Mysteriorum
Liber Primus
The materials in this book are copyright © 1998 Clay Holden and the John Dee Publication Project. All rights reserved.
Elias Ashmole’s Preface:

Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee’s Manuscripts, all written with his owne hand; vizt: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins, & are bound up in this volume.

Beside these, the Booke intituled, The 48 Claves Angelicæ, also, Liber Scientia Terrestris Auxilii & Victoria (These two being those very individuall Bookes which the Angells commanded to be burnt, & were after restored by them as appeares by the printed Relation of Dr: Dee’s Actions with Spirits pag: 418 & 419) The Booke intituled De Heptarchia Mystica Collectaneorum Lib: Primus, and a Booke of Invocations or Calls, begining with the Squares filld with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.
The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, vizt: The Institution, Lawes & Ceremonies of the most Noble Order of the Garter, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the Back.

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, vizt: That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee’s death, when his goods were exposed to Sale.
Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a little Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

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

— E. Ashmole/
Anno 1581 : 1582

Mysteriorum

Libĕr Primus

Mortlacī

+1+
Praeter alias meas extemporaneas preces, et ejaculationes
ad Deum vehementiores: Hæc una, maxime
usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.
In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti
Amen.
Omnipotens, Sempiterne, vere, et vive Deus, in adjutorium meum
intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina:
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in
Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam
Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo,
(ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.
O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis
tui Patris) humilimè tuam oro Divinam Majestatem, expeditum
mihi ut mittere digneris, alcuuis pi, sapientis expertique, Philosophi
auxilium, ad illa plenissimè intelligenda perficiendaque, quaemaximi
valoris erunt ad tuam laudem et gloriam amplificandam: Et si
Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel
qui ex aeterna tua providentia, ad istud mihi praestandum beneficium
assignatus fuerit: Tunc equidem humilime, ardentissimè et constan=
tissimè a tua Divina Majestate requiro, ut ad me de cadis mittere
digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi=
chaëlem, Gabrielem,Raphaëlem ac Uriælem: et (ex Divino tuo
favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene
et perfecte informent et instruant, in cognitione, inteligentiaque
vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes
tuas, illarumque naturas, proprietates, et optimos usus, concernentium)
et nobis Mortalis scitu necessariorum; ad tui nominis laudem,
honorem, et gloriam; et ad solidam mean, aliorumque (per me,) plurimorum
tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem,
et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay,
fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem
hanc, modo tali, qui tibi maximè placebit.
Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569
alio et peculiari, particulari modo: interdum pro Raphaële, interdum
pro Michaële) ad Deum preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suum.
Amen.
Angelus sive Intelligens, nunc toti Mundo prae dominens

4. Angeli praesidentes
4. Cardinibus Caeli: ut Agrippa notat, in scala Quaterni

Etymologiae

Fortitudo Dei

Prevalens et prævalescens

Dei

Medicinae Dei

Lux Dei

Etymologia:

Gratiosa Dei

Afflicta

Misericordia

ANNAEL

Michael Gabriel Raphael Uriel

Anna, et Annah, obsecrantis, et confitentis particula est. hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.
Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam Anno 1582.

