MS. A. ~~649.~~
3188
XVI F.

This volume ~~[illegible]~~ is in Dr Dee's own handwriting, as far as fol. 108. ~~[illegible] Jekyll's library, in [illegible] 17[illegible]~~

A fair copy of it by Elias Ashmole was purchased at ~~[illegible]~~ Sir Joseph Jekyll's sales (Jan. 7. 17 39/40) (Lot 405) and is now MS. Sloane 3677.

The original MSS. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. MSS. No. 5007. A.B.C.

F. M. Jan. 7. 1854.

Dr John Dee's conference with Angels from Dec. 22. 1581. to May 30. 1583. being what preceeds ye other Conferences printed by Dr Meric Causabon Lond. 1659. in folio.

with a preface by Elias Ashmole. An: 1672.

2

2

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; viz: his Conferences
with Angells, wch first began the 22th of Dec: an:
1581. & continued to the end of May an: 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 Scientiæ Terrestris
Auxilij & Victoriæ (These two being those very
individuall Books, wch the Angells comanded
to be burnt, & ~~of~~ 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
~~[illegible]~~ filld with Letters, about the Black Cross.
These 4 Books I have bound up in another volume.

+10. Apr. } 1586.
‡30. Apr. }

Sloane 3191

All wch were a few daies before deliverd to
my said Servant, for my perusall (I being
then at Mr William Lillies house at Hersham
in Surrey) by my good friend Mr Thomas
Wale, one of his Maties Warders in the
Tower of London.

MVSEVM
BRITAN
NICVM

The 5t: of Sept: following Mr: Wale (having heard of my returne to Towne) came to my Office in the Excise Office in Broadstreete, & told me he was content to exchange all the foresaid Books, for one of myne, viz. The Institution Lawes & Ceremonies of the most Noble Order of the Garter, to this I agreed, and provided one, wch I sent him fairely bound, & gilt on the Back.

As a further Testimony of the sence of Mr. Wale's 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 40li p Annum.

On the 10th: of the sd: Sept: Mr: Wale came thither to me againe, & brought his wife with him, from whom I received the following account of the preservation of these Books, even till they came to my hands, viz: 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 Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, 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 Serjeant Chirurgeon to his now Matie: 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 sd husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer wch being drawne out, therein were found divers Books in Manuscript, & Papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Crosse of the same wood, hanging at the end of them.

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

About two yeares after the discovery of these Books, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be remooved, ~~but~~ yet the Books 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 foresd Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

E Ashmole

Anno 1581 : 1582

Mysteriorum
Liber Primus

Mortlaci.

·1·

Præter alias meas extemporaneas preces, et eiaculationes
ad Deum vehementiores: Hæc vna, maxime
vsitata fuit
Orō mea Matutina, Vespertinaq: pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.
Amen

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum
intende: Domine Dominantium, Rex Regum, Jeouas
Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, ~~Spir~~ et spiritui Sancto: Sicut erat in
principio, et nunc, et semp: et in sæcula Sæculorū: Amen.
Recte sapere, et intelligere doceto me, (ô rerum ōm Creator,) Nam
Sapientia tua, totum est, quod volo: Da Verbum tuum in ore meo,
(ô rerum ōm Creator,) et Sapientiā tuā in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis
tui Patris) humilime tuam oro Diuinam Maiestatem, expeditum
mihi vt mittere digneris, alicuius pij, Sapientis expertiq Philosophi
auxilium, ad illa plenissime intelligenda perficiendaq; quæ maximi
Valoris erunt ad tuam laudem et gloriam amplificandam: Et si
Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: Vel
qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium
assignatus fuerit: Tunc equidem humilime, ardentissime et constan-
tissime a tua Diuina Maiestate requiro, Vt ad me de cœlis mittere
digneris bonos tuos Spirituales Ministros, Angelosq. videlicet Mi-
chaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Diuino tuo
fauore) quoscunq alios, veros, fidelesq tuos Angelos, qui me plene
et perfecte informent et instruant, in cognitione, intelligentiaq
vera et exacta, Arcanorum et Magnalium tuorū (Creaturas omnes
tuas, illarumq naturas, proprietates, et optimos vsus, concernentium
et nobis Mortalibus scitu necessariorum; ad tui nōis laudem,
honorem, et gloriam; et ad solidam meam, aliorumq, (per me,) plurimorum
tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem,
et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay,
fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) ~~petitione~~ petitionem
hanc, modo tali, qui tibi maxime placebit.
Amen.

