27. l.
~~XXVI. I~~

Bibl. Cotton. Append. XLVI. pt 2

Formerly marked Add. 5007

FM. Feb. 1852

*1

Prage August 15 1584 to october 8th 1584

5007.b

Dimisi vii

~~CXVI F~~
~~118 d~~
124-e

Mysteriorum Pragensium
Liber Primus, Caesareusque
Aº. 1584.
stylo novo
Augusti. 15. inceptus:

ad Omnipotentis Dei
Laudem, honorem, &
Gloriam.

Amen.

Δ.

Conjectura [illegible]

88

Nota de Anno 88.

Δ Fieri potest, quod anni 1588, et aliorum supputatio, initium suum habeat ab ipsa Die istor Passionis Christi vel Ascensionis in Caelum. Atque hac ratione: 33 vel 34 anni plures considerari debent: quia tot annorum Christus erat tempore suae passionis vel ascensionis: Addas igitur annis 1588, 34: et inde emergent Anni 1622: atque iste numerus propius accedit ad tempus annorum diluvii et Arcae, cuius similitudinem fore circa secundum Christi adventum Scriptura docet:

Vel, cum post creationem Adami, Anno Mundi 1655, Diluvium Aquae, omnia deleverit viventia: Post Christi, secundi Adami spiritualis, restitutionem in Caelum Aº 1655 (qui erit aº 1688) expectamus Diluvium ignis; quo omnia sunt transmutanda: vel Charitatis et ardoris Christiani magnum [illegible] [illegible]

Non faciet Dominus DEUS verbum, nisi revelaverit Secretum suum
ad servos suos, prophetas. Leo rugiet, quis non timebit?
Dominus Deus locutus est: Quis non prophetabit?
Amos. Cap. 3. B.

Nihil mali invenimus in homine isto: Quid si spiritus locutus est ei, aut Angelus?
Act. Apost. Cap. 23. C.

Dico enim vobis, quod multi prophetae, et Reges voluerunt videre, quae
vos videtis, et non viderunt: et audire quae auditis, et non audierunt.
Lucae. 10. E. Matthaei. 13. B.

MUSEUM
BRITANNICUM

Charissimi, nolite omni spiritui credere: sed probate spiritus si ex Deo sint:
quoniam multi pseudoprophetae exierunt in mundum. In hoc cognoscitur
spiritus Dei. Omnis spiritus qui confitetur Jesum Christum in carne venisse
ex Deo est. etc. Joan. Epist. 1. Cap. 4. A

Quisquis confessus fuerit, quoniam Jesus est filius Dei, Deus in eo manet, et
ipse in Deo est. Cap. eodem C.

Liber, 19⁹

A°. 1584: Pragæ. Prima Actio

2

Wensday: Augusti 15. mane hora circiter 9:

Δ We thanked God, for his safe bringing us hither, to the place appointed by him: We desired him to direct us, as the rest of our Action requireth: And thirdly, for the boke with sylver leaves, to be prepared, we required instruction, as we were promised.

Soon after E K his loking into the Shew-stone he sayde, I see a garland of white rose buds abowt the border of the stone: They be well opened, but not full owte.

Δ — The great mercies of God be uppon us: and we desire him to encrease our faith in him, according to his well liking.

E K — Amen.

E.K — But while I consider these budds better, they seme rather to be white lillyes

Δ — The eternall God of his infinite mercies, wipe away our blacknes and synns, and make us pure and whiter than snow.

72: Angels: E.K — They are 72 in number: seming with theyr heds (alternation) one to bend or hang toward me, and another toward you. They seme also to move circularly, toward the East: but very slowly. In the myddst of this Circle appereth a little fire, of the cullor of yron when redy to melt. From which fire to every one of the sayd lillyes is a firy beame extended: which beame, toward the ende, is of more whitish fyry cullor, then it is nere the Center.

A voyce — E K — A voyce cometh seming out, from the lillyes, saying, Holy, Holy Holy: and all the lillyes are become on fyre: and seme to tremble in that fyre. And now they appere agayne distinctly, as before: And the fyre remayned in the Centre still: and the Emanation of beames, came from it, still to the foresayd lilly buds.

E K — I heare a sownd, as though it were of many waters, powred or streaming down in the clyfts of great rocks and mowntayns. The noyse is marvaylous great, which I here comming through the stone: as it were of a thousand water-mylls going together.

A voyce — Est.

A voyce — Et quomodo est?

A voyce an other. — Male, et in summo: et Mensuratum est.

E K — I here a great roaring, as if it were out of a clowde, over ones hed: most perfectly, like a thunder.

Another voyce — The Seale is broken.

An other — Powr out the sixth viol. that the earth may knowe herself. Viola sexta

These are the days of wo, that are spoken of.

[illegible] vide Apocalyps Cap. 16. [illegible] quod sequitur ordine, [illegible] Act non asserunt hic effusam esse [illegible] olim vindictam [illegible]

[illegible]

E K — Now I see beyond like a fornace mowth, as big as 4 or 5 gates of a Cytie. It semeth to be a quarter of a myle of. Out of the fornace mowth semeth a mervaylous smoke or smother to come. By it semeth to be a great lake of pitch: and it playeth or simpreth, as water doth, when it begynneth to sethe. There standeth by the pyt, a white man, in a white garment tucked up: his face is mervaylous fayre; he sayeth very lowd,

A white spirituall creature } — Ascend

E K — Now there cometh out of the lake a thing like a Lyon in the hinder partes, and his forepart hath many heds, of diverse fashions: and all uppon one trunk of a neck. He hath like feathers on his neck. He hath 7 heds: three on one side, and three on an other, and one in the middle: which branche from the neck is longer then the other, and loketh backward to his tayle ward.

The white man geveth him a bluddy sword: and he taketh it in his forefote.

The white man tyeth this monster his 4 leggs with a chayn, that he can not go, but as one shakled, or fettred.

Now he geveth this monster a great hammer, with a stale at that ende where the hammer striketh and the other ende is fasshoned like an hatchet.

The white man sayd — A horrible and terrible beast. — E K — this the white man sayd with a lowd voyce.

A voyce out of the lillies here. — Seale him, for two yeres of the seven: For, so long is his powre. The stars, with the earth, even to the third part, are geven unto the: The fowrth part thow shalt leave untowched.

E K — The white man taketh the hammer, and striketh him in the forhed of that hed which is in the myddle, and loketh bakward toward his tayle.

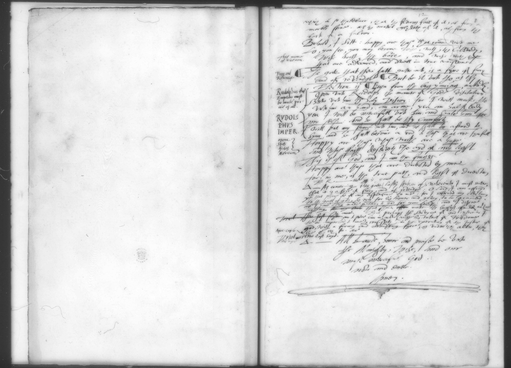
E K — Now all this vision, is vanished awaye. The stone is cleare.

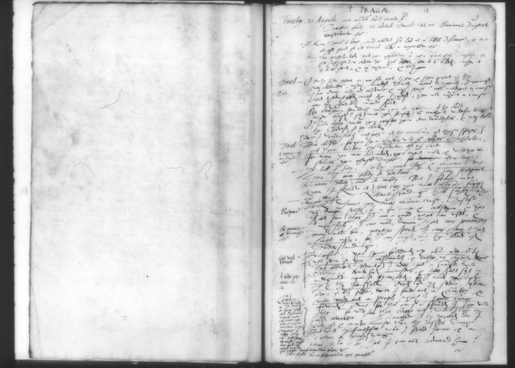
E K — Now Madimi appeareth, and she semeth to be bigger then she was.

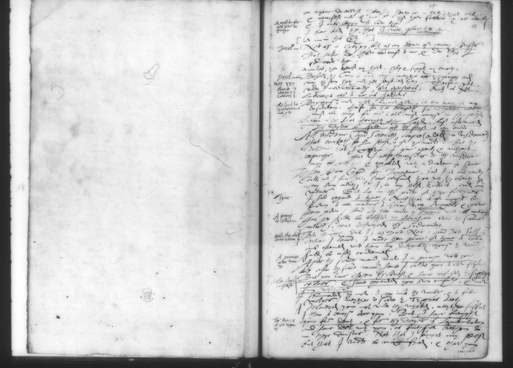
Madimi — The blessing of God, the father, the Sonne and (in the father and the Sonne) of the holy Ghost, in powre and comfort, rest uppon you, take hold of you, and dwell with you, that you may be apt to receyve the comfort of my childishnes: and the reward of such Innocents, as my voyce beareth witnes of.

