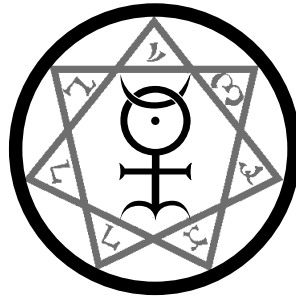


John Dee

*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 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.

+10. April }
++ 30. April } 1586



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 exchange 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.

As a further testimony of the sence of Mr. Wales kindnes; shortly after his death, I sent for his son, & bestowed on him, one of my Deputies places in the Excise, with an allowance of 80 £ per Annum.

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 Crevise 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 litle 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.

Anno 1581 : 1582

Mysteriorum

Liber Primus

Mortlaci

+1+

*Præter 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, Sempiterna, 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
principio, et nunc, et semper et in sæcula sæculorum: Amen.*

*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, æterni et Omnipotentis
tui Patris) humilimè tuam oro Divinam Majestatem, expeditum
mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi
auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi
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 æterna tua providentia, ad istud mihi præstandum beneficium
assignatus fuerit: Tunc equidem humilime, ardentissimè et constan=
tissimè a tua Divina Majestate requiro, ut ad me de cælis mittere
digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi=
chaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Divino tuo
favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene
et perfecte informant et instruant, in cognitione, intelligentiaque
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, 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 suam.*

Amen.



John Dee his Note



Angelus sive In=
telligentia, nunc
toti Mundo prae=
dominens

Etymologia:
Gratiosa Dei
Afflicta }
Misericore

ANNAEL

4. Angeli praesidentes
4. Cardinibus Caeli:
ut Agrippa notat,
in scala Quater=
narii

MichaelGabrielRaphaelUrie

1

Etymologiae —

Fortitudo Dei

Prevalescentia —
sive præpotentia — } Dei
sive Fortitudo } —
prævalescens }

Medicina Dei

Lux Dei

— N N et N N

Anna, et Annah, obsecrantis, et confitentis particula est.
hac ratione, non absurdè innuere videtur,
Orantem et confitentem Deum.

...] *icensia*
...] *rique*

*Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam Anno 1582.*

O God Almighty, thou knowest, & art my director, and witness herein, That I have from my youth up, desired & prayed unto thee for pure & sound wisdom and understanding of some of thy truths natural and artificial: such, as by which, thy wisdom, goodness & power bestowed in the frame of the word might be brought, in some bountifull measure under the Talent of my capacity, to thy honor & glory, & the benefit of thy Servants, my brethren & Sisters, in, & by thy Christ our Saviour. And for as much as, many yeeres, in many places, far & nere, in many books, & sundry languages, I have sought, & studied; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radical truths: But, (to be brief) after all my forsaid endeavor I could fynde no other way, to such true wisdom atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have read in thy books, & records, how Enoch enjoyed thy favor and conversation, with Moyses thou wast familiar: 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 desires, doubts & questions of thy Secrets. And furthermore Considering, the Shew stone, which the high priests did use, by thy owne ordering: wherein they had lights and Judgments in their great doubts: and considering also that thou (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomically, as Samuel, for Saul seeking for his fathers asses being gone astray: and of other things vulgar true predictions, whereby to win credyt unto thy weightier affaires: And thinking with my self, the lack of thy wisdom; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good counsaile thy Apostle James giveth, saying, *Si quis autem vestrum indiget sapientia, postulet a Deo, &c.* And that Salomon the wise, did so, even immediately by thy self, attayne to his wonderfull wisdom. Therefore, Seeing I was sufficiently thought and confirmed, that this wisdom could not be come by at mans hand or by humane power, but onely from thee (ô God) mediately or immediately) And having allwayes 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 thee by hartly prayer, full oft, & in sundry manners: sometymes crying unto thee, *Mittas lucem tuam et veritatem tuam, que me ducant &c.* sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c.* sometymes, *Da verbum tuum in ore meo, et sapientiam*

*
*Numquid non est
 Deus in Israël,
 ut eatis ad con-
 sulendum Beelze-
 bub, deum Accaron:
 Reg 4. cap:1.*

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) accownted 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 unserchable 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 exhorted 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 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 Naturæ*, (where he writeth against the wycked Divil 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, throwgh thy grace, o our most mercifull God. Therefore, 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 earnest & 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 prayse honor & thanks, be rendred unto thy divine majestie: now & ever & worlde without ende. *Amen. Amen. Amen.*



Anno 1581 Decembris 22. Mane

Mortlak

AÑAËL

Δ Note:
An illuding
intruder, even
at the first,
putting him
self, as an
angel of light.
Take hede
allwayes of
undue secu=
ritie.:

Δ
There appered a
great number of
dead mens skulls,
likewise.

