

Even at God is with, for judgment true, his Mercies begeth
Now the word of God, and our word are true in Job Mercies for an
Glory, a Glory so to get, O mo. F. 1. 1. 1.

Now you know the world, and the things upon Earth. Now we know
unto you the word of God. The Eternity of all work and rule
under God. By whose name you are saved, to work up to him, as
pable to God's glory, profit of his mercy, and the Eternity of his
Creations. He was given to God, one and the same,
one Operation.

Beings first Table: Heaven is the Name, that work under
God's support earth: Not of the world, but of the Angels of Light.
The world's Government is set forth in the 49th in God's
word, through Mercy, and Justice) with Name in God's
excellent, and goodly. Mark first Table: Mark upon, Perceiveth
to his comfort. Job is the first and noblest. Here shall you
know the Name. Hallelujah. Mighty and omnipotent
art God, O God, God, God. Amongst the Creatures: The
first of all things with the excellent first part. The Glory be
amongst the, for ever. Amen.

The mountain of wisdom is opened. Nature shall endure. Let
the words of Scripture be fulfilled. Let the Name of God be
Blessed, praised, and glorified. There are 49 Angels glorified and excellent appointed
for the Government of all things. Nature: Where 49 do work and
dispose to the will of the Creator: Limited from the beginning, in strength
of power and glory. The Name of God is the Name of God: who doth
and by laboring upon the Name of God: who doth, Justice. Dispose
and comfort you.

What doth the hidden things, or the Earth's nature, that is not, or
may be known, formed and made by the Name of God? Let the Name of God
upon wisdom, with the Name of God in Nature, remain to be manifest?
One, and all, in Man the Name of God.
One, and all, in Earth the Name of God.

Wisdom given by a word (my meaning is, by the Name of God) Let God
be glorified. The Name of God, his Creation, shall be known. In Job
Creations with the Name of God.

The first part of the world, is the Name of God, which is the Name of God. That is to
say, concerning the first part, for it is the Name of God. The Name of God is the Name of God.

Michael
m. 29.
582.

49.

April.

April 29
A. 1582.

King (Arminius)
Nov. 19. 1582.
The Name of God
the Name of God
the Name of God

April 29
A. 1582.

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April

April 29
A. 1582.

April 10

April 10

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April 10

April 10

April 10

April 10

* Amal
sunt me hinc
in mundum
A. 1581: in
the presens
as it were
all these things

Carman
17 18 19 20

King
18 19 20

King
18 19 20

the King
18 19 20

King
18 19 20

... God's will...
 ... the first...
 ... the second...
 ... the third...
 ... the fourth...
 ... the fifth...
 ... the sixth...
 ... the seventh...
 ... the eighth...
 ... the ninth...
 ... the tenth...
 ... the eleventh...
 ... the twelfth...
 ... the thirteenth...
 ... the fourteenth...
 ... the fifteenth...
 ... the sixteenth...
 ... the seventeenth...
 ... the eighteenth...
 ... the nineteenth...
 ... the twentieth...
 ... the twenty-first...
 ... the twenty-second...
 ... the twenty-third...
 ... the twenty-fourth...
 ... the twenty-fifth...
 ... the twenty-sixth...
 ... the twenty-seventh...
 ... the twenty-eighth...
 ... the twenty-ninth...
 ... the thirtieth...

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 ... the sixth...
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 ... the ninth...
 ... the tenth...
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Carman

King

Carman

King

Carman

Carman

Carman

Carman

Thou shalt see me
I will be seen of the
And I will direct thy living and conduct
But by my name.

When Michael came out of his right side, saying to the Reader: And
said to the King to take upon the sword his name to be written
two: And a great fire came out of it dependently. Then he took
a Ring out of the flame of the sword and gave it to Uriel
and said: The strength of God is unspeakable. Praise be
God for ever, and ever: Amen. Then Uriel said, make me to
Michael. After this sort must the ring be: Note it. For
it will be made the King's Ring: which King was revealed since the
deaths of Salomon. With his name I was glorified. I was
glorified with him, in strength, and mercy. So said it is. This is
it, my name, and I wanted and desired to be and would have
wondered of SALOMON. This is it, my name, I said and revealed
to him. This is it, my name, Philosophy and wisdom of
this is it, my name, the Angels' name: you will name to be blessed
for ever. Amen.

