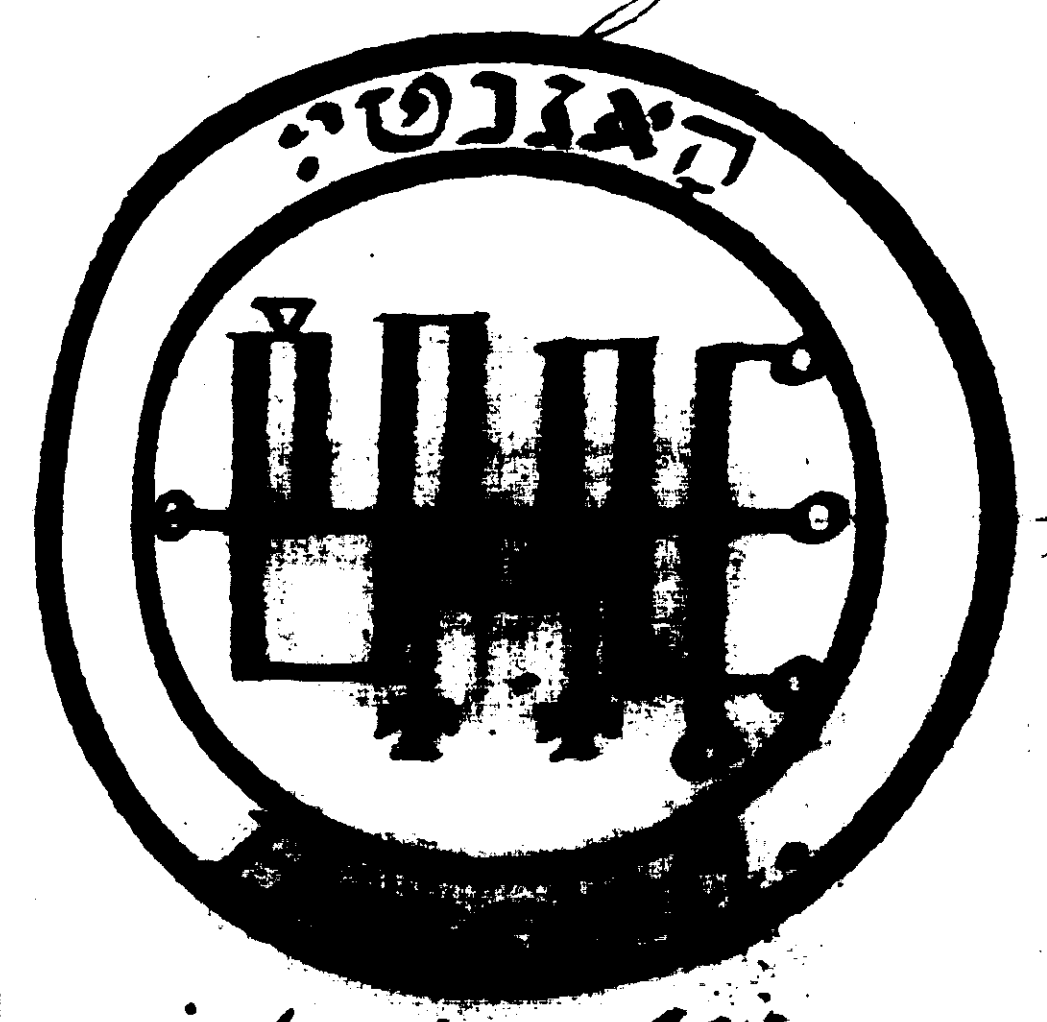
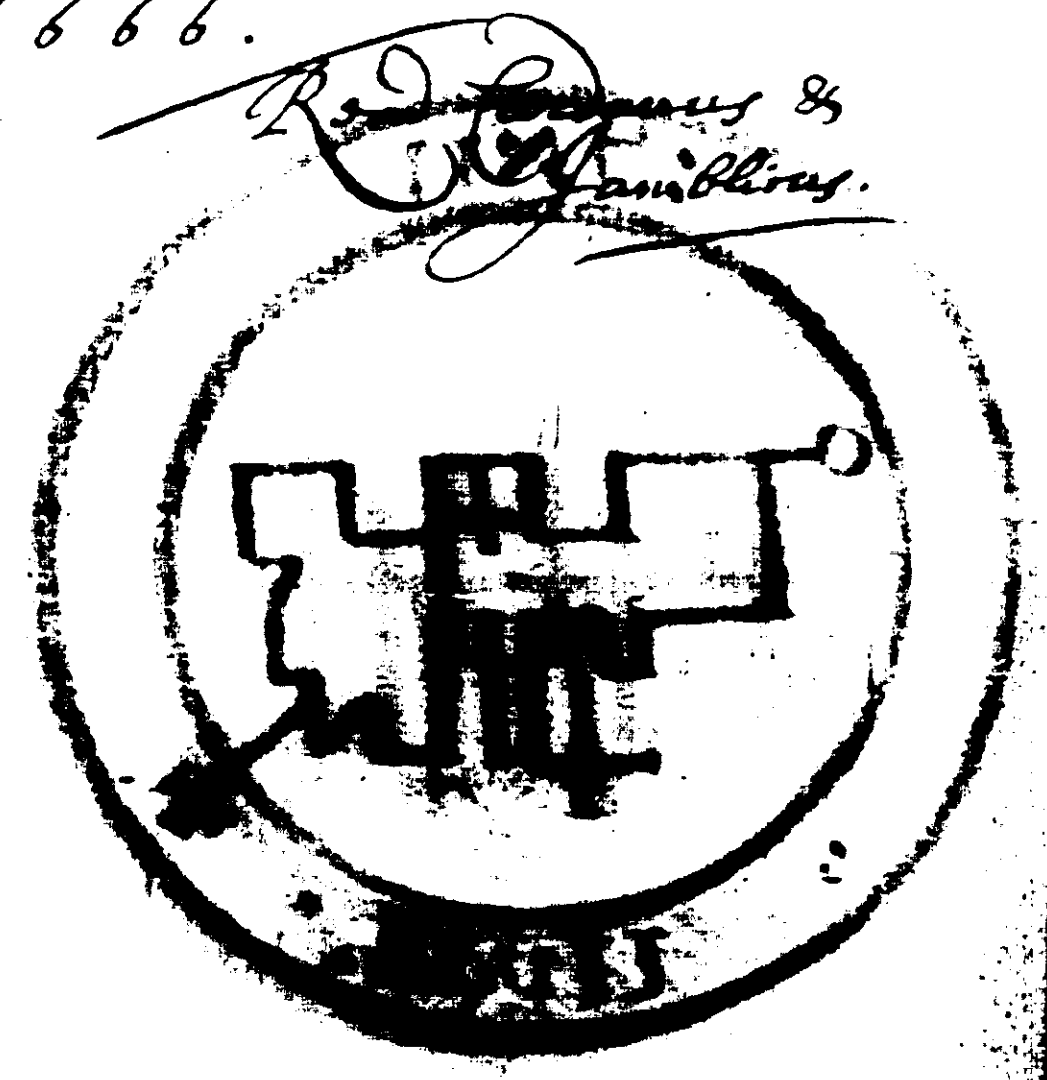
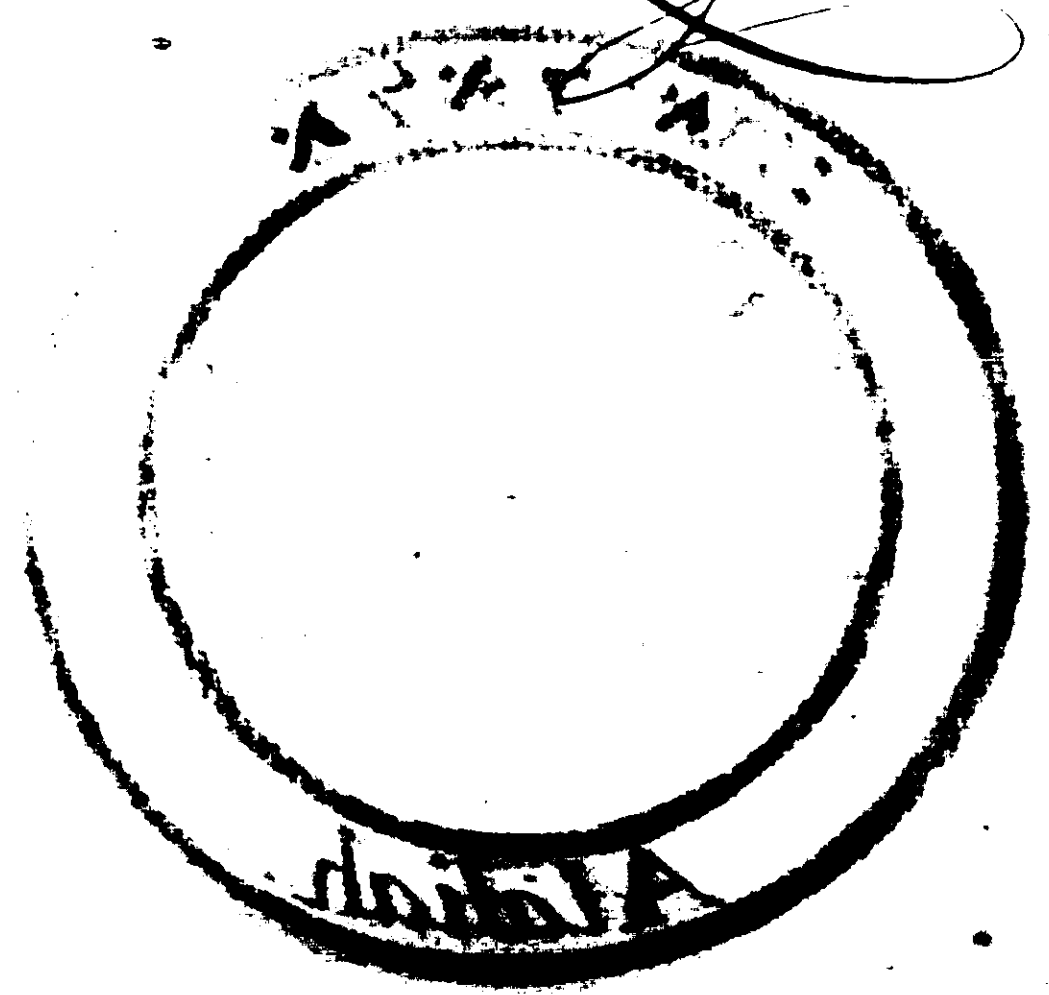
between friends and foes, he was of the order  
 of potentates

potestates, He governeth 37. Legions of spirits  
 His Bals is to be made and worne before you

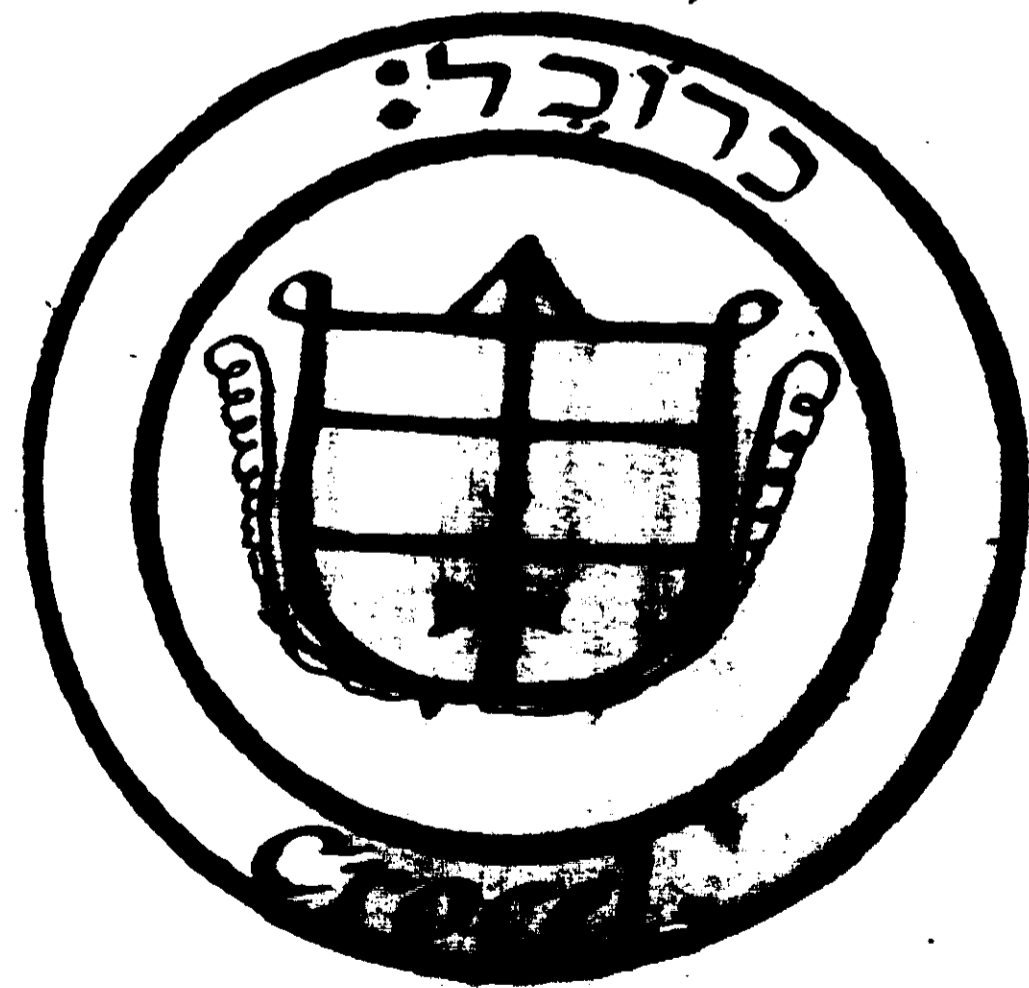
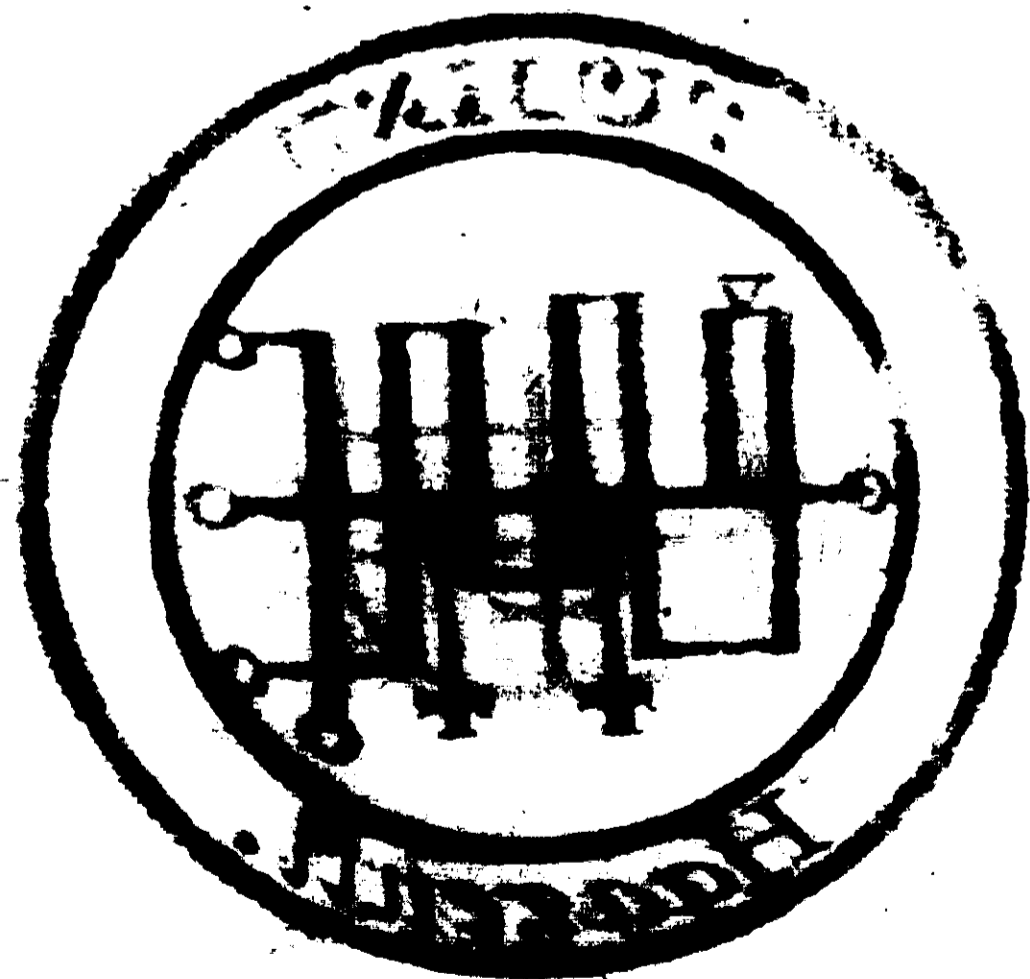
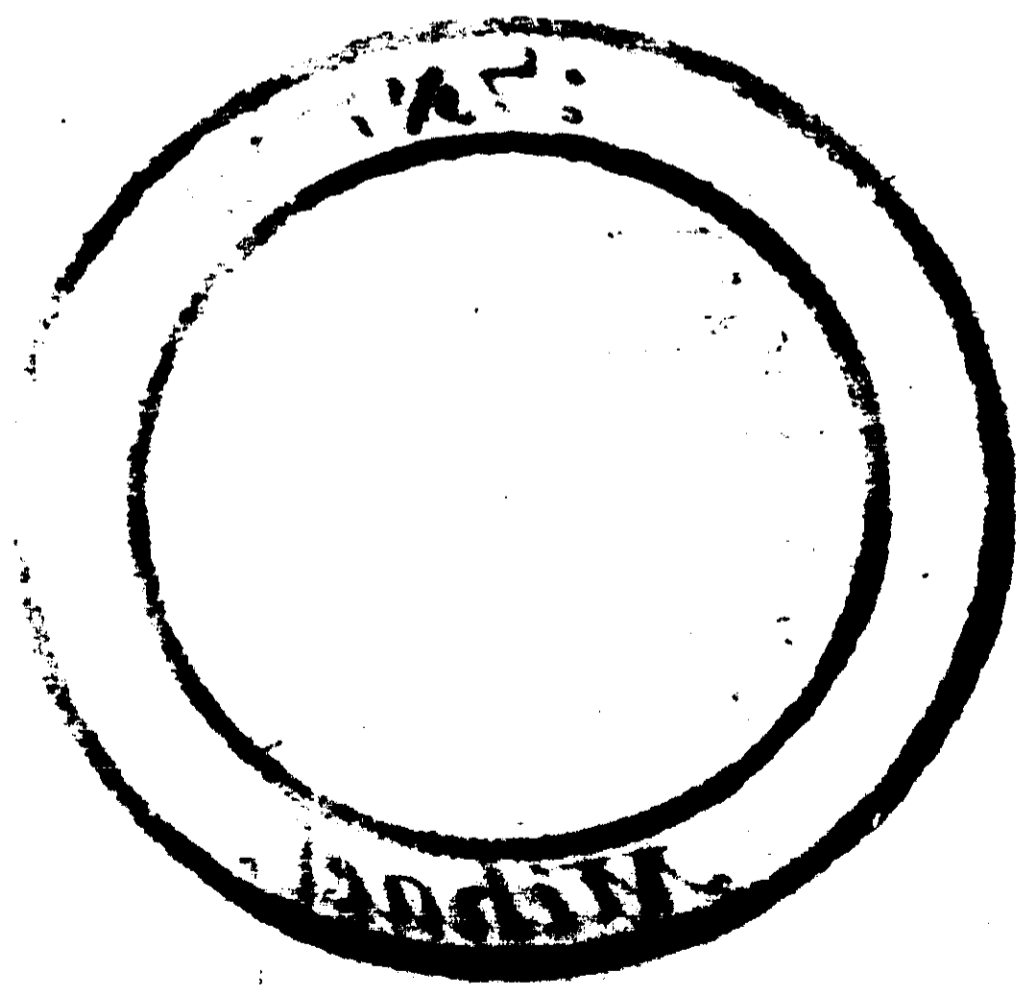
ight & Fortith  
 eet. D. Rudd

The forty eight Spirit is Haagenti  
 he is a great president appearing in the forme  
 of a mighty Bull having the wings of a Griffin  
 but after at the Exorcists comand he putteth on  
 humane shape. His office is to make men wise  
 and to instruct them in divers things and to  
 transmute and change Mettals into Gold  
 and change wine into water and water

Note that a Legion is 6666.



into wine. He comand 33 Legions of spirits  
 His Bals is thus made.

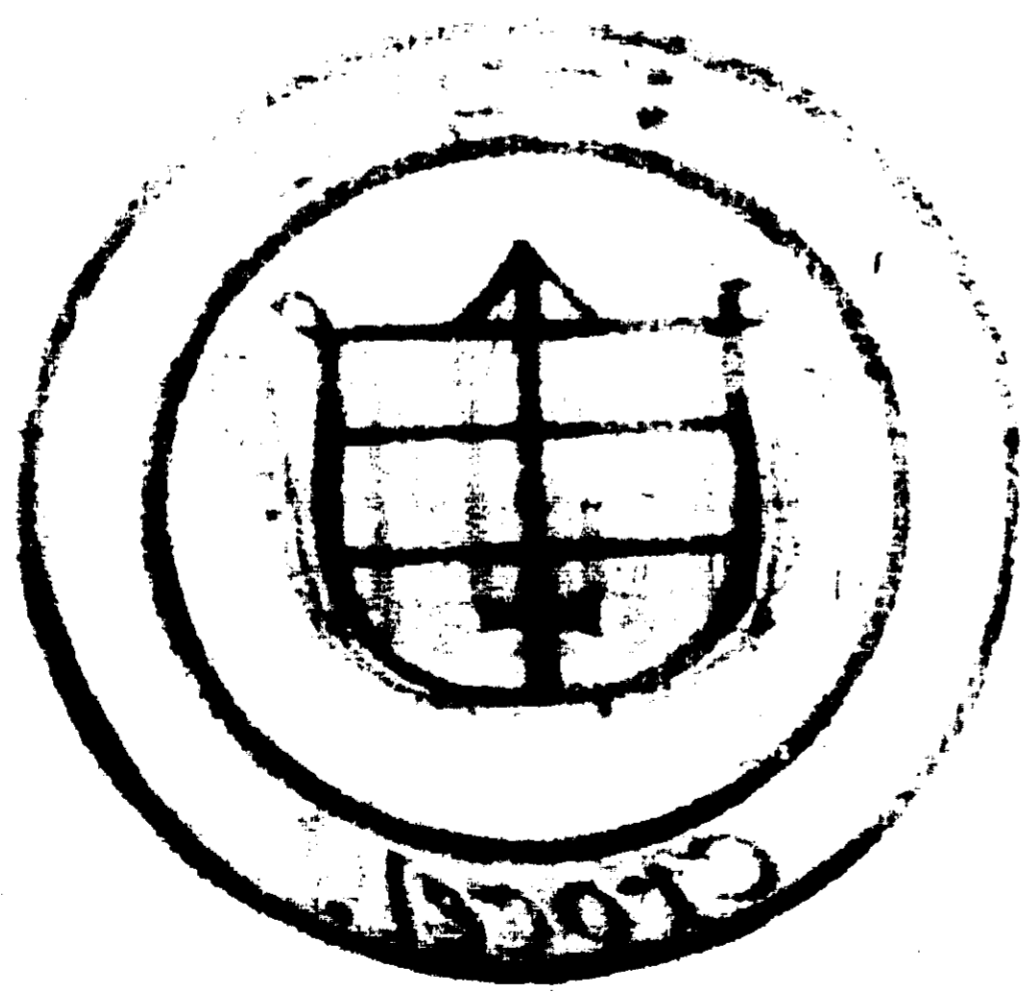
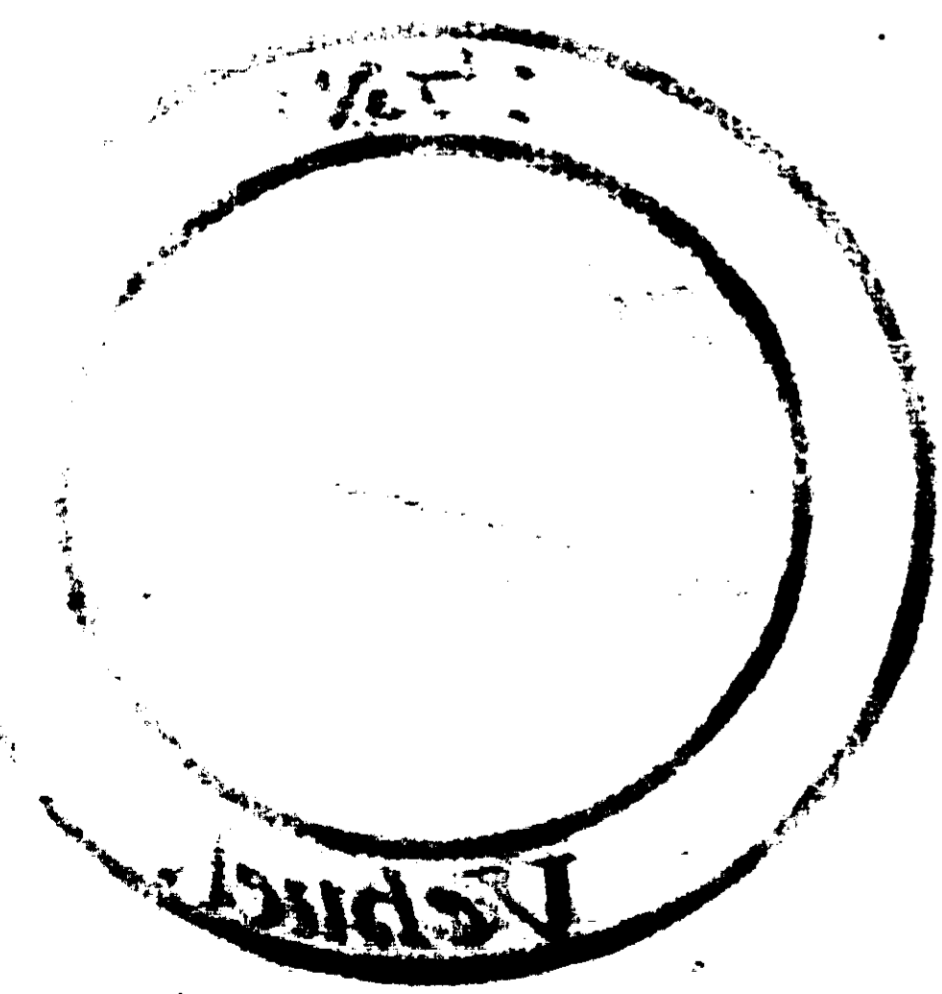


The order of potestates as he declared to Solomon

The forty ninth Spirit is Crocell he appears in forms of an Angel he is a great strong Duke speaking something mystically of hidden things, he teacheth the art of Geometry and the liberrall sciences, he at the command of the Exorcist will make great noises like the running of waters although there be none, he warmeth waters and distempereth Baths &c. He was of



Solomon before his fall, he governeth 48  
Legions of Spirits and his Seale is this  
which wears as aforesaid.

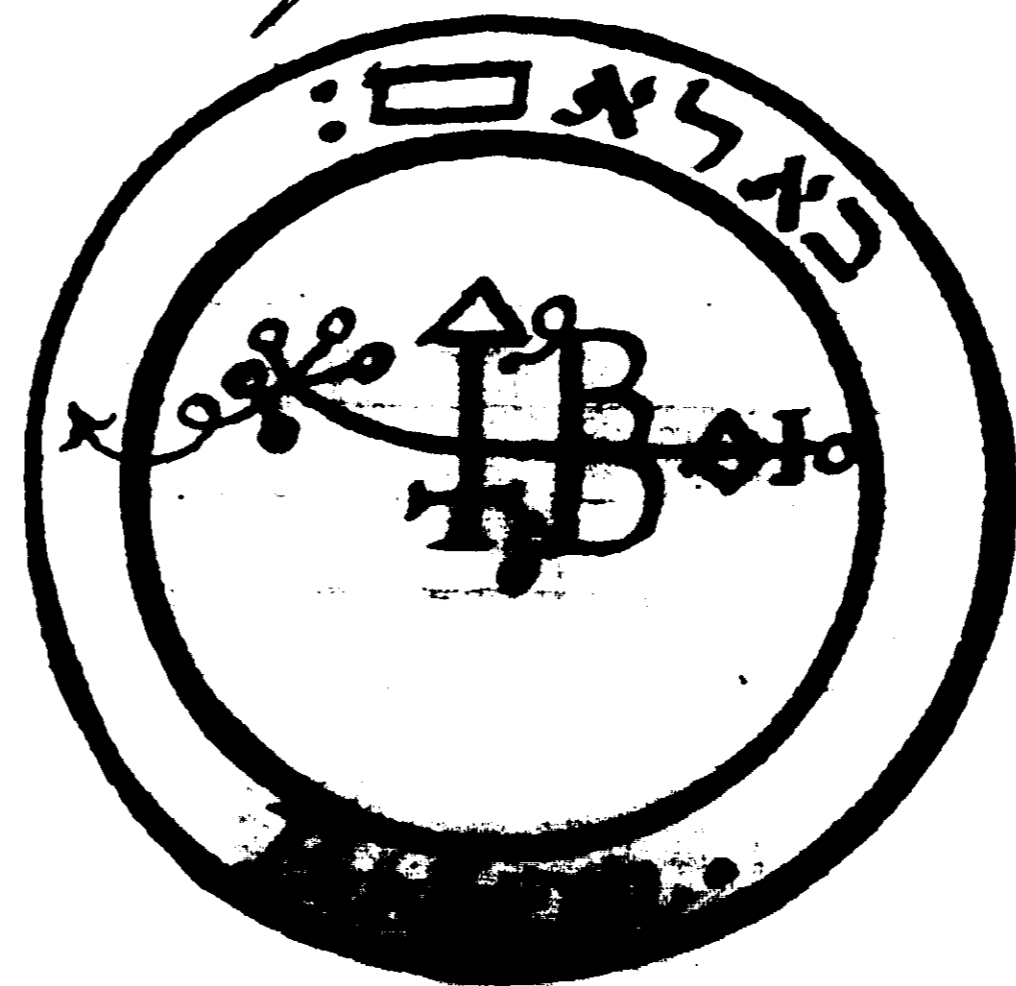
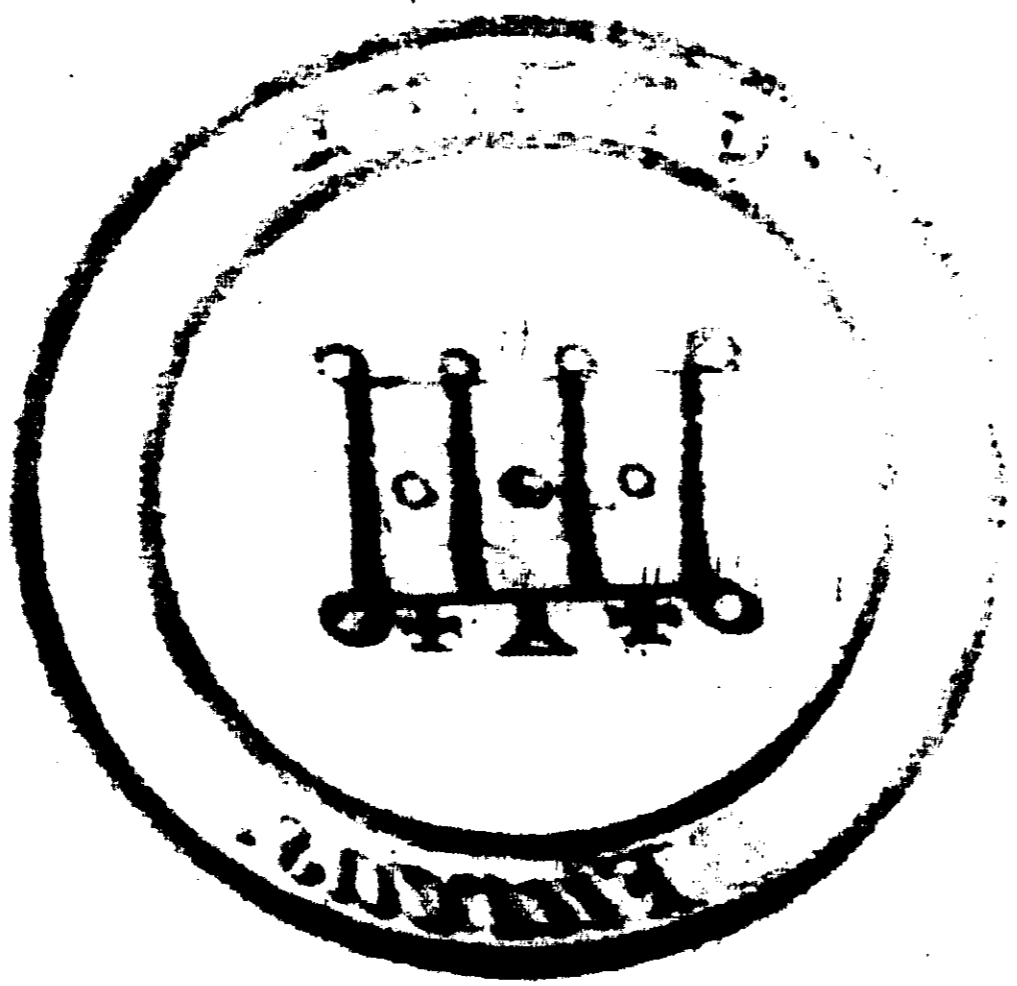
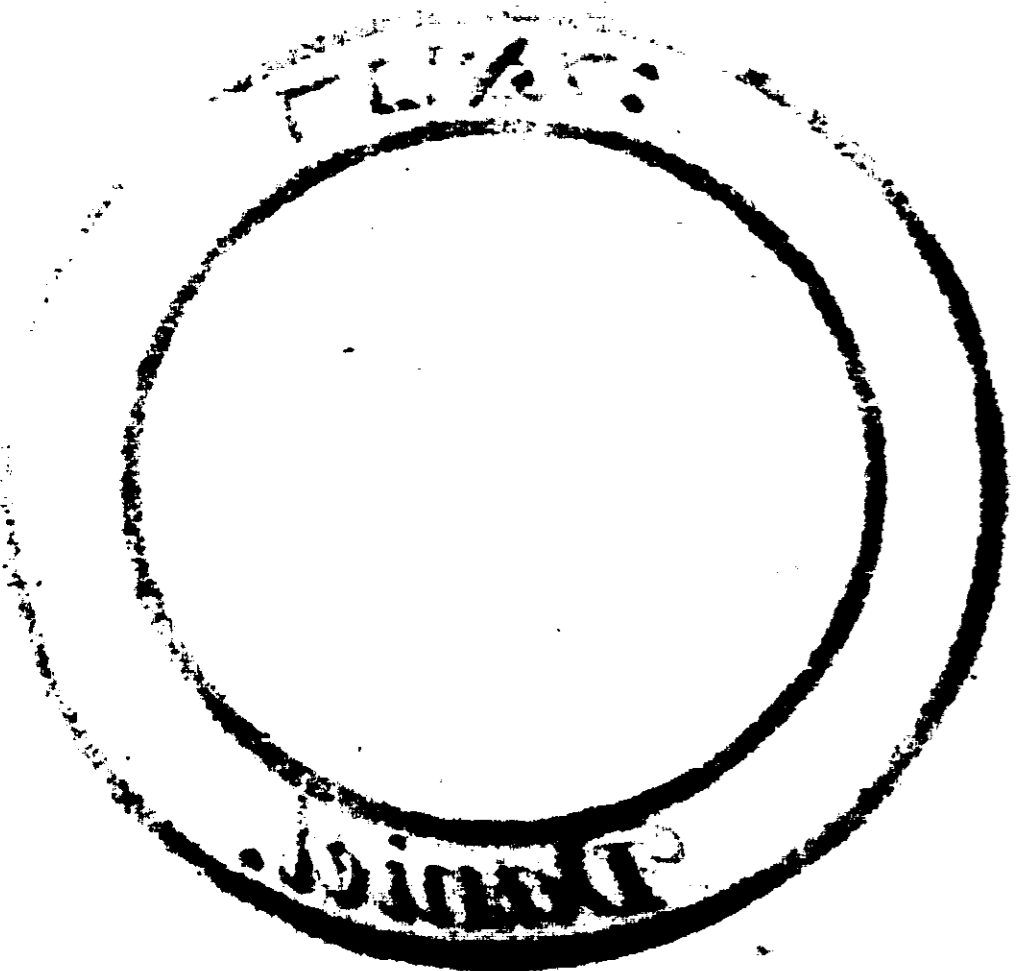


The fiftieth Spirit is FURCAS He is a  
Knight and appeareth in the forme of a  
cruel old man with a long beard and a heavy  
head riding upon a pale coloured horse  
with a sharp weapon in his hand his office  
is to teach the art of philosophy Astrology  
Rhetorick Logick Chyromancy and Pyromancy  
in all their parts perfectly he hath under



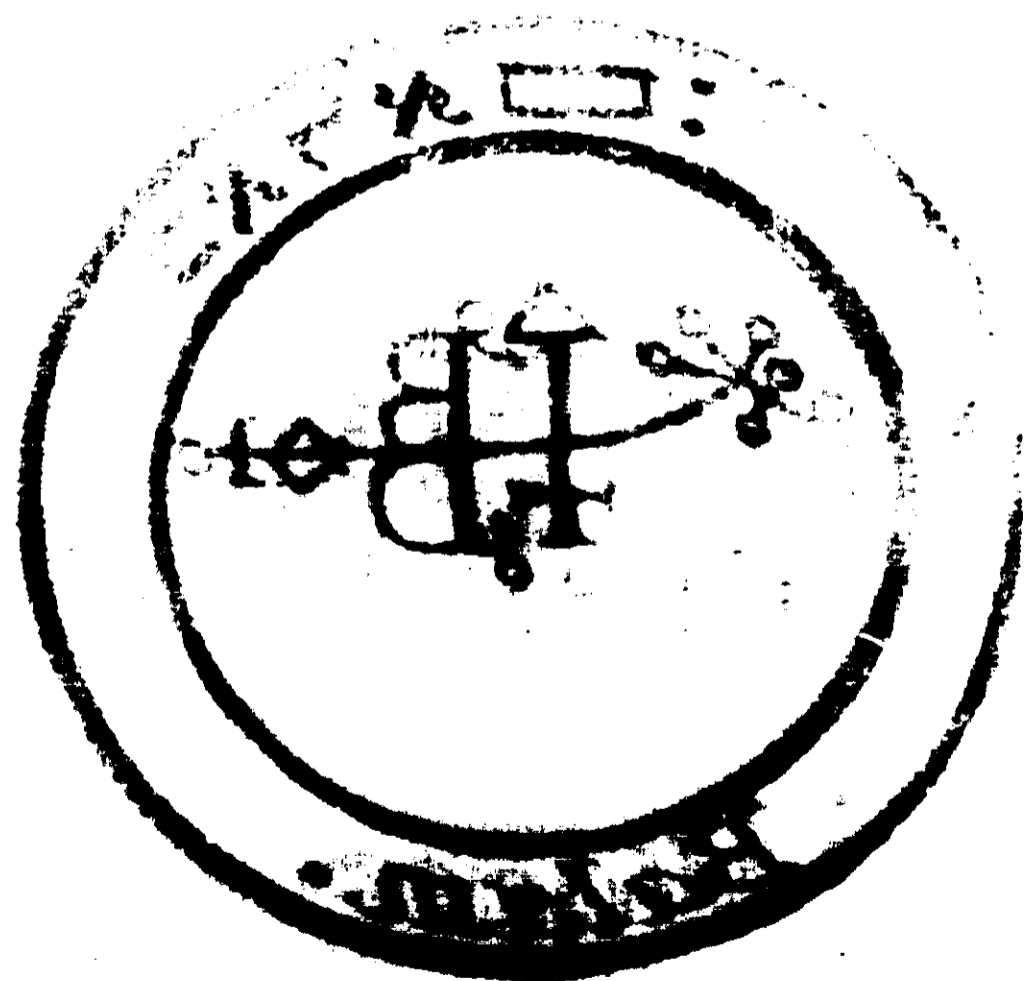
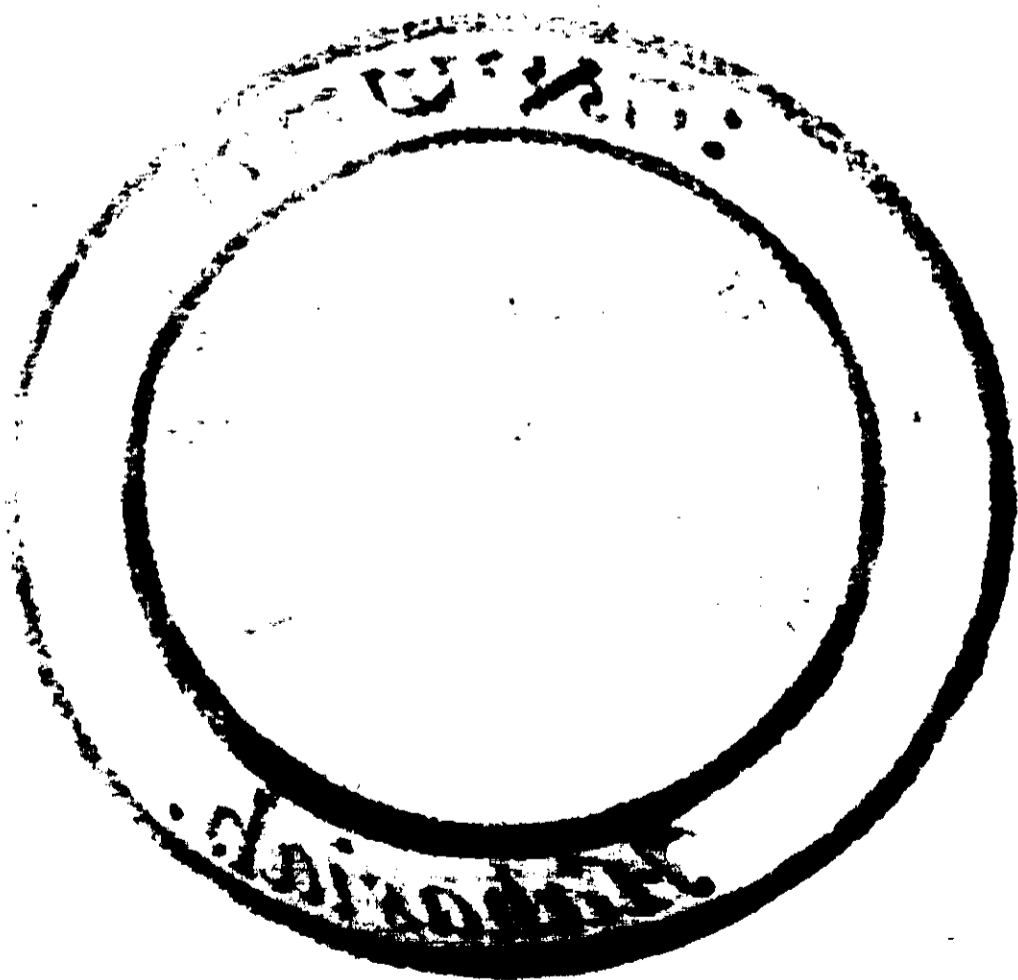
his power 20 Legions of Spirits his Seale  
or Mark is thus made and to be worn

The one and fiftieth Spirit is Balam he is -  
 a terrible great and powerfull King, he  
 appeareth with three heads, the first is -  
 like a bull, the second like a man the third  
 like a ram, he hath a Serpents tail and dyd -  
 flaming Riding upon a furious boar -  
 carrying a Goshawk on his fist, he  
 speakes with a hoarse voice giving true -



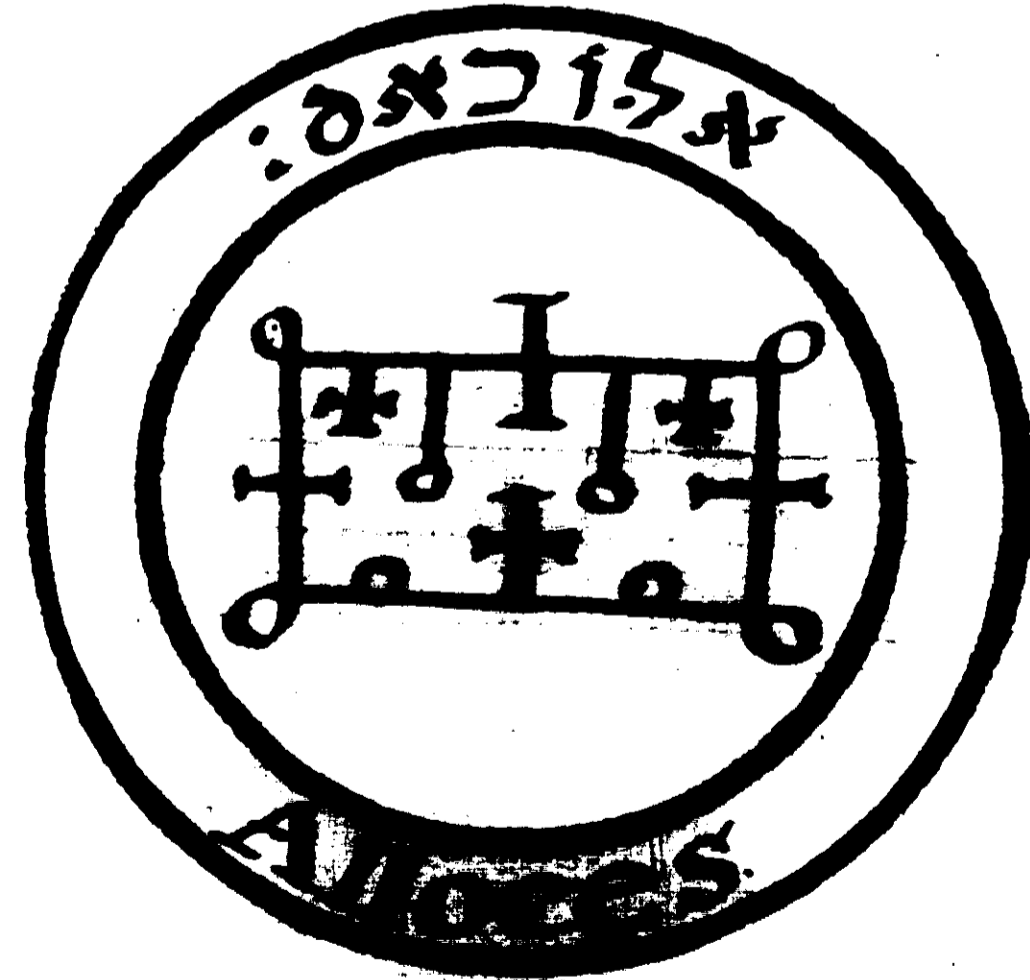
Answer to things past present and to come

come he maketh men go invisibly & wittly  
 he governeth 40 Legions of spirits his Seale  
 or Mark is thus.



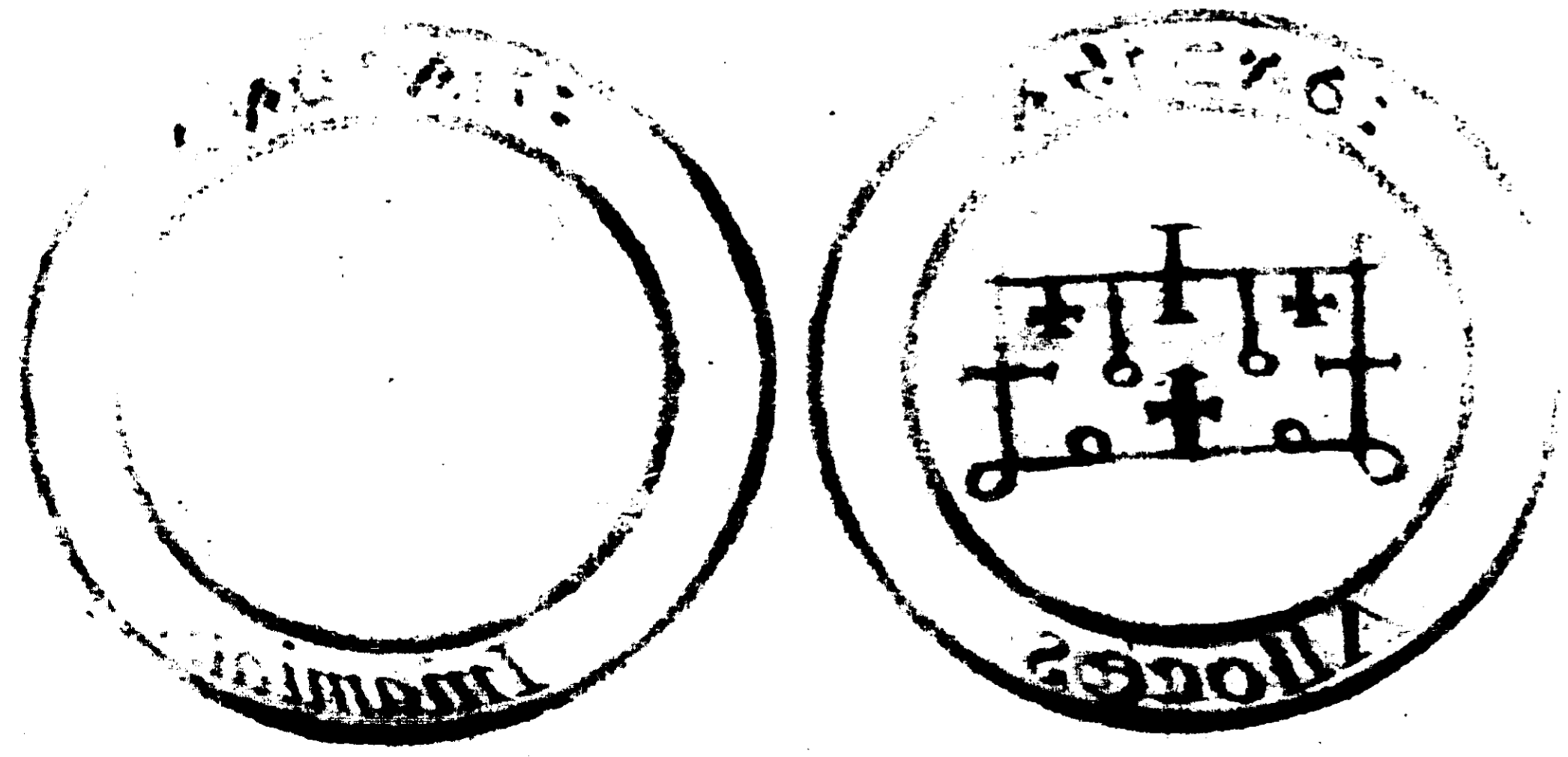
Nine & Fortieth  
 sheet D. Rudd

The two and fiftieth Spirit is Alloes he  
 is a great and mighty strong Duke appearing in  
 the forme of a Souldier riding on a Griffin  
 with a Duke's Crowne on his head, there goeth  
 before him three of his Ministers with  
 great trumpets sounding, his office is to teach  
 philosophy perfectly and to constrain souls  
 despaired to come before the Exorcist to



answer to those things which he shall ask  
 Thus

them if he desires it. He was partly of  
 the order of Thrones and partly of Angels  
 he ruleth now 30 Legions of spirits.  
 His Seal is this.



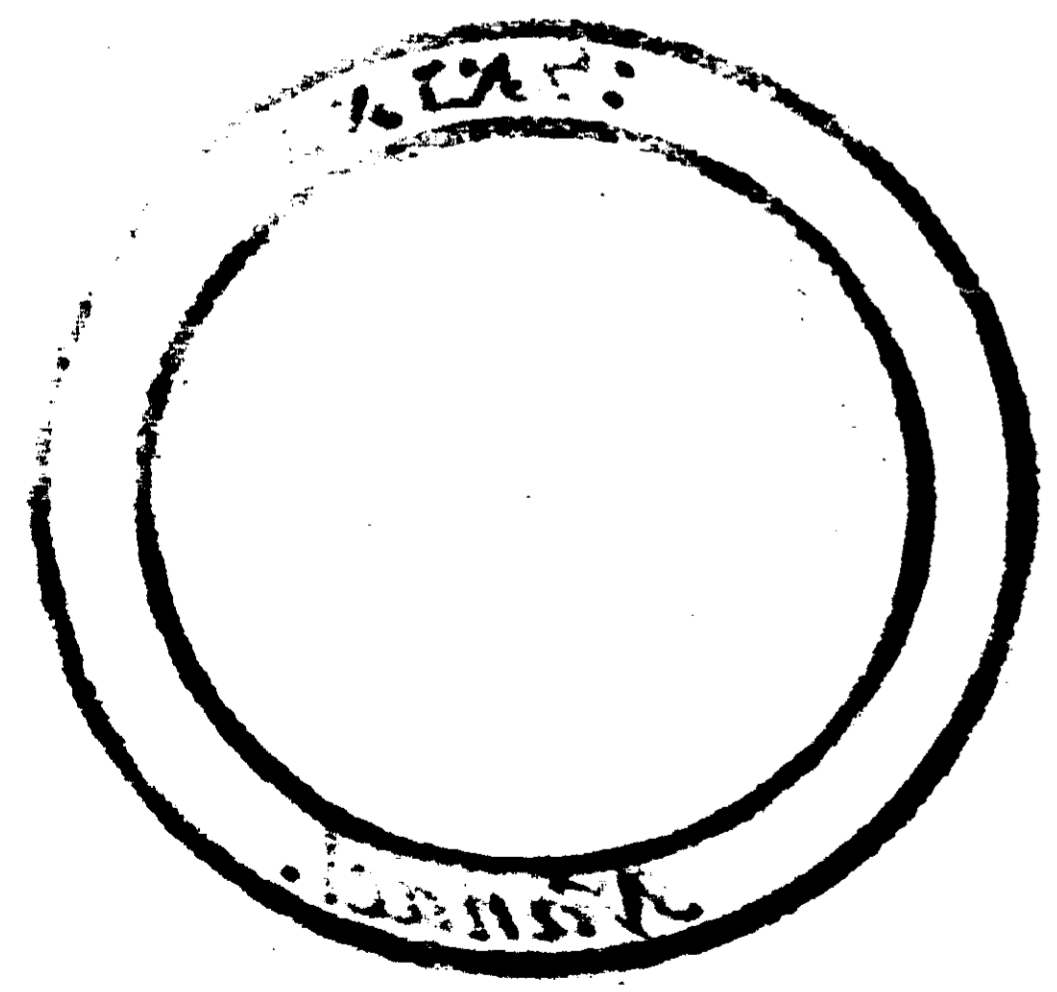
54

The throu and fiftieth Spirit is CAMILO he is  
 a great President and appeareth in the forme  
 of a bird called a Thrush at first but after a  
 while he putteth on the shape of a man carrying  
 in his hand a sharp sword, he seemeth to answer  
 in burning ashes, he is a good disputer, his office  
 is to give men the understanding of all birds -  
 lowing bullocks barking of Dogs and other creatures  
 and also the voice of waters and giveth very true

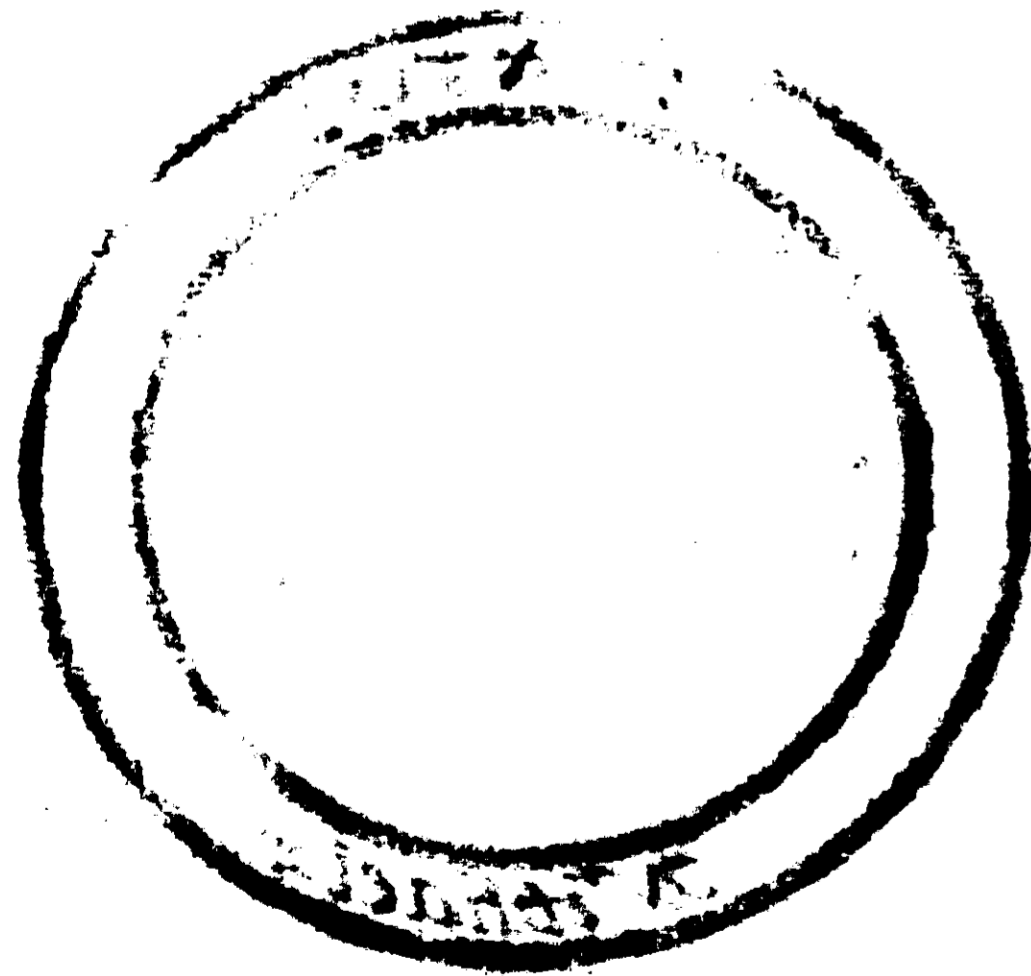


Answers of things to come, he was of the Order of  
 Angels, and now ruleth 30 Legions of Infernall  
 spirits his Seal is this.

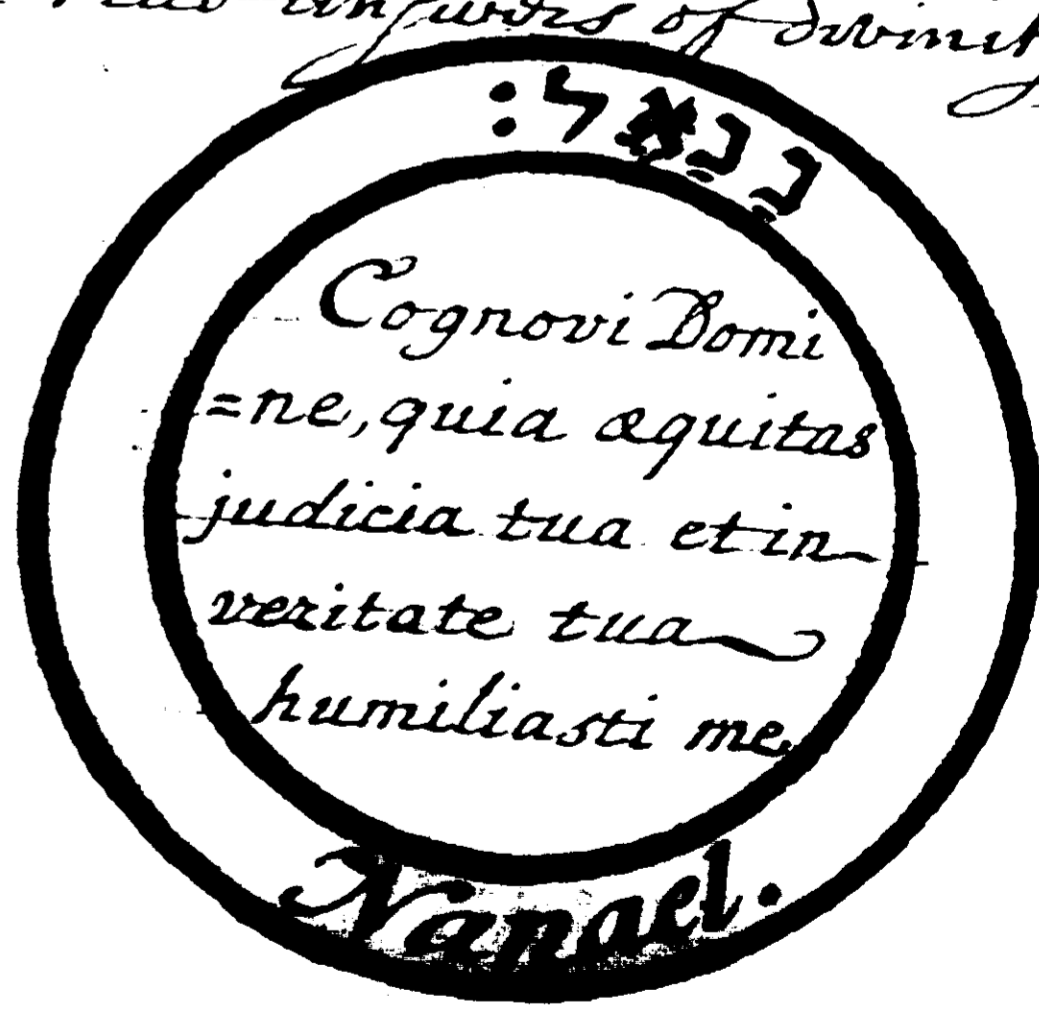
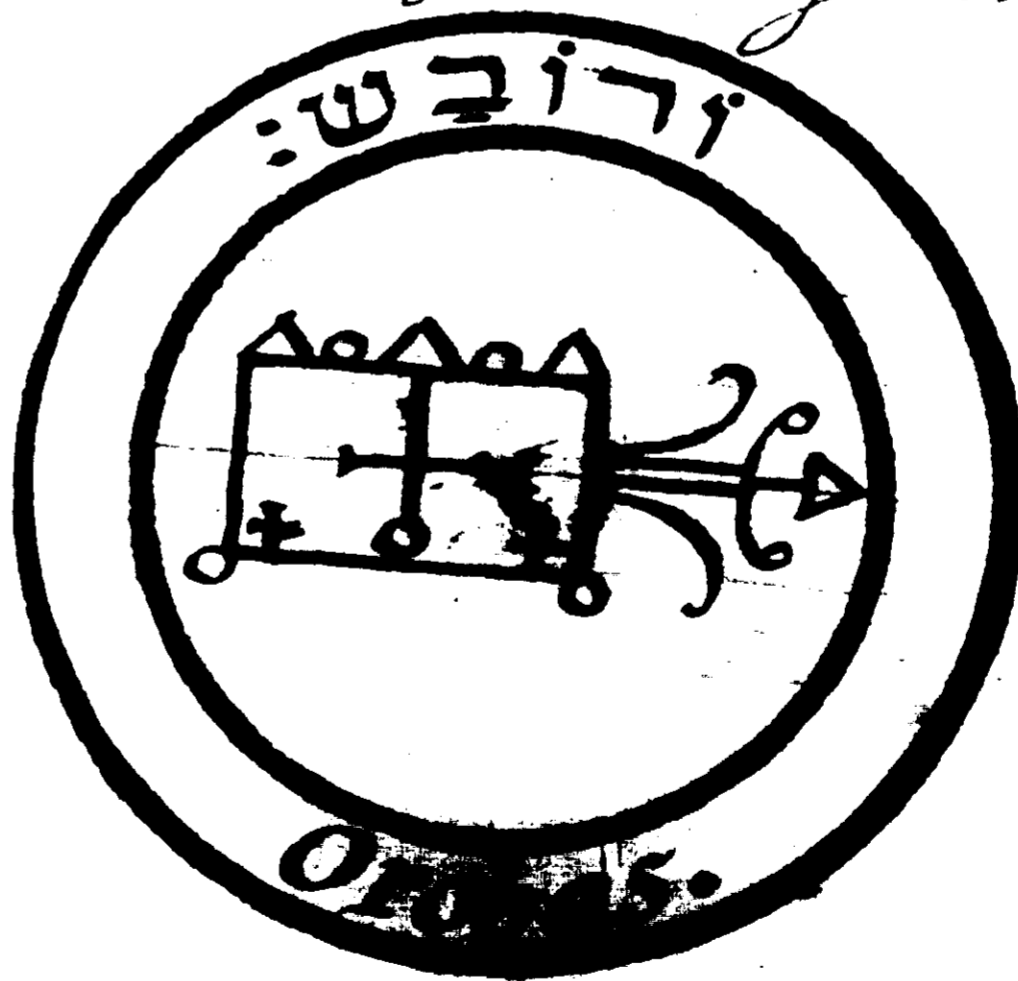
The four and fiftith spirit is *MURMUS*  
 he is a great Duke and an Earle and appereth  
 in the forme of a souldier riding on a Griffon  
 with a Dukes crown on his head; there goeth  
 before him three of his ministers with great  
 trumpets sounding. His office is to teach  
 philosophy perfectly, and to constrain soules  
 decessed to come before the Exorcist to answer  
 to those things which he shall aske them if —



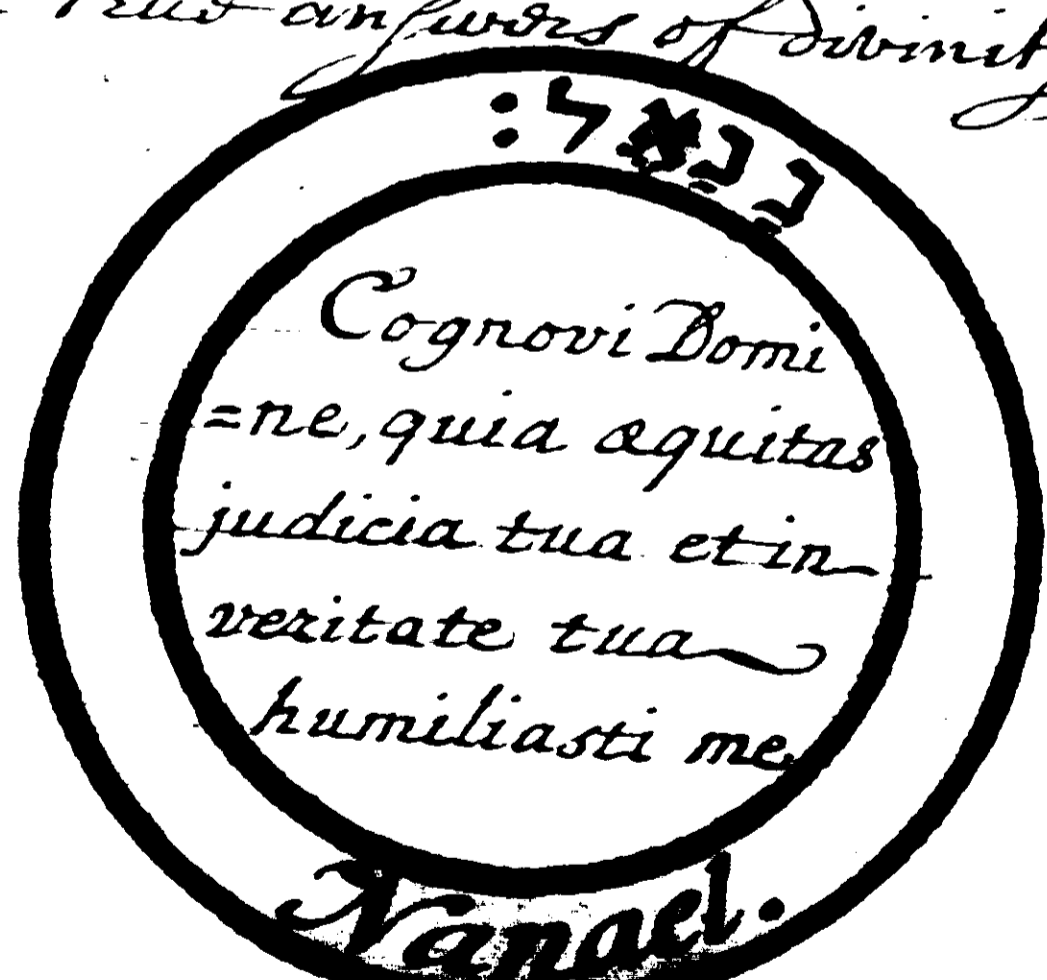
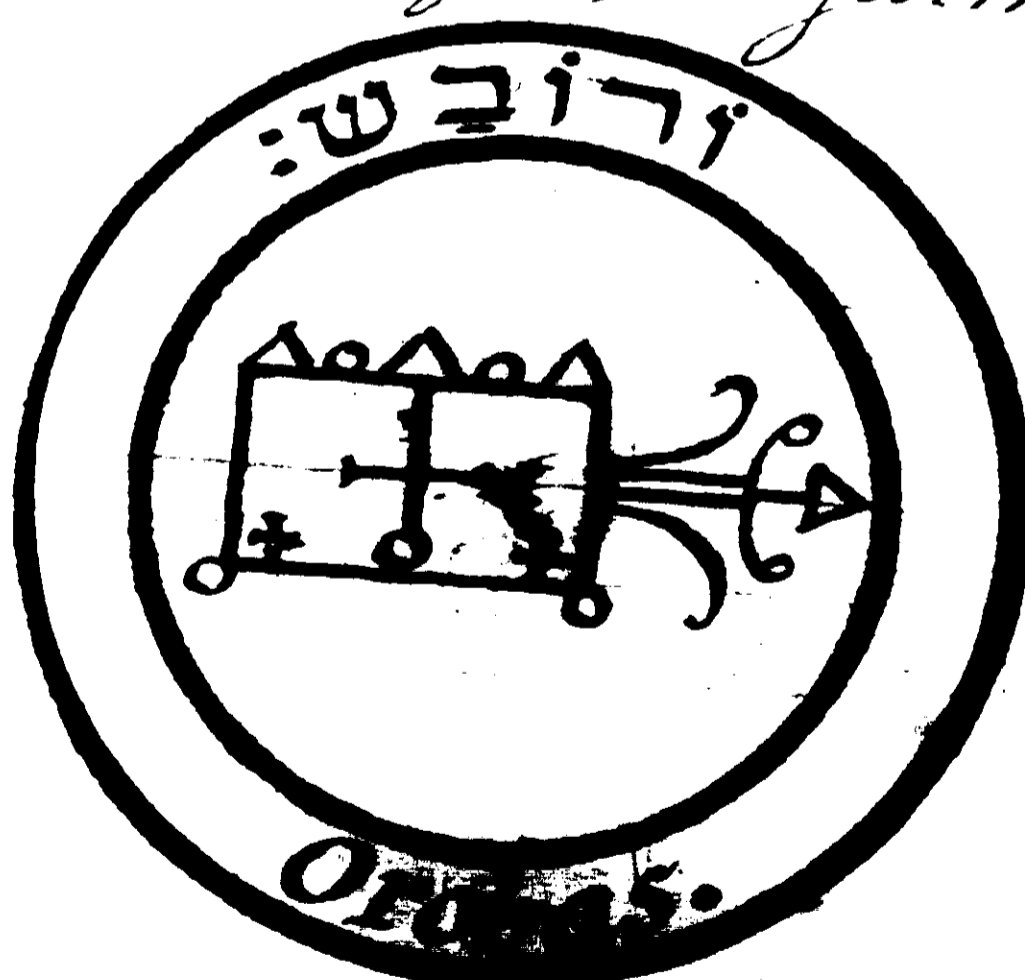
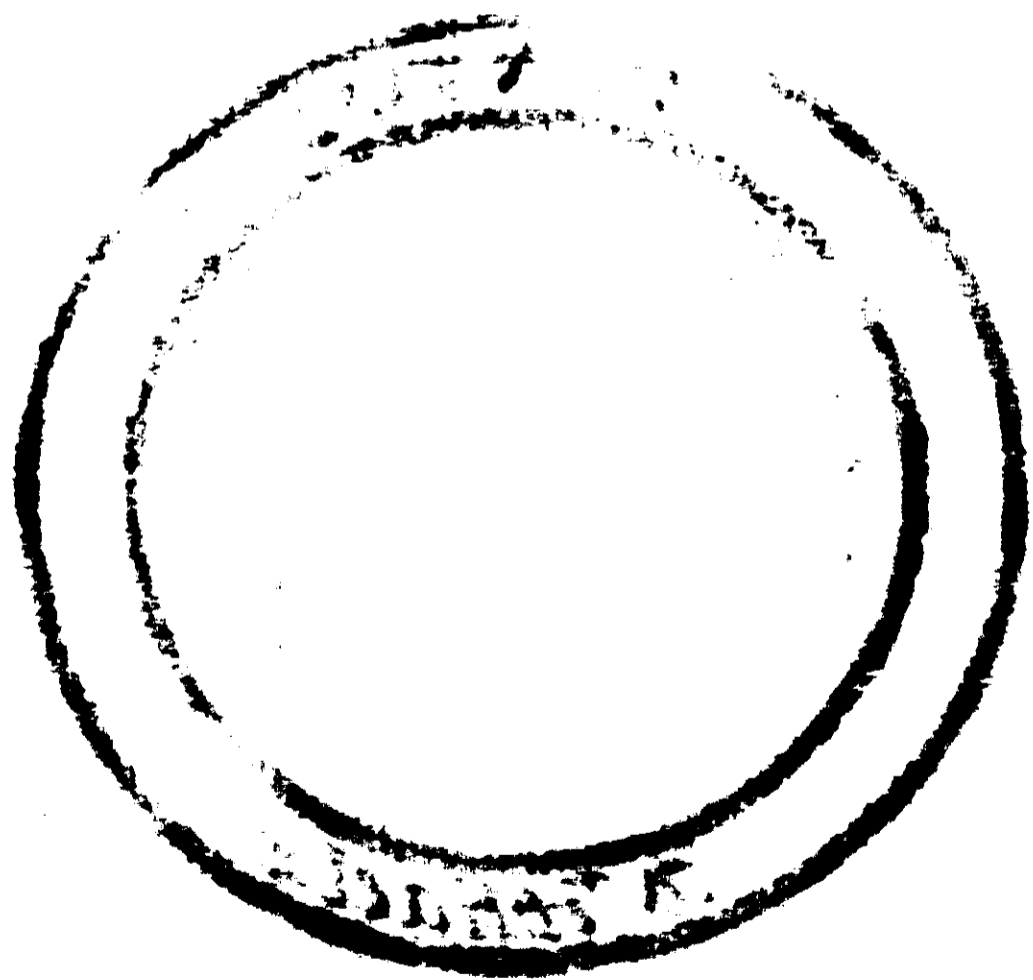
desired; he was partly of the order of thrones  
 and partly of angels, He ruleth now 30 Legions  
 of Spirits his Seal is this



The <sup>five</sup> ~~four~~ and fiftieth Spirit is Orobas  
he is a great and mighty Prince appearing at  
the first like a horse but after at the Command  
of the Exorcist he putteth on the Image of  
a Man, his office is to discover all things  
past present and to come, and to give dignities  
and prelaties and the favour of friends  
and foes, he giveth true answers of divinity



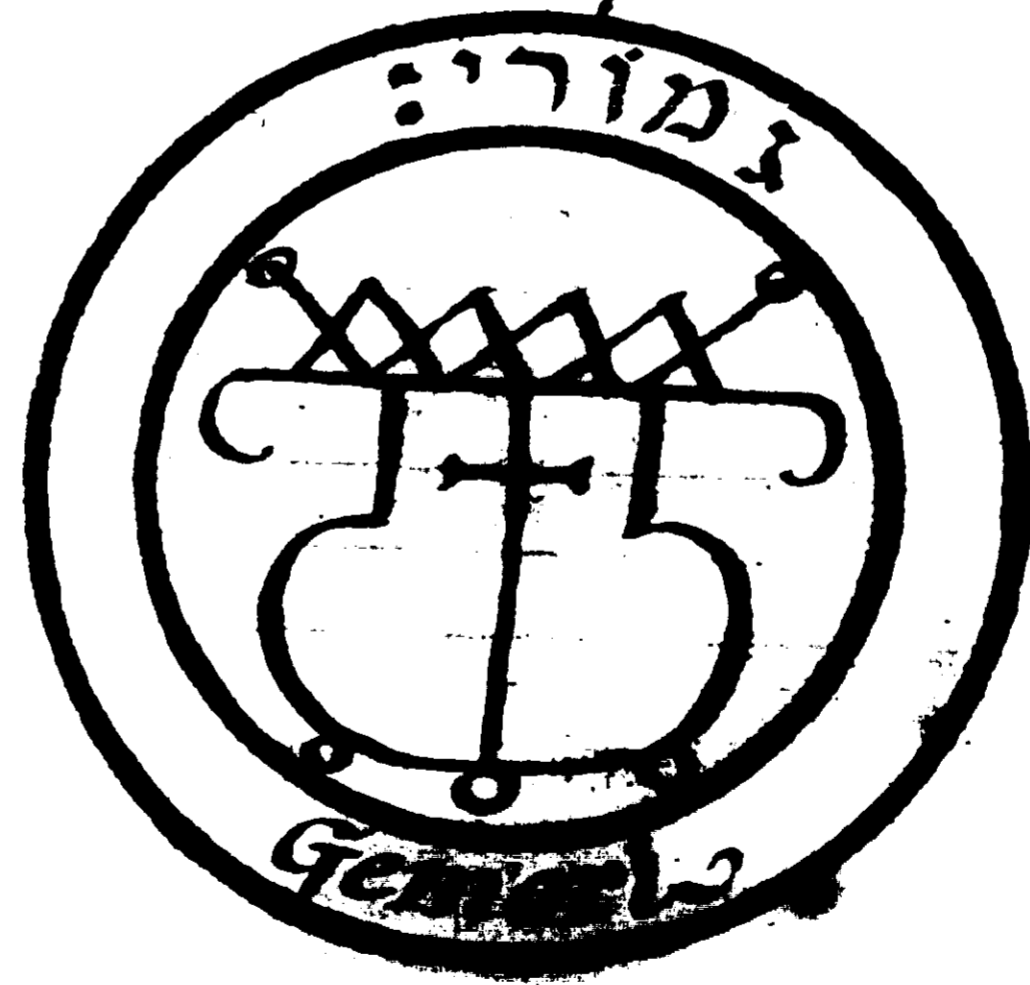
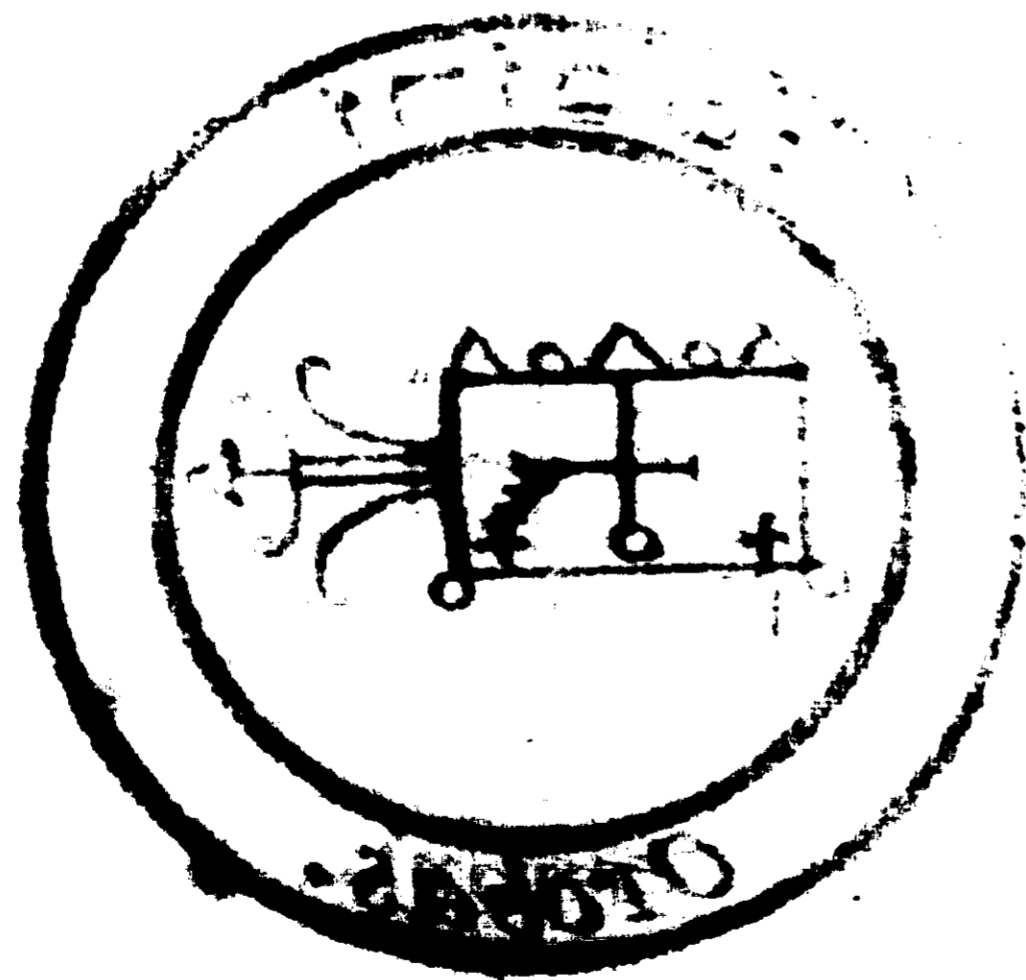
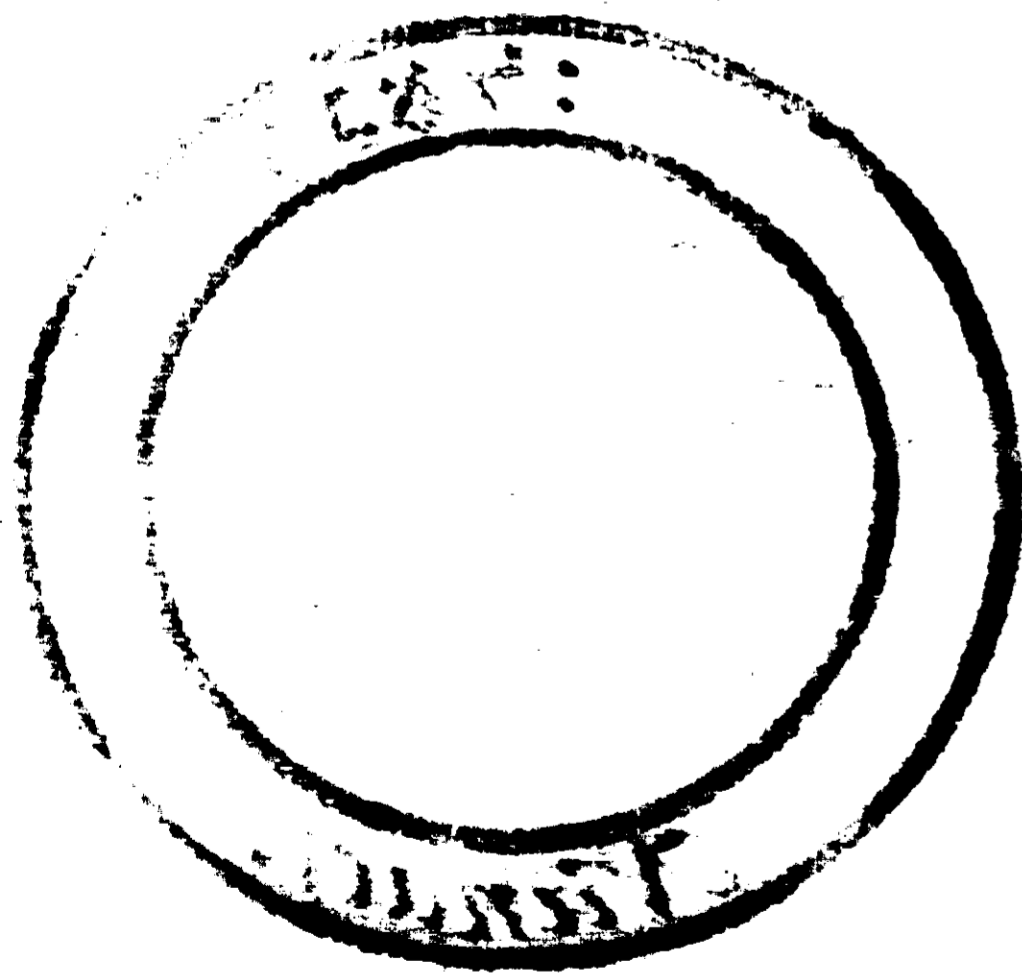
and of the Creation of the world, he is very  
faithful



The <sup>five</sup> ~~four~~ and fiftieth Spirit is Orbas  
he is a great and mighty Prince appearing at  
the first like a horse but after at the Command  
of the Exorcist he putteth on the Image of  
a Man, his office is to discover all things  
past present and to come, and to give dignities  
and prelacies and the favour of friends  
and foes, he giveth true answers of divinity

and of the Creation of the world, he is very  
faithful

faithfull to the Exorcist and will not  
 suffer him to be tempted by any spirit  
 he governeth 26 Legions of spirits. His  
 Seale is this which weare.

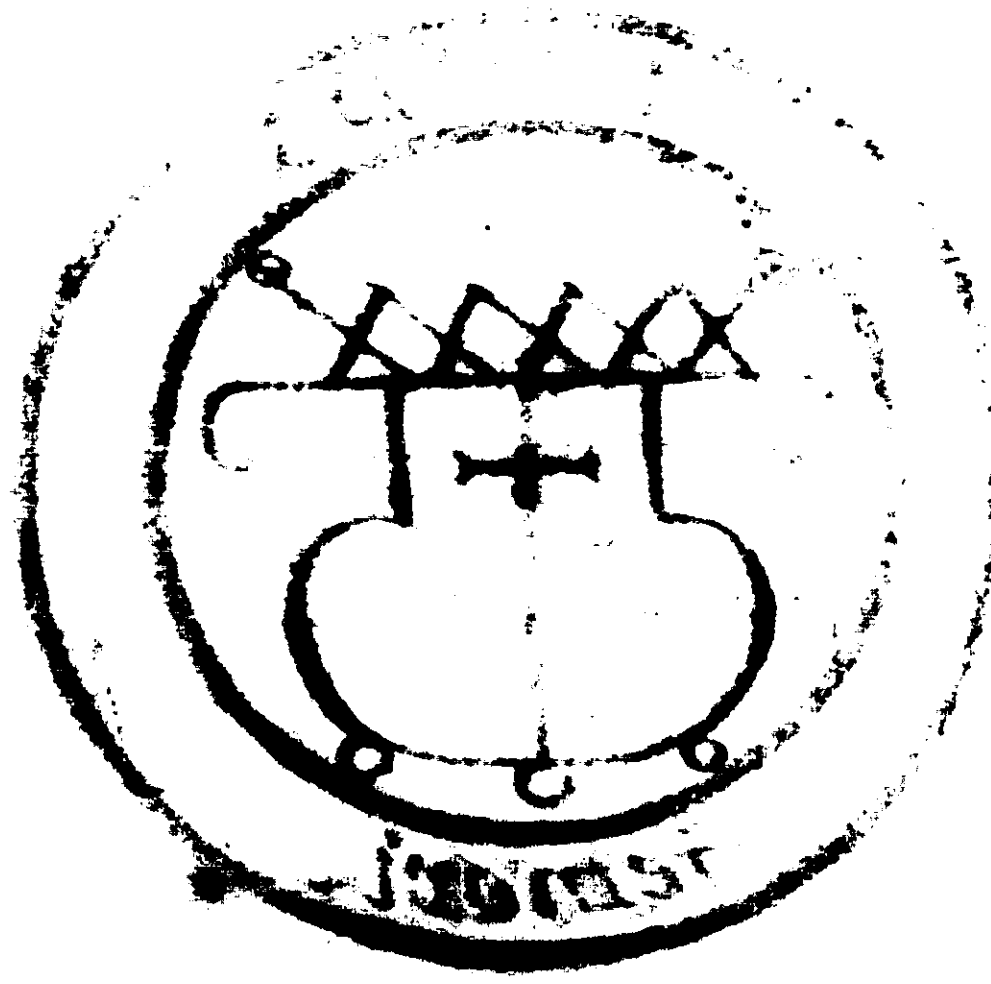
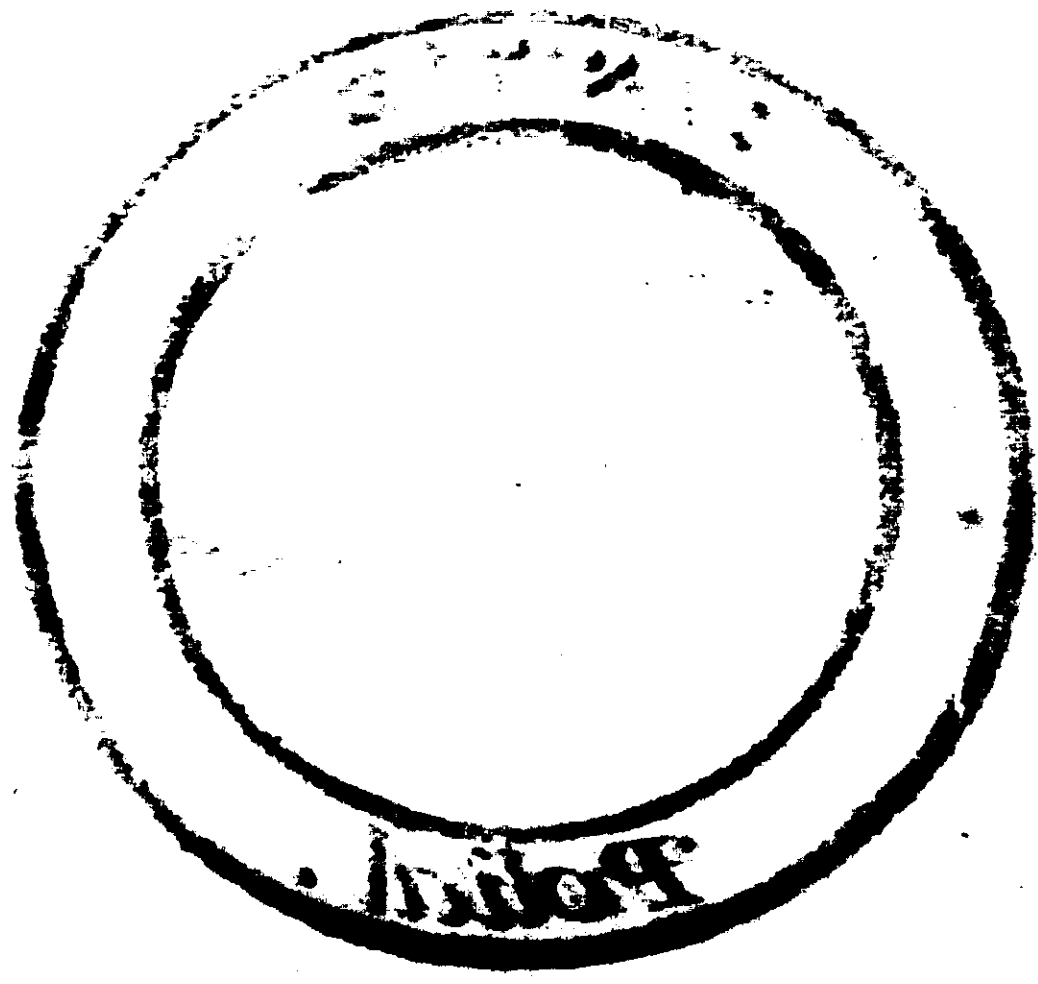


young and old he governeth 26 Legions of  
 Spirits

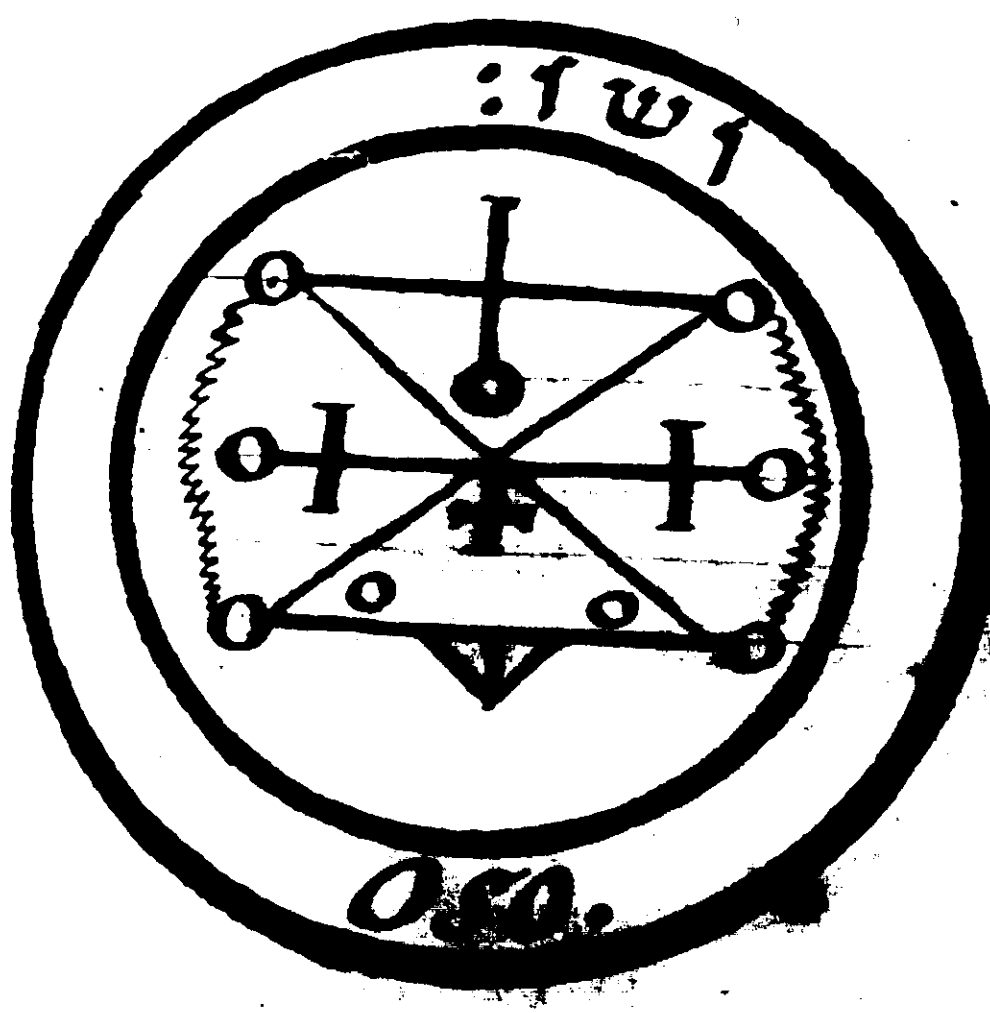
The six and fiftieth Spirit is Gemory he  
 is a strong and powerfull Duke appearing  
 in the forme of a beautifull woman with a  
 Dutches Crowne tyed about her middle  
 riding on a great Camel his office is to tell  
 all things past present and to come, and  
 of treasurs hid, and what it lieth in  
 and to procure the love of women both



Spirits, And this is his Seale which must  
be worn.

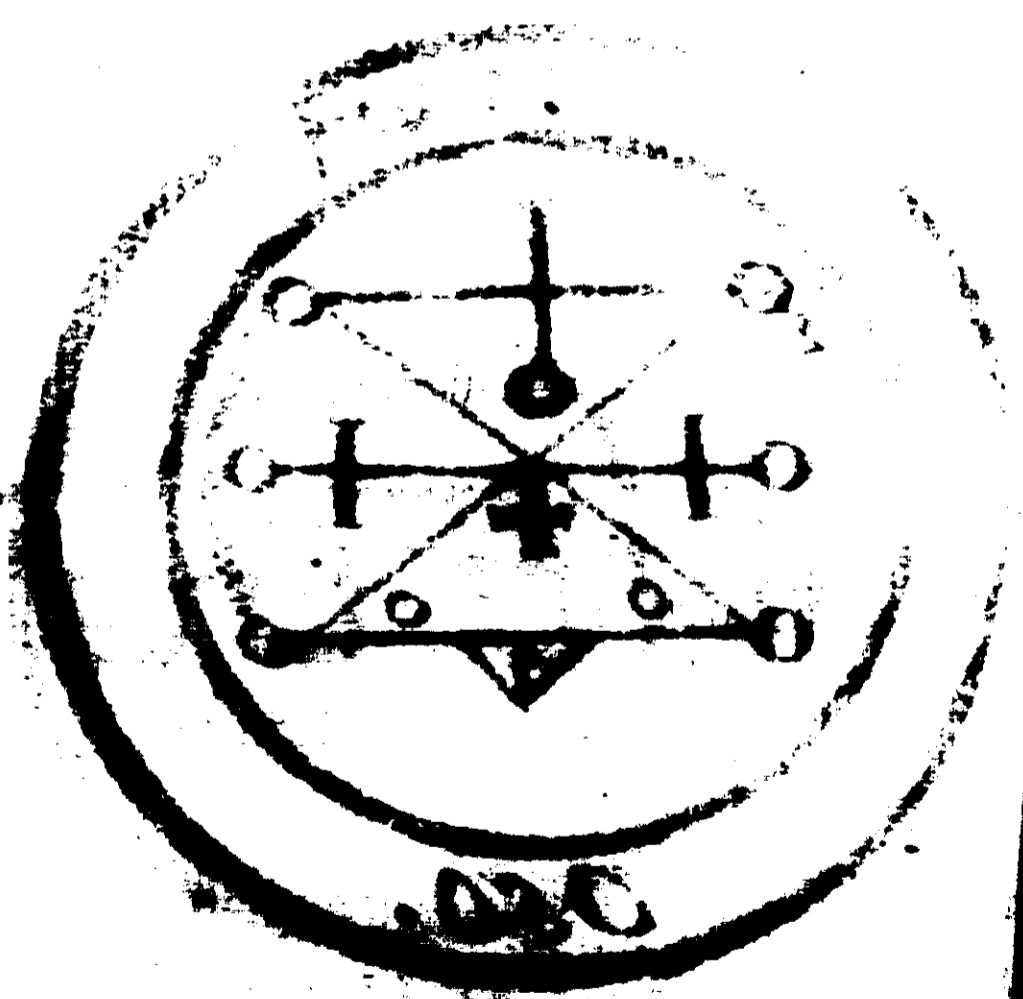
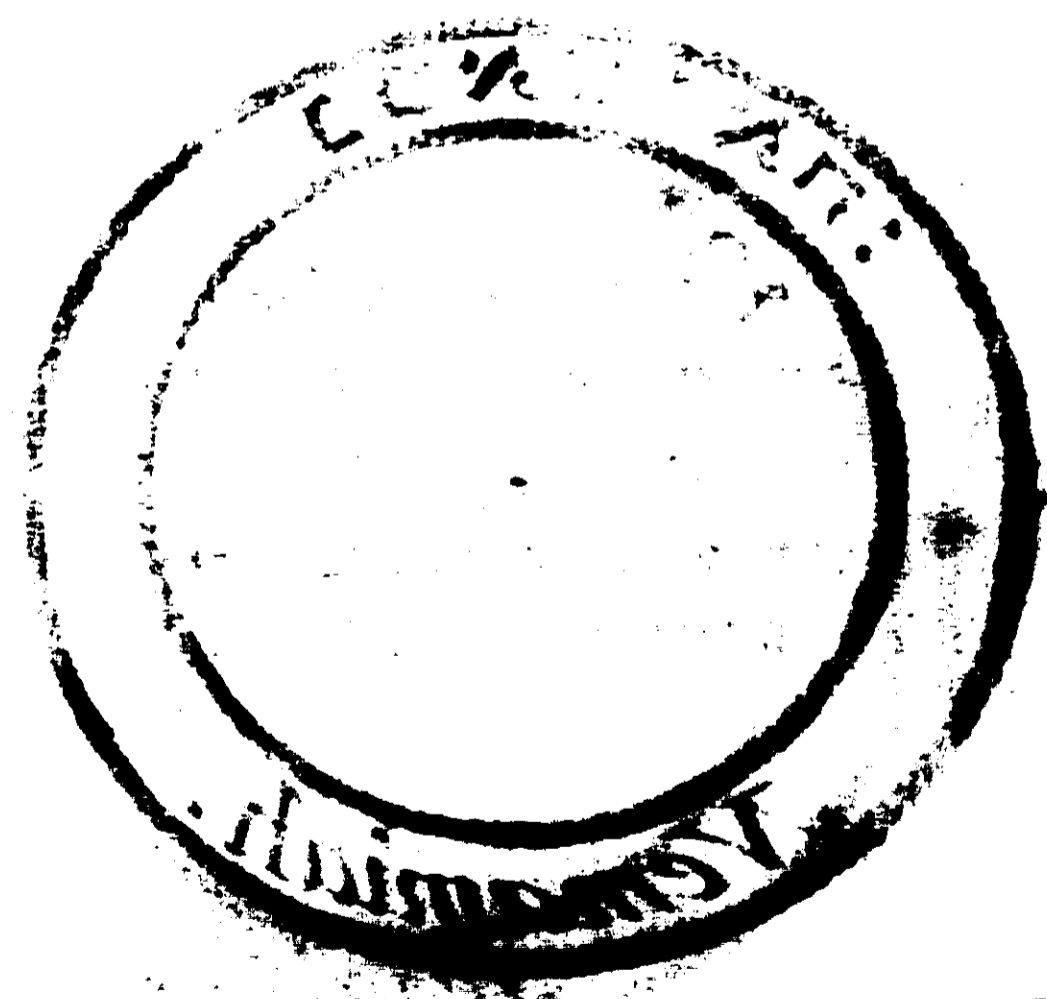


The fifty seventh Spirit is OSO he is a  
great president and appears like a <sup>great</sup> president  
Leopard at first but after a little time he  
putteth on the shape of a man, his office is  
to make men cunning in the liberall sciences  
and to give true answers of Divinity and  
secret things, and to change a man into



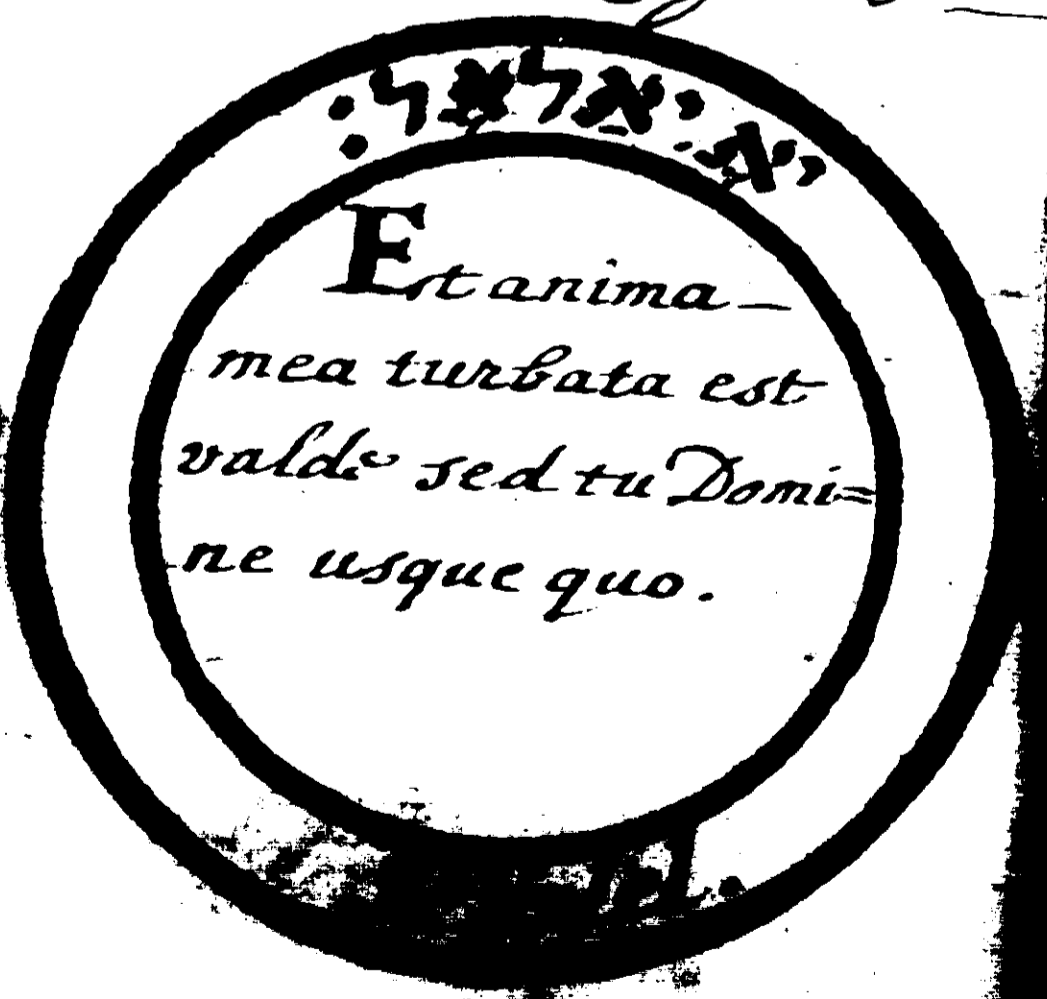
any shape that the Exorcist desireth that  
he that

that is so changed will not think any  
 other thing but ~~to~~ that <sup>he</sup> is that creature  
 or thing he is changed into. He  
 governeth three legions of spirits.  
 And this is his Seal which must be  
 worn.



Fifteth Sheet  
 D. Rudd

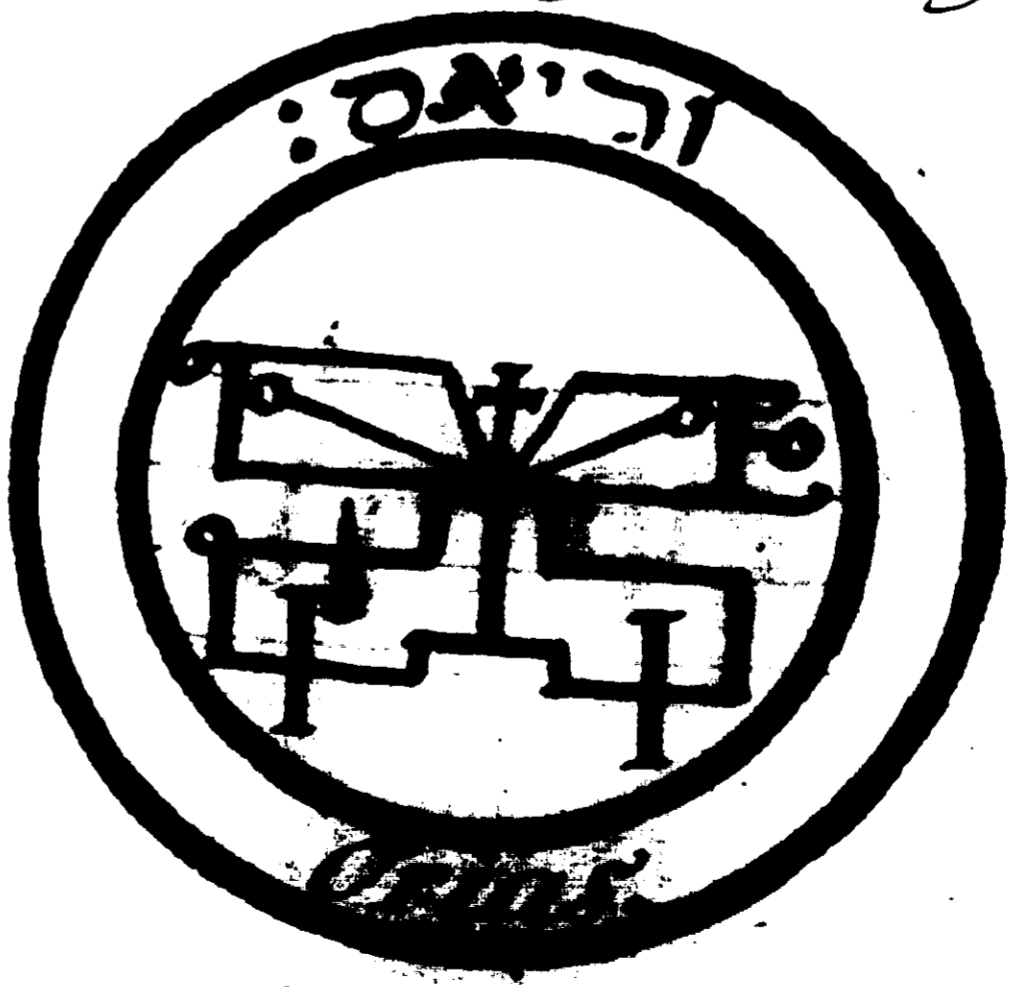
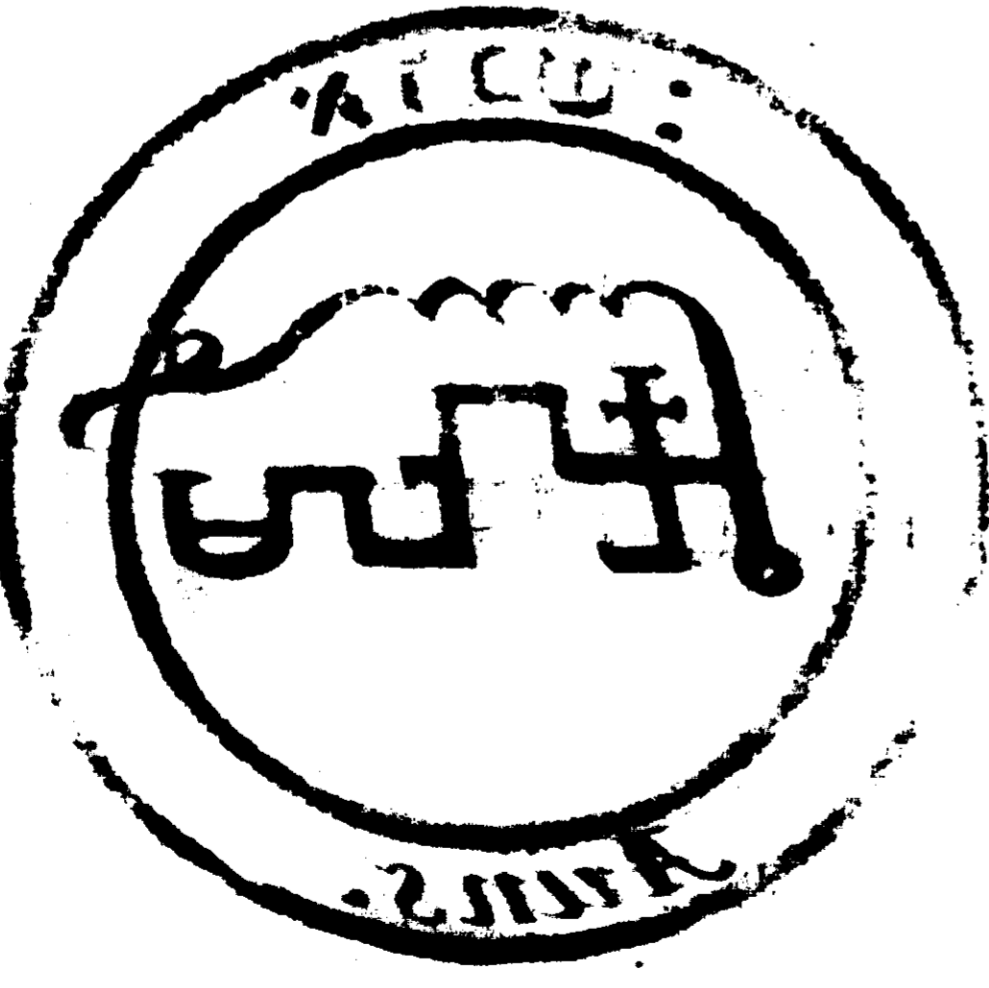
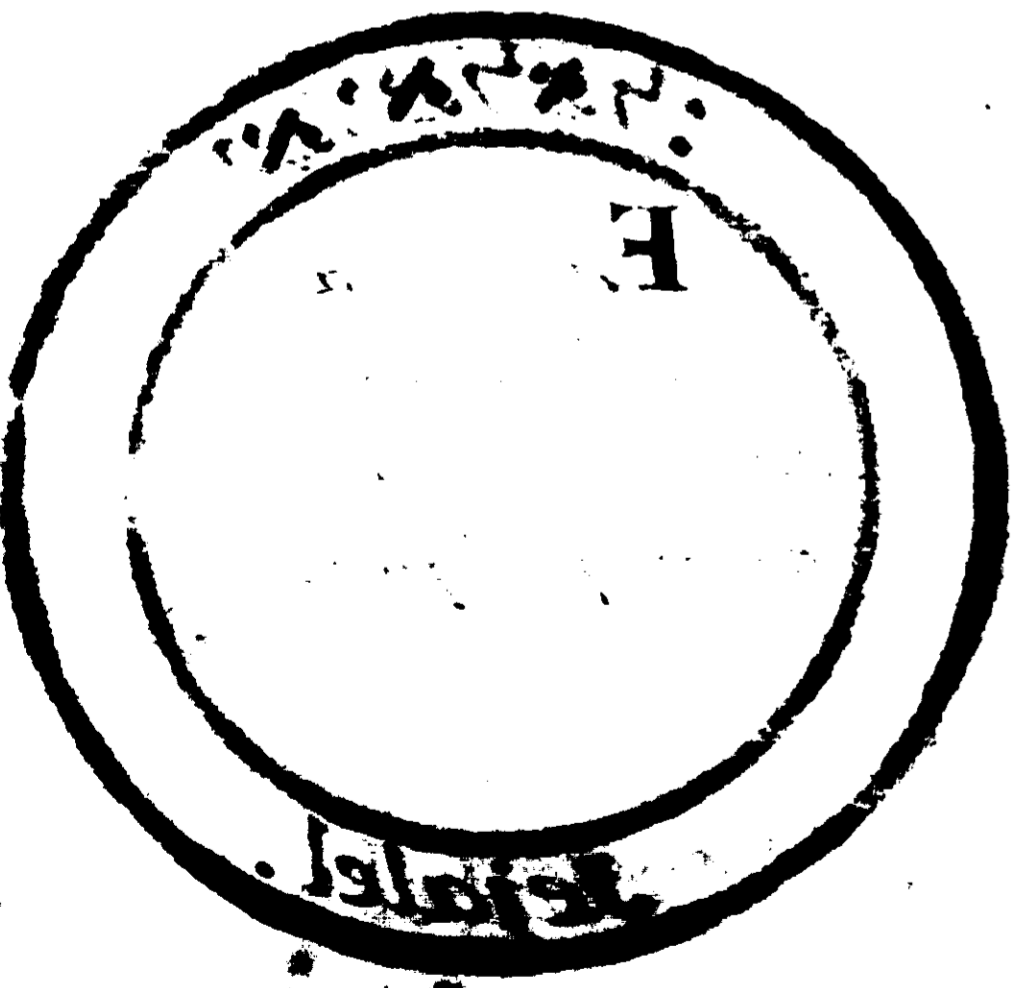
The eight and fiftieth Spirit is A.M.S.  
 he is a great President and appareth at first  
 in forme of a flaming fire but after a while  
 he putteth on humane shape, his office is to  
 make one wondrous knowing in Astrology  
 and all the liberrall sciences he giveth good  
 familiars, and can convey treasures that is  
 kept by spirits he governeth 36 Legions



of Spirits His Seal is this which useth.

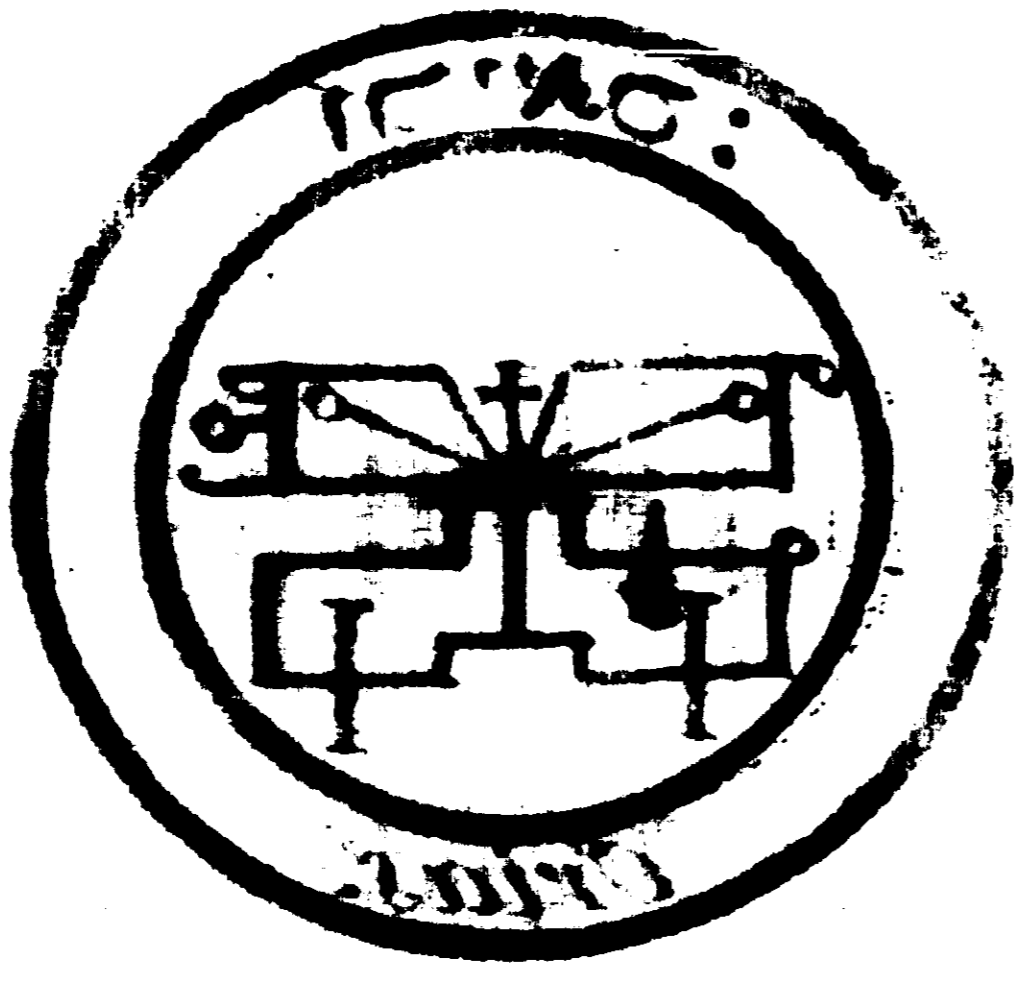
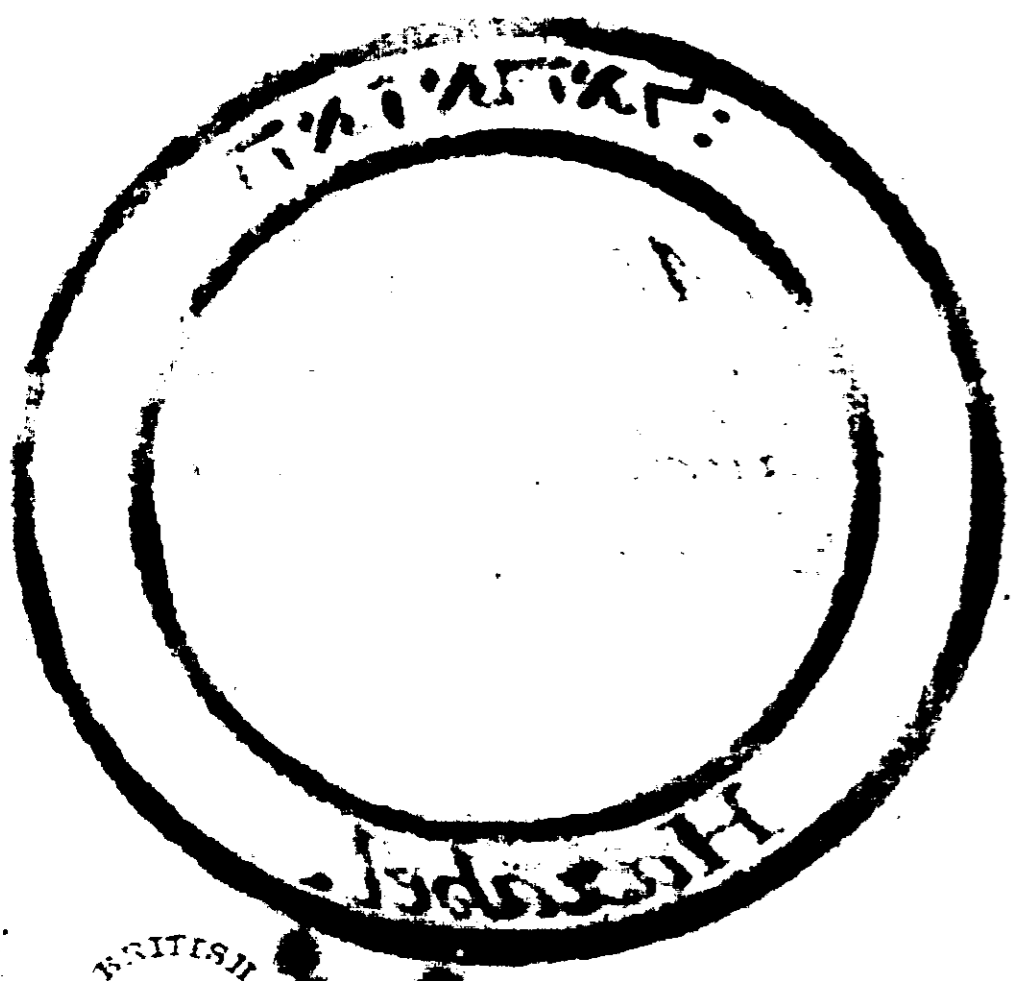
I

The fifty ninth Spirit is *ORIAS* he is a great <sup>50</sup> Marquis and appeareth in the form of a Lyon riding on a mighty strong horse with a serpents tails holding in his right hand two great serpents kissing his officis is to teach the vertues of stars, and to know the mansion of the planets and how to understand their vertues, he also transformeth men and giveth dignities prelates, & confu-



mations and the favour of friends & foes

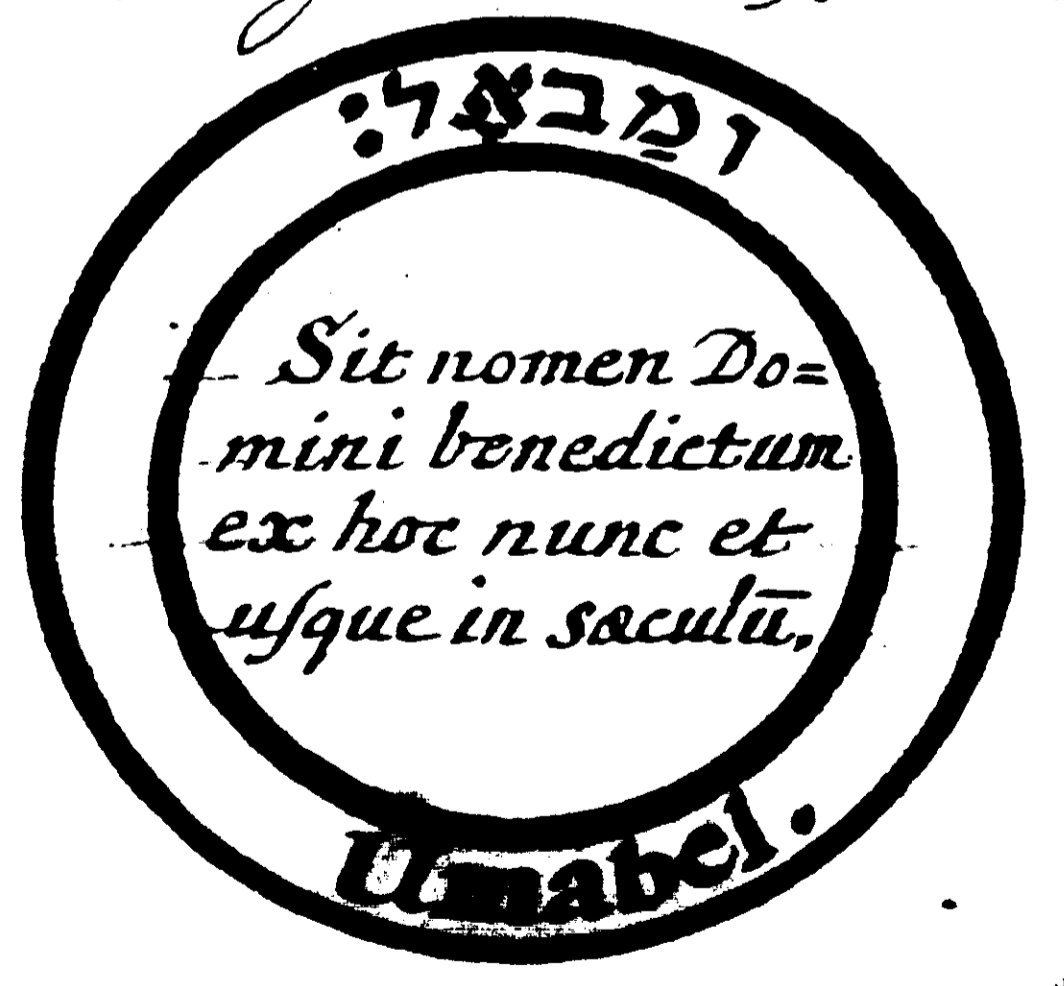
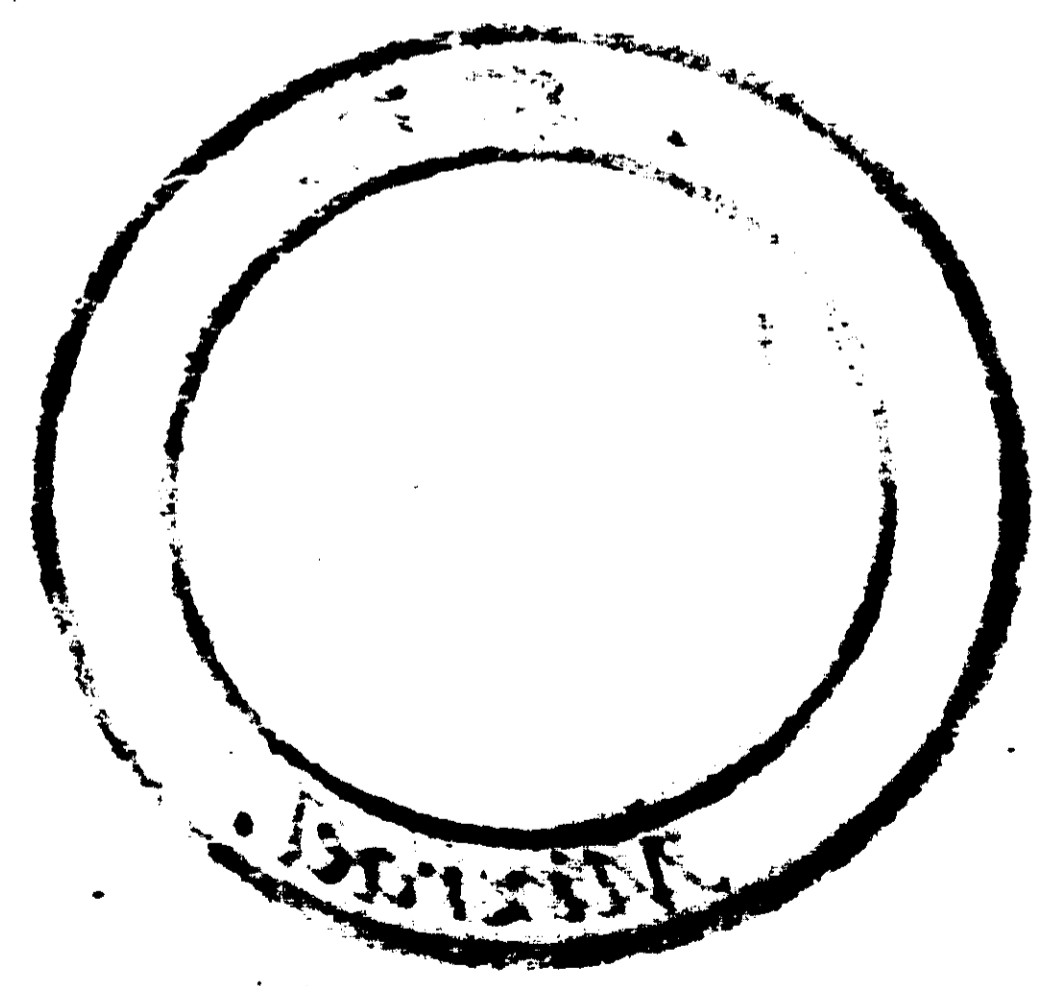
he governeth 30 Legions, his Seale is this



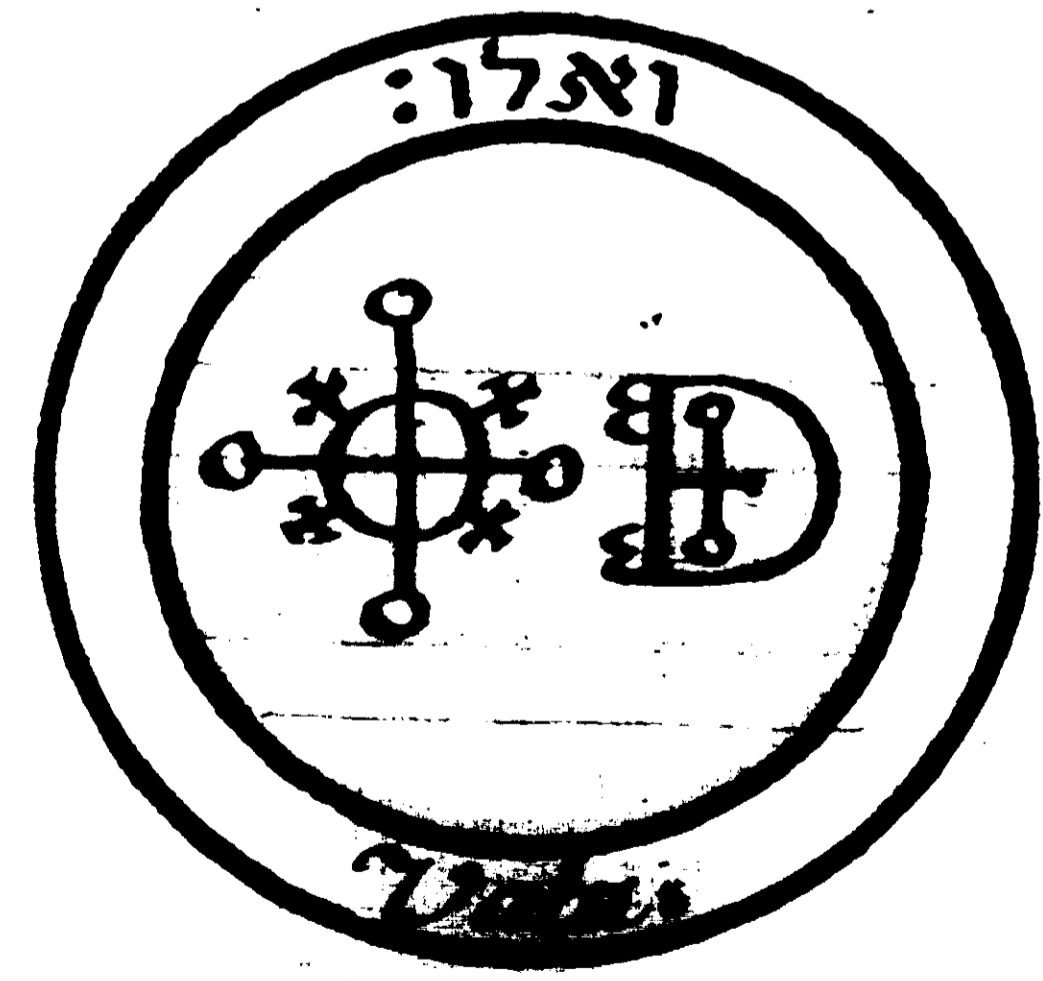
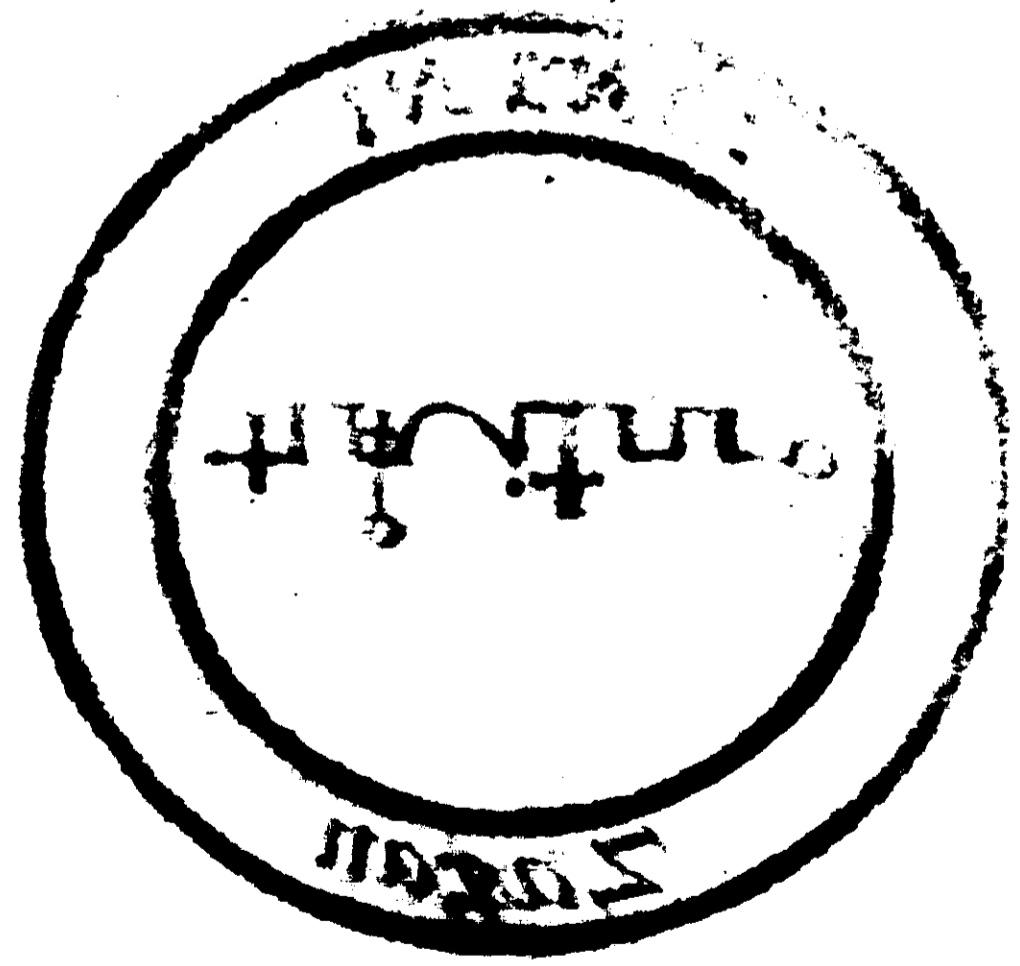
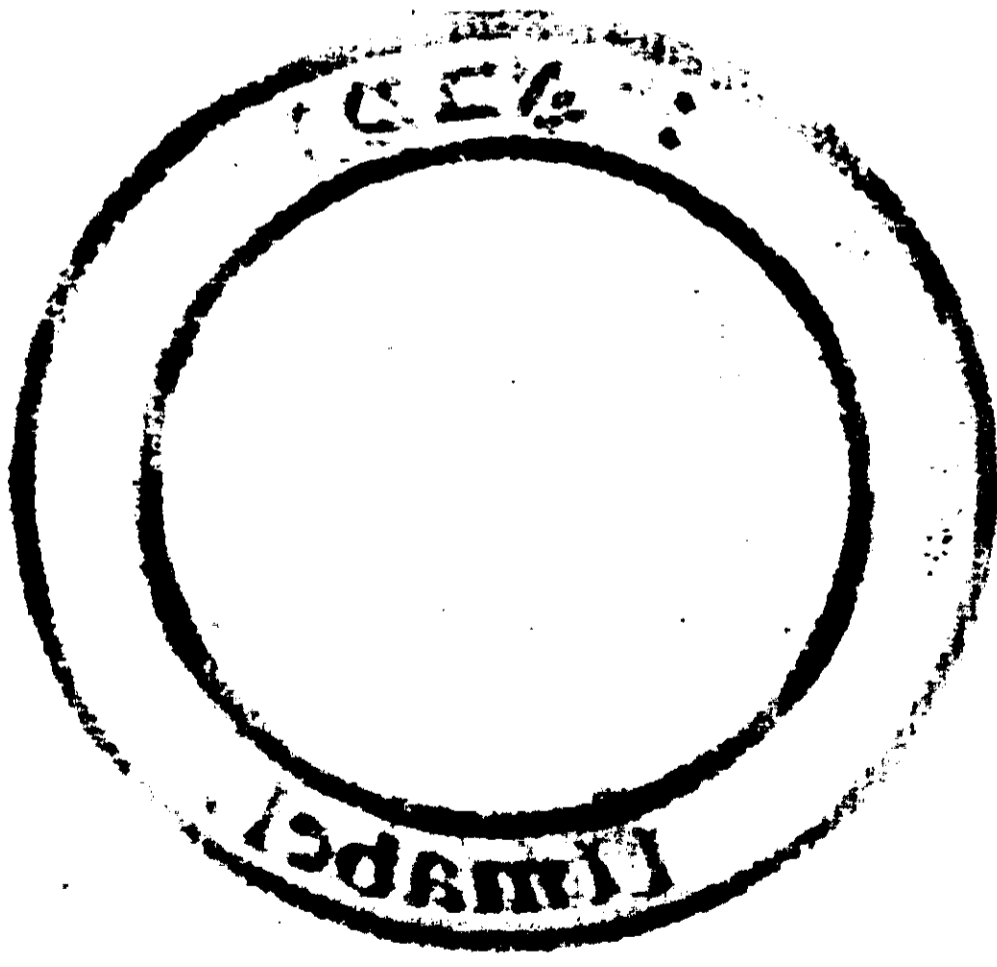
The Sixtieth Spirit is Nappula <sup>61</sup> he is a great and mighty strong president appearing in the forme of a Lyon with Griffins wings, his office is to make men knowing in all handycrafts and professions and also in philosophy and other sciences He governeth 36 Legions of Spirits, his Seale or Character is thus made and worne.



The 61. Spirit is Zagan he is a great King  
 and President, appearing at the first in forms  
 of a Bull with Griffins wings but after a  
 while he putteth on humans shape, and  
 maketh men witty; he can turne wine into  
 water, and blood into wine; also water into  
 wine; he can turne all mettals into corn of  
 the Dominion that the Alltall is of and  
 can make fools wise; he governeth 36



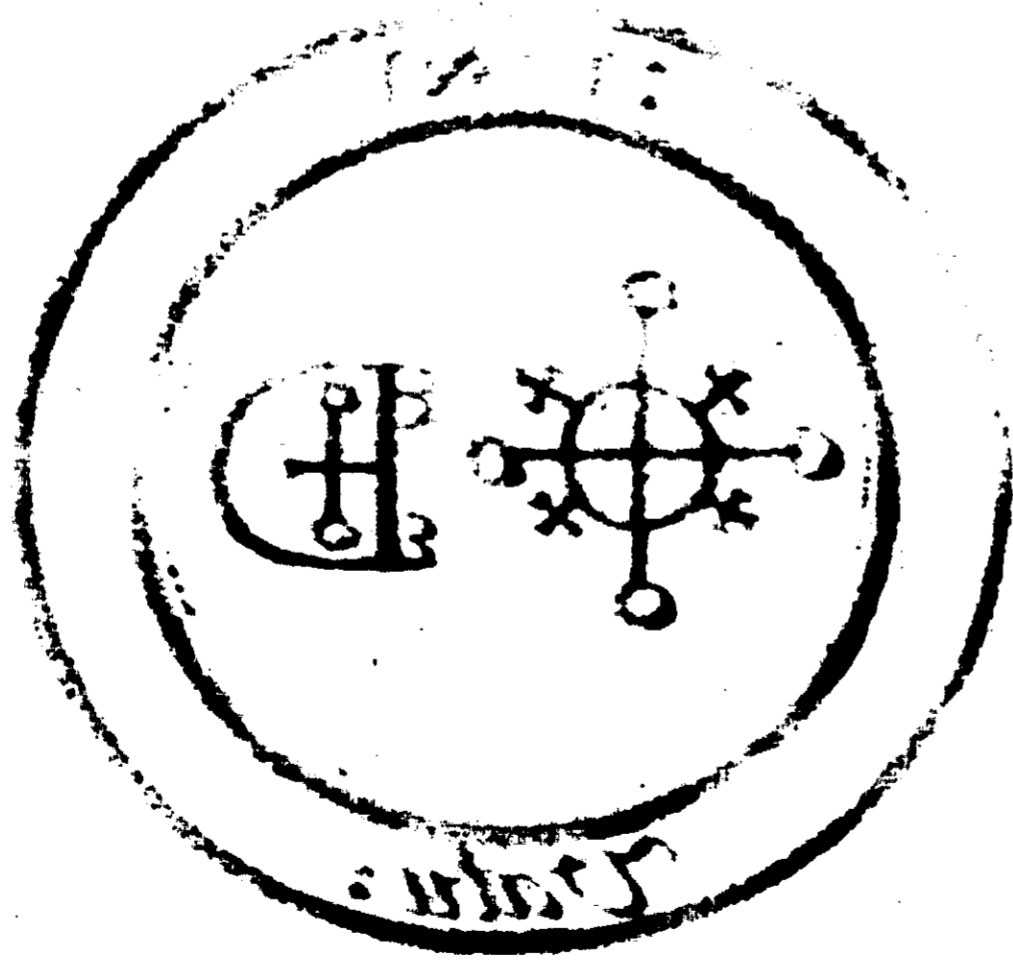
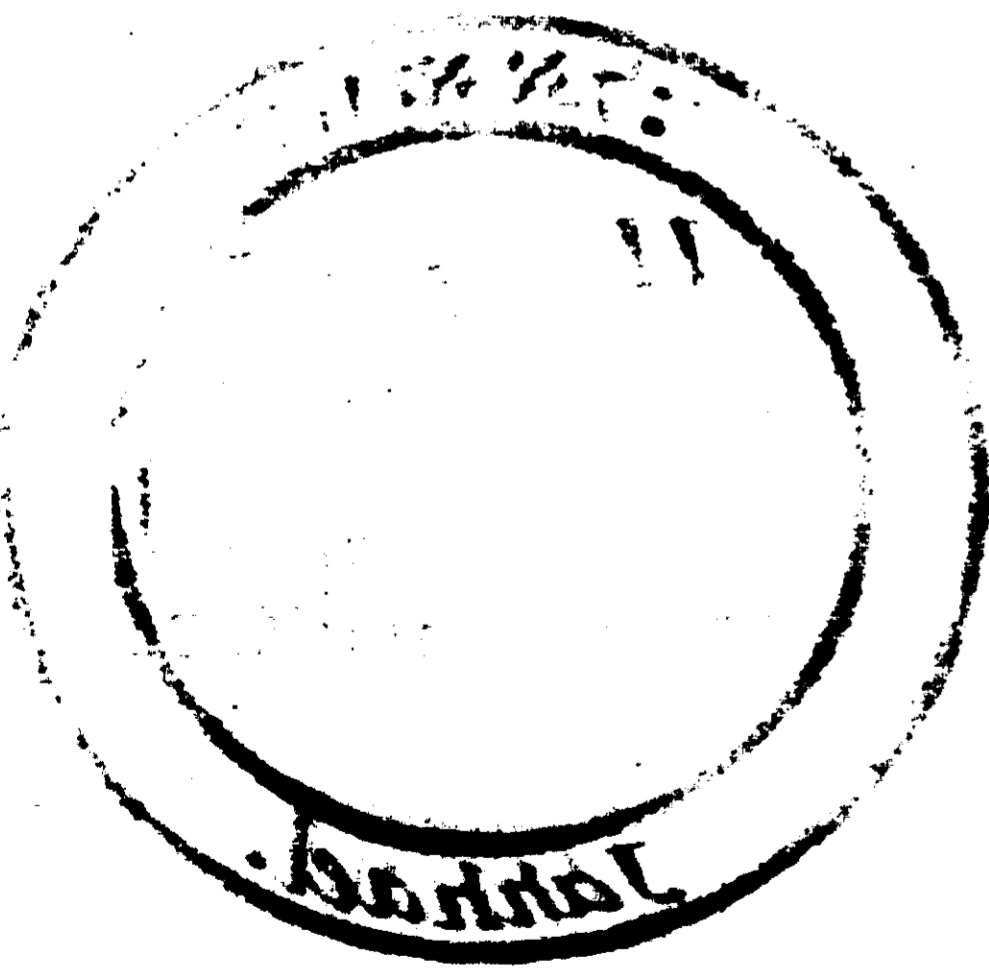
Legions of spirits. His Seals is this



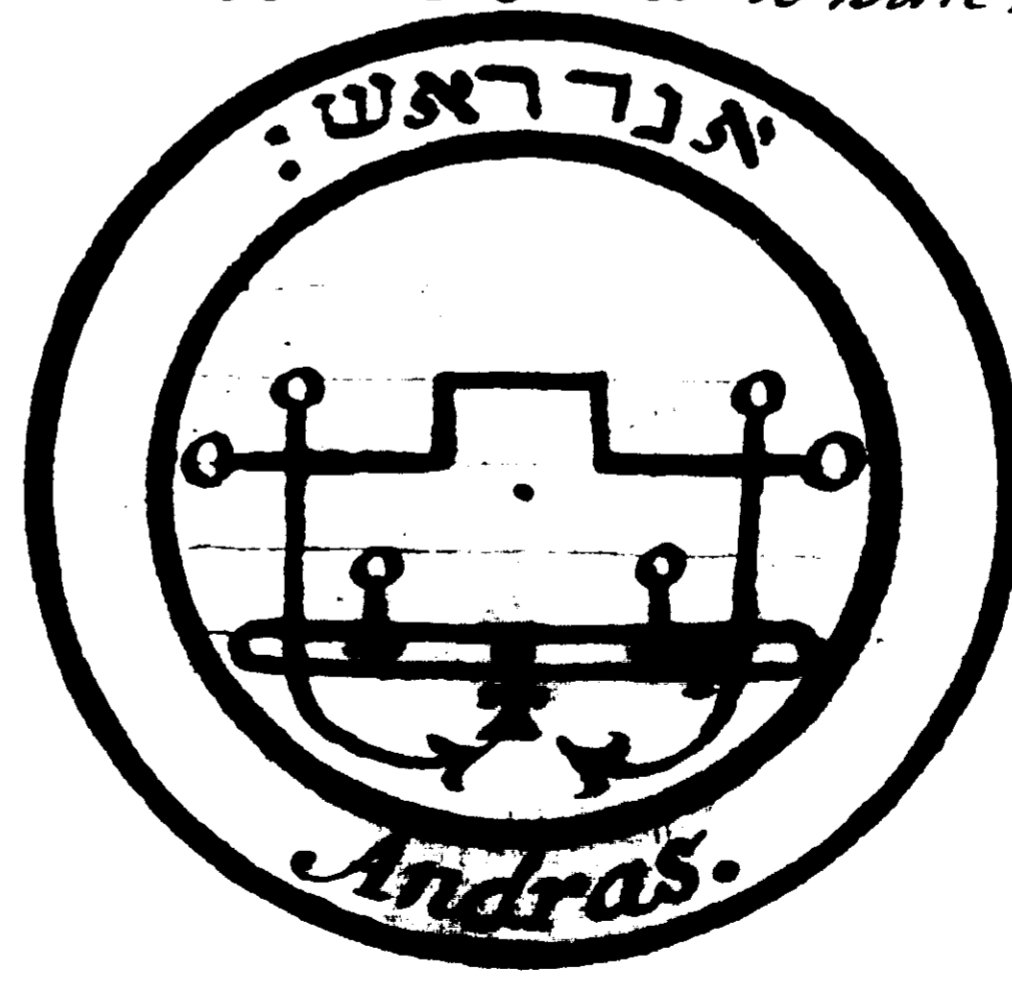
is this which must be worn.

The One & fiftieth  
Dr. Rudd

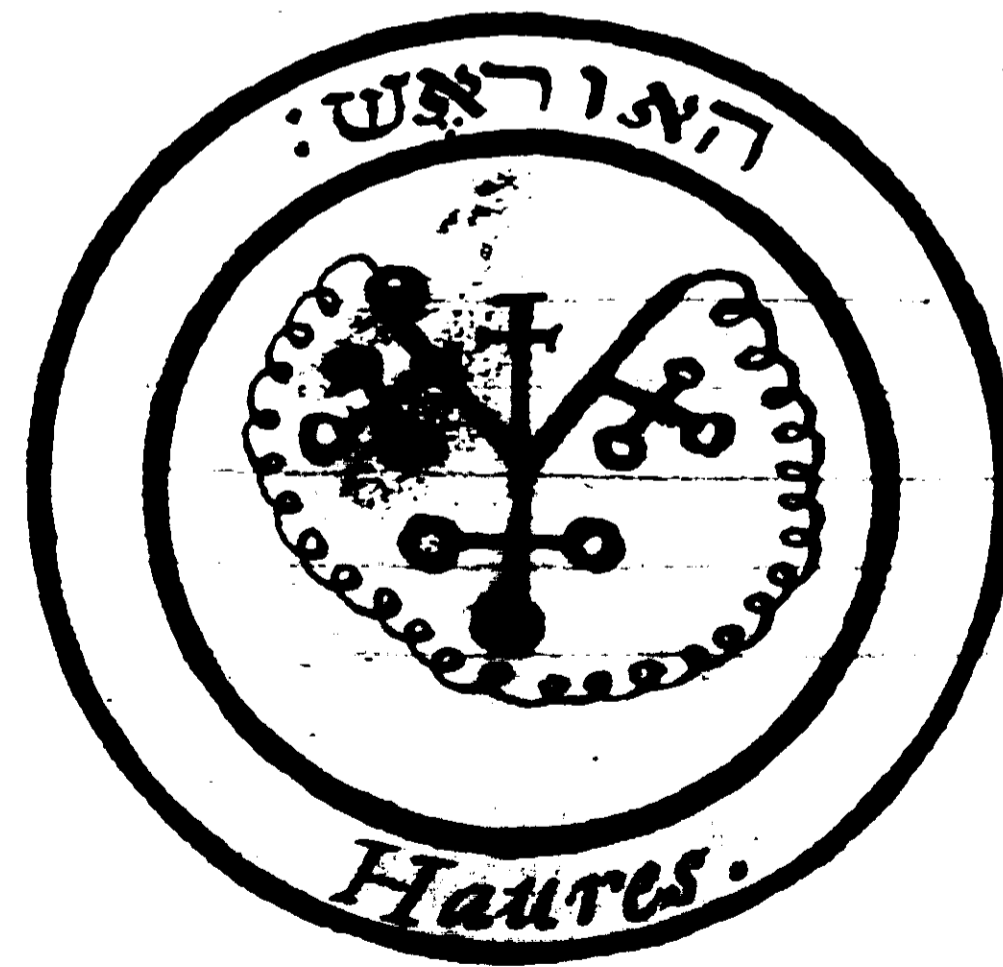
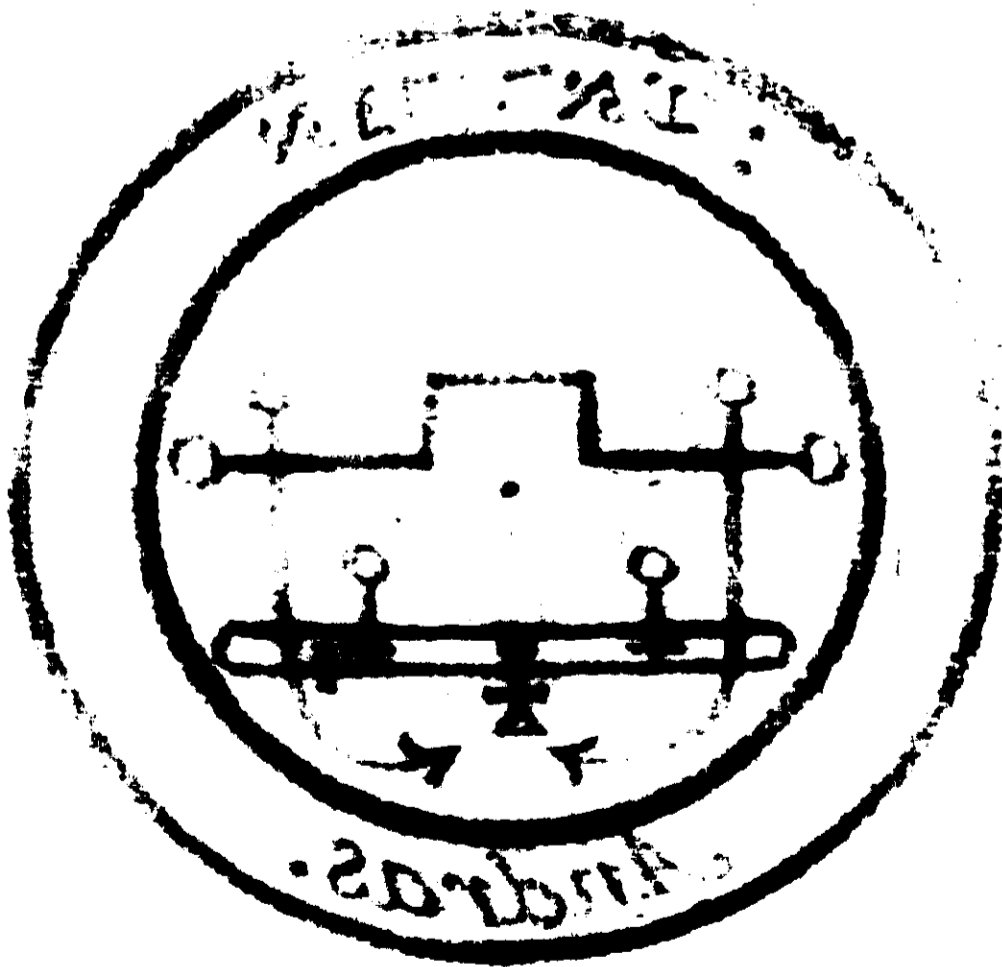
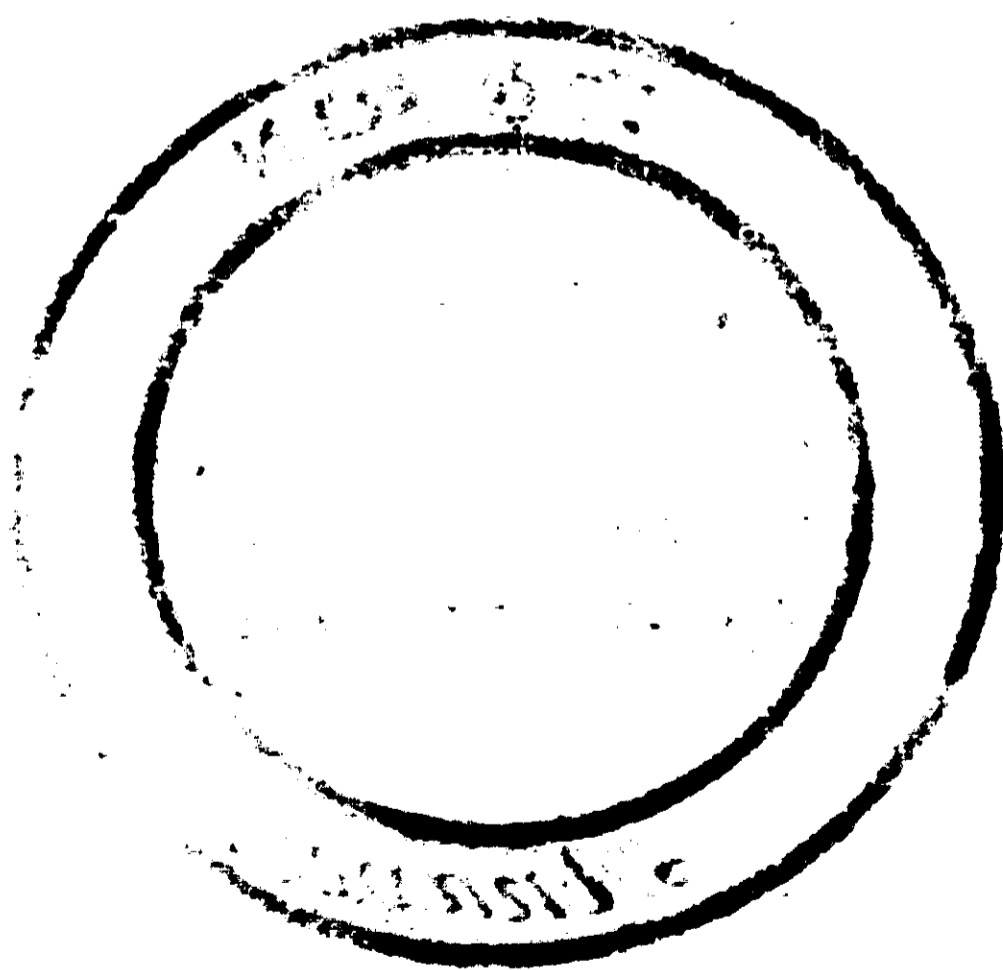
The Sixty second spirit is Valu he is a mighty great president and appeareth like a boy with Angels wings riding on a two-headed Dragon, his office is to give true answers of hidden treasures, and to tell where serpents may be found which he will bring and deliver to the Exorcist without any force or strength he governeth 30 legions of spirits, his seals




The sixty third Spirit is Andras he is a great <sup>64</sup>Marquis appearing in the forme of an Angel with a head like a black night Raven riding upon a strong black wolfe, with a sharpe bright sword flourishing in his hands, his office is to sow discords if the Exorcist have not a care he will kill him and his followers he Governeth 30 Legions of spirits, and this is his Seal which is worn as a Lamen.



T



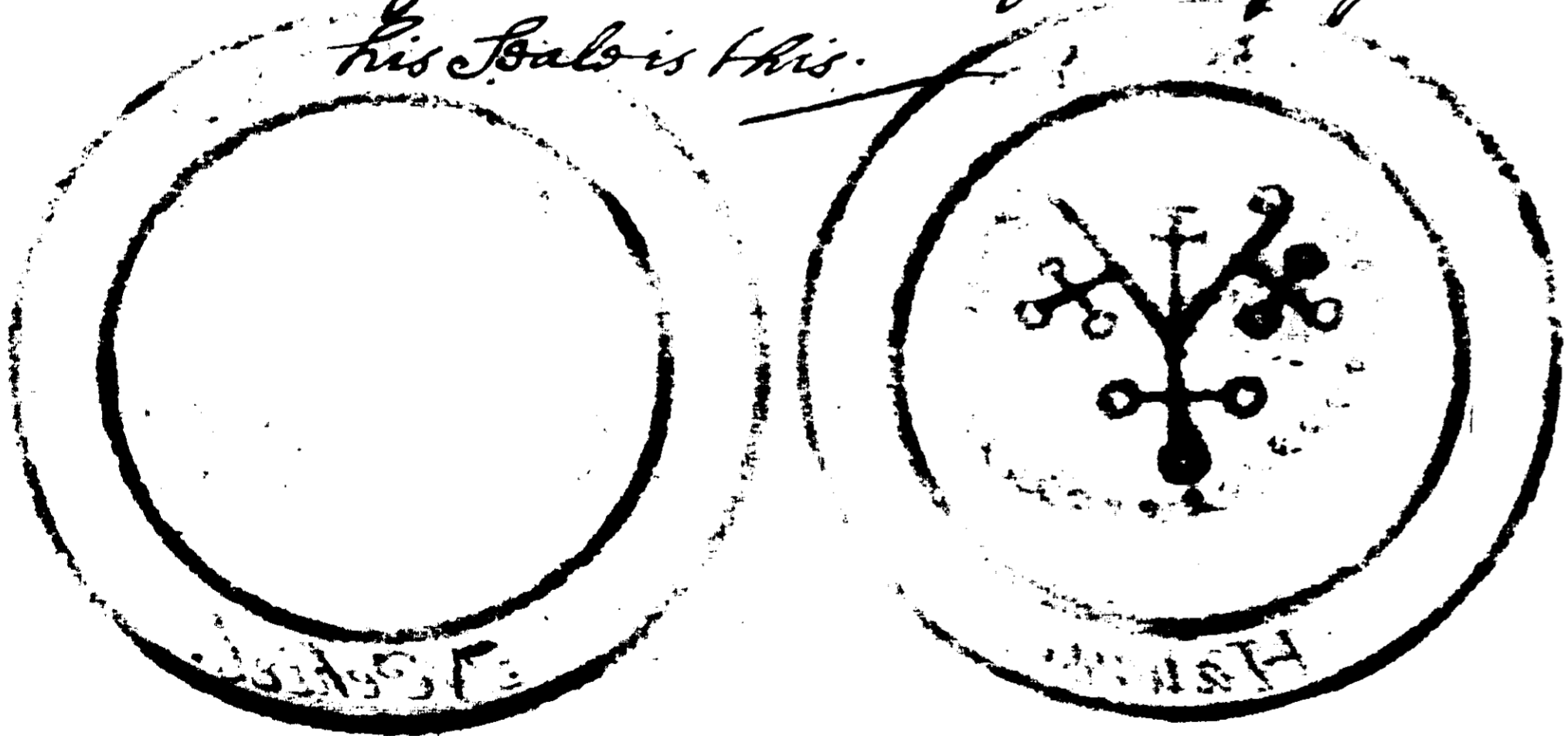
65

The Sixty fourth spirit is Haures, he is a great Duke and appeareth at first like a mighty terrible and strong Leopard but after at the Comand of the Exorcist he putteth on the shape of a man with fiery eyes and a terrible Countenance; he giveth true answers of all things past present and to come, but if he be not comanded into a Triangle 

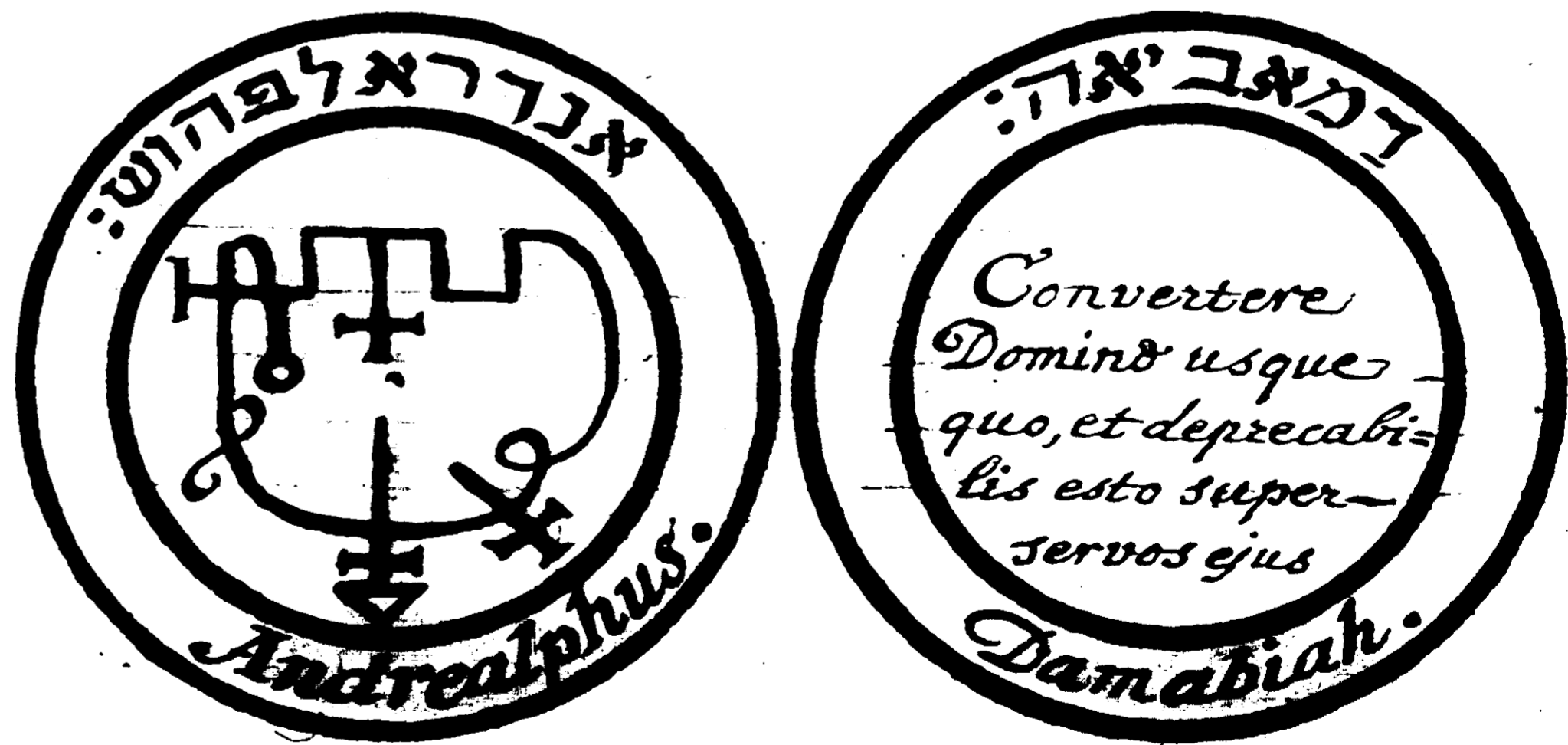
he will lye in all those things and desires and beguile —



and bequies the Exorcist in other things or  
 business, he will gladly talk of Divinity  
 and of the Creation of the world, and of  
 his and all other Spirits falls, he destroyeth  
 and burneth those that are the Exorcists  
 Enemies if he require it, and will not  
 suffer them to be tempted or otherwise.  
 he governeth three Legions of spirits,  
 his Seal is this.

