



Imperial Arts

Volume One

I, the sole legitimate heir to the ancient magical traditions of King Solomon the Wise, propose to demonstrate his powerful art in its true and proper form so that it will not pass from history unknown.

I do not hope hereby to convince the skeptic or to explain the meaning of these rituals to the mystic, but rather to merely offer insight into their procedures and the relevance thereof, so that those who have such an interest may distinguish them from the impostures of the ignorant and the slothful.

Understand that King Solomon possessed wisdom such as no man to come after him would ever have, allowing him to transmute the vengeance and enmity of the world earned by his father into friendship, wealth, and power.

Through this art, passed to his son and thence, the wise man may yet attain the grace bestowed upon Solomon through the service of the spirits sworn to his covenant under the names of his infinite God.

Imperial Arts

Of
John R. King IV

A Record of Experiments in
Demonology

Volume One



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The Method of Science

My interest in demonology began at age eleven, in conversation with a "religious brother" of one of the Catholic orders. At the time, he was making a point about the miracles of saints, namely that these events were special endowments from God and were signs of spiritual grace. Having had some fascination with the supernatural from a young age, I asked of this man how it would be possible for Oriental mystics, the magicians of Pharaoh, and other non-saintly individuals to perform similar miracles. His response was that the Devil can grant power to his followers through the intervention of demons masquerading as deities.

This was a fascinating concept to me, and one that I certainly did not take seriously or at face value. On the contrary I began to feel dissatisfied with the Catholic appraisal of miracles (saintly and otherwise) and with their presumption that all the various deities of the world were mere fictions given the semblance of identity and power by demons in league with Satan. If nothing else, this doctrine

appeared to make miracles easily accessible to anyone willing to serve the Devil.

I further inquired of this man, whose name was Larry, about whether or not such diabolists exist, and whether or not they have these supposed powers. I was delighted to hear his many tales of witches, exorcisms, and assorted heretics of the past four hundred years, and of their contemporary equivalents. Though he linked this latter group with severe criminal activities, he never mentioned much in the way of satanic miracles, and my curiosity was left unsatisfied.

I began to study the history and composition of witchcraft. One common element among all the studies on this subject is the fact that they are either written by outsiders with only very distant connections to the subject matter, or that they were "insiders" describing something entirely different from anything I could consider witchcraft. In short, there was no reliable first-hand source describing demonic powers in action.

The literature of practical magic is vast and disjointed, with no standard doctrine or universal practice. There are thousands of spells and charms, and several distinct categories of practice stemming from nearly

every culture and spanning the course of a few thousand years. I am confident that I have read nearly everything of import on this subject that has been put down in English, whether scholarly texts, or "how-to" manuals written by self-proclaimed conjurors. Of all the items in that mountain of literature, the ones most attractive to me from the beginning were the *grimoires*.

Grimoires are the veritable bedrock of European ceremonial magic. Granted, there have been ideas introduced to the occult through Alchemy, Arabic astrology, and countless other sources, but for simple step-by-step instruction in conjuring spirits for demonstrable purposes, the grimoires are the bottom line and the very best sources available from any time or place. The following chapter will give a few more details about the nature of these books, but for now it is enough to state that they describe practical formulae for occult rituals that can be followed in the same way one might follow a cookbook.

Try as I may, I found it impossible to locate anyone who had engaged in these ceremonies according to the recipe provided in the grimoires. I was certain, at the beginning that these people had to exist. The books had been readily available for a few hundred years or

more, and the instructions were relatively simple in all cases, despite a few unusual items required for the ceremonies. Unfortunately, there were no credible practitioners to be found.

It should not be assumed that I was studying all of this in a vacuum, devoid of modern rational thought or isolated from the scientific revelations concerning magic and the occult. The entire subject of demonology has been thoroughly suppressed by the modern age, perhaps rightly so in most places. It is not difficult to find denunciation of any occult practice among the finest scholars, and the weight of their knowledge bears some consideration.

Unfortunately there have been very few serious scientific investigations of the occult. The vast majority of funded studies, and there have been quite a few of these, have focused not on the occult but on supposed "psychic" powers. In most cases these tests measure the ability of the human mind to alter the outcome of dice rolls or other minor random events by simply thinking about it, or are noble efforts to catch fraudulent mediums and spell casters. To date, there have been no serious efforts among the scientific community to study magic according to the prescribed terms of its

literature, and for the purposes claimed possible by that literature.

Dismissal of magic or demonology on account of its failure to match orthodox doctrines of modern physics is, in my opinion, unscientific. On the other hand I feel it would be irrational to lend any credit to these subjects without some personal experience in the matter. Centuries-old books and the claims of lunatic new-age gurus and religious fanatics is not sound evidence that the subject has any merit whatsoever. The only way to gain a worthwhile opinion on the subject, for my own satisfaction, was to make the experiments myself.

This book is a record of those experiments. I have not found it necessary to divorce myself from scientific rationality, suspend any measure of disbelief, or otherwise dilute my ordinary range of senses through drugs, hypnosis, fasting, or any other means of alteration. I have made these experiments earnestly, soberly, and without divergence from the method or aims professed by the source materials. I have evaluated my results in a like manner, and present herein both my successes and my failures as a testament to the awesome power of a truly magical art.

Introduction to the Subject

Whatever else might be said about this subject, it should be understood that the primary object of this work is the conjuration of demons for specific demonstrable services and for the disclosure of unknown facts. How this might be possible, or whether such activity holds any spiritual significance, are issues to be left for others to settle. I am herein concerned only with the exploration of this art in its traditional form for the purpose of discovering what it entails and what it can produce in my own life.

My source for these practices is the Sloane Ms. 2731, called Lemegeton, or the Lesser Key of Solomon. This edition of the book bears the date 1641 as part of its third chapter as the copyist explains astrological calculations. The work itself is certainly older than that as there are parallel texts referenced in the late 16th century, and volumes of very similar material as old as the 14th century. References to the subject of binding demons by the magical arts of Solomon can be traced to at least the 3rd century, though Solomon himself is tentatively identified as the ruler of Jerusalem nearly three thousand years ago.

Curiously, there is not a single shred of physical evidence to suggest that King Solomon ever existed. He is credited, in the Bible and elsewhere, as having an empire stretching from Angola to Afghanistan, with more wealth and power than anyone who has ever lived. It is bizarre, then, to have found not one monument, artifact, or anything else to support his existence. The magical arts of the *grimoires*, however, are all attributed to this legendary man whose influence has undoubtedly influenced many cultures yet whose very existence is questionable.

Nonetheless it is to this figure of Solomon that the bindings laid upon the spirits of the *grimoires* have been attributed. By holding such vast influence, he had merited the service of all good spirits and had been able to subjugate all evil spirits, according to the legends upon which these books of magic are founded. By having the power to destroy the shrines and kill the followers of the pagan gods, thereby removing them from the memory of mankind, he was supposedly able to force those spirits into servitude according to his terms and conditions.

The instructions of the *grimoires* are representative of these terms, whereby the

spirits are made to perform certain tasks in a certain way, provided that the magician fulfills the requisite procedures and invokes the names of God whereby the spirits are bound to obey. This series of experiments is derived entirely from the first part of the Lemegeton, called Goetia, which gives the names, sigils, offices, and powers of 72 important demons bound according to the covenant of Solomon.

These 72, according to the book itself, were sealed in a vessel of brass and cast into a deep lake that later dried. The vessel was recovered by Babylonians, who opened it and released the spirits to their former status as divinities around the world. Though released, they were still subject to the original terms instituted by Solomon and were cursed to serve even against their will should anyone invoke the names of God against them. The book Goetia contains the terms to be fulfilled, and the conjurations to be spoken to gain the service of these spirits.

Briefly stated, the object of the ceremony is to stand in a consecrated vestment within a protective circle bearing various names and symbols, speaking a series of conjurations aloud to compel the spirits to appear within a triangle outside the circle and answer to

requests for the spirit to bestow its knowledge or make use of its powers.

I believe the Goetia and all true magical arts ought to be regarded with extreme caution. It is often not so terrible to be stuck without the right tools, or to speak a word incorrectly, or to perform the ceremony badly; but to make unwise wishes can lead quickly to difficulty or disaster when they are guaranteed fulfillment. Getting what you want while wanting something stupid is the greatest danger in any magical art.

A student would want to first acquire the necessary tools as they are described in the *grimoire*. I found this to be difficult only on account of my initial poverty, but eventually the items became available. I wear a white linen robe, a pointed white canvas hat, and a belt of lion's skin three inches wide with 45 Hebrew names on it. On my hand is a gold ring inscribed with three more names, and around my neck is a medallion bearing the spirit's seal in its proper metal with the pentacle of Solomon on the reverse side. I have also a sword, a brazier with coals ready, a chain, and an ebony box holding sulphur and asafetida in the circle along with me. There is always a wooden tablet with several sheets of paper and a pencil. Before me is a red calf-skin

bearing the Hexagram of Solomon, covered in a white linen cloth.

The Requisites are part of the pact to which the spirits are bound, and are necessary for that reason, aside from their functions in the ritual itself. No amount of any work will make Goetia "easier," there are no disciplines or techniques beyond those described in the text.

It should be understood that there is an element to this practice that goes beyond mere dress-up and recitation. The processes of conjuration constitute an effort to communicate with, and moreover to command, a spiritual entity. As with ordinary speaking between two people, there is a manner of voice that makes clear the intent to communicate rather than to merely recite from a written text. The person listening knows he or she is being addressed directly. This is due in part to the tone of voice attained by making an earnest effort to get the attention of the audience. It is not enough to speak out loud, the words must be spoken directly to the audience.

In conjuring the spirits this approach is difficult to master while retaining any significant degree of skepticism. While it does not require meditation and trance concentration, it does require the peculiar

attitude of speaking to someone who, at the beginning, is not apparently present. It is counter-productive to speak the conjurations as an attempt to find out if they will "do" anything: they are not said to find out if they work, they are said to make the spirit appear.

There is definitely the potential to abuse the system for questionable purposes or useless gains, and I think these are more problematic than failure to manifest apparitions in your basement.

There are no purely ceremonial pieces in the ritual: all of it has a function. To be without one of them, be it the robe or the names or the proper day of working, is to be deprived of some part of the system and the powers it can offer. When "cock's blood" is listed as an ingredient, it means the blood of a rooster, not tree sap. Most of the major occult texts are complete at least in that they can be performed. There are no mythic secret disciplines that were somehow left-out until the Theosophists and other New Age types decided to add them.

I am fairly confident that anyone can attract the attention of these or other spirits simply by requesting such a thing, without any sort of ceremony whatsoever. Getting them to do

anything for you, or to even let you know they heard you, is another matter. The tools, specifically the Names, are employed to actually conjure the spirits and make them do as instructed even if they don't want to do it, and without any hassle.

I take into account the phase of the Moon to determine when to do the conjuration. The Moon is always waxing and on an even-numbered day, measured from the first visible appearance of the moon. I determine this by reference to a Jewish calendar. The rank of the spirit determines the time of day for the conjuration.

I have a white IO'xlO' rug with the Circle of Solomon on it in colors: a red central square, four blue hexagrams, and two concentric gold circles with The Names in black between them. I do not believe the colors are necessary at all, and when I began I was using chalk on a garage floor. Before the purification ritual begins, I unroll this rug and set up four candlestands with white candles in the four pentacles surrounding the circle.

The purification ritual itself is rather simple. I wash my face and hands with a basin and pitcher filled with water. There is no treatment done to the water, and I wipe my hands and

face with a white linen towel and say a portion of Psalm 51 along with the ablution.

I make the incantations for vesting, and put on my robe over my ordinary, modest solid black clothes and shoes. First I put on the robe itself, then the belt, next the ring, then the medallion, finally the hat. I anoint my temples and brows with Hyssop oil, and place the equipment into the circle. There is no prescription in the Goetia regarding the nature of the oil of anointing: I use hyssop oil since it is included in the purification psalm, but other oils are probably effective also. It may be interesting to note that the vesting prayer is probably composed from Hebrew words:

<i>Ancor</i>	ANKY	(upwards)
<i>Amacor</i>	AMTsOY	(from the center)
<i>Amides</i>	AMYD	(prosperous)
<i>Theodonnias</i>	THUDNYShA	(thanksgivingexalted)
<i>Anitor</i>	ANY+ThUR	(I turn)

I have had to resort to using English characters in place of Hebrew here, but altogether it should clear which letters relate to which words. I would not recommend replacing the Hebrew for English in the spoken conjurations, as this is merely a study guide to suggest the origins of these words.

Some differences between the presumed Hebrew originals and the Latinized and Anglicized versions of the names are the result (I assume) of poor knowledge of Hebrew on the part of the translators over the years, from Hebrew to Greek to Latin and finally to English. Bear in mind that many Hebrew letters look similar to each other and that it is easy for someone ignorant in the language to mistake one for another and thus give a poor transcription.

The first of the magic words in the Rite of Vesting is a good example of this: a Yod and a Resh are almost identical except that the Resh is a little more elongated. A person ignorant of this fact, a mere transcriber of shapes, might easily render a recognizable word (Aleph-Nun-Kaph-Yud: "upward") into a seeming gibberish word like "Ancor." It may be that there is a better translation, but I think this is an appropriate one and that my assumptions are correct here and elsewhere in the presentation of Hebrew root words.

I've never heard of a pile of ashes being found just outside an otherwise well-constructed magic circle, but feel it is better to err on the side of caution here. I do believe there is some physical danger in conjuring these spirits, and

have been reminded of this fact several times as will be shown in the records of the ceremonies themselves.

I am extremely wary of allowing others to participate with me, and of group rituals in general. I think it is a good idea, if nothing else, to consider the motives of all people involved and to weigh the risks and benefits accordingly. About ten years ago, I consented (after much pleading and despite my reservations) to allow a ceremony to be performed with two observers. One was within the circle, on whose behalf the conjuration was being done, and the other was outside the circle with a video camera. We performed the conjuration in a barn in the summer, and during the second conjuration it became extremely cold... our breath is visible on the tape. At the end of the conjurations, the guy in the circle began vomiting profusely and continued for five full minutes. It left a massive pile of glop on the ground, and he was disoriented and swaying on his feet.

The cameraman was unaffected; leading me to believe it is actually safer outside the circle since it leaves you ignored. I gave the License to Depart and have not attempted anything similar since then. I do however make sure to

have the ring on hand and at the ready for that "noxious breath."

After the initial ablutions and vesting ritual, I step into the magic circle and say the ten special verses prescribed by the Lemegeton. These, according to the instructions, are found in the 5th part of the book, called Artem Novem, and are to be used for all the methods of conjuration given by the text.

It may interest students to know that the words around the pentacle, read in order of drawing the connected points of the star, are probably derived from Hebrew roots:

<i>Abdya</i>	ABD + YH (dead god)
<i>Bellator</i>	BLO + MY (who swallow)
<i>Halliza</i>	HLYZ (slander)
<i>Bellony</i>	BLHH + OUNH (terrible torture)
<i>Halliya</i>	OLYYH (rise up)
<i>Soluzen</i>	SLUMN (Solomon)

"Dead god, who swallows the terrible torture of slander, rise up for Solomon."

I use lost-wax castings for the seals. The seal has an edge and it is circular, but I do not write the name of the spirit around the seal. I do not believe that the double-circles around the seals (like the ones in Crowley's edition) add

anything at all to the ritual, or detract from it except as a way to draw the seals and give them a "neat" appearance.

The mercury for the seals of the Presidents is combined with sulphur (Mercury sulfide). It is hazardous but stable when completed. This was once called cinnabar, but modern cinnabar is a lacquer from resins and real cinnabar is difficult to obtain except in small figures.

The girdle of the vestment is described as a lion skin three inches broad, with the names from the perimeter of the circle written on it. A lion being somewhat rare makes this one of the more difficult, if not the most difficult, of the requisites to be met. I have found that dodging the need for this particular item is one of the first steps taken toward stripping the system of its integrity.

I bought a black-maned Ethiopian male lion skin rug at auction and sold the head to defray the costs. Lions have been traditionally associated with the throne of Solomon, solar imagery in general, and tend to be about as long nose to tail as the diameter of the magic circle. After detaching the rug lining, I sliced it into several three-inch-wide strips running from head to tail. Some of these are very thin and delicate: it would definitely be worthwhile

to attach them to leather or sturdy cloth. Others are very robust, and embroidery on these is beyond my present capacity. I used India ink and Hebrew letters, and I made a metal belt clasp for it.

Before obtaining the belt of names, I made attempts at the system with a few of the spirits. In all such cases the spirits took it upon themselves to give me some personal affliction. My voice was made persuasive even in the most asinine and unreasonable arguments, but I had to endure it being made painlessly hoarse "like a pirate" with no way to keep it from sounding like that for a time. I was made invulnerable to many sorts of injuries, but was very frequently subject to encountering these injuries, whether from large tree limbs falling on my head and crushing it to the concrete or from long falls and other disastrous events. Having not encountered such difficulties since acquiring that protective item, I believe it serves an important function.

It may be of interest to know that there is an artifact called "The Magic Belt of Poland" that is made from lion's skin with the names on golden plates, dated 15th Century.

I have used four rings over the course of the years, making alterations depending on my

budget. I have noticed no difference in effect among them. The first was sterling silver in three "terraced" layers. The second was fine silver with the words in Alphabet of the Magi, and a garnet in the center. The third was an engraved gold disk soldered to a gold band, with a .10 carat diamond in the center. Another was cast as a solid piece of 18k (pure gold alloyed to fine silver in a 75/25 ratio), about half an ounce, set with a flawless quarter carat diamond.

I make all my seals individually and there are slight differences in size among them. Most are between 3cm and 6cm diameter and 3-5mm thick. My gold is 24k solid, my silver is .999 fine silver, and seals of either metal weigh about two troy ounces. My first cast seal was lead and is somewhat larger. My copper seals are thinner, and with two exceptions which are cast, they are made from 2mm thick sheets. The mercury seals are a bright red mixture of mercury and sulphur. The tin seals are made from sheets of tin, and the seals of the Earls are made from silver and copper in equal measure, bound together in a crucible for casting.

Learning to make these seals is a large part of what brought me into the jewelry profession, rather than vice versa. I do not believe the size, production procedure, or exact replication of

the style is as important as getting the elements of the design presented and the seal made in the correct material.

The Lemegeton states that the Pentacle is made in gold or silver and is to be worn as a pendant for defense against the spirits, and also to command them. For defense, it is engraved on the reverse of the seal of the spirit so that it stands between the magician and the seal during the conjuration. It can be used alone, to command the spirits, following the invocation in Book 5 of the Lemegeton after the initial conjuration and binding of the spirit into a Brazen Vessel.

I enjoy making the tools and getting everything done in the proper traditional way. Aside from anything gained from conjuration, it introduced me to the techniques of metalwork, tailoring, and the Hebrew language.

The "greater" Key of Solomon, with its numerous consecration procedures, has no practical relationship to the Lemegeton. Any sword or rod will fulfill the functions required: to hang the box from its chain over the brazier, to mark the triangle, and to pass items out of the circle without stepping beyond it.

Part of my own work has been to make clear the precise powers and identities of the spirits. I have not been completely successful in either task, but I believe it to be a great leap further than anyone else of the last 300 years. I make an effort to discuss all matters with the spirits, asking questions especially, before making any sort of commands. I describe to the spirit what is said of its power, and ask how it operates and how it would work with my goals. Of the one who are attributed the ability to tell things past, present, and future, I ask how their intervention will affect my life. I believe it is important to maintain authority, but also to maintain clarity and to have an idea of what you are doing and who is doing it for you. Where possible, I ask for the pronunciation and meaning of the names of the spirits, and have had many surprises.

The Lemegeton says a few things about each spirit: its rank, its office (what it can do), the number of its servants, and its seal. Occasionally the text will add some cautionary note specific to the individual spirit, describing specific dangers or precautions necessary when conjuring it. In reading the text, it helps to take a direct and literal approach to the wording in regard to the spirits' powers. It may say ""changes the places of the dead," or "moves

the dead," or "makes the dead appear" and these all have entirely different applications

There are several spirits who cause love - Sallos, Gremory, Beleth, Zepar - to name a few, but each one has a slightly different focus and these differences are evident in the text. Gremory for example is used to ensnare the love of virgins and crones, whereas Sitri promotes homosexuality as men become enflamed with the love women have for men, Beleth grants fame, Zepar returns lost lovers, and Sallos promotes romantic affairs in general. Reading the text carefully is extremely important in choosing which spirit to conjure.

Many of the spirits have an authority that exceeds the limits of their offices under the Goetia system or covenant. For example, Foras is specifically interested in courting the attention of physicians for his expertise in herbs and minerals in the production of medicines. To ask Foras about herbs and minerals is within his office, and he must answer truthfully, clearly, fully, and satisfactorily; but to ask him about medical science in general is beyond his office and in that subject he can deceive with impunity.

Some spirits "make a man knowing" in various things and others teach the same or similar

things. These are different effects, clarified only by experience.

Before conjuring, I usually make a list of the powers of the spirit and possible applications for them on the sheets of paper kept within the circle. It's just a convenience to use that as a guide in discussing things, and introduces the demands in such a way as to ensure that the spirit knows why I would ask it to perform a particular service. If necessary, the paper is used in the bindings.