Then the King lay down upon the table: and said
Note: I noted the names of the King in all respects.
After that he lay down upon the table
and it seemed to fall from the table.
Michael - so shall I do all by commandment.

Without this, Thou shalt do nothing
Blessed be his name, that compasseth all things. Wonders
are in him, and his name is wonderful.
His name worketh wonders, from generation to generation:

Michael - Note - I then he is in the seal, with the power
of the day: in opening the words: and said the King,
Reade: and he said **E N E I T H** - I then the
words ceased by name: and Michael said - This I do
open unto the; because, Thou shalt say at the seal of Dei,
This is the name of the seal: saying he blessed for ever
his is the seal's self. This is holy: This is pure: his
is to our. Amen.

As truly, as I was with Salomon, so truly will I be to the King
I was with Salomon, in all his works, and wonders.
Use me, in the name of God, for all occasions.

Michael
May 14.

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May 14.

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May 14.

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Raphael
May 26.
A° 1583.

Uriel
April 23.
A° 1583.

Michael in
manner of
apparitions

Michael
May 11.
A° 1582.

Thou

Conclusions
 To the ground — A — correlation, even in the
 of the 7 candles, rising over all of the Name of Tablets:
 found out in the form of Names: rising and prayers to every
 thing and Name, according to the order.
 Note to the left — A — No. containing the order of the
 Operation — It — It only contains in the Matter of End,
 of the candles of the table. *Yes*

So, on my candle, or a number of Signs for the: are all
 the names of the 7 lines, and of the 7 Primes, perfectly
 as in the great table, called after the name of the seven
 the Bee, only, being the first letter of the name of the
 light, in memory.
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 the names of the 7 lines, and of the 7 Primes, perfectly
 as in the great table, called after the name of the seven
 the Bee, only, being the first letter of the name of the
 light, in memory.

5. Note, how
 any appear that
 Bismomo is drawn
 to Bismomo, and
 Bismomo, and
 King Bismomo.

De sigillo Ameth; et vocato Sigillo Dei.

Michael — I will show you in the strength of God, what you
 Myself and: the true words of the Father: comprising all
 I know: the whole and entire: *Yes*: Oh holy be be: is
 Holy be be: Oh holy be be.

Michael — Now, what will you do? — A — I will see your promise
 according to the matter in hand.

Michael — Divide the candle into 40 equal parts: multiply
 each by number 4. Give you do it presently — A — I do
 so. Divide it first into 4, and then every of them, into 10.

Michael — He called one of the names Semiel. One came in, and finally down,
 and great fire, came out of his mouth, Michael said, To you are the
 Myself of the candle. Michael said, Semiel (prince) and
 he be the image of God that he sayde, and the light for ever. The
 Semiel stands by and flaming fire came out of his mouth, and then he
 said, is feedest.

Semiel — What is the name of the candle?
 Michael — It is the will of God, the father, from above.

Semiel — I am the candle. Bezels, the 7 and the candles, to show the
 A — The 7 are in 40 parts (candles), all in the light till long to be; And

Michael
 1582.
 March 19.

the like of them. And all these fall on the face, and
 the one, and Holy among the highest: I got, by Name be light of day
 Michael spoke by out of his eyes, and by the light of the light to be the
 was great filled of light: I got at the end of the candle to be the
 of the light. The candle was all on fire: And the light of the candle
 was the light of the candle. The light of the candle was the light of the
 of the light. And Michael Semiel, with a flaming sword:
 and said, Declare the mystery of the candle of God: or God: of the
 candles for ever.

Michael — I am ready
 Michael spoke out from the light of the candle: in the light of the candle
 and with the light of the candle. And Semiel at the light of the
 candle, flaming fire, like lightning, came from the light of the candle.

Michael — Note, the name is a mystery.
 A — The name of the candle, is a mystery: it is the name of the
 candle, which was the light of the candle, and the name of the candle
 is the name of the candle.

Michael — Note the number — A — the number of the candle, is the number
 of 4, on the candle. The number of the candle, is the number of 4, on the candle.

Michael — The candle is the name of God.
 A — The candle is the name of God: it is the name of God: it is the name of God.