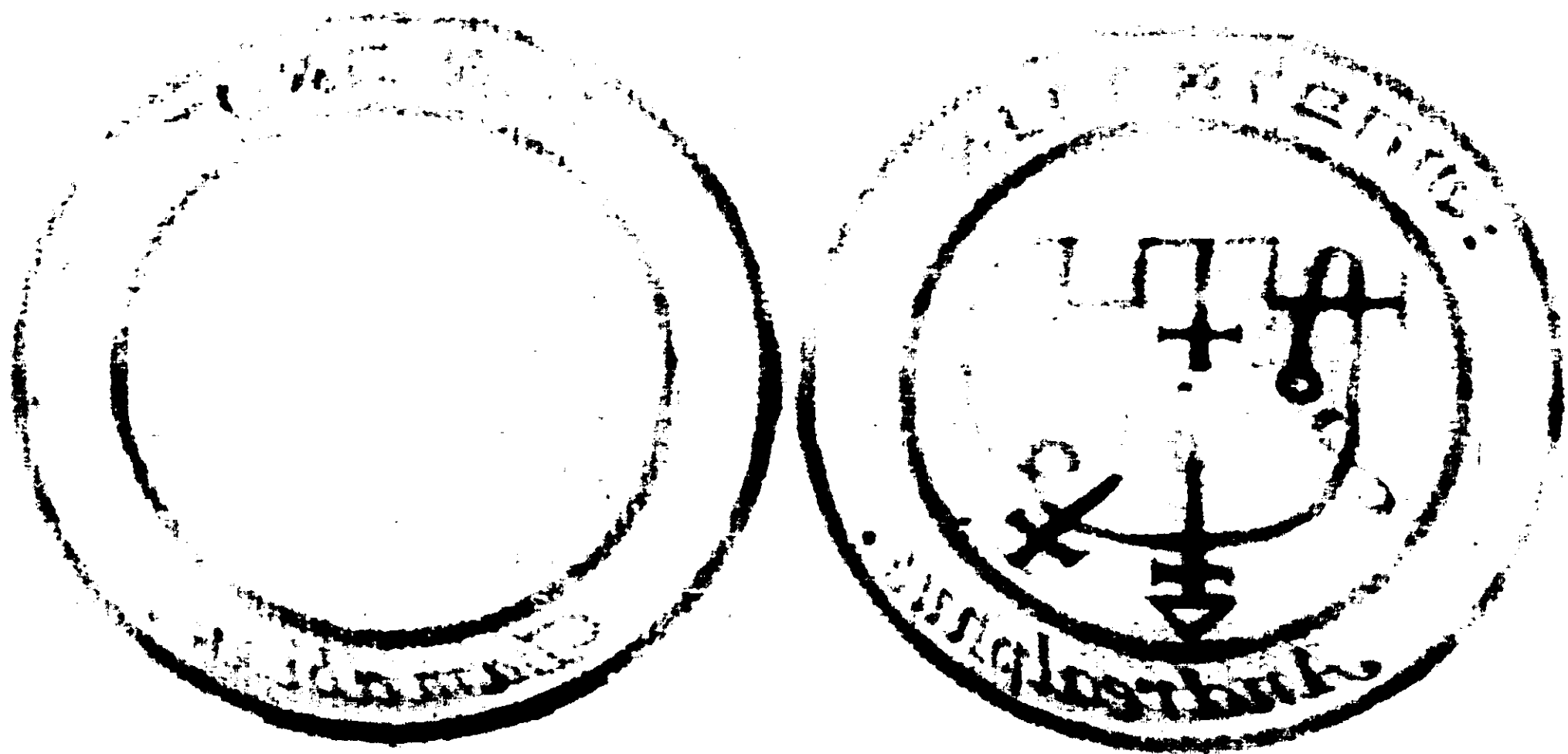


The sixty fifth Spirit is Andrealphus  
 he is a mighty great Marquis appearing  
 at first in form of a Peacock with great  
 noises but after a while he putteth on human  
 shape, he can teach perfectly Geometry and  
 all things belonging to measure, also  
 Astronomy, he maketh men very cunning &  
 subtiler than in, he can transforme a man



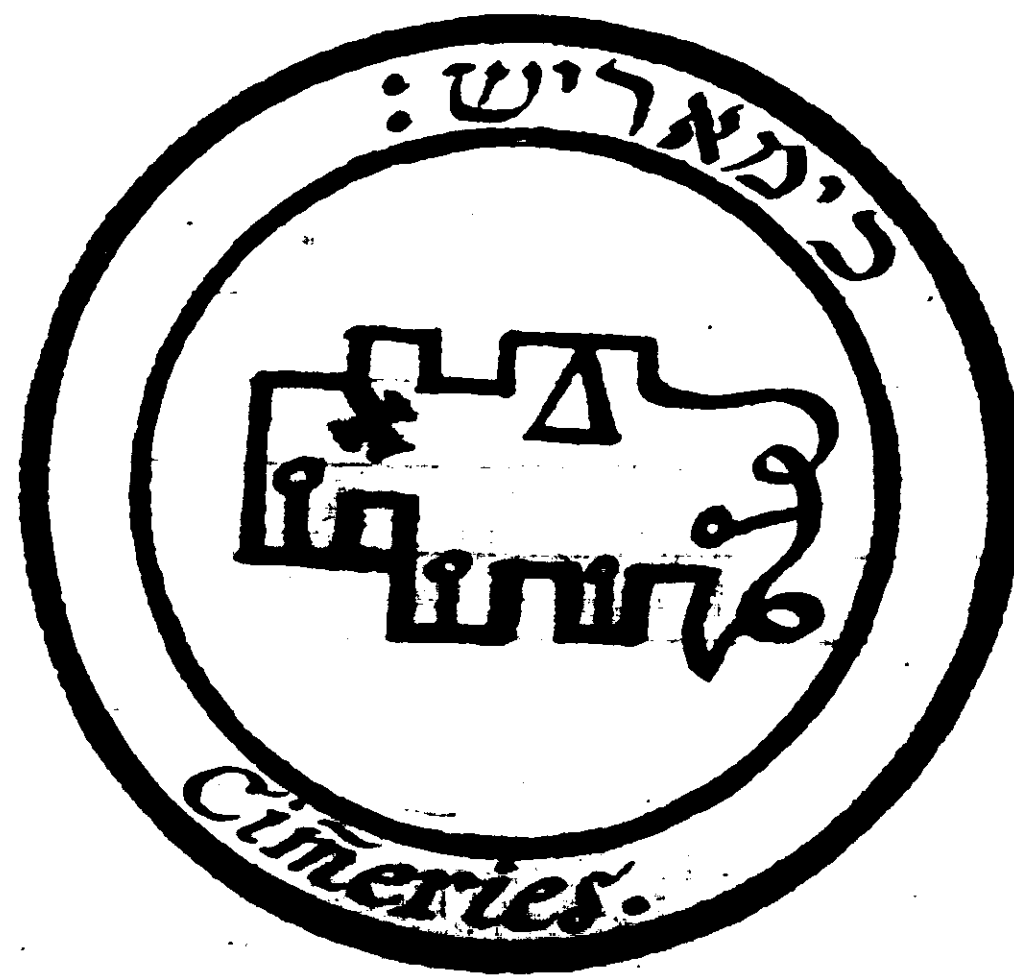
into the likeness of a bird and governeth  
 thirty

Thirty Legions of Spirits this Seal is the  
which wards.



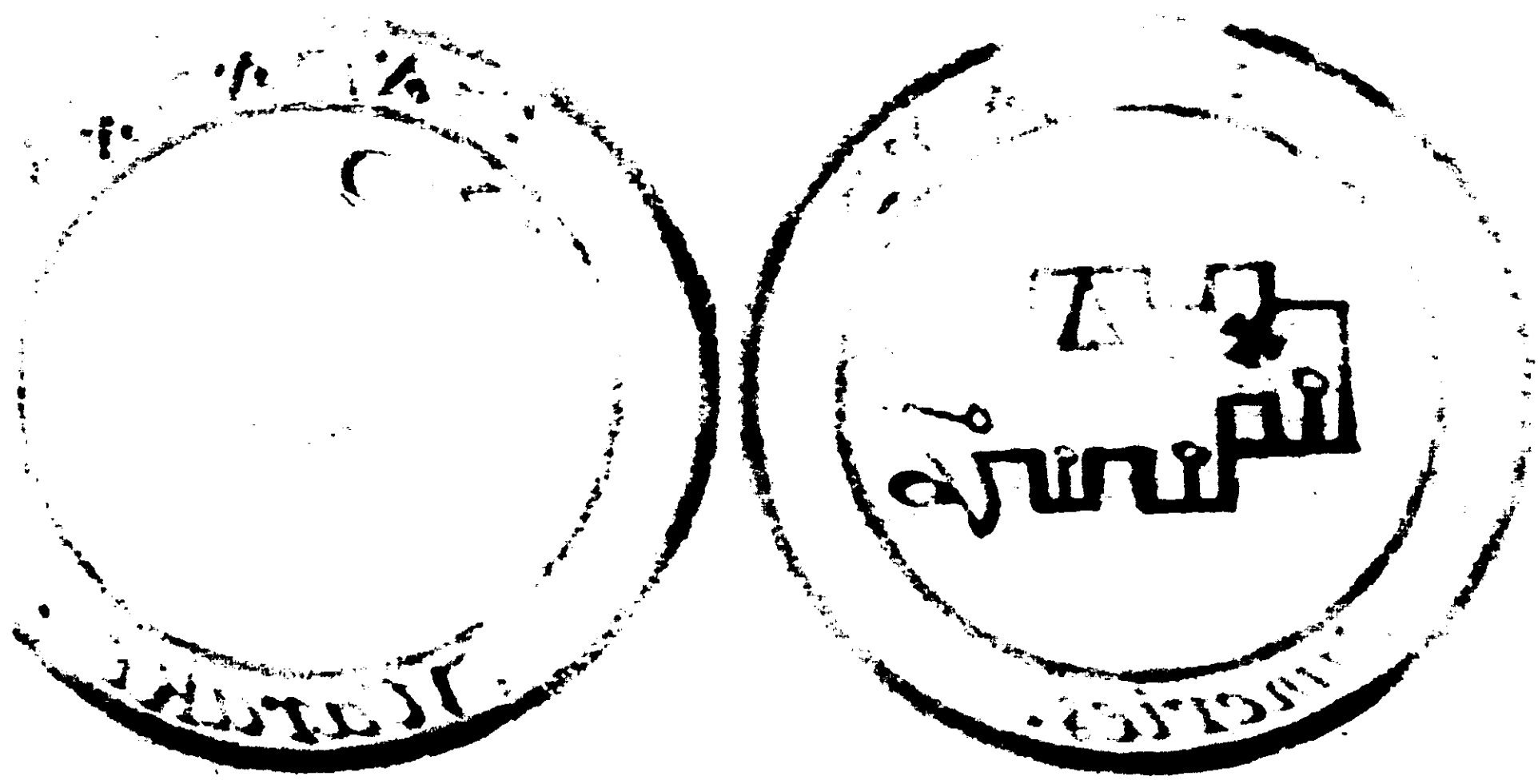
Two & fiftieth  
Sheet  
Dr. Rudd

The sixty sixth spirit is Cimeries he is  
a mighty great Marquis strong & powerfull  
appearing like a valliant Souldier riding  
on a goodly black horse, he ruleth over  
all spirits in the parts of Africa, His  
office is to teach perfectly Gramar Logick  
Rhetorick, and to discover treasures & things  
lost or hidden, he can make a man seeme

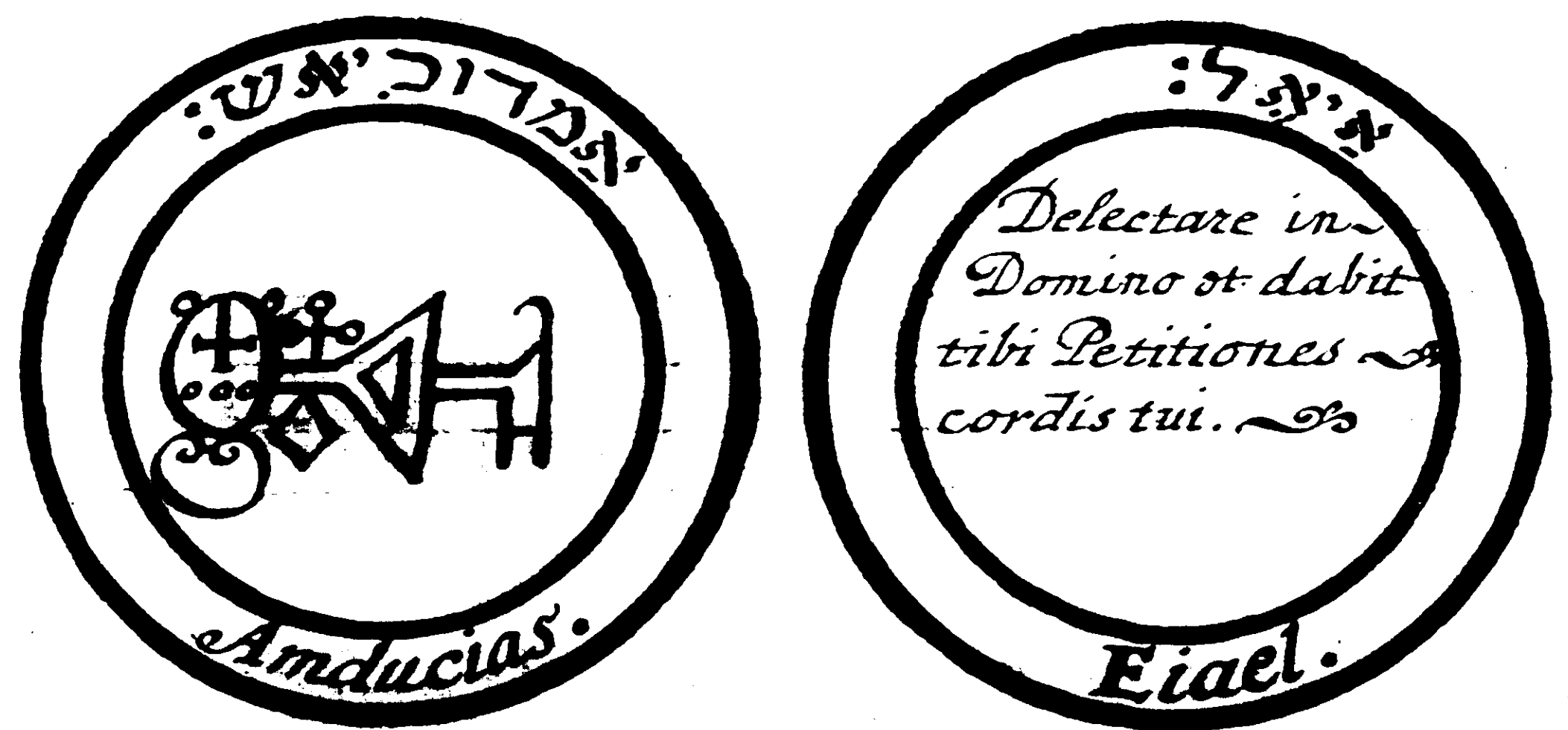


like a Souldier in his own likeness, he  
governeth

governeth 20 Legions of Infernal Spirits.  
 His Seal is this which we are

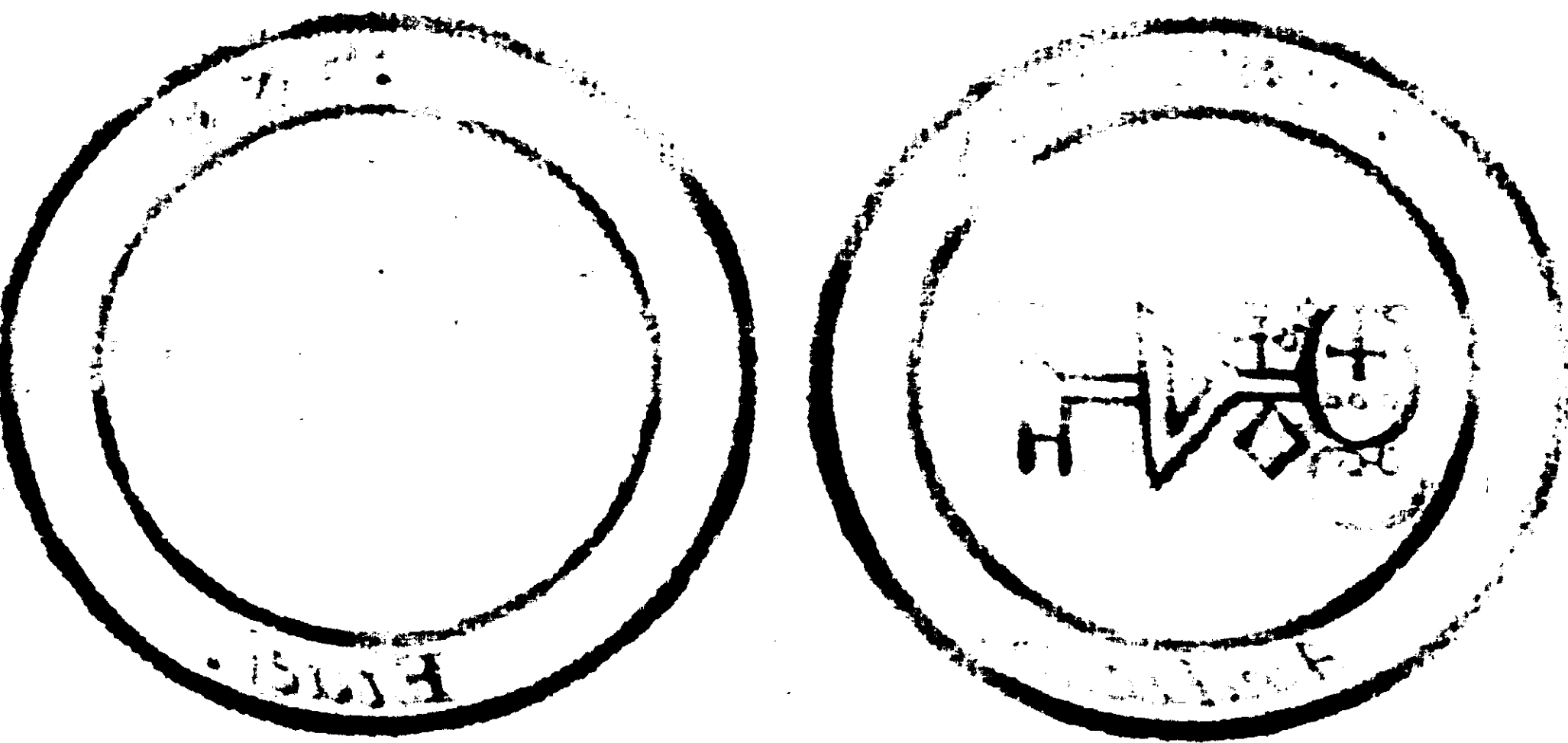


The Sixty seventh Spirit is *Amducias* —  
 he is a strong and great Duke appearing at  
 first like a Unicorn but after at the request  
 of the Exorcist he standeth before him in  
 human shape causing Trumpets and all sorts  
 of Musical Instruments to be heard but not  
 seen, also Trees to bend and on lines according

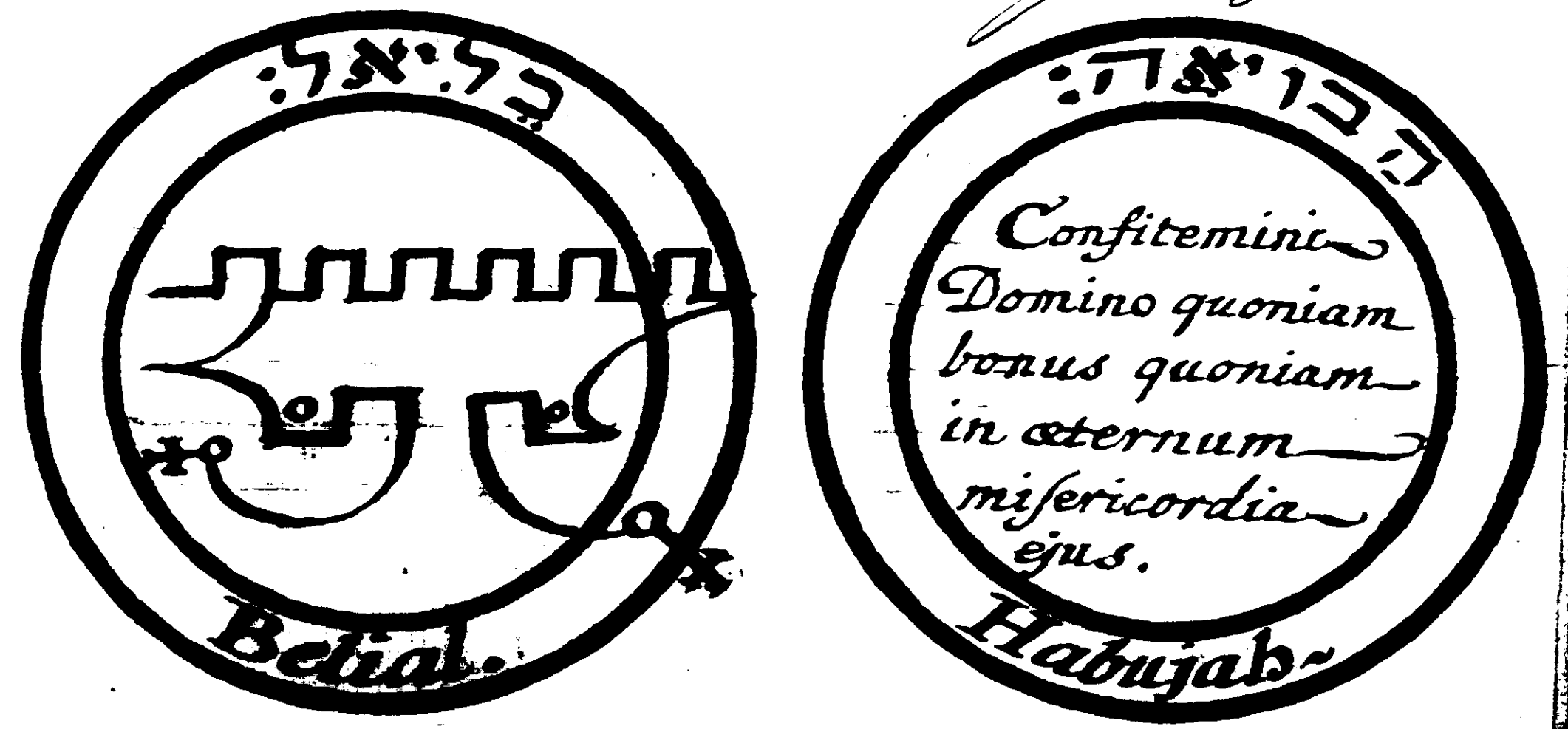


to the Exorcists will, and gives excellent  
 families

familiar, and governeth 29 Legions of Spirits  
his Seal is this which wears



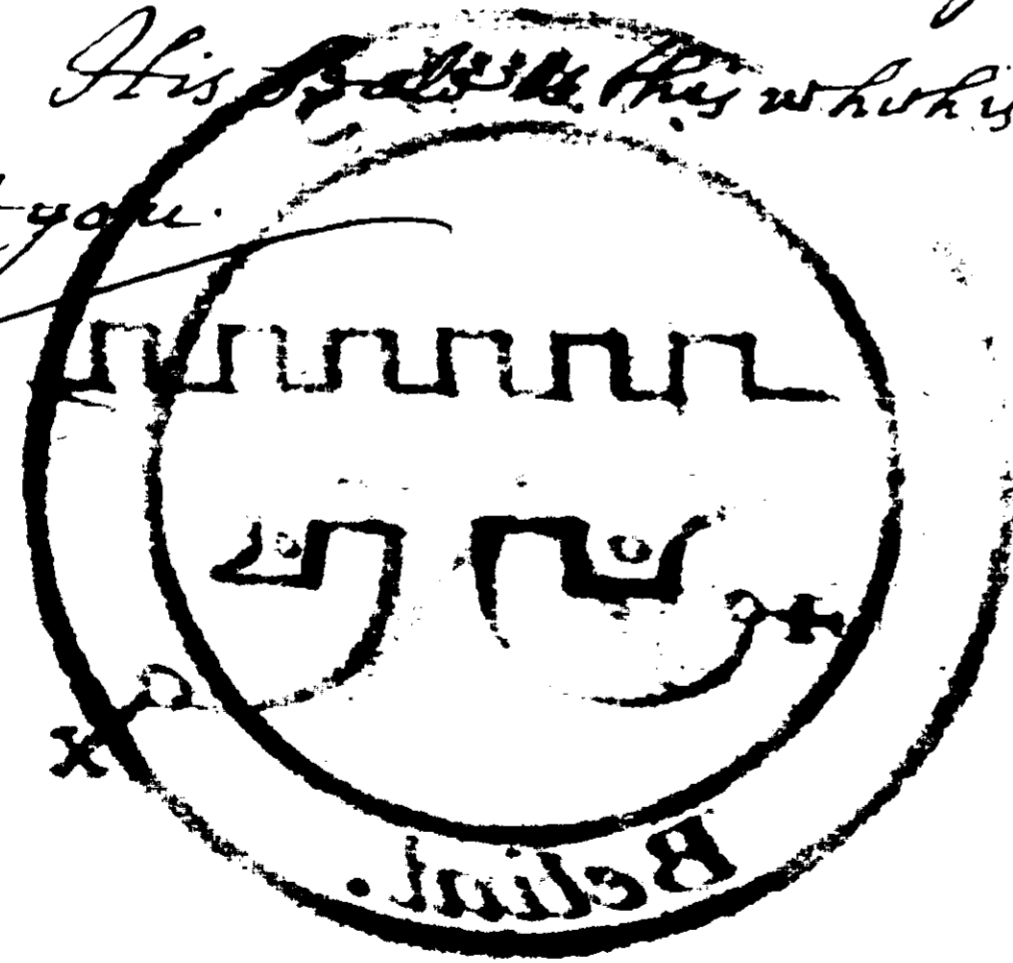
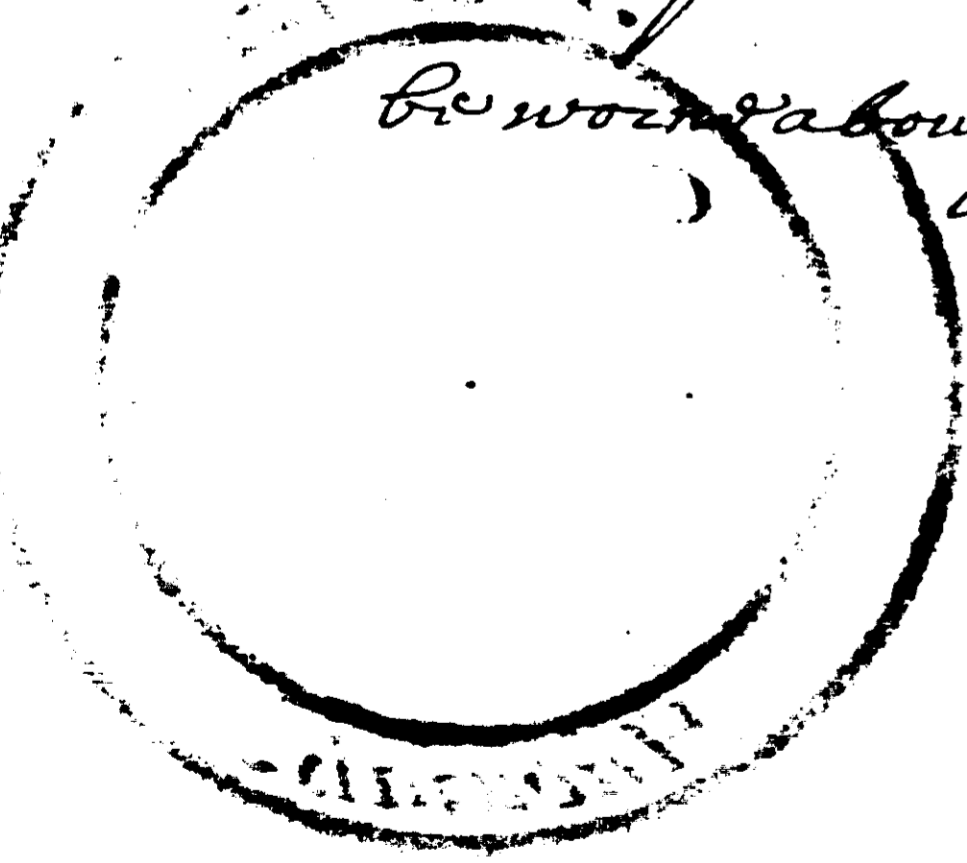
The sixty eight spirit is Bahial he is a mighty  
King and powerfull he was created next after  
Lucifer, and is of his order / he appeareth in y<sup>e</sup>  
form of two beautifull angels sitting in a  
charriot of fire speaking with a comely  
voiced declaring that he fell first from  
amongst the worser sort which went before  
Michael and other heavenly Angels. His

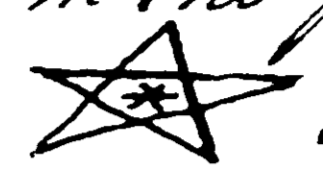


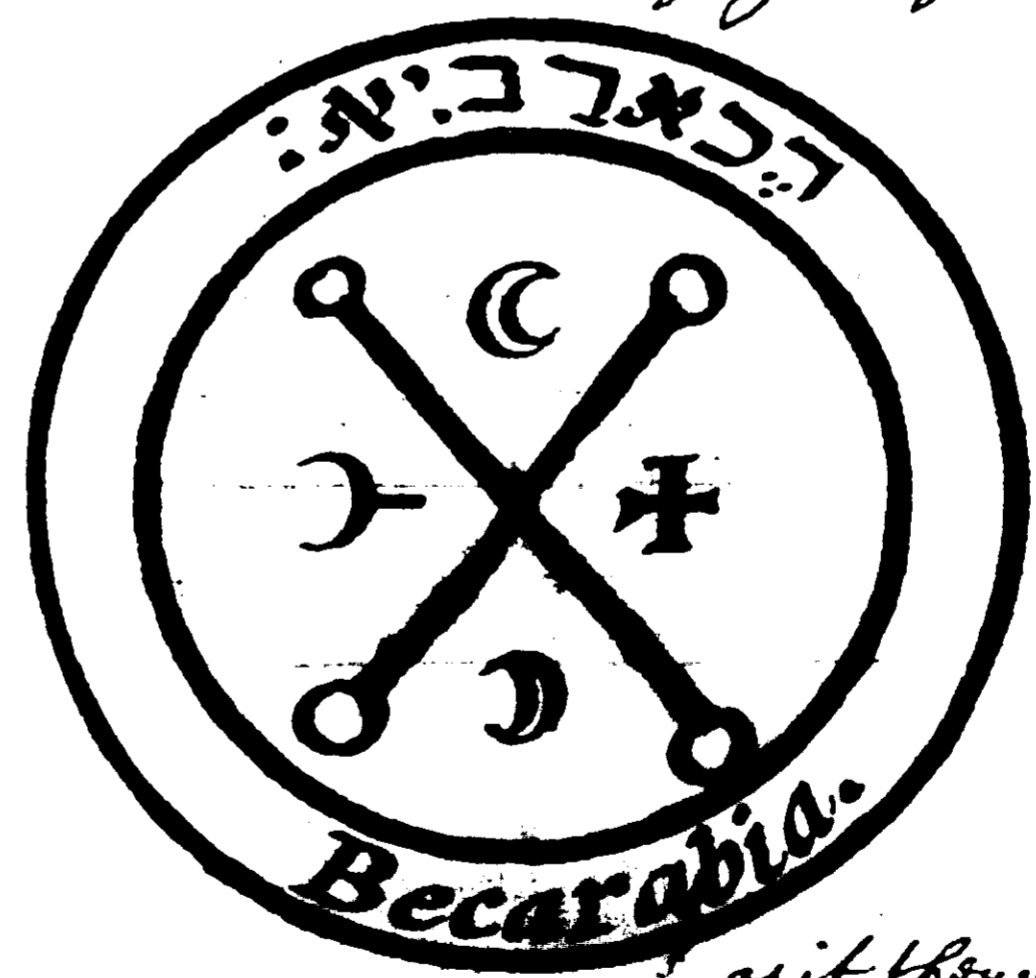
office is to distribute preferments of  
senatorship

sonnatorship and to cause favour of friends & foes, he giveth excellent familiars, and governeth so <sup>partly of order of virtues partly of Angels</sup> Legions of spirits. Note this King Boliel must have offerings sacrifices and gifts presented to him by the Exorcist or else he will not give true answers to his demands, but then he tarryeth not one hour in the truth unless he be constrained by

divine power. His name is this which is to be worn about you.



70  
The sixty ninth Spirit is Decarabia he appeareth in the forme of a Starr in a Pentacle  at the first but after at the Command of the Exorcist he puts on the Image of a man, his office is to discover the virtues of birds & precious stones, and to make the similitude of all birds to fly before the Exorcist, and carry



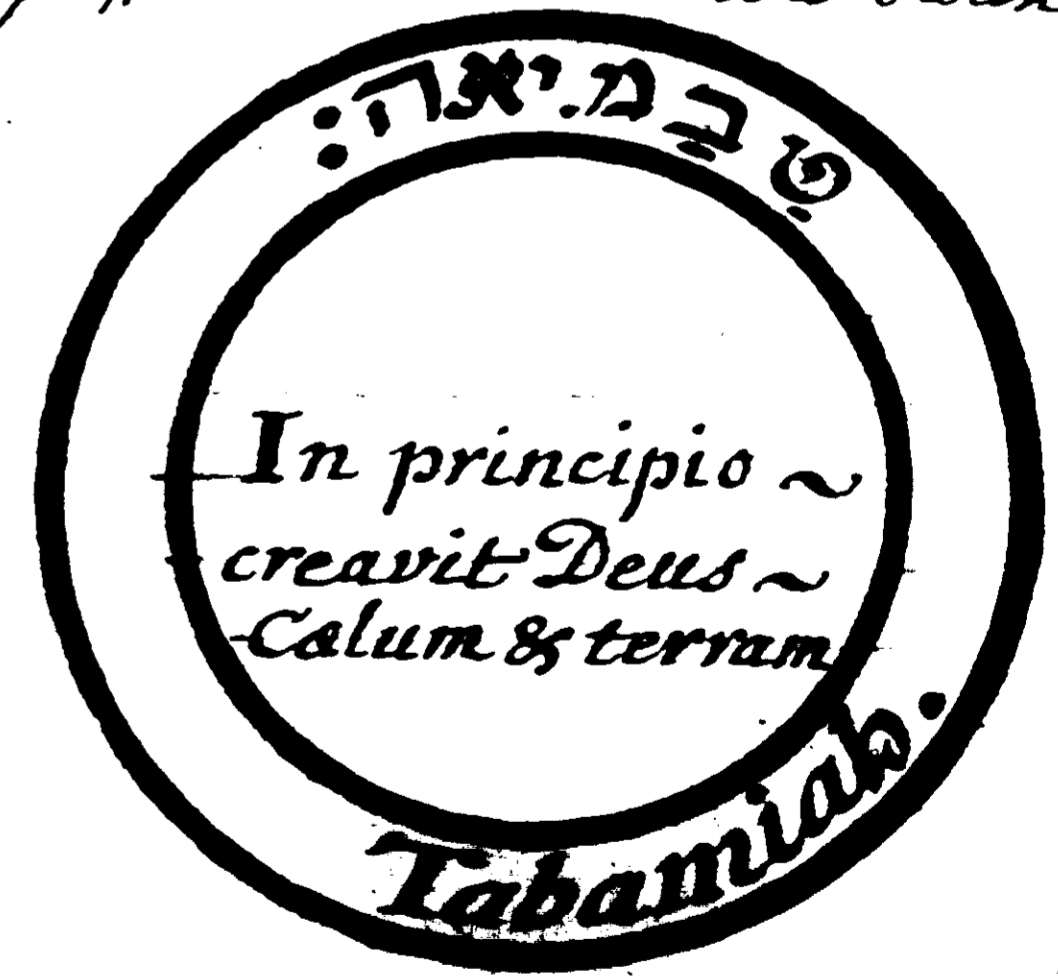
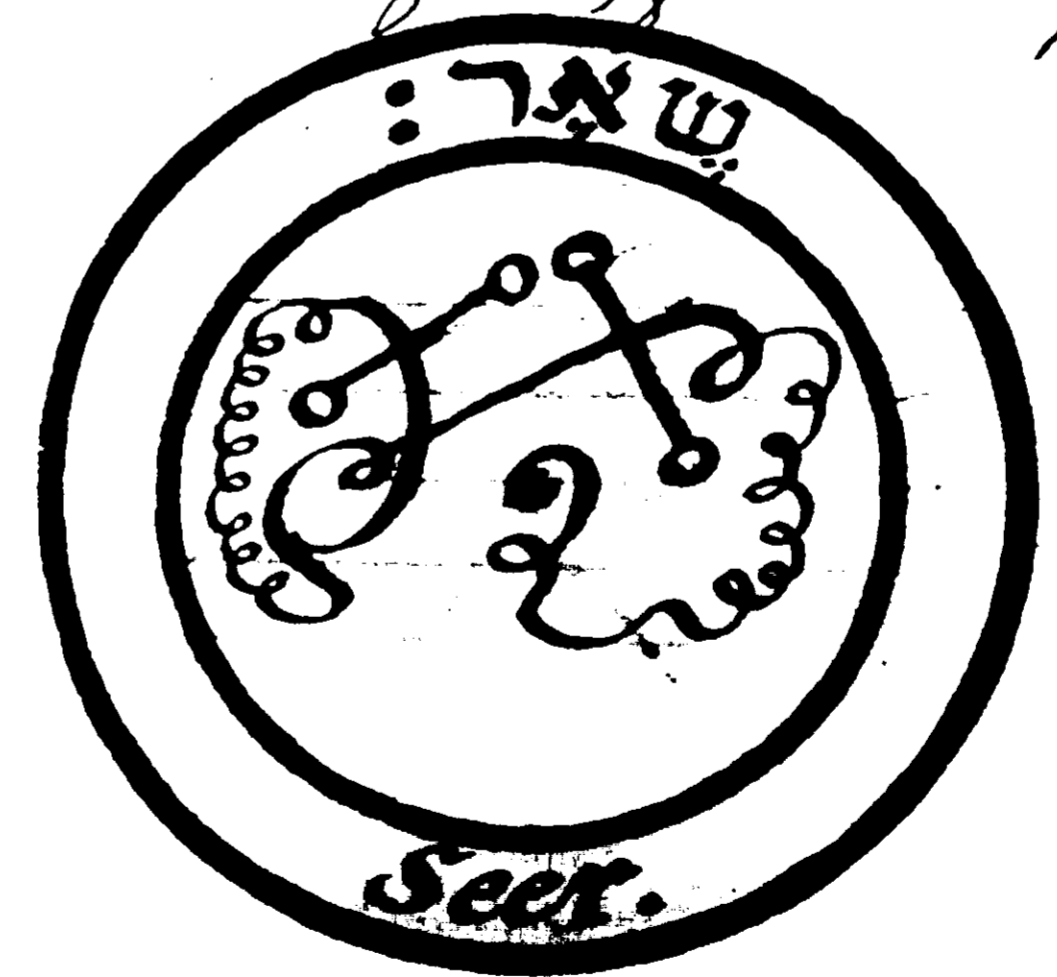
as if they were tame with him, singing and drinking, and natural birds &c. He governeth thirty

Legions of Spirits, he himself being a  
 great Magus his Seal is this



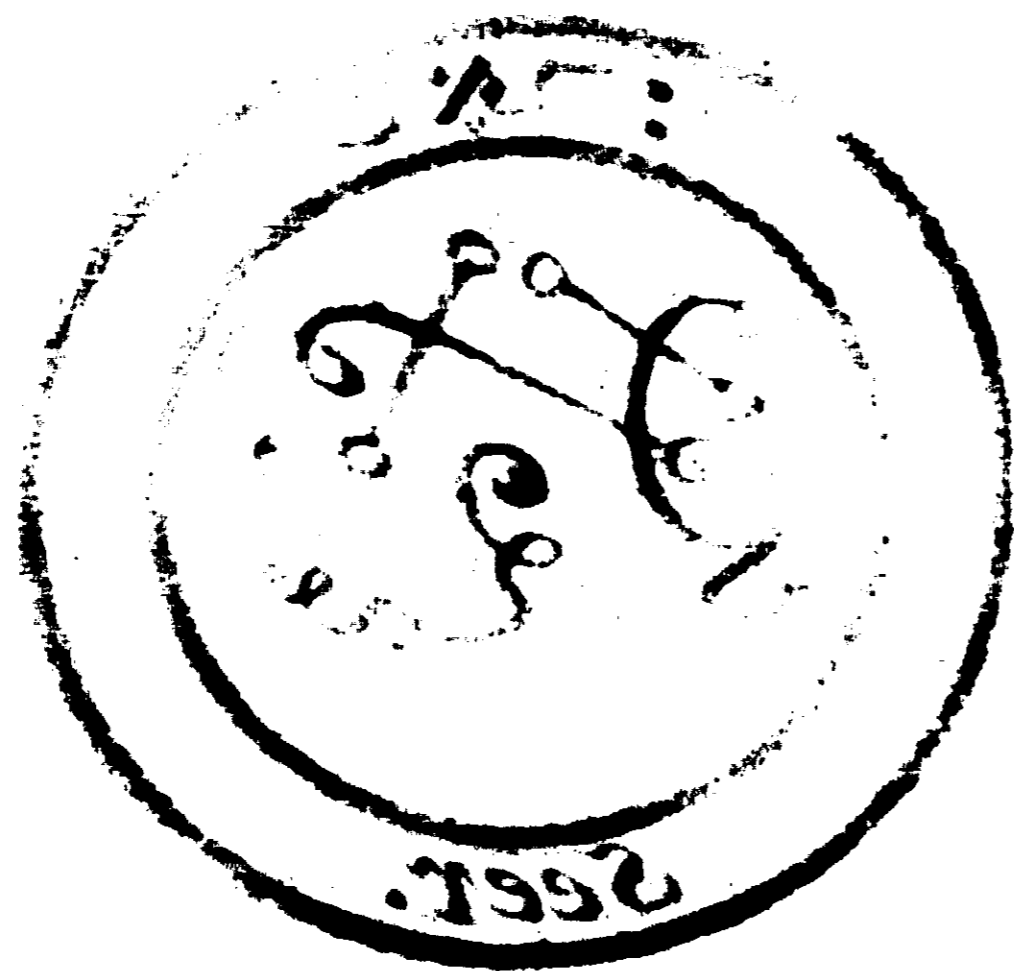
Three & fiftieth  
 Sheet  
 Dr. Rudd

The Seventieth Spirit is Seer, he is a  
 mighty Prince and powerfull vnder Amaymon  
 King of the East, he appeareth in the forme of  
 a beautifull man riding on a horse with wings  
 his office is to go and come & bring all things to  
 passe on a suddon, & to carry & carry any  
 thing where you would haue it or haue it  
 from, for he can passe over the whole earth



in the twinkling of an Eye. he giueth true  
 relation

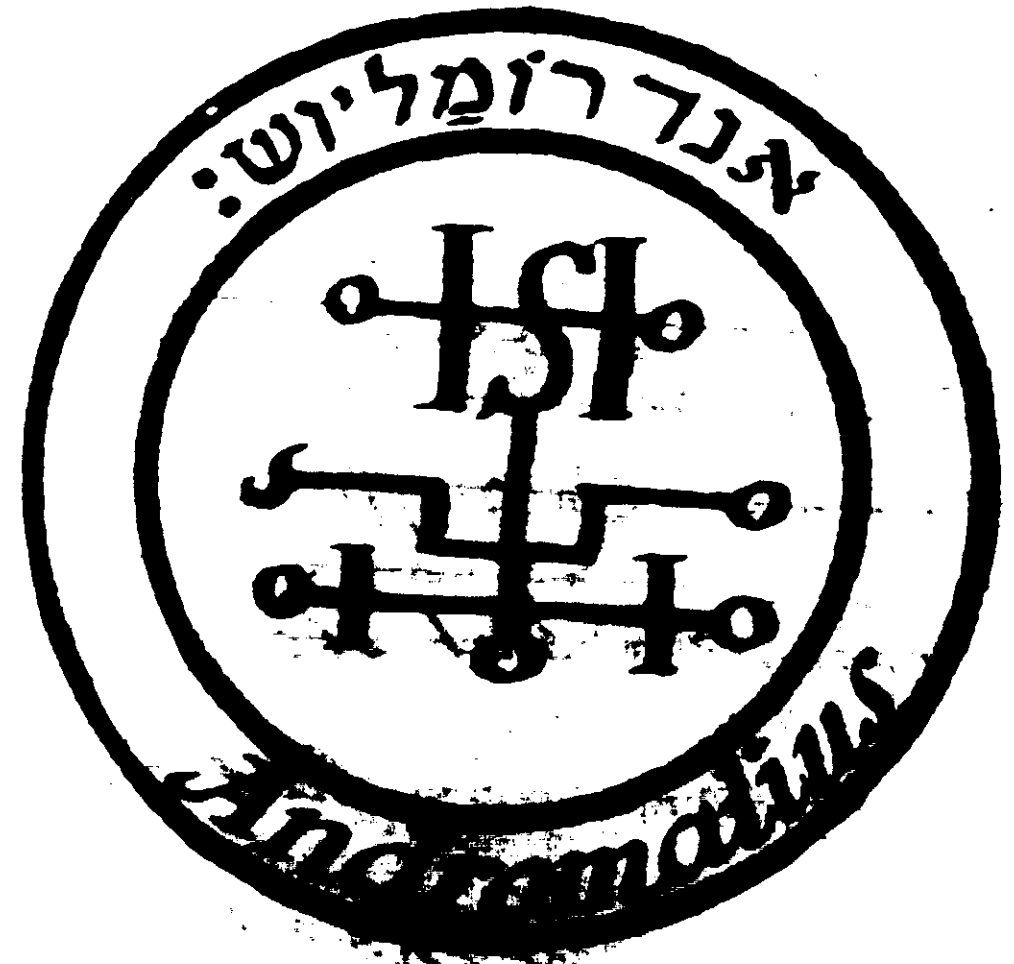
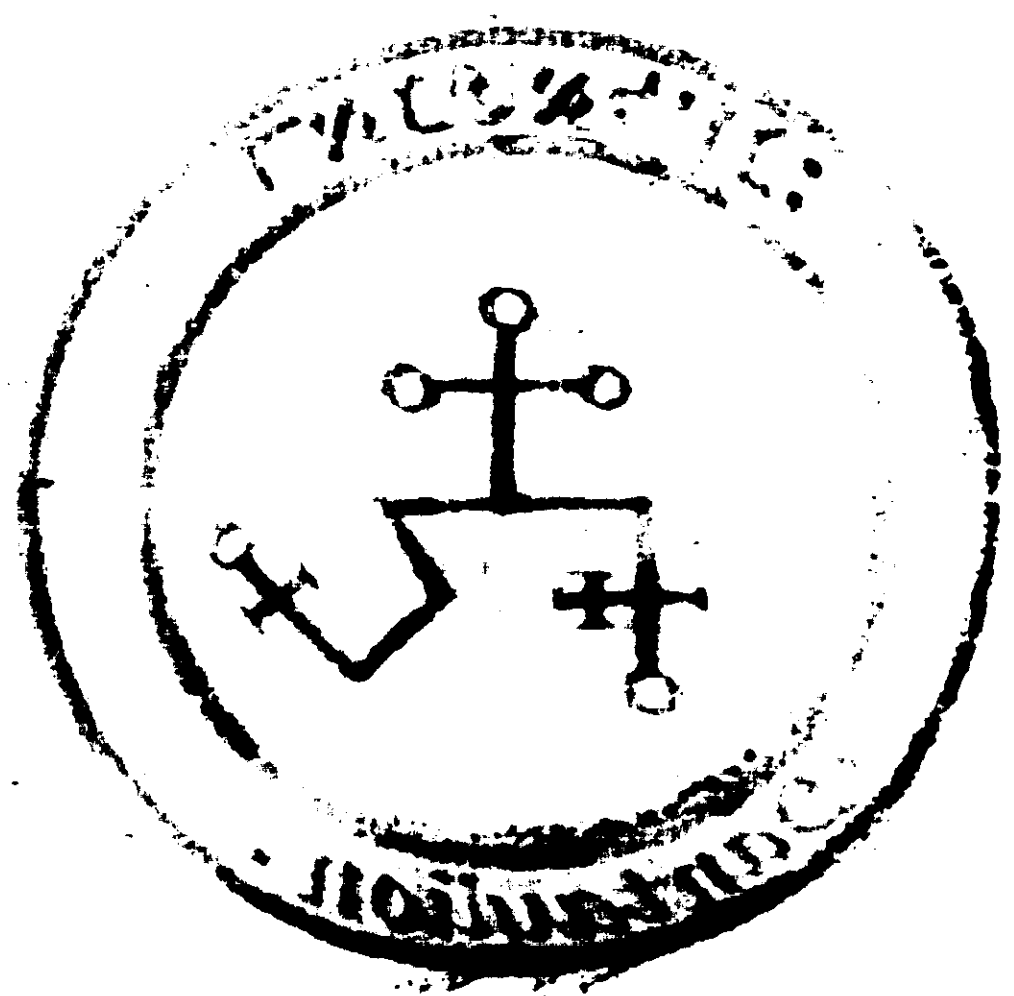
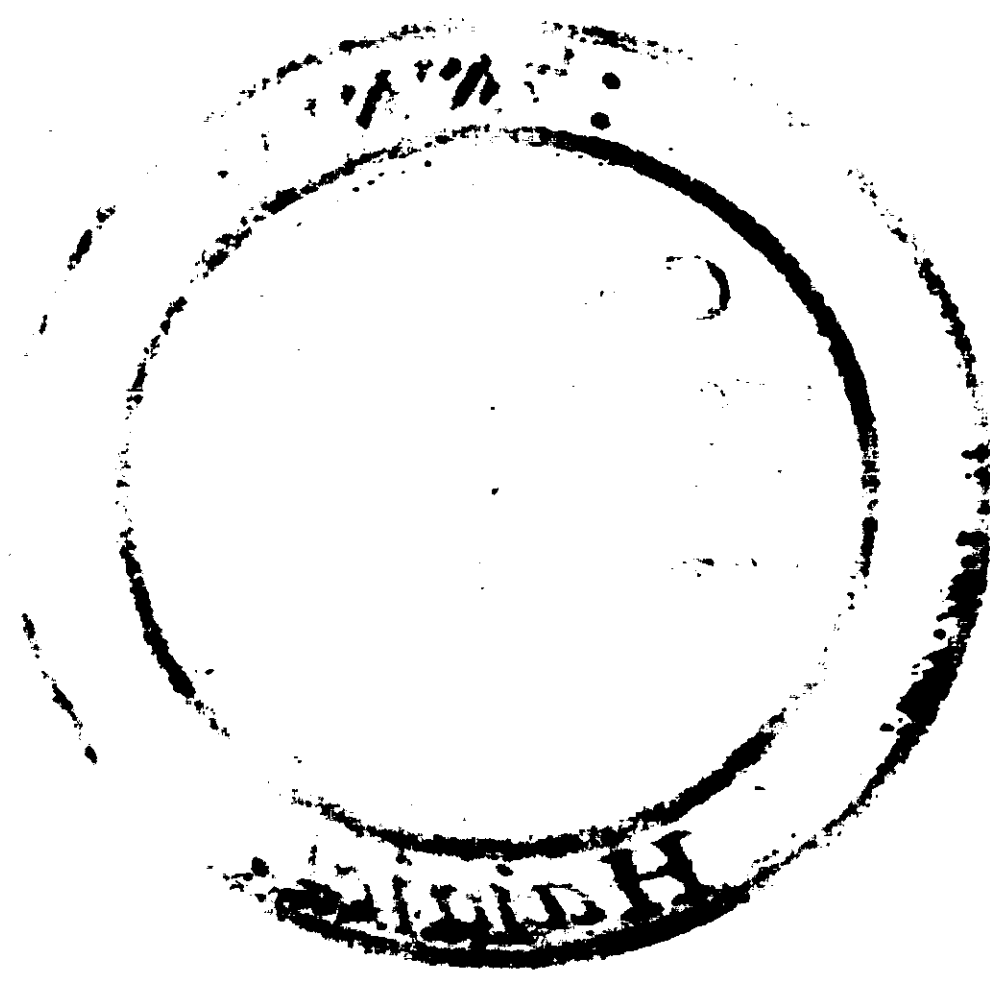
Relation of all theft and treacheries and  
 many other things, he is indifferent good-  
 natured willing to do any thing the Exorcist  
 desireth. He governeth 26. Legions of spirits  
 his Character and Seale is this.



The 71. Spirit is Dantaylion he is a  
 great and a mighty Duke appearing in the forme  
 of a man with many faces all like mens and  
 womens faces and a booke in his right hand.  
 His office is to teach all arts and sciences to any  
 one. he can cause love and show by vision  
 the true similitude of any one let them  
 be in any part of the world. He governeth



36 Legions of Spirits. His Seale is this w<sup>ch</sup>  
 must be worn as a Lamen on your breast.



Thirty six Legions of spirits His Seal is this.

The 72 Spirit is Andromalius he is a great and mighty Earle appearing in the forme of a man holding a serpent in his hand, his office is to bring a thief and goods back that is stolen to the house, and to discover all wickedness and under hand dealings, and to punish thieves, and other wicked people, and to discover treasure that is hid. He ruleth



These 72 be the mighty Kings or princes  
 which King Solomon commanded into a vessel  
 of brass with their Legions of whom Belial  
 and Bilsh, Asmodai and Gaap was the  
 chiefe, and it is supposed it was for their  
 pride for Solomon never declared why he  
 thus bound them, and sealed the vessel  
 and he by divine power cast them all

into a deep Lake or hole in Babylon,

and the Babilonians wondering to see

such a thing there they went wholly into

the Lake to break the vessel open

supposing to find great store of

treasures, but when they had broken

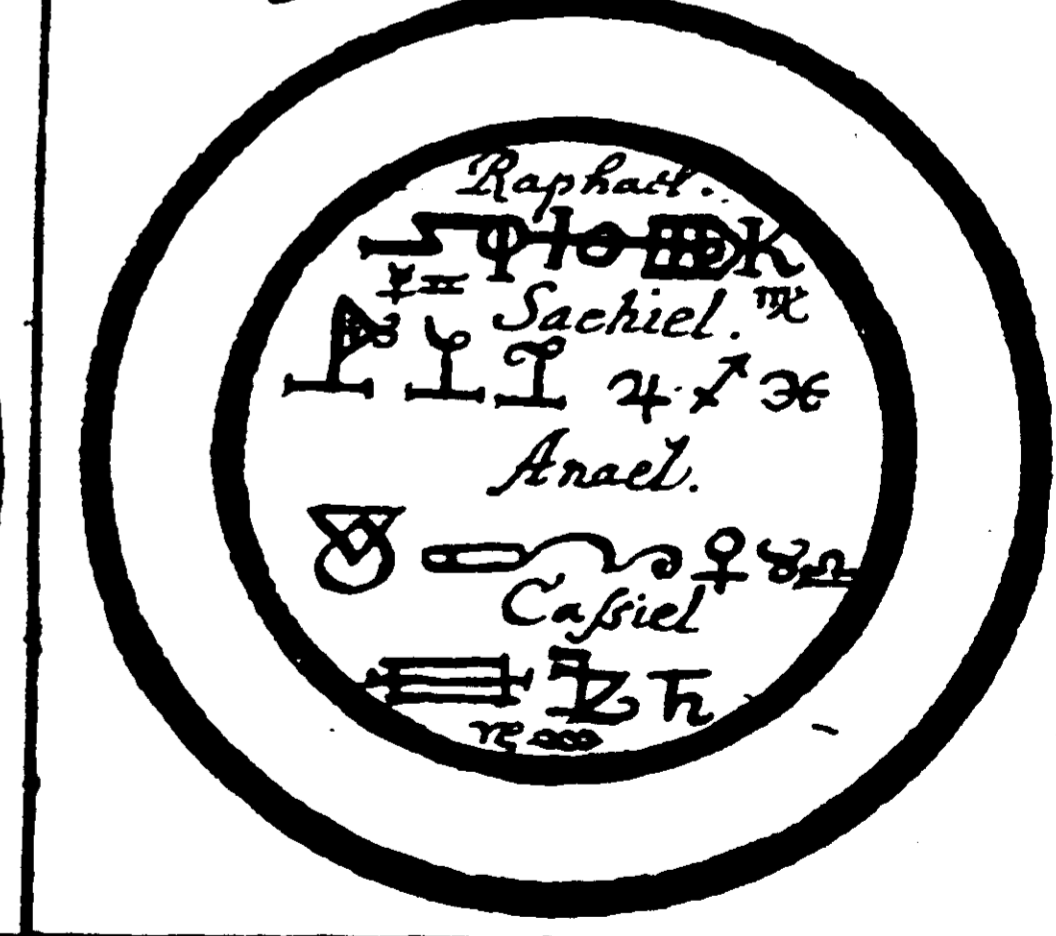
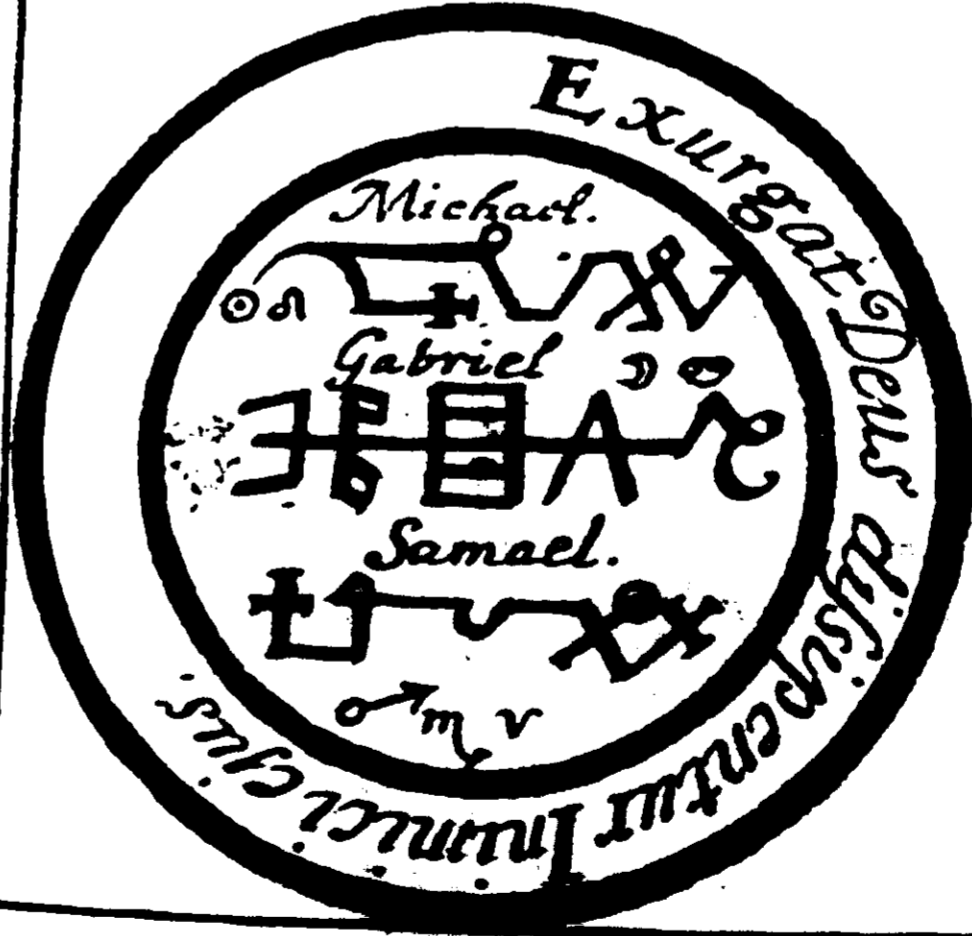
it open out flew down the chiefe spirits

immediatly and their Legions followed

them

and they were all restored to their former  
 places, but only Belial who entred into  
 a certain Image, and there gave Answers  
 to those who did offer ~~off~~ sacrifices unto  
 him, as the Babylonians did for they offered  
 sacrifice and worshipped that Image as God

The Characters of the Angels of the 7. days, names, figures, Seales.

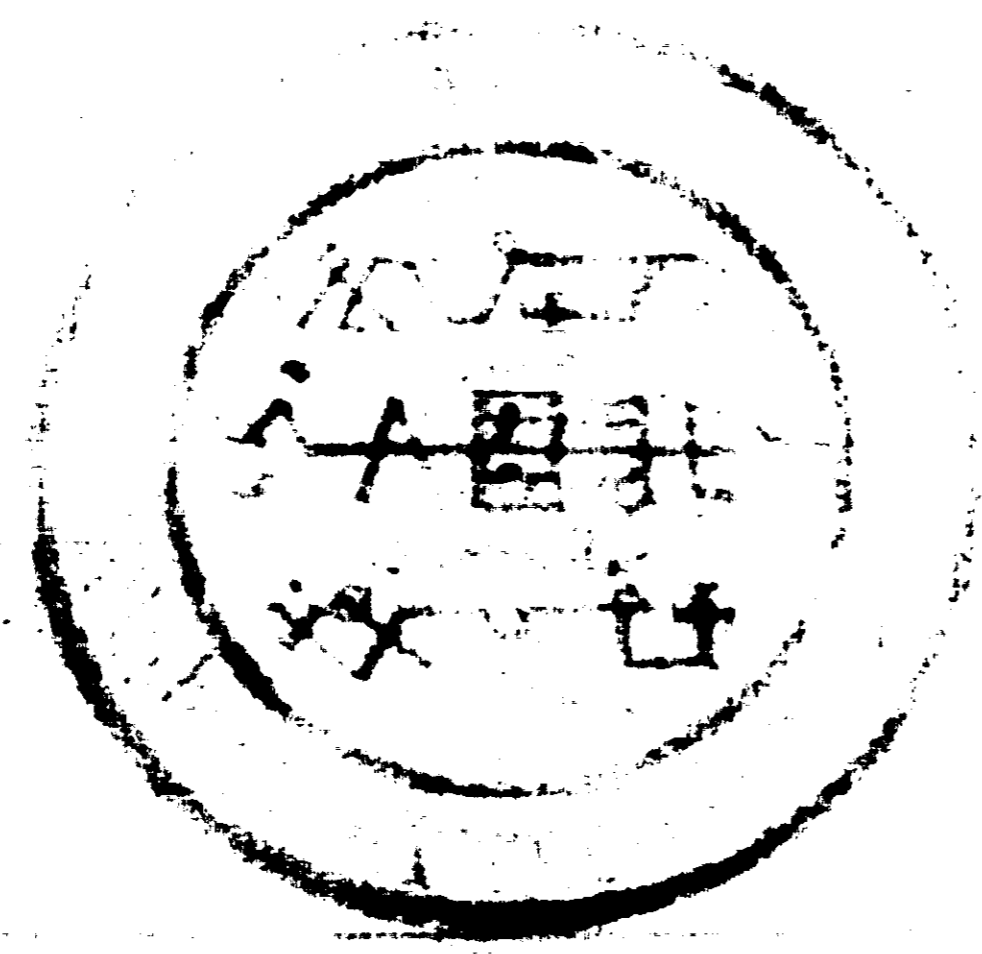
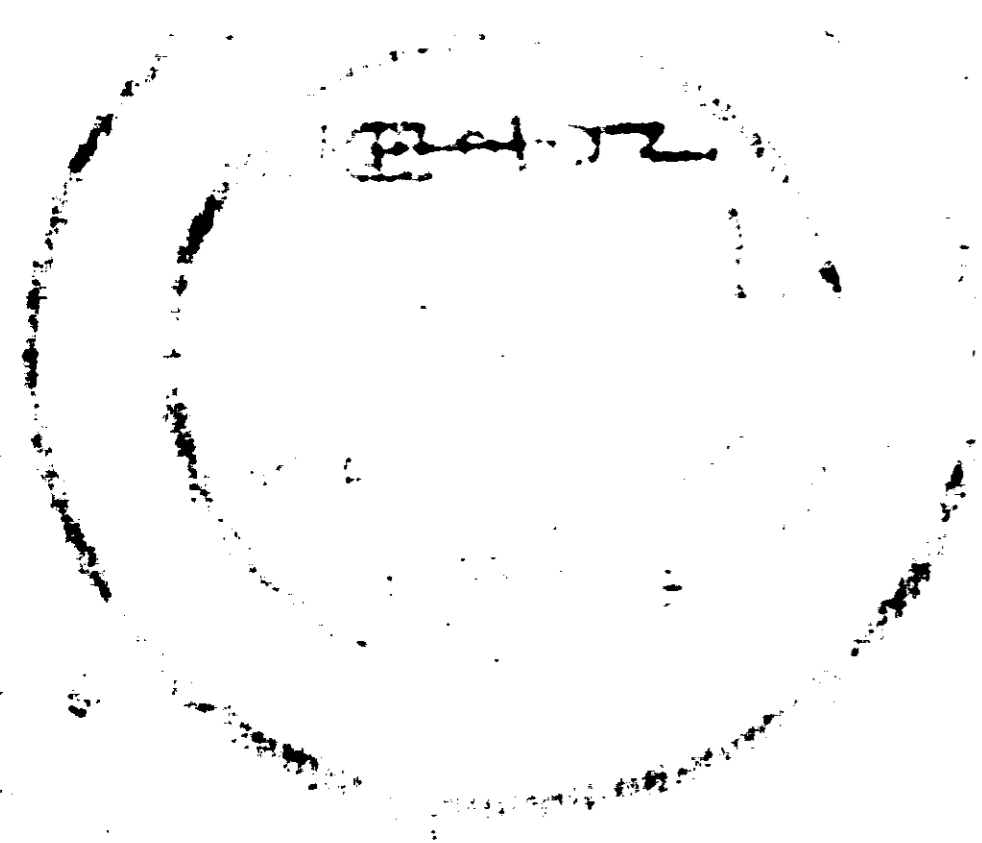


The Conjurat[i]on, follows to call forth  
 any of the aforesaid Spirits

# The Conjurazation

To call forth any of the aforesaid  
Spirits.

I Invoke and Conjure you Spirit N:  
and being armed with power from the  
Supreme Majesty, I strongly comānd  
you by Beralanonsis, Baldackion-  
sis, Paumachis et Apologia, and  
the most powerfull princess, Genio-  
Liachis Ministers of the Tartarian  
seat, Chiefe Princes of the seat of  
Apologia, in the ninth Region;



I exorcise and powerfully Comand you  
Spirit. N. in and by <sup>him</sup> who said the word  
**MOCTUINO** **SA**  
and it was done, and by all the holy and  
most glorious names of the most high and  
true God, and by those his most holy Names  
Adonai, El, Elohim, Zebaoth, Elion,  
Eserchie, Iah, Tetragramaton, Sadai  
that ye forthwith appears and show your  
selfe unto me before this Circle in a  
faire and humane shape without any  
deformity or ugly shape, and without  
delay do you come to make rational  
answers unto all those things which I  
shall aske of you, and come ye peaceably  
and wisely and affably without delay.

76  
delay manifesting what I desire being  
Conjurd by the eternall living and true  
God HelioREN, and I conjure you by the  
speciall and true name of your God that  
you owe obedience to and by the name  
of your King which beares rule over you  
that forthwith you come without any  
tarrying, and fulfill my desires and  
Comand and persist to the end, and  
according to my intentions, and I conjure  
you by him, <sup>to</sup> whom all Creatures are obedi-  
ent, and by his ineffable name Tetra-  
gramaton Jehova, which being heard  
the Elements are overturned, the air  
is shaken, the sea runneth back, the  
fire is quenched, the Earth trembleth.

trembleth, and all the Hosts of Celestial-  
Terrestrial, and Infernalls do tremble  
and are troubled and confounded together  
that you visibly and affably speake to me  
with a cleare voice intelligibly and without  
any ambiguity. Therefore come ye in  
the name Adonai, Zebaoth, Adonai  
Amiorem, Come, Come, why stay you  
Adonai Sadai, The King of Kings Comand  
you.

Say this as often as you  
pleaseth, and if the Spirit  
do not come, say as followeth

**I** Invoke Conjure, and comand you Spirit  
to appeare and show your selfe visibly  
unto

77  
unto me before this face in fair and comely  
sort and shap without any deformity and  
tortuosity by the name and in the name of  
Y and U which Adam heard and spake  
and by the name Joth which Jacob  
heard from the Angel wrestling with him  
and was delivered from the hands of  
Esau his brother: and by the name of God  
Agla, which Lot heard and was saved  
with his family. And by the name  
Anepheneton which Claron heard and  
spake and became wife. And by the  
name Scemes Amethra which Joshua  
called upon, and the Sun stood still;  
And by the name Emanuel which the  
three

Three Children Shadrach Mesack and Abedne-  
go sung in the midst of the fiery furnace  
and was delivered. And by the name of  
Alpha and Omega which Daniel names and  
destroys Bell and the Dragon; And by the  
name Zabath which Moses names and  
all the Rivers and waters in Egypt are  
turned into Blood; And by the name  
Eserchie Triston which Moses names  
and all the Rivers brought forth frogs  
and they went into all the houses of the  
Egyptians destroying all things, And  
by the name Elion which Moses called  
upon and there was great hail such as

70  
there was never since the Creation of  
the world to this day, And by the name  
Adonai which Moses names, and there  
came up Locust throughout all the  
Land of Egypt, And destroyed all that  
the hail had left; And by the name  
Hagios; and by the name of Adonai,  
And by O Theos Iscyros Athanatos  
Paracletos, and by the three holy  
and sacred names Agla on Tetra =  
gramaton, and by the dreadful  
Judgment of God; And by the uncertain  
Sea of Glass which is before the face  
of divine Majesty who is mighty and  
most powerful; And by the

~~There~~ four beasts that stood before the throne  
having eyes before and behind, and by  
the fire round about the throne / And  
by the holy angels of heaven / And by  
the mighty wisdoms of God / And by  
the Scale of Balaam / And by the  
name Primumaton which Moses  
named and the earth opened and  
swallowed up Corah Dathan & Abram  
That you make faithfull answers  
to all my demands and to perform  
all my desires so far as in office you  
are capable of to performe Therefore  
come ye presently visibly and affably.

Five and fiftieth  
sheet D. n. Rudd

79

now without delay to manifest what I desire  
speaking with perfect and cleare voice  
intelligible, and to my understanding

If they do not come yet at the  
Rehearsing of the two former Con-  
jurations, but without doubt they  
will. Say on as followeth  
it being a Constraint.

I Conjure thee Spirit (N) by all the most  
glorious and efficacious names of the most  
great and incomprehensible Lord God of  
Hosts that you come quickly without delay  
from all parts and places of the world where

over

ever you be to make answer to my demands -  
and that visibly and audibly speaking -  
with a voice intelligible to my understanding  
as aforesaid. I conjure and constrain  
you Spirit. N. by all aforesaid, and by  
these seven names which wise Solomon  
bound thee and thy fellows in a vessel  
of brass. Adonai, Preraij, Tetragram-  
aton, Anepheneton, Inessenfateh, Pa-  
tharumon & Itemon That you appear  
now before this Circle to fulfill my will  
in all things that shall seeme good unto-  
me, and if you be so disobedient and  
refuseth to come I will in the power

80  
and by the power of the name of the  
supreme Everlasting Lord God who  
created both you and me and all the  
world in six dayes and what is contained  
in it Eyesaraij, and by the power of  
this name Primumaton which command-  
eth the whole Host of heauen Curse -  
you and deprive you and deprive you  
from all your offices Joy and peace,  
and binde you in the depth of the  
bottomless pit thence to remaine unto  
the last day of the last Judgment  
And I will binde you in the Eternall  
fire -

fire, and into the lake of fire and brimstone  
unless you come quickly and appear here  
before this table to do my will therefore  
Come ye in and by these holy names —  
Adonai, Zebaoth, Anjorem Come ye  
Adonai Comands you.

If you come so far, and  
he yet do not appear, —  
you may be sure he is sent  
to some other place by his  
King and cannot come, —  
and if it be so Invoke  
the King as followeth —  
to send him, but if he

81  
do not come, then you —  
may be sure he is bound  
in chains in Hell and is —  
not in the Custody of his  
King. So if you have a  
desire to call him from —  
thence you must Release  
the Spirits Chain.

For to Invoke the King say as —  
followeth.

O you great mighty and powerfull  
King Amaymon who bearest rule by  
the power of the supreme God El, over



over all Spirits both Superior and Inferior  
of the Infernal Order in the Dominion of  
the East I Invoke and command you by  
the speciall and true name of your God  
and by God that you worship and by the  
soules of your ~~Good~~ Creation, and by the  
most mighty and powerfull name of God  
Jehovah Tetragramaton who cast you  
out of heaven with all other Infernall  
spirits, and by the most powerfull and  
great Name of God who created Heaven  
and Earth and Hell and all things con-  
tained in them, and by their power and  
virtue, and by the Name Prineumaton  
who Commandeth the whole Host of Heaven  
that

12

that you cause enforce and Compell the  
Spirit, N, to come unto me here before this  
Circle in a fair and comely form without  
doing any harms to me or any other  
Creatures, and to answer truly & faith-  
fully unto all my requests, that I may  
accomplish my will and desires in  
knowing and obtaining any matter or  
thing which by office you know is  
proper for him to ~~perform~~ perform or  
to accomplish, through the power of  
God E, who created and disposed of  
all things Celestial, Aerial, Terrestrial  
and Infernal.

After you have Invoked  
the King in this manner twice  
or thrice over then Conjure  
the Spirit you would call  
forth by the aforesaid Conju-  
rations Rehearsing them  
severall times together  
and he will come without  
doubt if not at first, the  
second time Rehearsing, but  
if he do not come Add  
the Spirits Chain to the end  
of the aforesaid Conjurations  
and he will be forced to come  
if he be bound in Chaynes  
for

Six & fifteth Sheet  
J. Rudd

03

for if ~~is~~ Chains will break  
off from him, & he will  
be at liberty.

The General Curse called the Spirits  
Chayne against all Spirits that Rebelle

O Thou wicked and Rebellious or  
disobedient Spirit (N) because thou  
hast rebelled and not obeyed nor  
regarded my words which I have shew-  
ed thee being all glorious & incompre-  
hensible Names of the true God Maker  
and Creator of you and me and all the  
world. I by the power of those names which

which no creature is able to resist do cast you  
into the depth of the bottomless pit and  
there to remain untill the day of doome  
in Chaynes of fire and brimstone unquench-  
able; unless you forthwith appears here  
before this Circle in this  $\Delta$  To do my will  
&c Therefore come quickly & presently in  
and by these names Adonai Zebaoth  
Adonai Amiran, Comd, Comd the King  
Adonai commands you.

When you have read so  
far, and he do not come,  
then write his name &  
Seals in Virgins parchment  
and put it in a black box  
with brimstone & assa-

assa fatida and such like  
things that bear a stinking  
smell, and then binds the  
box up round with an  
iron wire, and hang it on  
your Swords point, and  
hold it over the fire of  
Charcoal, and say to the  
fire first it being placed  
to that quarter the spirit  
is to come.

I Conjure thee Fire by him that made thee  
and all other good creatures in the world that  
thou torment burn and consume this Spirit  
N. into fire everlasting because thou  
art

art disobedient and obeyed not my Comands  
nor kept the precepts of the Lord thy God  
neither wilt thou obey me nor my  
Invocations having thereby called you  
forth who am the Servant of the most  
high and Imperiall Lord God of Hosts  
Jehovah and dignified and fortified  
by his Celestial power and promise  
neither comest thou to answer to these  
my proposals here made unto you for  
which your avoidance and contempt  
you are guilty of grand disobedience  
and rebellion And therefore I shall

85  
Excommunicate you and destroy your names  
and Seals which I have here enclosed  
in this Box and shall burne them in  
immortal fire, and bury ~~you~~ in  
immortal oblivion unless thou immediately  
come and appears visibly and affably  
friendly and courteously here <sup>unto</sup> before  
me, before the Circle in this Triangle  
△ in a fair and comely form, and in  
no wise horrible heartfull or fightfull  
to me or any other creature whatsoever  
upon the face of the Earth, and make  
Rational answer to my Request and

and performs all my desires in all things  
that I will make unto you /

If he come not yet say  
as followeth.

**N**ow O thou Spirit N. Since thou  
art still pernicious and disobedient, &  
will not appear unto me to answer to  
such things which I would have desired  
of you or would have been satisfied in  
esc: I do in the name and by the power  
and dignity of the omnipotent and  
immortal Lord God of Hosts Jehovah  
Tetragrammaton the only Creator of  
Heaven and Earth and Hell and all  
that in

26  
in them is who is the marvellous dispo-  
ser of all things both visible and invisible  
Curse you and deprive you from all  
your office joy and place and do bind  
thee in the depth of the bottomless pit  
and there to remain untill the day of  
the last Judgment I say into the Lake  
of fire and brimstone which is prepared  
for all rebellious disobedient obstinate  
and pertinacious spirits Let all the  
holy Company of Heaven Curse thee;  
the Sun and Moon and all the Stars  
the Light and all the host of heaven  
curse thee into the fire unquenchable  
and torments unspeakable and as  
thy

thy name and Seal is contain'd in this  
Box chain'd and bound up and shall be  
chok'd in Sulphurous and stinking  
substance  
brimstone, and burnt in this material  
fire. So in the name Jehovah and by  
the power and dignity of those three  
names Tetragramaton, Anepheneton  
and Primeumaton Cast thou O thou  
disobedient Spirit (N) into the Lake of  
fire which is prepared for the damned &  
curst Spirits and thou to remain  
unto the day of Doom, and never more  
to be remember'd of before the face of  
God which shall come to Judge the  
quick and dead, and the world by fire.

seven and fifteth  
Sheet D. Rudd

B

87

[Here the Exorcist must  
put the Box into the fire]

And by and by he will

come, but as soon as

he is come Quench the  
fire that the box is in

and make a sweet perfume,

and give him a

kind Entertainment

showing him the Pentacle

that is at the bottom

of your Vesture covered

with a linnen Cloth

Saying

Behold your Conclusion if you be  
disobedient behold the ★ Pentacle  
of Solomon which I have here brought  
before your presence. Behold the person  
of the Exorcist who is called Ochomos  
in the midst of the Exorcism who is  
armed by God and without fears  
who potently Invoked you and  
called you to appearance, therefore  
make rationally Answers to my  
demands and be obedient to me your  
Master in the Name of the Lord Bathol  
Rushing upon Abrack coming upon  
Abar.

38  
Then he or they will  
be obedient and bid  
you asks what you  
will for he is subject  
by God to fulfill  
desires and demands  
And when he or they  
have appeared and  
showed himself  
humbly and meek  
then you are to say

Welcome Spirits or most noble King  
or Kings, I say you are all welcome unto  
me, because I called you through him  
who



who created both heaven and Earth  
and Hell and all that is contained in  
them, and you have obeyed also by the  
same power I called you forth by, I  
bind you that you remain affably &  
visibly, how before this Circle in this  
△ Triangle so constant and so long  
as I have occasion for you and not to  
depart without my license until  
you have truly and faithfully  
performed my will without any  
falsity

## The License to Depart!

O Thou Spirit (N) because thou hast  
diligently answered my Demands, and  
was very ready and willing to come  
at my first call I do here license thee  
to depart unto thy proper place  
without doing any injury or danger  
to man or beast. Depart I say and  
be ever ready to my call being Exorcised  
and Conjured by the sacred Rites of  
Magick, I charge thee to withdraw  
peaceably and quietly, and the power  
of God be ever continued betwixt  
me and thee

Amen

After you have given  
the Spirit License, -  
you are <sup>to</sup> go out  
of the Circle till they  
be gone, And you have  
made prayers to God  
for the great blessings  
he hath bestowed on  
you in granting your  
desires, and swearing  
you from all the  
malice of <sup>Diabol.</sup> your enemy the

Note you may Command these Spirits  
into the brazen vessel as you do into  
the Triangle. Saying that you do

90  
forthwith appears before this Circle -  
in this Vessel of Brass in a fair and  
comely shape &c as is showed before in  
the Conjurations

## Of the Circle, and the Composition thereof.

The forme of Circles is not alwayes one  
and the same but useth to be changed -  
according to the order of the spirits that  
are to be called, their places, times, days,  
and howes.

For in making a Circle it ought to be considered in what time of the year what day and what hours, that you make the Circle, What Spirits you would call, to what star and region they do belong, and what functions they have. Therefore let there

be made three Circles of the latitude of nine foot and let them be distant one from another a hand's breadth; and in the middle Circle first write the name of the hour wherein you do the work. Secondly write the name of the Angel of the hour. Thirdly the Sigil of the Angel of the hour

Fourthly the Name of the Angel that ruleth that day wherein you do the work and the name of his Ministers. Fifthly the name of ~~the Ministers~~ the present time. Sixthly the name of the spirits ruling in that part of time and their professions. Seventhly the Name of the head of the sign ruling in that part of time wherein you work. Eighthly the name of the earth according to that part of time wherein you work. Ninthly and for the completing of the middle Circle write the name of the Sun and of the moon according to the said rule of time, for as the time is changed, so the names are to be altered. And in the ~~Circle~~ Circles

Circles let there be drawn in the four angles  
the names of the Presidential Angels of  
the air, that day wherein you would do  
this work, to wit the name of the King  
and his three ministers. Without the  
Circles in four angles let pentagons be  
made. In the inner Circles let there be  
written 4 divine names with crosses inter-  
posed in the middle of the Circles; to-  
wit towards the East let there be written  
Alpha, and towards the West there be  
written Omega, and let a cross divide  
the middle of the Circles.

When the Circle is thus finished you  
shall proceed

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## Of the Names of the Hours and the Angels ruling them.

The Angels do rule the hours in a  
successive Order according to the Course of  
the Heavens and planets unto which  
they are subject; So that that spirit which  
governeth the day ruleth also the first  
hours of the day; the second from this  
governeth the second hours of the day,  
the third, the third hours & so conse-  
quently: And when seven planets &  
hours have made their Revolution it  
returneth again to the first which ruleth  
the day. Therefore we shall first speak  
of the Names of the hours

# Hours of the Day & Hours of the night

|              |              |
|--------------|--------------|
| 1 - Yayn     | 1 - Boron    |
| 2 - Janor    | 2 - Barol    |
| 3 - Nasnia   | 3 - Thami.   |
| 4 - Salla    | 4 - Athar    |
| 5 - Sadedali | 5 - Mathon   |
| 6 - Thamuz   | 6 - Rana     |
| 7 - Ouror    | 7 - Natos    |
| 8 - Thamic   | 8 - Tafrae   |
| 9 - Noron    | 9 - Safsar   |
| 10 - Jayon   | 10 - Aglo    |
| 11 - Abai    | 11 - Calorra |
| 12 - Natalon | 12 - Salam.  |

## The Angels of the Hours of the Day & Night

|              |              |
|--------------|--------------|
| 1 - Michael  | 1 - Sachiel  |
| 2 - Anael    | 2 - Samael   |
| 3 - Raphael  | 3 - Michael  |
| 4 - Gabriel  | 4 - Anael    |
| 5 - Cassiel  | 5 - Raphael  |
| 6 - Sachiel  | 6 - Gabriel  |
| 7 - Samael   | 7 - Cassiel  |
| 8 - Michael  | 8 - Sachiel  |
| 9 - Anael    | 9 - Samael   |
| 10 - Raphael | 10 - Michael |
| 11 - Gabriel | 11 - Anael   |
| 12 - Cassiel | 12 - Raphael |

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# The Division of the Day & the Planetary Regiment.

Hours of the day.

|                    | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|--------------------|---|---|---|---|---|---|---|---|---|----|----|----|
| Michael. Sunday    | ☉ | ♀ | ♄ | ☽ | ♃ | ♁ | ♂ | ☉ | ♀ | ♄  | ☽  | ♃  |
| Gabriel. Munday    | ☽ | ♃ | ♁ | ♂ | ☉ | ♀ | ♄ | ☽ | ♃ | ♁  | ♂  | ☉  |
| Samael. Tuesday    | ♂ | ☉ | ♀ | ♄ | ☽ | ♃ | ♁ | ♂ | ☉ | ♀  | ♄  | ☽  |
| Raphael. Wednesday | ♄ | ☽ | ♃ | ♁ | ♂ | ☉ | ♀ | ♄ | ☽ | ♃  | ♁  | ♂  |
| Sachiel. Thursday  | ♁ | ♂ | ☉ | ♀ | ♄ | ☽ | ♃ | ♁ | ♂ | ☉  | ♀  | ♄  |
| Anael. Friday      | ♀ | ♄ | ☽ | ♃ | ♁ | ♂ | ☉ | ♀ | ♄ | ☽  | ♃  | ♁  |
| Cassiel. Saturday  | ♃ | ♁ | ♂ | ☉ | ♀ | ♄ | ☽ | ♃ | ♁ | ♂  | ☉  | ♀  |

# The Division of the Night and the Planetary Regiment.

Hours of the Night

|           | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|-----------|---|---|---|---|---|---|---|---|---|----|----|----|
| Sunday    | ♁ | ♂ | ☉ | ♀ | ♄ | ☽ | ♃ | ♁ | ♂ | ☉  | ♀  | ♄  |
| Munday    | ♀ | ♄ | ☽ | ♃ | ♁ | ♂ | ☉ | ♀ | ♄ | ☽  | ♃  | ♁  |
| Tuesday   | ♃ | ♁ | ♂ | ☉ | ♀ | ♄ | ☽ | ♃ | ♁ | ♂  | ☉  | ♀  |
| Wednesday | ☉ | ♀ | ♄ | ☽ | ♃ | ♁ | ♂ | ☉ | ♀ | ♄  | ☽  | ♃  |
| Thursday  | ☽ | ♃ | ♁ | ♂ | ☉ | ♀ | ♄ | ☽ | ♃ | ♁  | ♂  | ☉  |
| Friday    | ♂ | ☉ | ♀ | ♄ | ☽ | ♃ | ♁ | ♂ | ☉ | ♀  | ♄  | ☽  |
| Saturday  | ♄ | ☽ | ♃ | ♁ | ♂ | ☉ | ♀ | ♄ | ☽ | ♃  | ♁  | ♂  |

A year is divided into the Spring, Summer, Harvest  
and Winter, the names whereof are these.

The Spring Talvi — } The Angels of Spring  
The Summer Casmaran } Caratafa  
Autum — Andarael } Coro  
Winter — Farlas } Amatiel  
Comissaros

The head of the signs of the Spring  
Spugliquet.

The name of the Earth in the Spring Amadai

The names of the Sun & Moon in the Spring  
Abraim ☉  
Agusita ☽

The Angels of the Summer { Gargatel  
Tariol  
Gariol. }

The head of the signs of the Summer  
Tubiel.

The Name of the Earth in Summer  
Festatits.

The Names of the Sun & Moon in Summer  
Athonai ☉  
Armatuf ☽

The Angels of Autumn Tarquam }<sup>94</sup>  
Guabarol }

The head of the signs of Autumn  
Torquaret.

The Name of the Earth in Autumn  
Rabianara.

The Names of the Sun & Moon in Autumn  
Abragini ☉  
Matasignais ☽.

The Angels of the Winter Amabaely  
Cazari }

The head of the signs of Winter Altarib.

The Name of the Earth in Winter  
Jeremiah.

The Names of the Sun & Moon in Winter.  
Comatuff ☉  
Affaterim ☽

The Consecrations & Benedictions.  
ons.

The Benediction of Perfumes.

The God of Abraham God of Isaac God of Jacob bless these Creatures of these kinds that they may fill up the power and vertue of these odours, so that neither the Enemy nor any false Imagination be able to enter into them through our Lord Jesus Christ.

The Exorcisme of the Fire upon which the Perfumes are to be put.

The Fire which is to be used for Suffumigations is to be in a new Vessel of Earth or Iron, and let it be Exorcised after this manner.

**I** Exorcise thee O thou Creature of fire by him by whom all things are made, that  
forthwith

The nine and fiftith  
sheet D. Budd  
e e e e e e e e e e e

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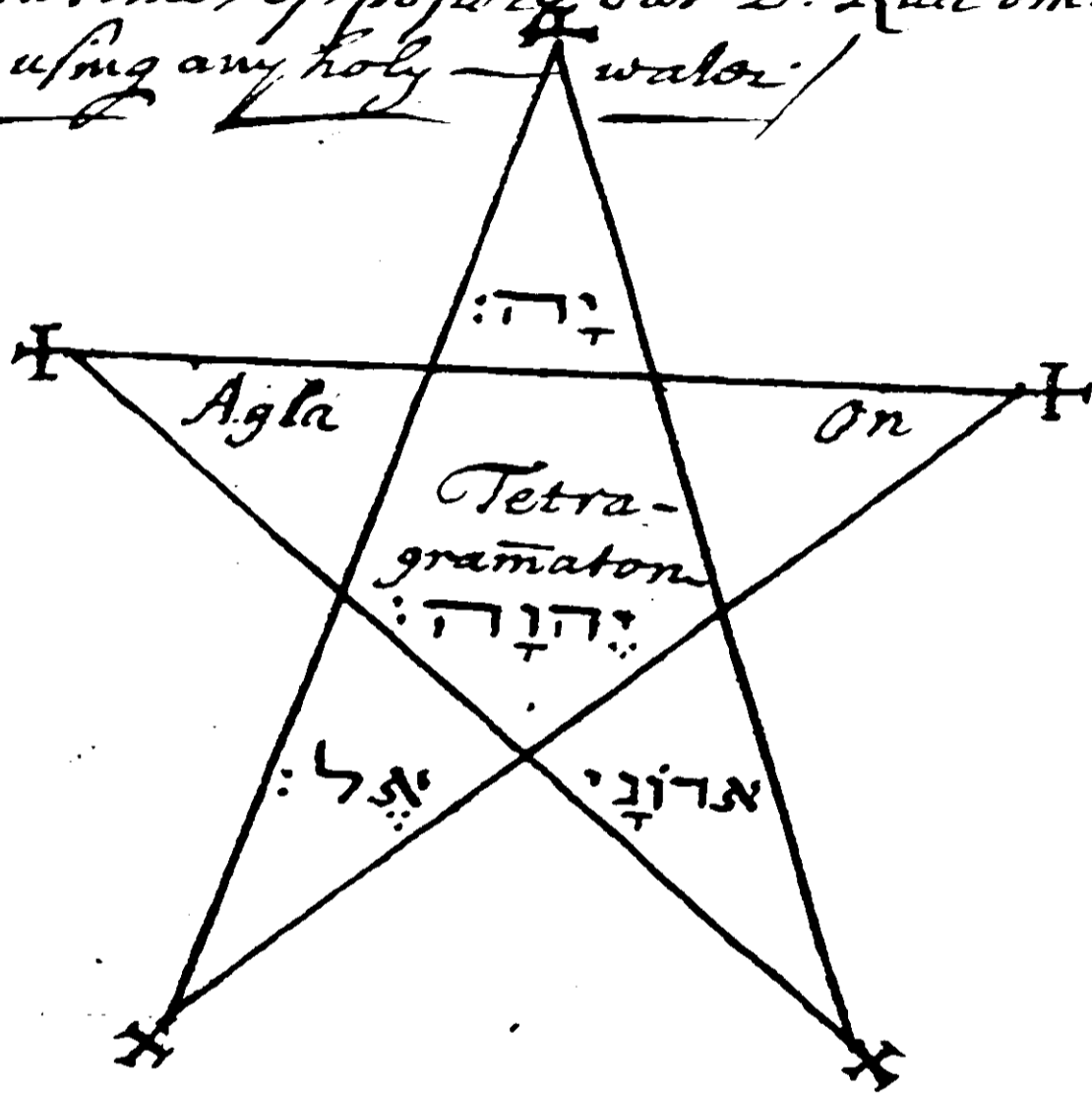
thou cast away every phantasm from thee, that it shall not be able to do any hurt in any thing. Then say  
Bless O Lord this Creature of fire ~~by him~~ and sanctify it that it may be blessed to set forth the praise of thy holy name that no hurt may come to the Exorcisers or Spectators through our Lord Jesus Christ.

Of the Garment and Pentacle.

Let it be a Priests Garment if it can be obtained, but if it cannot be had let it be of linnen and cleane then take this Pentacle made in the day and hour of  
Mercury.

Mercury the Moon Encreasing written in  
parchment made of a Kids skin. But first let  
there be said the Masse of the holy Ghost and let it  
be sprinckled with water of Baptisme.

This was the practise in times of popery but D. Rud omitted it  
saying No Masse, nor using any holy water!



An Oration to be said when the Vesture is  
put on.

Ancor, Amacor, Amides, Theodonicas, Anitor  
by the merits of thy Angels O Lord I will  
put on



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put on the Garment of Salvation, that this —  
which I desire I may bring to effect. Through  
Thee the most holy Adonai, whose Kingdom  
endureth for ever and ever Amen.

**T**he Operator ought to be cleansed & purified —  
by the space of nine days before the beginning  
of the work, and to be Confessed & receive  
the holy Communion. Let him have ready the  
Perfums appropriated to the day wherein he  
would perform the work. He ought also  
to have Holy water from a priest, and  
a new Earthen vessel with fire, a Vesture  
and pontack; and let all these things  
be duly Consecrated and prepared.

Let one of the Servants carry the earthen  
vessel —

vessel full of fire, and the Perfumes, and let  
another bear the Booke, another the Garment  
and pentacle, and let the Master carry the Sword  
over which there must be said one Masse of  
the Holy Ghost; - And on the middle of the  
sword let there be writton this nam A G L A  
† and on the other side thereof, this name -

† on †. And as he goeth to the consecrated  
place let him continually read Letanies, the  
servants answering. And when he cometh  
to the place where he will erect the Circle, let  
him draw the lines of the Circle as is before  
taught, and after he hath made it, let  
him sprinkle the Circle with holy water  
saying. Asperget me Dominus. Thou  
shalt

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purge me with hyssop O Lord and I shall be  
cleans: thou shalt wash me and I shall  
be whiter then Snow.

The Operator or Master ought to be purified  
with fasting and chastity for 9 days before  
he Operate. And on the day that he would  
do the works being clothed with pure garments  
and furnished with pentacles Perfumes &  
and other things necessary therunto Let him  
Enter the Circle, and call the Angels from  
the four parts of the world, which do govern  
the seven planets, the seven dayes of the  
week, Colours and Mettalls, whose names you  
may see in their proper places. And with  
bended knees invocating say O Angeli  
Superbi

supradicti et tota adjutoris mea & potentia, et  
in adjutorium mihi, in meis rebus et potest  
onibus. Then let him call the Angels  
from the four parts of the world that rule  
the day the same day that he doth the work  
And having Implored specially all the  
names and Spirits written in the Circle  
Let him say, O vos omnes adjuro atque  
Contestor per verbum Adonai, per Hagios  
O Theos, Ischyros, Athanatos, Parastatos,  
Alpha et Omega, et per haec tria nomina  
Secreta, Agla, On, Tetragrammaton, quod  
hodie invocatis adimpletur quod cupio.  
These things being performed Let him

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read the Conjuracion assigned for the day  
wherein he Operates; but if they shall be  
pertinacious and refractory not yielding  
due obedience then let him use this  
following Prayer.

A Prayer to God to be said in the  
four parts of the world in the  
Circle

A Morulo, Tansha, Latiston, Rabur, Escha  
Aladia, Alpha et Omega, Loisto Oriston  
Adonai: O my most mercifull Father  
have mercy upon me although a Sinner  
make appear the arms of thy power in  
me this day (although thy unworthy Child)  
against these obstinate and pernicious  
spirits.

spirits that I by thy will may be made a  
 contemplator of thy divine works and  
 may be illustrated with all wisdoms,  
 and always worship and glorify thy name  
 I humbly Implore and beseech thee that  
 these spirits which I call by thy Judgment  
 may be bound and constrained to come, and  
 give true and perfect answers to those things  
 which I shall ask them, and that they may  
 declare and show unto us those things which  
 shall be commanded them not hurting any  
 creature neither injuring nor terrifying me or  
 my followers nor hurting any other creature  
 nor affrighting any one, but let them be  
 obedient to my requests in all things which I  
 command them.

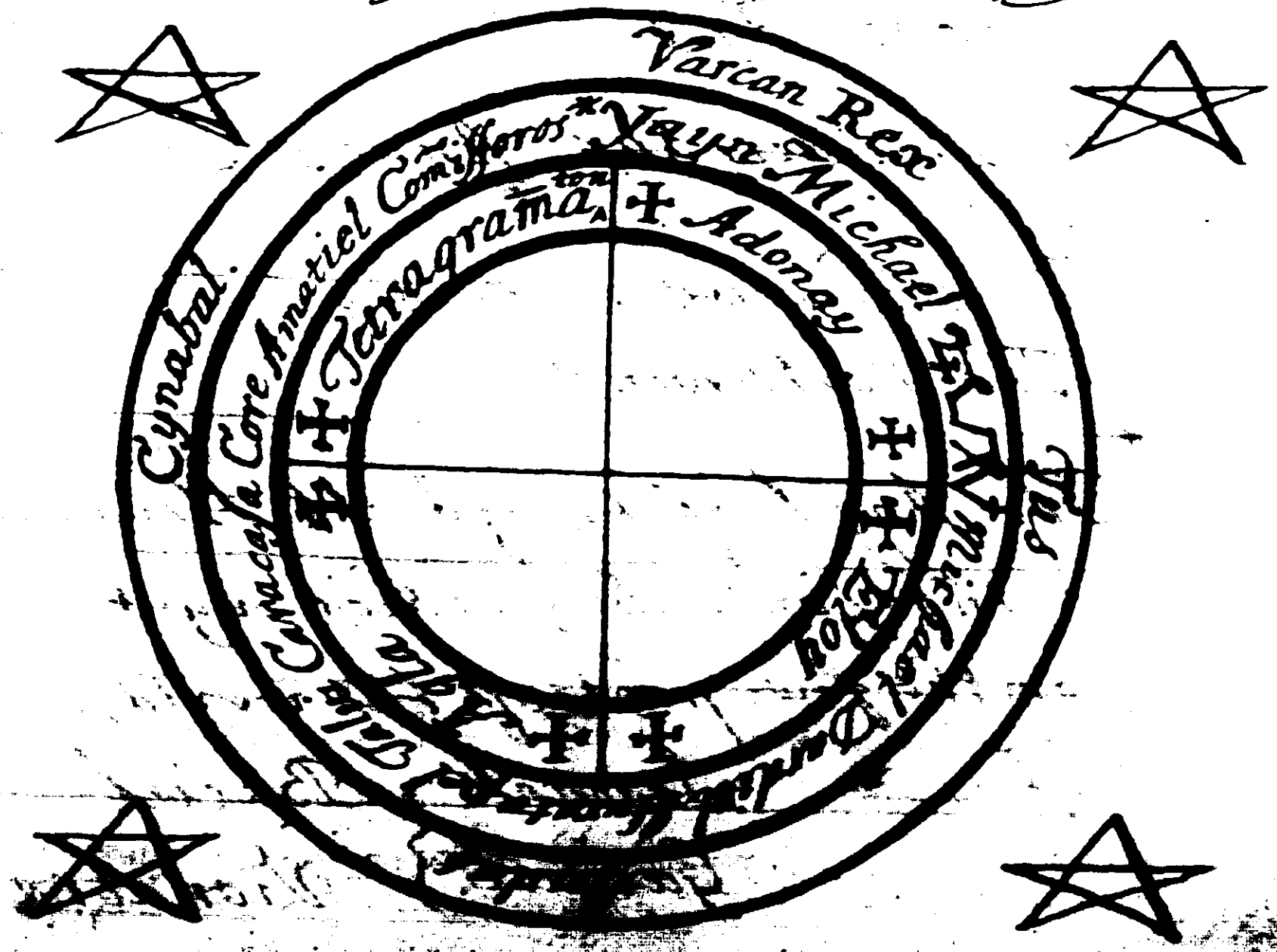
[Then let him stand

The Sixtith Sheet  
 D. Rudd

[Then let him stand in the middle

of the Circle, and hold his hand towards the  
 Pentacle and say] Per Pentaculum Solomonis  
 advocavi dent mihi Responsum verum.  
 But that you may the better know the manner  
 of composing a Circle See the following Scheme

The figure of a Circle for the first hour  
 of the Lords Day in Spring time.



Spugliquel  
 Amadai.  
 Abraim  
 Aquista.

The Directory  
for the Lords Day

The Angel of the Lords Day Michael, & his Seals



The Angels of the Air ruling on the Lords Day  
Varcan Rex.

His Ministers Sth Andas Cynabal.

The Winds which the Angel of the Air is under.

The Northwind.

The Angels of the fourth Heaven ruling  
on the Lords Day which ought to be called  
from the four parts of the world. All the

East  
Samael } Baciell  
Gabriel } Vonababa.

At the West { Anael, } Pabel, } Ustael.  
                  { Burchat, } Succratos, } Capabili.

At the North { Aiel } Aniel, vol Aquiel  
                  { Sapiel } Matuyel, Masgubriol

At the South { Habudiol, Machafiel, Charsiel  
                  Uriel, Naromiell.

The Perfume of the Lords Day Red wheat

The Invocation, or Conjuratation

I conjure & confirm upon you O you strong and  
holy Angels of God, in the name of Donay-  
Eys, Eys, Eya, who is he, who was who is, and  
shall be, Eys, Abzaye, and in the Name Saday,  
Cador, Cador, Cador, sitting high upon the  
Chorubin: and by the great name of the same  
strong God and potent, and exalted upon all

the heavens Eye, Sarage the Creator of Ages, -  
who created the world, the heaven, the Earth  
the Sea, and all things y<sup>e</sup> are therein in the first  
day, and sealed them with his holy name Phaa  
And by the names of thy holy Angels who beare  
Rule in the fourth heaven, & serve before the  
most potent Salamia a great and honoured  
Angel, and by the name of his star which  
is the Sun, and by his signs, and by the  
immense name of the living God, and by all  
the aforesaid names, I conjure thee O thou  
great Angel Michael, who bearest rule as  
president of the Lords day: and by the name  
Adonay, the God of Israel, who created the  
world and whatsoever is therein, that thou  
labour for

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me and fulfill my petition according to my  
desire [ how declare your business & the  
cause of making your Invocation ]

Note here. That the spirits of the Air of the  
Lords Day are under the North winds, whose  
nature is to procure Gold, Gems, Carbuncles,  
Riches, to raise one to obtain favour and  
conduces to dissolve the enmities of  
men; to raise men to honours, to carry or  
take away infirmities.

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The Directory for ~~the~~  
Munday.

The Angel of Munday his Sigil, Planet  
his signs of the Planet & the name of the  
first heaven



The Angel of the Air ruling on Munday  
Arcan King. His Ministers

Bilst. Misabu. Abuzcha.

The Winds which the said Angels of the  
Air are subject to. The West winds.

The Angels of the first heaven ruling on  
Munday which ought to be called from the  
four parts of the world. From

From the East. Gabriel, Gabrael, Madit  
Deamiel, Janael.

From the West. Sachiel, Zaniel, Habaiel  
Bachanail, Corabail.

From the North. Macl, Vracl, Valnum.  
Balicl, Balay, Humastru.

From the South. Curaniel, Dabriel, Darquiel  
Hanun Anayl, Vstuit.

The Perfume on Munday, Aloes.



The Invocation or Conjuraton

I Conjure and confirme upon you O you strong  
and good Angels in the name Adonay, Adonay  
Adonay, Eie, Eie, Eie, Cados, Cados, Cados,  
Achem, Achem, Ia, Ia, Fortis, Ia, who appeared

in Mount Sinai

in Mount Sinai, with the glorification of the  
 King Adonay, Sadaq, Zabath Anathay, Ya, Ya,  
 Marinata, Abim, Iera, who created the Seas, <sup>river</sup> ponds,  
 and all waters on the second day, and sealed  
 the Seas with bounds for it not to pass by his  
 high name: And by the names of his holy Angels  
 who bears rule in the first Host, who serve  
 Orphaniel a great Angel precious and honorable  
 and by the name of his Star, which is the Moon  
 and upon the O Gabriel, who presides Munday  
 the second day that thou labour for I am to fulfil  
 fill my desires [here declare y<sup>e</sup> business what y<sup>e</sup>  
 request is &c.]

The Spirits of the air of Munday are sub-  
 ject to the West winds which is the wind

The sixty first sheet  
 Dr. Rudd

of the Moon, their Nature is to give  
 Silver; to convey things from place to place to  
 make horses swift, and to disclose the secrets  
 of persons both present and future; In what  
 manner these spirits appears we have already  
 declared at large.

Directions for Tuesday

The Angel of Tuesday his Sigit his Planet his sign  
 governing y<sup>e</sup> Planet & the name of the 5<sup>th</sup> heaven





The Angels of Tuesday Samath, Satath, Amabid

The Angels of the Air ruling on Tuesday Samax

King. His Ministers Carmax, Jsmoli, Paffron

The Winds to which the said Angels are subject,

The East winds.

The Angels of the fifth Heaven ruling on

Tuesday which ought to be called from the four

parts of the world.

At the East Friagne, Guatt, Damact, Calzai.

Arzagon.

At the West, Lama, Astagna, Lobquin, Soncas

Jazit, Jsuat, Jrol.

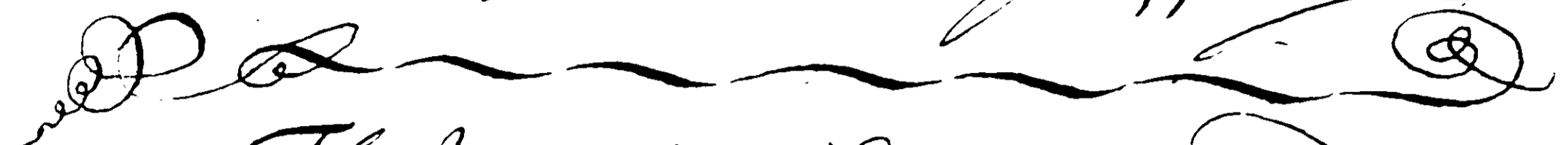
At the North, Rahumol, Hyniol, Rayol, Sera:

phiel, Mathiel, Fraicid.

At the South, Sachriel Janiel, Galdol, Ofat-

Osail, Vianuel, Zaliel.

The Perfums on Tuesday Pepper.



The Invocation or Conjuraton of Tuesday:

**I** Conjure & Conforms upon you O you strong and

holy Angels by the name ya, ya, ya, He, He, He,

Va, Hy, Hy, Hy, Ha, Ha, Ha, Va, Va, Va, An,

An, An, Aie, El, Ay, Elibra, Eloim, Eloim

and by the names of the same high God,

who made the water appears dry & called it

Earth, and produced trees and herbs from it

and put the seals of his honoured precious

fearfull <sup>holy</sup> name upon it. And by the

names of his Angels bearing Rule in the

fifth hoast, who serve Acimo a great Angel

strong potent and honorable. And by the

name

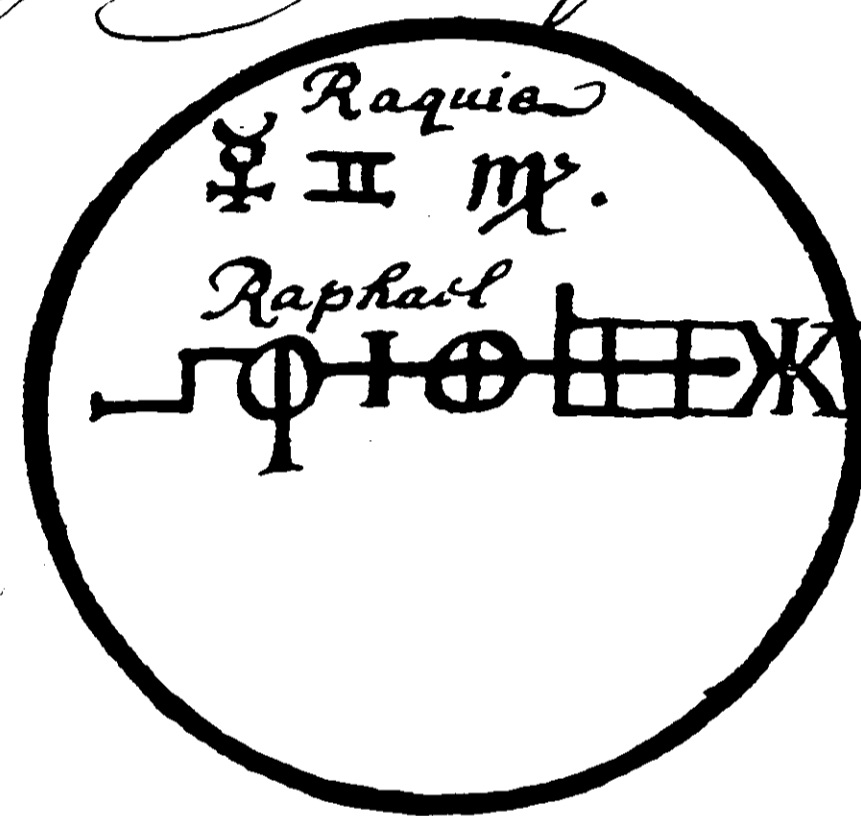
name of his star which is Mars, and by the  
names aforesaid I conjure thee O thou great  
Angel Samael who art President of Tuesday  
and by the name Adonay of the living & true  
God, that thou labour for me & thou maist  
fulfill my desires [thou demand what you please]

Spirits of the Air of Tuesday are under the  
East winds their nature is to raise wars mor-  
tality, death and combustions, and to give two-  
thousand Souldiers at a time, to bring death-  
Infirmitie, or health. The manner of their  
appearing we have declared before.

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# Directory for Wednesday

The Angel of Wednesday his Sigil, Planet  
the signs governing that planet &c.



The Angels of Wednesday Raphael, Michael,  
Seraphiel.

The Angels of the air ruling on Wednesday  
Mediat or Modiat Rex.

Ministers Sequinos, Sabalos.

The Winds to which the said Angels of the  
air are subject.

subject. The South west winds.

The Angels of the second heaven governing  
Wednesday which ought to be called from the  
four parts of the world.

At the East Mathlai, Tarmiel, Baraborat

At the West Jozfuc, Mitraton.

At the North Thiel, Racl, Isiahel, Vona hel,  
Velol, Abuiori, Uciruel.

At the South Milliel, Nslapa, Babel,  
Calvol, Vol, Laguel.

The Fumigation on Wednesday Mastick

The Invocation or Conjuraton

I Conjure and Confirm on you O you strong  
holy potent Angels, in the name of the strong  
most fearsfull and holy Jah, Adonai, Eloim

Eloim Sadai, Sadai, Sadai, Eie, Eie, Eie, —  
Asamic, Asarai, and in the name Adonay  
the God of Israel who created the great  
lights to distinguish the Day from the night  
and by the name of all the Angels serving  
in the second host or heaven before Tetra  
a great strong and potent Angel, and by the  
name of his Starr which is Mercury, and by  
the name of his Seals, which is sealed by the  
permission of God most strong & honoured.

By all aforesaid upon thee O great Angel Ra-  
phael I conjure or agree with thee to help me.  
thou who art presiding the fourth day of the  
world: And by the holy name which was  
written in the front of Aaron the Priest of  
the most

most high Creator and by the names of the Angels  
who are confirmed into our Saviour's favour

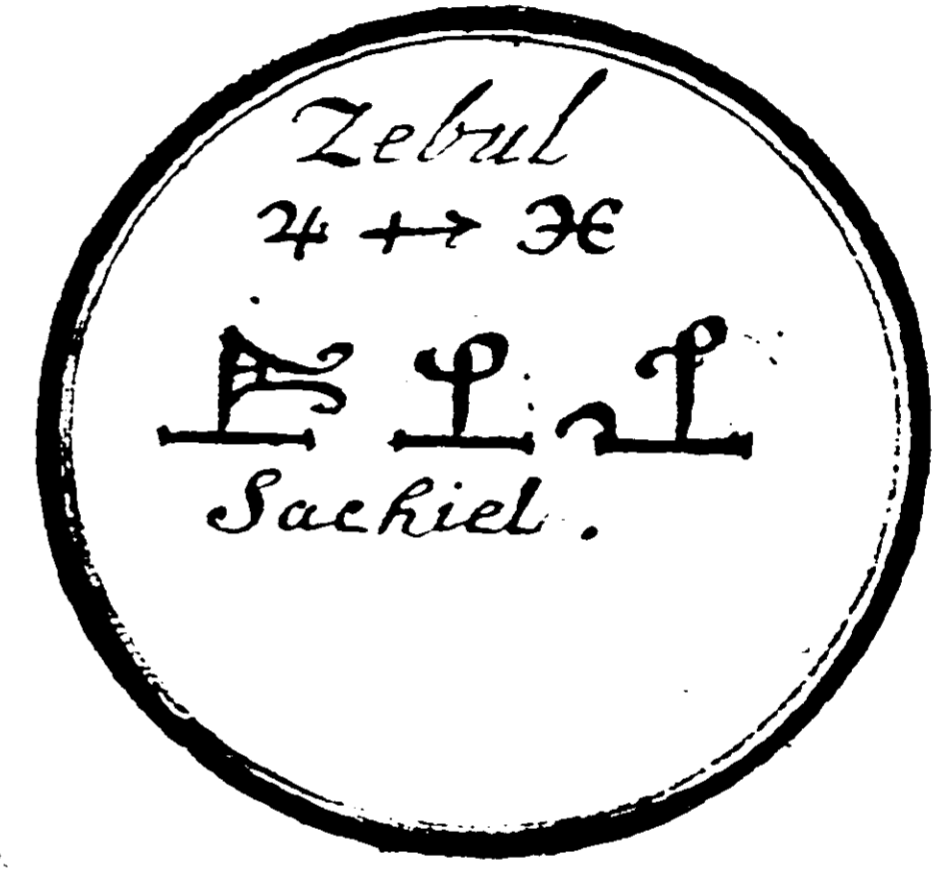
And by the name of the seat of those Angels  
having six wings that thou labour for me &c.  
[how declare your Request]

The Spirits of the Air of Wednesday are  
subject to the Southwest winds, their nature  
is to give all metall, to reveal all earthly  
things past present and to come; to purify Judgments  
to give victories in battle; to Resuscitate, to work  
experiments and all devided sciences, and to  
change bodies mixt of Elements conditionally one  
of one into another, to give infirmitis, or health  
to raise the poor and cast downe the high ones; to  
bind or loose spirits; to open locks or bolts; such kind  
of spirits have the operation of others, but not in  
their perfect power, but in vertue or knowledge.  
In what manner they appears was before declared

by Bond  
of D. Rudd

# The Directory for Thursday

The Angel of Thursday his Sigil, Planet, sign



The Angels of the Air governing Thursday -  
Sachiel, Castiel, Alsasiel.

The Angel of the Air governing Thursday  
Suth Rex. Ministers Maguth, Guth =

The Winds which the said Angels of the Air are  
under, The Southwinds.



But because there are no Angels of the  
Air to be found above the fifth heaven  
therefore on Thursday say the prayers,  
following in the four parts of the world.

At the East.

O God great and high and honoured by  
infinite ages.

At the West

O God most wise excellent and just, and  
of a divine Clemency. I beseech thee most  
godly Father to grant me my petition that  
I may perfectly understand this day to  
complete my works labour. Thou who  
livest and reignest for ever ever Amen  
At the North

O God powerfull and strong and without  
beginning.

At the South.

O God powerfull and mercifull.

The Perfumes of Thursday Saffron.



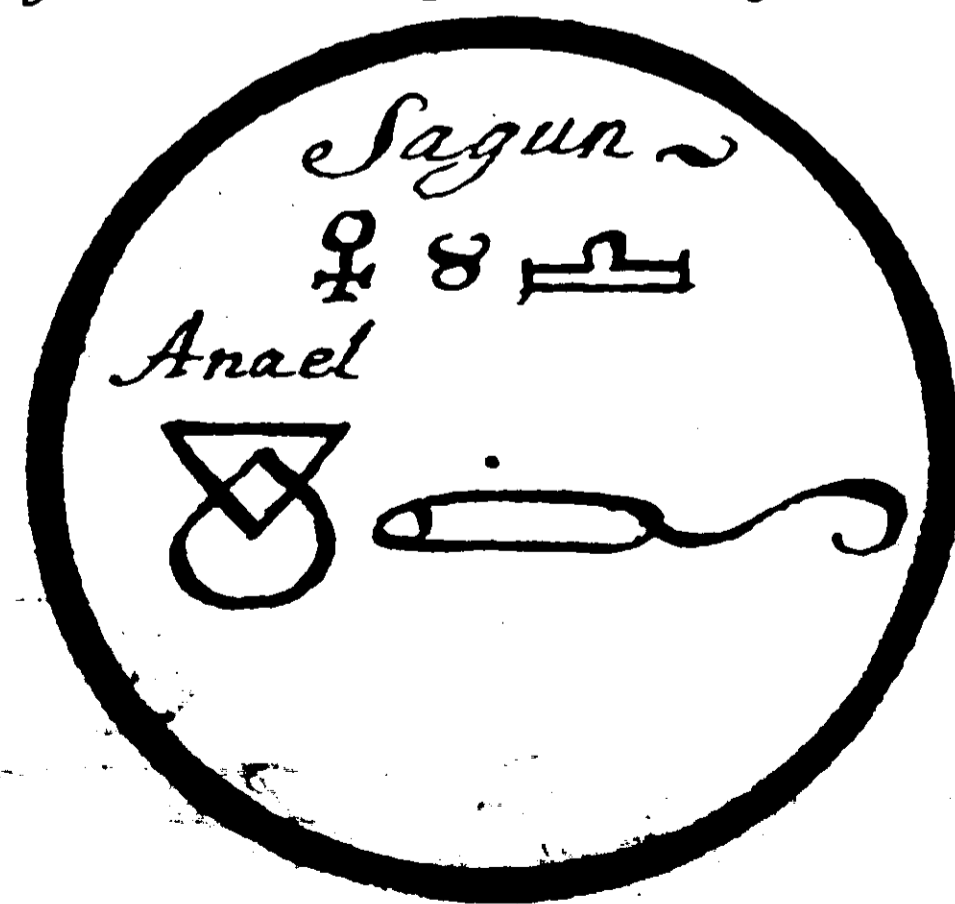
The Invocation or Conjuraton.

**I** Conjure and Conferms upon you holy Angels  
by the name Cados, Cados, Cados, Eshoreie —  
Eshoreie, Eshoreie, Hatim ya, strong strength<sup>ness</sup>  
of ages, Cantino, Jaym, Janic, Anic, Calbat,  
Sabbac, Borifay, Alnaym, and by the name  
Adoncy who created the fishes and creeping  
things in the waters, and birds upon the face  
of the earth flying towards heaven the

the fifth day; And by the names of the  
Angels serving in the sixth heaven before  
Rasor a holy Angel and great and powerful  
prince: and by the name of his Star, which  
is Jupiter: and by the name of his Seal:  
and by the name Adonay Supreme God,  
Creator of all things, and by the name of  
all the Stars, and by the force and virtue  
therof, and by the aforesaid names, I  
Conjure thee O Sachiel a great Angel  
who art sett over or president of Thursday  
that thou labour for me [How declare  
what you would have done.]  
The Spirits of the Air of Thursday are  
subject to the South wind, their nature  
to procure the love of women, to be

109  
merry and joyfull to pacify strife and  
contentions, to appease enemies, to heal  
the diseased, and to disperse the whole,  
and procureth losses, or taketh them away  
Their manner of appearing we have before  
declared /

The Directory for Friday  
The Angel of Friday his Sigil his Planet & Signs



The Angels of Friday

Anael, Rachel Sathiel.

The Angels of the Air reigning on Friday

Sarabotes King

Ministers Amabiel. Aba, Abalidoth Flais.

The Winds which the said Angels of the air are under. The Westwinds.

The Angels of the third heaven ruling on Friday which are to be called from the four parts of the world.

At the East

Sethiel, Chodustaniel, Corat, Tamail, Tonaciel

At the West

Turiel, Coniel, Babiul, Kadis Maltiel, <sup>his</sup> Hu phal

At the North Poniel, Ponael, Ponat, Raphael <sup>his</sup> Ramiel

Dozemiel

At the South, <sup>1</sup>

Porna, Sachiul, Chormiel, Samail Sautanael, -  
Tamuel.

The Perfume of Friday Peppercorn.



The Invocation or Conjuraton.

**I** Conjure & confirm upon you O you strong holy and potent angels, in the name, On, Hey- Heya, Ia, Je, Adonay and in the name Jadael - who created four footed beasts and Animals - Reptils, and men in the sixth day, and gave to Adam power over all animals: from whence the name of his Creator is blessed in his place: and by the names of the Angels serving in the third host of heaven before  
Daguel

Daniel a great Angel, a strong and potent prince: and by the name of his star which is Venus, and by his Seal which indeed is holy, and by the names aforesaid, I conjure upon the O Anael who art president of the sixth day that thou labour for me [Here declare your desires &c]

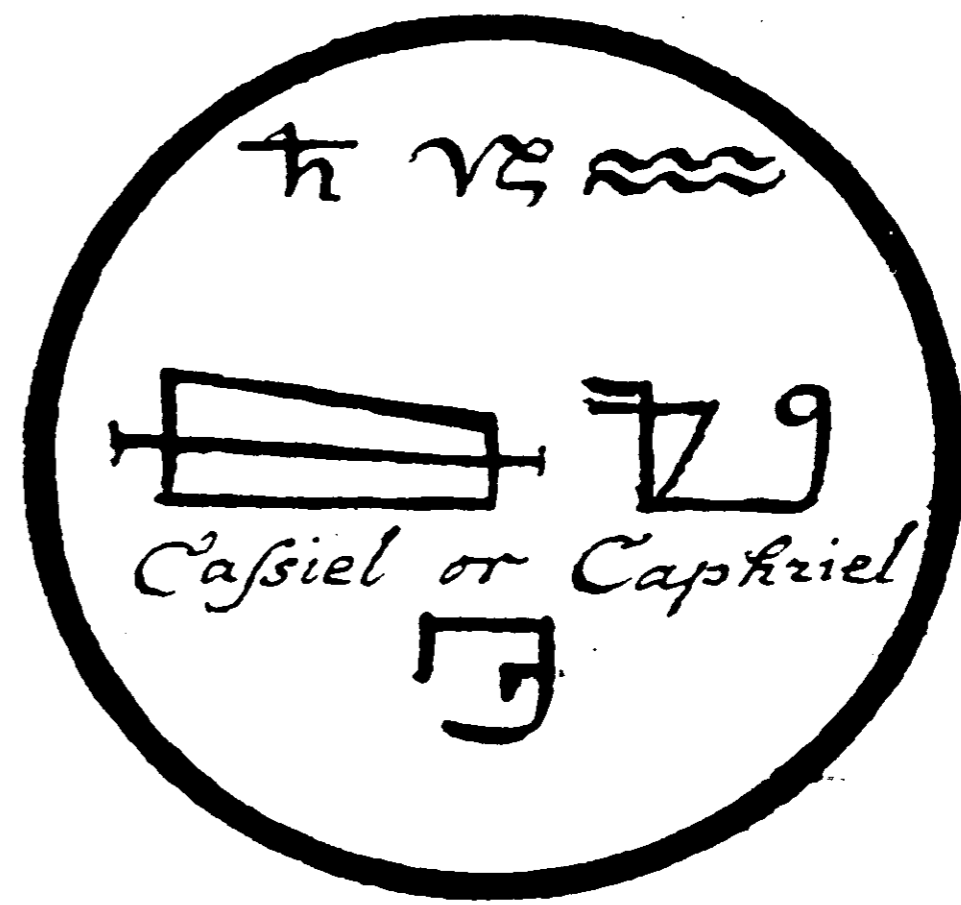
The Spirits of the Air of Friday are subject to the Westwinde Their nature is to give silver to incite & incline men to Luxury, and to make marriages, to allure men to love women, to cause or take away Infirmities, and to do all things which have motion

The Sixty third  
Shoat D. Rudd

III

The Directory for Saturday  
or the Sabbath Day.

The Angel of Saturday his Seal, Planet and the sign governing the Planet.



The Angels of Saturday Cassiel, Machatan, Uriel.

The Angel of the Air ruling on Saturday -  
Maymon King.

Ministers Abumalith, Afsaibi, Balideth.



The Winds which the said Angels of the  
Air are under The South west winds  
The fumigation on Saturday Sulphur  
It is already declared in the Directory for  
Thursday that there are no Angels ruling the  
Air about the fifth heaven, therefore in the  
four Angels of the world use those Prayers  
which are applyed to that purpose on Thursday

The Invocation or Conjuraton.

**I** Conjure and Confirm upon you Caphriel  
or Casriel, Machabou and Seraquiel strong  
and potent Angels, and by the name Adonay,  
Adonay, Adonay, Eie, Eie, Eie, Acim, Acim-  
Acim, Cadus, Cadus, Ina vel Ima, Ima, Saclai  
Ja, Sar, Lords Confirmators of ages who reside

on the seventh day: and by him who in his  
owne good pleasure gave to the Sons of Israel  
unto their inheritance to be observed, that  
they should strictly keepe and sanctify it, that  
they might receive hence a good reward in  
another world: and by the names of Angels  
serving in the seventh host of heaven  
Booel a great Angel and a potent  
prince, and by the name of his star which  
is Saturne: and by his holy ~~seals~~ Seals  
and by the names aforesaid, I Conjure  
upon the Caphriel who art president of  
the seventh day which is the Sabbath day  
that thou labour for me &c [Here set  
forth your Request.]

The Spirits of the Air of the Sabbath day  
or Saturday

Saturday are subject to the South west  
winds. The nature of them is to sow  
discord hatred evil thoughts & Cogitations  
to give laud freely to slay & Kill every  
one, and to laim or maim every member.  
we have already declared their familiar shapes

---

The 2.<sup>d</sup> part of Clavicula Solomonis Regis. 113  
**Churgia Goetia**

In this Treatise you have the names of the  
chiefe Spirits with soverall of the ministring  
Spirits w.<sup>ch</sup> are under them with their Seales  
or Characters which are to be worn by the  
Exorcist as a Lamen on his breast when  
he Invokes for without that the spirit  
that appears will not obey nor do his will.  
The Offices of these Spirits is all one for  
what one can do the other can do the same.  
They can show and discover all things that  
are hid and done in the world, and can  
fetch and carry, and do any thing that  
is to be done or is contained in any of the  
four

four Elements, fire, air, earth, water, also the  
**SECRET OF THE SPIRITS**  
Secret of Kings or any other person or person  
let it be in what kinde it will. |

These Spirits being Aerial are by nature  
good and evil, that is one part is good  
the other part is evil, they are governed  
by their Princes and each Prince hath  
his abode in the points of the Compass.

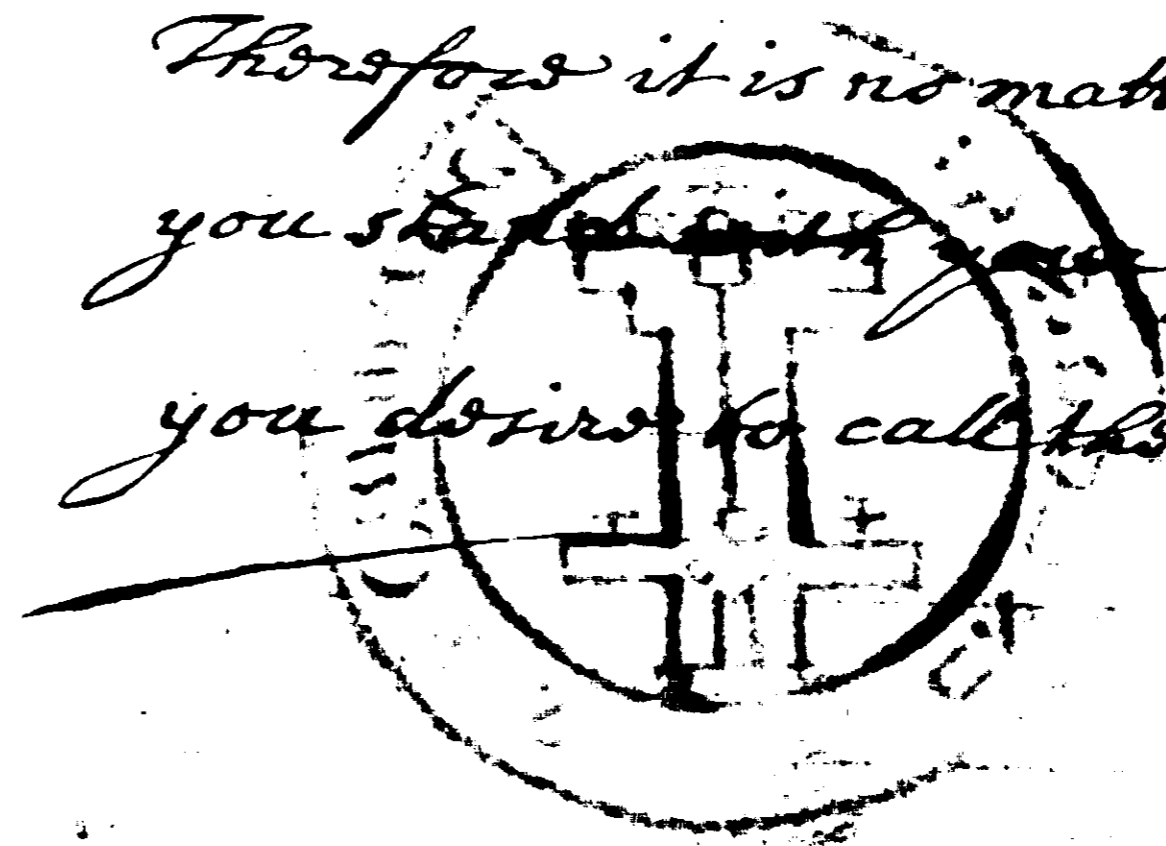
Therefore when you have a desire to  
call any of the Princes or any of their  
servants you are to direct your self to  
that point of the Compass the King or  
Prince hath his Mansion or place of abode  
and you cannot erre in your operations.

Note every Prince is to have his Conjurati<sup>o</sup>  
y<sup>e</sup>stall

all of one forme excepting the name &  
place of the spirit for in that they must  
change and differ.

Also the Seales of the Spirits is to be  
changed accordingly. As for the  
Garments and other materials they  
are spoken of in the Books Goetia.

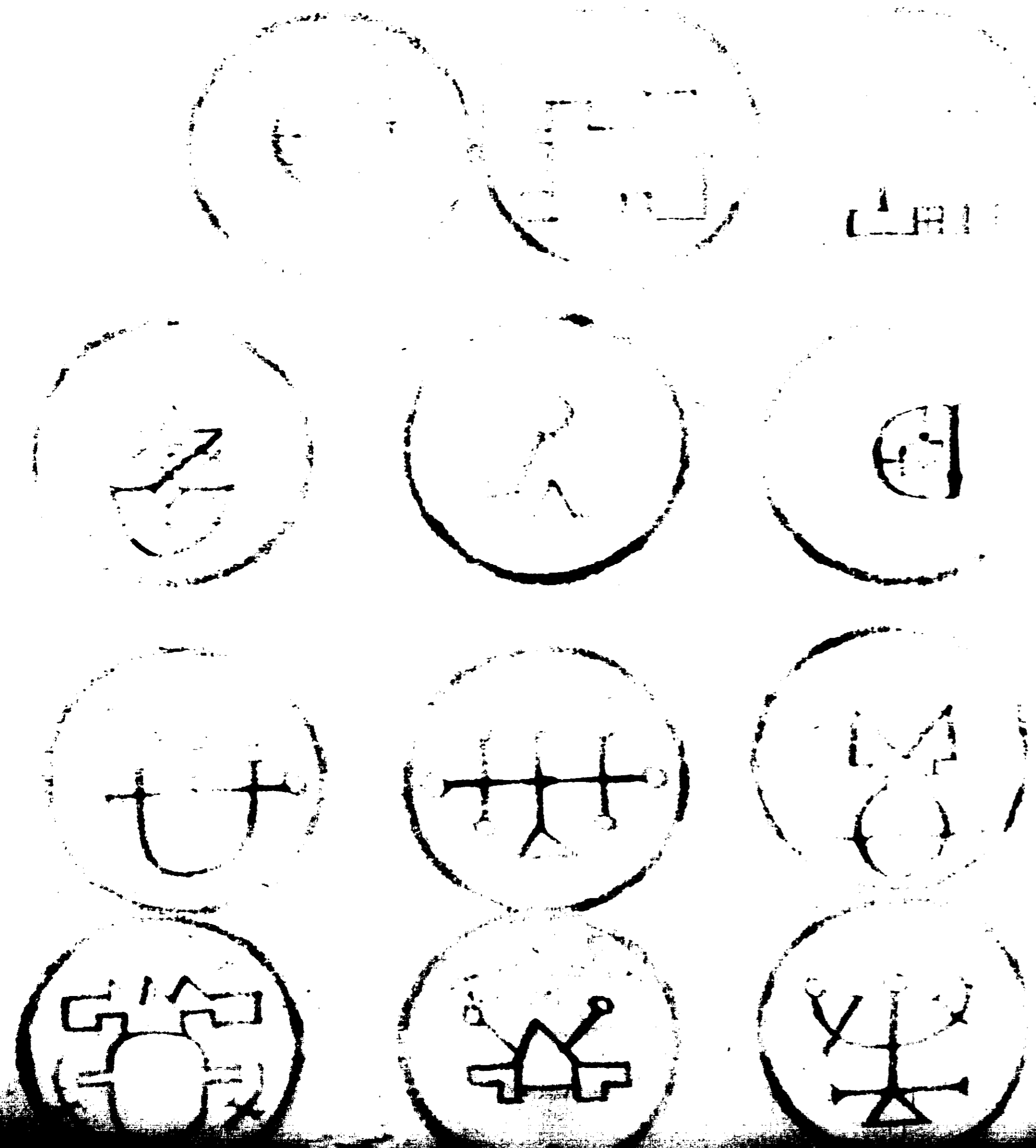
Note that Twenty of these Kings have  
their first Mansions and continues  
in one place, and sometimes together  
Therefore it is no matter which way  
you stand with your face when  
you desire to call them or their Servant<sup>s</sup>

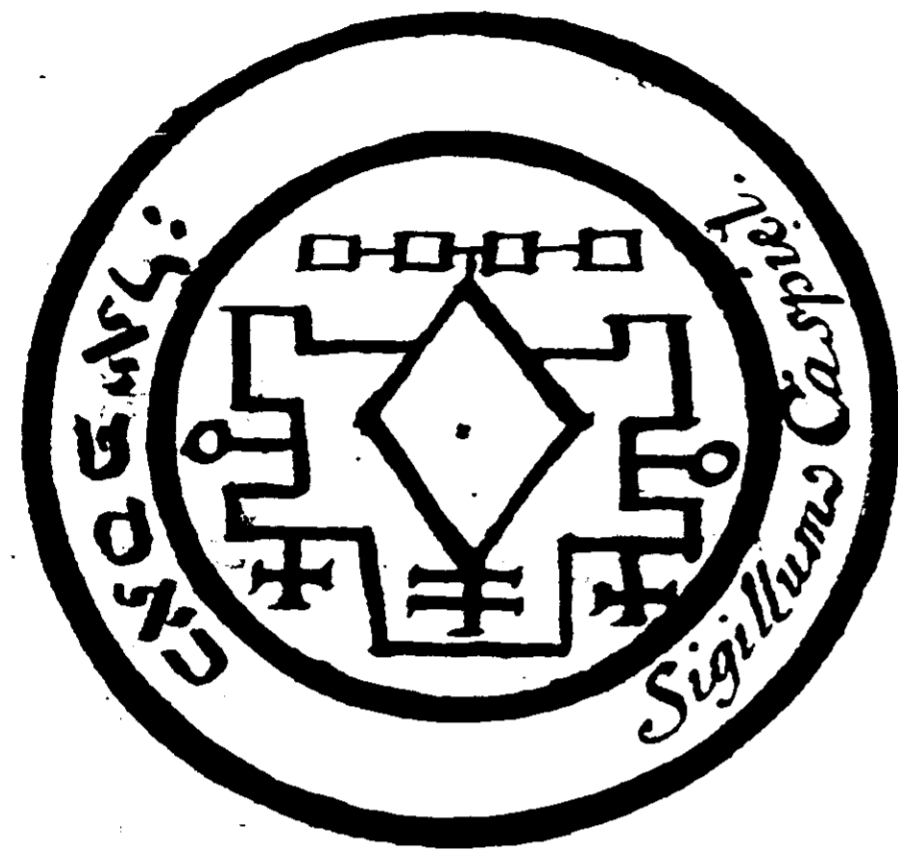




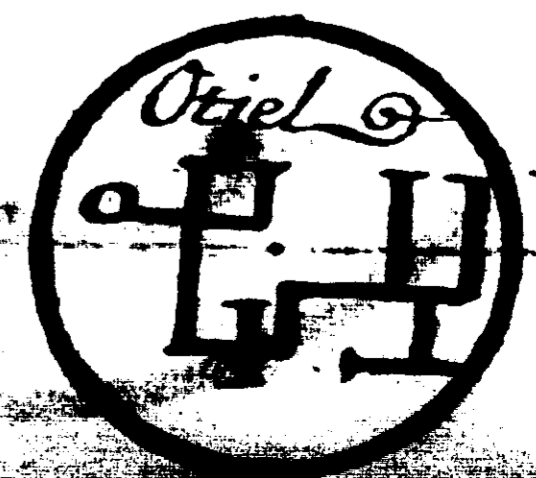
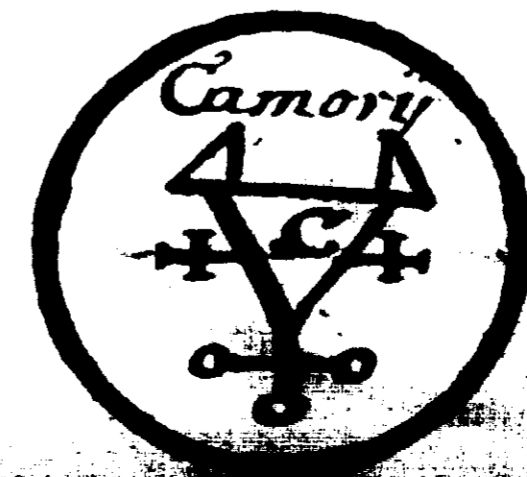
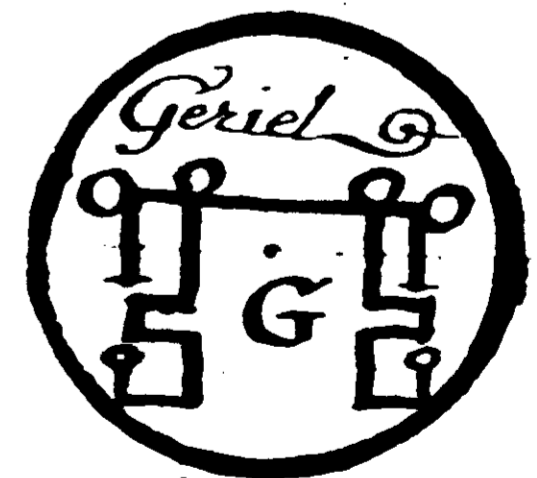
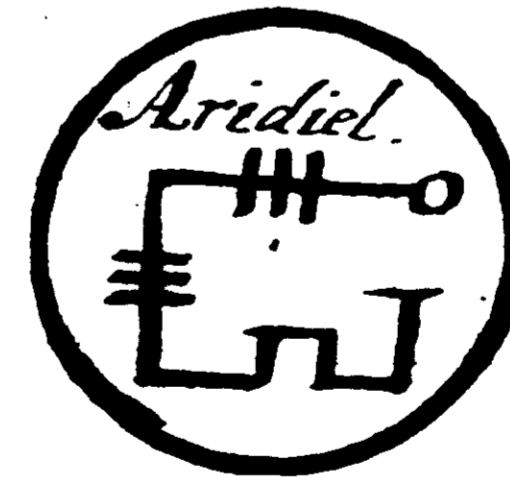
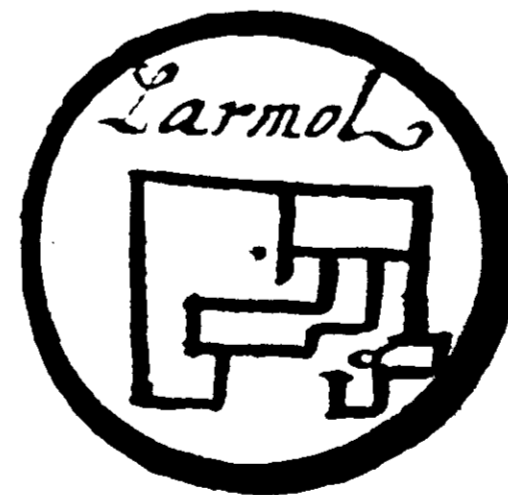
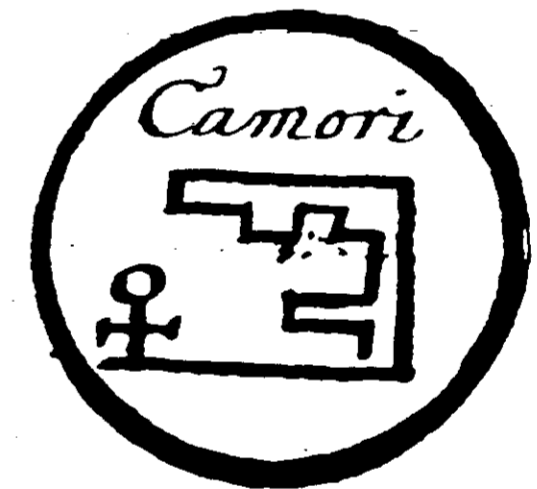
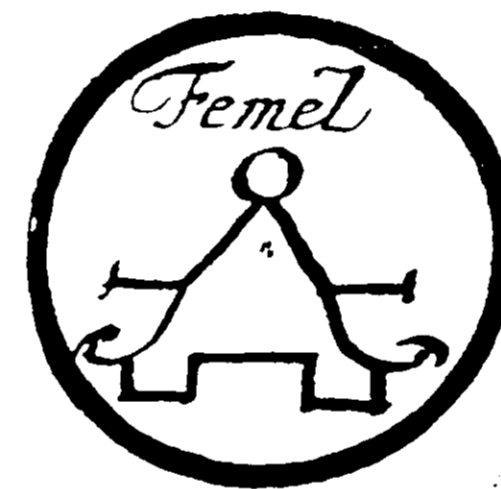
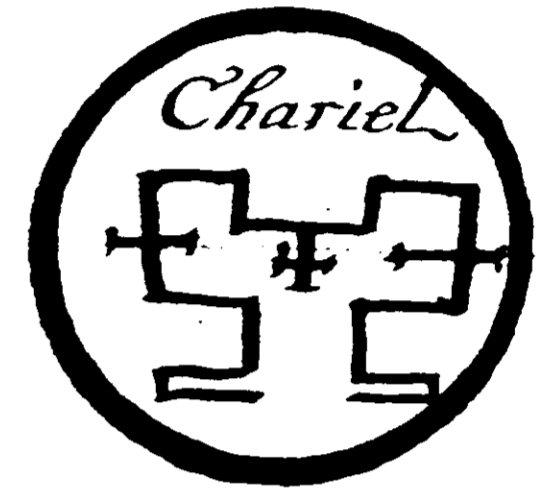
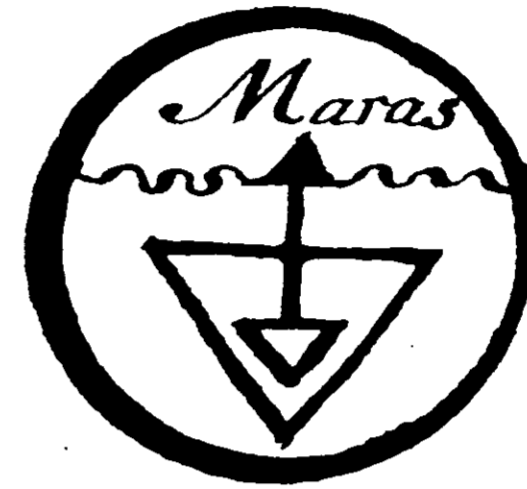
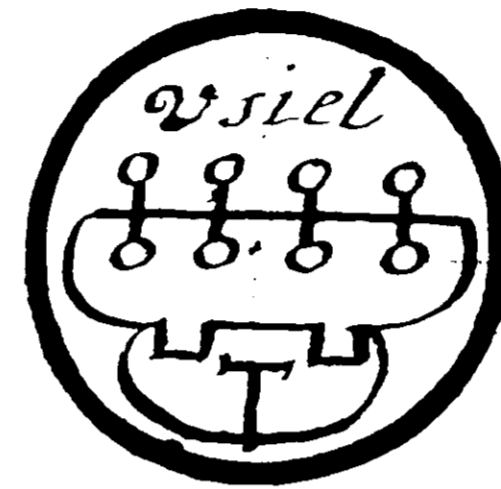
2 Caspiel is the chiefest and  
 greatest Emperour ruling in the south  
 who hath 200 Great Dukes & 400 lesser  
 Dukes under him besides 1000200000000  
 of ministering Spirits which are much  
 inferior, Solomon makes mention only  
 of 12 of the chief Dukes & their Seals.  
 Each of these 12 Dukes have 2660  
 under Dukes appointed to attend them  
 whereof some of them come along  
 with him when he is Invoked, but  
 they are very stubborn and churlish.

Caspial's Seale.

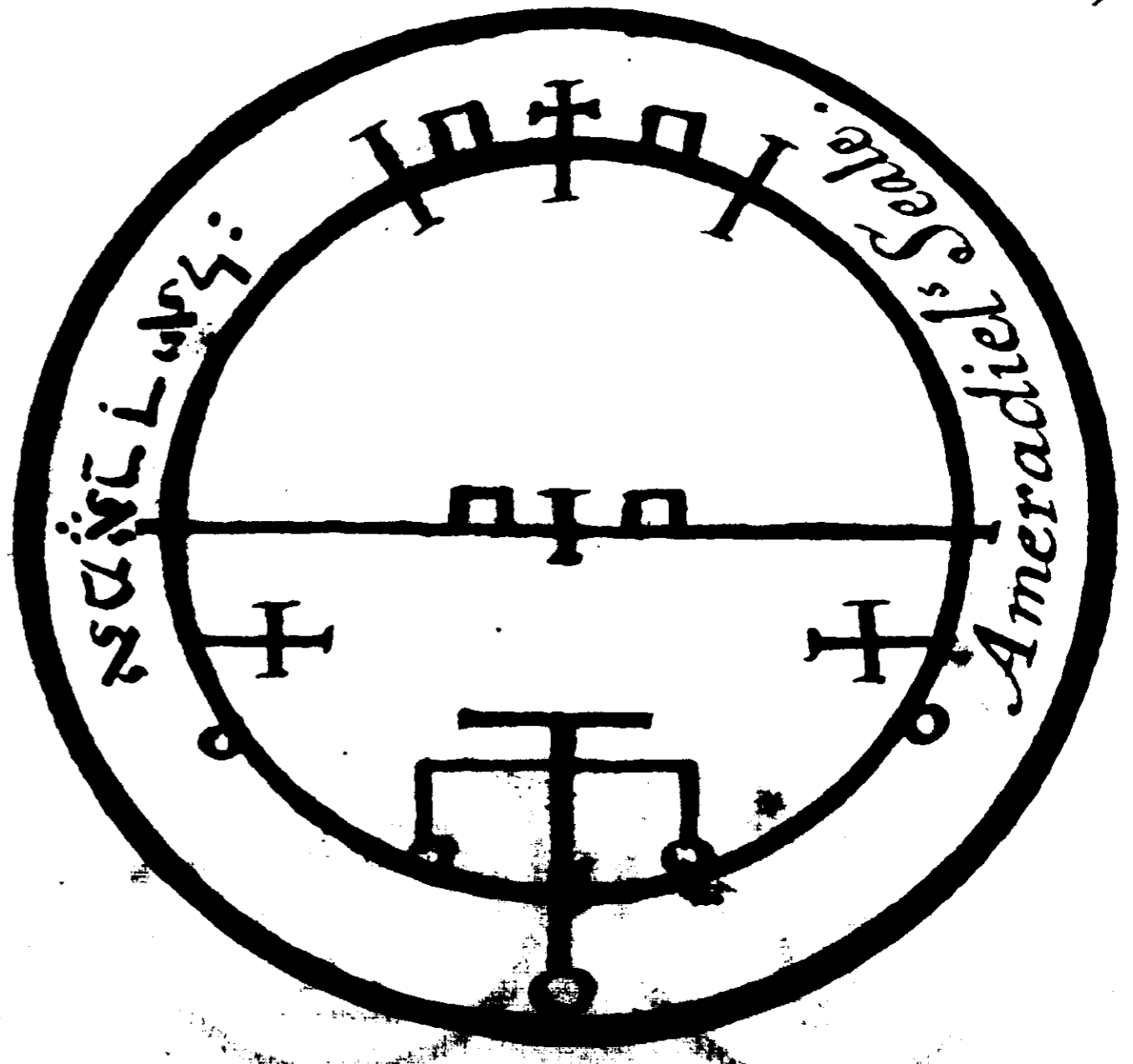
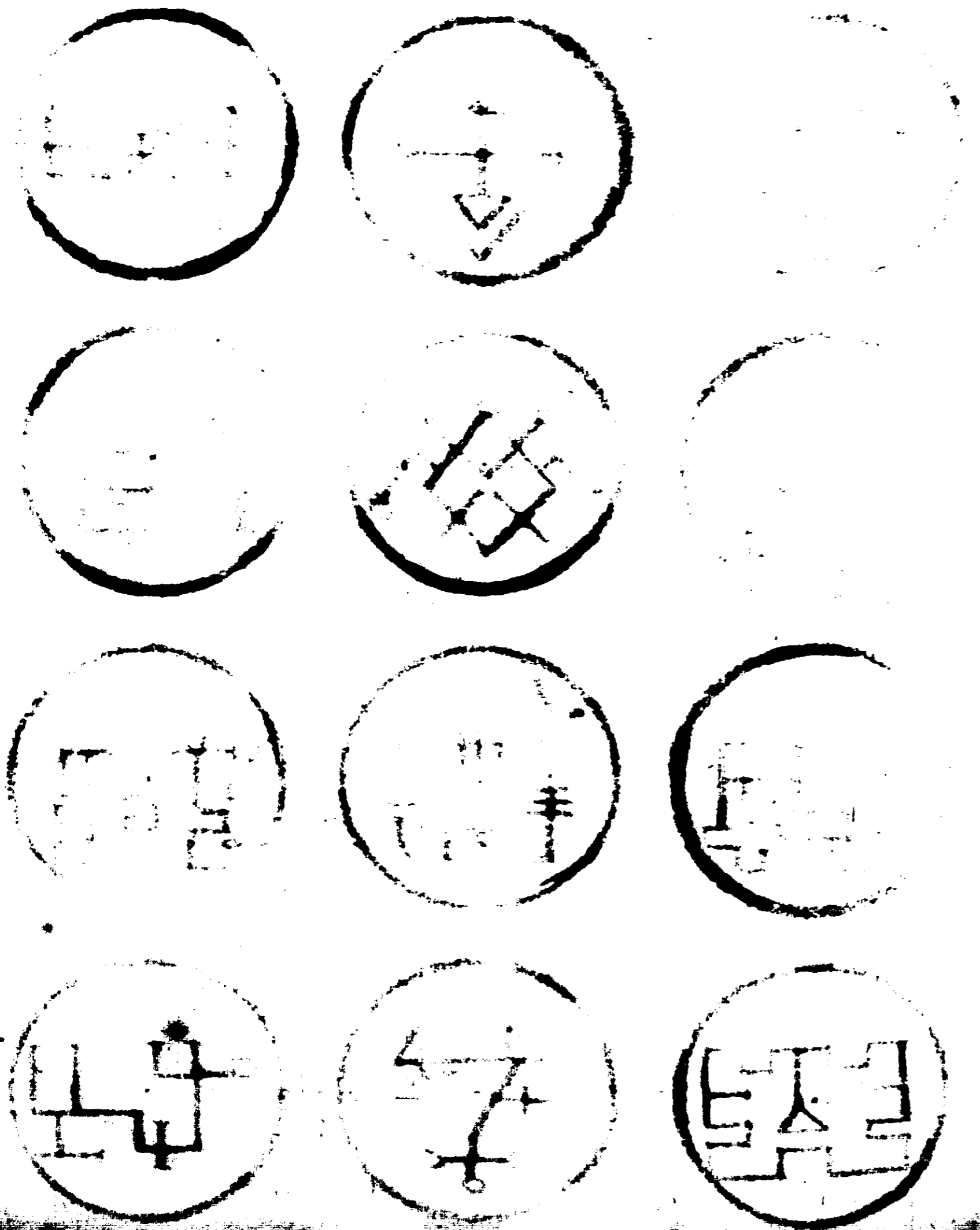




Caspian 12 Dukes and  
their Seals.