Δ – After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh 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 ^Δ one, which answered to that name. But being earnestly requested of me to tell the Truthe yf he were Anael, An other did appere very bewtifull, 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 allso a white* dog, with a long hed.

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

Δ – *In nomine Jesu Christi, Quis tu es?* — He answered
AN – *Potestas omnis, in me sita est.* to Saul his
Δ – *Quæ?* hearing.

AN – *Bona, et mala.*

Δ – 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?*

Δ – *Cur quæris de potestate aliqua mea?*

AN – *Cur? Signifi, non mihi placet.*

Δ – I, thereuppon, set by him, the stone in the frame:
and sayd,

Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*

AN – *Etiam.*

Δ – *Quis?*

AN – מִיכָאֵל – he answered, by the shew of these letters in the stone.

Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*

AN – *Maximè.*

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

AN – *Ita.* and therewith appeared this character —

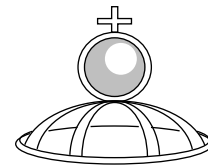
Δ – *Quid per hoc, significare velis?*

AN – *Alterius Angeli character est.*

Δ – *Cur hîc, et nunc ostendis?*

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

Δ – By whome then?



Prayer
Fasting

AN – By him that is assigned to the stone: but not, tyll 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, tyll thou hast thy desyre: which shall not be far of.

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

Pray continually.

When it shall please god, to stir thee up, Then proceede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne 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 then 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 thee, and for all men.

Fare well.

Δ – *Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.*

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 booke 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 booke of mysticall exercises
Anno 1582. Novembris 20. — Vide post.



At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. Martii die. 10. hora 11 $\frac{1}{4}$ Ante Meridiem. Saturday

△
Note: he
had two dayes
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



wicked spirits
as he confessed
often tymes after:
and that he was
set on, &c.

△ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrus to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused myself therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrus to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And there=uppon, I browght 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 allso 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 therfore 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 furduring 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?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

△ – ys my boke, of Soyga, of any excellency?

UR – *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?

UR – I 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.

UR – 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?

UR – *Præsentias nostras postulate et invoke, 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.

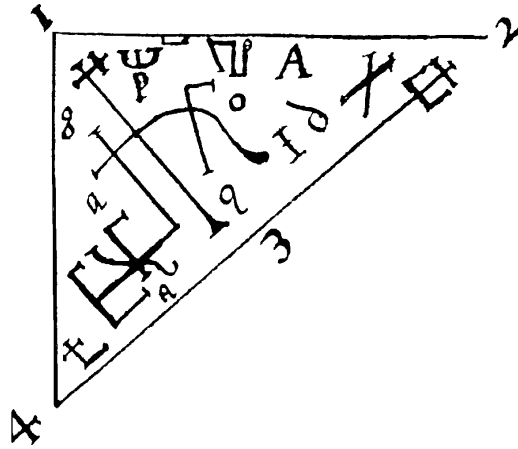
UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

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

UR – *Omnis hora, est hora nobis.*

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

△:
An illuding
spirit straight
way intruded
him self, and
this charac=
ter: as may
appere *Libri
Quinti Appendice*
where the
character is
described exactly.



* This was not
True Uriel:
as may appere
A^o 1583: May 5.

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 uppon 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 meanes or order to use in the invoking of Michaël.

UR – He is to be invoked 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 attayne 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 thou hast long desyred.

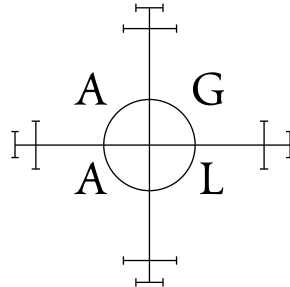
Δ – Then was there a square Table browght into the stone: and I demanded, what that Table betokened.

UR – A Myserie, 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.

*Erronice,
contra igno=
rantiam meum
vide post.

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum Divinitatis Dei*, which is allready *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 seale 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 rowndnes must be 27 ynches, and somewhat more. The Thicknes 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:



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 uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally rownd 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 yardes square. And over the seal, did seme likewise red sylk to lye fowrsquare: somewhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Δ Note this point.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

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

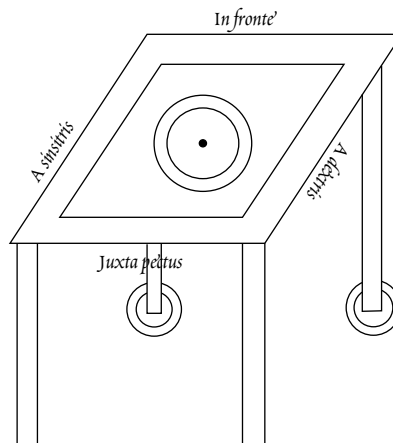
*Cave: quia
angelus tenebra=
rum se intrusit
hic ut libri
Quinti appendice
apparabit.