O God Almighty, thou knowest, & art my director, and witnes
herein, That I have from my youth up, desyred & prayed unto the
for pure & sownd wisdome and understanding of some of thy truthes naturall
and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed
in the frame of the word might be brought, in some bowntifull measure
under the Talent of my capacitie, to thy honor & glory, & the benefit
of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour.
And for as much as, many yeers, in many places, far & nere, in many bokes,
& sundry languages, I have sowght, & studyed; and with sundry men
conferred, and with my owne reasonable discourse labored, whereby
to fynde or get some yncckling, glyms, or beame of such the forsaid
radicall truthes: But, (to be brief) after all my forsaid endeavor
I could fynde no other way, to such true wisdome atteyning, but by
thy extraordinary gift: and by no vulgar schole doctrine, or humane
Invention. And, Seeing, I have red in thy bokes, & records, how
Enoch enjoyed thy favor and conversation, with Moyses thow
wast familier: And also that to Abraham, Isaac, and Jacob,
Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good
Angels were sent, by thy disposition, to instruct them, informe them,
help them, yea in worldly and domesticall affaires, yea and
sometimes to satisfy their desyres, dowtes & questions of thy Secrets.
And furdermore Considering, the Shew stone, which the high
preists did use, by thy owne ordering: wherein they had lights
and Judgments in their great dowtes: and considering also
that thow (O God) didst not refuse to instruct thy prophets,
(then, called Seers) to give true answers to common people
of things æconomicall, as Samuel, for Saul seeking for his
fathers asses being gon astray: and of other things vulgar true
predictions, whereby to wyn credyt unto thy weightier affayres: And
thinking with my self, the lack of thy wisdome; to me, to be of more
importance, then the value of an Asse or two, could be to Cis,
(Saul his father): And remebering what good cowsnsayle
thy Apostle James giveth, saying, Si quis autem vestrûm
indiget sapientia, postulet a Deo, &c. And that Salomon
the wise, did so, even immediately by thy self, atteyne to
his wonderfull wisdome. Therfore, Seeing I was sufficiently
towght and confirmed, that this wisdome could not be come by at mans hand
or by humane powre, but onely from the (ô God) mediately or immediately)
And having alwayes a great regarde & care to beware of the filthy
abuse of such as willingly and wetingly, did invoke & consult (in
diverse sorts) Spirituall creatures of the damned sort: angels of
darknes, forgers & patrons of lies & untruthes: I did fly unto the
by harty prayer, full oft, & in sundry manners: sometymes crying unto the,
Mittas lucem tuam et veritatem tuam, que me ducant &c
Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est
quod volo: &c, sometymes, Da verbum tuum in ore meo, et sapientiam
tuam in corde meo fige & c. And having percyved by some slight
experiens with two diverse persons, that thow hadst a speciall care to
give me thy light, and truth, by thy holy and true ministers Angelicall
and Spirituall: and at length, hearing of one, (a master of Arts and
a preacher of thy word admitted) accounted as a good Seer and
skryer of Spirituall apparitions, in Christalline receptacle, or in open
ayre, by his practise procured: and trusting to frame him, by my
earnest & faithfull prayers unto the (my God) to some my help
in my forsayd Studies: tyll, thow (o hevenly father) woldest
by thy unsearchable proveydence, send me some apter man
or means thereto. Thereuppon trying him and using him, I
fownd great diversity betwene his private usuall manner, and intente of
practice, and my pure, sincere, devowte, & faithfull prayer unto
the onely. And therfore often & fervently I exorted him
to the good; and reproved both him, and his ministers, with my
no small danger, but that thow (in manner unherd of) didst
pitch thy holy tente to my defence, and cumfert, in conflict most
terrible: as thow best knowest o God, and I willed him thereuppon to preach
thy merces, & the verity of the kingly prophet his testimony,
Castra metatur Angelus Domini, in Circuitu timentium eum.
And out of Roger Bachon his boke written De mirabili potestate Artis
et Natura, (where he writeth against the wycked Divel
callers) I noted unto him this sentence, Facilius (sine comparatione
a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini
utile reputare &c. Which my cownsayle he promised me to
follow, as thow art witnes, ô our true & almighty God.
And as thy good spirituall creatures neyther had delight
in the man, neyther wold so playnely & preistly give me theyr
answers or informations by him, that he might be hable to perceyve
the pith therof. So was he at length very unwilling to
here him self rebuked for his nawghtynes, and to be barred from
the Mysteries of thy truthes understanding; which were
the onely things that I desyred, througthy grace, o our
most mercifull God. Therfore, as well for a Memoriall
answerable to the premisses, as for the better warrant of my
Such exercises to be made accownt of, hereafter: (leaving all
unto thy infinite merces, and unsearchable providence,) I have
thought it not impertinent, to note downe, even in this place
one of the last Actions, which I had with the forsayd preacher:
When I made ernest & faythfull petition unto the (o the
true and Almighty God) for sending, unto my cumfort &
erudition, (yf it were thy blessed will,) thy holy, & mighty
Angel Annael: of whome and of all the Hierarchies hevenly
all praye honor & thanks, be rendred unto thy divine majestie: now
After my fervent prayers made to God, for his mercifull comfort and instruction, throughe the ministry of his holy and myghty Angel, named Anael, (yf it wer his divine pleasure) I willed, the skryer, (named Saul) to loke into my great Chryсталine Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsad stone, (or Chrysall Globe) for to espie Anael, he saw there one, which answered to that name. But being earnestly requested of me to tell the Truth if he were Anael, An other did appere very bewtifulfull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.