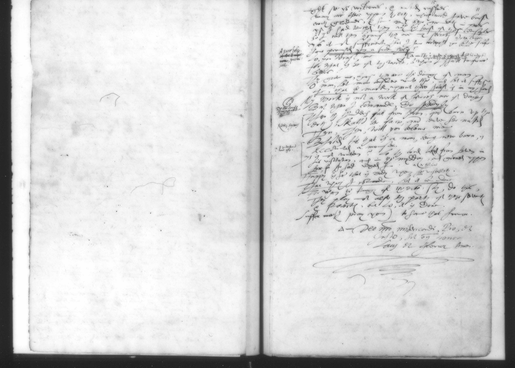
You both, the Spirit of God, Salute you which allwayes comforteth the faithfull and is the strength and Joy of such as are Elected: of whome it is sayd

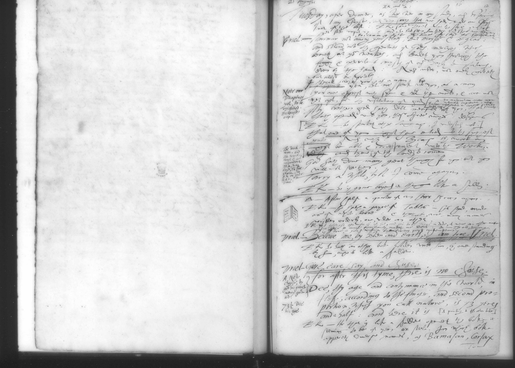
Multum

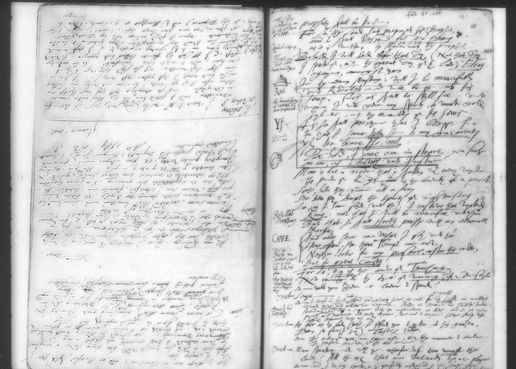


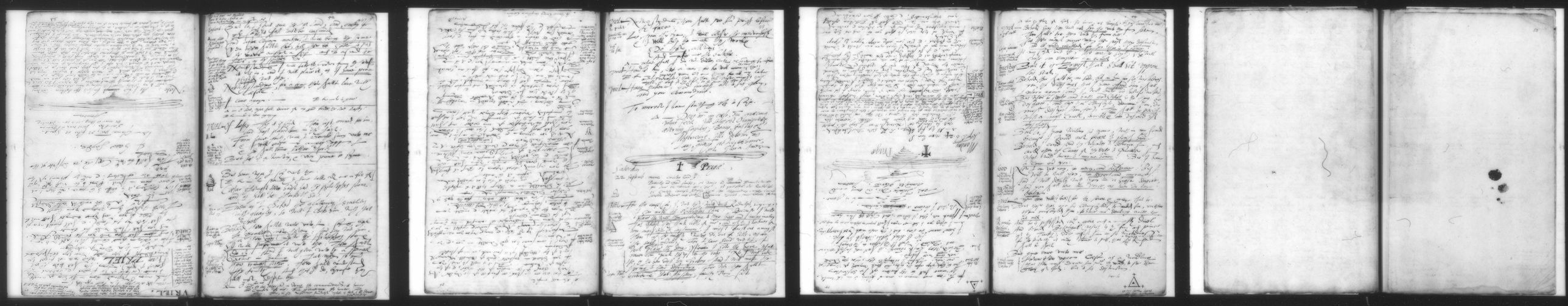












Paulus ad Corinthios Epistola 1 Cap. 1. b

Societas Jesu.

Paulus ad Corinthios: Epist. 1. cap. 1. D.

Paulus ad Corinthios Epist. 1 cap. 2.

Jedburgh 26 July 1600

67

Mr Whittington

Jedburgh 26 July 1600

Mr Whittington

I have sent you the originall of that Story
I have written I can not come hyer
Cornwall I am working at the Register
at Mr Tour I pray you to pay
this Bearer shilling and if you
please you may paie for them all
that I owe here I am still willing
more willbe remit upon
workmanship

I am
your servant

Ralph Sommers

Historiorum Progenitum
Confirmatio
Anno 1585 January 14

Diuisio: vm.

1584. December 20 Clyfe prisoner Ano
de St Ferle, J. Mr Hall, Rebelled in Ireland with Sr
Nicholas, and after Creeke in a cart, with Sr Peter Carew
and Capt Mac Mr Feiner from Carolina 1585

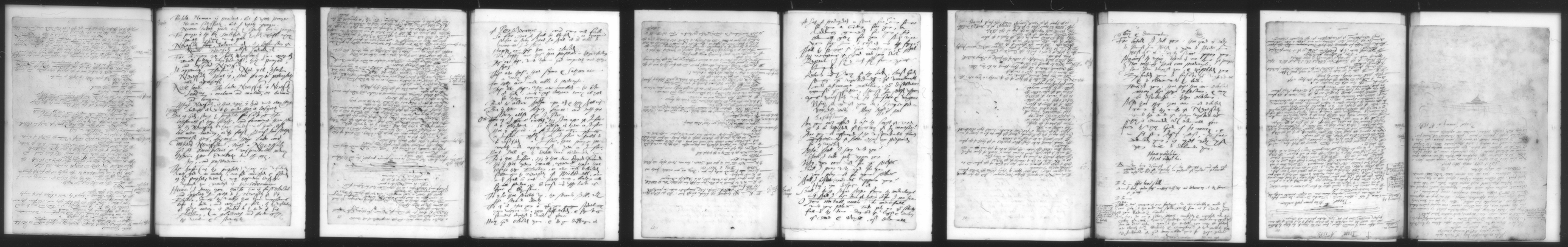
Prage:

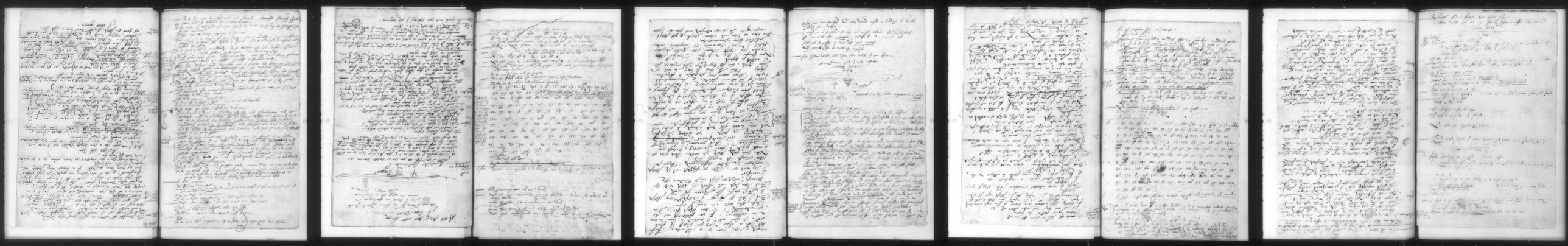
PRAGE

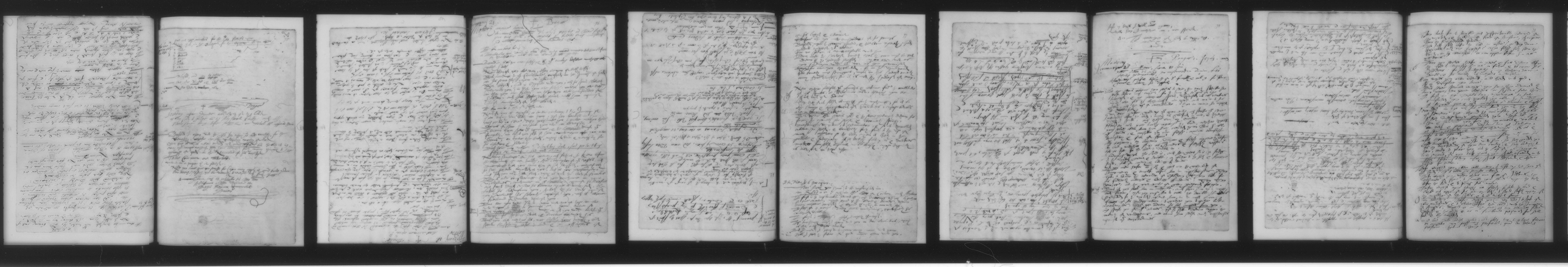
Nouembr 30 — We Came to Prage in the Afternoone.

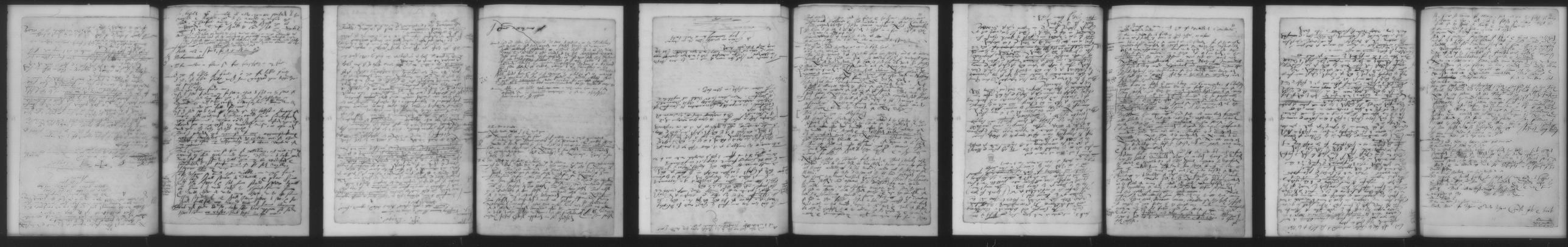
Decem 31 — A Present to Don Guglielmo de Santa Clara the Spanish Ambassador, at Prage.