There is little to be said of the incantations used to conjure the spirits except maybe to explain some of the more obscure references:

Baralamensis BA+RAH+LAMON+SS (Come, behold the rejoicing)

Baldachiensis BLDR+ChY+NShH (an emissary of life demands forgotten debt payment)

Paumachia POM+ChYH (the living pulse)

Apologia Sedes probably refers to the office and position of Apollyon

Tartarean Abode is the underworld, particularly the mythic home of the damned

Helioren (H+LOR+OUNH) the forever term: the Eternal

Primeurnaton: (PRY-MOM-ADNY) "reward from God"

Adonay (Lord)

Prerai (PRY-AY) "profit not"

Tetragrammaton (YHVH)

Anaphaxaton (ANP-Ash-ADNY) "the fiery wrath of God"

Inessenfatoall (NShNH-PThUL) "probed and twisted"

Pathumaton, and (Pth-TUMAH) "be defiled to dust"

Itemon (Y-TMN) "invisible hand"

Adonai Zebaot (The Lord of Hosts)

Adonai Amioran (The Speech of the Lord)

The second conjuration recalls Biblical scenes and related lore, affirming the power of God. During this invocation there are sometimes unusual occurrences in the conjuring area. Following it is the constraint, after which the spirit should appear. If it does not, there are condemnations.

I used to read the conjurations, but have long-since memorized them. I confess that I do not know the curses as well (since they are not often needed) and therefore keep the handwritten text with me in the circle. This book has blank pages under many of the spirit sigils, to be written in place once conjured along with my illustrations, after having made an initial record in pencil during the actual conjuration process.

While writing them on paper, in large black letters with the names of God in red, it became apparent that the conjurations are divided into a series of phrases like you might find in a contract. In each section, the spirit is addressed by name, and is commanded to do certain things by this or that authority. Keeping the phrases separate on paper, and organizing them, helped to get a better idea of exactly what was being said in the conjurations and made them much easier to learn. Maybe they were hard-pressed for paper in the 17th century, but we have the luxury of taking up lots of space on paper.

When the spirit appears, it is necessary to give the Address to the Spirit, displaying the Seal of Solomon, which is a Hexagram bearing several of the terms mentioned during the conjuration.

The figure at the bottom angle of the Seal of Solomon is probably QDSh or "Holy."

The Address involves presenting the Seal of Solomon in the presence of the spirit and commanding its obedience:

"Behold the person of the exorcist who is called Octinomus in the midst of the exorcism, who is armed by God and without fear!"

Octinomos is probably taken from Greek "O Kti Nomos" rather than from Latin like the rest of the Heptameron in which this charge is first printed. As a title of the magician, it signifies one who makes the law, as the spirit is bound to obey the dictates of the magician according to the terms of the ceremony.

At the end of the Address to the Spirit, there is an obscure and enigmatic phrase, the wording of which is so confounded that the various reference editions cannot even agree upon what it is they are supposedly translating:

Name of the Lord BATHAL, rushing upon ABRAC, ABEOR, coming upon BEROR. (Waite)

name of the Lord Vathat rushing upon a brack Abeor coming upon a Boror (Long)

name of the Lord: Bathal or Vathat rushing upon Abrac! Abeor coming upon Aberer! (Crowley)

name of ye Lord Bathat rushing upon Abrac Abeor coming upon Aberer. (Peterson)

Bathal vel Vathat super Abrac ruens! Abeor veniens super Aberer! (Sloane)

Crowley takes care in his personal copy to note a change in the Latin form to "venientis" and "mentis," though this is his innovation, as is the colon after "name of the Lord," indicating the Name follows.

Take into account that all known manuscript copies of the Lemegeton date from the 17th century (at the earliest) and are written in English. This phrase, and apparently several parts of the conjuration series, is found in the Heptameron of a few centuries earlier, in which the word Abrac and Bathal are not translated to Latin like the rest of that book.

I would like to explore the significance of these words with some speculation. Bear with me as my linguistic knowledge is mediocre at best. I have made several attempts at this task and all have left me wanting something more precise or at least something comprehensible.

We can be relatively certain that Bathal is "Bath Al" or "The House of God." This is a common term used for synagogues and is in appropriate context here.

Since "vel Vathat" simply means "or Vathat" I assume the copyist was uncertain of how to

transcribe House of God into Latin characters, and it is redundant. In Hebrew, the V and B are often represented by the same letter, and the scribe probably wrote "vel Vathat" just to make sure he didn't make a mistake.

The words *super*, *ruens*, *abeor*, *veniens*, and *aberro* are all actual Latin words. *Super* means "upon." *Ruens* means "collapsing" or putting to ruin and is the present participle form of *Ruo*. *Abeor* is passive-indicative form of "depart." *Aberer* is to deviate or go astray, first person subjunctive. I am very uncertain about how exactly these would be arranged according to the rules of Latin grammar, and equally unsure about their person, number, and tense; but it is at least evident that they are real words and not merely names.

One word that could not be conclusively ascribed to Latin is *ABRAC*. The 2731 manuscript, which appears to have been scrawled by a monkey with Parkinson's disease and then run through the laundry a few times, has a word that could be "abrack" Or "abrage." For some time I assumed this was a mistranscription of *abrogo*, which is the defendant in a legal accusation. This does not produce a compelling final product when the words are put together.

About the time of the Lemegeton's writing, there was some interest in the word Abrac among Freemasons. I am not a Mason and know next to nothing about Freemasonry, but apparently this was quite a stir at the time. Abrac was being used to refer to the ability to conjure spirits with magical circles, sigils, and incantations. It is my assumption that the masonic Abrac is thematically identical to the same word used in Goetia, and that the two have a close relationship. I can only speculate whether the masons derive the term from Goetia or vice versa, or whether it was simply included to implicate Freemasons in demon-conjuring. It may be related to the name of Abraxas and to the famous Abracadabra, but there is no reason to make such a conjecture from the Lemegeton alone and I leave that for scholars to debate.

If the Abrac of the Lemegeton and the Abrac of the Masons (if such a thing was ever actually employed by them) are related directly, it would appear that the Latin phrase means something like "The House of the Lord upon Abrac collapses, you may depart if I go astray." If this is correct, it gives some quarter to the spirit in that it permits the spirit to depart, relieving it of obligation, if the magician goes astray. I assume this refers to ceremonial

protocols, advising that the House of the Lord is superior to one's magical practices. I am not entirely certain that it was even meant to be spoken! It may only be a footnote provided by the scribe of the source for the manuscript copies.

In any case it is a mystery of the Goetia that has never been properly explored from a scholarly point of view, and I do not feel qualified to do it.

At this time the spirit may not appear in its conversational form, or may not appear at all but instead provide a show of its presence. At the Address, the spirit should cease all of this and assume its humbled form. After giving the Welcome speech and burning incense, the spirit is open to communication, which can take the form of questions or commands called Charges. I use Benzoin and Myrrh for incense, but the text does not specify in this matter and you could use something else too. After the charges are given, and the spirit has agreed, it is given License to Depart.

It is possible to conjure the spirit into a Brazen Vessel instead of using the triangle, so that it will be readily available at a later date. In this case, the Pentacle alone is sufficient for commanding the spirits. The seal on the vessel

has been variously described as being a figure of the Mother-Goddess Asherah, a keyhole, and as the emblem of the Argent Elixir of the Alchemists. The words around the equator of the vessel are as follows:

"Ararita: Spirits of the dead gods, the righteousness of God gives you to the darkness of the womb, for the pleasure of the Man of God."

It should be noted that the spirits appear visibly and speak audibly, as they are commanded to do. This is one distinction between the true art and modified forms, also the amount of security afforded both during the ritual and in the execution of the commands. I should mention that the appearance of the spirits, the fact that they appear at all, is a mind-boggling difficulty. That they are actually present, and that their powers are constrained by the ceremonies, is something to be borne out by reference to the effects produced by them. I believe that these effects lend sufficient weight to counter arguments against my sanity and sincerity. To this weight I would also submit that I am not prone to visions and hallucinations of any sort, nor to fantasies and deceptions; so it is upon my critics to suggest a means by which a rather simple ceremony as this can render a sane

person temporarily and predictably psychotic, or why anyone would propose such a deceit or fantasy that places his reputation among obscure and objectionable medievalism.

If the spirits are disobedient, whether to the terms of conjuration or in the execution of the tasks you demand, they are subject to penalty. The names and sigils used have no inherent power to dominate spirits, but these have been subjugated and bound to the names and figures: they are liable for failure so long as the magician has met the required terms. They are punished with Fire, Chains, and Darkness: the general condition of the damned.

It may be that they are not being disobedient, but have actually been bound and sealed away. In this case it is necessary to call the King or warden in charge of that spirit. This is a difficult process as it is not clear which spirits are responsible to which of the keepers, but the call to the Cardinal King may be made for each of the quarters. If there has been some error in the initial assessment of the quarter to which the spirit belongs, this will settle the matter.

First a fire is made in a small brazier, a metal pot on a metal base with coals in it. The Conjuration of the Fire is made. Next a small box is wrapped in chain and dangled over the

fire from the blade of the sword or from the rod while, the Chain Curse is recited. While the curses themselves are rarely necessary, this one is usually sufficient. If it is not, proceed to the Curse of Darkness, binding the spirit to be shut out from all light and deprived of its office and place as you drop its box into the fire. In the box are its seal drawn on paper, sulphur, and asafetida, which imitates the smell of lion's dung when burned but is otherwise reminiscent of celery. Asafoetida has uses in curries and medicines (as a coagulant) and can be purchased without arousing suspicion. Sulphur may be ordered from chemical suppliers or as part of chemistry sets.

When the condemnation is complete, the spirit will appear, after which it may be Addressed, Welcomed, Charged, and finally given License to Depart.

The spirit appears outside the circle, but it is given charges within a triangle drawn outside the circle. The triangle is not necessary for conjuring the spirit, but it is necessary for forcing it into action against its will. In appearance it is simply a flat triangle bordered by three of the names from the conjuration on its exterior edges, by the name of Michael the Archangel within its angles, and a circle in its center.

The triangle has been a subject of some controversy in recent decades. Many people of renown among occultists believe that the triangle is actually a solid apparatus with a black gazing mirror at its center, and that the spirit should appear there as an effect of auto-hypnosis of some sort generated by the ritual. Many proponents of this idea have added to the ritual such elements chanting the name of the spirit while gazing into such a mirror, owing to the lack of any overt period of auto-hypnotic trance generated from the ritual as written in the ancient grimoire.

Another argument made in favor of the triangle as a stand-up contraption has been proposed as a result of the archaic grammar used in the Lemegeton. Sloane Ms. 2731 says "it is to be Made 2 foot off from the Circle and 3 foot over" in regard to the triangle, which one might misunderstand to mean that the thing should actually be off the ground by three feet. On the same page, however, the following instruction is also scrawled in reference to the Circle: "This Circkel is to be made 9 foot over & these Names Round in it." Here the word "over" is being used to describe the diameter of the circle, and again for the measurement of the triangle.

The placement of the Triangle is apparently a matter of experience and is further demonstration of the asymmetry of the Goetia. It would be convenient to begin with Bael in the east and use that for the 17 spirits after him then use South for the next 18 and so forth. Unfortunately it doesn't work that way at all, with Paimon in the West and several others listed out of what would be a convenient arrangement. I can say with certainty that the astrological/elemental divisions given by Crowley and those after him are simply not applicable.

I have never met anyone who had taken up this art in its original form, except those who did so at my suggestion or when following my example. I have not read of anyone who had done so: all historical personages have made some modifications, including Crowley. I did not find anyone whose opinions I might ask, or from whose experiences I might learn. It became apparent that to study Goetia I would have to do Goetia, and in so doing I have become the sole legitimate practitioner of this ancient magical art.

To say I am skeptical of the whole thing is putting it mildly. My understanding of the way this system works has been pieced together from hindsight on the last ten years or

so. I have always tried to remain specific and daring in my requests, and to hold the results under question.

I do not see Goetia, or magic generally, as a shortcut to money and power for the inept and impoverished. I do see it as a way in which a clever and dedicated person can make good plans actually work, despite whatever obstacles appear to thwart them. There is no goal too lowly or too lofty, but there are goals that are counter-productive, so I advise caution.

I like to think that my work is actually worth something in a wider sense than my own gratification would alone require. Having satisfied my curiosity that it works, I set out to apply it toward what I consider the improvement of the world as well as myself. At this point I'm still more or less trying to understand exactly what sort of impact it can make in the world, and I don't want to be led around by political bandwagons. There are times when terrible things need doing, and I make every attempt to avoid being petty, but sometimes my intentions still go awry and my goals are still shallow. I strive to make better choices and recognize what influence is possible without ceasing to exert that influence altogether.

With some reservations I must admit that I do not put stock into others' reports of evocations, especially in cases where devices, drugs, etc are used that invite personal interpretation or depend on an active imagination. These might have validity (it will be seen in the outcome of the conjuring), but they appear to use your imagination and run with it rather than having you stand and wait for the spirit to make the first move. Authenticity in any magic is demonstrated by results after the fact, no matter what happens during the ceremony.

I think a good first task for a practicing magician of any tradition is to assume a position of responsibility. By this I mean to be responsible for something in particular, not just a sense of accountability. Join a team, take a side, or lead the way as you please, but have something to work toward and something to work against. Whatever values you hold will dictate which is which, but it's good to have people, a project or goal, requiring your input in a significant way. Otherwise you're just messing around in other people's business.

I have put the spirits to the task and have recorded my work a matter of public record.

Review of Practical Elements

I present the following instructions as a more streamlined examination of my approach to the ceremonies. I do not mean hereby to encourage anyone to emulate my method, but this instruction should be noted for the sake of clarity in understanding the procedures. Let anyone should think I have somehow omitted an important detail, or reserved some grand secret, know that this is the set of directives I apply toward my own practices.

The P.R.A.C.T.I.C.E. of Evocation

Purgation: Clean everything thoroughly, as if expecting an important guest. Prepare, but do not arrange, anything to be used in the ceremony.

Retreat: Conduct no business or leisure between the Purgation and the Ablution. Commit to reading scripture, performing divinations if desired, contemplating goals of the ceremony, sleeping if necessary, eating nothing, and drinking only water. This should

not be an extended period, and no regular meal should be missed on account of it.

Ablution: About an hour before the ceremony, bathe and dry off with clean towel. Wash hands and face using a ewer and basin with clean hand towel, saying the Psalm as instructed.

Commitment: Make everything ready to actually begin the ceremony by what I will term the exterior and interior commitments. As opposed to consecrations, there are ordinary arrangements intended to make everything functional for use in the ceremony.

The three exterior commitments include rolling out the rug with the circle (or drawing it on the floor), setting the candles in their places, and marking out the triangle.

The three interior commitments are the placement of the brazier, the setting of the table, and the placement of the paper. There is no mention of any sort of table for the other necessary items, and no mention of recording papers, so this is a matter of preference and I have given it some experimentation. The table, about 2 feet across and round, is placed on my left in the hexagram there with the box, chain, bottle of sulphur with asafoetida, and matches

on top. The square wooden tablet with several blank white typing pages, and a good pencil, is placed on the right side. The top page is marked with the sigil, name, number, and rank of the spirit along with its number of legions.

Timing: At the beginning of the office of the spirit, begin the ceremony itself with the vesting outside the circle. I hold the full lot of items to be worn and say the first part, then put on each other part while saying the words one at a time as follows. Set them down and put on the robe, then the belt, then the seal, next the ring, and the hat, and finish the vesting chant.

Incantations: At the center of the circle, say the prayers given in *Artem Novem*. During this time, the sword is laid over the blank pages.

Conjurations: Stand and say the conjurations aloud while facing the triangle. Speak clearly and directly. There are three conjurations: the Call, the Invocation, and the Constraint. No particular ceremonial actions need to be performed between each of these sections, but if there is an error in the recital, or an omission, it is enough to begin anew from the first line of that conjuration.

Exorcism: If necessary the curses are given. The Kings are called in their quarters first. If this is insufficient, the seal of the spirit on the paper is folded and paced into the box, wrapped in the chain. Next the fire is made and conjured, and finally the box is burned in the fire to compel the spirit to manifest. The spirit is thereafter Addressed, Welcomed, Charged, and given License to Depart.

The Evocations

1. Agares #2

AGR+OZ

("Strength Hoard") pronounced egg-Ar-oss
Duke governing 31 Legions

This was the first spirit I had conjured fully armed with the Requisites of Art. I have since surmised it to be the first conjuration of this sort done anywhere in a very long time. Though all subsequent entries in this book are written in the order of their completion, this first entry is being written after completion of the other 23, pending publication. I must reconstruct the details, not having made use of pencil notes while interacting with the spirit, so I will refer only to those parts that have been most strongly in my memory.

This conjuration, and the incident following it, has been the subject of much controversy and in some quarters has brought scorn to my name. It may be that this entry will clarify the issue for interested parties, but nonetheless this entry should rightly be located at the beginning of this work. I should mention also

that this entry recounts not one, but two conjurations of the same spirit.

Agares is attributed several powers related to stability, whether to create it or to remove it. He is cited as causing people to flee, and also as causing those who have run away to stand still. It is said of him also that he makes earthquakes; specifically that he causes the spirits of the earth to dance. He is described as having the appearance of a goodly old man on a crocodile, holding a goshawk on his wrist. It is also said that he was once of the order of virtues.

It is perhaps this last facet of his character that was most remarkable in his first appearance. After the Constraint, there was a swift wind like someone blowing out a candle knocked the top of my tall conical miter backward, leaving me to feel mocked and to glance around. After the Address, there was a moment of perplexity while I looked around, and upon looking again at the area of the triangle, there was an apparition like a thin man in a white tunic. His head and face were surrounded by a light that for lack of a better term could be called a halo. Its light was shown on the wall behind it, and shadows were cast from objects in the room as a result of its glare.

The spirit took a seat, cross-legged. It had a rather large predatory bird on its right arm, but there was no crocodile. Upon the presumption that the spirits should take their proper forms in order to show acceptance of the Address, I questioned the spirit why he did not appear with his mount, the crocodile. The spirit warned me that I should consider myself fortunate that it did not come, as there was no room for it. The conjuring room itself was an unused upper story bedroom, twenty feet on each side.

The spirit did have a goodly nature, though I remember few of its speeches exactly. I asked about its power to provoke runaways, naming a few people in particular who I would have loved to see flee in terror at the time. The spirit said that it could make them "go into the wilderness and eat bugs" if I desired it. I took this to mean that its power was substantial.

Distilled from what was learned of the spirit, I can say that his former office as one of the Angels of Virtue is the source of his power to drive men away or to make them stand their ground. His demonic influence, though I am hesitant to call it such, is to make use of guilt of one sort or another. Rather than flee in panic, or freeze in terror, those moved or stayed by

his hand are motivated out of shame for their own actions. This is a spirit that knows what lies buried deep within the hearts of people, and he is able to stir those faults at will.

The spirit spoke to me personally, about things in my own past. It claimed that it had been involved in my life in significant ways, that it had brought me to California from Tennessee and made my way possible. I felt a pang of guilt even as I stood there, and additionally felt that the spirit was trying to maneuver its way into my decisions, so I told it to be silent in my most imperious tone. It did so immediately.

I asked the spirit about its name, and the correct pronunciation. The given name is similar to that of "Adares," named King of Arabia by the Testament of Solomon, and (again on the advice of my wife) it seemed good to ask. The spirit replied that its name is pronounced as shown above, and called itself "Judge of the Idle."

Critics of this system tend to believe that these spirits are only facets of the human mind, and that their powers (to make someone flee, for example) are merely acts of telepathy taking cues from some buried portion of the subconscious. By my estimate at that time, creation of an earthquake was beyond the

limitations of the human mind alone and would constitute reasonable encouragement toward a view of the spirits as entities apart from the human consciousness.

I demanded the spirit produce an earthquake in such a manner that its power would be evident. I did not specify the place, the time, or the magnitude of the quake. I did secretly hope for something extravagant.

A few days after the conjuration, there was the following report:

"Cluster of tremors near San Ramon occurred on unnamed fault"(David Perlman, Chronicle Science Editor Tuesday, November 26, 2002)

There were more than 116 such quakes. It was an odd occurrence, but in California (at that time, my home state) earthquakes are not rare, even though this seemed to be quite a few originating from a previously unknown fault. I sought again to experiment with the system several months later, this time to provide a more specific directive for the spirit.

I have no explanation for the long lapse between conjurations. I debated the previous incident endlessly with my wife, and ultimately there was a need for a more serious

experiment before I felt that the system warranted the sort of full commitment it would require. I knew that if the experiment were successful, it would mean a lot of work in terms of piecing together exactly what was possible given the range of powers attributed to the various spirits. A second test, and a more specific one at that, would be the scientific way to determine the effectiveness of the conjurations.

I made the mistake of conjuring the spirit toward the end of its office hours. It appeared looking stern, looking down at me from what appeared to be a large block of stone. The spirit seemed to be in a hurry. I made my demands quickly: produce an earthquake of at least 6.5 magnitude, on the winter solstice of that year, in a place between San Francisco and Sacramento. I remember that area fondly, with its great rolling pastures, and did not intend to cause any major damage that way. The spirit laughed derisively, declaring that it could produce many greater tremors.

I truly did not expect anything at all, remaining skeptical or supernatural events even when presented with substantial weight of evidence to the contrary. My wife, however, was not so skeptical and bid me schedule an extended vacation during that time. Since

neither she nor I had any sort of actual employment this was not difficult for us to arrange, and we headed to Memphis for the latter part of the year. Upon arriving in Memphis, after settling into the hotel, we found a newspaper by chance that happened to bear the front page headline about an earthquake in California.

The quake, which scientists have dubbed the 2003 San Simeon Earthquake, was a 6.6 magnitude tremor. A pit of sulfur and steam erupted in front of City Hall of Paso Robles at a rate of more than 1000 gallons per minute. More than 40 buildings were damaged, and two people were killed. The date was December 22nd.

Though I have been criticized for my lack of caution in requesting this event from the spirit, especially in regard to the property damage and fatalities, I must declare that I have never felt guilty over it. The two who died were tourists visiting a decrepit brick historical building, the caretaker of which was later found to be negligent in maintenance of the property. Most of the property damage concerned brick chimneys and ruined buildings later determined to have failed regulation safety measures. Perhaps this was some sort of judgment visited upon the idle.