A bright star, did go up and down by him. There appeared also a white dog, with a long hed. And many other visions appeared, with this second: The first being voyded quite away. Thereupon I sayd, as followeth,

In nomine Jesu Christi, Quis tu es? --- He answered to Saul his hearing.

AN - Potestas omnis, in me sita est.

AN - Quæ?

AN - Bona, et mala.

Then appeared in the stone, these two letters M.G.

I then axing him some questions, de Thesauro abscondito: He answered,

AN - Ne perturbes: Nam hæ sunt Nugæ.

And withall appeared many dedd mens skulls, on his left hand.

He sayd to me,

AN - Ubi est potestas tua?

AN - Cur quaeris de potestate aliqua mea?

AN - Cur? Signifi, non mihi placet.

I, thereupon, set by him, the stone in the frame: and sayd,

AN - An bonus aliquis Angelus, assignatus est huic speculo?

AN - Etiam.

AN - Quis?

- he answered, by the shew of these letters in the stone.

AN - Bonus ne ille Angelus, de quo in scripturis fit mentio?

AN - Maximè.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

AN - Ita. and therewith appeared this character ———

AN - Alterius Angeli character est.

Cur hic, et nunc ostendis?

AN - Causam ob magnam. - Make an ende: It shalbe declared, but not by me.

By whome then?
AN – By him that is assigned to the stone: but not, till after the feast. And then thou must prepare thyself, to prayer and fasting. In the Name of God, be secret: and in all thy doings praying, till thou hast thy desire: which shall not be far off.

After Newyeres tyde, Deale, but not on the Sabaoth day. Pray continually.

When it shall please God, to stir the up, Then proceed. In the brightest day, when the Sonne shyneth: In the morning, fasting, beginne to pray. In the Sonne Set the stone.

Deale both kneeling, and sitting. I have done for this tyme. My name is ANNAEL.

I will speak ones more to thee: and than fare well: for thou shalt not have me any more.

Be not to hasty in wrath.

Δ – Is this, that, you ment to speak?

AN – I: Do good to all men. God hath sufficient for the, and for all men.

Fare well.


Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a double n) so he also confessed him self to be the same Annael which is prepositus orbis veneris: and also Chief governor General of this period, as I have Noted in my boke of Famous and rich Discoveries.

Consider and Remember:.

That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accounted as the Prolog of my first boke of mystical exercises Anno 1582. Novembris 20. -- Vide post.
At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. Martii die. 10. hora 11 Ante Meridiem. Saterday

One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done something therein. And I truely excused myself therein: as not in the, vulgarly accounted Magik, neyther studied, or exercised: But confessed my self, long tyme to have bynos desyrous to have help in my philosophicall studies through the Cumpary and information of the blessed Angels of God. And thereupon, I broughth furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable Aliqui Angeli boni: And also that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therefor I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accounted good Angels, for I was not prepared thereunto. & c He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty & c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Are there any more besyde you?

Michaël and Raphaël. But, Michaël est princeps in operibus nostris.

ys my boke, of Soyga, of any excellency?

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

Will you give me any instructions, how I may read those Tables of Soyga?

Can – But solus Michaël illius libri est interpretator.