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annū 1569
alio et peculiari, particulari modo: interdum pro Raphaële, interdum
pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et~~
~~et~~. Mirabilem in me faciat Deus Misericordiā suam.
Amen.

BRITISH MUSEUM

John Dee. his Note.

Etymologia:
Gratiosa
Afflictans
Misericors } Dei

Angelus, sive Intelligentia, Veneri toti Mundo praedominans

ANNAEL

4. Angeli praesides super 4 cardinibus Coeli: ut Agrippa notat, in scala Quaternarii.

Michael
Gabriel
Rapħael
Vriel

Etymologia

Fortitudo Dei

Praevalescentia
sive praepotentia
sive Fortitudo praevalescens } Dei

Medicina Dei

Lux Dei

אנא et אנה. Anna, et Annah, obsecrantis, et confitentis particula est. hac voce, non absurde innuere videtur, Orantem et confitentem Deum.

BRITISH MUSEUM

Ad Deum Omnipotentem Protestatio fidelis: ad perpetuam rei memoriam A°. 1582 :

O God Almighty, thow knowest, that my Direction, and intent therein, That I have from my youth vp, desyred & prayed vnto thee for pure & sownd wisdome and vnderstanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the ~~[illegible]~~ world might be browght, in some bowntifull measure vnder the Talent of my Capacitie, to thy honor & glory, & the benefit of thy Servants, my brothers & Sisters, in & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languages, I have sought & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, wherby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be short) after all my forsaid endevor I could fynde no other way, to such true wisdome attayning, but by thy Extraordinary gift: and by no vulgar Schole doctrine, or humane Invention: And seing, I have red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And also that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy their desyres, doutes & questions of thy Secrets: And furdermore Considering, the Shew stone, which the high preists did vse, by thy owne ordering: wherein they had lights and Judgments in their great dowtes: and considering also that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things oeconomicall, as Samuel, for Saul, seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credit vnto the waighty affaires: And thinking my self, the lack of thy wisdome, to me, to be of more importance, then the value of an Asse or two, could be to Cis (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, Si quis autem vestrum indiget sapientia, postulet a Deo &c. And that Salomon the wise, did so, even immediatly by thy self, attayne to his wonderfull wisdome: Therfore, seeing I was sufficiently tawght and confirmed, that this wisdome could not be come by at mans hand, or by humane powre, but only from thee (O God) mediatly or immediatly. And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wittingly, did invocate & consult (in divers sortes) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & vntruthes: I did fly vnto thee by harty prayer, full oft, & in sundry maners: sometymes crying vnto thee, Mitte lucem tuam et veritatem tuam, quae 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 tuam

tuam in

BRITISH MUSEUM

(2)

tuam in corde meo fige [illegible]. And having perceyved by [illegible] [illegible]
experience with two diverse persons, that thou hadst a spirituall [illegible]
gyve me thy light, and truth, by thy holy and true ministers Angelicall
and Spirituall: and at length, hearing of one, (a master of Arte
a preacher of thy word admitted) accounted as a good Seer,
Skryer of Spirituall apparitions, in Chrystalline receptacles, or in open
ayre, by his practise, procured: and trusting to frame him, by my
ernest & faythfull prayers unto thee (my God) to serve my turn
in thy foresayd Studies: that, thow (o heavenly father) wouldest
by thy unserchable providence, send me some ~~[illegible]~~ apter way
or meanes thereto. Thereuppon, trying him and using him, I
found great diversity between ^[illegible] this [illegible] meanes, and much of
practise, and my prayers, fervent, devout, & faythfull prayers unto
thee onely. And thereuppon after [illegible] [illegible] ~~[illegible]~~
to the good; and perceyved both him, and his ministers, was in
no small danger, but that thou (in manner unsayd of) didst
protect them unto my desyre, and comfort, in conflicts most
terrible: as thow best knowest o God, and I noted for ^merveylous the promise
the [illegible], & the words of the Kingly prophet [illegible] testimony
Castrametator Angelus Domini, in Circuitu timentium eum.
And out of Roger Bacon his boke written De mirabili potestate Artis
et Naturae, ~~I [illegible]~~ (where he writeth agaynst the wycked Dealers
Callers) I noted unto him this sentence Facilius (sive compendiosius)
a* Deo impetrandum foret, vel a bonis spiritibus, quicquid homo
utile reputaret. He [illegible] [illegible] [illegible] [illegible] [illegible]
fellow, as thow art witnes ô our true & almighty God.
And albeit ^at the good Spirituall creatures neyther had delight
in this man, neyther would so [illegible] [illegible] [illegible]
answers or informations [illegible], that he might [illegible] [illegible]
the [illegible] thereof: So was he at length very unwilling to
[illegible] his [illegible] for his naughtiness, and [illegible] [illegible]
the [illegible] of ^the [illegible] [illegible] [illegible] [illegible]
the onely thing that I desyred, [illegible] great, o our
most mercifull God. Therefore, as well for a Memoriall,
answerable to the premisses, as for the better warrant of my
[illegible] to be made hereafter (~~[illegible]~~ [illegible]
[illegible] [illegible] [illegible] [illegible], and [illegible] [illegible]) I have
thought it not impertinent, to note downe, even in this place
one of the last actions, wherin I used the foresayd prayer:
wherof I made ernest & faythfull petition unto thee (O the
true and Almighty God) for sending, unto my comfort &
direction, (yf it were thy blessed will,) thy holy & mighty
Angel Anael: of whome and all thy Heavenly [illegible]
all prayse ^honour & thankes, be rendred unto thy divine maiestie, now
Amen. World without ende. Amen. Amen. Amen.

* Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub, deum Accaron? Reg. 4. cap. 1.

Anno 1581. Decembris 22. Mane. (3) 7 Mortlak

8

ANAEL

Δ After my fervent prayers made to God, for his mercifull comfort and instruction, through the ministery of his holy and mighty Angel, named Anael (yf it were his divine pleasure) I willed, the Skryer (named Saul) to loke into my great Chrystalline Globe, yf God ~~[illegible]~~ had sent his holy Angel Anael, or no.

And Saul loking into my foresayd Stone, (or Chrystall Globe) for to espie Anael, he saw there ^one, which answered to that name. But being ernestly required 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 star beams, blasing, and spredding from it; his eyes fyrie. He wrote ^in the stone very much ~~[illegible]~~ in hebrue letters, and the letters seemed 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.

Δ. Note. An illuding intruder, even at the first, putting him self, as an Angel of light. Take hede allways of [illegible] [illegible] [illegible]

A bright star did go up ~~and~~ 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

* There appeared a great number of [illegible] [illegible] like

Δ — In nomine Jesu Christi, Quis tu es? — he answered to Saul his hearing

AN: — Potestas omnis, in me sita est.

Δ — Quae?

AN — Bona, et mala.

Δ — Then appeared in the stone, these two letters M. G.
I then asking him some questions, de Thesauro absconditu:
he answered,

AN. — Ne perturbes: Nam haec sunt Nugae.
And withall appeared many ~~dedd mens~~ skulls, on his left hand.

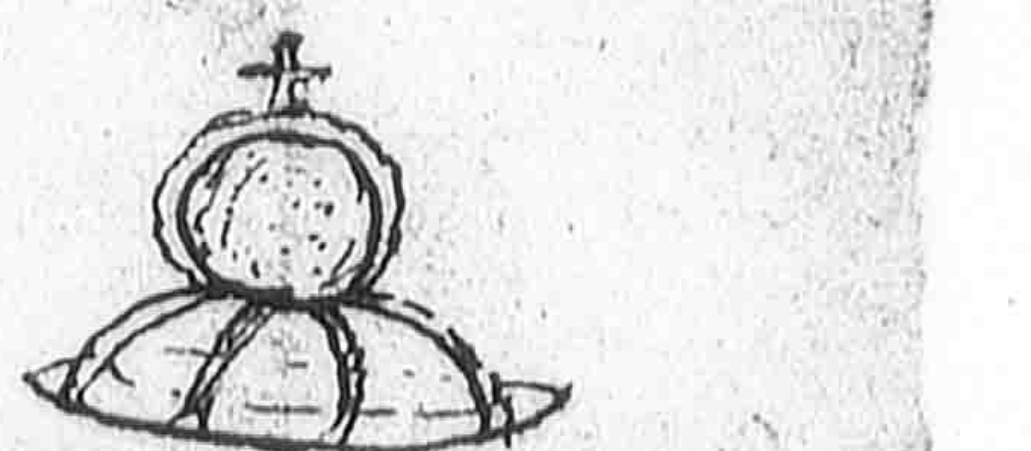
He sayd to me,

AN. ~~Δ~~ — Ubi est potestas tua?