The quake itself was centered, as I desired, in a relatively remote and unoccupied area.

Overall, though, I did learn my lesson. It was then apparent that this art could be relied upon to produce material effects in a reliable and consistent manner.

2. Bime #26

Bime (BYMH) "stage"
Duke governing 30 legions

It is said that Bime appears as a "dragon with three heads: one like a dog, one like a gryphon, and one like a man." Compare this image to that given by Mathias Flacius in his rebuke of the Hapsburgs and the Interim law of Charles V, in which the dragon has the head of the Pope, a Turk, and an angel. The papal office is connected to fidelity and servitude (the dog), the Turk is associated with the wealth of the Ottomans (the gryphon), and the angel is a symbol of the divine legitimacy of the Interim law which would have paved the way for Hapsburg rulership of Europe. Flacius, a poor student of Hebrew and Greek, used this dragon logo and his own written word to convince the nobility of Europe to refuse support to the Hapsburgs, which led ultimately to the success of the whole

Protestant Reformation and to Flacius' own prosperity.

The spirit has the body of something not unlike a giant squid, but without slime or liquid covering, about 4 meters long. It has a surface the texture and colors of aged copper, with a caudal crest similar to that on the heads of squids. It lays flat on the ground, with a ridge of flexible material on its sides, by which it supports itself. It has three tendrils, each about 50cm thick and about 2 meters long in addition to the body. One has a snapping jaw full of ridges, one has a large serrated hook, and one has a flat circular end with three circular orifices similar to the mouth of a lamprey. This final "head" has a crest of fleshy appendages surrounding it, and is held raised and looking about, presumably a sensory organ.

Bime is described as having the power to "change the places of the dead." In contrast to spirit .4 (who gives news of dead criminals), spirit .46 (who animates corpses), and spirit .54 (who allows communication with the dead), Bime merely alters the condition of tombs, cemeteries, and the location of the dead.

It is also said of Bime that he causes the spirits under him to appear on the sepulchers of the dead. The power of Bime is not merely to

renovate cemeteries, but to create political and social upheaval using the sentimentality of a culture for its corpses as leverage and motivation. By causing the tombs of kings to become desolate, the tombs of soldiers to be exalted, or by creating or erasing memorials of the dead, Bime brings about vast changes in national identity.

Furthermore it is said that Bime gives riches, wisdom, and eloquence. Obviously the turnover of political power from one hand to the next provides many opportunities for personal profit for someone closely tied to those changes. Bime also has the power to reward those whose work merits profit but who fail to receive it due to social or political conditions.

This spirit was unwilling to arrive, and the curse of chains was necessary to compel it into appearance. I suspect that it does not appreciate people who trivialize its capabilities and office for the sake of gaining "riches without effort," or to inquire about its power over the places of the dead, and therefore do not begrudge its hesitance. When requested to provide riches, the spirit refused. I explained that my intention was not to beg for a hand-out but merely to secure the success of a

potentially-profitable enterprise requiring skilled labor. The spirit refused again. Further explanation was made regarding the nature of the work and the conditions preventing its success, and a third time the spirit refused. Upon threat of bindings and curses, the spirit agreed to reward labor in proportion to diligence. The spirit also provided the information above regarding its influence over Empires through the places of the dead.

Despite its unwillingness, this spirit was neither hostile nor insulting as other spirits have been, and though it spoke briefly it did so with calm grace and simple, direct terms.

3. Naphula #60

NPhLH (marvelous) pronounced NEEF - lah
Duke governing 36 legions.

Perhaps one of the least popular of the 72, this spirit teaches crafts and trade-skills. In addition to the skills themselves, the spirit teaches how to apply the labor and how the tools and techniques operate. For a simple example, if one were to inquire of it about wheels, the spirit could help in producing the wheel itself; explain why the axle needs to be centered, and various ways the wheel could be

put to use. Having learned plenty about wheels, I sought to learn about the production of exquisite jewelry.

The approach of the spirit was heralded by the collection of a distinct darkness in the room, despite light streaming in from two large windows. It had the appearance of a large male lion, but thin and with the foreparts more suited to a man than an actual lion. From the rear of its arms sprouted wings covered in dense needle-thin feathers, curving upwards to a height of about two meters. The paws in the front were large and feline, but it moved them like human arms. Its first action was to eat a large bug that I had noticed crawling around before beginning the ceremony, and this was nowhere to be found later.

I mentioned to the spirit, once welcomed, that it is said to have the powers described above, to teach the philosophy and science of all handicraft professions. It replied by saying that it knew what it could do, but wanted to know what I wanted it to do. My response was that I desired the skill to make intricate items of exceedingly high value, to learn about what items would have the best and most marketable design, and how to deal with my customers.

The spirit remarked that I had possessed the skill already, but that I was "desperate for a tailor." I assume it refers to my loose white linen robe and tall white mitre. The assertion that I possessed any noteworthy skill struck me as empty flattery (a characteristic of the, leonine spirits), and in response I pointed with the sword toward the box of sulphur and asafoetida, with the fastening chain inside, and asked if the spirit knew what it was. The spirit said that it did, and could see all of the items inside the box, mentioning the "weak chain." I gather from this (admittedly with a possibility of error) that the spirit can assist in mechanics on account of its ability to see "through" opaque objects and understand the inner mechanisms.

I described my wishes in greater detail to the spirit with the tip of the sword resting on the lid of the ebony box. The spirit responded by asking how I would like to be instructed. I said that I would like for it to confer the skill upon me without delay, and requested its counsel on several specific items. The spirit extended its paw with apparent temerity toward the triangle, placed it on the ground there for only a moment while it consented, and then withdrew its paw immediately afterward.

Among other things, the spirit suggested that

no "custom" work be done for anyone who has not bought jewelry from me already, that no item should be shown to people who cannot purchase it, and that a garnet could be made more valuable than a diamond with the proper presentation. Incidentally the image of the spirit (gryphon-winged lion) was a popular motif for 10th-5th century BC treasure-tomb art in Iran, from whence also comes the elder lore regarding garnets.

This spirit maintained a full grin on a wide face during its entire visit. It spoke with eagerness, and was not at all hostile although it disliked being threatened. It spoke quickly with great confidence, even humor, and was well-adjusted to civil conversation.

4. Oriax #59

ARY ATz (Lion Tree) pronounced AH-ree 'tz
Marquis governing 30 legions.

The name "Oriax" as given in the grimoire presented some dilemma for translation that was not finally resolved until the spirit itself was conjured.

This spirit is probably one of the oldest of the spirits mentioned exclusively in Solomonic literature, as in the Testament of Solomon it is

rendered "Ornias." In the tale therein, the spirit has stricken a young worker by "sucking his thumb," preventing him from completing his tasks and causing his health to decline. Solomon binds the spirit with the aid of the boy, and it is later constrained to give both its name and characteristics. It reveals that it takes the form of a lion, and gives some information about itself through astrology.

The name is given in the Goetia as Oriax or Orias, depending on what edition is used. I had assumed the "o" to represent an Ayin, making the name ORYTz, or "tyrant." Although an appropriate name for a demon, especially one who afflicts workmen and takes their health and wages, the spirit showed this assessment to be false. The name is actually ARY-ATz, and means "lion tree," apparently a reference to the manner of hunting lions by waiting in a tree.

The appearance of the spirit was that of a lion laying on the ground, subdued by a tall and powerful African. He held the lion in one arm, and in the other he held two slithering snakes, both of which fled from his grasp as soon as he had arrived. They then moved around behind me on both sides, outside the circle, hissing whenever I spoke. The noise was distracting,

and I assume this was the spirit's intention in releasing them.

This spirit is described as being able to teach about the stars and planetary mansions, to transform men, to give noble or ecclesiastical titles, and to give the favor of friends and enemies. My first demand was to obtain the favor of a diamond merchant, so as to gain the advantage against my chief competitor. In this effort I had a particular and immediate need, and sought to secure the lasting cooperation of the merchant. The spirit wished to know what else I demanded, explaining that it would change the imagined image of myself in the thoughts of those involved, so that they would react differently than they would ordinarily when dealing with me.

I inquired if this were the limit of its ability to transform men, or if it could produce deformities and other such things. "Oh yes!" was the reply, so I asked if it could move the body to repair damages done. I asked if it could make my sprained wrist renewed, and it responded by saying "Put it over here." I was not willing to extend my arm beyond the circle. I asked if it could transform men into animals or other shapes. "No."

The spirit was able to discourse at length

regarding practical astrology. There was no mention of any "meaning" for the stars and planets: the spirit was emphatic that these are merely objects that float around in space and have no inherent significance. Accordingly, no knowledge can be gained simply by "reading" the stars, but when the stars are considered in relation to a specific question, the answer will become apparent, reflected in the relative positions of the planets. The spirit mentioned conjunctions as especially significant, but made no mention of other astrological relationships.

The spirit was also requested to provide me with a specific opportunity to gain profit and prestige by arranging an appointment suited to my skills as an artist. The spirit was given one month to fulfill this demand. When the requests were completed, the spirit said "I grow eager to depart." I bade him answer one final question, the proper pronunciation of his name, which I used a moment later when giving him license to depart.

Although calm and rational, this was a cold and seemingly sadistic spirit. It made several attempts to intimidate me, but none were direct threats or meant to frighten me outright. At times it lectured competently, without stopping or re-wording anything, and at other times it gave only short answers in

confirmation or denial. I have no doubt that this spirit possesses considerable power, but time will tell the extent of its ability to use that power on my behalf.

5. Eligor #15

ALYL + GUR (Whelp Idol) pronounced ah -
LEEL - gur
Duke governing 60 legions

This spirit commands one of the larger number of servitors, topped by #1 (66 legions), #9 (200 legions), #13 (85 legions), #32 (72 legions), #33 (66 legions), #43 (80 legions), and #68 (80 legions), of which all but two hold the rank of "king."

This spirit is called "Abigor" by Weyer, and it is through this name that the spirit is more popularly known. The Hebrew title of the spirit, "whelp idol," refers to its role as an inspiration to young men.

This spirit appeared as a huge stout warrior of indecipherable background. It wore a coat of scale-mail made of copper plates, finely etched and polished. Around its throat, arms, waist,

and legs wound several large braids of metal wire like rope or cable. He stood solid and upright, as if at attention, during the entire discourse, and appeared immediately upon calling. He carried a heavy pole, with a banner of unknown insignia draped over his left shoulder.

"What do you want me to do?" He asked immediately upon address.

He has two chief powers. The first is to foretell the events of wars, and the second is to secure the love of nobles and other important people. I had prepared requests in both departments.

I first requested high regard from particular investors and other specific people of financial consequence. The economy was in upheaval at the time, and this seemed a prudent thing to do. I requested also that a specific person of international acclaim respond in a favorable way to a letter prepared for sending to him. Furthermore I requested that this person acquire the love and cooperation of any important figures he deemed necessary to the advancement of his enterprise. I must be somewhat vague about these people, as I do not want it known to them that I have sought to influence their actions.

I proceeded "If you will agree to these things - "

"I will!" replied the spirit, so I continued, "- then I wish also to know the future of war, and the present conflicts in particular."

I am somewhat wary of announcing these revelations, even here where (I assume) no one of consequence will read them. This no simple discourse on a subject of interest, it concerned real people and places, and made predictions that time will verify or deny. The spirit talked about many different places, at a regular pace that was not difficult to follow. Among its projections for the future were such things as China attacking Korea, Europe's invasion by "tens of thousands" on foot, South America being overtaken by warfare such that "no country there would be left without wounds," and the turning of Africa toward an age of peace. I inquired of the safety of my own country. It said that no soldier would so much as set foot on our soil. I asked for the dates to expect beginnings and ends, and was told to expect it within one year, and that the conflicts would persist for twelve years and twenty years. It spoke of the Middle East as a place of constant strife, where there is never complete peace or complete war.

The spirit asked if I had any other commands. I asked for its name, and for it to speak about itself. Aside from the name, above, it spoke about how its "gift to give is the joy of being a soldier," and described how it could make anyone so compelled by a sense of duty that he would throw even his life into danger for the sake of fulfilling his commitments. This spirit is the archetypical G.I. Joe from another age: the poster-perfect war hero whose very image inspires young men to valiance. I suspect that this is the reason for its large number of legions: the boy desires himself to be the image of bravery and strength, and makes use of abstract ideas (nation, family, honor, etc...) as opportunities to fit the role he imagines the stalwart fighter occupying. Pleased at being asked for his nature, he went beyond the call of duty and conferred special favors: that no one would so much as lift a hand against me, and that my assets would be secured through even the worst wars.

This spirit was prompt, concise, and willing to fulfill its commands. I can only guess as to whether or not these far-fetched wars will actually take place, or whether or not I actually have any sort of protection, but I will be able to see the result of its influence over the person to

whom the letter is addressed within a few days if there is any effect at all.

6. Purson #20

CUR + SUN (crucible support) pronounced
COOR-soon

King governing 22 legions

This spirit is identical with the Cardinal King ("Corson"), and in the text it is rendered as "Purson" more commonly. Perhaps this is due to a confusion of the Hebrew letter "Kaph" when it has the central pronunciation point, making it resemble the letter "Peh." It may be noted that this spirit holds only 22 legions, which is a small number for one of the principle spirits, but these are derived from the orders of Virtues and of Thrones: a significantly powerful following.

He appeared as described in the Goetia: a lion-faced person laying belly-flat on a huge bear, with a viper hanging from his grasp onto the ground. Performing the ceremony at just after 9 a.m. made it unpleasant to remain standing after giving the welcome and placing musk on the coals. Upon my taking a seat, the spirit

commented that it had not before seen such brazen discourtesy. I said that I desired to discuss things secret and divine as is proper to its office. "What did you hope to request of me?" came the reply.

My first consideration was to ask about the nature of the human soul and the afterlife. I have never taken the concept of an immortal soul very seriously, and have only entertained the notion of an afterlife as an interesting but improbable possibility. In response the spirit made an effort to distinguish thoughts originating in the brain from those existing apart from the brain. The brain, according to the spirit, merely supports the "real" thoughts which have another sort of existence and are immortal. Identity, emotion, reason, and the like are merely brain-thoughts that give shape to the nature of information contained in the vague and amorphous spirit. It said that humans are poorly equipped to handle "real" thinking although it becomes available through contemplation of infinite consciousness (its closest reasonable conceptual analogy), and that this is the substance of most religious meditations. It also said that every creature, however insignificant, possesses this capacity, this "spirit" as I will call it.

I asked about ghosts, and supposed glimpses

of the afterlife returning to the world of the living. The spirit referred to these as "leftovers" of the living which had no real life or thought. I asked about whether the other places in the universe had life, or intelligent life. The spirit responded that it is as full as the sea, and that its "worthy ones" (presumably the legionnaires) come from other stars.

I asked about the creation of the world and the coming of man. It made few comments other than to lend modest support to modern geology and paleoanthropology with the addition that the Earth is far older than geology now supposes.

I asked about the nature of gravity as a test of its ability to disclose natural secrets of import to present sciences as well as ancient ones. It responded with a very very long lecture on gravity. Accordingly, and this is only the most vague summary, gravity appears as a "wave" to science due to the "spin" of particles, in a way I gather is something like the light from the Sun only striking one part of Earth at a time, but on a more complex scale and not necessarily as a rotating sphere. Everything is in constant motion, constant "spin." As things spin, other things spin with them, and the more things spinning together, the greater their force of gravity becomes, similar to water

going down a drain. My intention in asking was not to pioneer a new physics theory but merely to see if the spirit could answer such a question.

I said that I had many more things to discuss, and would discuss these topics further but it would take all day. The spirit said it was prepared to depart soon.

I asked about a familiar, as it is supposed to be capable of providing. The spirit immediately said it would lead me to treasures, something I had not yet mentioned. I asked what is required to obtain it, to call it, and to maintain it. It said that it is given freely as a gift, that it can be called by speaking its name aloud while holding the spirit's seal, and that there was no other obligation or restriction (like the time of day) for communicating with it. I asked how it would speak with me, and was told it would speak audibly to me only. I requested it, and was given the name "Samalnagol," meaning something like "Sergeant Revelation."

I asked for a great treasure, something worth many millions of dollars, in a place accessible to me. The spirit said that it would reveal the location of the "golden cavern," with so much gold that "ten men could not hope to exhaust it all in a lifetime" even if they were attempting

to do so. It described a place I know very well, and mentioned the directions to the vault, supposedly unknown to any living man. I was to scale a steep hill and find a trail marked by white rocks on the other side, leading to a lone tree overhanging the river gorge. Beneath the tree there is a hole in the rock, sliding downward at a steep angle, and inside there is gold being ground to sand by moving water. When the water gets too high, some of the churning sand falls out the hole and goes into the river. In this river, during the late 1800's, a miner found a gold nugget roughly the size of an axe-head, indicating a substantial vein of ore in the area, although it was never located.

I reached over and laid my hand on the hilt of the sword. I said that I do not want to be led around on a fruitless and dangerous exploration, and that it would submit to the greater curse if I found that it had lied. I threatened the spirit by saying that I would melt its seal (pure gold) and bind it in the black box. At this point the figure on the bear reared up, and the bear looked at me. Its eyes were like sparkling diamonds, not at all like eyes. The spirit spoke, saying that I had mistaken Purson as its name. It corrected me, and advised me that it was the one who was responsible for maintaining the bindings of the vessel even in the inevitable outcome of the

seals being melted or corroded away. The Cardinal Kings are the ones who release the spirits from torture, and it would not be well to bind something that looks to itself for appeal for release.

Having been satisfied thus far, and planning to further investigate the subjects of interest by means of the familiar, I stood and gave the license to depart. It gave a hearty laugh as it went away. In all, I am unsure whether to consider this a useful exchange or not. It may have to rest at that until I can check for the mine location, as there is little way to verify anything else spoken by the spirit. I will call the familiar spirit in a few days, expecting more of the same but curious about how it will operate.

7. Haagenti #48

HGYONY

(Logical) pronounced Ha - gee - Oh - nee
President governing 33 legions

Like spirit #31, whose name means "specific," the name of this spirit refers to its manner of presentation rather than its powers. I assume that the same applies to the other Presidents as

well. It might be in order to remark on the nature of the Presidential seals. The metals from which the seals are made relate to the seven planets of classical astrology, with the exception of the seals of Earls, which are made in fine brass (copper and silver alloyed in equal measure) as this is the material for war-trumpets, weapons, and tools used before the Age of Iron. The Presidents's seals are made in Mercury, and for this it is necessary to use "fixed" or stable Mercury rather than the liquid raw material. The process of producing fixed mercury is both simple and exceedingly hazardous, involving nothing more complex than mixing the mercury with molten sulphur in a sealed environment. The result is a scarlet-colored material that takes a high gloss but is somewhat brittle.

The description of this spirit is given as a bull with the wings of a gryphon. I had assumed something like one of the winged bulls from the palace of Sargon II would appear, but was surprised to find an ordinary yak instead. Upon hearing the address, the spirit fell to the floor as a human wearing a thick, woven coat. The garb was distinctly Oriental, specifically Tibetan or something of that area. It stretched prostrate (on its knees, face to the ground, and with arms stretched forward) in the triangle, and said that it had been far too long since its

"humble presence had the privilege of attending the court of the mighty one."

At this point I assumed that it did not realize that I was A) not king Solomon or anyone else who had a court or could be called a mighty one, or that B) it did not realize that I had any less-significant position than these figures. In retrospect it appears that the spirit was merely using a typical formal greeting style, where some measure of self-deprecation is used to put the host more at ease. My response to the spirit was that it was needed to instruct me in several matters where I required its wisdom.

Firstly, I requested counsel in how to obtain gold from the site revealed by spirit #20. The place had been accurately described, although the river was being defended by locals with shotguns. While examining the mine-hole, I heard two shots, then a woman across the river yelling "get him!" followed by three more shots, one of which impacted the bank about fifteen feet downstream. I scrambled up the bank, down the path, and dropped through the brush on the cliff-side as quickly as possible. When I reached the bottom, three cars had pulled up, and people were searching through the woods as I made my escape. I do not believe whoever shot the gun actually meant to hit me, or if so, he was a very poor shot. I

assume they know the river produces pan gold, but at least the men are unaware of the actual mine hole. It has become apparent that the river gold is used to fund a variety of under-the table operations, including local organized subversives.

The spirit responded that "in acquiring the mineral" I should simply offer to share it with whoever I meet at the site. The guards will betray the organization, and the whole thing will gradually fall apart as the chain of authority weakens.

I had a ceramic vessel filled with water sitting near the triangle on the left. I requested that the spirit transmute it into wine, as is said to be possible for it to do. The spirit pleaded for mercy, saying that such was not within its power to accomplish, but that it was able to make men speak foolishly while dining, and that it could preserve them also from the consequences of such speech. I said that I was thoroughly unimpressed, to which it again begged for mercy, and acted miserable.

I asked it for the secret of the transmutation of metals into gold. It detailed a fairly elaborate process involving "simple corrosives." I recognized this as a plating solution and weak current. I said that this was nothing new or

special, and the spirit replied with reproach, "no, no," it said (and I paraphrase hereafter), "this I can show you, it is a simple thing. If you do this, hardly a man on the earth will not know of your fame, such will it be. You must make things that they do not wish to see, but with the color of gold they will not wish to look away. They will buy them, and you will give them true gold in its place once you have received the money. This will allow you to make many things at little expense, and have no fear if they do not sell, for it will waste no gold to make them."

I said that the spirit had done nothing for me, had given nothing, and said nothing that was beyond my present knowledge. "You are not satisfied with me, my lord?" it said, quavering. I considered that it had fulfilled all that was within its stated powers, except of course the transmutations which are apparently not accurately described by the book. I asked for the pronunciation of its name, and it replied with that, adding "the sage." I sent it away afterwards.

8. Furcas #50

PUR - KS (Beautified) pronounced Poor - cas
Knight governing 20 legions.

