Mysteriorum
Liber Primus
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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 Angelicae, 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
Libr Primus
Mortlaci
+1+
Prater alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec 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:


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, alcuibus pi, sapientis expertique, Philosophi auxilium, ad illa plenissimmè 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,ardentiissimè et constatimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Michælem, Gabrielem, Raphaelæm ac Uriælem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentia vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliormque (per me,) plurimorum tuorum fidélium 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.

John Dee his Note

Angelus sive In\ntelligentia, nunc\ntoti Mundo prae\ndominens

4. Angeli praesidentes
4. Cardinibus Caeli:
ut Agrippa notat,
in scala Quater\nnarii

Etymologiae Fortitudo Dei
Preva\nle\nscens Dei

SIN et PIN

Anna, et Annah, obsecrantis, et confitentis particula est.
hac ratione, non absurdè innuère videtur,
Orantium 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 & sound wisdom and understanding of some of thy truthes natural and artificial: such, as by which, thy wisdom, goodnes & powre bestowed in the frame of the word might be brought, in some bountiful 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, & studied; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some yncling, glyms, or beame of such the foresaid radicall truthes: But, (to be brief) after all my foresaid endevor 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 how wast familier: And allso 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 theyr 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 theyr great dowtes: and considering allso that thou (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 remembrance what good counsayle 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 allways a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & 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, sometymes Recte Sapere et Inteligere 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 perceyved 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 apperations, in Chrestalline receptacle, or in open
ayre, by his practise procured: and trusting to frame him, by my
ernest & 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. Thereupon trying him and using him, I
founded great diversety betwene his private usuall manner, and intente of
practice, and my pure, sincere, devowte, & faithfull prayer unto
the onely. And threfore 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) diest
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 mercyes, & 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 & priestly 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 naughtynes, and to be barred from
the Mysteries of thy truthes understanding; which were
the onely things that I desyred, through thy grace, o our
most mercifull God. Threfore, 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 mercies, 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
tru 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

*Numquid non est
Deus in Israël,
Ut eatis ad consulendum Beelzebub, deum Accaron:
Reg 4. cap:1.
Anno 1581 Decembris 22. Mane

\(\Delta\) - After my fervent prayers made to God, for his mercifull cumfort and instruction, through 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 Chrystaline Globe, yf God had sent his holy Angel Anael, or no:

And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there\(\Delta\) one, which answered to that name. But being ernestly requested of me to tell the Truth, yf he were Anael, An other did appere very bwtifull, 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\(\Delta\) dog, with a long hed.

And many other visions appeared, with this second: The first being voyded quite away. Thereupon I sayd, as followeth,

\(\Delta\) - In nomine Jesu Christi, Quis tu es? ---

AN - Potestas omnis, in me sita est.

\(\Delta\) - Quæ?

AN - Bona, et mala.

\(\Delta\) - 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.

\(\Delta\) - Cur quæris de potestate aliqua mea?

AN - Cur? Signifi, non mihi placet.

\(\Delta\) - I, thereupon, set by him, the stone in the frame: and sayd,

\(\Delta\) - An bonus aliquis Angelus, assignatus est huic speculo?

AN - Etiam.

\(\Delta\) - Quis?

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

\(\Delta\) - Bonus ne ille Angelus, de quo in scripturis fit mentio?

AN - Maximè.

\(\Delta\) - Fieri ne potest, quod ego eundem videam, et cum illo agam?

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

\(\Delta\) - Quid per hoc, significare velis?

AN - Alterius Angeli character est.

\(\Delta\) - Cur hic, et nunc ostendis?

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

\(\Delta\) - By whome then?
AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.
In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyeres tyde, Deale, but not on the Sabhaoth day.
Pray contynually.
When it shall please god, to stir the up, Then procede. 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 the: and than fare well: for thow 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 dubble n) so he also confessed him self to be the same Annaël which is prepositus orbis veneris: and also Chief governor Generall 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) accountd as the Prolog of my first boke of mysticall exercises Anno 1582. Novembris 20. -- Vide post.
At Mortlak

In nomine Jesu CHRISTI. Amen.
Anno 1582. Martii die. 10. hora 11 Ante Meridiem. Saterday

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew something in spiritual 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 tymes to have bryn desyrous to have help in my philosophicall studies through the Cumpny and information of the blessed Angels of God. And thereupon, I browght furth to him, my stone in the frame, (which was given me of a friende) 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, accownted 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 Welcome 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.