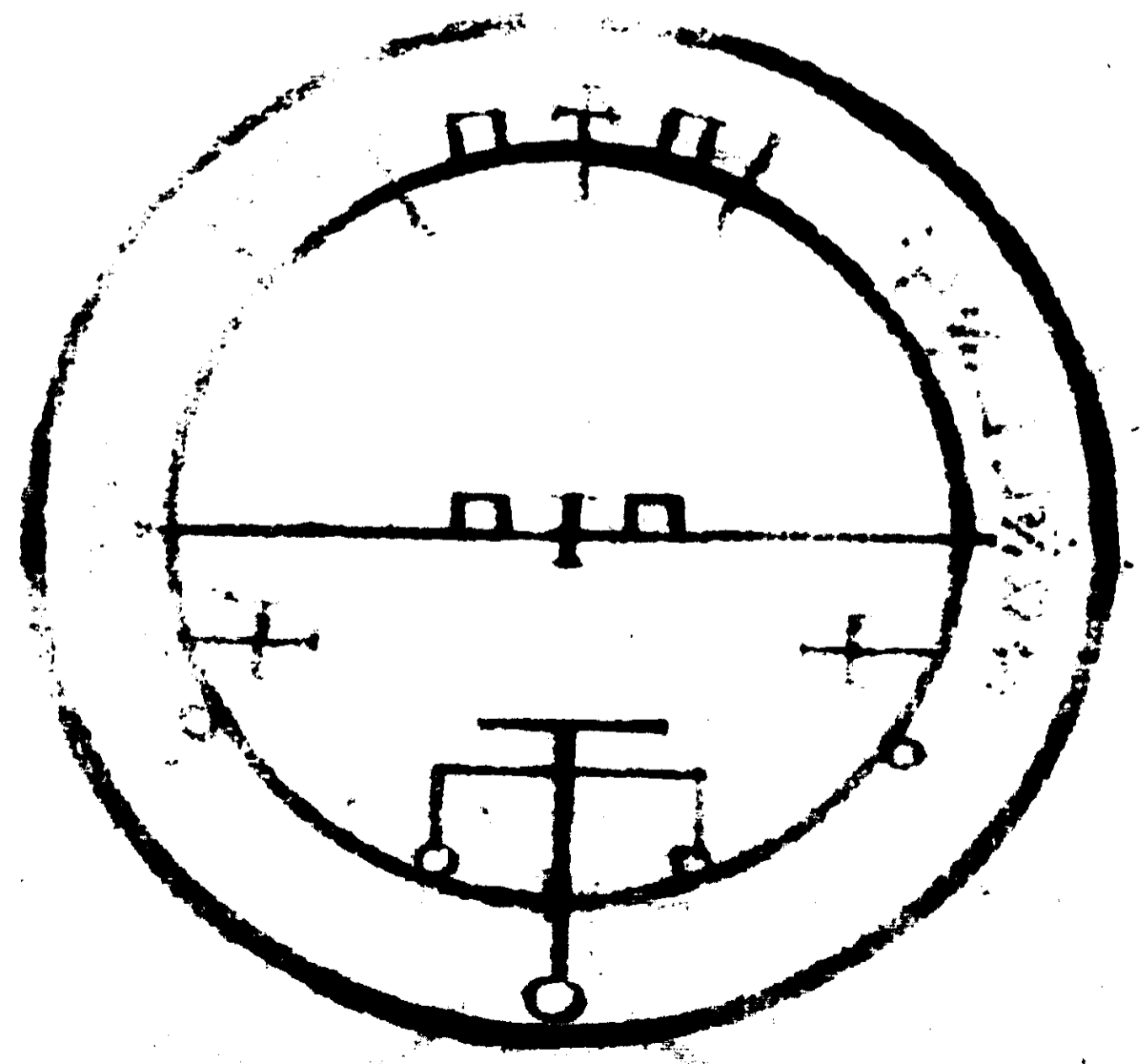
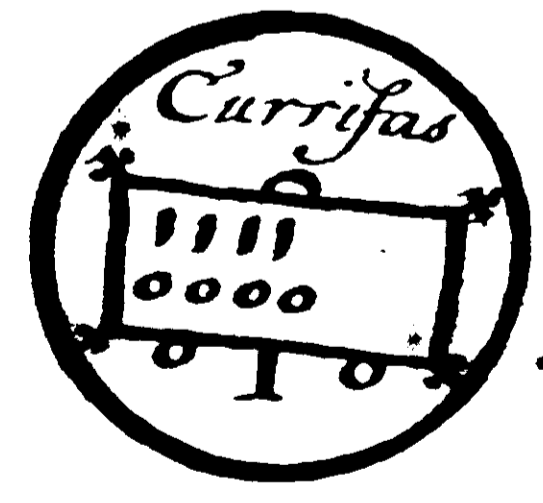
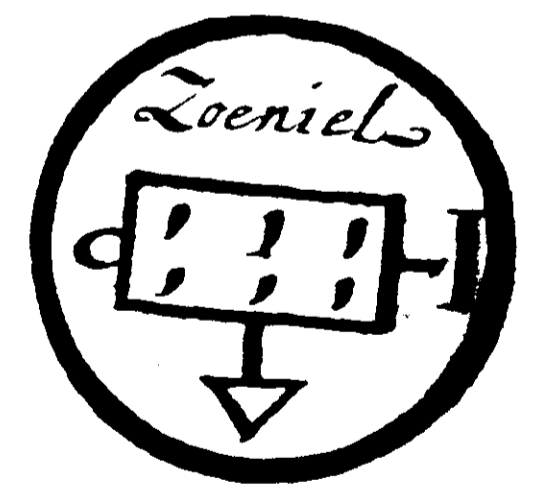
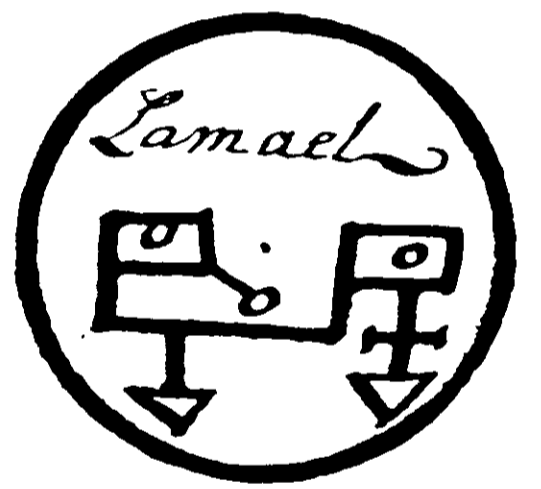
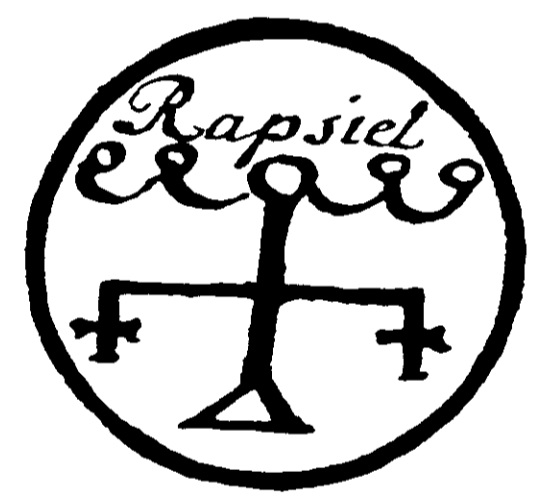
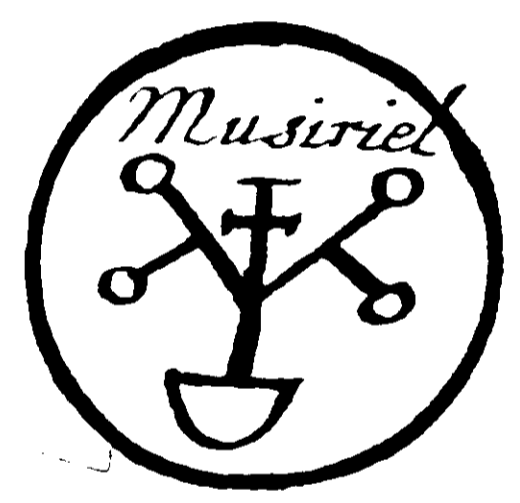
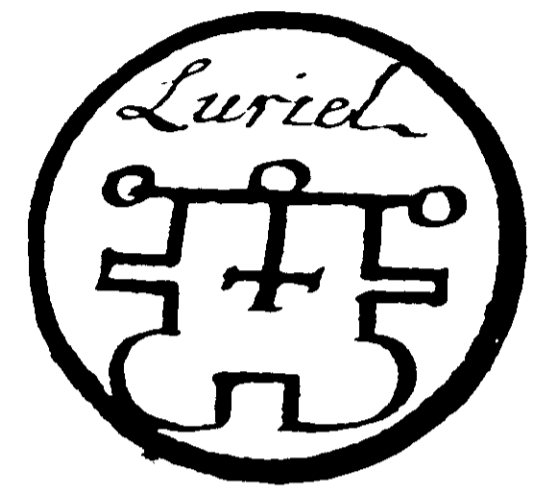
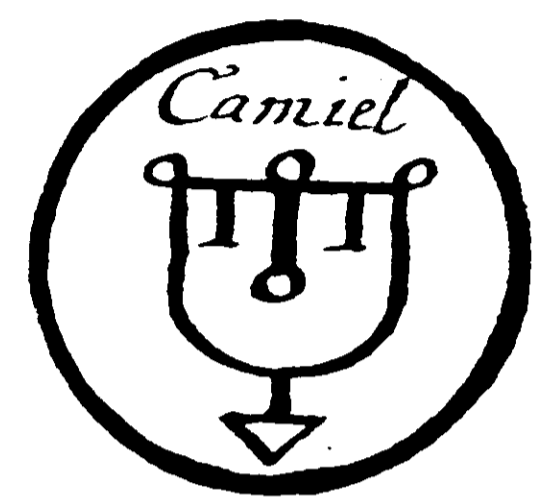
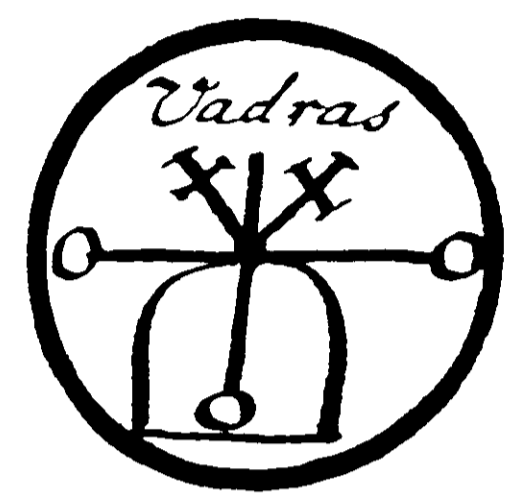


Ameradiel is the Great Emperour  
of the West who hath 300 Great Dukes  
and 500 lesser Dukes besides — —  
40000030000100000 other ministering  
spirits more inferior to attend him whose  
of us shall not make any mention —  
but only 12 of the choise Dukes and  
their Seales which is sufficient for proc-  
(her)



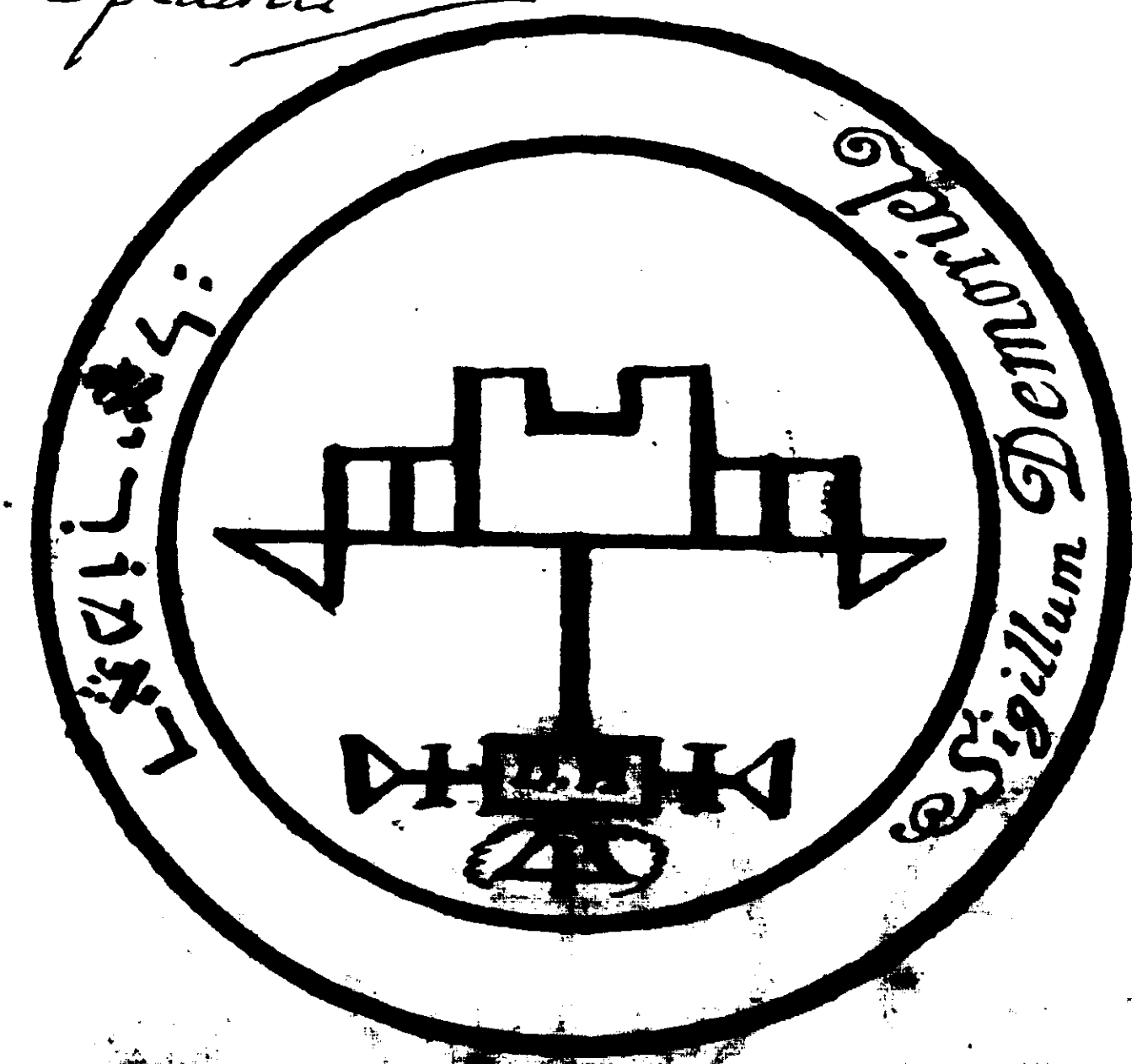
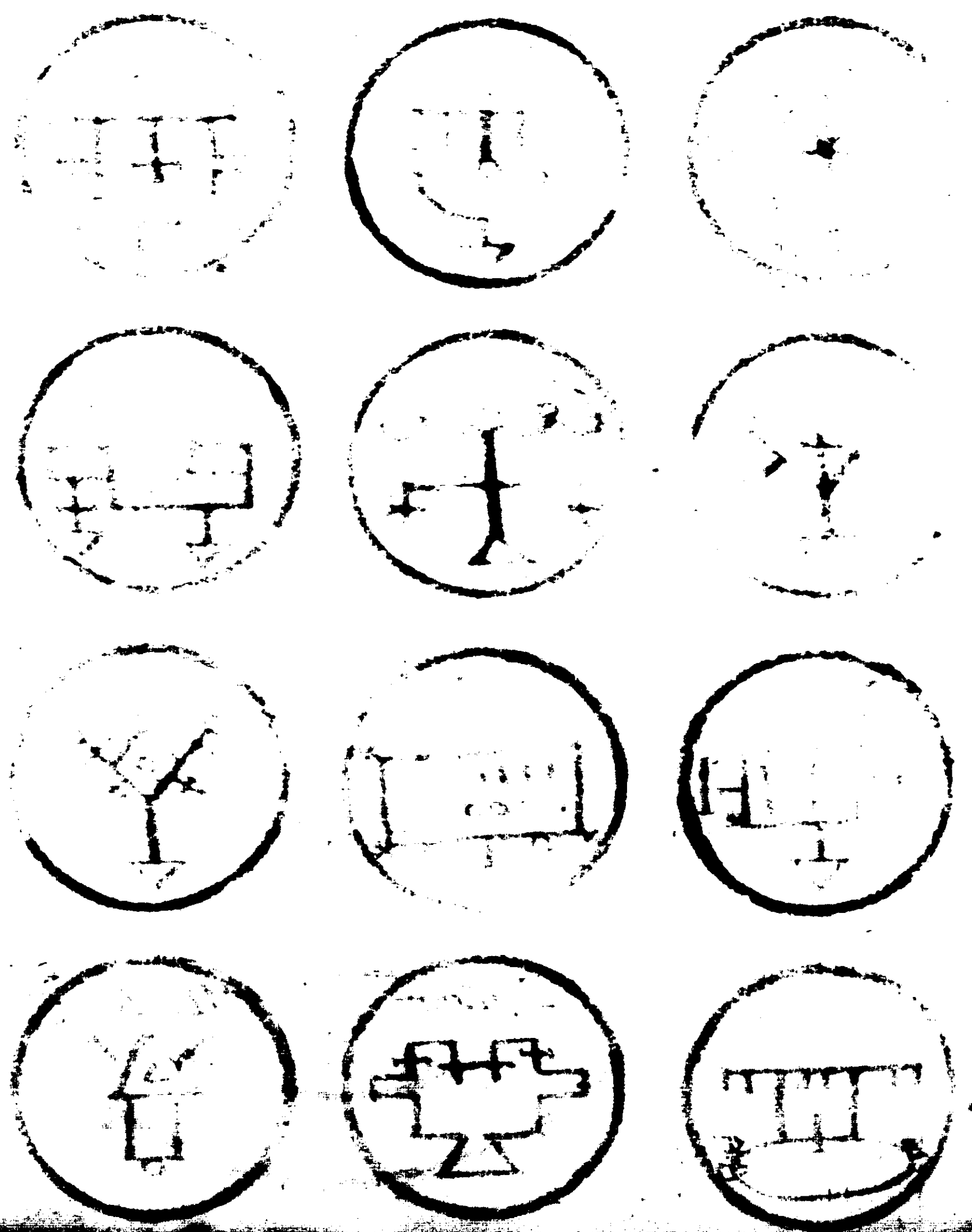
Handwritten notes at the top left of the right page, including the name "Rudd" and some illegible scribbles.

Names & Seales of Ameradiels  
Twelve Dukes.

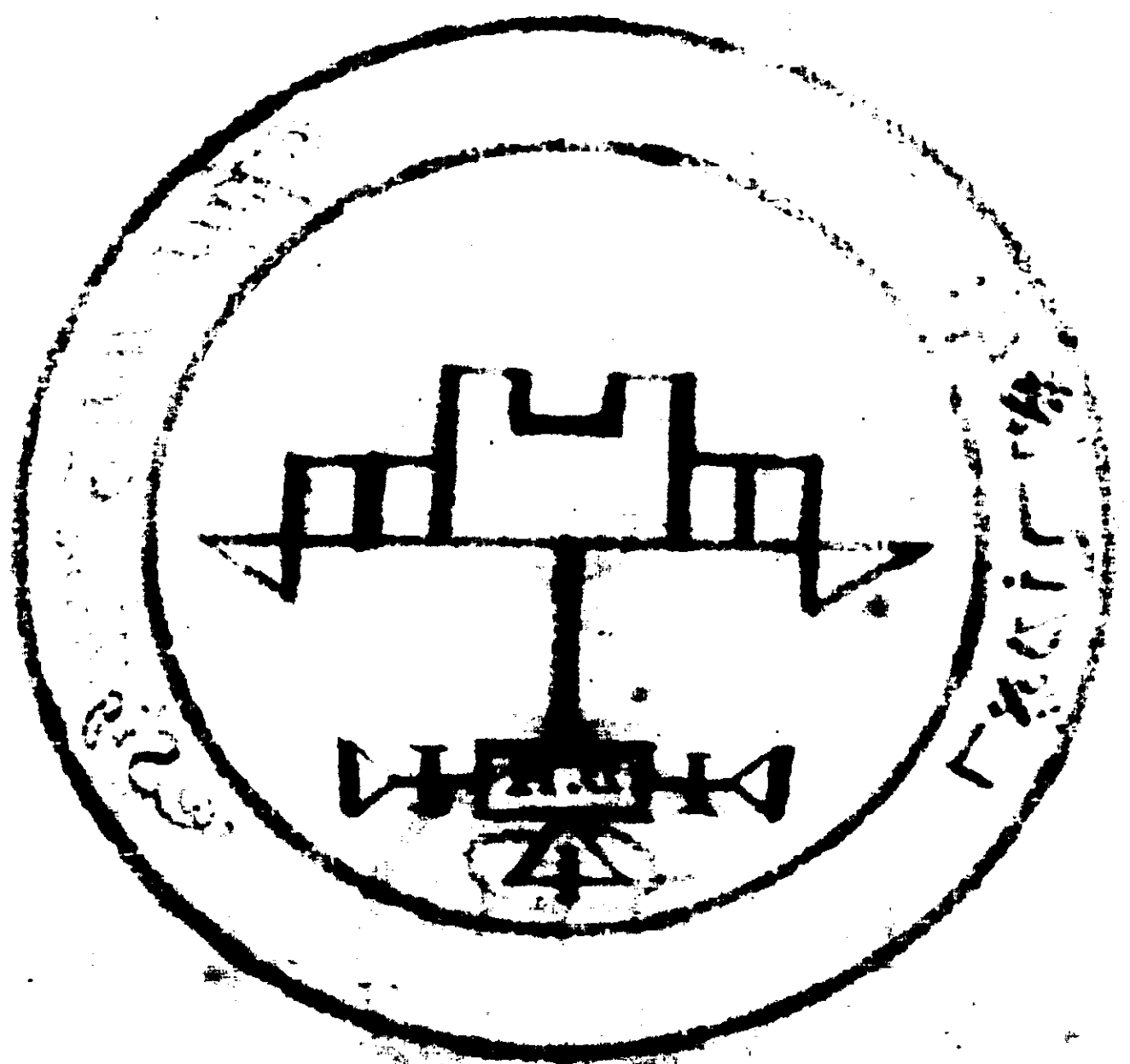




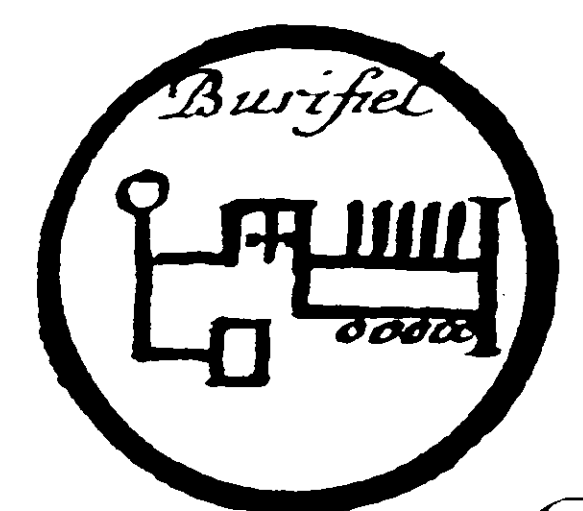
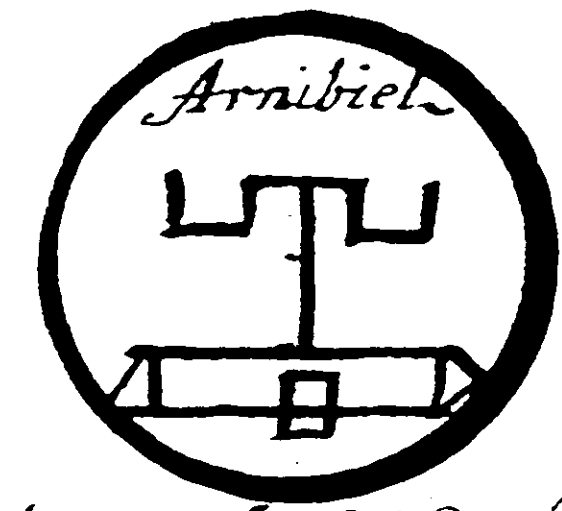
Demoriel is the great & mighty  
 Emperour of the North who hath 400  
 Great & 600 lesser Dukes with Servants  
 in number 700000800000900000 under  
 his Comand to attend him whoso of us  
 shall make mention but of 12 of the chiefe  
 Dukes and their Seals which is sufficient  
 for practice



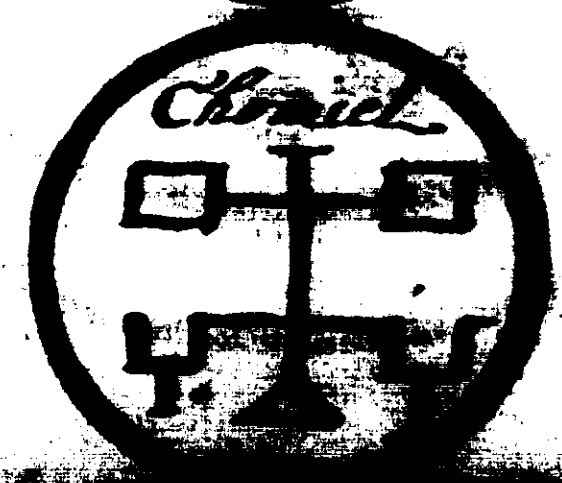
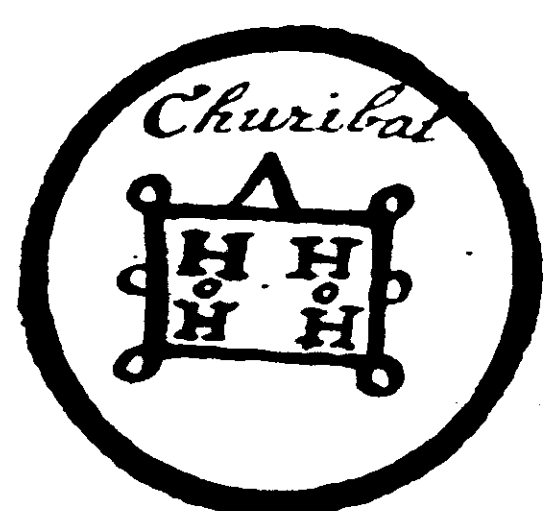
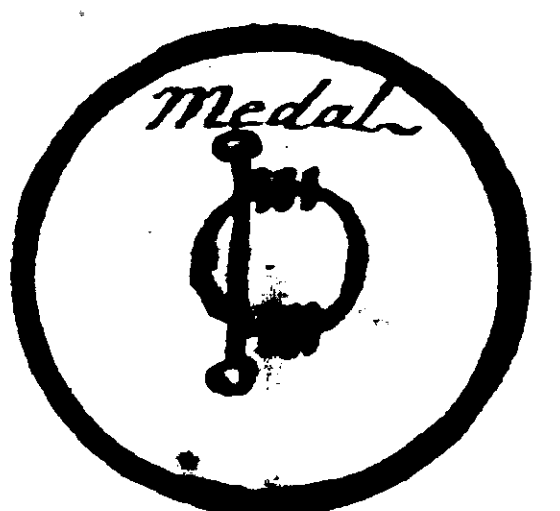
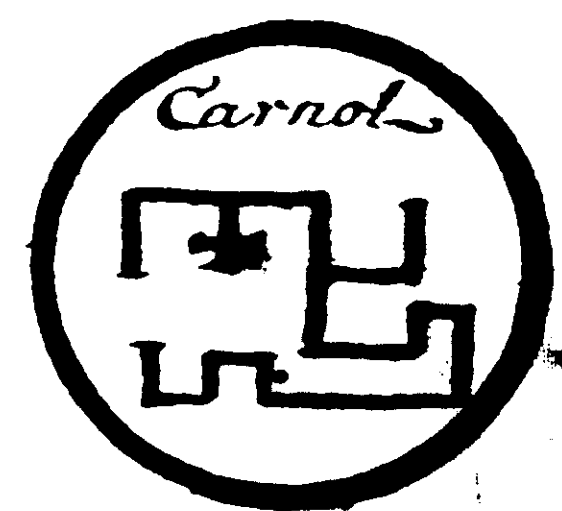
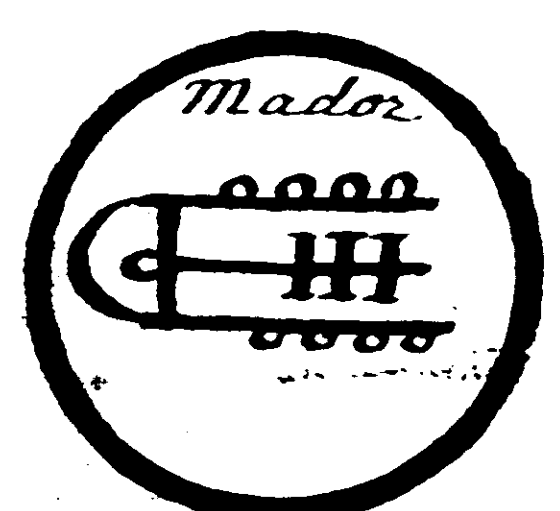
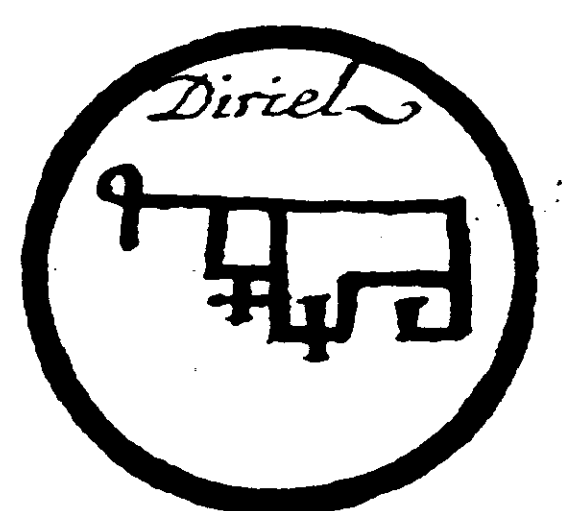
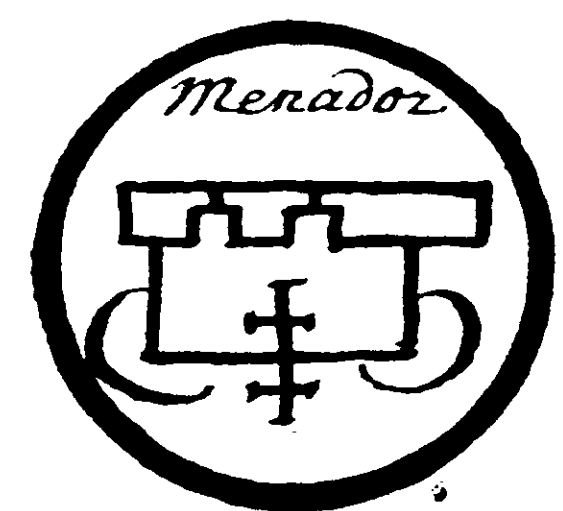
*[Faint handwritten text]*

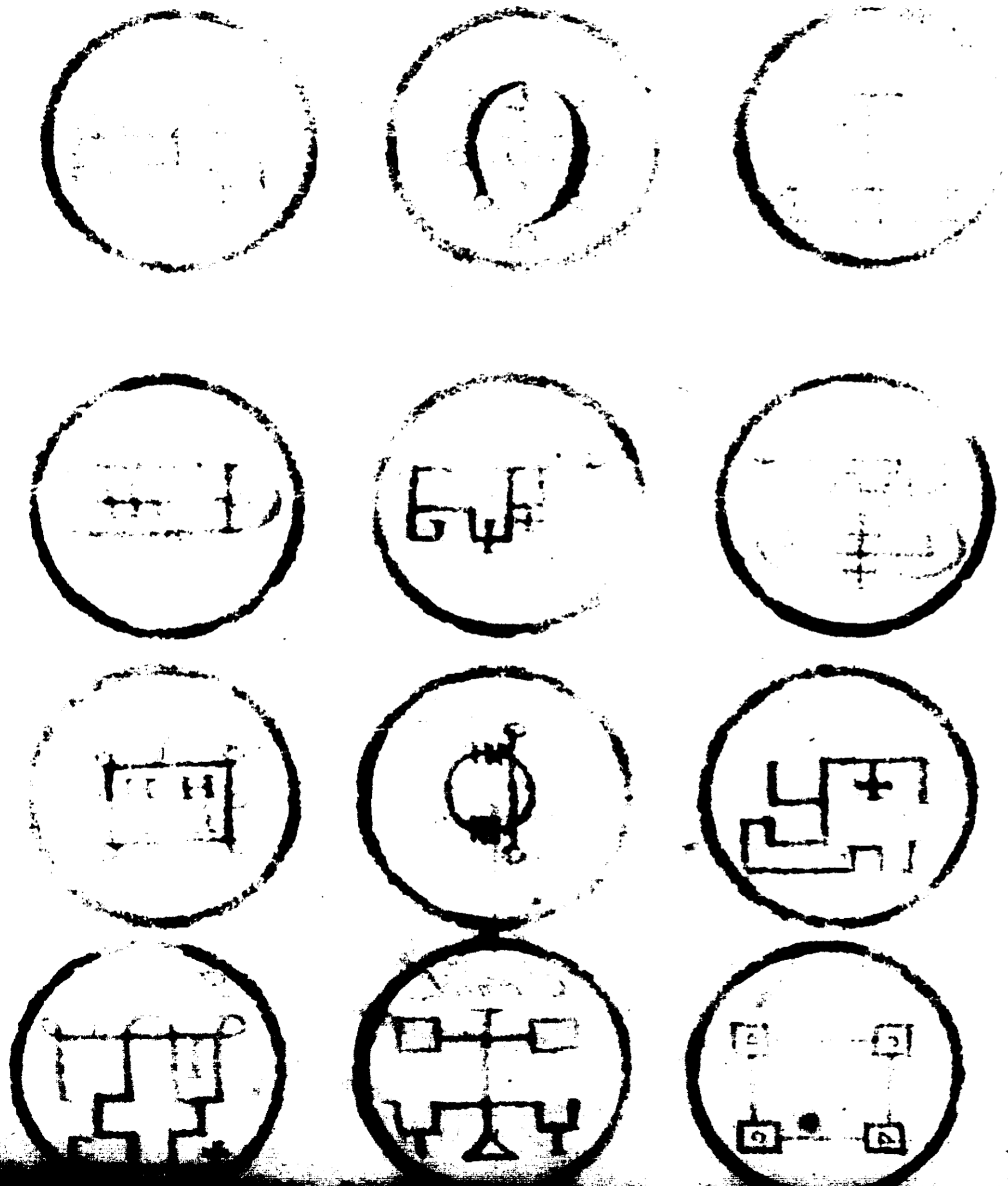


# *Names & Seals of Demoriels 12 Dukes.*



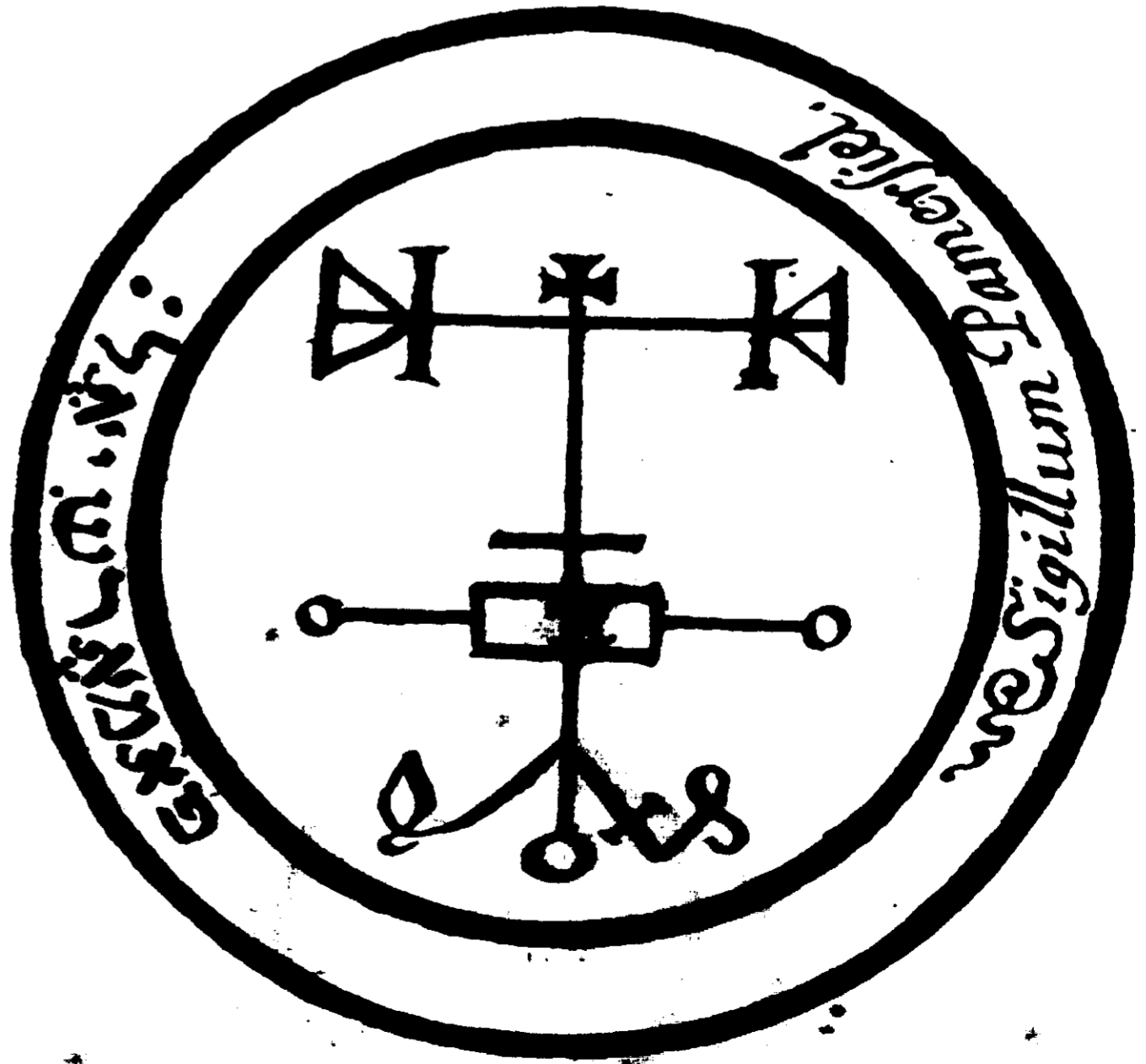
*Note, each of these Dukes hath 1140 Servants who attend them as need requireth*



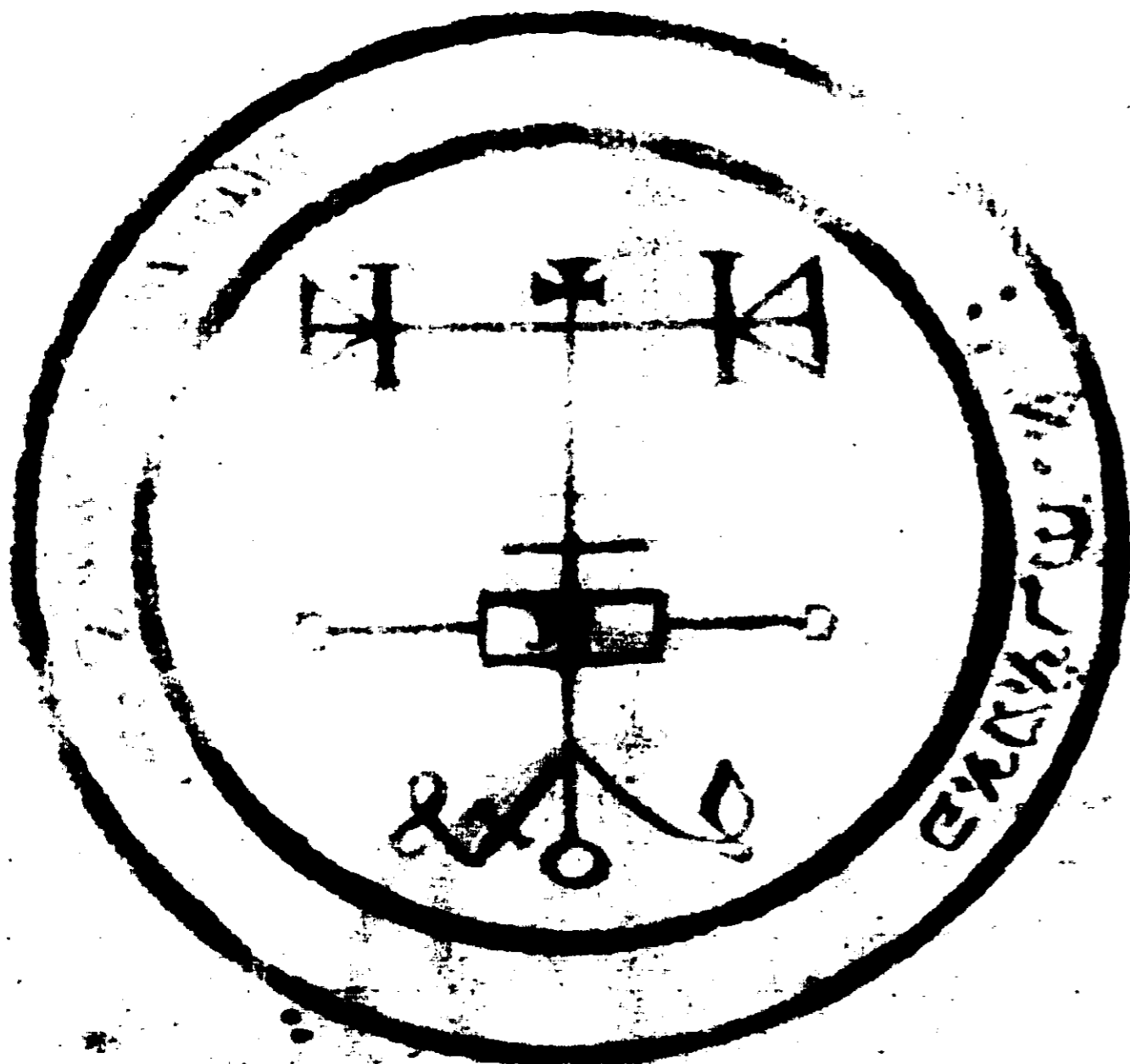


122

**Pamersiel** is the first and choise Spirit ruling in the East under Carnosiel who hath 1000 Spirits under him which are to be called in the Daytime but with great care for they are very lofty and stubborn; whereof we shall make mention but of Eleven.

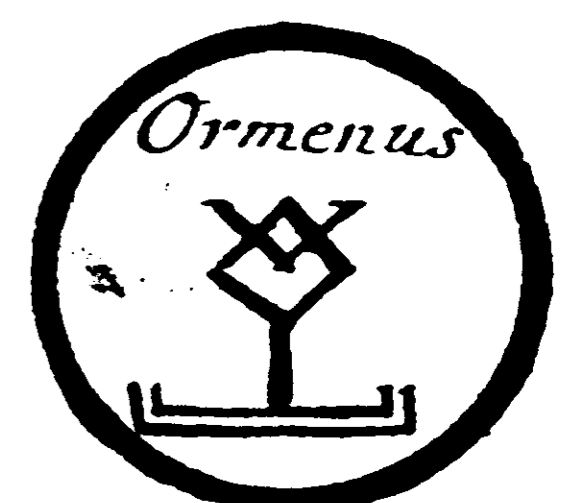
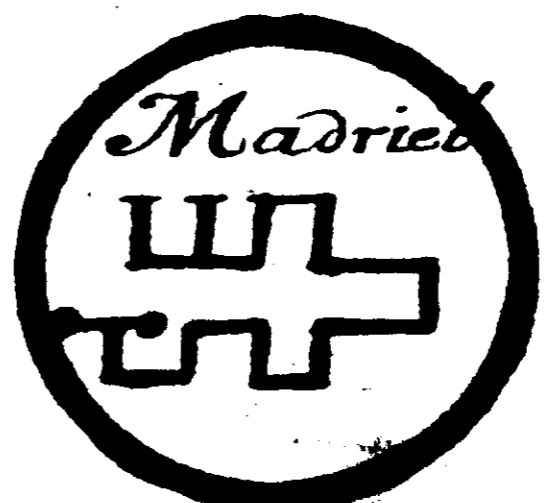
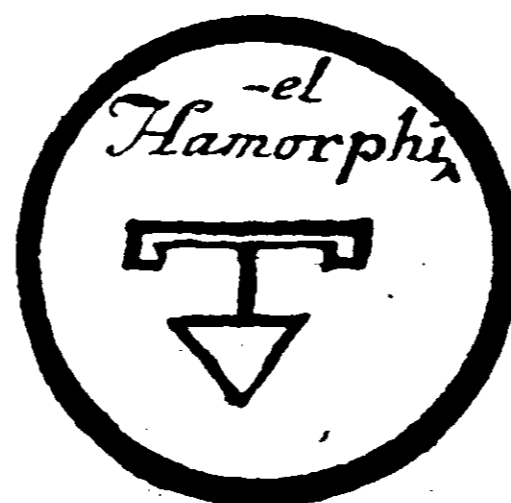
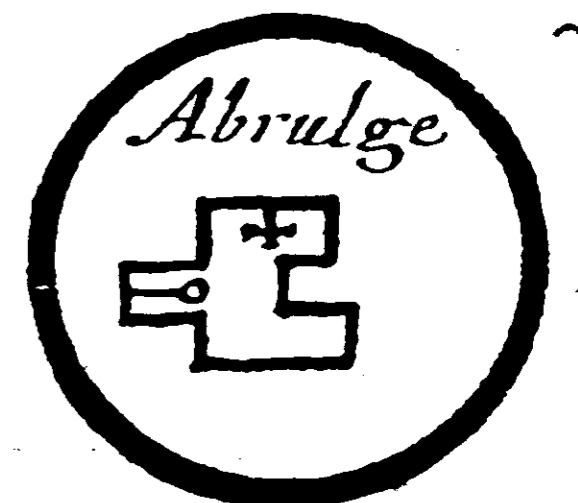
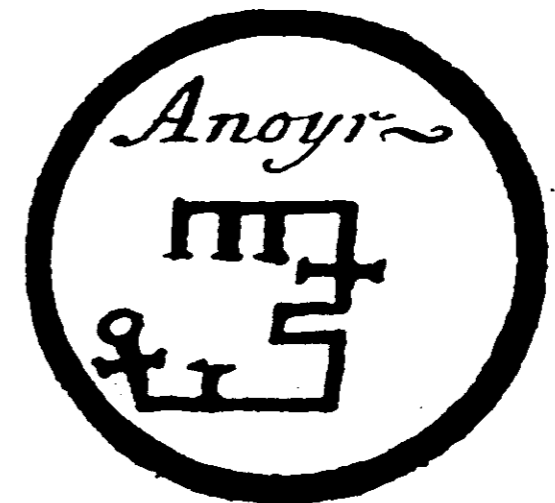
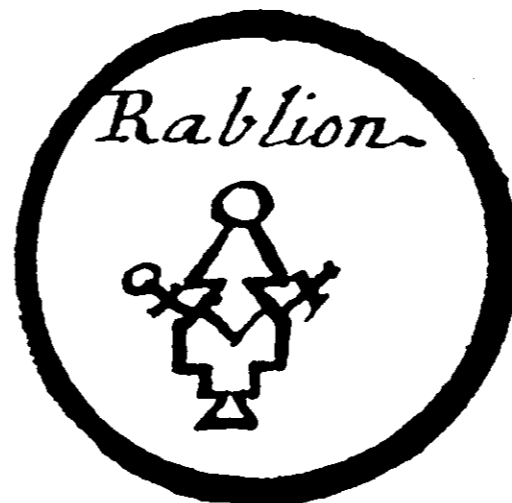
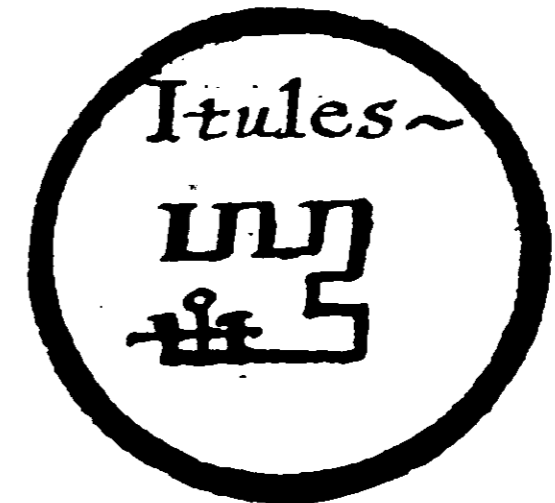
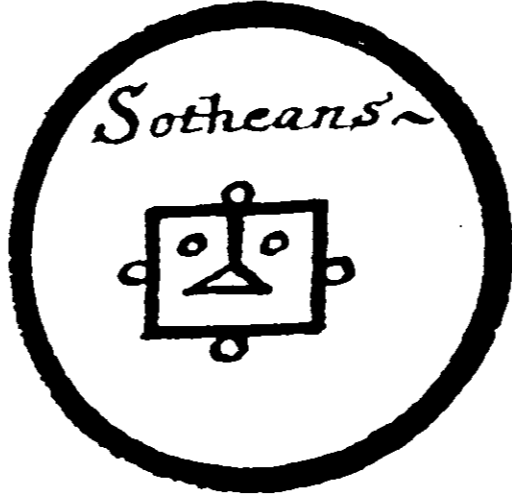


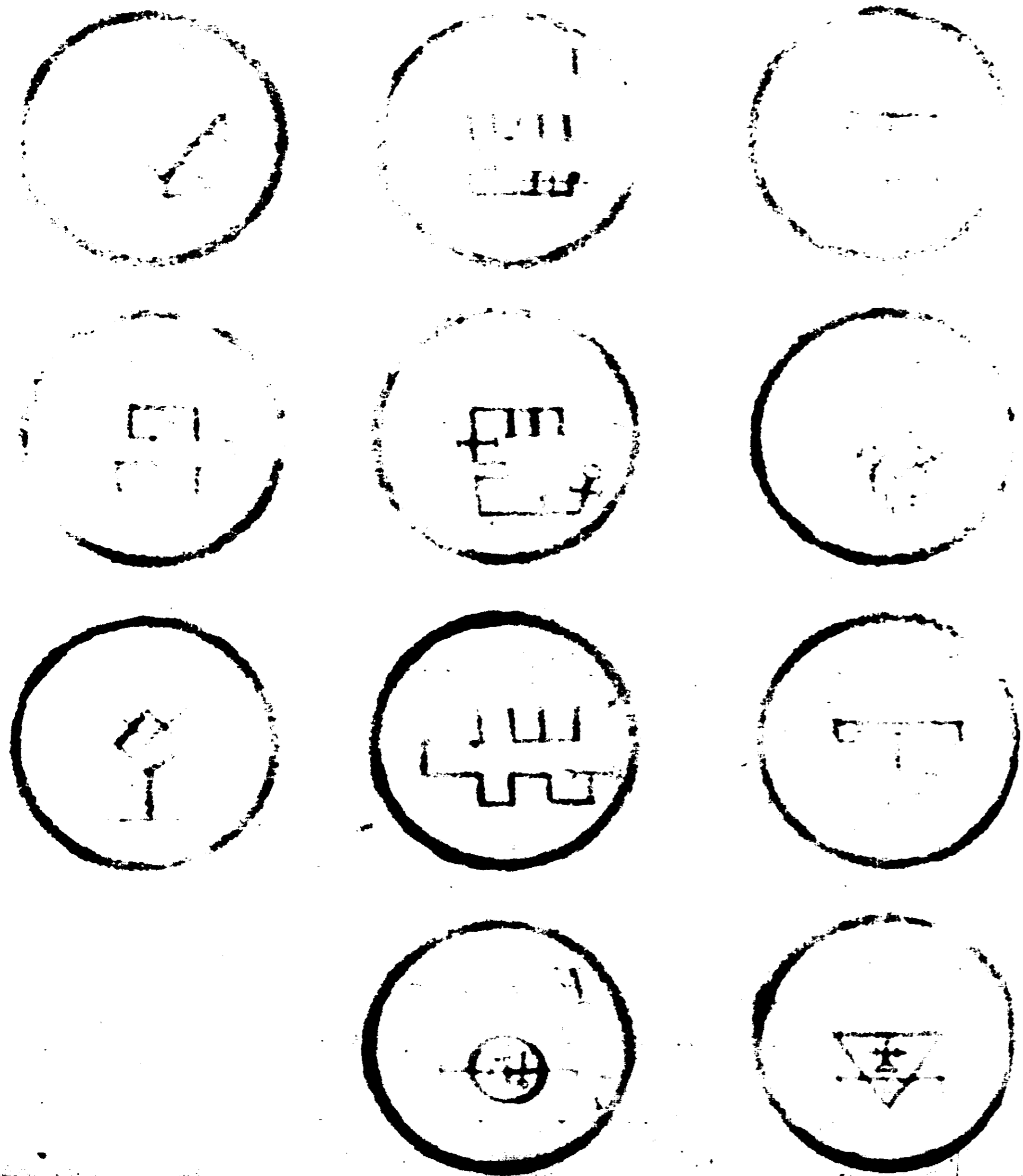
Pumelic



Sixty sixth Sheet  
Rudd

The Names & Seals of <sup>123</sup> Samersiel's XI Spirits





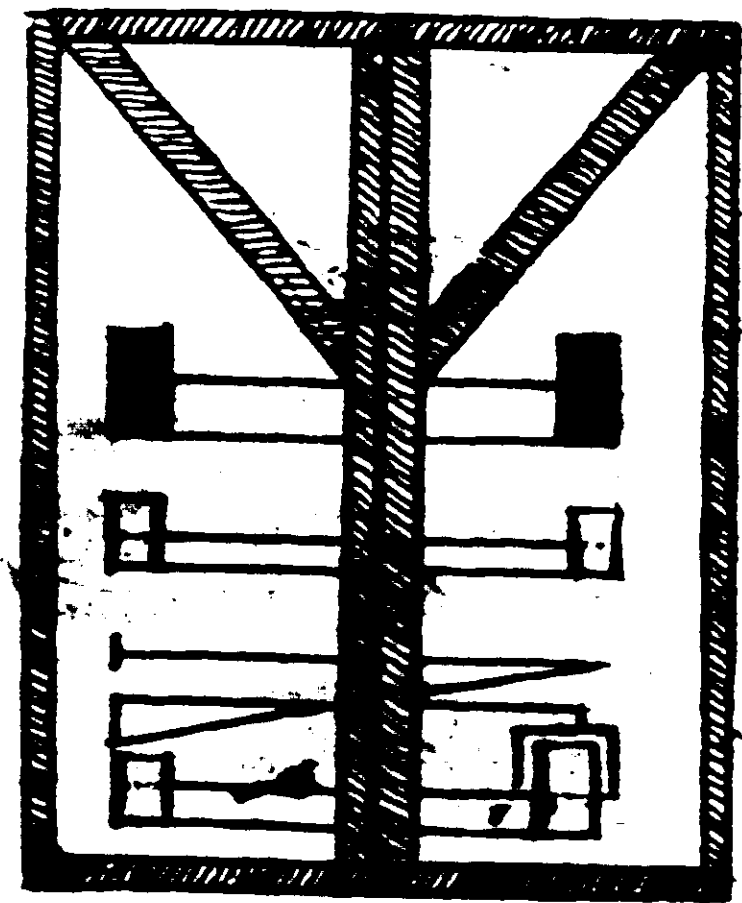
Note these Spirits are by nature evil and  
 very false, and not to be trusted in secrets  
 but are excellent in driving away Spirits  
 of darkness from any that is haunted as  
 houses.

To call forth Pamerfel or any of these  
 his Servants make a Circle in the forme  
 as is shewed in the Booke Goetia for  
 going in the upper room of your house  
 or in a place that is ayry because these  
 spirits that are in this part are all of  
 the air.

You may call these spirits into a Crystal  
 stone four Inches Diameter, set on a Table  
 made as followeth which is called the  
 Secret Table of Solomon, having his seal

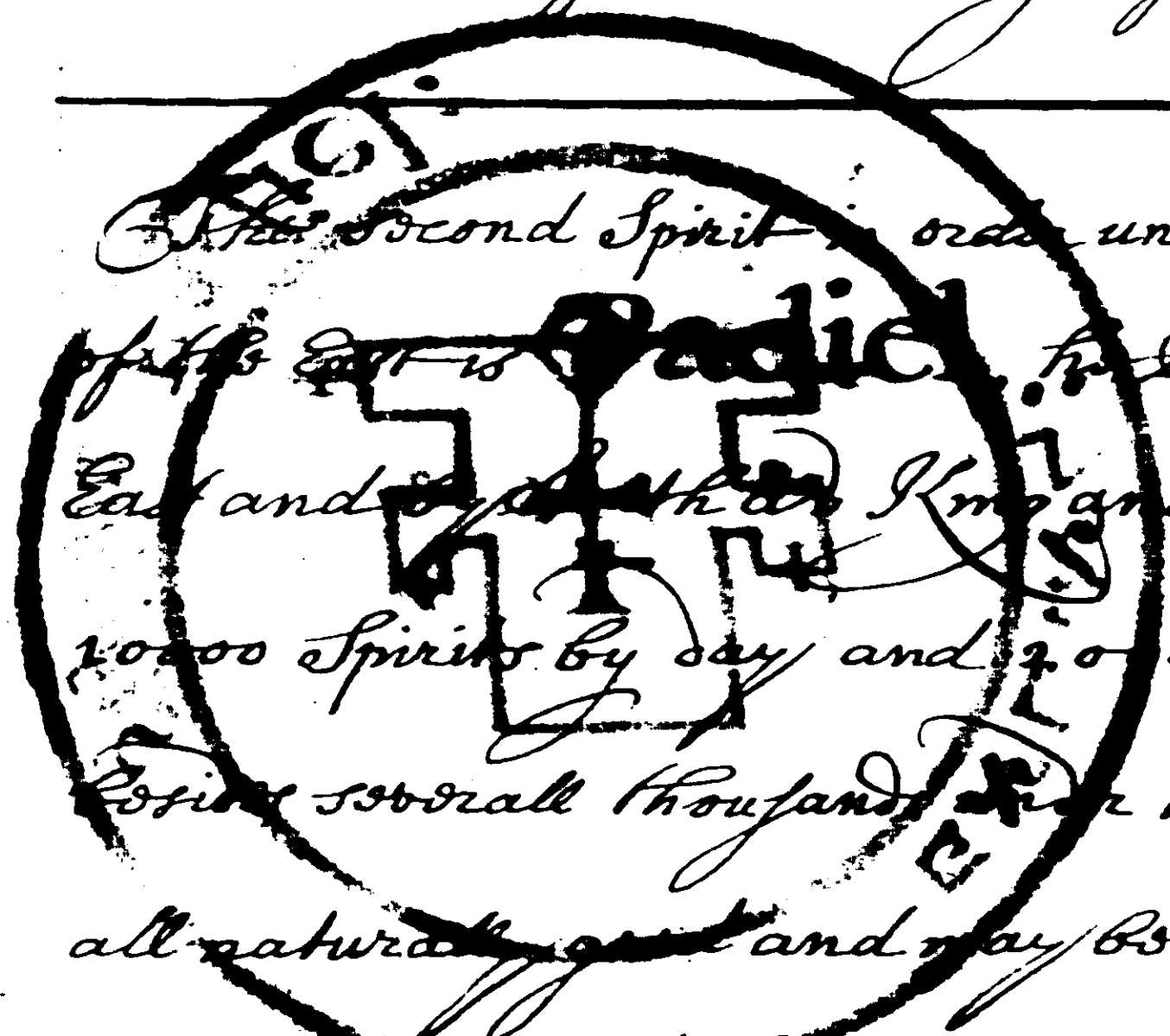
Scale on your breast and the girdle about  
your waste as is showed in the Books  
Goetia

The form of the Table is this



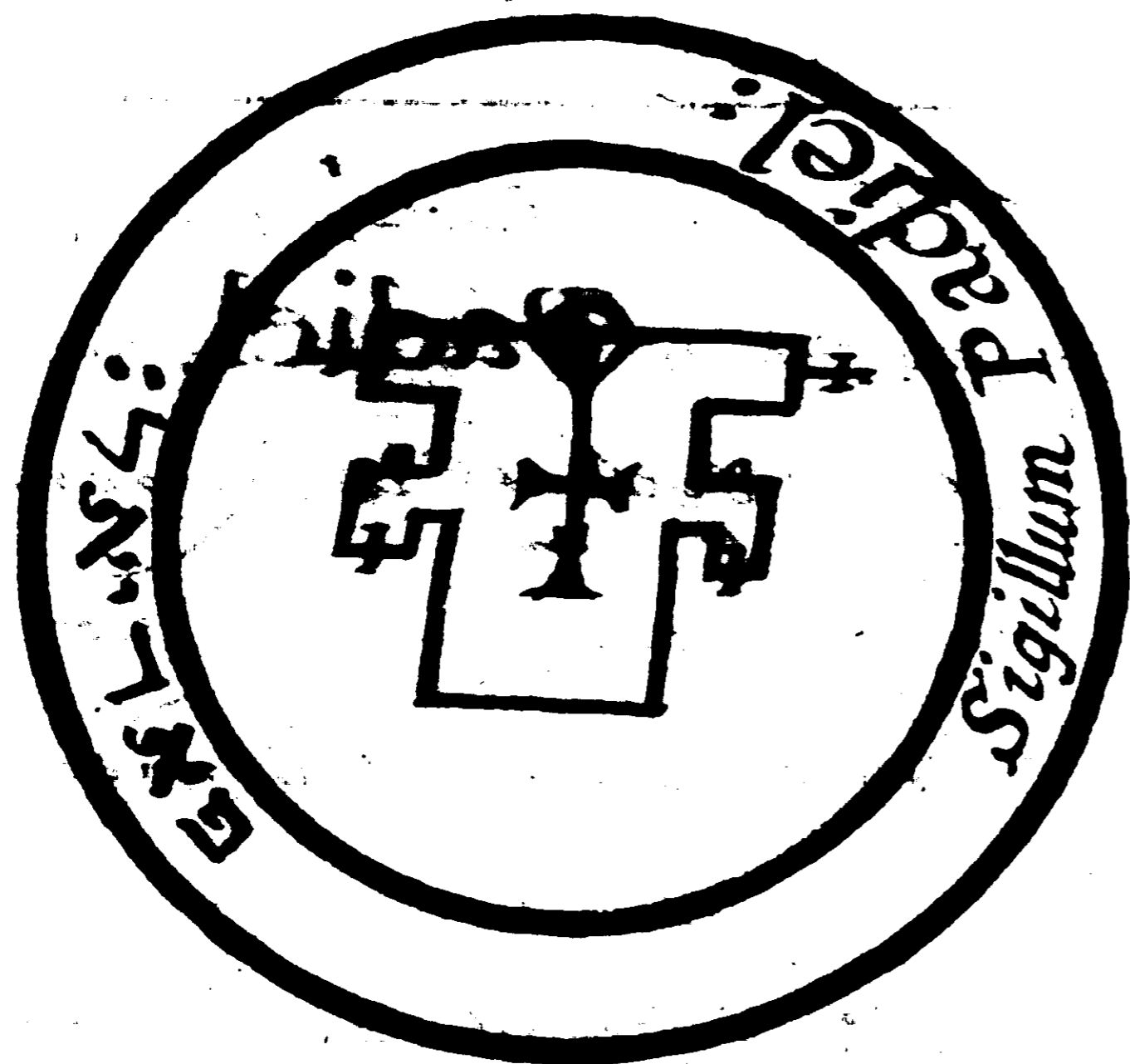
When you have thus gott what is to be prepared  
Rehearse the Conjuratiō severall times i.e. —  
whilst the Spirit comes for without doubt he  
will come

will come. Note the same method is to be  
used in all the following spirits of the second  
book Thourgia Goetia also the same in calling forth  
the four Kings and their servants aforesaid  
The Conjuratiōs are at large set downe at  
the end of the Thourgia Goetia.

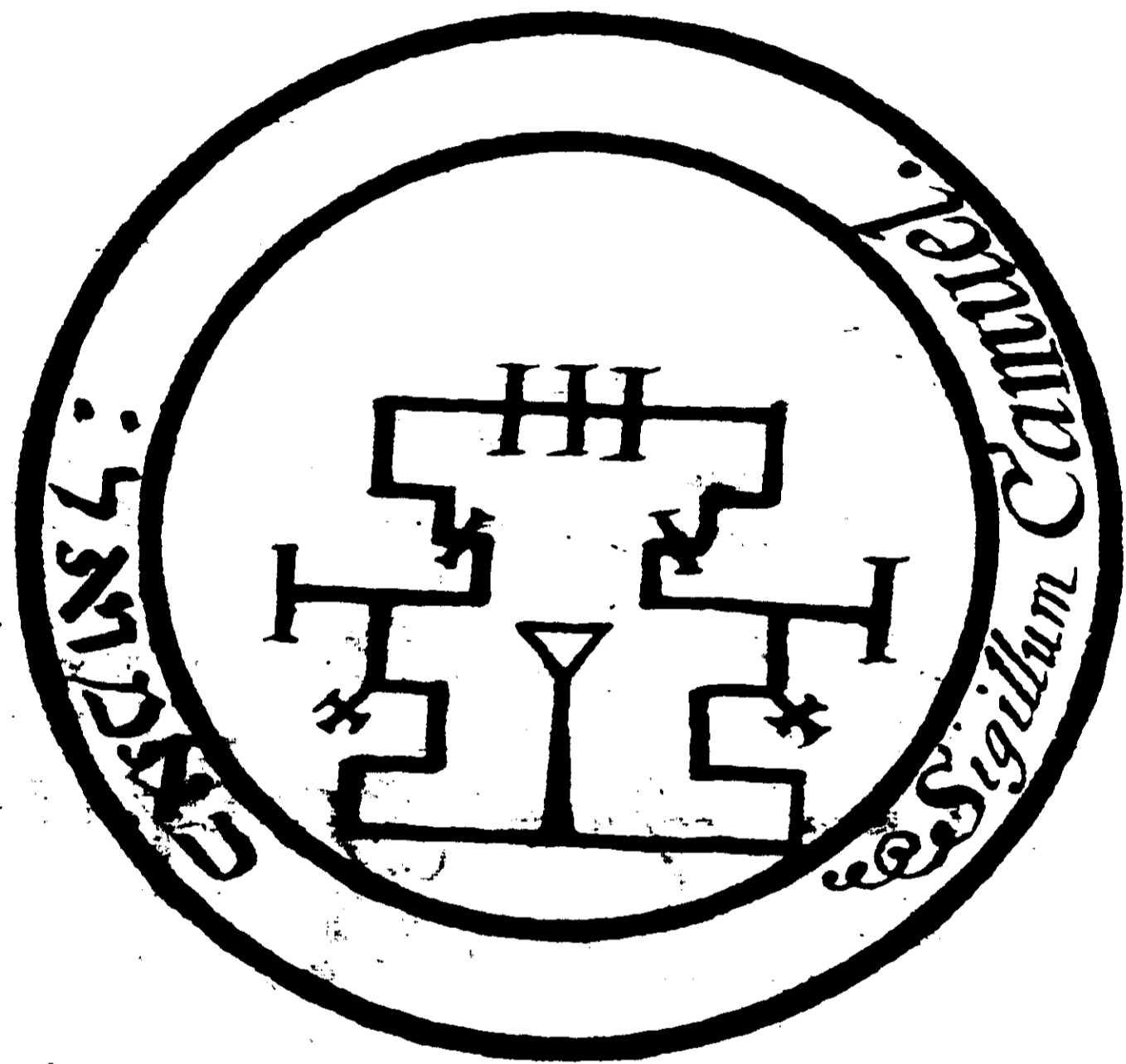


The second Spirit is order under the Emperour  
of the East is **Ladiol** the Rulth in the  
East and by the King and Governour  
20000 Spirits by day and 20000 by night  
Possess severall thousand of them they are  
all naturally good and may be trusted. Solomon  
saith this spirit have no power of themselves  
but what is given them by their Prince  
Ladiol

Padiel therefore hath made no mention of  
 of their Names because if any of them be  
 called they cannot appear without the leave  
 of their prince Padiel as is declared before of  
 Pamerjil —



The 3<sup>d</sup> Spirit in order under the Emperour of  
 the East is **Camuel** who Rulth as King  
 in the South East parts of the world and hath  
 severall Spirits under his Comand wherof  
 we shall make mention of ten that belongs  
 to the day and as many as belong to the  
 night and each of these have ten  
 servants to attend them Excepting Camiel  
 Tugaras Apurth, Lajim, Tediell, and Maras  
 for they have 100 a piece to attend them  
 but Tediell, Moriel, and Tugaras they have  
 none at all; they appear all in a very  
 beautyfull forme and very courteously in  
 the night as well as in the day, They  
 are all as followeth with their scales —

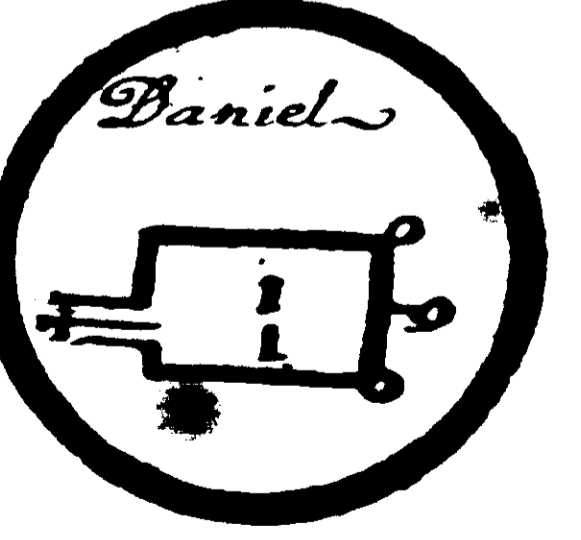
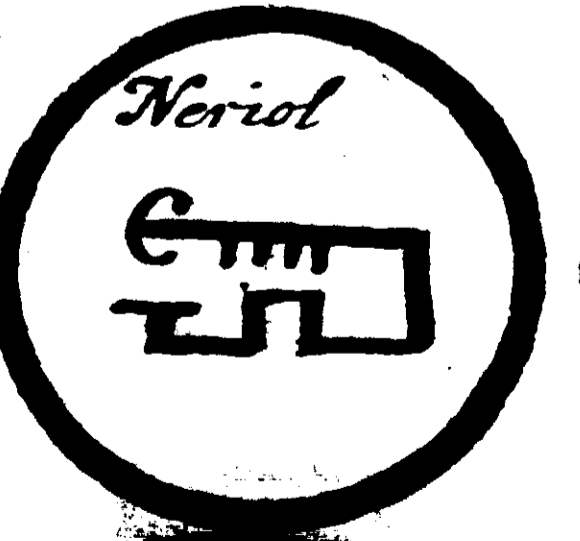
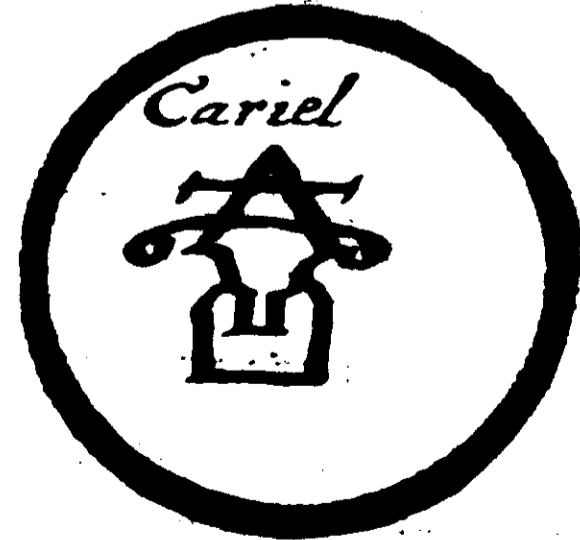
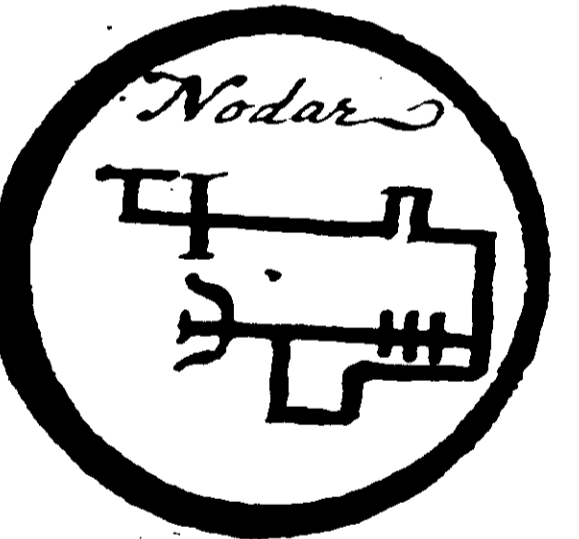
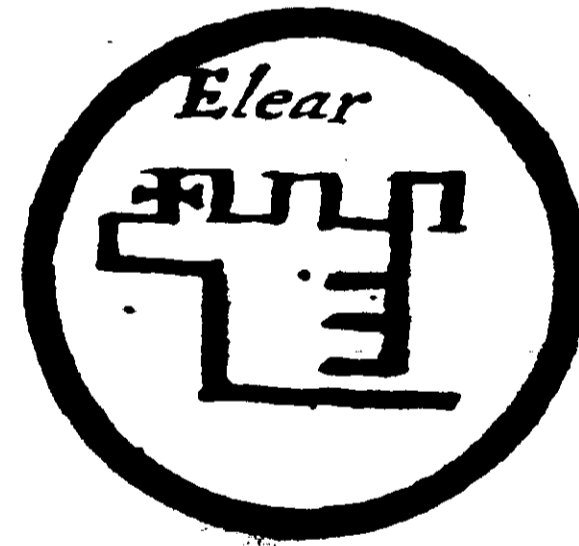
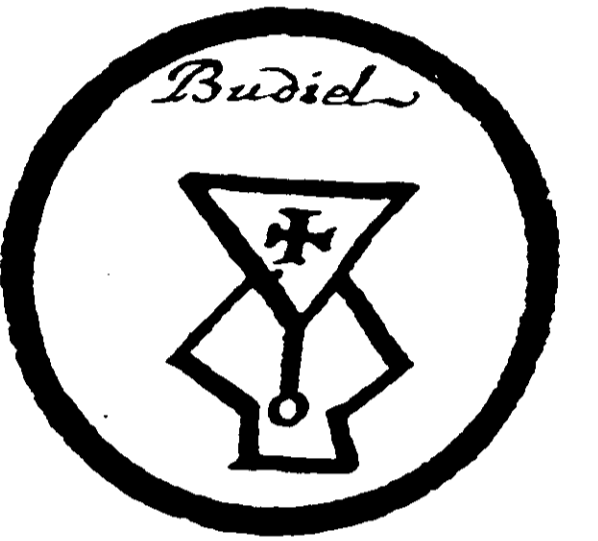
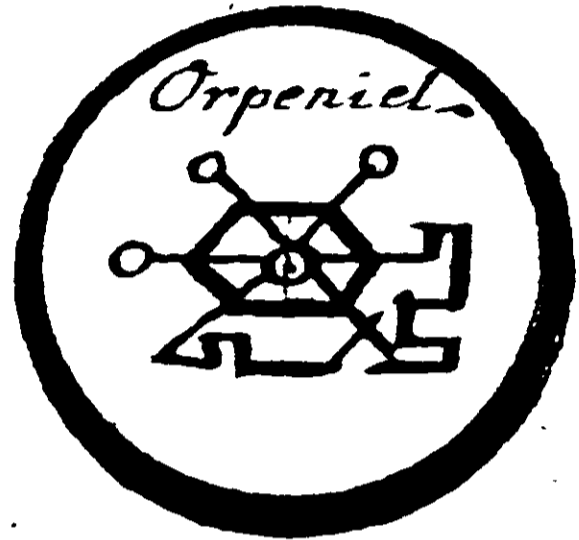
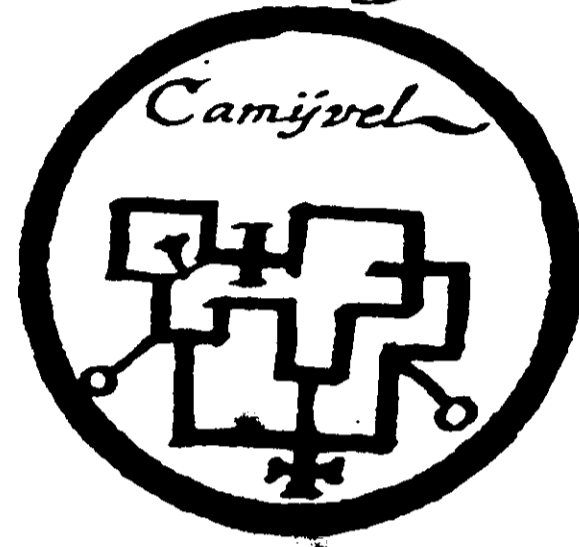


Sixty seventh sheet  
of Rudd

The names and Seals of Camuels Servants

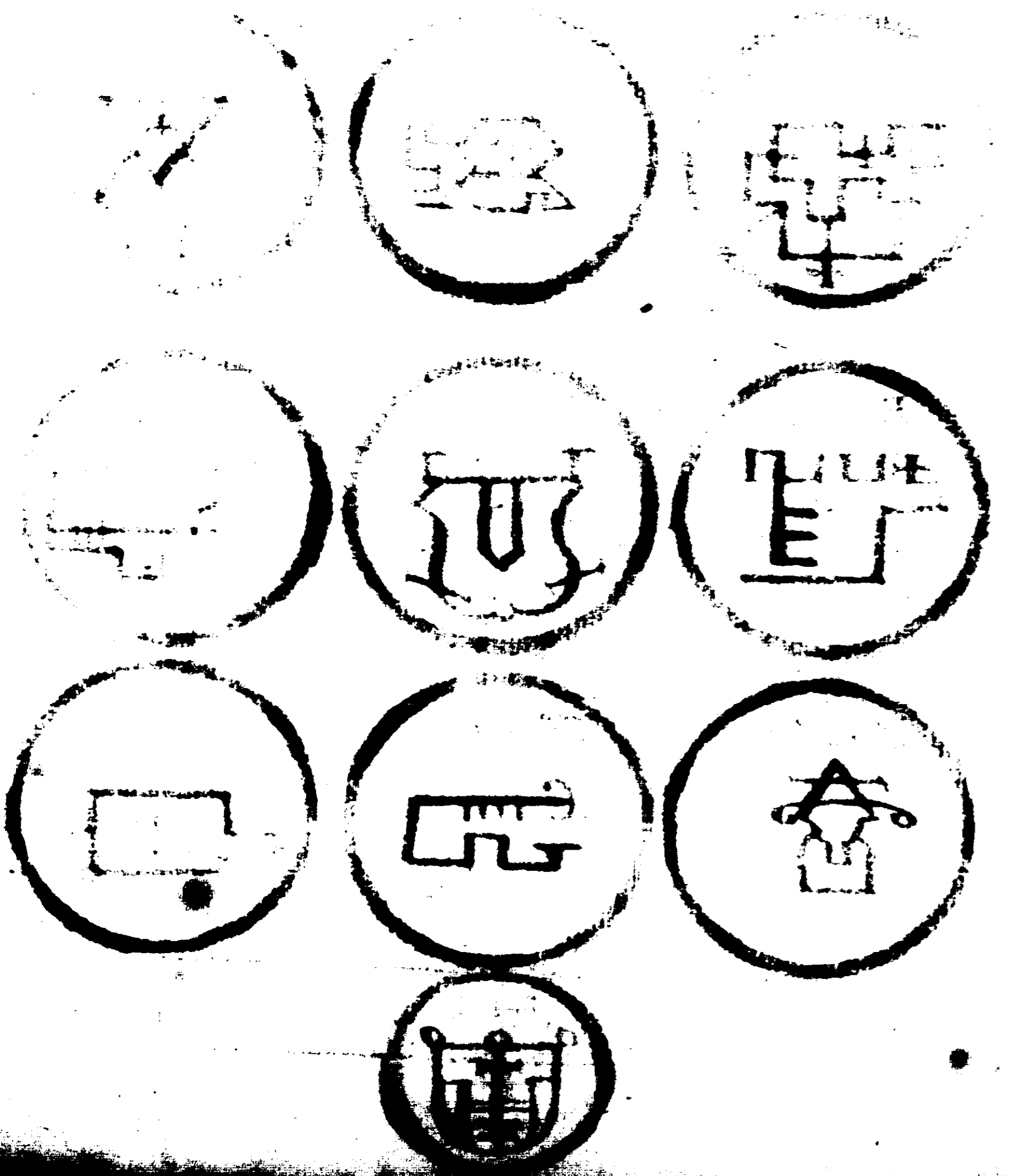
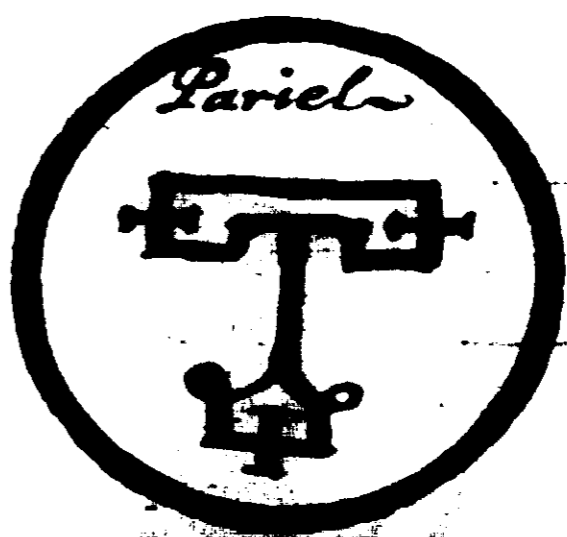
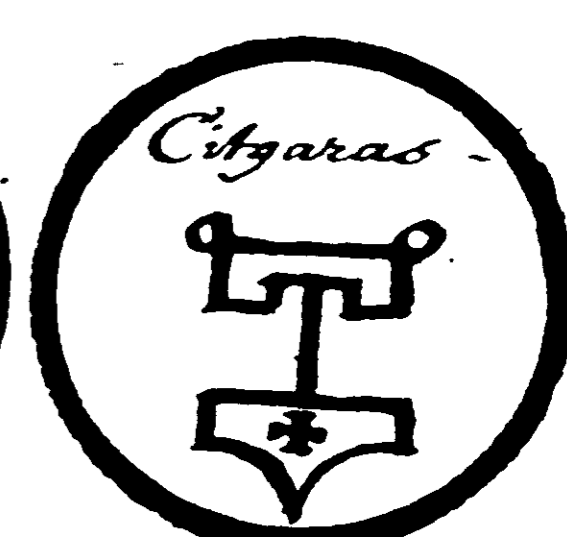
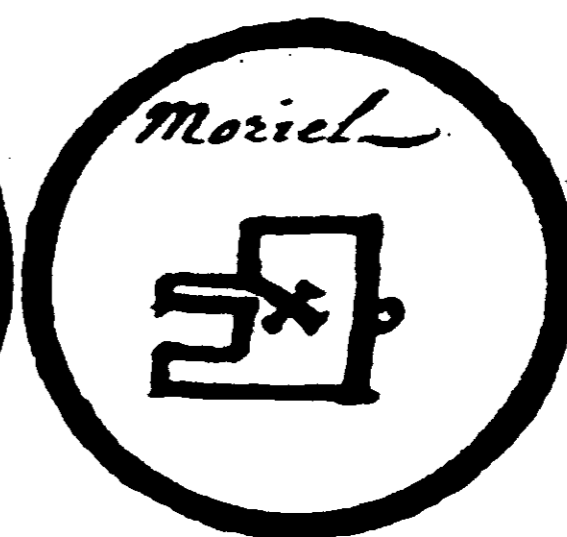
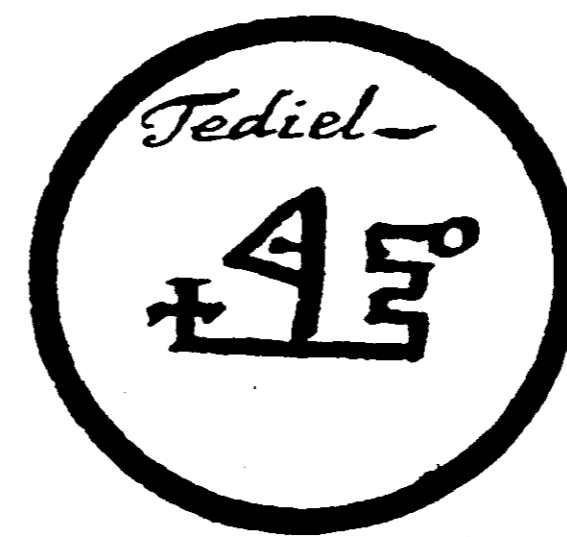
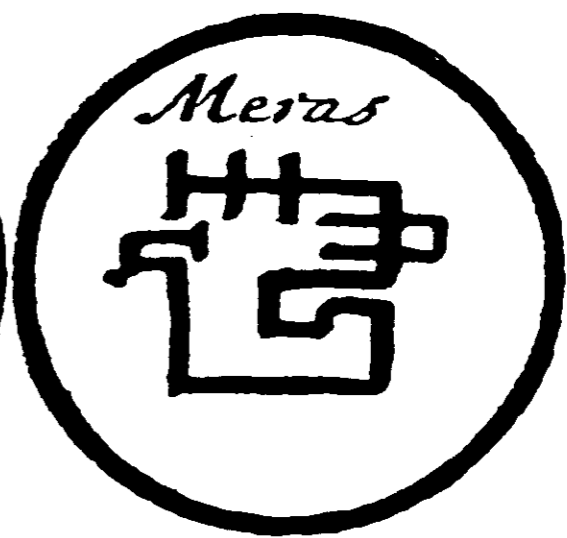
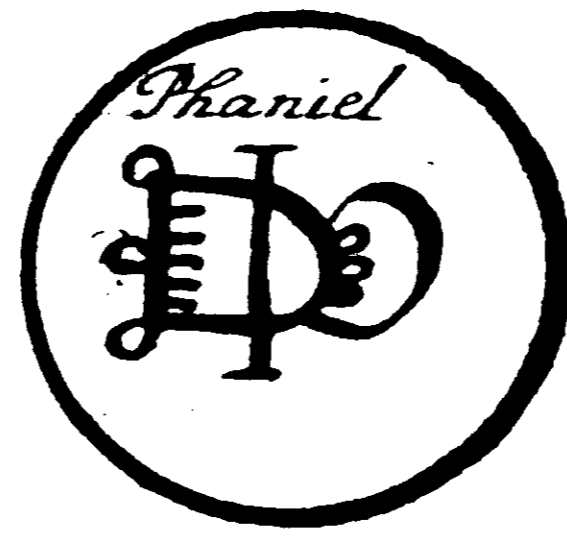
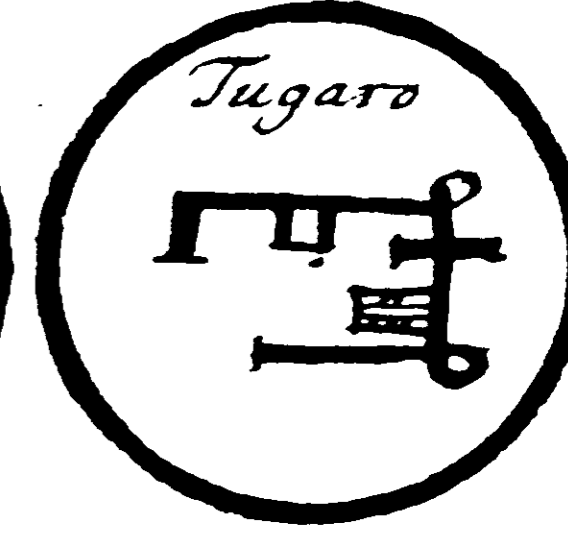
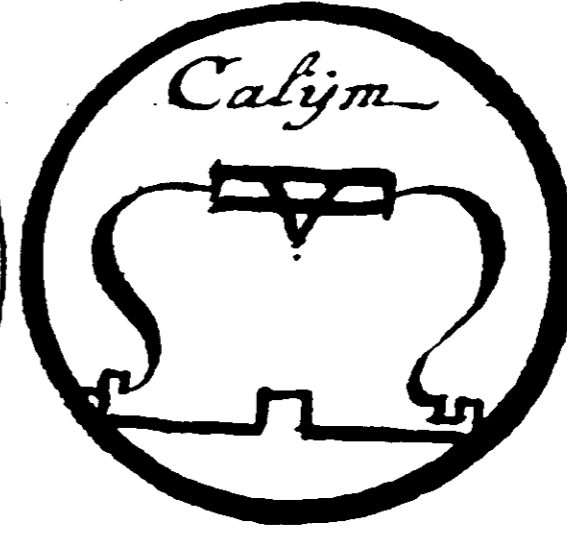
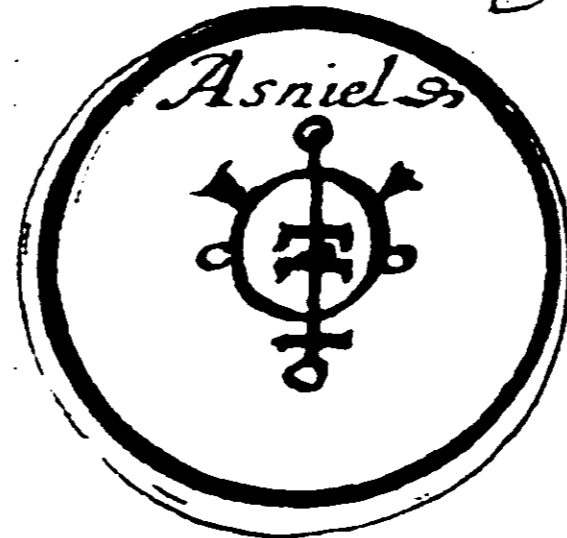
both for Day and night.

For the day.

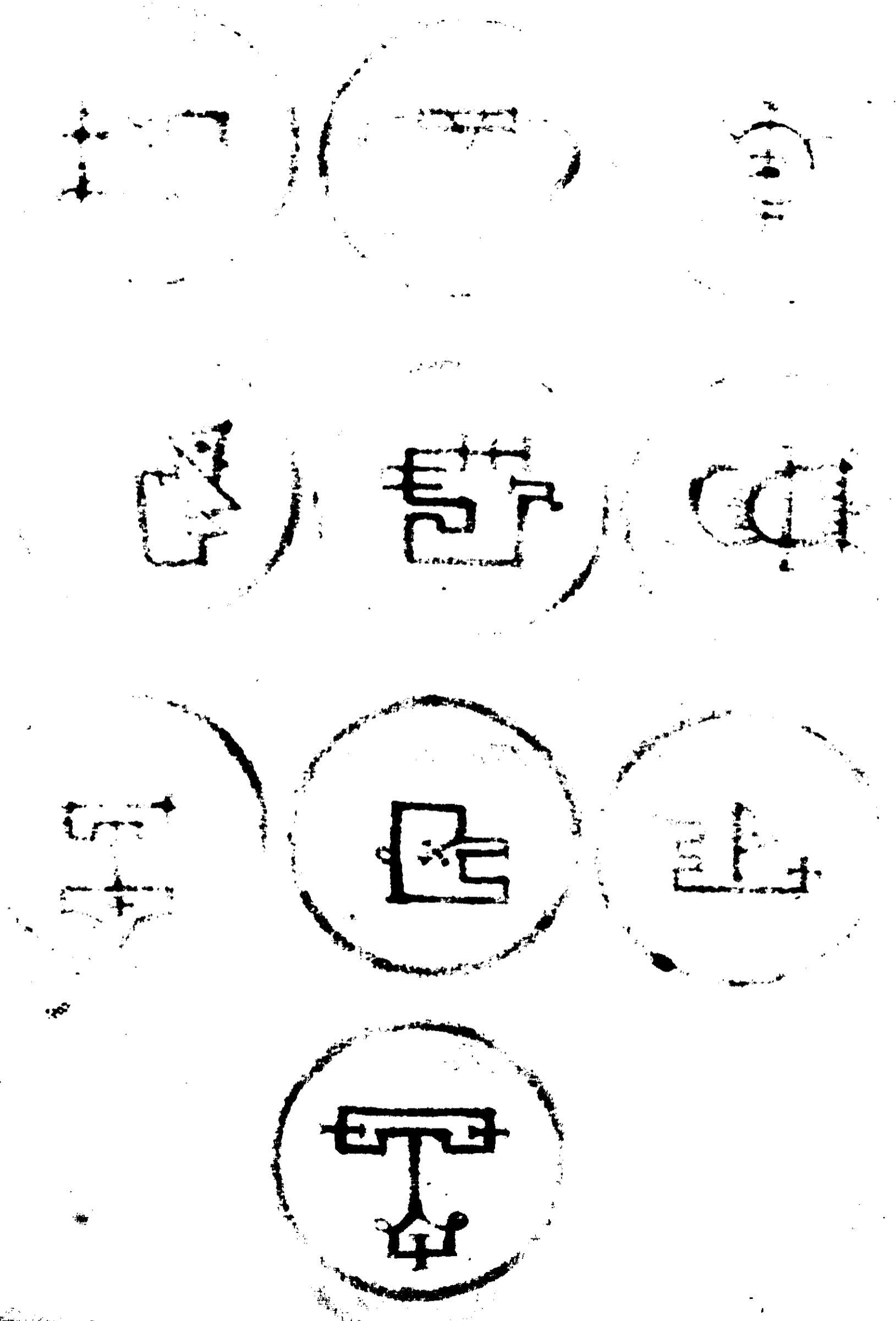
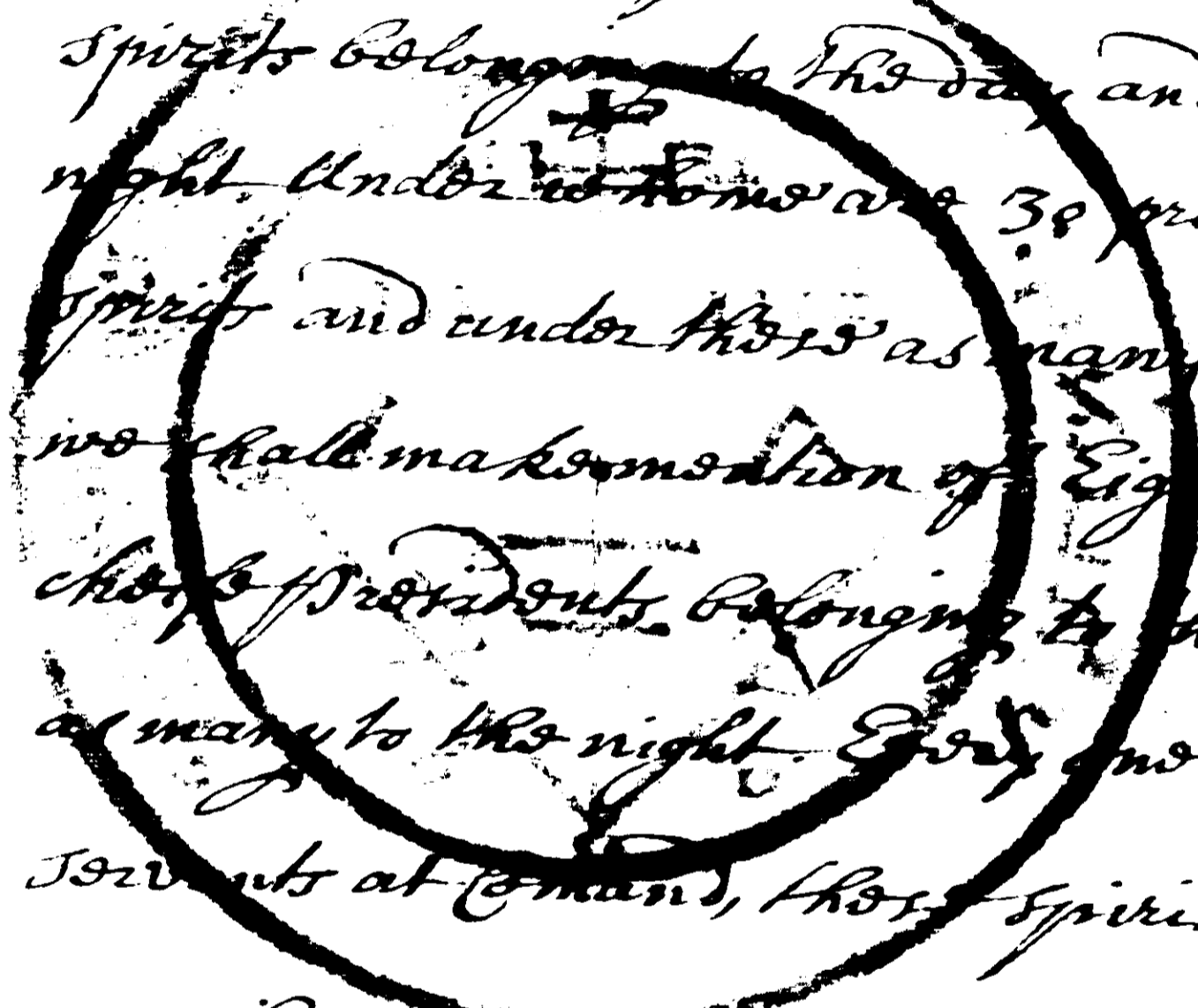




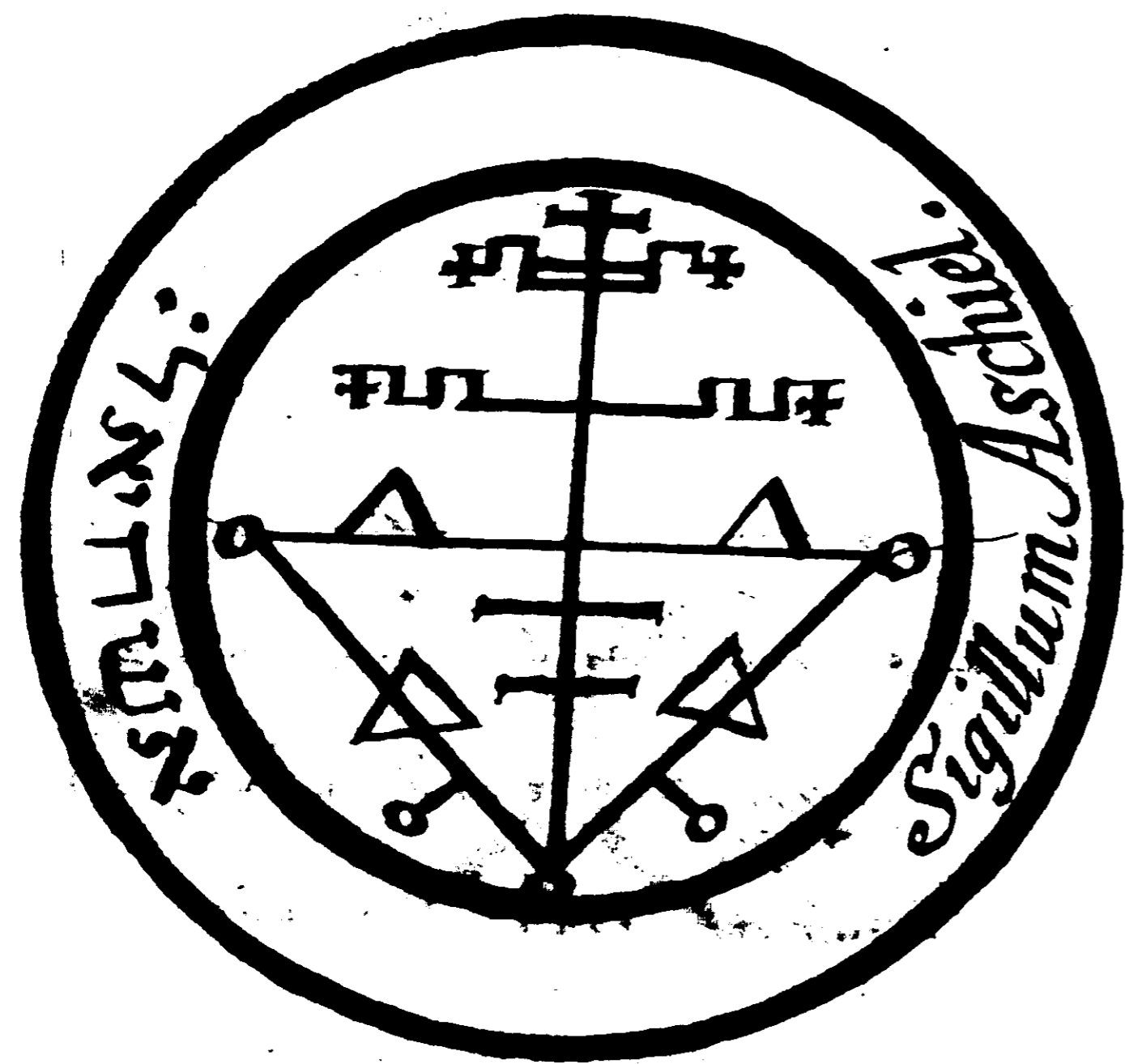
The names & Seals Camuels Servants  
 For the night. 128



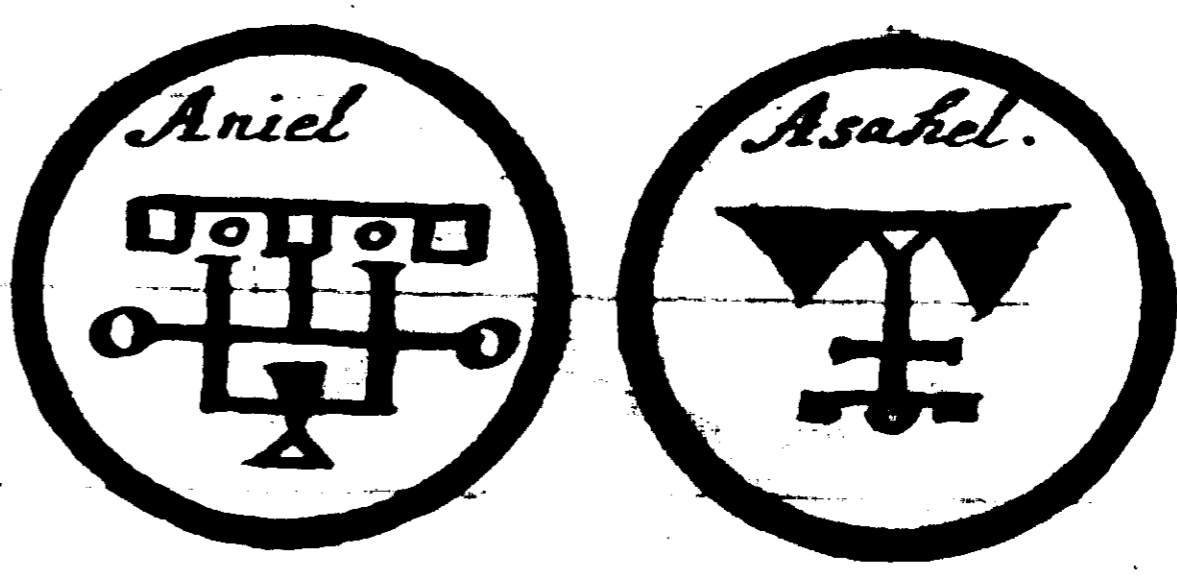
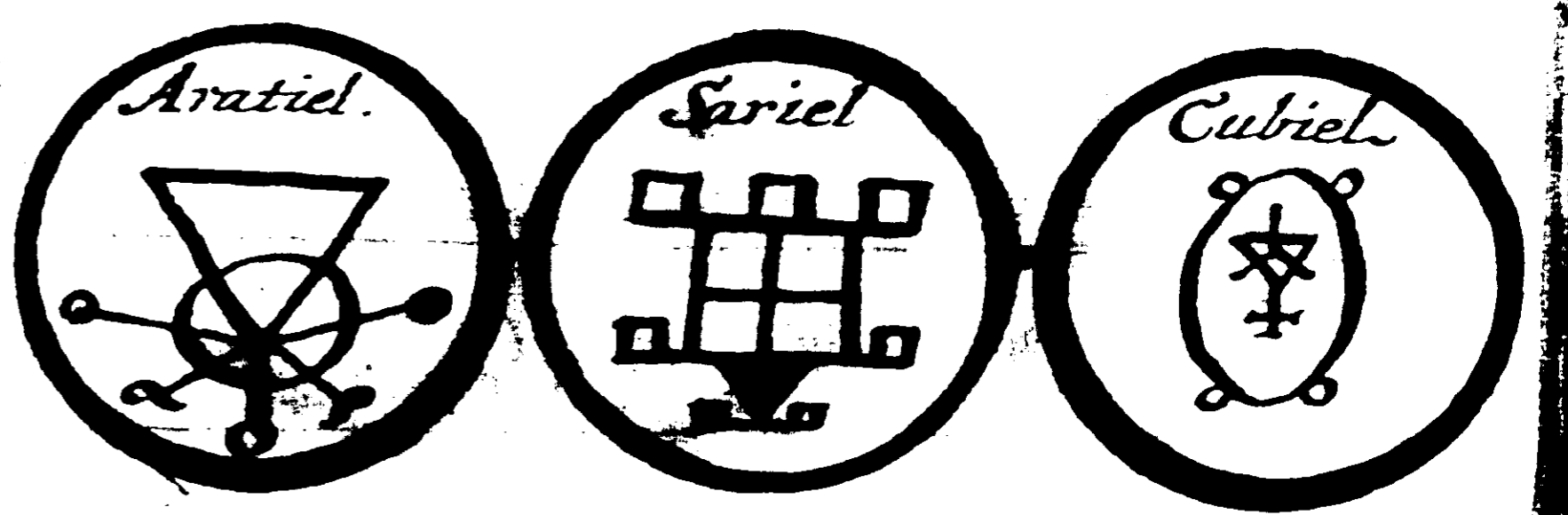
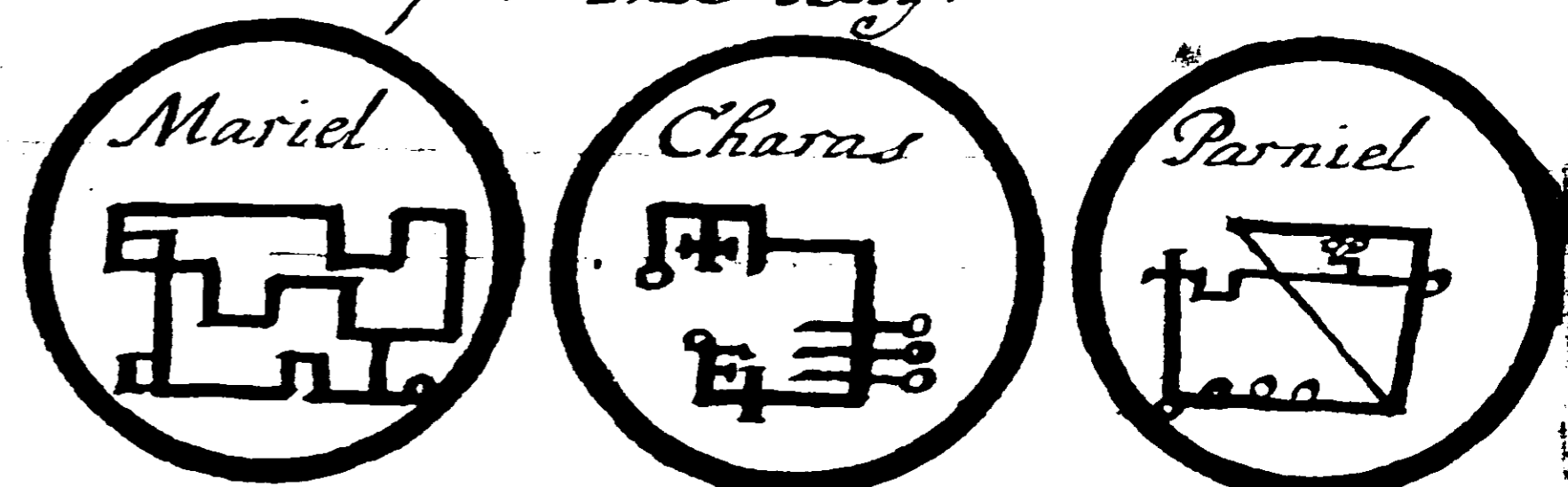
The fourth Spirit in order is **Aschiel**  
 he governeth as King under Carmasiel in  
 the South and by East he hath ten chiefe  
 spirits belonging to the day and 20 to the  
 night. Under ~~to~~ <sup>to</sup> these are 39 principal  
 spirits and under these as many, whereof  
 we shall make mention of Eight as the  
 chiefe Presidents belonging to the day and  
 as many to the night. Every one hath 20  
 servants at command, these spirits are all  
 very courteous and loving and beautiful  
 to behold. They are as followeth with  
 their Seals.

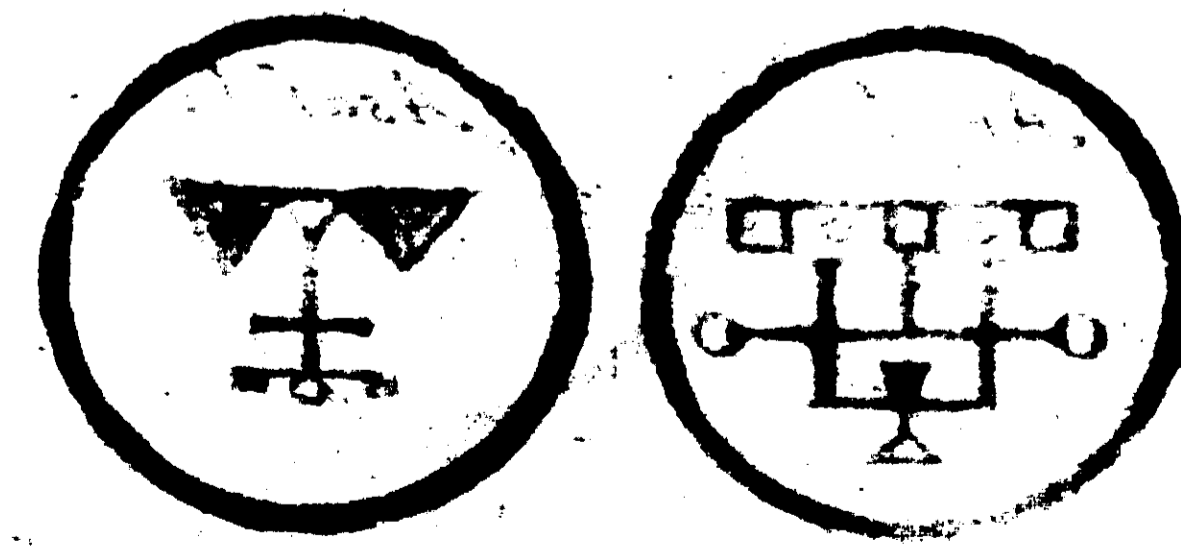
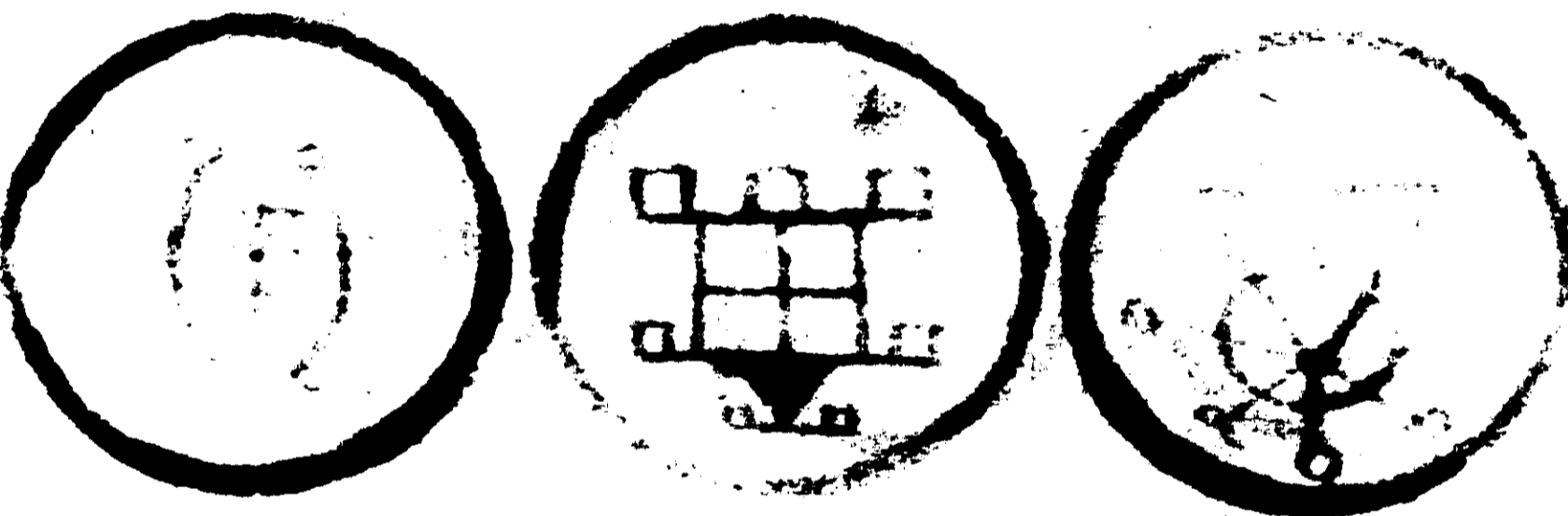


111A



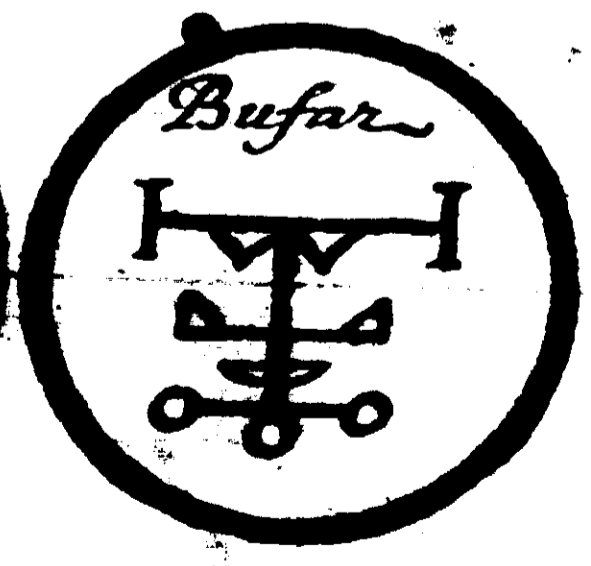
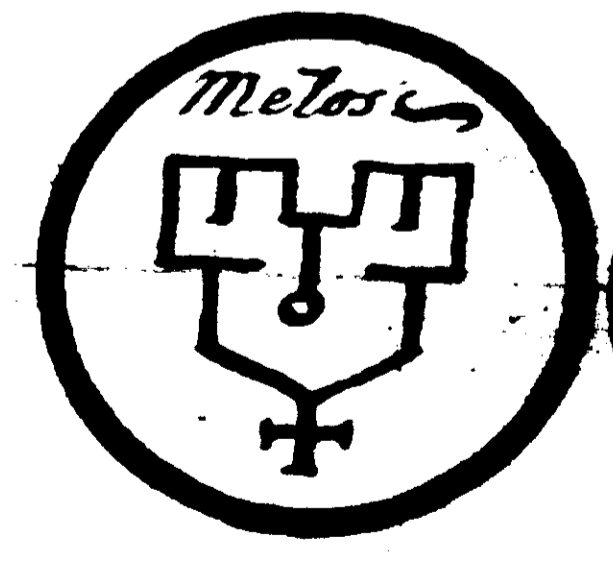
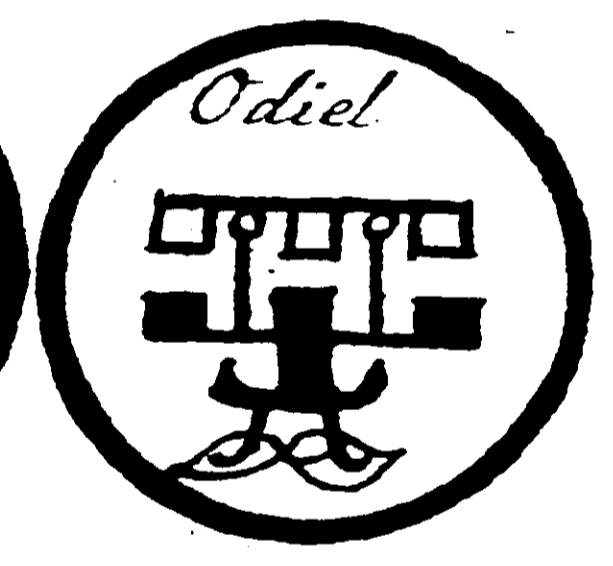
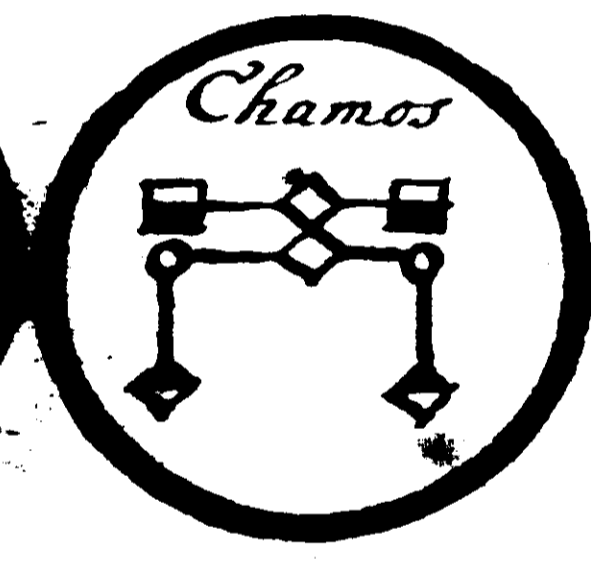
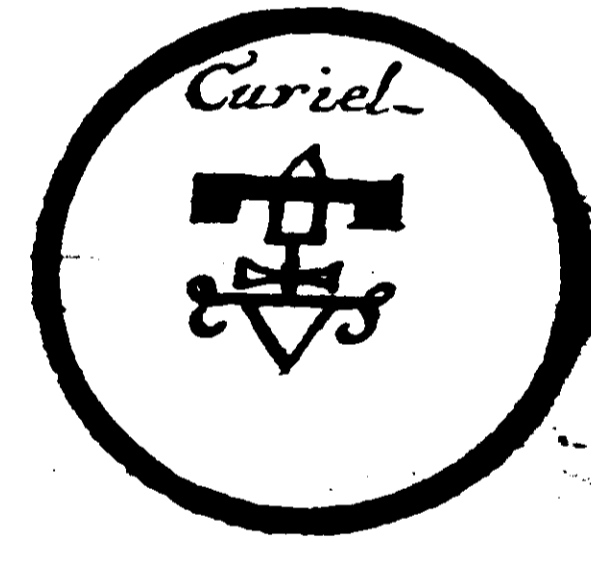
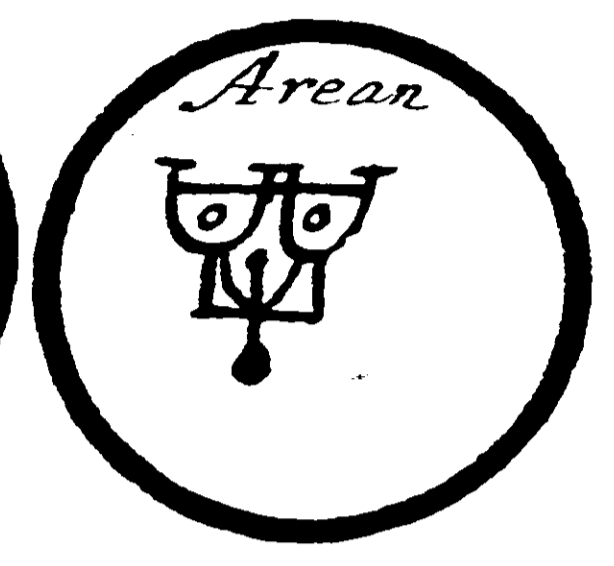
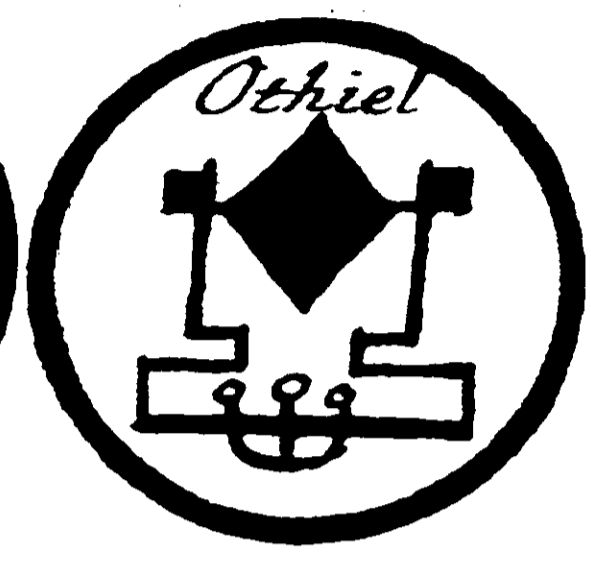
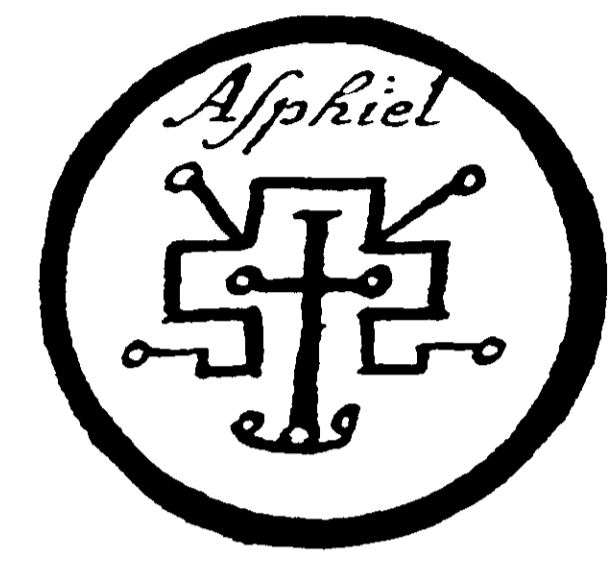
The names & Seals of Aschiel's  
 Servants for the day. 130





Light sheet  
Dr. Rudd

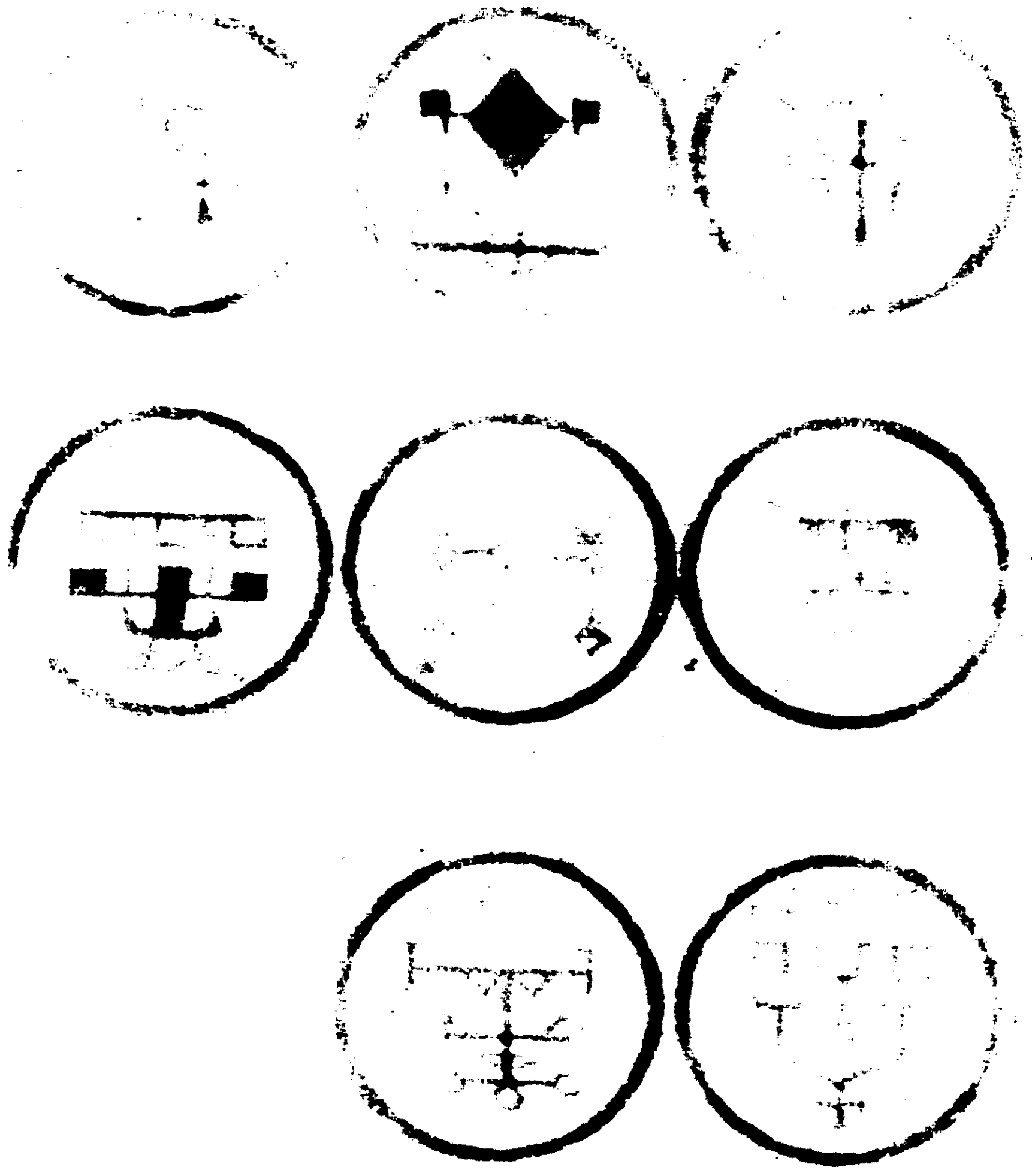
The names & Seals of Aschiels  
chief Presidents or Servants for the night <sup>131</sup>



The fifth Spirit in Order is **Barmiel**  
he is the first and chief Prince under Caspiel  
Emperour of the South, he governeth in the  
South as King under Caspiel, and hath ten  
Dukes for the day and 20 for the night to

attend him to do his will they are all very  
good and willing to obey the Exorcist: where  
of we shall not mention but of eight  
that belongs to the day and as many for  
the night with their Dukes for they are  
superior for marches. Now every of these  
Dukes hath servants appointed to attend them  
when they are called Except the four last  
for the night for they have none.

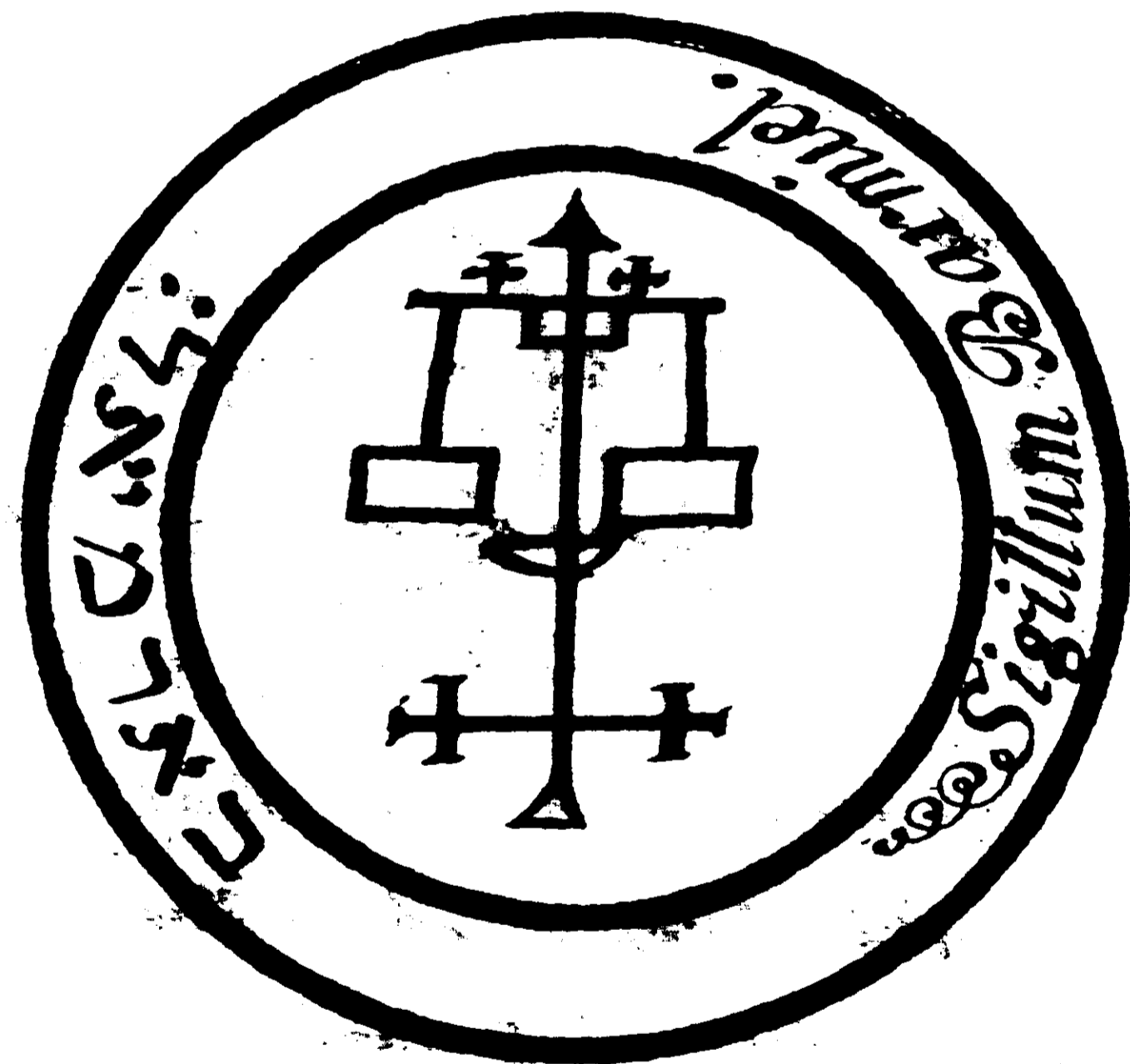
These Spirits of the Day must be called in the



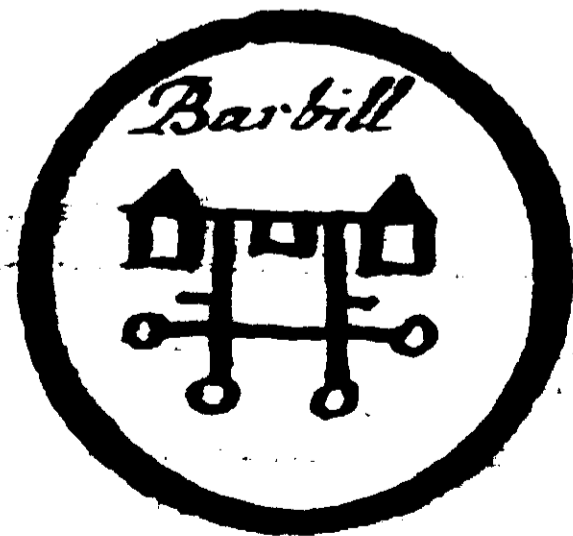
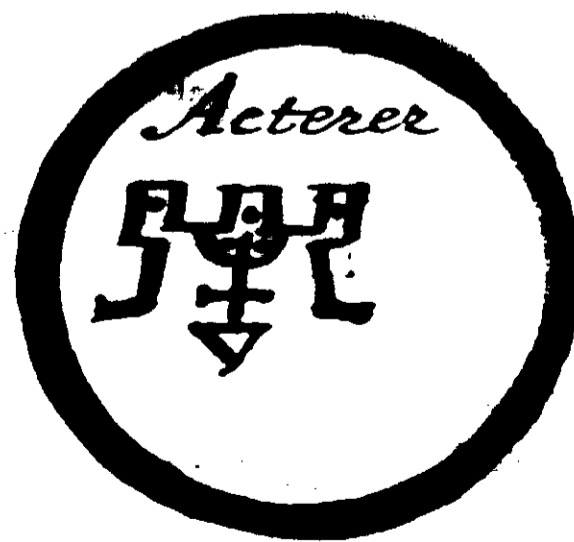
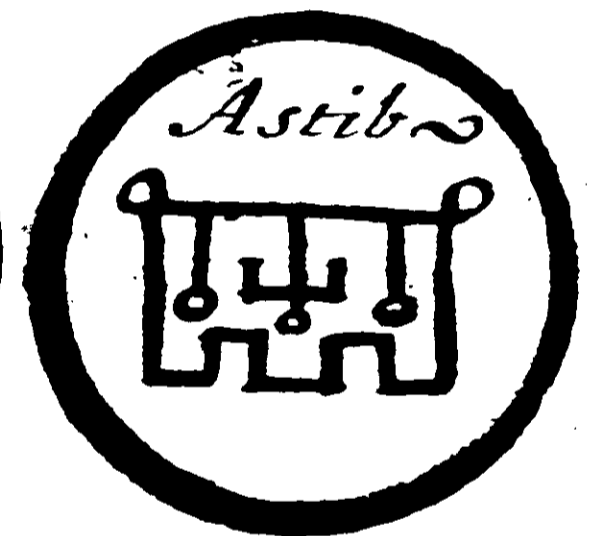
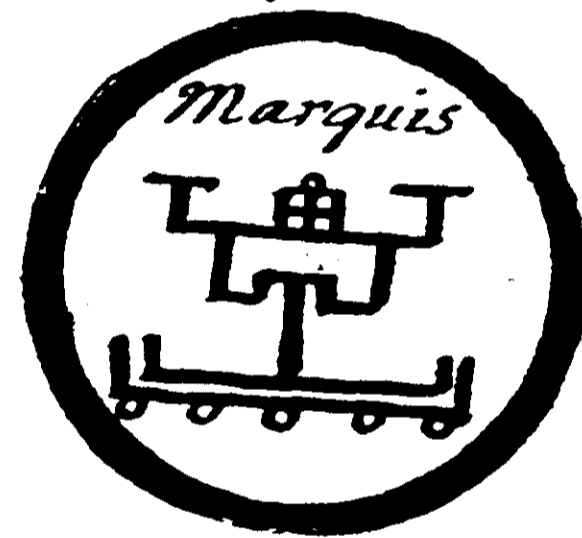
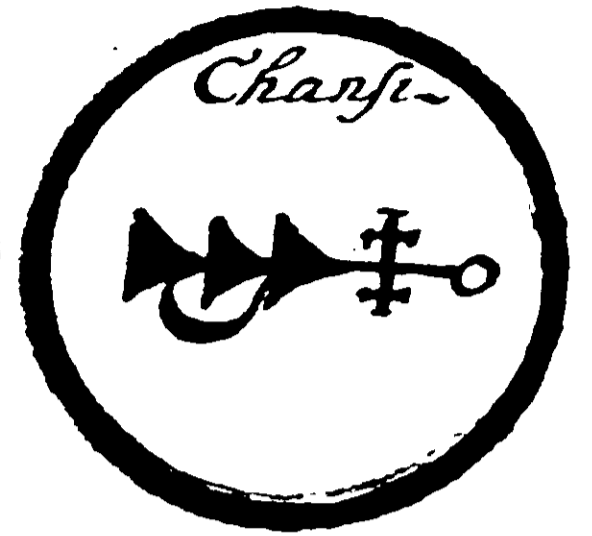
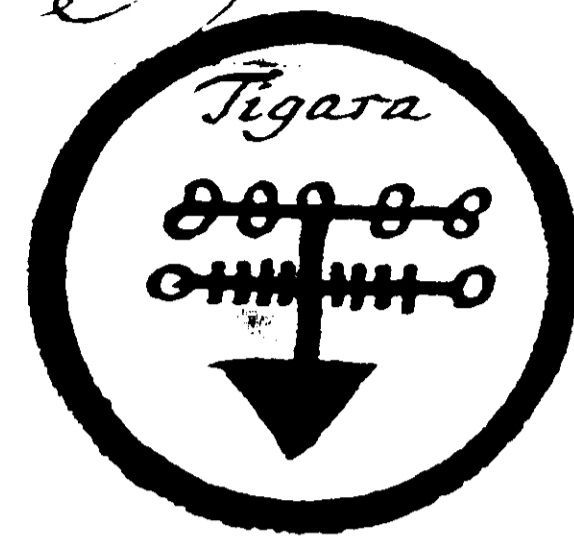
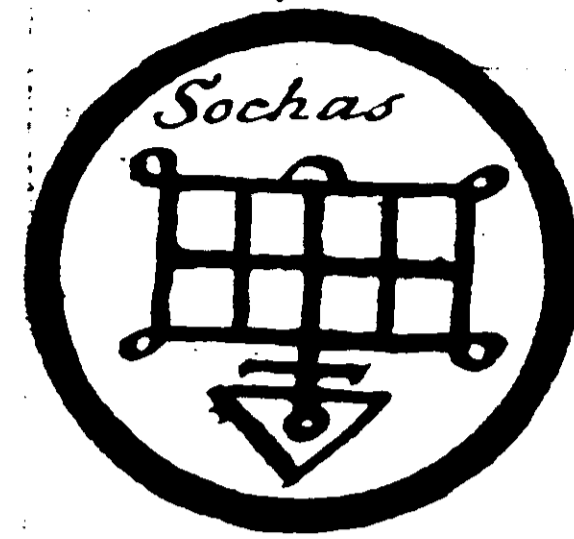
Days & Hours of the night in the Night.

The Conjuraton

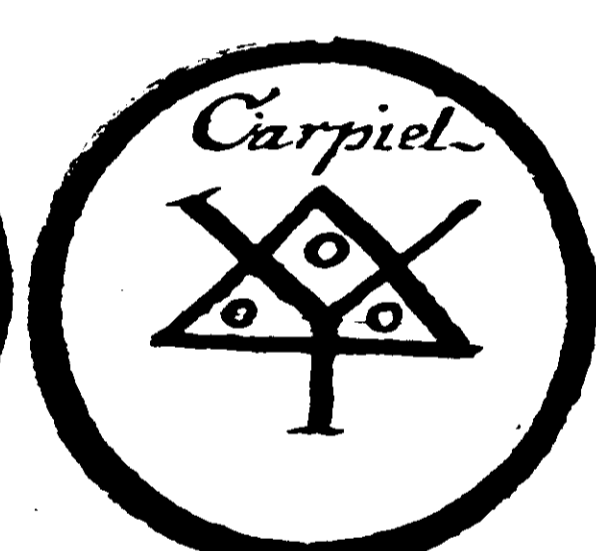
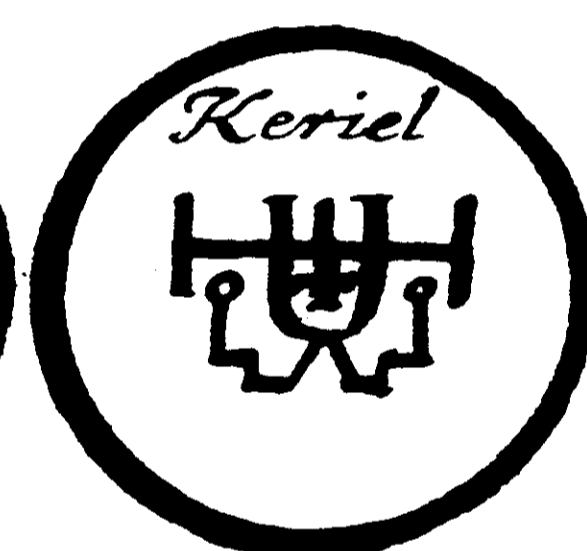
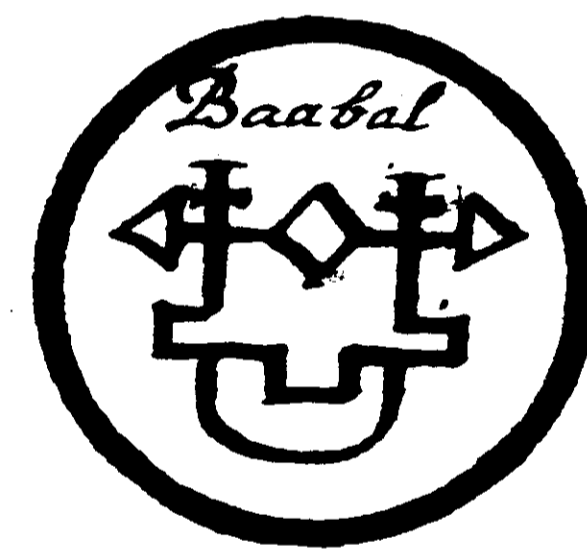
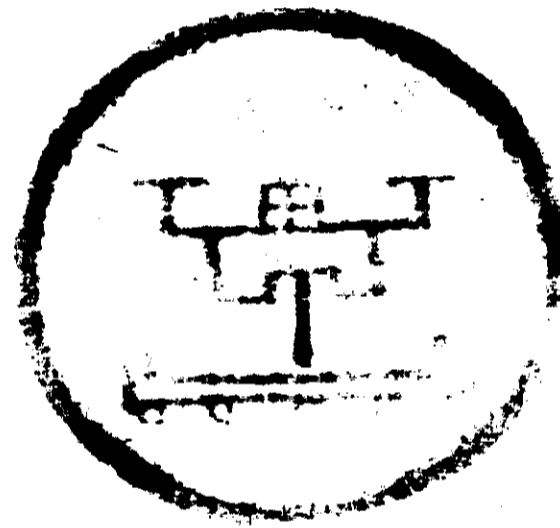
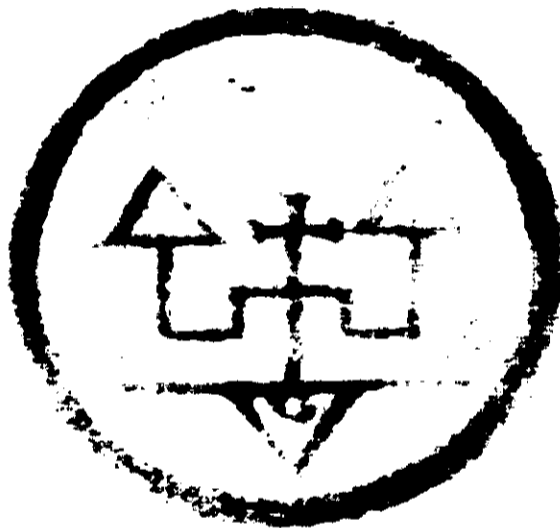
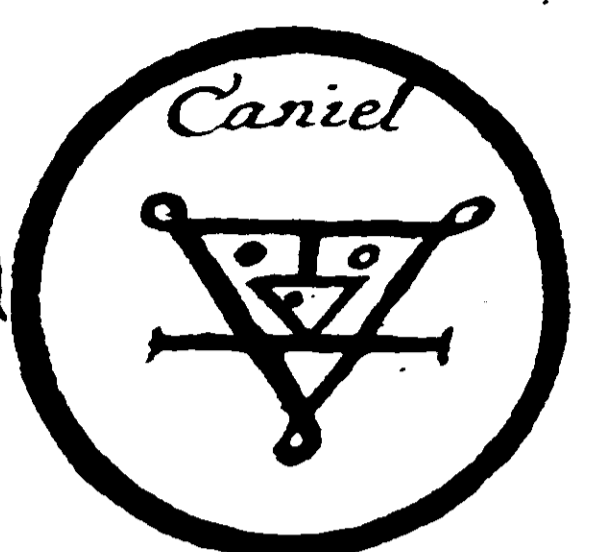
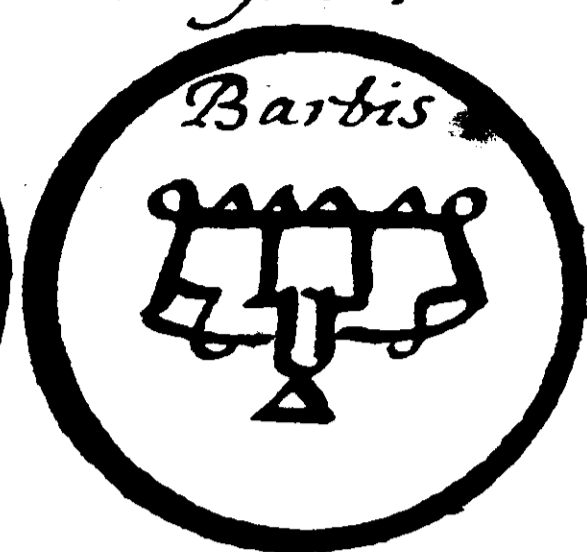
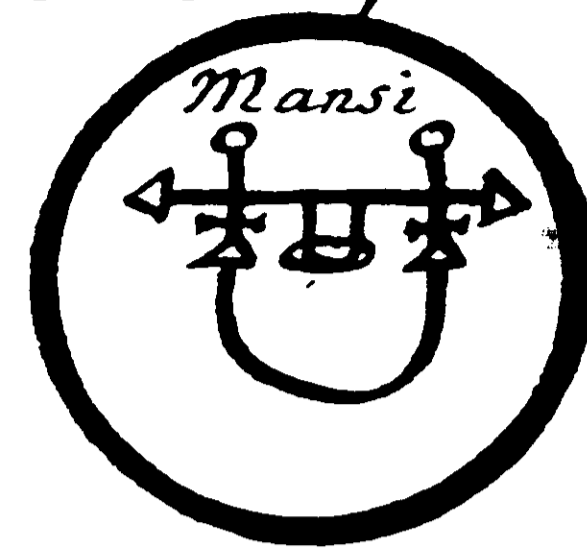
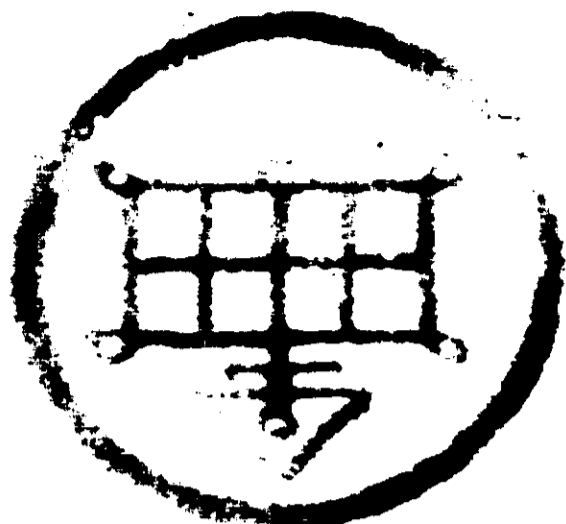
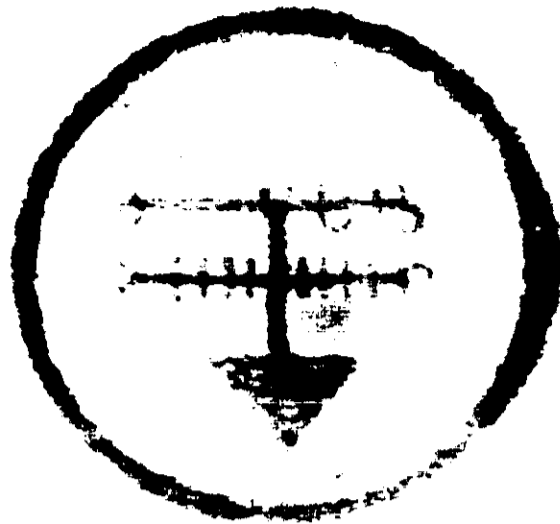
I Conjure thee O thou mighty & potent  
Prince Barmiel etc.

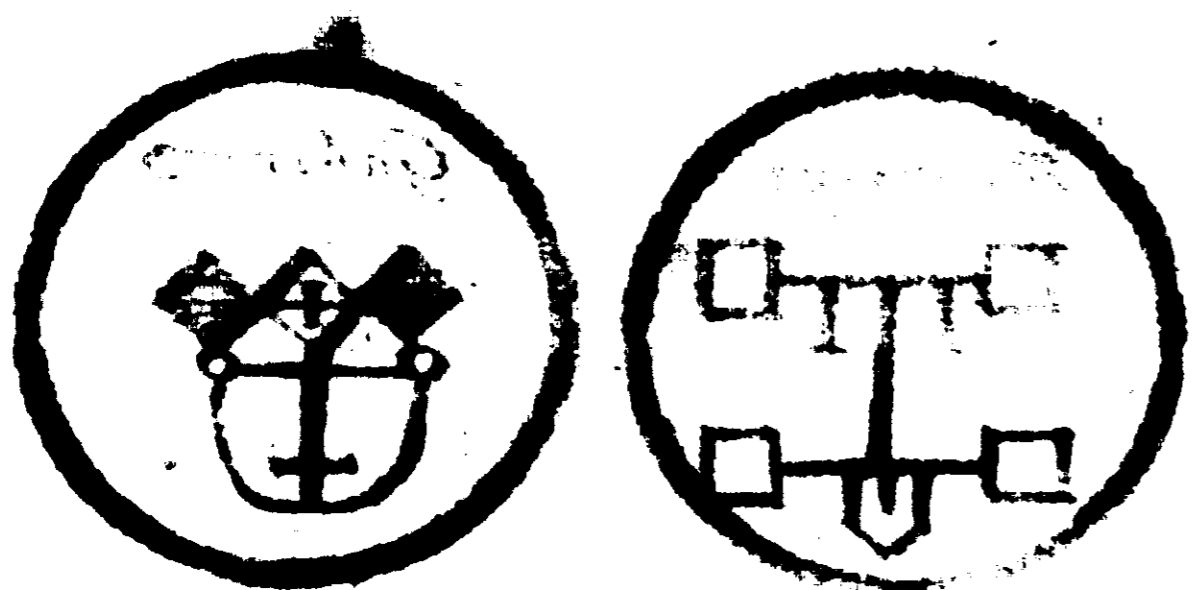
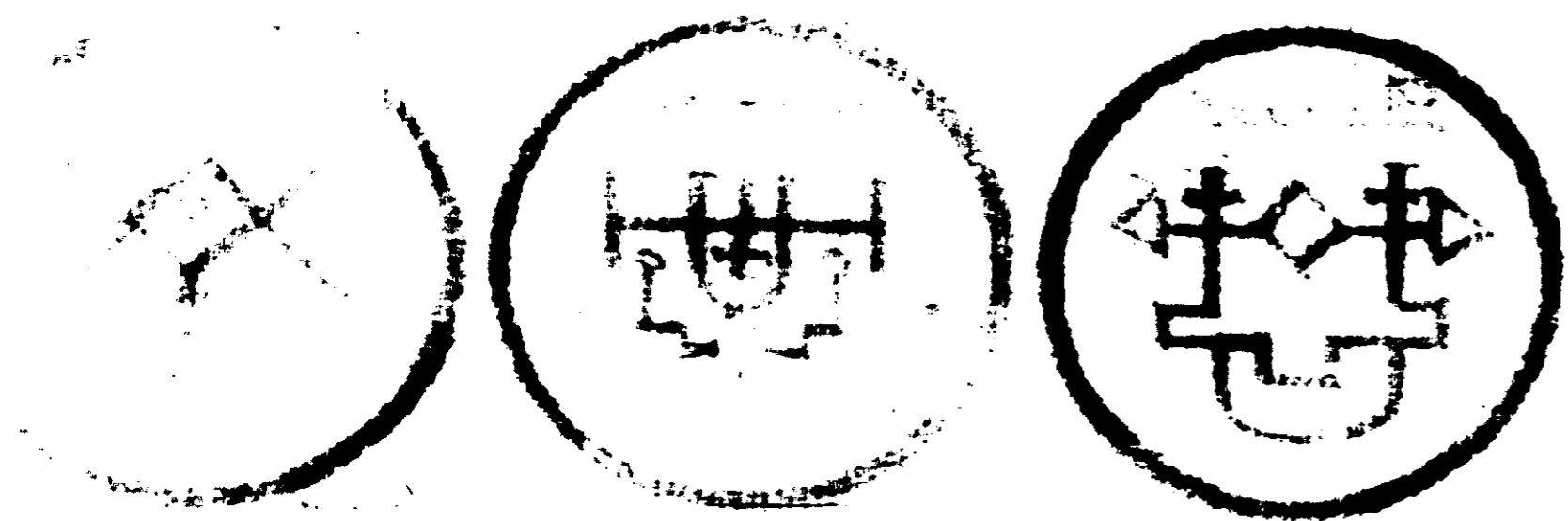
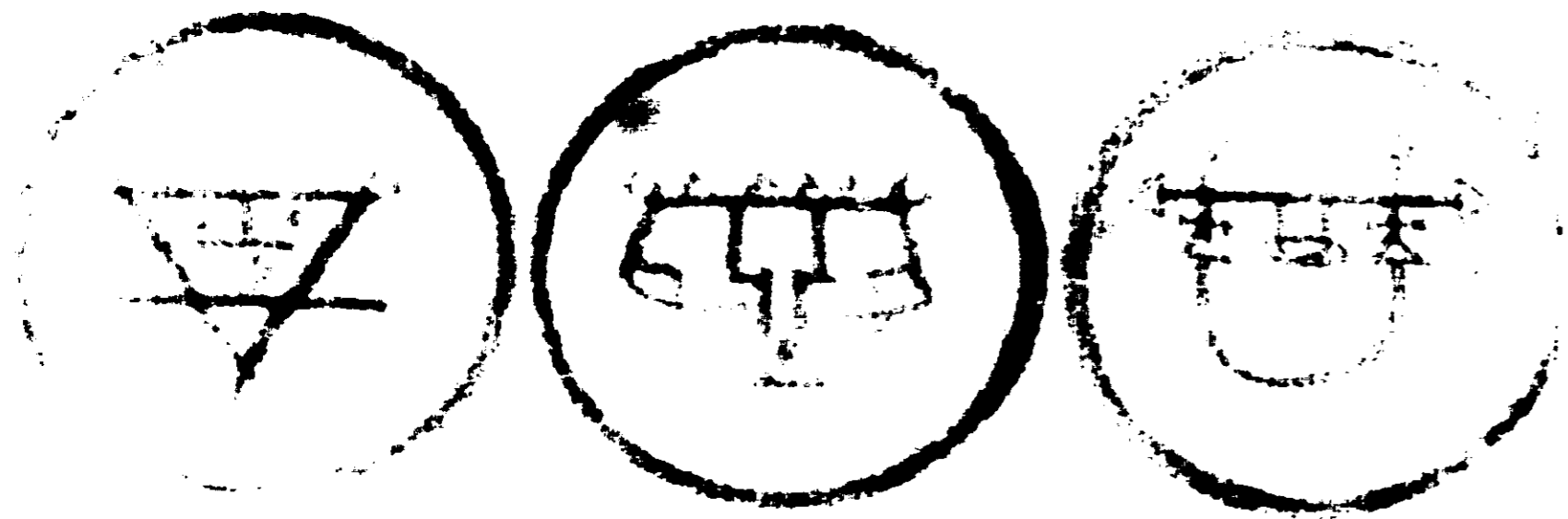


The names & Seales of Barmiels Eight  
Dukes for the Day. / 133



The names & Seales of Barmiels Eight  
Dukes for the night. 134





The 6<sup>th</sup> Spirit in order (but the second under the Emperour of the South) is **Gediel** who Rulth as King in the South and by wost, who hath 20 Chief Spirits to serve him in the day and as many for the night, and the have many servants at command whereof we shall make mention but of eight of the chiefs spirits that belong to the day and as many of those that belong to the night who have twenty servants a piece to attend them when they are called forth to appear, they are very loving and courteous and willing to do your will.