This is the second time I have called the knight. At the first occasion, about five years ago, I made several minor errors while attempting to secure his aid in a philosophical debate. Out of ignorance, I had made the triangle in the incorrect quarter, did not anoint my eyes with the essence of hyssop, and did not wear the belt of names made from the skin of an Ethiopian lion as I now do. The triangle error resulted in the spirit arriving on the right-hand side, unexpectedly. The omission of the anointing oil led to the spirit either not appearing or remaining invisible while showing only a "mount" of some kind, resembling the matte-black silhouette of a man pulled like taffy into the shape of a goat or donkey. It said nothing at that time, I only recited the address & welcome, said what was desired, and dismissed it. The omission of the belt led to the spirit taking some measure of control over my voice during the whole day specified for the debate, making me sound hoarse like a stereotypical pirate no matter what I said. All the same, at that time it had the effect of making even the most far-fetched

arguments seem completely logical and indisputable to opponents arguing any subject I discussed.

In this calling, the ceremony was performed correctly. The knight appeared on the same mount, but it was no longer a mere shadow: it looked "diseased" and deformed at best. Adding to the grotesquerie, the spirit itself appeared as a hunched and greatly aged man with a beard hanging to his knees, hair sticking out all over the place, and carrying something resembling a giant toothpick. At the address, he dismounted and stood in the triangle. I reached into the jar of incense and pulled a small ball of myrrh resin for the welcoming at which the spirit said "You would give me a stone?"

I was somewhat put off by this, but went ahead with it as planned. I requested instruction in pyromancy. The spirit said that it would be necessary to have coals and a rod with which to stir them. By asking questions while making analogous marks in the coals, answers would be shown in the coals. There are many things to observe regarding the reaction of the coal to being disturbed by the rod: sparks, smoke, dust, fire, and similar occurrences may or may not occur. If they do occur, it has one meaning, and if they are

absent, it has another. The combination of "yes" and "no" derived in this manner provides answers to specific questions.

After this instruction, it said "Dawn approaches." The office of the spirit ends at the rising of the sun over the hills toward the east. I requested that the spirit confer upon me the gift of rhetoric so that I might make known the Tightness of my cause in all disputes, and recognize the spoken manipulations of others who attempt to use rhetorical devices to deceive me. I demanded also that it not force me to speak with a hoarse voice as it had done before. "I will consent. The moment of the rising sun is close at hand," the spirit reminded me.

I made one more request, for the correct pronunciation of the spirit's name, before sending it away. At its departure, it remounted the "thing" which had been sitting beside him, and "sank" into the triangle.

This was not a frightening spirit, but it was certainly not pleasant to observe. It was not an unpleasant dialogue, but the spirit had an overly harsh tone throughout the ceremony. It was not ill-tempered or of a bad disposition though, and while I can't say it was immediately useful, its bestowal has the

potential to be a major benefit to me in avoiding the problems associated with important conversations.

A Familiar

"Sergeant Revelation"

This was transcribed in shorthand from dictation while holding the 24k seal of Spirit #20 and asking for answers to several specific questions.

It is worth mentioning that this spirit was instrumental in navigating the specific path during the 900+ feet ascent to the mine, saving me much difficulty and danger. In those instances, I also held the seal and asked for the correct way, with replies like "the left path would be fatal," and later discovering (once above it) that the path took a steep drop on a sandy slope just a few yards out of sight.

***What can you tell me?

I am to instruct in rational knowledge. No knowledge that comes by chance. All that you ask of the world, its creatures, and places. I know only what is. Ask only what you know not.

***What is the nature of "telepathy?"

The discipline is the aspiration of the mind to its most extreme difficulty. I am not to teach it and yet not to share for thought, as it is not welcome that you would try. It is not made available as a skill, and not permitted as a gift. There is no one living who has done it but by chance.

***What is the nature of "ghosts?"

They are the leftovers of the thoughts of the living, given to others but not known to the dead, who are lost to the living.

***How did you join with the one who assigned you to me?

By voluntary association, serving in the temple of the wheel at Rigel, as cupbearer to the face of absolute knowledge, providing sustenance to the god of the forked brow.

***How is your message being heard by me?

Depth of speech has no bearing on transmission of knowledge. It must be physical, and transcend into absolute knowledge by acquiring infinite depth. Nothing can deny what can fill all things.

Knowledge of my master is given to those of pride.

***What is the nature and significance of dreams?

Dreaming is an artifice of the brain designed to provoke comfort. Nothing comes to a dream but by the brain. These lead into greater awareness of conscious thought. Many pass unnoticed, awake, and are given by sleep as a result of lack of interference. It is a joining of the mind with other minds, and an expansion of ordinary thought by the interruption of inhibition. Dream is not a silence of thought but an interruption of order, which is imposed by reason and design. Thought is chosen to replace knowledge and understanding - only these are in dreams, and thought eliminates dream.

There are no insignificant dreams, all reflect knowledge and understanding, but in different ways. No dream is true, and all come from things known or understood. A message may be given at any time, and a dream revives the memory of it. Only things that come to the brain come to dreams, but many things come to the brain unaware, by the glands.

Knowledge is a product of the brain, not its

stimulant - it is all created in the brain, given form and place. Your brain ignores what it cannot put to place. There is no reference for knowledge, it is individual and unique, each invents it at need. An overwhelming amount comes regularly to the brain, which cannot process it all. Air leaves the vessel when water enters.

There are no other worlds or other lives, the dream is interpretive. Thoughts have only the life in the brain, and only of the individual: there is no sharepool of thought, but many signals from all thoughts. Some are available to all, some are kept among the living. The dream is illusion, demonstrating a reality that you would not otherwise know, and cannot be known as real, so it is unreal. The brain alone determines the dream, no other tells the dream to you.

It is possible to make the dream appear real while awake for yourself or for others, not to make it happen, when caught unaware. Remove thoughts and design, otherwise it will be negated by intelligence, and then finite knowledge must replace unknown ideas.

***How do the glands send and receive messages?

It is necessary to know how the glands work before beginning to understand their role in more complicated things than those used to regulate the bodily necessities. You will gain a firm and thorough knowledge of these organs by reading books, as you have done, and this will bring you to my audience once again.

The glands of secretion exist throughout the body and number in the millions. Many are unknown to science and exist in membranes surrounding cellular genetic material. These and the known glands produce electromagnetic waves almost constantly, and are most active in sleep. Many objects disrupt these waves and impair transfer of polarity between signallers and identifiers within cells. The cells send messages by altering magnetic fields as sound does air, and there is little silence existing in the universe apart from these mutterings.

There is no direct intercourse between brain activity and the electricity of the cells. The transfusion of hormones in tissues does not carry the electricity but does permit it to create representative effects in neurosensory organs, saturating tissues. This produces disturbances registered in the brain, sometimes recognized by genetic membranes with analogous identifiers. These form during transmission of

signals and remain in place until cell deterioration, recognizing similar signals received by external prompting. Most signals go unnoticed and the incoming wave pattern is not identical to the exterior identifier, so a large margin of error exists in understanding any transmission, even from the body.

Neurochemical activity stimulates waves, and the majority of this maintains and alters the chemical structure of genetic material. This takes place constantly. By chance the activity gains momentum, and a composite wave forms, allowing direct change within cell tissue or in exterior events. The discharge of polarized molecules within the brain is a result of that, and sensation disrupts the wave form and prevents activity and composite formation.

It is not necessary to generate cellular response in order to compose wave forms and extract them from the body. Suppression of interference is of primary concern, and to increase the activity of specific hormone transmission centers causes the brain to increase suppressive activity. This has the dual effect of both eliminating interference and of preventing wave forms from growing beyond safe ranges which leads to deterioration of neuron membranes. These restore in a short time, but the functions of the brain decrease

during maintenance periods lasting up to two weeks.

Only minute electrical changes can occur, and only in the absence of an overriding current. Friction, magnets, wires, and complex disorganized fibres or compounds as in alloys and stones: all of these inhibit transmission. Thinking does not define the nature of the outcome, nor do symptomatic responses within the body guide its motion in emitting high density polarized artifacts.

The neural record contains the results of experience along the surface of receiving neurons, and most serve thousands of purposes. There are millions of neurons and millions upon millions of possibilities with a mix of surface identifiers. The identifiers of active cells within range of magnetic waves create the shape of the emitted information. It is, then, to create the wave from neuron incorporates sharing experience of matters alike to the effect or message desired for transmission.

9. Gaap #33

GA - OP (Gah-oof) Haughty
President and Prince governing 66 legions

The powers of this spirit combine some of the more fantastic powers of the Goetia with some of the most common. It is said in various places that this spirit is one of the Cardinal Kings (the name given there is "Goap"), that the spirit leads four great kings, and that this spirit is subject (as a Prince) to Spirit #13, who is in turn subject to Amaymon. This leaves some confusion that I have sought to remedy by direct interaction, along with clear solutions regarding his supposed powers.

I came prepared with a series of requests written on a piece of paper. The spirit spoke first, "What is this you are prepared to demand of me?" It appeared as a tall man wearing a bulky robe of a color and texture similar to his seal in fixed mercury and inlay of tin. My reply was to begin by saying "Hear thou my demands and fulfill them according to the terms under which thou hast been conjured..." followed by reading from the list. After each request, I pointed the sword to the spirit and asked, "Wilt thou consent to perform this service as I have requested?"

His first power is to make men ignorant and insensible, which are done separately or together. A person made ignorant will still speak rationally and may yet make an effective leader: an excellent position for a person who leads an opposing team. A person made insensible will be ignorant and recognized as such. I requested these things to be inflicted upon certain people associated with the production of mood-altering chemicals. "I shall," it said.

His power is also to make men knowing in philosophy and the liberal sciences. I requested that he advance the knowledge and capabilities of certain scientists connected with regenerative genetic research, communication, space travel, and the development of alternative fuel systems. The classical division of Liberal Sciences does not include any such marvels, but they are of tremendous importance in the necessary calculations, as well as in the presentation of ideas coherently to producers and colleagues who would lend support. "I shall," it said again to my question of whether or not it would comply.

His power is also to bring love. I asked for the love of investors, marketers, and producers

who will make possible and productive the careers of those scientists mentioned previously. "I shall," it said.

The spirit can also bring hatred. I requested that it create a bitter enmity between certain religious leaders and particular figures of public legal authority. "Do you consent to perform this service as I request?" The spirit replied, "I do." Since the reply was different than before, I assumed the spirit had not confirmed its intent to produce the previously-requested effects; but I went on to the next one.

The spirit is said to remove familiars from the custody of others. I demanded that it remove the familiars from the service of anyone who requests their action against myself or my family, and from those whose familiars are obliged to bring difficulty or danger to myself or to my family. "I am bound to this," it said in a grave tone.

I requested furthermore that the familiars of particular individuals and organizations, even those who are ignorant or disbelieving of their attendant familiars, be removed from their service and diverted instead to the fulfillment of special projects under my design, which I presented also to the spirit as an explanation of

what these familiars would do. "That is clever," came the reply.

At this point the spirit became somewhat agitated. It made a speech about how I should have more respect for the dignity of its office, and that at any time it could bring "four swords" to my throat. Not appreciating such a response, but feeling confident in my defenses (the circle, the brazier, the ring, etc...), I said that if I had not thought it capable, I would not have made the requests, and "do not threaten me."

"I did not threaten. You should know that I am not as others. I do not have dominion, but as herald I express the power of others. What you ask would make a significant change in the world, and it would require much for me to put these things in order. You are the first, of a great many magicians, to offer your demands from a written list. You must respect that I am answerable for what is provided to you, and am not required to be of service if you will not tell me why desire these things. Give me your reasoning, and I may consent as you ask."

In this the spirit has declared that, as a President, it is not in power itself, but that it organizes requests made to other spirits, presumably the "four swords" to which it

referred. I gave my lengthy reasoning, ad-lib. These were requests made in the interest of securing basic freedoms for the ordinary man, and oppressing those who would pervert or deny these freedoms in the interest of selfish gain. "Then I will do as you demand."

I asked what is under the dominion of Amaymon, and what is the nature and purpose of his consecration. "Gifts, surprises, fortunate gains, miseries, losses, movement, enterprises..." and so forth, "a gift can bring delight or suffering even when given with good intentions. The consecration ensures that the effect of the gift is the intended effect, from which it will not deviate. It is very simple. Name the gift and the intent in giving it, and pour out sweet milk into sand or the soil. Milk is best, next wine, and beer only if necessary, but never blood. Do this in a place where no one will see or hear, and do not call Amaymon by name. This can be used also to make a joyous gift bring much misery. It is best for matters of state, and for presentations to those of a foreign nation."

The spirit is said to have the power to carry, and re-carry, men from one country to another, so I asked how this is done. "You will go alone, and with only what you bring before me. It is within my right to deny anything you wish to

bring or do. You will not have any awareness of what you have done, and you may only do one thing."

The spirit, after a brief pause, said "I must go now if there is nothing further." I gave the License to Depart, and the spirit was present no longer. Despite his height, there was an overwhelmingly human sense to this spirit and its mode of action. During the discussion, it looked around as if to survey the surroundings, and sometimes it seemed frustrated or even amused. The type of requests made are not likely to be noticed immediately, but it would be uplifting to see them fulfilled.

10. Alloces #52

ALUK - ChYSh (Swift Champion) pronounced
Ah - look - Heesh
Duke governing 30 legions

The spirit appeared as a tall man of Africa, wearing shoes and a skirt of grass, a lion's skin over his head with eyes set with diamonds, and perhaps 3000 acorn-sized copper beads draped from neck to mid-thigh on a great long rope. Throughout the ceremony, he stood like

a stork on one leg. When given the Address, he spoke, "Who is it you are calling Alloces, when I am Aluk-Heesh?"

Correcting myself, and placing acacia on the brazier for the welcome, I inquired first of its talents and limitations as an astronomer. The spirit praised modern tools and procedures of astronomy, citing great advances, as it had not been requested to answer since before "knowledge of the hemispheres." The spirit declared its role as that of a guide upon the surface of the earth, and that it could say nothing (other than what could be known from the earth) about anything occurring in other worlds. Despite our great knowledge, it said, we have "failed to recognize those worlds hurtling through the unbound regions, concealed in their courses."

I told the spirit, truthfully, that I have long been fascinated by the sight of comets. Having seen a few, and hoping to do so again, I inquired about some that would appear (and be worth seeing) within the next ten years. It told of four: two to appear "in the early months" of the year 2007 ("in two years' time"), visible "in the islands of the southern ocean," and "to be seen from the pole," and yet another to "pass suddenly against the rotation of the axis in the whole girdle of the sky, making a

show of shows, and to go on unknown after."

I asked also for details about supernovae, for which I have a special fondness, as the two brightest on record occurred during important times in my life. The spirit said that the best one to be seen would be visible "to Asia" on August 29th of the year 2030. I asked where to look to see it, and the spirit replied "upwards will be enough, but you will see it in the region of Cygnus."

I asked whether or not it could provide a familiar to give assistance to others in music, grammar, and arithmetic. "I would prefer to do anything else, but if you request, I will provide instructors." Sensing its intention to cooperate in spite of inconvenience, and realizing that to let others have free access to these "instructors" might bring them trouble, I compromised. The spirit agreed to give instructive familiars to whoever would wear its seal. "They will gain titles and trophies in all competition, if they will abide the training given by discomfort and disgust." I made this request freely and discreetly, on behalf of an opera singer, and an author whose writing involves mathematics.

Though this spirit appears competent in his field, I have no reason to think of it as something with any vast power. It was

certainly not a terrifying spirit by any means. Though the Goetia describes it as having a "big" voice, in truth it was almost a whisper, as if from a parched mouth accustomed to flowery speech. It has apparently not answered any requests in quite some time, which could account for the misinterpretations. It will be a tremendous pleasure to find its astronomic predictions coming true (if they do), and as well to see a successful outcome for those who will soon (presumably) have new instructors in their crafts.

11. Gusion #14

GUTs + YUN (Little Dove) pronounced "Goots
-yohn"

Duke governing 40 Legions

The terms of conjuration for any spirit clearly state that it should appear in "fair and comely shape," along with other admonitions that the appearance should not include disturbing images. Nonetheless, some are described as having the appearance of "monsters" or of great beasts like dragons, and this particular spirit is given a most obscure description. It should appear "like a xenopilus," but not other indication is given in the text as to exactly what sort of creature this might be.

Until now, this description has remained a minor mystery of the Ars Goetia. I have heard several colorful "explanations" of this obscure reference, almost all of which are derived from speculation that the term is Greek. Among them are "strange headed," "strange lover," and even "blue headed," none of which resolve the image into anything specific. One effort, "cynocephalus" would indicate that the spirit appears as a baboon.

Quite unexpectedly, the spirit appeared in the shape of a beautiful woman dressed in "harem girl" fashion, leaning forward from the back of a young elephant. The sigil of the spirit suggests the ears and tusks of an elephant, though I would have never guessed such a thing beforehand. The woman wore a loose red scarf, a considerable amount of make-up, and was especially attractive. During the whole period of conversation, she made overtly seductive gestures and spoke in a suggestive tone, beginning with "What would you like me to do for you?"

This spirit bestows honor and dignity, which are qualitative adjustments in behavior rather than the "honors and dignities" bestowed by other spirits, which are specific titles and privileges. I requested from it those favors,

within its office, which would permit me to avoid undue difficulty as a result of the indignities of others. This included compelling those who incur debt to me to honorably repay such debts (none exist presently), and to ensure that those who come to me (whether at home, in public, or in places of business) maintain their personal dignity. These requests will, hopefully, preserve me from involvement in underhanded dealings and other side-effects of chance meetings with nonspecific desperate and depraved individuals, should I encounter them.

To all of this the spirit agreed willingly, without any discussion whatsoever. It has also the power to create or to reconcile friendships. I requested that any who would wax angry, speak harshly or insultingly against me, would have their disputes reconciled in their hearts before it becomes a problem. The spirit agreed, quickly, and I caught sight of an error. I requested also that my adversaries should hold their tongues in speaking rudely of me also in private, away from my presence. The spirit congratulated me for having the sense to make this latter request.

It was given license to depart in customary fashion. Though it made no small effort to entice me away from my intended purposes by

its posture and expressions, the spirit gave almost no feedback, and this (coupled with its appearance) made the exchange difficult.

12. Amon #7

Amon (AMUN) pronounced "ah -moon."
Marquis governing 40 legions

A spirit with frightening power. In nearly all references, Amon is identified with the Egyptian god of the same name. Amon, a major deity among the Egyptians, would have been a likely candidate for a young monarch to ensnare in his Brazen Vessel. The description given in the Goetia for Amon has almost no comparison to what we hear from the Egyptologist, though, so I was initially suspicious as to whether or not the two were in fact identical.

Amon of Egypt apparently had rams and geese for his sacred symbols, whereas the Goetia describes him as a wolf with a serpent's tail or as a man with a raven's head and dog's teeth. Amon was a very influential deity, but in

Goetia the spirit is merely afforded the power to settle controversies between friends and foes and to gain the love of others. The connection between the two spirits is almost nonexistent, but there is no outright contradiction - we are nowhere proven wrong for thinking the two identical. Study alone could not resolve the issue, and to say that they are separate has (until now) made another of the lesser mysteries of Goetia.

During the Invocation (the 2nd conjuration), great blasts of wind arose outside, and died away suddenly as the conjuration finished. The sky was otherwise clear. During the constraint, an interior door opened. That door normally requires a push to open across the carpeting, and the doorknob has always been secure. There seemed to be wolves at the side of me: first on the left, then right. Each time, there was a light as if a match had been lit, but slightly larger. In addition, the whole atmosphere of the room appeared to be infested with an unwholesome feeling as if something bad were about to happen at any moment.

The spirit appeared at the Address in his "human" form. I use the term "human" in the vaguest sense. He had two skinny legs and two skinny arms, a torso like a man and a head where a man's head might be. Instead of a

man's head, there was something like a long black dog's snout affixed to a bird's head. The snout was not a beak, but it was rough and had the appearance of asphalt or vulcanized rubber, and the teeth stuck out from their bases. It was long and angular, but there was a sort of bulge at the end, and the eyes were large and dark red like a cherry in black oil. It had an enormous mane of blonde hair, fine as silk, in hundreds of finely-woven "dredlocks" or something of the sort. They hung wide and long, and were in fact reminiscent of an Egyptian nemyss. It held a long staff of gold made to suggest his own head-and-hair shape, and had many divisions along its length. It sat on a grey stone throne.

"You had some purpose in mind when you called me. I have come in answer to that purpose. Tell me what you require," it spoke in a plain, clear, and even-tempered voice.

The mere look of the thing gave me an immense rush of panic. I held the ring before my lips. It spoke again, "We will not require such things tonight. I congratulate you on your readiness, and for not greeting me with a sword in your hand as if you would reach out to pierce my heart." In truth, I had the sword laid at my feet.

"I find myself surrounded by controversy. I wish to resolve this, as well as certain controversies in the world at large." I felt confident in my answer, but it replied, "We will not interfere in the affairs of others except in that they concern yours. You do not have controversy surrounding you, but are truly arrogant and conceited. Your actions and attitudes create disruption in the lives of those around you. You have spared none from suffering in which you do not participate but rather perpetuate. You are slow or forgetful to reciprocate any gratitude, hesitant in meeting obligations, and usually interfere needlessly."

At this point, there were several loud clicks on the north wall, and light like fire. I turned to look, seeing nothing. "This is my assessment. You cannot even concentrate on this conversation [it had been more of a lecture] much less attain any of your esteemed goals. You must focus your attention in one particular thing until it finds completion."

"Is there something that you suggest that I complete?" I said. "I will say nothing about what you would do, but from now I will be your best friend. That is who I am, it is my name. I am the Best Friend. What would you like to do? I will make the way clear for you,

and lend support to your efforts."