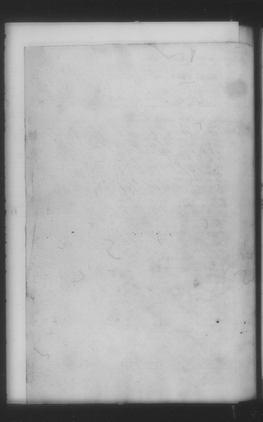
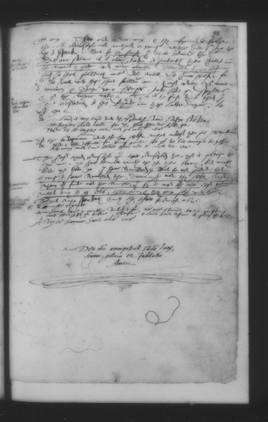
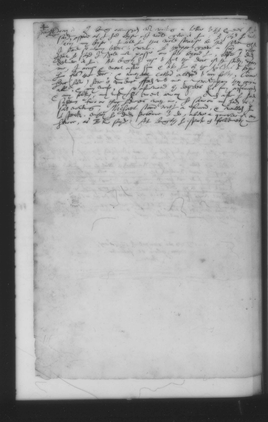
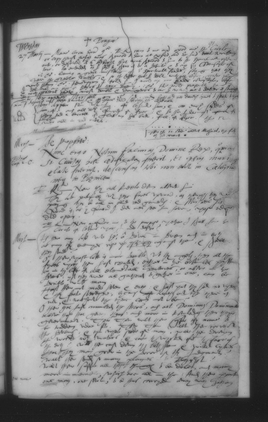
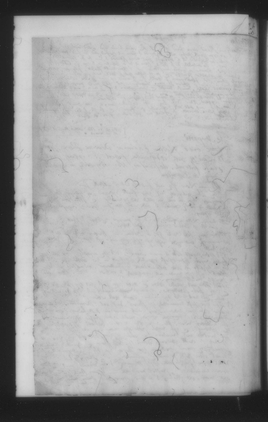
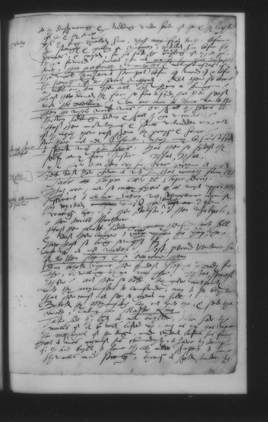
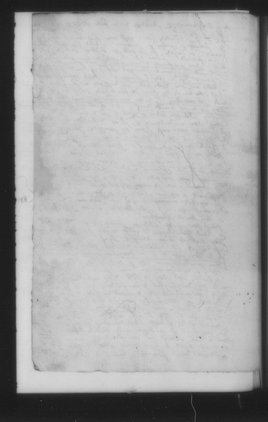
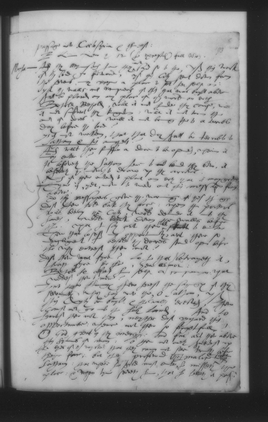
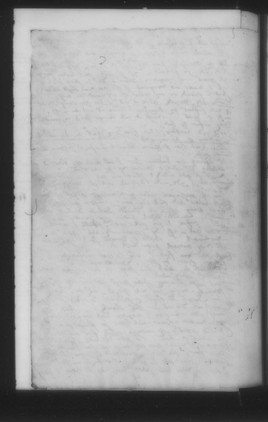
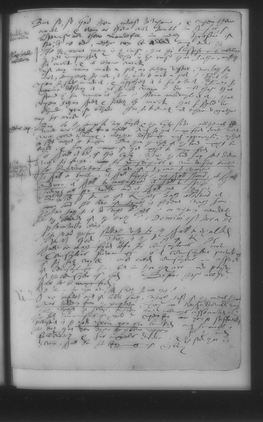
Illustrissime et Reverendissime Domine, Domine mihi semper colendissime. Etsi nouum et inusitatum officium, munera ordinaria, munitis literarum formulis, ad Principes mittere, et Principum prosequi, et complecti solemus: tamen quoniam celsitudo vestra Reverendissima, et Illustrissima, ita Dominus Dominus meus clementissimus existit, ut non solum Principum, sed omnium virtutum, et bonarum artium Mecoenas, et Patronus existimetur, et sit, ut ego, et omnes mei, ea tenemur, et debemus, ut nihil nisi optimum, et quod maxime Principem decet, ad eam deferamus, ita ego, qui ad Majestatem vestram Illustrissimam, et Reverendissimam, Principem, et Dominum meum clementissimum, ad Principes, et Reges, ad Imperatores, et Caesares, ad Pontificem Maximum, et ad Deum ipsum, ut ad Principem, et Dominum meum clementissimum, et ad Patronum, et Mecoenatem me

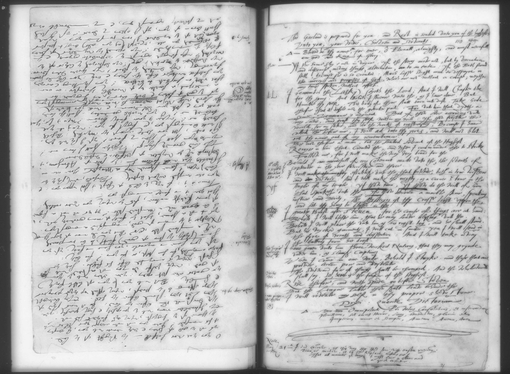


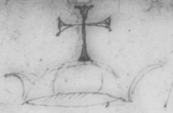










Aº 1585. 115 ~~114~~
Maij. 23.
Nyepolomicze: 3 miliaribus a Cracovia

Stephanica Mysteria Regia.

A.

S. SA

6 foliis

Liber. 25^{9}.

A° 1585 ✝ Nyepolonicze: in aula Regis Poloniæ.
Maij 23. — A meridie hora circiter 5 a

Note

The King sent for the Lord Lasky and me by his Vicechamberlayn. Whome we cam unto in a Chamber, within the chamber or rome where he useth to give audience, or to eat with his Palatines and other. He sat by the wyndow, which is toward the south, and by which his prospect is into his new garden, which is in making: He began thus. (the lord Albert Lasky being by; and there willed by the King) and sayd unto me very nere, as these words import.

Note — Regis mentem Dns Palatinus, ut vos audirem de rebus istis magnis
„ et raris satis copiose: Quod libenter facio: et tamen hoc
„ considerari debet, quod prophetiae omnes et revelationes iam diu, et
„ in tempore Christi, cessaverunt. Tamen, si nihil in istis, contra
„ Dei sit honorem, eo libentius sunt audienda: Et ego quidem
„ haud dubito quin Deus miro possit multis modis secreta quaedam hominibus
„ detegere, ad hec usque tempora, inaudita et inexpectata

Hereupon I answered to his saying although I can not expresse the same words.

Δ — Considero in oratione vestra regia, tria quasi capitula, in quibus totius orationis vestrae est medulla. Primum de Prophetiarum et revelationum cessatione, secundum, an aliquid in nostris actionibus vel operatiis insit contra Dei honorem: Et tertium (quod animo meo est valde gratum), quod, Deo non praescribatis certos aliquos modos vel tempora, sub quibus, sive hominibus velit aut debeat secreta detegere. De primo; hoc possum vestrae Mti Regiae asserere, quod illa Scripturae loca haud recte a plurimis intelliguntur: et ab illis pessime, qui velint omnimodae Dei potentiae et misericordiae et sapientiae praescribere certos modos, et tempora certa: asserendo nullam his temporibus esse prophetiam, vel post Christum fore: quia omnes in Christo cessavere: hoc est, omnia omnes dicta illa quae erant Prophetiae, ~~[illegible]~~ et spectabant de Christo Dei filio in carne venturo et Messia vero, et redemptore generis humani futuro et ~~[illegible]~~ et illa quae nos agnoscimus et confitemur Christiani, completa, et consummata esse, Christi historia iam cessavere: adeo quod illa neque in futura de Christo praedicta repetenda sunt: cum iam sunt consummata et perfecta sunt, neque praecinendo Prophetae praenunciabant. ~~Et~~ Nam ob hanc causam cum Christus ~~[illegible]~~ pendens in cruce scivisset, quod de eo prophetia, et praecipue ~~[illegible]~~ ~~de~~ Secretum omnium prophetiarum (aut Christi) scopus iam esset collimatus, et iuxta praescitum et propositum Dei, Redemptionis humanae consummatum esse, ipse dixit Consummatum est: Nam et Paulus dixit ad Judaeos, Cumque consummasset omnia, quae de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. ~~Et~~ Et post Resurrectionem suam apparuit Christus suis discipulis (pergentibus versus Castellum Emaus, et de illius morte et resurrectione disserentibus et dubitantibus), dixit: O stulti et tardi corde ad credendum in omnibus quae locuti sunt prophetae: Nonne haec

Joh. 19. E
Act. 13. E
Luc. 24 D

oportuit

oportuit pati Christum, et sic intrare in gloriam suam; et incipiens a Moyse et omnibus prophetis, interpretabatur illis, in omnibus Scripturis, quae de ipso erant etc. et paulo post, Item ad eosdem repetebat. Haec sunt verba quae locutus sum ad vos, cum adhuc essem vobiscum: Quoniam necesse est impleri omnia quae scripta sunt in lege Moysi et prophetis, et Psalmis de me. 117

Sed quantum ad aliam sententiam quod post Christum nulla esset Prophetia vel revelationes, ipsa Scriptura planissime contrarium docet. Nam quid dicendum erit de Revelatione sive notabili illa Beati Joannis Apocalypsi quae post Christum erat? quae et ab eodem Joanne vocatur Prophetia, dicendo, Beatus* qui legit et audit verba prophetiae huius et servat ea, quae in ea scripta sunt: et in ultimo capite eiusdem Apocalypsis, sive Revelationis, ter, eundem vocat ~~ipse~~ prophetiae librum. Ergo manifeste est post Christum esse Revelationes et prophetias.

* Cap. 1. Apoc.