Michael — The candle is the name of God.
 A — The candle is the name of God: it is the name of God: it is the name of God.

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 A — The candle is the name of God: it is the name of God: it is the name of God.

Yes

Prince HAGONEL
his 42 Ministers

At the call of King Caradoc...
Prince Hagonel...
42 Ministers...



One of the 42...
Prince Hagonel...
42 Ministers...

At the call of King Caradoc...
Prince Hagonel...
42 Ministers...

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E

Caradoc...
Prince Hagonel...
42 Ministers...

Note: The 42 Ministers...
Prince Hagonel...
42 Ministers...



King BOGEL

Apparant in a black velvet coat...
King Bogel...
42 Ministers...

Prince YNOGO

Apparant in a red robe...
Prince Ynogo...
42 Ministers...

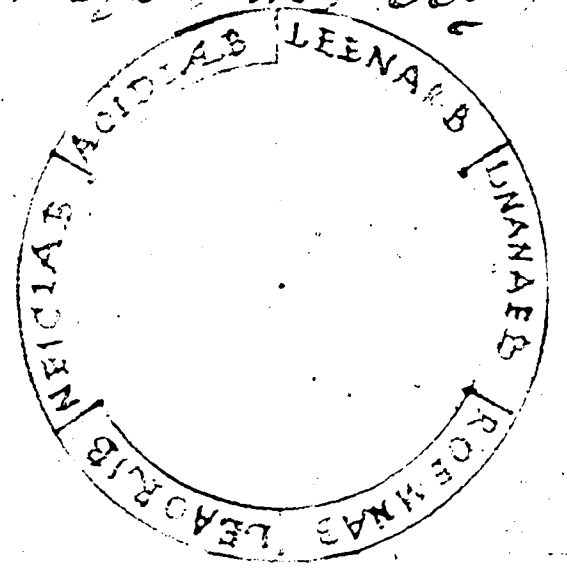
Ministers: 42

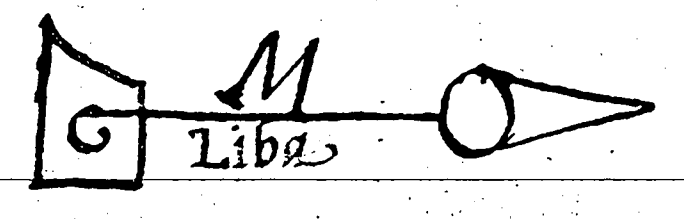
At the call of King Caradoc...
Prince Hagonel...
42 Ministers...

1. The first 7...
2. The second 7...
3. The third 7...
4. The fourth 7...
5. The fifth 7...
6. The sixth 7...

At an hour...
Prince Hagonel...
42 Ministers...

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B





King
BABALEL

Apparant with a crown of gold on his head: with a long robe
of Cullour. His left hand was bey right: and his right
hand was black. He stonde to stand upon water. His name
was written in his forehead. BABALEL

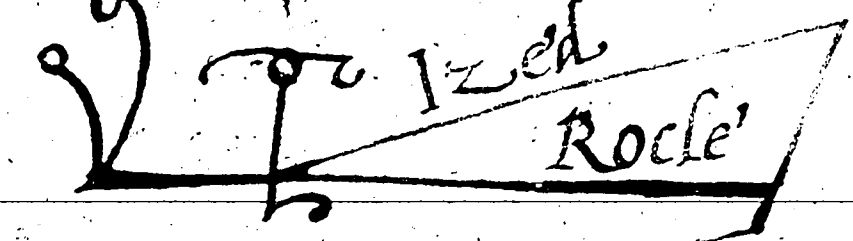
Prince
BETAFES

He apparant in a long red robe, with a rulle of gold on his head.
He had a golden girdle: and on it written BETAFES
He opened his eyes, and apparant to stand: and stonde to stand
upon water. His name was written in his forehead. BETAFES

Ministers
42.

On the 42. Ministers, the first 7, had crowns of gold on their heads
and the King BABALEL called Betafes, saying to them Princes
7 principum, qui sunt Aquarum Principes. Every one of the 42 had
a letter in his forehead: the first 7 in a crown; and 6, in a crown
and 1 the first 7 the letters became to be Rhosus their feet.
and the water ran out of their feet, and they were
The first 7 had the water in their hands, and it became to stand
The second 7 had it up, and it became to stand in their hands.
The 42 drew into the water, and so came away. And
Babalel and Betafes all were full of grace.
The names and quarters apparant to be in the water, were fallen
in the water.