J - "You must put an immediate end to all spite and animosity earned to me from other people, both in the past, currently, and in the future, in a manner both fair and favorable to me, unto the end of my days."

S - "I will make an end to your present disputes. You will have no more trouble for wrongs real or imagined. I will settle your grievances in an equitable manner and to your benefit. You will not disrupt or deceive, or I will fail you."

J - "I desire also to be loved. Not by any particular person, but to be given admiration for what I do well, when it is truly well done."

S - "You will have a reward of exalted consideration. You will have the highest consideration for each one among whom you present the fruits of your skill. You must not use this to make anyone do something that they had not intended to do, and you may not use it for any purpose to make people believe something untrue."

J - "Is there some special way to make this happen? Should I use the seal and call you at the time?"

S - "No. I will make these things happen unto their completion for I have the power to do so. I could pick you up from the ground right now and hold your feet above the floor. Would you like for me to do that for you?"

J - "Such a thing would breach the circle and it might invalidate all that you had previously agreed to perform."

S - "You are well guarded and aware. I will tell you that my staff has seventy-two parts, and is a sign of my place among the others."

J - "You will agree to do what I have asked?"

S - "I will always be your Best Friend. I will do what you have demanded."

I gave the License to Depart. The spirit seemed to turn into a ball and disappear, like watching a television turn "off." There was a sense of some lingering presence, the same panic feeling had upon its first arrival. All the same, it had disappeared and I walked out of the circle. Nowhere near the candles, the front of my robe caught *fire* as the very edge brushed against the outer edge of the circle. I stepped back to smother the flames. There were none, nor were there any stains of fire despite having

very clearly been the hem of the white linen robe on fire. It was the most disturbing part in this entirely eerie interaction. I gave the License to Depart again, and the sense of its presence went away immediately like the feeling after a guest leaves.

13. Beleth #13

? BLAT (softly)? pronounced BA-leet ?
King commanding 85 legions

There is a word to say here concerning the utility of magical ceremonies. Obviously the presumed function of such arts is to allow for the attainment of that which would otherwise prove inaccessible. In the case of Beleth, the thing to be sought is "the love of men and women, all that there may be, until the master hath had his fill." On the surface this sounds like something appealing to Faust or Don Juan, or some other insatiably rampant lover whose passion borders depravity. Some reflection led me to the assumption that as a "king" controlling a significant horde, Beleth must serve some better purpose than mere sexual gratification, which is amply covered by the lesser nobility of the Goetia.

To call the spirit "unwilling" would be a great understatement. At the ending of the Constraint, flashes of light (as from a "disco ball") began to appear and move to and fro. I did not consider this a true manifestation of the spirit, as trumpets or loud noises are supposed to herald its approach. I realized that it is described as obstinate, in fact Beleth's entry is the first reference point used later in the text to describe the manner of dealing with difficult demons. I proceeded to call the Cardinal King, but as Beleth's station is in the south-east, it became questionable as to which king would be appropriate to compel his arrival. I called Amaymon, as it is used in reference to beleth by the text. At this point I felt like things had gone just a little toward the direction of "out of control," as I was making decisions during the ceremony which in all good sense should have been settled long prior to the work.

To make matters worse, there came up at this time a litany of requests to stop, take note, be aware, and do no more. Still there was no apparition, so I performed the Chain Curse. The insistent cries changed to "this is unnecessary! I have arrived!" and the like, but still no apparition. Finally I Laid the Courage as it is said, and the spirit appeared as if a stone slab had fallen into place. "It is done! Release me and I will do whatever you ask."

The spirit appeared not unlike the Grim Reaper, sans scythe. This was not what I had expected. Having previously assumed the name of Beleth was a corruption of "Bacchus," with Bet-Lamed-Tet being used ignorantly in place of Bet-Chet-Samekh, I was prepared for a parade of fools and their drunken lord. This spirit was still, cold, and imposing. I fumbled to unwind the chain from the box, add incense to the coals, and give the Address and Welcome. The spirit mocked me, "What is this? Shouldn't you check your book?" and so forth, all very copndescending. It asked about my incense: what it was and from where it had come.

The spirit, unbidden, began to describe those in its service: a man who plucked feathers to wear, and a man who sang so well the birds learned to imitate him. A bird began to twitter loudly, and though I am no ornithologist, the sound was not the norm for any bird known to me. There were others also, all of them having some bizarre and highly questionable behavior through which, I was told, people were made to love them. I grew weary, and the day was excessively hot, so I demanded:

"Make _____ beset by fame and the devoted affections of all met, even strangers, so

that people will seek____'s favor, give presents, welcome, and fond appreciation within my lifetime, and for ages to come."

The reply: "I cannot do this if nothing is done to earn it. These men made fools of themselves for my sake, what will_____do?"

I described this, then added, "Make this happen now, not years or weeks from now." The spirit requested more time. I gave until the next solar eclipse (less than 20 days), and again it refused, saying that the next time when the stated conditions would be met would fall after the eclipse. I retreated slightly, allowing for the time when those conditions were met, adding that the degree of love given should be truly remarkable. Beleth advised to shun all discord, lay down any grievances, and abandon all prejudice in favor of peace and friendship. "To be loved, you must love." I asked bluntly, "Will you do as I have requested?" The spirit acted outraged, nearly breaking the headstone-stiff detachment which it had retained to this point, saying it would "work my will," but that it would "take the sword and thrust it through my heart" if it were not for my "treacherous box."

I asked about its name and origin, but the spirit spat angrily that it was not required to divulge

that information. Thus I have left the translation as might be expected, and it is certainly subject to some speculation and debate. As I gave the License to Depart, the spirit said "Fool!" before disappearing as though being blown forward from behind. I was left somewhat confounded by the entire episode, and had it not become apparent since the act itself that the conjuration was successful, I would have doubted whether or not the oath was properly made.

14. Dantalion #71

DN + ThLYYN (judge hangman) pronounced
DON-tal-YON

Duke commanding 36 legions

In addition to expanding the scope of operations when requesting service from the spirits, there are applications hinted but not fully described by the text. The 71st spirit has several subtle powers that border on the fantastic, and I have called this Duke in an attempt to reclaim some of the lost legacy of legendary magicians.

The spirit arrived at the end of the Constraint, addressing me as "Oh, man! Oh, you man!"

Whatever you wish I will do for you. Ask, and I will do what you require." The tone was somber and deep. I wonder even now if it had merely intended to distract me from giving the Address to the Spirit, after which the spirit appeared in a white prayer-shawl. It had a book in its hand, large and heavy, and its face turned around like a spinning pole, but always facing forward and changing. It must have shown hundreds of faces during the entire exchange.

I went to business immediately, requesting that it detail the "secret counsels" of several people known to me who are in positions of importance. I will name none of them here, but asked for the spirit to alter their decisions to suit my interests. The spirit described these things in a flat tone free of weariness or reproach, as if it were reading news articles. It gave attention to all relevant details and other factors exerting influence on these people.

I asked how it could create changes in the way people think and behave. The spirit explained that it does not remove the thoughts from a person but merely substitutes its choices in place of their own, and that they can not help but give it higher consideration despite knowing that these implanted ideas do not originate within themselves. I asked if it would

be possible to create a system by which I could make use of its power to alter the thoughts of others at will by means of a simple gesture and command. The spirit was willing and able, so I suggested a routine through which I might hijack the decisions and judgments of others, having the spirit affirm its cooperation.

The spirit emphasized that it could not make people subject to me, but would make servants capable of performing tasks that I command them to perform. This is implied by its power to "teach all arts and sciences unto any." The spirit warned me against making too many such commands and against depending greatly on the people employed thereby.

I asked the spirit if it could produce an artifact, usable by anyone, whereby a vision of a named person would appear and show their present activities. I displayed the artifact in my hand, within the circle. The spirit agreed, and I asked how the power would become available. The spirit described a complicated ritual involving laying the artifact on a dais and burning incense in its honor, to which I replied that I required it to be portable and inconspicuous, able to be used at ease. The spirit responded by limiting the time of use for the artifact to between sunrise and noon, saying that if it were ever used at night the enchantment

would vanish forever. I requested that the item work for anyone, but only if the user would perform a simple action that I asked the spirit to approve, which it did. It also said that the power of the item did not concern the artifact itself, but was a power of thought conveyed directly by the spirit. The image of a person would appear in a vision unconnected to the artifact, from a distance proper for holding a conversation.

I asked the spirit if it could create an effect by which possession of the artifact would allow me to see and hear through the eyes of another, so that even a blind and deaf man could see with a guide. It replied that it could do this, but that such would conflict with the present power of the item. I asked if it could produce such effects as apparent bilocation, or other hallucinations, as they are thoughts to be imposed in the minds of others. It said that it could, though I did not arrange a means of accessing that ability.

I asked about the faces and the book, "the faces are those of people who have known you," it replied, and "the book contains the words of those who will have spoken against you." These people, it explained, would understand that I had in some way manipulated their thoughts and confused their decisions, and the

book would preserve any grievances they might have with me. For what purpose, one can only guess, and I did not ask. The spirit remarked that I have a "cooperative animal," as my cat had sat at its feet, observing it throughout the ceremony.

At the giving of the License to Depart, the spirit said "We will meet again," in a tone that belied some ominous foreknowledge. The verbosity of the spirit made much of what it said difficult to remember exactly, though its message was completely clear and elucidated with precision. It had the mannerisms common to human judges, and was both pleasant and agreeable. It did imply that those who call it with offerings of incense would receive the answers they desire, though there are obviously further powers reserved for those to whom it cannot refuse, being duly conjured by the rituals of this magical art.

15. Haures #64

HRS	(destroy)	pronounced	Har-OSS
Duke	governing	36	legions

Ostensibly the Egyptian deity Horus, identified by the hawk apparent in its sigil and by its aggressive power, this spirit has several

unusual attributions. Firstly, it receives worship even to this day, yet is subject to bondage. Second, it speaks about "Divinity, the Fall of Spirits, and the Creation of the World" despite being conjured under sacred penalty. Finally it has the power to destroy enemies by fire, a fairly impressive feat. After years of wrestling various religious bodies and their monumental doctrines, and out of some sense of hypocrisy at conjuring these spirits repeatedly in the names of a God to whom I cannot claim much loyalty, I sought resolution from this spirit.

The spirit appeared as something like an enormous leopard. I have seen leopards, and most were rather small, but this was huge, hunch-backed, and somewhat shaggy for a leopard. "Supplicants convene for my adoration. Do not delay me beyond necessity!" it spoke. I gave the address, and it stood to reveal a man with a face blackened as if by flame, and eyeless. "Who is God?" I demanded to know.

"God is that which can destroy with impunity, demanding worship from whatever it threatens." I found the answer simplistic and unsatisfying. I asked about Divine Love. "God has neither love nor wrath nor jealousy." I lay the tip of the sword out to the triangle, and

requested again to be told the nature of God. "There is nothing to be called one God, only unity of spirit."

I asked from what spirits fell, and to where they fell. "In the beginning, there was no Earth or space, and these were made to divide spirits one from the other. This is the fall of spirits, the loss of purity. There is no faction in this shattering of the eternal, no good or evil to choose as ally. God is Almighty and without opposition."

I asked the origins of physical law, life, and mankind to be revealed. "If there were they who made the laws of nature and the living flesh by choice, they are unknown to me. Man comes from the sea, and is the highest of all creatures in the world having a spirit, but is not alone. You have the spirits of many and will have many more, yet they are unified in you, and where they are in harmony there is the peace of the kingdom."

I asked about the divinity of Jesus and other demigods. "He was a mere mutation, born of woman. Many things said of him were true, and some things myth. He worked miracles as others have done, and was never God nor Son of God nor anything but a man."

I asked about the Day of Doom. "The reckoning is inevitable. There is a limit to our separation from unity, and matter is our egg, not so much a prison. At the breaking of the egg, when we shall return to the eternal, we are Almighty, and we shall exorcise from among us those who are to be cast away with the shell of our former world. Unified in spirits, we are Almighty, and even the spirits may be laid to total destruction, silent and unknowing, while our continuance is assured."

"Who should I destroy by fire, young prince?" it spoke. I do not consider myself royal, and not knowing any adversaries, I asked it to reveal my enemies. "None known to you, and none who know you, would be your enemy." I asked it to bestow the power to command "fireballs" and the like upon me through various gestures. The spirit replied that such was its power, not mine to have. I suggested that it should wait for my future commands in that department, then, and to strike at my request. It replied that it would not strike first.

It disappeared after the license to depart. I am unsure how to rate the effectiveness of the conjuration, it is said that this spirit will lie and deceive, and despite my best efforts to ensure proper protocol, I cannot help but worry that it was merely telling yarns. I will reflect on the

discourse, as usual, and continue to weigh what it has said against the voice of my own reasoning.

16. Cairn #53

ChYYM (living) pronounced "hha - Eem"
President governing 30 legions

Somehow this spirit has been, even by educated men, confused with the Biblical personage of Cain. I am unclear as to why this is said, but it is patently false as well as being somewhat absurd. It bears mention here only in that it has become a popular suggestion despite the fact that it requires taking both Cain and spirit #53 entirely out of context. Though I can not speak for Cain, I can say that this was by far the most amicable spirit yet conjured.

Occasionally I take up work on behalf of others, as is demonstrated by this record. My standard policy, in all such work, is to refuse any service bluntly and give no possible reconsideration. Afterward I consider the matter thoroughly and, if it appears beneficial, apply myself to it as discreetly as possible. My motivation for this conjuration was done to satisfy the request of a magician whom I have

long respected, though it was a general request and not specifically mean for me alone. The question was to search the future of the climate for Earth in twenty years time, to determine the validity of arguments for or against the impending peril of Global Warming.

Immediately upon completing the constraint, the spirit appeared as a tiny bird and said in a most pleasant voice "You wish me to give you understanding of the speech of animals. It has been hundreds of years since anyone had this gift."

Not impressed easily, I gave the Address. The spirit replied by saying "You did not expect something so small? I will change to suit your needs." It stood to reveal a man dressed in the same dull brown as the bird, with what appeared to be pencils wedged into the rear of its cap, which was also brown. He was exceptionally thin, standing loosely but not fitting any particular era or nation. He was, for all else, brown.

The spirit began to speak at length about the nature of birds and their communication. It had an apparent fondness for birds, and took care to explain that they are good-natured but often attempt to annoy others, especially other birds, which they do not regard as creatures of

equal merit. It described cattle as offensive, dogs as motivated entirely by reward, and said that most insects and no mollusks have speech, although spiders do. It made a distinction between communication and speech, saying that speech is expressive and whimsical whereas communication is a mere biological function. It made clear that speech is not shared by a species but is individual in nature and is shared as individuals, and so can be shared by creatures of other species.

I asked how to make the speech of animals more clear. It said that it would bestow the power upon my Ring, if I would extend it beyond the circle, which I did. So long as I wear the ring, it would make the speech of animals clear to my understanding in my native language. I asked about giving the power to others, and it described how to pass it along (it requires me wearing the ring and pressing it to the upraised palm of another), and that it would be given to them only while i wear the ring and that only so long as I live.

I asked about the Voice of the Waters, curious if it were merely the speech of fish. It spoke more about fish-talk, and then declared the Voice of the Waters to be a peculiar voice of unknown origin emanating from beneath the sea, "possibly Leviathan itself" it said with

unexpected humor. This is starkly contrasted to the Voice of the Multitude "like many waters" mentioned in Revelation 19: 6, who are the holy chorus praising God.

I requested that it speak to me about the future, things to come, within one, five, ten, twenty, fifty, and one hundred years, relating to the climate of the world. I asked for special attention paid to the twenty-year mark.

1 year: Drought in Asia, no major effect globally

5 years: African tsunami, loss of Atlantic waterfowl

10 years: Birds living at the poles, decimation of the Walrus

20 years: Much rain, cooling of the Earth by two degrees, deserts benefit and grasslands grow -

Increase of rice production, more humid but no raise in sea level -

Re-vegetation in the Amazon despite continued logging -

Tropical Malaria virtually eliminated-

Oil shale explored in abundance in Central America -

No storms as strong as those of 2005-

Warmer summer in Russia -
Oceanic Islands remain unaffected-
Weddell Sea become great fishery, Ross shelf
begins to break-
No interior change in Antarctica-
Bubonic Plague in Africa, with few deaths-

50 years: Mass starvations worldwide

100 years: Several massive cataclysms, but
humanity relatively unaffected as a whole

Out of curiosity, I requested knowledge of the distant future, the extinction of Mankind, and the next Geologic Age. The spirit responded that humans would become extinct in 12 million years due to disease and the remaining women being beyond breeding age. The next geologic change, to make Europe some of the only inhabitable ground, would occur in 34 million years.

I will again say that this was a very pleasant spirit, and that it departed immediately when given license to go. I reported my finds, which were the near total opposite to results given by other magicians, and we shall see which (if any) come to pass.

17. **Andromalius #72**

??? (???) Pronounced ???

Earl governing 36 legions

The name of this spirit eludes me. I have seen "strong man," "evil man," and even "man-hammer" as translations, and popular titles like Adramelech suggested as possible mythic equivalents. I do not consider any of these accurate, although the Medieval concept of Adramalech as a tattle-tale would fit neatly with the powers ascribed to Andromalius. Unfortunately I had forgotten to inquire about the name at the time of conjuration, for reasons described below, and the trivia will have to wait until some time in the future.

It should be apparent to all but the cloistered and the delusional that in the real world, it is often the bad guy who wins. Perhaps you pay your bills, file your taxes, keep in one lane of the street, and avoid stealing your neighbor's furniture. Perhaps you price your goods and services fairly, or otherwise attempt to maintain an equitable relationship with your fellow humans. This is laudable, but all too often someone will step far out of line and suffer little or not at all for the infractions. Such an accusation is often leveled toward the owners of large corporations, particularly those who products employ many at low

wages, or whose services destroy the natural environment. It is also something I hear very frequently in reference to small-time scam artists and other law-breakers.

Not meaning to cast a gloomy cloud over the moral life and positive efforts, but it is highly probable that people of questionable virtue have intruded into the lives of every one of us. Some shut them out, or try to pay them no heed, and others attempt to strike back in vain. In the end, the low-grade thief, vandal, killer, or other criminal will get away. It is tempting to say that they are so desperate as to be unworthy of your vexation, or to hope that in some way they will be visited with retribution; but such does not always (or even usually) occur. It is far more often the case that the poor are cheated by the wealthy, the strong bully the weak, liars entrap the ignorant, and in general the bad guys go away happy while you are left to suck your thumb about it.

Such is the case for the ordinary person, but King Solomon the Wise had a solution: conjuring demons! If they are compelled and empowered by evil forces, those evils may be bound by magical bindings executed upon their superior demons. The estimate of the vast majority of writers on the subject, for centuries, is that these threescore and twelve spirits of the

Brazen Vessel are in fact some of the most high-ranking demonic powers believed to exist. It is no surprise that in seeking to end the work of wicked people, one may undo their work by subjugating their spiritual masters.

Now I myself am relatively content and free from malicious works of others, and I hold no grudges over old crimes. I can think of no debts owed to me and what enemies I do have lurk in dark places with far more pressing concerns than my anxiety. Of my wife I cannot say that this is the case, or ever has been the case, and what troubles she does have are significant and insurmountable by any means available to her.

She has been the target of several attempts on her life (during her childhood), she has been robbed by family and neighbors, and she has been given many lies from people who she has no choice but to trust, yet who all now sit in contentment which has no foreseeable end. Though all of this is more or less old-news and not immediately troubling to us (it has not been a trouble in years), it seemed prudent to put a decisive end to all of this mayhem at some point in time, and we chose now to do it. I hope that my readers will permit me to omit the details of my charges to the spirit in this regard, out of respect for my wife and as a

necessary precaution. These details are trivial in any case: full listings of stolen property and those responsible, the names and reasons behind her troubles, and similar data concerning others among her family with whom she is in good standing.

My command to the spirit was simple: undo what has been done, overturn their hearts to make them repent of their evil deeds, and force them to make some manner of recompense appropriate to their crimes but regardless of their means and preferences. The spirit agreed, and gave minor details about what these things would involve, all of which were agreeable to me.

One curious thing about this spirit was that it did not like noise in any way. Despite being eager to perform its conjured labors, it was very insolent about my poor choice of locations. I chose a place for the conjuration which was too close to an airport, and every time a plane arrived the spirit would silence (at McCarran airport in Vegas, we get a flight about every two minutes), and more than once did it complain about the noise. It was, despite the difficulties, just as described: a very large Mediterranean like a pro-wrestler, making a very concerned effort to keep a huge python at bay. At its arrival, the snake was able to coil

around the whole length of the circle, and at its departure the man was swallowed in a gruesome display lasting more time than I would describe as "comfortable."

Since I have written this after-the-fact, I might add that many of the charges given to this spirit have been fulfilled in a most excellent manner.

18. Berith #28

BRYTh (Covenant) pronounced "bah-Reet"
Duke governing 26 legions

Compare to Baal-Berith (Lord of the Covenant)
in abundant sources.

The spirit gave no sign of coming into appearance, and there was no sense of its presence. It appeared fully, as if a mirror turned and it was there immediately. It had a broad face and prominent cheeks, skin that was dark as with dirt and dust and very dry. It had eyes like agate geodes and was encased in a thick halo of golden shimmer as if it were itself radiant. It was draped in a scarlet cloak of deep and luxurious texture, bound at the right shoulder with its seal and many draperies of coiled wire about it. It had a crown that was like red gold, from which the radiance issued,

and it was giving a stoic gaze toward me. His face had a beard with long chops and close, thick hair pulled tight to the skin and dry.

I gave the Address to the Spirit. "I have already arrived." Its voice was like listening to a very thirsty person. He was, beneath his cloak, a man of undeniable strength and he spoke with precise pronunciation. I gave him Welcome. "I am humbled before you my lord and master, ask of me what you wish." The spirit dropped to a very low bow, and I could tell that his thick dark hair was parted down the center, and that his radiance was diminished at the brow.