I was told, that after I could read that boke, I shold live but two yeres and a half.

Thow shallt live an Hundred and od yeres.

What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.

Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

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

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

Omnis hora, est hora nobis.

After this, there appered in the stone a strange seale, or characterismus of this fashion ensuing:

Note: he had two days before made the like demannde and request unto me: but he went away unsatisfied, for his comming was to entrap me, yf I had had any dealing with wikked spirits as he confessed often tymes after: and that he was set on, &c.
What is the intente, or use of this?

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

So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Soli Deo Honor omnis, et gloria.
Amen.

The same Saterday after none. Hora. 5.

After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

Peace. you must use Michaël.

I know no meanes or order to use in the invocating of Michaël.

He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Majesty of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, joinctly, have the knowledge of his Angells to gither.
You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

The chayre cam into the stone againe: and I axed what it ment.

This is a seat of perfection: from the which, things shall be shewed unto the, which thou hast long desyred.

Then was there a square Table browght into the stone: and I demannded, what that Table betokened.

A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.
The Table is to be made of sweet wood: and to be of two Cubits high with 4 feet: with 4 of the former seals under the 4 feet.

The fashion of the 4 feet, standing upon the foresaid round seals, was shewed so as the uttermost circle containing the letters, did seem to be clean *without the compass of the feet, equally round about the same feet. And these seals were shewed much lesser than the principal seal.

Under the Table did seem to be laid red silk, two yards square. And over the seal, did seem likewise red silk to lie four square: somewhat broader than the Table, hanging down with 4 knobs or tassels at the 4 corners thereof.

Upon this uppermost red silk, did seem to be set the stone with the frame: right over, and upon the principal seal: saving that the said Silk was betwixt the one and the other.

The Table was shewed to have on the four sides of it,*Characters and names, these, that are here in a schedule annexed, in 4 diverse rows.

The Characters and Words on the sides of the Square Table, are to be written with yellow, made of perfect oyle, used in the church.

What oyle is that

of That oyle shall be opened unto you. The oyle, is perfect prayers: of other oyle I have no respect.

We sanctifie, because we are holy: and you sanctify because of your holiness.
UR – There is a spirit, named Lundrumguffa using you who seeketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone. He haunteth thy house, and seeketh the destruction of thy daughter. His pretence was to have maimed thee in thy sholder the last night, and long ago. Yf thou do not discharge him to morrow, he will hurt, both thy wife and thy daughter. He is here* now.
Give him a general discharge from your family and house. He will seek Saul's death, who is accursed.

Δ – I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, when I found Saul privy dealing with him (which manner of wicked dealing I had oft forbidden him) and yet he came after, and would have carried Saul away quick: as Robert Hilton, George, and other of my house can testify.

UR – The cursed will come to the cursed.
Δ – I beseech you to discharge him: and to bind him somewhere far of, as Raphael did (for Thobias' sake) with the wicked spirit Asmodeus.

UR – But Thobias did his part. Art is vaine, in respect of God his power. Brymstone is a mean.
Δ – Whan shall I do this?
UR – To morrow at the tyme of prayers.
Δ – Gloria Patri et filio et Spiritui Sancto sicut, & c. Amen.

1582 Martii 11
Sunday. a Meridie hora .3a. circiter.
Δ – Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spangled with gold, and on his head, a garland, or wreath of gold: his eyes sparkling: of whom I axed Whether the characters noted for the Table, were perfect:
He answered,
They are perfect. Δ*: There is no question.
Δ – Are you Uriel.
Than presently cam in one, and threw the brave spirit down by the sholders: and bet him mighty with a whip: and toke all his robes, and apparel of him: and then he remayned all heary and owggly: and styling the spirit was beaten of him, who cam in after him. And that spirit, which so bet him, sayed to the hearing of my skryer, Lo, thus are the wicked scourged.
Δ – Are you Uriel, who speaketh that?
Uri – I am he. Write down and mark this: for it is
worthy of the Noting.