E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L



King
NEPOR

He apparant, as a King, with his crown on his head after him: and after the
crown, 42 ministers.

Prince
IMONO

He apparant in a red robe, with a golden crown on his head.
His name was written in his forehead. IMONO



Ministers
42.

He apparant with 42 ministers, and 42 ministers were all full of grace.
Every one of them, a little glittering spark of fire in the middle
of their heads.
The first 7, and the 42, were all full of grace.
The second 7, and the 42, were all full of grace.
The third 7, and the 42, were all full of grace.
The fourth 7, and the 42, were all full of grace.
The fifth 7, and the 42, were all full of grace.
The sixth 7, and the 42, were all full of grace.
The seventh 7, and the 42, were all full of grace.
The eighth 7, and the 42, were all full of grace.
The ninth 7, and the 42, were all full of grace.
The tenth 7, and the 42, were all full of grace.
The eleventh 7, and the 42, were all full of grace.
The twelfth 7, and the 42, were all full of grace.
The thirteenth 7, and the 42, were all full of grace.
The fourteenth 7, and the 42, were all full of grace.
The fifteenth 7, and the 42, were all full of grace.
The sixteenth 7, and the 42, were all full of grace.
The seventeenth 7, and the 42, were all full of grace.
The eighteenth 7, and the 42, were all full of grace.
The nineteenth 7, and the 42, were all full of grace.
The twentieth 7, and the 42, were all full of grace.
The twenty-first 7, and the 42, were all full of grace.
The twenty-second 7, and the 42, were all full of grace.
The twenty-third 7, and the 42, were all full of grace.
The twenty-fourth 7, and the 42, were all full of grace.
The twenty-fifth 7, and the 42, were all full of grace.
The twenty-sixth 7, and the 42, were all full of grace.
The twenty-seventh 7, and the 42, were all full of grace.
The twenty-eighth 7, and the 42, were all full of grace.
The twenty-ninth 7, and the 42, were all full of grace.
The thirtieth 7, and the 42, were all full of grace.
The thirty-first 7, and the 42, were all full of grace.
The thirty-second 7, and the 42, were all full of grace.
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The thirty-ninth 7, and the 42, were all full of grace.
The fortieth 7, and the 42, were all full of grace.
The forty-first 7, and the 42, were all full of grace.
The forty-second 7, and the 42, were all full of grace.
The forty-third 7, and the 42, were all full of grace.
The forty-fourth 7, and the 42, were all full of grace.
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The forty-sixth 7, and the 42, were all full of grace.
The forty-seventh 7, and the 42, were all full of grace.
The forty-eighth 7, and the 42, were all full of grace.
The forty-ninth 7, and the 42, were all full of grace.
The fiftieth 7, and the 42, were all full of grace.

B B A R N F L
B B A I G A O
B B A L P A E
B B A N I F Q
B B O S N I A
B B A S N O D



King
BNASTOL

He appeared in a red robe, and a golden on his feet.
His former feet were green: and after 3 mo his wings were.

Prince
BLISDON

He appeared in a robe of many colours: and on his feet, a crown of
gold.
His quarters, or state. **F**

Ministers
42.

The 42. seemed to stand about a little hill, red and white,
The hill was of clay
Beyond the hill innumerable seemed to stand, innumerable
Multitudes of dogs, greyhounds, a few of
The 42. seemed to stand about the little hill, some to
have in their hands a staff, and some a bow, in order as
they appeared.

ELGNSEB
NLINZVB
SFAMLLB
OOGOSRS
NRPCRRB
e r g d b a b



The 42. seemed to stand a few of, the spirit of prediction: which they
said they would give to the king, for the king's good.



Prince
ORGES

He appeared as a king, with a crown on his feet.