I made a request to obtain appointments from heads of state, the powerful, and the well-known for various projects and plans of my own. The spirit informed of severe and unavoidable consequences as a result of my insistence on a very-soon time frame. These consequences were not the spirit's fault, but the spirit could do nothing to prevent them it said. This spirit is said to be a Great Liar not to be trusted, so I was wary and looked for a way to judge the statements the spirit had made. Finally I decided to say, amidst its explanations, "Be silent!" and bade it "agree to do as I have requested, in a way that is to my satisfaction. If it should become possible that

these consequences be avoided, will you then do as I have requested? "

"Yes. If there are no further demands, release me."

"When were you last invoked?" I asked the spirit, curious about its origins and the frequency in which these spirits are conjured.

"I am called in every false oath. Men swear lightly on their own names."

I held the ring before my face to defend myself from whatever was creating the fiery halo cast from the spirit's nine-pointed gleaming copper crown. I gave the License to Depart. This conjuration was performed on 10 Cheshvan 2007, and even in the three months since then my family and I have been invited to an exclusive event at the White House under peculiar circumstances in February. At this time I am hardly even certain I want to go there! But all the same it is remarkable to occur at all.

19. Malphas #39

MOL-PSh (Betray Rest)

pronounced "Ma-All-pees"

President governing 40 legions

Arabic legend declares that the Goetia, the catalogue of spirits and their bindings, was supposedly written by two spirits named Harut and Marut, who persuaded the Babylonians into idolatries with instruction in secret arts and sciences. In the Goetia itself it is said that the Babylonians found the Brazen Vessel containing the spirits, thinking to find treasure within it, unwittingly releasing them in pursuit of fabulous treasures. It is probable that these spirits, the crows Harut and Marut, are in fact named in the Goetia as Halphas and Malphas. Furthermore I believe them to have been known in ancient Europe as the ravens of Odin, Hugin and Munin: pagan gods bound by the name of Jehovah.

When one reads the descriptions for this spirit, it is forgivable to think the author oversteps the limits of possibility in some places. Halphas "builds great houses and high towers" which is much less modest than its other tasks, to bring together distant artificers, and to destroy the works and plans of enemies. It is one thing to arrange convocations of

engineers, but to manifest a tower would be power indeed!

A solitary tower is grand, but to be honest I wouldn't have much use for it at the present. I am fully occupied with the production of fine art treasures in gold, diamonds, and rare materials for a very high-end market. I hope to expand the market to even greater pocket-depths, and thereby interweave my work with the lives and joys of the most successful and powerful people on the planet. I requested that the spirit build suitable venues for this establishment, magnificent dwellings and places of business in the most beautiful places in the world. I furthermore requested a bright and competent staff for all required positions to be gathered quickly and to the mutual satisfaction of all parties, and that any hostility from past dealings become continually and perpetually negated in a mutually satisfying way. This is an enterprise which requires highly skilled workers of an obscure industry, and extensive training in unique specialized techniques suited to the extremely rare and precious materials. It is also one with very powerful opponents: individuals and organizations holding high offices and wielding considerable influence. To each request for compliance, consent, and committal

the spirit replied, "I shall comply" and "\ do consent."

The spirit began to manifest as if there were a cobweb colony wafting by on an unsteady breeze. I wondered if it were anything at all, it seemed so indistinct and unstable, but it had a sense of motion as if there were some purpose behind its seeming glide through the air. I gave the "Address to the Spirit Upon His Coming" and the material became like petals or leaves, gathered into a tower resolving itself into a tower the size and shape of a man. It had a head like an English noble of the middle ages, with strong features and the disheveled blonde locks of a soiled angel. "Are you not sacred?" said the spirit.

After my request, mentioned above, I asked about its reputation for "good familiars."

"Oh, so you wish to know: The executive behind your wants and needs. I will allow you some of both, and you must tell me which you most require."

It is said he deceives those who make offerings:

"There is nothing you can do, but I can do all of what you request."

I asked about its name. He opened his coat of petals, and they were as the wings of a deep forest moth. They were grey and dusty but within them there was a shine, and they were ragged at all the edges, wrapping around his naked mummified body. His wings were unfolded swiftly, and he declared, "I am Malphas of the Fallen!" before I gave him License to Depart.

This spirit did not have a lot to say, which makes me highly suspicious of my own claim that this spirit represents any sort of pagan god or legendary djinn at all! I could not imagine a spirit of this demeanor to be held accountable for providing a vast amount of scientific and mathematical data to Babylonian sages in an attempt to lure them into idolatry. But sorcery is not the same as scholarship and I will probably maintain the academic suggestion that these spirits may have some connection in the lore of spirits, but I am doubtful that such a connection exists in reality based on my experience with this fallen angel.

20. Shax #44

ShCh (Speak!) pronounced "Shach"
Marquis governing 30 Legions

"Where should I fetch the horses?" this spirit spoke upon its arrival.

My response, not to be caught off-guard, was to ask "I would need stables and pasture. Can you provide me with these also?"

"I didn't think you wanted to be a rancher. Usually you people want horses. What else do you want? If you do want the horses and the farm, you'll need to commit yourself to it."

I was now curious as to what sort of commitment this spirit demands, and the extent of its power. I changed tactic slightly, and said to it, "I do not want any horses. Suppose I wanted the Dresden Green instead, could you get it for me?"

"I could arrange for you to see it, and I could have it given to you, or even to help you purchase it for an amount within your means; but I could not make it appear in front of you presently. You need to be in a position to receive it, and that requires many things you do not currently have. I could arrange that you

should get these things, but it will take time and I have said you must commit to the action."

"What sort of commitment?" I asked.

"If you want horses, you'll need stables and pasture. I thought you wanted something else than to be a farmer. Tell that to me, and you will have it."

The spirit is said to take money "from the houses of kings, and to carry it again in 1200 years." This sounded to me like a sort of loan, with money taken out and eventually returned, and so I requested from the spirit a particular property (Downtown Las Vegas, not a ranch) that is very attractive to me. "You will have it, and you will have the cooperation of all in securing it," replied the spirit.

The spirit had been stepping around the triangle as it spoke, and in order to obtain a proper Oath from it, I commanded it into the triangle and demanded that it reiterate its promise to help me. It did this immediately, without any hint of resignation.

It is said that this spirit "give good familiars, sometimes." I wondered if this meant that it would only give familiars sometimes, or if it

gave familiars and they were only good sometimes. I asked the spirit, and it replied that the familiars are sent from among its legions, and that it would send one to take care of our property deal which would depart as soon as the deal were finalized. The familiars are only good "sometimes" in that they are not always in a position to be of service, since I am not always in a position to benefit from what they can do.

The power of this spirit is simply to negate the sight, hearing, or understanding of other people. It can make people ignore things that would otherwise make them unwilling to deal with you on your terms, and it can make people overlook the obvious. It cannot make people want to give me something, but it can make them ignore the fact that my offer is low, or any other problem. It can make people turn a deaf ear to legitimate complaints, and fail to see things that would prevent their compliance. The familiars use these powers to execute their tasks, but there is a limitation in what can be accomplished through forced ignorance.

I asked if the spirit could also make people literally blind, deaf, or speechless at my command. The spirit assigned a familiar to this

task also. I asked how to invoke this assistance, and was told to call upon the spirit by saying "Shax! Take away his sight!" or hearing or speech, or whatever else. I was warned that this would not always work, and that I would have to be in the presence of the person thus afflicted. Whether or not it would work would depend on whether or not my command were arbitrary or whether it would be part of something I was actually involved in doing. If I had a need to be sneaky, it would help me accomplish that, but it would refuse to serve against the same person in the same place if I merely wanted to torment someone at whim.

The spirit appeared at first as a white bird, quite large and flustered. I gave the Address, and the spirit assumed the shape of what looked like a very thin man covered in fine white feathers. I asked if it were an alien from another world. "I was never a creature, and was never condemned. I am pure! I volunteer myself to this compact."

This spirit was apparently accustomed to modern mannerisms. It spoke freely in a contemporary style, with a voice like an old drinker: sly, subtle, even humorous.

21. Bathin #18

BTh-OYN

(House of the Eye) pronounced "Bet Ah-eeen"
Duke governing 30 Legions

The name of the spirit Bathin is often rendered with alternate English spellings, Bathyn or Mathin for example. This occurs frequently in the Lemegeon as unfamiliar Hebrew words are inaccurately transcribed into the alphabet used by the copyist. The Bet is mistaken for a Mem (they are both full-square letters), and thus the confusion arises, especially for the elementary students of this art.

I required that a particular person, a scientist involved in nuclear waste management, depart this country and reside comfortably in another specific country. Despite the recent debate over nuclear waste, my interests in his move are entirely personal and have nothing to do with his profession. Having offered this man a quarter of a million dollars in cash unsuccessfully, I sought the help of the spirit in compelling him to emigrate.

The spirit was large and overpowering. It was not like a little Djinn, with a human torso

adapted to the base of a misty serpent, nor was it like a man with a long tail, though it is described as being like a man with a serpent's tail riding on a small horse. It was instead like a snake with a "man" head that was squashed and bestial-looking. It was a vivid green like grass in summer, and seemed to have a scornful expression. The scales were close-knit and almost smooth, and it appeared to have eaten an extraordinarily large meal very recently, for its midsection was swollen as if it contained a huge pig.

"What is it that you need?" it spoke in a cold bass tone that sounded like a sneer. Its head had to crane upwards and around to its left to get a better look at me, since it was facing to my left as I looked eastward. I told it my desire for the man to move from the country.

"When?" it asked, to which I replied March. The spirit agreed to facilitate his move (there are several legal obstacles) and gave specific instructions as to what is required of him and how he might be influenced. I must unfortunately leave the details private as they are personal to me, but the spirit gave specific instructions about what would need doing and other things involved.

I had suspected that this spirit was privy to international trade values for gems and spices. Being able to travel quickly and without incident, and knowing the market conditions for these commodities, could be very profitable. I asked the spirit specifically about emeralds, since I have some faceted Colombian emeralds in the eight to twelve carat range and have recently considered selling them and going on vacation in Hawaii.

The spirit stood then. It was enormous, its head on a one and a half meter neck and its four meter tail rolling out like a rope coming out of a coil, both about twenty centimeters wide at their widest. It had trim legs like horses' legs with thickly-clawed feet, and spindly arms like a monkey. I cannot shake the feeling that it was some sort of dinosaur, a bizarre long-necked raptor maybe, but the serpentine face was expressive and its orange eyes were keenly trained on mine with thought and power behind them.

It spoke about the value of colored stones having increased in the wake of faceting advances in the diamond industry. Ironically I had a small hand in these advances and it pleases me to see their continued development in the precious stone market. Unfortunately the spirit informed me that I could not receive a

large sum for my emeralds, but mentioned other stones which have grown in value significantly and others in my possession that have dropped. I am not willing to travel to foreign countries, even quickly and without incident, to sell these gems and so I must be content with a collection of stones or with relatively low profits from their sales. I did not inquire about the value of herbs, but had considered asking about the local desert plants before the conjuration.

Though the presence of the spirit made me uneasy, it was not hostile and spoke clearly. I can only adopt the wait-and-see approach to all of its charges though: I cannot be sure that it spoke accurately on either count as of yet.

22. Gomory #56

OMURH ("Gomorrah")

Duke governing 26 Legions

The names "Sodom and Gomorrah" are now synonymous with civilized depravity. Their legendary demise, along with at least three other cities of note, is the subject of Biblical lore and one of the focal points of Christian religious intolerance toward homosexuality. It is difficult to discern any real reference to

homosexuality at the root of Sodom's troubles from the Biblical account, however, and no other sources document such an abundance of sexual deviance there as to warrant the obliteration of an entire valley. On the contrary, the big problems with Sodom and Gomorrah appear to have been civil decency and respect, and their demise may well have been pure coincidence without any divine regard for their manners.

This spirit, sometimes called Gamori, Gremory, or Gomory, is attributed powers related to the supposed sins of Gomorrah. It is said to grant the love of young and old women, and to reveal treasures and what contains them, with the ability to tell the past, present, and future in regard to these things. It seems at once appealing to the pervert and the prowler.

The spirit appeared as a woman. Not a young woman but not an old woman: she was heavy, beautiful and dark-featured with wild hair falling over her shoulders. She sat smiling on a large pillow draped with beads; and she was wrapped in ornamental copper chains, though not the least bit uncomfortable. Her shoes off, she was ready to make conversation.

"You magicians call me too often for the wrong reasons, but this is the most curious thing. You

want whores, all of you, and most of you only want to have one of them return faithfully. You should at least request virgins."

"Do you answer them when they call you?" I asked.

"No. If they have what they want, they owe it to chance. They ply me with gifts or songs and praise, but I do not serve them."

I have no intention of encouraging any form of age-centered sexual deviance in anyone, least of all myself, but there is some advantage to having the attention of the young and old. Young women pull at the pocketbooks of their fathers and set the standards by which young men measure themselves; and there are many doting elderly women whose appreciation creates a stir of interest in an artist. For these sympathies, not for sexual aims or even personal acquaintance, I sought to generate interest in my own various creative endeavors.

I asked, "Would you bring me the affection of the elderly women, and of young girls? I want the respected women to know me, to appreciate my work and bring it to the attention of their husbands, and those in power. I want the daughters of the mighty to see my work and hold it in high regard."

"You would not be commissioned, and they would neither pay you nor buy what you present for sale, but they would praise your name."

This sounded good enough for me.

The spirit tells of treasures, specifically where the treasures are hidden. Legends of Gomorrah describe it as a place where your bags are searched, your home is open for inspection, and in general your valuables are not secure. I have no intention presently to steal from anyone or to intrude into their personal affairs, but there are a lot of interesting treasures supposedly hidden away and I wanted to know more about them.

I asked about several items of legendary note. The spirit instructed that I was only to ask for things I could name, or places where they might be, or of who might have them.

"Are there truly alien artifacts at the Area 51? Were there ever?" was a silly thing to wonder, but I admit I was curious.

"No. There was never any of that, and there has been nothing of value there for many years now. The place is used to hide money by

paying for things that cannot be examined, but there is nothing to require that."

"What wonderful treasures does the British Museum keep hidden?" I asked next.

"They have the same things you are now using, taken from Germans long ago. There is a staff with a golden crown, robes with silk brocade in purple, and ancient swords. There are also many different items of a similar nature from France, but none have been used by the man who watches them, though he is only too timid to try."

I asked finally about things personal to me: what if hidden in a particular property (where I suspect there to be things hidden), and about items related to my work. I will keep both things private, but the spirit described valuable papers long-decomposed in the first instance. In the second instance, several beautiful things kept from the public that will, for now, remain that way, as well as plans for future works. All of this seemed satisfactory to me although only the latter two were of real importance, and I gave the spirit license to depart in peace.

The arrival of the spirit was preceded by all sorts of inexplicable noise, maybe birds or cats or doors creaking, from all over the place but

not in the immediate area. Finally there was what seemed like shake of the ground, accompanying a loud crushing sound as the spirit appeared while everything seemed to settle slightly. Nothing was shaken, nothing fell, and nothing afterward seemed to have been at all affected by this ephemeral tremor, but it was a sufficient enough jolt for me to check the seismic maps afterward, which showed nothing.

23. Amduscias #67

AMDY+DUKH (Pressed Together)
pronounced Ah-mah-DEE DOO-kah
Duke governing 29 Legions

This spirit (also rendered "Amdukias") embodies the essential nature of the Unicorn: the limits of righteous action, and ruin caused by unrestraint.

I doubt there is any living adult who is not familiar with the basic concept of the Unicorn: a mythical creature that looks like a horse with a horn on its head. Depending on what legends you prefer, the identity of the creature expands in different ways: sometimes with a lion's mane and tail, or sometimes with scales. In Asia, the legend of Genghis Khan and the

Unicorn relates the creature to the spiritual presence of the Khan's father, an intimidating reminder of human limitations and also a reward for unity of purpose. European legends depict the creature at times as a symbol of purity and nobility, and other times as a mere wild (albeit obscure) beast. Modern art presents the Unicorn as the epitome of benevolent fantasy creatures.

There is occasionally some debate as to whether or not the Unicorn may have at one time or another been a real creature. Oberon Zell's goat farm demonstrates that one-horned creatures can be produced, and a recently-sighted deer with a single antler in Italy show that sometimes unicorn-like creatures can be found in nature. Though mentioned several times in the Bible, the references seem rather to indicate that the Unicorn is synonymous with the now-extinct Auroch bulls whose images are displayed in profile so that only one horn shows. Confronted with such knowledge, the person fascinated by mythic Unicorns might be driven into a cynical despair, but of course the Unicorns of legend only appear to the innocent.

One of the chief powers of the Unicorn is that of neutralizing poisons and purifying waters. Perhaps for this reason the Hapsburgs and

other royal families of Europe and Asia used supposed Unicorn horns as imperial regalia. There is no general agreement as to how exactly these horns would purify anything, so variously the legendary power is enacted when the horn mixes a drink, or when a drink is put into a cup made from the horn, or by several other techniques. At any rate, the historical examples of such artifacts are constructed from Narwhal ivory and have nothing whatsoever to do with actual Unicorns.

The spirit Amduscias, whose appearance is that of a copper-horned Unicorn not unlike something one might find on the notebooks of a 5th grade girl, is credited with the power to make trees bend and incline to the will of the magician. Though I am fascinated by tales of trees having bowed at the passing of legendary magicians, and even wooden poles bending as in the apocryphal Gospel of Nicodemus, my interest was only in the preservation of my garden. I have three fig trees of two types, an apple tree, two pomegranate trees, two persimmon trees, and an olive tree amidst about a dozen other types of plants and more than thirty other trees like hazels, palms, and some that I have not even identified. Unfortunately my little orchard is in the middle of the desert. Despite my tremendous water bills and a lot of work keeping the place

in order, the trees are suffering in this unbearable dry heat.

"I am loathe to make homage to you, magician," began the spirit. I spoke my request, to which it responded, "I see your garden trees. I cannot prevent their death if you do not maintain them."

I put some effort into this beforehand, so I asked the spirit what sort of care was lacking. "There are many errors in their care. Clean them all individually. Care for their soil before attending the needs of their leaves. Give fresh earth, watered."

Following this advice, received more than a week ago, I dug into the base of the trees and found that they had all been planted in piles of lava rock and gravel, with very little actual soil. The spirit was correct in its assessment of the situation, which from the surface appeared to be dirt at the base of the trees. I have taken great pains to rectify the matter.

I asked the spirit about itself. "I am protector of the forest. All my ways are forgotten to Man."

I asked the spirit to tell me about these lost ways of the forest. It replied that we are not to trample on the roots of the trees, and that the

root systems purify the water. Though it did not specify how this would happen, I suspect it has something to do with minerals extracted or deposited by the roots and presumes that we are drawing water from places where it has run off from ground seepage. The spirit was adamant that civilization requires green growing things, and that anything needed by mankind is either protected by the forest or dwells there. It blamed the failure of past civilizations on their loss of forests.

I asked how people could establish a growing and functional industrial civilization without violating the principles it had declared as essential to a healthy environment. "Make your paths where the forest has pulled from you. There must be sacred groves unknown to Man. There are many such places. My image will be found among them, but there is no living creature to resemble me. I am the watcher of the wooded ways."

This program says nothing of a ban on agriculture, logging, etc. and nothing whatsoever of pollution and over-hunting. The focus appears to be a reorganization of the highway system to circumvent pristine forests; and the establishment of forbidden zones where people are not supposed to go, instead of national parks where people are welcomed.

I asked, out of curiosity, what is meant by the attributed power to bend trees. The spirit replied that it could make the forest recoil from my way to permit swift passage and prevent me from getting lost, or to provide cover and obstacle to protect me. Though it was not specified, I suppose this would also be of some use in establishing road systems in accordance with its guidelines were I in a position to do such a thing. The power was bestowed to my ring by extending it out beyond the circle.

It would appear that, for most of the US and Europe, the redistribution of roadways to leave room for the trees is a bit late, and that developers tend to regard most vegetation as something to be bulldozed prior to construction. I remember seeing large tracts of old-growth Redwood mown and scoured in the name of cattle and cabins, and even the sparse local trees are uprooted before homes are built. Tree-hugging environmentalism is not a new thing, though, and it would be sad to conjure spirits of the forgotten gods only to be given a Green Party platform and some gardening advice. The magical Ring of Solomon, thus enchanted by the spirit, should be of some use in doing more than ecological campaigning.

I think that as a magician it is important not only to stand up for something, but to actually do something and to make a difference when doing so. Though it might not be altruism outright, I like to think these arts offer something more than just my own gratification, and can put my will to work in important places of the world. If my use of magical conjurations can be considered a positive influence toward a better world, so be it, though it isn't one of my top goals. In this case, I believe it might be possible to extend my hand to the causes of those who want to build in an environmentally conscientious manner without going broke or bending over backward to "keep green." If the power can be used to pull the forest brambles back from my own path, and the spirit has directed that roads should be made only where the woods have made way, then it might be used to make way for those intent on creating roads and other paths through forests. I suspect developing nations in sensitive environmental regions might benefit from the use of this power.

The power of concealment offered by the ring could be easily abused to make cover for criminal activities, or perhaps to guarantee the security of military movements or during pursuit. All of this is of course unexplored as of yet, and at the present time I must take for

granted the very idea that the ring has such powers as promised by the spirit, since there are no nearby forests.

The spirit departed on a romantic tone: "Come to me with reeds and flutes, with horns if you must, and seek out my image in the darkest untrodden glens. I will not ignore you. There is a life in the forest that does not scamper on paws or beat wings to find safety, and where even these dare not go, I await my ancient partner to whom I have always shown a clear path."