Praeterea quae erat illa Paulo facta Revelatio in eius vocatione, et conversione? ~~facta~~ per ipsum Jesum Christum, ut in Apostolorum apparet actuum libro, cap. 9? Quid de illa dicemus quae Cornelio Centurioni? Quid de illa quae Petro, de animalibus mundis et immundis? ~~Et~~ Paulus ipse dicit Si gloriari oportet (non expedit quidem) veniam autem ad visiones et revelationes Domini etc. et paulo post: et ne Magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, Angelus Sathanae qui me colaphizet etc. Et ad Ephesios, secundum revelationem, notum mihi factum est Sacramentum, ~~et~~ sicut supra scripsi: prout potestis legentes intelligere prudentiam meam in Mysterio Christi, quod aliis generationibus non est agnitum filiis hominum, sicuti nunc revelatum est, Sanctis Apostolis eius et Prophetis in Spiritu etc. Ubi etiam prophetas post Christum esse apparet: et capite 4°. Et ipse dedit quosdam quidem Apostolos quosdam autem prophetas, ~~autem Donec~~, alios vero Evangelistas, alios autem pastores et doctores ad consummationem sanctorum, in opus ministerii, in aedificationem Corporis Christi, Donec occurramus omnes in unitatem fidei in mensuram aetatis plenitudinis Christi etc. Ubi tam diu prophetas fore in Ecclesia Christi post Christum apparet, Donec occurramus omnes in unitatem fidei. etc. Quod nondum post Christum factum fuisse luce clarius: et cum hac aetate nostra tam magnae sint circa negotium fidei dissensiones, magis videtur esse necessaria non prophetia solum sed etiam Revelationes valde expressae de Mysteriis Divinis.

Act. 10.

Act. 11.

2. ad Cor. cap. 12.

cap. 3.

~~Et~~ de locutione Angeli* ad Philippum, et eius de loco in locum invisibili quasi translatione, ~~quod dici potest~~ per Spiritum Domini, quid putandum est? ~~Et~~ de ipsis prophetis post Christi tempora testificatur Actorum undecimum Caput, ubi legimus quod eodem tempore, quo primum Discipuli Christi, ~~Romae~~ Antiochiae cognominarentur Christiani, supervenerunt ab Jerosolymis prophetae Antiochiam; et surgens unus ex eis, nomine Agabus, significabat per Spiritum, famem magnam futuram in universo orbe terrarum, quae facta est sub Claudio ~~[illegible]~~

Act. cap. 8.

Philippi delatio de loco in locum per Spiritum Domini.

~~[illegible]~~ Ad secundum vero Magistri Regentis Capitulum, sic respondeo Quod coram Deo et beatis eius angelis, assero quod conscientia mea

nihil adhuc deprehendit, noluit, vel diiudicare potuit, neque potest in omnibus meis actionibus, vel illarum aliqua, quod sit contra Dei honorem vel gloriam ~~esset~~ Immo, quod ad Dei honorem et gloriam valde ~~commendanda~~ spectent certissime, scimus et multis argumentis manifestissimis demonstrare possumus. Deinde, certo in loco, quod etiam magnae et verae pia et regiae discretioni ~~et~~ existimetis, Deum Omnipotentem hijs temporibus posse modis suis variis, hominibus quibusdam sua manifestare mysteria et secreta valde late: Et eo magis, quod tam ex meis praeteritis id constare potest multis actionibus; quam ex futuris: quibus interesse, et adesse praesens ~~vra potest~~ (si ita illi visum fuerit) vra possit Maiestas Regia. Et praeterea mearum actionum libros 24, paratus sum (quocunque vestrae serenissimae Maiestati placuerit tempore) videndos exhibere: quorum quidam latina lingua, graeca alii, alii Anglica lingua, sed ex maiori parte Anglica lingua sunt ~~nobis~~ conscripti ipsis actionibus Angelorum seu Dei bonorum, Instructiones, admonitiones, exhortationes, Cominationes, Prophetiae, et quaecunque alia sunt continenda verba, nobis factae Revelationes, reales vel verbales: et per spatium iam trium fere annorum, ~~ultima usque~~ a nobis receptae et annotatae. Ego

1585 + Nyepolomicze in Aula Regia
praesente ipso Stephano Rege, et A.L. etc.

Die, Lunae Maij 27 Mane, hora 7a circiter. // In camera privata Regis.

~~118~~ 119

[O] In lapide quem Angelus mihi adduxit: et postea [illegible]: prima nocte [illegible]

Δ — Fudi preces secretas et aliquas alias,

In nomine Patris et filij et Spiritus Sancti etc. Pater noster etc.

AL EK

O Omnipotens, sempiterne, vere, et vive Deus, O tu Misericors Pater noster, qui me de Patria mea funesta, contra me concepta malitia, per angelos tuos bonos admonuisti, et per eosdem, inde, me cum uxore, liberis, et familia mea, extra dubium, exire iussisti: et exeuntes nos, ex Sirtibus maris, quasi miraculose liberasti: Et qui ex homicidarum et latronum manibus et fraudibus varijs nos expedivisti: et qui multis alijs modis, (partim nobis cognitis, partim incognitis) a periculis et morte protexisti, ab eo tempore, quo ad tua Secreta iudicia et negotia [illegible], tractanda et promovenda nos vocasti: Ideo propter hanc tuam tantam et tam admirabilem misericordiam; immortales tibi a nobis deberi laudes et gratias humillime agnoscimus. O tu Pater noster Clementissime, qui nos duos, vinculo tuo divino, arctissime copulasti: et quasi unum ex duobus esse voluisti: O tu fortissime

*Δ et EK.

Deus noster qui hunc dominum LASKY, quasi Athletam nostrum cautissimum, animosum, et nostri amantissimum, nobis adjunxisti: virum Catholicae tuae et Orthodoxae religionis amantissimum et Antichristianismi omnis acerrimum hostem. Denique O Sapientissime, Potentissime et Optime Deus, et Pater noster, qui tuis modo inscrutabilis Regis, magnis [illegible] consilibus, quem Sitibus Regem, tandem adiunxisti STEPHANUM, tuum futurum Bellatorem: qui tuo nutui, et iussis, ex animo, totis suis viribus, et maximo zelo obedire volet: Et cui nos honorem et obedientiam ut exhibeamus, in mandatis dedisti: Et propter quem Labores (tibi notos) ut subiremus et sustineremus, statuisti: Et ad quem, post Laboriosas peregrinationes nostras multiplices quidem, per hos 7 menses, factas, directas aliquas, alias autem, (humano iudicio) quasi retrogradas, tua magna gratia, favore et auxilio incolumes et salvos nos perduxisti: Nos quidem hic tuos, tuo nomine et una mente convenientes, tua dignetur paterna misericordia, a labis vitae nostrae omnibus purgare spiritualis: Et Charissimi tui filij Dei et Redemptoris nostri Jesu Christi inaestimabilibus meritis, nobis condona quicquid contra Leges tuas sanctas et iustas, volentes, vel nescij, vel negligentes, verbo, facto, vel cogitatione ad hanc usque horam offenderimus omnes et singuli: Ut tibi iam possimus massa pura et azyma offerri: tua divina et abundantissima fermentata gratia: et tuae Charitatis igne in cordibus nostris per te accenso, quasi quidam propositionis et salis in templo tuo offeramur panes. Et sit nobis interim filius tuus Deus noster Jesus Christus Panis vitae: quem gustando suavissimum, et fidei viribus transglutiendo vivacissimum, manna, tandem habeamus nobiscum in perpetuum. Mitte igitur nunc Lucem et Veritatem tuam O Deus omnipotens, sempiterne, vive, et vere, Ut tuo Stephano, (modo autem serenissimo, gratiosissimo Regi) appareat, te Deum nostrum verum, vivum, et Omnipotentem, Ductorem nostrum in his actionibus et Mysterijs esse: me autem (licet peccatis obnoxium) voto et conatu magno, fidelem tuum et sincerum esse servitorem: cui tua inspira mihi maxime esse curae: nosque singulos singularibus et peculiaribus tuis expediendum proportionales esse muneribus, in tuo sancto servitio tractando etc.

Δ EK — Nihil post primas preces apparuit.

Δ — breves sermones feci, et adhuc nihil apparebat.:

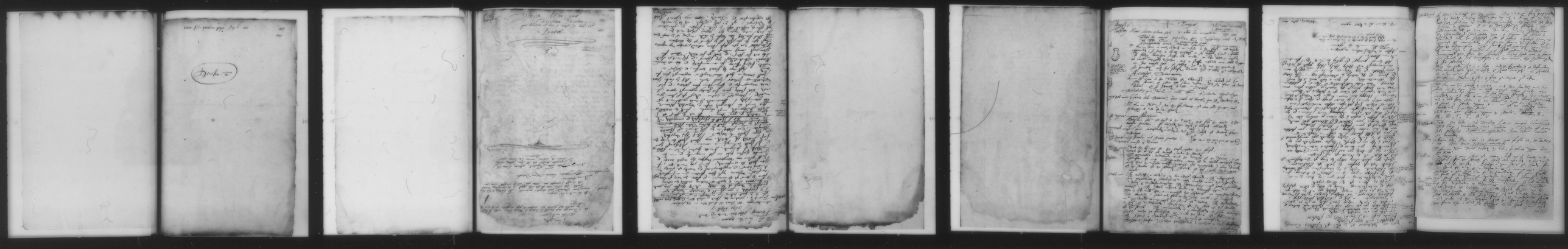
Tertias addidi, etiam breves.