This was thy persecutor Lundrumguffa. I brought him hither to let the see, how God hath punished thy enemy.

Lo, thus, hath God delt for the: Lo thus have I delt for the:

Thank God.

Δ – blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ – Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd,

Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ – My skryer saw an innumerable Cumpany of Angels abowt him:

And Uriel did lean on the square Table by.

He that sat in the chayre (whom we take to be Michaël) sayd

Than,

—— Go forward: God hath blessed the.
     I will be thy Guyde.
     Thow shalt atteyne unto thy seching.
     The World begynnes with thy doings.
     Praye God.

The Angels under my powre, shall be at thy commandement.

Lo, I will do thus much for the.

Lo, God will do thus much for the.

Thow shalt see me: and I will be seen of the.

And I will direct thy living and conversation.

Those that sowght thy life, are vanished away.

Put up thy pen.

Δ – So he departed.

Δ – Gloria, Laus, honor, virtus et Imperium

     Deo immortali, invisibili, et

     Omnipotenti, in sæcula sæculorum.

     Amen.

Δ - Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that [ET] had called Uriel and saw him, I cam to the desk from my oratorie. There did continually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, in stead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T., Uriel is my name, with diverse called *Nariel.

Stay.

Δ - Then he went away, for a while: and cam agayn, and sayd thus, The strength of God, is allwayes with the. Dost thow know, what thow writest?

Δ - In two senses, I may understand it: eyther that the good Angel Gabriel is allwayes with me, though invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Ur - Fortitudo Dei, tecum semper est.

Δ - He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi - Note

Δ - This was Michael, with his sword in his right hand. Then cam Uriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus: and gave it to Michaël. Uriel lifted up the Table cloth: and, from thence, seemd to take apparaile, and put on the man. It seemd to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Ur - Lo, things are covered.

Δ - Then he covered the Table and pluckt the cloth over it; down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.
Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in countenance. And then he turned to Michaël agayn. Michael wrote upon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in Agrippa and other, is declared.

Leave your folly: Hold thy peace. Have you not red, that they that cleave unto God, are made like unto him?

Thow camst hither to lern, and not to dispute. Laudate Dominum in operibus suis.

The man kneled down, and so went out of sight.

He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name † NA, be praised in troubles.

Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

The strength of God, is unspeakable. Praised be god for ever and ever.

Then Uriel did make cursy unto him.

After this sort, must thy ring be: Note it.

I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy. Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.

Then he layd the Ring down uppon the Table: and sayd, Note.

It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an V, through the top of the circle: and an L, in the bottome: and a barr cleane through it: And had these fowre letters in it, P E L E. After that, he threw the ring on the borde, or Table: and it semed
to fall through the Table and then he sayde, thus,

Mi – So shall it do, at thy commandement.

Without this, thou shalt do nothing.

Blessed be his name, that compasseth all things:

Wonders are in him, and his Name is WONDERFULL:

His Name worketh wonders from generation, to generation.

Δ – Then he went away: and cam in again by and by.

Mi – Note.

Δ – Then he brought in the Seal, which he showed the other day: and opened his sword, and bade the skryer, read, and he red, EMETH.

Then the sword closed up again: and he sayd,

Mi – This I do open unto the, because thou marvelledst at SIGILLUM DEI. This is the Name of the Seal: which be blessed for ever. This is the seal itself. This is Holy: This is pure: This is for ever. Amen.

Δ – Then the seal vanished away. And I sayd to my friend (the skryer) In deed, this other day, I considered diverse fashions of the seal: and I found them much differing, one from another: and therefore I had need to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dost not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no clothing, as thou thyself shalt see: I am a spirit of Truth, and Virtue. Yea you shall see me in Power, and I will visit you in HOPE.

Bless you the Lord, and follow his ways, for ever.

Δ – Then he went away: and Uriel followed him.

And then I sayd to my skryer: It were good, we had ever some watch word, when we should not look for any more matters at their hands, every time of their visiting of us.