The mystery of the Unicorn, like that of the primeval woodland, is not one meant to be solved. To do so is to cross a boundary that one may easily pass, whether to expose the creature as myth or to pave the antediluvian forest in asphalt, but this is a boundary over which one is not permitted to step without ruining the things that had inspired the mystery. The restoration of the boundary, the healing power of this innocence, is such that it can purge our civilization of the "poison" threatening it from its very foundations. The power of this Magical Art is to conjure the spirit presiding over this mystery, so that the ways of the world withdraw their obstacles from the paths in which we need to tread so that we are neither hindered by nature nor do we destroy it..

24. Orobas #55

ORB (agreeable) pronounced Ar-ov
Prince governing 20 Legions

It is always amusing to see how people react when they discover that their search for the Ultimate Black Rituals of Demonology invariably entails calling upon God, angels, and even Jesus in some of the grimoires. The search for the supreme secret of unholy power ends up being the back door to the same sanctuary of faith that they once sought to escape. Such I believe is the common reward of those who fall into the practice of worshipping demons in the hope of some small reward from them: confusion, uncertainty, and misdirection of purpose, with little or no real help. **If** we must deal with demons to forge the path of our will, we must do it through their subjugation and not through our own.

The theological background of the grimoires is one of the biggest stumbling-blocks for the would-be magician. Usually people find the names etc unacceptable and alter them, excise huge portions of the conjurations, and take out all reference to unwelcome mythological characters. The white robe becomes black, the

sweet perfumes become illegal substances, and the magic circle becomes an imaginary formality. In short, the usual beginner will remove all the "magical" parts of the ritual and strip the whole thing down until it looks like something from a heavy metal album.

The person or people responsible for making the grimoires were (most likely) Jewish, maybe Christian or even Muslim. To these latter two, Jewish rituals are at least somewhat compatible. Now we have a wider field of comparative mythology, and a lot of imaginative scientific thought from which to work out the details of our magical systems, but for the past several thousand years, gods and spirits were about all they knew, and the God of Abraham was the one these writers knew best. It may be that these spirits were once bound by Solomon and that the same binding is in effect to this day and practiced through these arts, but the ones who penned the books were men from a comparatively recent era.

Orobas is attributed knowledge of divinity and the creation of the world, and is said to be faithful. That a demon would have something worth hearing, and reliable, to say about God is a strange proposition. Furthermore Orobas is said also to have the power to bestow positions

of high esteem and general favor among one's acquaintances. Apart from the obvious potential to arrange particular people among the clergy, this spirit seemed like a good choice for seeking new opportunities through the pursuit of ideas rather than things.

The spirit appeared as a man with oversized ears and lots of dark hair on a face that was more like a fruit bat than a horse. For one unaccustomed to large-nosed bats, the horse is passable as a description, but I believe it is inaccurate.

The spirit addressed me directly, saying that it had never seen a magician such as myself, and bade me "remember that it was overwhelming to us" in respect to the conjuration.

I did not want to spend much effort in sorting out the details of theology with this spirit. It is not my greatest ambition in life to provide the world with a coherent theology, and I have always found that those who do that sort of thing end up being crooks, perverts, beggars, or otherwise scum. It was, however, intriguing to ask the spirit for its opinions on the matter.

"We have never suffered because of knowledge of God, which for you is a trap of language. Know there is a God to be known, it is not in

people. The Creator, the great mystery, there is no way to see or understand it, only its creation. We do not see God, or acts of God: the work of god is known only to God. We are a part of that work, but what part we may not know.

"God is the author of knowledge and the inventor of knowing, we are only creatures who love each other to know God. The trades of words describe facts known or beliefs issued about creation, but we may know only the creation which is not God. No one has truth to tell of God. All are suspect of forgery and will not tell what you may believe.

"Life is immortality, God the reward and punishment. Your purpose is not to be known, not by revelation or by expressions of truth. What you say may be true or not but it will be a statement of knowledge or thought, not the truth of God. In blindness to the truth, forgiveness is essential to love that we may know God, but blind forgiveness is foolish."

I asked about whether it could truly give one a religious office, a "prelacy" and so forth, to anyone I might choose. The spirit replied that the Pope must be chosen from among the line of the brother of Ishmael and never from his descendants.

I asked about the "creation of the world." The spirit replied that there were cataclysms in the past and that there would be again, and gave substantial detail to a few of them. In describing these events, which are more or less standard geology at the present time, one of the more controversial points it brought up was the assertion that it was a buildup of water vapors within the rocks that caused these explosive cataclysms.

I described to the spirit my intention to form a brotherhood of wizards, to welcome in fellowship any who would diligently follow out the precepts of the art, and to establish competent leadership in such an organization whether or not that position be me or some other unknown to me. The spirit was not very happy with this proposition.

"We will not be subject to your inferiors!" the spirit wailed and was suddenly upset. I explained that I did not want "inferiors" whether as a matter of rank or as a qualitative assessment of my peers, and that others would want to follow as I do in my practice to widen the scope of our power as magicians. I also inquired as to why others, who have apparently followed in a like manner the same

practical routines as I have, received markedly different results or none at all.

"They are blind. You have the art until you lay it down, to bind all or to die. They may copy, but neither see nor hear, and they will be greatly deceived. No one can call others to obsess or aggrieve you."

That puts me at least one step back in the formation of a legitimate fraternal order of traditional magic. I have some things to consider on that point, and overall felt as though the spirit had given me the kind of insights I had wanted from it, though I was not keen to command it to perform any particular services until the terms were better understood. I gave the License to Depart, and the spirit spoke "Salaam and Farewell" before vanishing.

The Results

Here is a general tabulation of the results following the first 24 conjurations in this three-volume set of 72 spiritual evocations. For the sake of convenience, I have listed each in order of conjuration along with references the reader might find helpful. These results are given as an effort to demonstrate to the reader that these conjurations are no vain and futile effort on my part, though they illustrate my failures and weaknesses as well as my successes. I have reserved many of the specific details of these incidents to myself as private matters, and my readers must be content therewith.

1. Agares

These results have already been noted in the text of the conjuration.

2. Bime

It should be noted that my mother died within a week or so of this conjuration, and I have long speculated that it was a result of this spirit's intervention.

Some explanation is perhaps warranted. At the time I had a strong desire to become a fine jeweler, but was lacking nearly all of the equipment, possessed no metals, and for gemstones was limited to a selection of second-rate rough stones gathered during wilderness excursions and from bulk dealers online. I had a faceting machine, and planned to produce high-quality hand-made jewelry if only the necessary tools and materials would somehow fall into my lap.

My intention to gather the materials was fixed on the plan to provide repairs for damaged stones, and precision-cut gems, as a service to the one jeweler in our city which was 90 miles from anywhere else and boasted a population around 4000. Cutting gemstones is tedious enough, and my machine was very demanding when it came to producing a good product, but I was not shy of working as long as it was my own work.

The business, if it could be called that, where I was able to showcase my gems was not the sort of place that normally turned any sort of profit. Not only were my prospects at getting things together looking grim, the shop itself teetered on the edge of going kaput. At the time I was living on family money and took in next to nothing from the gems, but I wanted to

actually make money rather than just spend income gained from interest. I had one of the larger homes in the city, a reliable vehicle, and was able to sustain my family with two children, but I wanted to see the dream of a real business come together and take my family forward. It was not for greed, or even for pride, but for a desire to accomplish something that made me earnestly desire wealth from business.

The shop owner had piled his hopes into the supposed inheritance to be gained from his aging mother. In his eyes, her death would grant him a small parcel of land and sufficient money to live comfortably in that small rural township. I suppose he cared for her, but that he recognized her death as inevitable and counted on his fortune at its eventual occurrence. His store and its equipment, his sales venue and customer base, would be left to someone in his absence.

He approached me one day and asked if there was something I could do for him to hurry things along with his mother. I showed him the copper seal and asked him to cast it, bidding him to turn the work equipment over to me at his retirement. There were many casting errors due to his negligence of the cooling rate of molten copper. The seal was not able to be

used, and I had to make another myself by engraving since I did not have the casting apparatus.

Before the conjuration, however, the man "got saved" as they say. He began to hang religious idols in his store, pray with his family, cut his hair, wear respectable clothing, and take a staunch moralist point of view in all things. A decade or so of guilty pleasure released itself upon his psyche within a matter of days. I became the focal point for most of his frustrations, being depicted as a Satanist on the premise of my underserved luxuries and my interest in the supernatural.

After our severance, I called the spirit as recorded. It was not his mother who died shortly after, though, nor was it requested that such should happen to anyone. I continue to work earnestly, but I do confess that though there are times when I have wished for more money or more profit, or some grand windfall, I have at least not lent my hand to fruitless labor. That is more than many who consider themselves artists can say for themselves, but there is certainly room for improvement. As for my mother, who died suddenly of aneurysm, her funeral was attended by more than 2000 people and the location of her remains has

become a testimony to the desire of my family to retain a certain property for ages to come.

3. Naphula

The admonitions of this spirit have proven valuable to me. It is very common for people to say they want something made, but then refuse to pay for it once produced, and to refuse initial deposits outright. I have also often seen people balk at something grand like a giant diamond, saying they prefer rubies, and upon being shown one declaring that an emerald has a superior luster, etc... to the confusion of the salesperson.

I am also confident that there is nothing sold in gold or silver that I cannot reproduce. My designs in metal are always well-received. Shortly after this conjuration, I had the impulse to "test" my supposedly-bestowed prowess. In a few minutes and with little forethought, I constructed a little clockwork rowboat with an oarsman that could row on a series of gears, using only a small piece of cardboard, a paper clip, and some popsicle sticks. The little man would rock to and fro, his arms moving the oars and rowing the little boat.

Perhaps this was a subtle "gift" but it has been one worth the effort to acquire it. I have often found myself privy to technical problems in small and intricate crafts, whether during construction or repair. Though not some grandiose power or anything so obvious, the spirit was able to awaken within me a latent knack that I might have taken years to develop otherwise, and I am pleased with its assistance.

4. Oriax

After this conjuration, the spirit appeared in a vivid dream, during which it said that it could not fulfill the request in the amount of time described. It would require 18 months, according to the dream, during which I should keep a journal. I did not keep the journal, but it was very nearly 18 months later that I received my current appointment as a jeweler.

I did receive an excellent bargain on the diamond, and I continue to receive favorable treatment from him although I have made few purchases from his stock. My competitor, who was mentioned earlier in the results entry for Bime, went out of business.

5. Eligor

In writing these accounts, some of which are predictions of the future, I relate what is told without regard to its likelihood. I am myself highly skeptical of anything revealed by these spirits, any power promised, or anything at all, leaving it for the public to judge their worth where necessary.

The spirit said China would "take Korea" and in my record this was put down as an attack. The obscure situation there fizzled away during negotiations that I did not follow well enough to give an accurate description of the role China played.

Europe was overrun with tens of thousands on foot, from Turkey. If I recall correctly, shortly after the conjuration, though again I was rash to characterize this as an invasion. There were some flaming cars involved, but nothing from an organized military.

South America has not yet entered the sort of warfare described by the spirit, though at present there are obvious battle lines being drawn. Colombia and Venezuela seem to be

taking sides against each other, with other nations rallying to one or the other and there are soldiers and tanks poised at the borders facing one another.

Africa remains problematic, although in many ways it does seem to be getting to a point where people view it as a source of labor and export profits rather than as a general conflict zone. Governments whose principal mode of operation is to ride troops around with machine guns aimed at their own civilians are simply not profitable entities in the opinion of those involved in open markets and interest percentage gains.

A quote from the one to whom I had addressed the letter:

"Recently our operation has taken off like a rocket, and we are finally getting the kind of attention we deserve."

Had I persisted in my plans, this person would have been very beneficial to me. I received a personal invitation to his home and he was surprisingly supportive of my endeavors. Ultimately I took a different route toward my own accomplishments, in which he was no longer involved. My own investors and

financial managers have done a commendable job.

6. Purson

Behold! Here is the location of infinite wealth for those who dare to go and get it. Be aware that government regulation declares that gold may be extracted in this region only by hand and on sight, without mining equipment. The supply is inexhaustible. If there is any other such thing in this world, it is a wonder of wonders indeed. The government has recently spent an amazing fortune renovating this road, for purposes beyond scrutiny, but I assume the directions will be adequate.

Take Highway 101 to the 199 junction about twenty miles from the Oregon border. Go east for about 25 miles and stop at the second left after the third bridge. Take the left-hand trail until you hear the sound of a creek, then head north. Take care not to fall, and be sure to bring food and water.

7. Haagenti

I never had any need to share with the guards. Though doubtless placer gold may be found there, I believe it is far more likely that it is a

sanctuary for illegal plant growth in the area that motivated the people to converge upon me. There are organized rednecks, well-funded, in that part of the state, and I am content to leave them alone.

I have never marketed electroplated models as a means of extending merchandise selection, though such tactics are apparently encouraged by jewelry suppliers. Solid gold statues, especially of pure gold, are difficult to sell for a price greater than the market value of the metal, which ensures that my treasures will be melted down and sold for scrap, to be converted into pathetic 10k pot leaves and machine guns for the lowest class of person.

I am pleased that this spirit was able to offer creative solutions to problems, and would consult him if I had a truly perplexing need; but for something that I have a reasonable solution already, his help is unnecessary.

8. Furcas

I do not ordinarily have a fire of coals at the ready for divinatory resolutions. I leave the matter of experimentation with this method up to those who do.

From the first experience **with the spirit**, mentioned in the entry, 1 can say confidently that the spirit has a power of rhetoric such **that** the most astounding nonsense can be made **to** seem like erudition.

9. Gaap

I cannot assess the psychological condition of pharmaceutical executives. I can only hope that they have received just reward, in the form of derangement and discredit, though their empires are somewhat self-regulatory. I did hear of one in particular who began wandering around his hotel in a bathrobe, and being given "polite" treatment by the staff on account of his billion dollar bankroll.

"Nanotech Researchers Report Big Breakthrough" By Dan Vergano, USA TODAY (Aug. 19, 2005) described a great leap that could significantly advance the state of genetic science and artificial tissue replacements. Described as a "fundamentally new material" it shows big promise in a variety of technological fields.

On August 22nd of the same year, a breakthrough in cell research was also announced. This development involved the fusion of adult cells with embryonic "stem"

cells, which according to the article is a major advance away from embryo harvesting. Without that hurdle, tissue cloning and related medical advances can get underway and make quick work of most major organ failures and other ailments. This situation is largely obstructed by politics rather than technology, but it is nice to see the methods develop even if they are restricted to small steps.

The severance of the present administration from the Christian Coalition was, in my opinion, long overdue. While few would view the current government as a guiding light of love and liberty, the Christian Coalition is founded on intolerance and its sponsorship of national policy had to end.

Of the persons and organizations whose familiars are to be extracted, I chose the Temple of Set as the first target. Also included are several specific divisions of Paganism that are prone to making offerings yet honor no spirit by name. It would be contrary to my purposes if these organizations ceased to exist or ceased to perform their works, but it is good to know that they have also ceased to receive spiritual assistance from the spirits they serve with hollow praise and meaningless offerings.

10. Alloses

In January of 2007, comet McNaught was seen in Alaska and again in Australia for a few weeks. It was described by astronomers as one of the brightest recorded comets, six times brighter than famed comet Hale-Bopp in 1997, and 100 times brighter than the 1986 Halley 's Comet appearance.

Comet 17P/Holmes, which moved opposite to the rotation of the earth, did an extraordinary thing. It "exploded" for lack of a better term, growing enormous in appearance and becoming about half a million times brighter than its original state and larger in diameter than the Sun. To the naked eye, this had the effect of looking not unlike what one might expect of the "Star of Bethlehem" appearing in the constellation of Perseus.

Jupiter was on the horizon, Orion was laying on his side, and the comet seemed to be moving from Algol toward him. Does this signify the birth of a hero come to bring down the mighty? This may be mere astrological superstition, but time will tell.

11. Gusion

I can only speculate on the results here, but overall I have received a fair measure of respectable decorum from my guests, close associates, and most random people. Maybe it is just the natural result of getting out of the life of a younger person: having four children seems to drive away sofa surfers. I suspect that this is the sort of request that creates a more long-term sort of benefit, but I can say that there have been no incidents where I felt accosted by others, or befouled by their mere presence.

12. Amon

Whereas the previous conjuration was aimed at removing me from contamination by the character flaws of others, this one was supposed to preserve me from my own faults and failures. The spirit was not charged with granting me permission to behave badly, but with the removal of consequences arising from unintended carelessness or disrespect.

I must admit that the spirit gave an accurate assessment of my behavior, and I am very well

pleased by its influence. I truly do not intend to be a bane to other people, and a great deal of the difficulty in my life has been a result of lacking personal consideration for others. A large part of this stems from my desire to avoid being weak or lazy while at the same time trying to maintain a sense of comfort. Much to my appreciation, the spirit has offset the negative effects of that tendency so many times I can hardly count them, through no remediation on my part.

13. Beleth

On one hand I would say this worked out very well and on the other it did not.

What went well was that the intended recipient was indeed given an unprecedented level of admiration, more or less immediately. There were a few really stupendous moments of precisely the sort of reception I had desired, including an appearance on the big-screen and hoity-toity social events with people everyone knows.

On the other hand, grudges and grievances were in many cases not set aside, and these relationships went extravagantly sour. Another drawback to the effect was that, of those who did respond well, they spent more time

lounging poolside in mansions, or eating out, than doing any actual promotion and the envisioned effects were not quite as planned. Also against this is the feeling, shared between myself and the target, that there seemed an uncanny string of events to hinder the progress of anything that was leading toward the sort of fame desired, even where all parties involved were of one voice.

14. Dantalion

The apparatus used for receiving visions from Dantalion has several inconvenient restrictions, mentioned in the article, but it is small and easily carried. I prefer to keep the precise nature of the item, and its usage, to myself for security purposes.

The spirit has repeatedly proven, to my satisfaction at least, that it has the ability to change the thoughts of others. There is a simple gesture, again not one I would reveal publicly, to which the spirit is bound to respond in altering the thoughts of others. This has been effective face-to-face (the gesture is not very obvious), and also privately. Though I am not a salesperson, I have used this technique on behalf of salespeople who bring me customer items for repair, and I have used

it to facilitate sales of specific price ranges for these people.

One lady thinks this is remarkable, knowing that it has not failed, and often asked how it is done. I had initially brushed it off as mere chance, thinking it could be nothing more than that, but eventually told her "I have a magic genie." The lady laughed and thought it was clever or cute, and now refers to the strange sales-generating power as "the magic genie." Once the customers left the store without buying anything, despite my having invoked the spirit, and this woman came to me with her complaint that the genie had failed. She took it very lightly, and returned to the sales floor to find that the couple had returned and made a large purchase. When she spoke to me about it and referenced the genie yet again, I reminded her with a smirk that the genie would have to go back to its bottle if it didn't do as instructed. This, too, seemed to be an effective way of making her feel at ease with something that might have encouraged fear or suspicion otherwise.

I might feel ashamed, even guilty, at having used the power of the spirit for a purely self-serving purpose; but the sales commission was not mine and the customers were never instructed to spend beyond their means. This

has generated hundreds of thousands in sales, though, and the woman who did receive commission for it has no real belief that anything more than "good luck" was at work. It might be said that I lack the daring required to use this and similar powers for my own purposes, or that I am not imaginative enough to find worthwhile applications for them. That may be true, but it is nonetheless obvious to me that the spirit does in fact have this power.

15. Haures

I have never been a believer in Jesus, whether as a demigod or even as an historical figure. The idea of a "supreme being" or "creator" makes its own sort of sense: there is no argument for or against it that one might call conclusive, and there is a general consensus among almost all cultures that such a thing should exist. Jesus is another thing entirely, though, especially when he is identified as more or less identical to God Almighty. Whereas most people have always understood the general principle of a God, there is a distinction between that and belief in the God of the Bible, and a further distinction between that belief and a belief in Jesus.

There have been several very interesting attempts to investigate the historic reality of

Jesus. The more popular ones identify him as Dionysus (or some other pagan hero, even Horus) on the basis of similarities in the life story. Some identify him with lesser figures of historical note, like Chrestus the Slave and his suppressed cult of rebellion, or one of the Essenes, or Yeshu the sorcerer who was hanged almost 100 years B.C.

Many people wrongly assume that there is some historic basis for Jesus' existence to be found in Roman records or some such. There is not. The earliest gospels are dated fifty years after Jesus died, and are at odds over certain elements of his life anyway. There is a "Secret Gospel of Mark" sometimes identified as an earlier document, but this work is divergent from the ordinary gospels on several accounts and has been used to justify belief that Jesus was gay. The epistle of James is dated to the end of the first century and the Catholic Church admits it could not have been written by the Apostle James. The first letter of Peter (who supposedly died between AD 64-67) is considered to have been written around AD 90 and the Catholics attribute it to Peter the Apostle in a traditional and not a scholarly sense. The letters of John are dated to the beginning of the second century, and his gospel from between AD 90 and AD 120. Josephus, whose history is highly biased and

corrupted by many later writers inserting text here and there, is not reliable and written some 70 years after Jesus anyhow. Even the Catholics discount the authenticity of Josephus' mention of Jesus' existence, admitting it was altered at a later date to serve the purpose. Josephus wasn't even born until five years after Jesus supposedly died. If he was not a mere fiction, there is still no reliable historical evidence that he existed: you must take it on faith.

It was highly surprising then to hear from the spirit that Jesus was in fact real and did perform the miracles, though which miracles in particular the spirit did not say. The spirit was clear on the point that Jesus was not God or even a god, but that he was a man. The spirit referred to him as a "mutant" though I did not inquire what it meant by that. I should admit here that I was somewhat put off at the suggestion that Jesus existed, as it is something I have often disputed as you might have gathered from the foregoing paragraphs. Well so much for that, but the insistence of demons might be somewhat less reliable to academics than even Josephus.