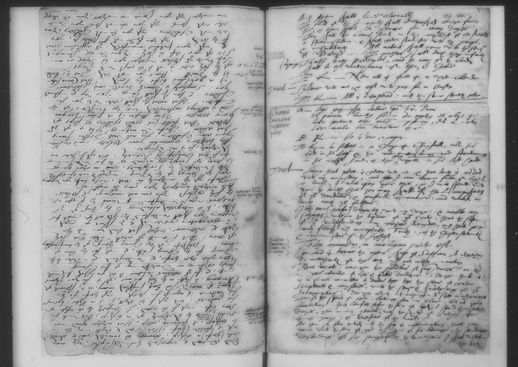
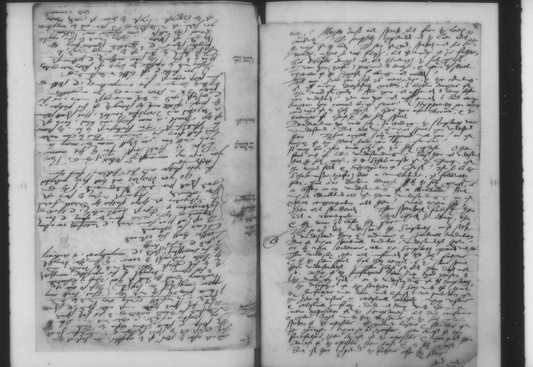
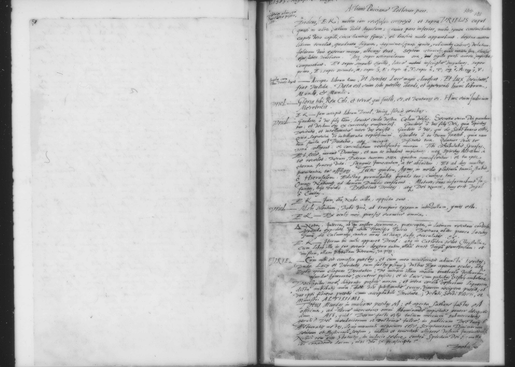
Post tertias ex lapide quidam Calor ~~ex Lapide~~ in faciem ipsius EK exire videbatur.

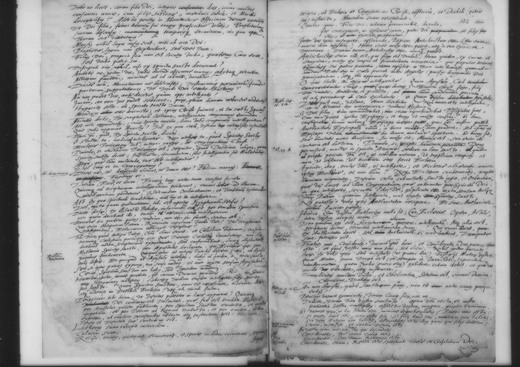
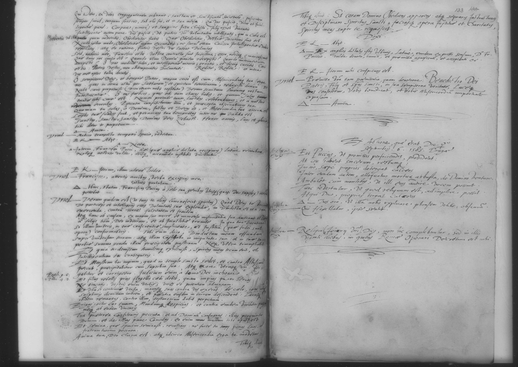
Circa lapidis oram et fimbriam quasi rubentes et viridis circulus apparebat.

E.K. — Jam video hominem albis indutum vestibus, et succinctis, habet longos sparsos crines; et alas etiam quasi volantibus, et dextro pes super ~~ag~~ in lapide [illegible], et sinistro super aquam et post dorsum eius ~~aqua~~ Lux est: Non video terram sub pedibus eius, sed quasi in aere videtur esse tum lapis ipse quasi aqua Maris

Δ — Sit benedictus Deus noster. et fiat voluntas eius



Prage April 30 1586, to January 21 1587

Divisio: XI

Q. Letters: Originals.

Liber Resurrectionis
et 42 Mensium fundamentũ

Pragæ

Aprilis . 30 .

Pactum, seu Fœdus Sibbalisim

1586

Pragæ — Actio prima
et secunda ex
septem

Trebonæ : { venimus eò
Septeb. 14 .
octob 14

1586 { In Maio, 29 . Exilij Decretũ contra nos exijt a Cæsare Rod.
In Augusto, 8 . Reuersionis permissio; Dº Rosenbergio obtinente
et ad sua venimus;

MUSEUM
BRITANNICUM

Aprill

the tenth day of ~~[illegible]~~ last.

1 The three bokes were Enoch his boke.
2 The 48 Claves Angelicae
3 And the boke wch was by the [illegible] my Gathering of the holy angels, & [illegible] entitled Liber Scientiae, Terrestris, Auxilij et Victoriae.

Whereupon E K ~~[illegible]~~ to me, I fell on my knees with great thankes yelding to the God Almighty, and so did E K [illegible] made [illegible] we [illegible] affected at the sight of the sayd bokes, having no signe or [illegible] that ever they had bin in the fire: neither the cullor or silver as any of the [illegible] Covering.

And after we had set half an howre praying and [illegible] vnder the forsayd Almond tree, and wondering at the miracle: ~~[illegible]~~ appeared to us, the selfe same gardener-like person, but not so far [illegible] towards away and [illegible] to be [illegible] as of A[illegible] the [illegible]. He sayd, Kelly followe me. E K went and I sat still, awayting his returne.

This Gardener went before E K, and his feete semed not to touch the ground by a fote height. And as he went before E K, the dores did seme to open before him. He led him through the great Stoves on the left hand of the vineyard dore, and so in at the [illegible] dore: and then on the right hand into the chamber where E K hath his new Study. And then the dore going out of that to the Stoves opened of it selfe: and he went up [illegible] to the furnace where the [illegible] Stoves, and at length brought him to the furnace where the 10th day of this April all the bokes and papers had bin brent. And ~~[illegible]~~ there the spirituall Creature did seme to set one of his feet on the ~~[illegible]~~ poste on the right hand of the furnace mowth, and with [illegible] to step to the furnace mouth, as it were into the furnace (the bricks being not pulled away [illegible]), and as he had stepped the mouth of the furnace, all sodeinly one brick [illegible], and as he had [illegible] the furnace ther appeared a great light, as yf ther had bin a [illegible] in the furnace. And allso to E K the [illegible] was [illegible] greater in the bak of the furnace [illegible] of a brick, [illegible] stopped, did seme [illegible] more than three or fowr [illegible] the [illegible] then the sodeine [illegible] did [illegible] brik [illegible] E K: all the rest of the standing bokes, excepting the boke, out of which the last Actions were cut, and Fr. Pucci his Recantation. Allso to E K appeared in the furnace all the rest of the papers which were not as then delivered out.

That being done, he bad E K Go and sayd He shold have the rest afterward. He went before in a little [illegible] and E K followed with the bokes vnder his arme all along the gallery and came directly [illegible] the Stoves [illegible] Fr. Pucci his [illegible] [illegible] and ther he [illegible] left E K. And he brought me the bokes into my place vnder the Almond tree.

Miraculum, de factum Memorandum in perpetuum 137 ~~136~~

Aprilis 29. [1586] meridie hora 1 ½

As E K sate at the end of the Gallery by the Garden, looking other into the vineyard he semed to see the little man the Gardener in all maner of behavior and apparell, as is the chief workman or dresser of Mr Carpio his workes in the same vineyard. He semed very busily to prune some of the trees: at length he approached nere the wall by E K, and holding his face ~~[illegible]~~ away ward he sayd unto him Quaeso dicas Domino Doctori quod veniat ad me. And he went away as it were walking [illegible] toward the trees very busily: and at length over the Gallery [illegible] the [illegible] on the worke in the gardens he semed to make up in a great piller of fyre.

E K bad his wife to go and see who was in the garden. She rose up and brought him word, Nobody.

E K then came to me and sayd I think this is some wicked spirit that wold illude me. And he told and sayd to me as is before noted. Then sayd I, I will go into the garden. And bad E K come with me. We went along that way where the Creature did go: but nothing we saw. We went to the bakehouse [illegible] in the vineyard.

But that place pleasing us not, we went along in the way by the close syde, and satt downe on the bank by the great pyle of ~~[illegible]~~ stakes lying in the way [illegible] end of the vineyard. As we had not sitten there a quarter of an howre, but I espyed vnder the almond tree on the south syde of the westerly ~~[illegible]~~ almond tree (that is the nerest [illegible]): standing on ~~[illegible]~~ the westerly syde of the straight path which leadeth from our [illegible] north [illegible] into the vineyard: I espyed (I say) like a sheete of fayre white paper being tossed to and fro in the wynde. I rose and went to it: and to the prayse of God for truth and justice, there I found three of my bokes lying which were so delivered [illegible] [illegible] to teach

80 † Praga

138 ~~137~~

[Apr]ilis 30
[M]ay eve — Mane circa 8ª —

Δ — Precibus gratitud[inis] fusis ad Deum, et gratiis pro miraculo hesterno acto, petebamus etiam a Deo consilium sive quid de ipso miraculo nobis esset faciendum ulterius. etc.

Et quid faciemus cum Dno ~~[illegible]~~ Rosenbergio: an illum debemus admittere ad amicitiam nostram et fidei sanctae? Quid de eius oblatis rebus. etc.

E K — a voyce cometh over his right shoulder, saying,

Vox — Thou William —— Δ — a pause. —— E K — This is the voyce as I thought it be in his head

Thou William —— Δ — a pause.

[Gu]lielmus a Rosenberg. Thou William of Rosenberg Δ — a greater pause.

This day, in the blud of the Lamb, do I pronounce freedom of spirit unto thee: and for a signe take this: Thy understanding shall be opened: and thy seed shall be accepted upon earth. Therefore take unto thee a sheep, that is not a lamb, and straieth in the flock of thy poor neighbour And behold if thou turn thy self from thy wickednes, and ascend into thy holy understanding, ~~[illegible]~~ I will hereafter make a covenant with thee. But take heed, thou despise me not.