Prince
ORGES

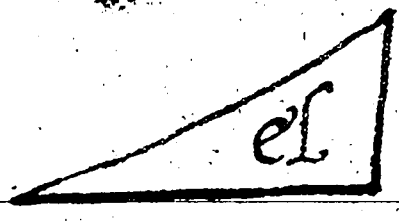
He appeared in his red apparel: and appeared in a crown
and a sword, and a most terrible or terrible flame
of fire out of his feet: saying no mortal eye could abide
to look upon any lower object. And in his mind a land
raving fire, his words BRORGES did appear to him, to a fire
of his own flames.
His state, or quarters, is this **U**

Ministers
42.

The 42. appeared, and holding a red and white, they to
in four flames:
A In the table was the letters of their names as follows



BANSSZE
BYAPARE
BNAMGEN
BNVAGES
BLBOPOO
BABEPEN



King
BALIGON

He is the son of King, says it, says, first described of the
name of CARMARA and yet appears among the
Nations called MARMARA, he had. M. is not to be supposed
The first of appears in a low people's ground, can get out a
Temple called of Gods, with a intervening road of walls
in the ground: divided into three equal parts.
In the first of a very well proportioned Man.

Prince
BAGENOL

He appeared not, of the name, yet.

Ministers

Note, the King's ministers were
The 42 Ministers appeared, like bright people
and besides them; all the were prepared with carabund.
They were seated in four rows
The first in a circle.
The first the others from four sides, and yet from in
a circle.



A O A Y N N L
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A

me
L M E

YMAZA

He appeared not yet, of the name

Prince
RALGES

He appeared in a red robe with a gold on his feet
and he was the last of the 7, says yet the Heptameron
all the rest being yet shown: says some men to explain the
and one to write an of the: as if they had played with
words of their own.

Ministers

The appeared had his Embroider in his robe.
The appeared like little robes (which were put in
The appeared seems to be in
This is the scale of his government



pp. 5:

O Almighty, Eternall, the True and Living God: **O** King of
 Glory: **O** Lord of Hosts: **O** thou, the Creator of Heav'n, and Earth, and of
 all things visible and invisible: Now, (even now, at length,) Among other thy
 manifold mercies used, and to be used, toward me, thy simple Servant, I pray
 thee, I most humbly beseeche thee, in this my present petition to have mercy upon
 me, to have pitie upon me, to have Compassion upon me: Who, faithfully
 and sincerely, of long time, have sought among men, in Earth: And all o-
 by prayer, full oft and pitifully have made sute unto thy Divine Ma-
 for the obtaining of some convenient portion of True Knowledge and under-
 standing of thy Lawes and Ordinances, established in the Natures and pro-
 perties of thy Creatures: By which Knowledge, thy Divine Wisdom, and
 Powre and Goodnes, on thy Creatures be bestowed, and to them imparted,
 being to me made manifest, might abundantly instruct, instruct, and
 allure me, for the same, incessantly to pronounce thy praises, to
 render unto thee, most hearty thanks, to advance thy true honor, and to
 wyme unto thy Name, some of thy due Maestieall Glorie, among all
 people, and for ever. And whereas, it hath pleased thee, O God, of thy
 infinite Goodnes, by thy faithful, and holy Spirituall Messengers, to deliver
 unto me, long since, (through the eye, and care of E. K.) An Orderly
 forme, and manner of Exercise HEPTARCHICAL: How, to thy
 Honor and Glory, and the Comfort of my Divine poore soule, and of others
 thy faithful servants, I may, at all tymes, use very many of thy good
 Angels, their Counsailes and helps; according to the properties of each
 their Functions, and Offices, as to them, by thy Divine Powre, Wisdome
 and Goodnes, is assigned, and Limited: Which Orderly forme, and
 manner of Exercise, vntill euen now, I never found so vacant
 Opportunitie, and extreame Necessitie, to apply myself unto: Therefore,
 I thy poore, and simple Servant, do most humbly, heartily, and faithfully
 beseeche thy Divine Maestie, most lovingly and fatherly to favor: and by
 thy Divine Beck to further this my present industrie and endeavour to Ex-
 ercise myself, according to the fore said Orderly forme and manner:
 And, Now, At length, but not to late, for thy dearely beloved
 Sonne IESVS CHRIST his sake, O Heav'nly Father, to grant
 also unto me this blessing and portion of thy heavenly Graces: That
 thou wilt further, and enable me, make me apt, and Acceptable, in body
 soule, and Spirit, to enjoye allwayes the holy and gentle Conuersation,
 with the Seruice, playne, full, and perfect Help, in word and deede,
 of thy most wise, and good Spirituall Messengers and Ministers Iesus
 Generally: And, Namey, of Blessed Martin, Blessed Bernard,
 Blessed Rapier, and Blessed Vriel; And, Also Especially, of all
 those