I am highly tolerant of belief in Supreme Beings under the assumption that we are not in much of a position to make judgments on such matters. Most religious debates over the "Most

high" tend to revolve around the prophets and scriptures of a particular religion, and there seems to be a general agreement that God exists in some way shape or form. Those who dispute the existence of God tend to present an equivalent concept in the form of universal principles, eternal existence, or some other idea so closely resembling the Supreme Being that it is pointless to condemn on the basis of semantic differences.

I am not very keen on the idea of supreme religions, though, and Christianity in any of its more than 30 thousand forms is definitely a supremacy-oriented faith. Despite how nicely Christians may treat those of other faiths, and no matter how much Jesus may approve of the moral conduct of those other faiths, the bottom line on Christian doctrine is that "Jesus is Lord."

This means that unless you have Jesus' approval, no matter what you believe about how you are doing good and avoiding evil, Christian doctrine says you are damned. Christian sects that teach salvation for Jews on account of belief in the same Creator and the Ten Commandments hold this belief only under the assumption that Jews are somehow ignorant of their true Messiah, Jesus, without whose approval they too would be damned.

Buddha can't put in a good word for you, Dionysus doesn't matter, Mohammed's laws are irrelevant, and L. Ron Hubbard cannot be trusted: in all Christian faiths, Jesus alone is the arbiter of your ultimate destiny.

This is similar in many ways to a Neo-Nazi who gleefully proclaims that he "likes some Jews and Blacks, and has nothing against Mexicans" while still supporting some idiotic line of Neo-Nazi doctrine which declares these people inferior. With Christianity, the assertion is the spiritual supremacy of Jesus. Ultimately as a social institution it is no better or worse than other religions: there is a lot of good done in its name and there are always bad apples in any bunch. It should be made clear that my disapproval here is for Christian doctrine, over which the adherents have no control, and not individual Christians, many of whom never give this sort of thing the slightest consideration.

In light of this assessment, it should also be noted that the same spirit did assert the reality of the Final Judgment.

16. Caim

These predictions are fairly straightforward, and we can judge them as time passes. Of the

half-dozen others participating in this quest to see the future during the height of global-warming hype, I don't remember any who predicted something other than the standard party-line marketed by the mass media. Each had his own vision of a slightly-warmer earth with a fairly conservative range of arguably negligible effects. I may be mistaken, but I do not recall any of them putting much effort into the technical procedures of their divinations, but rather relied upon intuition or some novelty method of inane simplicity.

However these predictions pan out, I am at the very least pleased with myself for having taken the trouble to actually put forth considerable effort to "do something magical" rather than rely on some vague inherent psychic talent.

17. Andromalius

As this entry concerns my wife more than me, I am inclined to say nothing of further details so that her privacy remains intact. As stated in the article, I am pleased with the work of this spirit.

18. Berith

If you have watched the Academy Awards on the TV this year, you have seen something I made. I don't watch TV, so I missed it.

19. Malphas

First the appearance and self-identification of the spirit as a "fallen angel" threw me for a loop. I am not inclined to believe in angels, fallen or otherwise, and have usually tried to avoid thinking about these spirits as elements of dualist mythology.

Secondly, the spirit was not especially communicative and that was a major strike against my assumption that it was one of the pair cited in the Koran as responsible for distributing scientific or occult knowledge to the Babylonians.

Third, the spirit resorted to ambiguity (which is forbidden by the charges of conjuration) at the mere mention of gifts, offerings, and sacrifices. While I am certain there is some possible explanation for what it said, the charges are clear that it should not be my problem to sort through a bunch of confusing nonsense spoken by spirits. I found it better to

avoid that subject altogether, being advised by the grimoire that it would be a futile point anyway.

At any rate, the requests made to the spirit have worked out rather well, with a new building and storefront in Hawaii and an even bigger one in the Caribbean. These aren't "towers" per se, but they are multistory luxury properties and they have been staffed. This includes salespeople, managers, and a horde of specialist craftspeople from several different countries.

20. Shax

The Dresden Green is a 40 carat diamond of historical significance, naturally green in color due to exposure to radioactive materials during its formation.

I was told by our realtor, who was agent to the seller also, that our deal was the most efficient real estate transaction he had ever witnessed. Several times, he commented that he felt reduced to the role of spectator, and all contingent parties (inspectors, bank officials, etc) were similarly dumbfounded at the ease in which the seller agreed to cooperate on all matters related to the sale.

21. Bathin

The man did depart, for Costa Rica. Though he was indeed prepared to leave by March, he did not actually go until June. He left me with a substantial amount of cash, documents related to nuclear waste storage facilities, a computer, and a very nice atlas. According to him, and verified by a few others, the state senator made a personal visit to his home and worked out the details of his move. He was something of a controversial figure at one time, having sold some of his scientific data to the SSSR during the 1980's. Since he was not a native citizen, there was some difficulty in obtaining his release from US borders.

22. Gomory

I am amused to say that in recent weeks I have been beset by a continual stream of young girls approaching me in public or even coming to my door at odd hours for various reasons. At dinner one evening, my wife and I were discussing a particular cuisine and our wish to have more recipes in that vein, and a girl about twelve presented herself to provide literature and kitchen advice on that particular subject,

which was uncanny in the extreme. I have received nothing in the way of business from these people, but that may change when the opportunity (mentioned below) presents itself.

The dotage of old women seems to have been more clear and to the point. I have been commissioned by the husband of one admirer to modify a fine-art sculpture in a rare material, and another offer to make a similar piece in solid gold which I possess in abundance. The buyer in this case is a well-known businessman and my work on his behalf will doubtless place my name as an artist among those whose interest I most desire. These are not strangers to me and to my creations, and these commissions do not violate the principle set forth by spirit #60 to avoid producing art for strangers at their whim.

Another old lady has invested in a large auditorium and staffing for my vision of a local classical music society, appointed my wife to the board thereof, and has arranged for public concerts. As of today, I have been informed that the AC is installed and the furniture will begin to be moved in shortly. Through the agencies attendant to this society, I hope to attract a large patronage from those who wish to provide music lessons for their daughters.

This entire project has been sidetracked on several issues. Foremost, my wife and I had our fourth child and she was not involved in the music business during most of that time. Secondly, the society patroness is prone to irrationality and poor choice of associates. In short, she was swindled, and is now more wary in her dealings and less eager to move forward. I am once again irritated by the tendency of sterile minds to put money in their pockets rather than in their projects. You can only steal so much, but an investment and a cooperative effort can create lifetimes of self-replenishing wealth.

Virgins and crones are figures on the fringes of sexuality. Success in seduction of the former class removes them from that class, and of the latter there is little purpose aside from that which could be gained through non-sexual means. There is an advantage to having the love of young girls and old women, but the advantages of seducing them are relatively small or are not necessary to the ultimate goal of such acts. Having a stable marriage and a respectable career, I have no interest in bringing them to bed, but do hope to increase my position as a respected artisan of exquisite treasures.

23. Amduscias

The initial results of this conjuration have been reported in the article.

24. Orobas

There is a substantial amount of interest in Goetia, and ceremonial magic in general. Due to recent reprints of famous texts on the subject, there are an extraordinary number of people wanting to involve themselves in these arts in a traditional manner and not as an addition to ceremonial Paganism or in some drastically altered form. One of the main obstacles to their practice is that the materials are obscure.

I make my own supplies, out of necessity. Some things you just cannot buy, though I probably would have if there had been an opportunity. I am constantly disgusted by the lack of integrity in nearly all retail products. If you will permit a slight digression, I'll vent on the matter here.

I believe that, more than anything else, product

integrity is what keeps a good business going. Unfortunately it's the first thing that suffers when a business owner feels a pinch on the bottom line. If it's a restaurant, they cut portion sizes or maybe ration out the fries instead of covering your plate with them. If it's a jeweler, they hollow-out the underside of rings or use lower-carat metals. If it's a clothing manufacturer, the stitching becomes weaker and the materials become cheaper. The business owner feels that he or she can only get so-much money from you for that sort of product: they can't raise the price without driving you away, and they can cut their own costs to increase the profit. This, IMO, is bad business.

You can expect to pay more for a quality product, but what if the product simply doesn't exist in the range of quality you need? Try looking for a good white linen robe for example. There are lots of bath-robos, but nearly everything else is napkin-thin with shoddy stitching, or it is blended with cotton or synthetics. If you want a white linen robe specifically made for occult rituals, as opposed to a business suit or liturgical costume, you can just about forget it! As far as I am aware, ceremonial vestments made specifically for Goetia must be custom-made or self-made

You can buy some of the spirit sigils engraved on their proper metals, but not all of them. I have never seen anyone selling 24k talismans or .999 fine silver talismans, engraved or otherwise. Similar problems are found for almost all of the requisites: either you end up using something that can be considered "good enough" (though it was made for something totally different) or you end up using something that, by the book, is not good enough.

By establishing a mutual interest fraternity, every aspiring magician could be immediately assured that all requisites will be met for the ceremonies. Everything would be made to a uniform standard of dignity quality, and accuracy, and all the practices would be done according to a protocol distinguished as authentic insofar as the source materials are concerned.

Since the books are available for anyone, and since anyone can arrange to obtain the material requisites, it would be senseless for such an organization to exert any influence over the decisions and personal lives of its members. It would exist entirely as a means of providing those who want to be real and traditional magicians with what they need to do just that.

One of the key principles of the fraternity I had envisioned was that the senior members, those who had applied their arts successfully, would bestow upon the fraternity a gift proportionate to their own weight in copper, silver, or gold. This would be used to buy supplies, tools, and properties wherewith the ceremonies can be performed and the lower ranks provided with adequate facilities in which to work.

Another key point is the concept of voluntary advancement, making divisions of rank immaterial to interaction between members, and the immediate availability of the final grade for those who are working with the Greater Key. In order to prevent wasting funds on do-nothing novices, there would be a nominal fee to cover the at-cost rate for providing the basic common tools like the robe, the books, and the pentacle.

I had the following proposals in mind for the Brotherhood of the Lion of God:

Goals

1. Explore the arts
2. Educate the brothers
3. Exploit the powers

Restrictions

1. No women or homosexuals are admitted
2. No men under 13 years of age are admitted
3. No paid magical work of is permitted

Obligations

1. Students are provided materials free of charge
2. Apprentices must make contributions to the brotherhood:

At level 6, their weight in copper
At level 7, their weight in silver
At level 8, their weight in gold

3. The brotherhood conforms to traditional procedures at all levels

Work

1. The brotherhood has nine sequential levels of work
2. Brothers remain at each level for at least one year
3. Advancement within the brotherhood is voluntary

Levels

1. Novice Arts:
Purifications and Consecrations,
Proverbs, receives pentacle

2. Student of the Almadel:
Conjuring the Altitudes, receives triangular seal
3. Student of the Pauline Art:
The Holy Guardian Angel, receives ring
4. Student of the Pauline Art:
Conjuring the Hours, receives gazing sphere
5. Student of Theurgy: The Cardinal Empires,
receives hexagram

6. Apprentice: Wandering Princes,
gift of copper, receives sword
7. Apprentice: The Brazen Vessel,
gift of silver, receives sword
8. Apprentice: Covenants, makes gift of gold,
receives sword

9. Master: The Greater Key, performs works of wonder: may join as master

Such an organization does not currently exist, nor has it ever. I desire that someday it will exist, and I look forward to welcoming any of my readers who wish to participate therein. I feel that I have accomplished much through these arts, incomplete as my work may yet be, and it stands to reason that a unified body of wizards open to anyone with the desire to

participate could be a force not to be neglected by even the highest offices on earth.

Afterthoughts

There is no coherent body of knowledge that could be identified as Medieval Magic.

This is a catch-all term for a loosely-connected assortment of occult titles spanning the past five hundred years or so, many of which disagree on major points. The chief differences relate to the power and placement of the spirits, and to the ritual procedures and tools. These are critical elements in all the books, and this is why many authors (like Waite) throw up their hands in confusion and despair when trying to fit them together as a system comprehensible beneath one philosophical umbrella.

The books do have some common elements:

1. The magician acts as an agent of God.
2. The magician acts through spirits.
3. The spirits respond to specific rituals.

In almost all cases, the magician must undergo a period of purification, followed by a consecration of the tools and/or area of practice, and finally the verbal conjuration of the spirit. In most, but not all cases, the spirit must comply under penalty of pain or forfeiture of some of its power. The specific terms, including the names of God and the elements of the other tools of practice, relate vaguely to what one might call Kabbalah, but the connection is weak and usually very corrupted from its original form.

Most of the "New Age" magic, and by this I mean Golden Dawn, Crowley, and all the various offshoots but excluding Theosophy, have a lot in common with the grimoires. Modern uses of the wand, the sword, the pentacle, and many of the ceremonial procedures are adapted from the old books, and in some cases are taken directly from the Key of Solomon or other ancient works.

Students of the Golden Dawn tradition in particular may recognize the presence of such temple accoutrements as the Banner of the East and the Banner of the West, which I believe are derived in part from the Lemegeton. The Banner of the East is highly reminiscent of the Hexagram of Solomon on the calf-skin and

these two artifacts share the purposes of announcing the authority of the divine over that of any approaching spirit. The Banner of the West, beside the throne of the Hieres, displays a white triangle on black with a gold-lined red cross at its center. I believe this design is made to represent the threefold curse of the Goetia, with more esoteric symbols supplanting the display of a chain, black box, and weapon. The greater part of Crowley's masterpiece on practical magic, Liber Aba, is devoted to making tentative parallels between his own system and that presented in the grimoires.

The substance of the rituals in the in the grimoires is covenants or pacts. The spirits are obligated to do what is requested because the deity invoked against them has secured this obedience through its followers, whether these are named Solomon or Moses, or the various Apostles. The sigils, the rituals, and all the rest are effective because those favored followers had opportunity to make the spirits agree to do as instructed when compelled in this or that way and when such-and-such name is uttered.

In New Age magic, and in the book of Abramelin which speaks against the grimoires specifically, the magician seeks to gain the same authority held by the old "special" people

through personal spiritual advancement, and secures the spirit-bindings with names and sigils. Images drawn on the wand, various pentacle-drawing patterns, signs of the grades, and other elements of modern ceremonial magic are used in lieu of the traditional requisites as the key words and signs by which the spirits are invoked.

It is a poor comparison, but what I am getting at here is similar to dog training. You can teach a dog to sit when commanded to do so, and your friend might tell the dog to "sit" and it will obey because it is the same command and the dog recognizes that. If you get a dog that someone else taught to sit using another language, you will re-train the basic command and eventually it will understand your way of saying "sit" and respond to that as well. The terms applied to the spirits by the old systems of magic are still applicable, but you can train the spirits to respond to new systems, go by new names and sigils, and express themselves in totally different ways depending on your approach.

I have not seen any New Age magical book where the student is assured success simply by using the correct formulae: all stress the importance of personal development and regular maintenance of the magical work,

whereas this is not the case with the older texts and is a major difference. The magician must have the ability to contact and direct the spirits and their powers, but if this can be secured through meditation and repeated ritual, then I see no reason to consider New Age magic less valid than the old techniques. Every system of magic has a right way of being done, and it is nonsense to dismiss the whole system on account of incompetence in its professed adherents.

Crowley, who by my estimate was not incompetent, put together his edition of the Goetia in great haste and without adequate research, and as a result his edition contains numerous errors. These include textual differences regarding the powers of the spirits, and the entire premise of the work being translated at all, present editions being derived from English manuscripts.

The Abramelin Square to Destroy Magical Operations, the Preliminary Invocation, the Enochian conjurations, the (incorrect) Hebrew spellings and astrological information from Rudd, and his "Initiated Interpretation" essay have nothing to do with the original texts of the Goetia.

The ideas put forth by the "Initiated

Interpretation of Ceremonial Magic" have become the cornerstone of nearly all modern occult theory. Similar ideas are expressed in *Grimoarium Verum* in relation to the images of the spirits, but this is said only in relation to their appearances and not to their basic composition as entities.

The "Initiated Interpretation of Ceremonial Magic" essay fails in several ways to account for spirit conjuring. Foremost is the fact that the work prescribed in *Goetia*, to which it is preface, simply does not produce any sort of mind-blowing altered state wherein one might hallucinate. Secondly it fails to account for how, if there were some form of psychological effect generated from the rites, the brain's activity might influence such events as earthquakes, storms, etc as are described by the book. Third, it fails to account for the actual powers themselves, for example whereas the grimoire suggest treasure to be discovered, Crowley replaces the notion with that of "stimulated business capacity" and not veins of golden ore, and the "destruction of enemies" becomes compassion. Its sole redeeming note is the suggestion that we thoroughly experiment to resolve the matter.

Crowley wrote this essay before he had any practical experience with the *Goetia*. His

writings as of just a few years later, following his conjuration of several of the spirits and making notes in his own journals, take a somewhat different stance on the matter. If he was not entirely convinced that these are in fact separate entities, he was certainly doubtful of his original position.

We can feel more or less at ease exerting personal initiative over ceremonies designed to bring about little more than advancement of the psyche, but the same relaxed attitude may not apply to their conjuration of ancient deities with no natural role in our lives whatsoever. It is one thing to work carefully through an occult system designed to bring you into a position of authority among the spirits, and another entirely to simply hack apart the old rituals and assume their individual components have all the power you require to get whatever you desire. The spirits are bound to peculiar terms over which the magician has little control, and to establish one's own terms to the same effect requires a sort of leverage or merit seldom found among men of any age.

Though there are dangers in dealing directly with demons, I do not believe in random demonic possession, or hostile takeover of the will by spirits.

The grimoires reference the "Sanctum Regnum" or Holy Kingdom as synonymous with having a pact with a spirit. In this case the spirit is sought deliberately, but in accounts of exorcisms the Kingdom is used as a term for the demonic possession. In both instances the Kingdom is entered voluntarily, with a sign of acceptance given by both parties. The magician seeks better circumstances in life, the victim of possession usually seeks escape from emotional pressures, but the influence of the spirit is requested in both cases. This is the "tacit or implicit" pact of the *Malleus Maleficarum*.

Supporters of demon exorcism claim that they bring the will of the individual back to the driver's seat, ejecting the influence of the demon through the power of whatever sort of deity they worship. I believe that, at least for the overwhelming majority, it is simply a matter of the social will pitted against an antisocial habit adopted by the "possessed" person. Figures and symbols of authority are brought in, and reinforced ad nauseam until the possessed person relents and rejoins the social body.

Aside from demonic possession and the generation of unwanted effects from poorly-

crafted wishes, there is a real danger of personal debasement when it comes to approaching these spirits. For some reason, the catalogue of spirits in Goetia outshines nearly all others in its widespread appeal, and would-be wizards frequently turn to these particular spirits when eager for something powerful. Very often, even before an attempt of any sort has been made to compel these spirits, these magicians seek out alliances, or offer services in exchange for the desired assistance.

I have known a few magicians, who otherwise think highly of themselves, to stoop down to the lowest forms of depravity just for the sake of getting a small favor from one of these spirits. They erect shrines, offer blood sacrifices, lick the seals, perform menial tasks, and generally beg and plead with spirits that have been condemned to servitude. This is a needless indignity into which far too many magicians fall. If I have failed to secure any service demanded of a spirit, I have at least retained my dignity which was not the least bit forsaken in the attainment of any my gains.

In pursuit of this art in its original form, I have inadvertently come to realize advantages true magic holds over mere demonolatry. In short, the magician has an opportunity to deal with the spirits as a recognized authority, even if

they are less than thrilled at performing their duties. The demonolater begins from the assumption that the spirit must deem him worthy and sets about to prove that to the spirit. There is no cooperative arrangement into which one can enter with these spirits and come out with the upper hand so long as one rejects the notion that he is rightfully the master of his own art.

From the perspective of the supposed author of the Goetia, whether Solomon or the equally mythic occultist/priest of the 14th to 16th century, the spirits are false gods whose worship leads mankind away from the true and proper Judaic Monotheism. Accordingly, they are treated as criminal terrorists, enemies of the State, and are subjected to censure as a result.

Given that Solomon, or quite possibly even the Medieval Church, had the power to remove these spirits and their worship more or less utterly from the known universe, the author had sufficient leverage to make this Pact (the brazen vessel and its bindings) work, the spirits being offered a choice between servitude and complete oblivion.

According to the actual rites and requisites given in the book, reference to the terms of

Judiac Monotheism is the way to do Coetia. Elimination of the various tools or curses is doing something Goetia-based or Goetia-themed, not the true Imperial Art of Solomon the Wise. Under the original forms, the magician deals with conquered criminal entities who have been made subject to dismal labor at whim. If they were human criminals, under thumb and bound to serve, it would not be so distasteful to set them about their work.

I feel that this system of arcane conjurations, and any true magical art, has the power to uplift mankind in a way that mysticism and materialism cannot. I confess that in most respects my work has been heavily focused on my own life and my material security, but at the present there is so little known about the art that I feel my restraint is warranted. Over the course of these experiments, my efficiency in performing the ceremonies has increased dramatically. I am more confident to stand in the presence of the spirits, asking relevant questions and expressing my wishes clearly. Upon this fluency earned by trial and error, I will found the forthcoming volumes of this work and document the continuing development of this most enchanting magical art.

It is my hope that, within my life or beyond it, true magic will achieve its proper place in the world as a formidable instrument of good works. If I have helped in some small way to shape that future through this project, my effort will not have been in vain.

Look for Volumes Two and Three in the future, each with 24 conjurations detailed, and keep track of regular updates at the online journal:

<http://www.livejournal.com/user/s/imperialarts>

I welcome correspondence on this subject from any and all interested parties.

For those who want to pursue traditional magic on their own, I would like to advertise to you my other book, *The Wizard's Workshop: A Practical Guide to Occult Craftsmanship*, which describes production of more than two dozen items of ritual paraphernalia.

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