The Conjuratiō

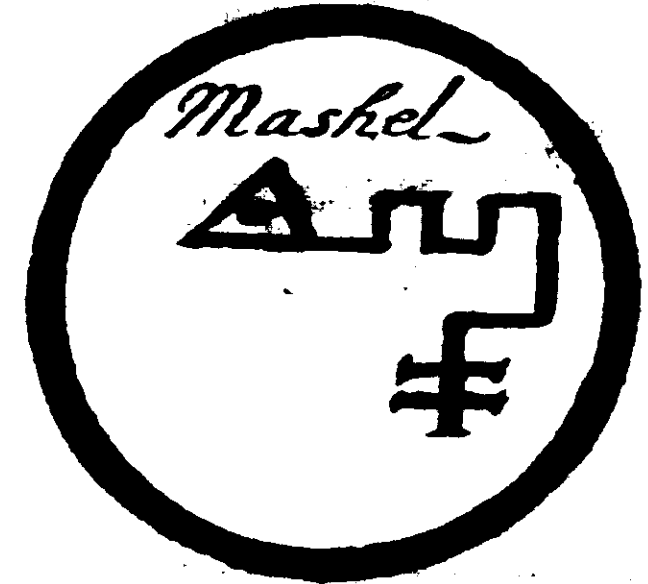
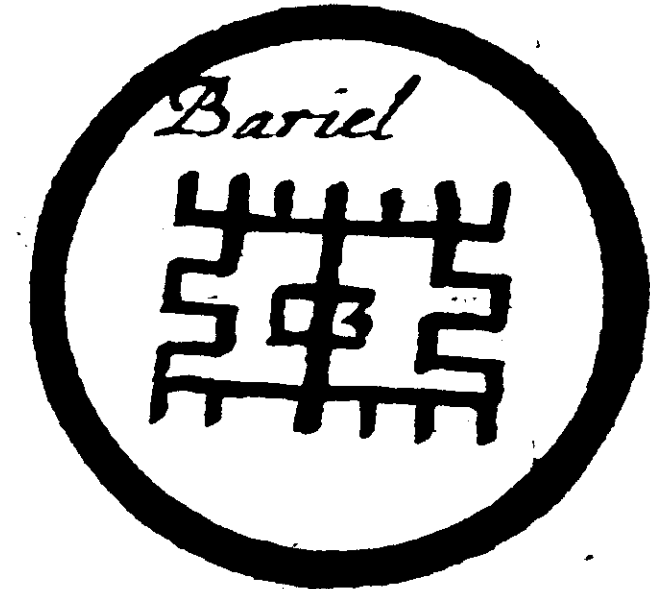
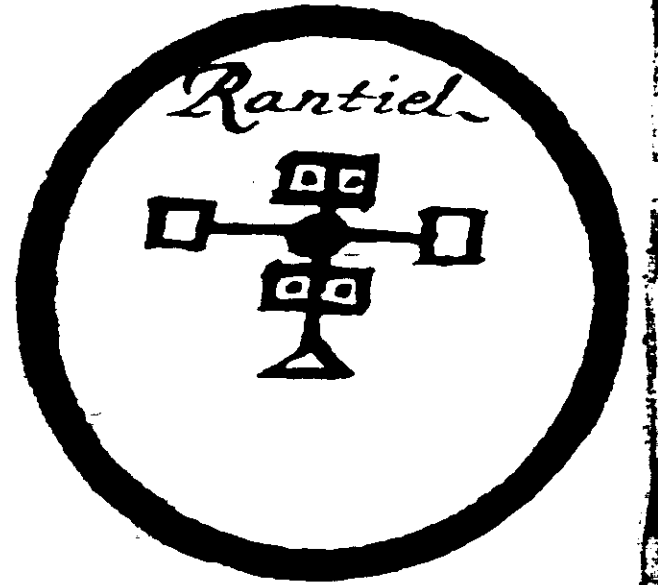
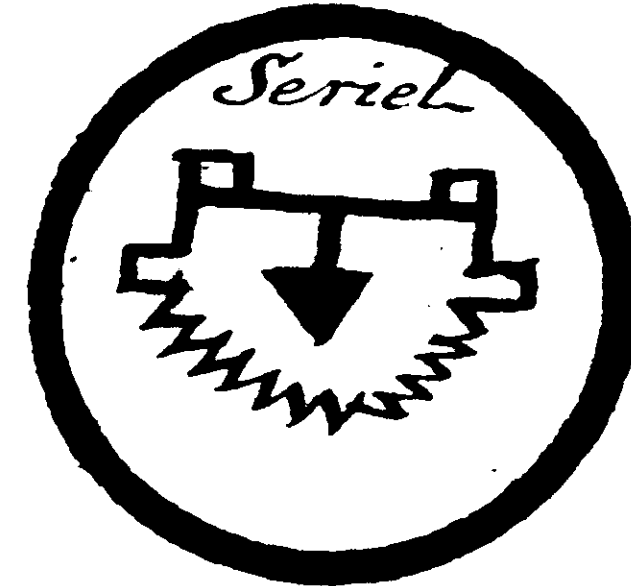
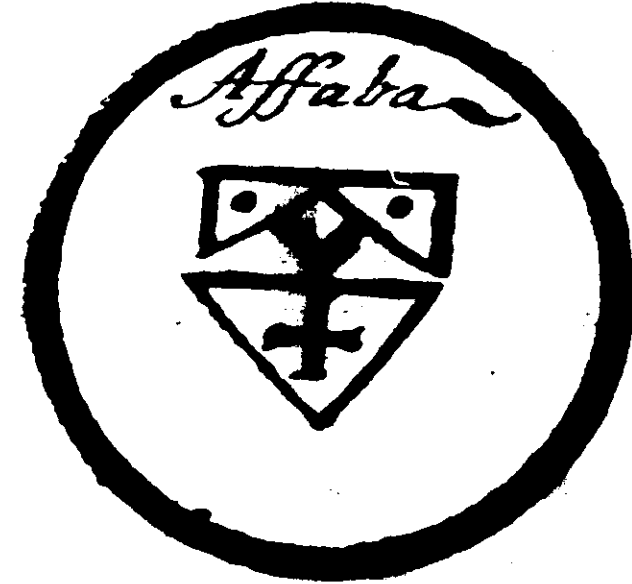
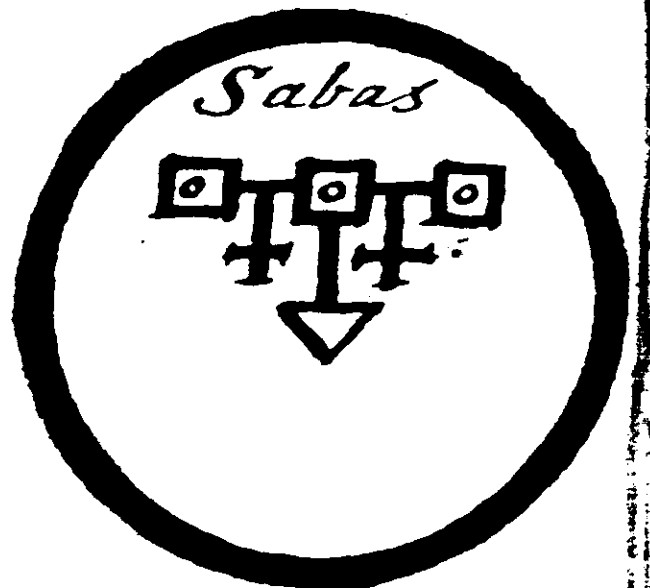
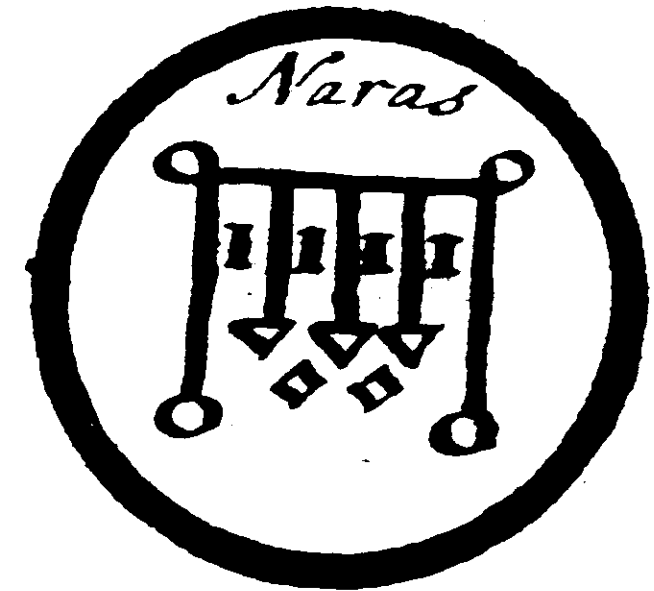
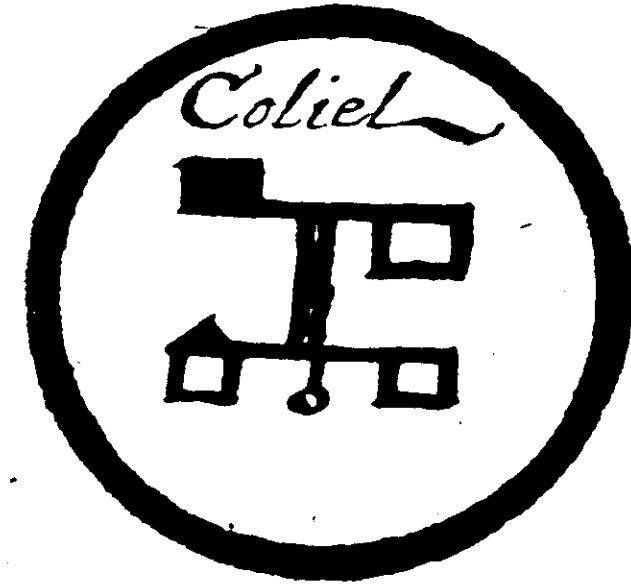
I Conjure thee O thou mighty & potent Prince Gediel &c





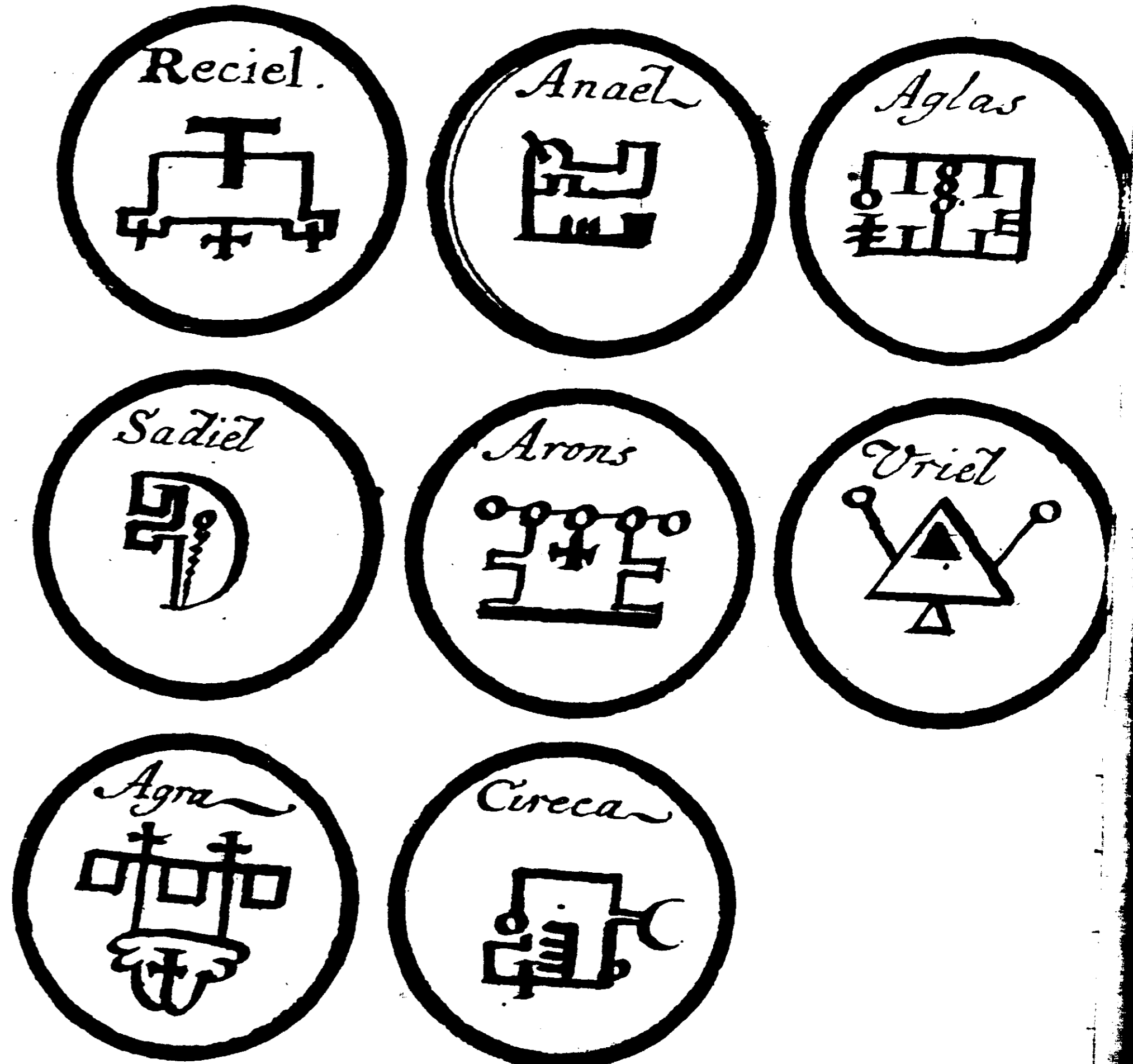
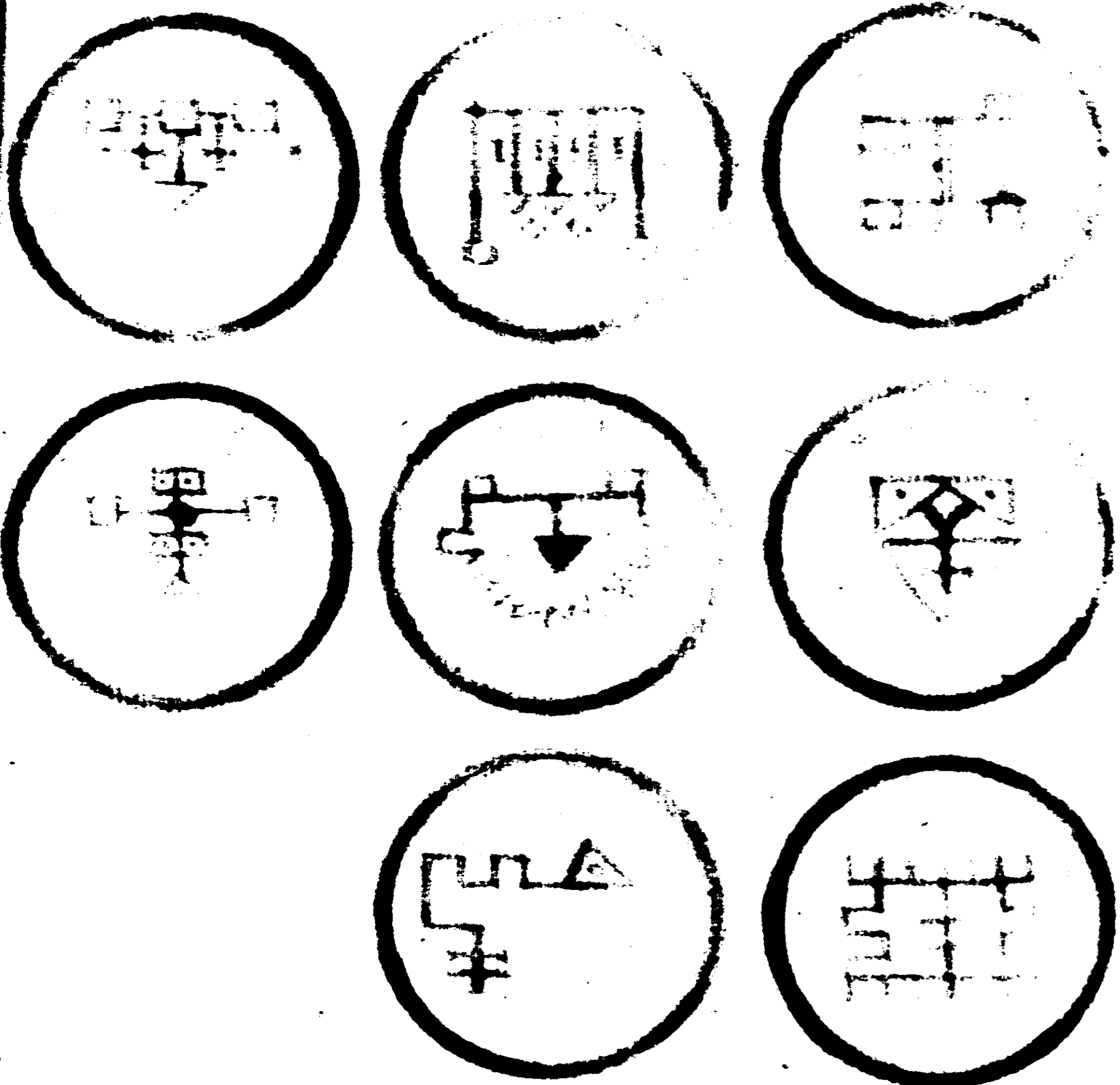
136

*Gediel's Eight Dukas their Names and  
Seals belonging to the Day.*



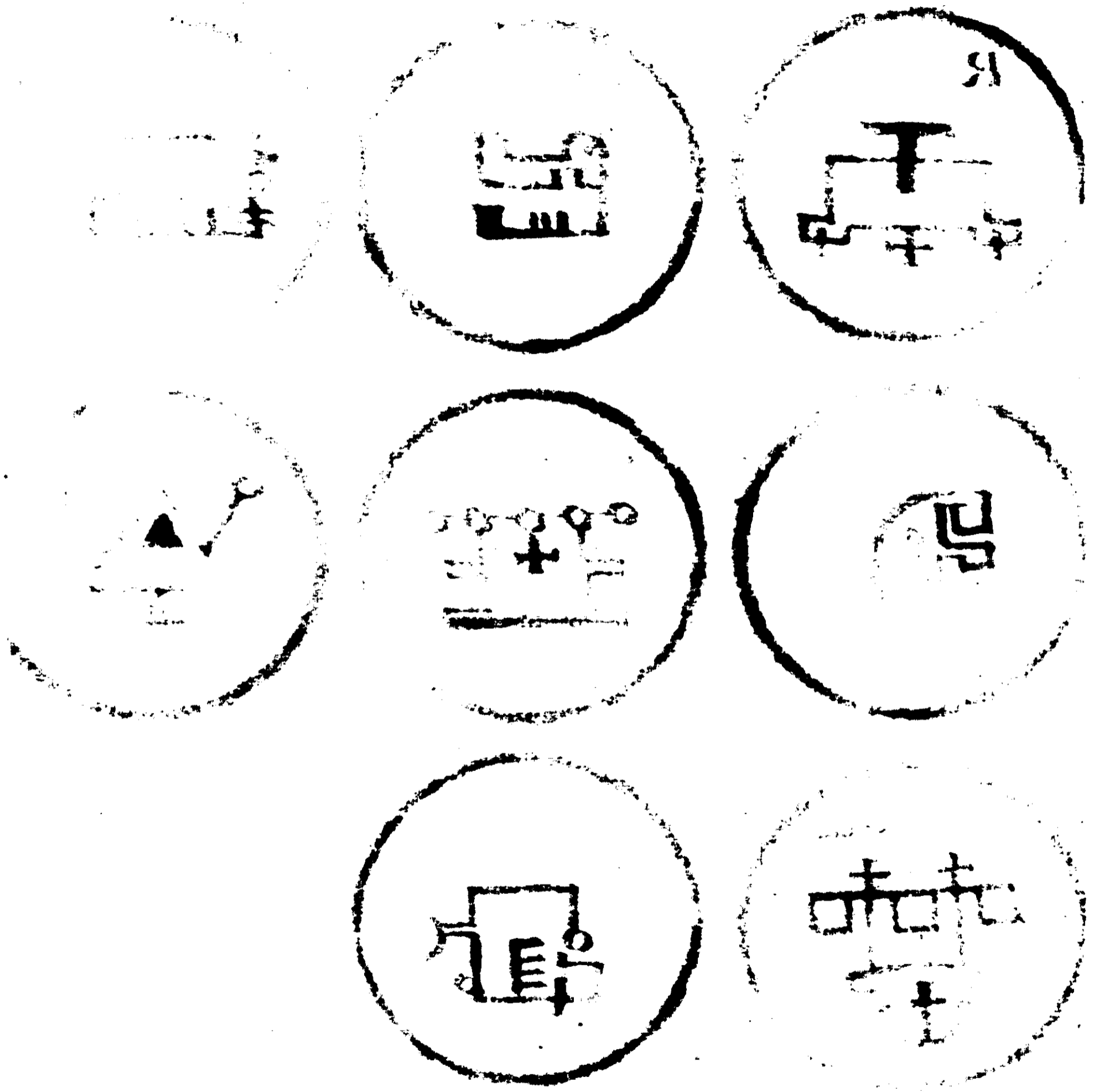
137

*Gediels Eight Dukes their Names and Seales  
belonging to the night.*



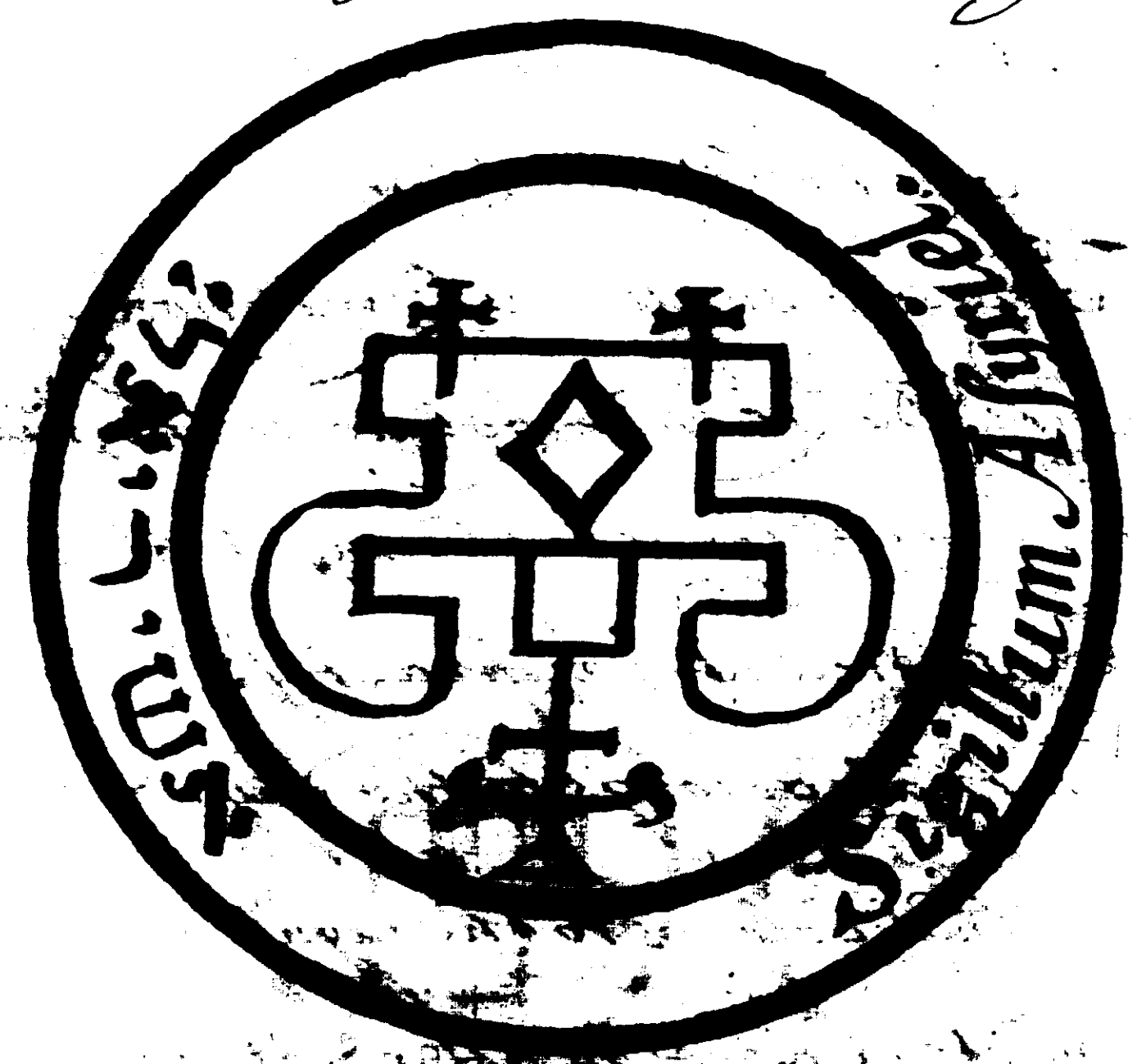
The Seventh Spirit in order is (but the  
 third under the great Emperour of the  
 of the South) **Afyriel** he is a mighty  
 King Ruling in the South west part of the  
 world, and hath 20 great Dukos to attend  
 him in the day time and as many for the  
 night what hath under them severall  
 servants to attend them.

He shall make mention of 8. of the  
 chief Dukos that belong to the day  
 and as many as belongs to the night because they  
 are divisions for practice. The first  
 four that belongs to the day and the first  
 four that belongs to the night hath forty  
 servants a piece to attend them, and the last  
 four of the day 20. and the last 4 of the  
 night



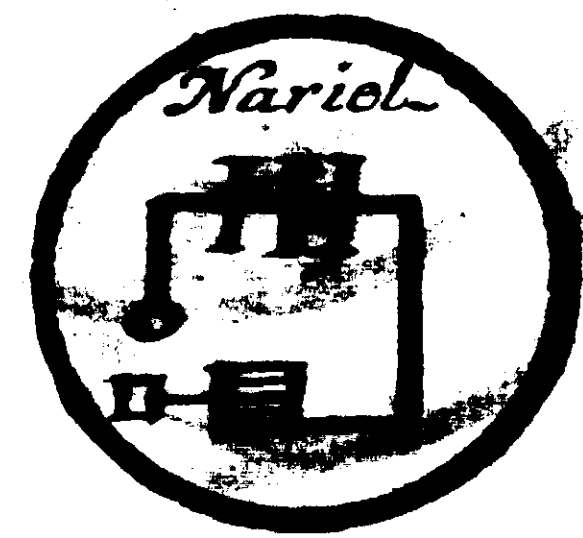
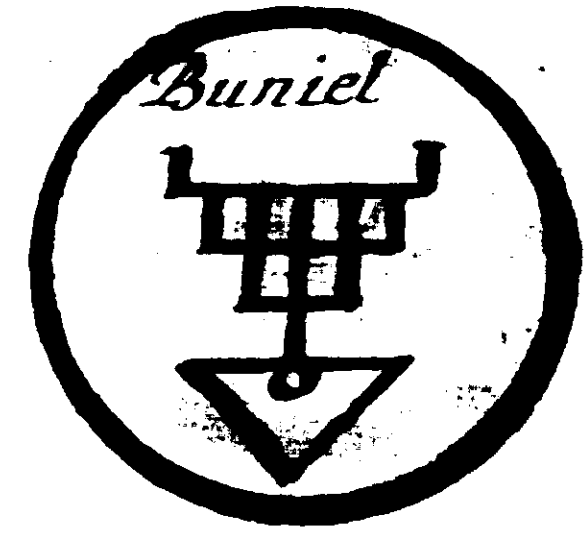
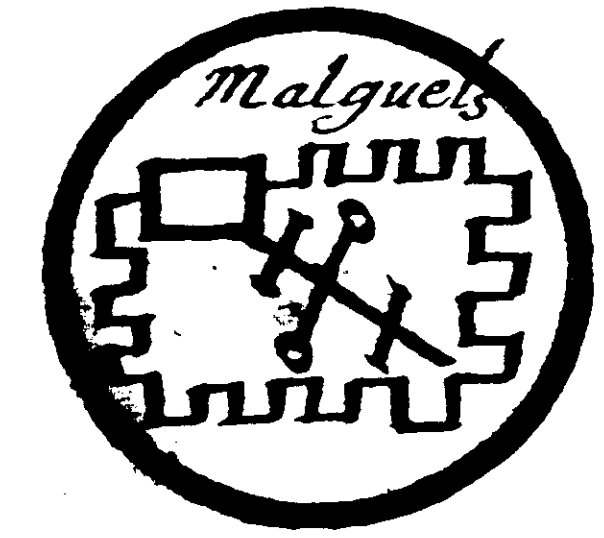
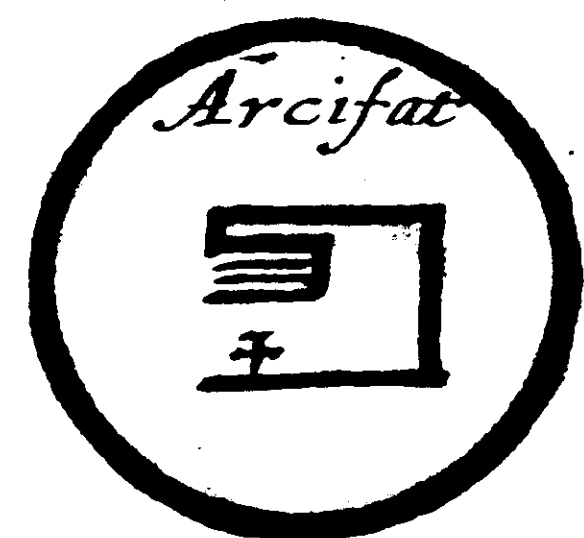
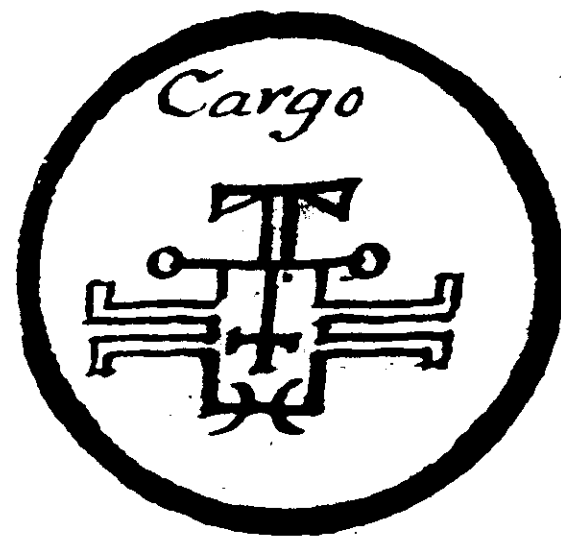
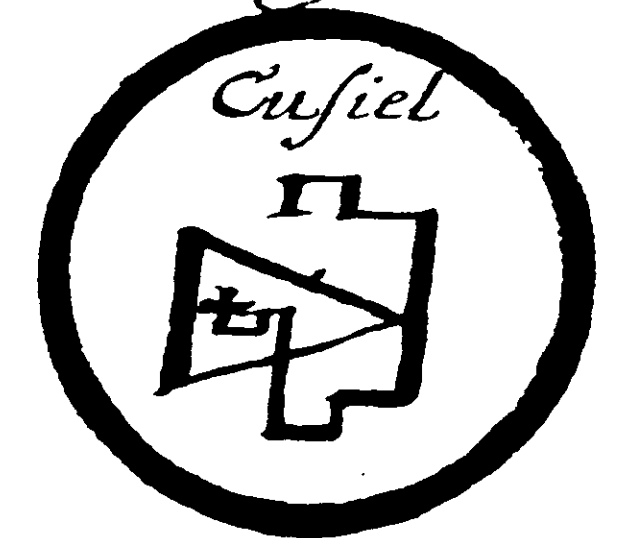
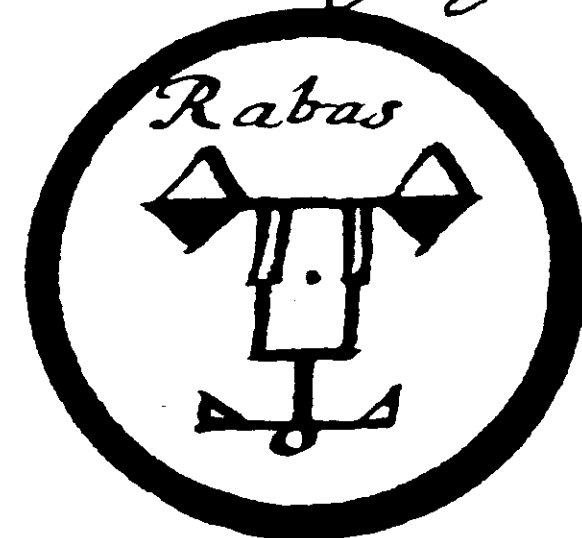
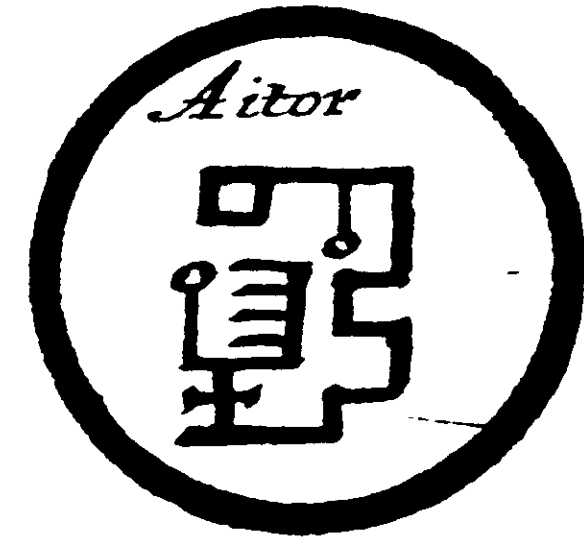
right toon a piece. They are all good-  
 natured and willing to obey you: those  
 that are of the day are to be called in the  
 day and those of the night in the night

The Conjuraton  
 I Conjure thee O thou mighty and potent  
 Prince Asyriel who rules as King &c.

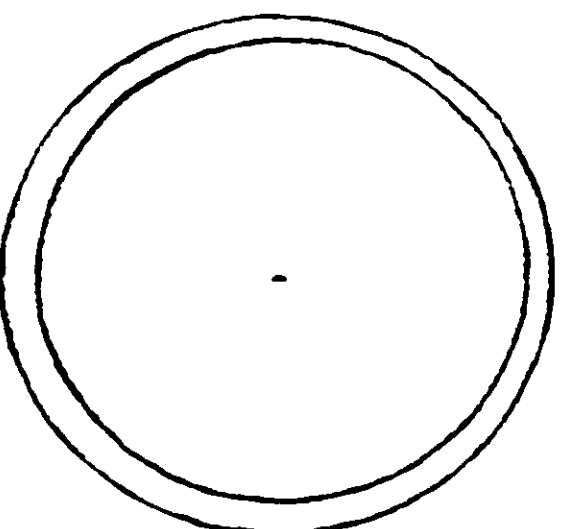
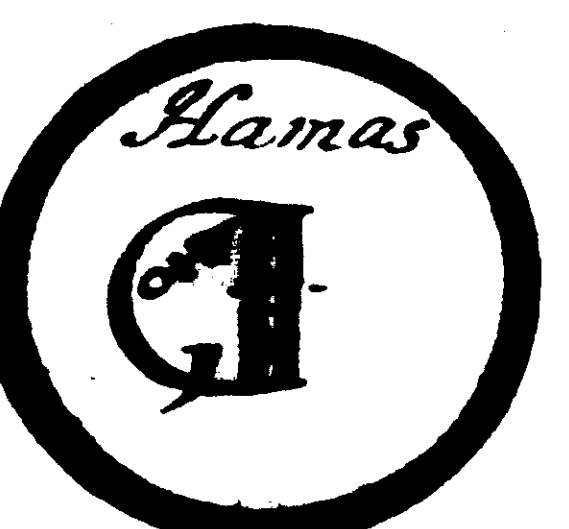
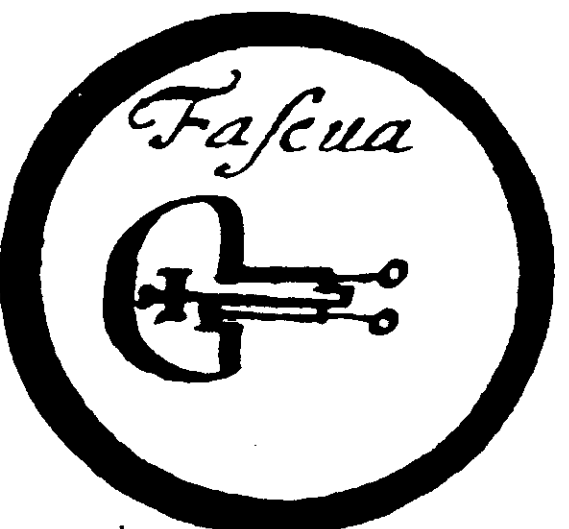
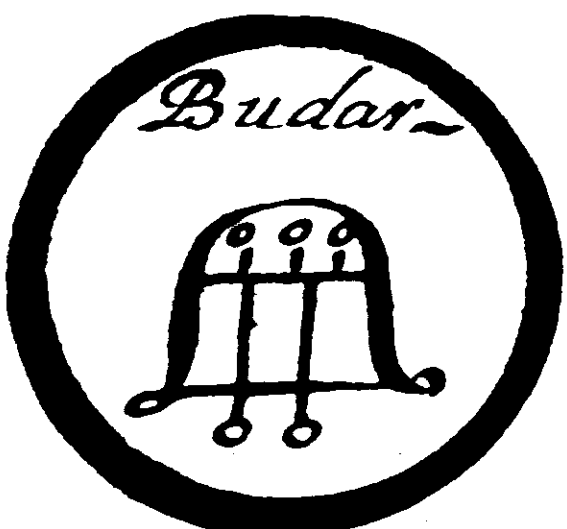
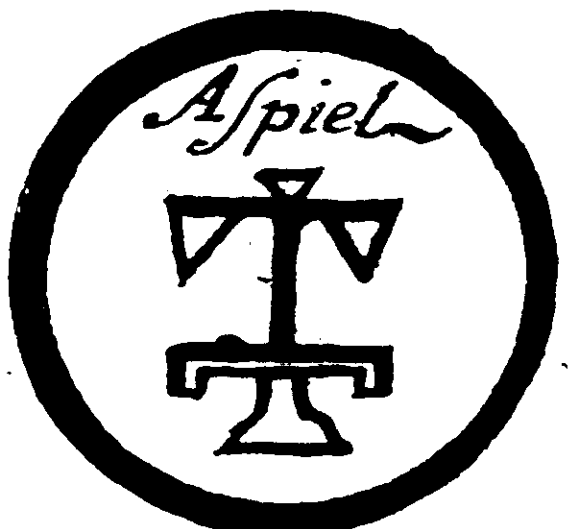
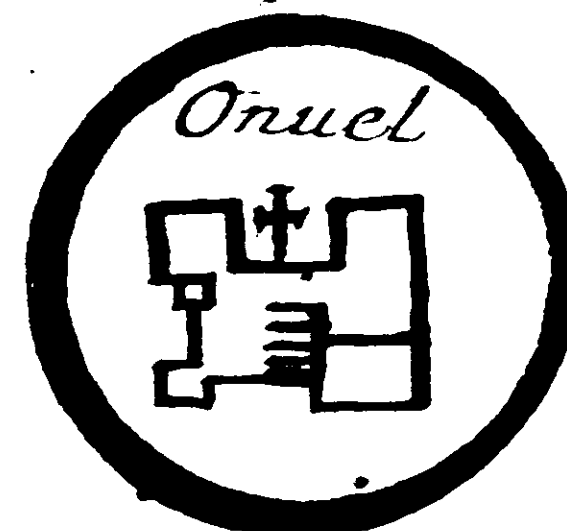
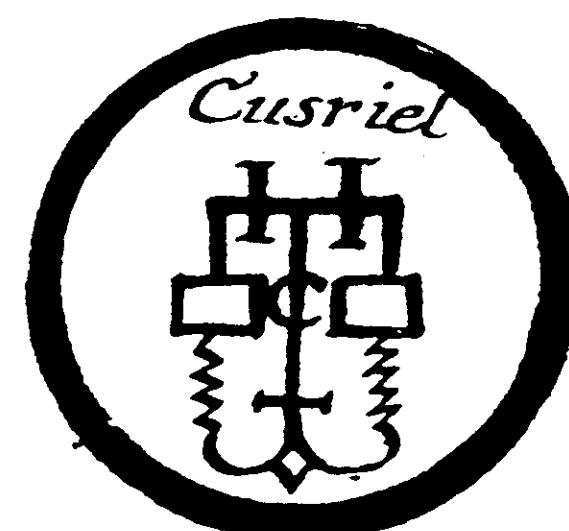
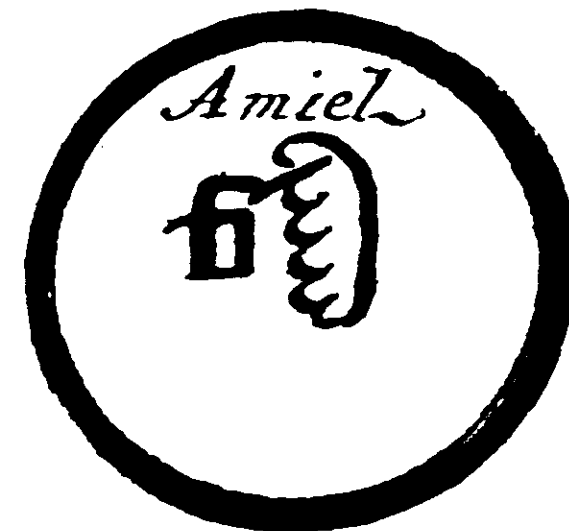
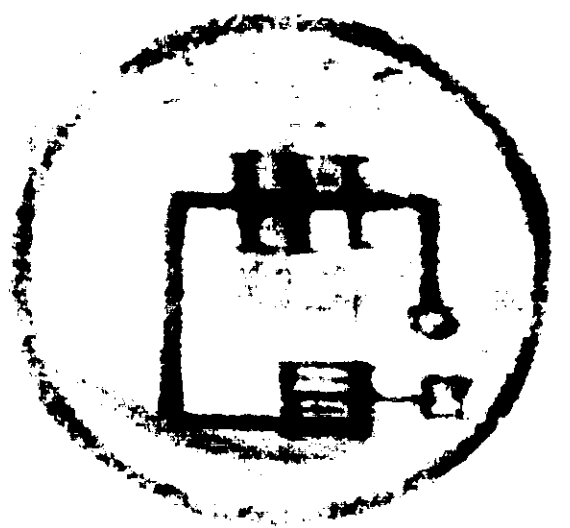
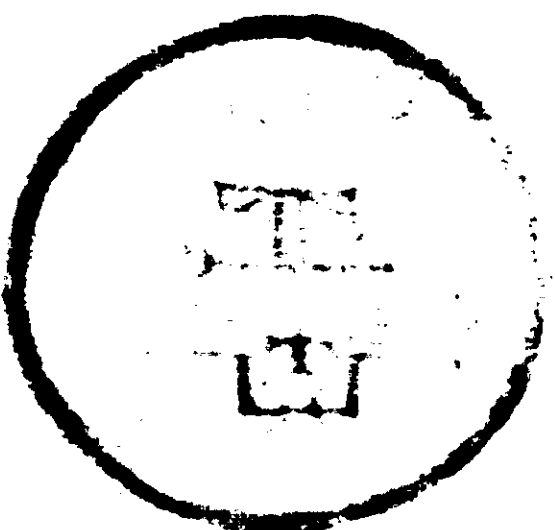
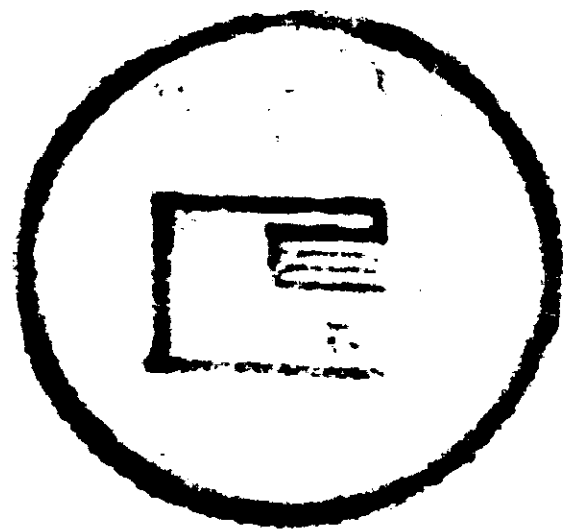
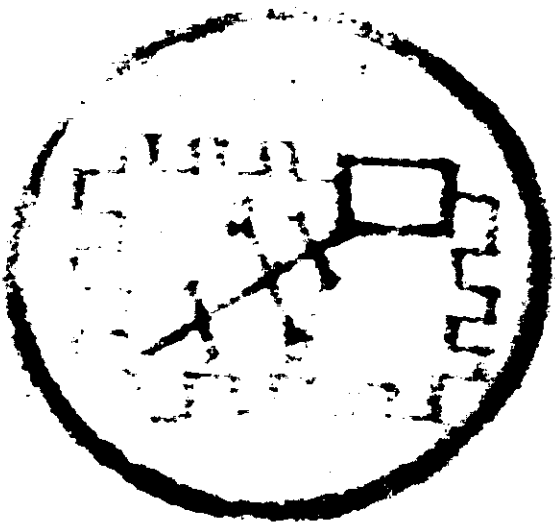
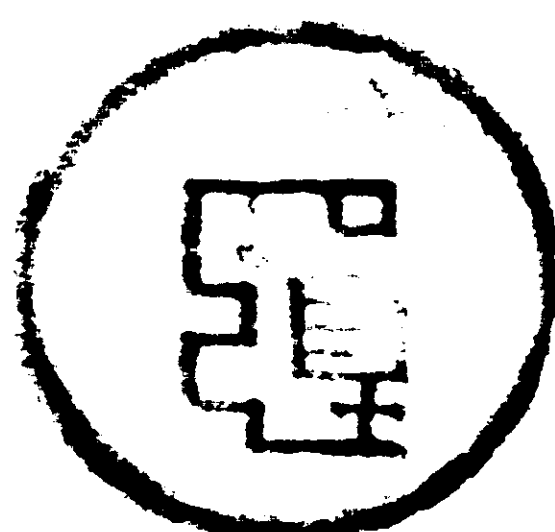
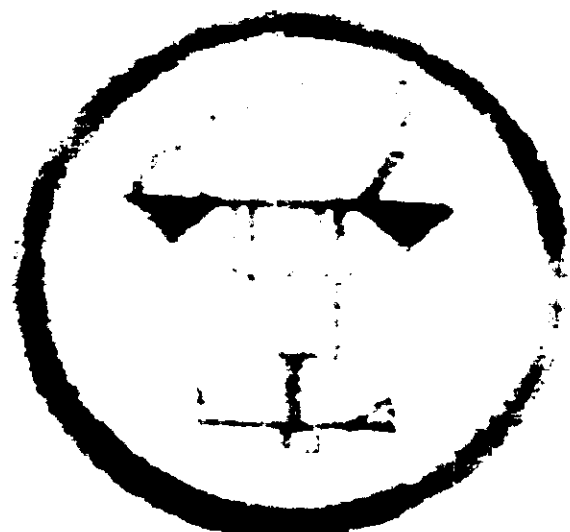
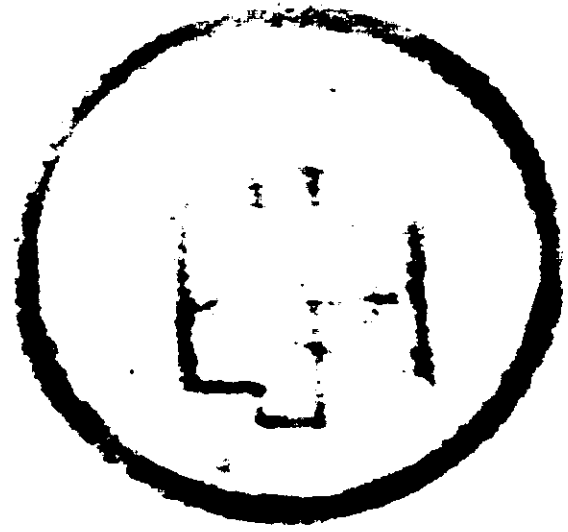


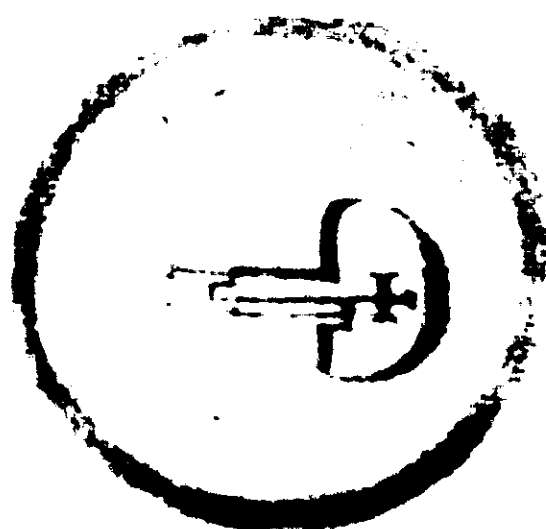
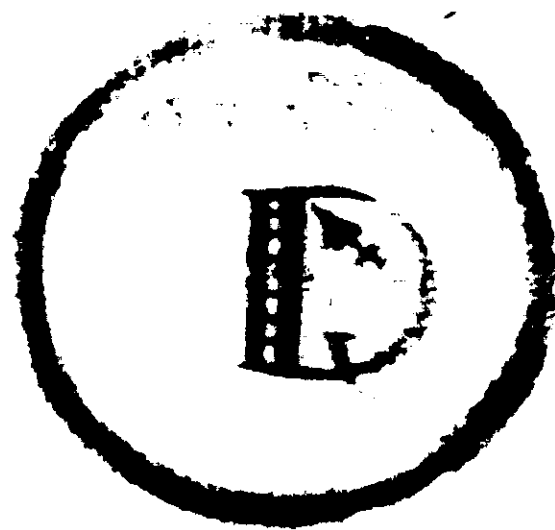
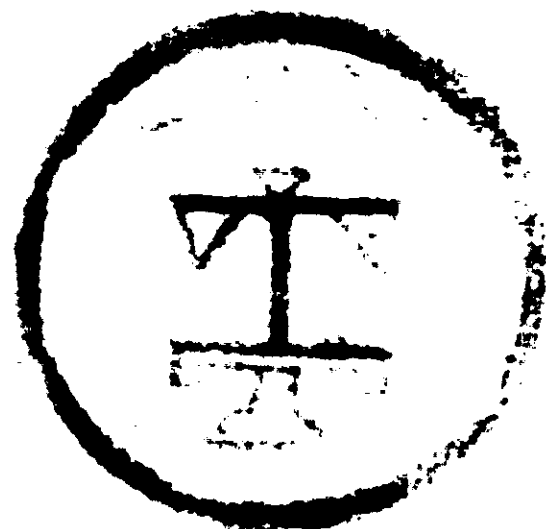
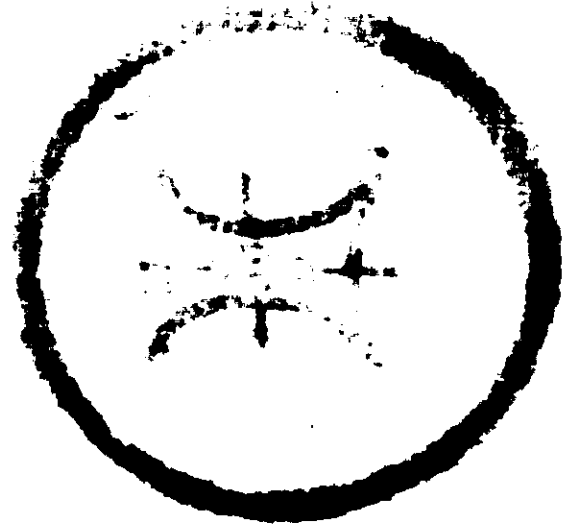
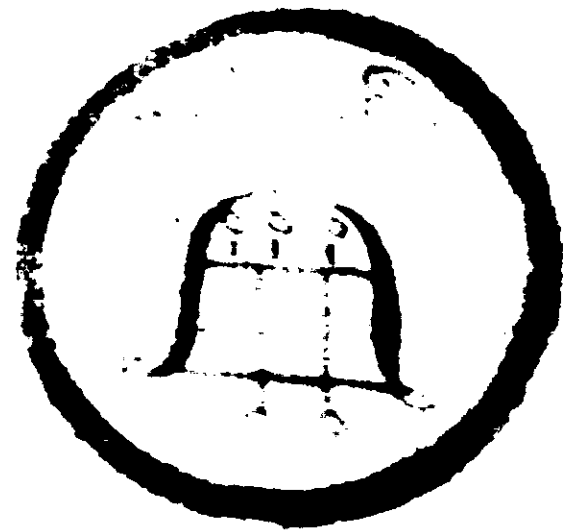
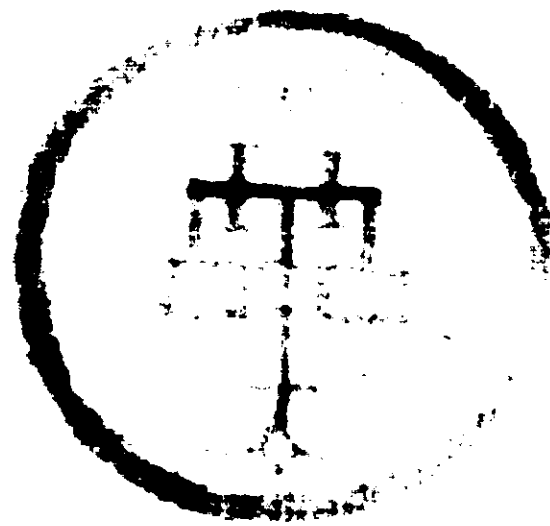
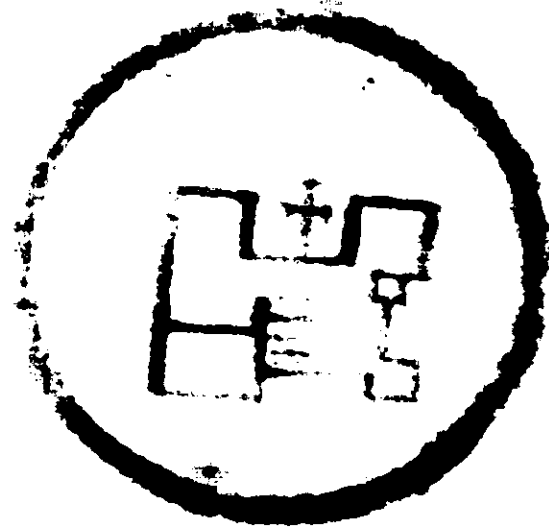
Seventith  
 at D. Rudd

The names & Seales of Asyriels Eight  
 cheife Dukes belonging to the Day. <sup>139</sup>



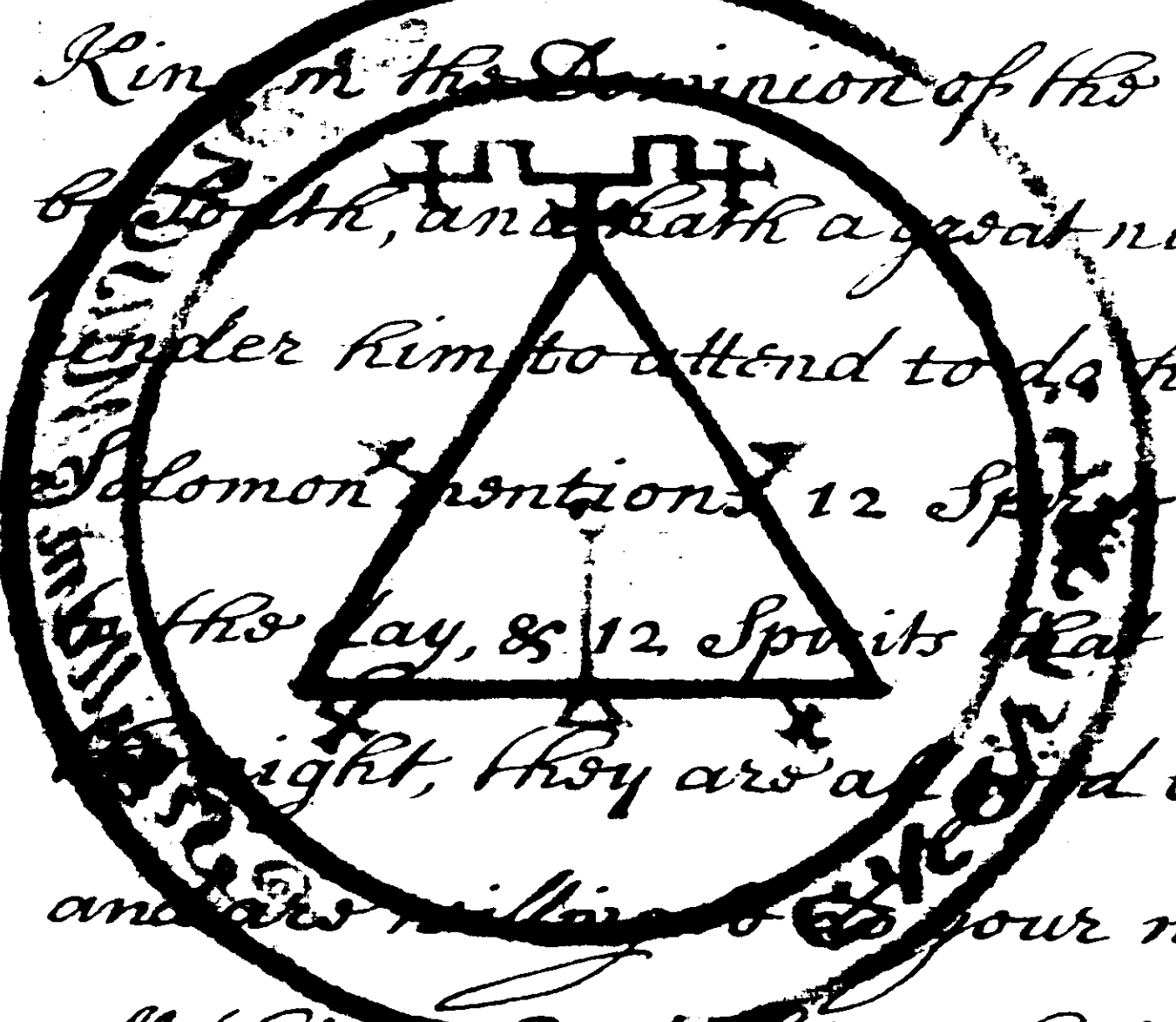
The names & Seales of Asyriels Eight  
 chiefe Dukes belonging to the Night? 1460



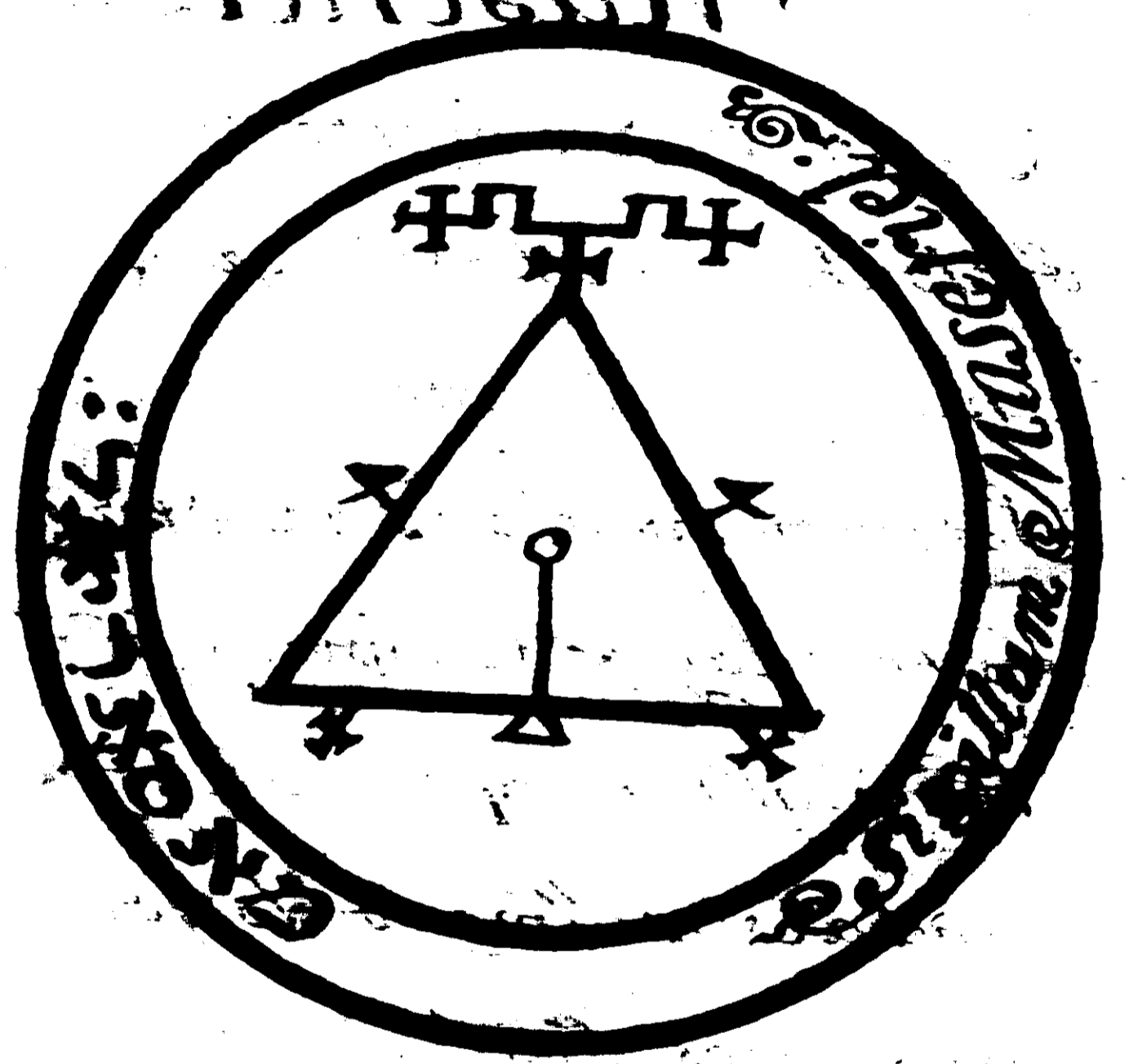


141

The Eight Spirit in order but the 4<sup>th</sup> under the Emperour of the South is called **Maseriel** who ruleth as

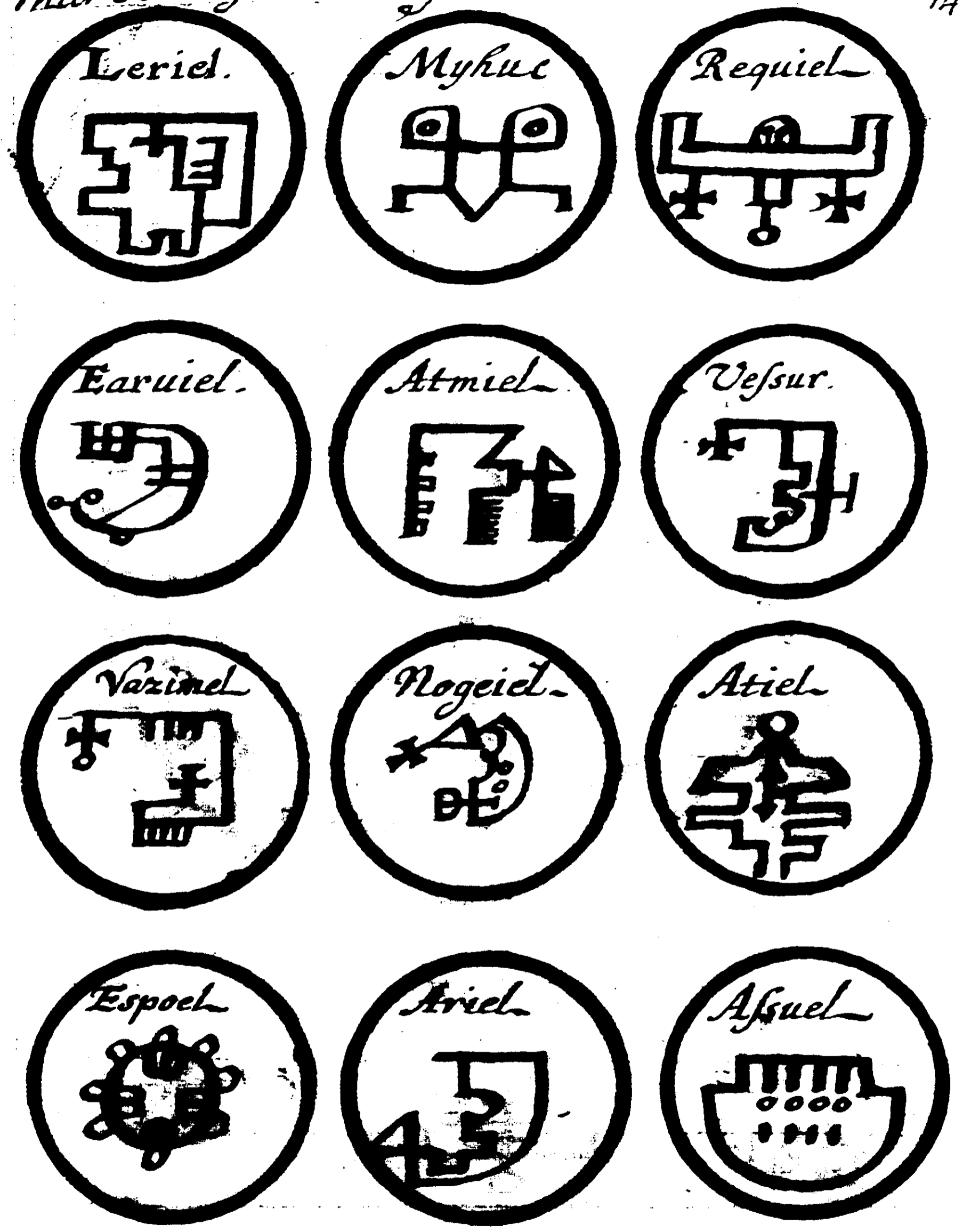


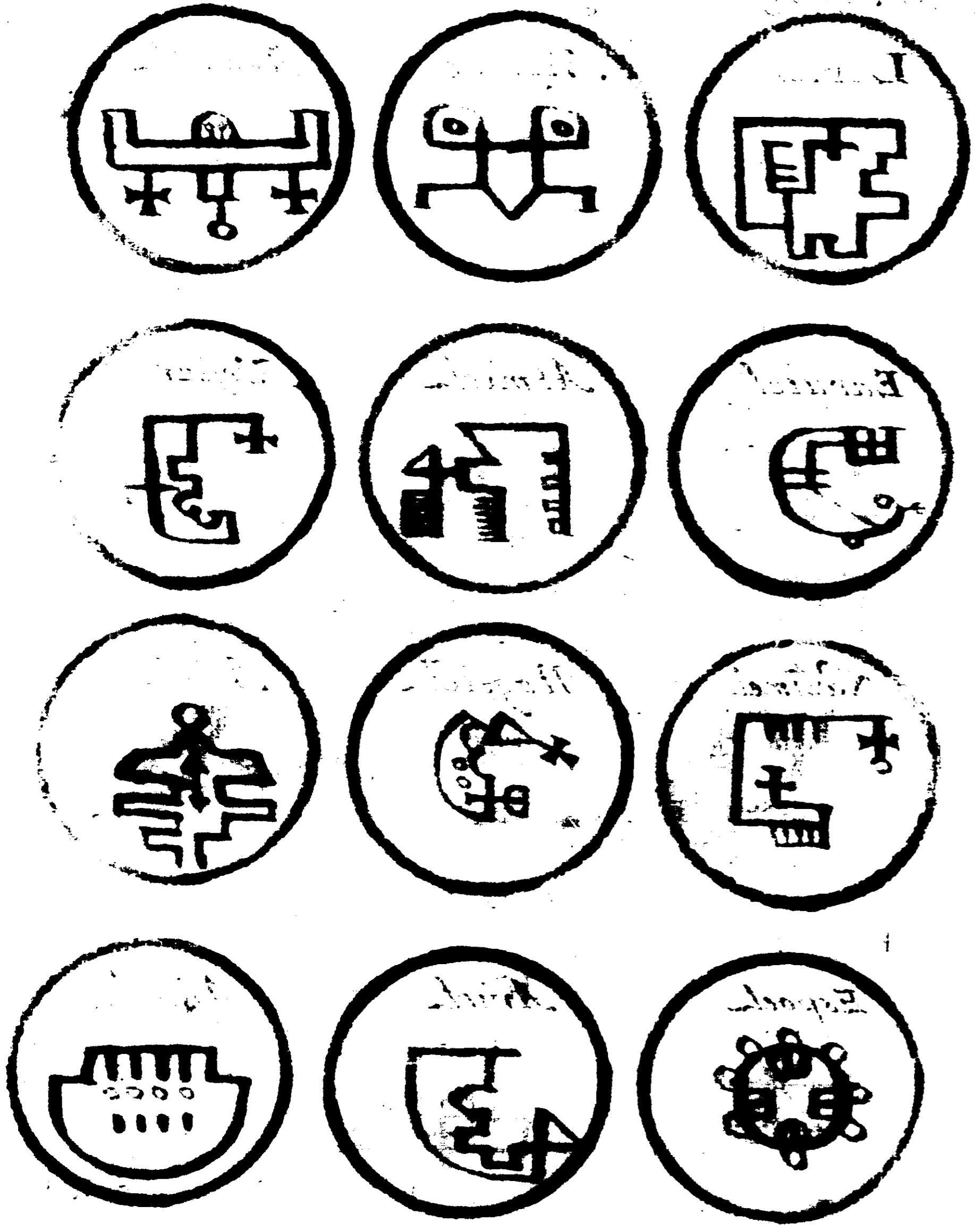
King in the Dominion of the West and  
 of the South, and hath a great number of  
 under him to attend to do his will --  
 Solomon mentions 12 Spirit that belong  
 to the day, & 12 Spirits that belong to  
 the night, they are all bound by nature  
 and are willing to do your will in  
 all things, each Spirit hath 30 Servan<sup>ts</sup>  
 those that belong to the day are to  
 be called in the day, and those for  
 the night are to be called in the night.



The Conjuratiō  
 I Conjure thee O thou mighty & potent Prince  
 Mafriel &c.

*The Names and Seals of Mafriels 12 Spirits -  
 that belong to the day.* 142

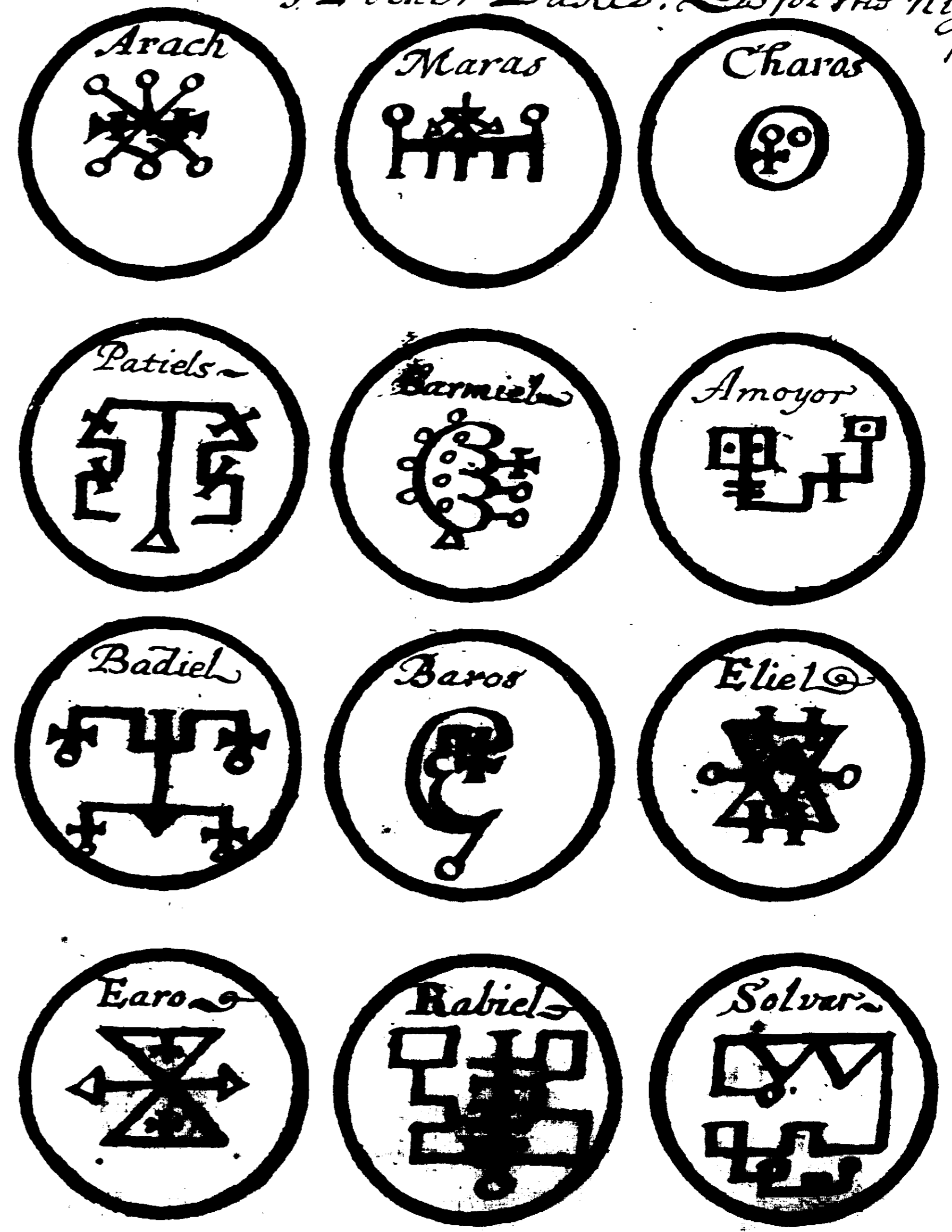




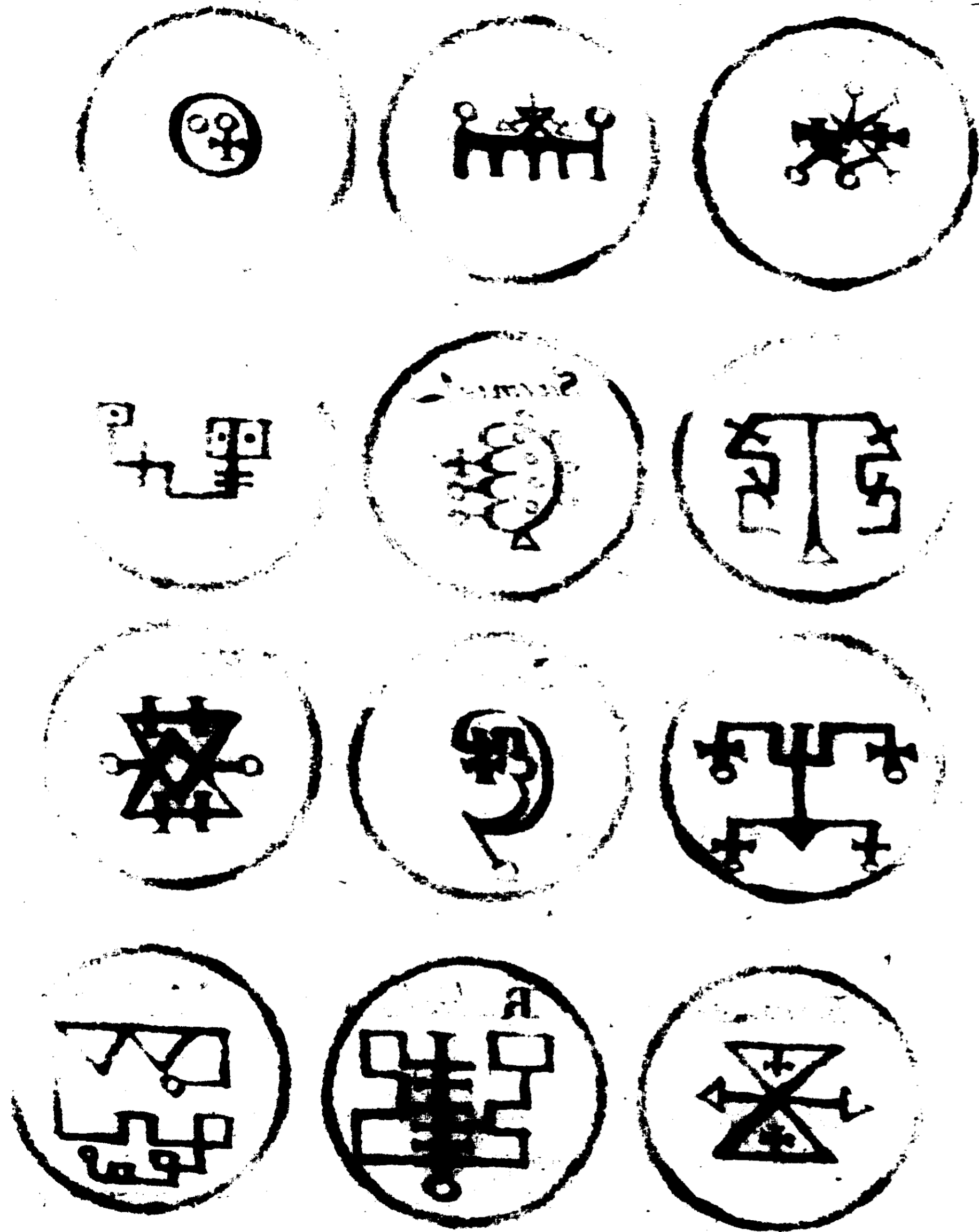
The Seventy first  
Sheet D. Rudd

The names & Seales of Masertels  
12 other Dukes. Do for the Night

143.



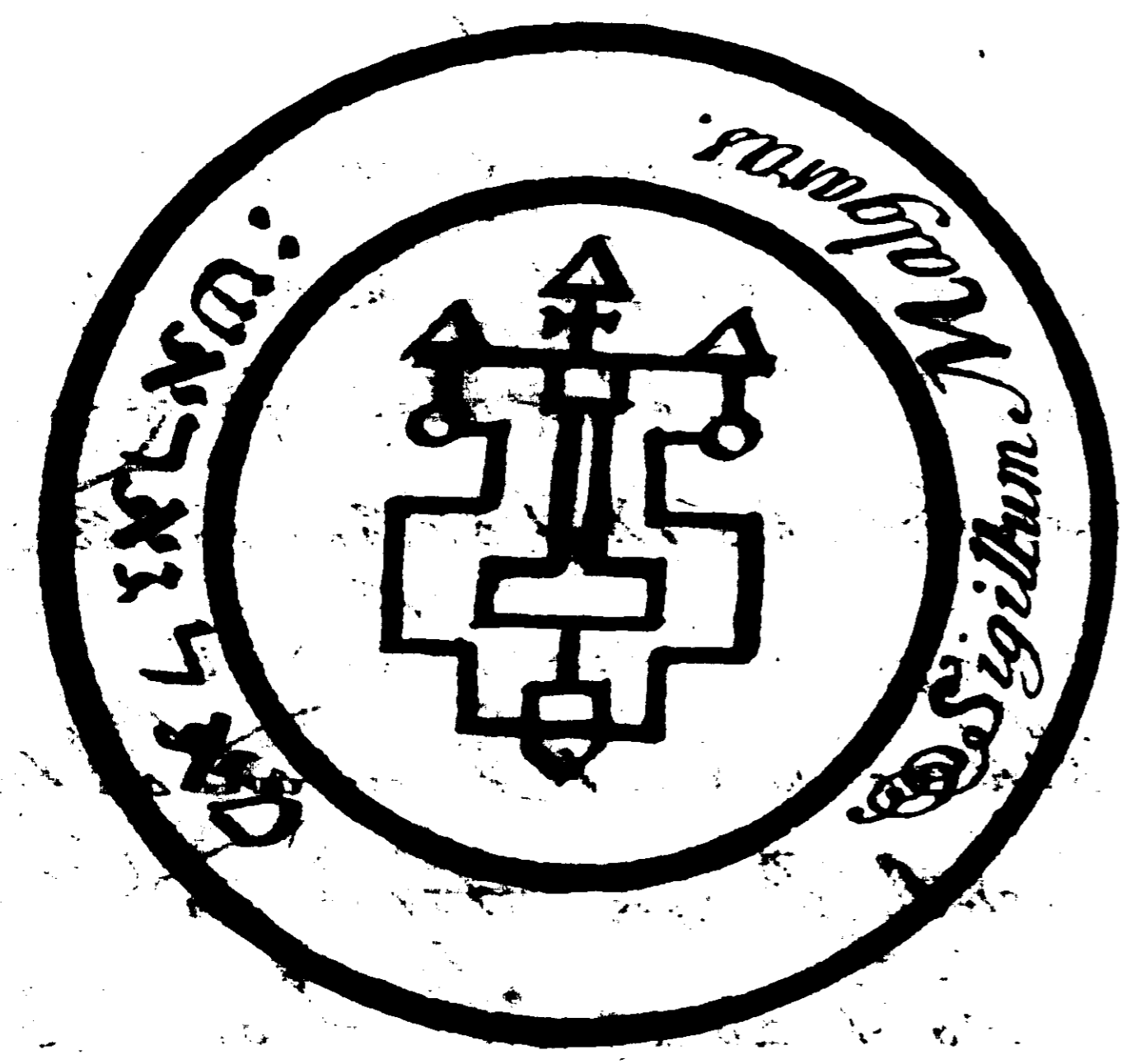




The ninth Spirit in order is (but the first under the Emperour of the West) is called **Malgaras** he Ruloth as King in the Dominion of the West, and hath 30 Dukess under him to attend him in the day, and as many for the night, and soverall under them again, whose names shall make mention of first Duke that belong to the day and as many for the night, and every one of them hath 30 servants to attend on them excepting Misch, Burjas, Traper and Dilas for they have but 20 apiece, Arrias Basir hath but 10. etc. They are all very courteous, & will appear willing to do what you desire. They appear 2 and 2 at a time with their servants. Those for the day are to be called in the day

and those for the night in the night.

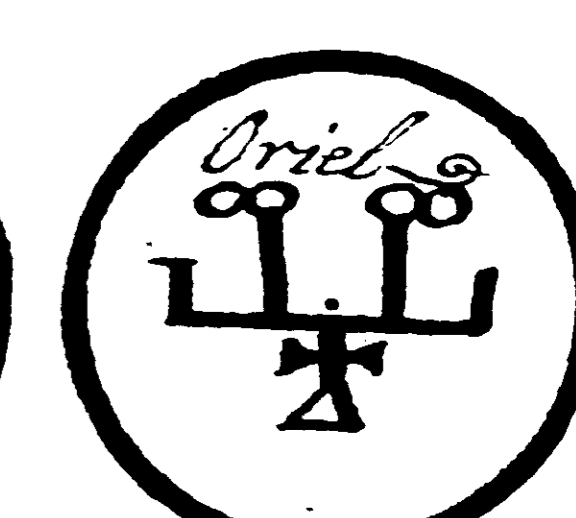
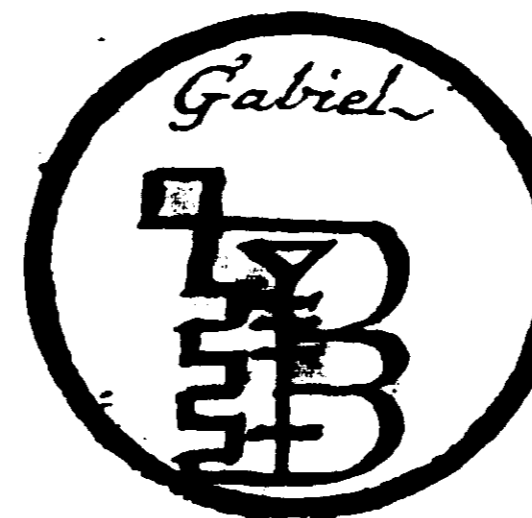
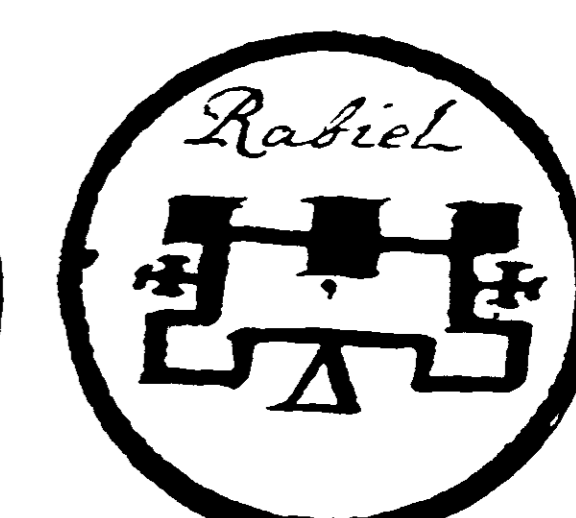
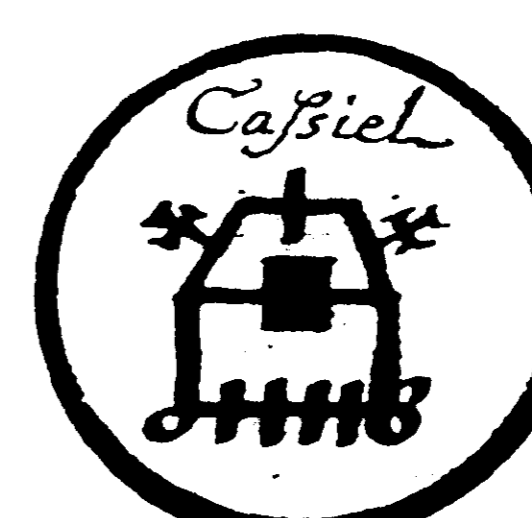
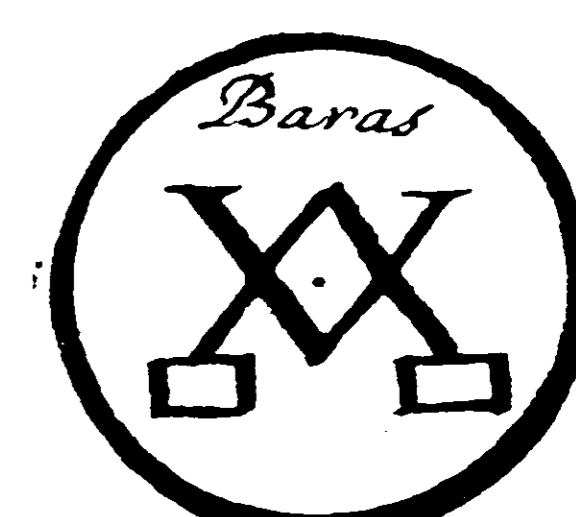
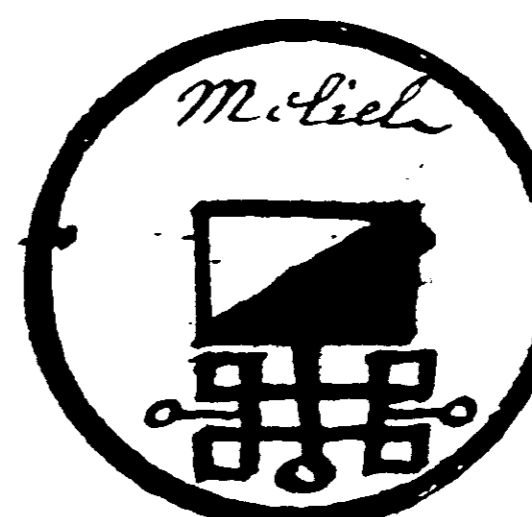
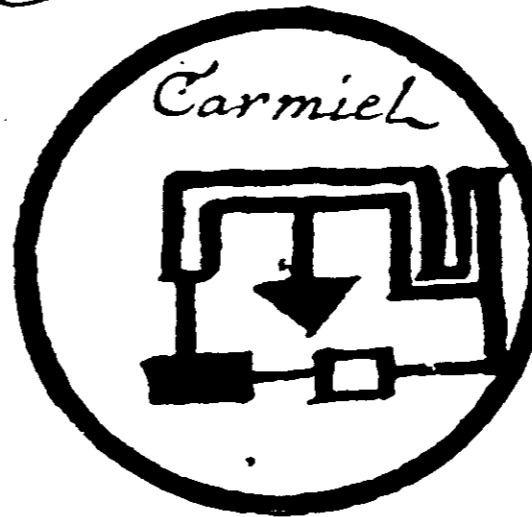
at night



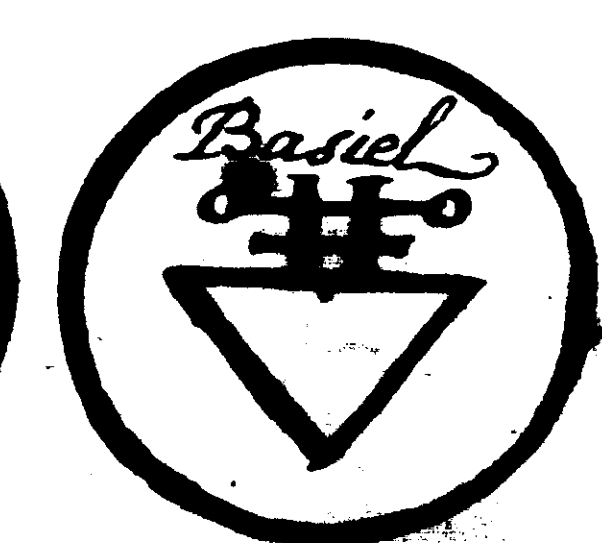
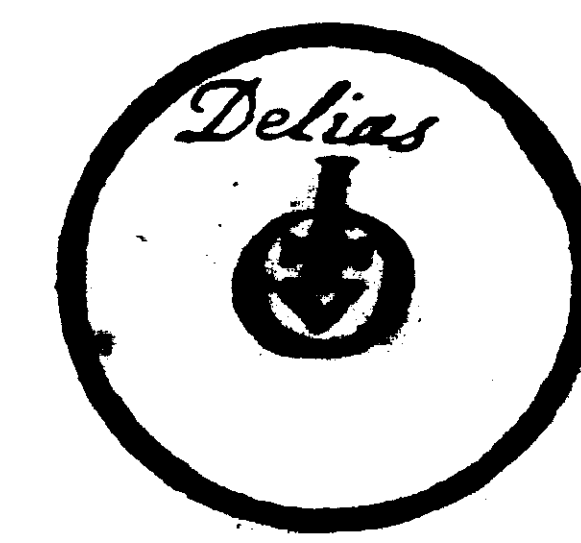
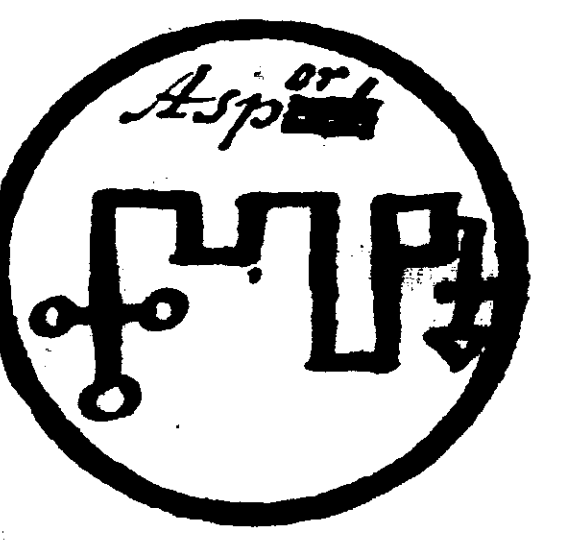
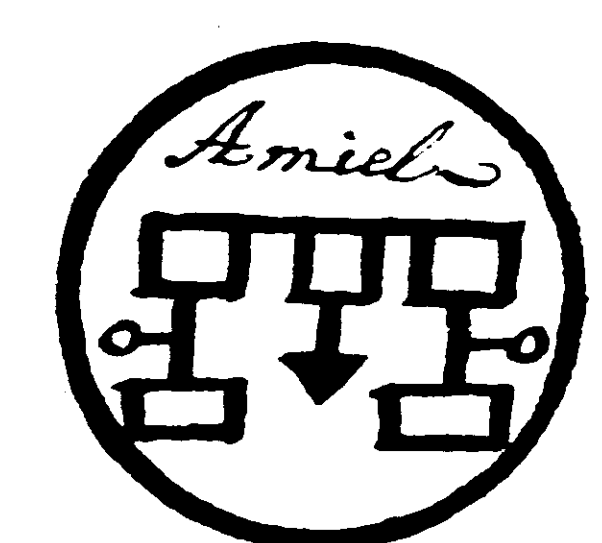
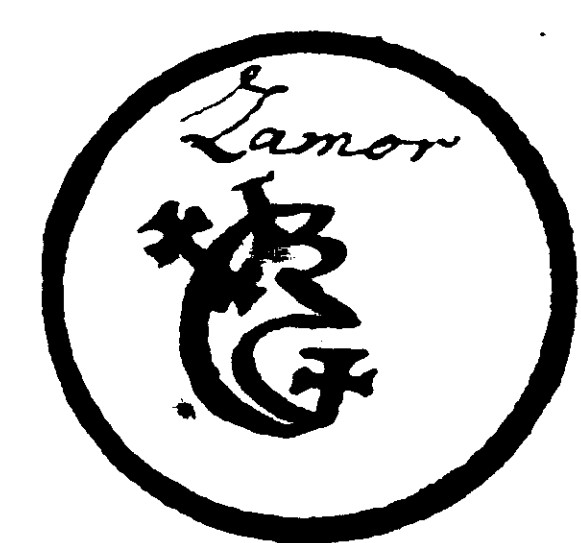
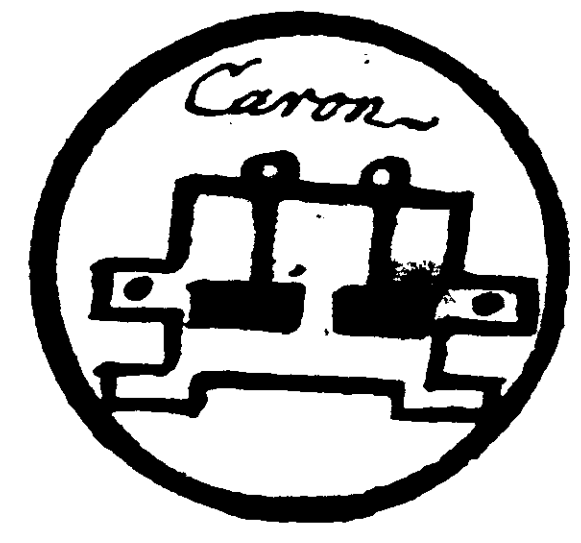
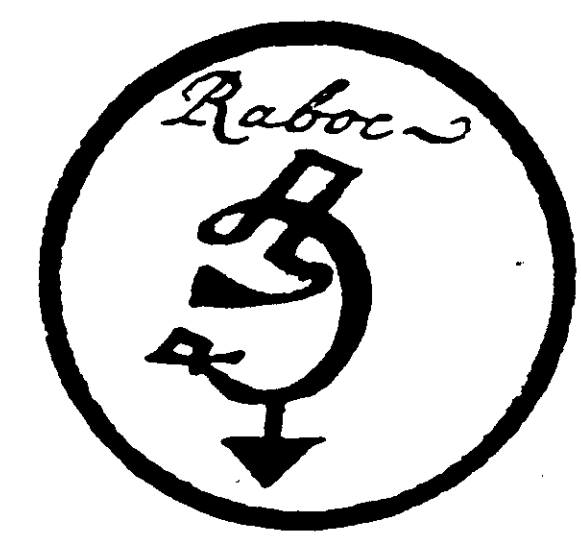
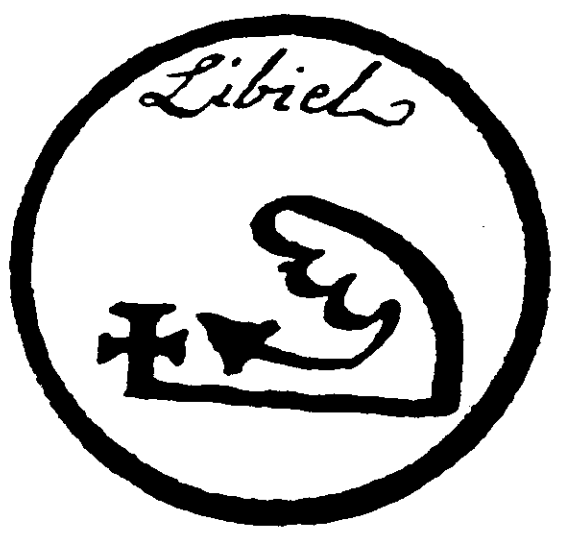
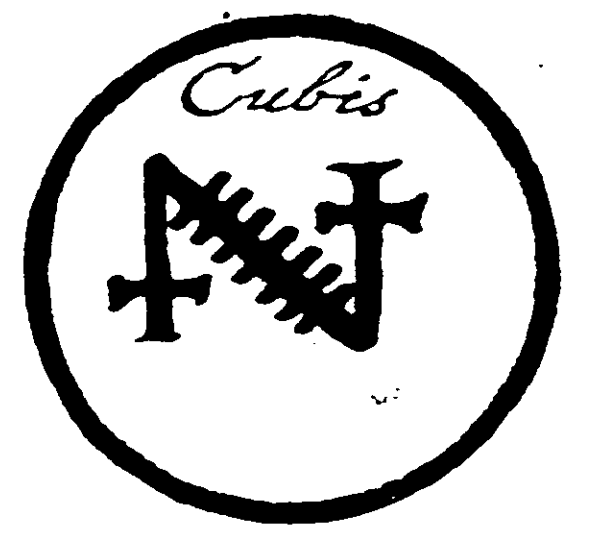
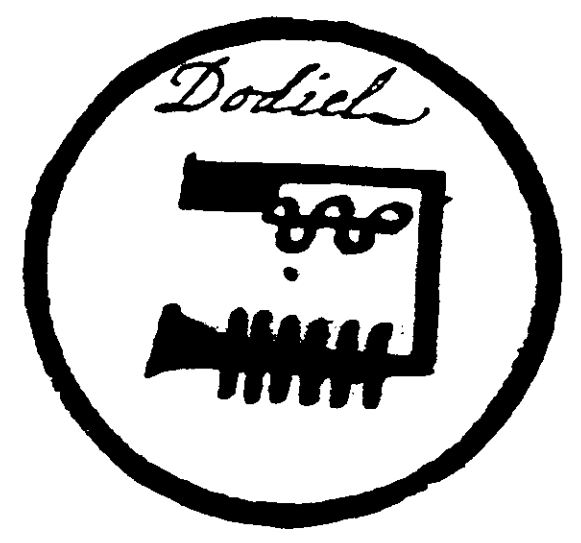
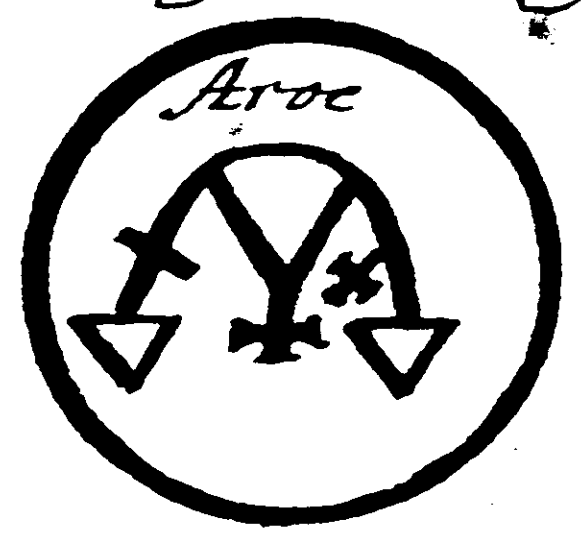
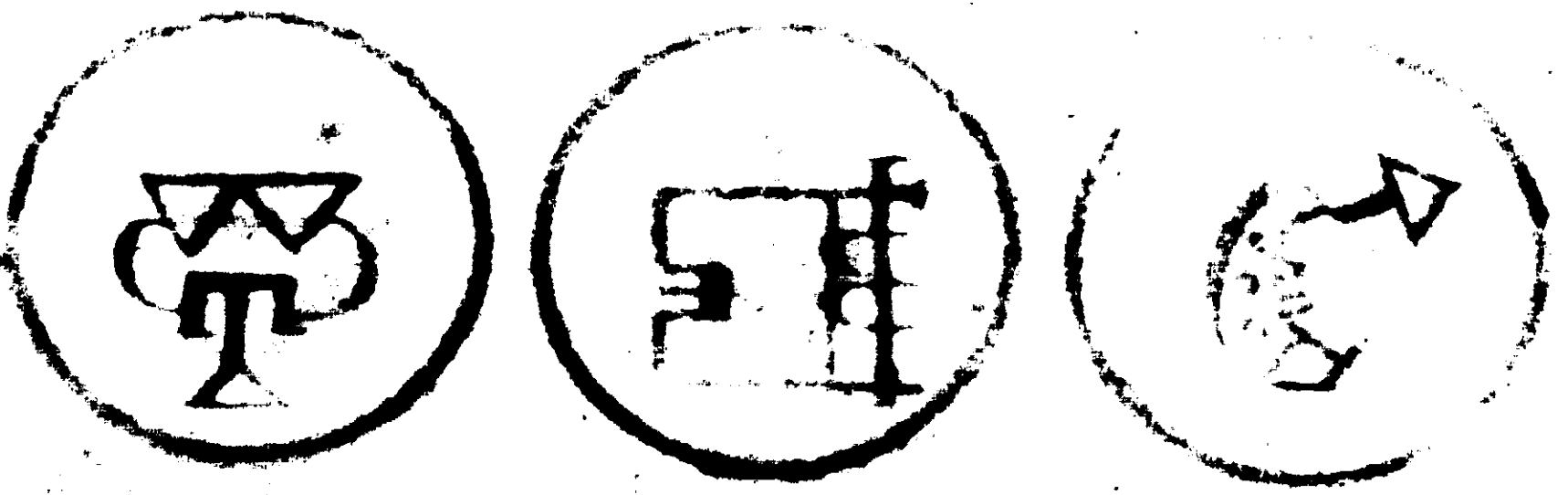
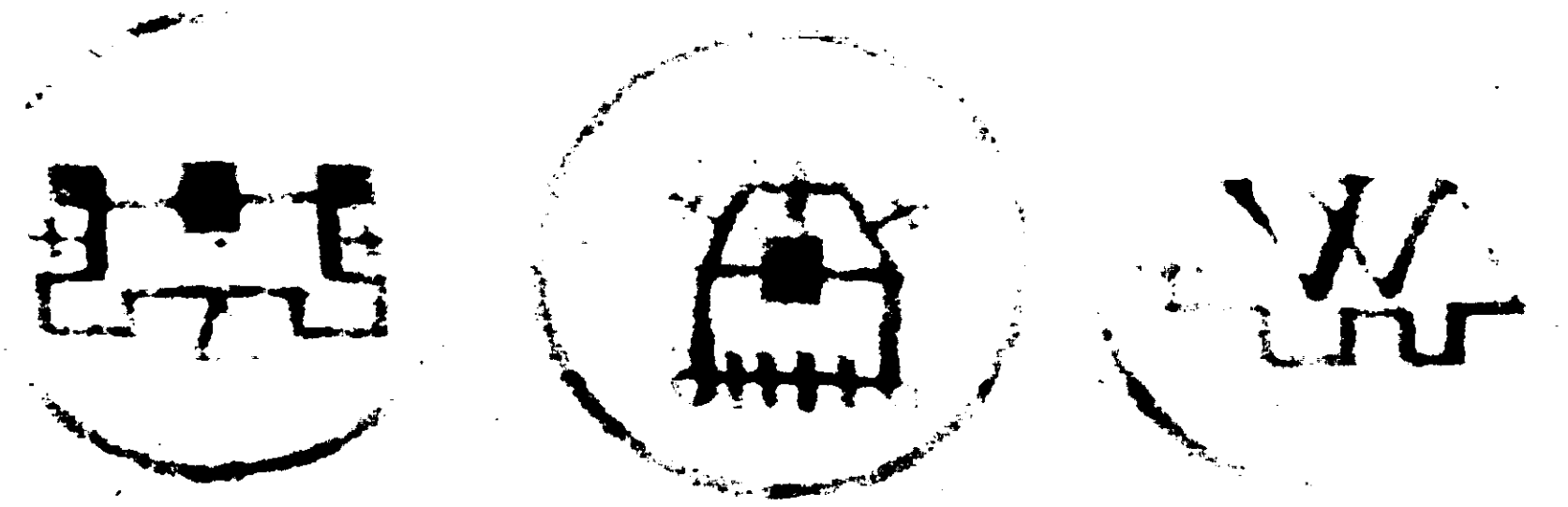
The Conjunction.

I Conjure thee O thou mighty and potent  
 Prince Malgareus Duke of Angora!

The Names and Seals of Malgaras 12. Dukes that  
 belong to the Day. 145

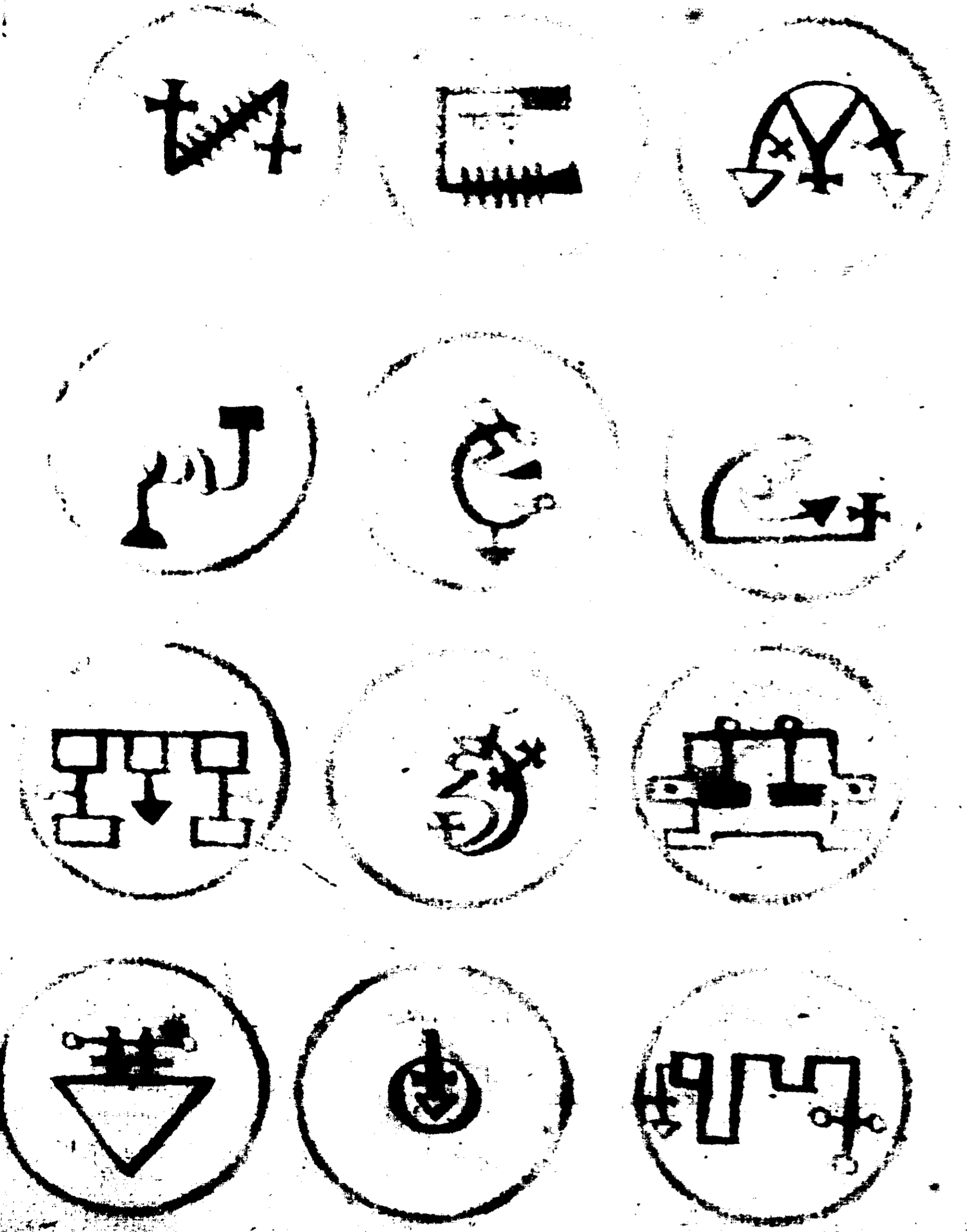
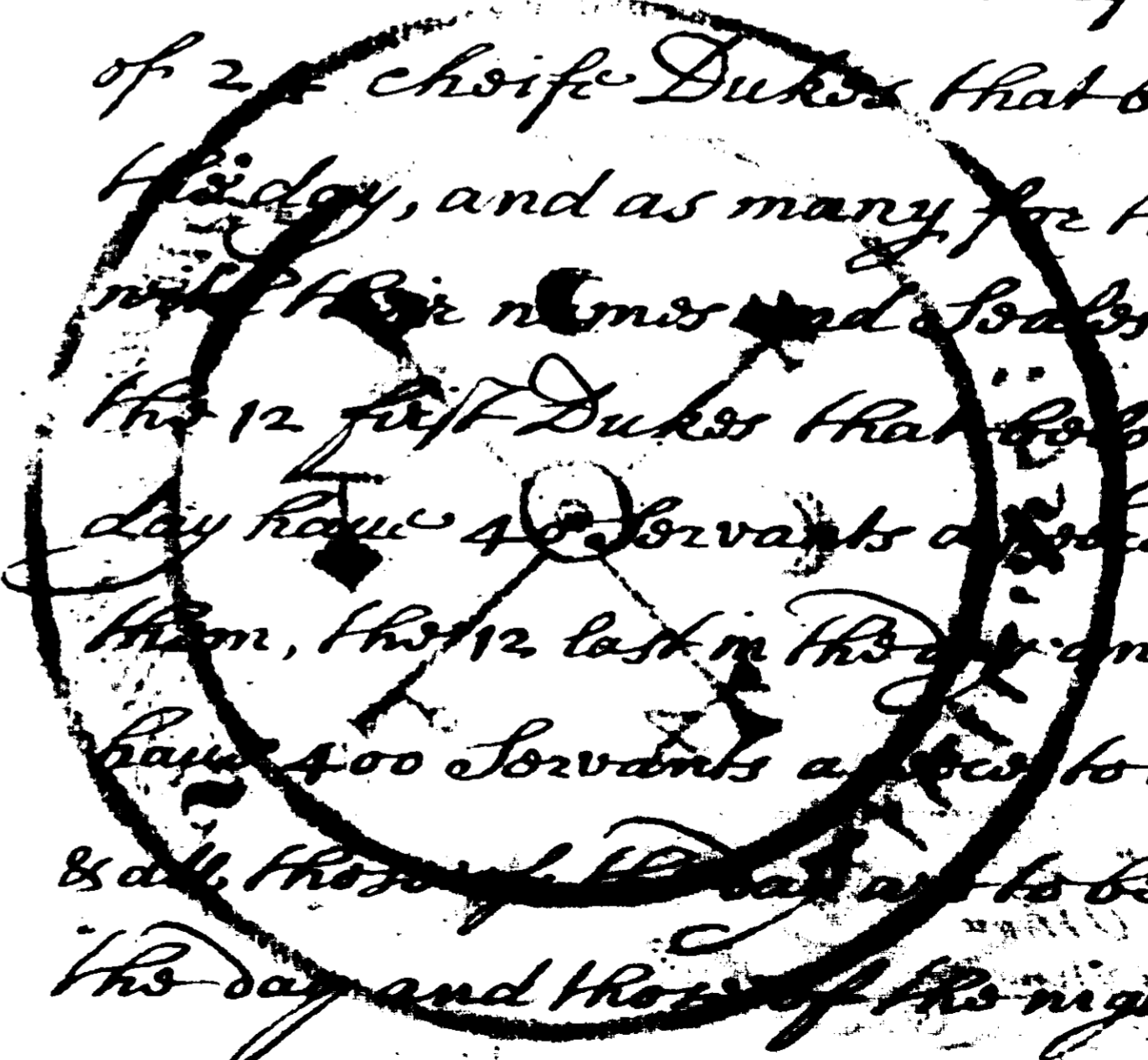


The Names and Seals of Malgaras 12 Dukes that belong to the Night? 146

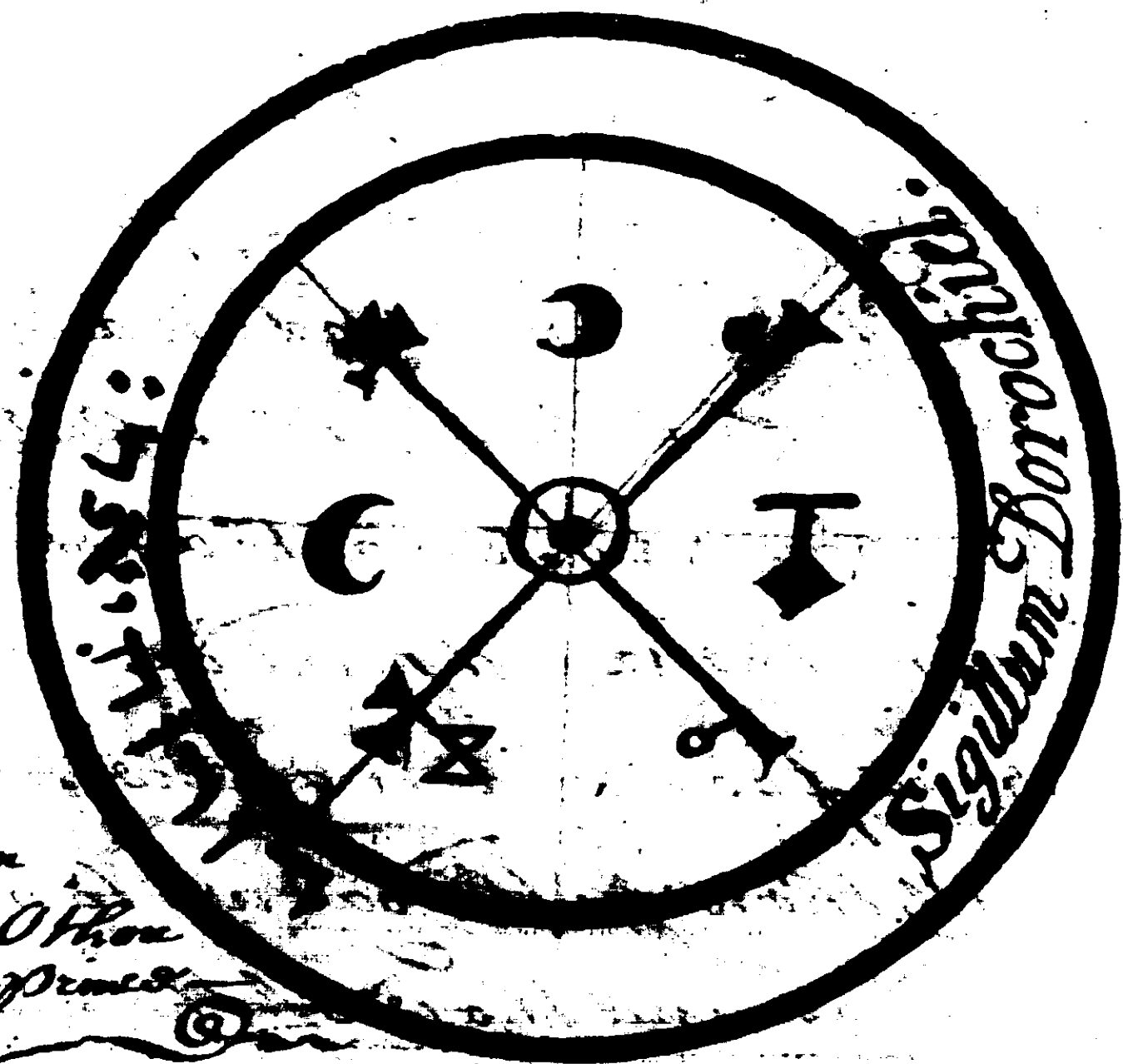


the Seventy second?  
at Dr Rudd

The tenth Spirit in order (but the second under the Emperour of the West is **Darochiel** who is a mighty Prince bearing rule in the West and by North, and hath 40 Dukes to attend on him in the day time and as many for the night with an innumerable Company of Servants. We shall only make mention of 2 chiefe Dukes that belongs to the day, and as many for the night with their names and Seales. Note the 12 first Dukes that belongs to the day have 40 Servants a piece to attend them, the 12 last in the day and of the night have 400 Servants a piece to attend them & all those of the day are to be called in the day and those of the night in the night

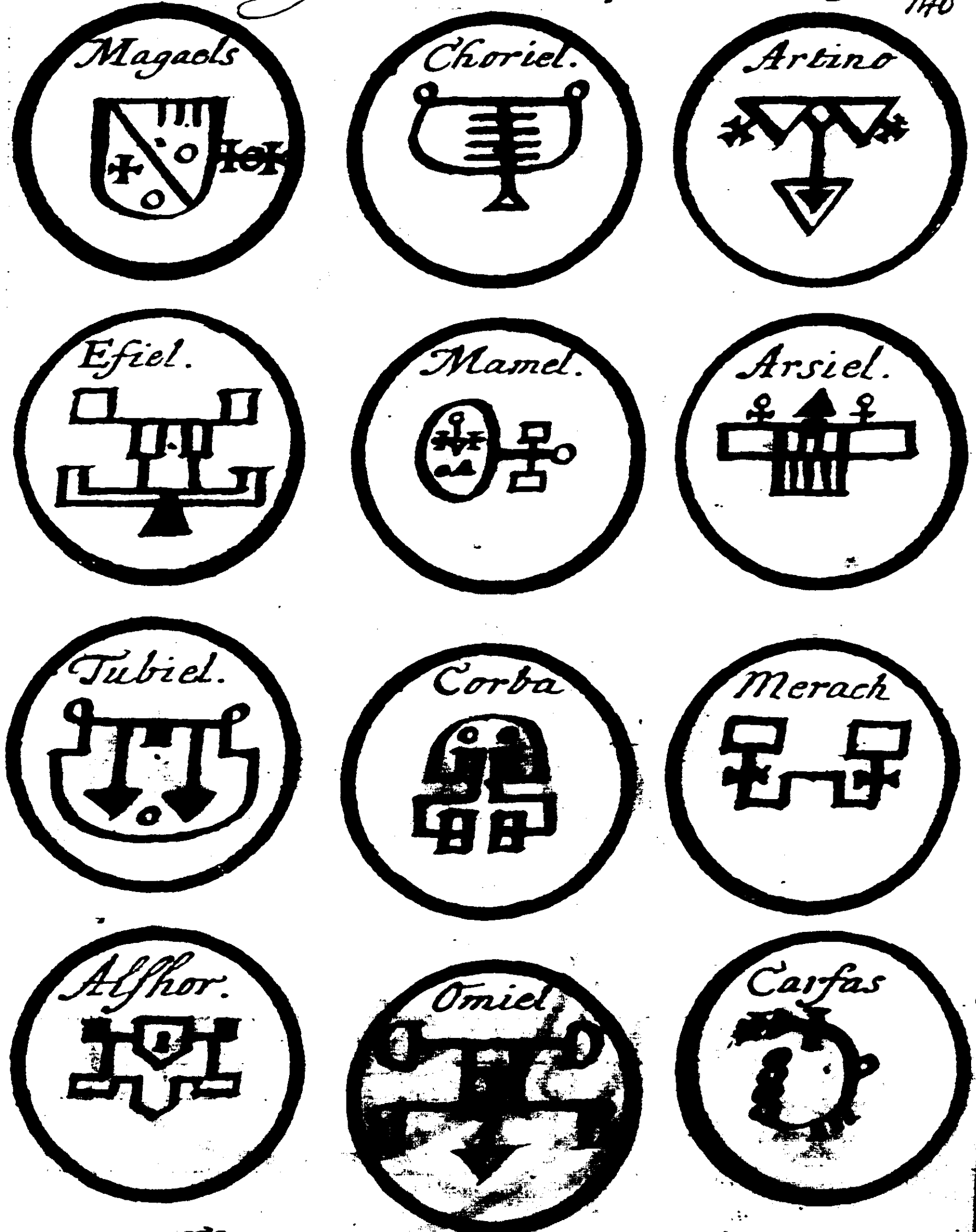


Observe the planetary notion in calling for  
 the two first that belong to the day for the  
 two first that belong to the day are to be called  
 in the first planetary hour of the day, and the  
 two next in the second planetary hour of the  
 day and so on successively till you have gone  
 through the day to the night, and through the  
 night till you come to the first of the day again.  
 All these spirits are of a good nature, and are  
 willing to obey and do your pleasures.

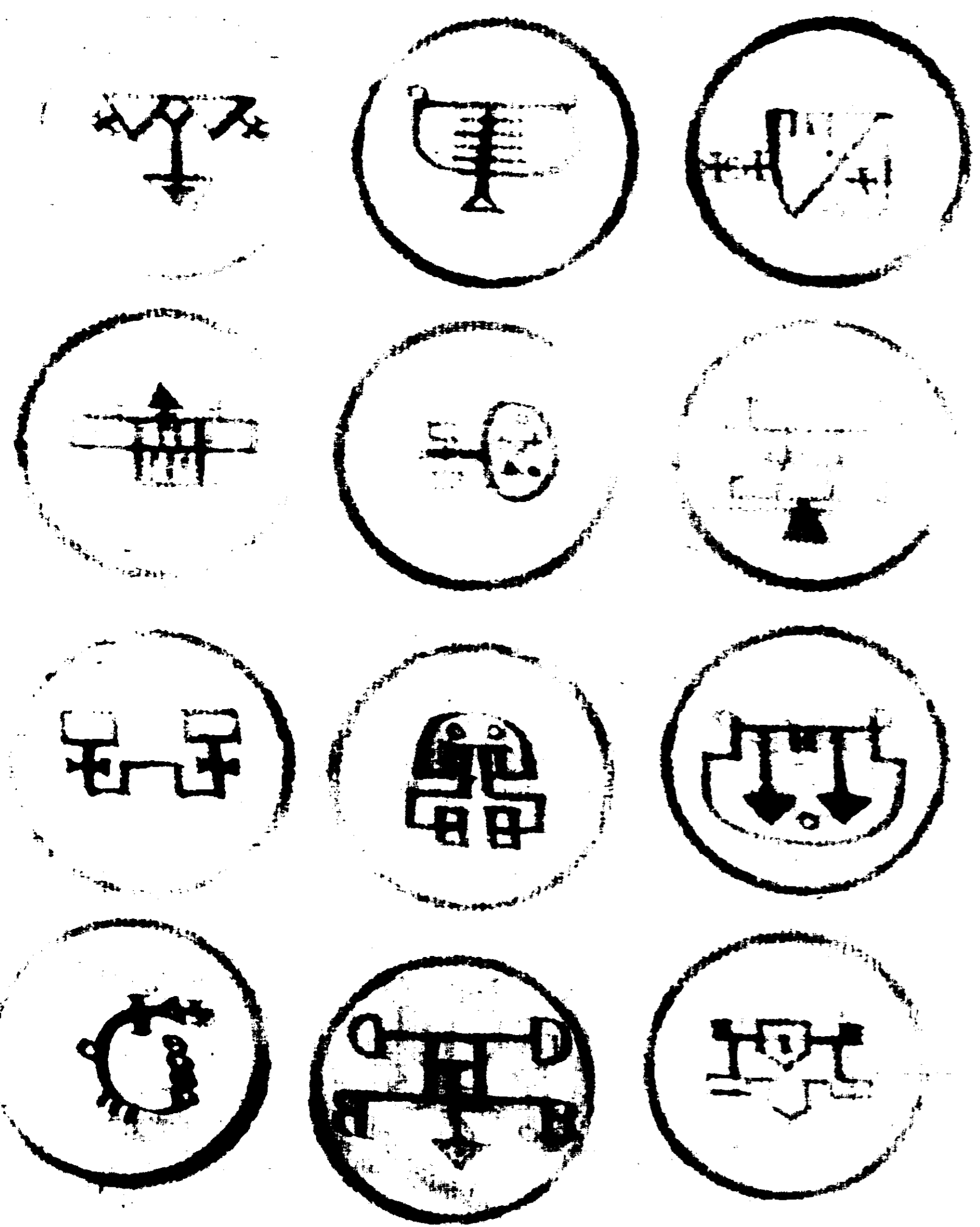


The Conjuraton  
 I Conjure thee O thou  
 mighty potent prince  
 Dorochiel &c.

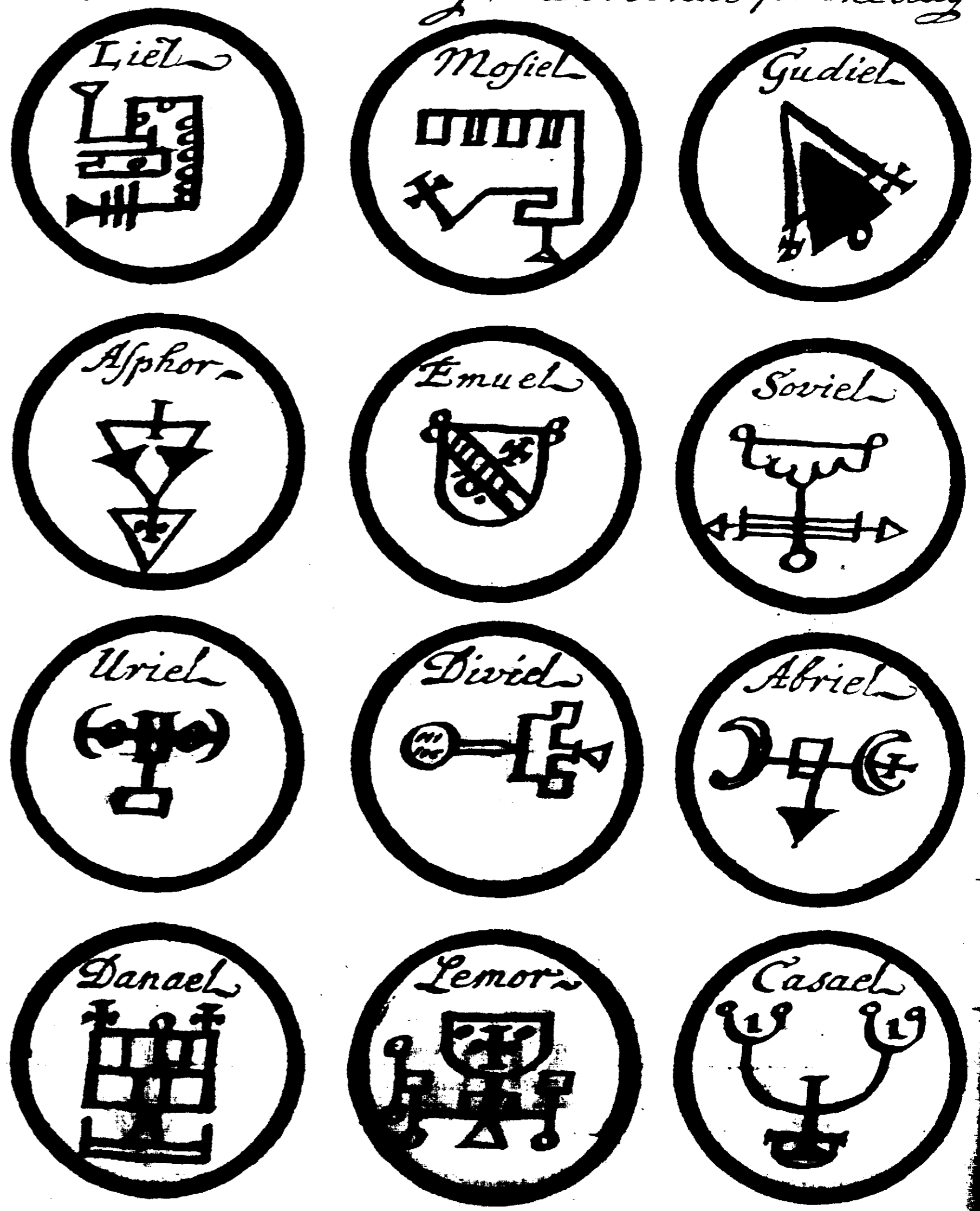
The names & seals of 12 chief Dukes  
 that belong to Dorochiel for the Day. ~ 148



These 12 are before noon

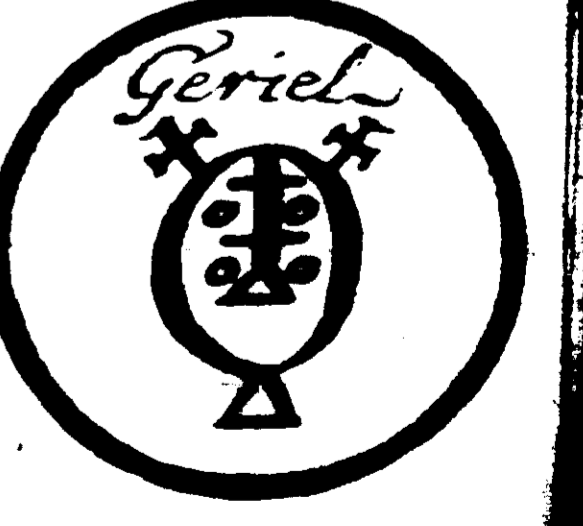
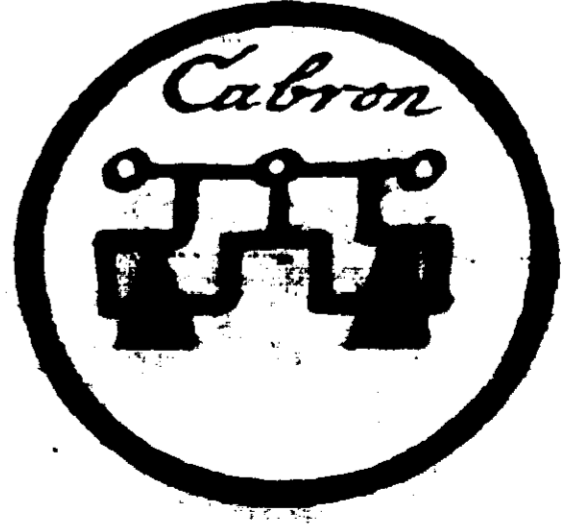
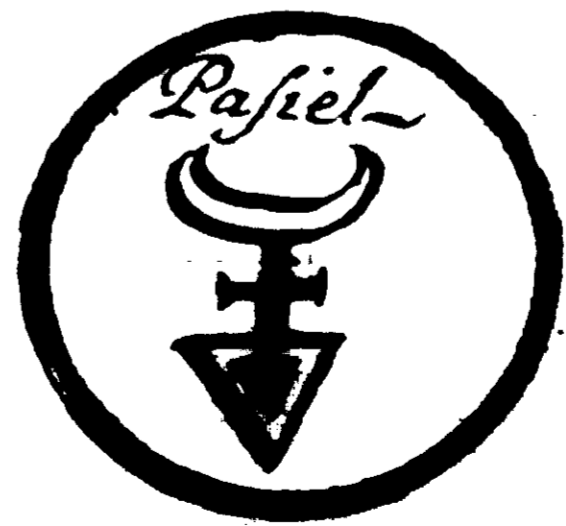
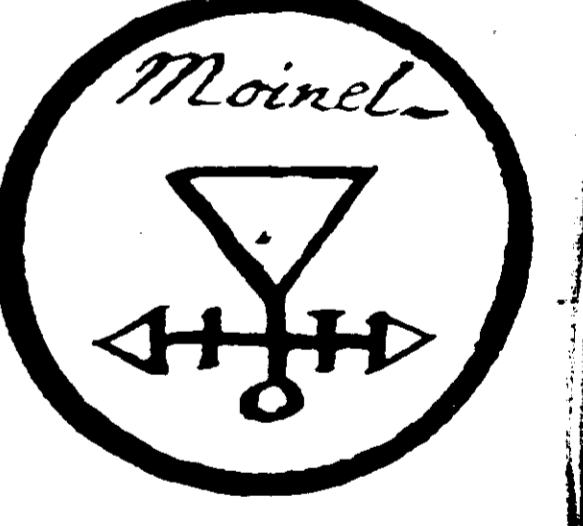
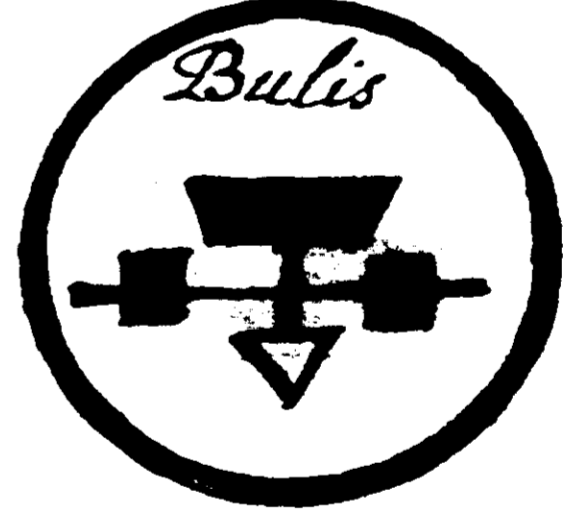
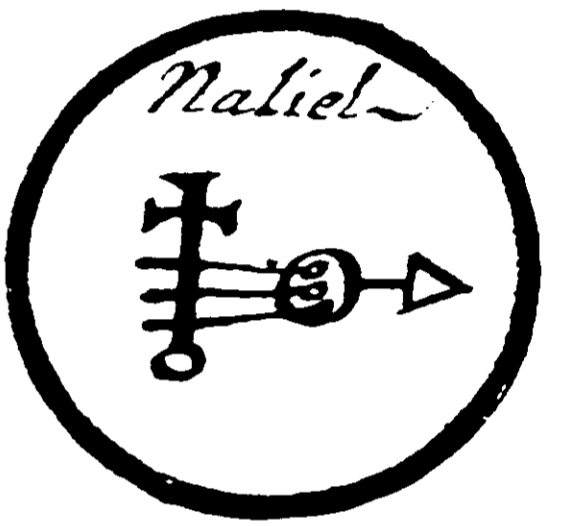
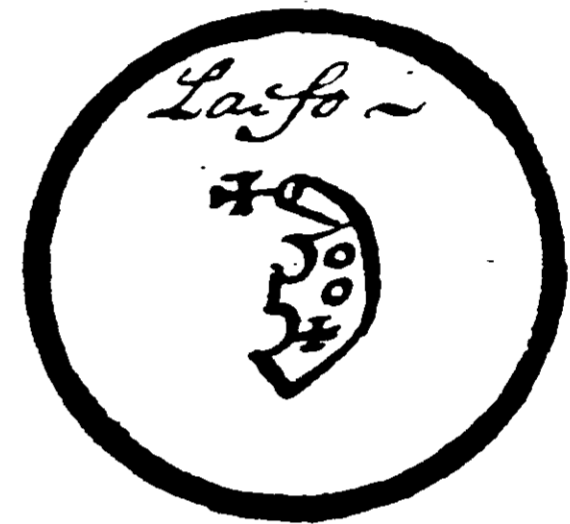
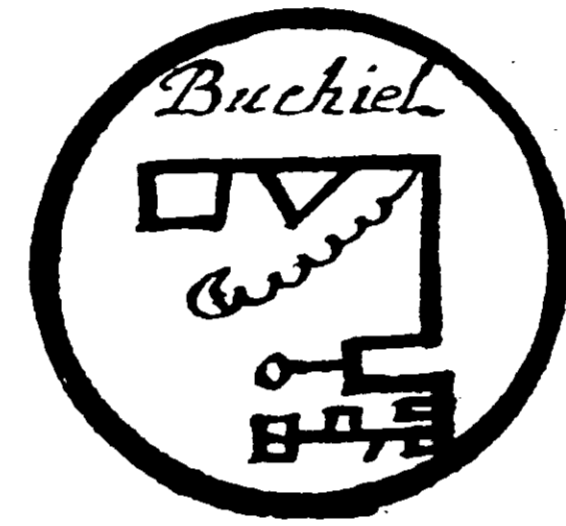
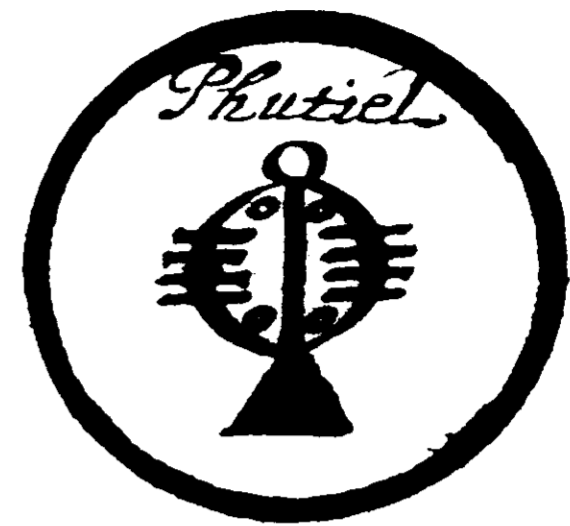
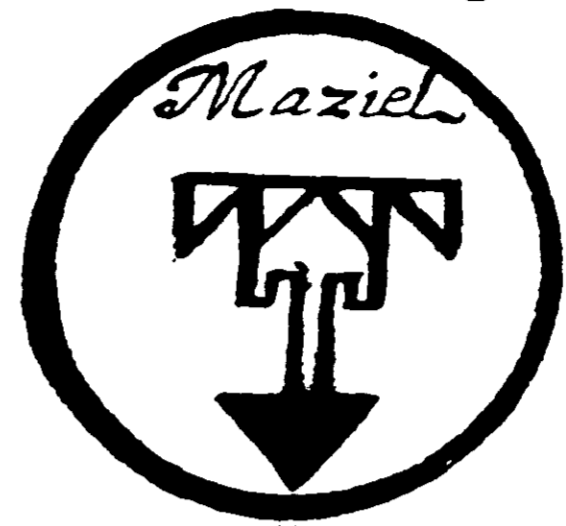


The Names and Seales of other <sup>149</sup>12 cheife  
 Dukes that belong to Dorochiel for the day

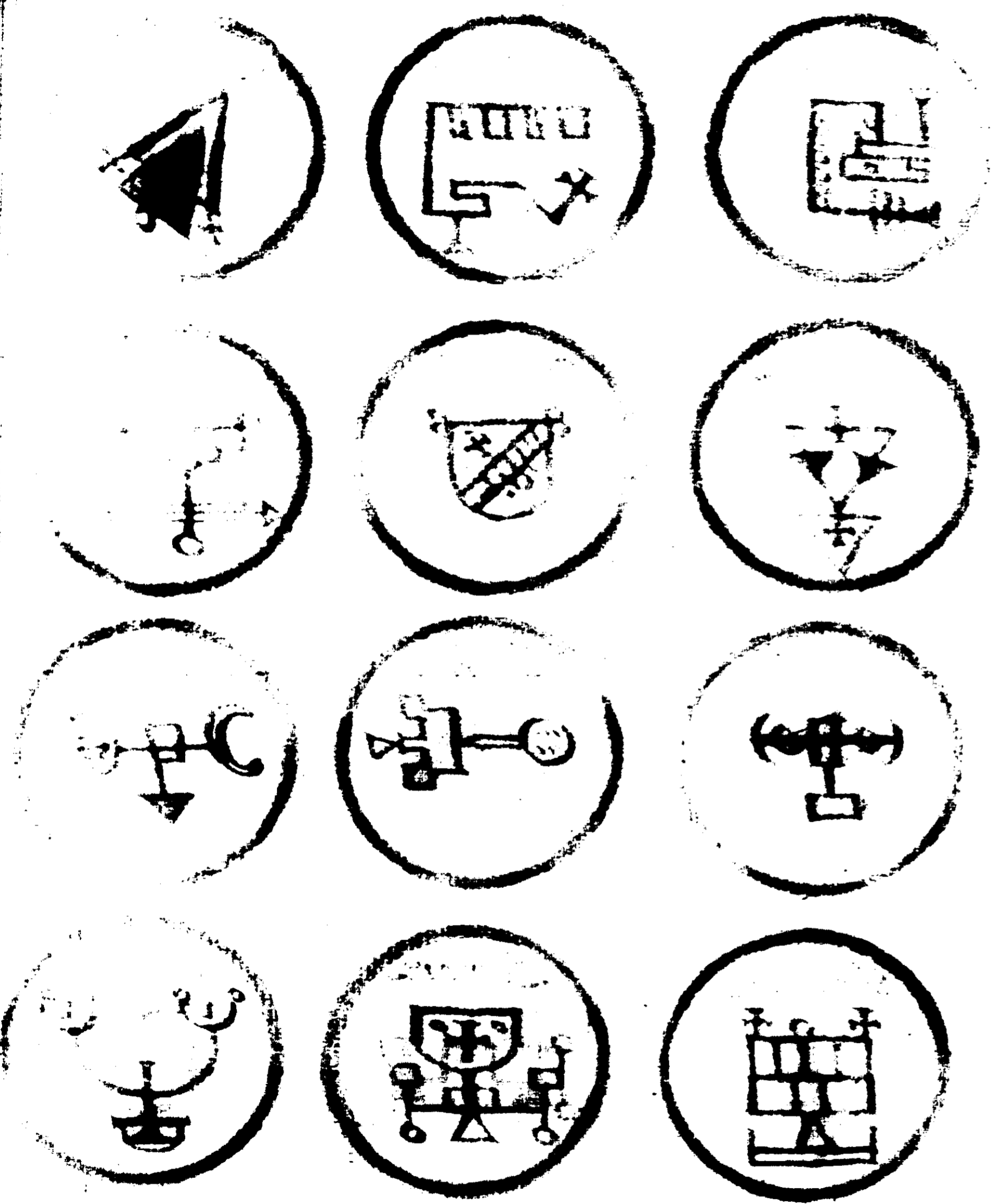


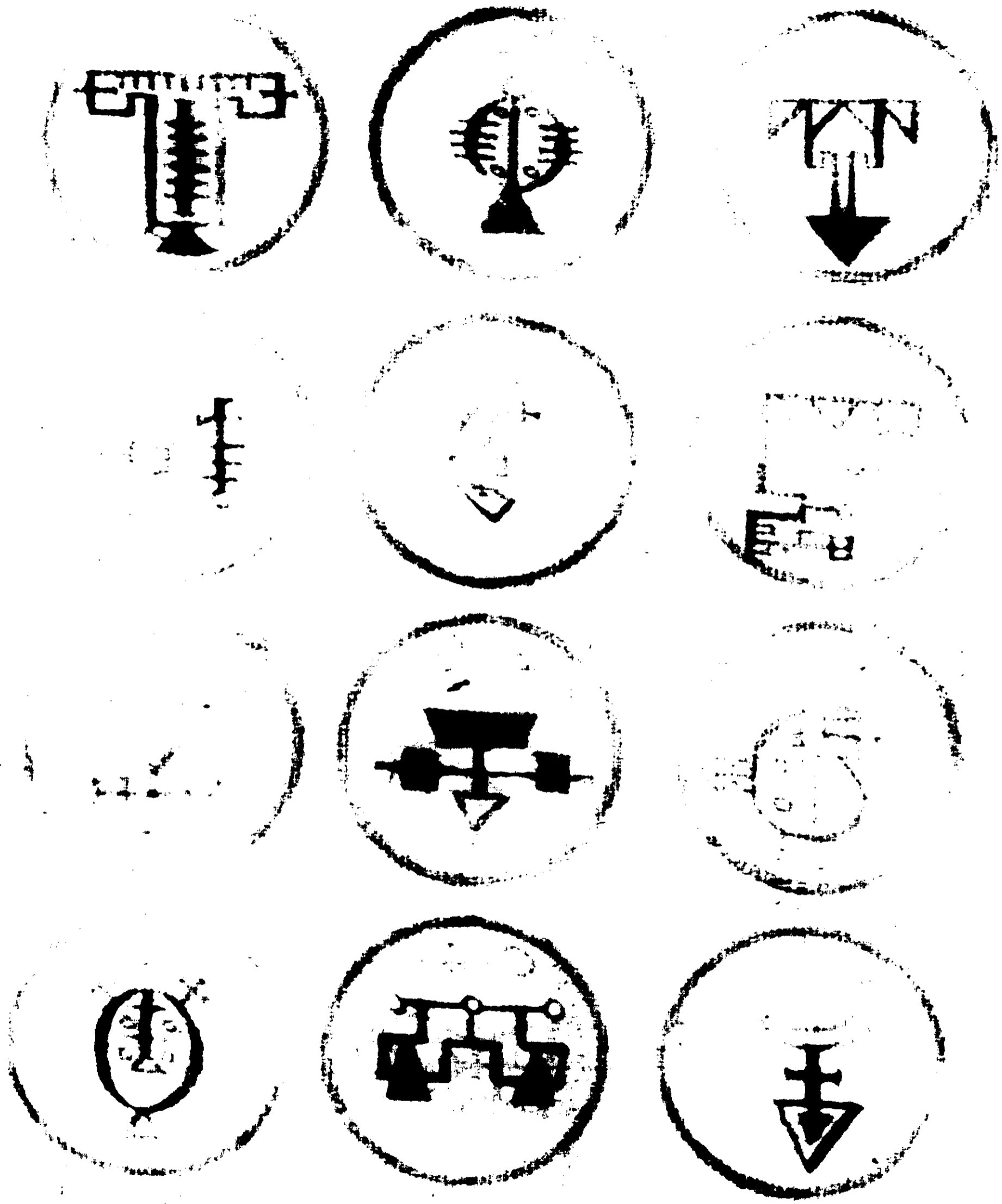
These 12 are for Afternoon.

The Names & Seales of the 12 chiefe Dukos  
that belong to Dorochiel for the Night.

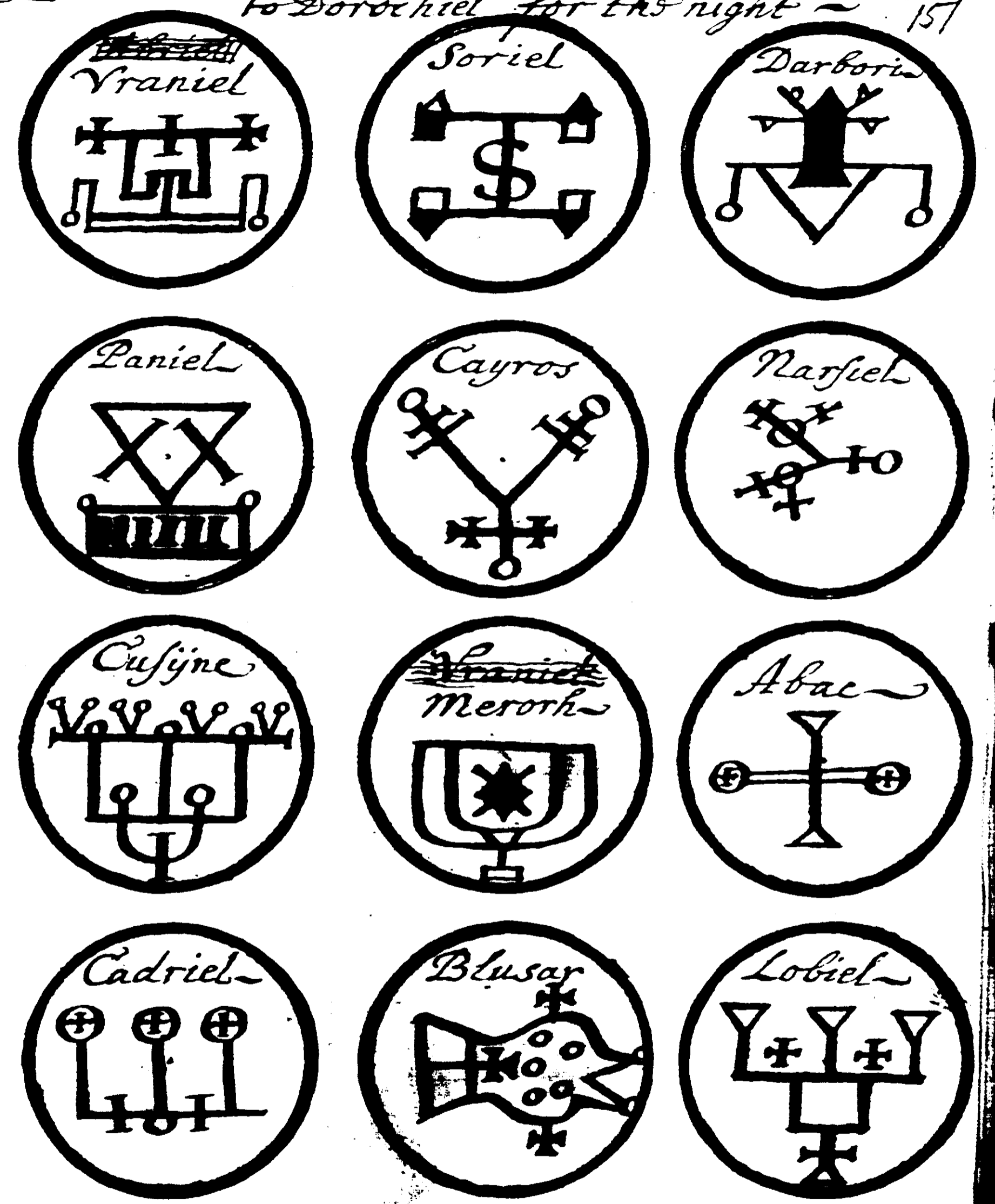


The 12 after Midnight



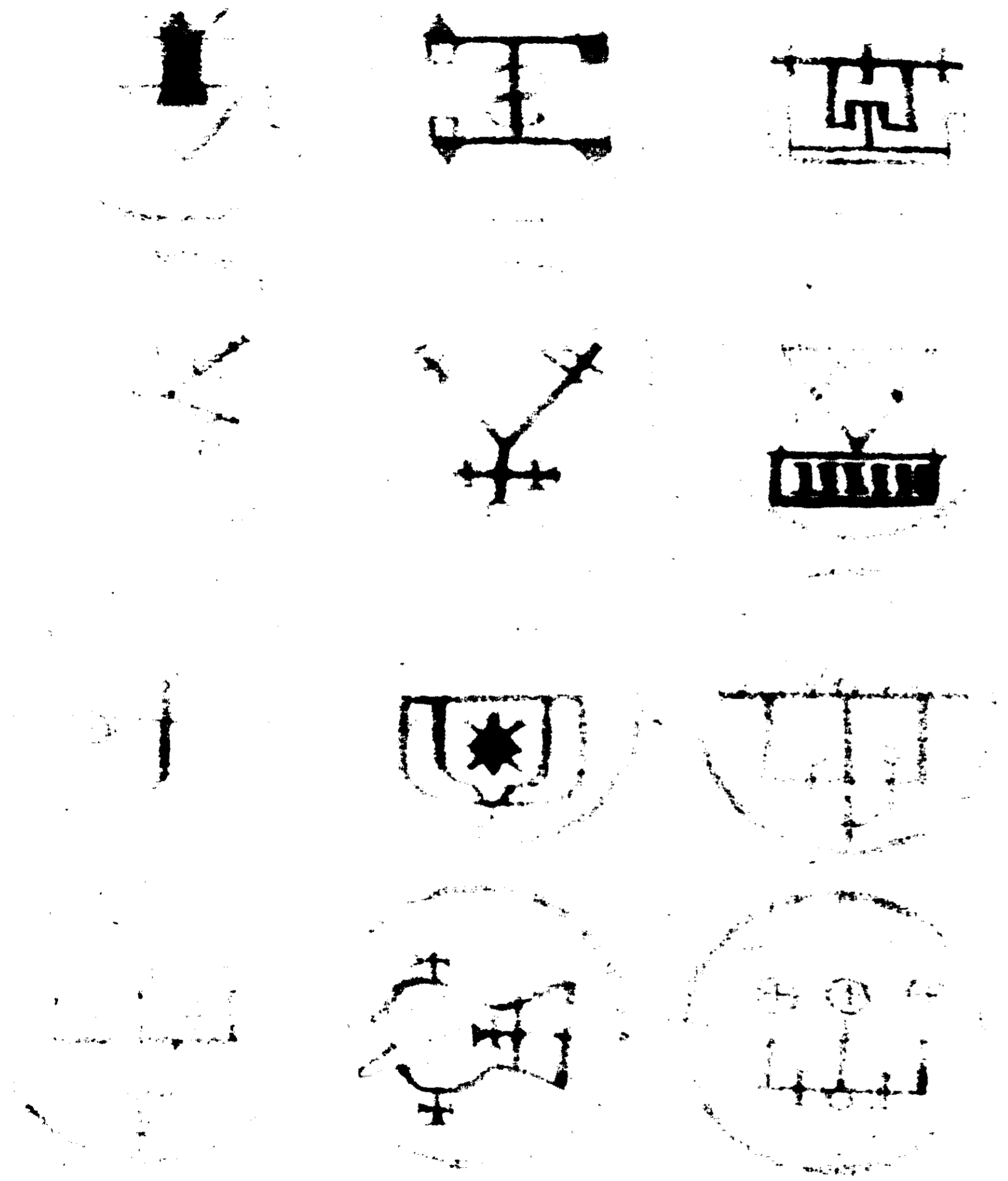


The Seventy third Sheet D. Rudde The names and Seals of the other 12 chiefe Dukes that belong to Dorochiel for this night 157

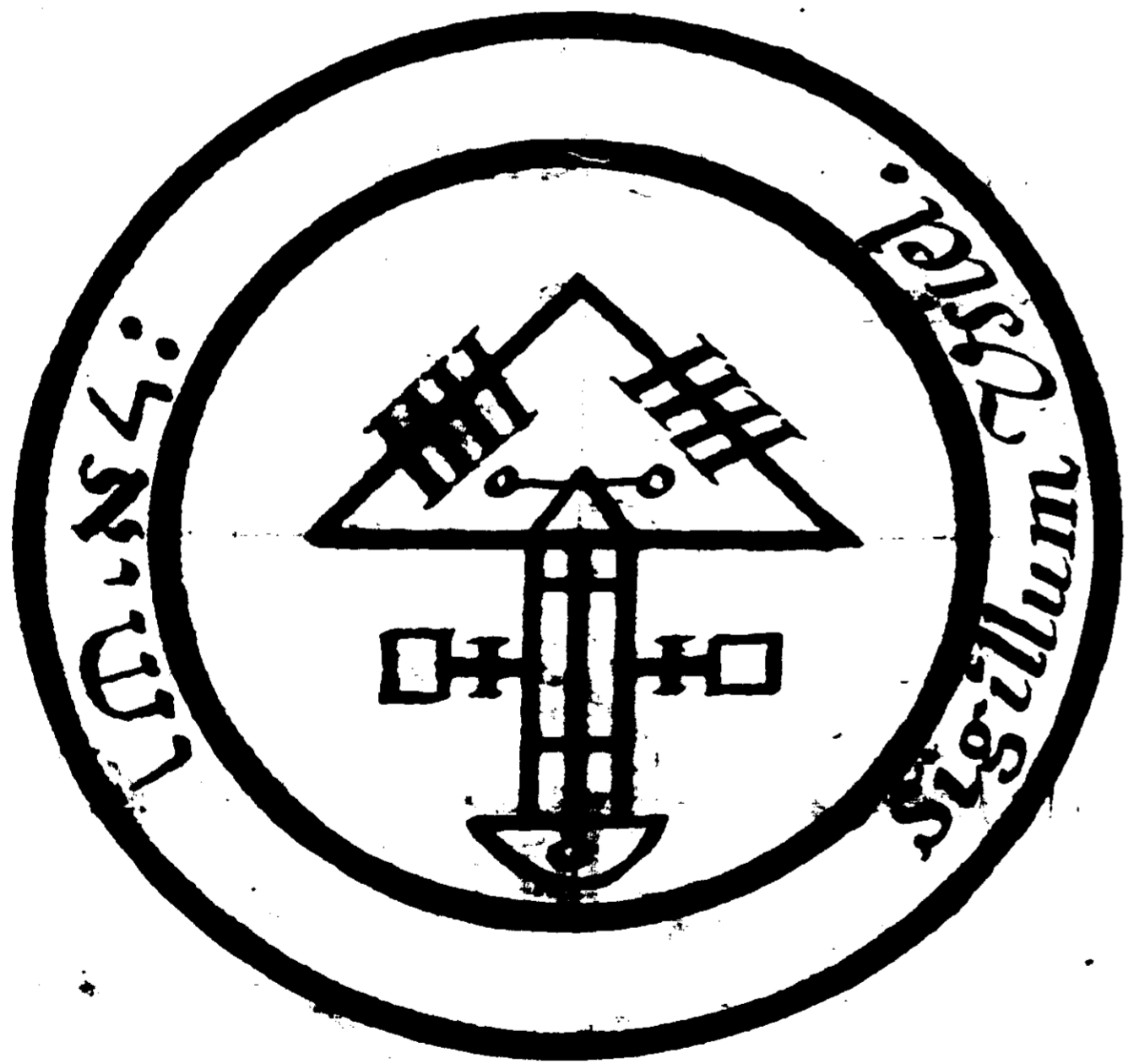




The Eleventh Spirit in order under the Emperour  
 Amnadiel is called **Vsiel**, he is a mighty  
 principed ruling as King in the North West he hath  
 40 Diurnal & 40 Nocturnal Dukes to attend  
 on him day & night whereof we shall make  
 mention of 14 that belongs to the day and  
 as many for the night which is sufficient for  
 practice. The first D that belongs to the day  
 hath 10 servants to attend on them  
 and the other 3 are as one. And the first D  
 that belongs to the night hath 40 servants as one  
 to attend on them & the next D Dukes 20  
 servants, & the last 2 hath 10 a piece, and  
 they are very obedient & do willingly appears  
 when they are called. They have more power  
 to hide or discover treasures then any other  
 spirits (saith Solomon) that are in theurgia  
 of God.

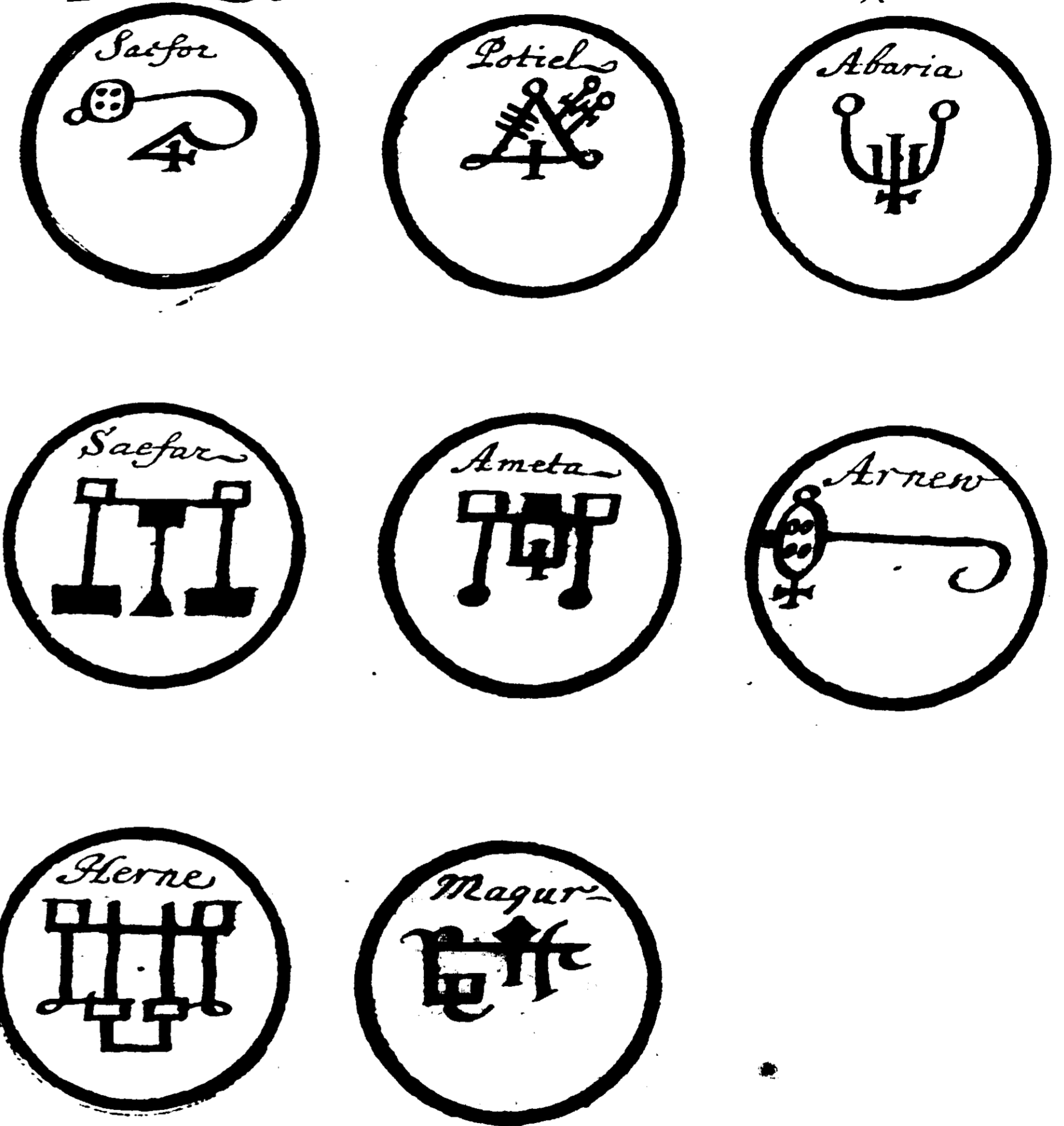


Gostia, & when you hide & would have any thing  
 not taken away that is hid, make these  
 four Seals,  $\Psi$ .  $\text{B} \text{H} \text{c}$ .  $\Delta$   $\text{S}$ .  $\text{R}$   $\text{P}$   
 In Virgins parchment lay them with your  
 treasure or where your treasure lieth & it will  
 never be found nor taken away.

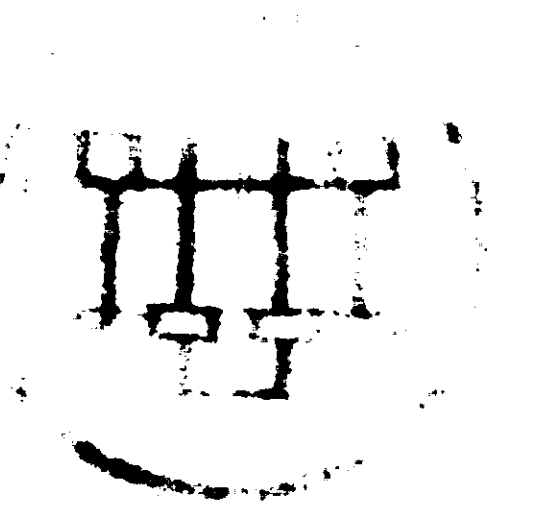
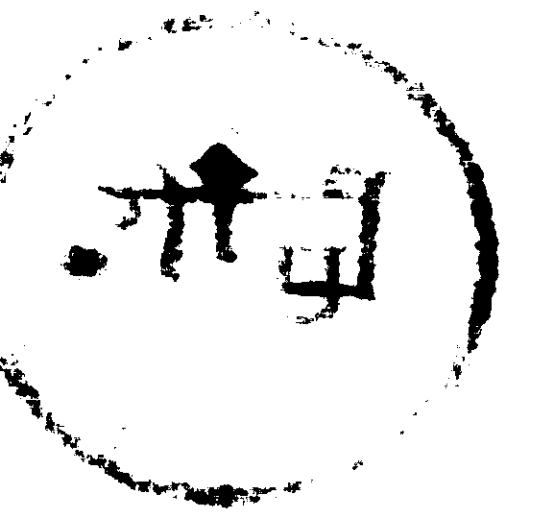
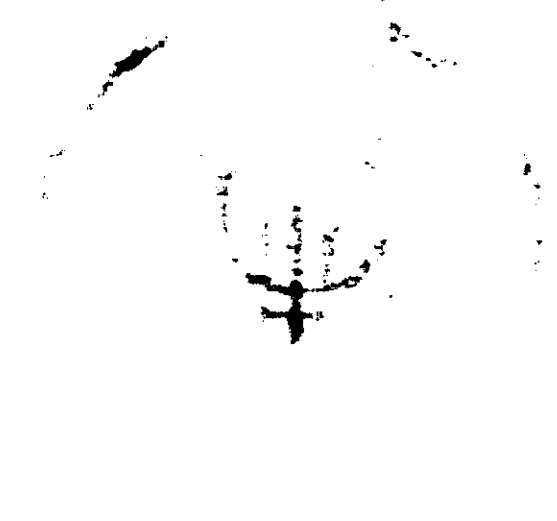
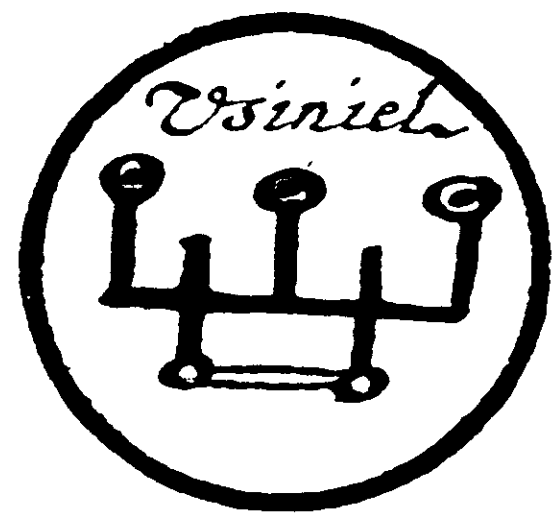
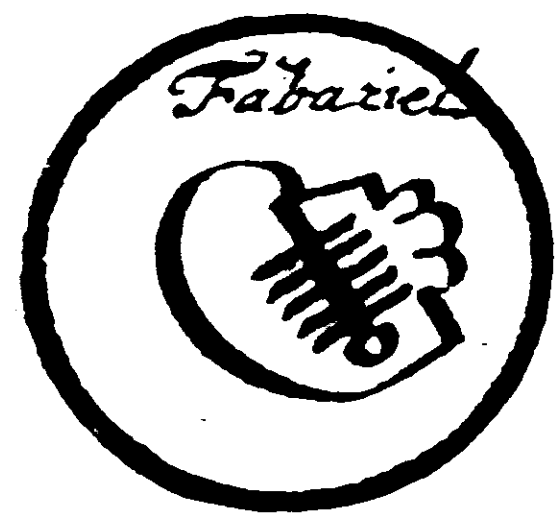
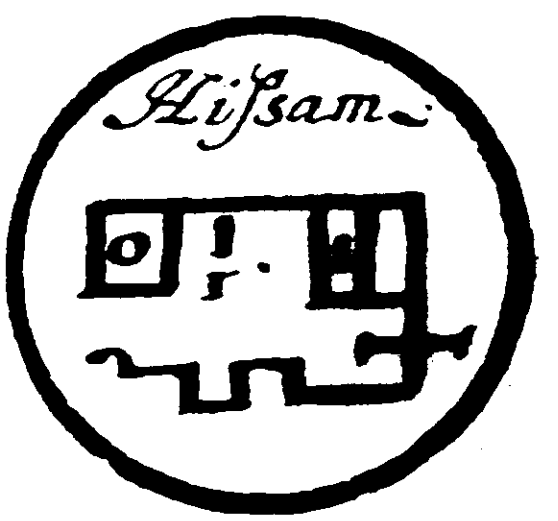
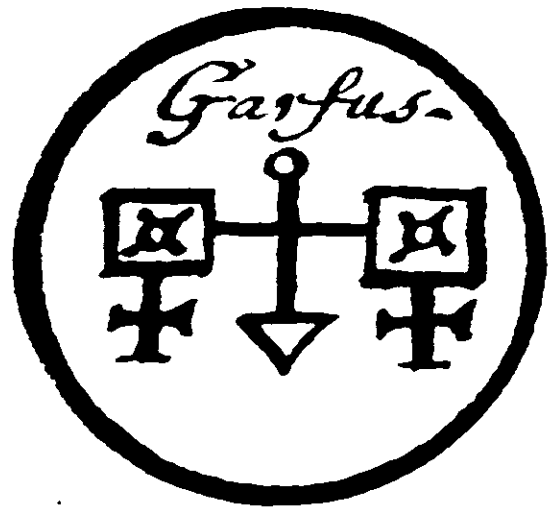
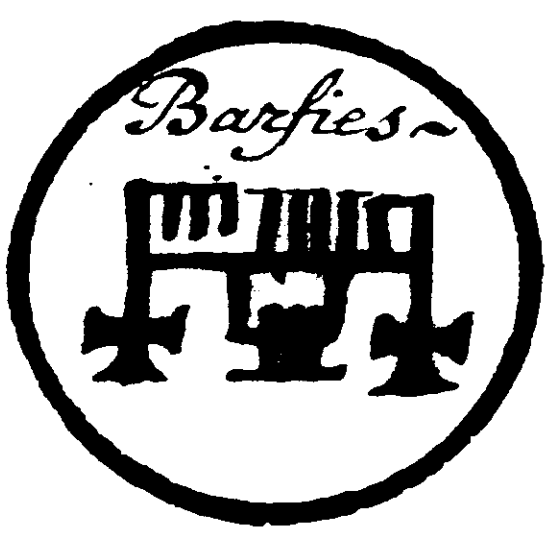
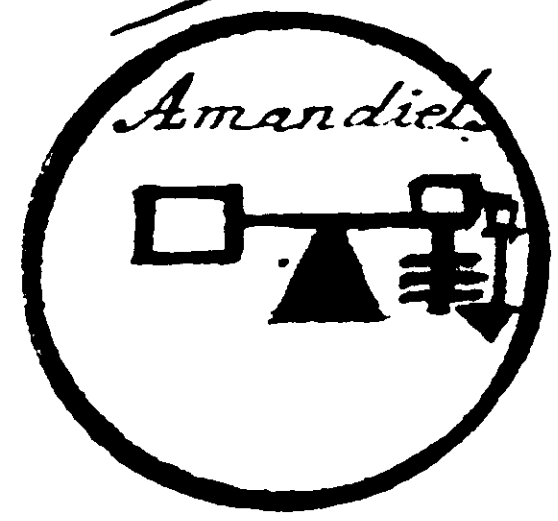


The Seventy fourth Sheet  
 Rudd

The names & Seals of Usiels Eight ~~Seals~~  
 Dukess



The names & Seals of Vsiels six ~~seals~~ <sup>Diurnal</sup>  
 Dukes. 154

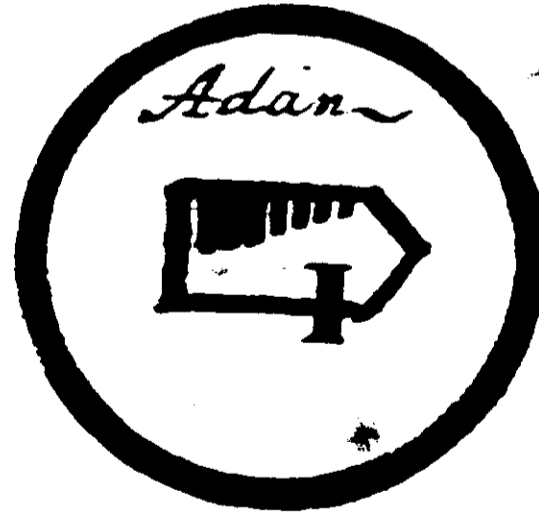
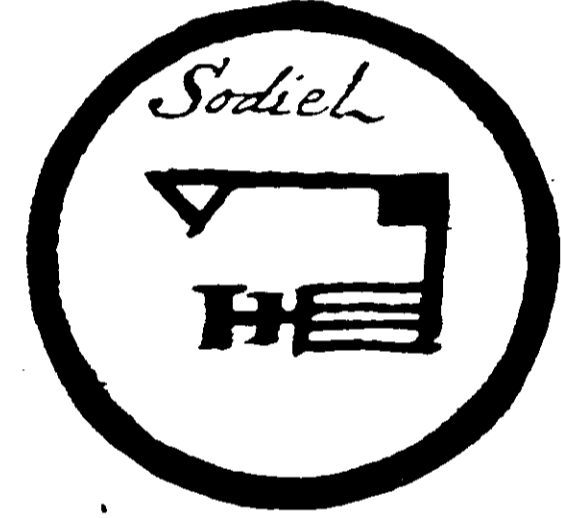
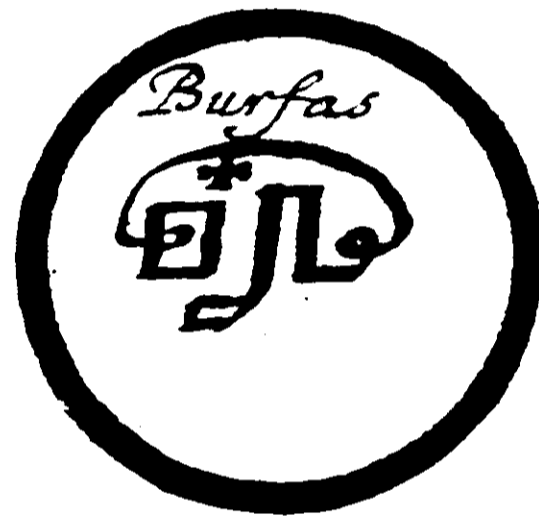
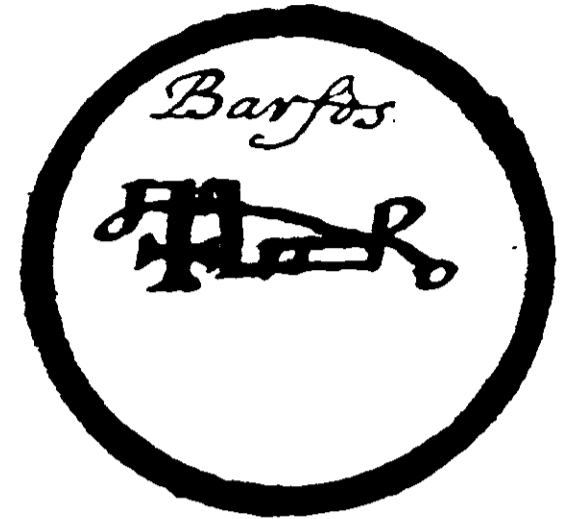
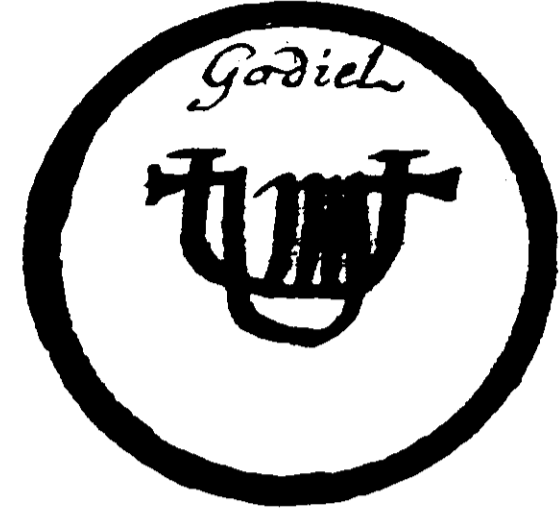
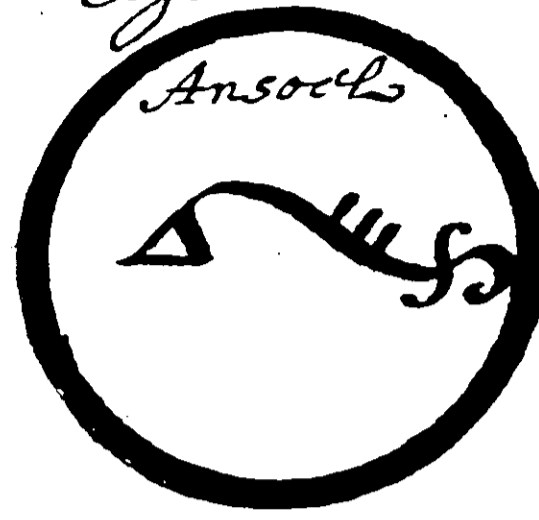
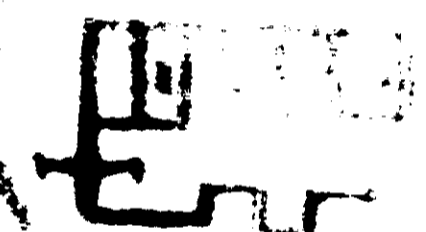
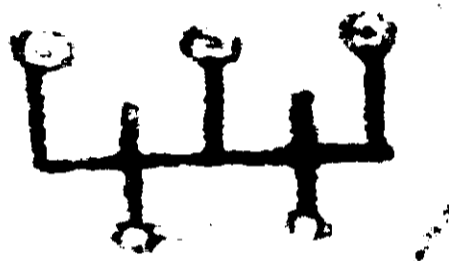
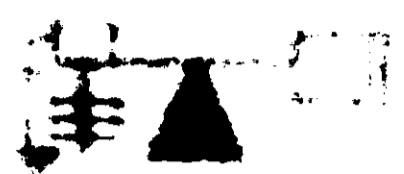
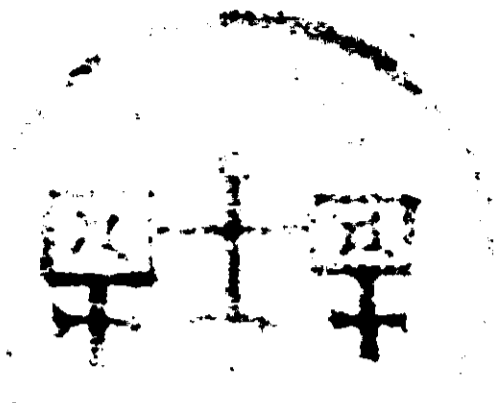


The Conjuratiō /  
 I Conjure thee O thou mighty and potent Prince  
 Vsiel &c.