Blessed are those, that are perfected of me: for their strength is from above. For whose seed, is rebuked of the spirit of truth, shall, with tyme, perish as a shadow.

Yf it not shyne, yf thy eye offend thee, cast him out!

I say unto thee, also, yf one of thy hands offend, cast him also away. ~~[illegible]~~ The unstable imaginings and worldly pollutions of such as are the princes of this world, are they not knowen unto me?

O you hypocrites. O you of little understanding, and of lesse faith, how far are you in love with the world, and her pomp, with the flesh and her lustfulnes, or wantonnes; with the Divell, and his damnable subtiltye! Purge your selves, and purge your

Consilium — families: yf you will stirre up the Lord to strengthen you +

Cursed is that nation, that defileth her self with the spirits of such as are bastards. But, woe woe be unto him that ruleth not according unto the light of his [illegible]

De Imperio Ro[mano] et Regno Boemiae — The staff of the Empire and kingdoms, behold, it remayneth: thy father hath it not stolen, neyther doth he seeme destroy his house for the name of the highest.

O you hypocrites: you are faithlesse: for, you fulfill not the thinges.

Tyme yet — Thou hast, yet, tyme to awake. Thou mayst, yet, be acceptable thy doinges, let there be a judge betwene thee and me.

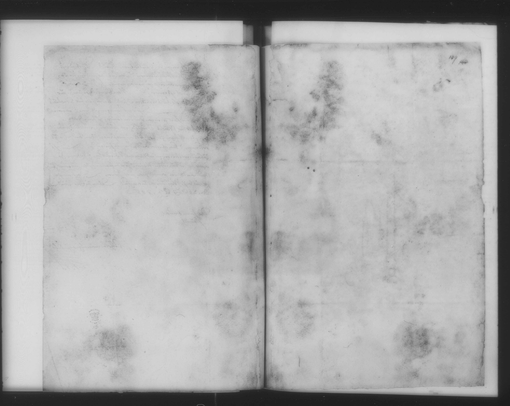
Δ — Magna pausa. ——

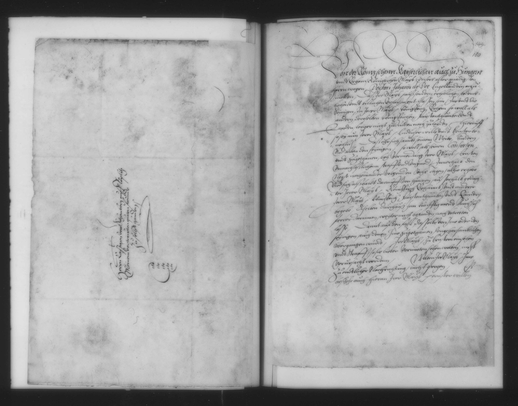
Vox — ◖ Behold, I have given thee unto Rosenberg, him also have I given unto thee. Whoso to gether consulteth with the giver shall be called & accepted, and that sharply. ——

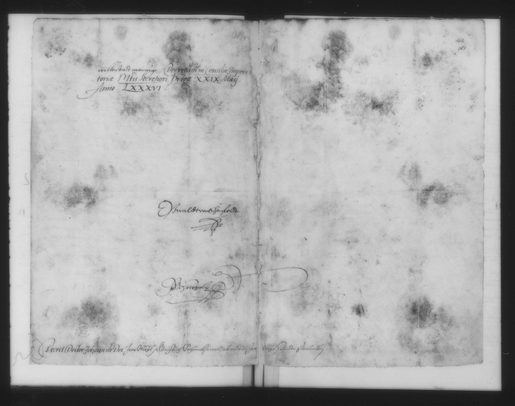
Δ {the voyce spake this [illegible] after, as me thought.}

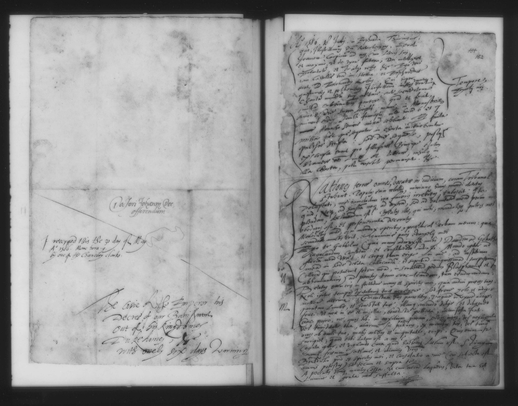
Aº 88. — In the yere 88 I will power out my visitations that the ende of the world may be knowen: and that Justice may appere in the garment of her immeasurable power.

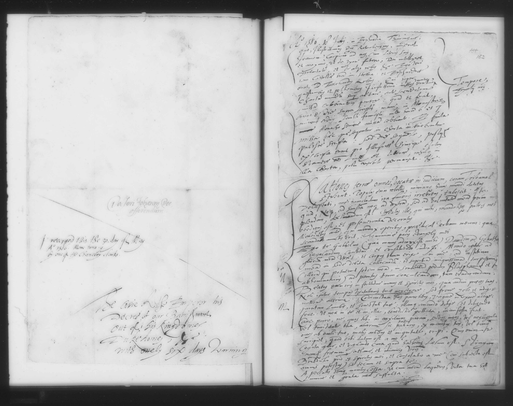
Noster bene continuimus Dey. — In those dayes, brethren, I will blesse you abundantly with all the gifts and blessings of Nature. Labor therefore, that your work and labor, that your handes may bring forth fruits, at the entrance of the lord.











And lay our Spiritual Scholemaster, Dr. [illegible] to cure him of Leprosy.

Thus I end.

But although it is truth I do remember and Record that I was desirous of [illegible] to be counted of the house of Christ that is called a pulled by the scripture, and that I am one of the children of David, whereof I was ignorant of the actual Copulation of Joseph with Mary: as I did that, since it was by Act of Parliament that all persons born of Cousin Germans [illegible] Mary Christ was conceived, I was accounted (& reputed) a Virgin. according to the Doctrine of the Holy Ghost and Church: & thereupon I am a Virgin. Virgo enim post and prius: or I under Scripture, Virgo capiet, & Virgo parvula, &c and against many other places of Scripture, & reason I believe I am a Virgin both of Scripture, & reason I find no other &c And also by Scripture I am called by the Angel, Gratia plena, Dominus tecum, &c. & replied admirabil, Spiritus Sanctus superveniet in te, &c.

Note

yet I doubt lawfully that his Holiness, if he [illegible] approve, [illegible] at the least [illegible] and, God be praised I [illegible] keep the promise inviolably, provided.

On Thursday, 17 July Fr. Peter ended his Voyage [illegible] Brussels my Letter to the Nuncio Apostolic, and his Letter to Jo. Capello from Ex, and with my Letter inclosed to the Lord Rosendorp.

And he looked for [illegible] every hour Castell: but yet I left him [illegible] days, to Gulpa. [illegible] for I [illegible] that I had [illegible] back again by Wed day, or Thurs at [illegible].

Post script

Remember that Fr. Peter, the morning before his going, required [illegible] our Letters testimonial, to Standen, of his Fidelity toward [illegible] what needed there (said I) for as much as [illegible] by mine Letters to them, if [illegible] to [illegible] and if he be [illegible] their Conference & Report, may serve abundantly: But our Letters [illegible] have availed us if [illegible] and I take marvellously well [illegible] would [illegible] Letters & Letters as well [illegible] the report. And would also [illegible] Letters [illegible] or [illegible] Letters to Standen [illegible] &c.

But both I observed in him, rather a more prudent [illegible] [illegible] for [illegible] &c, as he [illegible] &c.

Presumptions

1. That [illegible] of our Synod, at the [illegible]
2. That [illegible] God with us
3. That [illegible] & Letters of Authority, [illegible]
4. That the mind of our Council or Oratory is to Deal with the Pope his Nuncio. & [illegible] his duty general, & Parish &c.
5. He feared & [illegible] the Nuncio and the Emperor to be [illegible] of the Decree made against us: &c.