those which do appertaine, unto the **HEPTARCHICA** Mysterie. *supra*
 locally, as yet, and very briefly, unto me declared: Under the Method of
 Seven most Kings; and their Seven faithfull and Princely Ministers,
 with their Subjects, and Servants, to them belonging. And in this thy
 great Mercie, and Grace, on me bestowed, and to me Confirmed. O
 Almighty God, thou hast, (to the great comfort of thy faithfull Servants)
 approve, to thy very enemies, and myne, the Truth and certaintie of
 thy manifold most mercifull promises, here to me made: And
 that Thou, art the True and Almighty God, Creator of Heaven and
 Earth, upon whom, I do call: and in whom, I put all my trust.
 And thy Ministers, to be the True, and faithfull Angels of light: which
 have; hitherto, principally, and according to thy Divine Providence,
 dealt with us: And, also, I, thy poore, and simple Servant, shall
 than, in, and by thee, be better able to serve thee, according to thy well
 pleasing: to thy Honor and Glory: Yea, even in these most miserable, and
 lamentable Dayes. Grant, O's graunt, O our Heavenly Father, graunt
 this, I pray thee, for thy onely begotten Sonne **IESVS CHRIST**,
 his sake: Amen, Amen, Amen.

**BONORVM ANGELORVM HEPTARCHICORVM,
 PIV, DEVOTIVAE INVOCATIONES**

*scribitur Ter
 ricibus,
 his repetenda
 est; Donec
 alius a DEO
 status Suc
 us.*

The generall and common Exordium, and conclusion
 appertayning to the 7. Heptarchicall Kings finding
 O puyssant, and right Noble King, *N* And by what name
 elssoever, thou art called, or mayst truly, and due be called: To
 whose peculiar Government, Charge, Disposition, and Princely Office, doth
 appertaine the *N. Ec*
 In the Name of the King of Kings, the Lord of Hosts, the Almighty
GOD Creator of Heaven and earth, and of all things visible, and
 Invisible: O right Noble King, *N* Come now, and Appear,
 with thy Prince, and his Ministers and Subjects, to my perfect, and en-
 sible eye judgement: in a goodly, and friendly manner, to my comfort and
 help, for the auancing of the Honor and glory of our Almighty GOD, by
 my Service: As much, as by thy Wisdome and Powre, in thy proper Princely
 Office, and Government I may be holpen and established unto: Amen.
COME, O right Noble King, *N* Come **COME** Amen.

Gloria Latr, &c

The generall and common Exordium, and conclusion,
 appertayning to the 7. Heptarchicall Princes finding
 O Noble Prince, *N* And by what name elssoever, thou art called,
 or mayst truly, and due be called: To whose peculiar Government
 Charge, Disposition, Office, and Princely Dignitie doth appertaine
 the, *N. Ec*
 In the Name of Almighty GOD, the King of Kings, And for his Honor,
 and Glory, to be advanced by my faithfull Service, I require thee
 O Noble Prince, *N* to **COME** presently, and to shew thy self, to my
 perfect and sensible eye judgement: with thy Ministers, servants
 and Subjects; to my comfort, and help, in Wisdome and Powre,
 according to the propriety of thy Noble Office: **COME** O Noble
 Prince, *N* I say **COME** Amen.

Inter nos ter, &c

Some Recitall and contertation by the Peculier Offices, words, and dedes, of the 7. Heptarchicall Kings and Princes, in their peculier Dynes, to be. i. i. d.

King BOBOGEL

The Distributing, giving and bestowing of Wisdome, and Science. The Teaching of true Philosophie, true Understanding of all Learning, grounded vpon Wisdome: with the Excellencies in Nature: And of many other great Mysteries, meruaylously available, and necessary to the aduancing of the glory, of our God and Creator. And who sayst to me, (in respect of these Mysteries atteyning) Dice, Dec, Dec, At length, but not to late; Therefore. In the Name, &c.