Twenty fourth Sheet  
Rudd

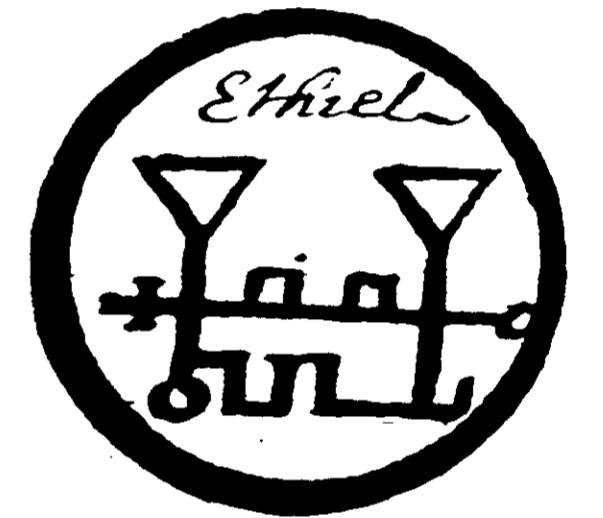
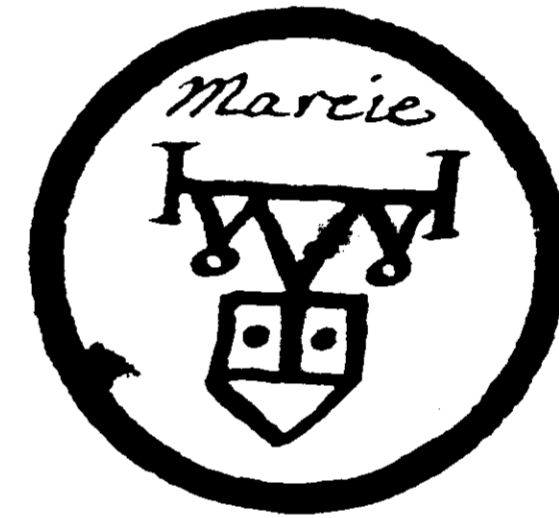
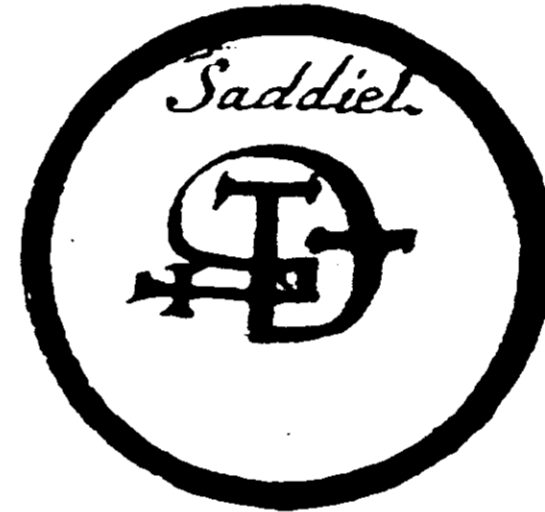
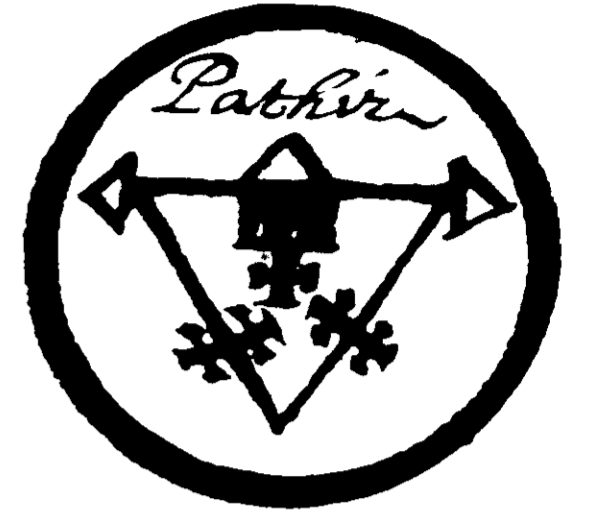
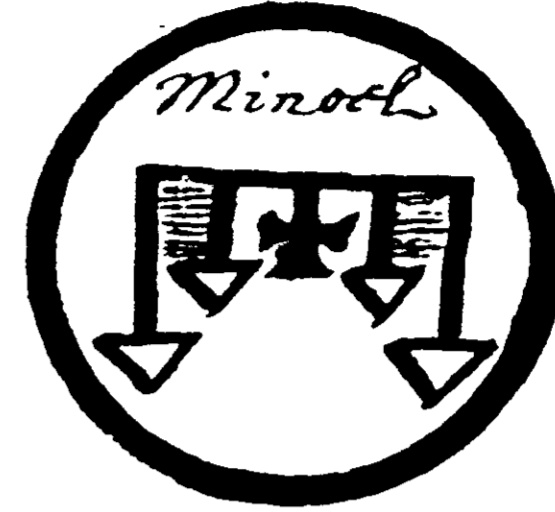
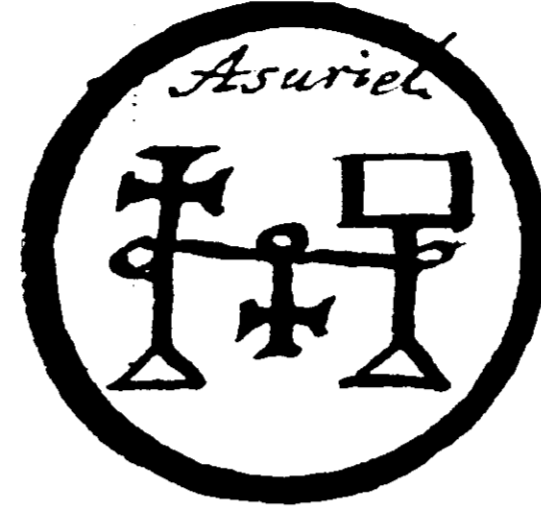
The Names and Seals of Uziel's

Eight ~~Princes~~ Dukes Nocturnal 155



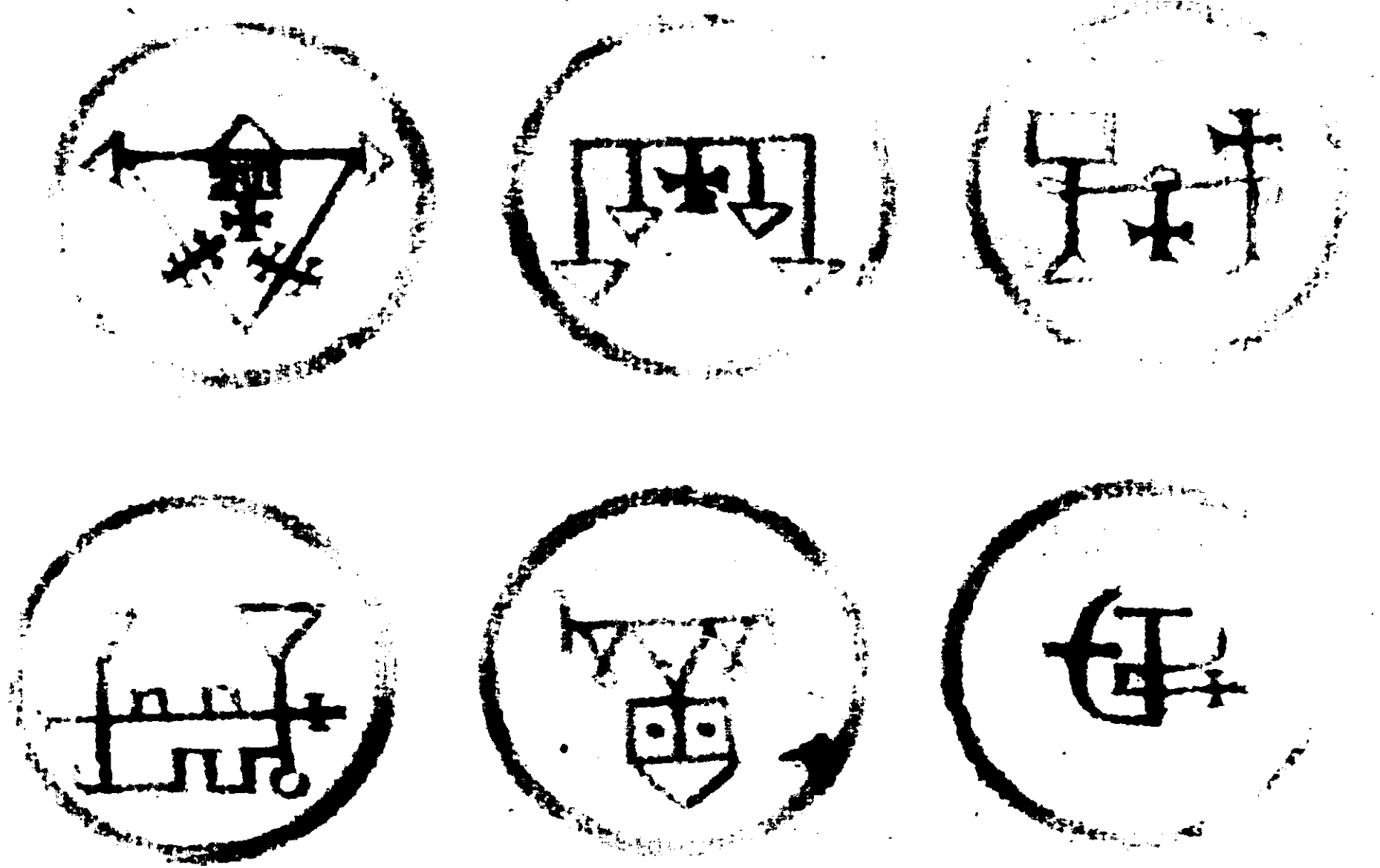


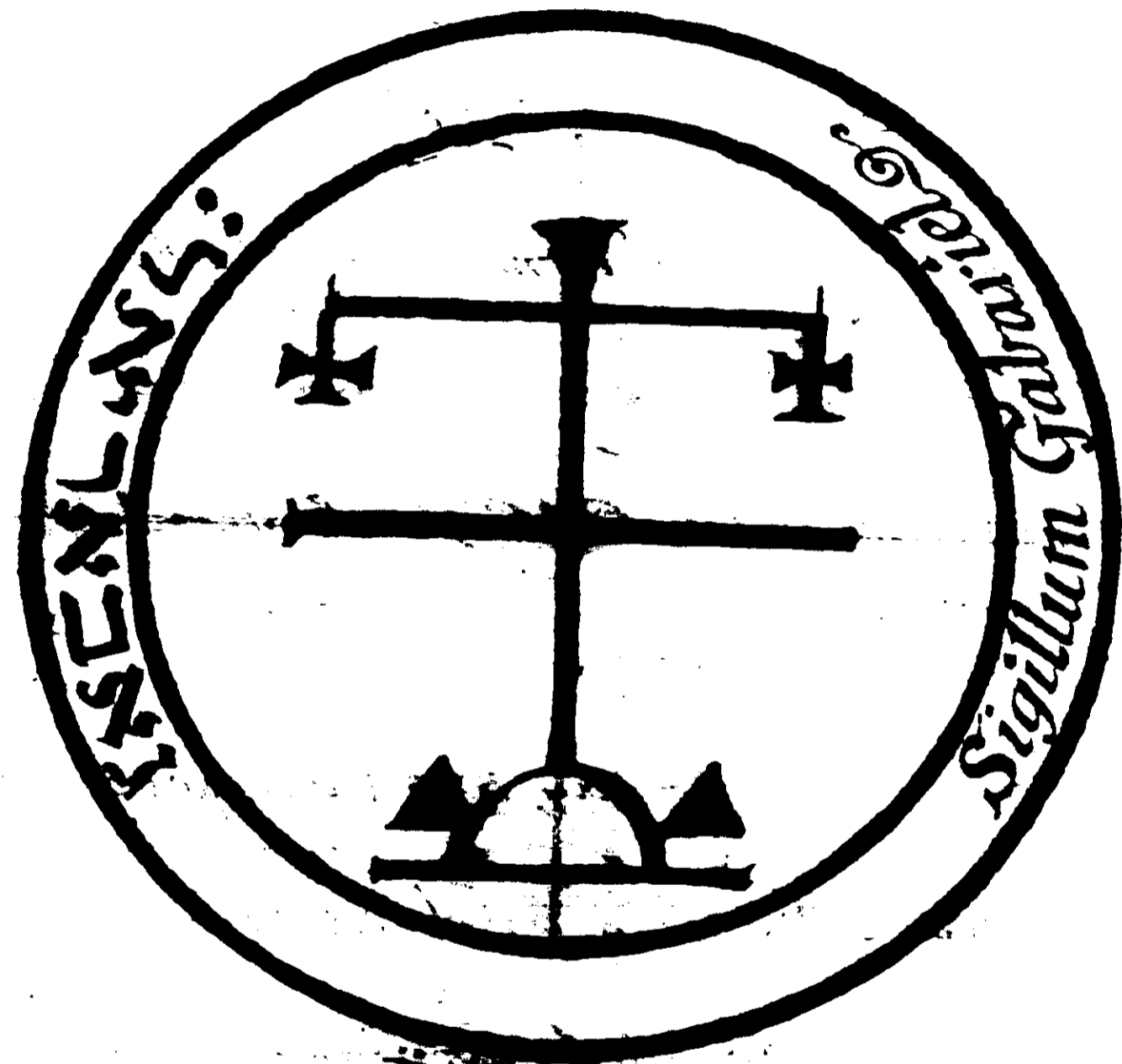
The Names and Seals of Visits 6 ~~Days~~  
Dukes. Nocturnall



The 12<sup>th</sup> Spirit in Order (but the fourth under the  
Emperour of the West) is **Cabariel** he hath  
50 Dukes to attend on him in the day and as many  
for the night under whome are many servants

to attend on them, whoso of us shall make  
mention of but of one of the chief Dukes that  
belong to the day and as many for the night, and  
every one of them ~~shall~~ ~~be~~ ~~to~~ give attendaunce  
when their Masters are called. Note those Dukes  
that belong to the day are very good and willing to  
obey their Masters and are to be called in the day  
time; And those of the night are to be called in  
the night time, they are by nature will & disobedient  
and will deceive you if they can.

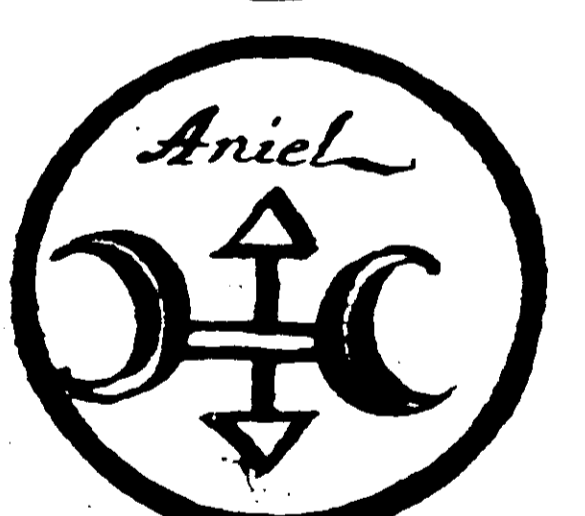
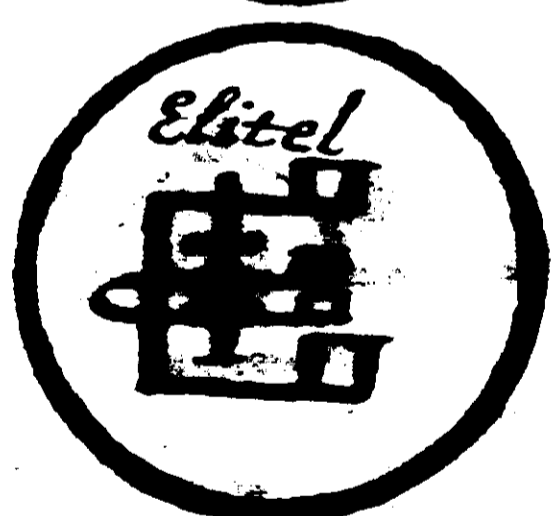
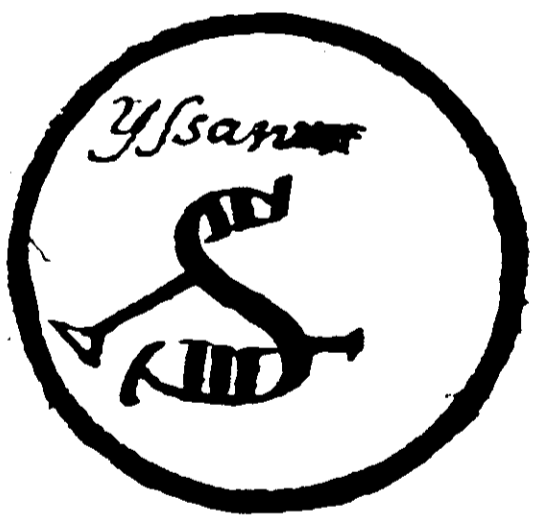
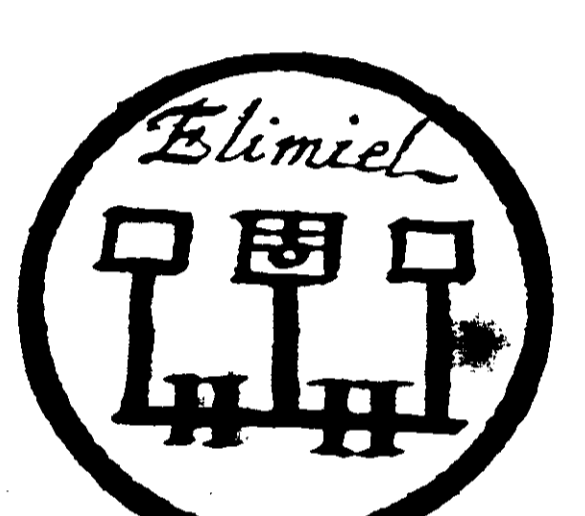
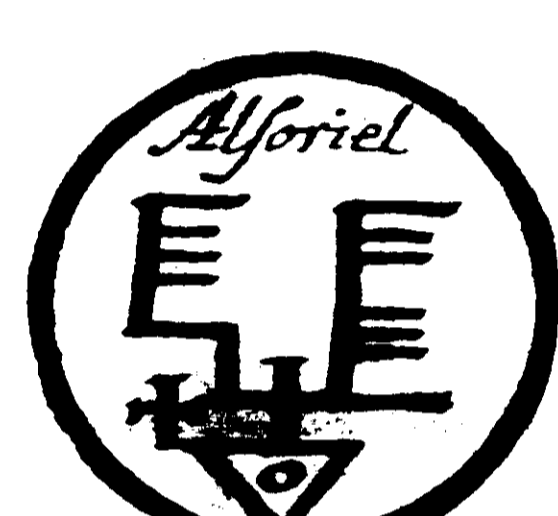
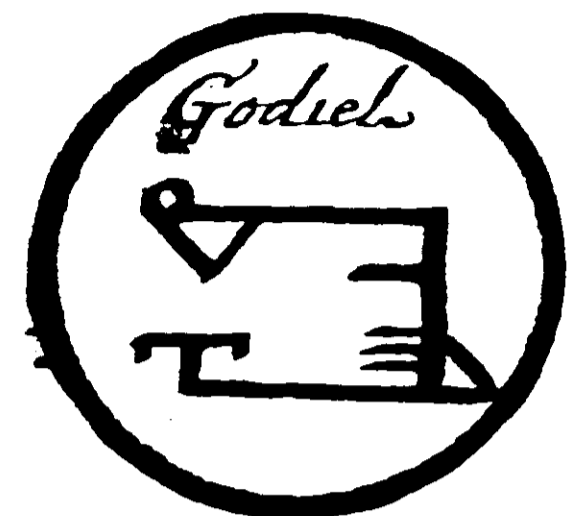
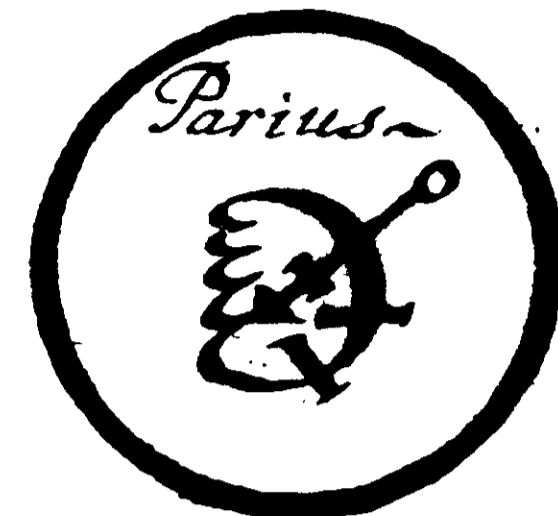
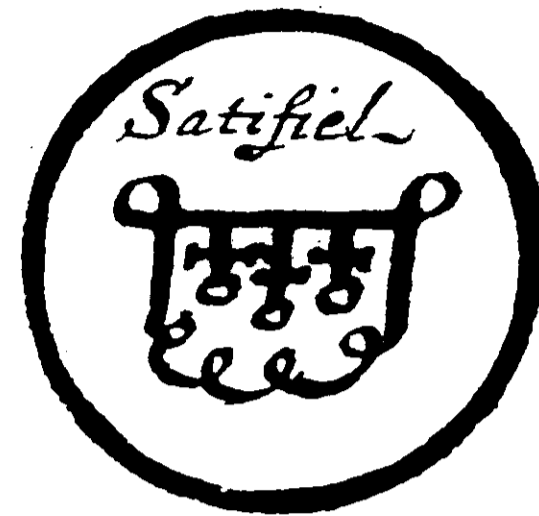


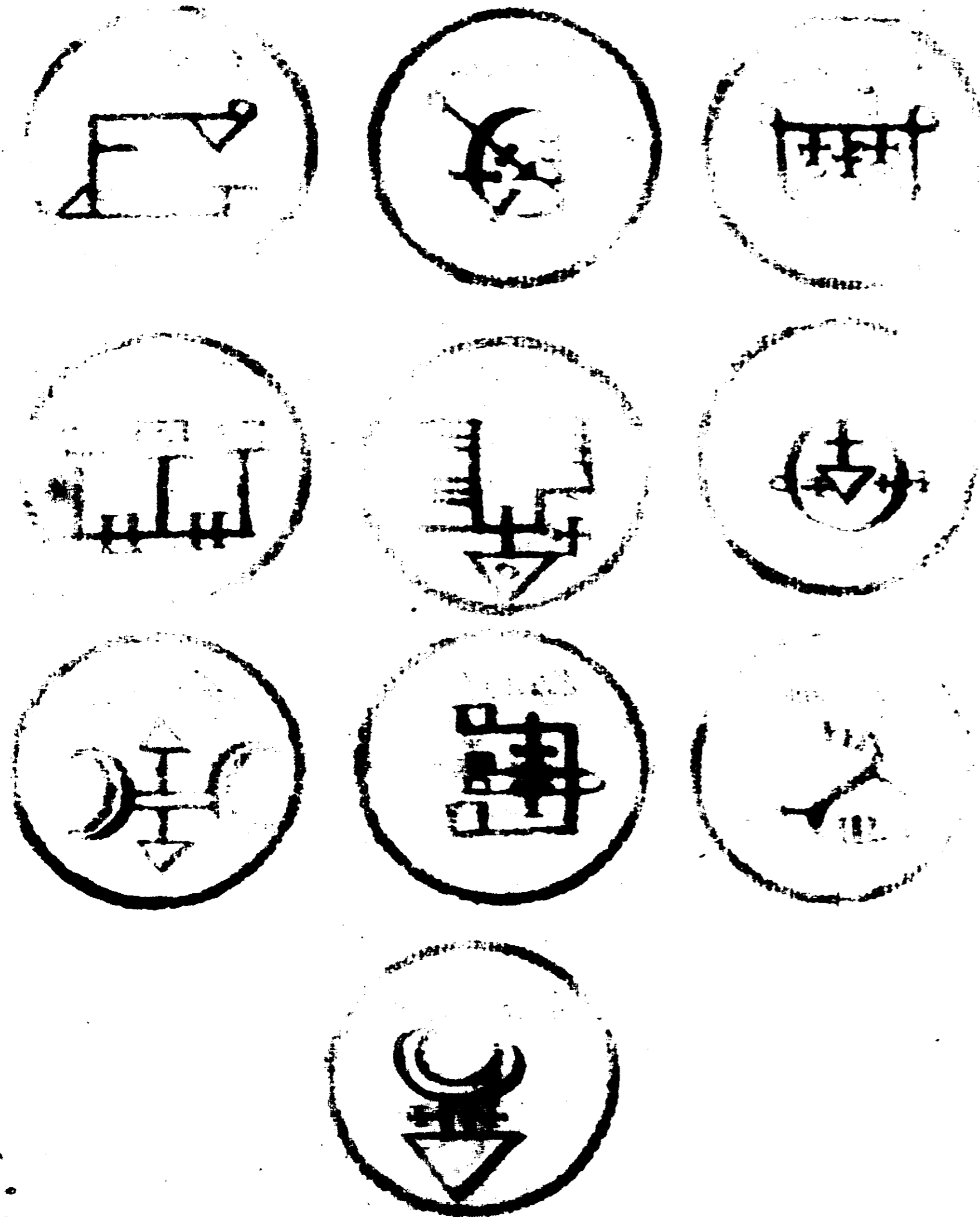


The Invocation

I Conjure thee O thou mighty and potent prince -  
Gabriel etc.

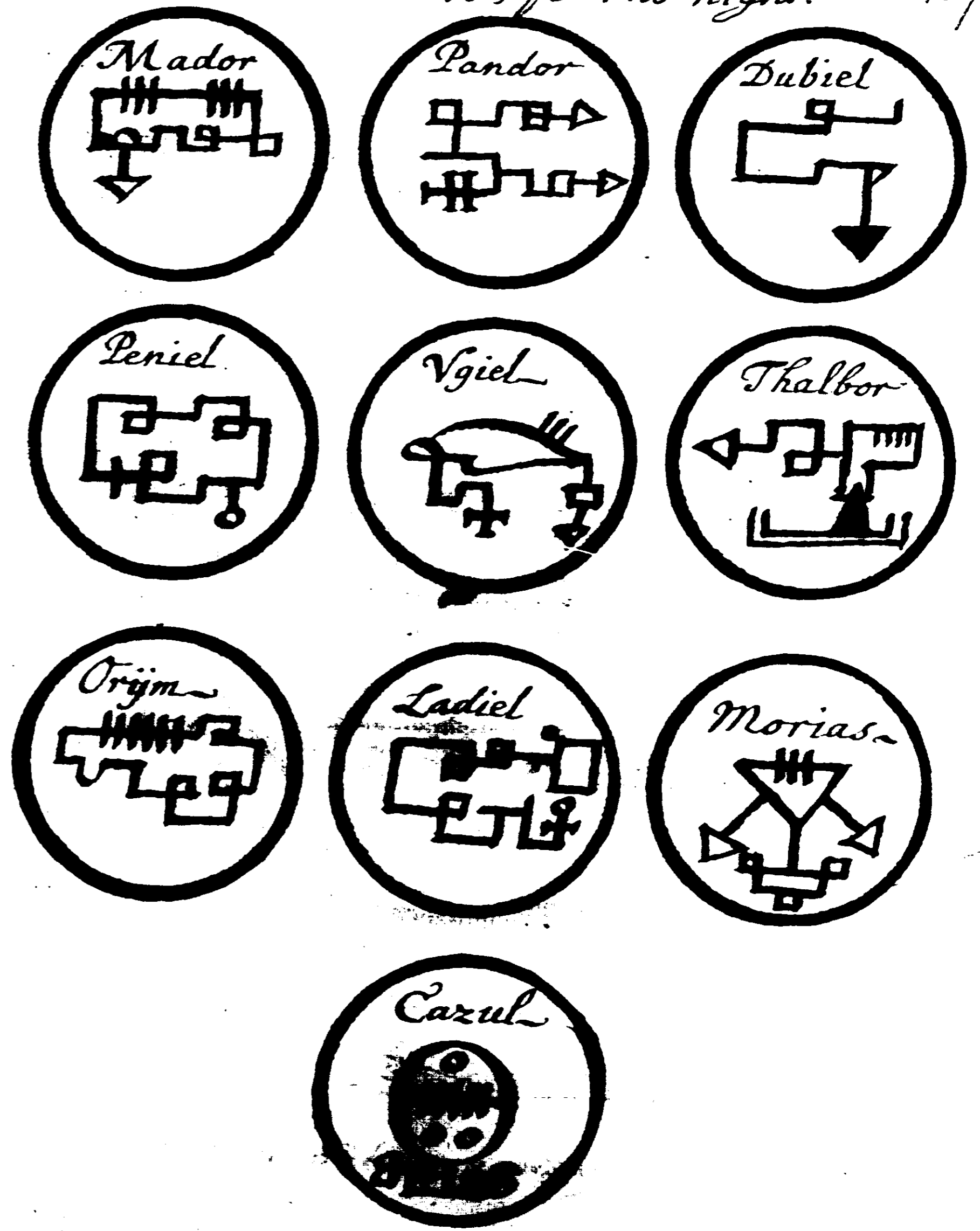
The names and Seals of Cabiriels ten Dukos that  
belong to this day. 158



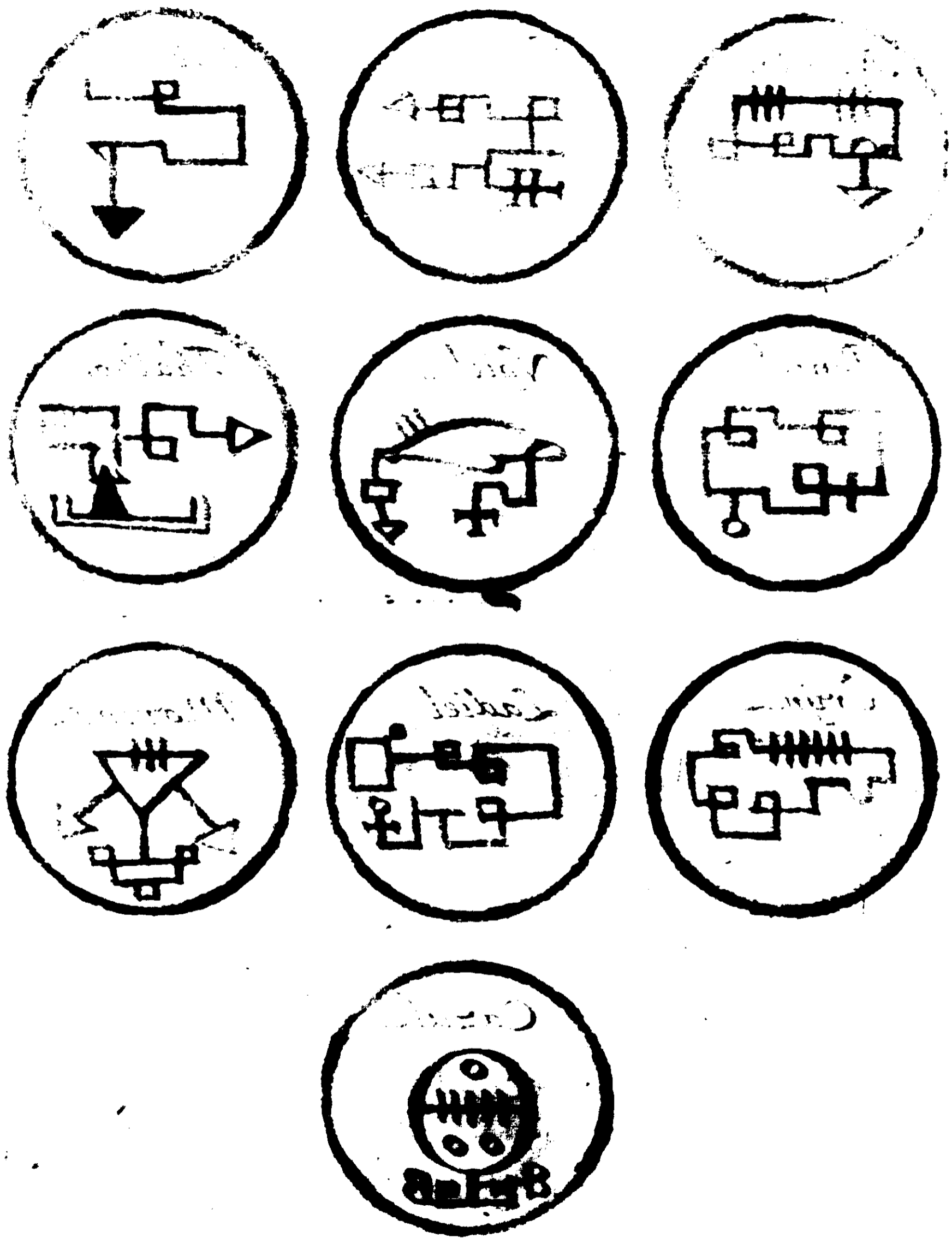


D. Rudd

The Names and Seals of Cabariels -  
 ten Duker for the night. 159



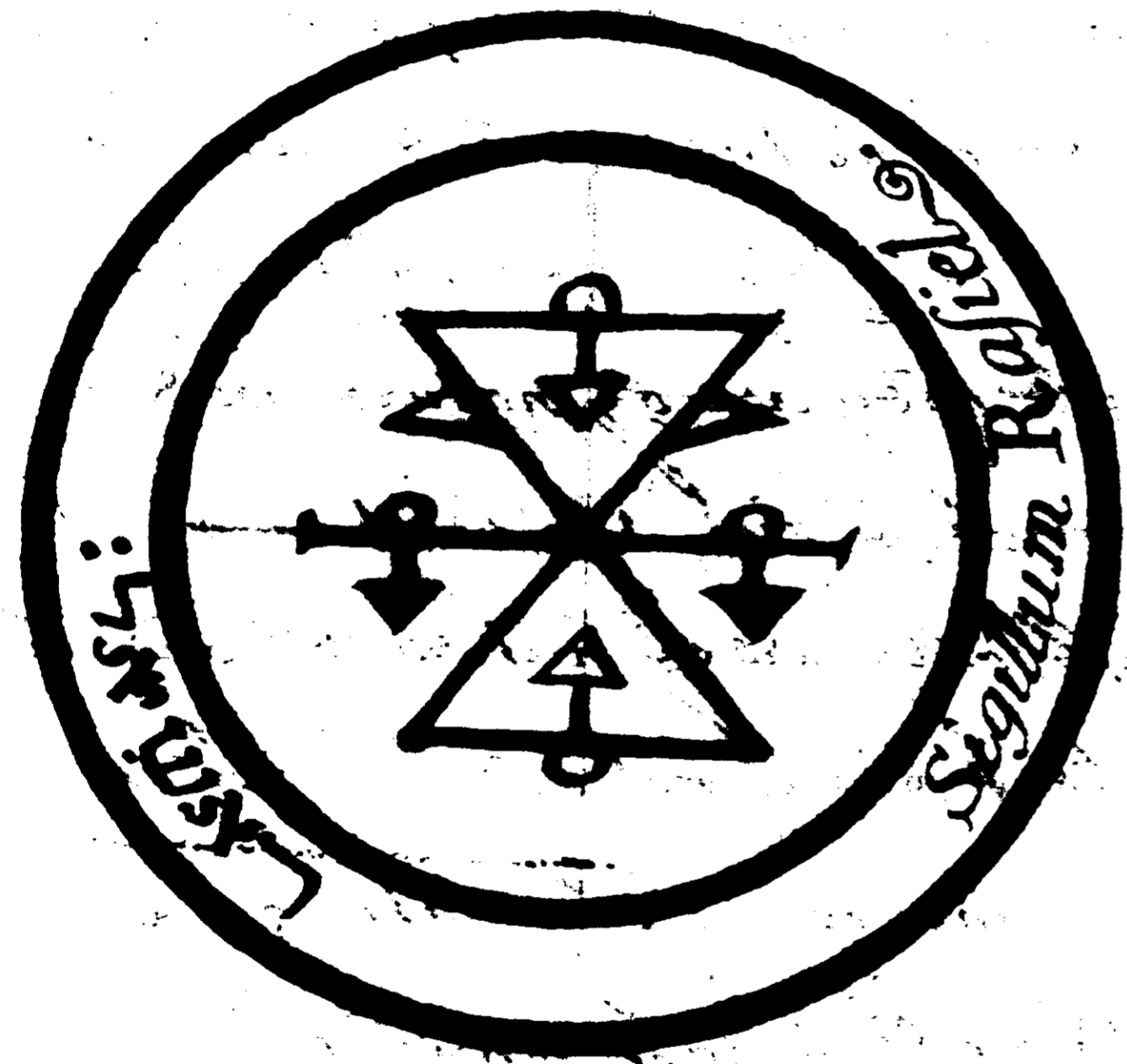




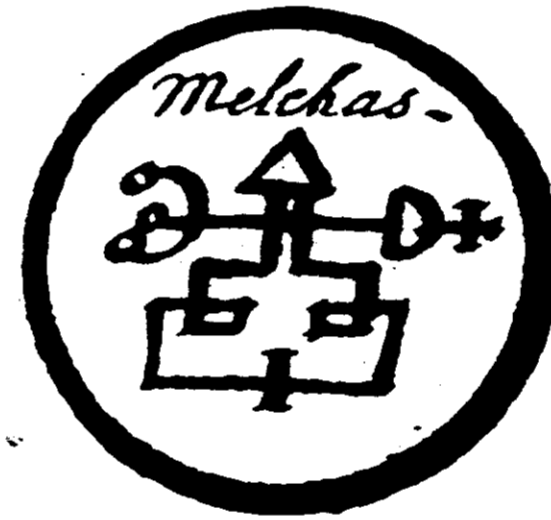
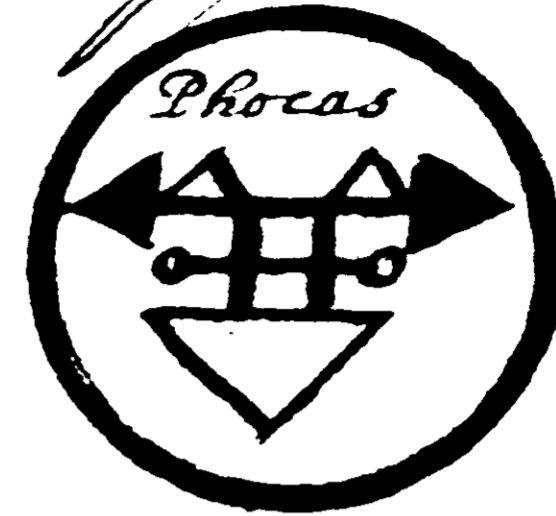
The 13. Spirit in order (but the first under Democrius the Emperour of the North) is called **Rasiel**. he ruleth as King in the North, and hath 150 Duks for the day and as many for the night to attend him and they have many servants under them again for to do their wills etc. whoso of us shall mention 16. Duks that belong to the day because they are by nature good and willing to obey and 16. Duks that belong to the night because they are by nature evil and stubborn & disobedient they will not obey. The 16. Duks that belong to the day hath 5. Servants a piece excepting the 6 last which hath but 30 a piece and the 8 first that belongs to the day hath 40 servants a piece the 4 next hath 20 a piece and the 2 last but 10. a piece

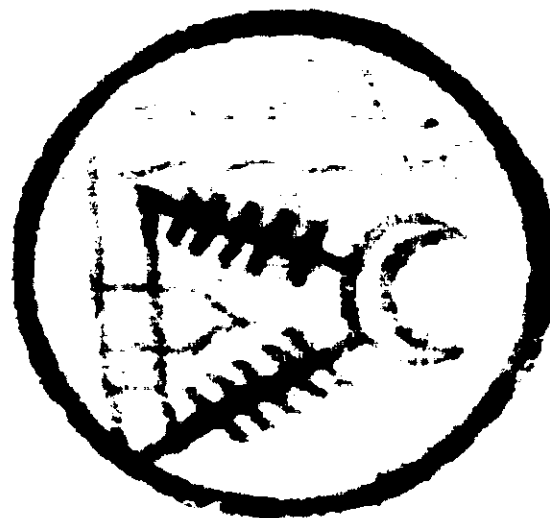
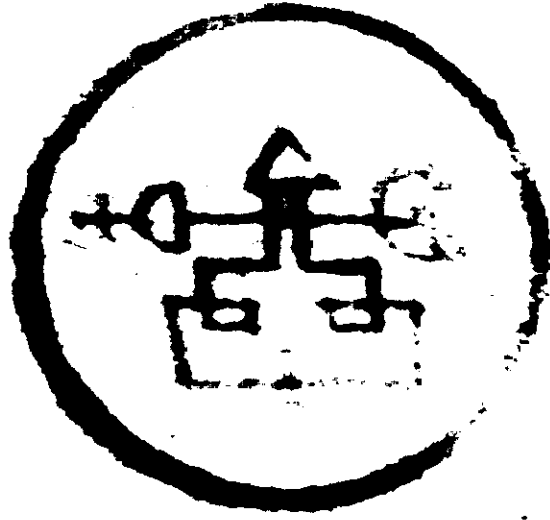
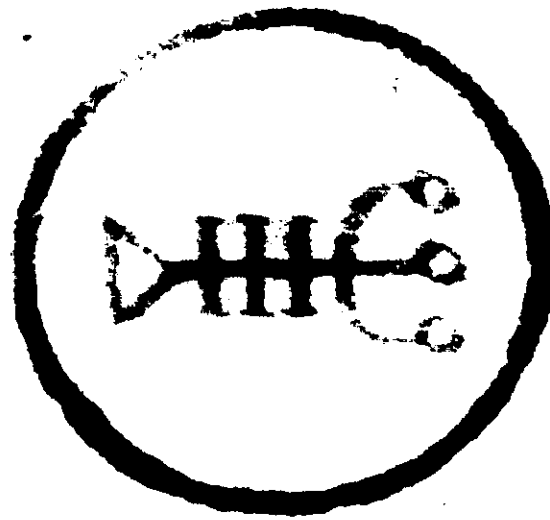
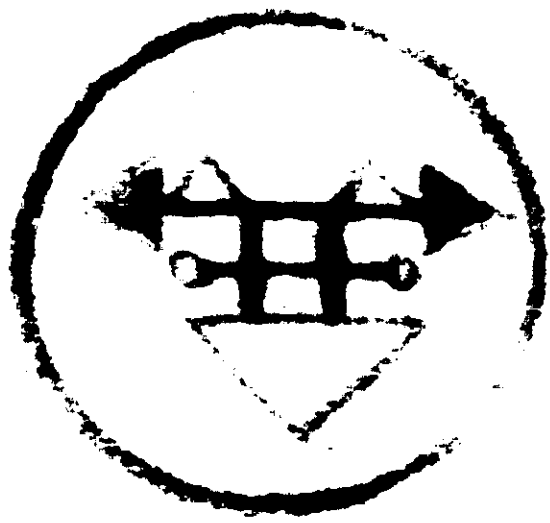
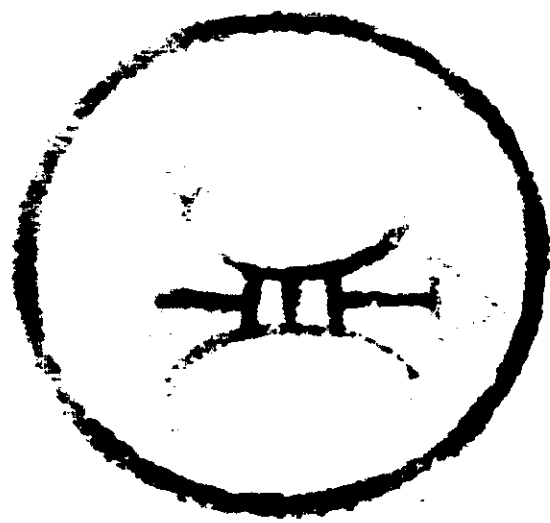


101184

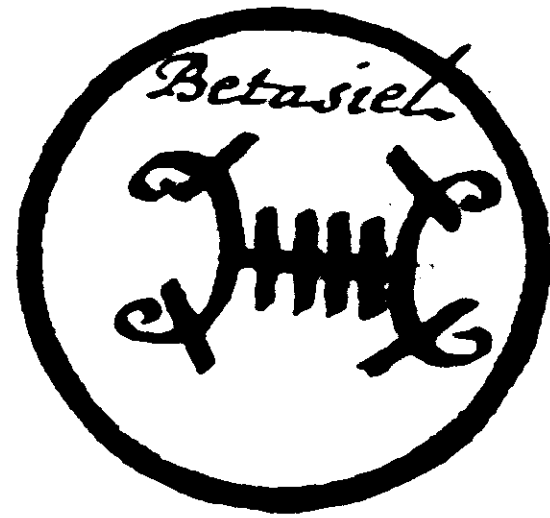
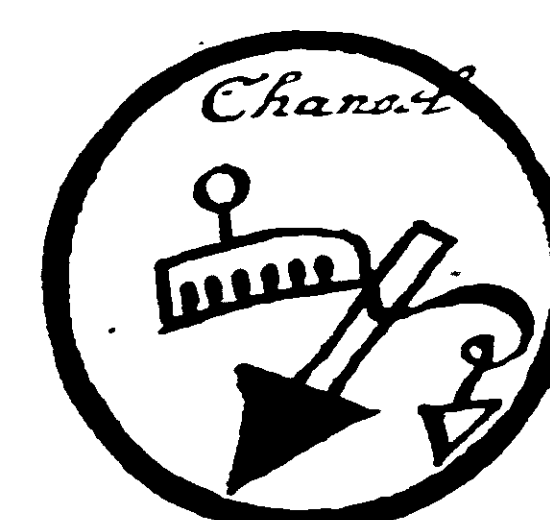
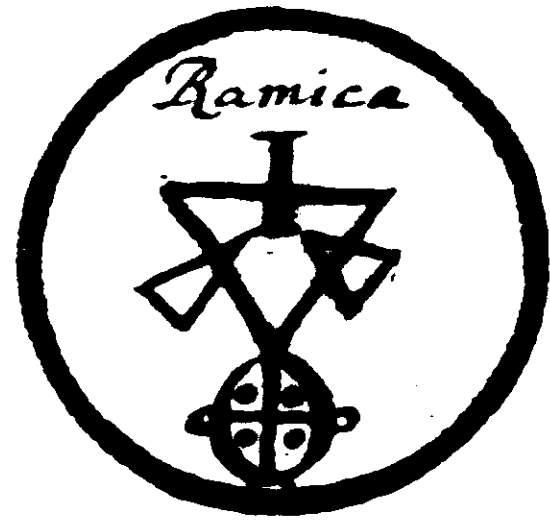
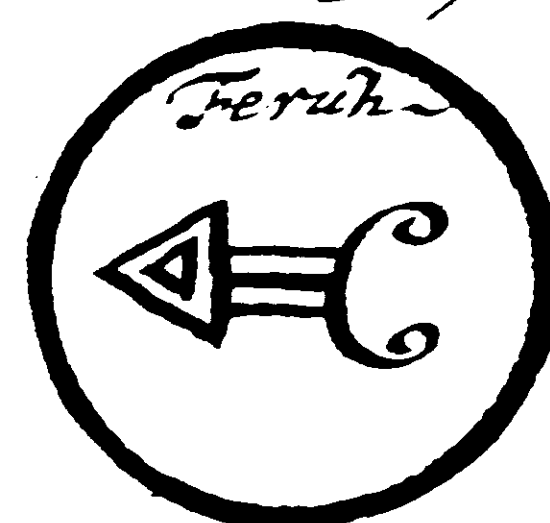
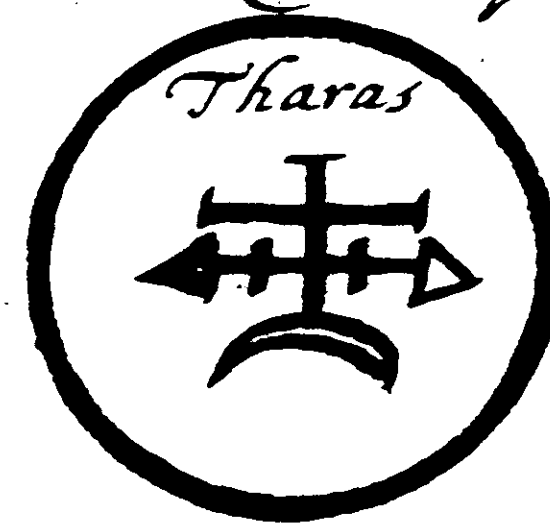
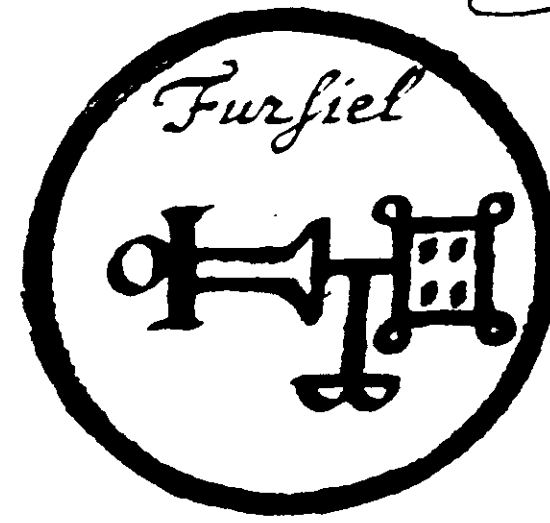


The Names and Seals of Rasials & Dukas that  
belong to the Days. 161

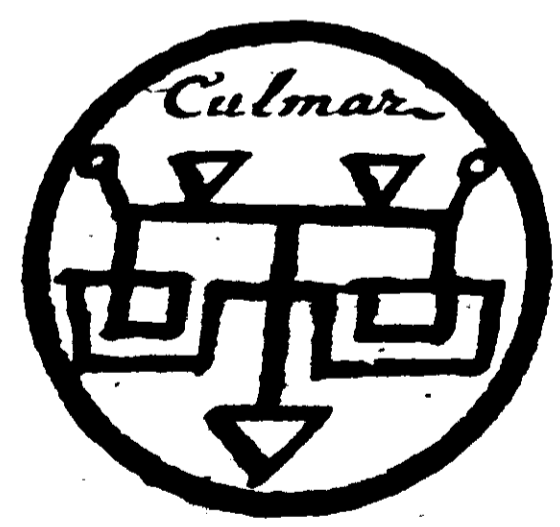
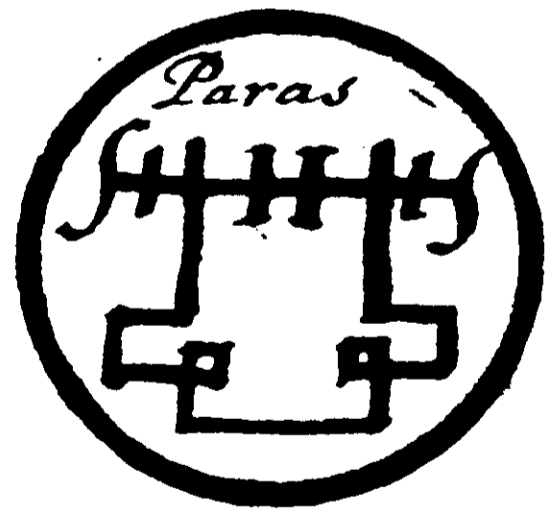
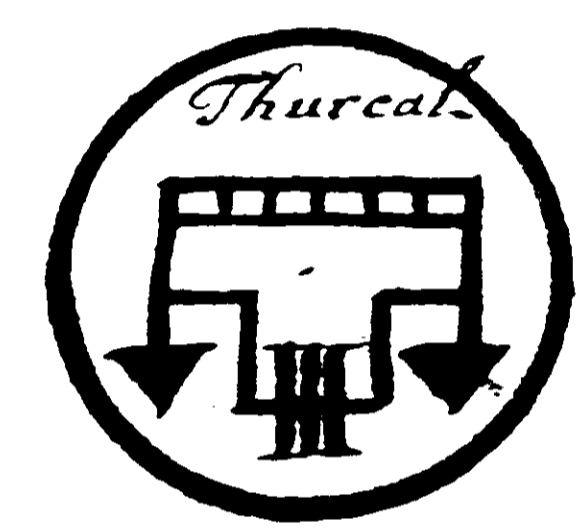
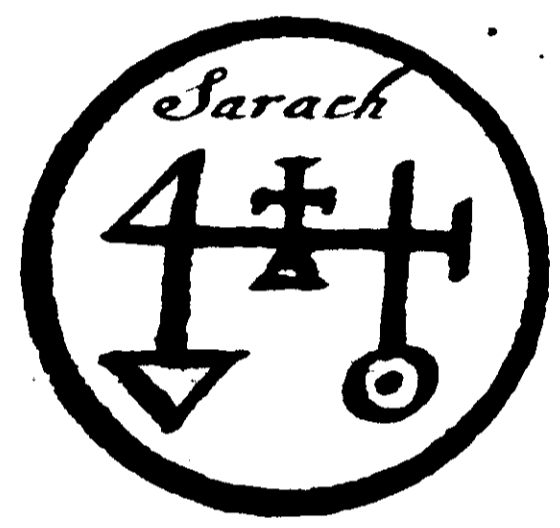
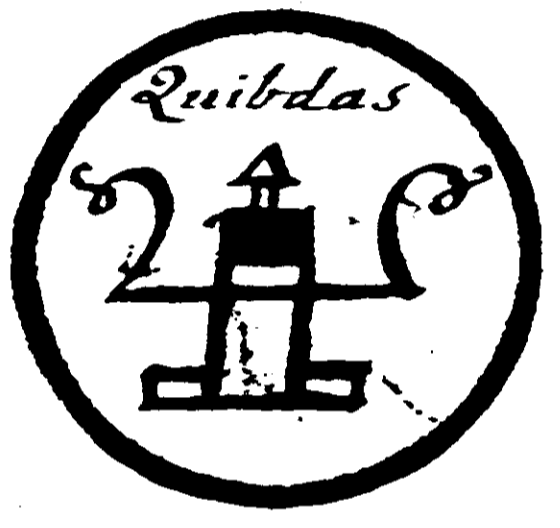
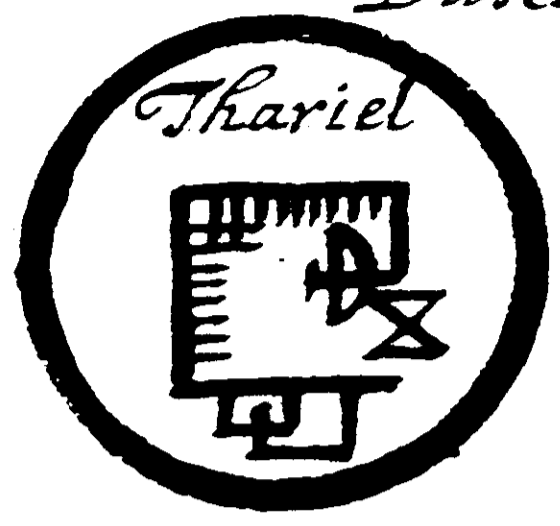
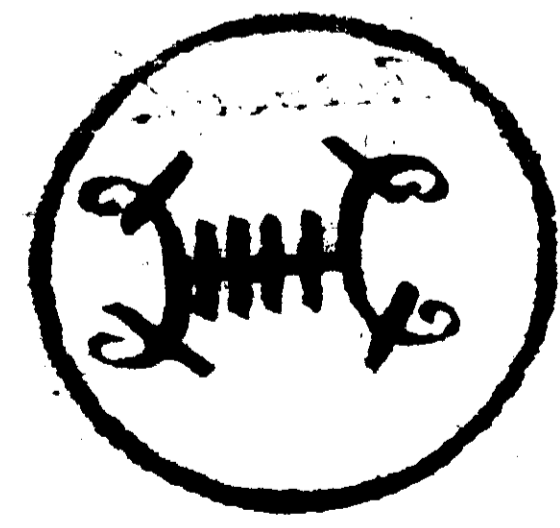
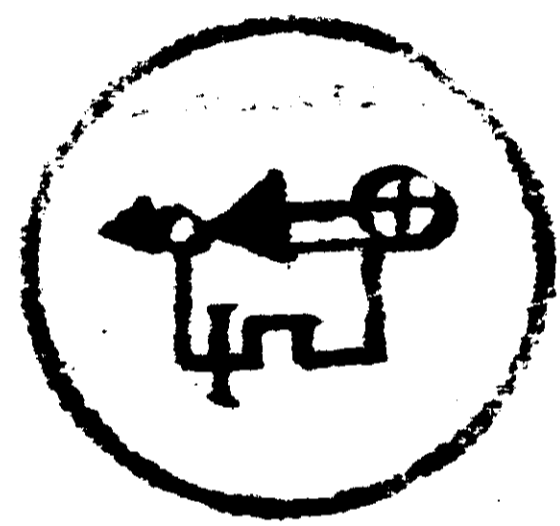
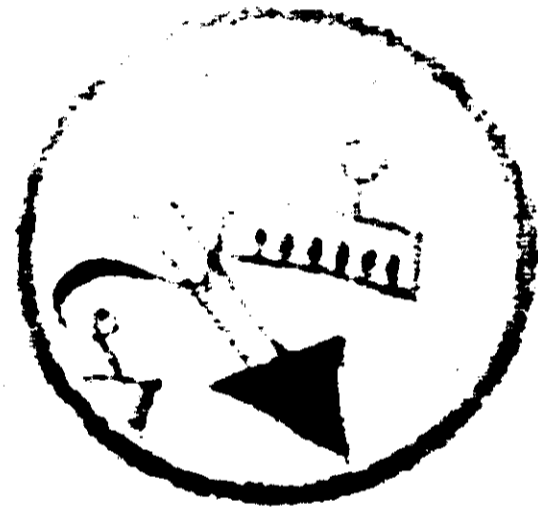
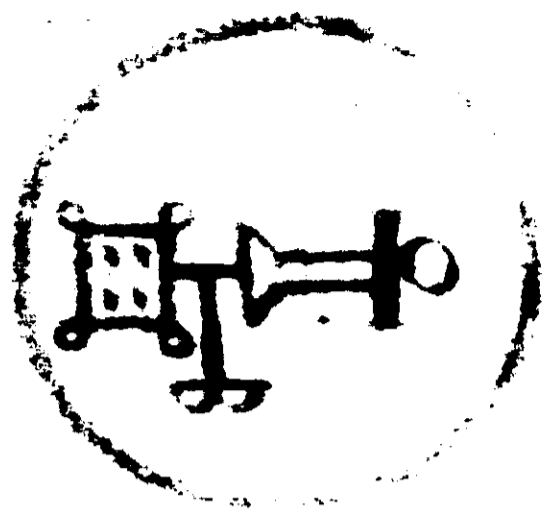
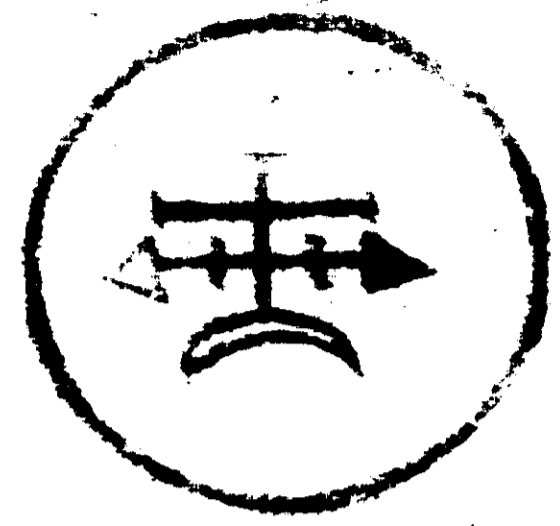
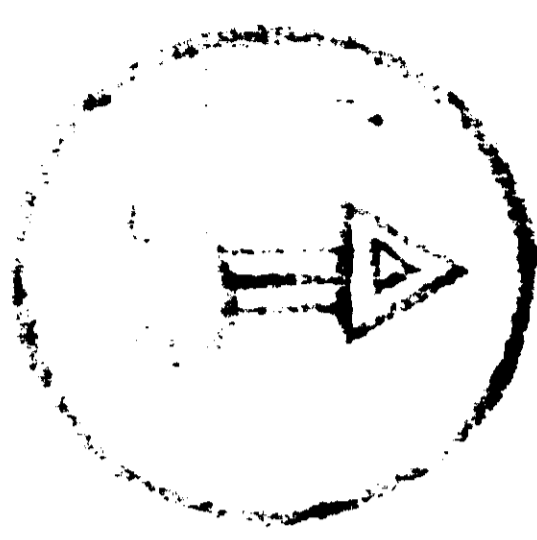


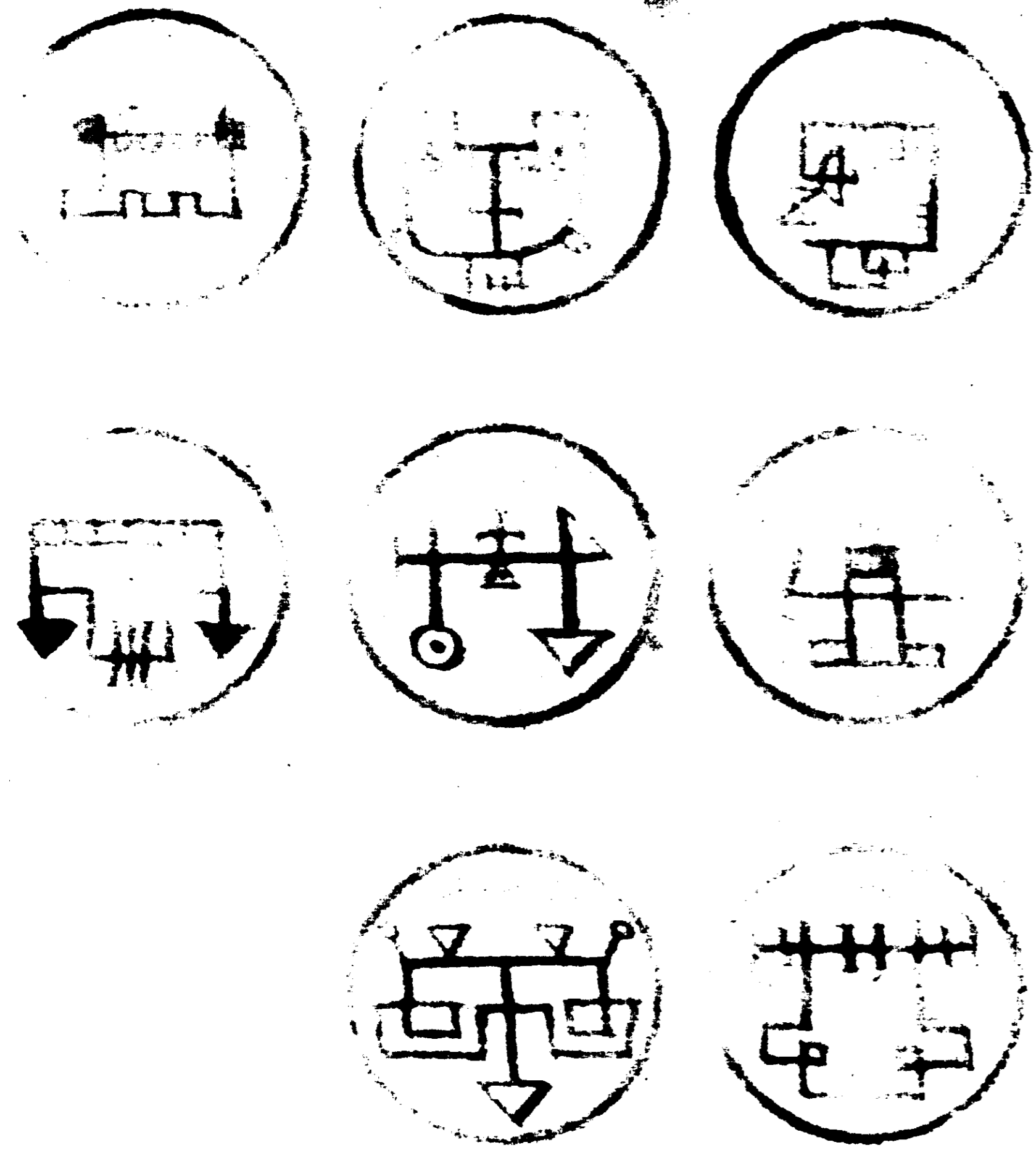


The names and Seals of the other 8 Dukes  
that belong to Rasiel for the day / 162



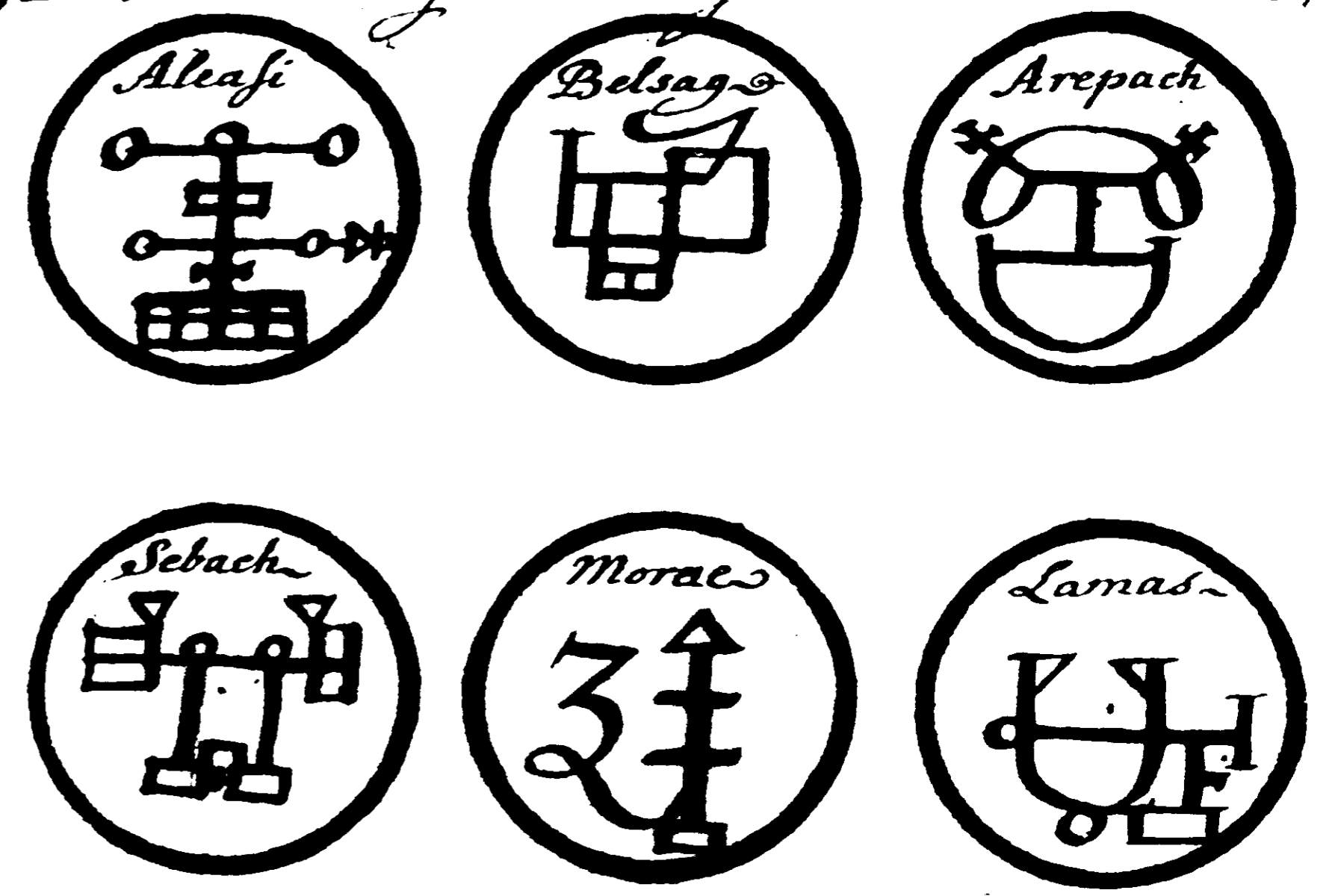
The Names and Seals of Rasiels &  
Dukes that belong to the right 163

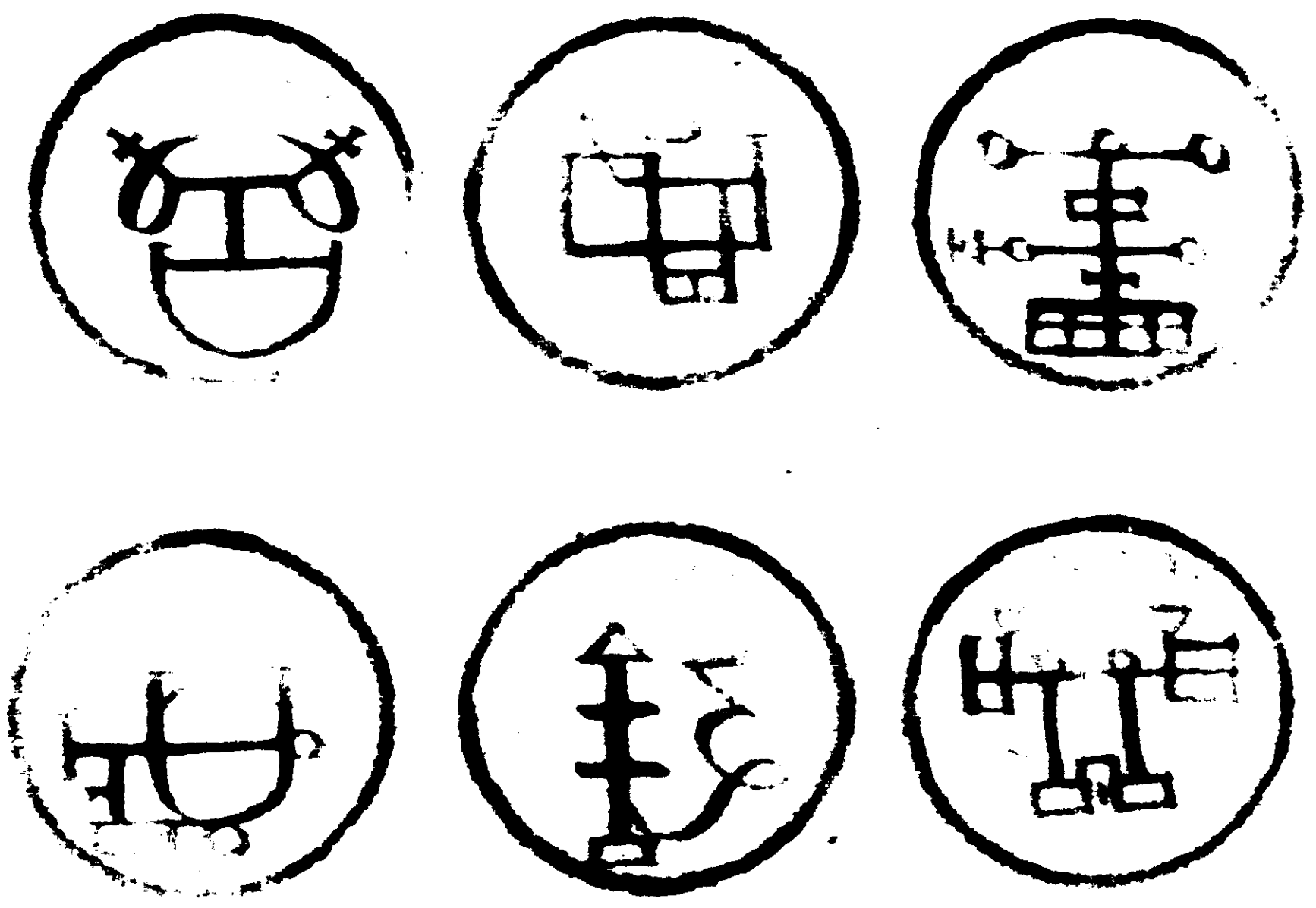




The names and Seals of the other 6 Dukes  
of Rasiel that belong to the night.

164





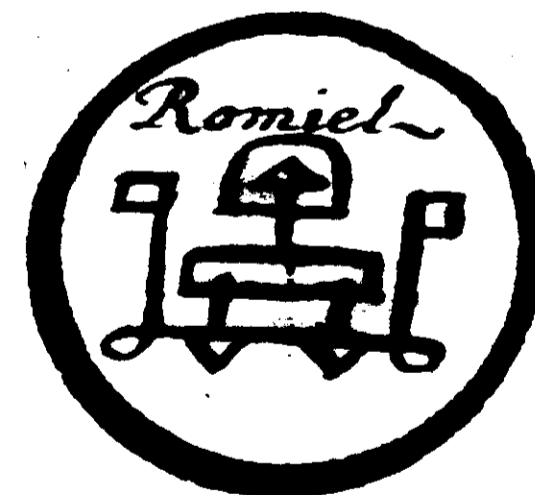
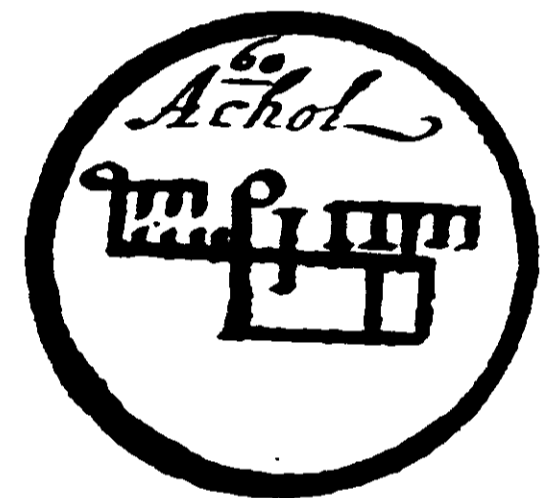
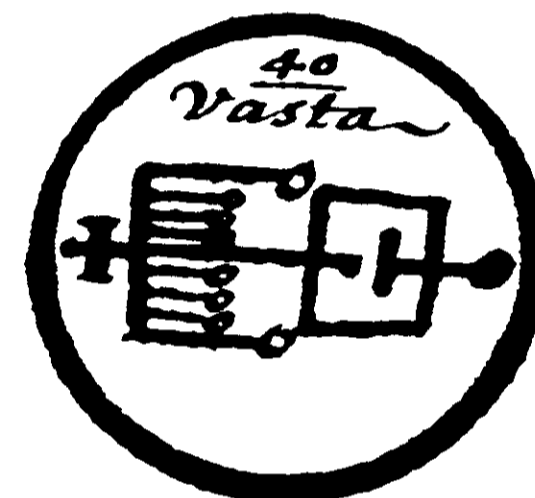
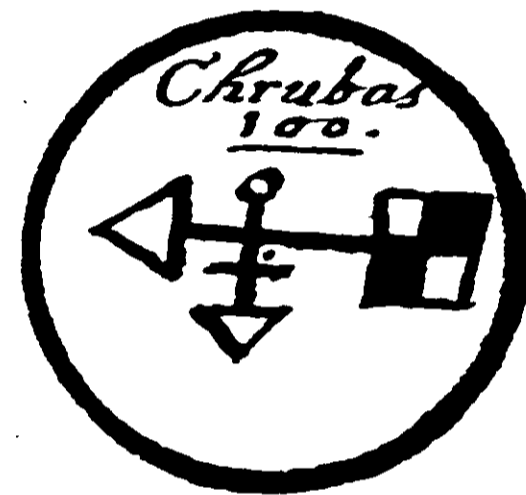
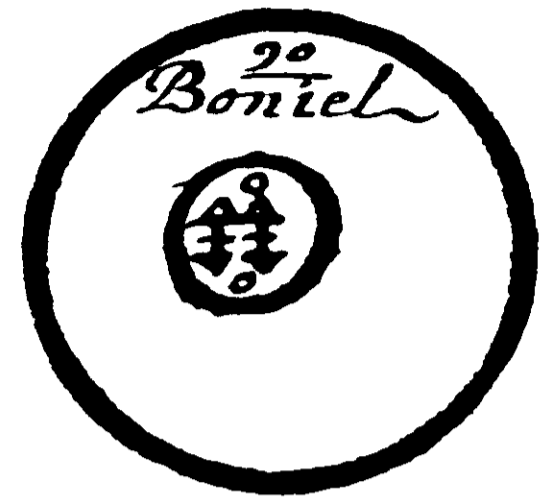
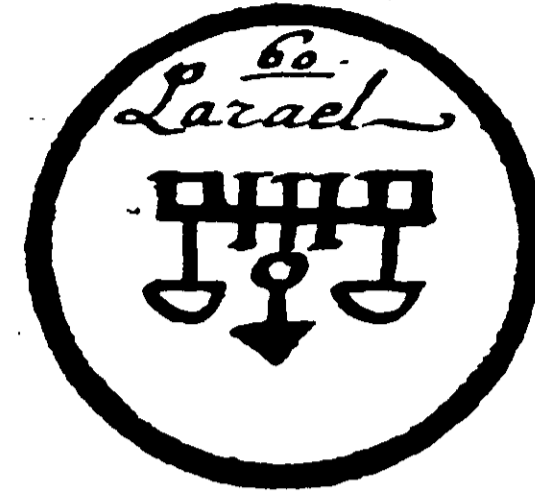
The fourteenth Spirit in order (but the second under the Emperour of the North) is **Symiel** who Rulth as King in the North and by East who hath ten Dukes to attend on him in the day time, and a thousand in the night, and every one of them hath a certain Number of servants, whereof we shall make mention of the form that belongs to the day, and ten of those that belong to the night, and those of the day are very good and not disobedient as those of the night for they are stubborn and will not appear willingly. Note those of the day hath 720 servants amongst them to do their will, and those ten of the night hath 790 servants to attend on them as occasion serves.



The Conjuration

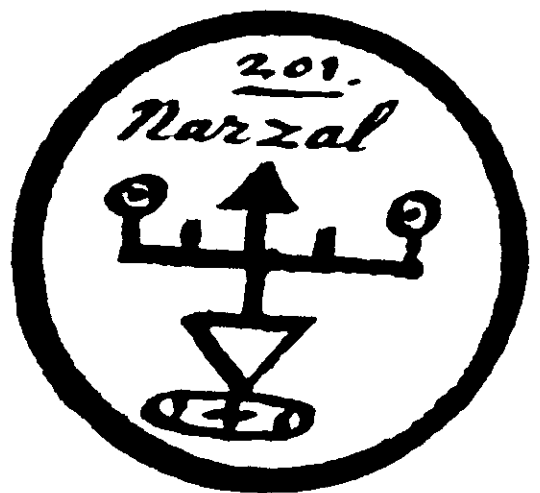
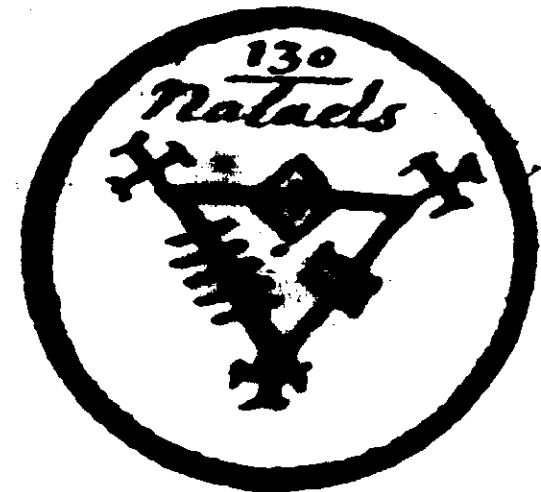
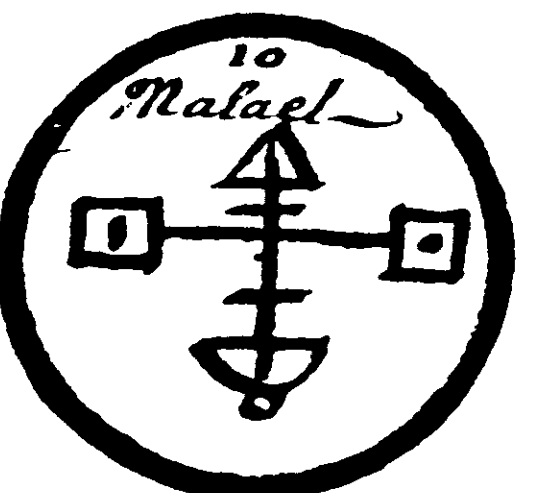
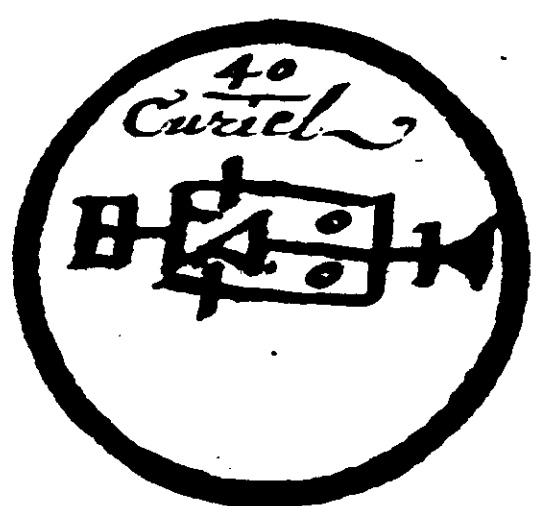
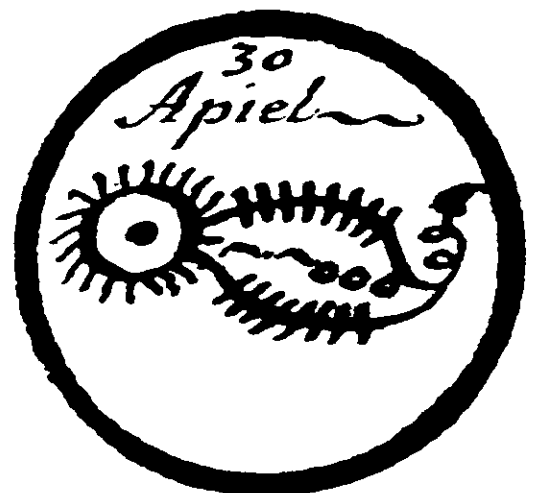
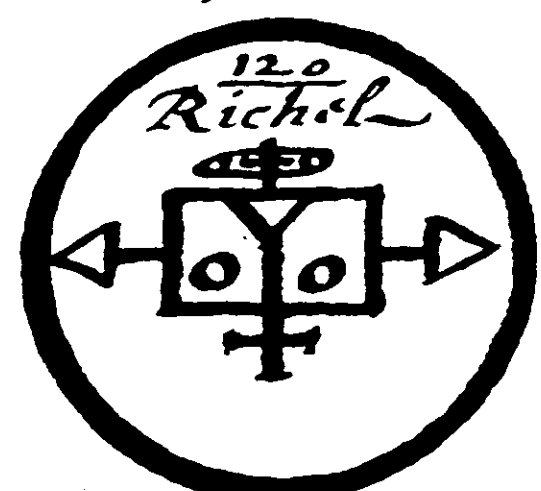
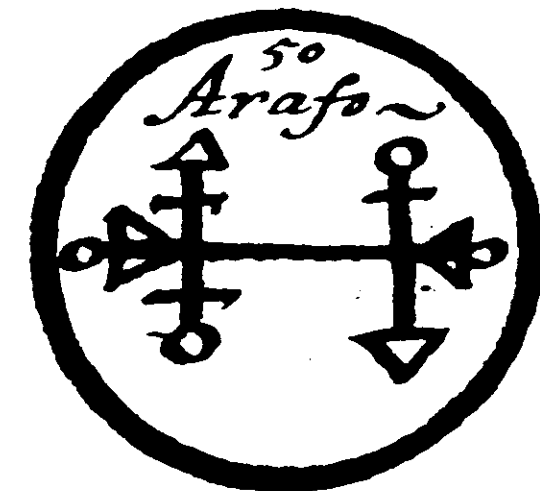
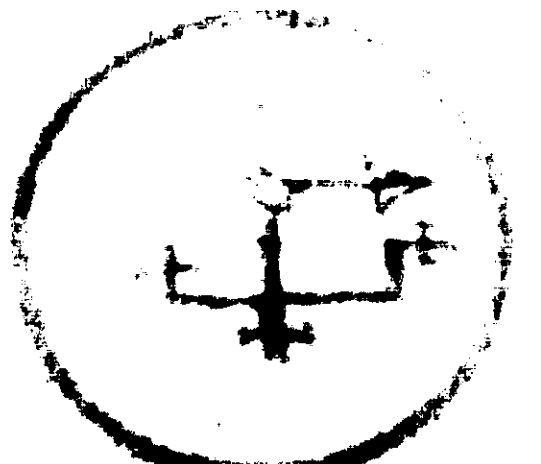
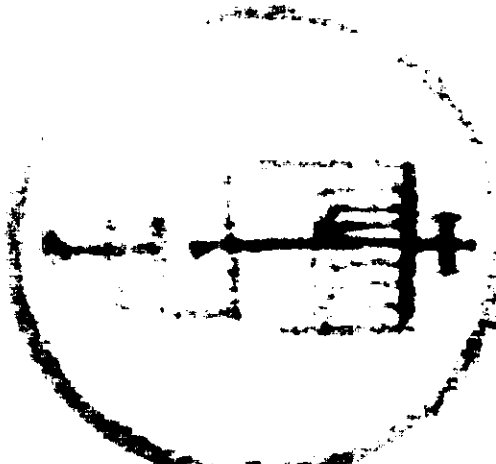
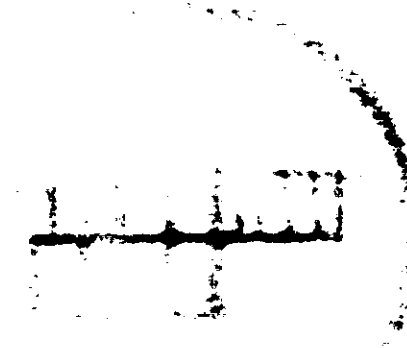
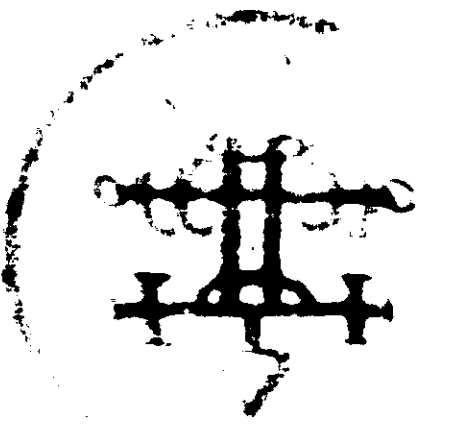
I Conjure thee O thou mighty and potent Prince  
Symbiel. &c.

The names & Seals of Ten Dukes of Symbiel  
that belongs to the day. 166



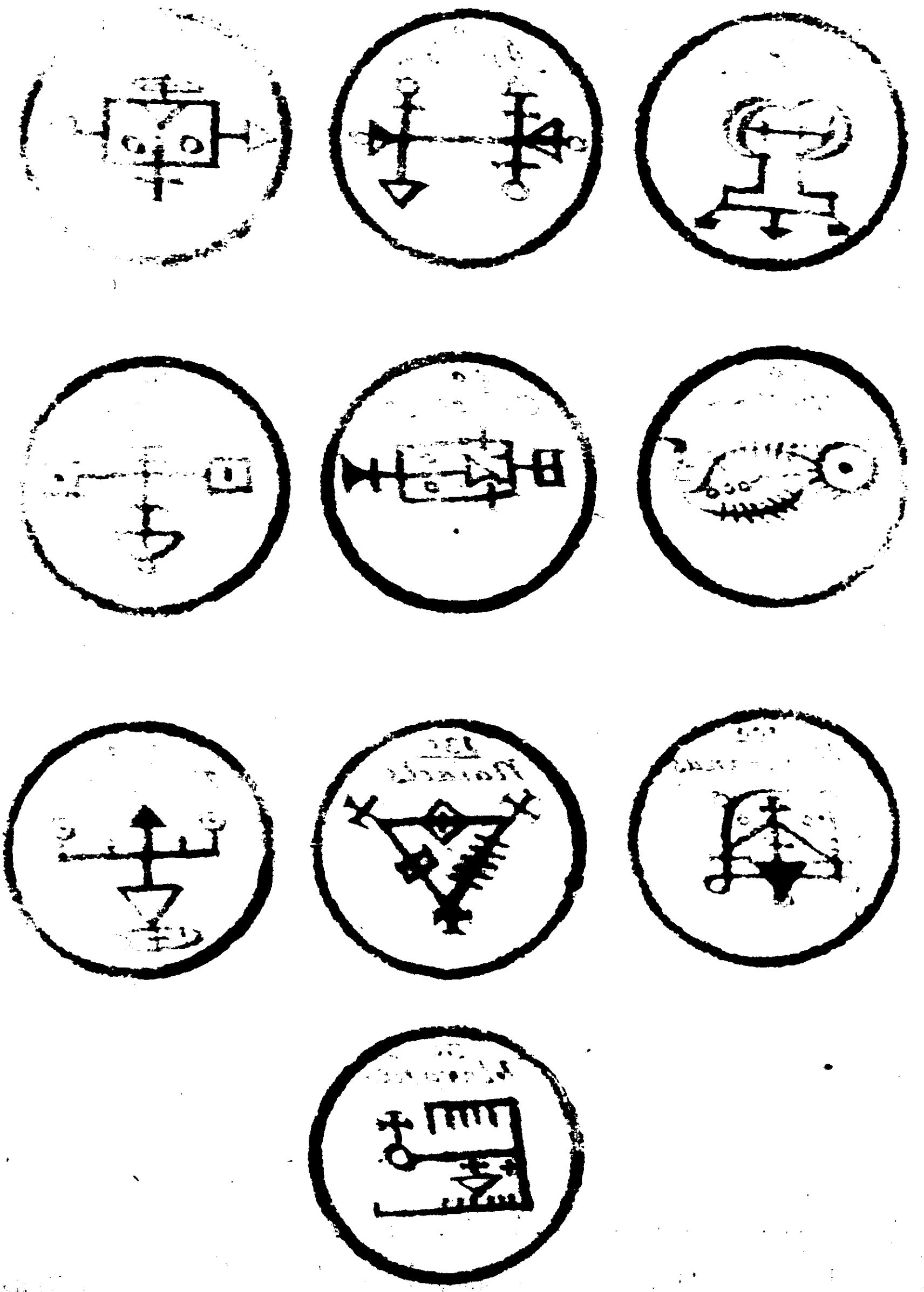
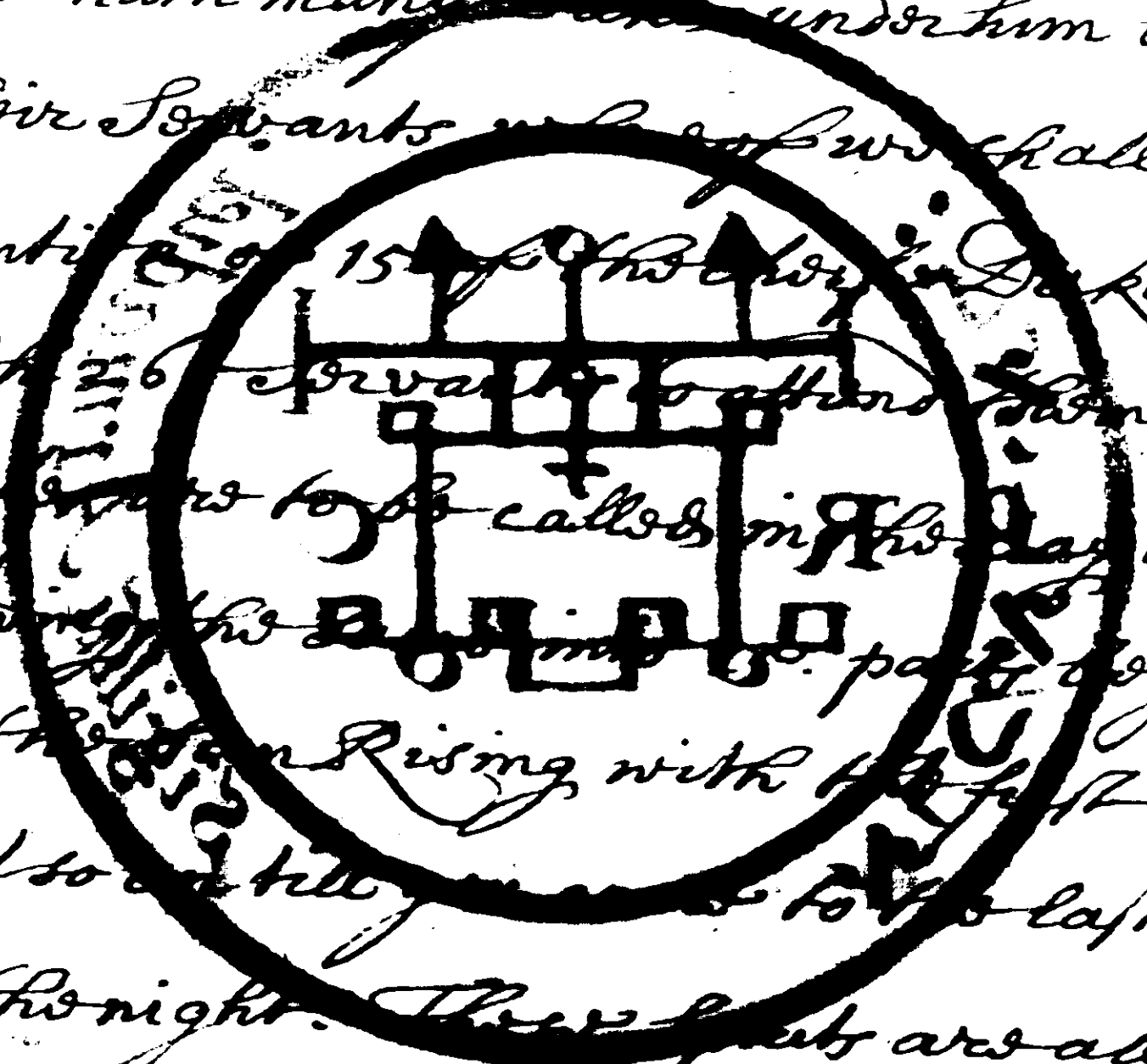
the seventh sheet  
Rudd

The Names & Seals of Symiels Sonn  
Dukes for the night.

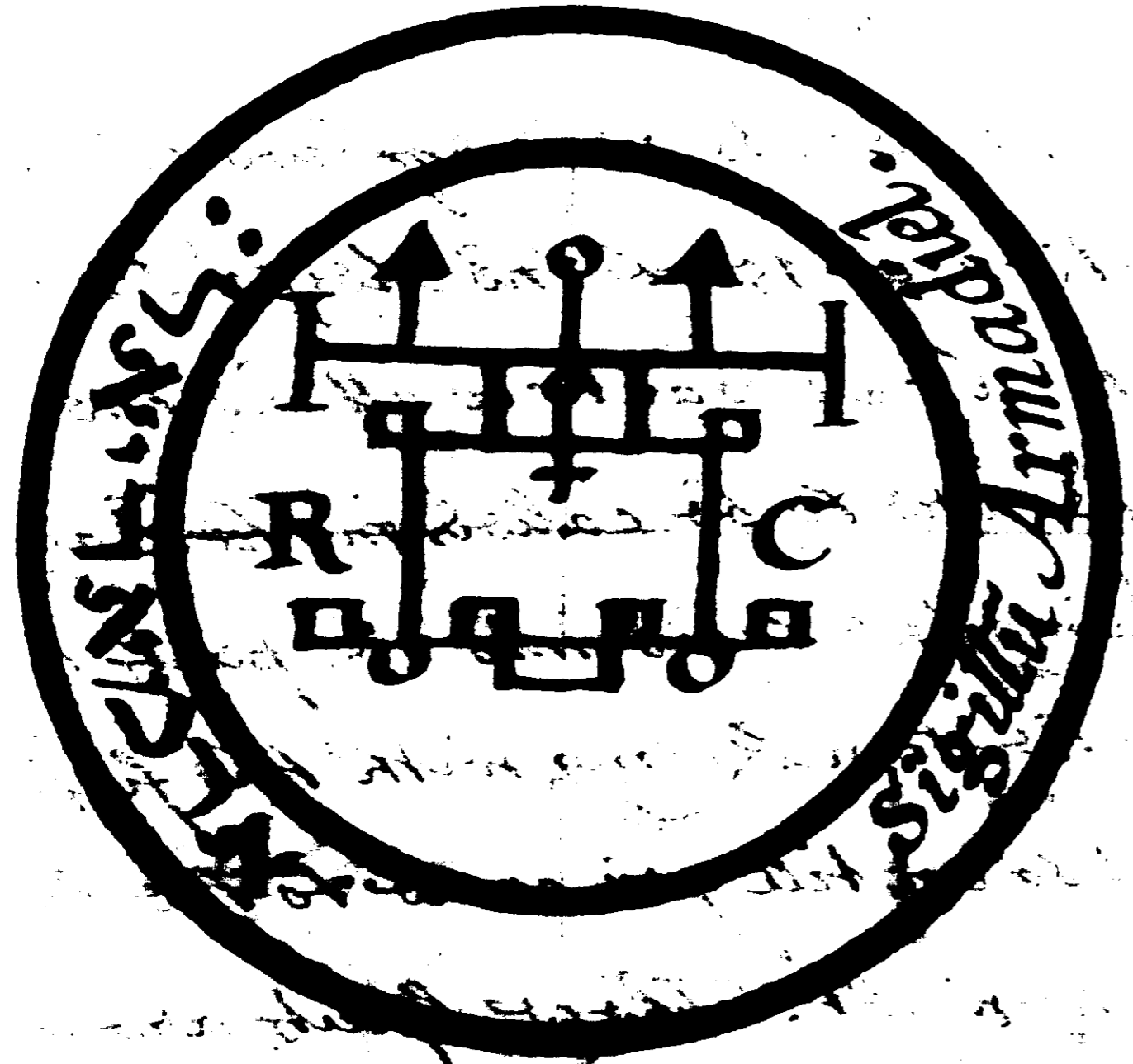




The fiftenth Spirit in order (but the third under the Emperour of the North) **Armadiel** who Rulth as King in the North East part and hath many Dukes under him besides their Servants wh. we shall make mention of. **15** of the Dukes who hath **26** Servants to attend upon these Dukes to be called in the day & night dividing the **26** parts beginning at the **15** Rising with the first Spirit and so on till we come to the last Division of the night. These spirits are all good by nature and willing to do your will in all things.

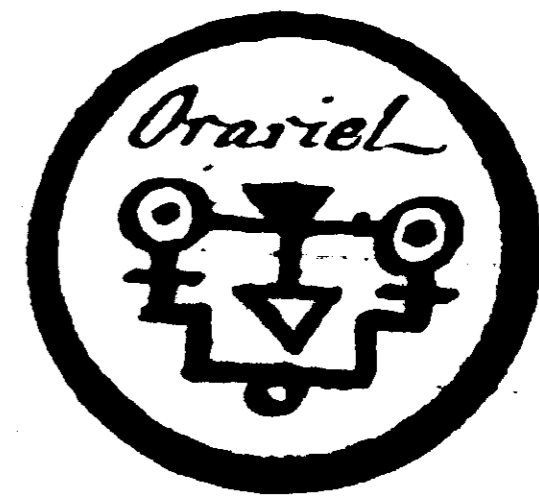
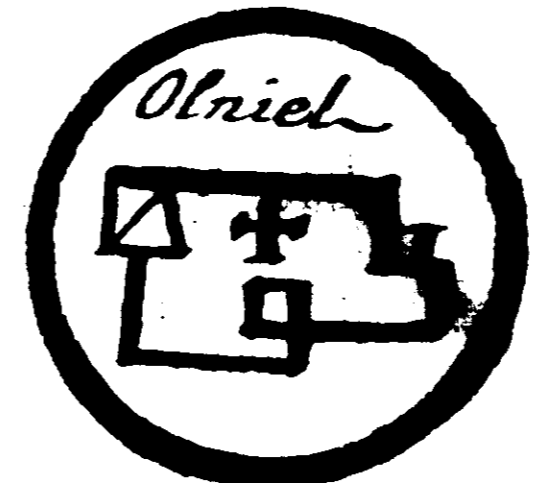
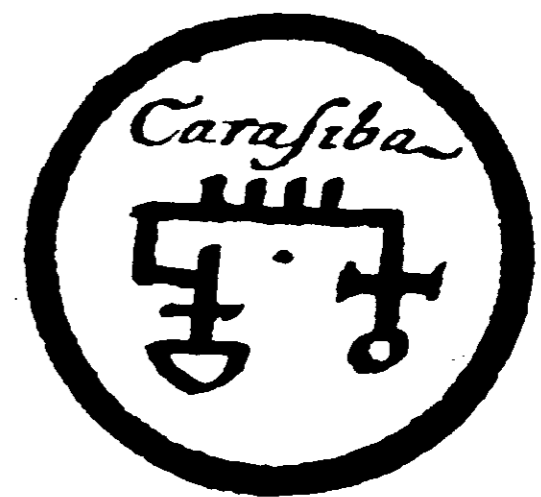
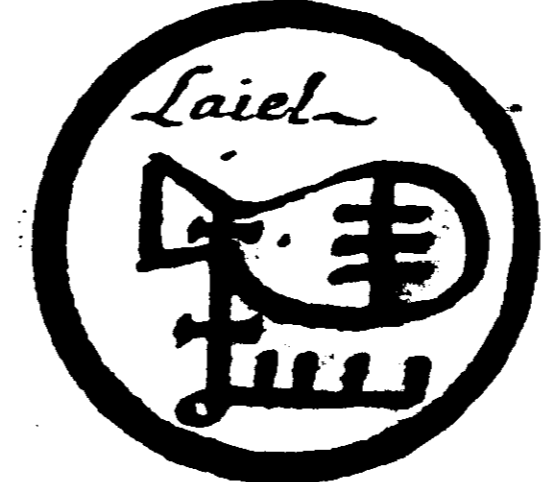
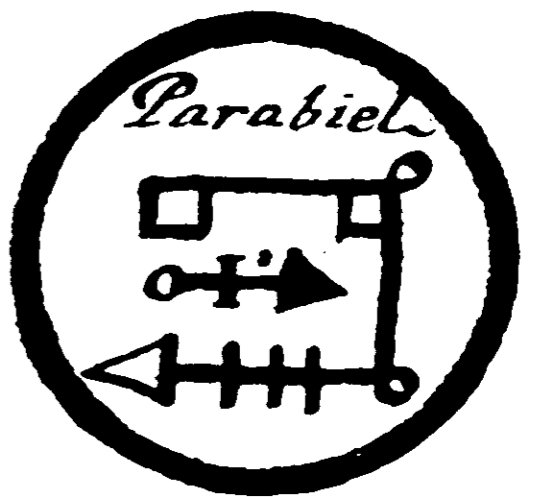


ARMADIEL

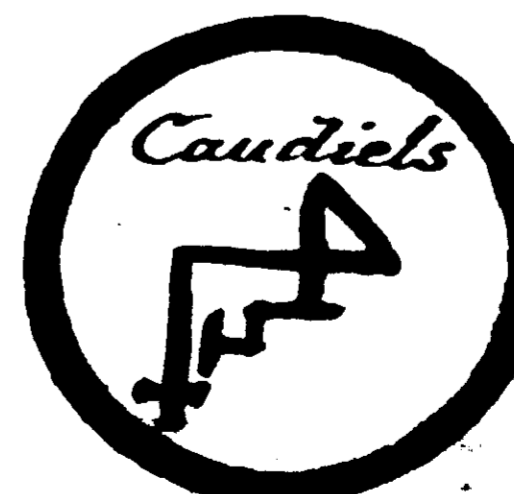
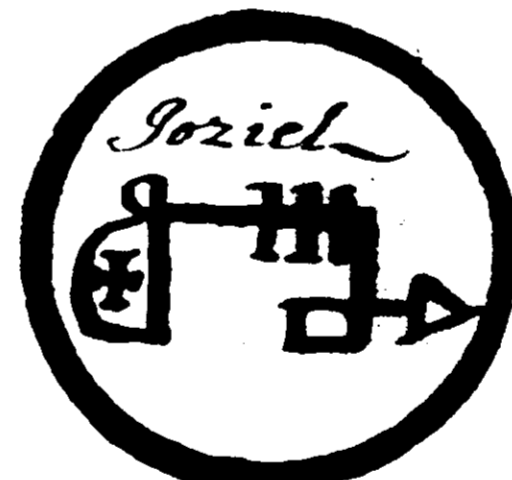
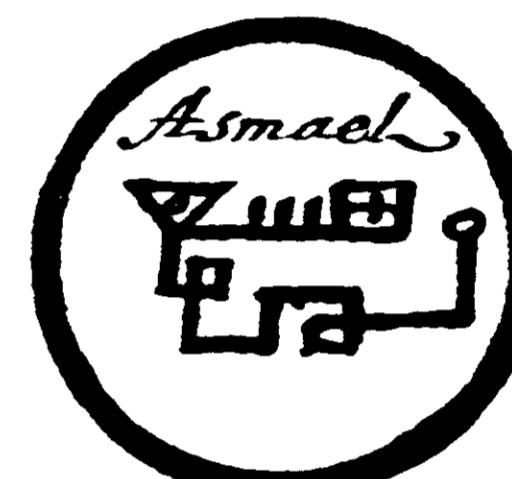
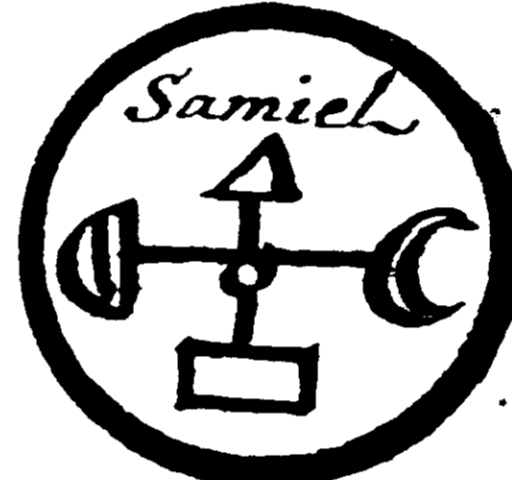
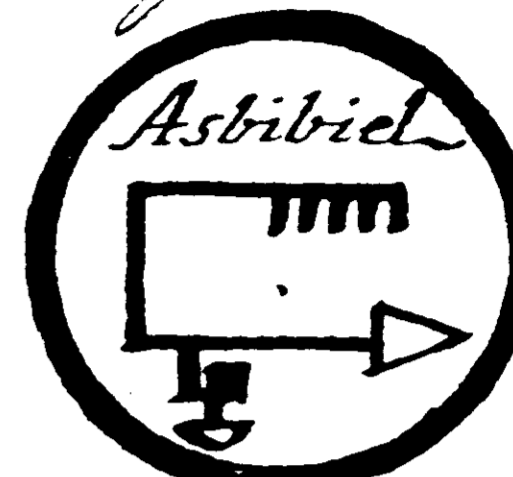
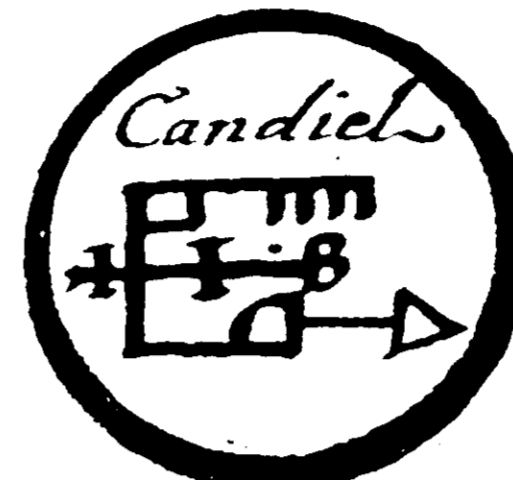
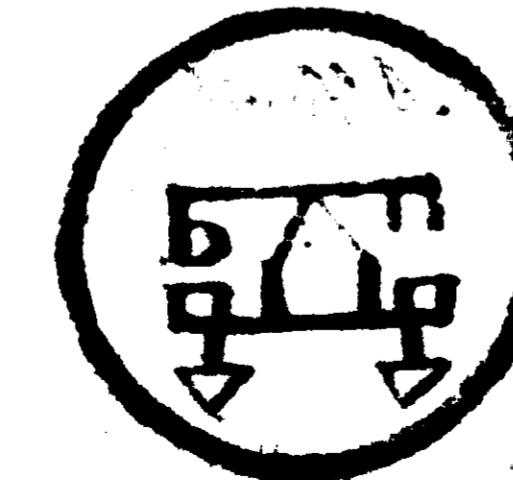
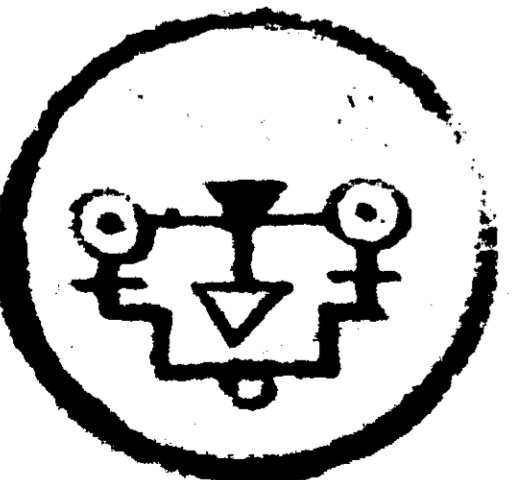
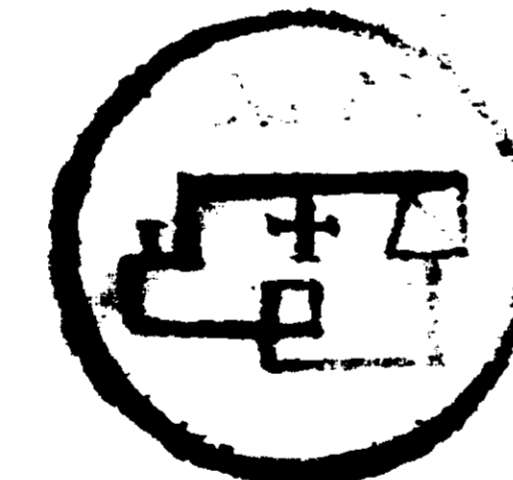
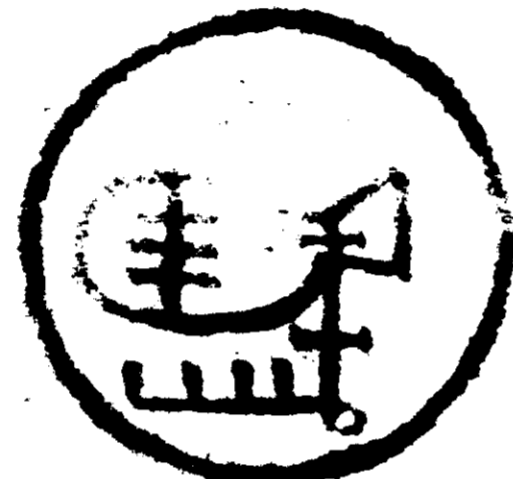
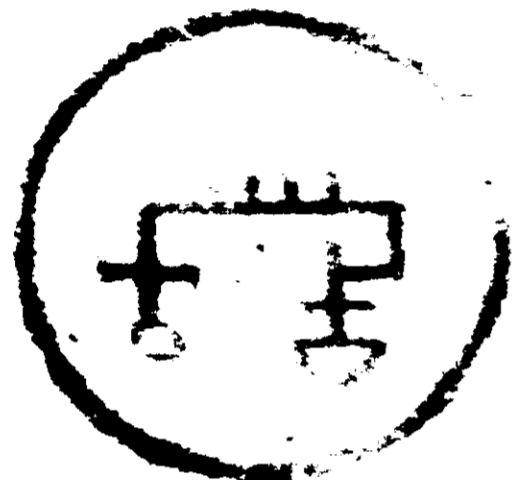


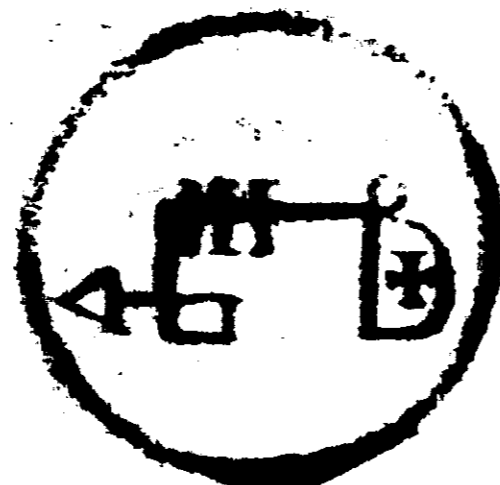
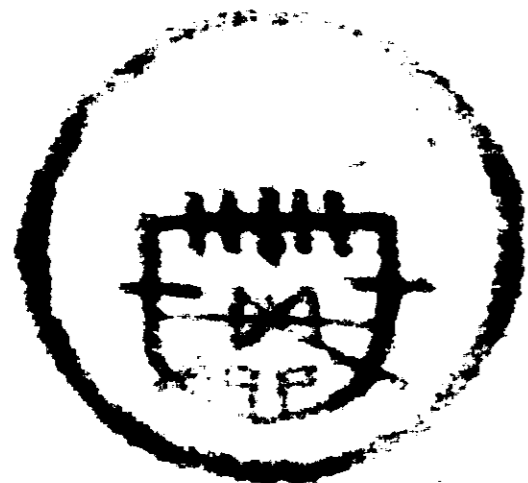
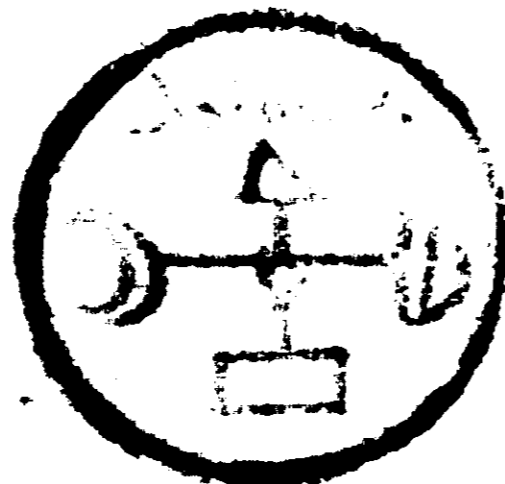
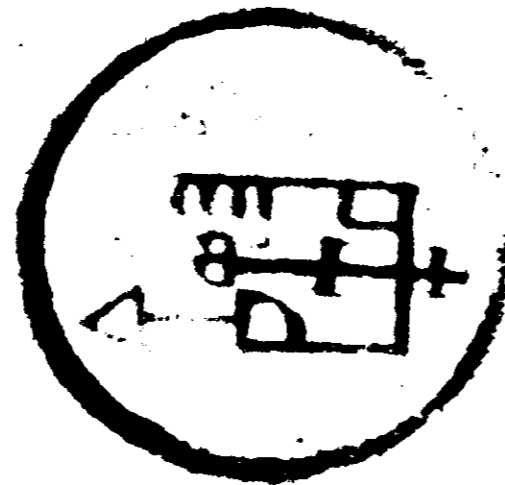
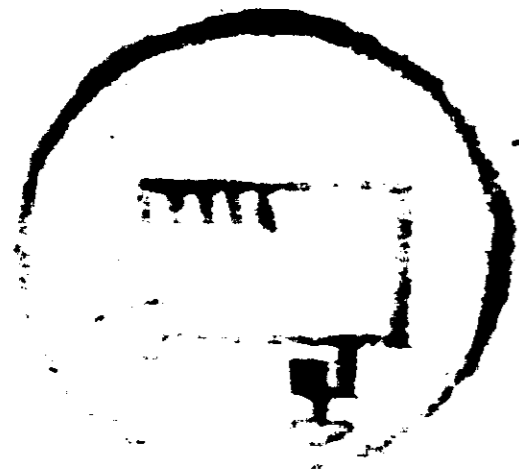
The Conjuratiō  
 I Conjure thee O thou mighty potent spirit  
 Armadiel &c

The Names & Seals of 8 of Armadiel's  
 Dukes that serve both for Day & night:



The Names & Seals of Armadiels son  
 other Dukes that serve for day & night. 170

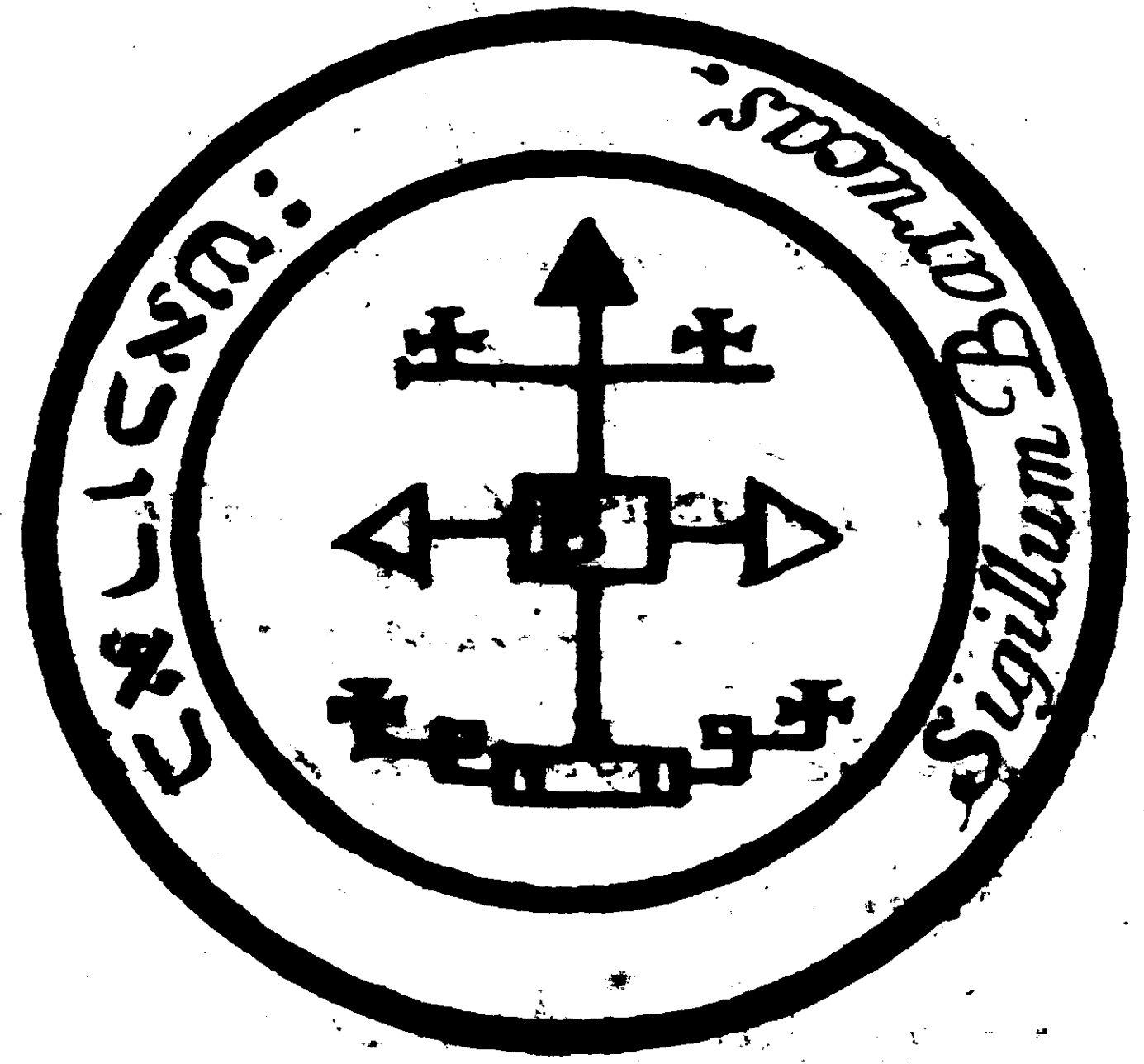




Eight Sheets  
Rudd

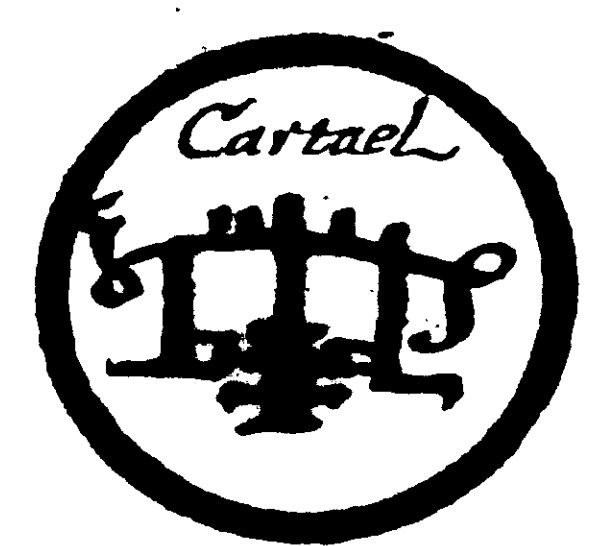
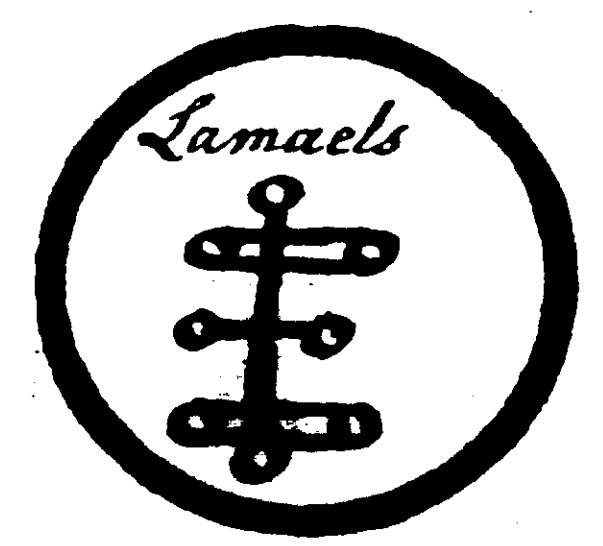
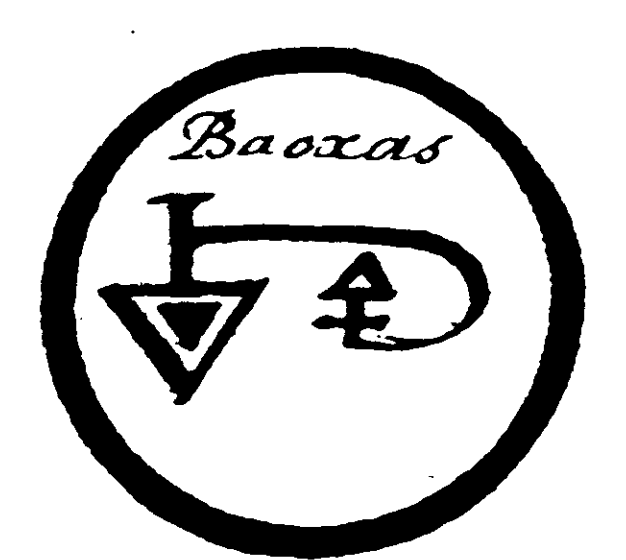
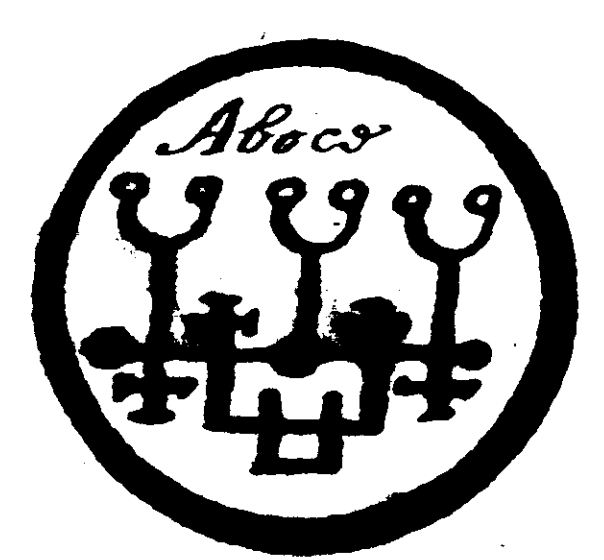
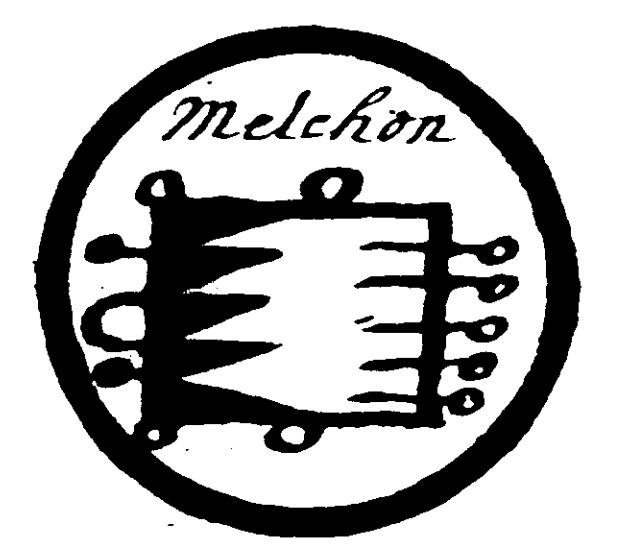
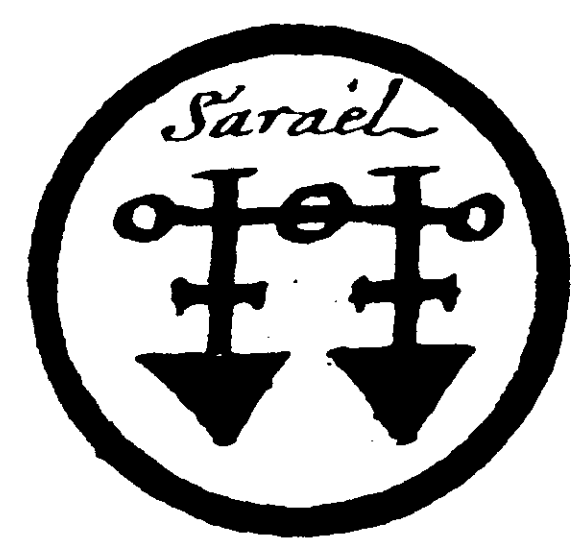
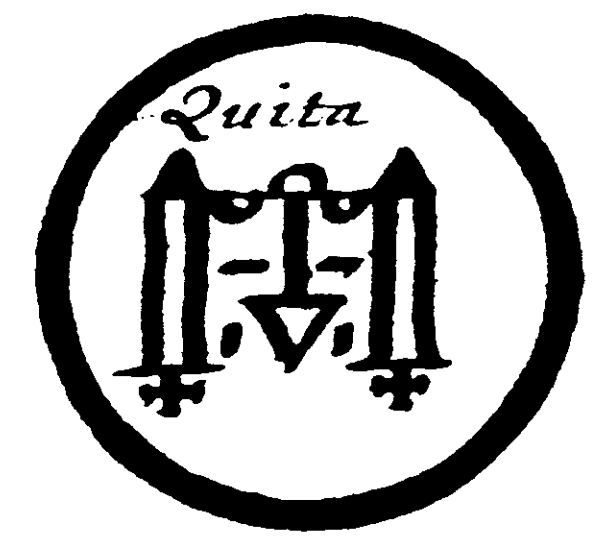
The 16<sup>th</sup> Spirit in Order (but the fourth under the Emperour of the North) is BARUCHAS, who Rulth as King in the East and by North, and hath many Dukes and other Servant Spirits to attend to him whose names shall be mentioned of 15 of the chief Dukes that belong to the day and night who hath 7040 spirits to attend on them. These are all by nature good and are willing to obey. These spirits are to be used in the same manner as is showed in the foregoing Example of Armadiel and his Dukes that is in Dividing the day & night into 15 parts &c. The names and Labels follows.

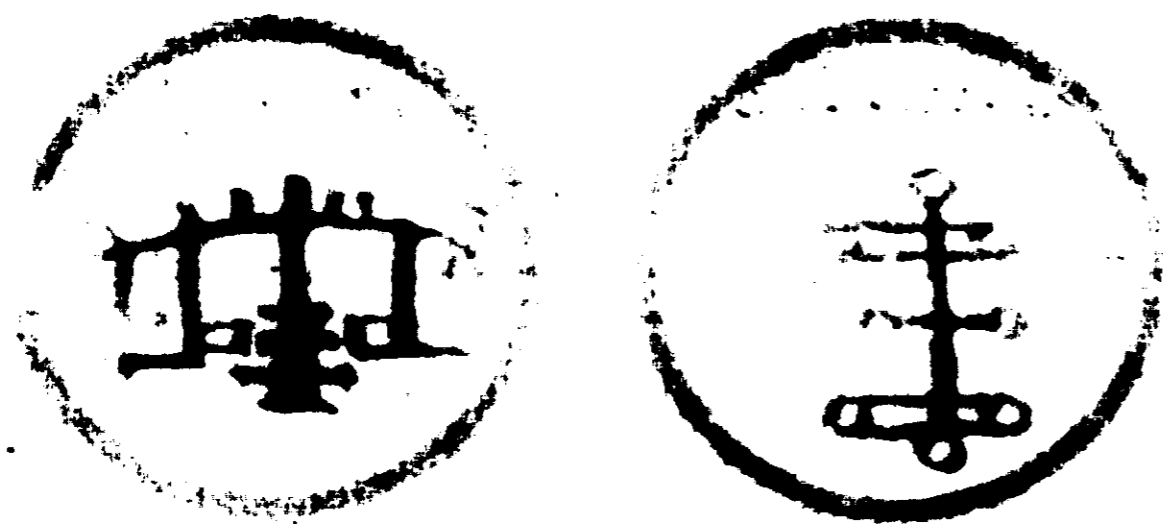
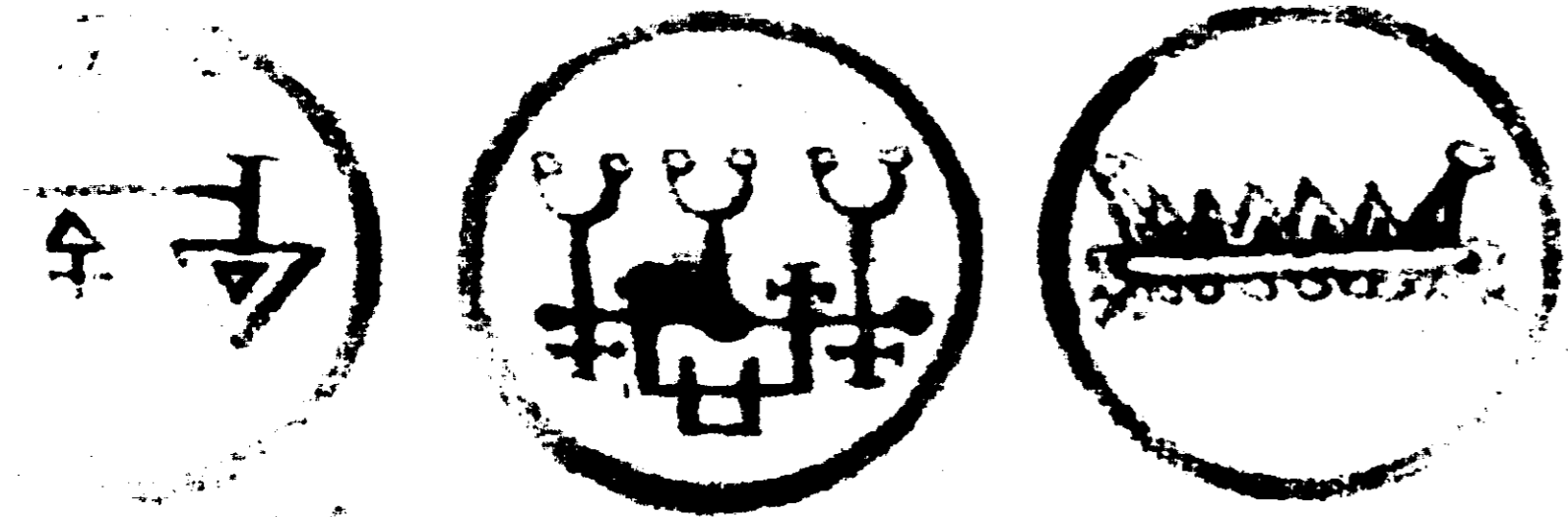




The Conjuraton

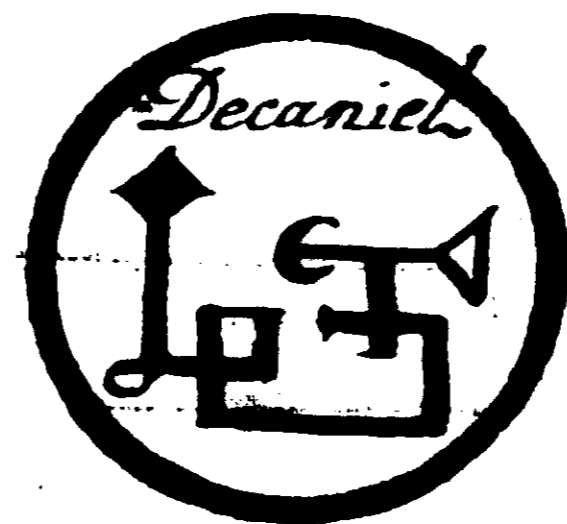
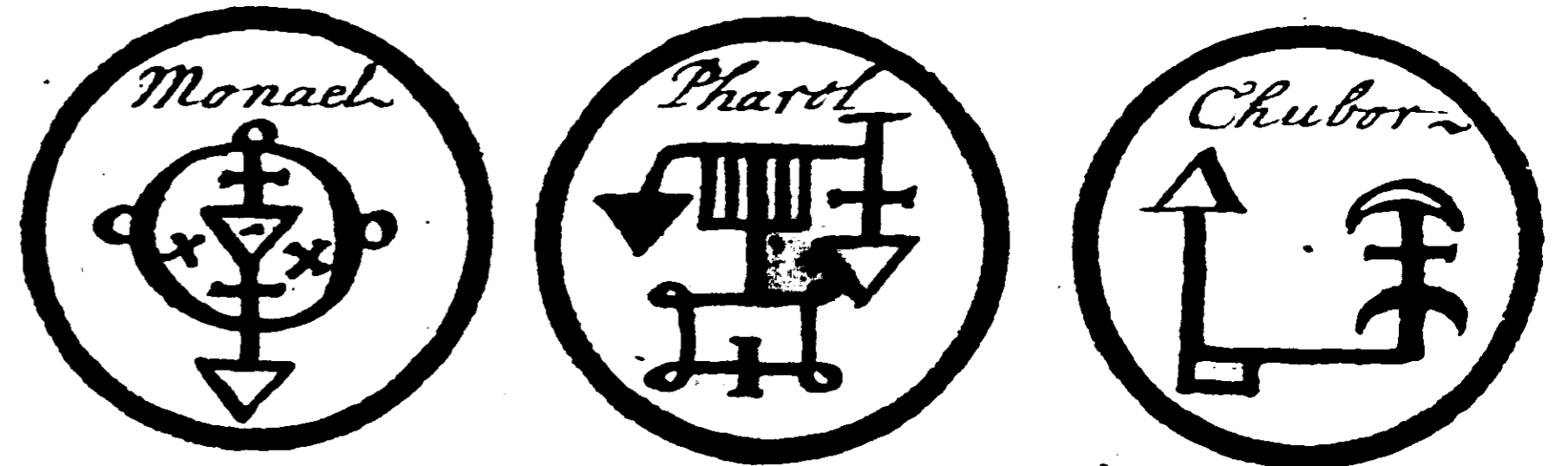
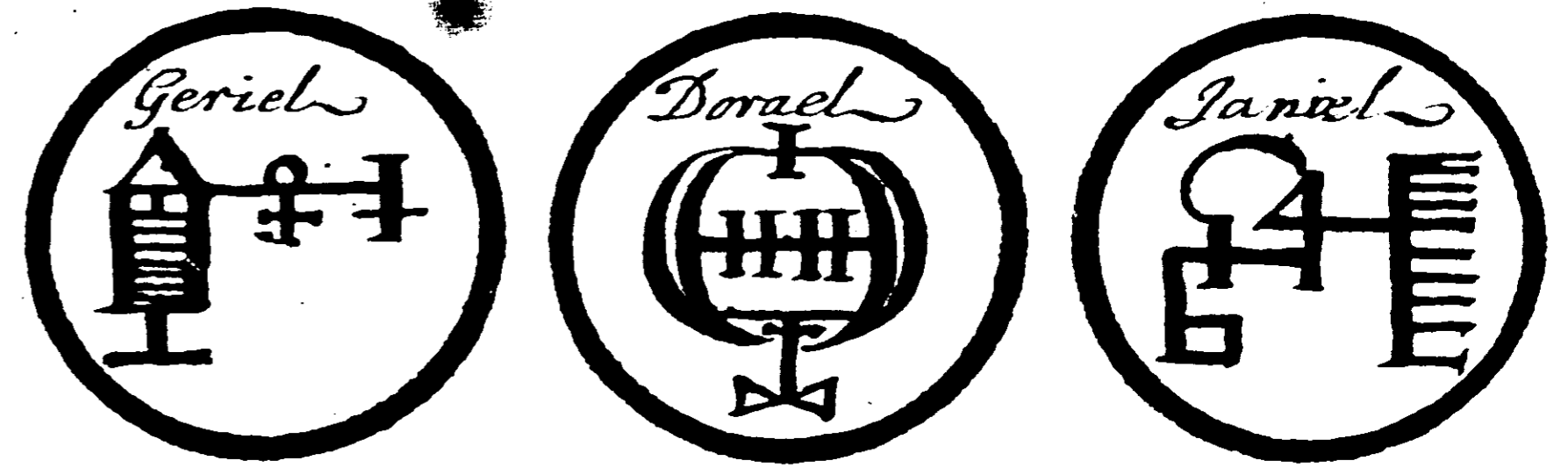
I Conjure thee O thou mighty and potent Prince Baruchas &c.

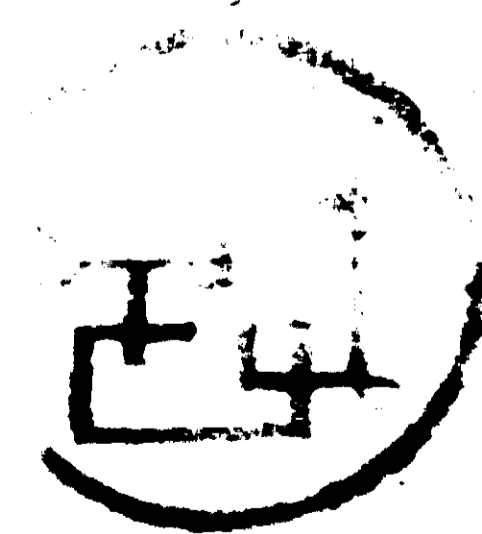
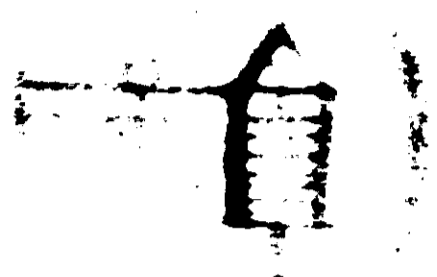
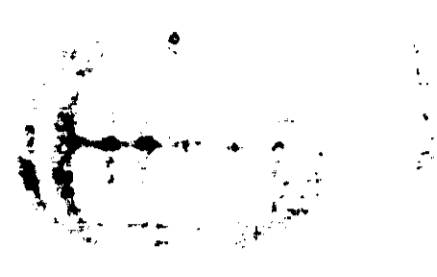
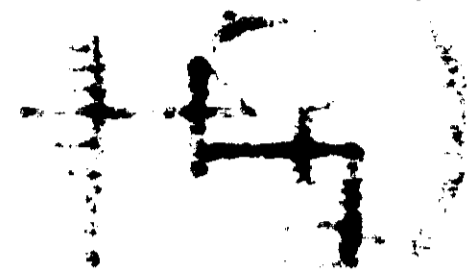




The names and Seals of 7 other Dukcs belonging to Baruchas.

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In this place we are to give you the understanding  
of Elvon mighty potent Prince with his  
Servants who wander up and down in the air  
and never continue in one place; whereof one  
of the chief and first is called Geradiel  
who hath 18150 Servants to attend him for  
he hath no Dukes no Princes therefore he is  
to be invocated alone, but when he is called there  
comes a great Number of his Servants with him  
but more or less according to the planetary  
motion hour of the day or night he is called in  
For in the 2 first hours of the day according to the  
planetary motion) and the 2 second hours of the  
night there come 470 of his Servants with him, &  
in the two second hours of the day and in the last  
and in the two third last hours of the night  
there

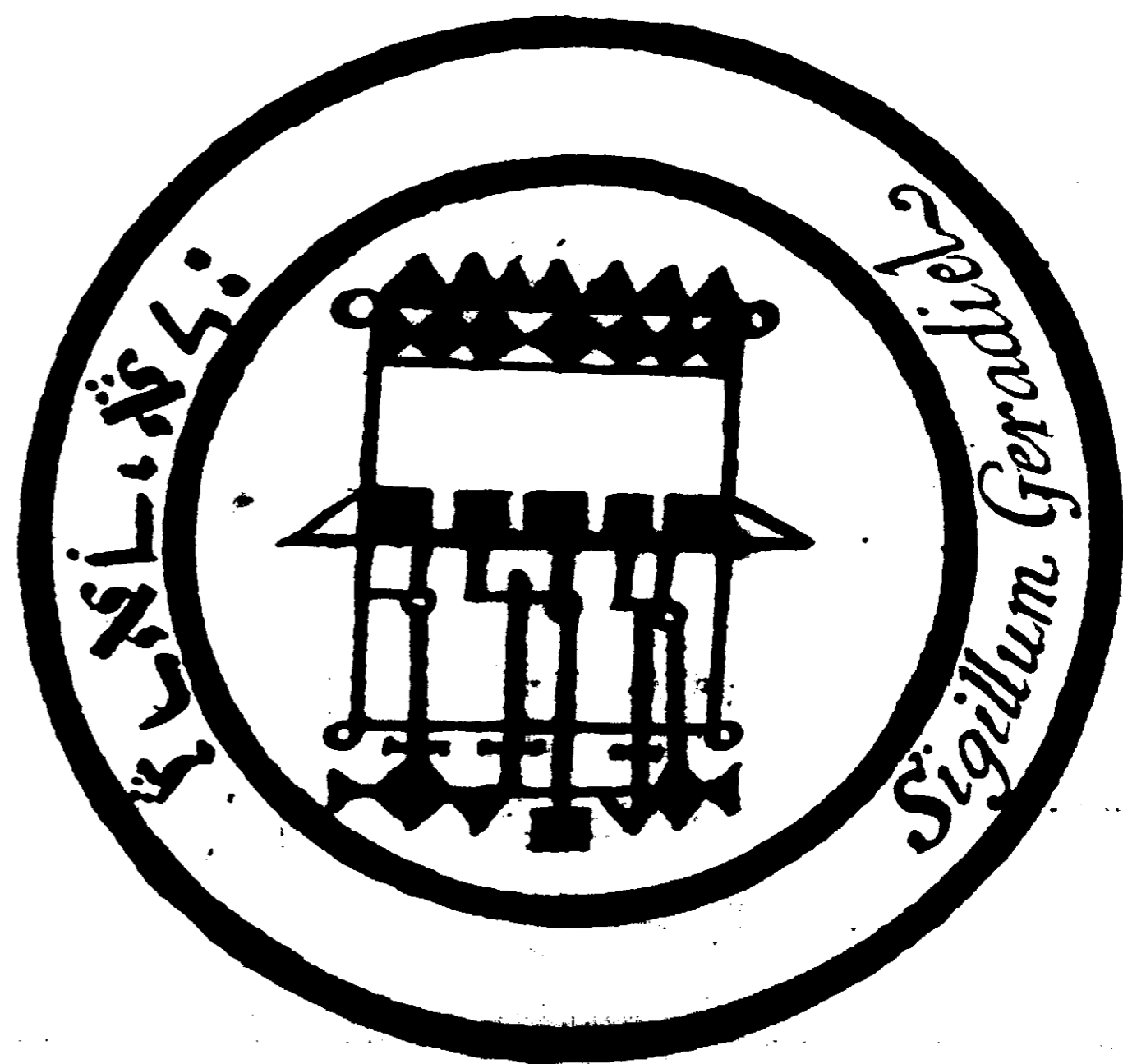
there comes 590 of his Servants with him  
and in the two third hours of the day and in the  
two fourth hours of the night there comes  
930 of his Servants with him; and in the two  
fourth hours of the day and in the two fifth  
hours of the night there comes 1560 of his  
servants. And in the two fifth hours of the  
day and in the 2 sixth hours of the night  
there comes 13710 of his Servants, and the  
sixth or last hours of the day there comes  
930 of his Servants and they are all  
indifferently good by nature and will obey  
in all things willingly

The Conjuratiō

I Conjure thee O thou mighty & potent prince  
Gardiel

the ninth sheet  
Rudd

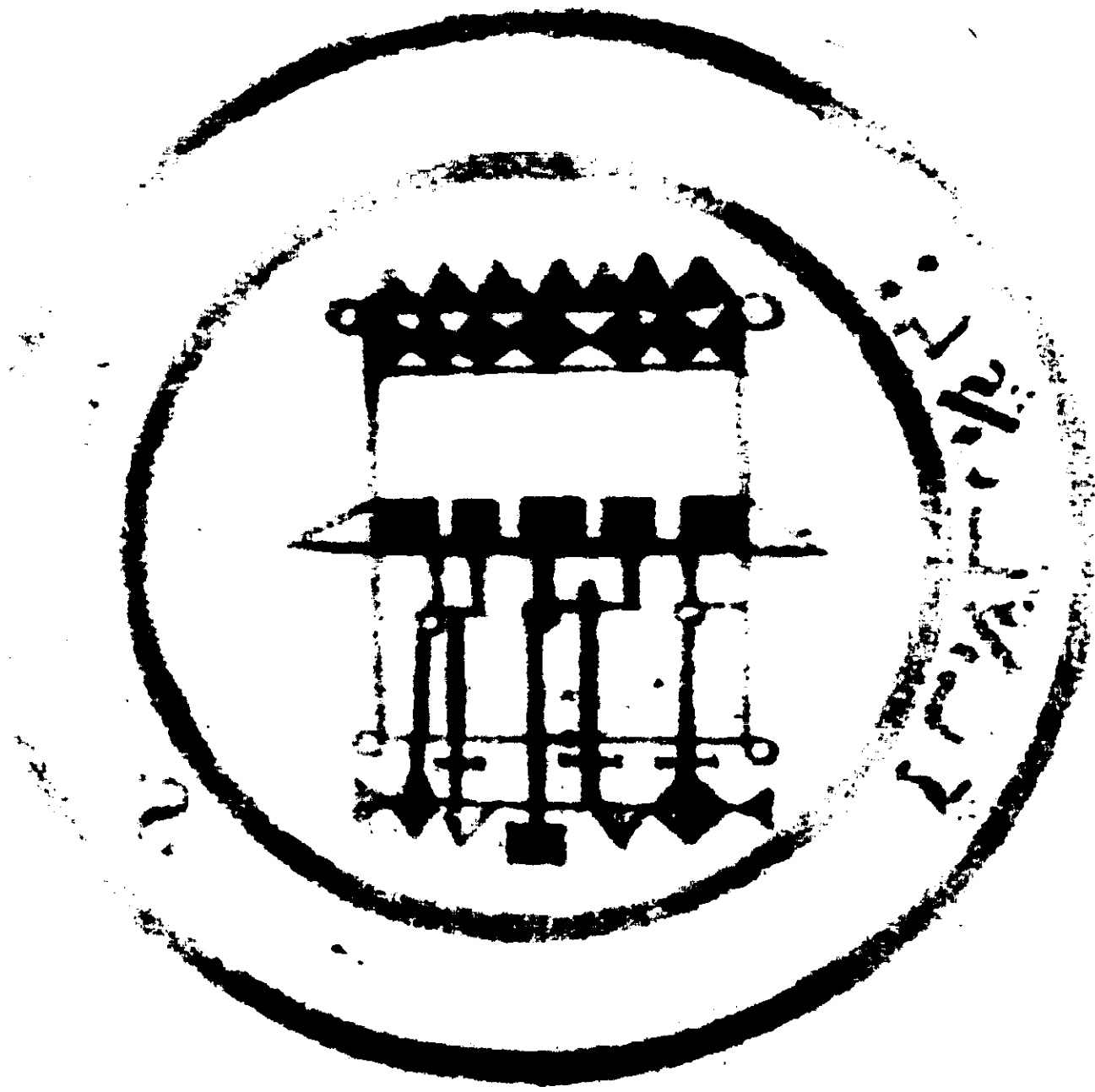
who wanderst thou<sup>st</sup> there in the air with thy  
servants, I Conjure thee Gardiel that thou  
forthwith appears with thy attendants in  
the first hours of the day here before me  
in this Crystal stone or here before this Orb



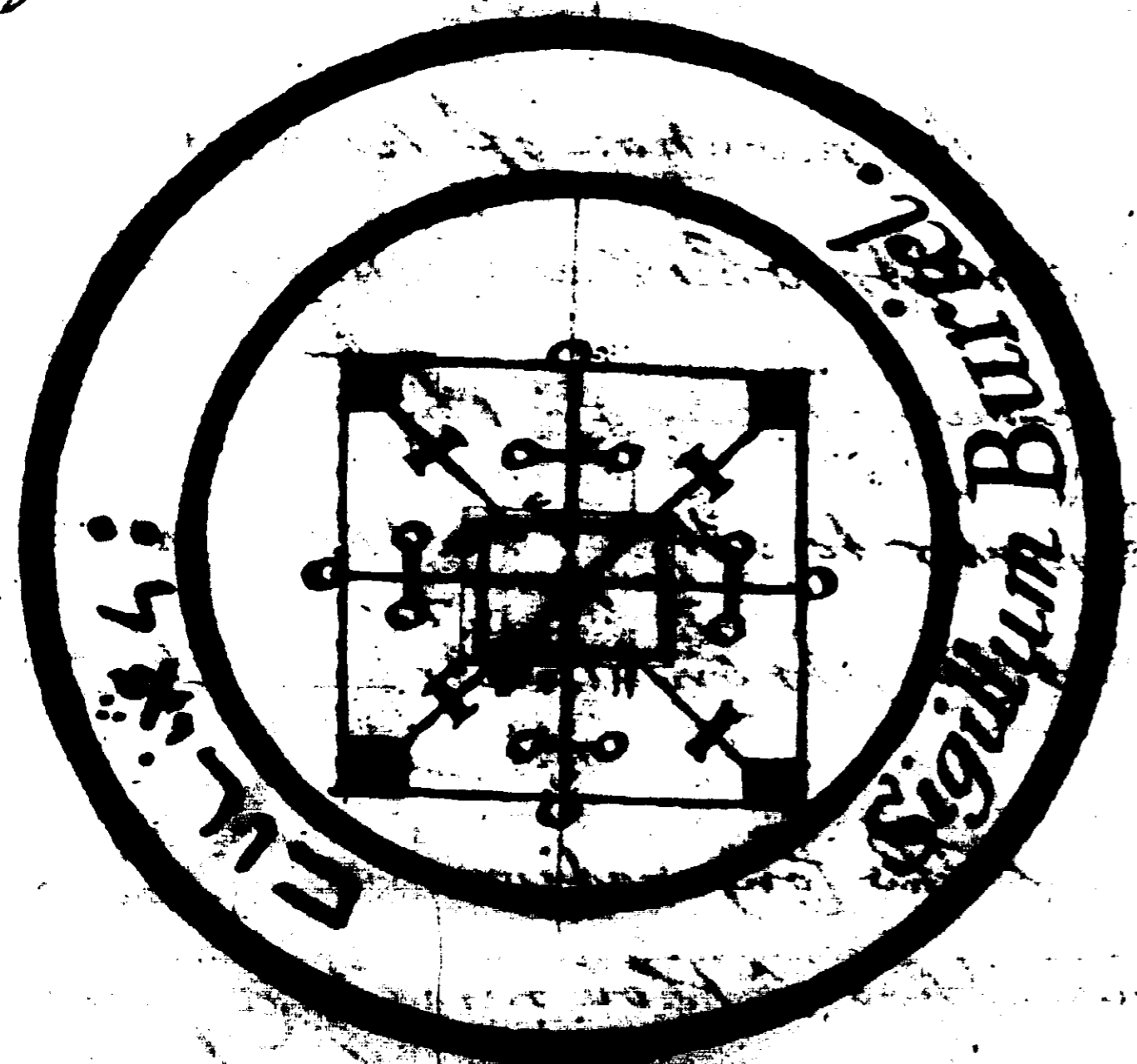


The next of these wandering Spirits is Prince  
**Buriel** who hath many Dukes and other  
 Servants which do attend on him to do his  
 will, they are all by nature evil & is hated  
 of all other spirits, they appears ruggish and  
 in the forme of a serpent with a Virgins head  
 and speakth with many voices they are to  
 be called in the night because they have the  
 day and in the planetary hours whereof we  
 shall make mention of twelue of the  
 chiefe spirits which are Dukes that answer  
 the<sup>12</sup> planetary hours of the night who hath  
 880 Servants to attend on them in the night  
 amongst them, their Names and Seales as follow:  
 etc.