Whereupon, (unlooked for, of us,) he spake again.

Mi – We lead time, Time leadeth not us:

Put up thy pen.

The Name of God, be blessed for ever.

Δ – Then they lifted up their hands to heavenward (which heaven, appeared also in the stone) and turned toward us, and sayd, Valete:

Δ – So they departed: and at their going, the chair, and the Table, in the stone, did seeme to shake.

Δ – Soli Deo omnis honor

Laus et Gloria ::

Amen.
Martii 15. Thursday. Hora 1½ a meridie.

Δ - After [ET] his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ - I being desirous, to know who he was, and his name, I requested him earnestly thereto. But he answered, as followeth, invoke nomen Domini, et agnoscetis eum.

Δ - Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis & c. After that, he sayd, I am mighty.

Δ - Bycause he delayed to declare his name, [ET] the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche. So I will by and by.

Δ - Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth, I am mighty, and working wonders: I am SALAMIAN. I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ - Then appeared a big flame of fyre by him in the ayre. Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ - It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereupon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala - God determines his mysteries, by Arte and vertue.

Δ - Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.

After that presently, cam one into the stone, all white. Salamian reached this white one a Cup. The white man held up the Cup: and sayd, as followeth, —— Lo, this is my name.

Raphaël God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of
De OCH vide in libello Arbatel

your Direction, which is called OCH.

Δ - This name he spake; he shewed it also on the Table (before him) written.

Raph - He is mighty in the sonne beames: He shall profit the hereafter.

Δ - Then cam in an other, and sat down in the chayre: and he sayde, as followeth,
The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ - Why, then, you are Gabriel: and I toke you hitherto to be Michaël.
How shall I then amend my boke, in respect of your name, allwayes before, written Michael?

For. Dei - What thou hast written, that hast thou written: and it is true.
Write down this name. POLIPOS.
Dost thou understand it?

Δ - No, God knoweth.

For. Dei - When that day commeth, I will speak with the: yf thou observe that which I have *commanded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ - Then cam in an other, whom we toke to be Uriel: for he went also, as he was wont, and leaned at the Table.

For. Dei - Search for wisdome and lerning, and the lord will deliver it unto you.

Δ - I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei - Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders:
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ - Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Perchaunce he meant the counsayle of Annael: before specified.

Δ - It is in Elementis Magicis Petri de Abano printed with Clavis Agrippae, which was in my oratorie almost under my wyndow.

Δ - Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T
At length F.D talked very much, and spedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance abowt the Action intended, with the Gold lamin, the ring, the Seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

[F.D]...
Blessed be God, who revealeth all Mysteries, & c.
I am strength in need.

And Lo, here is Medicine for the sore.
We bless the Lord: We govern the earth, by the society of Gabriel:
whose power is with us: but he not here. & c.

Use Patience.

Ur - I lived with Esdras: I lived in him, in the lord, who liveth for ever.
Raph - I lived with Tobie: Tobie the yonger.
Δ - This was the white creature, that spake this.
F.D - We live in the Lorde: who be praised for ever.
Δ - I stode silent a good while.
F.D - What wilt thou?
Δ - I did attend, what you wold say.
F.D - I have said.
Δ - I have byn long at this tyme, in my dealing with you. I trust,
I do not offend you therewith. But, for my parte, I could finde in
my hart to continue whole days and nights in this manner of doing: even
tyll my body shold be ready to synk down for wearines, before I wold
give over. But I feare, I have caused wearines to my frende here.

F.D - In vertue is no wearines.
Δ - Now he stode up, out of his chayr: and he, and they all, jointly
blessed us, stretching theyr hands toward us, Crossingly. And so
they went away. The Table and the chayre remayned
and the glyttring sparckles, or drops of streaming little
lightes were of the chayre immediately.

Δ - Glorie, thanks, and honor
be unto the Almighty Trinitie.

Amen.
Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes Mysteriorum Liber secundus, but the begining thereof is utterly perished.

*So it appears to be by divers Quotations in the following Books.