Prince BORNOGO

The Altering of the Corruption of Nature into perfection: The Kindred of Metalls. And generally the Princely Ministery to the right Noble and Mighty King BOBOGEL, in his gouernment of Distributing, giving and bestowing of Wisdome, Science, true Philosophie, and true Understanding of all Learning grounded vpon Wisdome: and of other very many his Peculier Royall Propertie. And who sayst to me, What thou desirest in me shall be fulfilled. Therefore, In the Name &c.

King RMARA

To who in this Heptarchicall Doctrin, at Blesed Time his hand, didst receiue the golden rod of gouernment, and Hierarchie, and the chaire of Diuinitie, and Doctrin: And didst appeare, first to vs, adorned with a triple Diademe, in a long purple robe. Who saidst to me, at Northlake, minister the scriptures of God vnto the. Therefore thou shalt, the mysterye hat of God, Saith, and of his great mercies, admitted vnto the, thou shalt be deputed, yea fitted, yea fitted with, and be puffed up, with the perfect knowledge of Gods Mysteries in his Mercies. And sayst, This Art is to the farther vnderstanding of all Sciences, that are past, present, or yet to come. And, immediately, didst thou say vnto me: These are in nature, with Nature, and above Nature. Thou art Dismissed. And sayst, concerning the use of these Tables, Thou shalt not use the first step: Neither shalt thou practise them in haste. And, sayst, thus generally, of Gods Mercies and Graces on me, decreed and bestowed: What so euer thou shalt speak, do, or work, shall be profitable, and acceptable: And the ende, shall be good. Therefore. In the Name &c.

Prince GONEL

To whose commanndement the some of Men, and their omeys are subiect: and are thy seruants. To whose Pedure, the Operation of the Earth is subiect. Who art the First of the Twelue: and whose seale, is called Bares, and the O. At whose commanndement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the seven of the 7. (who are the some of sempiternitie) dost work meruayles, amongst the People of the Earth: And hast sayd to me, that, I all o, by the same, thy seruants, shall work meruayles. O Noble Hagonel, who arte Minister, to the Triple crowned King CARMAR: And, without doubting, art prince over these 12. Angels, whose names in Characters are here presented. Therefore, In the Name &c.

^{King}
BLUMAZA

^{Prince}
BRALGES

Who sayst, The creatures I swim in thy Dominion are subject to thy own power. Whose subjects are indisible. And which (to my Seer) appeared, like little smokes, without any forme. Whose Seale of Government is this
Who sayst, Beholde, I am come
I will teach the Names without Numbers. The creature subject unto me, shall be known unto you. - Therefore, In the Name of God.



^{my}

ALEL

Who art King in Waters: Whose Power is in the bowels of the waters. Whose Power all persons with thy Noble Prince BEFAFES, and his good Ministers, the Triple Crowned King ARMAEA had me be to the glory, praye and honor of God, which created you all, to the laude and praise of his Names. Therefore, In the Name, &c.

^{Prince}
EAFES

Who art Prince of the sea: Whose Power is upon the waters. Thow didst overthrow Pharaos, and hast destroyed the Wicked. Thy Name was known to Moyses. Thow livedst in Israel: Thow hast measured the waters. Thow wast with King Salomon: and allso long after that Thow dost stay, but not known to him by thy true Name: for he called the Mares. And since Thow wast with none: Except, when, Thow preferredst me, throught the Mercy of God, from the power of the Wicked: and wast with me in extremitie. Thow wast with me throughtly. Thow of the Egyptians, wast by called OBELESON: in respect of thy great deliuerance. And by that Name to me knowne: and of me noted in record, to be the Noble and Courteous OBELESON. Whose Noble Ministers 42, are of very great power, dignitie and Authority. As some in the Measuring of the motions of the waters, and fastnes of the seas: in aiding and successe in battayle, reducing ships, and all manner of vessels, that fleet upon the seas. To some, all the fishes, and Monsters of the seas, yet all that liueth therein, are well knowne: And generally, are the Distributers of Gods judgments upon the Wicked, that couer the Earth. Other do beautify Nature in her Composition. The rest are distributers and deliuerers of the Treasures, and unknown substances of the seas. Thow, O Noble Prince BEFAFES, hadst me use the, in the Name of God. Therefore, In the Name of God.