Δ — Cur quaeris 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.

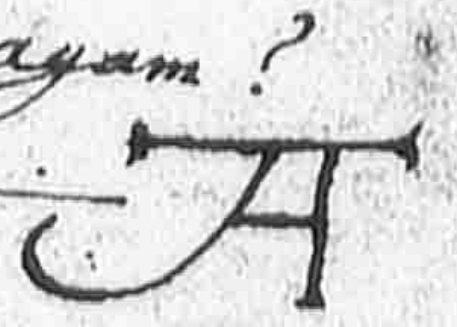
Δ — Quis?

AN. — מיכאל — he answered, by the shew of these letters in ye stone

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

AN — Maxime.

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 hic, et nunc ostendis?

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

Δ — By whome then?

AN. — By [illegible]

Prayer
Fastings

AN — By him that is assigned to the Stone: but not, tyll after the feast. And then thow must prepare thy ſelf, to prayer and fasting
In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyeres tyde, Deale, But not on the Sabaoth day
Pray contynually.
When it ſhall pleas god, to stir the up, Then procede. 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 haue done for this tyme.
My name is ANNAEL
I will speak ones more to ~~the~~ the: and than fare well: for thow ſhalt not haue me any more.

Be not to hasty in wrath.

Δ — Is this, that, you ment to speak?

AN. — I. Do good to all men. God hath ſufficient for the, and for all men.
Fare well.

Δ — Gloria patri et filio et spiritui sancto. Sicut erat in principio et nunc et semper: et in secula seculorum
Amen.

Δ — Remember that diuerse other particulars, mought haue 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 allso confessed him ſelf to be the same Annaël which is prepositus orbis Veneris and allso Chief governor Generall of this great period, as I haue Noted in my boke of Famous and rich Discoueries.

Consider and Remember. } That this Note, of the Action (had with holy ANNAEL) is, of Prince Befafes, (otherwise called Obelison) accounted as the Prolog of my first boke of mysticall exercises
A° 1582. Nouembris 20. — vide post.

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. Martij die 10. hora 11 $\frac{1}{4}$ Ante meridiem. Saterday

Δ Note: he had two dayes before made the like demand and request unto me: but he went away unsatisfyed: 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 desyrous to see or shew ſome thing in spirituall practise, wold haue had me to haue done ſome thing therein. And I truely excused my ſelf therein: as not in the vulgarly accounted Magik, neyther studied, or exercised: But confessed my ſelf long tyme to haue byn desyrous to haue help in my philosophicall studies through the Cumpany and information of the blessed Angels of God. And thervppon, I brought furth to him, my Stone in the frame (which was given me of a frende) and I sayd vnto 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, accounted good Angels. for I was not prepared therevnto. &c. He than settled him ſelf to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos) But I then cam to him, to the stone: And after some thanks to God, and wellcome to the good Creature, vsed; I required to know his name. And he spake plainly (to the hearing of E.T.) that his name is VRIEL.

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

VRIEL — I am.

Δ — Are there any more besyde you?

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

Δ — ys my boke, of Soyga, of any excellency?

VR — Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.

Δ — Will you giue me any instructions, how I may read those Tables of Soyga

VR — I can — But solus Michaël illius libri est interpretator.

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

VR — Thow ſhalt liue an hundred and od yeres.

Δ — What may I, or must I do, to haue the sight, and presence, of Michaël, that blessed Angel?

VR — Præsentias nostras postulate et inuocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem inuocandi.