The Conjunction of  
 I Conjure thee O thou mighty & potent Prince

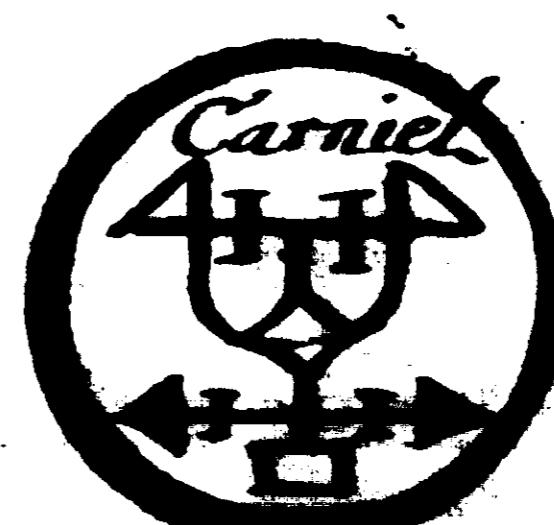
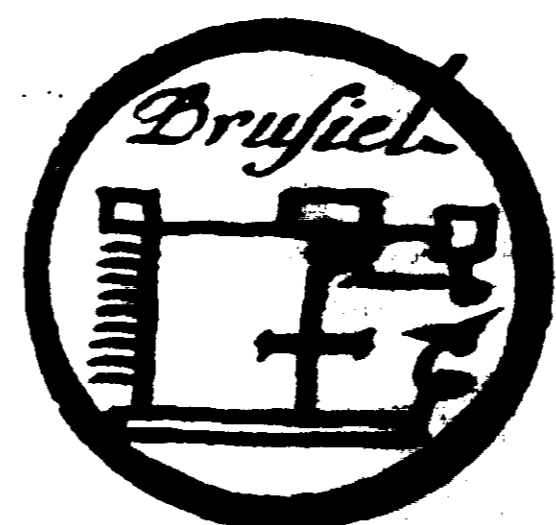
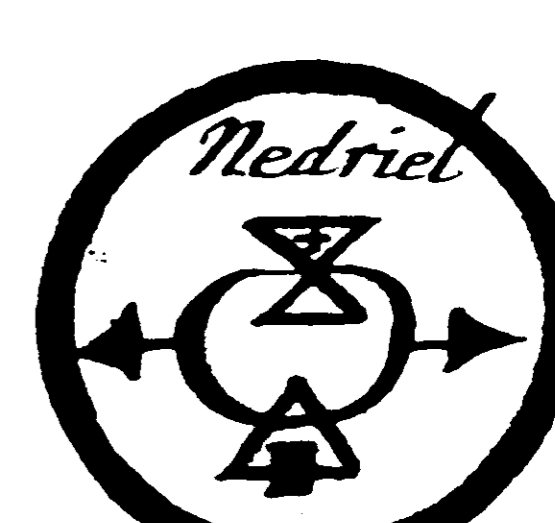
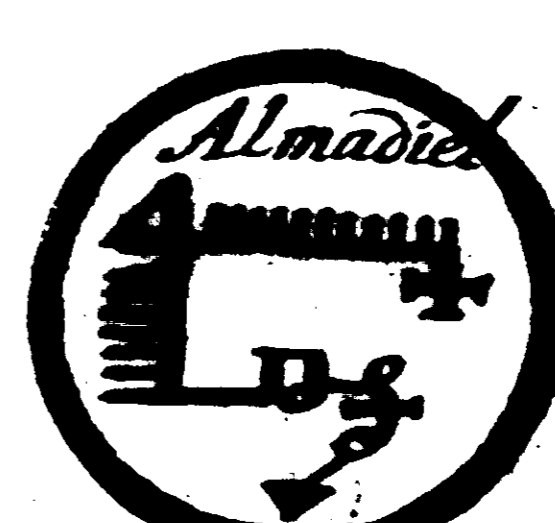
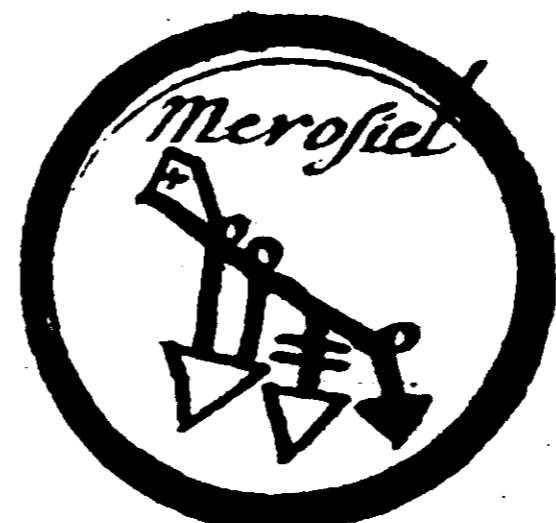
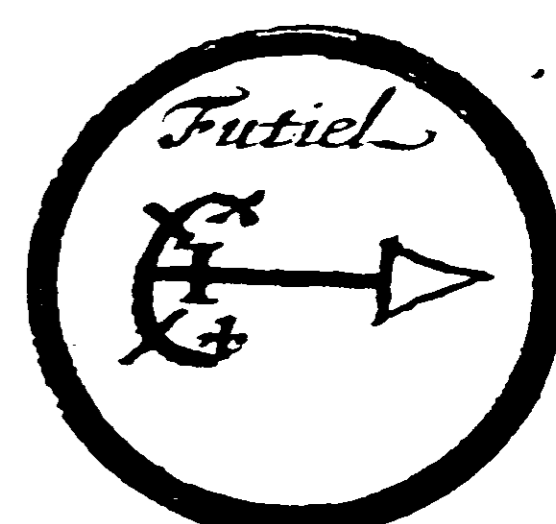
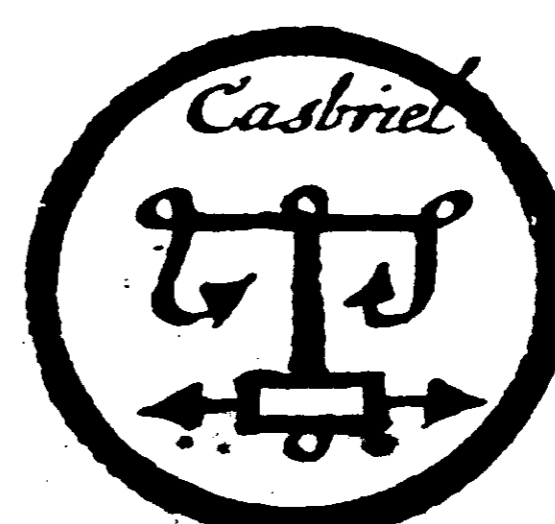
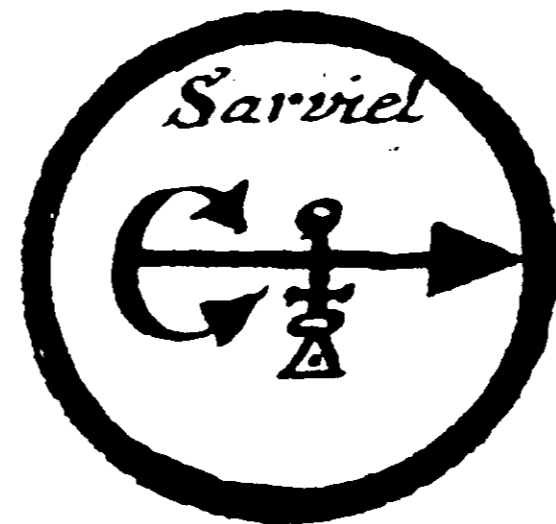
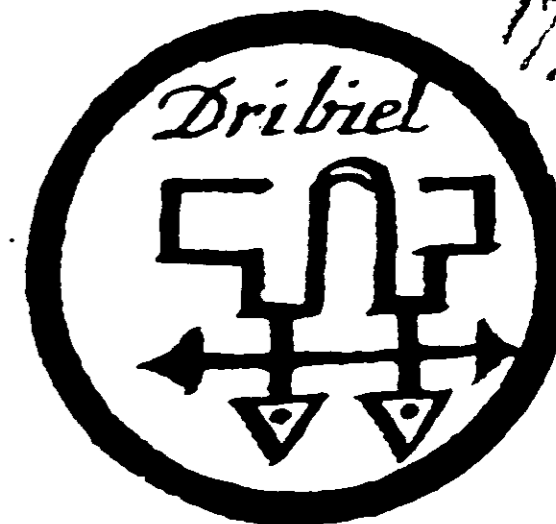
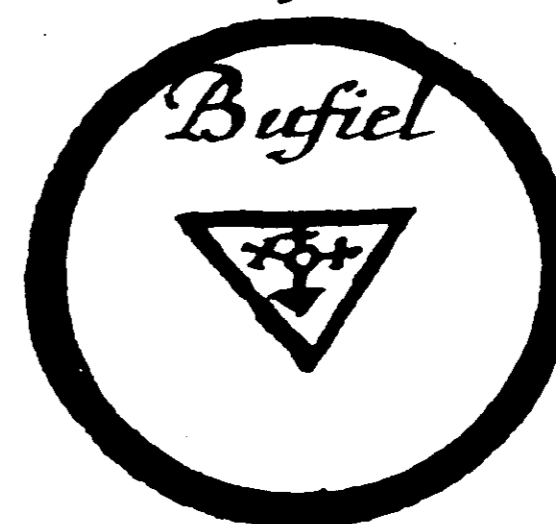
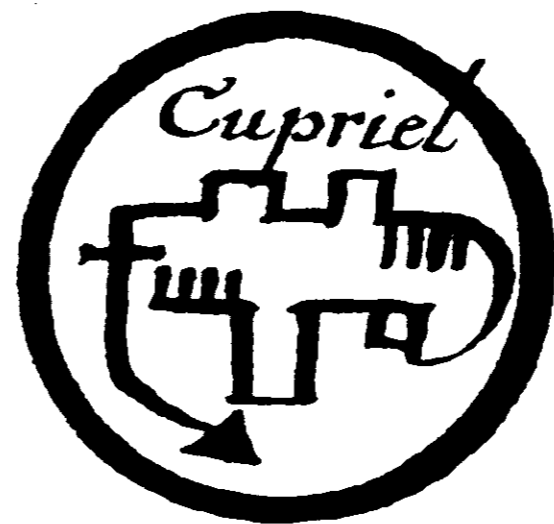


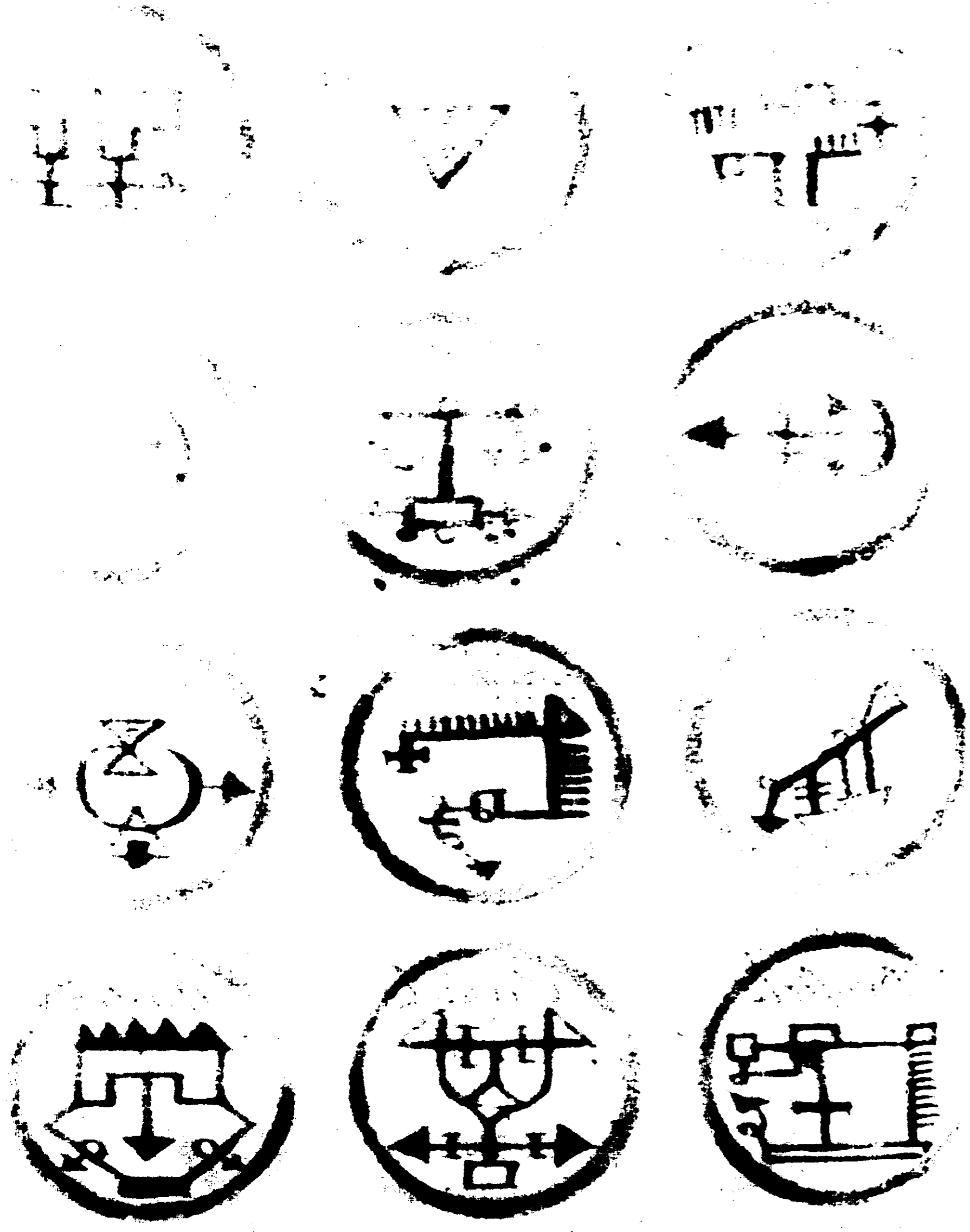
Buriel who wandreth how and there in  
 the air with thy Duke, and other thy  
 Servants Spirits, I conjure the Buriel that  
 thou forthwith appeare with thy attendants  
 in the first howe of the night how before  
 me in this Christall stone (or how before  
 this Curb in a fair and comely shap to do  
 my will in all things I shall desire of you.



The names & Seals of Buriels 12 Dukes.

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The third of these wandering Princes is called **Hydriel** who hath 100 great Dukes

besides 200 lesser Dukes and servants without number whose we shall make mention

of 12 of the chief Dukes who hath 1320

servants to attend them they are to be called in the day as well as the night according to

the planetary Motion, the first beginneth

with the first hour of the day or night, and

so successively on till they come to the last.

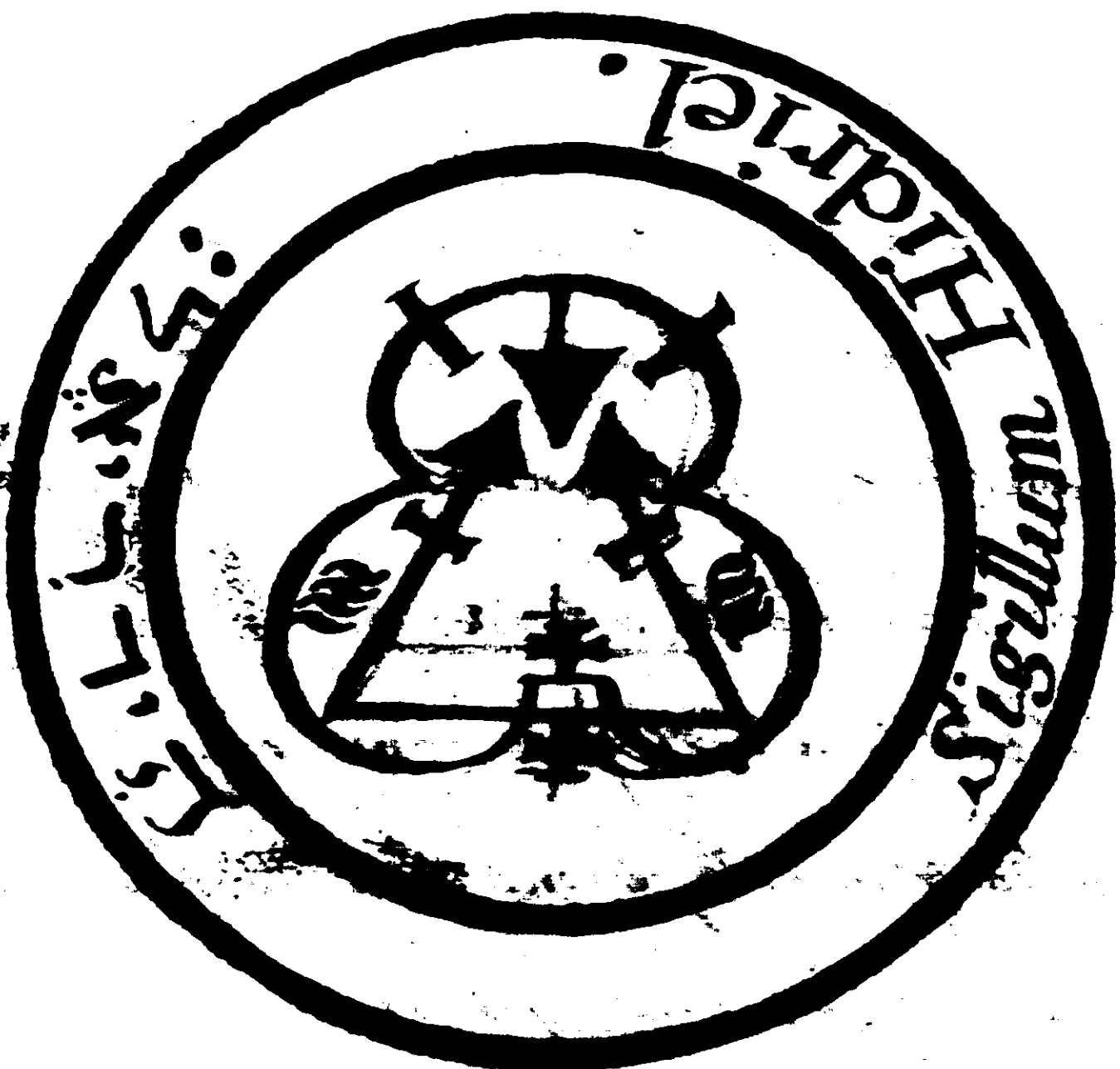
They appear in the forms of serpents with a Serpents head and feet yet they are very courteous

and willing to obey, they delight most in & about water and all moist grounds

*The Conjuration*

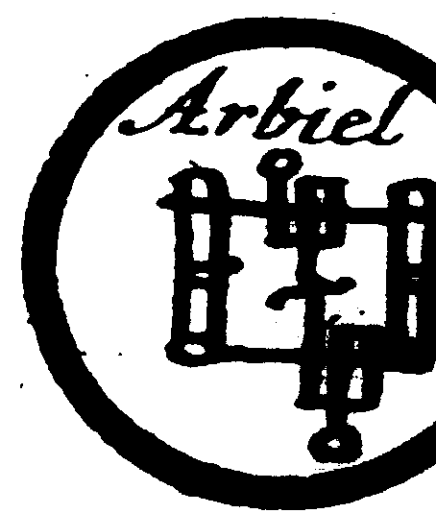
I Conjure thee O thou mighty & potent prince  
**Hydriel**

H



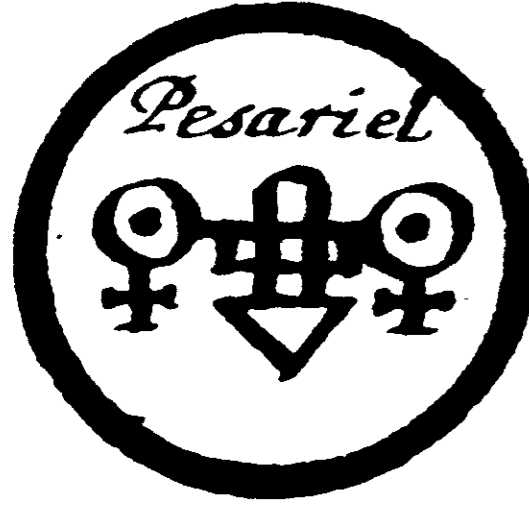
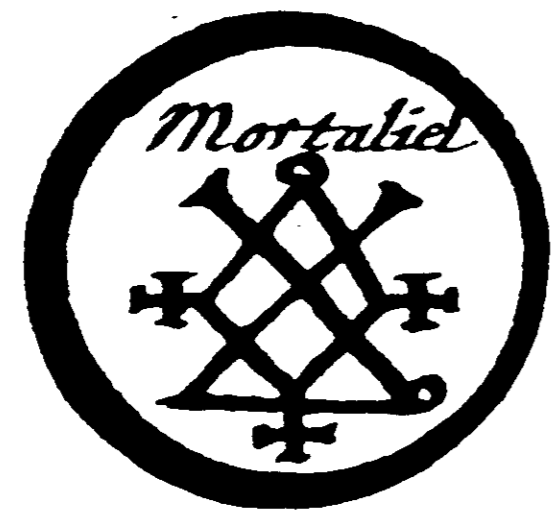
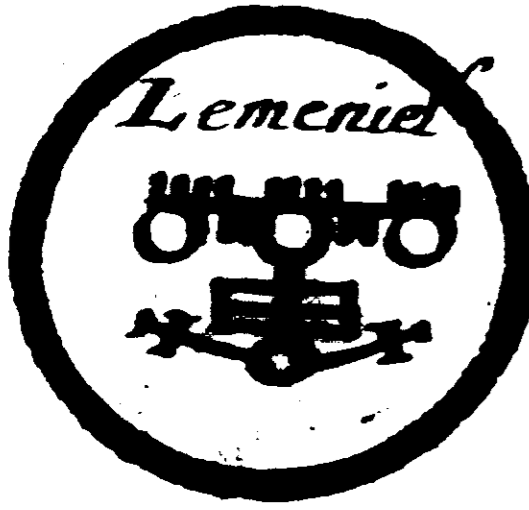


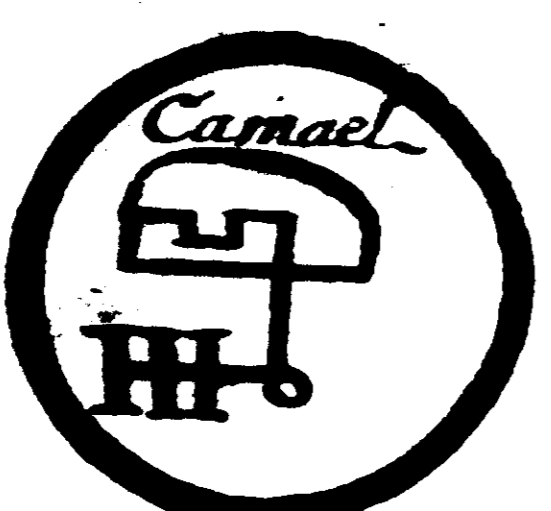
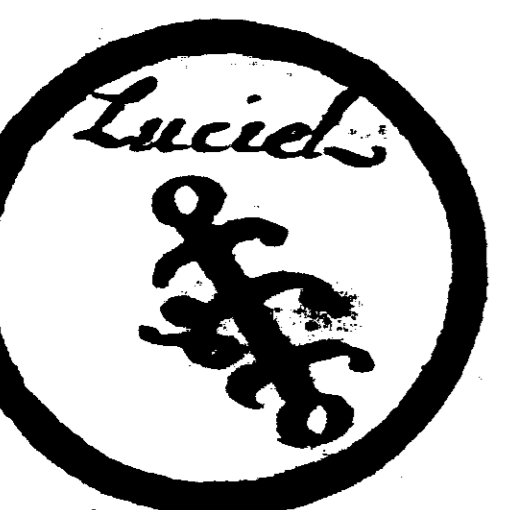

The Conjuraton





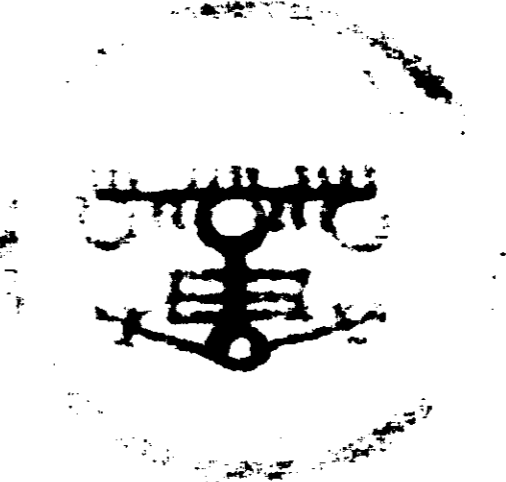





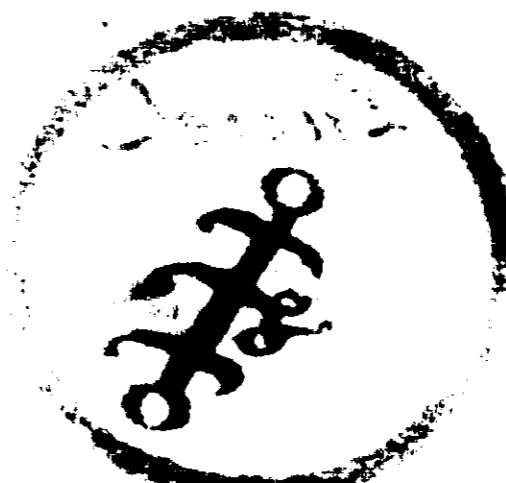
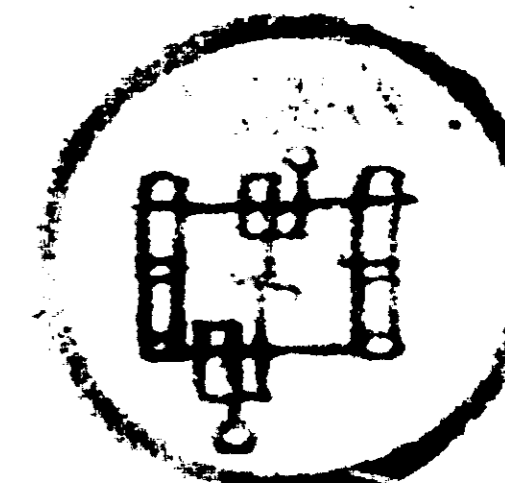
I Conjure thee O thou mighty and potent prince  
Hydriel etc.



The names & Seals of Hydricks  
 12. Dukos.

179

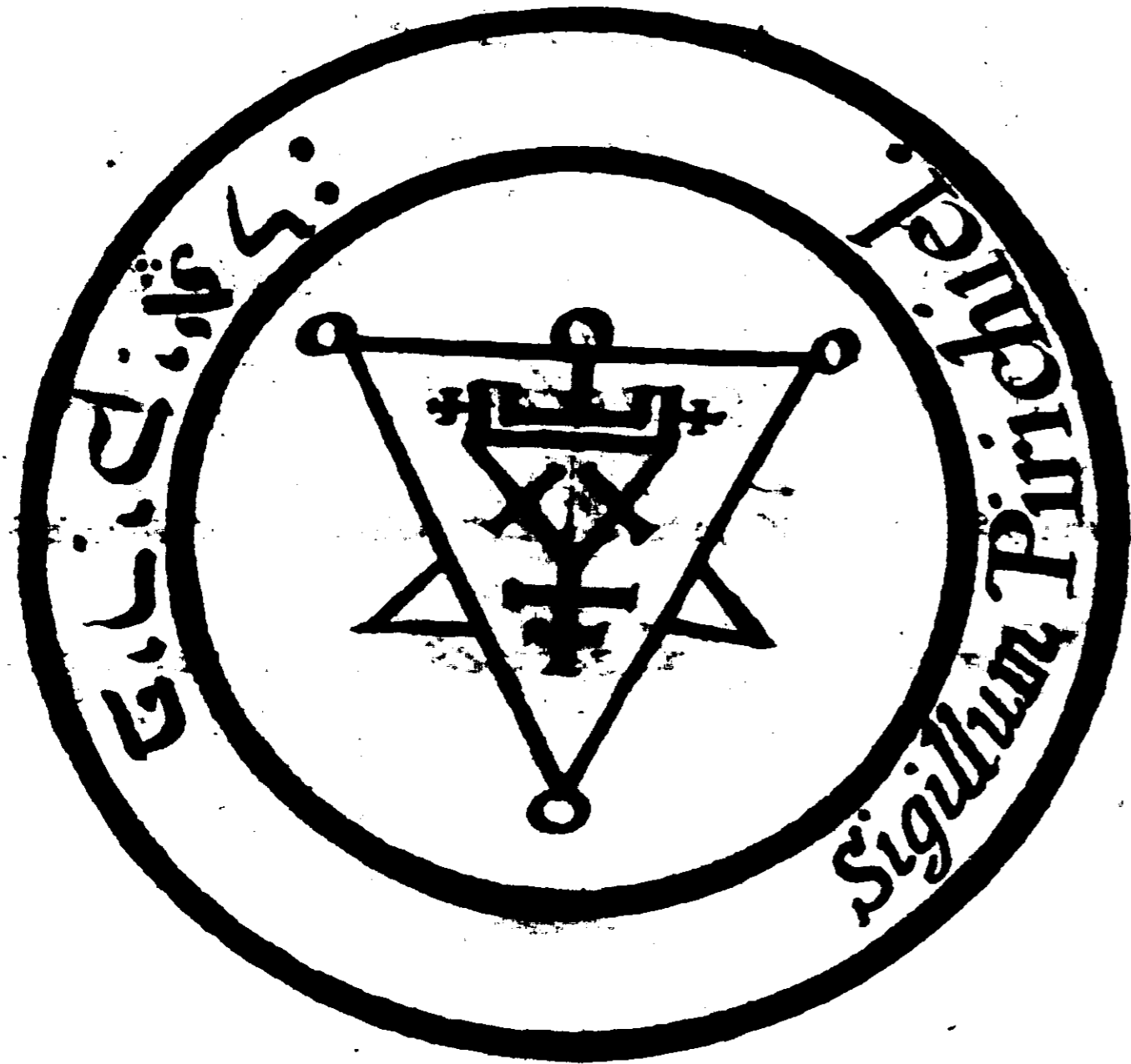
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The fourth in order of these wandering Princes  
 is called **Pyrichiel**, He hath no Princes  
 nor Dukes but Knights whoso of we shall make  
 mention of Eight of the chiefe they being  
 sufficient for practice, who have 2000 Servants  
 under them, they are to be called according  
 to the planetary nature; they are all good  
 by nature, and will do your desires willingly  
 Their Names and Colours are as followeth



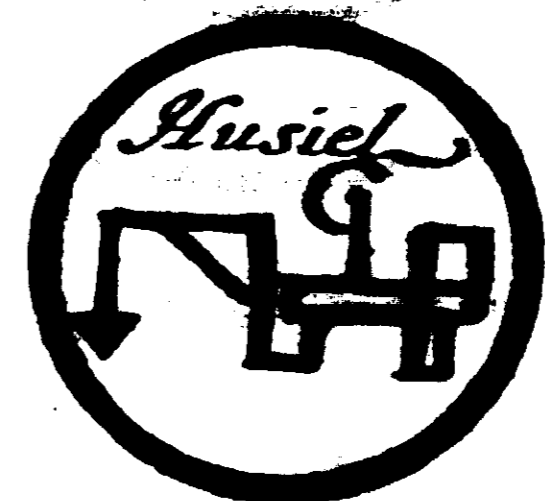
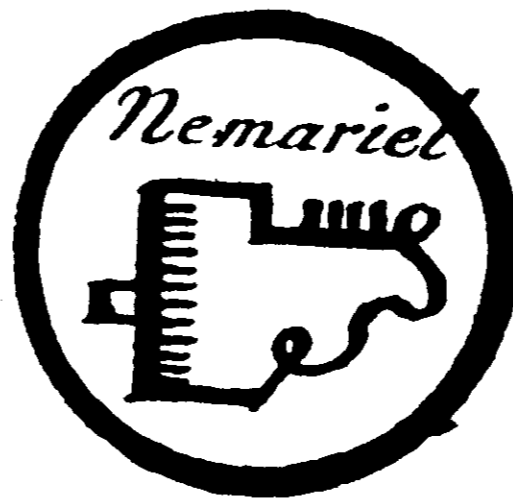
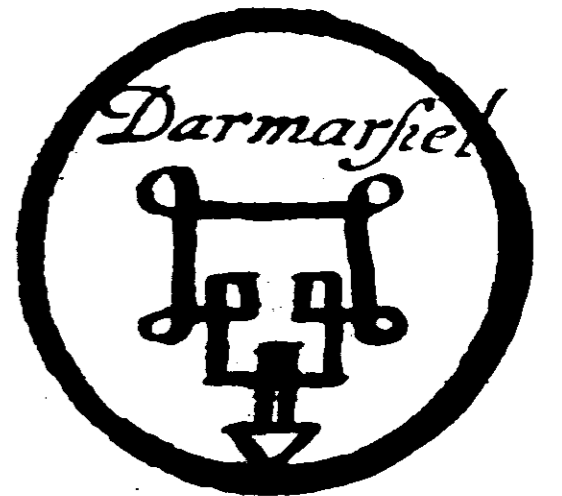
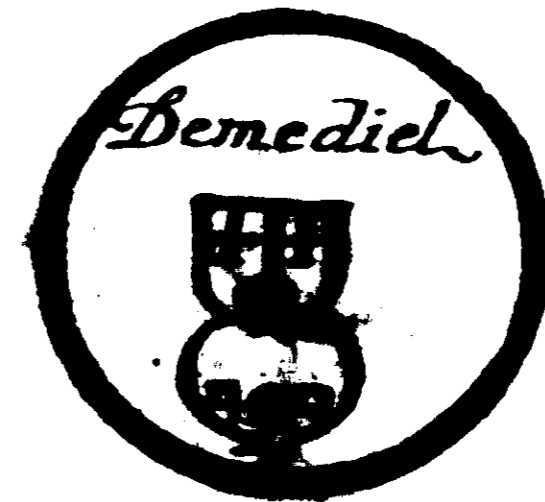
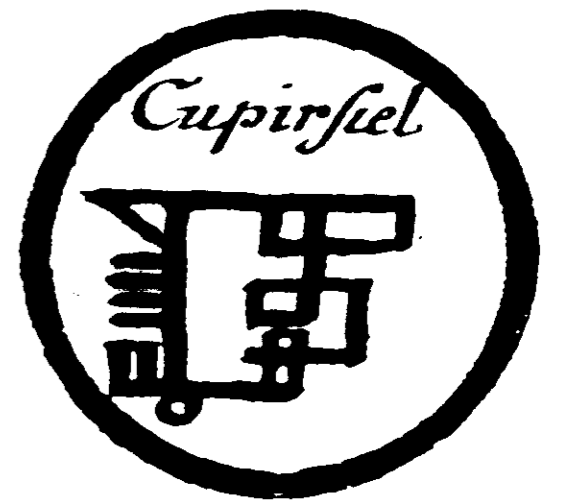
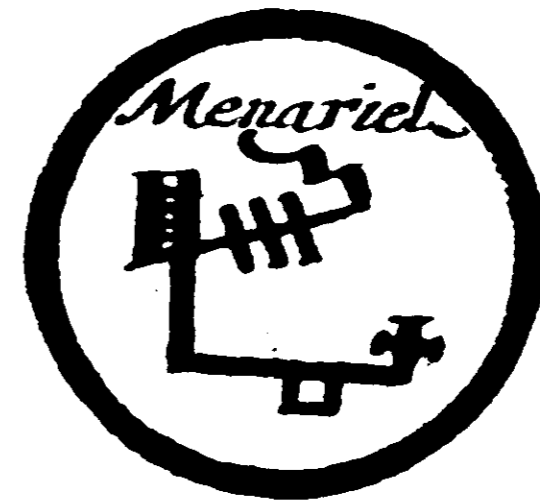
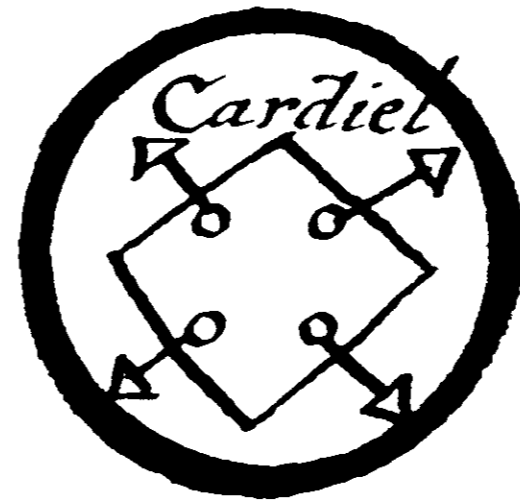
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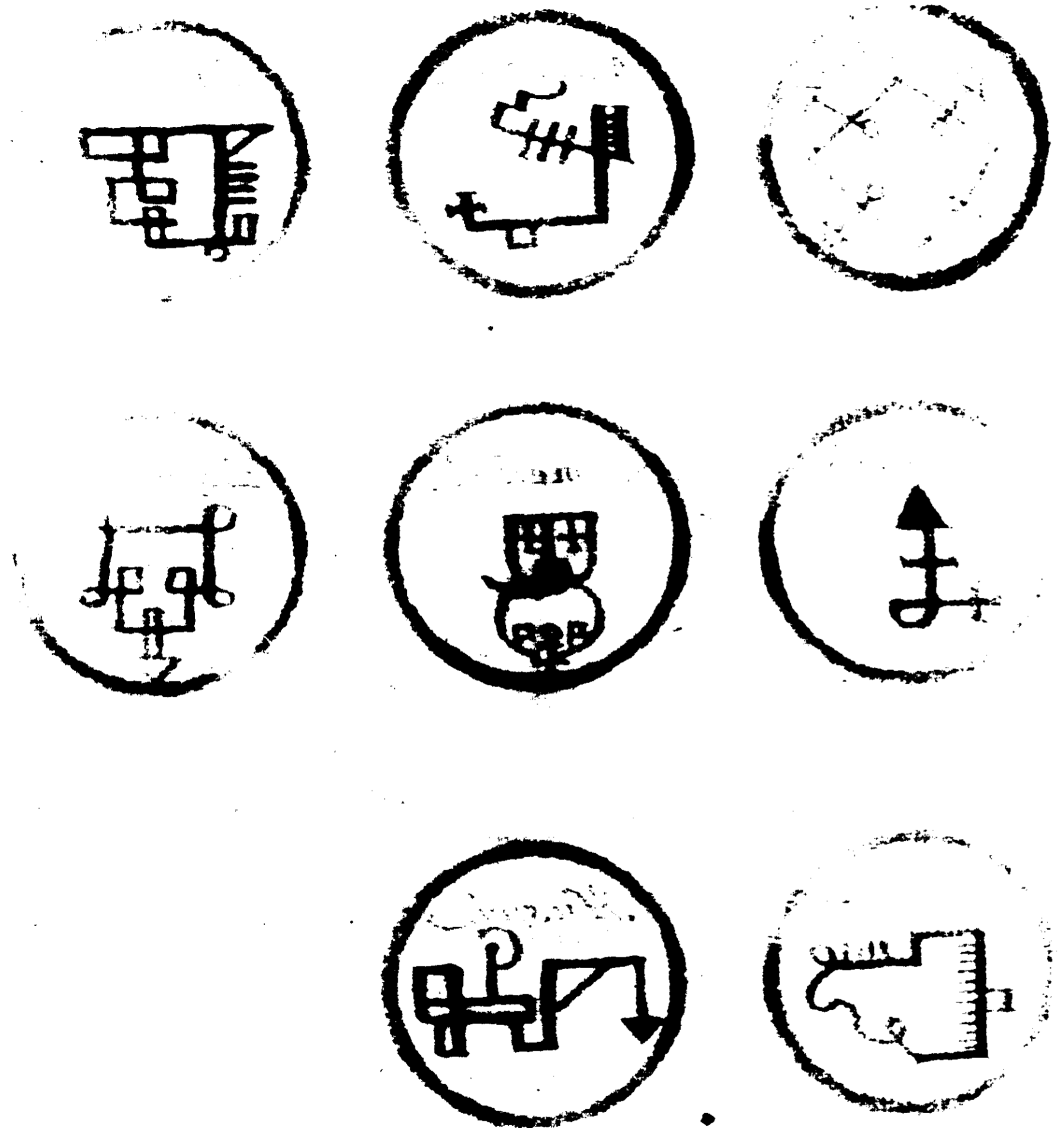
The Conjuraton

I conjure thee O thou potent and mighty Prince  
Pyrichiel. etc.)

The Names and Seals of Pyrichiels  
Eight Knights

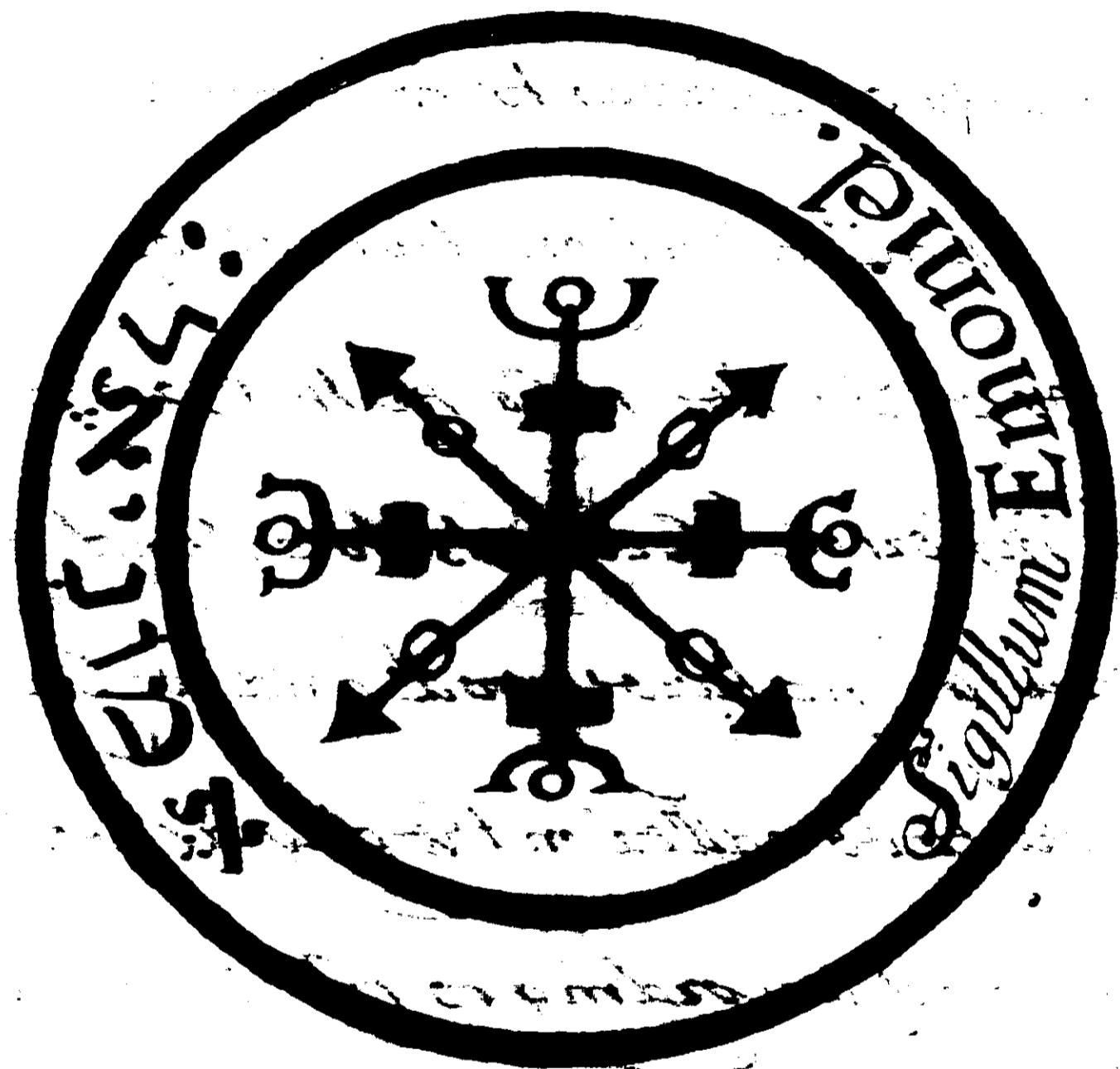


The fifth wandering Prince is called —  
**Emoniel** who hath 100 Princes and  
 choise Dukes besides 20 other Dukes and  
 multitudes of Servants to attend them. Whose  
 of us shall mention two of the choise-  
 Princes or Dukes who hath 1220 Dukes and  
 other inferior attend them, they  
 are all by nature good and willing to obey  
 They are to be called in the day as well as in the  
 night, and according to the planetary order —  
 It is said they Inhabit in woods. Their Names  
 and Seals are as followeth.





Emoniel



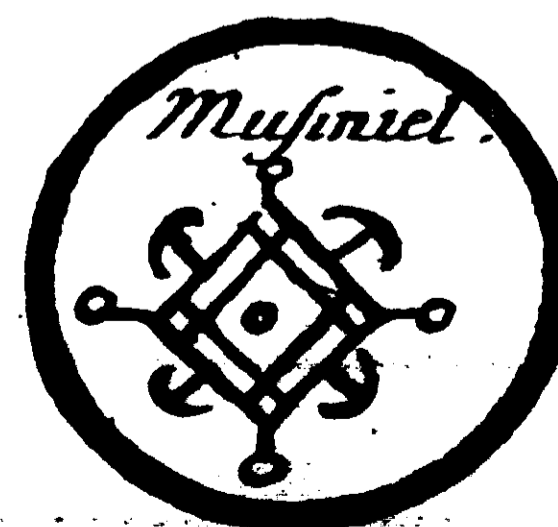
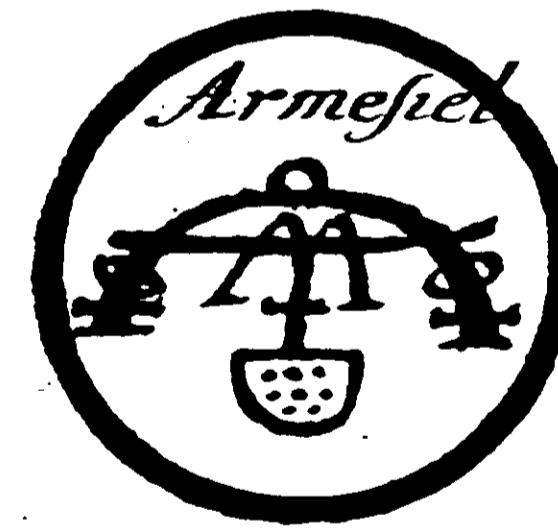
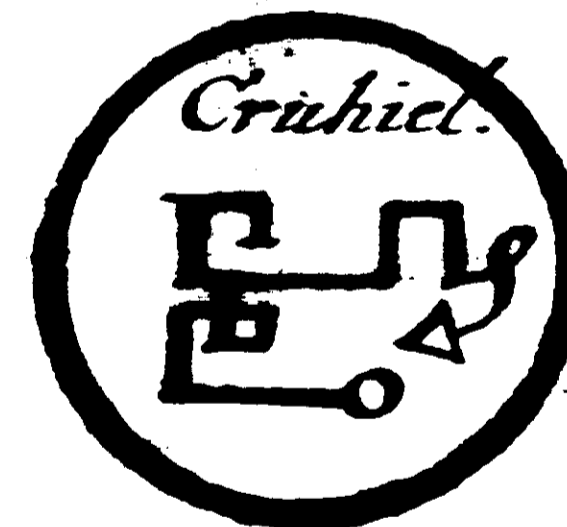
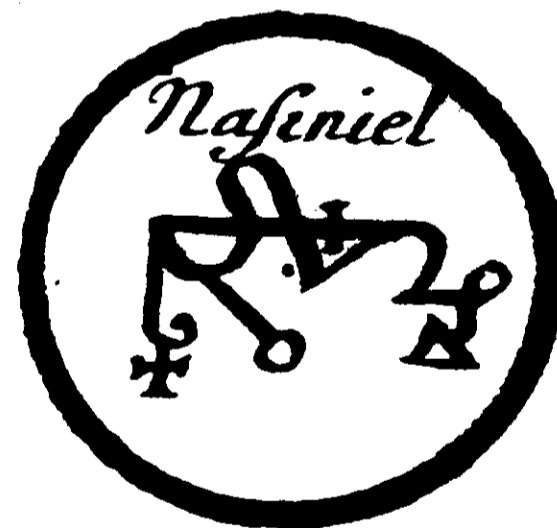
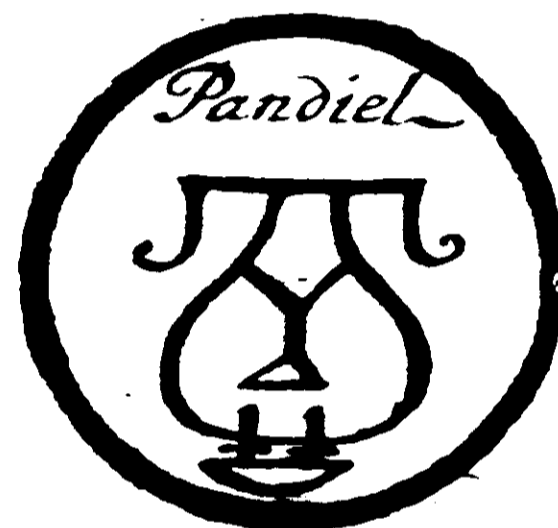
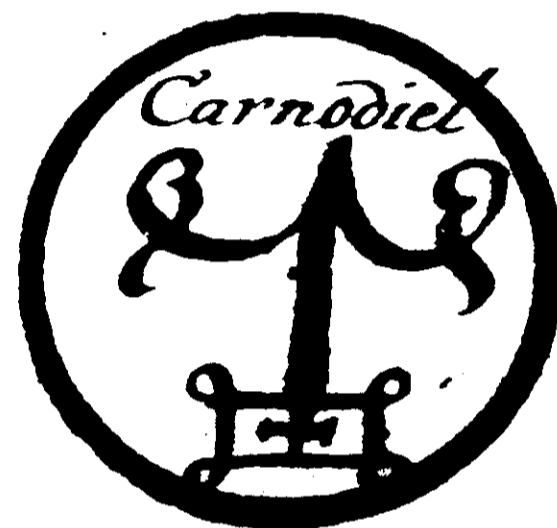
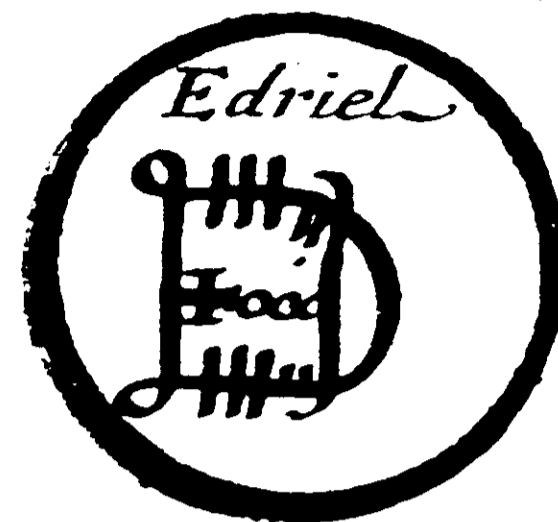
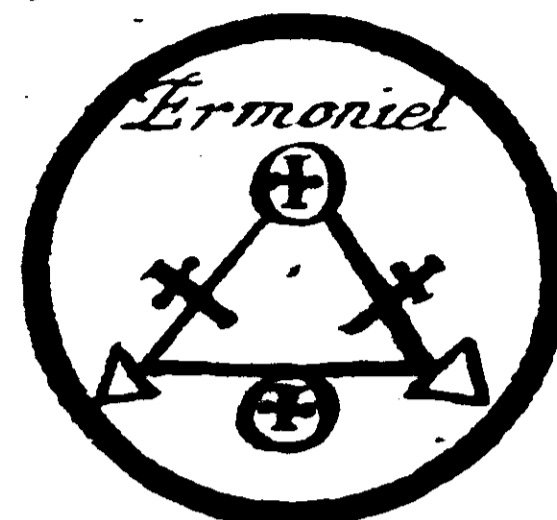
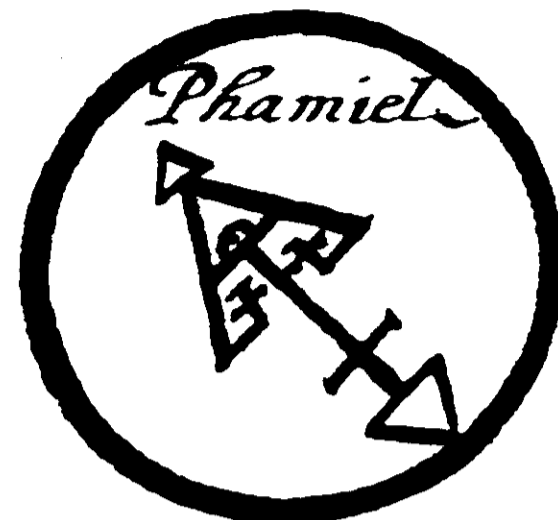
The Conjuratiō

I Conjure thee O thou mighty and potent prince  
Emoniēl &c.

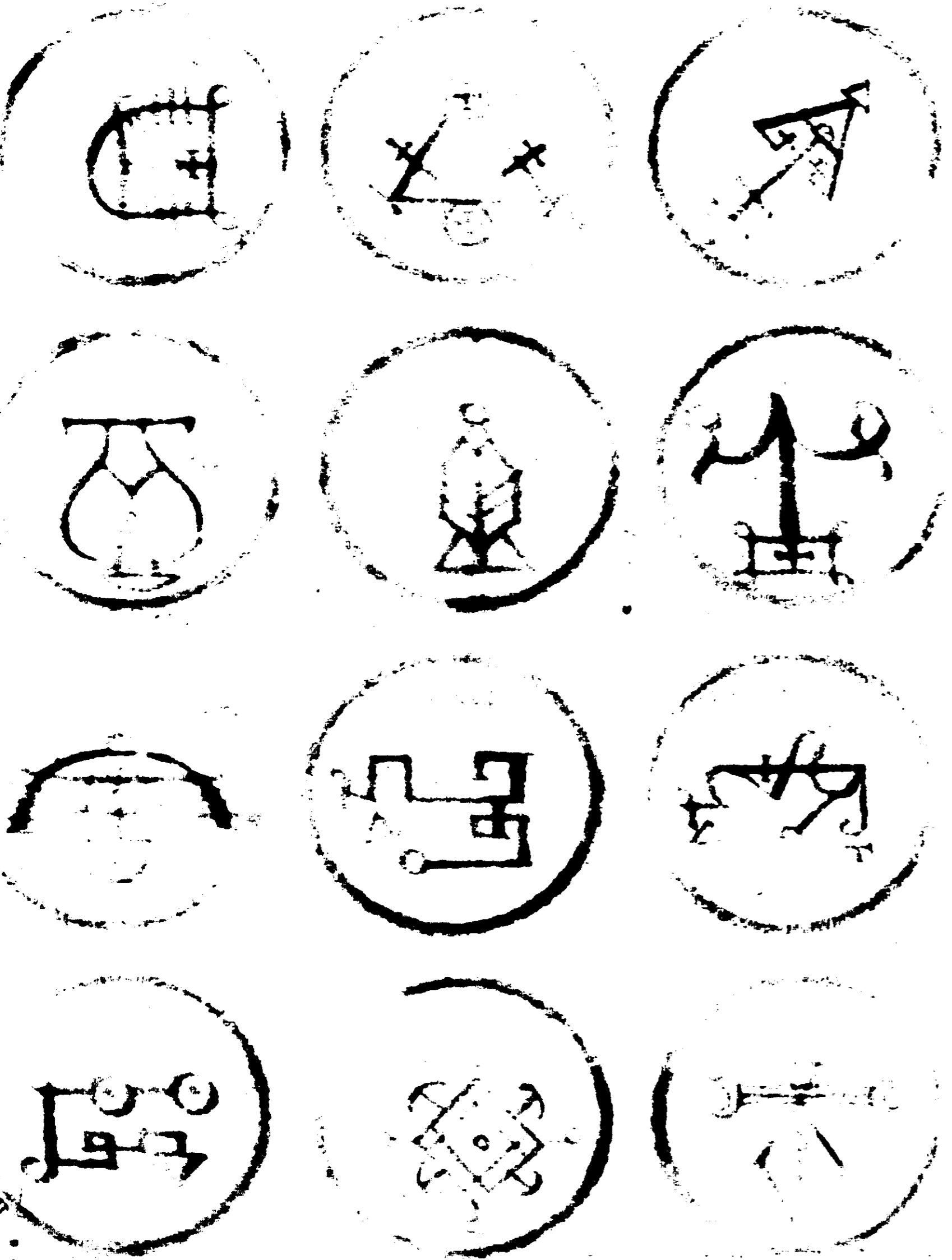
Lighty fast Short  
Rudd

The names and Seals of Emoniels 12.  
Diabls.

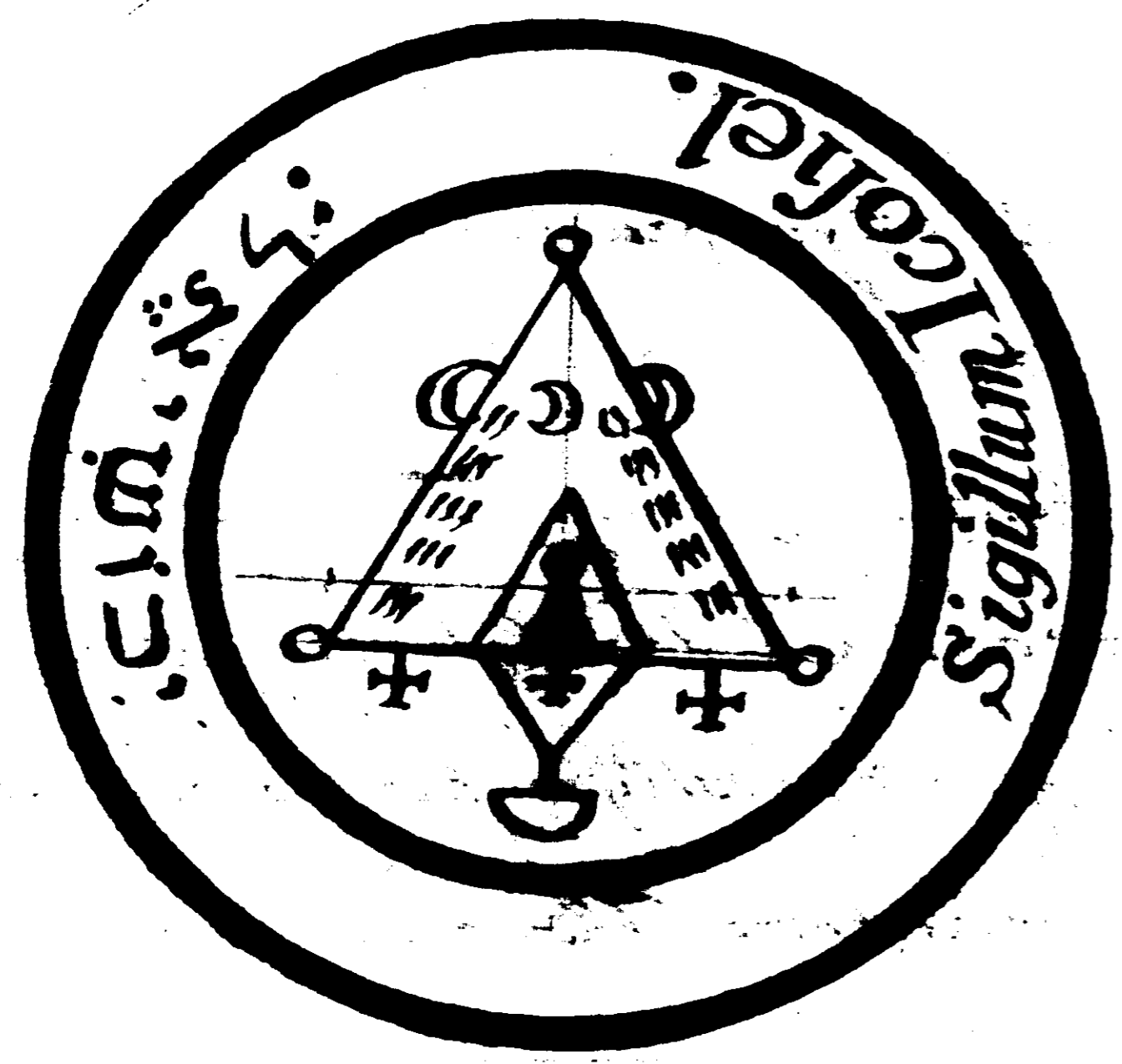
103



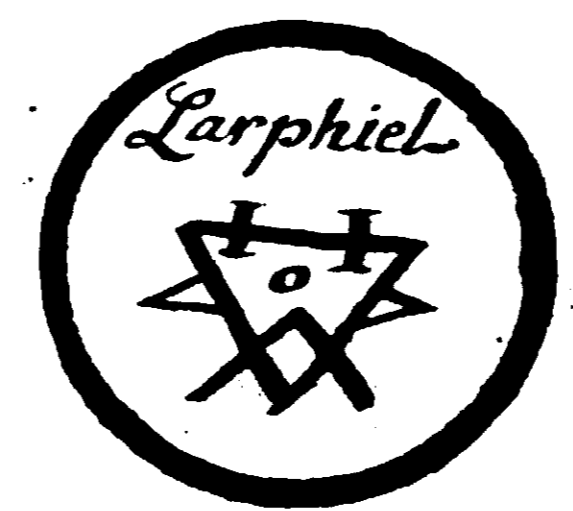
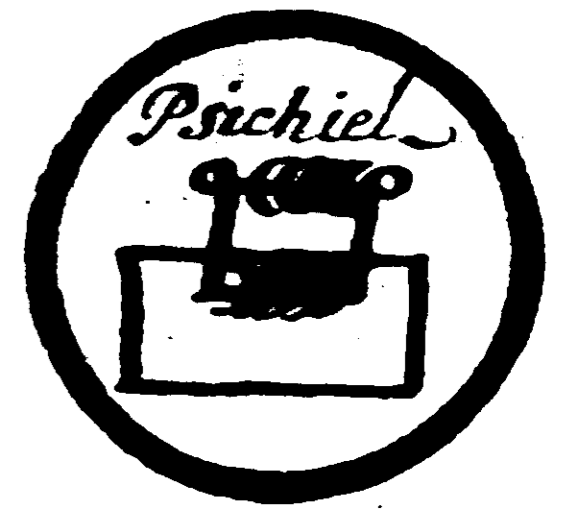
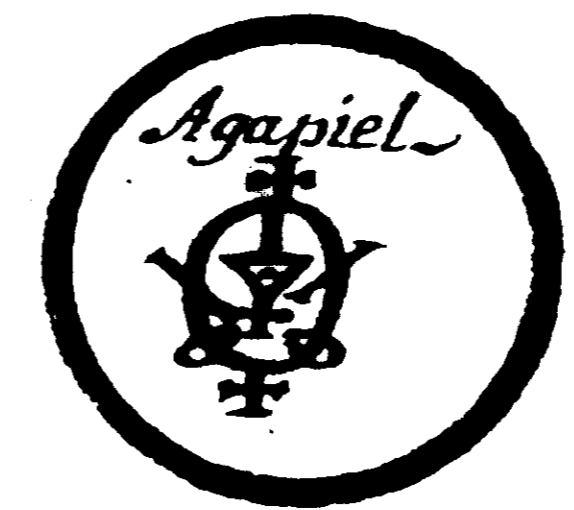
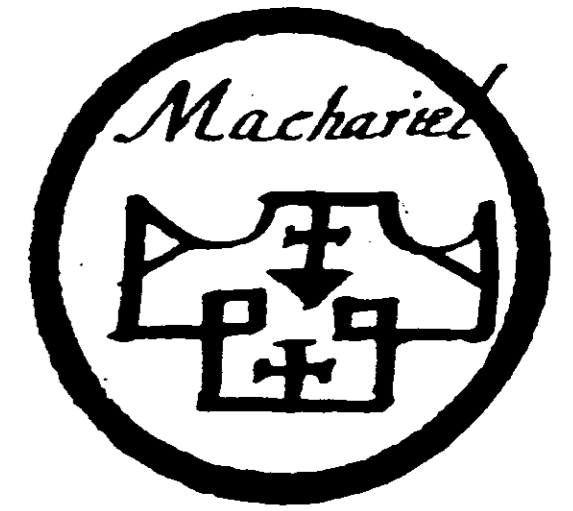
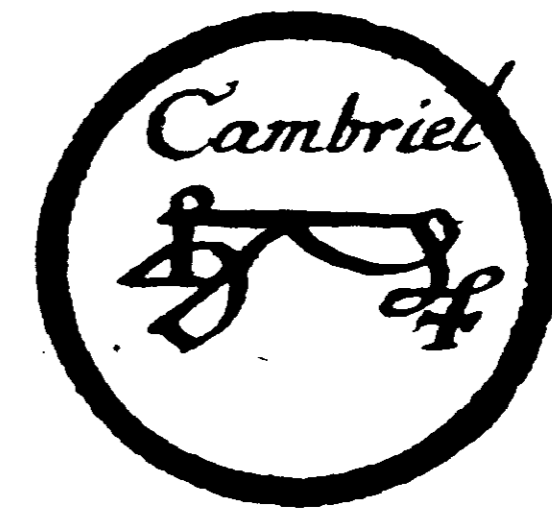
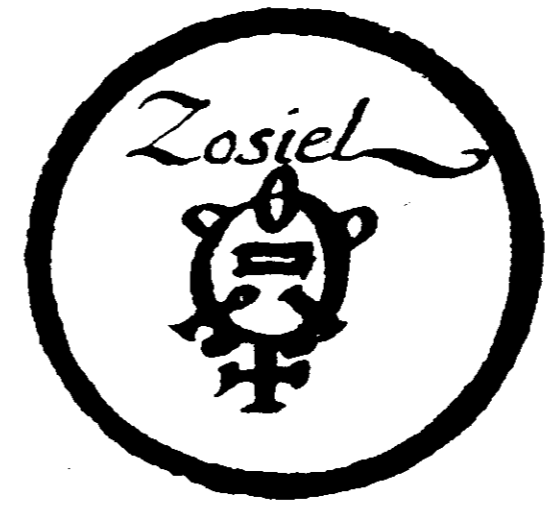
The Sixth wandering Spirit & prince is called **Icofiel** who hath 100 Dukes and 300-  
 Companies besides other Servants which are more  
 inferior, whereof we have taken 15. of the  
 choise Duke for practice they being sufficient  
 and they have 2000 Dukes and Servants  
 to attend on them. They are all of a good  
 nature and will do what they are commanded -  
 they appear mostly in houses because they  
 delight most there they are to be called in the 24  
 hours of the day and night, that is to divide  
 the 24 hours into 15 parts according to the  
 number of the spirits beginning at the first at  
 Sun rise and end with the last at Sun rising -  
 next day. Their Names & Seals follow



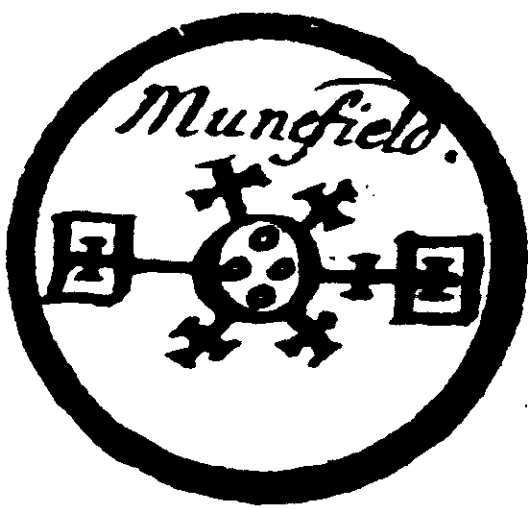
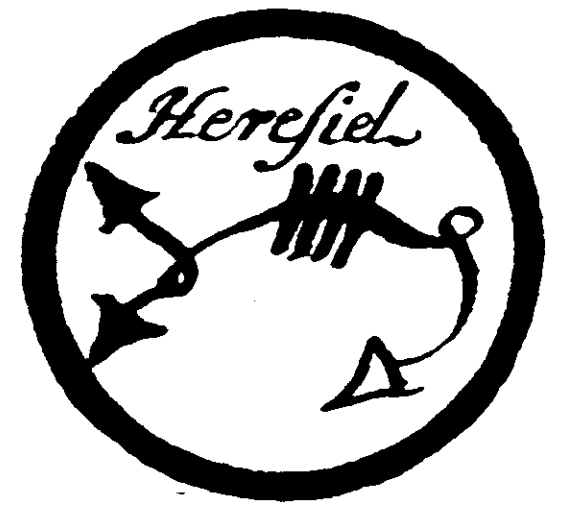
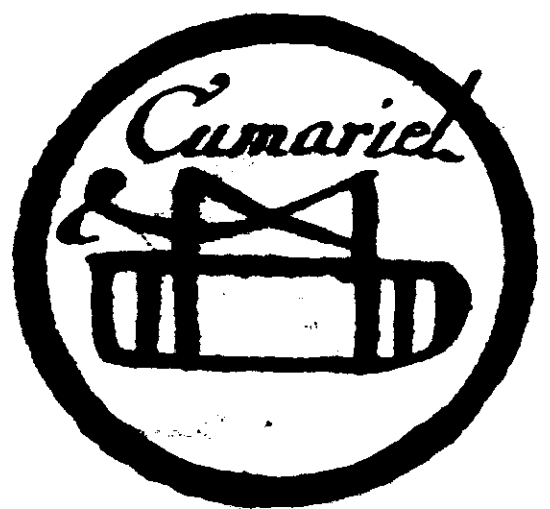
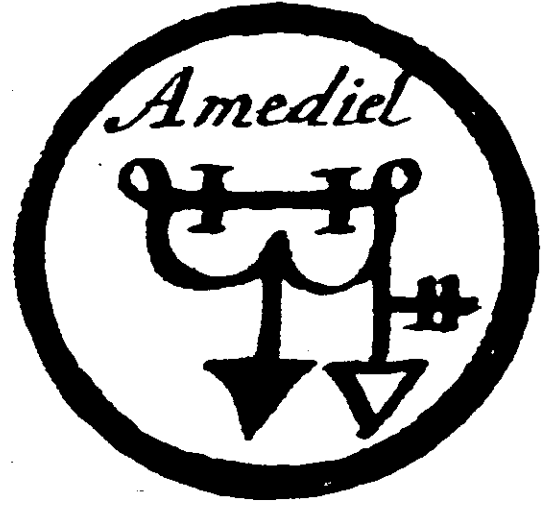
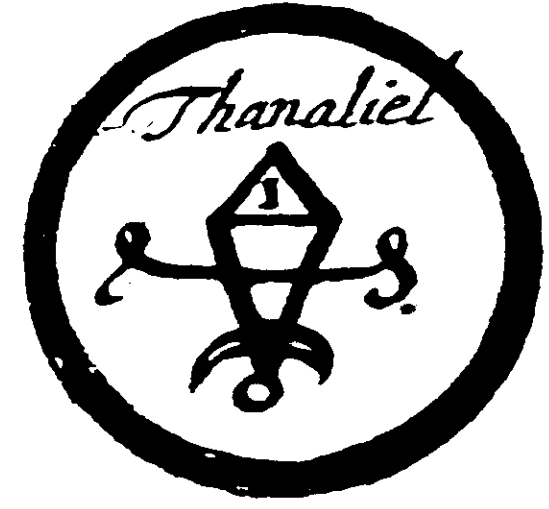
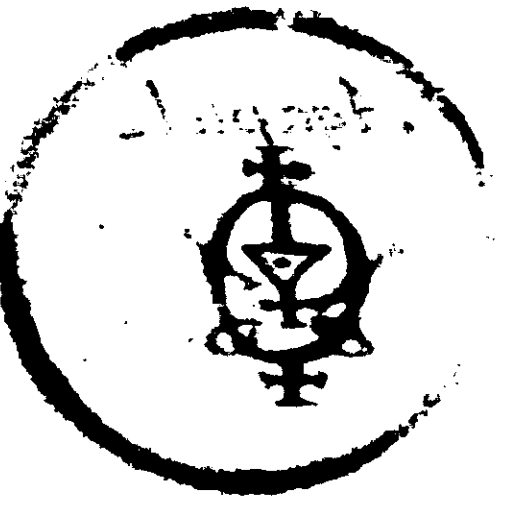
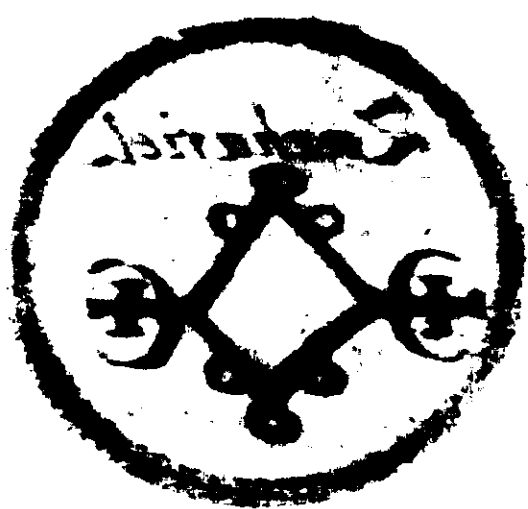
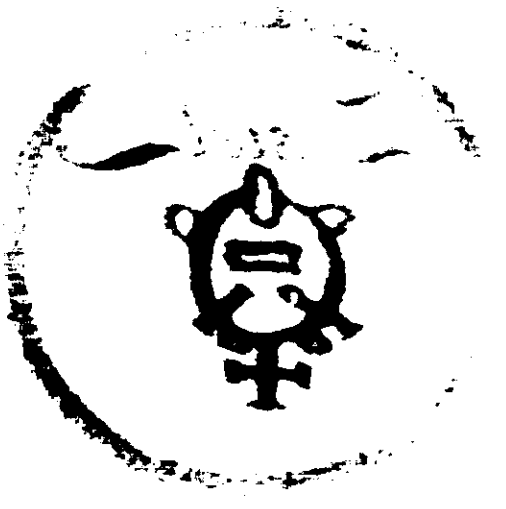
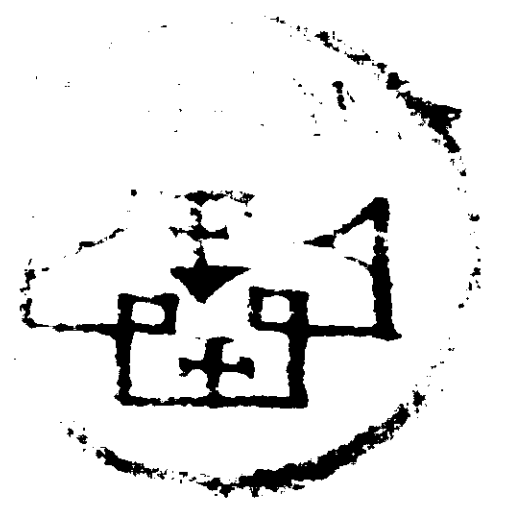
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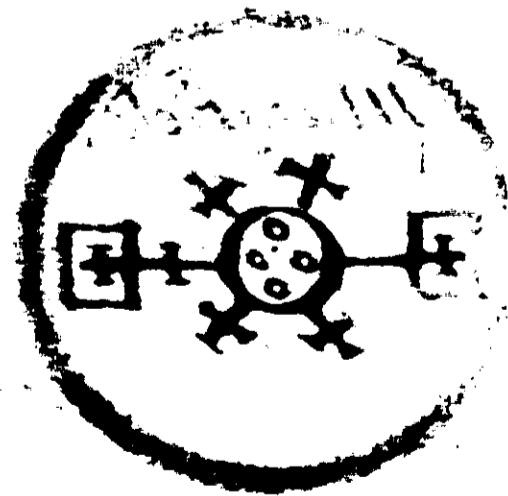
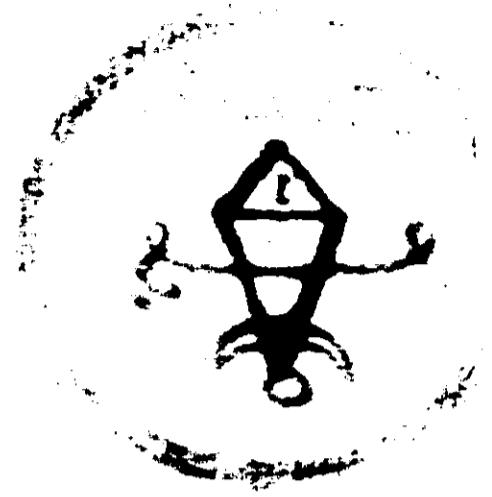
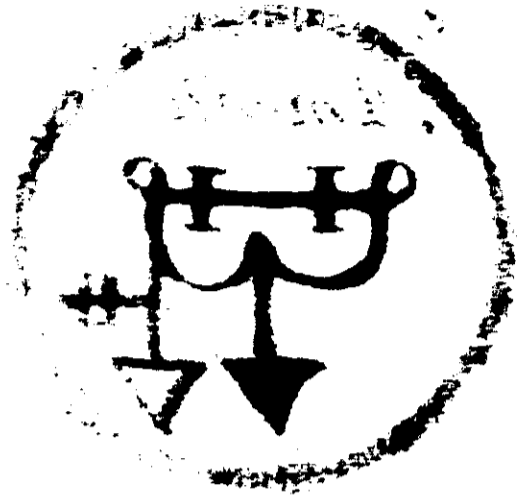


The Names and Seals of Icoiels  
Eight Dukks.



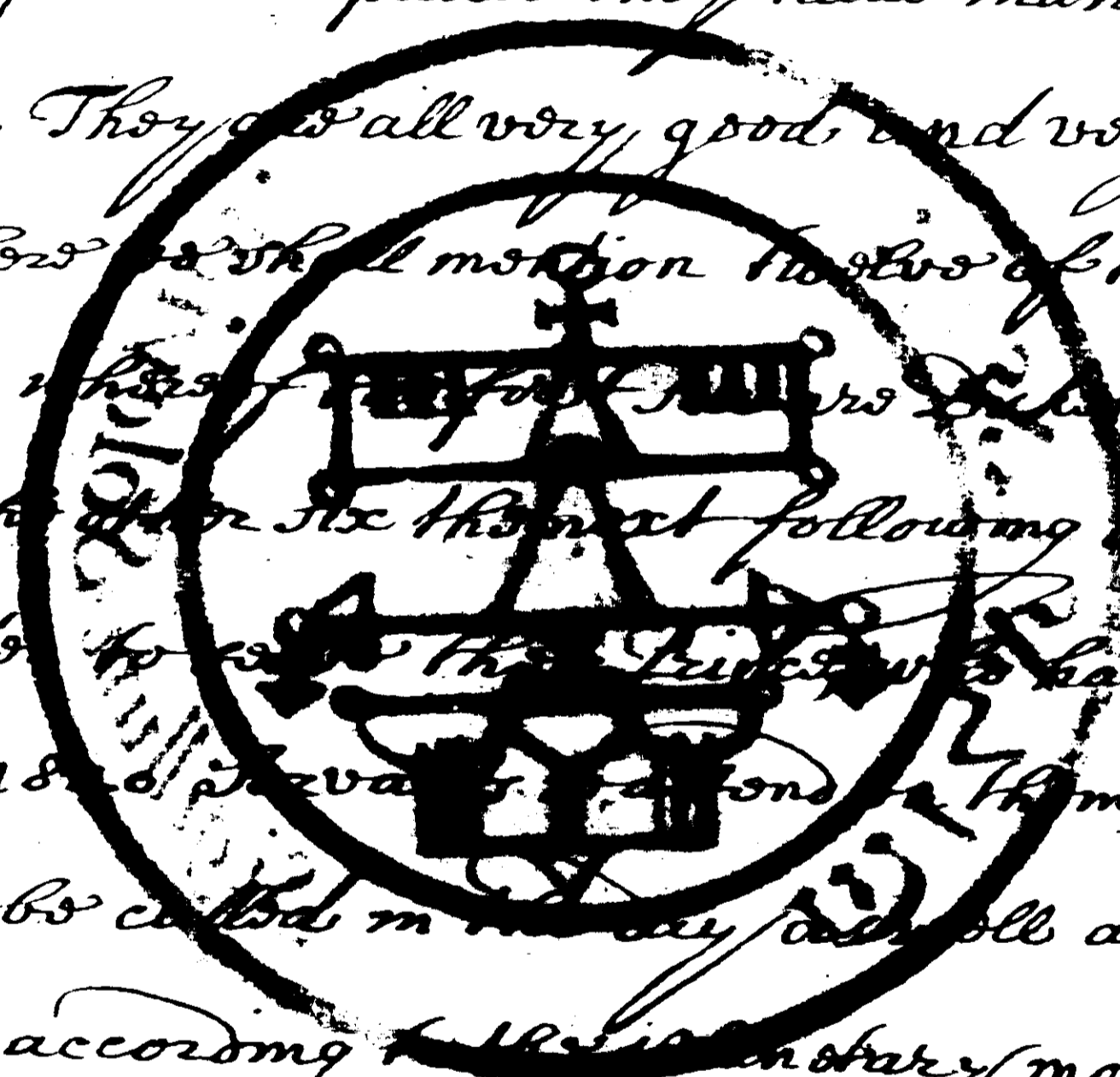
The Names and Seals of Icosiel's seven other Dukes.





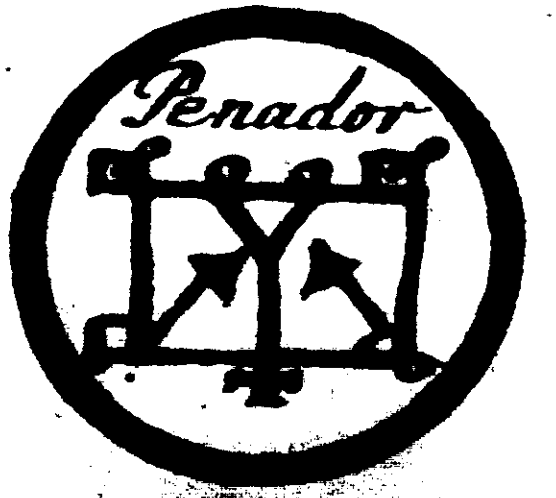
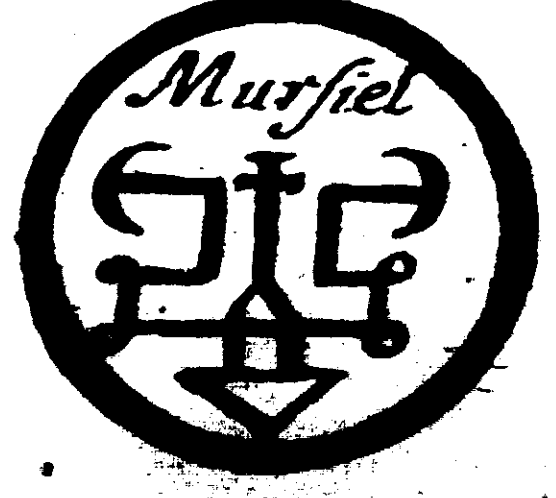
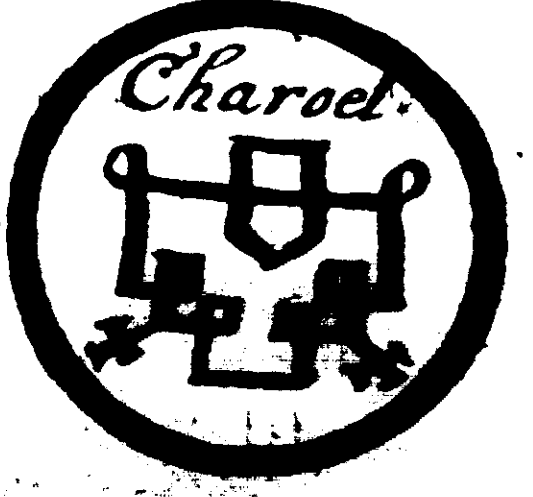
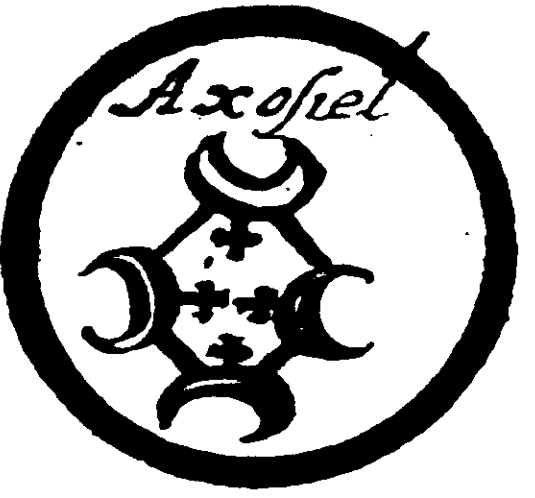
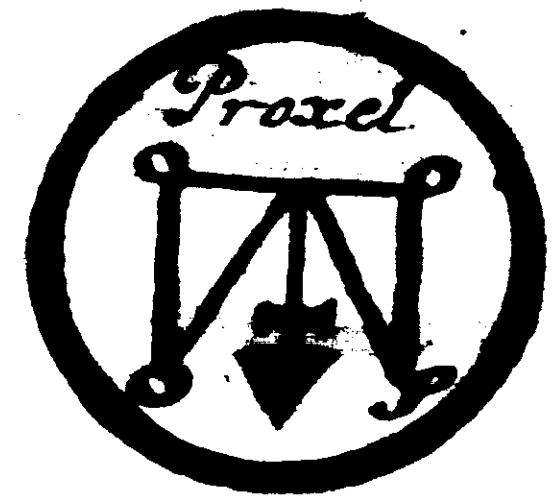
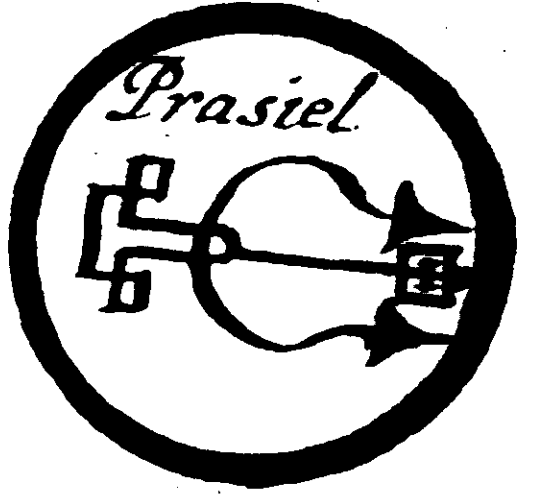
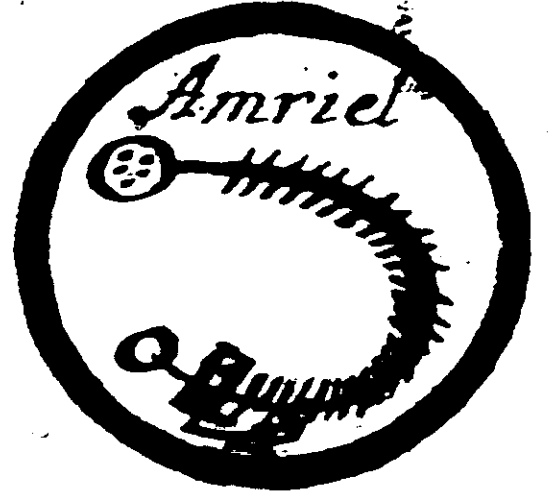
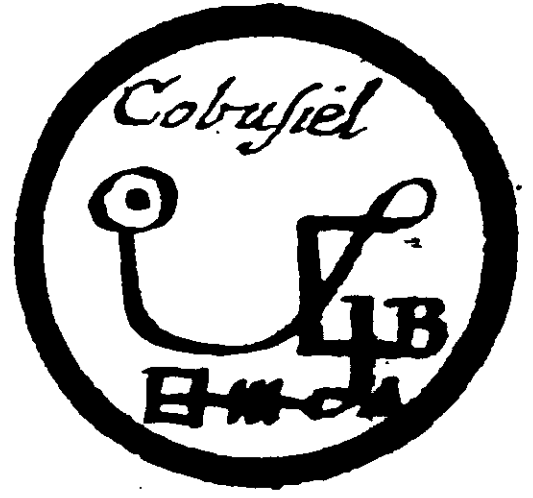
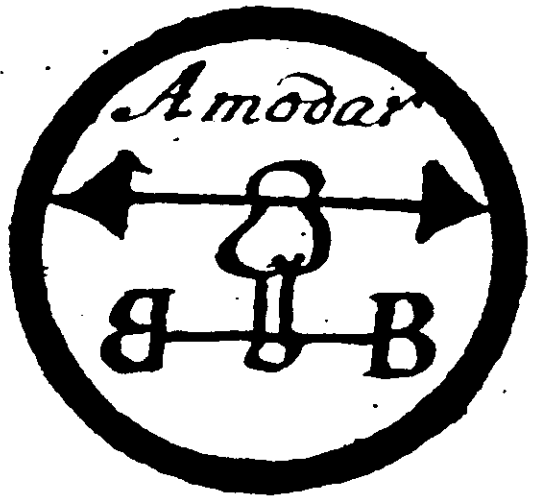
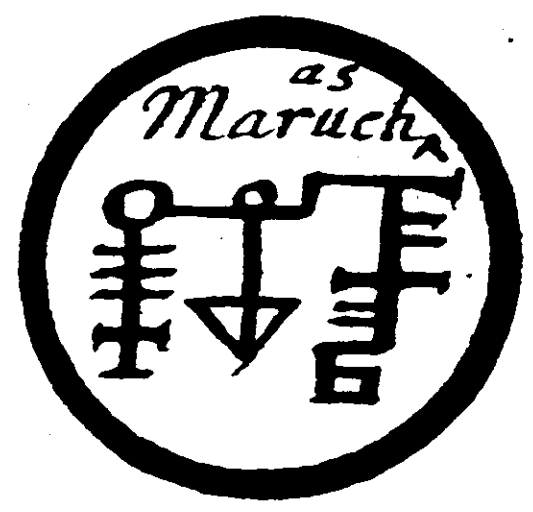
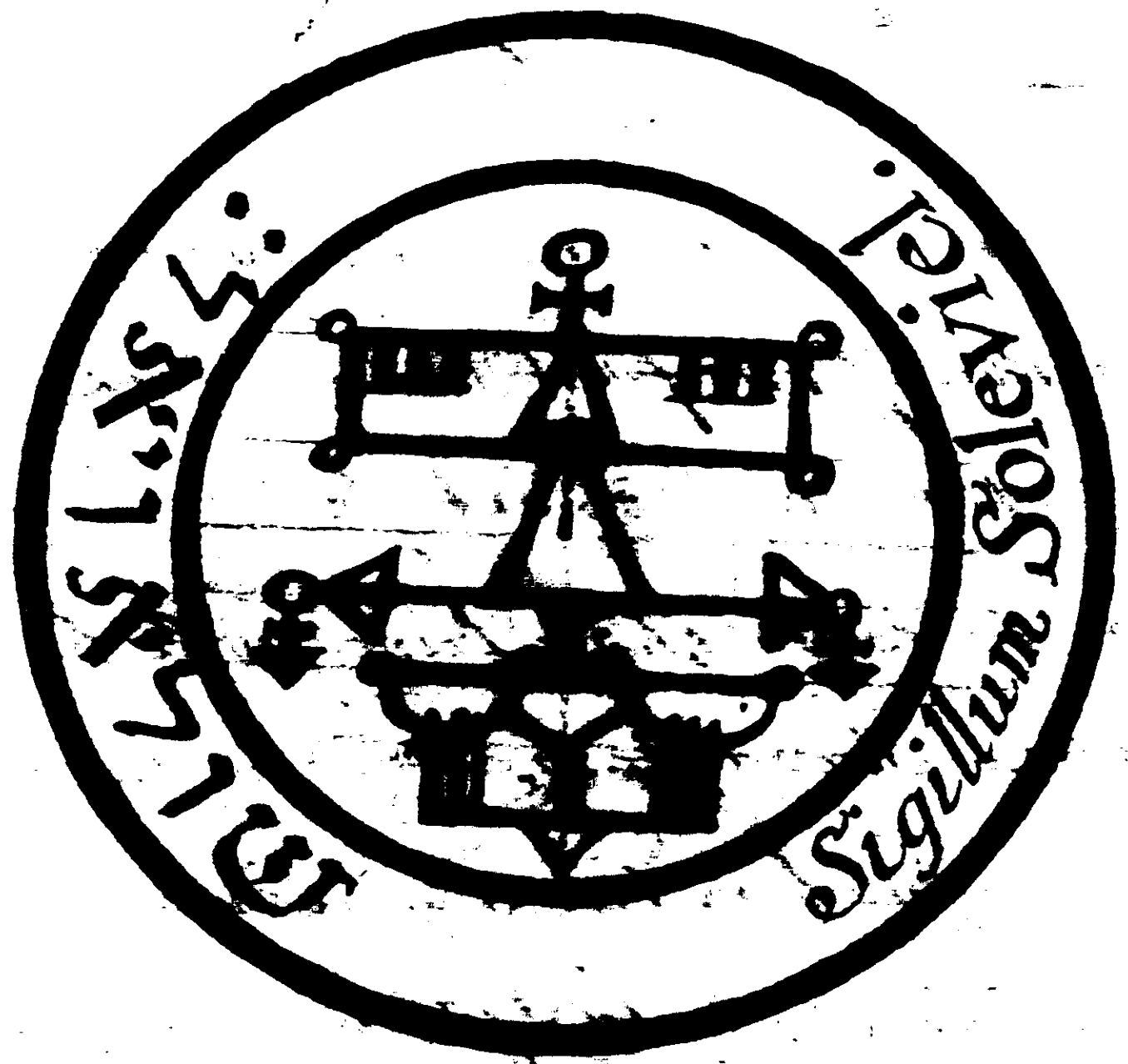
second sheet  
add

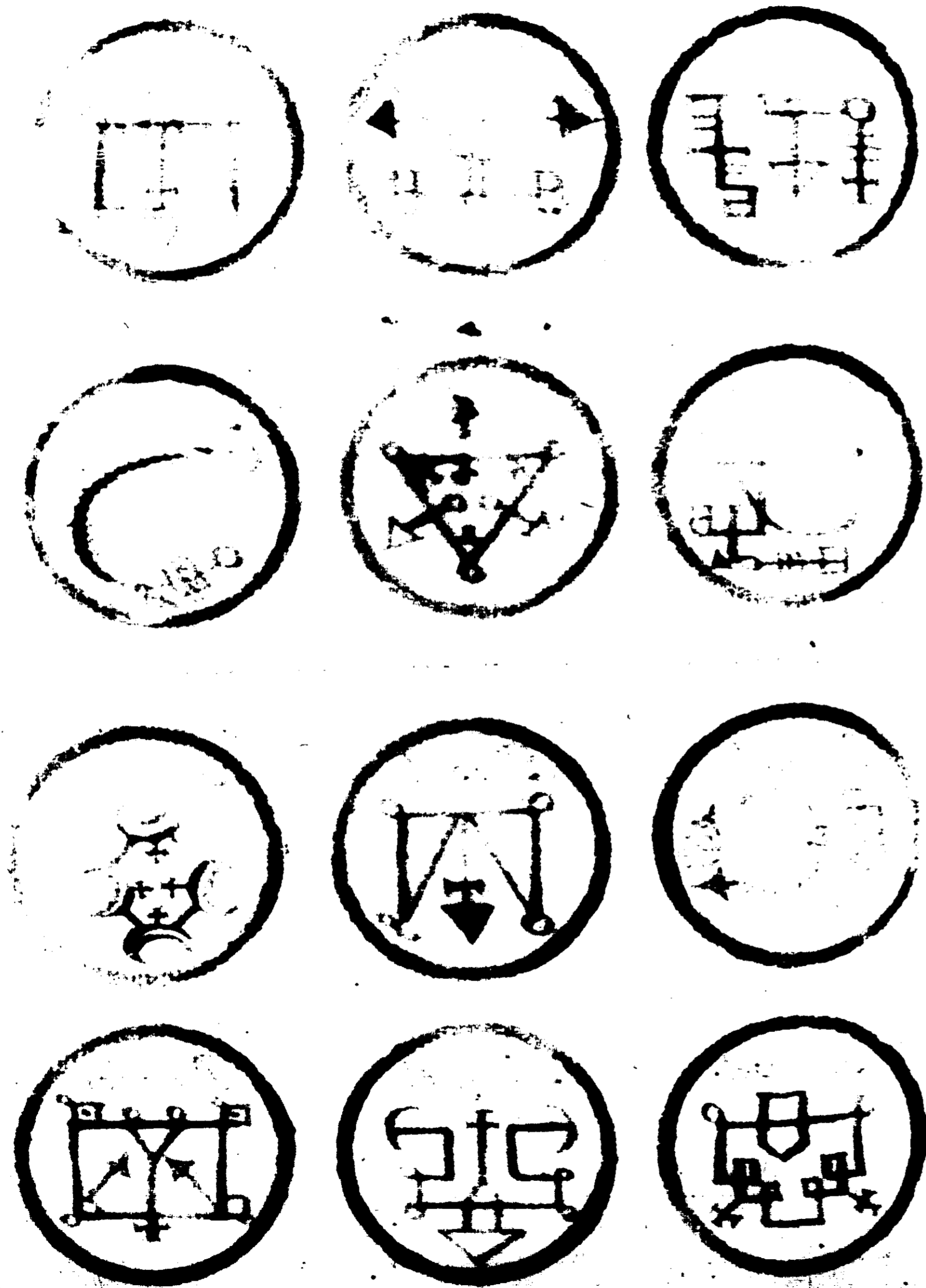
The seventh of these wandering Spirits and  
 spirits is called **Soleviel** who hath under his  
 comand 200 Dukcs and 200 Companies who changeth  
 every year their places they have many to attend  
 them. They are all very good, and very obedient  
 and howe soe shall motion to the chiefe  
 Dukcs who are first Dukcs one year  
 and the other six the next following and so rule  
 in order to the Dukcs who have under  
 them 180000 men, they are  
 all to be called in the day, all as in the  
 night, according to the ordinary motion



Their Names and Seales are as follows.

The names & Seals of Soloviel's 12. Dukes.



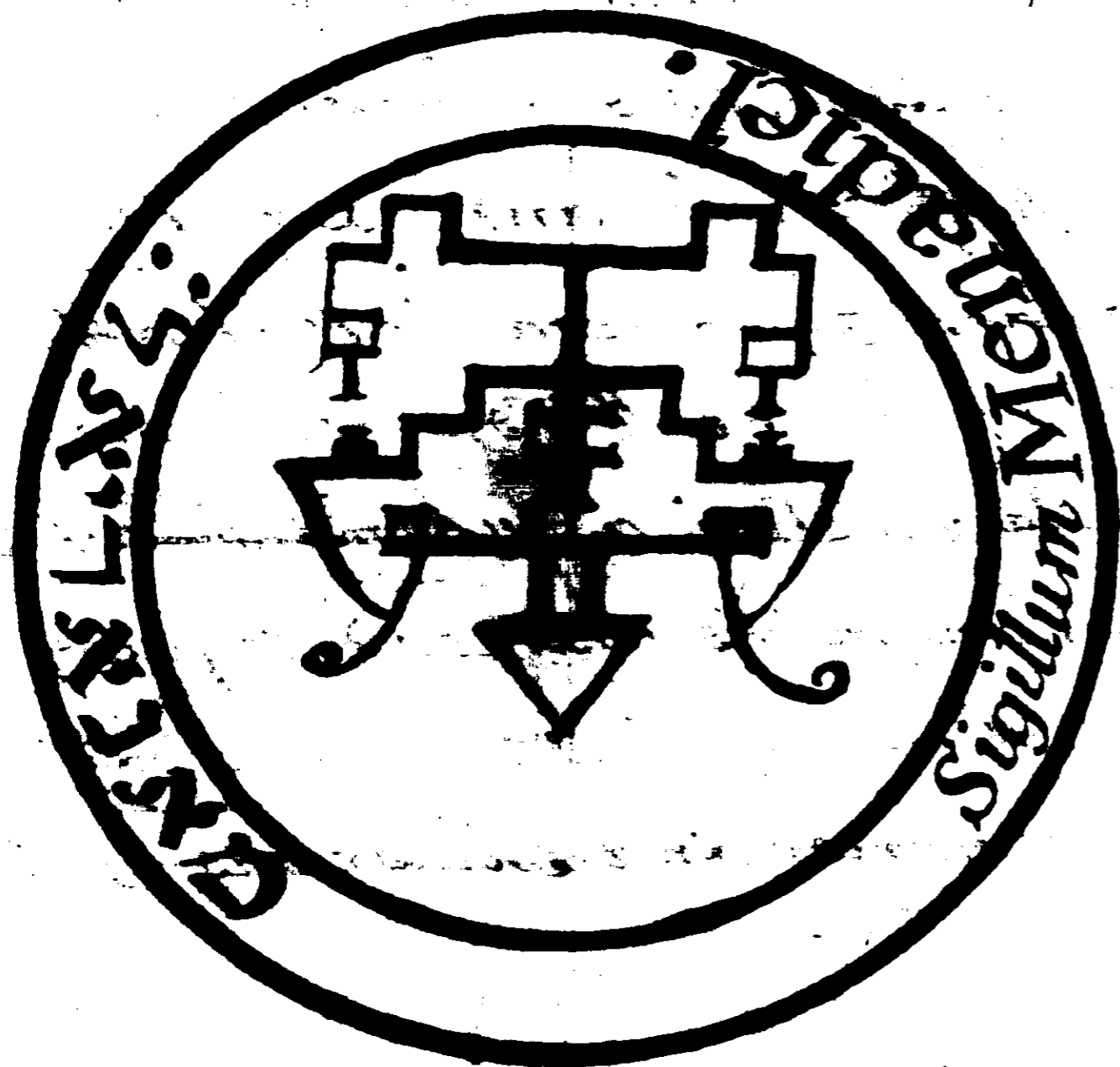


189

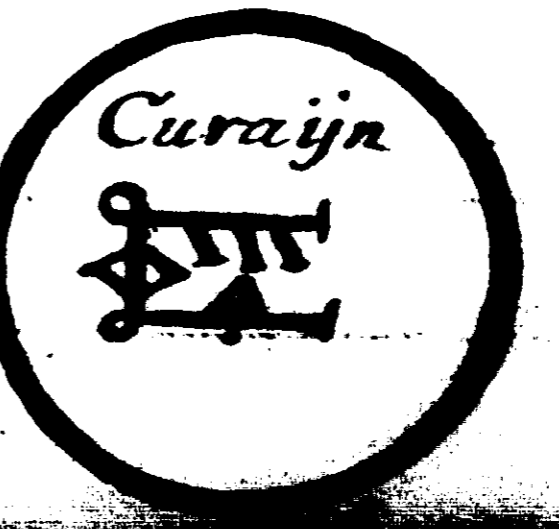
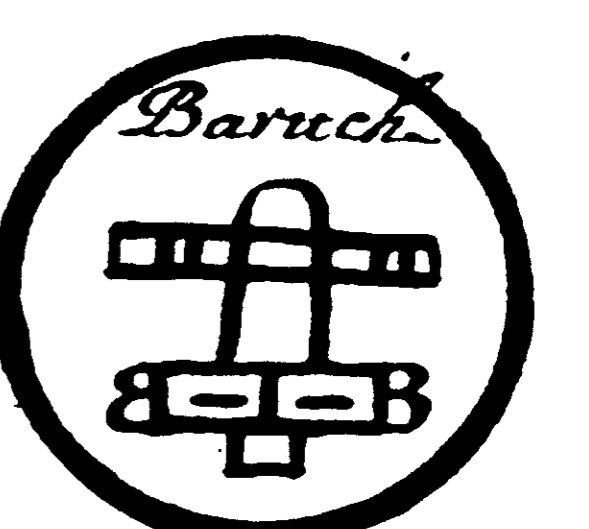
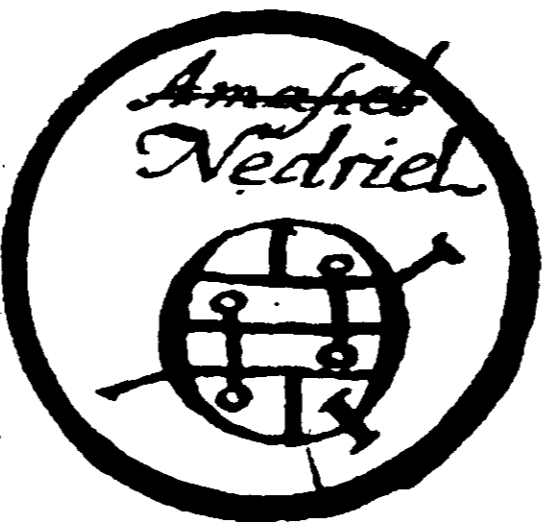
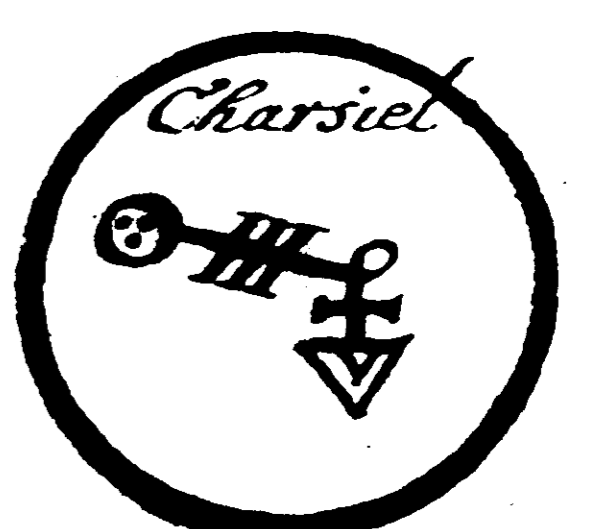
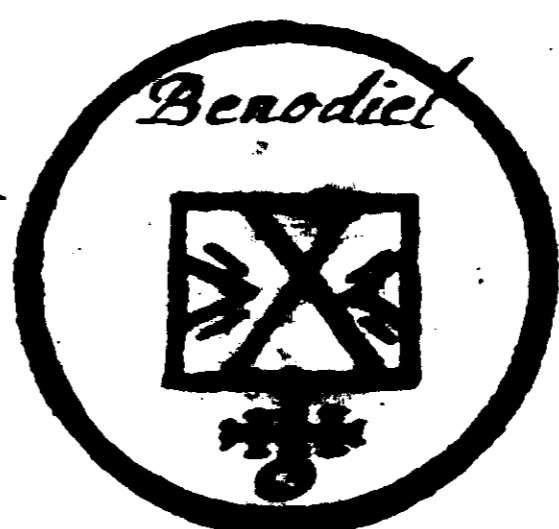
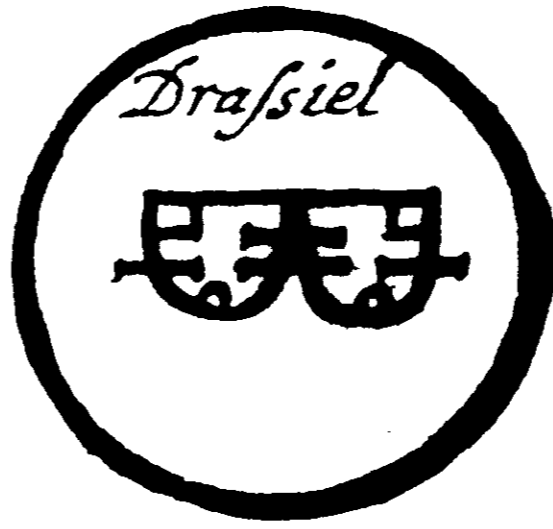
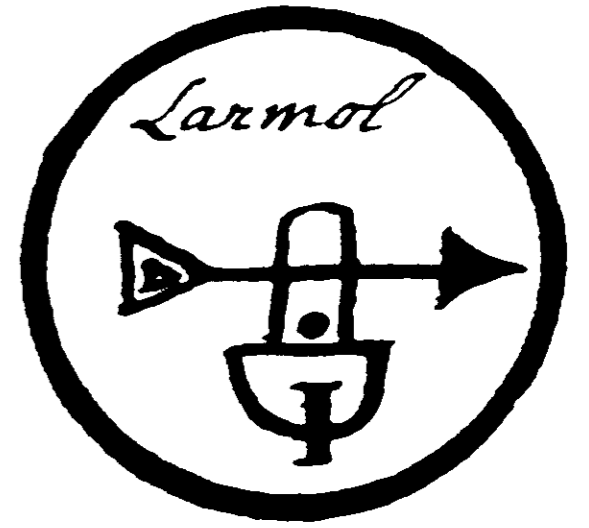
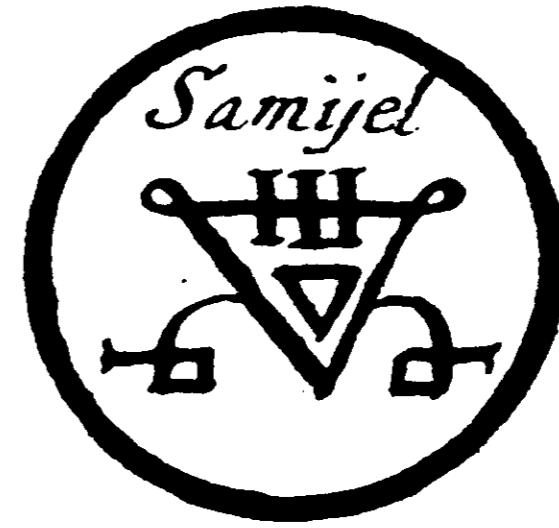
The Eight of these wandering Princes is called **Menadiel** who hath 20 Dukes and a hundred Companies and many other Servants they being all of a good Nature and very obedient, ~~as~~ <sup>as</sup> we have mentioned Six of the chief Dukes, and one of the under Dukes who hath 300 Servants that attend them Note you must call ~~the~~ <sup>the</sup> according to the planetary motion and in the first hours and Companies in the morning and so ~~possibly~~ <sup>possibly</sup> on through all the hours of the day and night whose names and Seals ~~is~~ <sup>is</sup> follows.



Israhel M



The names and Seals of Menadiels twelve  
 Dukos 190

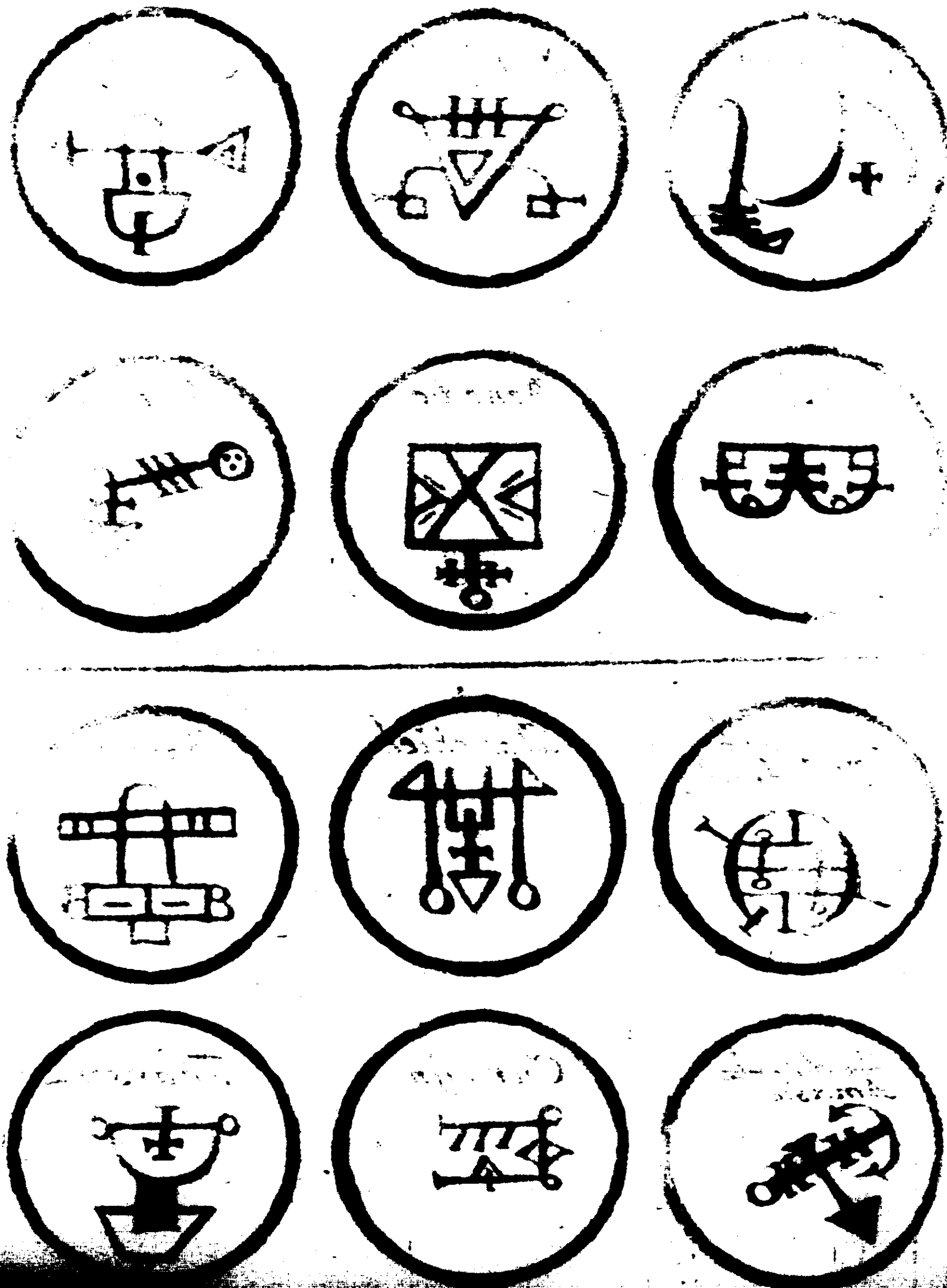
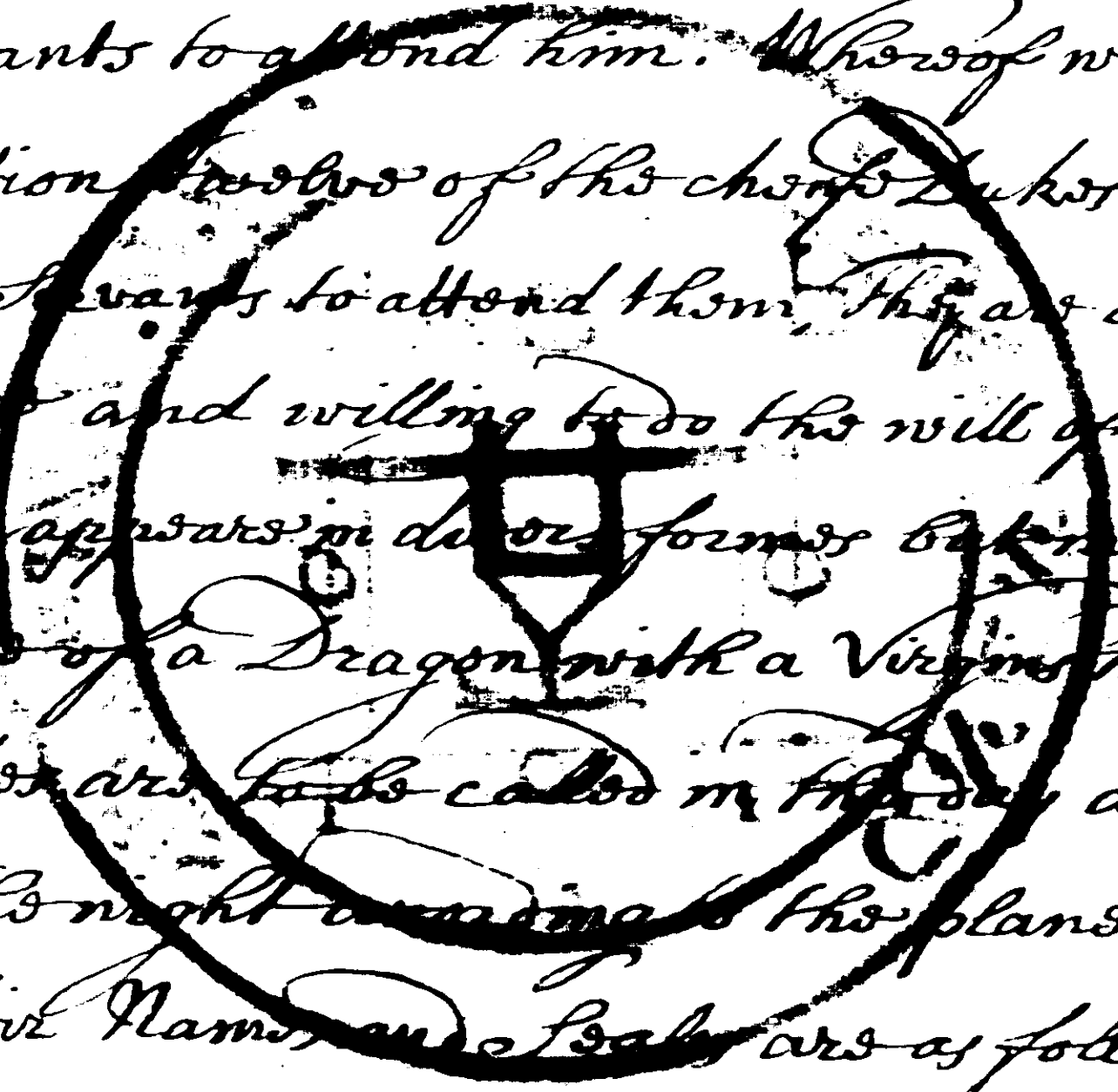




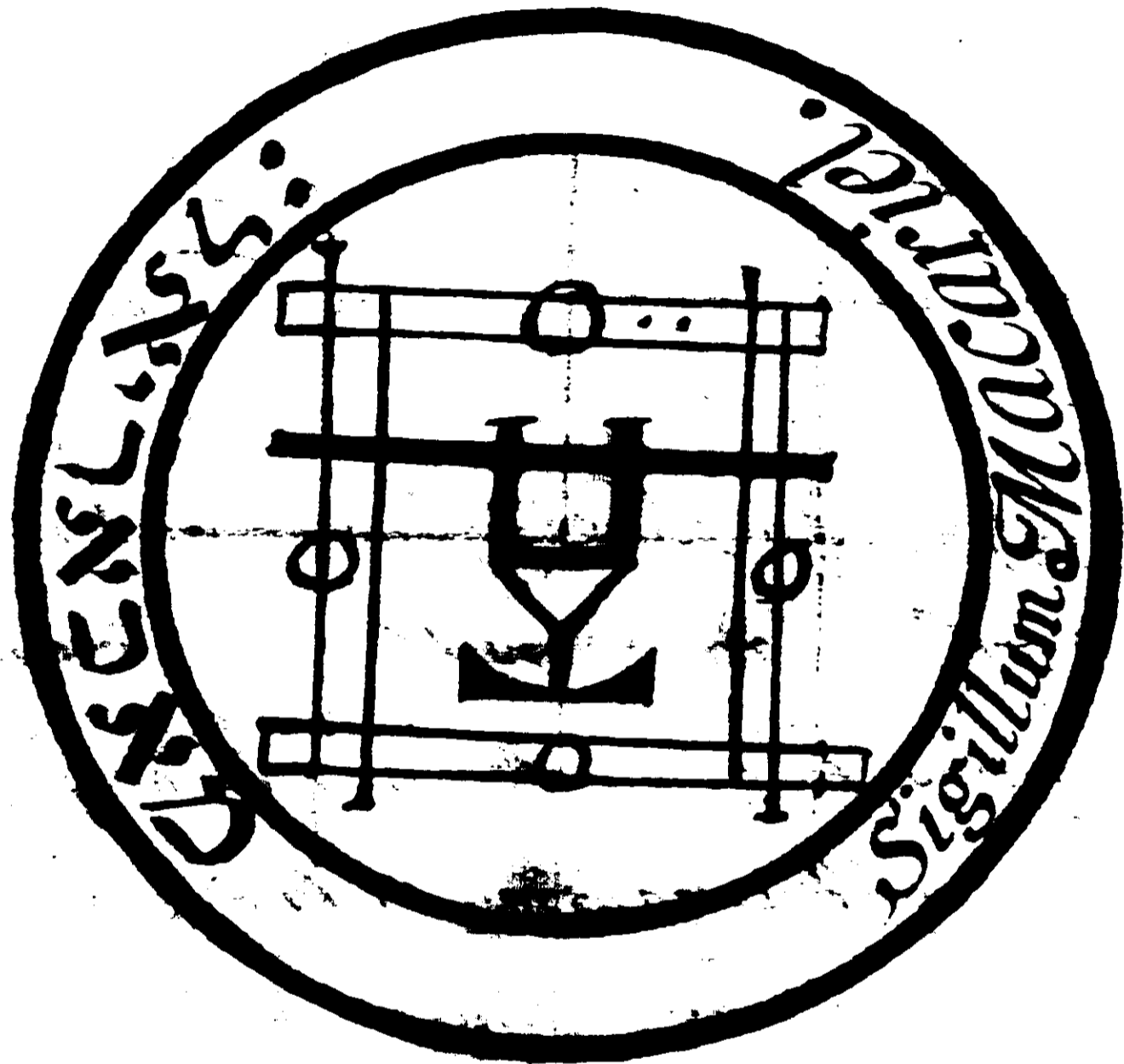
The Eighty three }  
Part. Dr. Rudd.

The Ninth wandering Spirit

in Order is called **Macariel** who hath 40 Dukks besides many other Inferiour Servants to attend him. Whose of we shall mention ~~two~~ of the chief Dukks who have 700 Servants to attend them, they are all good by nature and willing to do the will of the Exorcist. They appears in divers formes but mostly in the forme of a Dragon with a Virgins head, these Dukks are to be called in the day as well as in the night according to the planetary order. Their Names and Seals are as followeth.

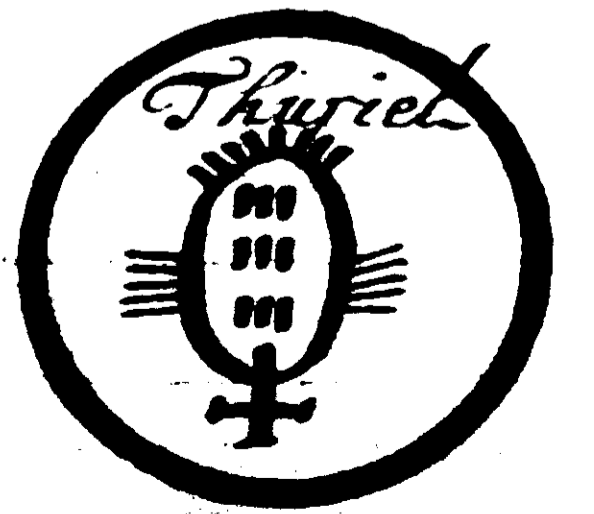
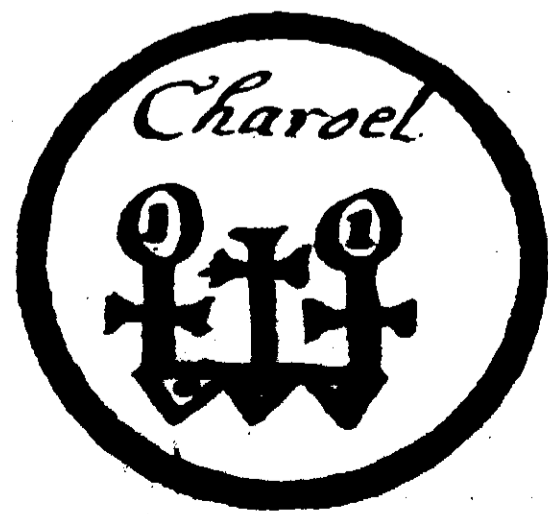
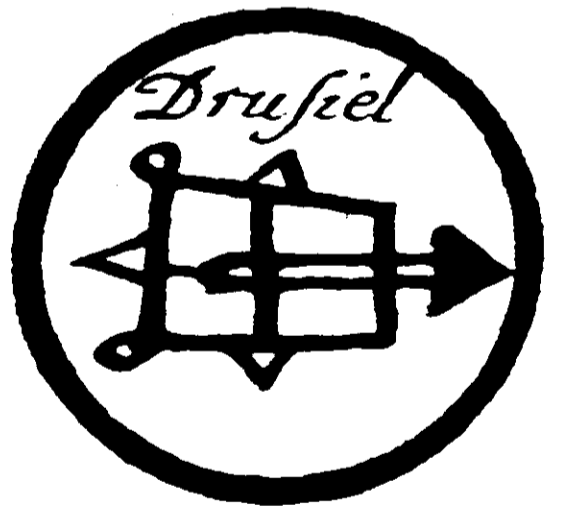
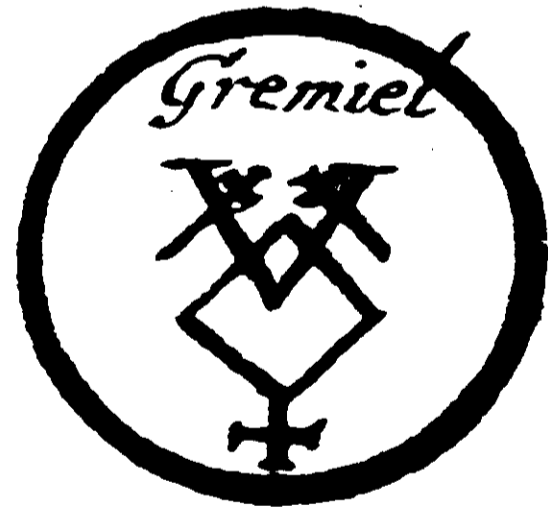
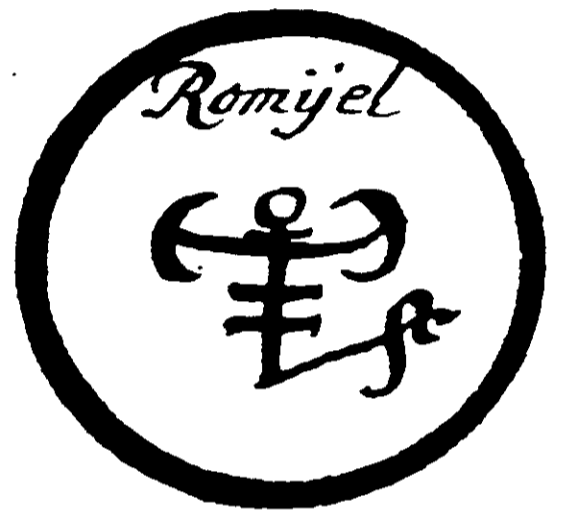
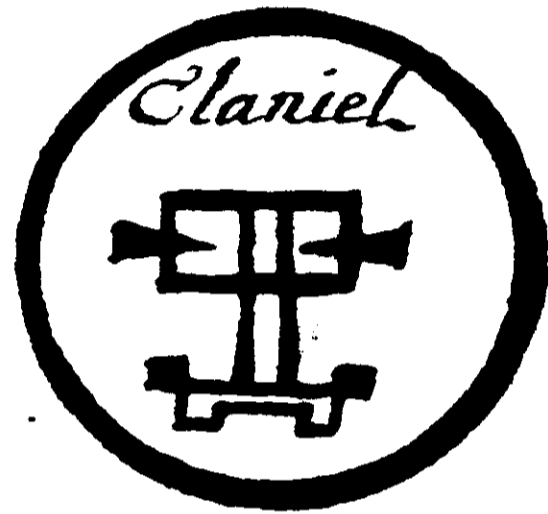
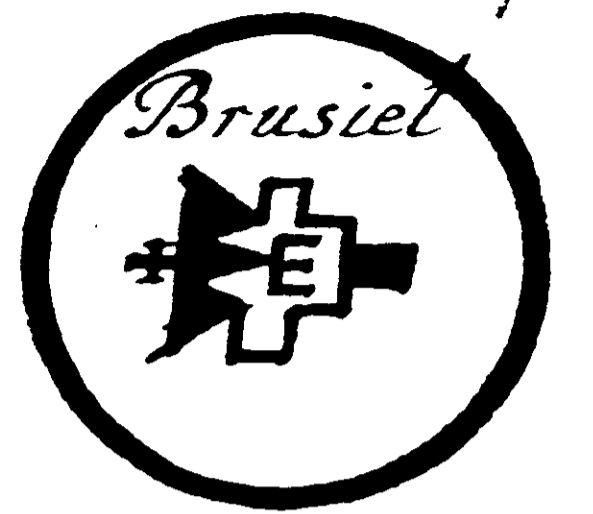
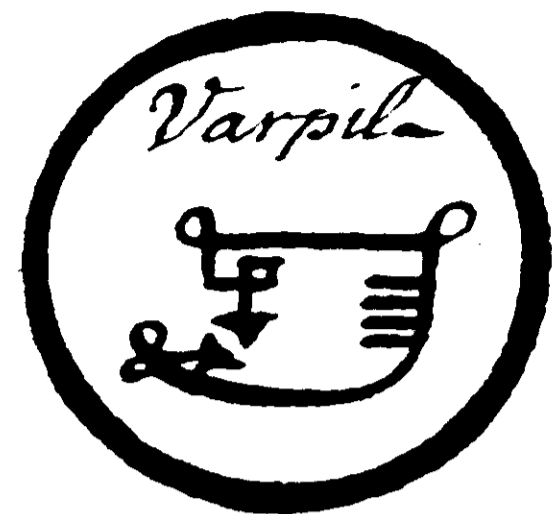
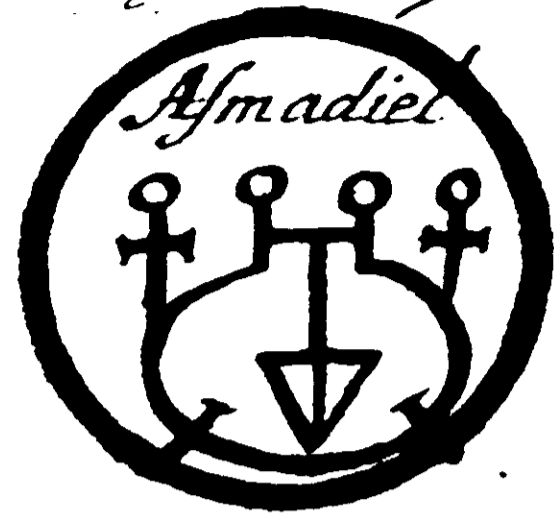


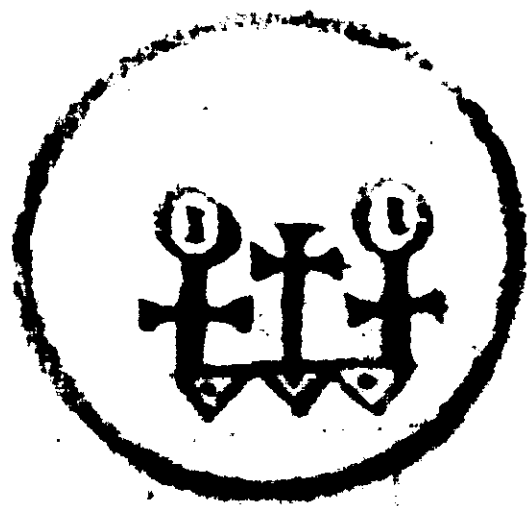
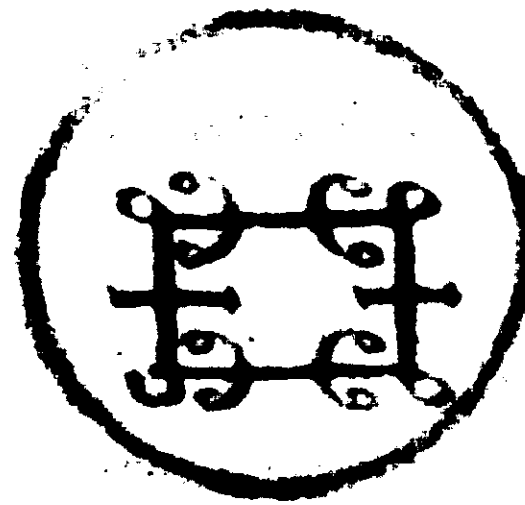
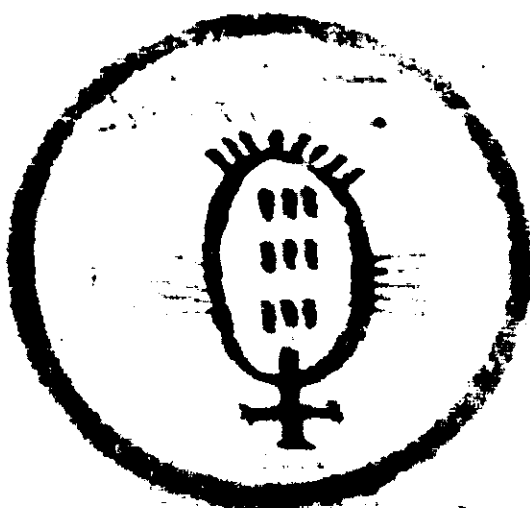
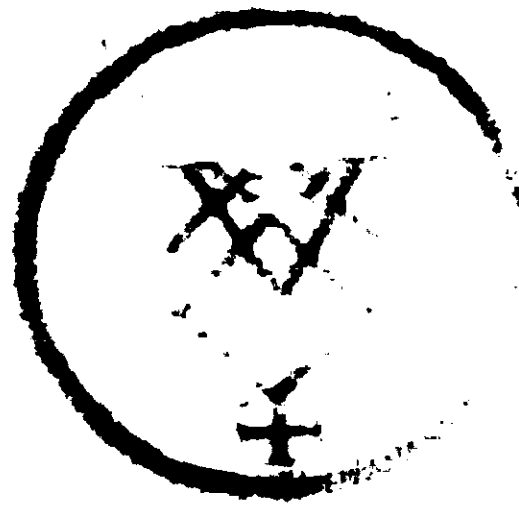
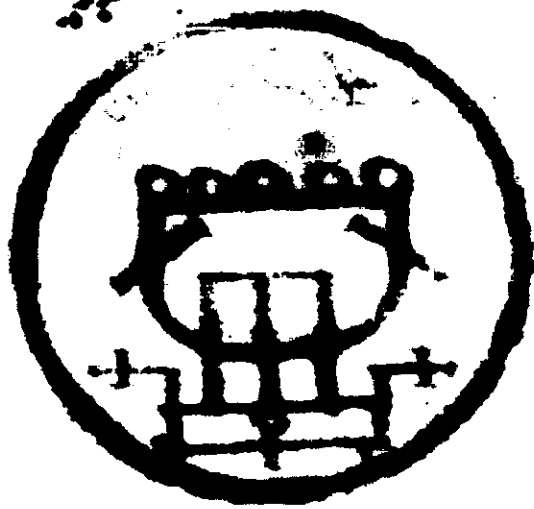
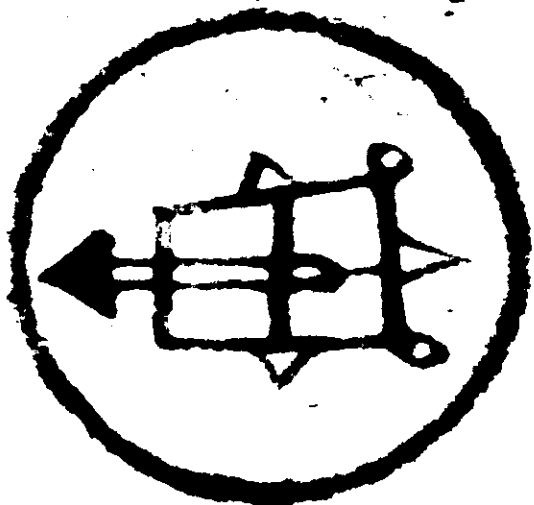
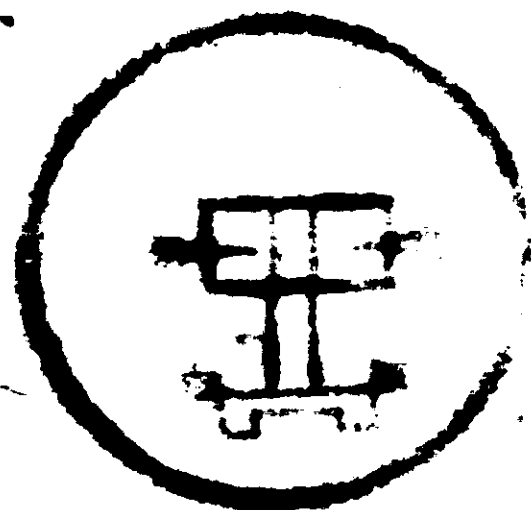
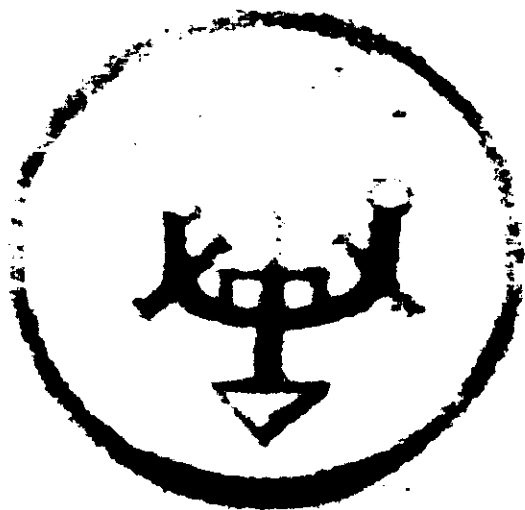
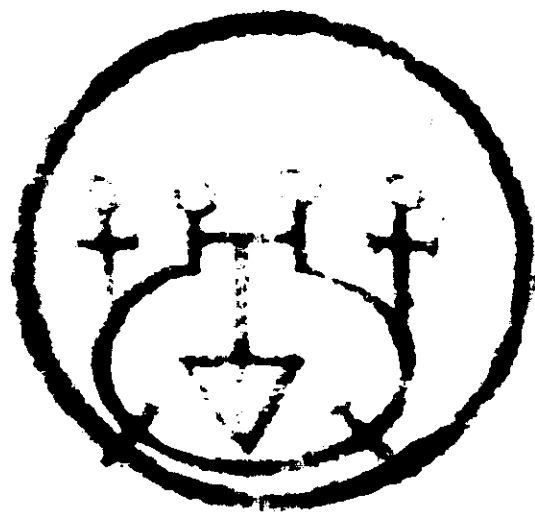
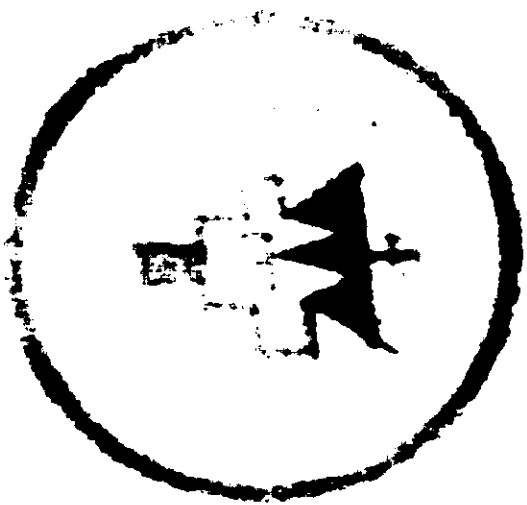
Primo 171



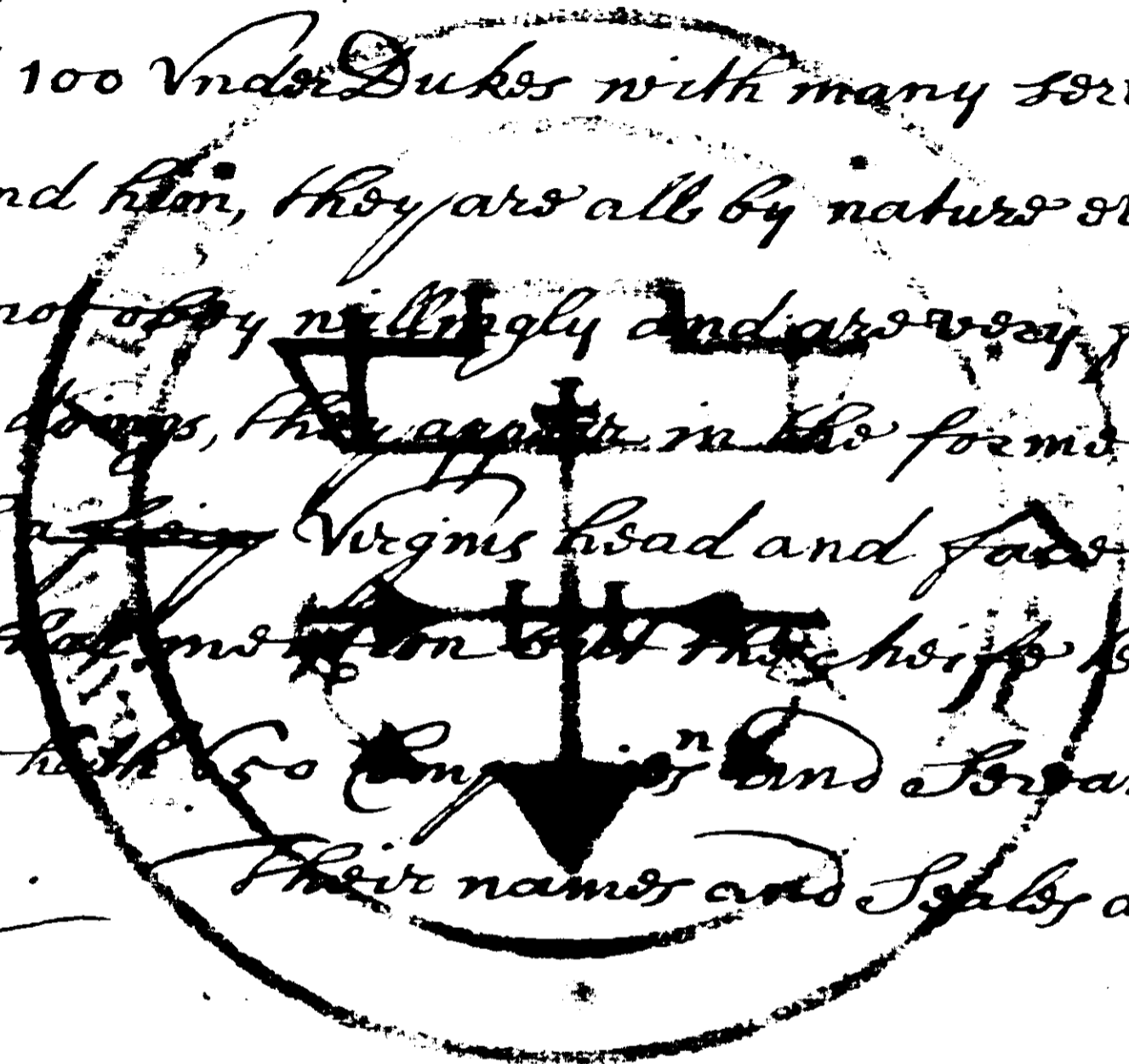
The Conjuraton

The Names and Seals of Macariels 12.  
Dukes. 192

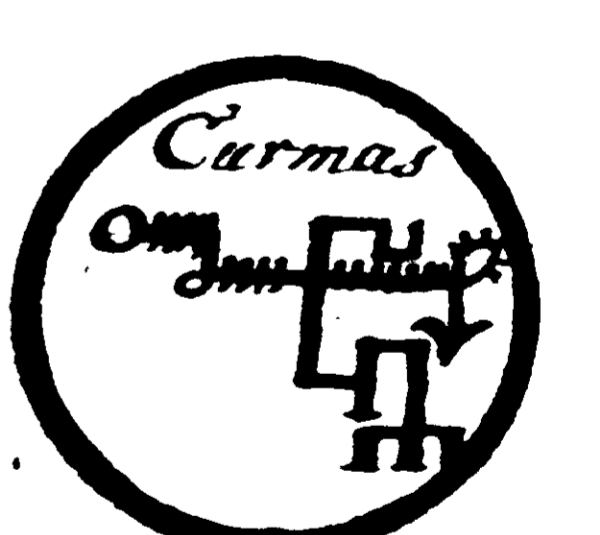
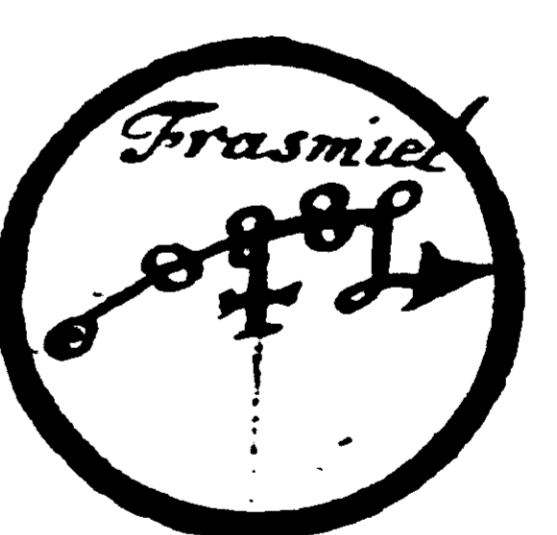
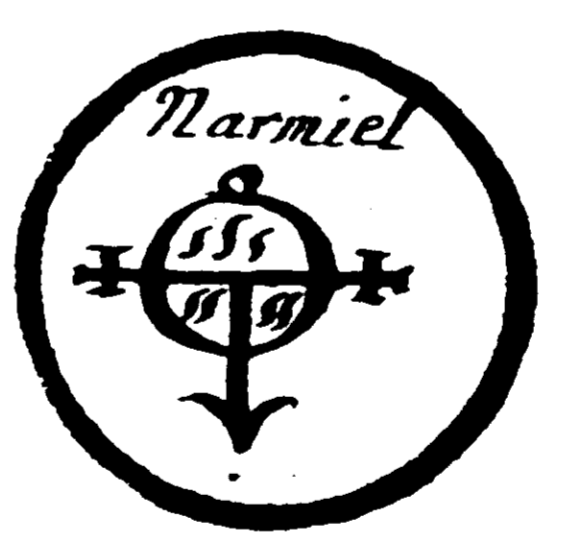
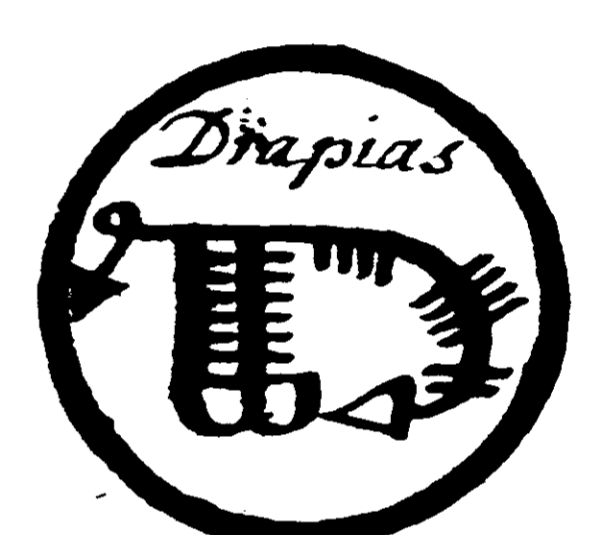
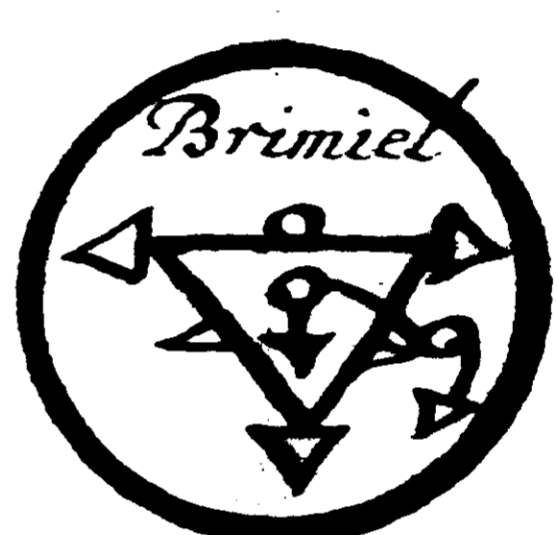
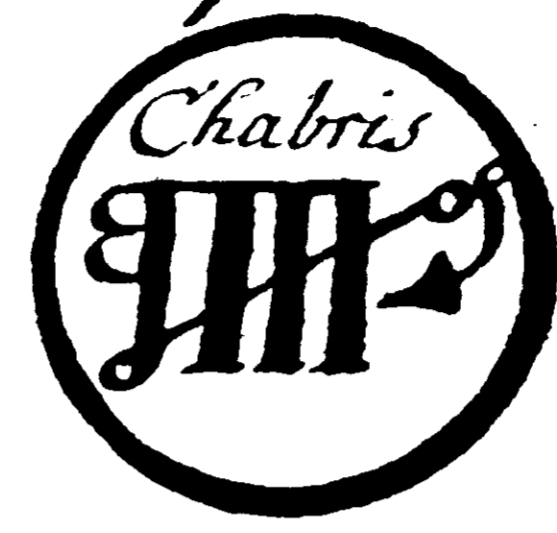
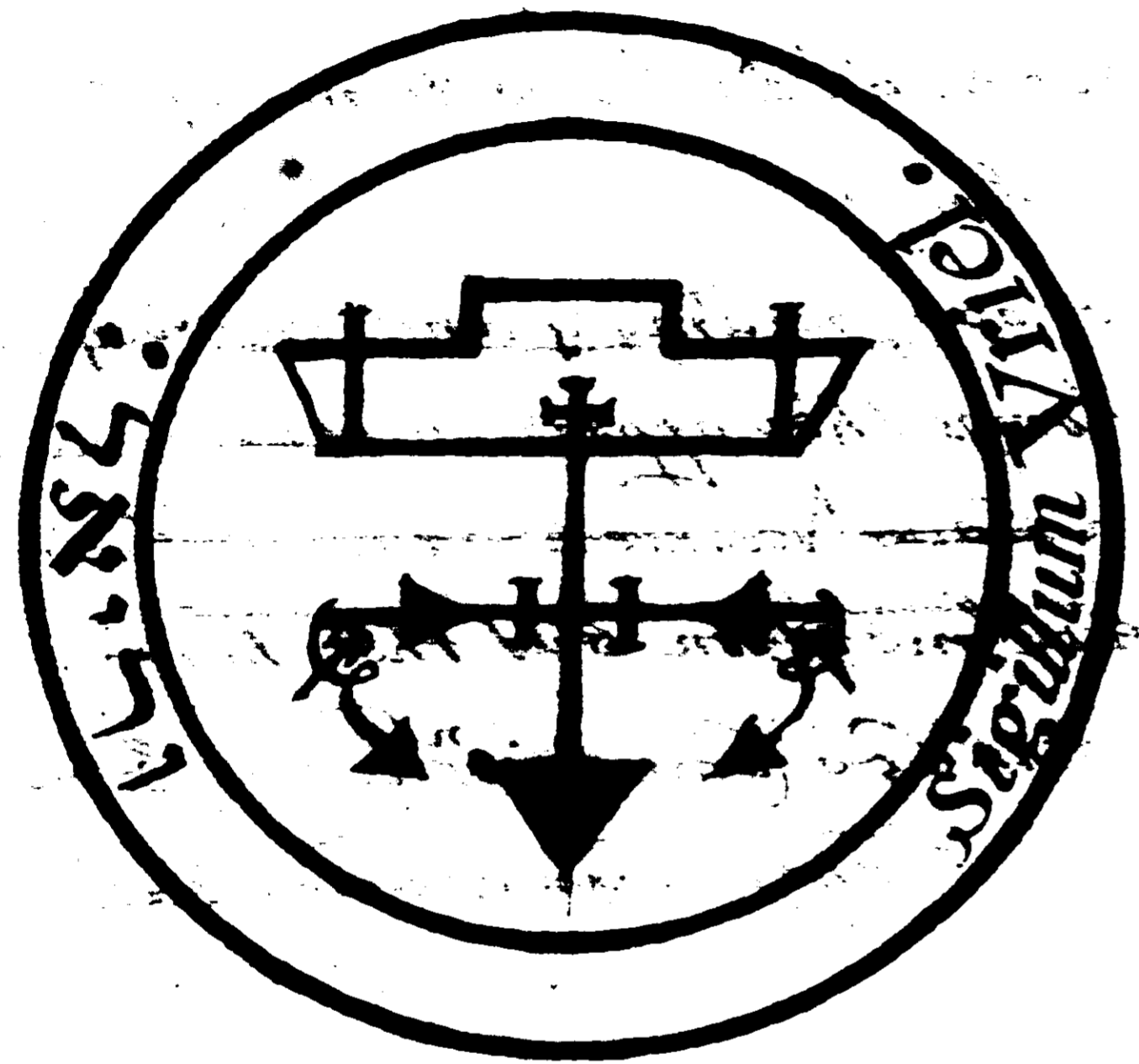




The tenth wandering Spirit in Order is -  
 called **Vriell** who hath ten chiefe Dukes  
 and 100 Under Dukes with many servants to  
 attend him, they are all by nature evil and  
 will not obey willingly and are very false in  
 their doings, they appear in the forme of a Serpent  
 with a ~~king~~ Virgins head and face White of  
 no stature ~~in~~ but the chiefe ten Dukes  
 who hath 50 ~~Engl~~ and Servants to attend  
 them. Their names are ~~as~~ <sup>the</sup> follow

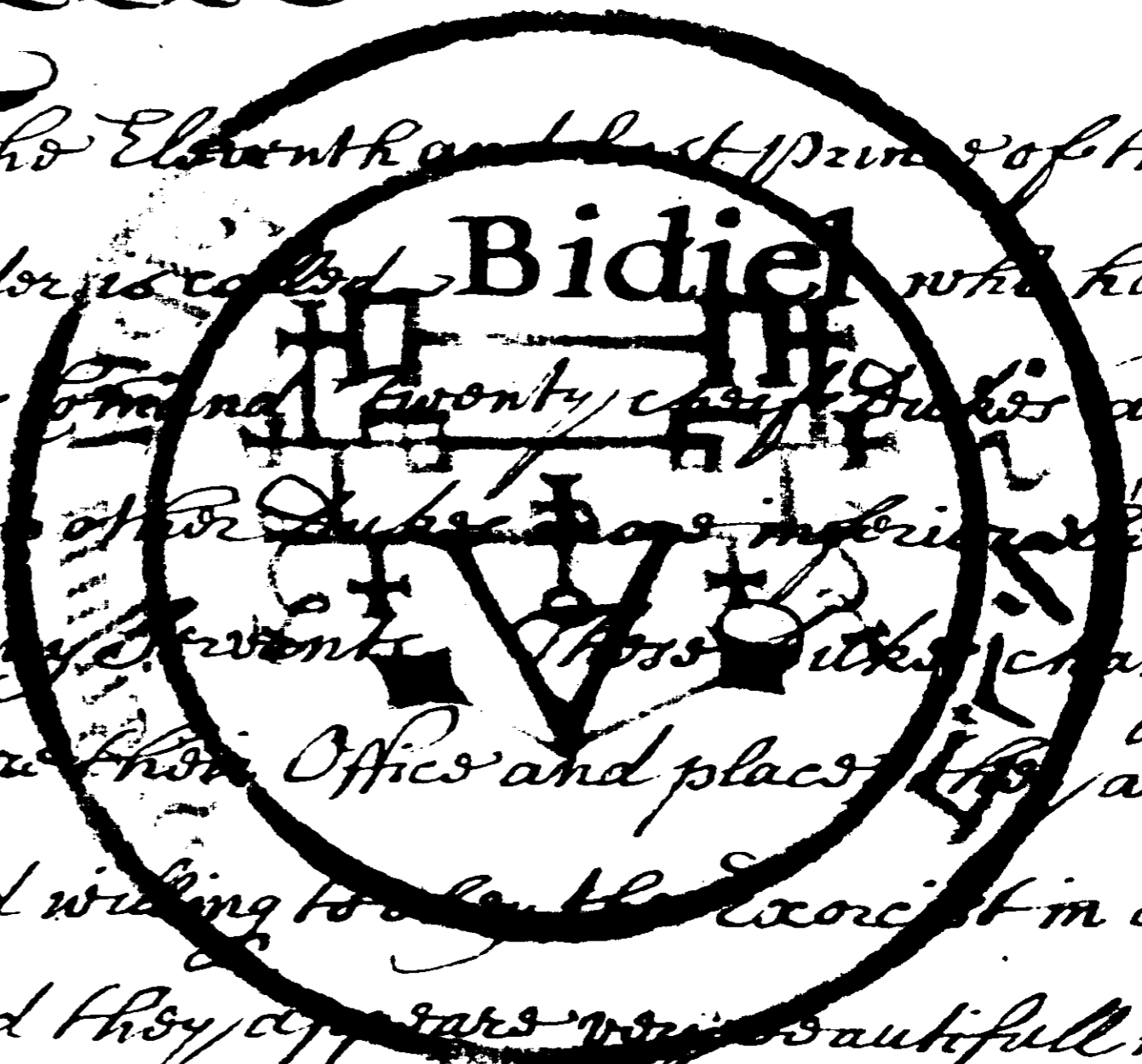


The Names and Seals of Triel's town  
chief Dukes.

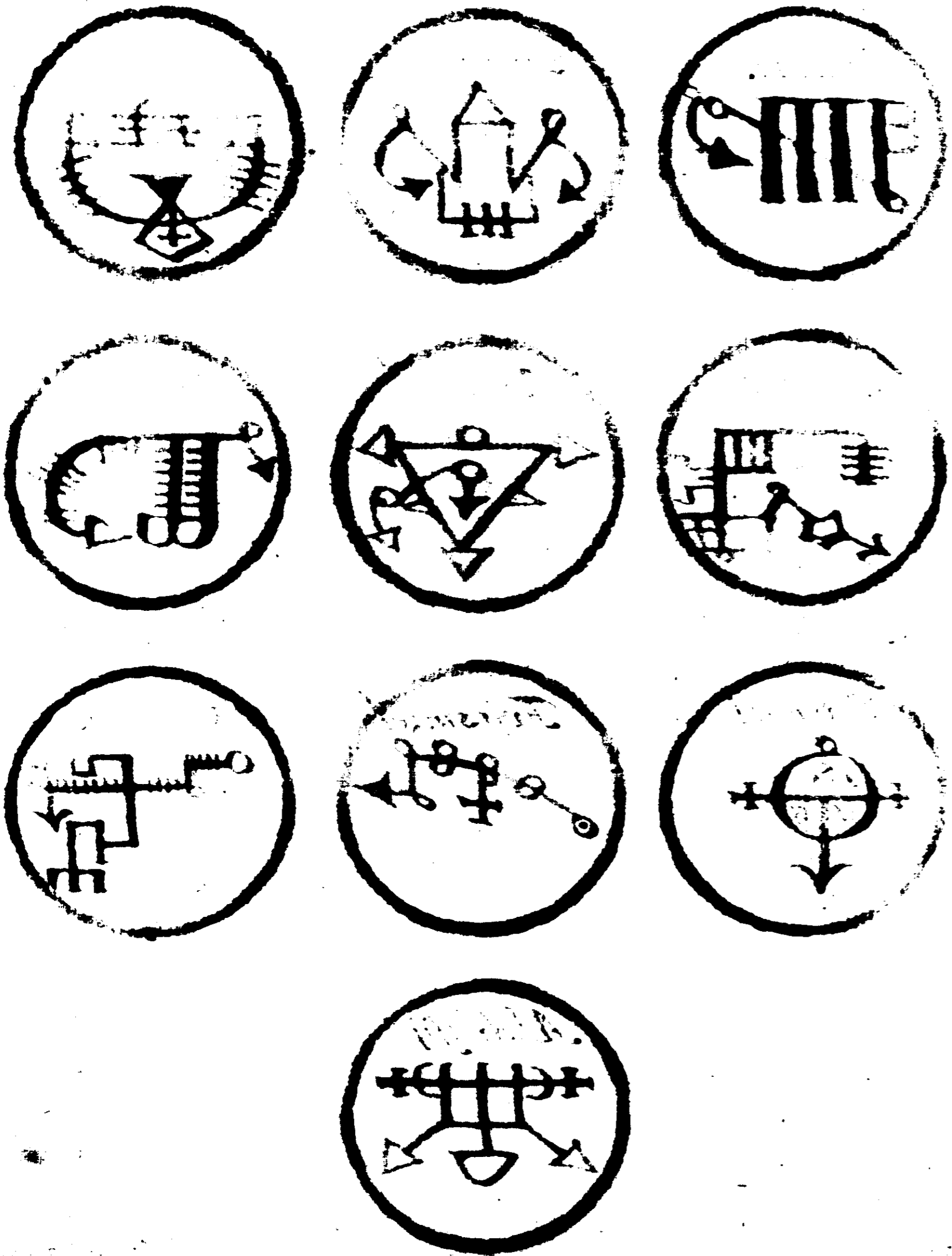


Eighty fourth sheet.  
D. Rudde

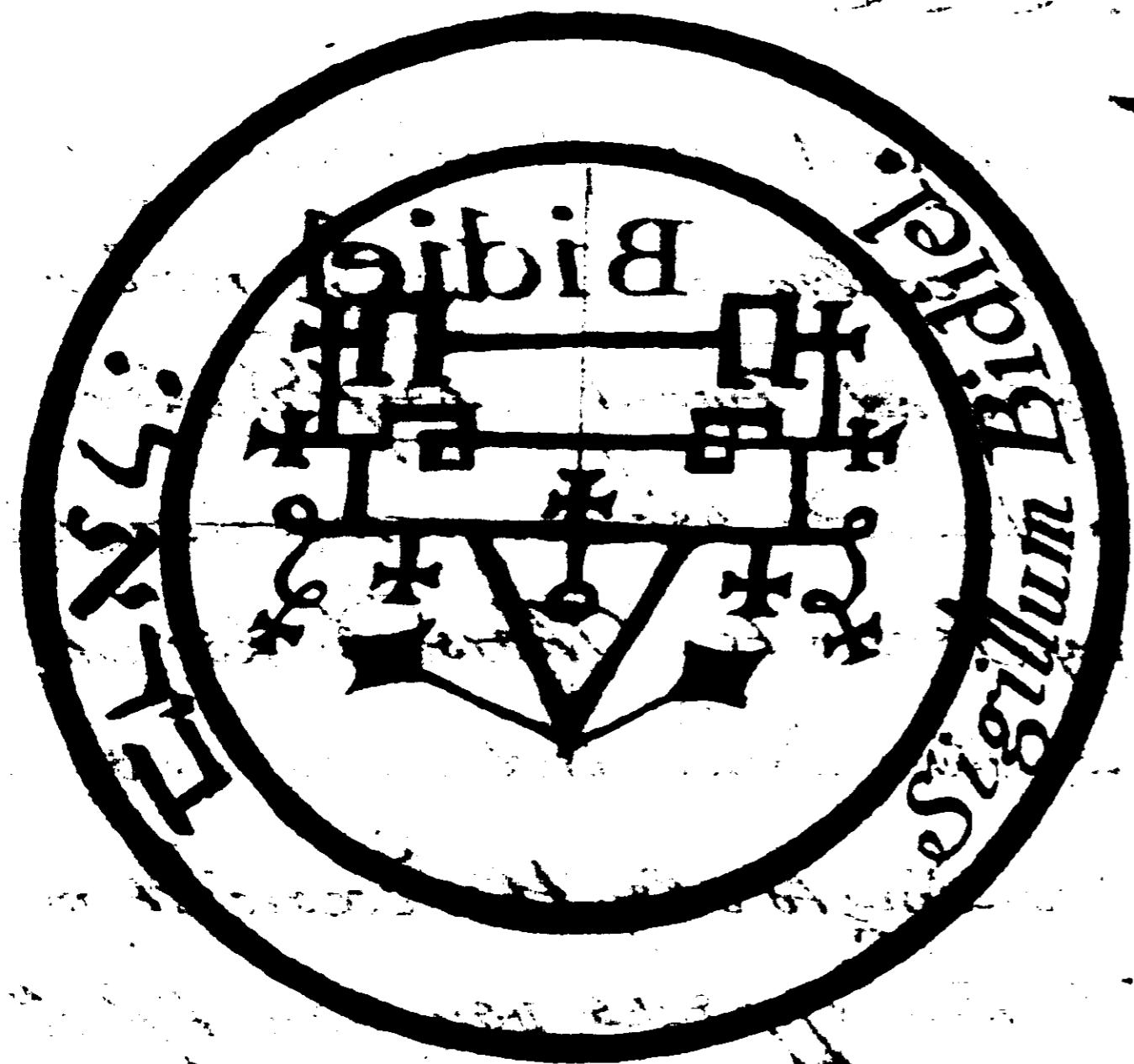
The Eleventh and last part of this wandering  
Order is called **Bidiel** who hath under  
his command Twenty chief Dukes and two hun-  
dred other Subordinates inferior besides very  
many servants. These Dukes changeth every  
year their Office and place they are all good  
and willing to obey the Exorcist in all things  
and they appears very beautifull in human  
shape whereof we shall mention here ten  
of the chief Dukes whose names have 2400  
servants to attend them.



Their names and Ranks as follows



Faint, mostly illegible handwritten text at the bottom of the page, possibly listing names and ranks.