Δ – Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?
URIEL – I am.
Δ – Are there any more besyde you?
UR – Michaël and Raphaël. But, Michaël est princeps in operibus nostris.
Δ – ys my boke, of Soyga, of any excellency?
UR – Liber ille, erat Adæin Paradiso revelatus, per Angelos Dei bonos.
Δ – Will you give me any instructions, how I may read those Tables of Soyga?
UR – I can – But solus Michaël illius libri est interpretator.
Δ – I was told, that after I could read that boke, I shold live but two yeres and a half.
UR – Thow shallt live an Hundred and od yeres.
Δ – What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?
UR – Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, & Anilos, non sunt in hunc Lapidem Invocandi.
Δ – Oh, my Great and long desyre hath bryn to be hable to read those Tables of Soyga.
UR – Haec maximè respiciunt Michaëlum. Michaël est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.
Δ – Is there any speciall tymes, or howre to be observed, to deale for the enjoying of Michael?
UR – Omnis hora, est hora nobis.
Δ – After this, there appered ^ in the stone a strange seale, or characterismus of this fashion ensuing:
Δ - What is the intente, or use of this?

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

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

Δ - Soli Deo Honor omnis, et gloria.

Amen.

The same Saturday after none. Hora. 5.

Δ - 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.

UR - Peace. you must use Michaël.

Δ - I know no meane or order to use in the invocating of Michaël.

UR - 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, jointly, 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.

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

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

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

UR - A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

Note.

Δ in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

* This was not True Uriel, as may appere. Ao 1583: May 5.
you must use a fowre square Table, two cubits square: Where uppon
must be set Sigillum Divinitatis Dei, which is already *perfected in a
boke of thyne: Blessed be God, in all his Mysteries, and Holy in
all his works. This seal must not be loked on, without great reverence
and devotion. This seal is to be made of perfect wax. I mean, wax,
which is clean purified: we have no respect of cullours.
This seal must be 9 ynches in diameter: The roundnes must be 27
ynches, and somwhat more. The thickness of it, must be of an ynche
and half a quarter, and a figure of a crosse, must be on the back side
of it, made thus:

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A G
I I
A L
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The Table is to be made of swete wood: and to be of two Cubits high
with 4 feete: with 4 of the former seales under the 4 feet.

Δ - The fashion of the 4 feet, standing upon the foresayd round seales,
was shewed so as the uttermost circle coneyning the letters, did seme to be
clean *without the cumpas of the fete, equally round about the same fete.
And these seales were shewed much lesser than the principall seal.
Under the Table did seme to be layd red sylk, two yardest square.
And over the seal, did seme likewise red sylk to lye fowrsquare: somwhat
broader then the Table, hanging down with 4 knops or tassells at the
4 corners thereof.
Upon this uppermost red silk, did seme to be set the stone with the frame: right
over, and upon the principall seal: saving that the sayd Sylk was betwene
the one and the other.
The Table was showed to have on the foure sides of it,*Characters and names,
these, that are here in a schedule annexed, in 4 diverse rowes.

Δ - What oyle is that

UR - 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.

Δ - of That oyle shalbe opened unto you. The oyle, is perfect prayers:
of other oyle I have no respect.

We sanctifie, bycause we are holy: and you sanctify bycause of your holines.
UR – There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone. He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to have maymed thee in thy sholder the last night, and long ago. Yf thow do not dischardg him to morrow, he will hurt, both thy wife and thy dowghter. He is here* now. Give him a generall discharge from your familie and howse. He will seke Sauls 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, whan I fownd Saul privilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold have carryed Saul away quick: as Robert Hilton, George, and other of my howse can testify.

UR – The cursed will come to the cursed.

Δ – I beseche you to discharge him: and to bynde him somwhere far of, as Raphael did (for Thobias sake) with the wycked spirit Asmodeus.

UR – But Thobias did his part. Art is vayne, in respect of God his powre. 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 spanged with gold, and on his hed, a garland, or wreath of gold: his eyes sparkling: of whome I axed Whether the characters noted for the Table, wer 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 mightly with a whip: and toke all his robes, and apparel of him: and then he remayned all heary and owggly: and styll 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 wycked skourged.