King
BNASPOL

To whome, the Earths wits her bowells, and secrets vnder
joener are deliuered: and hast sayd to me, here tofore, what
thou art; There, I may know. Thou art great, but, a
thou, truly didst confesse. He in whome Thou art,
is greater than thou: Therefore, in the Name, &c.

Prince
BLISDON

Into whome, the Keyes of the Mysteries of the Earths, are
deliuered. Whose 42. Ministers, are Angels, that govern
vnder the. All which, by Mighty King BNASPOL, had
me vse: and affirmed, that they are, and shall be at my
Commandement: Therefore, in the Name, &c.



King
EFOR

Upon the distribution, and participation of whose created
at especiall and glorified Powre, resteth onely and dependeth
the generall state and condition of all things: whose sanctification
glory and renowne, all things had beginning, yet can it not,
neither shall haue end. He that measureth full, and full,
was the Ende of his workmanship. Thou art like him, and
of him: yet not as partaking or adherent, but distinct in one
degree. When he came, Thou wast glorified by his comming:
and art sanctified, world without ende.

Vita suprema
Vita superior
Vita inferior. tuus sunt mensurata manebit.

Not with himself, neither is he by himselfe done.
Thou art not of thy self: neither is he by himselfe done.
Magnified be his name. Thou art in all: And All hath
some being by the: yet thy powre is nothing, in respect
of his powre, which hath sent the. Thou bringest new
worlds, new people, New King, and New knowledge
of a New government. And hast said to me,
Thou shalt work marvelous, & marvelous, by my
workmanship, in the Highest. Therefore, in the
Name, &c.

Prince
IMONO

Thou art life and breath in living Creatures. All things
live by the: the image of One excepted. All the kindes of
beasts of the Earth, dost thou endue with life. Thy sense
is their glory. Of God, thou art sanctified: And
thou reioycest. The Iuiny, the ende, and beginning of
all beastes, thou knowest: and by sustentance, thou
disposeth them, vntill they shall be runne.
Therefore, in the Name, &c.

King BALIGON

Who canst distribute, and bestow at pleasure, all... can be wrought in aereall Actions. Who hast the government & tray self perfect, as a mystery known into thy self. Who didst direct me of this stone, and Gods Receiptacle: both made full to be had: and alio didst direct me to the taking of it by: being presently, and in a few minutes of tyme, brought to my sight, from the secret of the depth, where it was hid, in the uttermost part of the Roman possession. Which stone, I have wanted me, that no mortall hand, but mine own, should touch: and have it unto me. Thou hast wrought with it, with Kings, and with all the creatures of the world. whose beautie in vertue, suite more worth, then the kingdoms of the earth. For the which purpose, here referred, and other: partly, who to be exercised, and enjoyed; and partly, hereafter, more abundantly. As the Lord God of Hosts shall dispose: And alio because thou hast not left out Governor of the 42 by Magd, faithfull and obedient Ministers: Therefore, in the Name etc.

The Wisdom, in diction Ephod. bi de Adamit. in q dicitur datu. signa respicitur. deo id quod balu. fides explanat. te agere prodes. in monte apparuit. et semina. in Gemma Saphyro fuisse & prethulu. Memorandum est. f. Numero 84.

A By Note, of the former Stone
Blessed Tril, sayd to me, at Northark. A^o 1583. May 5. à meridie, circa horam 4^{ae}. as followeth.

Vr. By Character must have the names of the five Anuely written in the midst of sigillum Timeth: graden vppon the ober side, in a circle. In the midst thereof, must the stone be, which way alio, brought. Wherein Thou shalt at all times behold: privately, to thyself, the state of Gods people, throughout the whole Earth.

Prince BAGENOL

King NAPSEN

Who hast sayd to me, That by the stone, shall cast out the polure of all wicked spirits: And that by the stone, shall or man have the dominus and possidies of euill men, and more: that may be spoken or. Utred to man. Therefore, in the Name etc.

Prince RORGES

Who, being the Prince, Chief Minister and Governour under the right Puissant King BNAISEN, didst, to my Seer, appare in most terrible manner, with fire flaming streamer, and saydst
Nou ianua mbris. Et percussit Gloria Dei Impiorum pariete;
Therefore, in the Name, etc.