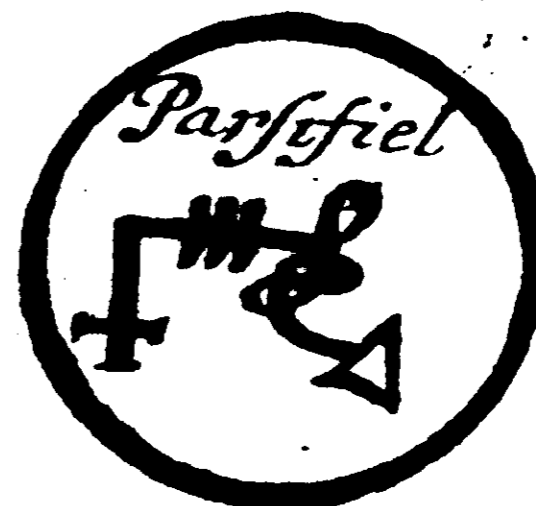
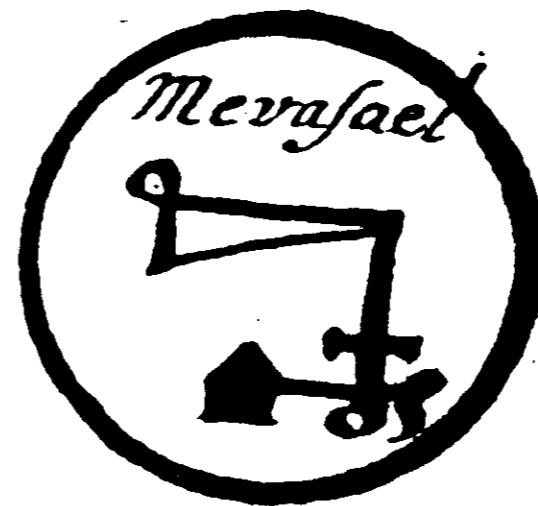
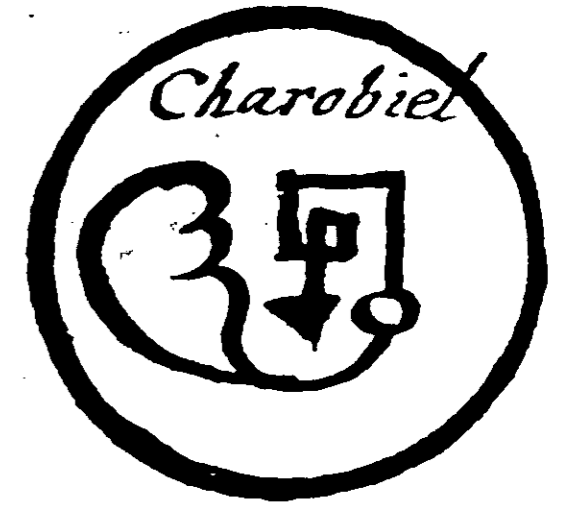
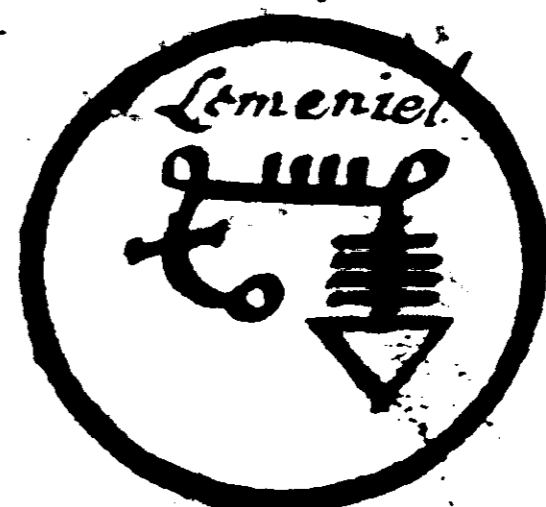
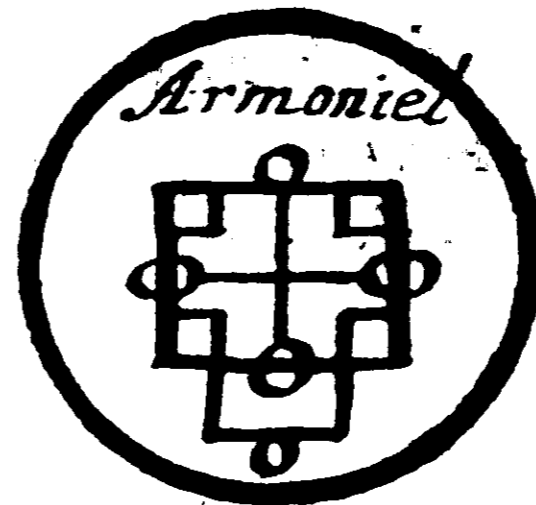
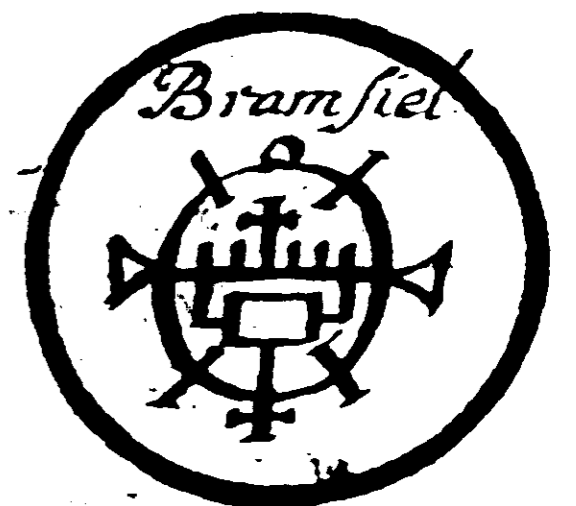
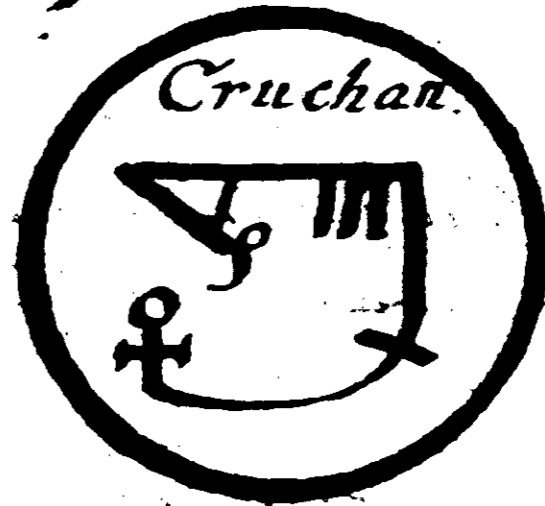


The Conjuracion to the wandering Spirits.

I Conjure thee O thou Mighty & potent Prince Bidiel who wanderest here and there in the air with thy Dukes and other of thy servants I conjure thee Bidiel that thou forthwith appearst with thy attendants in this first hour of the day here before me in this Crisall Stone or here before this Table in a fair and comely shap to do my will in all things that I shall desire of you etc Note this \* mark in the Conjuracion following, and go on as it followeth thus.

The Names and Seals of Bidiels tenne Great Dukes.

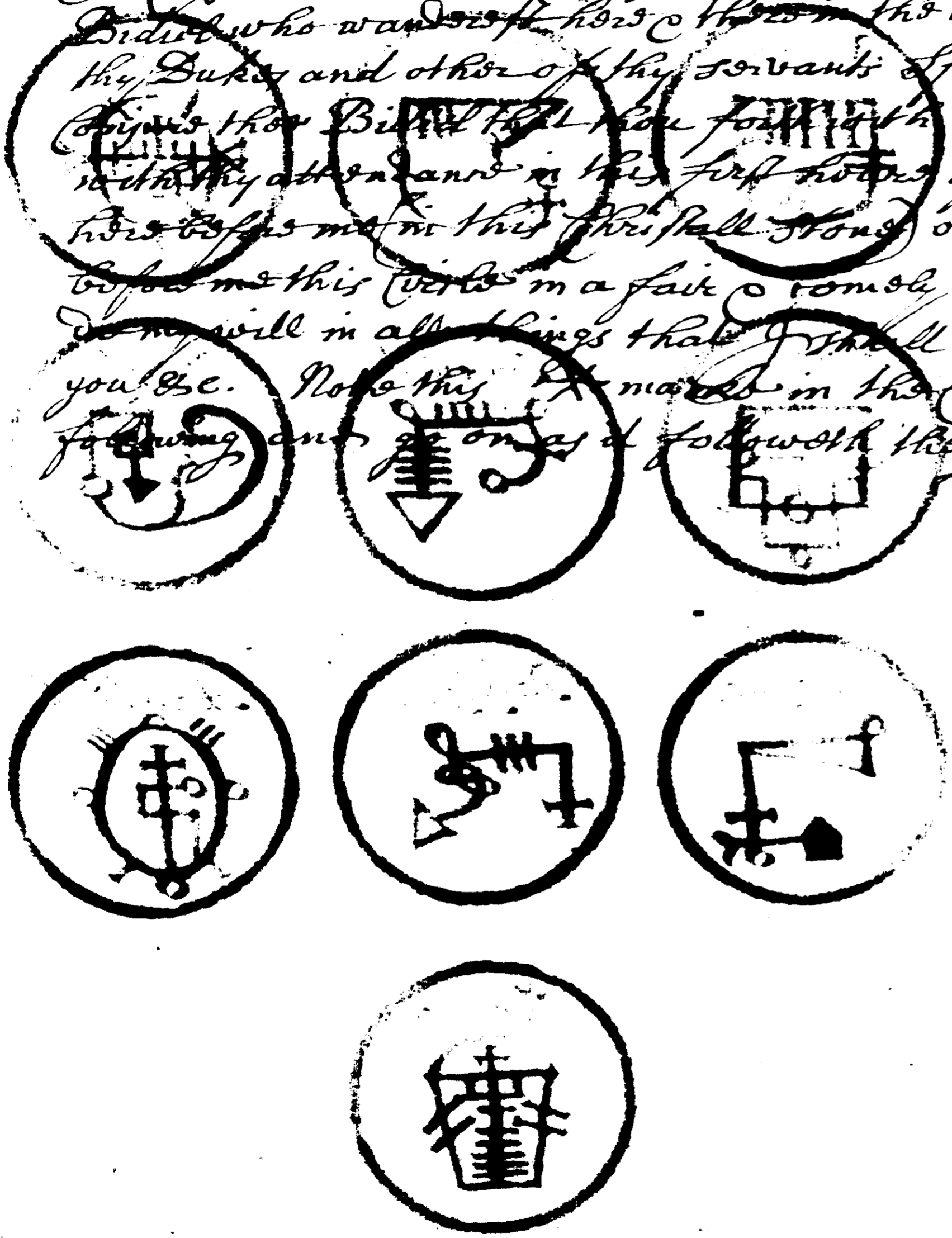
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The Conjurat<sup>ion</sup>

I Conjure thee O thou mighty and potent prince  
 Bidet who wanders here & there in the air with  
 thy Dukes and other of thy servants Spirits, I  
 Conjure thee Bidet that thou forthwith appears  
 with thy attendants in this first hours of the day  
 how before me in this (Prisfall Stone) or how  
 before me this Circle in a fair & comely shape to  
 do my will in all things that I shall desire of  
 you &c.

Note this & mark in the Conjurat<sup>ion</sup>  
 following and go on as I followeth these



The Conjurat<sup>ion</sup> to the  
 Princes that Govern the Points of the  
 Compass

I Conjure thee O thou mighty  
 and potent prince Lamersiel who  
 Rulst as King in the Dominion of the East  
 under the great Emperour Carnasid I  
 conjure thee Lamersiel that forthwith  
 thou appears with thy attendants in  
 this first hours of the day how before  
 me in this (Prisfall Stone) or how before  
 me in this Circle in a fair & comely shape  
 to do my will in all things that I shall  
 aske of you &c Offer this marks and  
 go on.

I Conjure thee O thou great Mighty & potent  
 Prince Carnasid



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Carnasiol who is the Emperour and chiefe  
King ruling in the Dominion of the East.

I Conjure thee Carnasiol that thou forth  
with appear. Observe this Marks  $\Delta$

and go on there as in the following

The Conjuracion to the 4<sup>th</sup> Emper

To the Wandring Dukes, how to call them  
forth or any other Dukes that do not wander  
only leaving out wandring hies and  
there &c. and only say for princes  
say Dukes

I Conjure thee O thou Mighty & potent  
Duke N. who wandrest here and there  
with

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with thy princes, N: and other of his and  
thy servants in the air. I Conjure thee N.  
that thou forth w.<sup>th</sup> appear &c. Note this  
 $\Delta$  marks /

The Conjuracion to those Dukes that  
do not wander but belongs to the  
points of the Compass.

I Conjure thee O thou Mighty & potent  
Duke N: who Reulth under the princes or  
King N. in the Dominion of the East. I  
Conjure thee N. that thou forthwith appear  
alone or with thy servants in this first or  
second hours of the day here before me  
in this

Eighty fifth sheet of  
D. Rudd

in this Crystall stone, or here before this  
Circle in a fair and comely shape to do my  
will in all things that I shall desire or re-  
quest of you (\*) I Conjure and powerfully  
comand you N. by him that said the word  
and it was done, and by all the holy &  
powerfull Angels of God who is the only  
Creator of heauen and earth and hell and  
what is contained in them. Adonai, El,  
Elohim, Eloho, Elion, Eforchy Zobaath-  
Jah Tetragramaton Sadaï: the only Lord  
God of hosts, that you forthwith appear  
unto me here in this Crystall stone or here  
before this Circle in a fair and comely <sup>shape</sup> ~~sort~~  
without

without doing any harme to me or any  
other Creature that the Great God Iehovah  
hath created and made, but come ye  
pearsably visibly and affably now without  
delay Manifesting what I desire being  
Conjured by the name of the sternal Living  
and true God Helioim Tetragramaton  
Anosphonaton and fulfill my demands,  
and persist unto the end. I Conjure &  
Comand and Constrain you spirit N. by  
Alpha and Omega, and by the name  
Primoumaton which comandeth the whole  
Host of heauen and by all those names  
which Moses named when he by the power  
of those Names brought great plagues  
upon Pharaoh and all the people of Egypt  
Zobaath, Eforchie, Oriston, Elion, Adonijah

Primumaton and by the name Schema  
 :ta Mathia which Joshua called upon  
 and the Sun stayd his course and by  
 the name Hagios, and by the seals  
 of Donay, and by Aglaon Tetragrama  
 -ton to whom all Creatures are obedient  
 and by the dreadfull Judgment of the  
 most High God, and by the holy Angels  
 of heauen, and by the mighty wisdoms  
 of the Omnipotent God of host that you  
 come from all parts of the world, and  
 make rational Answers to all things that  
 I shall asks of you Come ye pearably  
 visibly and affably speaking unto me  
 with a voice Intelligible to my  
 understanding

Therefore Come, Come ye in the name Adonai  
 Zebaoth, Adonai Amioram Come why  
 stay ye hasten, Adonai Sadaai the King  
 of Kings commands you,  
 When he is appeared show him the seals  
 and pentacles of Solomon saying  
 Behold the pentacles of Solomon w<sup>ch</sup>  
 I haue brought before your presence  
 as is showed in the first Booke Goetia  
 at the latter End of the Conjurations  
 also when you haue had your desires  
 of the Spirit, Liue he to depart  
 as is showed in the Booke Goetia.  
 ~~~~~  
 So endeth the Second Booke Called  
 Theurgia Goetia.  
 ~~~~~

The Third Booke of Clavicula in  
Solomonis Regis called

# The Art Pauline of Solomon

**T**his is divided into two Parts, the first  
part of the Angels of the hours of the day  
and night. The Second Part of the Angels  
of the signs of the Zodiack as hereafter  
followeth.

The nature of these twenty four Angels  
of the day and night changeth every day  
and their offices is to do all things that is  
attributed

attributed to the seven planets but that  
changeth every day also as for Example  
you may see in the following Treatise

**THE ANGEL SAMAEL**

the first  
hour of the day beginneth at Sun rising  
Suppose it be on a Munday **T**his first  
hour of the day (that hour is attributed  
to the Moon) that you call Samael  
or any of his Dukes their office in that  
hour is to do all things that is attributed  
to the Moon but if you call him or any  
of his Servants Dukes on <sup>Tuesday</sup> ~~Monday~~ morning  
at Sun rising being the first hour of the  
day their office is to do all things that  
are

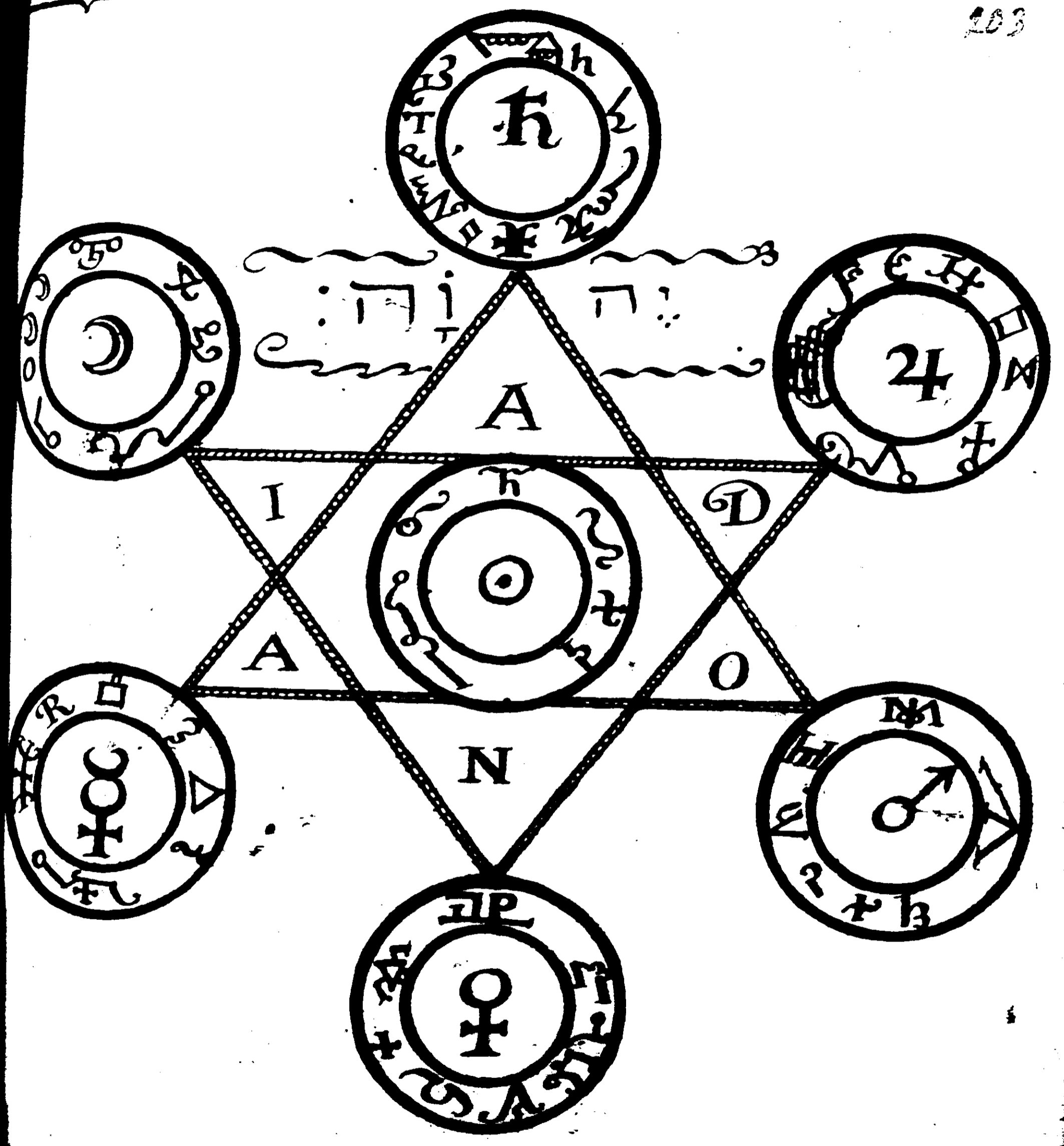
are attributed to Mars, and so the like  
Rule is to be observed in the first hour of  
every day and the like is to be observed  
of the Angels and their Servants that  
Ruleth any of the other hours either in  
the day or night. Observe also in  
making the Bals of the 24 Angels  
according to the time of your day & hour  
that is you call the Angel or his Servants  
to do your will but you cannot mistake  
thems if you do but observe the Example  
that is laid downe in the following worke  
they being all fitted for the tenth day of  
March being on a Wednesday in the year  
1641 according to the old Account, and to  
know

and to know what is attributed to the seven planets do referre you to the Books of Astrology whereof large volumes have been written

When the Seals are made according to the former directions lay it on the Table of Practice upon that part of the Table that is noted with the Character that the Lord of that Ascendant is of then lay your hand on the said Seal and say the Conjurat[i]on that is at the latter end of this third part for it serveth for all only changing their names according to the time of the works.

The Perfumes are to be made of such things as are attributed to the seven planets

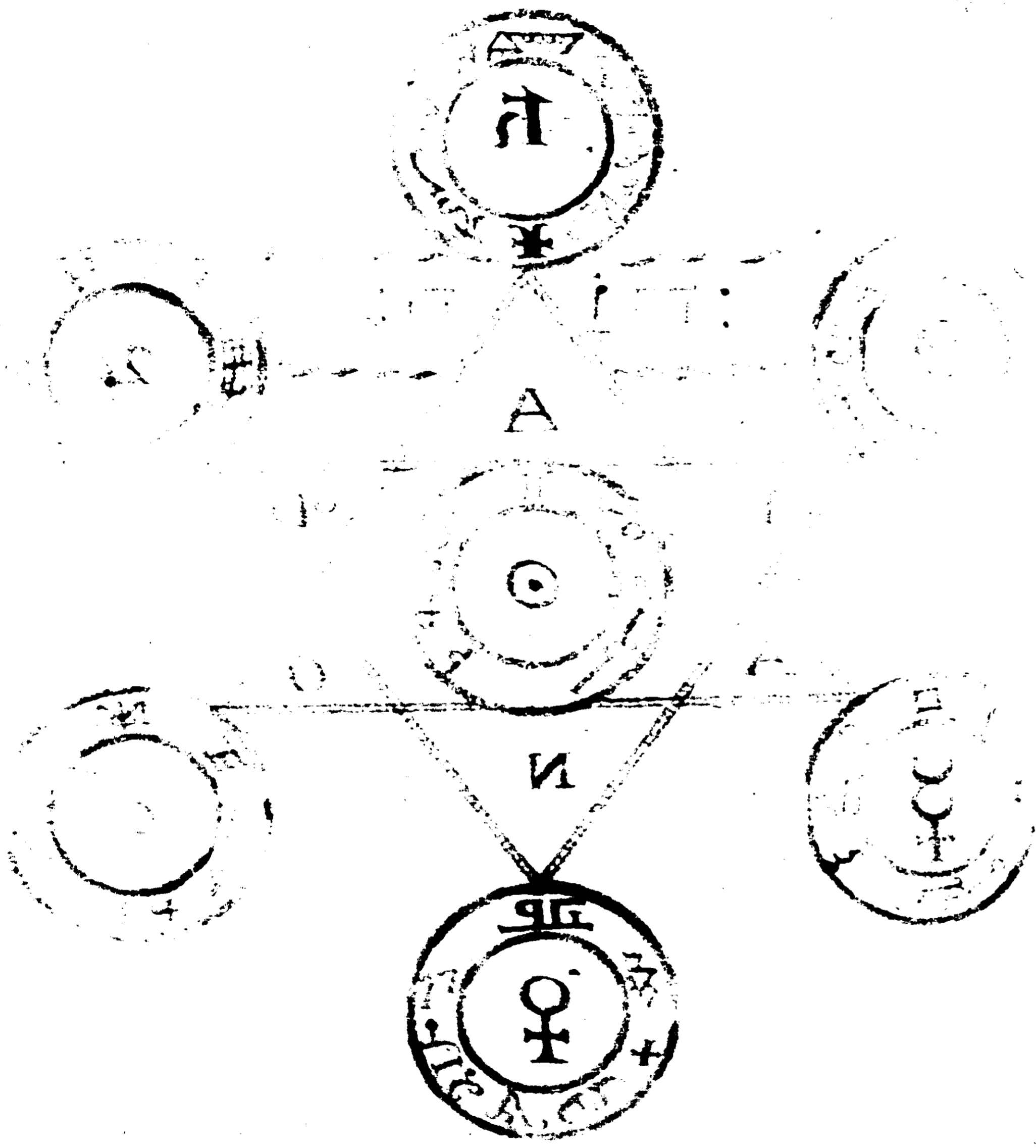
Note ♀ is to be Lord of the Ascendant every howe of the day whilst the Sun goes through ♋ and ♌. So is ♁ Lady of the Ascendant every first hour whilst the Sun goes through ♉



# The Art Pauline

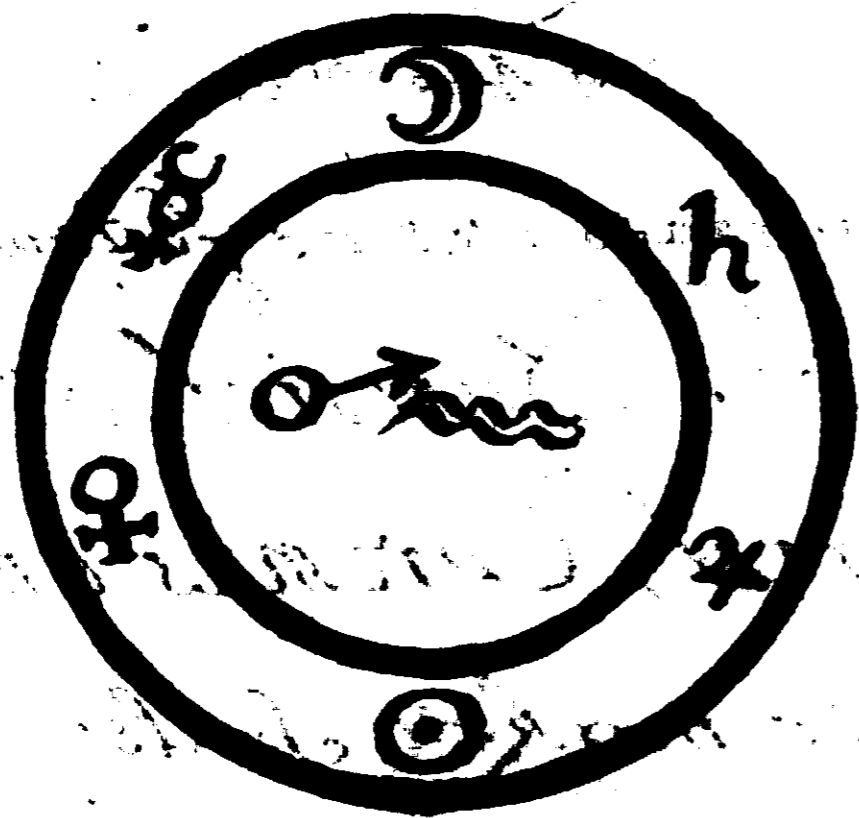
Of the twenty four hours of the Day & night.

The first hour of every day is ruled by an Angel called Samael who hath under his Command many Dukes and Servants - Whoso of us shall mention Eight of the chiefe Dukes which is sufficient for practice who hath 444 Servants to attend them their names are as followeth viz: Armenid Charpen, Satoriel, Monasiel, Brumid Nestoriel, Chremis and Meresin - Now to make a Seal for any of those Eight Dukes -

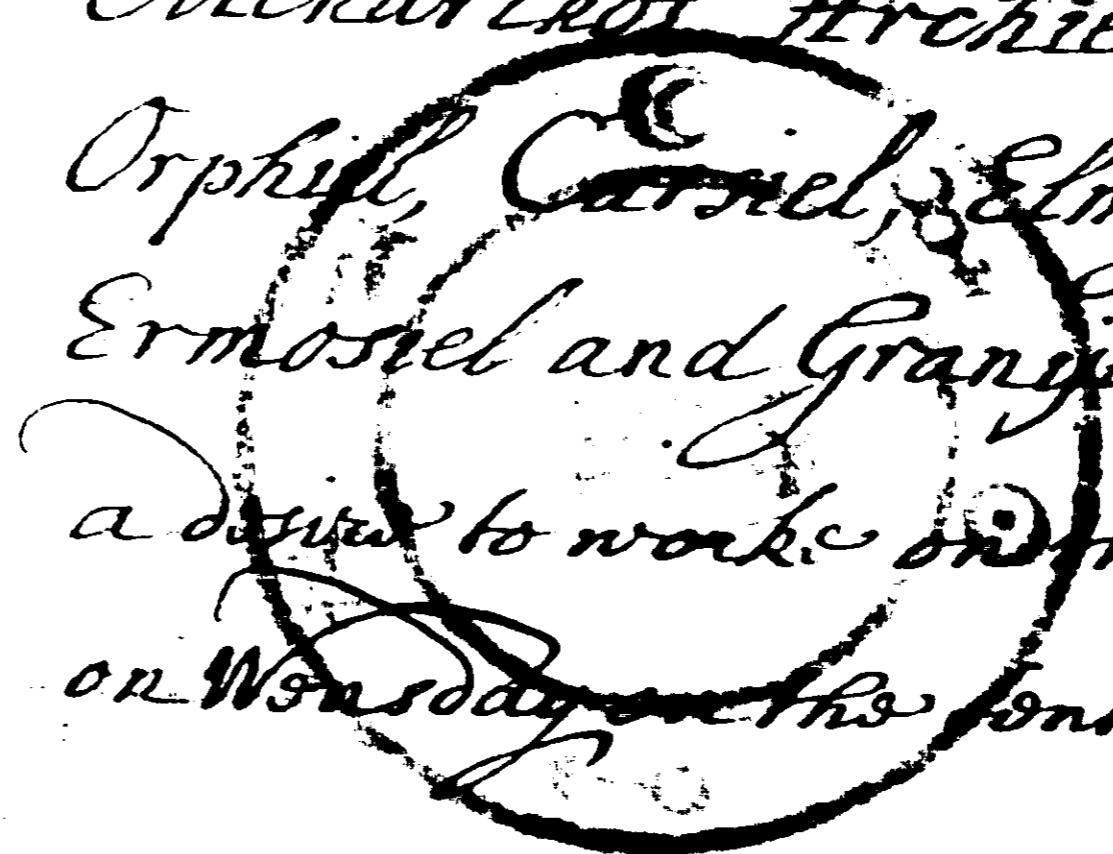


omibus 9 A 3dT  
those eight Dukes or their chiefe princes.

Do as followeth. First write the Character  
of the Lord of the Ascendant. Secondly  
the Moon afterwards the rest of the  
Planets, and then the Character of the  
Signe that ascends on the 12<sup>th</sup> house in  
that March A<sup>o</sup> 1641. being on a wednesday &  
the first hour of the Day.



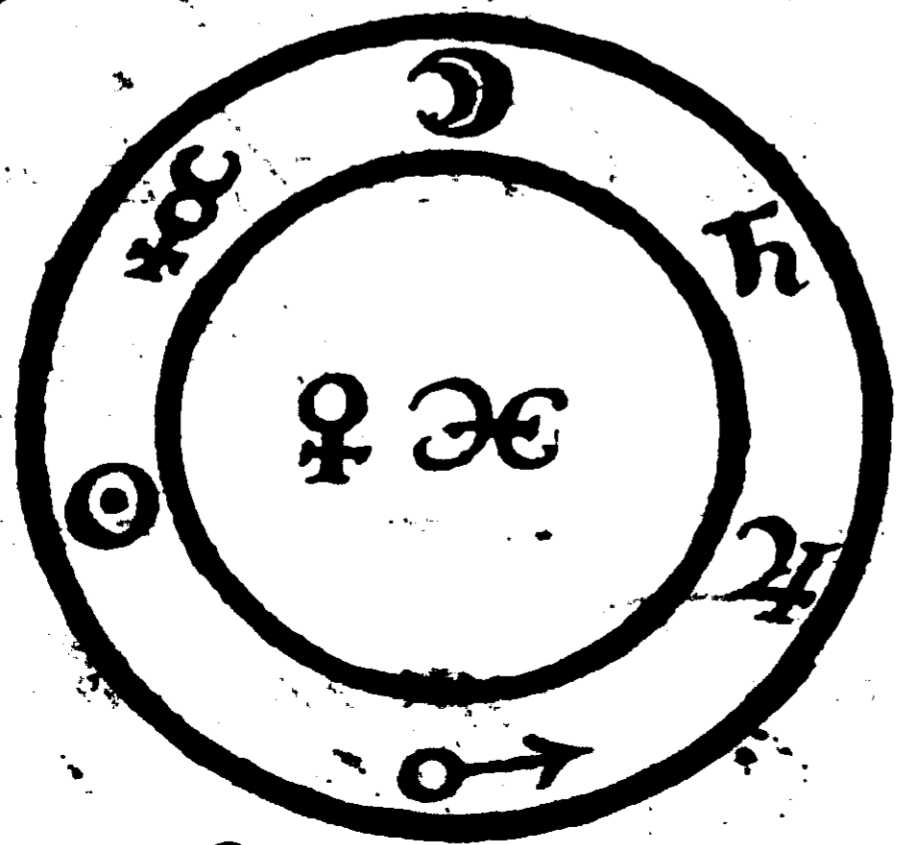
The second hour of the day  
is called Sevormi the Angel that  
governs the hour is called Anael who  
hath ten chiefe Dukes and a 100 lesser  
Dukes to attend him, whoso of us shall  
mention nine but the three first are  
chiefe, the other six are under Dukes  
they have 330 Servants to attend them  
the names of the nine are as followeth  
Menarckos Archiel, Chardiel  
Orphil, Carniel, Elmoym, Quosiel  
Ermosiel and Granjel, when you have  
a desire to work on the second hour  
on Wednesday on the tenth of March, Make



A Seal



a Seal as was shew'd before in cleare  
 paper or parchment, writing first the  
 Character of the Lord of the Ascendant  
 then the rest of the Planets and the  
 signs of the 12<sup>th</sup> house as you see in  
 the sigil, and when it is made lay it on  
 that part of the Table that hath the  
 same Character as the Lord of Ascendant  
 is of, observe this rule in all the rest.



Then say the Conjunction at the latter end &c.

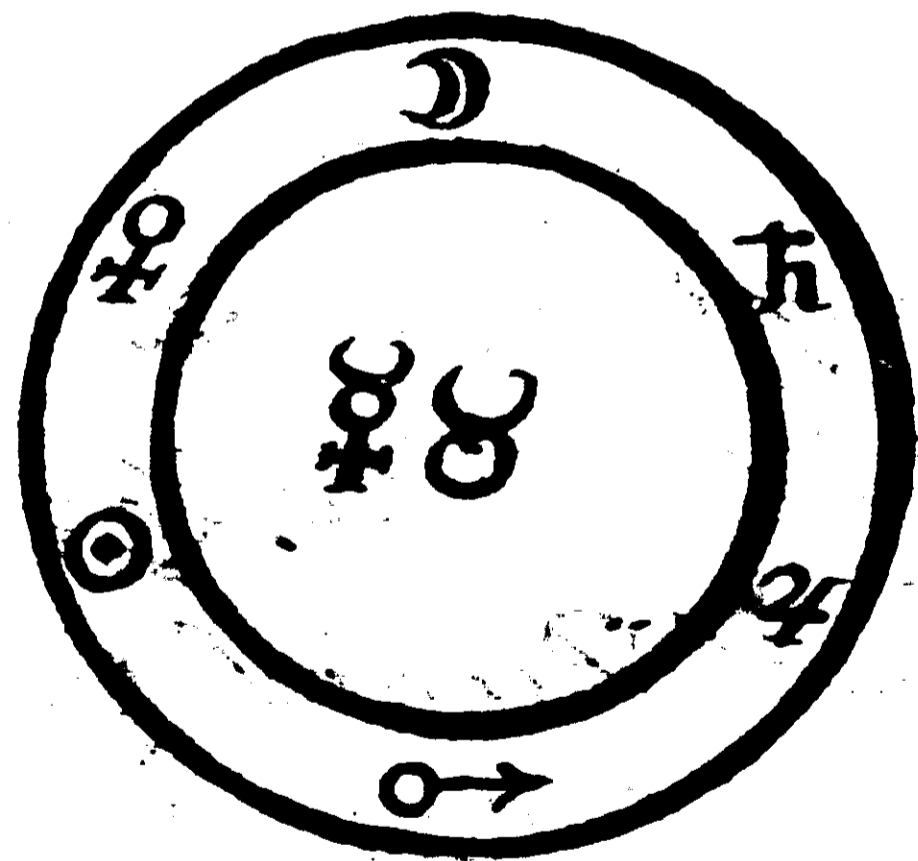
The third hour of the day is  
 called DANST, and the Angel thereof  
 is called Vegvaniel who hath 20  
 chief Dukes and 200 lesser Dukes and  
 a great many other servants to attend  
 them, their names are as followeth -  
 we shall here mention 4 of the chief Dukes  
 and 4 of the lesser who have 1760 serv<sup>ts</sup>  
 to attend them. Seil: ~~Sadmiel~~ Drelmech  
 Sadmiel, Parniel, Emadiel, Gemary  
 Xautiel, Serviel, Furiel ~~...~~  
 Ansmiel, Persiel, Mursiel - - - these  
 being sufficient for practice.

Make a Seal suitable to the day -

day and hour of the year for the  
time before mentioned as how you

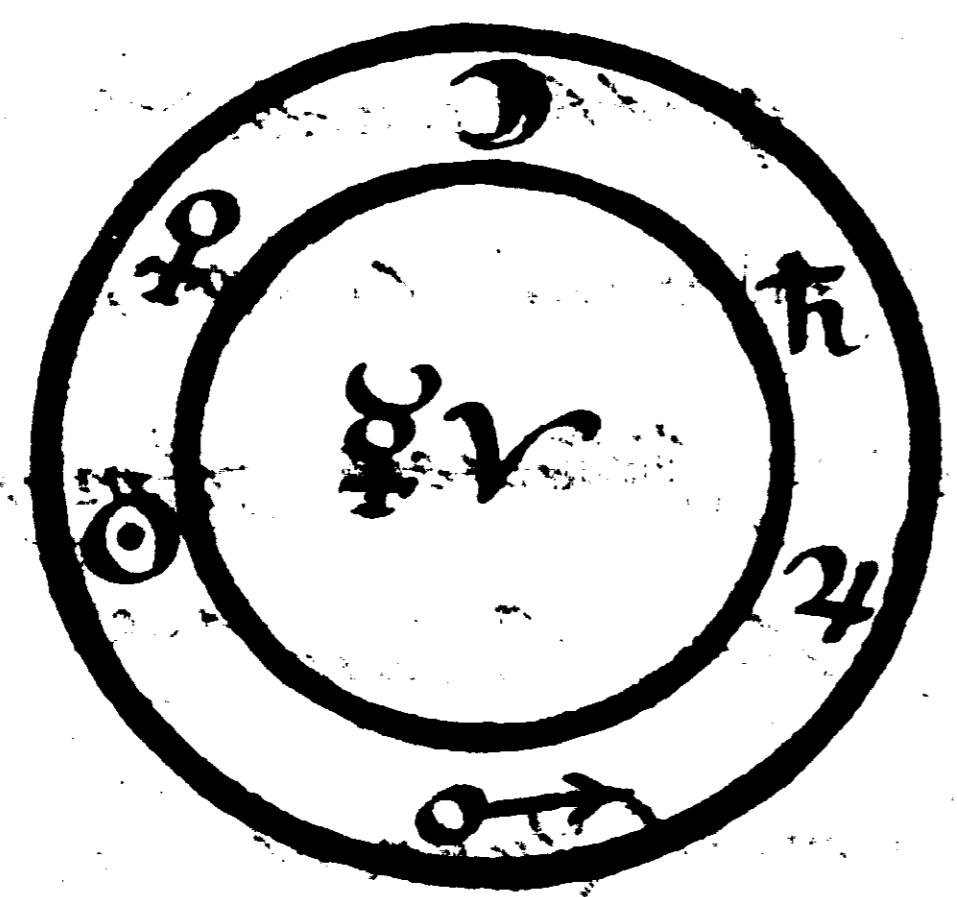
see, and you cannot see

Then say the Conjurat[i]on &c



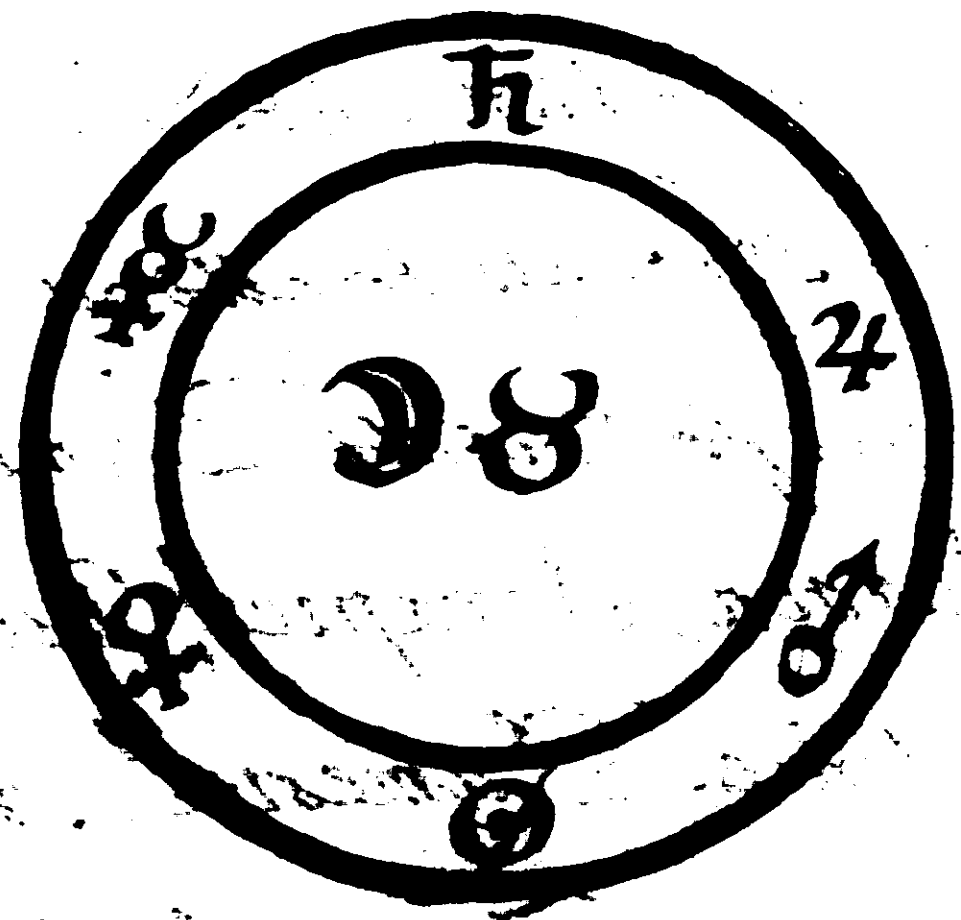
The fourth hour of y<sup>e</sup> day  
is called Elechin and the Angel that  
ruleth that hour is called Vachmiel  
who hath 1000 chief Dukes & a 100 under  
Dukes besides many servants whosoever  
shall mention five of the chiefs and  
1000 of the under Dukes who have  
155 servants to attend them Their names  
are as followeth Anmiel, Larmiell  
Marfiel, Ormiel, Lardiell, Emarfiel,  
Permiel, Quemiell Strubiell, Daniel  
Jermiell Thuzoz Vanesiell Lasaiell  
Harmiell

They being sufficient for practice.  
 Make a Seale suitable to the hour as  
 before directed and you cannot erre  
 The forme of it will be as this is here  
 for the time before mentioned and when  
 it is made do as you was before directed  
 And then say the Conjuratiō.



The fifth hour of the day is called  
 Tealech and the Angel Ruling it is called  
 Sasquiel he hath ten chiefe Dukcs and ten  
 lesser Dukcs and many Servants wherof  
 we shall mention fives of the chiefe Dukcs  
 and ten of the lesser Dukcs who haue  
 5550 Servants to attend them their names  
 are as followeth Daniel, Aramiel,  
 Marach, Serapie, Autrsiel, Jameriel,  
 Futimiel, Damesiel, Amisiel, Omerach,  
 Lameros, Lathiel, Fustiel, Bariel  
 being sufficient for practice. Then make  
 a Seale suitable for the time, <sup>as</sup> I have here  
 given you

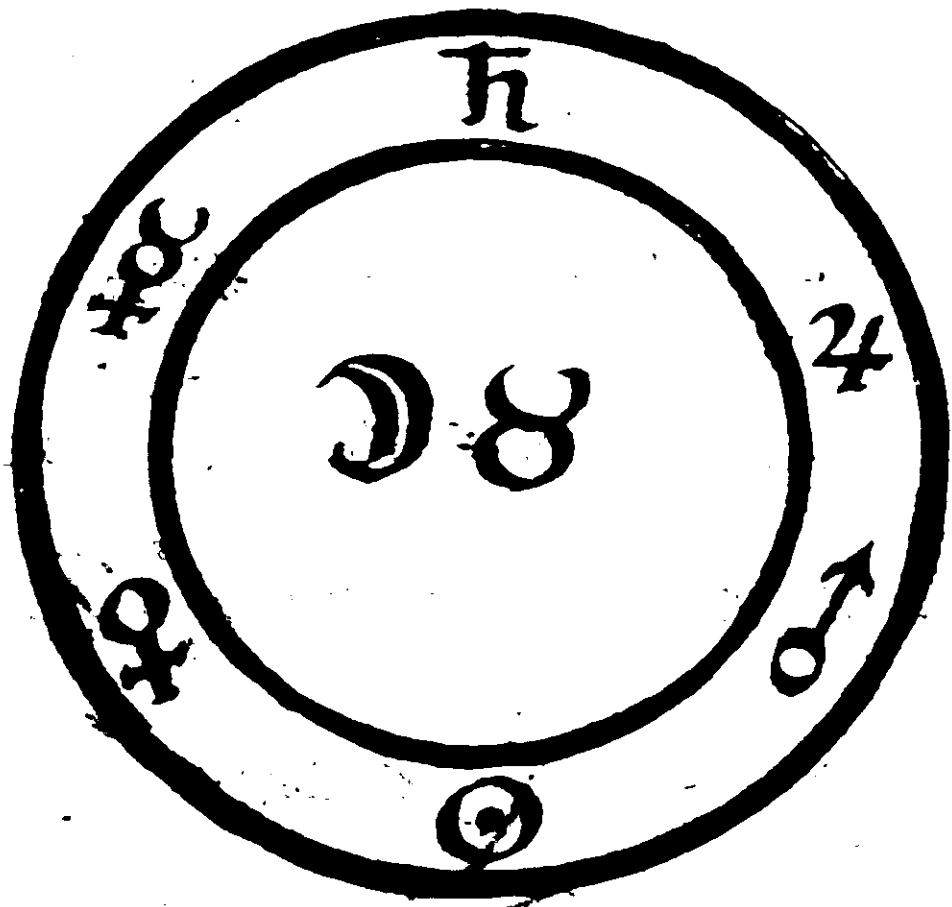
you an Example for the day and year  
 aforesaid of 1641. when you have made  
 it lay it upon the Table as is before  
 directed and then say the Conjuracion &c



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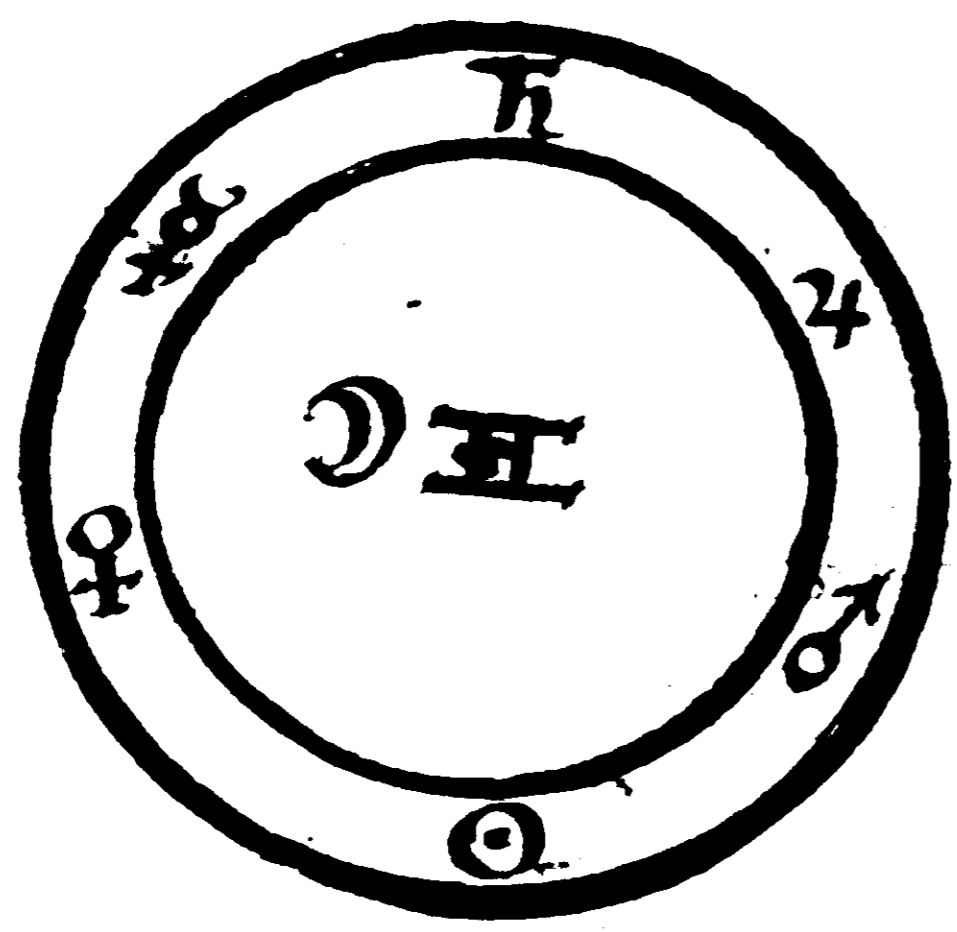
The Sixth hour of the day  
 is called Genapherim and the Angel  
 Ruling that hour is called Samiel who  
 hath ten chief Dukes and a 100  
 Lesser Dukes besides many other In-  
 ferior Servants, whereof we shall men-  
 tion five of the chief Dukes and  
 ten of the lesser who have 5550  
 Servants to attend them. Their  
 names are these (viz) Arnebiel  
 Charuch, Medusiel, Nathniel,  
 Pemiel, Jamiel, Jenotriel Sameon  
 Fraziel, Zamion, Nedabar, Permon  
 Braziel, Camosiel, Enadar They  
 being —

you an Example for the Day and year  
aforesaid of 1641. when you have made  
it lay it upon the Table as is before  
directed and then say the Conjuracion &c



The Sixth hour of the day -  
 is called Genapherim and the Angel -  
 Ruling that hour is called Samiel who -  
 hath ten chief Dukes and a 100 -  
 lesser Dukes besides many other In -  
 ferior Servants, whereof we shall men -  
 tion five of the chiefs Dukes and -  
 ten of the lesser who have 5550  
 Servants to attend them. Their  
 names are these (viz<sup>t</sup>) Arnebiel -  
 Charuch, Modusiel, Nathniel, -  
 Lemiel, Jamiel, Jenotriel Sameon  
 Brasiel, Zamion, Nedabar, Permon  
 Brasiel, Camosiel, Enadar They  
 being -

being sufficient for practice in this hour  
 of the day, then make a scale suitable  
 to the time of the year day and hour as  
 I have made one for the time aforesaid  
 then lay it on the table as is before directed  
 then say the Conjunction etc.

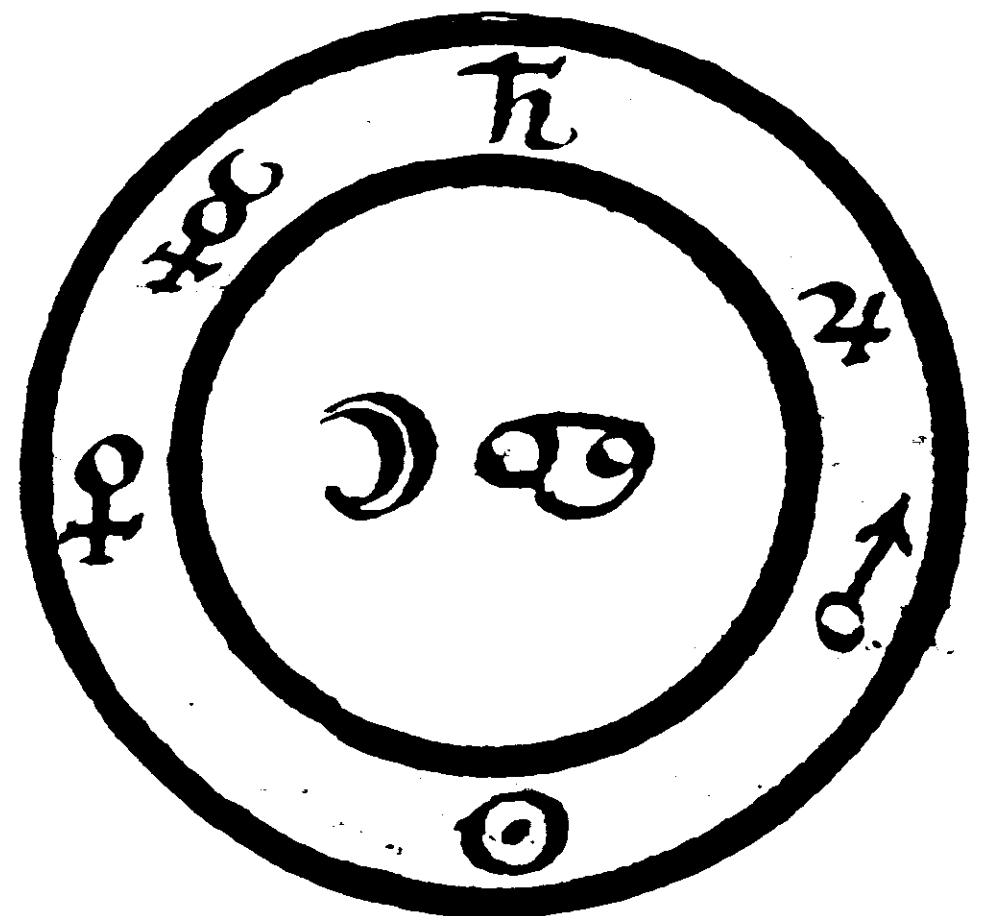


The Seventh hour of the day  
 is called Hemarim, and the Angel  
 governing this same is called  
 Bargniel who hath 1000 chiefe  
 Dukes, and 100 Under Dukes besides  
 Servants which are very many whereof  
 we shall make mention of five of  
 the chiefe Dukes and ten of the lesser  
 who have 600 Servants to attend them  
 in this hour. Their names are these  
 (viz) Abrasul, Farmos, Nostori,  
 Mamiel, Sagiel, Harmiel, Nastrus  
 Varmaj, Tusmas, Crogiel, Pastiel  
 Venesiel

Eighty eight sheet  
Rudd

Venesiel, Evarim, Dufiel, Kathos.

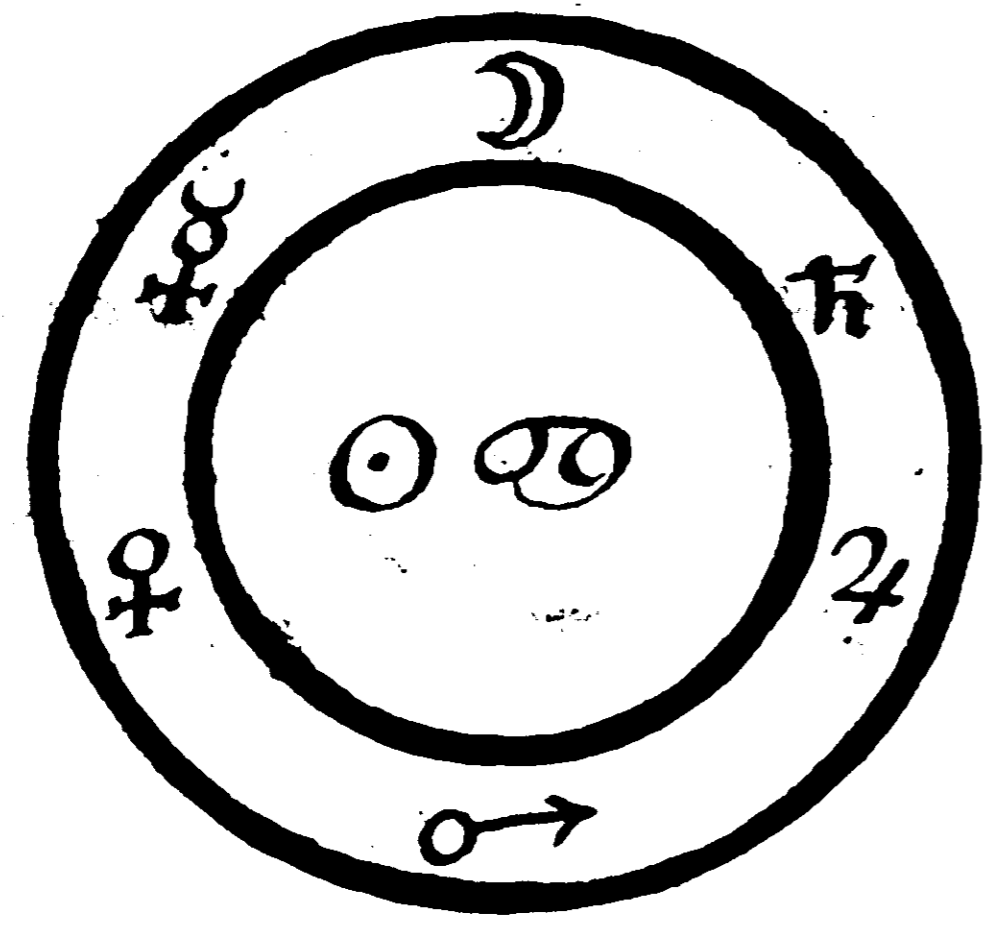
They being sufficient for practice in this  
hours of the day then make a seal  
lay it on the Table as before directed  
Then say the Conjuratiō &c.



The Eight hour of y<sup>e</sup> day  
is called Jefamin and the Angel that  
governs the same is called Osmadiel who  
hath town chief Dukes and 100 lesser  
Dukes besides many other Servants to  
attend him. Whosoof we shall mention  
five of the chief Dukes and ten of the  
lesser Dukes who hath 1000 Servants  
to attend them they being sufficient  
for practice. Their names are viz<sup>t</sup>.  
Sarfiel, Amatim, Chroel, Mesiel  
Lantrhos, Demaros, Janosiel, Larfuti  
Vemael

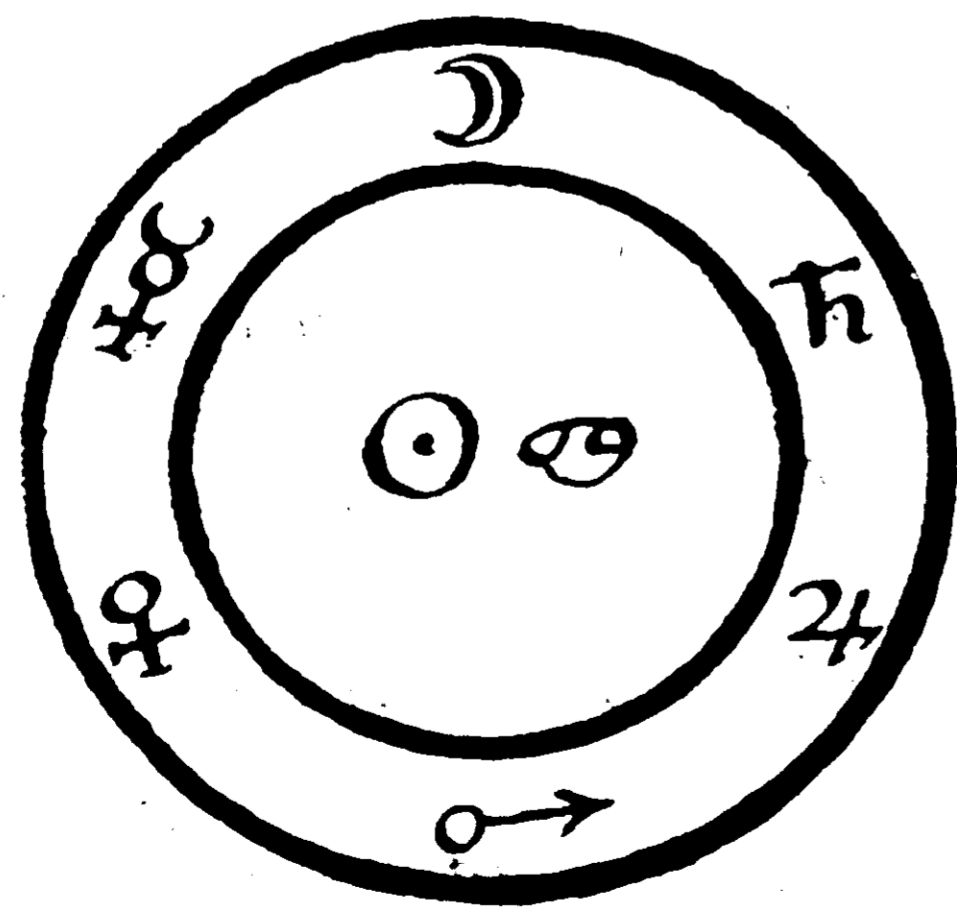


Vemael, Thribiel, Mariel, Remafin  
 Theor, Framelan, Eriuel. Then make  
 a Seal for the 8<sup>th</sup> hour, as is shewed by  
 this Seal which is made for an Example  
 then lay it on the Table And say the  
 Conjuratation.



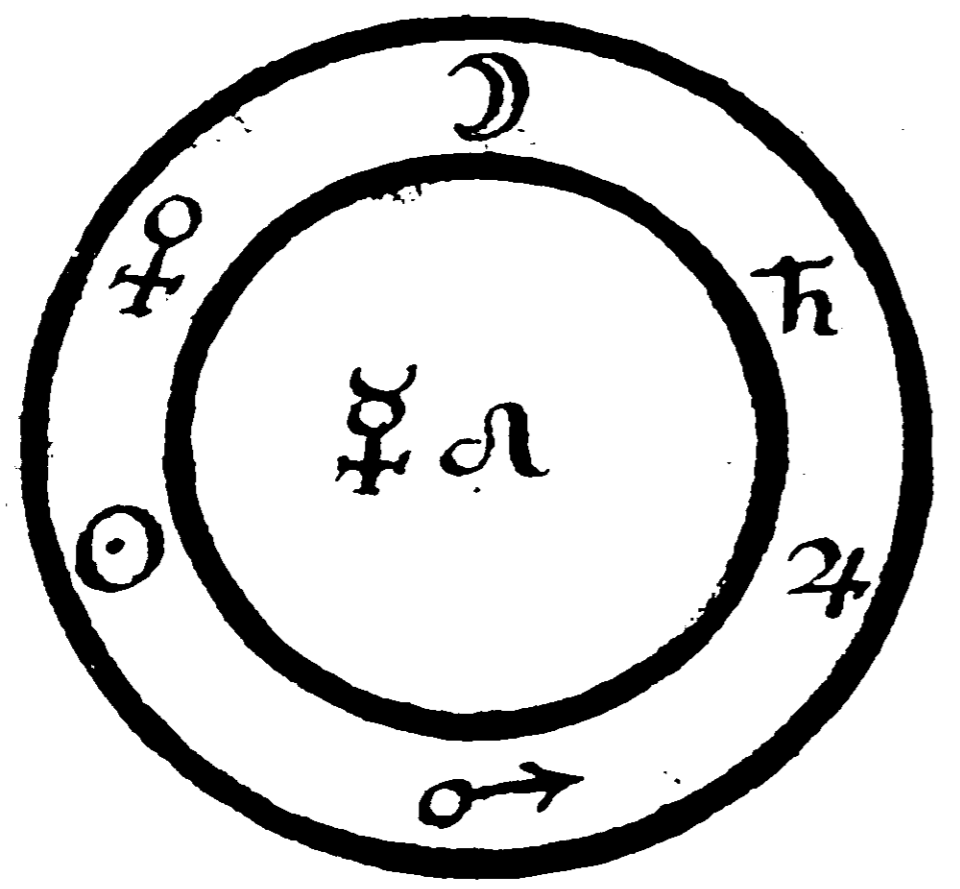
The ninth hour of y<sup>e</sup> day  
 is called KARRON and the Angel -  
 Ruling it is called Vadriel who hath many  
 Dukcs both of the greater and lesser order  
 besides many other servants which is -  
 more Inferior wherof ten of the great  
 and 100 of the lesser Dukcs hath -  
 192980 Servants in ten Orders to obey  
 and serve them wherof we shall -  
 mention the names of five of the  
 great Dukcs and ten of the lesser -  
 who hath 650 Chief Servants to attend on  
 them in this hour they being sufficient for  
 practices

Their Names are these viz. Astroniel,  
 Charmis, Pamorij, Daniel, Nadriel, Kromas,  
 Menos, Brasiel, Refarm, Loymiel, Truba,  
 Zarmiel, Jameson, Zarnoz, Janediel  
 and when you desire to make experiment  
 in this hour make a Seal as aforesaid  
 then say the Conjuraton etc.



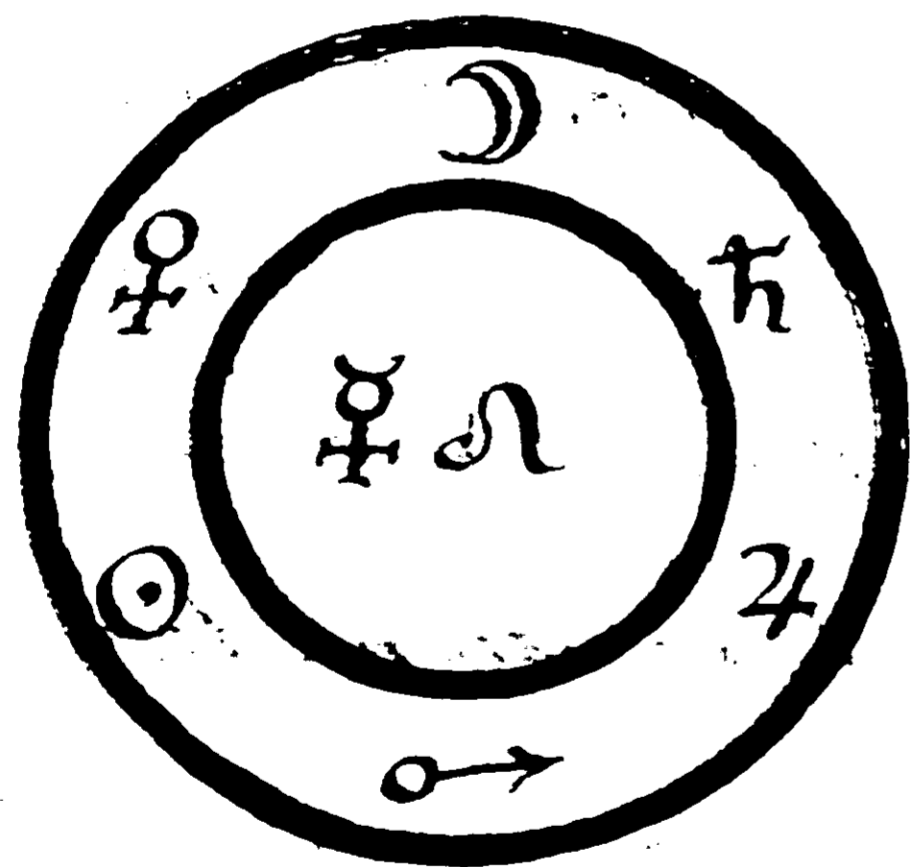
The tenth hour of the day  
 is called Lamathon, and the Angel ruling  
 it is called Oriel who hath many Dukes  
 and Servants divided into four orders  
 which contains 5600 Spirits wherof  
 we shall mention five of the chiefe  
 Dukes and four of the lesser Dukes who  
 hath 1100 Servants to attend on them  
 they being sufficient for practice. Their  
 names are these viz. Armesi, Drabiel,  
 Penaly, Mesriel, Choreb Lemur,  
 Ormas, Charnij, Lazior, Naveron,  
 Lentros, Busiton, Nameron, Kruneli,  
 Albrael. And when you have  
 a desire

a Spirit to practice in this house make  
 a Seal suitable to the time as this house  
 made for March 10. 1641. on Wednesday.  
 And then say the Conjurati<sup>o</sup>n at the  
 end of this Pauline Art of:



The Eleventh hour of the day  
 is called Manelohin and the Angel  
 governing that hour is called Bariel.  
 who hath many Dukes and Servants  
 which is divided into ten parts which  
 contains 5600 Spirits, whereof we  
 shall mention five of the chiefe Dukes  
 of the first Order and ten lesser Dukes  
 of the second order who hath 1100  
 Servants to attend them, they being  
 sufficient for practice. Their names are  
 these viz: Almeriel, Pralimiel,  
 Chadros, Turmel, Lamiel, Menafiel  
 Demasar

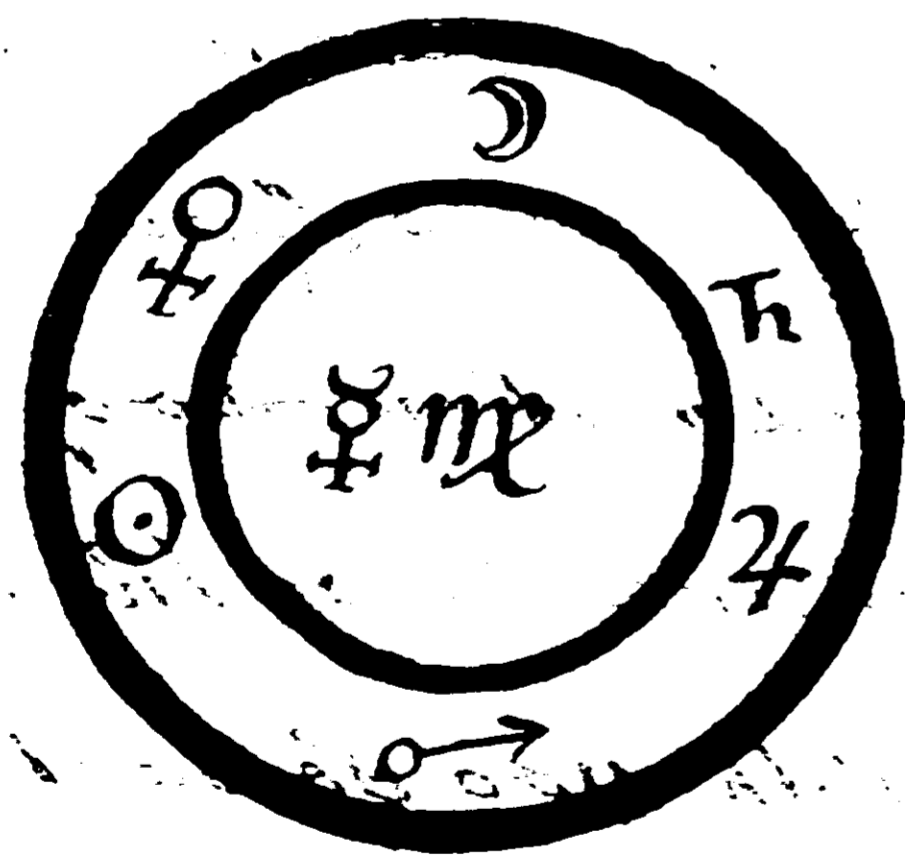
Demasar, Amarij, Ahuas, Zemoel  
 Ahuas, Berman, Lomiel, Temal,  
 Lanifiel. Then do all things in  
 order as aforesaid, And say the  
 Conjuratiō



Eighty ninth sheet  
 Dr. Rudd

The Twelfth hour of every  
 Day, is called Nahalon And this  
 Angel governing this hours is called  
 Beraliel who hath many Dukes and  
 other Servants which is divided into  
 twelve degrees which contains the  
 Number of 3700 Spirits in all whereof  
 we shall mention first of the greatest  
 Dukes and ten of the next order  
 who hath 1000 Servants to attend them  
 they being sufficient for practice  
 their names are these viz. Camaron  
 Altrafel, Penaliel Demarac

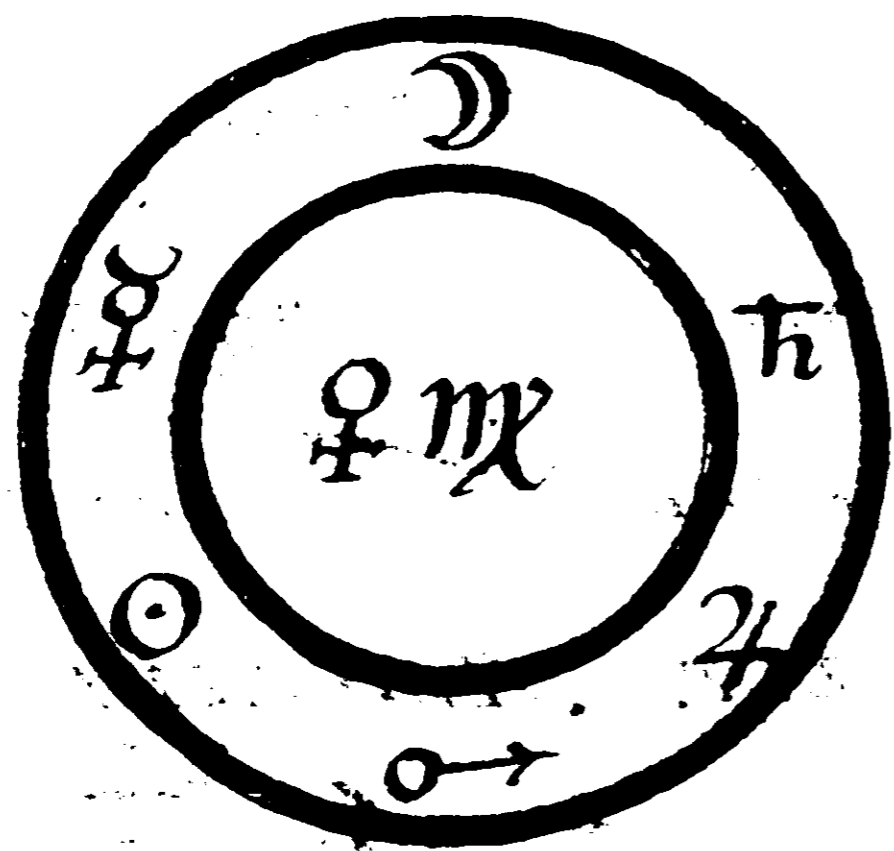
Demarc, Farmaris, Planiel -  
 Nerostiel, Emanson, Uvirix, Sameron  
 Edriel, Choriel, Romiel, Fenociel -  
 Harmarij. Then make the Seal proper  
 and Say the Conjuratiō &c.



The first hour of every Night  
 is called Omalhaveon and the angel ruling  
 it is called Sabrahan who hath 1540 -  
 Dukes and other servants which are divided  
 into ten Orders or parts whereof we shall  
 mention five of the chiefe Dukes, and  
<sup>three</sup>  
 few of the lesser Dukes which are next  
 to the first they being sufficient for practise  
 in this hour. Their names are these viz.  
 Demarc, Amerary, Penoles,  
 Haijzoin, Enadon, Furtiel, Uvenel -  
 Rimaliel. They have two hundred  
 servants to attend them. Then prepare

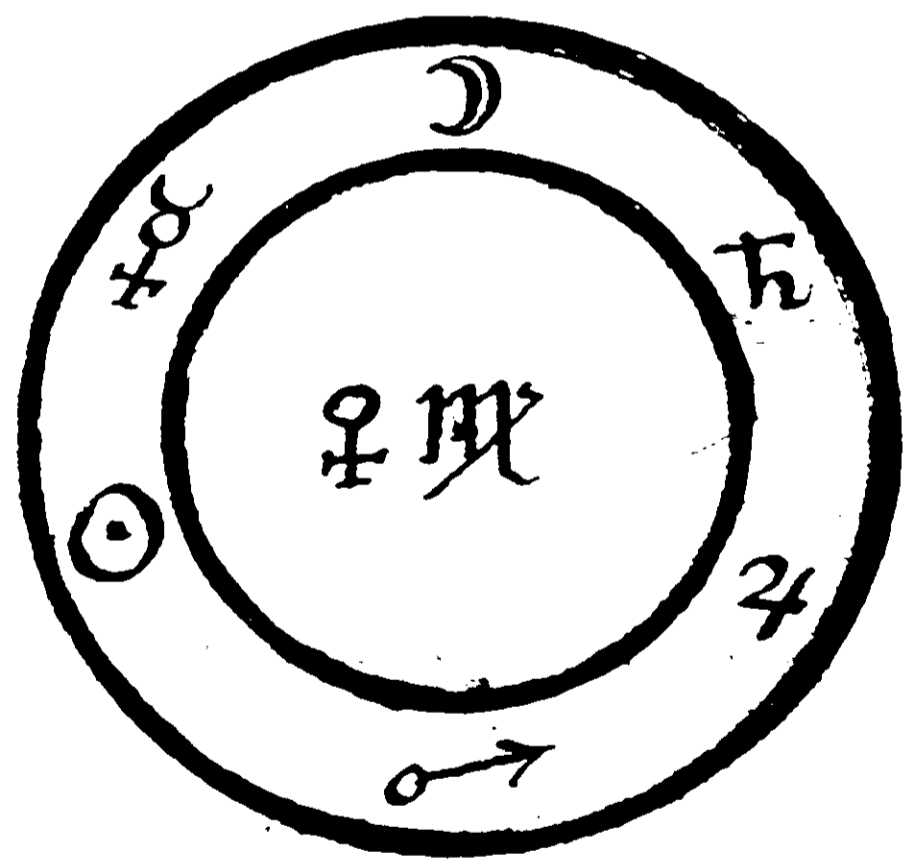
prepare your seals suitable to the  
time and do in all things as you was  
before directed.

Then say the Conjuratiō &c.



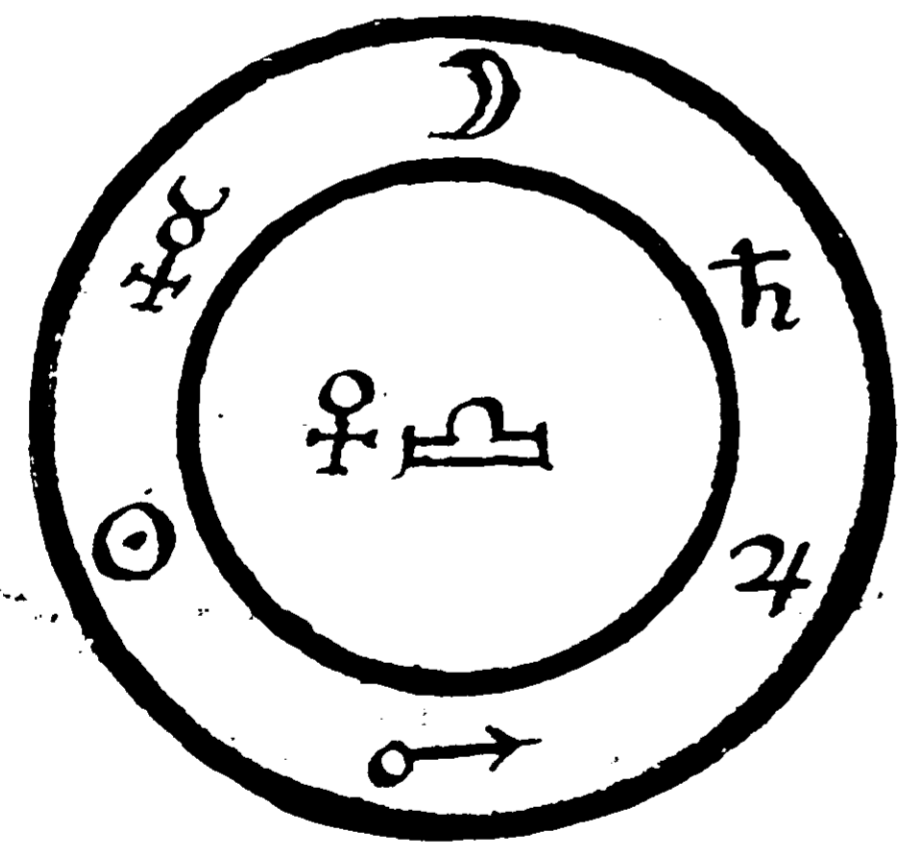
The Second hour of the Night  
is called PENAZUR and the Angel  
ruling it is called Taklis who hath  
101550 Spirits to attend him they being  
divided into twelve degrees or orders  
whereof we shall mention six of the  
choise Dukes of the first order and  
twelve of the next they being sufficient  
for practice. Their names are. Viz:  
Almadar, Fanoriel, Nedros,  
Ormezin, Chabril, Praxiel, Permar  
Vameroz, Emariel, Fromezin,  
Ramaziel, Granozijn, Gabrinor  
Mezcoph

Mezcoph, Tamariel, Venomiel, —  
 Janaziel ~~Goan~~ Lemizim; these have  
 1320 Servants to attend them in this  
 hour to do their will, and when you  
 will work prepare your seals proper  
 and do in all things as before directed



The Third hour of the Night  
 is called Quabron, and the Angel  
 governing it is called Sarguamech  
 which hath 101550 Servants Dukes  
 and Servants to attend him the which  
 is divided into 12 degrees or Orders —  
 there being six Dukes of the first order  
 and twelve of the second Order, they  
 having 1320 Servants to attend them  
 Their names are these. Menarim  
 Crufiel, Lenargos, Amriel, Thurmytz,  
 Demintz, Nestoz, Evannel,  
 Sarmezjn, Haylon, Uvabriel,  
~~Tharoz~~ Fremzon, vanoie, —  
 Lemaron, Almonoyzod, Janothyel

Janothiel, Melrotz, Zanthozor  
 And when you will make any experi-  
 ment make a Soale proper to the time  
 and do in all things as before directed  
 Then say the Conjuratiō &c.



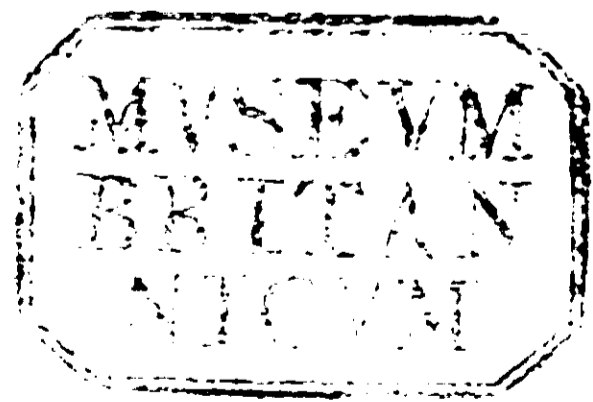
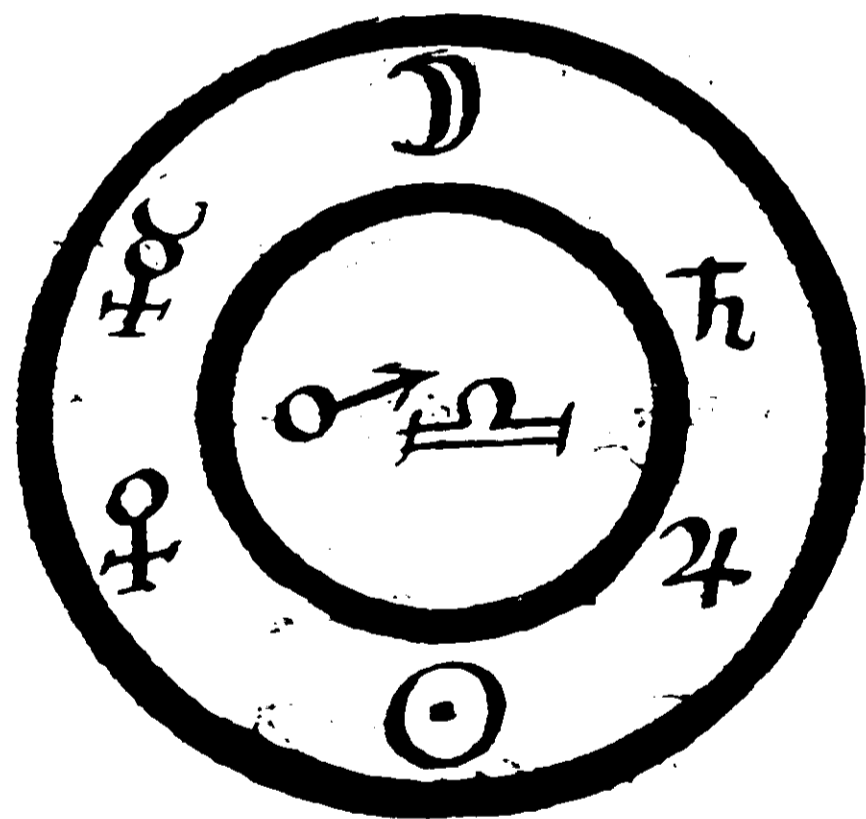
The fourth hour of y<sup>e</sup> Night  
 is called Ramerzi and the Angel Gover-  
 ning it is called Jefisiel he hath 10550  
 Dukes and other Servants which are divided  
 into 12 orders or degrees to attend him whereof  
 we shall mention six of the chiefe Dukes  
 and twelve of those spirits of the second  
 order they being sufficient for practice  
 Their names are ~~Viz~~ Armosiel, Nedrum  
 Maneyloz ~~Ormsiel~~ Thorsiel, Rumesyn  
 Rayziel, Gemozun, Fremiel, Hamayrod  
 Japuziel, Jaspheel, Lamediel, Adroziel  
 Bromiel, Coreziel, Enatriel.

These have



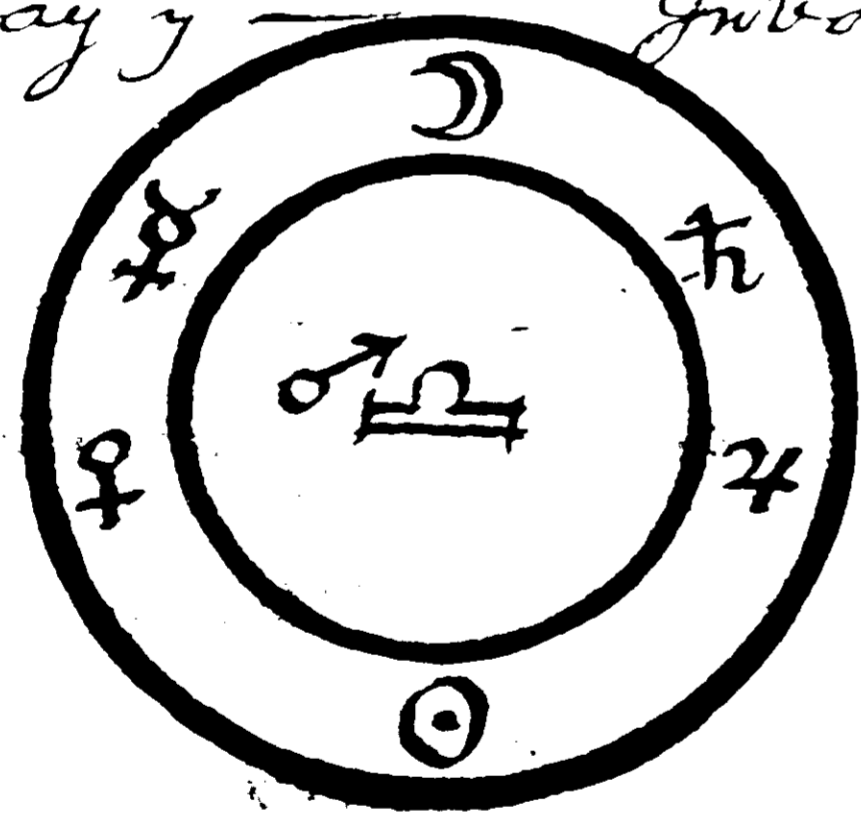
These haue 1260 Seruants to attend  
them. When you haue a desire to make  
experiment make your Seals and do  
as before directed.

Then say y<sup>e</sup> Coniuration &c.



220  
The Fifth hour of every night  
is called Samayfor and its governing  
Angel is called Abasdarho his hath  
101550 Duker and other seruants at his  
Command they being divided into 12 degrees  
of orders whereof we shall mention 12  
of the Duker belonging to the first  
order and as many of the second they  
being sufficient for practice. Their names  
are these viz. Meniel, Charby  
Appiniel, Demaron, Nechoxim  
Hamerial, Untramziel, Semelon Gamari  
Vanesior, Samerin, Lantropij, Herphtzal  
Chrymos Patrozin Namelon, Barmas,  
Phahiel

~~Radepadama~~ Meszomi llveslor  
 Caremax, Amariel Kralim Hubalom  
 who hath 2400 Servants to attend  
~~them~~ them. Then make your seal  
 according to the time when you make an  
 Experiment and do all things as aforesaid  
 Then say y<sup>e</sup> Invocation or.

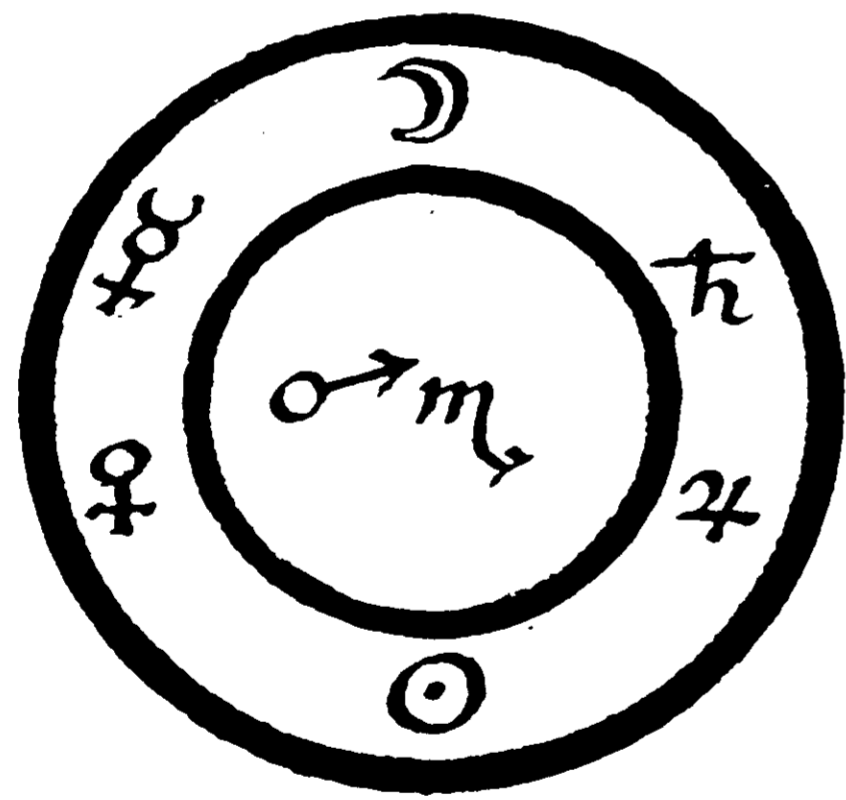


281

The Sixth hour of every night  
 is called Thazaron and the Angel governing  
 it is called Laazerack who hath 10550  
 Dukes & other servants to attend him, they  
 being divided into 12 orders whereof we  
 shall mention 12 of the chiefe Dukes  
 in the first order and 6 of the second  
 order they being sufficient for practice  
 in this hour, their Names are these  
 viz: Amonzy Menorike Prenostix  
 Namedor ~~Merachel~~ Dramazed Zeziel  
 Lammon Dracon, Gemzed Enariel  
 Rudefor, Satmon who hath 2400  
 servants to attend them, then go to  
 worke

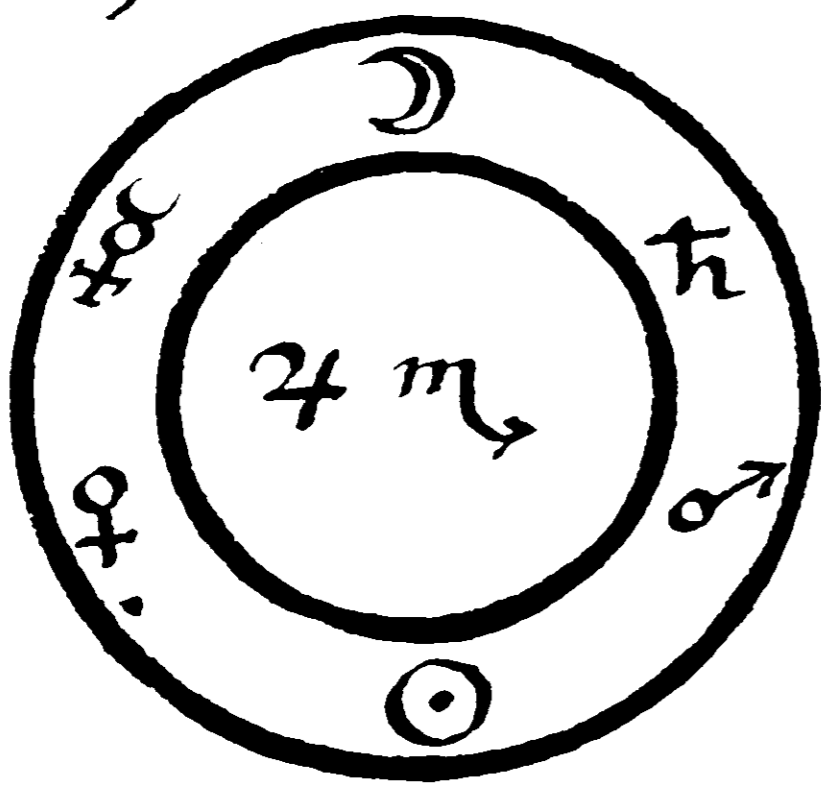
Then go to worke make your seal and  
do all things as before directed.

Then say your Conjuratiō &c.



The Seventh hour of every <sup>night</sup>  
is called Venador and the Angel  
governing it is called Mendric, who  
hath 101550 Dukcs and other servants  
to attend them, they being divided into  
12 Orders whosof we shall mention  
twelve of the chiefe Dukcs, and six  
of the next lesser order they being sufficient  
out for practice. Their Names are these  
viz: Ammiel, Choriel Genaritrod  
Pendroz, Memesiell, Semeriel,  
Ventariel, Zachariel, Dubraz  
Marchiel Jonadriel Pemoniel  
Rayziel

Rayziel, Tarmitzod, Anapion -  
 Imoniel, Framoch, Machmag who  
 hath 1060 Servants to attend on them  
 When you intend to work make your  
 Seal proper to this time day & hours



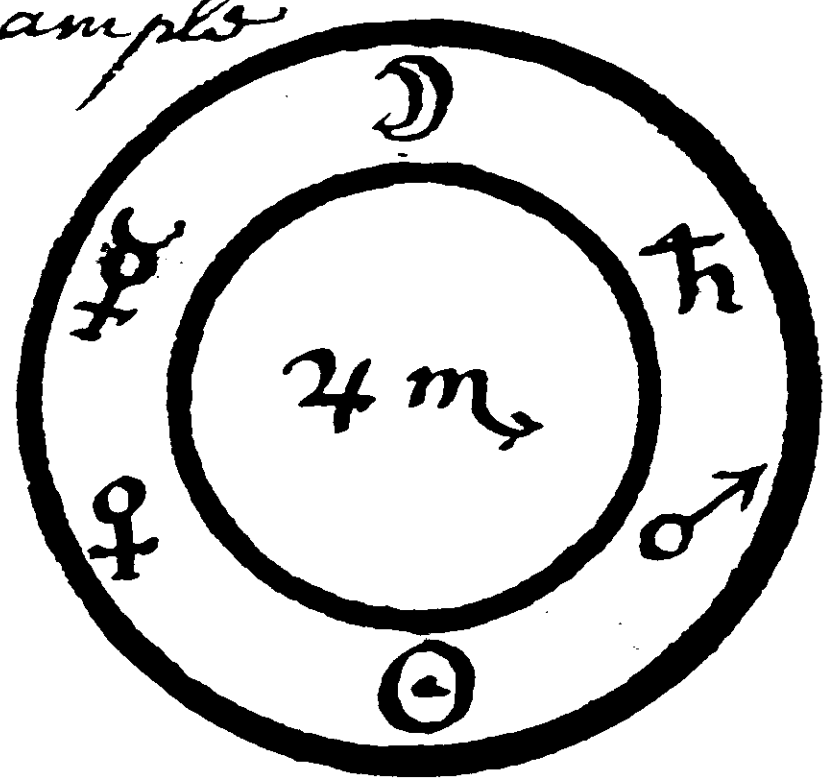
and do all things as you were before  
 directed

Then say the Conjurati<sup>o</sup>n

Ninth first sheet  
 of Rudd

The Eight hour of y<sup>e</sup> Night  
 is called Kimalim and the Angel  
 ruling it is called Marcoriel who  
 hath 101550 Dukes and other servants  
 spirits to attend him being divided into  
 twelve Degrees whereof we shall  
 mention twelve Dukes of the first  
 order and six of the next they being  
 sufficient for practices in this hour; their  
 names are viz: Cambiel Nedarim  
 Astrocon, Marifiel Dremozin -  
 Lustifion, Amelzom Lemozor -  
 Kernifiel -

Kernifiel, Hanoriel, Bufanotz  
 Jameoroz, Hanoriz, Jastrion -  
 Themax Hobrazim, Zimelez -  
 Gamsiel who hath 30200 servants to  
 attend, When you intend to work make  
 a seal proper to this hour as this is for  
 an Example

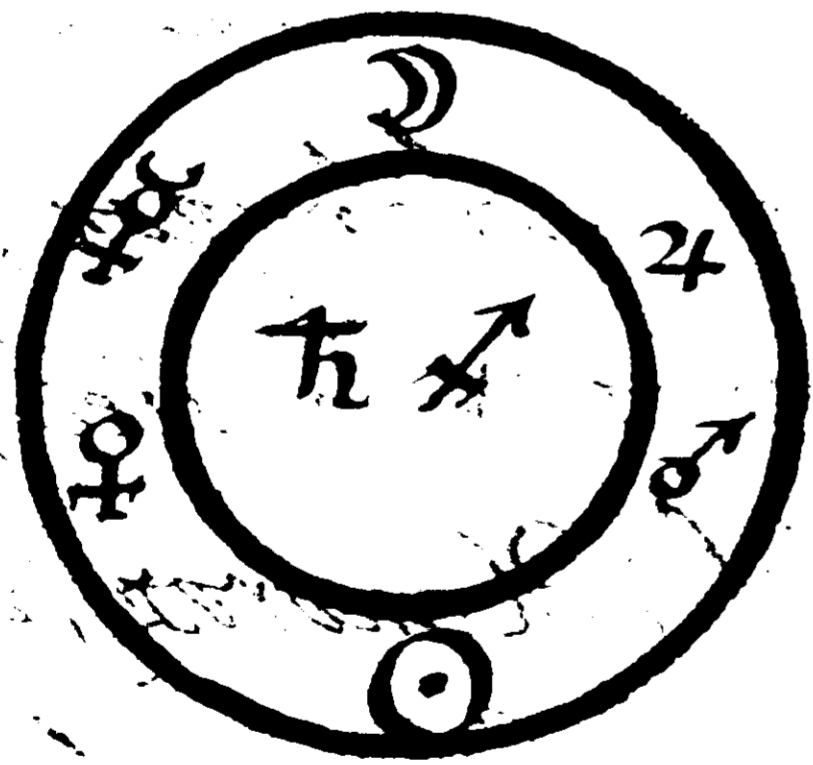


Then say y<sup>e</sup> Conjuratiō

124  
night

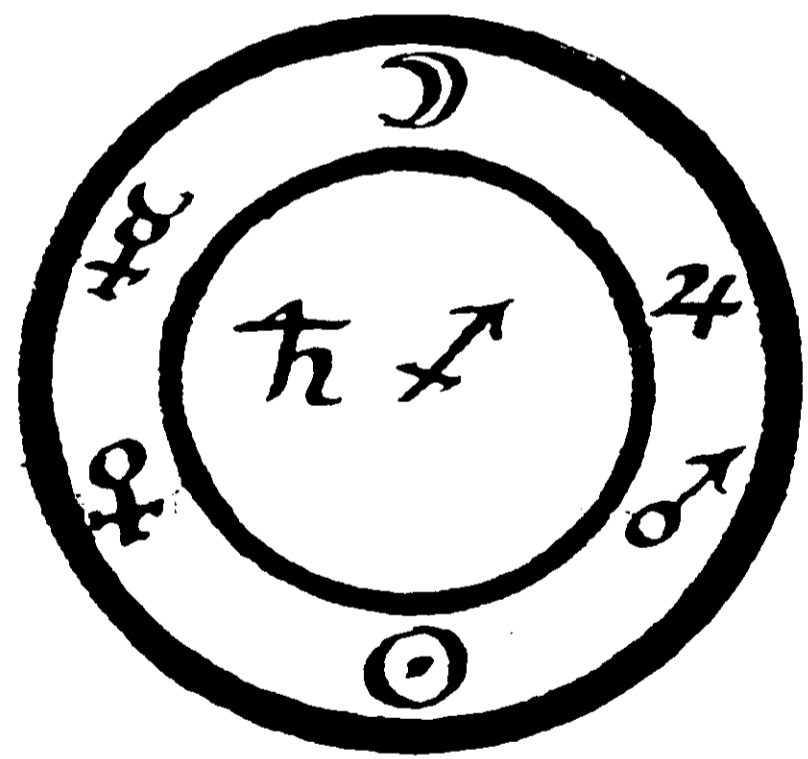
The Ninth hour of every  
 is called Zeschar and the Angel Ruling  
 it is called Daniel he hath 101550 Dukes  
 and other Servants to attend him which  
 is divided into 12 Orders whereof we  
 shall mention Eighteen of the chiefe  
 Dukes, their names are viz Demannor  
 Nameal, Adrap~~iel~~, Chermes, -  
 Fenadros, Vemasiel, Comarij, -  
 Maliel, Hanoraz, Brandiel, -  
 Evandiel, Jamiriel, Befranzij, -  
 Kanthir, Armapi, Drachas -  
 Sarajel -

Sarazel who hath 1320 **T** Servants  
 to attend them when you intend to wor-  
 in this hour of the night. Make a  
 Seal proper to the time and do  
 all things else as you were before  
 directed &c.



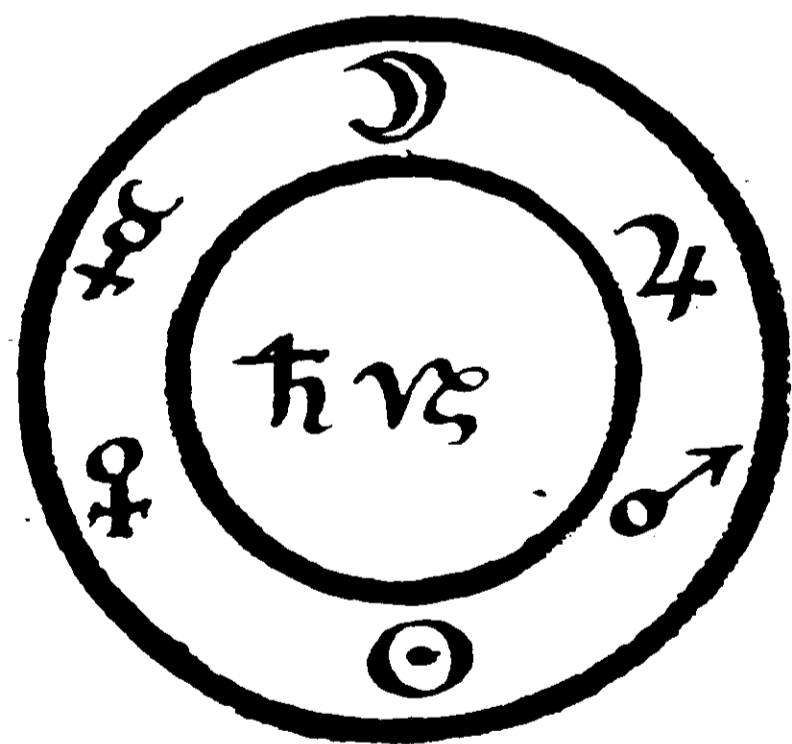
The tenth hour of every <sup>night</sup>  
 is called Malcho. And the Angel  
 governing it is called Jasnarim who  
 hath a chiefe Duke and 100 lesser  
 Dukes besides many other Servants  
 whose names we shall mention six that  
 is to say three of the first Order and  
 three of the second Order who have  
 1520 Servants to attend them. Their  
 names are these *viz*. Lapheriel  
 Emaziel, Nameroizod, Chameray,  
 Haraniel, Vraniel. Then  
 make the

Then make your Balm proper for the  
time and do as you were before wrote  
Then say the Conjuratiō &c



every night  
The Eleventh hour of  
is called Aulacho and the Angel  
governing it is called Dardariel  
who hath many Dukes and Servants  
whereof we shall mention fourteen  
of the chief Dukes and seven of  
the next lesser Orders who hath 420  
servants to attend them they are  
all good Spirits and obey Gods laws.  
Their names are these viz: Cardiel  
Lermon, Armiel, Nastoriel  
Casmiros, Dameriel, Fumariel,  
Masriel, Hariaz Dumar  
Alachus

Alachis, Emeriel, Naueror,  
 Alaphar, Hermas, Druchas,  
 Charmas, Elamis, Satrozil,  
 Lamersy, Hamarytrod, and then  
 make your Seals proper to the time  
 and do as aforesaid.



Then say the Conjuratiō &c

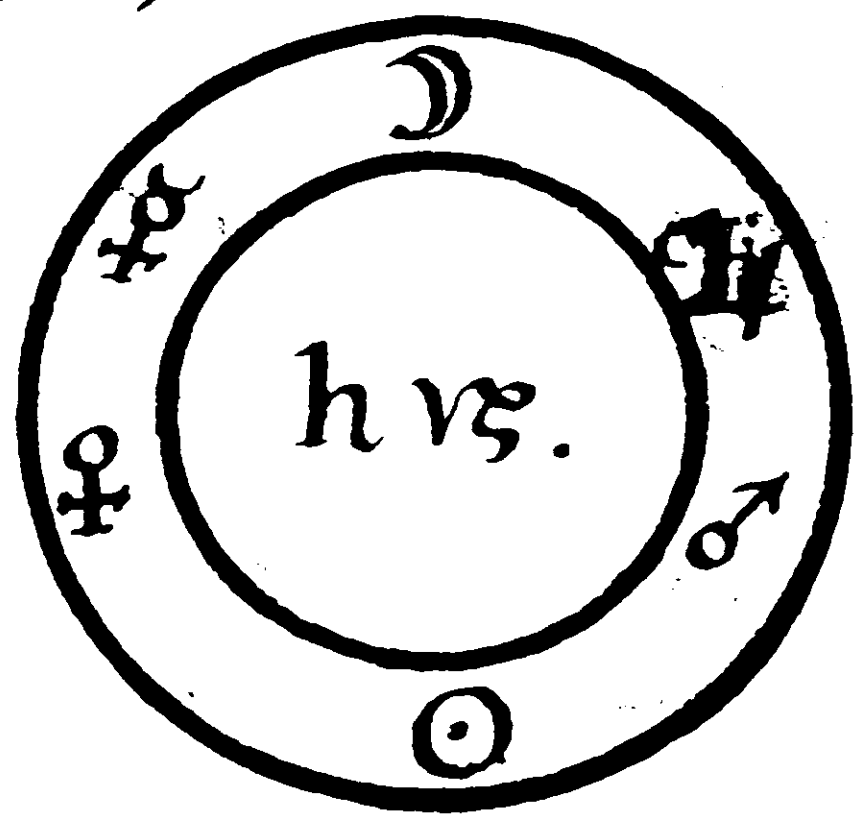
The twelfth hour of every <sup>night</sup>  
 is called Dephan and the Angel governing  
 it is called Sarandiel who hath many  
 Dukes and Servants whereof we shall  
 mention foureteene of the chiefe & good Dukes  
 and Seron of the next and second order  
 who hath 420 servants to attend on them  
 Their names are as followeth Viz. Adoniel  
 Damasiel, Ambriel, Meriel, Denaryzod,  
 Emarion, Kabriel, Marachy, Chabrien,  
 Nestoriel, Zachriel, Naveriel  
 Damery, Namael, Hardiel, Nefryas,  
 Jrmanotzod, Gertiel, Dromiel  
 Ladrotszod



Ladrotzod Melanas.

When you desire to make an Experiment  
make a Seal to this hour of the  
night; observe the time of the year  
and all other directions as aforesaid.

Then say the Conjuratation following &c



# The Conjuratation

O thou mighty great and potent  
Angel SAMALL who Rulst in this first  
hour of the day. I the Servant of the  
most High God do conjure and intreat  
thee <sup>servant</sup> of the most Omnipotent & immortal  
God of Host Jehovah Tetragramaton  
and by his name and in the name of that  
God that you owe obedience to, and by  
his head of your Hierarchy, And by the  
Seal or mark you are known in power  
by; And by the seven Angels that stand  
before the thrones of God; and by the  
seven

Heaven Planets and their Scales and  
Characters, and by the Angel that  
Ruleth the signs of the twelfth house  
which now Ascends in this first house  
that you would be graciously pleased  
to gird up and gather your self together  
And by divine permission to move & come  
from all parts of the world, wheresoever  
you be and show your self visible  
and plainly in this Christall stone to the  
sight of my eyes speaking with a voice  
intelligible and to my understanding,  
And that you would be favorably pleased  
that I may have thy familiar friendship  
and

constant society both now and at all  
other times when I shall call thee forth  
to visible appearances to inform and  
direct me in all things that shall come  
good and lawfull unto the Creator and  
Thee O thou great and powerfull  
Angel Samael, I Invoke adjure  
Command, And most powerfully call you  
forth from your Orders and place of  
residence to visible appearances in and  
through this great and mighty Incompre-  
hensible signal and divine names of the  
great God who was and is, and ever  
shall be Adonai Zebaoth Adonai  
Amioram

Amioram, Hagios, Agla, On, Tetra-  
gramaton. And by and in the  
name Primoumaton which commanded  
the whole Host of Heaven; whose  
Power and vertue is most effectuell for  
the Calling you forth, and Comanding  
you to transmit your rays, visibly and  
perfectly unto my sight and your voice  
to my eares in and through this Christic  
stone; That I may plainly see you and  
perfectly heare you speak unto me.

Therefore move you O thou mighty &  
blessed Angel Samael, and by the  
Omnipotent

Omnipotent name of the great God  
Jehovah, and by the Imperial dignity  
therof, Defend and show your selfe  
visibly and perfectly in a pleasant and  
comely forme before me in this Crystall  
stone to the sight of mine eyes —  
speaking with a voice intelligible and  
to my apprehension showing, certaining  
and accomplishing all my desires; that  
I shall aske or request of you both  
herin, and whatsoever truth and  
thing else that is just and lawfull —  
before the presence of Almighty God  
the

the Giver of all gifts unto whom I  
beg that he would be graciously pleased  
to bestow on me, O thou Servant of  
mercy Samael. Be thou therefore  
friendly unto me and do for me as for  
the Servant of the most High God  
so far as God shall give you power  
to performe, Whereunto I move you  
both in power and presence to appear  
That I may sing with his holy Angel  
I mappala-man Hallelujah  
Amen

Twenty third Sheet  
D. Rudd

[ Before you call any of the Dukes, you  
are to Invoke the chiefe governing  
Angel that governeth the hour of the  
Day or night as followeth ]

O Thou mighty and potent Angel  
Samael, who is by the Decree of the  
most high King of Glory Ruler and  
Governor of the first hour of the Day,  
I the Servant of the Highest do desire  
and intreat you in and by these  
three great and potent names of God  
Aglá, On, Tetragramaton and by the  
power and vertue thereof to assist and  
helpe me in my affairs. And by your

your power and authority to send and  
cause to come and appears unto me.  
All or any of these Angels that I shall  
call by name that is residing under your  
Government, to instruct help and  
assist me in all such matters or things  
according to their offices, as I shall desire  
or request of him or them; And that  
they may do for me, as for the  
Servant of the Highest Amen —

[Then begin to Invocate as followeth]

131  
O thou mighty and potent Angel —  
Ameniel who is the first & principall  
Duke ruling by Divins permission under  
the great and potent Angel Samael  
who is the great and mightie Angel Ruling  
the first hour of the day I the servant  
of the most high God do Conjure and  
intreat thee. In the name of the most  
omnipotent and mortall Lord God of Hosts  
Jehovah [so go on as before at this \*]

[and when any Spirit is come, bid  
him welcome, Then aske your desire  
And when you have done Dismisse  
according to the Order of Dismissing &c]

The End of the first part of the  
Booke Pauline

236

# The Second Part

of this Book of Solomon of the

## Art Pauline.

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This second Part contains the  
mysticall names of the Angels of the  
Signes in generall, and also the Angels  
of every degree of the Signes in generall  
which called the Angels of men, Because  
that in some one of these signes and  
degrees every man is borne in, there-  
fore he that knowes the minut of his  
birth, he may know the name of the  
Angel that governs him; And there-  
fore

Therefore he may attain to all Arts and  
Sciences, yea to all the wisdom and  
Knowledge that any mortall man can  
desire in this world.

The Ancient Philosophers have taught how  
a man may know the nature of a Genius  
whether good or bad from the Influx and  
aspects of the stars in his Geniture.

Porphyrus seekes after it from the star  
that was Lord or Lady of the Geniture.

Chaldeans finde it out from the Sun or  
the Moon in his Nativity located.

Others finde it out from the sixth house  
in the Geniture.

212  
geniture; and call the Genius a good or  
bad Genius or Demon.

A threefold Demon attends every man  
one is his proper keeper, One indeed  
is holy, the other belongs to his geniture  
or Nativity. The holy Demon proceeds  
not from the stars but from a Supreme  
power, even from God who himselfe is  
the president of Demons, and defends  
to the Rational Soul being assigned  
therto, and is univorsall above Nature  
conception.

But the Demon of the Birth or Geniture  
which

which is also called the Genius, this Genius  
doth depend to the Birth from the  
disposition of the stars their Circuit round  
the world, who are conversant in this  
generation.

The Demon of the profession or Calling of the  
Native is given from the stars to which  
such a profession or calling is subject to which  
any man professes, and the Soul shall make  
choice of. But this Demon is changed as any  
man changes his Calling from a meaner one  
to a more sublime accordingly more worth  
and sublime. Demons are present with  
us according as we daily ascend from one  
virtue to another And these Demons do secretly  
take care to defend us.

fourth sheet  
Rudd

## The Pauline Art

285

How a man may have the continual Society  
of a Guardian Genius. a Narrative

There was a Gentleman by Desfont from the line  
of the Plantagenets who was in Egypt Italy and  
Arabia, frequenting the Society of the inspired  
Christians being at a Tavern in the city with M<sup>r</sup>  
Hoydon and others whose discoursing of the nature  
and dignity of Angels which was interrupted by  
D<sup>r</sup> Rudd who said to the Gentleman, S<sup>r</sup> you  
are not far from the Kingdoms of God; at this  
many were silent yet severall thoughts arose,  
some desired this strange Gentleman to stay  
but he refused, and being pressed he gave the  
Gentleman a paper of white & yellow powder  
and



powder and bid him burn it at midnight  
and read that Chapter <sup>7</sup> law open in his book  
in his Chamber, and sing such Psalms, and  
then the window flew open and the gentle-  
man vanished.

He burnt the powder as he was bid, and  
there appeared a shining fly upon the bible  
which he had in his hands, this vanished  
whilst he slept, which was then about 8  
in the morning. Gemini being the Ascendant  
and Mercury in Virgo, the gentleman  
conceived that this Spirit had been with  
him all his life time as he gathered from  
certain monitory Dreams and Visions whereby  
he was

was forewarned as well of severall dangers  
as vices. M<sup>r</sup> Water, and two Gentlemen  
more were at his house and desired him  
to go along with them to the Exchange  
and dine with them, and some other  
Merchants which he did and going along  
upon his breast one of them offered a ball  
of Gold which did shine so gloriously that  
it dazzled the eyes of them all, and this  
continued all the rising of Mercury who  
was then in Virgo; this Spirit discovered  
himself to him after he had for a whole  
year together earnestly prayed to God  
to send a good Angel to him to be a  
guide

guide of his life and actions, also he prayed  
for a token that this was the will and pleasure  
of God which was granted, for in a bright  
shining day no cloud appearing there  
fell a drop of water upon his hat which  
to this day is not dry, and I think never  
will be although it be worn in this hot  
weather. His prayer to God to defend  
him and guide him in the true religion.  
Reading two or three hours at a time in  
the holy Bible; after this amongst many  
other divine Dreams and visions, he once  
in his sleep seemed to hear the voice of  
God saying to him I will save thy soul.  
I am his

that before appeared unto thee; Since both  
the spirit every day knock at his door about  
three or four a clock in the morning: He  
rising there appeared a Child of fair  
stature very comely, and gave him a Book  
which he keepeth very well, yet letteth many  
see it that can prevail with him, this Book  
is full of divine things such I never read  
or heard of. Another time his candle  
did fall down upon the ground, and went  
out, and there appeared before him something  
about the bigness of a Nut round & shining  
and making a noise, he strived to take it up  
but it turned like quicksilver so that he  
could not handle it.

Many Gentlemen have been in his Company when he hath been pulled by the coat as they have seen but could not see who did it; Sometimes his Glove lying at one end of the table have been brought and given him, but they see the Glove as they thought come themselves.

Another time being with some Merchants at dinner, that were strangers to this spirit and were abashed, when they heard the noise and saw nothing; presently a paper was given the Gentleman he read it and so did others, it was, that he should serve God and fears nothing for the enemy of his father—

father which hated him should all surely dye, and so should all that sought to do him hurt, and to be assured he named such a man, and said he should dye such a day as he did, another should dye such a day and he dyed also, the Merchants were stricken with fears but he bid them be of good courage, there was no hurt towards them, and the better to assure them of it, told the truth of all the whole matter.

Ever since this spirit hath been always with him, and by some sensible signs did ever advertise him of things—as by striking his right ears if he did—

did not well, if otherwise his left, if any  
danger he was foretold of it  
When he began to praise God in psalms -  
and to declare his marvellous acts that he  
was profently raised and strengthened -  
with a spirituall & supernaturall power  
That he dayly begged of God that he would  
teach him his will, his law, and his truth  
and that he set one day of the week -  
apart for reading the Scriptures and for  
meditation with singing of psalms all  
the day long in his house; But that in  
his ordinary conversation he is sufficiently  
merry if he like his company and of a  
cheerfull minde, if he talked of any

Ninty fifth sheet  
Dr. Rudd

of any vain thing or indiscretly would offer  
to discover any secret is forbidden; or if he  
at any time would discover any inspired  
secret, he was forthwith admonished there-  
of in his ears; and every morning called  
to prayer. Since he often goes to meet  
the holy company R.C. at certain times,  
and they make <sup>or Resolves</sup> Resolutions of all their  
actions

He giveth Alms secretly, & the more alms  
he bestowes the more prosperous he is;  
he dares not comit any known fault.

This Gentleman hath by the providence  
of God been directed through many  
ominous dangers, even those who sought

sought his life, dyed.

At another time when he was in very great danger upon his Ascendant coming to the body of the Sun, and the conjunction of Saturn and Jupiter opposing his Ascendant, and was newly gone to bed - he said that the Spirit would not let him alone, till he had rayssed him again and told him he was falsely accus'd - wherefore he watched and prayd all.

That night, the day after he scraped the hands of his persecutors in a wonderfull manner.

Now it is the Condition of spirits themselves who cannot appear visible without some violence done to their own

nature; it being as troublesome to them to keepe in one steady visible consistency in the air, as it is for men to dive to hold their breath in the water.

The Guardian Genij seems to me to be - as the benigne eye of God running to & fro in the world with love and pity - beholding the innocent endeavors of - harmlesse and single hearted men ever ready to do them good and to help them. And these must be no <sup>or Hereticks</sup> Euclydes that prophesy by familiarity of evill spirits - for they deny goodnes and honesty, and their principles, and are of a different nature from goodnes.

It is lawfull to -

lawfull to pray to God for such a good  
Genius or Angel. And to purge the  
minds from pride and hypocrisy which  
is one reason that all men are not  
capable of Conjunction with these good  
Genij, for faith and desire ought to be  
full sail to make such voyages pros-  
perous, and our end and purpose pure &  
sincere; but if pride & conceitedness or  
affection of some peculiar privilege  
above other mortals spur a man up-  
to so bold an enterprise, his Devotion  
will no more move either God or the good  
Genij than the whining voice of the

the counterfeit will stir the affection  
of the distrustfully charitable. Nay this  
presumption may invite some well-  
founded to ~~invite~~ deserve him & to his  
distruction

But the safest wisdom is the firm  
conservating Mans soul to God, and the  
aspiring to nothing but to a profound  
pitch of humility, as not to be conscious  
to our selves of being at all touched  
with the praise and applause of men;  
and to such a free and universall  
sense of charity as to be delighted with  
the welfare of another as much as our  
owns; they that ~~only~~ only have  
these

their eyes upon those will finde coming  
in what ever their heart can desire; -  
but they that put forth their hand to  
catch at high things as they fancy &  
woud these, prove at last but a plague  
to themselves, and a laughing stock  
to the world.

Let no man doubt of the existence of  
a spirit.

8

Note that those Angels that are attributed  
to the fire hath more knowledge therein than  
any other, and so likewise of the air and  
water. And to know which belongs to the  
fire, Earth, air or water. Observe the natures  
of the Signs and you cannot see, for those  
Angels that are attributed to V are of the  
same nature, fire, and the like in the rest.  
But if any planet be in that degree of ascendant  
then that Angel is of the nature of the signs  
and planet both.  
Observe this following method, you cannot  
but obtain your desire.

A Table of the Signs & planets.







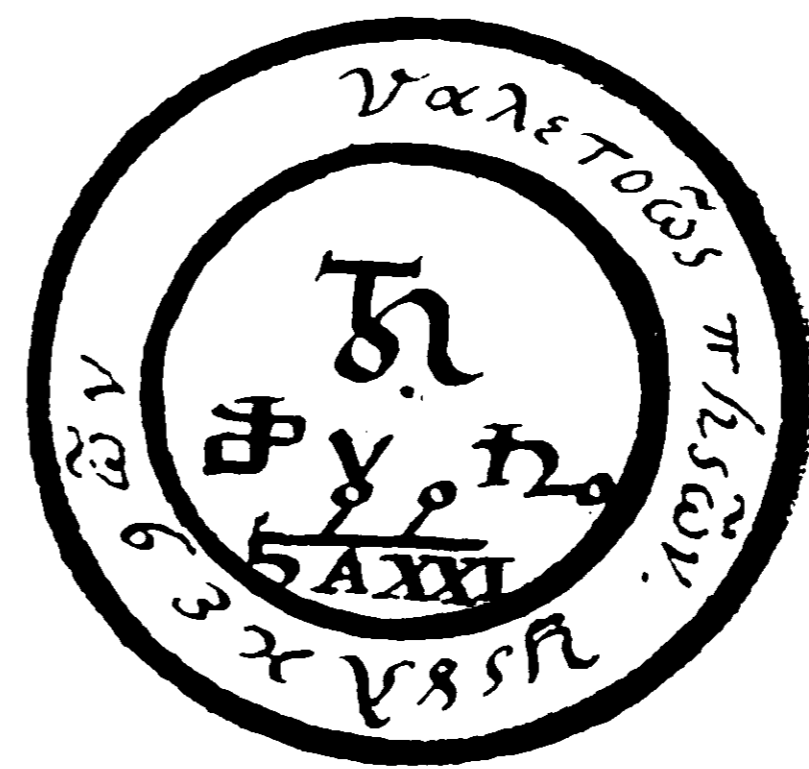
Degrees

# A Table of Lemis' Names

|    | V o r   | S p     | III p   | III D   | III O   | III p    | III p    | m o r   | X 2     | 13 H    | see H   | 36 2     |
|----|---------|---------|---------|---------|---------|----------|----------|---------|---------|---------|---------|----------|
| 21 | Giel    | Gehiel  | Gathiel | Arthiel | Achiel  | Cabriel  | Togiel   | Tagiel  | Tagist  | Chael   | Chap    | Bachiel  |
| 22 | Dachael | Dauid   | Dajael  | Setiel  | Machiel | Dajiel   | Cediel   | Jadiel  | Jadist  | Tajiel  | Jamiel  | Gabael   |
| 23 | Hachiel | Hachael | Hachael | Majiel  | Siel    | Gediel   | Bethel   | Cahael  | Cahel   | Jmajael | Jajiel  | Dajiel   |
| 24 | Vigael  | Vabiel  | Vabiel  | Achael  | Achael  | Dachiel  | Geuel    | Daviel  | Davist  | Cajael  | Cajael  | Hediel   |
| 25 | Zabiel  | Zudiel  | Zagiel  | Sabiel  | Mabiel  | Heruel   | Duziel   | Geuel   | Geuel   | Dogael  | Demiel  | Vakojael |
| 26 | Chael   | Chaduel | Chaduel | Magiel  | Sagiel  | Zaziel   | Hechiel  | Dachael | Dachael | Gamiel  | Gajiel  | Zavael   |
| 27 | Tacael  | Tachael | Tachiel | Adiel   | Adiel   | Zachiel  | Vathiel  | Hathiel | Hathiel | Dauid   | Dauid   | Charael  |
| 28 | Sael    | Savuel  | Davuel  | Sathiel | Machiel | Chathiel | Zajuel   | Vagael  | Vaguel  | Heghael | Hermiel | Tathiel  |
| 29 | Chiel   | Chaziel | Hieliel | Matriel | Savuel  | Tajael   | Chochiel | Zachiel | Zahael  | Damiel  | Dajiel  | Sahael   |
| 30 | Hethiel | Sachael | Dachael | Aziel   | Aziel   | Dachael  | Tachiel  | Chajiel | Chavuel | Zajael  | Zajael  | Cajael   |

These be the twelve Seals which are attributed  
to the twelve Signs & the 360 Angels or Genys -  
aforesaid.

Make this Seal of ♂ ☿, ☉ ☿, ♀ ☿,  
and melt them together when the Sun enters the  
first Degree of Aries then on ♂ lay the Moon  
being in 9 or 10 Degrees of ♋. make it and finish it.



γ



Ninety seventh Sheet  
D. Rudd

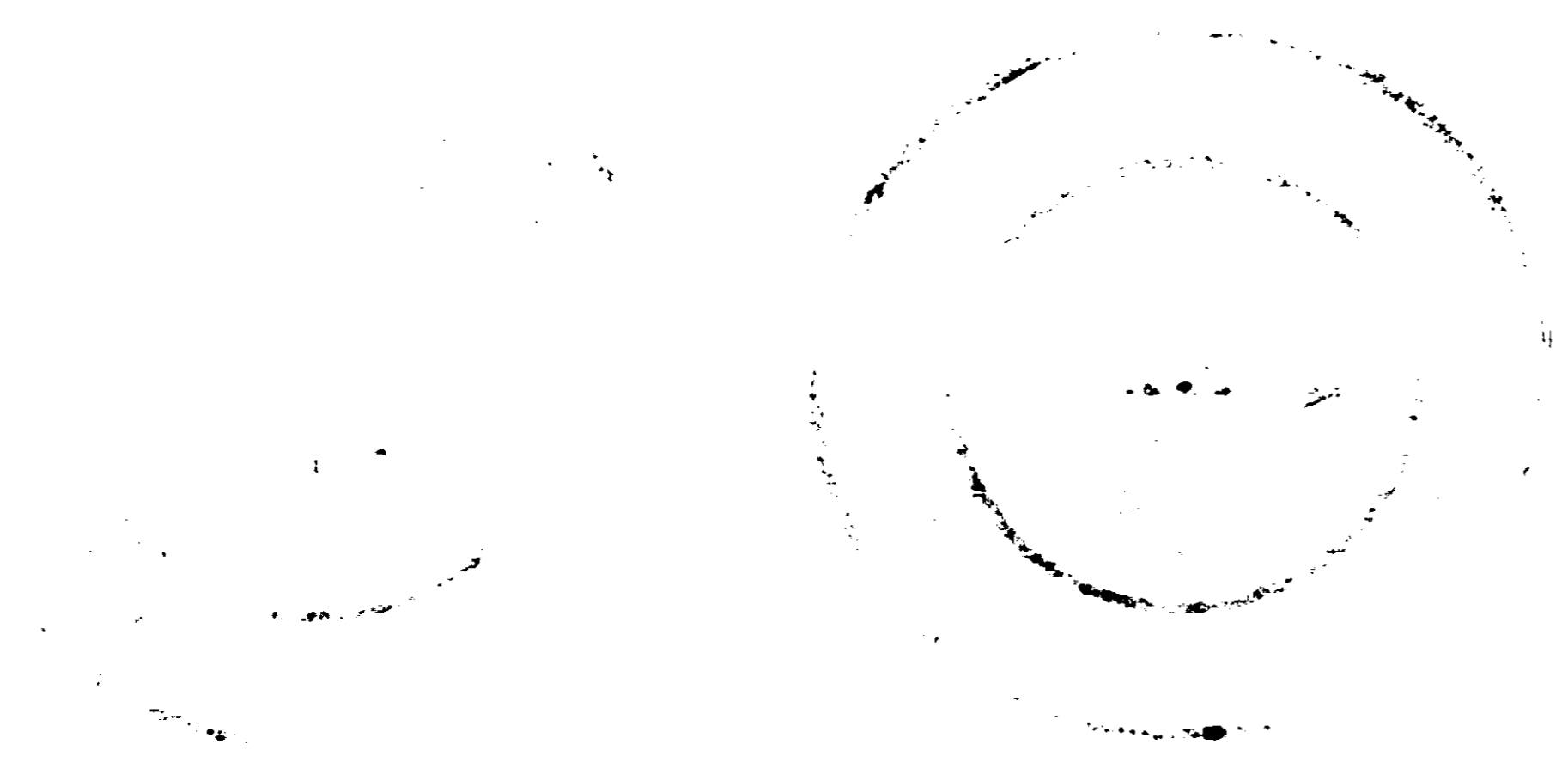
### The Second Seal

Make this Seal of O Zi. D Zi. Melt them  
together when the Sun enters Gemini and  
make a Laman thereof when the Moon  
is in Leo or Discor.



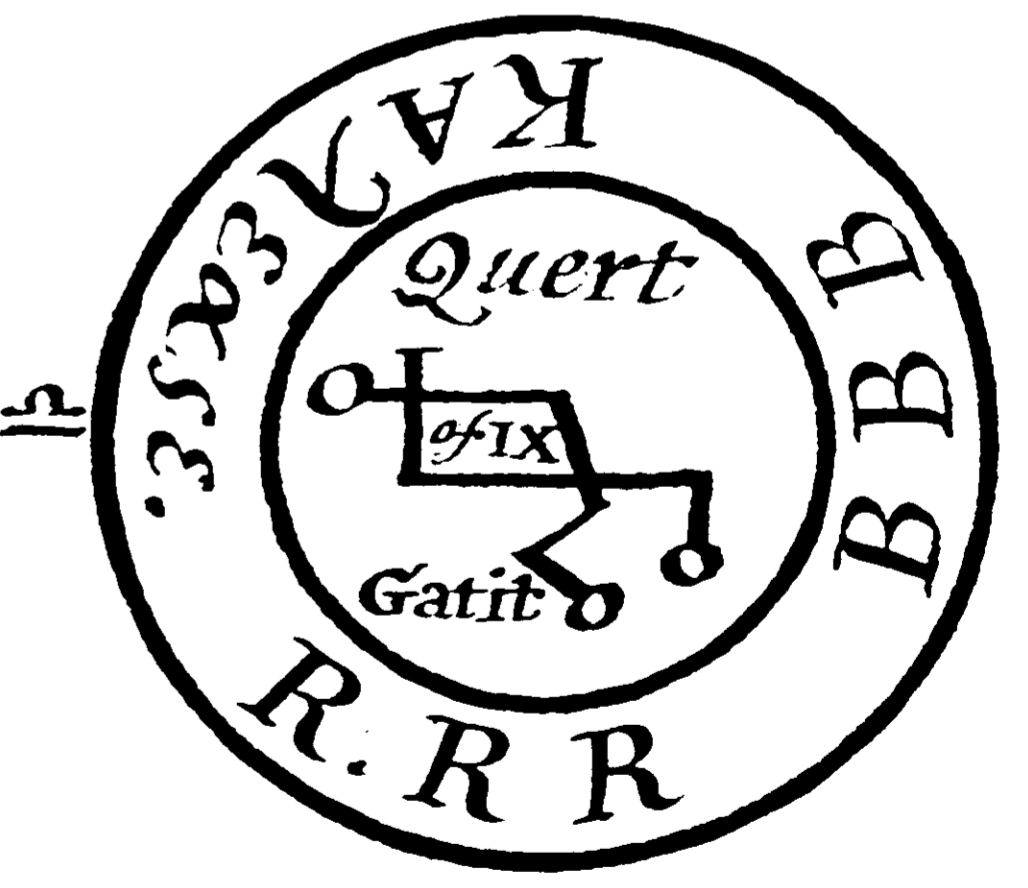
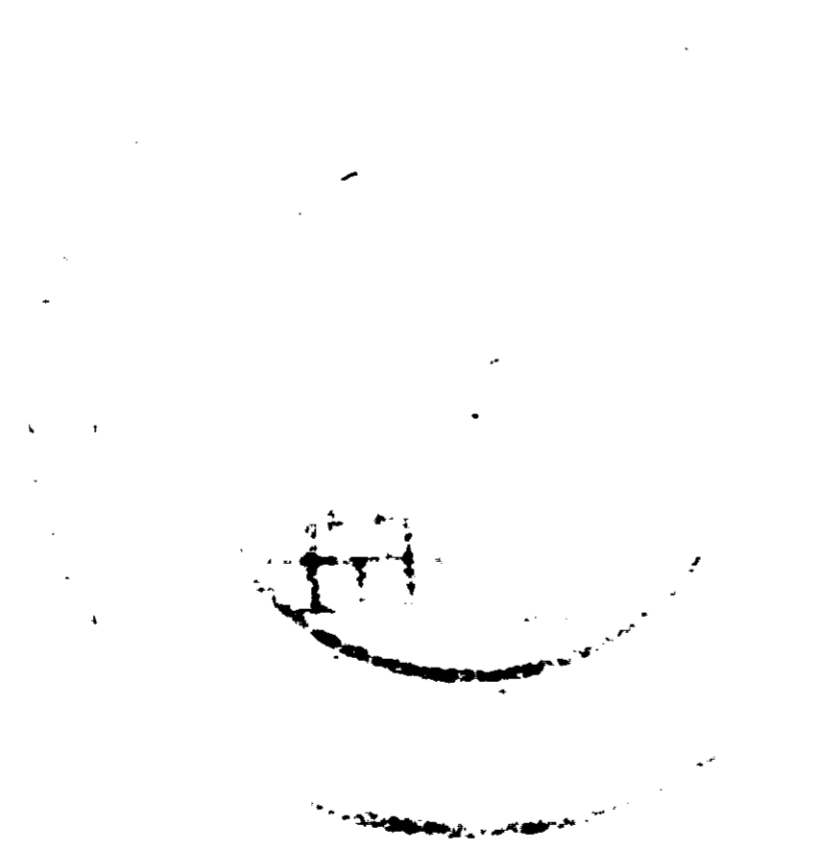
The third Seal

This Seal made of ☉ when he enters Leo -  
 then after when Jupiter is in Pisces Inyran -  
 the first figures, and the other side when -  
 the Moon is in Pisces it must not come into  
 the fire but once when it is melted.



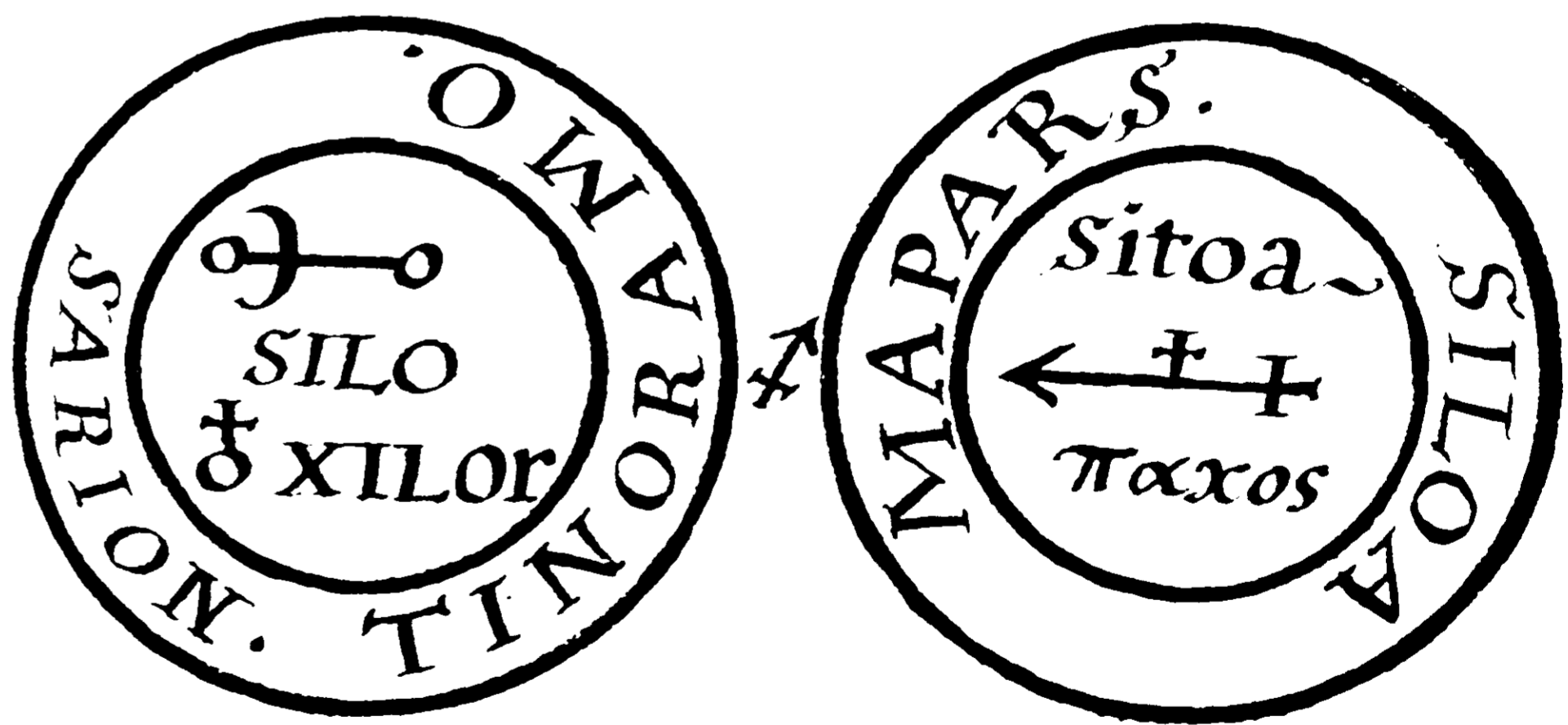
The fourth Seal.

Take this Seal & Melted poured  
out and made when the Sun enters  
Libra.



The fifth Seal

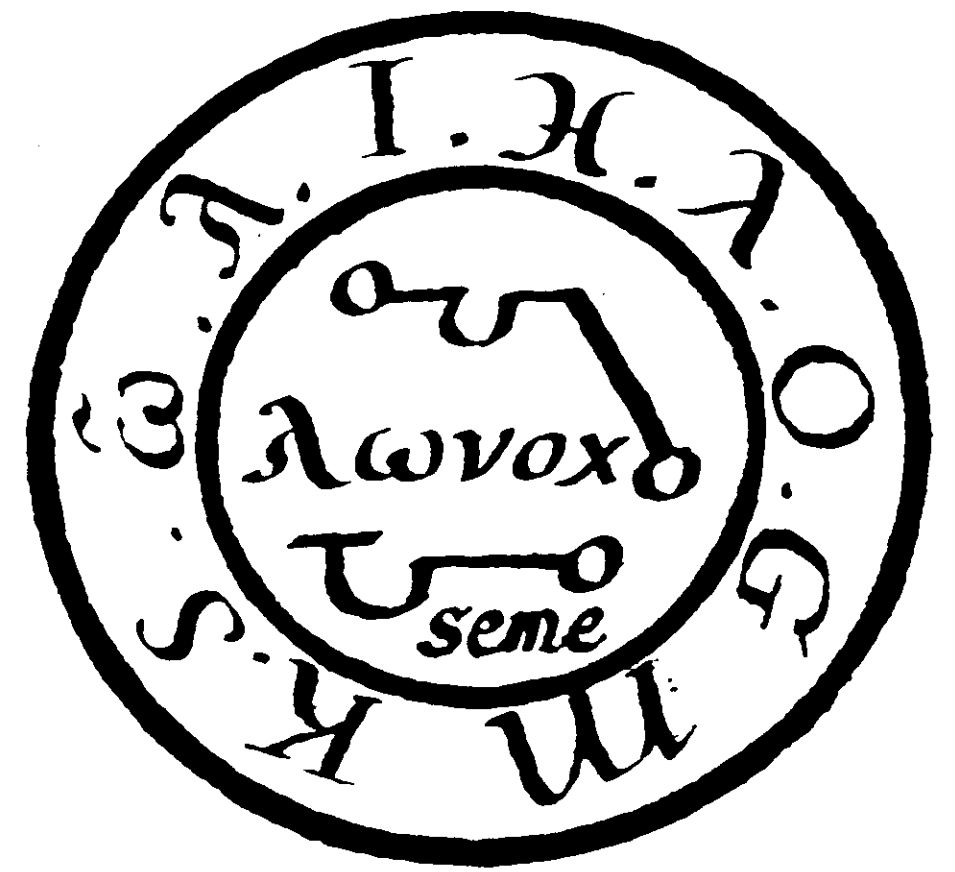
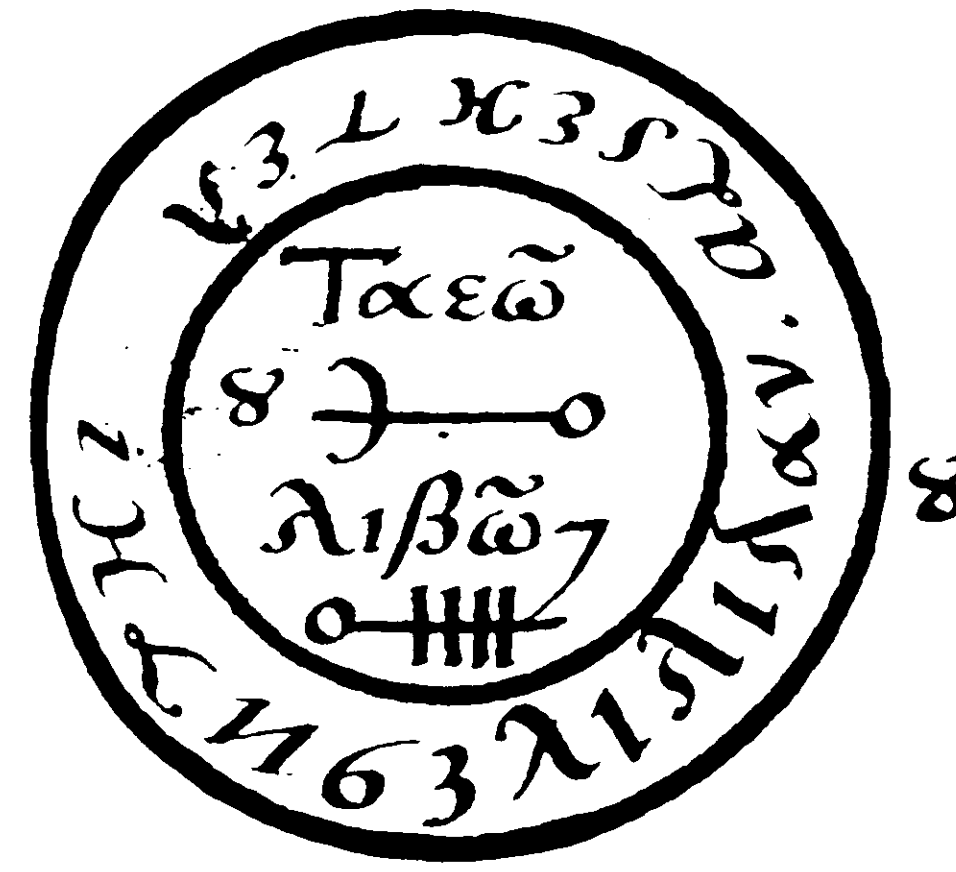
Make this Seal of pure 7 in the hour  
of the Sun entering Sagittari and engrave  
it in the hour of 7. this Seal is to be  
hung in a silver ring.



Witty eight Shoot  
D. Rudd

# The Sixth Seal

Take this Seal of ♀ 31. 7 31. ♂ 31. of  
O 31 and melt them together in the very point  
the Sun enters Taurus and so finish it.



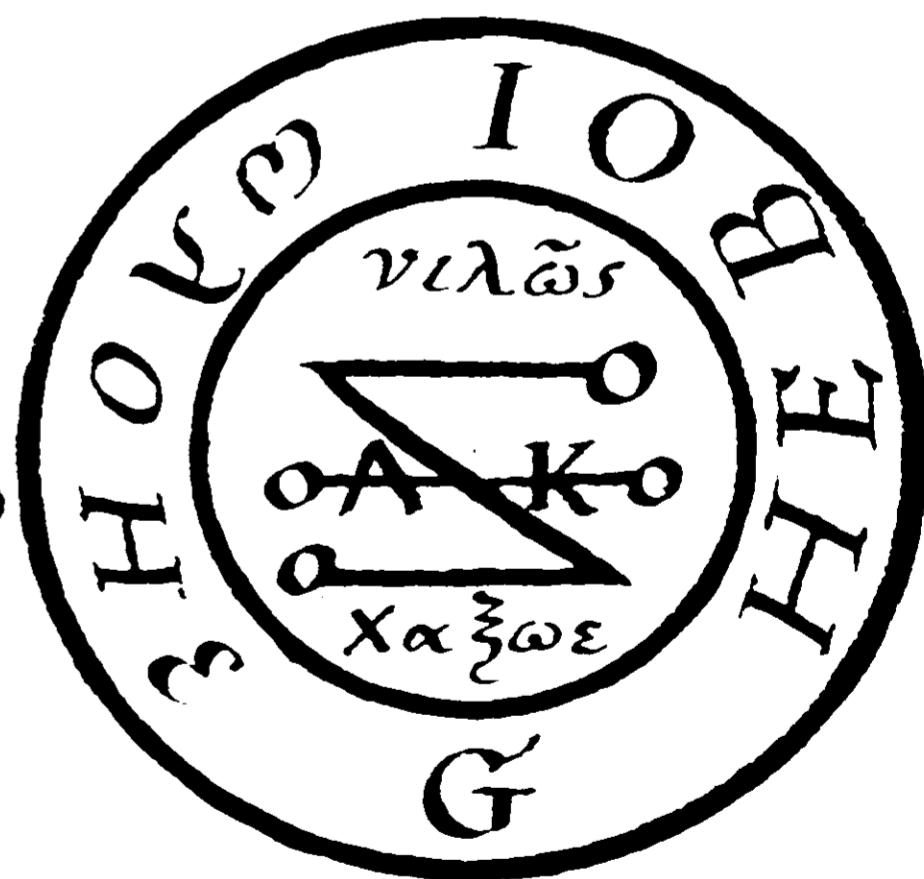
8





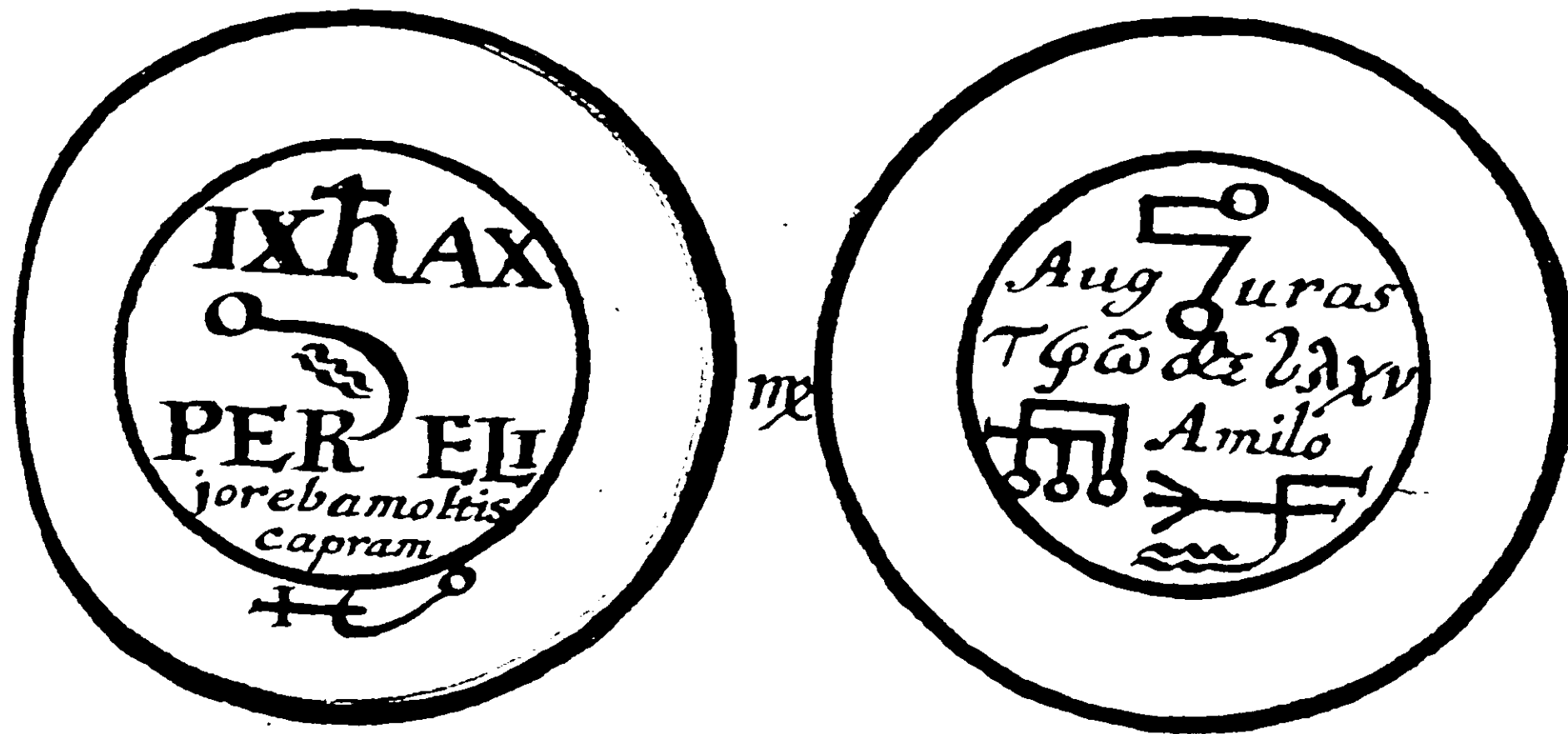
The Seventh Seal.

Make this Seal of Luna when the Sun enters Cancer in the hour of the Moon the 20<sup>th</sup> day and in good Aspect.



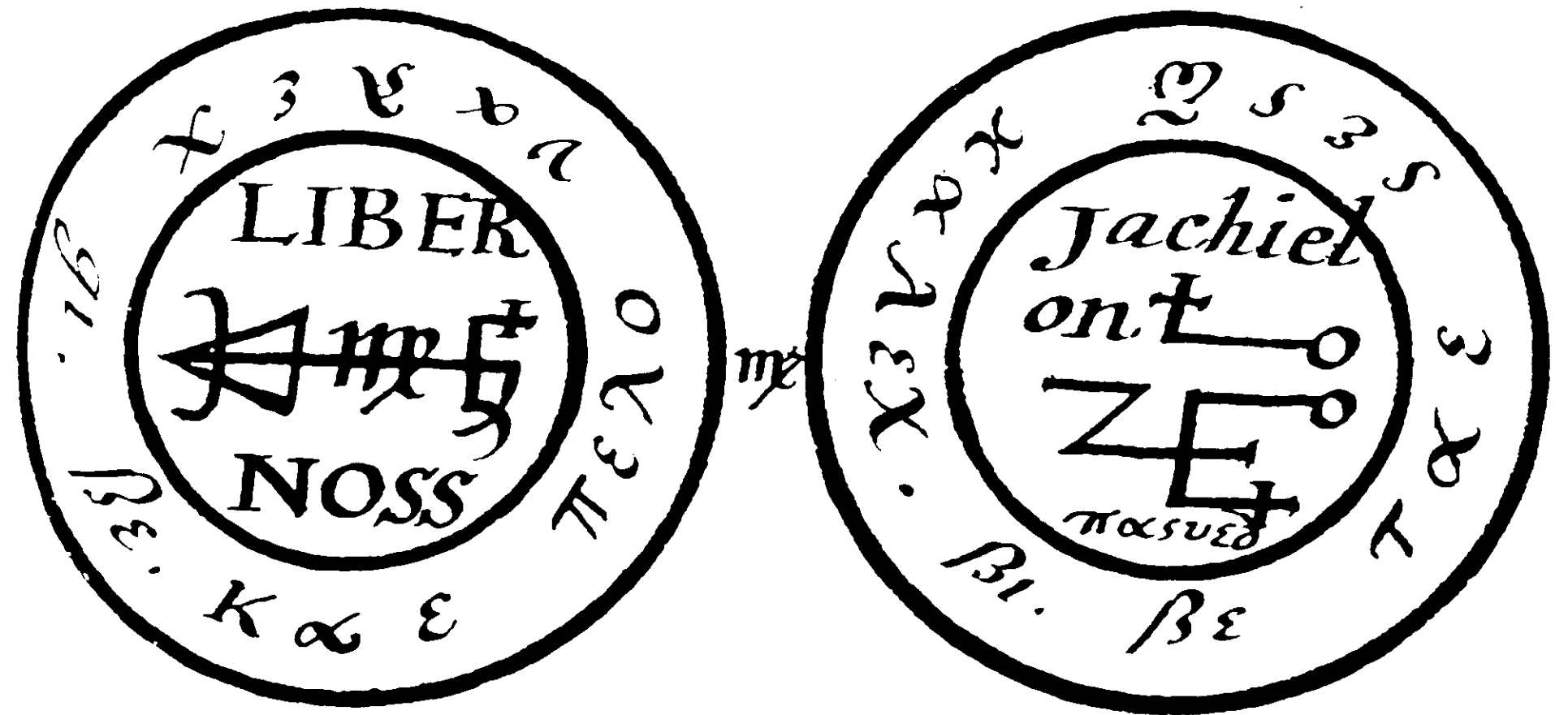
The Eight Seals

Make this Seal of ☉ ʒss. ℥ ʒij. ♂ ʒj and melt  
 them when the Sun enters Aquarius and  
 increase it as you see in this figure when  
 Saturne is in the ninth house.



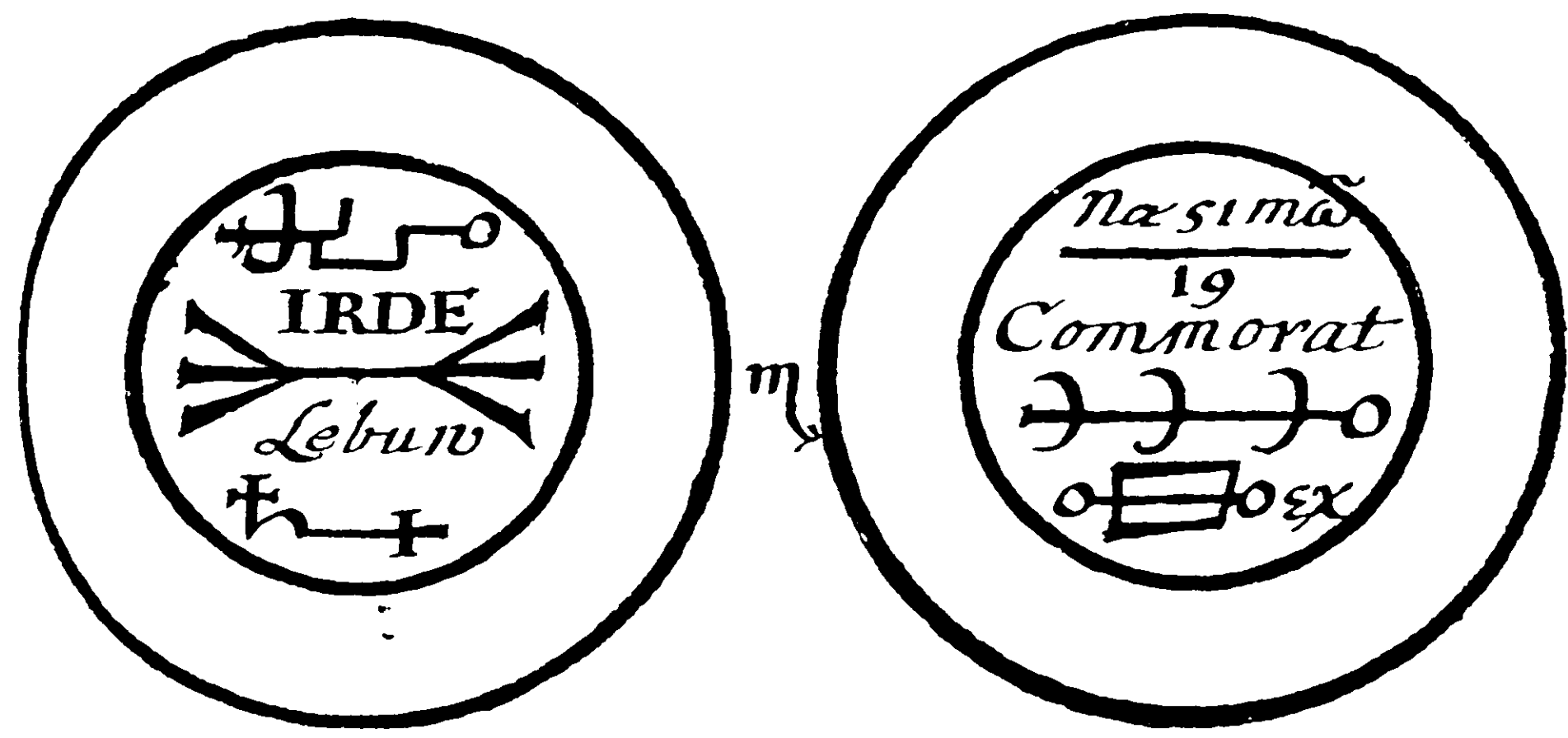
The Ninth Seal

Make these seals of ♀ 31 ☉ β D 34 4 β and -  
 melt them on ☉ when the sun enters Capricorn -  
 then after when calcivora is well aspected, on  
 Friday engrave the words and characters -  
 as you see in the figure!



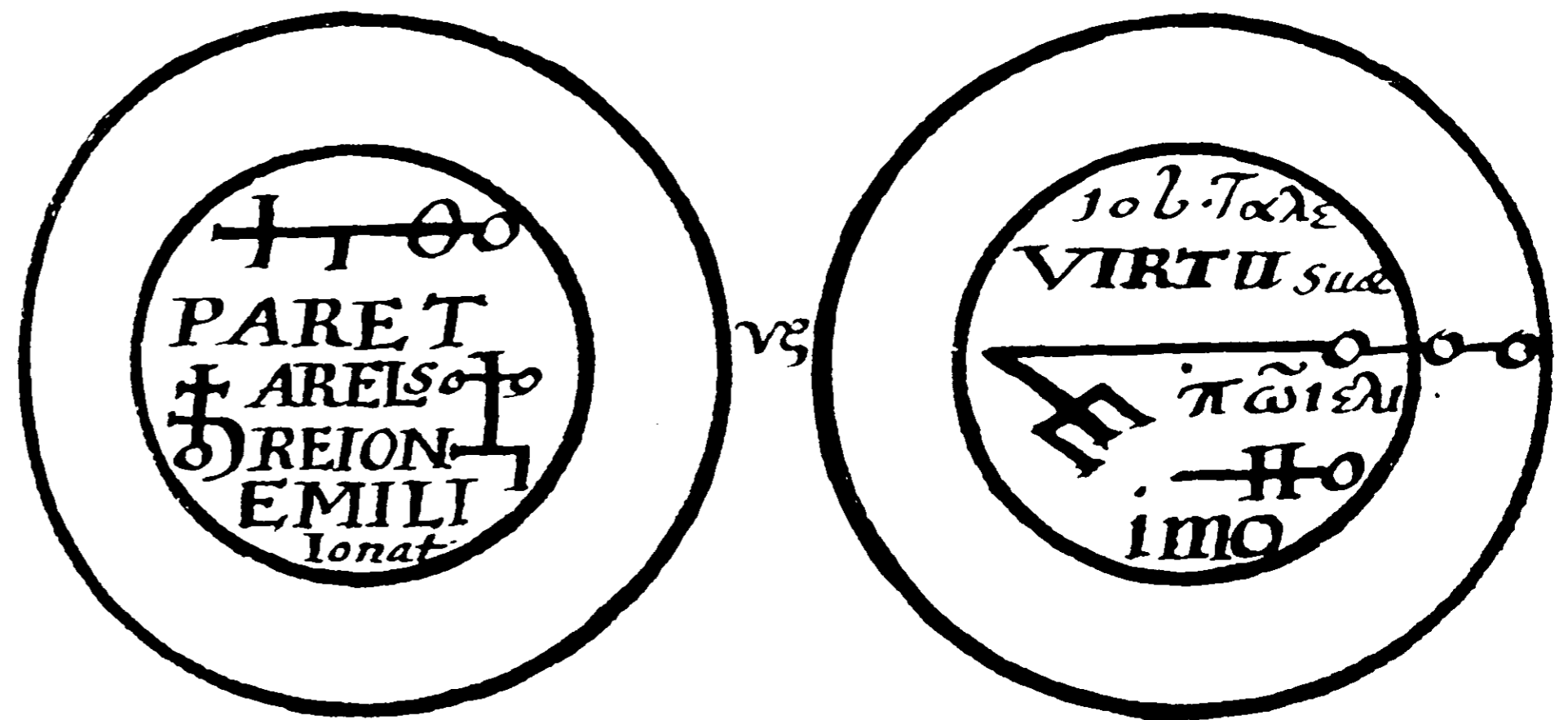
The Tenth Seals

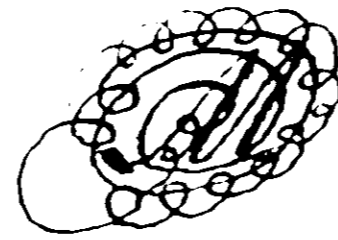
Make this Seal of Mars in the day & hour —  
when Sun enters Scorpio engrave the forepart  
of it; after when the Sun enters Aries —  
engrave the other side;



The Eleventh Scale

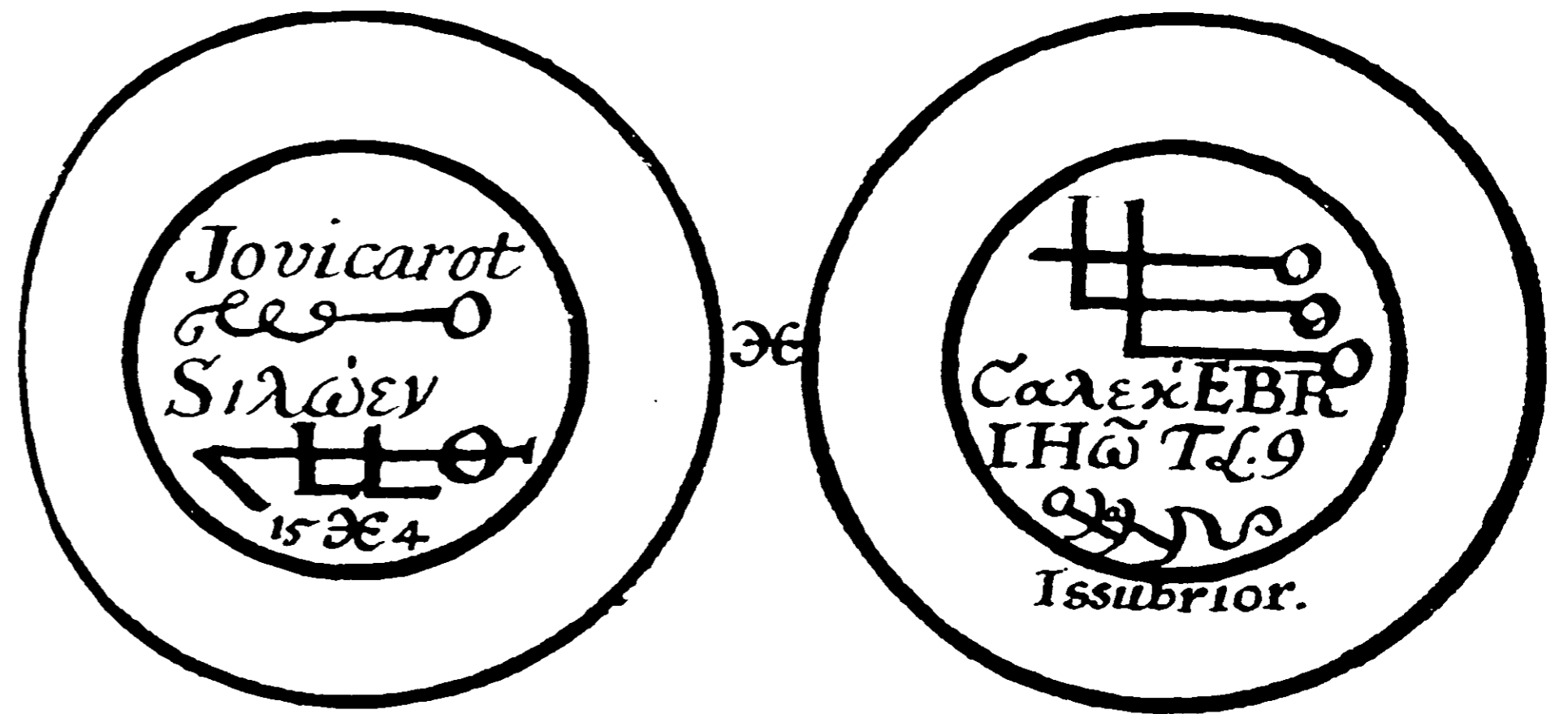
Makes this Scale of ☉ and a Ring  
of ♀ to hang it in when the Sun enters  
Capricorn and Engraves it when Saturn  
is well aspected and in his day and hours





# The Twelfth Seal

Make this Seale when the Sun enters  
Pisces of ☉ ♂ ♀ and ♃ of each 34 of 4  
℥s and lett them be melted and engraved  
both in that hours of ♃ increase.