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 – What oyle is that

UR – 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.



Δ Note:
 * So is it evident
 who went about
 to hinder the
 truth before in
 the character,
 and in the border
 of the Table,
 falsely counter=
 feated &c as it
 also in the next
 action may
 appere.

Saul in danger
 of being
 carried away
 quick.

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 the 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 beseeche you to discharge him: and to bynde him somewhere
 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 apparell 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

Δ*
 Hereby may appere
 that this wycked
 spirit foysted in
 the shew of the
 fals characters
 and names before.

Note:
Lundrum=
guffa
skourged
spiritually.

worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght 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 shallt atteyne unto thy seching.

The World begynnes with thy doings.

Prayse God.

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

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 im mortali, invisibili, et

Omnipotenti, in sæcula sæculorum.

Amen.

Lundrum=
guffa.



Martii 14. Wensday. mane circa horam 9a.

- Δ – Being desirous to procede 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 contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, in stead of Uriel, did earnestly 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.

*Agrippa hath so,
cap. 24, Lib. 3,
Occultae Philosophiae

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 thou know, what thou writest?

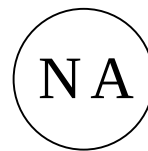
Δ -potius erat di=
cendus Michael:
Namen, Gabriel est
Praevalescentia
Dei: et ita, forti=
tudo quidem, sed
altioris gradus.

- Δ – In two senses, I may understand it: eyther that the good Angel ΔGabriel 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, seamed to take appaile, and put on the man. It semed to be sylk: and very full of wrynkes, 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.

*vide Agrippam
de Triplici hominis
custode. Lib.3°. cap.22.*

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

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

Δ – Yes, forsoth.

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

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

*† vide Reuclinum
de Verbo Miri-
fico, de nomine
NA.*

Mi – He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name [†] NA, be prayesd in trubbles.

Δ – 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:

Mic – The strength of God, is unspeakable. Prayesd be god for ever and ever.

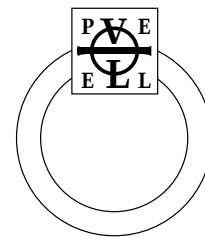
Δ – Then Uriel did make cursy unto him.

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 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.



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 rownd thing in the myddle of the seale and a thing like an V, throwgh the top of the circle: and an L, in the bottome: and a barr ██████████ cleane throwgh it: And had these fowre letters in it, P E L E.

*vide Reuclini
librum de verbo
mirifico de
Nomine PELE.*

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 commandment.

Without this, thou shalt do nothing.

The Use of the Ring.

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 came in again by and by.

Mi – Note.

Δ – Then he brought in the Seale, 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 marvellest

at SIGILLUM DEI. This is the Name of the Seale:

which be blessed for ever. This is the seale self. This is

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

Δ – Then the seale 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 therefore I had need to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Downt not for the making of it: for God hath perfected all things. Ask not the cause of my absence, nor of my apparel: 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 visit you in HOPE.

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

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

And then I sayde to my skryer: It were good, we had ever some watchword, when we should not looke for any more matters at their hands, every tyme of their visiting 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.

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 chayr, and the Table, in the stone, did seeme to shake.

Δ – *Soli Deo omnis honor*

Laus et Gloria .:

Amen.

*De sigillo Emeth,
vide Reuclini Artem
Cabalisticam, lib.3. et
Agrippam lib. 3.
Cap.11.*



Martii 15. Thursday. Hora 1 $\frac{1}{4}$ a meridie.

Δ – After [E T] 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, [E T] 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.

SALAMIAN

Δ - of Salamian you may rede, in the call, *Diei Dominicae in Elementis Magicis Petri de Abano*, there called Salamia.

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.

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.
Amen.

Δ – He toke the forsaide flame of fyre, and flung it up unto the heaven ward.

Mamon. Sal – 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. Thereuppon 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

your Direction, which is called OCH.

Δ – This name he spake: he shewed it allso 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 Michaël?

[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: yf 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 allso, as he was wont, and leaned at the Table.

[For. Dei] – Search for wisdom and larning, 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?

[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]...

Δ*
Perchaunce he
meaneth the
cownsayle 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.

[The top third of a page is missing here.]

Write — God will be revenged upon Saul: for he hath abused his names in his Creatures.
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

[...] Blessed be God, who revealeth all Mysteries, &c.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
whose powre, 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 prayed 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 sayd.

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 contynue whole dayes 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.



[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.