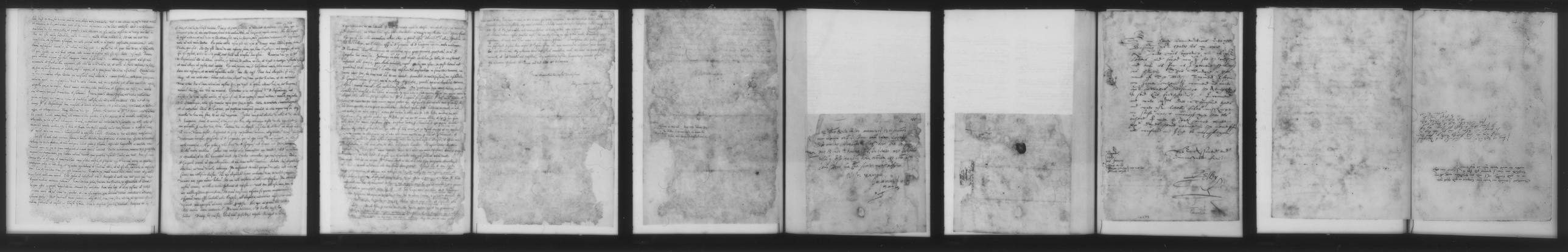
Note

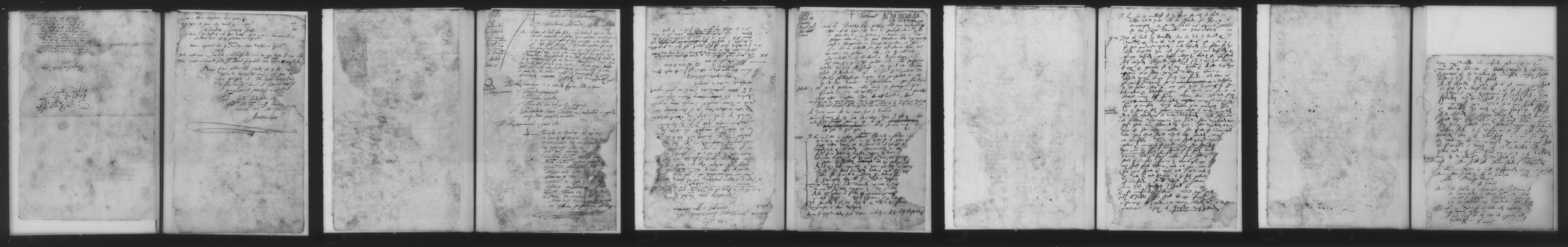
187 to 6

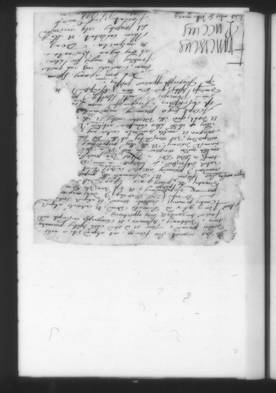
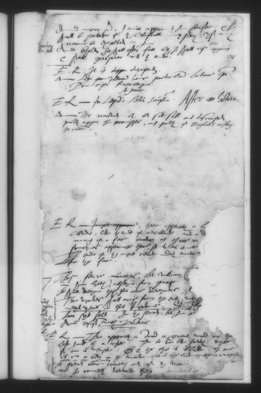
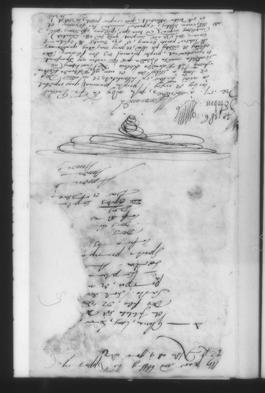
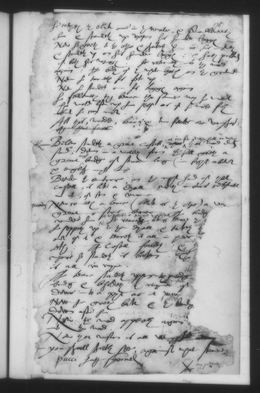
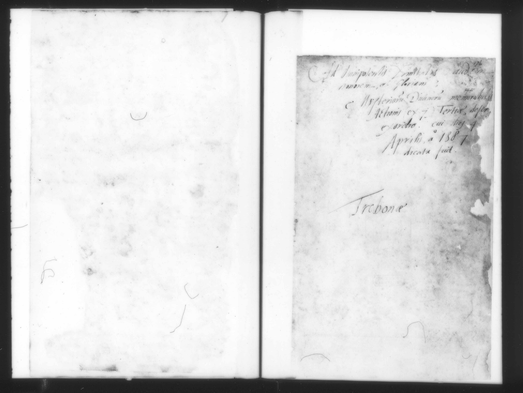
Consider that this may import, that the Decree [illegible] for, but of [illegible] Letters & Papers, and of them that [illegible] to me: and that name I do not affirm surely, and am sure not [illegible] that [illegible] for [illegible] to be [illegible] but I do Remember as a principal fellow or two or [illegible] that [illegible] I cross to be [illegible] of the Decree which [illegible] Letters: which I am assured of by [illegible] or else [illegible] other [illegible] & [illegible] purpose &c. & we [illegible] to be [illegible] under pain [illegible] but a probable, and [illegible] I do [illegible], as to be cut off.

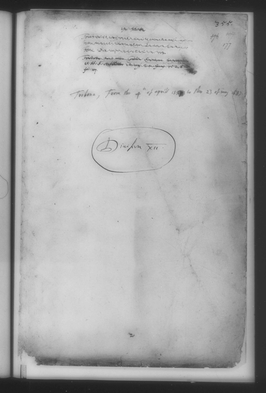
All these points I can not decipher and judge, but refer them to the profound Wisdom and Just Policy of God Almighty and [illegible] for it shall admitted him to be privy of our Actions, and so a Witness to some purposes suffered.

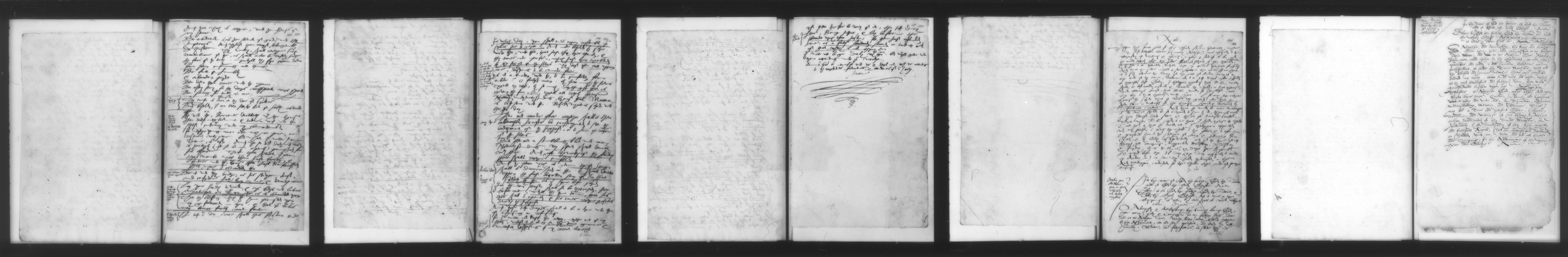
All it is to be [illegible] and Glory [illegible] Amen.