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 legs, 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 eather, Glorifie God for ever.
And than Uriel did stand behinde: and the other did set down in the
chayre, with a sword 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 beginnyng: 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 shallt atteyne unto thy seching.
    The World begynnes with thy doings.
    Prayse 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 shal 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 proceed in this matter, by consent, we bent our selves to the Action. And after that [E T] 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,

Ur. – 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, thowgh 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, seamed to take apparaile, and put on the man. It semed 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 kneeld before Michæl. Michæl 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 Michæl dubed 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 man's back, thus,

ANGELVS TVÆ PROFESSIONIS.

Δ - Then E.T. asked me, yf there were such Angels of a man's profession: and I answered yea; as in Agrippa and other, is declared.

Mi - Leave your folly: Hold thy peace.

Have you not read, that they that cleave unto God, are made like unto him?

Δ - Yes, forsooth.

Mic - Thow camst hither to learn, and not to dispute.

Laudate Dominum in operibus suis.

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

Mi - 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.

Δ - Now Michael thrust out his right arm, with the sword: and bid the skryer to loke. Then his sword did seeme to cleave in two: and a great fyre, flamed out of it, vehemently. Then he tooke a ring out of the flame of his sword: and gave it, to Uriel: and sayd, thus:

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

Δ - Then Uriel did make cursy unto him.

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

Δ - Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi - 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 wrought 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.

Δ - Then he layd the Ring down upon the Table: and sayd, Note.

Δ - It shewed to be a Ring of Gold: with a seale graved in it: and had a round 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 foure 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.

**∆** - Then he went away: and cam in again by and by.

**Mi** - Note.

**∆** - Then he brought in the Seal, which he shewed the other day: and opened his sword, and bad the skryer, reade, and he red, EMETH.

Then the sword closed up again: and he sayde,

**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 self. This is Holy: This is pure: This is for ever. Amen.

**∆** - Then the seal vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I found them much differing, one from an other: and therfore I had need to know, which of them I shall imitate: or how to make one perfect of them all.

**Mi** - Dowt 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 cloathing, as thou thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE.

Bless you the Lorde, and follow his wayes, for ever.

**∆** - Then he went away: and Uriel followed him.

And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.

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

**Mi** - We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for ever.

**∆** - Then they lifted up theyr hands to hevenward (which heven, appeared also in the stone) and turned toward us, and sayd, Valete:

**∆** - So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

**∆** - Soli Deo omnis honor

Laus et Gloria ..

Amen.

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**The Use of the Ring.**

De sigillo Emeth,

vide Reudin Artem

Cabalistam, lib.3. et

Agrippam lib. 3.

Cap.11.
Martii 15. Thursday. Hora 1\textsuperscript{a} meridie.

\textbf{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 head, did shote out beams of light, like the sone beams.

\textbf{Δ -} I being desirous, to know who he was, and his name, I requested him earnestly thereto. But he answered, as followeth,

\textit{Invocate nomen Domini, et agnoscetis eum.}

\textbf{Δ -} Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis & c. After that, he sayd,

\textit{I am mighty.}

\textbf{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.

\textbf{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,

\textit{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.

\textbf{Δ -} Then appeared a big flame of fyre by him in the ayre.

\textbf{Sal -} Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

\textbf{Δ -} He toke the forsaide flame of fyre, and flung it up unto the heven ward.

\textbf{Mamon.} Sal - Mamon is a king whome God hateth: whose sect, contynuallly tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

\textbf{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.

\textbf{Sala -} God determines his mysteries, by Arte and vertue.

\textbf{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,

\textit{——— Lo, this is my name.}

\textbf{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
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, alwayes before, written Michael?

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

Δ - No, God knoweth.

For. Dei - When that day commeth, I will speak with the: ye thow 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 heavens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders: and so was this, whom 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 expresed by the name SALAMIAN?

For. Dei - I have sayde.

Δ - What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.

For. Dei - Joyne in prayers. For God hath blessed you: Dowt not. Consider these mysteries.

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 about the Action intended, with the Gold lamin, the ring, the Seales & c. And after I had spoken somewhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

[F.D]...
[The top third of a page is missing here.]
[Elias Ashmole’s Note:]

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.”