So when you know the Angel that governs  
the sign and degree of your Nativity and  
having the Scale ready, that belongs to  
the sign and degree as is shew'd  
before, then you are next to understand  
what Order he is of and under what  
prince as is shew'd here in this  
following part.

First those Genij that are attributed  
to Aries, Leo and Sagittary are of the  
first Region, and is governed by Michael  
the great Angel who is one of the  
chiefe Messengers of God which is  
towards the East, therefore these Genij  
are to be observed in the first hour of  
a Sunday -

Sunday and at the 8.<sup>th</sup> hour, also at the  
third and tenth hour: Directing your  
self towards that quarter; They appear  
in Royall robes, holding Scepters in their  
hands, oft riding on a Lyon or a rock.  
Their robes are of a red and saffron  
color, and most comely, they assume  
the shape of a Crowned Queen, and  
very beautifull to behold.

Secondly those Genij that are attributed  
to Taurus, Virgo and Capricorn are of the  
Earthly Region and are governed by Uriel  
who hath three spirits to attend him viz.  
Asaiel, Sachiel, and Cassiel, therefore  
those

Therefore those Genij which are attributed to  
him, and those signs are to be observed in  
the West. They appear like Kings having  
green and Silver Robes, or like little children  
or women delighting in hunting. They are  
to be observed on Saturday at the first and  
eight hours of the day, and the third  
and tenth hours of the night, in those  
hours you are with privacy to obtain your  
desires, directing your self towards the  
west as aforesaid.

Thirdly those Genij that are attributed  
to Gemini Libra and Aquarius are of  
the airy Region



airy Region whose Sovereign Prince is  
called Raphael who hath under him  
two Princes which are called Seraphiel  
and Miel. Therefore those Genij who  
are attributed to him, and those signs  
are to be observed towards the South  
on a Wednesday the first and eight hours  
of the day, and at night the third &  
fourth hours. They appears as Kings  
or beautifull young men in Robes of  
divers colours but most comely like women  
transcendently handsome by reason of  
their admirable whiteness and beauty  
Fourthly

260  
Fourthly and lastly those Genij  
that are attributed to Cancer Scorpio and  
Pisces are of the watery Region and are  
governed by Gabriel who hath under  
him three mighty princes viz: Samael  
Madiel and Macl. Therefore those Genij  
that are attributed to those signs are to  
be observed on Monday towards the North  
at the first and eight hours of the day  
and at night at the third and fourth  
hours. They appears like Kings having  
Green and silver robes like little Children  
or Women delighting in hunting.  
So in the next

So in the next place you are to observe  
the season of the year according to the  
constellation of the Celestial bodies. —

Otherwise we shall lose all our Labour

For if a Genius be of the Ignoral Element

its in vain to observe him in any other

season but when the Sun enters those

signs which are of his nature that is

Aries Leo and Sagittary. So if it be

a Genius of the Earth it is to be observed

when the Sun enters Taurus and

Capricorn. And so the like on the rest

Or otherwise thus / Those Geny that

are of

26  
are of the Order of fire are to be observed  
in the Summer, and those of the  
Earth in Autumn, and those of the  
air in the Spring, and those of the  
water in Winter.

Their Office is to do all things that  
are just and not against the laws of  
the great God Jehovah, but what is  
for our good and what shall concern  
the protection of our Lives our being &  
well being, and the doing good to and  
obbliging our Neighboures. Now he  
that desires to see his Genius ought to  
prepare himself accordingly. Now if  
his Genius

his Genius be of the fire his demands  
must be for the Conservation of his  
Body and person, that he may receive  
no hurt from or by any fire, arms,  
or sword or the like. And having  
a Seal suitable ready prepared, he is  
to wear it when he hath a desire to  
see his Genius, that he may confirm  
it to him; That for the time to come  
he may not fail of his assistance &  
protection upon any occasion.

But if his Genius be Aerial, then  
he reconciloth mens natures into safe  
love and affection betwix them  
and

causeth the desired love of Kings  
and princes, and sweetly promotes  
marriages, and therefore he that hath  
such a Genius before he observe him  
should prepare a Seal suitable to  
his order that he may have it confirmed  
by him in the day & hour of observation  
wherof he shall see strange and  
wonderfull effects. So the like of the  
other two Hierarchies. And when  
the time is come that you would see  
your Genius, turn your face to that  
quarter the sign is. And that with  
prayers to God, they being composed to  
your fancy

to your fancy but suitable to the  
matter in hand, Thus thou shalt  
find him; and having found him  
sincerely acknowledge him, do your  
duty, then will he, as being benigne  
and sociable illuminate your minds  
taking away all that is obscure and  
dark in thy memory, and make  
you knowing in all Sciences sacred  
and divine in an instant

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**A forme of Prayer** which  
ought to be said upon that East or  
quarter where the Genius is severall  
times

The Hundred & first sheet  
D<sup>r</sup> Rudd

263

times it being an Exorcisme to call the  
Genius into this Crystall Stone. Note  
this prayer may be altered to the minds  
of the worker for it is here set for an  
Example.

## The Prayer.

**O** thou great and blessed N. my  
Angel Guardian vouchsafe to descend  
from thy holy mansion which is Celestiall  
with thy holy influences and presence  
into this Celestiall Stone; that I may  
behold thy glory and enjoy thy society  
aid and assistance both now and for  
ever here

herafter: O thou that art higher  
then the fourth heaven and knowest the  
secrets of Sanel, thou that tidest upon the  
wings of the winds; and art mighty & potent  
in thy celestiall and superlunary motion.  
do thou descend and be present I pray  
thee, and I humbly desire and intreat  
thee that if ever I have merited the  
society; or if any of my actions or intentions  
be wile and pure and sanctified before  
thee; bring thy extornell presence hither  
and converse with me one of thy submit-  
tive people; in and by the name of the  
great

264  
God Jehovah who wants the whole  
Quire of Heaven sings continually  
O' mappala-man Hallelujah  
~ ~ ~ Amen  
[When you have said this Prayer  
Several times as occasion serveth;  
You will at last see strange sights  
and passages in the stone; and at  
last you will see your Genius; then  
give him a kinde entertainment, as  
you was before directed, Declaring  
unto him your minds, and what  
you will have done.

So endeth the Booke  
**PAULINE.**

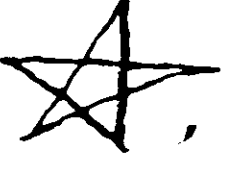
265  
Here beginneth the Fourth  
Part of this Booke which is called

The art  
Almadel  
of Solomon y King.

By this Art Solomon attained great wisdoms  
from the Chief Angels that governe the four  
Altitudes of the World, for you must observe  
there are four Altitudes which represents  
the four Corners of the world East, West, North  
and South, the which are divided into twelve  
parts.

parts, that is in every part three. And the  
Angels of every of these Altitudes have  
their particular Vertues and powers as  
shall be showed hereafter.

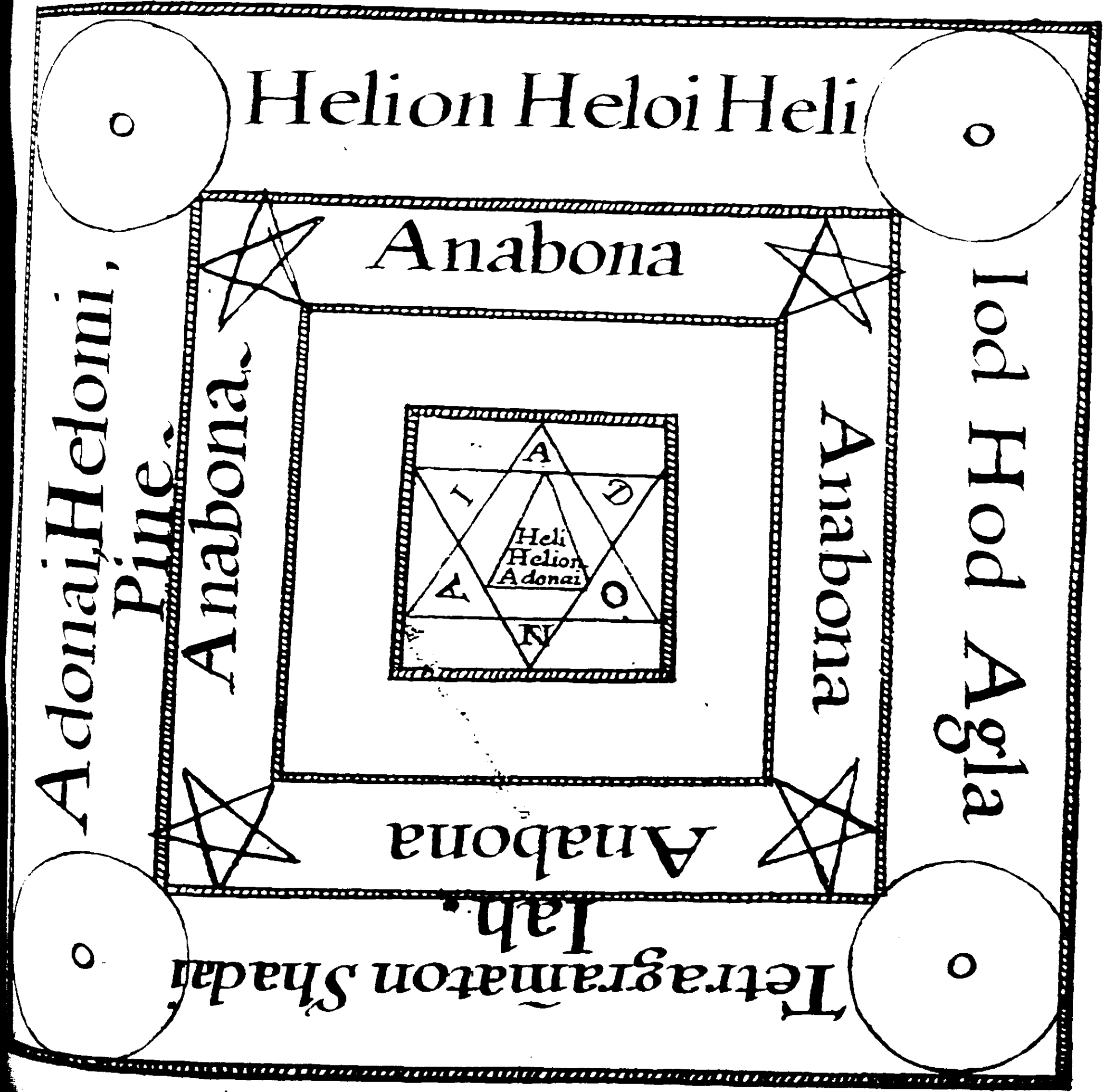
Make this Almadel of pure white  
wax (but the others must be coloured  
suitable to the Altitude.) It is to be a  
square and six inches and in every Corner  
a hole, and write betwixt every hole with  
a new pen these words or names of God  
following (but this is to be done in the day  
and hour of Sol) write upon the first part  
towards the East Adonai, Helomi, Pine,  
And upon the second towards the South  
Helion

236  
Helion, Heloi, Heli. And upon the west  
part Iod, Hod, Agla. And upon the  
fourth part which is North, write Tetra-  
gramaton, Shadai, Iah. and betwixt  
the first and other quarter make the  
pentacle of Solomon thus . And  
betwixt the first quarter write this word  
Anabona. And in the middle of it  
of the Almadel make a six angled  
figure, and in the midst of it a Triangle  
wherein must be written these Names of  
God Heli, Helion Adonai, and this  
last name round the six angled figure  
as here it is —

as how it is made it being for an Example  
 And of this same wax there must be  
 made four Candles and they must be of the  
 same colour as the Almadel is of. Note  
 divide y<sup>e</sup> wax into three parts one for to make  
 the Almadel of, and the other parts to make  
 the Candles of e<sup>ach</sup> there come forth of ever  
 one of them a foot made of the same wax  
 to support the Almadel with, this being  
 done, in the next place you are to make a  
 Scale of pure Gold or Silver but y<sup>e</sup> gold is best  
 whereon must be Engraved these three  
 names Helion, Heliion, Adonai

Behold the figure of the Almadel

The Figure of y<sup>e</sup> Almadel





213  
Of the first Chora or Altitude 26

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Note the first Altitude is called Chora  
Orientis or the East Altitude, and to  
make any experiment in this Chora  
it is to be done in the day & hour of  
the Sun and the power and office of  
those Angels is to make all things fruit-  
full and Increase both Animal and  
vegetable in Creation and generation ad-  
vancing the birth of children and  
making barren women fruitful, and  
their names are these viz. <sup>t</sup>Almiel  
Gabriel

Gabriel, Borachiel, Lebes and  
Harrison. Note you must not  
pray for any Angel but those that  
belong to the Altitude you have a  
desire to call forth. And when you  
Operate set the four Candles upon  
four Candlesticks, but be careful you  
do not light them before you begin to  
operate, then lay the Almadel between  
the four Candles upon the waxen feet  
that comes from the Candles, And  
lay the Golden Seals upon the Almadel  
and having the Invocation ready -  
written

269  
written in Virgins parchment, Light the  
Candles and read the Invocation.  
And when he is appeared, he appeareth  
in the form of an Angel carrying in  
his hand a Tann or flag having the  
picture of a white Crook upon it, his  
body being wrapped round about with  
a fair Cloud, and his face very fair  
and bright, and a crown of Rose flowers  
upon his head. He ascends first  
upon the Supercription of the Almadel  
as if it were a mist or fog, then must  
the Exorcist have in readiness a Vessel  
of Earth

of Earth of the same colour as the  
Almadel is of, and the other of his furni-  
-ture, it being in the form of a bason  
and put there into a few hott Ashes or  
Coles but not too much lest it should melt  
the wax of the Almadel, and put there  
in three little grams of Mastick in  
powder so that it may fume, and the  
Smell go upwards through the holes of the  
Almadel when it is under it. And as  
soone as the Angell smellth it he  
beginneth to speak with a low voice  
Asking

970  
Asking what your desire is, and what  
you have called the prince and  
Governours of the Altitude for.  
Then you must Answer him saying  
I desire that all my requests may be  
granted and what I pray for may be  
accomplished, for your office maketh  
appear and declareth that such  
is to be fulfilled by you, if it please  
God. Adding further the particular  
of your request with humility for  
what is lawfull and just, and that you  
shall obtain from him. But if he  
do not

do not appear presently you must then  
take the Golden Seals and make with it  
three or four marks upon the candles by  
which means the Angel will presently appear  
as aforesaid. And when the Angel  
departeth he will fill the whole place with  
a sweet and pleasant smell which will be  
felt a long time.

Note that the Golden Seals will serve and  
is to be used in all the operations of all  
the four Altitudes. The colour of the  
Almadel belonging to the first Altitude or  
Chora is lily white. And the second  
Chora a perfect red Rose colour, the third  
Chora is

Hundred and third sheet  
D. Rudd

Chora is to be green mixt with white & silver  
colour. The fourth Chora is to be a black  
mixt with a little green of a sad colour

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### Of the Second Chora or Altitude

Note all the other three Altitudes with their  
signs and Princes have power over goods and  
riches and can make any man rich or poor  
And as the first Chora gives increase and maketh  
fruitful, so this gives decrease and barrenness  
and if any hath a desire to operate in any  
of these three following Choras or Altitudes  
they must do it in Die Solis in the manner  
as aforesaid.

as aforesaid. But do not pray for anything  
that is contrary to the nature of their office  
or against God and his laws, but what God  
giveth according to the customs or course of  
nature; that you may desire and obtain;  
And all the furniture that is to be a feet  
to be of the same colour as the Almadel  
is of. And the princes of this second  
Thora are named viz: Alphariza, Geron  
Geron, Armon, Gereimon. And when  
you operate, kneel before the Almadel with  
clothes of the same colour in a closet hung of  
the same colour also for the holy operation  
will be

will be of the same colour; And when  
he is appeared put the sarkon with all  
under the Almadel, with fire or hott  
ashes, and Grams of Mastick in powder  
to perfume as aforesaid. And when the  
Angel smellth it, he turneth his face  
towards you, asking with a low voice why  
he hath called the princes of this Thora or  
Altitudo then you must answer as before  
saying I desire that my requests may be  
granted, and the contents thereof may be  
accomplished, for your office maketh appear  
and declarth that such is to be done by you  
if it

if it please God. You must not be  
fearfull but speake humbly saying, I  
recomend me self wholly to your office.  
And I pray unto you Princes of this  
Altitude that I may enjoy and obtain  
all things according to my wishes and desires  
you may further express your minds in all  
particulars in your prayers. Do the like in  
the other two Chores following.

The Angel of the second Altitude appeareth  
in the forme of a young Child with clothes  
of sattin and of a red rosb colour having a  
Crown of red Gilly flowers upon his head.

275  
his face looketh upwards towards heaven  
and is of a red colour and is compassed  
round about with a bright splendor  
or the beams of the Sun, and before  
departeth, he speaketh unto y<sup>e</sup> Exorcist  
saying, I am your friend and brother  
and illuminateth the Air round about  
with his splendor and leaveth a pleasant  
Smell which will last a long time.

The End of the second Chora.

## Of the Third Chora or Altitude

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In this Chora you must do in all things as you was before divided in the other two. The Angels of this Chora or Altitude are named viz. Eliphantiasai, Yelomiras, Gedobemai, Sararava and Elomna, they appears in forms of Children or little women dress in Green and silver Colours very delightfull to behold, and a Crown of Bayes beset with flowers of white and Green Colours upon their heads, and they seeme to look

274  
looks a little downward with their faces. They speak as the others do to the Exorcist, and beareth a mighty sweet Perfume behind them.

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## Of the Fourth Chora or Altitude

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~~~~~  
In this Chora you must do as before in the other, And the Angels of this Chora are called Barciel, Gediel, Gobiel, Deliel and Captiel. They appears in forms of little men or boys—

Boys with Cloths of a black colour mixt  
with a dark green, and in their hands  
they hold a bird which is naked &  
their heads compassed round with a  
bright shining of divers colours.

They leave a sweet-smell behind  
them also but differs from the  
others something.

Note there are twelve princes ruling  
besides those in the Altitudes, and they  
distribute their office among themselves  
every one ruling thirty dayes or thow-  
abouts.

The Almadel.

or the Sabots every year. Now it will be  
in vain to call any of those Angels unless it  
be them that governs them. For every Chora  
or Altitude hath its limited time according  
to the twelve signs of the Zodiack and in  
that sign the sun is in, that or the Angel  
that belongs to that sign hath the  
government. As for Example Suppose  
I would call <sup>two</sup> the first of the first that  
belongs to the first Chora, then choose the  
first Sunday in March after the Sun hath  
entered Aries, and then I make my Exprim-  
And so do the like if you will the next  
Sunday



Sunday after again. And if you will call  
the two second that belongs to the first  
Chora, then you must take the Sunday  
after the Sun enters Taurus in April  
but if you will call the last of the year  
then you must take the ~~last~~ <sup>20</sup> Sundays  
that are in May, as the Sun is entered  
Gemini to make your experiment in  
Do the like in the other Altitudes, for  
they have all one way of working.  
But the Altitude has a name formed  
severally in the substance of Heaven  
even as a Character, for when the  
Angels—

27  
Angels heard the name of God that is  
attributed to them, they heard it by virtue  
of that Character. Therefore it is in vain  
to call any angel or spirit unless he  
knows what Names of God to call him-  
self. Therefore observe the form of the  
following Conjuraton or Invocation following



THE INVOCATION



1712  
O thou great blessed and glorious  
Angel of God (N) who Rubeth and is  
the first and chief governing Angel  
in the

in the first (Hora or Altitude in the  
East, I the servant of the same your  
God Adonai, Helomi and Pine,  
whom you do obey, and is the  
distributor and disposer of all  
things both in heaven Earth and  
hell do Invoctis Conjuris and Intreat  
thee (N) that thou forthwith appears  
in the vertue and power of the  
same God Adonai Helomi and Pine  
And I do Comand thee by him  
whom you do obey and is set  
over you as King by the divine

power of God. That you forthwith  
Desceend from your Order or place  
of abode to come unto me and  
show thy self plainly and visibly  
how before me in this (waistall stone  
in thy own proper shape and glory  
speaking with a voice intelligible and  
to my understanding. O thou mighty  
and powerfull Angel (N) who art by  
the power of God ordained to govern  
all animals vegetables and mindralls  
and to cause them and all creatures of  
God to spring Increase and bring forth

forth according to their kind and nature  
I the servant of the most high God —  
whom you obey do intreat and humbly  
beseech thee to come from your Celestiall  
mansion and show unto me all things  
I shall desire of you, so far as in order  
you may or can or is capable to performe  
if God permit the same. O thou  
servant of mercy (N) I do humbly  
intreat and beseech thee in and by these  
holy and blessed names of your God —  
Adonai, Helomi, Lene. And I do  
also constrain you in and by this power-  
full

powerfull name Anabona that you  
forthwith appears visibly and plainly in  
your owne proper shape and glory in  
and through this Christall stone that I  
may visibly see you and audibly heare you  
speak unto me, and that I may have  
thy glorious assistance and blessed communica-  
tion, familiar friendship and constant  
society, community and instruction both  
now and at all other times to informe  
rightly instruct me in my Judgment in  
my ignorant and depraved Intellect and  
and understanding, and to assist me  
both herein

honor and in all other truths saye, the  
Almighty Adonai the King of Kings, the  
Giver of all good gifts shall in his bounty  
full and fatherly mercy be graciously  
pleas'd to bestow upon me.

Therefore O thou blessed Angel (N) be  
friendly unto me so far as God shall give  
you power in office to performe; who is unto

I move you in power and presence to  
appear, that I may sing with holy  
Angels O Mappa la man Halle-  
lujah.

Amen

Hundred and fifth sheet  
D. Rudd

When he is appeared give him or them  
a kinde entertainment, and then aske  
what is just and lawfull, and that  
which is proper and suitable to his  
office and you shall obtain it.

So endeth the fourth Booke called  
The Almadel of Solomon y King

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The Fifth & Last part of <sup>la</sup> Clavicu<sup>a</sup>

Salomonis Regis is - *Ars Notoria.*

The Notory Art of Solomon

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The *Notory Art* of Solomon

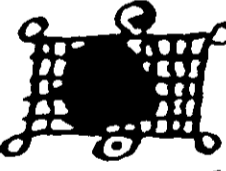
Shewing the Cabalistical Key

of { *Magical Operations.*  
*The Liberal Sciences.*  
*Divine Revelation, &*  
*The Art of Memory.* }

It is called the Notory Art because in certain Breif Notes it teacheth and comprehendeth the knowledg<sup>s</sup> of all Arts.

This fifth Part is a Books of Orations and Prayers that wisd Solomon used upon the Altar in the Temple, called *Ars Nova*, & was Reveald to Solomon

By the holy Angel of God called Michael  
and he also received many brief Notes  
written by the finger of God which was  
delivered to him by the said Angel with  
thunder claps, without which Notes King  
Solomon had never obtained his great  
Knowledge, from these Notes it is called the  
Notory Art.

 This is a flower of the Sun as D. Rudd  
calls it) fit for every mans Garden, its virtues  
will soon be knowne if practised, and the secrets  
of vices dispersed. Its Subject is too sublime to  
be expressed Quod potest per fidem intelligi et non  
aliter et per fidem in se operari potes.  
And D. Rudd saith in vindication of this Booke  
and himselfe — Dico coram omnipotenti  
Deo, et coram Iesu Christo unigenito filio eius

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qui iudicaturus est vivos et mortuos quod  
omnia et singula quae in hoc opere dixi,  
omnesque huius Scientiae vel artis proprietas  
et universa quae ad eius speculationem  
pertinent, veris et naturalibus principijs  
innituntur, fiuntque cum Deo et bona  
conscientia, sine injuria Christianae fidei,  
cum Integritate sine Superstitione et  
Idololatria quarumque, et non dedero aut  
vicum sapientem Christianum bonum et  
fidelium; Nam et ego Christianus sum, bapti-  
zatus in nomine Patris &c. quam fidem  
cum Dei auxilio quam diu vixero firmiter  
inviolatam tenebo; Procul ergo absit  
a me

a me discere aut scribere aliquid Christianae -  
fidei et puritati contrarium, sanctis moribus -  
noxium aut quomodolibet adversum. Deum  
timere et in eius cultum juravi, a quo non virus -  
nerunt confido) mortuus separabor.

---

### The Notory Art of Solomon

The Notory Art was Revealed by the most  
high Creator to Solomon.

In the name of the holy and undivided -  
Trinity, beginneth this most holy Art of  
Knowledge Revealed to Solomon, which  
the most high Creator by his holy Angel -  
ministered to Solomon upon the Altar -  
of the Temple; that thereby in a short  
time he know all Arts and Sciences -  
both liberall and mechanick with all -

the faculties and properties thereof: He  
had suddenly infused into him, and also  
was filled with all wisdom to utter the  
sacred Mysteries of most Holy Words.

Alpha and Omega! Oh Almighty  
God the beginning of all things without  
beginning and without end: Graciously  
this day hear my prayers; neither do  
thou render unto me according to my  
sins nor after mine iniquities, O Lord my  
God but according to thy mercy, which is  
greater then all things visible & Invisible.

Have mercy upon me O Christ, the wisdom  
of the father, the light of Angels, the  
glory of Saints, the hope, refuge & support  
of Sinners -

The Creator of all things, and Redeemer of all  
humans frailties, who holdest the heaven  
Earth and Sea and all the whole world in  
the palm of thy hand: I humbly implore  
and beseech, that thou wilt mercifully with  
the father, illustrate my mind with the  
beams of thy holy spirit that I may be able  
to come and attain to the perfection of this  
most holy art, and that I may be able to  
gain the knowledge of every art science  
wisdom, and of every faculty of memory,  
Intelligencies Understanding and Intellect  
by the vertue and power of thy most holy  
spirit, and in thy name, And thou O God my  
God who in the beginning hast created the  
Heaven and the Earth, and all things out of  
nothing.

nothing, who reformat and makest all things  
by thy own spirit complet fulfill restore and  
implant a sound understanding in me that I  
may glorify thee and all thy works in all my  
thoughts, words and doods. O God the father  
confirm and grant this my prayer, & increase  
my understanding and memory, & strengthen  
the same to know and receive the sciences  
memory Eloquence and perseverance in all  
manner of Learning, who livest and reignest  
world without end. Amen.

---

Here beginneth the first Treatise of this  
Art which Master Apollonius calleth  
**The golden Flowers** being the  
Generall Introduction to all naturall Sciences,  
and this is confirmed composed & approved  
by the authority of Solomon, Manicheus, & Euduchus.



**I** Apollonius Master of Arts duly called  
to whome the Natures of liberall Arts hath  
been granted and intended to treat of the  
knowledge of liberall Arts, and of the knowledge  
of Astronomy; and with what experiments &  
Documents, a compendious and competent knowledge  
of Arts may be attained unto; and how the  
highest and lowest Mysteries of Nature may  
be competently divided, fitted and applied  
to the natures of Times; and what proper days  
and hours are to be selected for the deeds &  
Actions of men, to be begun and ended; what  
qualifications a man ought to have to attain  
the office of this Art; and how he ought  
to dispose of the actions of his life, and

to behold and study the Course of the moon.  
In the first place therefore we shall declare  
certain precepts of the Spiritual Sciences; that  
all things which we intend to speak of may  
be attained to in order. Wonder not therefore  
at what you shall hear and see in this sub-  
sequent Treatise; and that you shall find an  
example of such inestimable Learning.  
Some things which follow, which we will  
deliver to thee as Essays of wonderful Effects,  
and have extracted them out of the most ancient  
Books of the Hebrews; which where thou findest  
them, (although they are forgotten and worn out  
of any humane Language) nevertheless esteem

esteemet them as Miracles: For I do truly  
admire the great power and efficacy of words  
in the works of nature.

Of what Efficacy Words are.

**T**here is so great Vertue, Power and efficacy  
in certain Names and words of God, that when  
you read those very words it shall insensibly  
increase and help your Eloquence, so that  
you shall be made Eloquent of speech by them  
and at length attain to the Effects of the  
powerfull sacred Names of God; but from  
whence the power heresof doth proceed, shall be  
fully demonstrated to you in the following  
Chapters.

Chapters of Prayers: And those which follow  
next to our hand we shall lay open.

An Explanation of the Notory Art

**T**his Art is divided into two parts: the first  
containeth Generall Rules, the second speciall  
Rules. We come first to the Special Rules; that  
is, First to a threefold, and then to a four-  
fold Division: and in the third place we  
come to speake of Theology; which Science  
thou shalt attain to by the Operation of these  
Orations, if thou pronounce them as they are  
written: Therefore there are certain Notes of  
the Notory Art, which are manifest to us; the  
vertue wherof: Humane Reason cannot  
comprehend.

The first Note hath his signification taken from the Hebrew which though y<sup>e</sup> expression thereof be comprehended in a very few words; never the less in the expression of y<sup>e</sup> Mystery, they do not loose their Vertue: that may be called their Vertue, which doth happen and proceed from their pronunciation — which ought to be greatly admired at.

The first Precept.

**Heli Schemath, Amazaz, Hemel;**  
**Sathusteon, bheli Tamazam, &c.**  
which Solomon entituled, His first Revelation; and that to be without any Interpretation: It being a Science of so-

Transcendent a purity, that it hath its original out of the depth and profundity of the Chaldee, Hebrew and Grecian Languages; and therefore cannot possibly by any means be explicated fully in the poor Thread bare of our Language. And of what nature the Efficacy of the aforesaid words, Solomon himselfe doth describe in his Eleventh Books; Helisoc, of y<sup>e</sup> mighty Glory of the Creator: But the Friend & Successor of Solomon, that is, Apollonius, with some few others, to whom y<sup>e</sup> Science hath been manifested, have explained the same, and defined it to be most Holy

Divine, Deep, and Profound Mysteries, and  
not to be disclosed, nor pronounced,  
without great Faith and Reverence.

A Spiritual Mandate of the  
precedent Oration

Before any one begin to read or pronounce  
any Orations of this Art to bring them to  
effect, let them always first reverently  
and devoutly rehearse this Prayer in the  
beginning.

If any one will search the Scriptures  
or would understand, or eloquently  
pronounce the words of the following  
Figures, to wit, Heli Scemath, in the  
morning betimes of that day

Hundred & 7<sup>th</sup> sheets  
D. Rudd

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day wherein thou wilt begin any worke.  
And in the name of the Lord our God, let  
him diligently pronounce the Scriptures  
proposed, with this Prayer which follows,  
which is Thees Megale; And is  
mystically distorted, & miraculously and  
properly framed out of the Hebrew, Greek,  
and Chaldean Tongues and it extendeth  
it selfe briefly into every Language, in what  
beginning soever they are declared. The  
second part of the Oration of the second  
Chapter is taken out of the Hebrew, Greek, and  
Chaldeo; and the following Exposition thereof  
ought to be pronounced first which is

is a Latin Oration: The third Oration of  
the three Chapters always in the beginning  
of every Faculty, is first to be rehearsed.

The Oration is *Theos Mercie,*  
*in tu ymas Euret, &c.*

This sheweth, how the foregoing Prayer  
is expounded: But although this is a particu-  
lar and brief exposition of this Oration,  
yet do not think, that all words are thus  
expounded.

The Exposition of this Oration  
**O**h God, the Light of the World, Father  
of Immense Eternity Giver of all Wisdom  
and Knowledge, and of all Spiritual Grace:


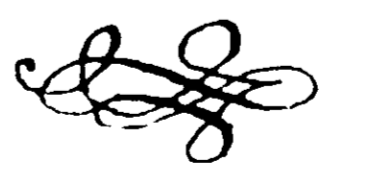

most holy and Inestimable Dispenser knowing  
all things before they are made, who makest  
Light and Darkness: Stretch forth thy Hand  
and touch my Mouth and make my Tongue  
as a sharp sword to show forth thy  
words with Eloquence; Make my Tongue  
as an Arrow stuck to declare thy wonders,  
and to pronounce them memorably; Send  
forth thy Holy Spirit, O Lord into my  
Heart and Soul to understand and  
retain them, and to meditate on them  
in my Conscience: By the Path of thy  
Heart, that is, By the Right-hand of  
thy holy Knowledge, and mercifully  
inspire thy Grace into me; Teach &

Teach and instruct me; Establish the  
coming in and going out of my senses,  
and let thy precepts teach and correct  
me until the end; And let the council  
of the most High assist me, through  
thy infinite Wisdom and Mercy. Amen

The Words of these Orations  
cannot be wholly Expoun<sup>ded</sup>

**N**either thinke, that all words of  
the preceding Oration: For some words  
of that Oration contain in themselves  
a greater sense of Mystical Profundi-  
ty of the Authority of Solomon; and  
having referred to his Writings, —

Who acknowledge that these Orations cannot  
be expounded nor understood by humane  
senses: For it is necessary that all Orations  
and distinct particulars of Astronomy,  
Astrology and the Notory Art, be spoken  
and pronounced in their due time and  
season; and the Operations of them to  
be made according to the disposition of  
the Times.

 Of the Triumphant Figures  
how Sparingly they are to be pronounced  
 and honestly and devoutly  
 spoken.

These —

These are also certain Figures or Orations which Solomon in *Palaeus* callith Holy; that is, Triumphal Orations of the liberal Arts, and sudden excellent Efficacies of Virtues; and they are the Introduction to the Notary Art: Wherefore Solomon made a special beginning of them, that they are to be pronounced at certain determinate times of the Moon; and not to be undertaken without consideration of the end. Which also Magister Apollonius hath fully and perfectly taught saying, Whosoever will pronounce these words, let him

him do it in a determinate appointed time and set aside all other occasions and he shall profit in all Sciences in one Month and attain to them in an extraordinary wonderful manner.

These are the Expositions.

The Expositions of the Lunations  
of the Notary Art



These are the Expositions of the Lunation and Introduction of the Notary Art; to wit in the fourth and the eight day of the Moon; and in the twelfth, sixteenth, eight and twentieth, and

and inisteth they ought to be put in  
operation. From whence Salomon saith  
That to these times, we give the exposi-  
tive times of the Moon; of the fourth  
day of the Moon, which are written  
by the four Angels; and in the fourth  
day of the Moon is manifested to us;  
and are four times repeated and explained  
by the Angel, the Messenger of these  
Orations; and are also revealed and  
delivered to us that require them  
from the Angel, four times of the year  
to show the Eloquence & Fulness of  
the four Languages Greek Hebrew

Hebrew Chaldee and Latin; and God  
hath determined the power of the faculties  
of Humans Understanding, to the four  
Parts of the Earth; and also the four vir-  
tues of Humanities, Understandings,  
Memory, Eloquence and the Faculty of  
Ruling those three. And these things  
are to be used as we have before spoken

He sheweth how the precedent  
Oration is the beginning and  
and Foundation of y<sup>e</sup> whole Art

**T**hat is the first Figure of the Notory  
Art, which is manifestly sited upon a  
quadrangle



quadrangle Note: and this is Angelical  
Wisdoms understood of few in Astrono-  
my; but in the Glass of Astrology, it is  
called, the Ring of Philosophy; and in  
the Notory Art it is written, To be the  
Foundation of the whole Science: But  
it is to be rehearsed four times a day, -  
beginning in the Morning once, about the  
third hour once; once in the ninth hour  
and once in the evening.

The precedent Oration ought to be spoken  
secretly; and let him that speaks it be-  
alone and pronounce it with a low voice.

And this is the Condition hereof that if  
necessity urge, and to do any great works, he  
shall say it twice in the morning, and about  
the ninth hour twice: and let him fast  
the first day whereon he rehearseth it, and  
let him live chastly and devoutly. And  
this is the Oration which he shall say:  
This is the Oration of the four Tongues  
Chaldee, Greek, Hebrew and Latine, -  
evidently expounded which is called, The  
Splendor or Speculum of Wisdoms. In all  
holy Lunations these Oration ought to be  
read, once in the morning, once <sup>about</sup> the  
third hour, and once in the Evening.

The Oration.

Asfaylemath, Assay, Lemeth,  
Azzabue.

The second part of the precedent  
Oration, which is to be said  
only once.

Azzaylemath, Lemath,  
Azacyessenio.

The third part of the precedent  
Oration, which is to be spoken  
together with the other.

Lemath, Sebanche, Ellithy,  
Aygezo.

This Oration hath no  
Exposition in the Latins.

This is a holy Prayer without danger of  
any Sin, which Salomon saith is inexplic-  
cable by humans senses. And he addeth  
and saith, that the Explication thereof  
is more profixious, then can be considered  
of or apprehended by man; excepting alfo  
those secrets, which is not lawful, neither  
is it given to man to utter: Therefore he  
leaveth this Oration without any Exposition,  
because no man could attain to the perfec-  
tion thereof: And it was left so Spiritu-  
all

spiritual, because the Angel that declared  
it to Solomon, laid an inexcusable  
prohibition upon it, saying, see that  
thou do not presume to give to any other,  
nor to expound any thing out of this  
Oration, neither thou thy selfe; nor any  
one after thee: For it is a holy and  
Sacramental Mystery, that by expressing  
his words thereof, God heareth thy  
Prayer, and increaseth thy Memory,  
Understanding, Eloquence, & establisheth  
them all in thee. Let it be read in  
appointed times of the Luration; as

in the fourth day of the Moon, the  
eight and twelfth, as it is written and  
commanded: say that Oration very diligently  
four times in those days; verily believing,  
that thereby thy study shall suddenly be  
increased, and made clear without  
any ambiguity, beyond the apprehension  
of human Reason.

Of the Efficacy of that Oration  
which is inexplicable to human  
sense.

This is that only which Solomon calls  
The happiness of wit, And M. Apollonius  
termeth it

termeth it, The Light of the Soul, and  
the ~~Speculum~~ Speculum of Wisdom: And  
I suppose the said Oration may be  
called, The Image of Eternal Life:  
the Virtue and efficacy whereof is  
so great, that it is understood or appre-  
hended of very few or none.

Therefore having displayed some Petitions  
Signs and Precepts, We give them as  
an entrance to those things whereof  
we intend to speak; of which they  
are part that we have spoken of  
before. Nevertheless before we come  
to speak

sparks of them some things are necessary to  
be declared, whereby we may more clearly  
and plainly set forth our intended History:  
For, as we have said before there are certain  
Exceptions of the Notory Art; some whereof  
are dark and obscure and others plain and  
manifest.

For the Notory Art hath a Books in Astronomy  
whereof it is the Beginning and Mistress; and  
the Virtue thereof is such, that all Arts are  
taught and derived from her. And we are  
further to know, That the Notory Art doth in a  
wonderfull manner contain and comprehend  
within

within it self; all Arts and this Knowledge  
of all Learning, as Solomon witnesseth:  
Therefore it is called this Notory Art because  
in certain brief Notes, it teacheth and com-  
prehendeth the Knowledge of all Arts: for  
so Solomon <sup>also</sup> saith in his Treatise Lemegeton  
that is in his Treatise of Spiritual and secret  
Experiments. /

Here he sheweth, in what manner  
those Notes differ in Art, & the  
reason thereof; for a Note is a  
certain Knowledge, by the Oration  
Figure before set down.

But of the Orations and Figures mention-  
shall be made in their due place; and  
now the Notes are called in the Notory  
Art. Now he maketh mention of that  
Oration, which is called, The Reason of  
Tongues: for amongst those Orations,  
there is one more excellent than the rest,  
which King Solomon would rather have  
been called the Reason of Tongues, because  
it takes away, as it were, with a certain  
secret covering the Impediments of the  
Tongue and giveth it a marvellous faculty  
of Eloquence. Wherefore before we proceed

proceed further, take a little Essay of that  
Oration: For this is an Oration which  
in the Scriptures we are taught to have al-  
ways in our mouths; but it is taken out of  
the Chaldean Language: which although  
it be short is of a wonderful virtue; that when  
you read that Scripture with the Oration before  
mentioned, you cannot keep silent those things  
which the Tongue and understanding suggest  
and administer to this

The Oration which follows is a certain  
Invocation of the Angels of God, and it  
practiseth Eloquence, and ought to be said  
in the

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in the beginning of the Scriptures, and in  
the beginning of the Month.

### The Oration

L Ameth, Leynach, Semach, Belmay,  
(These Orations have not proper Lunations,  
as the Commentator saith upon the Gloss,  
Azzailment, Gesegon, Lethamasin,  
Ozetogomaghial, Leciphier, Jesa-  
num, Solatac, Bozefama,  
Defarciamar, Lemait, Lemaiio,  
Pheralon, Anuc, Philosophi,  
Gregoon, Letos, Anum, Anum,  
Anum.)

Now this Oration is to be said  
in the beginning of every Month  
chastly, and with a pure mind

In the beginning of the Scriptures are  
to be taught, how the precedent Oration  
ought to be spoken most secretly, and  
nothing ought to be retained, which thy  
mind and Understanding suggests and  
prompts to thee in the reading thereof.  
Then also follow certain words, which  
are Precepts thereof, which ought all-  
ways to be begun in the beginning of the  
Month, and also in other days. I would

also note this, That it is also to be pro-  
nounced wisely, and with the greatest  
reverence; and that fasting before you  
have taken either meat or drink.

Now followeth the Prayer we  
spake of before; to obtain a good  
Memory.

O most Mighty God, Invisible God,  
Theos Patir Aeminas; By thy  
Archangels, Eliphamasay, Gelona-  
coa, Gebeche Banai, Gerabcai,  
Elomnit; and by thy glorious Angels  
whose Names are so Consecrated that  
they

They cannot be uttered by us, which are the  
Do. Hel. X. P. A. Li. O. F. &c.  
which cannot be comprehended by  
Human senses.

Here following is the Prologue  
of the precedent Oration, which  
provoketh and procureth Memory  
and is continu'd with the precedent

Note.

This Oration ought to be said next to the  
precedent Oration; to wit Lameth; and  
with this I beseech thee today, O Theos,  
to be said always as one continu'd Oration  
If it be for y<sup>e</sup> Memory

Hundred & Tenth sheet  
Dr Rudd

## Ars Notoria

If it be for the Memory, let it be  
said in the Morning; if for any other effect,  
in the Evening. And thus let it be said in  
the hour of the Evening and in the ~~Evening~~ Morn-  
ing: and being thus pronounced, with the  
precedent Oration, it increaseth the Memory  
and helpeth the Imperfections of the Tongue

Here beginneth the Prologue  
of this Oration.

**I** Beseech thee, O my Lord to illuminate  
thee Light of my Conscience with the splendour  
of thy Light; Illustrate & confirm my un-  
derstanding with the sweet odour of thy Spirit.  
Adorne my Soul that hearing I may hear, &



and what I hear I may retain in my memory  
O Lord, reforme my heart, restore my senses  
and strengthen them; Qualify my memory  
with thy gifts: Mercifully open the dulness  
of my Soul. O most merciful God, temper  
the frame of my Tongue, by thy most glorious  
and unspeakable Name: Thou who art  
the fountain of all Goodness the Original  
and Spring of Piety, have patience with  
me; and give a good Memory unto me; &  
bestow upon me what I pray of thee in  
this holy Oration. O thou who dost  
not forthwith judge a sinner but —

mercifully waitest, expecting his repentance  
I (though unworthy) beseech thee to —  
take away my wickedness and offences,  
and grant me these my Petitions, by the  
virtue of thy Holy Angels, thou who art  
one God in Trinity, Amen.

Here is sheweth some other vertue  
of the precedent Oration

If thou doubt of any great Vision, what  
it may foretell, or if thou wouldst see  
any great Vision, of any danger present or  
to come; or if thou wouldst be certified  
of any one that is absent, say this Oration

Oration three times in the Evening with  
great Reverence and devotion, and thou  
shalt have and see that which thou desirest

Here followeth an Oration of  
great Vertue, to attain the knowledge  
of the Physical Art, having also  
many other Vertues and efficacy

If you would have the perfect knowledge  
of any disease whether the same tend to  
death or life: if the sick party be lan-  
guishing, stand before him, and say this  
Oration three times with great reverence

The Oration

The Oration of the Physical  
Art.

**I**hesus, Fili Dominus Incompre-  
hensibilis, Ancor, Anacor, Anylos,  
Zahorna, Theodonos, heliotes Phagor,  
Morizane, Corichito, Anosae, Hesse  
Tonope, Phagora.

(Another part of the same Oration  
**E**lleminator, Candones helosi, Tephagin,  
Tecendum, Thaones, Behelos, Belhoros  
Hocho Phagan, Corphandonos,  
Humana natus & vos Eloytus  
Phugora: Be present ye holy Angels

Angels advertise and teach me; whether  
such a one shall recover or dye of this In-  
firmity /

This being done, then asks the sick person,  
Friend how dost thou feel thy self? And if  
he answer thee, I feel my self at good ease,  
I begin to mend or the like; then judge without  
doubt The sick person shall recover: but  
if he answer, I am very grievously ill, or worse  
and worse; then doubtless conclude, he will  
dye on the morrow: But if he answer, I know  
not how my state and condition is whether  
better or worse; then you may know likewise

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that he will either ~~dye~~<sup>dye</sup> or his disease will  
change or alter for the worse. If it be a  
Child, that is not of years capable to make  
an answer; or that the sick languish so  
grievously, that he knoweth not how, or  
will not answer, say this Oration three  
times; and what you find first revealed  
in your minds, that judge to come to passe  
of him.

Further more if any one dissemble and looks  
to hide or cover his infirmity say the same  
Oration, and the Angelical virtues shall  
suggest the truth to thee. If the diseased

diseas'd person be far off; when you hear  
his Name, say likewise this Oration for  
him, and your mind shall reveal to you  
whether he shall live or dye.

If you touch the pulse of any one that  
is sick, saying this Oration, the effect  
of his Infirmitie shall be revealed to you

Or if you touch the pulse of any <sup>woman</sup> ~~one~~  
is ~~with~~ <sup>with child</sup>, saying this Oration, ~~the effect~~

~~It~~ It shall be revealed, whether she  
shall bring forth a Male or female.

But know that this Miracle proceed, not  
from your own Nature but from <sup>Gods</sup> nature

Hundredth & Eleventh  
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and vertue of the holy Angels it being a part  
of their office, wonderfully to reveal these  
things to you. If you doubt of the Virginity  
of any one, say this Oration in your mind  
and it shall be revealed to you whether  
she be a Virgin or corrupt: /

Here followeth an efficacious Preface  
of an Oration showing what vertue  
and efficacy you may thereby procure  
every day.

① Of this Oration Solomon saith, That by it  
now knowledge of Physick is to be gained &  
received <sup>from</sup> God: Upon which he hath laid

laud this Command and calleth it, The Miraculous  
and Effacious Foundation of the Physical  
Sciences; and that it containeth in it the  
quantity and quality of the whole Physical  
Art and Science: wherein there is contained  
rather a miraculous and specious than fearful  
or terrible Miracle, which as often severt  
as thou readest the same, regard not the paucity  
of words, but praise the vertue of so great  
a Mystery: For Solomon himselfe speaking of  
the Subtily of the Notory Art wonderfully  
extolls the Divine Helpe, to wit, Because we  
have proposed a great thing, that is to say, so

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so many and so great Mysteries of nature; —  
contained under so specious brevity, that I  
suppose them to be as a general Problems to  
be proposed in the ordination of so subtile and  
excellent a worke; that the mind of the Reader  
or Hearer may be the more confirmed and fixed  
thereupon.

Here he sheweth how every Note of  
every Art ought to exercise his owne  
office; and that the Notes of one  
Art profit not to the knowledges of  
another Art; and we are to know,  
That all Figures have their proper  
Orations —

We come now to show, according to our strength, and to divide the families of the Notory Art, and Daring that part which is natural, we come to the greater parts of it art: For Salomon a great Composer and the greatest Master of the Notory Art comprehendeth divers Arts under the Notion thereof. Therefore he calleth this a Notory Art, because it should be the Art of Arts and Scionces of Scionces; which comprehendeth in it selfe all Arts and Scionces, Librall and Mechanick: And those things which in other Arts are full of long and tedious locutions, filling

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filling up great prolixious Volumas of Books, wearing out the Student, through y<sup>e</sup> length of time to attain to them: In this Art are comprehended very briefly in a few words or Writings, so that it discovereth those things which are hard and difficult; making the ingenious learned in a very short time; by the wonderfull, and unheard of vertue of the words.

Therefore we to whome such a faculty of the knowledg of the Scriptures of Scionces is granted, have wholly received this great gift, and inestimable benefit, from

from the overflowing grace of the most high  
Creator. And whereas all Arts have their  
several Notes properly disposed to them—  
and signified by their Figures; and the Note  
of every Art; hath not any office of tran-  
scending to another Art; neither do the Notes  
of one Art profit or assist to the knowledge  
of another Art: Therefore this may seem a little  
difficulty and a proleudium to the Body of  
Art: we shall explain the Notes severally;—  
and that which is more necessary, we shall by  
the Divine Providence diligently search out  
the severall Sciences of the Scriptures.

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A certain Special Precept.

This is necessary for us and necessarily  
we suppose will be profitable to posterity,  
that we know how to comprehend the  
great prodigious volumes of writings, in  
brief and compendious Treatises; which, that  
it may easily be done, we are diligently  
to enquire out the way of attaining to it,  
out of the three most ancient Books which  
were composed by Solomon; the first & chiefest  
thing to be understood therein, is, That the  
Oration before the second Chapter, is to be  
used long before every speech, & beginning—

beginning whereof is Assay: and if words  
of the Oration are to be said in a compe-  
tent space of time; but the subsequent part  
of the Oration is then chiefly to be said when  
you desire the knowledge of the Volumes of  
writings, and knowledge by inspecting the  
Notes thereof. The same Oration is also to  
be said, when you would clearly & plainly  
understand and expound any Science or  
great Mystery, that is on a sudden proposed  
to you, which you never heard of  
before: say also the same Oration  
at such times, when any thing of great

Hundred & 12<sup>th</sup> Sheet  
D<sup>r</sup> Rudd

## Ars Notoria.

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great consequence is importuned of you, —  
which at present you have not the faculty  
of expounding. This is a wonderful Oration  
whereof we have spoken; the first part —  
whereof is expounded in the Volumes of —  
the Magnitude of the quality of Obet-

### The Oration.

Lamed, Rogum, Ragia, Ragium, —  
Ragiomal, Agaled, Eradiach, —  
Anchovionos, Locken, Sara, Ya, —  
Manichel, Mamacuo, Lephoa,  
Bozaco, Cogemal, Salayel Yt sunam  
Azarock, Beyestar, Amak



To the operation of the magnitude of art;  
This Oration containeth in the second place  
a general Treatise of the first Note of all  
Scripture part of the Exposition whereof  
we have fully explained in the Magni-  
tude of the quality of the same Art. But  
the Reader hath hardly heard of y<sup>e</sup>. Admir-  
able Mystery of the Sacramental Intellect  
of the same: Let him know this for a certain  
and doubt not of the Greek words of y<sup>e</sup>.  
Oration aforesaid, but that the beginning  
of them is expounded in Latine.

The beginning of the Oration

308  
O H Eternal and unrepensible Memory!  
Oh unchangeable Power! Oh Uncontradicta-  
ble Wisdom! Let thy right hand encompass  
my heart, and the holy Angels of thy Eter-  
nal Council; complet and fill up my  
conscience with thy Memory, and the odor  
of thy Ointments; and let the sweetness  
of thy Grace strengthen & fortify my  
Understanding through the pure splendor  
and brightness of thy Holy spirit; by  
virtue whereof, the holy Angels always  
Behold and admire the brightness of thy  
face, and all thy holy and heavenly virtues  
wisdom

wisdom, where with thou hast made all  
things; Understanding by which thou hast  
reformed all things; perseverance unto  
blessedness, whereby thou hast restored &  
and confirmed the Angels; Love, whereby  
thou hast restored lost Mankind, & raised  
him after his fall to heaven; Learning  
whereby thou wert pleased to teach Adam  
the knowledge of every science: Inform,  
repleat, instruct, restore, correct, and  
refine me, that I may be made new in the  
understanding thy precepts, and in receiving  
the sciences which are profitable for my  
Soul &

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Soul and Body, and for all faithful believers  
in thy name which is blessed for ever World  
without end.

Here is also a particular Exposition of  
the foregoing Oration, which has hitherto  
left unexpounded, to be read by every  
one that is learned in this Art; and  
know that no human power nor  
faculty in man is sufficient to find  
out the Exposition thereof.

This Oration is also called by Solomon  
Gemme and Crown of the Lord: for he saith  
It helpeth against danger of fire, or

or of wild beasts of the Earth, being said  
with a believing faith: for it is affirmed  
to have been reported by one of the four  
Angels to whom was given power to  
hurt the Earth, the Sea and the Trees.  
There is an Example of this Oration in  
the Books called, The Flower of Heaven<sup>ly</sup>  
Learning; for herein Solomon glorifieth God because by  
this he inspired into him the Knowledge of  
Theology, and dignified him with divine  
Mysteries of his omnipotent Power and  
Greatness; which Solomon beholding in  
his Night Sacrifice, bestowed upon him

By the Lord his God, he conveniently gather<sup>ed</sup>  
the greater Mysteries together in this  
Notory Act, which were holy and worthy  
and reverend Mysteries. These things and  
Mysteries of Theology the eving Gentiles  
have not all lost, which Solomon calleth  
the Signe of the holy Mystery of God  
revealed by his Angel before; and that  
which is contained in them, is the  
fulness of our dignity and humane Sal-  
vation.

The first of these Orations w<sup>ch</sup>  
we call Spiritual, the vertue

virtue wherof teacheth Divinity, and  
preserveth the memory thereof.

These are Orations also, which are of  
great virtue and efficacy to our Salvation;  
The first wherof is Spiritual and teacheth  
Divinity; and also perseverant in the  
Memory thereof: Therefore Solomon Coman-  
deth it to be called, The Signe of the  
Grace of God; for, as Ecclesiastes saith,  
This is the Spiritual Grace of God, that  
hath given me knowledge to treat of all  
Plants, from the Cedar of Libanon, to the  
Hyssop that groweth on the Wall,

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The Election of time, in what  
Lunation these Orations ought to be  
said

The first Oration ought to be said once  
in the first Lunation; in the ~~first~~<sup>third</sup> Lunation  
three times; in the sixth six times; in the  
ninth nine times; in the twelfth, twelve  
times; in the seventeenth, seven times;  
and in the eighteenth, as many times; in the  
twenty sixth as many; in the twenty ninth  
as many; and so many in the thirty ninth:  
for this Oration is so great virtue & efficacy  
that in the very day thou shalt say the same

as if it were determined by the father, it  
shall surpass thy knowledge in the Science  
of Divinity, ~~that is to say,~~  
But if otherwise that thou art ignorant,  
and it hath been seen by thy Companions,  
thy Superiors or Inferiors, though unto others  
thou shalt seem to have knowledge; enter  
into the Study of Divinity, and hear the  
Lectures by the space of some Months, casting  
of all doubt from thee of them who shall  
see thee to know such things: and in that  
day wherein thou wouldst say it, live chastly  
and say it in the Morning.

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Solomon testifieth that an Angel delivered  
the following Oration in Thunder, who standeth  
always in the presence of the Lord to whom  
he is not dreadful. The mystery hereof is  
holy and of great efficacy: neither ought this  
Oration to be said above once because it  
moveth the heavenly Spirits to perform  
any great works.  
Of this Oration he saith, that so great is  
the mystery thereof, that it moveth the  
Celestial Spirits to perform any great  
works which the Divine power permitteth.  
It also giveth the virtue of its mystery —

that it exalteth the tongue and body of  
him that speaketh it, with so great inspira-  
tion, as if some new and great Mystery  
were suddenly revealed to his understanding.

Here followeth the beginning of  
this Oration, wherein is so great  
virtue and efficacy as we have  
said, it being said with great  
devotion.

Achacham, Thel, Chelychom,

Agzyraztor Yegor &c.

This is the beginning of the Oration, the  
parts whereof are four: But there is some  
thing

something to be said of the beginning by it  
selfe, and of the four parts severally; and  
then betwixt the beginning and the se-  
veral Oration which are four we shall make this  
competent division.

For this<sup>is</sup> that which is to be spoken of the  
beginning severally: And this Oration is  
to be divided into four parts, and the first  
part thereof is to be said, that is the  
beginning, before any other part of the  
Oration is to be completed. These  
Greek Names following are to be pronounced  
This is the Division of these Oration,

Orations, Hielma, Helma, Hemna &  
Oh God the Father, God the Son, God the Holy  
Spirit; Confirms this Oration and my Under-  
standing and Memory, to receive understand  
and retain the knowledge of all good Scriptures  
and give me perseverance of mind therein -

This is the beginning of that Oration, which  
as we have said before, ought to be said -  
according to the Traditions and Constitutions -

theresof; and ought to be repeated, because of  
the forgetfulness of our Memory and -  
according to the exercise of our wit, and  
according to the sanctity of our life there  
being -

being containd in it so great a Mystery, &  
such efficacious Vertue

There followeth another subtle Oration,  
wherem is contained a Sacramental Mystery  
and wherem every perfect Science is wonder-  
fully compleated: For hereby God would  
have us to know what things are Celestial  
and what are Terrene: because the Lord  
hath said. My Eyes have seen the imper-  
fect, and in thy books every day shall be  
formed and written, and no man in them  
&c. So it is in the precepts of God: for we  
are not able to write all things, how the  
Sun hath the same course as at first, that our

our order may be confirmed: for all writing  
whatsoever, which is not from God, is not  
to be read; for God himselfe will <sup>will</sup> haue all  
things to be diuided: and this is how these  
~~things~~ are to be used before the second  
part, which containeth so glorious & excellent  
Consecrations of Orations, and defineth the  
Consecrated part to haue power in y<sup>e</sup> Heavens  
and in no wise can be defined by humane  
tongues.

This is the beginning of the second  
part of that Oration spoken of before w<sup>ch</sup>  
is of so great vertue.

Aglares, Theomiras, Thomitas, <sup>&c</sup>

This is the second part of the precedent  
Oration, of which some singular thing is to be  
spoken. Wherefore if thou sayest this Oration  
comemorating the first part thereof say the  
Oration following, and thou shalt perceive  
the precepts which are therein.

Oh God of all things who art my God, who  
in the beginning hast created all things out  
of nothing, and hast reformed all things by  
the Holy Spirit; compleate and restore my  
conscience, and heale my understanding  
that I may glorify thee in all my works,



works thoughts and words: And after  
thou hast said this Oration, make a little  
respite the space of halfe an houre, and  
then say the third part of the Oration -  
which follows; **M**egal, Legul, -  
Charittas &c. having said this third  
part of the Oration, then meditate  
with thy selfe about the Scriptures  
thou desirest to know and then  
say this Oration.

Oh thou that art the Truth, Light  
and way of all Creatures: Oh just God  
vivify me, and confirme my under-  
standing

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and restore my knowledge and Conscience  
unto me, as thou didst unto King Solomon  
Amon. Commemorating the parts accord-  
ing to that which is laid downe, add  
this Oration following: the other Oration  
being said, say the fourth part of  
the Oration which is this **A**masiel,  
Danyel; hayr &c.

Then the parts being commemorated as is  
directed, add also the following Oration

**I** speake these things in thy presence  
Oh Lord my God before whose face all  
things are naked and open, that I being

being washed from the Error of Infidelity -  
thy all quickning spirit may assist me -  
and take away all incredulity from me.

How the Latine Oration is  
not expounded by the words  
of the Oration.

We are therefore to know that the whole  
Oration remaineth unexpounded, because  
the words thereof are of so great a  
subtilty adorned with the Hebrew and  
Chaldean Tongues, with the subtile  
and wonderful Elevation of God: that  
the office of the free exposition thereof

cannot possibly be transferred upon me. <sup>317</sup>

The Latin words which are subjoined to  
the parts of the Oration aforesaid are  
such words as have been translated out  
of the Chaldean tongue: for they are  
not the whole Oration, but as certain  
heads of every Oration pertaining thereto

Here he speaketh of the  
Efficacy of all these.

For this Oration is such a Mystery,  
as King Solomon witnesseth that a Servant  
of his house having found this Book by  
chance, and being too much overcome with  
winds

with wine in the company of a woman, he  
presumptuously read it; but before he had finished  
a part thereof he was stricken dumb blind &  
and lame, and his memory taken from him  
so he continued to the day of his death: —  
and in the hour of his death he spake and  
said, that four Angels which he had  
offended in presumptuous reading so served  
a mystery were his dayly keepers and  
afflictors one of his memory another of his  
speech, a third of his sight, and a fourth  
of his hearing.

By which Testimony this Oration is so —

much comended by the said King Solomon  
and great is the Mystery thereof; We do  
greatly require and charge every one that  
will say or read it, that he do it not pre-  
sumptuously for in presumption is sin; —  
wherefore let this Oration be said according  
as is directed.

We therefore hold it convenient and necessary  
to speak something of the generall precepts  
of chit, and of the knowledge of all chits, &  
of the severall precepts of every singular chit:  
but because we have touched something of  
the course of the Moon, it is necessary that

that we show what his Course signifies.  
The Moon passeth through the twelve signs  
in one month, and the Sun through the  
twelve signs in a year; and in the same  
time and time the Spirit inspirith —  
fructifieth and illustrateth them, whence  
it is said that the Sun and the Moon —  
run their Course: it is understood of Course  
which first they had. But because this  
is wanting in the Hebrew we thought  
good to omit it in the Latine, having  
spoken sufficiently of the preceding Oration  
and the three parts thereof.

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In this Chapter he sheweth the  
efficacy of the Subsequent Oration  
it being special to obtain Eloquence.

**T**his Holy Oration which followeth is  
a certain special Oration to obtain Eloquence;  
wheras all others have virtues and efficacy  
in other things, this containeth this certain  
special mystery in it selfe: And wheras  
one of the generals is showing in it selfe —  
certain general precepts comon to all Arts;  
for so God instituted the Seal in the body saying  
This I give unto you that ye may keep —  
and observe the Law of the Lord; and those

those are they that stand in the presence  
of God always, and see their Saviour  
face to face night and day; So of this  
Oration I say, this is that most glorious  
mystical and intelligible Oration containing  
such Mysteries in it, which the minds  
conscience and tongue succeedeth.

This is such a Mystery, that a man shall  
keep it according to his will who forsaketh  
all things in his sight that are made; -  
for the mystery of this Oration is glorious  
and Sacramental: Let no man presume  
to say any of this Oration; after too much

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drinking or Luxury; nor fasting without  
great reverence and discretion. Whence  
Solomon saith Let no man presume to  
treat any thing of this Oration but in  
certain determinate and appointed times  
unless he make mention of this Oration  
before some great President, for some  
weighty ~~President~~ business for which this  
Oration is of wondrous excellent virtue.  
The goodness of this Oration, and the  
attaining to the effects thereof, it is read  
in that Psalm wherein it is said. Follow  
me and I will make you fishers of men

men, as he said and did.

We know that it is not of our power — that this Oration is of so great virtue, and such a Mystery, as sometimes also he said to his Disciples, This we are not able to know: for this Oration is such a Mystery that it containeth in it the great name of God; which many have used in it saying they know it; for Jesus himself performed many Miracles in the Temple by it: But many have used about what he did and have hid and absconded the truth thereof; so that none have declared

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declared the same before it came to pass; but we suppose have spoken something about it or concerning it.

In this Chapter he setteth downe the time and manner how this Oration is.

**F**or this Oration is one of the Generals and the first of the particulars containing both in it self; having a special vertue and faculty, to gain Eloquence in it self, therefore it is necessary to be understood what time ordination, and what dayes it is to be

said and published.

It may always be reversed in every fourteenth Lunary as above said; but the ordination of the time for every day wherein it is to be said, is especially in the morning betimes; and then all Orationes are chiefly to be said. And this Oration must be then pronounced totally together without any Division: And although there are divisions therein, this Oration is not divided in it selfe; but only the Divine and glorious names are written severally and are divided into parts according to

The terminations of every great and glorious name; and it is to be said together as a most excellent name - but not as one word because of the fragility of our nature, neither is it needfull to know the Elements of sillables posited in this Oration; they are not to be knowne; neither let any one presumptuously speak them; neither let him do any thing by way of temptation concerning this Oration, which ought not to be done: Elmot, Sekel, Hemeck, Laba &c.

No man that is impeditid or  
corrupted with any crime ought  
to presume to say this Oration.

This is a thing agreed unto amongst  
the wise men of the world, that these  
things as we have said before be  
pronounced with great reverence and  
industry: it may be said every day where  
in thou art not hindered by some criminal  
sin; and in that day where in thou art  
impeditid by some criminal sin, thou  
maist remember it in thy heart; and  
if thou dost desire to be made Eloquent

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Eloquent, repeat it three times. And if any evil  
thing troubles thee, or thou art smorged, and  
involved into any great business, repeat  
this Oration once, and Eloquence shall be  
added to thee, as much as is needfull; and  
if thou repeat it over twice, great Eloquence  
shall be given to thee, So great a Sacrament  
is this Oration.

The third thing to be considered in this  
Oration is this Oration ought so to be  
pronounced, that Confession of the heart and  
mouth ought to precede it: Let it be pronoun-  
ced in the morning early, and after that  
Oration.



Oration say the Latine Oration following.

This is a Prologue or Exposition of  
the Precedent Oration which ought  
to be said together:

**O**mnipotent and eternal God and  
mercifull Father blessed before all worlds,  
who art a God Eternal, Incomprehensible,  
and Unchangeable, and hast granted  
this blessed gift of Salvation unto us;  
according to the Omnipotency of thy Majes-  
ty, hast granted unto vs the faculty of  
speaking and Learning which thou hast  
denyed to all other Animals, and hast

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hast disposed of all things by thy Infalible  
providence: Thou art God whose nature  
is eternal and Consubstantial, Exalted above  
the Heavens; in whom the whole Deity  
corporally dwells: I implore thy Majesty,  
and glorify thy Omnipotency with an  
intentive Imploration, adoring the mighty  
virtue power and magnificence of thy  
Eternity. I beseech Thee O my God to grant  
me the inestimable wisdoms of the  
life of thy Holy Angels. Oh God the  
Holy Spirit Incomprehensible, in whose  
presence stand the Holy Quire of Angels

Angels; I pray and beseech thee by thy  
holy and glorious name, and by the light  
of thy Angels, and the Heavenly Princi-  
palities, to give thy grace unto me to be  
present with me, and give unto me power  
to persevere in the memory of thy Wisdom  
who livest and reignest eternally our eternal  
God, through all Worlds of Worlds; in whose  
sight are all Celestial virtues now and  
always, and every where Amen.

This Oration being thus finished there  
must of necessity some Mystery be added;  
so that you are to be silent awhile; after

after the Latin Oration is ended: and after  
a little taciturnity, that is a little space of  
silence; begin to say this Oration following  
seriously: *Se met, Lamen &c.*

This (saith Solomon) is the Oration of  
Orations, and a special Experiment; whereby  
all things whether generalls, or particulars  
are knowne fully, officiously, and perfectly,  
and are to be kept in the Memory. But when  
thou hast by this Oration attained the Elogium  
thou desirest: be sparing thereof thereof;  
and do not rashly declare those things  
which thy Tongue suggests and administers

administers to these; for this is the end of  
all general precepts, which are given to —  
obtain Memory, Eloquence and Understanding.  
All those things which are before delivered  
of general precepts are given as signs, how  
the faculty of attaining to the understanding  
of the general Precepts may be had, w<sup>ch</sup> —  
also Solomon calleth Spirituals, and those  
Singular Arts have singular virtues and  
powers. /

Having now given a sufficient Definition  
of general Precepts; and the Orations laid  
down, and the Authority of the Orations

Orations unto what they are designed; It is  
now necessary to set down what is to be  
done concerning the singular orations; —  
because we are now to treat of the severall  
and particular Arts, that we may follow  
the example which our Builder and Master  
hath laid before us; for Solomon saith —  
before we proceed to the singular Notes &  
Orations of arts before noted; there ought  
to be said a Preludium which is a beginning  
or prologue.

How every severall Art hath  
its proper note. /

Before we proceed to the singular precepts  
of severall Arts it is necessary to discover  
how every severall Art hath a severall  
Note.

Of the liberall Sciences and other  
things which may be had by  
that Art.

The Liberal Arts are seven, and seven-  
Exceptives and seven Mechanicks. The  
seven Exceptives are comprehended under  
the seven Liberal: It is manifest what  
the seven liberal Arts are of which we  
shall first treat. The Mechanicks are

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are those; which are <sup>ly</sup> adulterate~~d~~ called —  
Hydromancy, Pyromancy, Nigromancy,  
Chiromancy, Geomancy, Geonogia, which is  
comprehended under Astronomy and Noogia  
Hydromancy is a Science of divining by  
the water; whereby the Masters thereto  
judged by the standing or running of the  
water. Pyromancy is an experiment of divi-  
ning by the flaming of the fire which the  
ancient Philosophers esteemed of great  
efficacy. Nigromancy is a sacrifice of dead  
Animals whereby the ancients supposed  
to know many great experiments without  
Im

and to attain to great knowledge: from  
whence Solomon comanclith that they  
might read seven Books of that art with-  
out sin; and that two had accounted  
sacrilege; and that they could not  
read two books of that art without  
sin. But having spoken enough thereof  
we proceed to the rest.

Of the Liberrall Sciences and  
other things which may be had  
thereby.

There are seven Liberal Arts which  
every one may learn and read without

sin. For Philosophy is great containing  
profound Mysteries in it selfe; These arts  
are wonderfully knowne /

He declareth what Notes these  
three first liberal Arts haue.

For Grammar hath three Notes only, —  
Dialects two, and Rhetorick four, and  
every one with open and distinct Orations.  
But wherof Grammar hath three Dialects  
two and Rhetorick four; that we know  
King Solomon himselfe testifieth & affir-  
meth; for he saith, and as I was admiring  
and revolving in my heart and minde

minde which way, from whence and from  
whence was this science, An Angel —  
brought one booke wherein was written  
the figures and Orations, and delivered  
unto me the Notes and Orations of all  
Arts plainly and openly and told me —  
of them all, as much as was necessary —  
and he explained unto me as to a Child  
taught by certain Elements, some tedious  
arts in a great space of time, how that  
I should have these Arts in a short —  
space of time, saying unto me so shalt  
thou be promoted to every science by —

by the entrance of these Vertues. And —  
when I asked him Lord whence and how  
cometh this? The Angel answered this is  
a great Sacrament of the Lord and of his  
will, This Writing is by the power of the  
Holy Ghost, which inspirith, fructifieth —  
and increaseth all knowledge; and —  
again the Angel said, Look upon —  
these Notes and Orations at the appoin —  
ted and determinate times and observe  
the times as appointed of God and no —  
otherwise. When he had thus said he  
shewed to King Solomon a booke where  
in

wherein was written at what times all  
these things were to be pronounced and  
published, and plainly demonstrated  
it according to the Vision of God.

Which things I having heard and soon  
did operate in them all according to the  
word of the Lord by the Angel: And so  
Solomon declareth it came to pass unto  
him: But we that come after him —  
ought to imitate his Authority, and as  
much as we are able observe those  
things he hath left unto us.

How Solomon sheweth

How Solomon sheweth how the  
Angel told him distinctly where-  
fore the Grammar hath three figures

**B**ehold wherefore the Grammatical Art —  
hath only three Notes in the Book of  
Solomon Gemeliath, that is in the  
Book of the Art of God, which we  
read is the dot of all other Sciences  
and of all other Arts; for Solomon —  
saith when I did enquire every thing  
singularly of the Angel of God with  
fears saying, Lord from whence shall  
this come to pass to me, that I may  
fully en-

fully and perfectly know this art? Why do  
so many Notes appertain to such an art, and  
are ascribed to severall determinate Orations  
to have the efficacy thereof? The Answer is  
thus said to Answer: The Grammatical  
Art is called a Liberall Art, and hath  
three things necessary thereunto: Ordination  
of words and times, and in them of adjuncts  
or Figures simple, compound and various;  
and a various declination of the parts to  
the parts, or a relation from the parts, and  
a congruent and ordinate division, This is  
the Reason, why there are three notes in the Art  
of Grammar

Grammar, And so it pleased the Divine Wisdom  
that as there should be had a full knowledge  
of Declining by one; by another there should  
be had a convenient ordination of all the  
parts; By the third there should be had  
a continual and convenient Division of  
all the parts simple and compound.

The Reason why the Dialectical  
Art hath two Figures only.

**Dialect** which is called the forme of Arts, or  
a Doctrinal Speech hath two things necessary  
thereunto to wit Eloquence of arguing and  
Prudence to Answer: Therefore the greatest



greatness of the Divine providence and piety, hath appointed two Notes to it; that by the first we may have Eloquence to argue and dispute; and by the second Industry to answer without ambiguity; whereas these are ascribed to Grammar three Notes, and to Dialict two Notes.

The Reason why Rhetorick hath four Figures.

Let us see wherefore Rhetorick hath four Notes. For there are four things necessary therein; as the Angel of the Lord said unto Solomon; to wit a

a continual and flourishing adornment of Locution, an ordinate competent and discreet Judgment, a Testimony of Causes or officers, of chances and losses, a Composed Disposition of buying and selling, An Eloquence of the matters of that sort, with a demonstrative understanding. Therefore the greatness of God hath appointed to the Art of Rhetorick four Notes with their Holy and glorious Orations; as they were reverently sent by the Hand of God; that every Note in the Art aforesaid might have a severall faculty, That the first Note in that

in that it might give a continual locution  
a competent and flourishing adornment  
therof: The second to discern Judgments  
just and unjust, ordinate and inordinate,  
true and false: The third competently to  
discover offences and causes: and the fourth  
giveth understanding and eloquence —  
in all the operations of this Art without  
prolixity. See therefore how in Grammar  
Logick, and Rhetorick, the severall Notes  
are disposed in the severall Arts.

But of the other Arts and their  
Notes we shall speak in their

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their due place and time, as we  
find them disposed in the Books  
of the same Solomon.

At what times and hours the  
Notes of these three liberal Arts  
are to be looked into.

**N**ow we proceed to show at what time  
and how the Notes of these Arts are to be  
looked into, and the Orations to be said  
to attain to these Arts. If thou art all-  
together ignorant of the Grammatical Art  
and wouldst have the knowledge therof:  
If it be appointed thee of God to do this —

this work of works, and have a firm  
understanding in this sort of Acts: Then  
know that thou mayest not presume to do  
otherwise than this Books commandeth thee;  
for this Books of his shall be thy Master  
and this sort of his thy Mistress.

How the Grammatical Notes are to  
be looked into in the first Moon

**F**or in this manner, the Grammatical Notes  
are to be looked into ~~in the first Moon~~  
and the Orations to be said.

In the Days when the Moon is in her  
Prime the first Note is to be looked into

into twelve times, and the Orations there  
of repeated twenty four times with holy  
reverence making a little space between;  
Let the Orations be twice repeated at the  
inspection of every Note; and chiefly  
abstain from Sin: Do this from the first  
day of the Moon to the fourteenth, and  
from the fourteenth to the seventeenth.

The first and second Notes are to be looked  
into twenty times, and the Orations to be  
repeated thirty times. On the fifteenth  
and seventeenth days using some  
intervall betweene them, All the three

These Notes are then every day to be looked-  
into twelve times, and the Orations to be  
repeated twenty times: and thus of the Notes  
of the Art of Grammar. But if thou hast  
read any books of this Art and desirest  
perfection therein; do as is Comanded, using  
the generall Orations to increase memory-  
Eloquence understanding, and perseverance  
therein, repeating those above in the due  
times and hours appointed; lest that  
going beyond thy precept, thou comittest  
sin: but when thou dost this see that it  
be secret to thy selfe, and that thou have

have no looker on but God. Now we come to  
the Notes.

Here followeth the Knowledge  
of the Notes.

**I**n the beginning of the Inspection of all  
Notes, fast the first day till the Evening,  
if you can; If thou canst not then take  
another hour, this is the Grammatikal  
precept.

Of the Logical Notes.

**T**he Dialectical Notes may be used  
every day except only in those days before-  
told of: the Rhetorical every day, except

except only three dayes of the Moon -  
to wit D 11. 17. & 19. And they are for-  
bidden on those dayes, as Salomon -  
testifies the Notes of all Arts, except  
the Notes of this Art are offered -  
these precepts are generally to be  
observed.

How the Logical Notes are  
to be inspected, & the Oration<sup>s</sup>  
thereof said.

**K**now that the Dialectical Notes  
are four times to be looked into,  
and the Oration thereof in that

that day are 20 times to be repeated <sup>the</sup> -  
making some respite and having the  
Books of that art before your eyes, and  
so likewise the Books of Rhetorick -  
when the Notes thereof are inspected -  
as it is appointed. This sufficeth for the  
knowledge of the these arts.

How we must beware of Offences  
**B**efore we proceed to begin the first Note  
of the Art of Grammar, something is to  
be tryed before, that we may have the  
knowledge of the 1. 2. & 3. Notes. and you  
ought first to know in what the Notes of

of the Grammatical, Logical, or Rhetorical  
Art are to be inspected, it being necessary  
that your greatest intentions be to keep  
from all offences.

How the Notes ought to be  
inspected at certain fixed times.

This is a special and manifest know-  
ledge, wherewith the Notes of the  
Grammatical Art are known how they  
are to be published, at what times, &  
with what distinction, is duly and  
competently manifest, it is spoken  
already of the publishing & inspection

of the Notes and Orations: now we shall  
digress a little to speak something of the  
times, it being in part done already.

How divers Months are to be  
sought out in the Inspection  
of the Notes.

We have spoken already of the forms  
of this Art wherem the Orations are to be  
read, and the Notes to be looked into: it  
remaineth to declare now the Lunations of  
those Orations are to be inspected and  
found out. But see that you mistake not:  
yet I have already noted the Lunations

Lunations wherein the Notes ought to be looked  
into, and the Orations rehearsed. But  
there are some months wherein the  
Lunation is more profitable then others:  
If thou wouldst operate in Theology or  
Astronomy do it in a fiery sign: If  
Gramar or Logick, in  $\text{II}$  or  $\text{III}$ . If Musick  
or Physick in  $\text{V}$  or  $\text{VI}$ , If Rhetorick, Phi-  
losophy Arithmetick or Geometry in  $\text{II}$  or  
 $\text{III}$ : for Mathematicks in  $\text{V}$  or  $\text{VI}$ : so they  
are well plac'd, and free from evil, for all  
the Heavenly Potestates and Chorus of  
Angels do rejoice in their Lunations and

and determinate dayes

Here is mention made of the Notes  
of all Arts.

I Apollonius following the power of  
Solomon haue disposed my selfe to  
keepe his works and observations, as it is  
spoken of the three notes of Grammar, so  
will I observe the times as they are to be  
observed: But the Orations therof are not  
written, but are more fully demonstrated  
in the following works; for what is written  
of those three Notes, are not Orations but  
definitions of those notes written by the

Greeks, Hebrews, & Chaldeans, and other  
things which are apprehended by us:  
For those writings which are not understood  
in Latin ought not to be pronounced, but  
on those days which are appointed by  
King Solomon, and in those days wherein  
the Notes are inspected, but on those  
days those Holy Writings are always to  
be repeated: and the Latins on those  
days wherein the Notes are not inspected  
The Notes of the Logical Art are two: and  
at what times they are to be published is  
already shown in part: more shall hereafter

more shall hereafter be said of them: Now we come  
to the rest. The Latin writings may be published  
according to the Antiquity of the Hebrews,  
except on those days we have spoken of: for  
Solomon saith so that thou perform all those  
precepts as they are given: But of the rest w<sup>ch</sup>  
follow it is to be done otherwise: for when  
thou seest the first Note of Logick, repeat  
in thy heart the signs in the first Note,  
and so in the Notes of all arts except those  
whereof a Definition shall be given.

Definitions of severall Arts and  
the Notes thereof.



Wee will give also Definitions of severall  
Arts, as it is in the Booke of Solomon;  
Geometry hath one Note, Arithmetick a  
Note and a halfe; Philosophy with the  
Arts and Sciences contained therein hath  
seven species; Theology and Astronomy  
with the Sciences in them contained hath  
seven Notes but they are great and dan-  
gerous; not great in the Pronunciation -  
but have great efficacy: Musick hath one  
Note, and Physick one note; but they are  
all to be published and rehearsed in their  
appointed days: But know that in every -

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day wherein you behold the Notes of Theology -  
philosophy or of any Arts contained in them  
that thou neither laugh, nor play nor sport,  
because King Solomon, when he saw the forms  
of these Notes, having over drunk himselfe -  
God was angry with him, and spake unto him  
by his Angel. Because thou hast despised my  
Sacrament and polluted and derided my  
Holy Things, I will take away part of thy  
Kingdoms; and I will shorten the days of  
thy Children. And the Angel added, The  
Lord hath forbid thee to enter into the Temple  
so days that thou maist repent of thy sin

sin. And when Solomon wept & besought  
mercy of the Lord. The Angel answered  
Thy days shall be prolonged; never theless  
many Evils and iniquities shall come upon  
thy Children, and they shall be destroyed  
of the Iniquities that shall come upon them

At the beginning of a Note having  
soon the Generals let the specials  
be looked into.

The word of Solomon is to seek unto God  
for his Promises, before the Notes of the  
three Arts.

The first Oration at the beginning

beginning of the Note.

The Light, Truth, Life, Way, Judge, Mercy  
Fortitude and Patience, preserve, help  
me, and have mercy upon me. Amen

This Oration with the preceding ought  
to be said in the beginning of the first Note  
of Grammar. Oh Lord Holy Father —  
Almighty Eternal God, in whose sight are all  
the foundations of all Creatures, & invisible  
beings, whose eyes behold my Imperfections  
of the sweetness of whose Love the Heavens  
and Earth are filled, who sawest all  
things before they were made in whose

whose booke every day is formed and all  
mankinds are written therein: Behold me  
thy Servant this day prostrate before Thee;  
with my whole heart and Soul: by thy  
Holy Spirit confirme me; bless me; protect  
all my actions, in this inspection or repeti-  
tion, and illuminate me with the constancy  
of thy visitation.

The Third Oration. This Oration ought  
to be said before the second Note of Grammar  
Behold O Lord, Mercifull Father of all  
things, eternal dispenser of all virtues  
and consider my operations this day.

Thou art the beholder and Discerner of all  
the Actions of men and Angels: Let the  
wonderfull Grace of thy Promises condescend  
to fulfill this sudden virtus in me; and  
infuse such efficacy into me; operating in  
thy Holy and Great Name, thou who infusest  
thy praise into the mouths of them that  
love thee, Amen.

The Fourth Oration; Let this Oration  
be rehearsed before the third Grammatical  
Note; O Adonay Creator of all visible  
Creatures! Oh most Holy Father who  
dwellest encompassed about with the

the Eternal Light; disposing and by thy  
power governing all things before all be-  
ginnings; I most humbly beseech thy Eter-  
nity, and thy incomprehensible goodness  
may come to perfection in me, by the  
operation of thy most Holy Angels; &  
be confirmed in my Memory, and establish  
these thy Holy works in me. Amen.

A little space after this Oration

say the following.

The fifth Oration ought to be said before  
the first Note of Logick.

Oh Holy God, Great Good and the

Hundred & one twentieth  
Sheet D. Rudd

Eternal Maker of all things, Thy Attributes  
not to be expressed who hast created the  
Heaven and the Earth, the Sea and all  
things in them, and the Bottomless Pit  
according to thy pleasure; in whose sight  
are the words and actions of all men  
Grant unto me by these Sacramentall  
Mysteries of thy Holy Angels the precious  
Knowledge of this Art, which I desire  
by the Ministry of Thy Holy Angels, it  
being without any Malignant or Malicious  
Intent Amen

[Pronounced this Oration in the

the beginning of the first figure  
of the Logick art; and after -  
this Oration rehearse inconti-  
nently with some interval the  
Orations written between <sup>the</sup> first  
figures]

The Sixth Oration ought to be said -  
before the first Note of the Dialoct Helan:  
Most Mercifull Creator Inspirer, Refor-  
mer and Approver of all Divine Wills -  
Ordynor of all things; Mercifully give  
ear to my Prayer, gloriously intend -  
unto the desires of my heart, that -

that what I humbly desire according -  
to thy promises thou wilt mercifully grant  
Amen. /

This Oration following ought to be  
pronounced before the first Note of the  
Rhetorical Art. Omnipotent & Mercifull  
Father, Ordynor and Creator of all creatures  
Oh! most Holy Judge Eternal King of Kings  
and Lord of Lords who wonderfully condes-  
cended to give ~~us~~ wisdom and understanding  
to thy saints, who Judgest and discernest  
all things: I beseech thee to illuminate -  
my heart this day with the splendor of

of thy beauty that I may understand  
and know what I desire, and what  
things are considerable to be known  
in this Art. Amen.

This Oration with the following  
Hanazai &c. ought to be pro-  
nounced before the first Figure of  
Rhetorick; and although the Oration  
is divided into two parts, yet it is one  
and the same: And they are divided  
only for this cause, that there might  
be some means Interval used in the  
pronouncing of them, and they

they ought to be pronounced before  
the other Orations written in y<sup>e</sup> Figure. —

Hanazai, Sazhaon, —  
Hubi, Sene, Hay, Ginbar,  
Ronail, Selnora, Hyramay,  
Sohal, Vzazamael, Ama-  
thomatois, Yabrageyos, —  
Sozomcrat, Ampho,  
Delmedos, Geroch, Agalos,  
Meihatagiel, Secamai, —  
Sakeleton, Mechogrifces,  
Lerirencron.

The Eight Oration let it be  
pronounced

pronounced before the second note of  
the Rhetorical Art.

Oh! Great Eternal and wonderfull  
Lord God, who of thy Eternal Counsel  
hast disposed of all Virtues, and art  
Ordinor of all goodnes; Adorne  
and beautify my understanding,  
and give unto me reason to know  
and learn the Mysteries of thy  
Holy Angels: And grant unto me  
all knowledg and Learning thou  
hast promised to thy Servants by the  
virtue of thy Holy Angels. Amen

This Oration, with the other two following  
ought to be pronounced (viz: Vision, &c)  
Azelechias &c: in the beginning of  
of the second figure of Rhetorick, and  
before the other Oration, and there  
ought to be some Interval between  
them.

Let this Oration following be said before  
the second Note of Rhetorick Vision  
Beholding with thy eternal conspira-  
tion all powers Kingdoms and Judges  
administering all manner of Lan-  
guages to all, and of whose power there

Heart is no end; restore I beseech thee,  
and increase my Memory my heart &  
understanding, to know, understand  
and Judge all things which thy divine  
authority comendeth necessary in this  
art perfectly fulfill them in me. —

Amen.

Let this Oration following with the  
precedent be whorped before the  
second Note of Rhetorick.

Azelechias, Velozes, Inoar=  
zama, Samelo, Hotens, Sagnath  
Adonay, Soma, Sezochos, Hicon,



Hundred twenty second  
sheet D<sup>r</sup> Rudd.

Ars Notoria

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Hicon, Gezomethon

Sadaot. And thou Oh God —  
propitiously confirms thy promises in me —  
as thou hast confirmed them by the —  
same words to King Solomon; send unto;  
me Oh Lord thy vertue from Heaven —  
that may illuminate my minde and —  
understanding: Strengthen Oh God my —  
understanding, renew my Soul within  
me, and wash me with waters which  
are about the Heavens pour out thy —  
spirit upon my flesh, and fill my —  
bowels with thy Judgments with —

humility and charity: thou who hast  
created the Heaven and the earth, &  
made man according to thy owne  
Image, pour out the light of thy love  
into my understanding, that being  
radicated and established in thy love  
and thy mercy, I may love thy name  
and know and worship thee and  
understand all thy Scriptures, And  
all the Mysteries which thou hast  
declared by thy holy Angels, I may  
receive and understand in my heart  
and use this Art to thy honour and

31.  
glory through thy mighty Counsel Amen  
The Eleventh Oration ought to be  
said before the pronounciation of the  
Third Note of Rhetorick. I know  
that I love thy Glory and my delight  
is in thy wonderfull works, And that  
thou wilt give unto me wisdom  
according to thy goodness and thy  
power which is incomprehensible:  
Theon, Hatanagon,  
Haramalon, Lamoyma,  
Chamasal, Secoramril,  
Harionatar, Sechomagol

Gela, Magos, Kemoliot, Kama-  
natar, Harimolatar, Hanaces,  
Velonionathar, Azoroy, —  
Jerabali; by these most holy and  
glorious profound Mysteries, precious  
offices, virtue and knowledge of God  
complate and perfect my beginnings  
and reforme my beginnings, —  
Zembar, Henoranat, Grenatayl,  
Samzatam, Secornazay  
Oh thou great fountain of all goodnes  
knowledge and vertue give unto  
thy servants power to eschew all

evil, and cleave unto goodneſſe and  
knowledge, and to follow the ſame —  
with an holy intention, that with my  
whole heart I may underſtand and  
learn thy Lawes and decrees eſpecially  
theſe Holy Myſteries; wherein that  
I may profit I beſeech thee Amen.

12. This Oration ought to be ſaid —  
before the ninth Rhetorical Note:  
Oh moſt Reverend Almighty God —  
ruling all Creatures both Angels &  
Arch Angels, and all Celeftial —  
Terreſtrial and Infernal Creatures.

of whose greatness comes all plenty, who  
hast made man after thy own Image  
Grant unto me the knowledge of this  
art, and strengthen all Sciences in  
me. Amen.

13. Pronounce this before the first  
Figure of Arithmetick. Oh! God  
who numb'st, weigh'st & Measur'st  
all things, given the day his order &  
called the Sun by his name. Grant  
the Knowledge of this Art unto my  
understanding, that I may love thee  
and acknowledge the gift of thy

thy goodness Amen.

14. Say this before the Seminote of Arith-  
metick. Oh God the Operator of  
all things, from whence proceeds every  
good and perfect gift; Sow the seeds  
of thy word in my heart that I may  
understand the excellent Mysteries  
of this Art Amen.

15. Say this before the second Figure of  
Arithmetick; Oh! God the perfect Judge  
of all good works, who mak'st known  
thy saving goodness amongst all Nations  
open my eyes & my heart, with the beams

beams of thy mercy that I may understand  
and persevere in those thy heavenly  
Mysteries, Amen.

16. This Oration before the second Note  
of Geometry: Oh God the giver of all  
knowledge and wisdom to them that are  
without Sin, Instructor & Master of all  
Spiritual Learning, by thy Angels and Arch-  
Angels, by thrones, potentates, principates and  
powers, by Cherubin & Seraphin, and by the  
24 Elders, by the 4 Animals, and all the Host  
of Heaven, I adore, Invoke, worship, and  
glorify

glorify thy name, and exalt thee: most  
terrible and most merciful, I do humbly  
beseech thee this day to illuminate and fill  
my heart with the grace of thy holy spirit  
thou who art three in one. Amen.

17. Say this Oration before the 2<sup>d</sup> note  
of Theology, I adore thee O King of kings  
my light my substance, my life my King,  
and my God, my memory and my strength:  
who in a moment gavest sundry Tongues,  
and threwest down a mighty Tower, and  
gavest by thy Holy Spirit the knowledge  
of Tongues to thy Apostles, infusing thy

thy knowledge into them in a moment  
giving them the understanding of all  
Languages: inspire my heart and pour  
the dew of thy grace and holy spirit into  
me, that I may understand the exposition  
of Tongues and Languages.

Three Chapters to be published  
before any of the Notes.

What we have spoken of the three first  
Chapters are generally and specially to  
be pronounced, so that you say them &  
the Oration on the days appointed &  
work by the Notes as it is demonstrated

to you. These Oration ought to be said  
always before Noon every day of the  
Month; and before the Notes say the  
proper Oration; and in all reading  
observe the precepts commanded.

How the proper Notes are to be  
Inspected.

If you would learn any thing of one part,  
look into the proper Notes thereof in thov-  
er time. Enough is said already of the  
three liberall Arts.

What Days are to be Observed in  
the Inspection of the Notes of the four  
Arts.



In the four other Arts, only the four first  
days are to be observed: The philosophi-  
call Notes, with all Sciences contained therein  
the seven and seventene days of the  
Moons are to be inspected, seven times a day  
with their several Orations. The Note is  
to be looked into with fear & silence and  
trembling.

Of the Notes of the liberal Arts it is spoken  
already but only know this that when you  
would use them live chaste and soberly; for  
the note hath in it selfe 24 Angels is fully  
and perfectly to be pronounced as you have

have heard; but when you look into them  
repeat all the Theological Orations and  
and the rest in their due time. /

Of the Inspection of General Notes.

Say the General Notes ten times a day --  
when you have occasion to use any common  
Arts when you ~~use~~ have the books of  
those Arts before you, using some Interval  
or space of time between them as you have  
been taught already.

How the three first Chapters --  
are to be pronounced before  
Orations. /

To have perfection herein, know that in  
the generall pronounciation of Orations,  
the Notes of the three heads are to be  
rehearsed; whether the Orations be pronoun-  
ced or not.

How the fifth Oration of Theology  
ought to be rehearsed upon  
these Orations.

There is also something else to be said  
of the four other liberal Arts; if you  
would have the perfect knowledge of  
them, make the first Oration of Theology  
before you say the Orations of the other

Notes these are sufficiently declared, that  
you may understand and know them;  
And let the Capitular Orations be pro-  
nounced before the several Notes of every  
Art, and kept as is determined, &c. These  
are the augmentations of the Orations,  
which belong to all Arts liberal and  
exceptive<sup>t</sup> except Mechanick, and are  
especially ascribed to the Notes of Theolo-  
gy: And they are thus to be pronounced  
that whosoever you would look into  
any one Note of any Art and would  
profit therein Say these Orations follow<sup>ing</sup>

1. Ezomamos, Hazalat,  
Ezityne, Hezemechel,  
Czemomechel, Lamay  
Laton, Liamy,  
Nayzaton, Flyzemogoy,  
Secomantha, Jaraphy,  
Phalezeton, Sacramphal,  
Sagamazaim, Secranale,  
Sacramathan; Jezennalaton  
Hacheriatos, Setelemathon,  
Zaymazay, Zamaihay,  
Gigutheio, Geurlagon, —  
Garyos.

Hundred twenty fourth  
Sheet D. Budd

Ars Notoria

Megalon Fiera Cruhic,  
Crarihuc, Amen.

Let this Oration with the following be  
pronounced before the first note of phi-  
losophy: Oh Lord Holy Father —  
Almighty and Incomprehensible: Hear  
my Prayers thou that art Invisible; —  
Immortal and Intelligible whose Face —  
the Angels and Arch Angels and all the  
Powers of Heaven do so much desire to see;  
whose Majesty I desire eternally to adore,  
and honour the only one God for ever  
and ever Amen.

2. Say this before the second Note  
of Philosophy:

Oh! Lord God Holy and Almighty Fa-  
ther, Hear my Prayers this day and  
encline thy ears to my Orations, —  
Gezomelion, Semath, Cemon,  
Gezagam, Gezatrhin, Zheam<sup>th</sup>,  
Zeze Hator Sezeator, —  
Samay Sannanda, Gezyel,  
Jezel, Gaziety, Hel, —  
Garayethykel, Amen.

Say this following with the former: Oh!  
God Eternal, the Way, the Truth and the

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and the Life. Give thy Light and the  
flower of thy Holy Spirit into my mind  
and understanding, and grant that  
the gift of thy Grace may shine forth  
in my heart and into my Soul now  
and for evermore Amen.

Pronounce the Oration following before  
the third note of Philosophy.

Lomogethom, Hegemochom,  
Hazachay Hazatha, —  
Azamachar, Azacham,  
Cohathay, Geomothay,  
Logomothay, Zathana, —

Lachanma, Legomezon, —  
Legornozon, Lemdemachon,  
Legomaday, Hathanayos, —  
Hatamam, Helesymom,  
Vagedaren, Vadeyabar,  
Lamnanath, Lamadai, —  
Gomongchor, Gemecher,  
Ellemay, Geocromal, —  
Georokahi, Colomanos,  
Colomaythos, Amen.

Say this following with the precedent  
Oration: Oh God the life of all visible  
Creatures, Eternal brightness and virtue

virtue of all things who art the Original  
of all piety, who knewest all things —  
before they were: who Judgest of all  
things, and discernest all things by  
thy unspeakable knowledge: Glorify  
thy Holy and unspeakable name —  
this day in my heart and strengthen  
my Intellectual Understanding; —  
Increase my Memory and confirm  
my Eloquence; make my Tongue ready  
quick and perfect in thy Scioness &  
Scriptures, that by thy power given  
unto me, and thy Wisdoms taught in

taught in my heart, I may praise thee, and  
know and understand thy Holy name  
for ever world without end Amen

Say this Oration following before the  
fourth Note of Philosophy.

Oh! King of Kings the Giver & Dispenser  
of infinite Majesty, and of Infinite mercy  
the founder of all foundations. Lay the  
foundation of all thy virtues in me;

Remove all foolishness from my heart  
that my Senses may be established in  
the love of thy Charity, and my spirit  
informed by thee according to the

the recreation and invocation of thy  
will, Who livest and reignest God  
throughout all world of worlds Amen

How these Orations are to be  
said every day once before the  
General Notes, & the Notes of  
the Liberrall Arts.

These four Orations are necessary for  
Liberal Arts, but chiefly do appertain to  
Theology which are to be said every day  
before the general Notes or the Notes of  
the liberal Arts; but to Theology say every  
one of these seven times to every note. But

But if you would learn or teach any thing of Dictating, versifying, singing, or Musick or any of these sciences. First teach him these Orationes, that that thou wouldst teach how, he should say them: but if he be a Child of mean understanding read them before him, and let him say after thee word for word; for if he be of good understanding, let him read them seven times a day: or if it be a generall Note, pronounce these Orationes and the vertues thereof shall profit you much and you shall therein finde great vertues.

Solomon saith

Hundred twenty fifth  
sheet. D. Rudd

Saith of these Orationes, Let no man presume to make use of them unless for the proper office they are instituted for. Oh! Father Incomprehensible, from whom proceedeth every thing that is good, whose greatness is incomprehensible: hear this day my prayers which I make in thy sight, and grant to me the joy of thy saving health that I may teach unto the wicked the ways and paths of thy science, and convert the Rebellious and incredulous unto Thee, That whatsoever I commemorate and repeat in my heart and mouth



mouth may take root and foundation  
in me that I may be made powerfull  
and efficacious in thy works Amen.

Say this Oration before the 6.<sup>th</sup> Note  
of Philosophy.

Gezemothon, Oromathian,  
Hayatha, Aygyay,  
Lethasihel, Lechizliel,  
Gegohay, Gerhonay, Samasatel,  
Samasathel, Gessiomo, Hatel,  
Segemasay, Azomathon,  
Helomathon, Gerochor,  
Hejazay,

Samin, Hebiel, Sanihelijel,  
Sloth, Silerech, Garamathal,  
Gesemathal, Gecoromay,  
Gecorenay, Samyel, Samihahel,  
Hesemihel, Sedolamax,  
Secothamay, Samya,  
Rabiathos, Avinosch, Annas.  
Amon.

Thou say this following; Oh! Eternal  
King! O God the Judge and Discerner of  
of all things, Knower of all good Scioness;  
instruct me this day for thy Holy Names  
sake, and by these Holy Sacraments; and

and purify my understanding that thy knowledge  
may enter into my inward parts, as water  
flowing flowing from Heaven, and as oil  
into my bones, by thee Oh God Saviour of  
all things, who art the Fountain of goodness  
and Original of piety; instruct me this day  
in those Sciences which I desire, thou who  
art one God for ever Amen.

Oh! God Father Incomprehensible from  
whom proceedeth all Good, the greatness  
of whose mercy is fathomless Hear my Prayers  
which I make this day before thee, and send  
unto me the Joy of thy Salvation, that I may

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teach the unjust the knowledge of thy  
ways, and convert the unbelieving  
and Rebellious unto thee and may have  
power to performe thy works; Amen.

The Seventh Oration which is the  
end of the Orations belonging to  
the Ineffable Note the last of  
Theology having 24 Angels.

Oh! God of all piety, Author and  
Foundation of all things, the eternal  
Health and Redemption of thy people;  
Inspire and great Giver of all Graces  
Sciences and Arts from whose Gift it

it cometh: Inspire into me thy servant  
an Increase of those Sciences, who hast  
granted life to me miserable Sinner, —  
defend my Soul and deliver my heart  
from the wicked cogitations of this world;  
Extinguish and quench in me the flames  
of all lust and fornication that I may  
more attentively delight in thy Sciences,  
Arts, and give unto me the desires of my  
heart, that I being confirmed and exalted  
in thy Glory may love thee; and Increase  
in me the power of thy Holy Spirit by thy  
Salvation and reward of the faithful to

to the Salvation of my Soul and Body, Amen

Then say this following.

Oh! God most mighty Father from whom  
proceedeth all good, the greatness of  
whose Mercy is Incomprehensible, Hear  
my Prayers which I make in thy Sight.

Special Precepts of the Notes of

Theology chiefly of the 1. 2. & 3.

These Seven Orations are an Augmen-  
tation of the rest, and ought to be said  
before all the Notes of Theology, but  
especially before the ineffable Note; —  
These are the precepts to make thee.

these sufficient, which we command thee  
to observe by the authority of Solomon.  
diligently enquire them out, and do as  
we have proposed, and perfectly pronounce  
the Orations, and look into the Notes  
of the other Arts. /

How Solomon received that  
ineffable Note, from the Angel.

**B**ecause thou desirest the Mystery of  
the Notes take this of this Ineffable Note,  
the expression whereof is given in the  
Angels by the figures of Swords, birds,  
trees, flowers, candles and Serpents;  
For

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## Ars Notoria

For Solomon received this from  
the Lord in the night of Pacification,  
Ingraven in a book of Gold; and heard  
this from the Lord: Doubt not neither  
be afraid; for this Sacrament is greater  
than all the rest; and the Lord joynd  
it unto him, when thou look'st into this  
Note, and read'st the Orations thereof,  
observe the precepts before, and diligently  
look into them; and beware that thou  
prudently conceal and keepe whatsoever  
thou read'st in this Note of God, and  
whatsoever shall be revealed to thee in

to thee in the vision. And when this  
Angel of the Lord appeareth to thee; keep  
and conceal the words and writings he  
revelath to thee; and observe them  
to practise and operate in them, observing  
all things with great reverence, and pronounce  
them at the appointed days and hours, as  
before is directed: and afterward say, Sapienter  
die illo; Agere et caste vivas. But if thou dost  
any thing uncertain there is ~~certissima~~  
~~certissima~~ dainger; as thou wilt have  
experiences from the other Notes & Orations  
of them; but consider that which is most

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wonderfull in these Orations; for these  
words are ineffable names and are spiritually  
to be pronounced before the ineffable note,  
Hosel, Jesel, Anchiator, Aratol,  
Kasiatol, Gemor, Gesameor, These  
are the Orations which ought to be pro-  
nounced, after the Inspection of All Arts,  
and after the Note of Theology.

This is the fulfilling of the whole works;  
but what is necessary for an experiment for  
the works we will more plainly declare.  
In the beginning of the knowledge of all  
Art, there is given almost the perfect

perfect Doctrines of operating: I say almost  
because some flourishing Institutions —  
howsoever remain whereof this is the first  
beginning.

How the Precepts are to be Observed  
in the operation of all Arts.

Observe the 4 D in every Operation of  
Theology. Exhibit that Operation with  
efficacy every 4 D. quartam Lunam; and  
diligently look into the books & writings  
of those Arts; if thou doubt of any of  
the Chapters, they are to be pronounced  
as is taught of the Superior Chapters;

But know this that these Holy Words of  
Orations, were appointed to be said before the  
bed of the sick, for an Experiment of  
Life and Death. And this thou maist  
do often, if thou wilt operate nothing  
else in the whole body of Art: And  
know this, that if thou hast not the  
books in thy hands, or the faculty of  
looking into them is not given to thee; —  
the effect of this work will not be  
the less therefore: but the Orations —  
are twice then to be pronounced, whereas  
they were to be but once; And as —

And as to the knowledge of a Vision  
and the other Vertues which these  
Holy Orations haue thou maist prove  
and try them, when and how thou  
wilt

These Precepts are specially  
to be observed

**B**ut when thou wouldst operate in  
Theology observe only those days w<sup>ch</sup>  
are appointed; but all times are  
convenient for those Notes & operation<sup>s</sup>  
for which there is a competent time given  
but in the pronounciation of the these

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these liberall Arts, or in the Inspection  
of their Notes, perhaps thou maist  
performe some day appointed, if thou  
observe the rest; or if thou transgrosse  
two dayes leave not off the works for  
it losseth not its effect for this, For  
the Moon is more to be observed in the  
greater Numbers then the Dayes or  
hours: For Solomon saith, if thou  
misse a day or two, fear not but operate  
on the generall Chapters. This is enough  
to say of them: but by no means forget  
any of the words which are to be said

said in the beginning of the Reading to -  
attain to Arts; for there is great vertus

\* In verbis  
herbis et lapi-  
dibus magna  
latet virtus  
D. 24.

in them: \* And thou maist frequently -  
use the Holy Words of the Visions: -

But if thou wouldst operate in the whole  
body of the Physical Art, the first  
Chapters are first to be repeated, as  
before are defined. And in Theology  
thou must operate only by thy self: -  
Often repeat the Orations and look  
into the Notes of Theology: this produ-  
ceth great effects. It is necessary that thou  
have the Note of the 24 Angels always

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always in memory & faith -  
fully keeps those things which the Angels  
reveals to thee in the Vision.

The Experiment of the -

Precedent Worke is the beginning -  
of the following Orations w<sup>ch</sup>  
Solomon callith Artem novam

These Orations may be said befor all -  
Arts generally, and befor all Notes -  
specially, and they may be pronounced -  
without any other Chapters, if thou  
wouldst operate in any of the afores  
Arts, saying these Orations in due time



time and Order; thou maist haue great efficacy  
in any art. And in saying these Orations neither  
the time day nor Moon are to be observed:  
but take heed on these days you abstain from  
all sin, as Drunkenness gluttony especially  
swearing, before you proceed therunto, that  
your knowledge therein may be the more clear  
and <sup>perfect</sup> bright  
Wherefore Solomon saith when I was to pronounce  
these Orations, I feared lest I should offend  
God And I appointed unto myselfe a Time  
wherin to begin them; that living Chastly  
might appear the more Innocent

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These are the proemiums of these Orations that  
I might lay downe in order every thing wherof  
thou maist doubt, without any other definition.  
And before thou begin to try any of these  
subtile works, it is good to fast two or three  
days, that it may be diuinely revealed whether  
thy desires be good or evil.  
These are the precepts appointed before every  
Operation; but if thou doubt of any beginning  
either of the three first Chapters or of the 4.  
subsequent Arts, that thou maist haue the  
effect of perfect knowledge; if thou consider  
and pronounce the Orations as they are

as they are above described, although  
thou overpass something ignorantely; thou  
maist be reconciled by the spiritual works  
of the subsequent Prayers.

The Angel said of these Prayers to Solomon  
See the Holyness of these Prayers; and if  
thou hast tranſgred any thereof presumptu-  
ously, or ignorantely. Say reverently and  
wisely these Prayers, of which the great  
Angel saith: this is a great Sacrament  
of God which the Lord sendeth to thee  
by my hand; at the veneration of which  
Sacrament, when King Solomon offered with

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great patience before the Lord upon the Altar  
he saw the Booke covered with fine Linnen,  
and in this Booke were written ten Prayers,  
and upon every Prayer the signe of a  
golden Seale: And he heard in his spirit,  
These are they which the Lord hath figured  
and are far excluded from the hearts of  
the faithfull.

Therefore Solomon trembled lest he should  
offend the Lord and kept them, saying it  
was wickednesse to reveale them to Unbelievers  
But he that would learn any great or  
spiritual thing in any sort or necessary

science, if he cannot haue a higher worke,  
he may say these Orationes at what time-  
soeuer he will; the three first for the three  
first liberal Arts; a severall Oration-  
for euer severall Art, or generally ayme  
three for the three Arts are to be said;  
and in like manner the four subsequent  
Orationes for four other liberal Arts.  
And if thou wouldst haue the whole  
body of Art without any Definition of-  
time thou maist pronounce these Orationes  
before the severall Arts, and before the  
Orationes, and Notes of these Arts, as often

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as often as thou wilt, fully, manifestly,  
and secretly; but beware that thou  
live chastly and soberly in the pronounci-  
ation thereof.

This is the first Oration of the tenne  
which may be pronounced by its selfe,  
without any precedent worke to arouse  
memory, Eloquence, and Understanding  
and stabilities of these three, and  
singularly to be rehearsed before the first  
figures of Theology: Omnipotent  
Incomprehensible, Invisible & Indivisible  
Lord God. I adore this day thy holy Name

Names; I an unworthy, and miserable  
sinner, do lift up my Prayer, understanding  
and reason towards thy Holy & Heavenly  
Temple, declaring thee Oh Lord God to be my  
Creator and Saviour: and I a rational  
Creature do this day Invoke thy most  
glorious Comony, that thy holy Spirit  
may vivify my Infirmitie: And thou Oh  
my God who didst conferre the Elements  
of Letters, and efficacious Doctrine of thy  
Tongue, give thy Holy Wisdom, unto thy  
servants Moses and Aaron, conferre the  
same grace of thy sweetness upon me —  
which

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## Ars Notoria,

which thou hast investigated  
into thy servants and prophets: As thou  
hast given them learning in a moment,  
conferre the same learning upon me; and  
cleanse my Conscience from dead works —  
Direct my heart into the right way, and open  
the same to understand, and Drop y<sup>e</sup> truth  
into my understanding. And thou Oh Lord  
God who didst condescend to create me after  
thy own Image hear me in thy Justice  
and teach me in thy truth, and fill up my  
Soul with thy Knowledge according to thy  
great mercy, that in the Multitudes of thy

thy mercies, thou maist love me the more,  
and the greater in thy works, and that  
I may delight in the Administration of  
thy Commandments, that I being helped  
and restored by the works of thy Grace  
and purified in heart and conscience to  
trust in thee, I may feast in thy sight,  
and exalt thy name, for it is good before  
thy Saints: Sanctify me this day, that I  
may live in faith, perfect in hope, constant  
in charity, and may learn and obtain  
the Knowledge I desire; and being Illu-  
minated, strengthened and exalted by  
the

Sciences obtained I may know thee and  
love the Knowledge and wisdom of thy  
Scriptures; and that I may understand  
and firmly retain that which thou hast  
permitted man to know: Oh Lord Jesus  
Christ, eternall only begotten Son of  
God, into whose hands the Father gave  
all things before all worlds; Give unto  
me this day for thy Holy and glorious  
Name, the unspeakable Nutriment of Soul  
and body a fit fluent feed and perfect  
Tongue; and that whatsoever I shall  
aske in thy Mercy, Will, and Truth I may

I may obtain and confirm all my prayers  
and actions, according to thy good pleasure

Oh! Lord my God, the Father of Life, —  
open the Fountain of Science, which I  
desire; Open to me Oh God, the Fountain  
which thou openest to Adam, and to thy  
Servants Abraham, Isaac and Jacob, to  
understand learn and Judge; Revive,  
Oh! Lord my Prayers through all thy  
heavenly virtues Amen.

The next Oration is the second of ten, and  
giveth Eloquence, which ought to be  
said after the other; a little intervall

between, and before the first figure  
of Theology

I adore thee thou King of Kings and  
Lord of Lords, Eternal and unchangeable  
King: Hearken this day to the cry  
and sighing of my heart and spirit,  
that thou maist change my under-  
standing and give to me a heart of  
flesh for my heart of stone, that I  
may breath before my Lord and Saviour  
and wash O Lord with thy new spirit  
the inward parts of my heart and  
wash away the evil of my flesh: Infuse

Infuse into me a good understanding -  
that I may become a new man reforme  
me in thy Love; and let thy Salvation  
give me increase of knowledge; heare  
my Prayers O Lord wherewith I cry unto  
thee; and open the eyes of my flesh -  
and understanding to understand the  
wonderfull things of thy Law, that -  
being vivified by thy Justification I -  
may prevail against the Devil, the ad-  
versary of the faithfull. Hear me Oh  
Lord my God and be mercifull unto me -  
and show me thy mercy; and reach to

me the Vessel of Salvation, that I may  
obtain the knowledge and understanding;  
and let the Grace of thy Holy Spirit -  
come and rest upon me Amen.

For Eloquence and Stability  
of Mind.

This is the third Oration of the ten,  
and is to be said before the first Figure  
of Astronomy.

I confess my selfe guilty this day before  
thee O God Father of Heaven and Earth -  
Maker of all things visible and <sup>in</sup>visible;  
of all Creatures Dispenser, and Governor of all

all Grace and virtue; who hidest wisdoms  
and knowledge from the proud and wicked,  
and givest it to the faithfull and humble;  
Illuminate my heart and establish my  
Conscience and understanding: Set the light  
of thy Countenance upon me, that I may  
love thee and be established in the knowledge  
of my understanding, that I being cleansed  
from evil works may attain to the knowledge  
of those Sciences, which thou hast reserved  
for believers. Oh! mercifull and omnipotent  
God cleanse my heart and Reins —  
strengthen my soul and senses with the

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The Grace of thy Holy Spirit  
and establish me with the fire of the  
same Grace: Illuminate me, Gird up  
my Loins and give the staffe of thy  
consolation into my right hand, Direct  
me in thy Doctrine root out of me all  
vices and sin, and comfort me in the  
love of thy mercies. Breath into <sup>me</sup> O Lord  
the breath of life, and increase my  
reason, and understanding; Send thy  
Holy Spirit into me, that I may be  
perfect in all knowledge. Behold Oh  
Lord and consider the dolour of my mind



minde, that my will may be comforted  
in thee; Send into me from Heaven thy  
Holy Spirit, that I may understand those  
things I desire. Give unto me Invention  
O Lord, thou Fountain of perfect reason  
and riches of knowledge that I may  
obtain Wisdom by thy divine assistance  
Amen.

To comfort the outward  
and inward senses.

Oh! Holy God, Mercifull and Omnipotent  
Father, Giver of all things, Strengthen me  
by thy power, and help me by presence, as

Thou wert mercifull to Adam and  
suddenly gavest him the knowledge of  
all arts, through thy great Mercy; Grant  
unto me power to obtain the same  
knowledge by the same mercy; Be  
present with me Oh! Lord and instruct  
me: Oh most mercifull Lord Jesus Christ  
Son of God, breathe thy Holy Spirit into  
me, proceeding from thee, and the Father  
Strengthen my Works this day and teach  
me, that I may walk in thy knowledge,  
and glorify the abundance of thy Grace  
Let the flames of thy Holy Spirit rejoice

rejoyce the City of my heart by breathing  
into me thy Divine Scriptures; Replenish  
my heart with all Eloquence, vivify me  
with thy Holy Visitation; blot out of me  
the spots of all vices, I beseech thee  
O Lord God Incomprehensible. Let thy  
Grace always rest upon me, and be  
increas'd in me; Heale my Soul by  
thy inestimable goodness; and comfort  
my heart all my Life, that what I hear  
I may understand, and what I understand  
I may keep, and retain in my memory:  
Give me a teachable Heart and tongue

through thy inexhaustable Grace, and  
goodness, and the grace of the Father  
Son and Holy Ghost, Amen.

This following is for the  
Memory.

O Holy Father, Mercifull Son, and  
Holy Ghost, Inestimable King; I adore  
Invoke and beseech thy Holy Name,  
that of thy overflowing goodness, thou  
wilt forgive all my Sins: be mercifull  
to me a Sinner, presuming to go about  
this office of Knowledge, and occult  
Learning, And Grant O Lord it may

be~~y~~ efficacious in me; open O Lord my  
ears that I may hear; and take away  
the scales from my eyes that I may see;  
Strengthen my hands that I may work;  
open my ears, that I may understand  
thy will; to the glory of thy ~~will~~ Name  
which is blessed for evermore Amen

This following Strengthneth

the Interior and Exterior Senses

Lift up the Senses of my heart, & Soul  
unto Thee O Lord my God and elevate  
my heart this day unto thee; that my  
words and works may please thee, in the

in the sight of all people; Let thy  
mercy and omnipotency, shine in my  
bowels; let my understanding be enlarged  
and let thy Holy Eloquence be sweet in  
my mouth, that what I read or hear  
I may understand and repeat: as  
Adam understood, and as Abraham  
kept, so let me keep understanding;  
and as Jacob was founded & rooted  
in thy wisdom, so let me be: Let the  
foundation of thy mercy be confirmed  
in me; that I may delight in the  
works of thy hands, and possess

persevered in Justice and peace of Soul, and  
Body; the Grace of thy Holy Spirit  
working in me, that I may Rejoyce in  
the overthrow of all my adversaries -  
Amen.

This following giveth Eloquent  
Memory and Stability.

**D**isposer of all Kingdoms, and of all  
visible and invisible Gifts: Oh God the  
Ordinator and Ruler of all wills, by the  
Counsell of thy Spirit dispose and vivify  
the weakness of my understanding, that  
I may burne in the access of thy Holy  
will

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## Ars Notoria

that I may burne in the access of thy Holy Will to  
good: Do good to me in thy good pleasure not  
looking upon my sins: grant me my desires  
though unworthy, Confirm my memory  
and reason to know understand & retain  
And give good effect to my senses through  
thy Grace, and Justify me with the  
Justification of thy Holy Spirit, that  
what spots soever of sin are contracted  
in my flesh thy divine power may  
blot out; thou who hast been pleased  
in the beginning to create the Heaven  
and the Earth of thy mercy restore

restore the same who art pleased to  
restore lost man to thy most Holy -  
Kingdoms; Oh Lord of Wisdom -  
restore Eloquence into all my senses,  
that I though an unworthy sinner  
may be confirmed in thy knowledge  
and in all thy Works, by the Grace  
of the Father, Son, & Holy Ghost  
who livest and Reignest Three in  
One. Amen.

An Oration to Recover  
lost Wisdom.

Oh! God of the Living, Lord of

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of all Creatures visible and invisible -  
Administrator and Dispenser of all -  
things enlighten my Heart this day -  
by the Grace of thy Holy Spirit -  
Strengthen my inward man, and pour  
into me the Dew of thy Grace whereby  
thou instructest the Angels; Inform  
me with the plenty of thy knowledge,  
wherewith from the beginning thou  
hast taught thy faithful, Let thy  
Grace work in me, and the floods  
of thy Grace and Spirit cleanse and  
correct the filth of my Conscience.  
Thou

Thou who comest from Heaven upon  
the Waters of thy Majesty Confirm  
this wonderfull Sacrament in me

To obtain the Grace of  
the Holy Spirit.

Oh! Lord my God Father of all things  
who revealest thy Celestial, and  
terrestrial Secrets to thy Servants  
I humbly beseech and implore thy  
Majesty, as thou art the King and  
Prince of all Knowledge, hear my  
Prayers and direct my Works and  
let my actions prevail in heavenly

Heavenly Vertues by thy Holy Spirit.  
I Cry unto Thee, Oh God hear my Clamor  
I Sigh to thee; Hear the sighings of my  
Heart, and always preserve my Spirit  
Soul and Body under the safeguard  
of thy Holy Spirit, perpetual and  
heavenly Charity, whose of the Heaven  
and Earth are full, breathe upon my  
operation; and what I require to thy  
Honour and praise grant unto me;  
Let thy Holy Spirit come upon me  
Rule and Reign in me. Amen

To Remember

To Recover Intellectual  
Wisdom.

Oh Lord I thy servant confesse my-  
selfe unto Thee before the Majesty of  
thy Glory, In whose spirit is all —  
Magnificence and Sanctimony: I  
beseech Thee according to thy unsp-  
=able Name Extend thy mercifull —  
Ears and Eyes to the Office of my —  
operation; and opening thy hand, I —  
may be filled with the Grace I desire,  
and satiated with Charity and goodnes  
wherby thou hast founded Heaven

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Heaven and Earth, who live &c.

Say these Orations from the  
first day of the Month, to the  
fourth day: In the fourth  
day Alpha and Omega, and  
that following vizt. — —

Helischematazatan —

as it is in the beginning: —

afterwards say

Theos Megale patyr, ymas keth  
keldya, kebeath keleoterygel,  
Salatyel, Salus, Telli, Samel, —  
Zadaniel, Zadan, Sadir Leogio, —



Vemegas, Mengas, Omchon, —

Myeroym, Ezel, Ezely, —

Yegrogamal, Sameldack,

Somelta, Saray, Geltonama,

Hanns, Simon Salte, Patyr.

Osyon, Hate, Haylos, Amon

Oh Light of the world —

Immense God &c.

Heroby is Increased so much —

Eloquence that nothing is above it.

**T**hesay lemack of santomach —

azabath azack azare gessemon

relaame azathabelial, —

Hundred & one & thirtieth  
Sheet D. Rudd.

biliarsonor tintingote amulsiton

sebamay kalbuchyre gemaybe

redayl hermayl textos —

sepha pamphilos Cytrogoomon

bapada lampdayochim. —

yochyle tahencior yastamor

Sadomegol gyeleiton zomagon

Somasgei baltea achetom. —

gegerametos halypphala —

Jemean utangessemon, barga.

therica getraman fechal mata

balnat hariynos haylos —

halos genegat gemnegal —

Janeyalaix Jamartaix camael  
Jatabmal Jimalena gaycyah  
Jalmancha Jabanon Jolmalsay  
Jilimacrotan zegas me  
bacherietas zemethim  
theameabal gerorabal craton  
henna glangh hariagil pari-  
megos zamariel leozomach  
rex maleosia, miflion zebmay  
alioox gemois fazayl neomagil  
Xe Xe sepha caphamal azeton  
gerain holkanhikala femearay  
gehofynon caryacta gemyazan

ze amphalacin zegelaman,  
hathانات, semach gerora bat  
fyrnosyel, hataboem hebator  
halebeck ruos labor ydelmasan  
fator sabor, meqiozgoz neyather  
pharamshe forantes fara moqh  
schampeton jadomthe nepobz  
minaba zanon suafneznon  
in hancor maninas gereura  
gethamayh, passamoth theon  
beth fathamac hamolnera  
galsemariach necomnan  
regnali phaga mefsyym

demogempta teremegarz, —  
salmachaon alpitabanon balon  
septzurz sapremo sapiarzte  
baryon aria usyon samfrion  
jepha athmiti sobonan —  
Armiffiton tintingit' telo —  
ylon usyon, Amen.

Aray lemach azac gessemon —  
thelamech arabhaikal ferzvon  
trakeo emagal gyeotheon —  
samegon pamphilos fitragramon  
limpda jachumalna hasios —  
genonagal samalaip camiel —

secal kana qoqan kefelemach —  
getal sam jademon sebmassan  
traphon orraglpan thonagas —  
tyngen amissus coysodaman —  
afsonap senaly sodan alup thec =  
namriatos cophio anaphial —  
Azathon azara hamel hyata —  
saraman gelyor synon banadachia —  
gennam fasetal maga halgozaman  
settraphangon zegelune Athana =  
thay senach zere zabal somayel —  
leosamach githacal halbriatos —  
Faboy del majan neqbare phaca =  
(mech)

schon nebooz cherifemach getharayhy  
amilya femem ames gemay passaynach  
tagayl agamal fragal mesi themege-  
mach samalacha nabolem zopmon-  
usyon felam femesi theon Amen

The third part of the Sign  
Lemach.

Lemach sabrice elchyan gezagan-  
tomaspin hegety gemial exyophyam  
soratum salathahom bezapha —  
saphatez Calmichan samolick —  
lena zotha phete him kapnies —  
sengengeon lethis — Amen.

For the Memory.

Oh great Invisible God Theos patyr —  
behominas Cadaquiasimas by thy  
holy Angels who are Michael the  
Medicine of God; Raphael the Fortitude  
of God; Gabriel ardous holy per Amassan  
Cherubin, ~~Gabriel~~ Gelommeios Seraphin  
qedabanan tochrosi gade anathan,  
Zabraman zamanary gebrienan.  
Oh Fulness, Holy Cherubins, by all  
thy Angels, and by all thy glorious  
Arch Angels whose names are conscribed  
by God which ought not to be spoken

spoken by us which are these dical,  
dehel depymon exluse exmegon  
pharconas Nanagon hosyelozogon  
gathena ramon garbona vramani  
Megon hamas; which humane senses can  
not apprehend I beseech thee O Lord  
illuminate my conscience with the  
splendor of thy Light; and illustrate  
and confirm my understanding with  
the sweet odour of thy spirit; adorn  
my Soul, reforme my heart that hearing  
I may understand, and retain what  
I hear in my memory. O mercifull God

Hundred & thirty second  
sheet D. Rudd

## Ars Notoria.

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God appease my bowels, strengthen my  
memory, open my mouth mercifully,  
Temperate my tongue by thy glorious and  
unspeakable name: thou who art the  
fountain of all goodnes, have patience  
with me and give a good memory  
unto me; &c.

Say these Orations in the fourth  
Moon. viz

Hely schemath, Alpha and Omega,  
Theos megale.


O Light of the world Azalemach,  
Great God I beseech <sup>(Thee)</sup>; thee ought to  
be said

Rehearsal

be said in the 8. 12. 10. 20. 24. 28. 30. <sup>days</sup> of the  
Moon. And in all these <sup>change</sup> Lunations Rehearsal  
them 4 times; in the Morning once; the third  
hour once; the ninth once, and once in the  
Evening; and in the other days rehearse  
none; but them of the first day which are  
Alpha and Omega, Helischemat, —  
Almighty, Incomprehensible, I adore Thee;  
I confess my selfe guilty: O Theos haza  
magiel: O mercifull Lord God, raise up  
the senses of ~~of~~ my flesh: Oh God of all  
living and of all Kingdomes, I confess Oh  
Lord this day, that I am thy servant.  
Rehearsal

Rehearse these Orations also in the other  
days four times, once in the morning, once  
in the Evening, once about the third hour,  
and once in the ninth; And thou shalt  
acquire Memory, Eloquence, and stability.  
Lully Amen.

The Conclusion of the  
whole Work, & Confirma-  
-tion of the Science in-  
tended.

 Oh God maker of all things who hast  
created all things out of nothing who hast  
wonderfully created the Heavens & the  
Earth —

Earth and all things by degrees in order,  
in the beginning with thy son by whom  
all things are made and into whom  
all things shall at last return: who art  
Alpha and Omega: I beseech thee though  
a sinner and unworthy that I may attain  
to my desired end in this Holy Art speedily,  
and not lose the same by my sins; but do  
good unto me according to thy unspeakable  
mercy: who doth not to us after our sins nor  
rewardest us after our Iniquities, Amen.

Say this in the end devoutly: Oh Wisdom of  
God the Father Incomprehensible, Oh most  
mercifull—

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mercifull Son, give unto me of thy ineffable  
mercy great knowledge and wisdom, as thou  
didst wonderfully bestow all Sciences to King  
Solomon not looking upon his sins or wickedness  
but thy own mercies, wherefore I implore  
thy mercy, although I am a most vile and  
unworthy sinner, give such an end to my  
desires in this Art wherby the hands of  
thy bounty may be enlarged towards me;  
and that I may the more devoutly walk  
by thy light in thy ways and be a good  
example to others; by which all that see  
me and hear me may restrain themselves  
from



from their vices, and praise thy holyness  
through all worlds Amen. Blessed be  
the name of the Lord &c. Rehearse these  
two Orations always in this and to confirme  
thy knowledge gained.

## The Benediction of the Place

**B**less O Lord this Place that there may  
be in it Holy Sanctity, Chastity, Meekness,  
Victory, holiness, humility goodness, plenty,  
obedience, of the Law, to the Father, Son,  
and Holy Ghost. Hear Oh Lord Holy Father  
Almighty Eternal God; and send thy holy  
Angel

Angel Michael, who may protect, keepe, pro-  
sper and visit me dwelling in this Tabernacle  
by him who liveth &c.

When you would operate have respect to  
the Lunations they are to be chosen in  
those Months when the Sun rules in  $\text{II}$  and  
 $\text{III}$ ,  $\text{V}$ ,  $\text{VI}$ ,  $\text{VII}$ ,  $\text{VIII}$ , in these Months you may  
begin

**I**n the name of the Lord beginne this  
most Holy Art which the most High God  
Administred to Solomon by his Angel upon  
the Altar, that thereby suddenly in a  
short space of time he was established in  
the

the knowledge of all Sciences; and know  
that in these Orations are contained all  
Sciences lawfull and unlawfull.

First if you pronounce the Orations of  
Memory, Eloquence, and Understanding  
and the Stability thereof; they will be  
mightily increased, insomuch that you  
will hardly keep silence; for by a word  
all things were created, and by the vertue  
of that word, all Created beings stand and  
every Sacrament and that word is God—  
Therefore let the Operator be constant in  
his faith, and confidently believe, that  
his—

Hundred & thirty third  
sheet D. Rudd—

shall obtain such knowledge and wisdom  
in the pronouncing these Orations, for  
with God nothing is impossible; There-  
fore let the Operator proceed in his  
works with faith hope and a constant  
desire: firmly believing: because we can  
obtain nothing but by faith; therefore have  
no doubt in this Operation, whereof there  
are three species wherby the Art may  
be obtained.

The first Species is ORATION. and  
reason of a godly mind; not by attempting  
a voice of deprecation, but by reading &

and repeating the same in the inward parts.

The second species is fasting and praying for the praying man God heareth.

The third species is Chastity, no that would operate in this Art let him be clean and chaste by the space of nine dayes at least; and before you begin, it is necessary that you know the time of the Moon, for in the prime of the Moon it is proper to operate in this Art: And when you begin so sacred an Art have a care to abstain from all mortall Sins, at least

while you are proceeding in this Art until it be finished and completed: and when you begin to operate, say this verse kneeling: Lift up the light of thy Countenance upon me, Oh Lord my God, and forsake not me thy servant N: that trust in thee: then say three times Pater Noster &c. And assure that thou wilt never comit wilfull perjury but always perseveres in faith and hope. This being done with bended knees in the place wherein thou wilt operate; say Our help is in the name of -  
of -

of the Lord, who hath made heaven and earth: And I will enter into the Invocation of the most High, unto Him who enlighteneth and purifieth my Soul and conscience; which dwelleth under the helpe of the most High, and continueth under the protection of the God of Heaven: O Lord open and unfold the doubts of my heart, and change me into a new man by thy Love: Be thou O Lord unto me true faith, the hope of my life, and perfect charity to declare thy wonders. Let us pray. Then say the Oration

Oration following.

O God my God who from the beginning hast created all things out of nothing and reformed all things by thy Spirit; restore my Conscience, and heal my understanding, that I may glorify Thee in all my thoughts words and deeds, through him who liveth and reigneth with thee for ever Amen.

Now in the name of Christ on the first day of the Month, in which thou would acquire Memory, Eloquence, & Understanding, and Stability, thus of-

thou of with a perfect good and contrite  
heart, and sorrow for thy sins committed,  
thou maist begin to pronounce these  
Orations following which appertain to the  
obtaining of Memory and all Sciences, &  
which were composed and delivered by  
the Angel to Solomon from the hand of  
God.

The first and last Oration of this sort  
is Alpha and Omega: Oh God Omnipotent  
&c.

This following is an Oration of four languages  
which is this: Hely, Schemat, Azatan,

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Honiel sichut, tam, imel, Iata=  
-tandema, Jetromiam Theos: Oh Holy  
and strong God, Hamacha, mal, —  
Gottneman, Alazaman, Actuaar,  
Secheahal, Salmazan, zay, —  
zojeracim, Lam hay, Masaraman,  
grensi zamach, heliamat, seman,  
selmar, yetrofaman muchair, —  
vesar, hasarian Azaniz, —  
Azamet, Amathemach, hersomini.  
And thou most Holy and just God —  
incomprehensible in all thy works, —  
which art holy just and good; Magol,

Achelmetor, samalsace, yana, Eman  
and cogigs, maimegas, zemmail, —  
Azanietan, illebatha sacraman,  
reonas, grome, zebaman, zeyhoman,  
zeonoma, melas, heman, kathoterma,  
yatarmam, semen, semetary, Amen.

This Oration ought to follow the first of  
the ten above written.

To perform any worke.

This is to follow the third Oration —  
above: I confess, O Theos haza=  
magielgezuzan, sazaman, Sathaman,  
getormantas, salathiel nesomel, —  
megal —

Hundred thirty fourth  
Sheet - D<sup>r</sup> Ridd —

## Ars Notoria.

ruieghama, yazamir, zeyhaman, —  
hamamal amna, msza, deleth, ha = a =  
= maloth, moy pamazathoran hanas =  
uelnea, sacromomen, gegonoman, —  
zaramacham Cades bacher, girtas =  
soman, gyseton palaphatos halu =  
thel Osachynan machay, Amen.

This is a true and approved experiment,  
to understand all Arts and Secrets of  
the world, to find out, and dig up —  
Minerals and Treasures; this was —  
revealed by the Heavenly Angel in —  
this Notory Art. For this Art doth  
also

also declare things to come, and teacheth  
the senses capable of all Arts in a short  
time by the Divine use thereof.

We are to speak also of the time & place.  
First therefore all these precepts are to be  
observed and kept; and the Operator ought to  
to be cleane, chast, to repent of his sins, &  
earnestly desire to cease from sinning as  
much as may be; and so let him proceed,  
and every work shall be investigated  
into him by the Divine ministry.

When thou wilt operate in the new Moon,  
Kneeling, say this Verse: Lift up the light  
of

of thy Countenance upon us, Oh God and  
forsake us not, Oh Lord our God. Then say  
three times the Pater noster: and after-  
wards let him vow unto God that he will  
never commit wilfull perjury but always  
persist in faith.

This being done, at night with bended knees  
before thy bed say, Our help is in the name  
of the Lord &c. And this Psalm; who so  
dwelleth under the shadow of the wings  
of the most High, to the end; and the  
Lords Prayer, and the prayer following  
Theos Pater vehemens; God of Angels -

I pray and Invoke Thee by thy Holy Angels  
Eliphamasay, Gelomiras, Gedo Lonau,  
Saranana, Elomnia and by all thy holy  
Names, by us not to be pronounced which are  
Thos: do, el, x, p, n, k, h, t, li, g, y, y. not  
to be spoken or comprehended by human  
sense; I beseech Thee cleanse my conscience  
with the splendor of thy name; illustrate  
and confirm my understanding with  
the sweet savour of thy Holy Spirit:  
O Lord adorn my Soul, that I may under-  
stand and perfectly remember what I  
hear; reform my heart, and restore my  
senses

senses Oh Lord God and heal my bowels:  
open my Mouth most mercifull God and  
and frame and temper my tongue to  
the praise and glory of thy name by  
thy glorious and unspeakable Name  
O Lord who art the fountain of all  
goodness, and original of all piety, have  
patience with me and give unto me a true  
understanding to know what so ever is fitting  
for me, and retain the same in Memory;  
Thou who dost not presently Judge a sinner  
but mercifully expectest repentance; I  
beseech Thee the unworthy to wash away



away the filth of my sins and wickedness  
and grant me my petitions to the praise  
and glory of the Holy Name, who livest  
and reignest one God in perfect Trinity  
world without end, Amen —

Some other Precepts to be observed  
in this works.

Fast the Day following with bread &  
water and give Alms; if it be the Lords  
day then give double alms; be clean  
in body and mind; both thy selfe and  
put on cleane clothes.

The Proesse followes.

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When thou wilt operate concerning any  
difficult Problem or Question, with bended  
knees before thy God, make Confession unto  
God the Father, and having made thy Confes-  
sion unto God the Father, say this Oration  
Send Oh Lord thy wisdoms to assist me,  
that it may be with me and labour with  
me; and that I may always know what is  
acceptable before thee; and that unto  
me N. may be manifested the truth of  
this Question or Art.

This being done, Arise in the day following  
when thou risest give thanks to God Almighty  
saying

saying, Glory and honour and benediction  
be unto him that sitteth on the Throne, and  
that liveth for ever and ever Amen. with  
bowed knees and stretched out hands.

But if thou desirest to understand any  
Books asks of some that hath knowledge  
therein, what that Book treateth of: This  
being done open the Books and read in it  
and operate as at first three times, and  
always when thou goest to sleep write  
Alpha and Omega, and afterwards sleep  
on thy right side, putting the palme of thy  
hand under thy ears, and thou shalt

see

Hundred thirty fifth  
sheet D. Rudd

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see in a Dreams all things thou desirest, And  
thou shalt heare the voice of one informing  
and instructing thee in that Book, or in  
any other faculty wherein thou wilt  
operate: And in the morning open the  
Books, and read therein, and thou shalt  
presently understand the same, as if  
thou hadst studied in it a long time:  
and always remember to give thanks  
to God as aforesaid.

Afterwards on the first day say this  
Oration: Oh Father Maker of all  
Creatures; by thy unspeakable power  
wherewith

wherewith thou hast made all things, -  
stir up the same power and come and  
save me, and protect me from all adversity  
of Soul and body, Amen. / Of the Son  
say, Oh Christ Son of the living God -  
who art the Splendor and figure of light  
with whom there is no alteration nor -  
shadow of change, Thou Word of God -  
most High, Thou wisdom of the father  
open unto me thy unworthy servant -  
N. the veins of thy saving spirit, that  
I may wisely understand, retain in  
memory, and declare all thy wonders:-

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Oh Wisdom, who proceedest out of the  
mouth of the most High powerfull -  
teaching from end to end, sweetly disposing  
of all things in the world, come and  
teach me the way of prudence and  
wisdom. Oh Lord which didst give  
thy holy spirit to thy Disciples, to teach  
and illuminate their hearts, grant unto  
me thy unworthy servant N. the same  
spirit, and that I may always rejoice  
in his consolation.

### Other Precepts.

Having finished these Orations and  
gibon

given Alms when thou entrest into thy  
Chamber devoutly kneel down before thy  
God saying this Psalm: Have mercu-  
upon me O God according to the multitude  
of thy great mercies &c. And, In thou-  
O Lord have I trusted &c. Then rise up-  
and go the wall, and stretch forth thy  
hands, having two nails fixed upon w<sup>ch</sup>  
thou maist stay up thy hands, and say  
this prayer following with great  
devotion: Oh! God who for us misfe-  
rable sinners didst undergo the pain-  
full death upon the Cross, To whom also  
Abraham—

Abraham offered up his Son Isaac, I—  
thy unworthy servant, a sinner pro-  
plexed with many evils, do this day offer  
up a Sacrifice unto thee my soul and  
that thou maist infuse into me thy Divine  
wisdom and inspire me with the spirit  
of prophecy, wherewith thou didst inspire  
the Holy Prophets.

Afterwards say this Psalm; Oh Lord—  
encline thine ears unto my words &c.  
and add, The Lord is my shepherd and  
nothing shall shall I want: he shall set  
me down in green pastures, his servant  
N. h.

thou shall lead me upon the waters of refreshment, he converteth my Soul and leadeth me on upon the paths of his righteousness for his holy Name: Let my evening prayer ascend up unto thee O Lord, and let thy mercy descend upon me thy unworthy Servant N: Protect save bless and sanctify me that I may have a shield against all the wicked darts of my enemies: Defend me O Lord by the price of the blood of the Just In whom with thou hast redeemed me who livest and reignest God whose wisdom hath laid

the

the foundation of the Heaven and formed the earth and placed the sea in his bounds: and by the going forth of thy word hast made all creatures, and hath formed man out of the dust of Earth, according to his own Image, likeness, Who gave to Solomon the Son of King David inestimable wisdom; hath given to his prophets the spirit of prophecy, and infused into philosophers wonderful philosophical knowledge confirmed the Apostles with fortitude comforted and strengthened the Martyrs, who exalt

his Eldest

his Elbow from Eternity and provideth for  
them; Multiply Oh Lord God, thy mercy  
upon me thy unworthy servant N. by  
giving me a remarkable wit, and an under-  
standing adorned with virtues & knowledge  
a firm and sound memory that I may  
accomplish and retain whatsoever I  
endeavor through the greatness of thy  
wonderfull name; Lift up Oh Lord my  
God the light of thy Countenance upon  
me that hope in thee: Come and touch  
me Oh Lord God of virtues and show me  
thy face and I shall be safe. Then add  
this Psalm

Hundred thirty sixth  
Thos. D. Rudd

## Ars Notoria

Then add this Psalm, Unto Thee O Lord,  
do I lift up my Soul: Oh my God in Thee  
do I trust; excepting that vers. Confun-  
dantur &c.

Having fulfilled these things upon the  
wall, descend unto thy bed, writing in thy  
right hand Alpha and Omega, then go to  
bed, and sleep on thy right side, holding  
thy hand under thy right ear, and thou  
shalt see the greatness of God as thou  
hast desired. And in the morning on  
thy knees before thy bed give thanks  
unto God for those things he hath revealed  
to thee

100  
Thee: I give thanks unto Thee, Oh Great and  
wonderfull God, who hast given Salvation  
and knowledg of Arts unto me thy unworthy  
servant N: and confirme this Oe' God which  
thou hast wrought in me in preserving me.

I give thanks unto Thee O powerfull Lord God  
who createdst me miserable sinner out of  
nothing when I was not, and when I was  
utterly lost; not redeemed but by the precious  
blood of thy Son our Lord, Jesus Christ; and  
when I was ignorant thou hast given unto me  
Learning and knowledg: Grant unto me thy  
unworthy servant N. O Lord Jesus Christ

101  
that through this knowledg I may be always  
constant in thy Holy service: Amen.

These Operations being devoutly completed  
give thanks dayly with these last Orations.

But when thou wouldst read study or dispute  
say, Remember thy word unto thy servant  
O Lord, in which thou hast given me hope;  
this is my Comforter in humility. Then  
add these Orations. Remember me O Lord  
of Lords, put good words and speech into my  
mouth, that I may be heard efficaciously  
and powerfully, to the praise glory and  
honour of thy glorious name, which is Alpha  
and

and Omega blessed for ever world without end  
Amen.

Then silently say these Orations.

O Lord God that daily workest new signs & unchangable wonders, fill me with the spirit of wisdom, understanding and eloquence; Make my mouth as a sharp sword, and my tongue as an arrow shotted, and confirm the words of my mouth to all wisdom: mollify the hearts of the hearers to understand what they desire. Elysenach, Tracham &c

The manner

## The manner of Consecrating the Figure of Memory.

It ought to be consecrated with great Faith, Hope, and Charity; and being consecrated to be kept and used in operation as followeth.

On the first day of the new Moon, having beheld the new Moon, put the figure under your right ear, and so consequently every other night and seven times a day: The first hours of the morning saying this Psalm, Qui habitat, &c throughout; and the Lords Prayer once

and



and this Oration Theos Patyr, once -  
in the first hour of the day: Then say this  
Psalm Confitebor tibi Domine &c. and  
the Lords Prayer twice, and the Oration -  
Theos Patyr twice.

In the third hour of the Day the Psalms -  
Benedicat anima mea Dominum &c.  
the Lords prayer thrice, and the Oration  
Theos Patyr.

In the sixth hours say this Psalm; Appropin-  
quet deprecatio mea in conspectu tuo -  
Domino, secundum eloquium tuum -  
Grant unto me Memory, and hear my

voice according to thy great Mercy and -  
according unto thy Word grant Eloquence -  
and my lips shall show forth thy Majesty -  
when thou shalt teach me thy glory: -  
Gloria Patri &c. Say the Lords Prayer nine -  
times, and Theos Patyr.

In the Ninth hour say the Psalms Beati -  
immaculati in via; &c. The Lords Prayer -  
twelve times, and Theos Patyr.

In the Evening say this Psalm, Deus -  
miseriatur nostri; The Lords prayer fifteen  
times, and Theos Patyr as often.

The last hours say this Psalm. Deus Deus -  
meus -

meus, respice in me &c. & Deus in adiutorium  
meum intende, and Te Deum laudamus: —

The Lords Prayer once, and Theos Patyr: then  
say the Oration following twice.

☉ God who hast divided all things in  
number weight and measure, in hours —  
nights and days; who countest the Number  
of the stars, guide unto me constancy and  
virtue, that in the true knowledge of this —  
Notory art I may love Thee, who knowest  
the gifts of thy goodness who livest and  
reignest &c

Four days —

Hundred thirty seventh  
sheet D. Rudd.

Four dayes the Figure  
of Memory ought to be Conse-  
crated with these Orations and

O Father of all Creatures of the Sun —  
and Moon —

Then on the last Day let him bath him-  
selfe and put on clean garments and

clean \* Ornaments.

\* Lectisternium a Robe  
in which the priests used  
to sleepe in the Temple to  
receive the divine  
Oracles. — — —

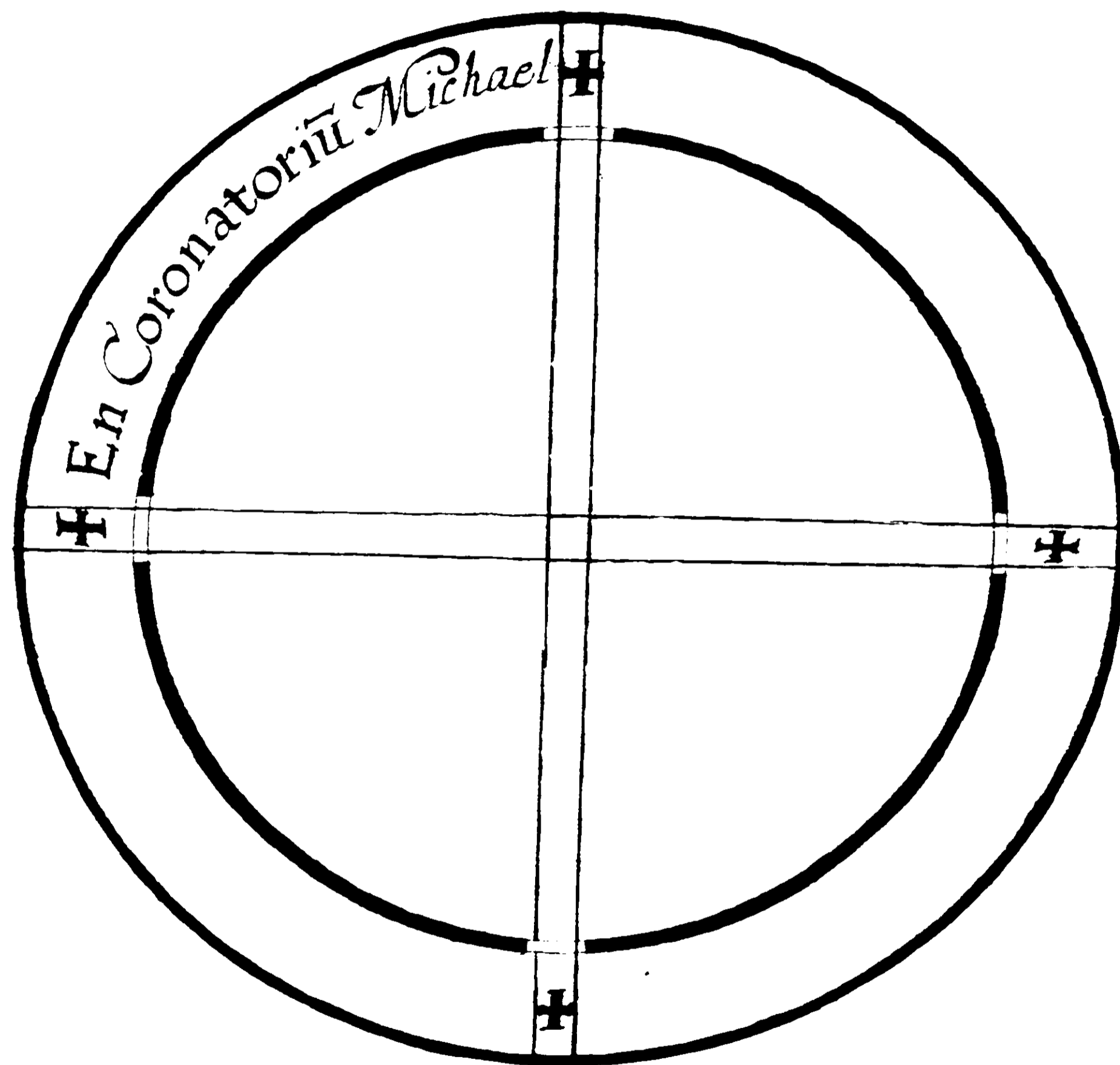
And in a cleane place  
suffumigate himselfe

with Frankincense, and in a convenient hour  
in the night with a Light kindled, but so that  
no man may see thee, and before the God  
open

your Knees say this Oration with great Devotion

O most great and most Holy Father; seven  
or nine times: then put this Figure with  
great reverence about your head; and sleep  
in this bed with clean linnen vestments, and  
doubt not but you shall obtaine whatsoever  
you desire: for this hath been proved by  
many to whom such Celestial secrets of  
the Heavenly Kingdoms are granted.  
Amen.

Behold this Figure.



The Oration following ought to be  
said

said as you stand up.

O Great God; Holy Father, most holy Sanctifier of all Saints, Three and one, most High King of Kings, most powerfull God Almighty, Most glorious and most wise Dispenser Moderator and Governour of all Creatures visible and invisible: O Mighty God, whose terrible and most mighty Majesty is to be feared, whose Omnipotency Heavens, the Earth, the Sea, Hell and all things that are therein do Adore, Revere, Tremble at, and Obey.

O most powerfull, most mighty and most

most invincible Lord God of Sabaoth:

O God Incomprehensible; the wonderfull Maker of all things, the Teacher of all Learning Arts and Sciences, who mercifully Instructest the humble and meek:

O God of all Wisdom and Knowledge, in whom <sup>are</sup> all Treasures of Wisdom, Arts, and Sciences, who art able instantly to infuse Wisdom Knowledge & Learning into any man; whose Eye beholdeth all things past, present, and to come, Who art the Dayly Searcher of all hearts, through whom we are, we live and  
Dye.

Dye; who sittest upon the Cherubins; who alone  
seest and rulest the bottomless pitt; whose  
word gives law throughout the Univerſall-  
world: I confeſſe my ſelfe this day before  
thy Holy and Glorious Majesty, and  
before the Company of all Heavently virtues  
and Potentates, praying thy Glorious Majesty,  
Invocating thy great Name, which is a Name  
wonderfull, and above every Name; blessing  
thee O Lord my God: I alſo beſeech thee,  
moſt High, moſt Omnipotent Lord, who  
alone art to be adored; O thou great  
and dreadful God A lone y Wonderfull  
Diſpenſator

Diſpenſator of all Beſtitudes of all Dignities  
and of all Goodneſſe; Giver of all things  
to whomsoever thou wilt mercifully,  
abundantly, and permanently: Send  
downe upon me this Day the gift of the  
Grace of thy Holy Spirit. And now O  
moſt mercifull God, who haſt created  
Adam the firſt man, according to the  
Image, and likenesſe; fortify the Temple  
of my body, and let thy Holy Spirit Deſcend  
and dwell in my heart, that I may  
ſhine forth the wonderfull beams of thy  
Glory: as thou haſt been pleaſed  
wonderfully

wonderfully to operate in thy faithful  
Saints; So O God most wonderfull King  
and eternal Glory, Send forth from the  
Seat of thy glorious Majesty, a seven-  
fold blessing of thy Grace, the Spirit of  
wisdom and understanding, the Spirit  
of fortitude and Counsel, the Spirit of  
knowledge and godliness, the Spirit of  
fears and love of thee to understand  
thy wonderfull Holy and occult  
Mysteries which thou art pleased to  
revel, and which are fitting for thine to  
know, that I may comprehend the depth  
goodness

Hundred thirty Eight  
thirt D. Rudd

Ars Notoria. &

goodness and inestimable sweetness of  
thy most immense mercy pity and Divinity  
And now O most mercifull Lord, who didst  
vivify into the first man the breath of  
life; be pleased this day to infuse into my  
heart a true perfect perceiving, powerful  
and right understanding in all things;  
a quick lasting and indeficient Memory  
and efficacious Eloquence; the sweet quick  
and piercing Grace of thy Holy Spirit  
and of the multitude of thy blessings  
which thou bountifully bestowest:  
Grant that I may despise all other things  
and

and glorify Thee alone, the God of all things,  
the only true and perfect good, that I may  
for ever glorify, praise, adore, Bless and  
magnify Thee the King of Kings and Lord  
of Lords, and always set forth thy praise-  
mercy and omnipotency, that thy praise-  
may always be in my mouth, and  
my soul may be inflamed with thy  
glory for ever before Thee O thou who-  
art God Omnipotent King of all things,  
the greatest peace and perfectest wisdom  
inestimable and inestimable sweetness  
and delight, the unexpressible Joy of all  
good

good, the desire of all the blessed, their-  
life comfort and glorious end; who was  
from eternity and is and ever shall be  
virtue invincible without parts or  
passions; splendor and glory unquench-  
able; benediction, honour praise and  
venerable glory before all worlds, since  
and everlastingly time without end,  
Amen.

The following Oration hath  
power to expell all Lusts.)  
① Lord Holy Father, Omnipotent  
Eternal God of inestimable mercy and

and immense goodnes; O most mercifull  
Jesus Christ, Repairer and Restorer of  
mankinde; O holy Ghost Comforter and Giver  
of the Faithfull: who holdest all the Earth  
in thy fingers and weighest all the  
Mountains and Hills in the world; who  
doest wonders past searching out, whose  
power there is nothing can resist whose  
ways are past finding out: Defend my  
Soul and deliver my heart from the wicked  
Cogitations of this world; extinguish and  
repress in me by thy power all the sparks of  
lust and fornication, that I may more

intently love thy works, and that the  
virtue of thy Holy Spirit may be increased  
in me; among the saving gifts of thy  
faithfull, is the Comfort, and Salvation  
of my Heart, Soul, and body. O most great  
and most holy God, Maker, Redeemer and  
Restorer of Mankinde, I am thy servant the  
son of thy Handmaid, and the works of thy  
Hands: O most mercifull God & Redeemer  
I cry and sigh before the sight of thy great  
Majesty, beseeching thee with my whole  
heart, to restore me a Miserable sinner, and  
restore me to thy great Mercy; Give me  
Eloquence



Eloquence, Learning and Knowledge, that those  
that shall hear my Words they may be  
mellifluous in their hearts; that seeing and  
hearing thy wisdom; the proud man be made  
humble, and hear and understand my  
words with great humility, and consider  
the greatness and goodness of thy blessings,  
who livest and reignest now and for ever  
Amen.

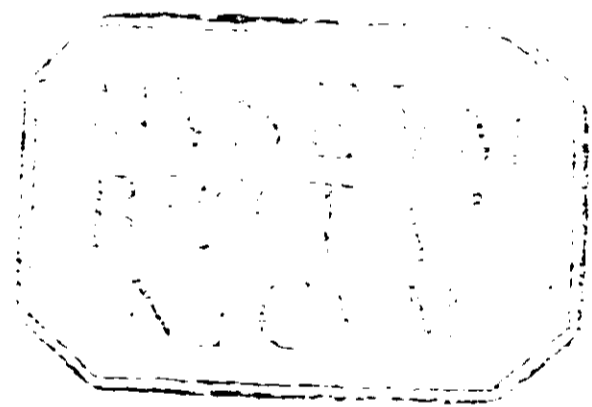
Note that if you desire to know any-  
thing that you are ignorant of, especially  
of any Sciences, read this Oration. I confess  
my selfe to thee this day O God the

Father of Heaven and Earth, three  
times; and in the end express for what you  
desire to be heard; afterwards in the Eve-  
ning when you go to bed say the Oration  
Theos, throughout, and the *Psalm Qui habitat*<sup>etc</sup>  
with this Versicle Emitte Spiritum; and  
go to sleepe, and take the Figure for this  
purpose and put it under the right ear:  
and about the second or third hour of  
the night, thou shalt see thy desires, and  
know without doubt that which thou  
desirest to find out, and write in the  
Right hand Alpha and Omega with  
the

sign of the Cross, and put that hand under  
the right ear, and fast the day before;  
only once eating such meat as is used  
on Fasting days.

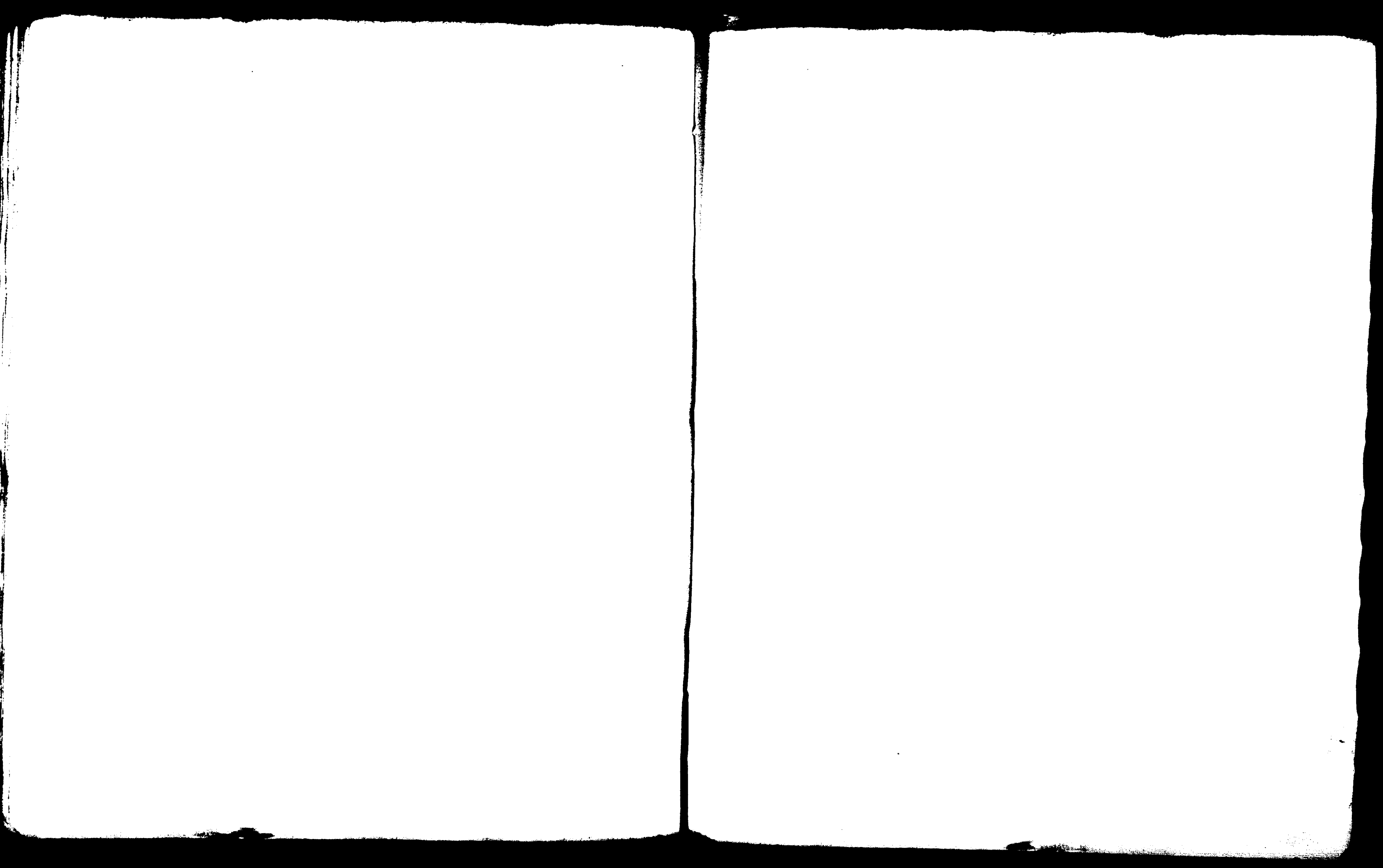
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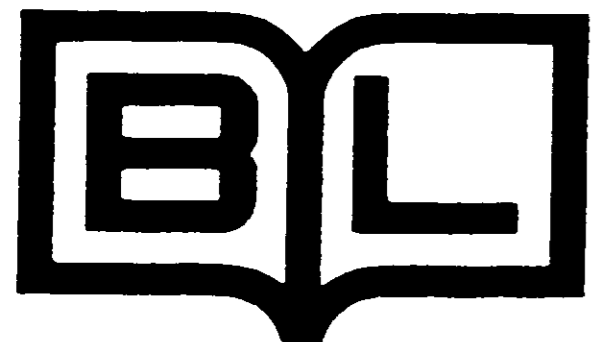


In the following Treatise, <sup>are</sup> contained all  
the Secrets of Physick, or Rorie  
Crucian Chymical Medicines.

By Dr. Dec.   
This Manuscript of Dr. Dec. was <sup>Given</sup> left me by Dr.  
John Gadbury in the year 1686.



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Title DR. RUDDS, SALOMONS SPIRITS.

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