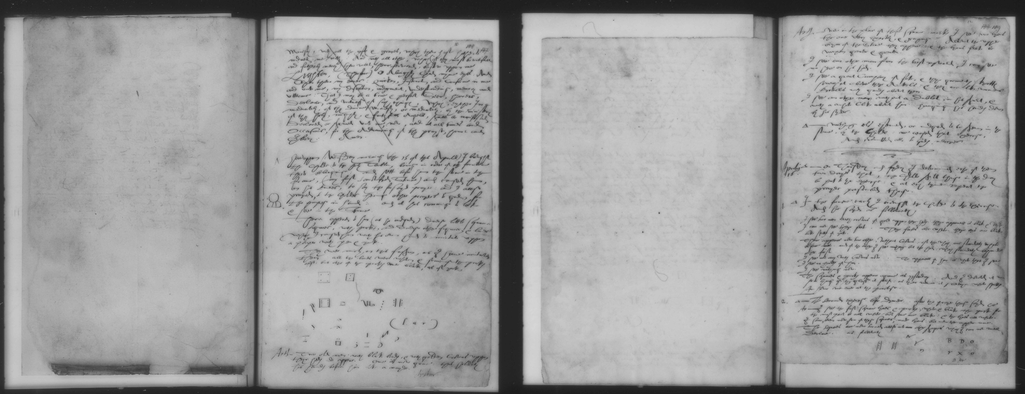


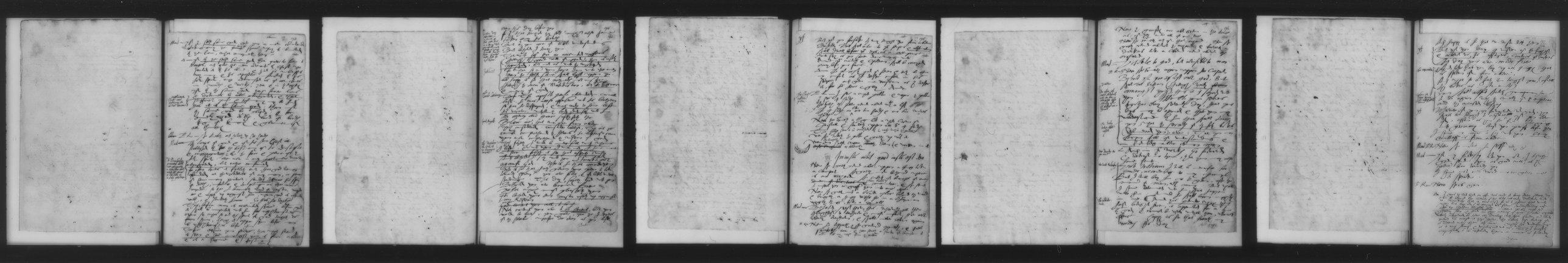


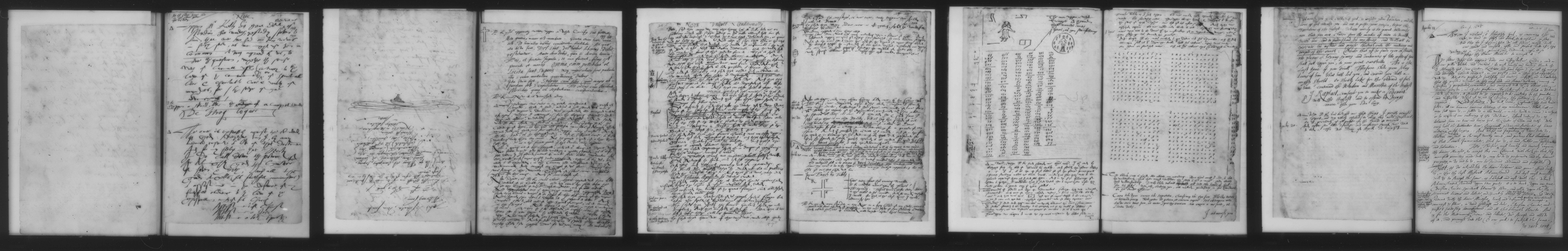






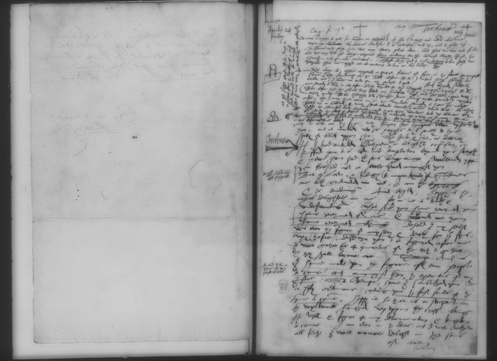
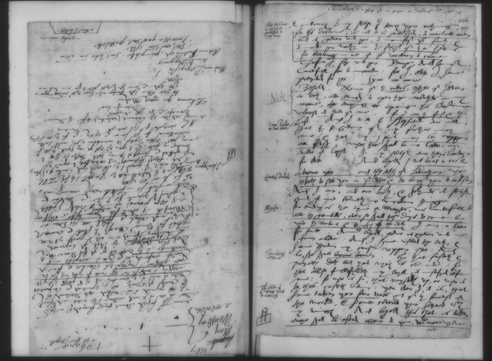
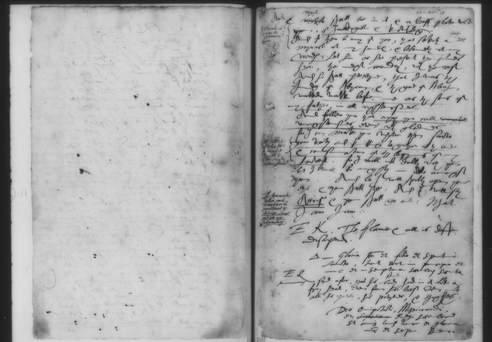
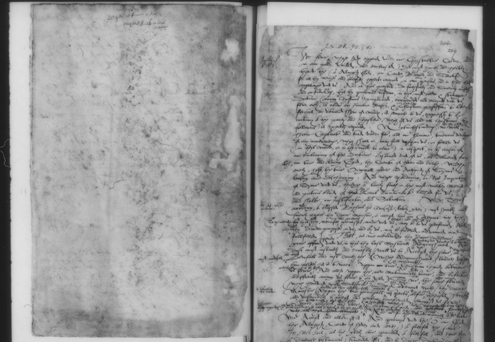
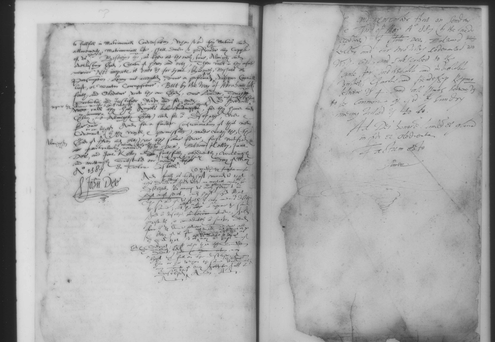


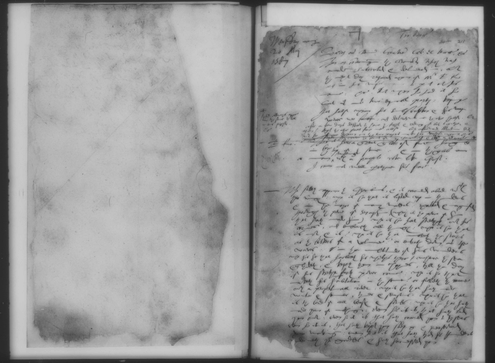


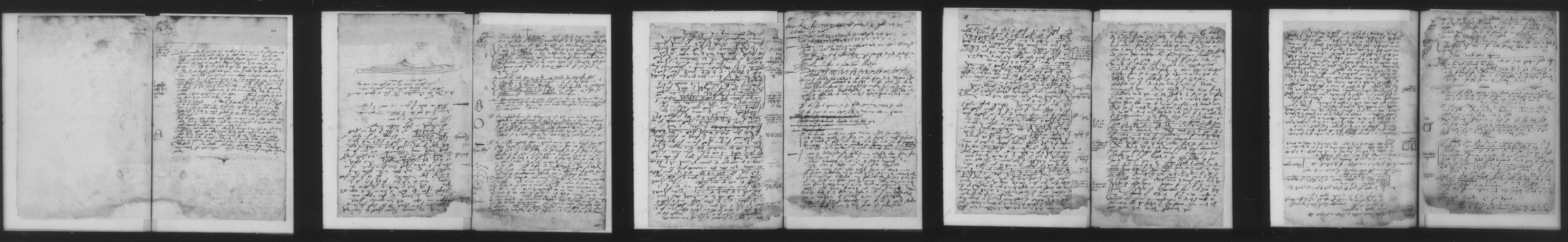
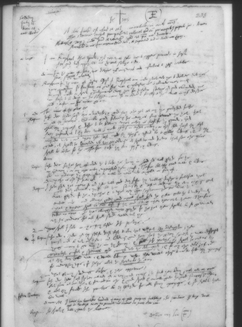
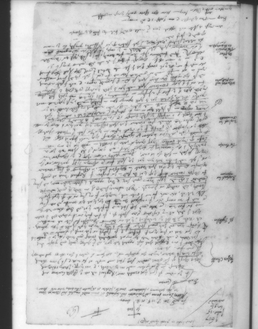
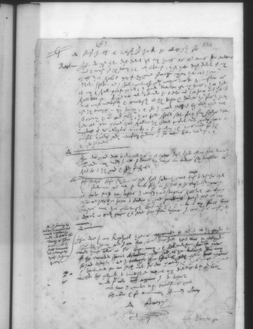
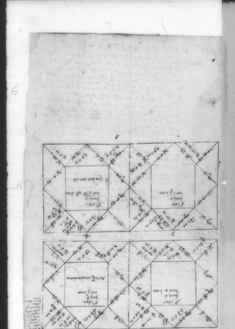
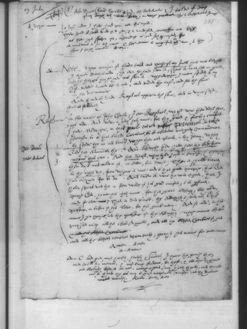
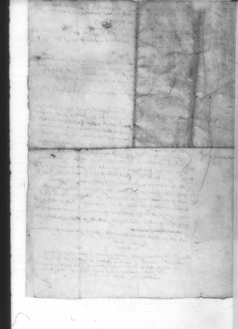
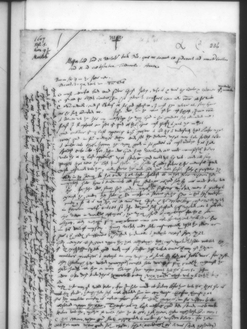
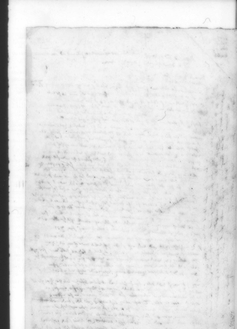
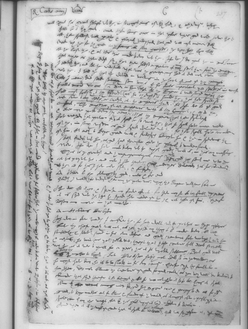
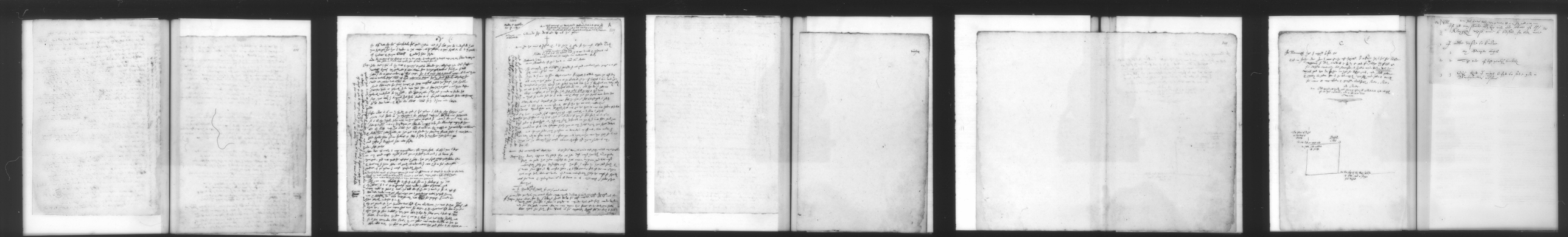
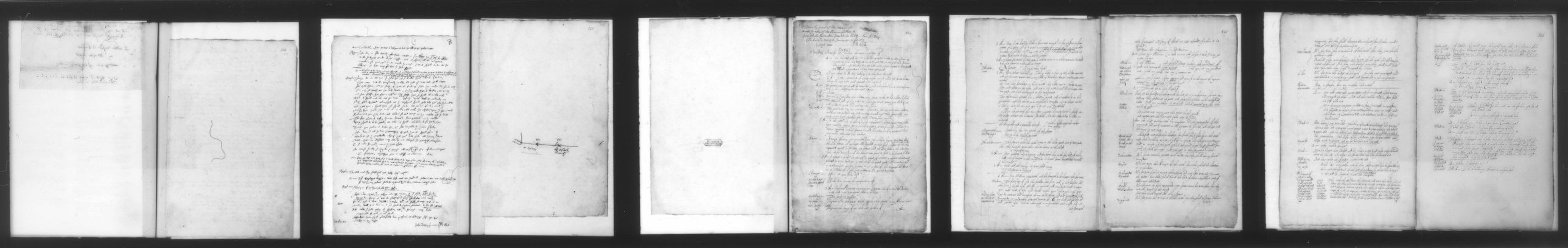










Tractatus XIII.