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

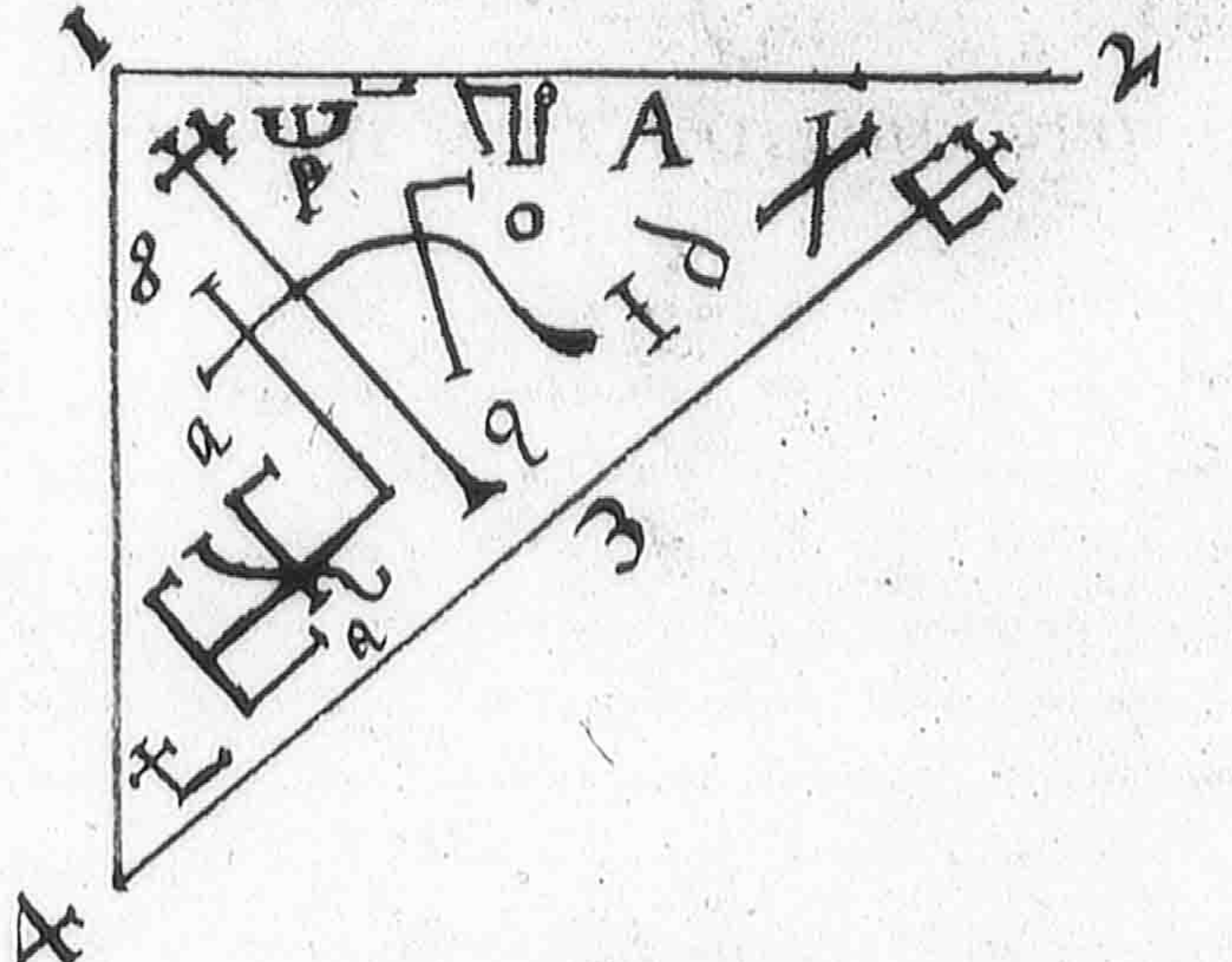
VR — Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc reuelantur in virtute et veritate non vi.

Δ — Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michaël?

VR — Omnis hora, est hora nobis.

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

Δ An illuding spirit straight way intruded him ſelf, and this character, as may appere [illegible] where the character is



Δ —— What is the intent, or Use of this?

to this was not True Uriel: as may appere A° 1583: Maij 5.

*VR —— Sigillum hoc in auro sculpendum, ad defensionē Corporis, omni loco, tempore et occasione. et in pectus gestandum.

Δ — So he ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and wryting.

Δ —— Soli Deo Honor omnis, et gloria.
Amen.

The same Saterday 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: ~~an~~ I then required some instruction for the purpose of Soyga

VR — Peace. you must Use Michaël.

Δ — I know no meanes or order to Use in the invocatyng of Michaël

Note. in this tyme there appered in the stone, a riche chayre: and after a little while, it was out of syght.

VR — He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues 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 wyn him (thorough Gods favour) to atteyn unto the thing, you have long sought for.

There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, iointly, have the knowledge of his Angells togither

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 agayne: and I asked what it ment.

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

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

VR — A Mysterie, not yet to be knowen. These two, shall remayn in the stone, to the sight of all undefyled Creatures.

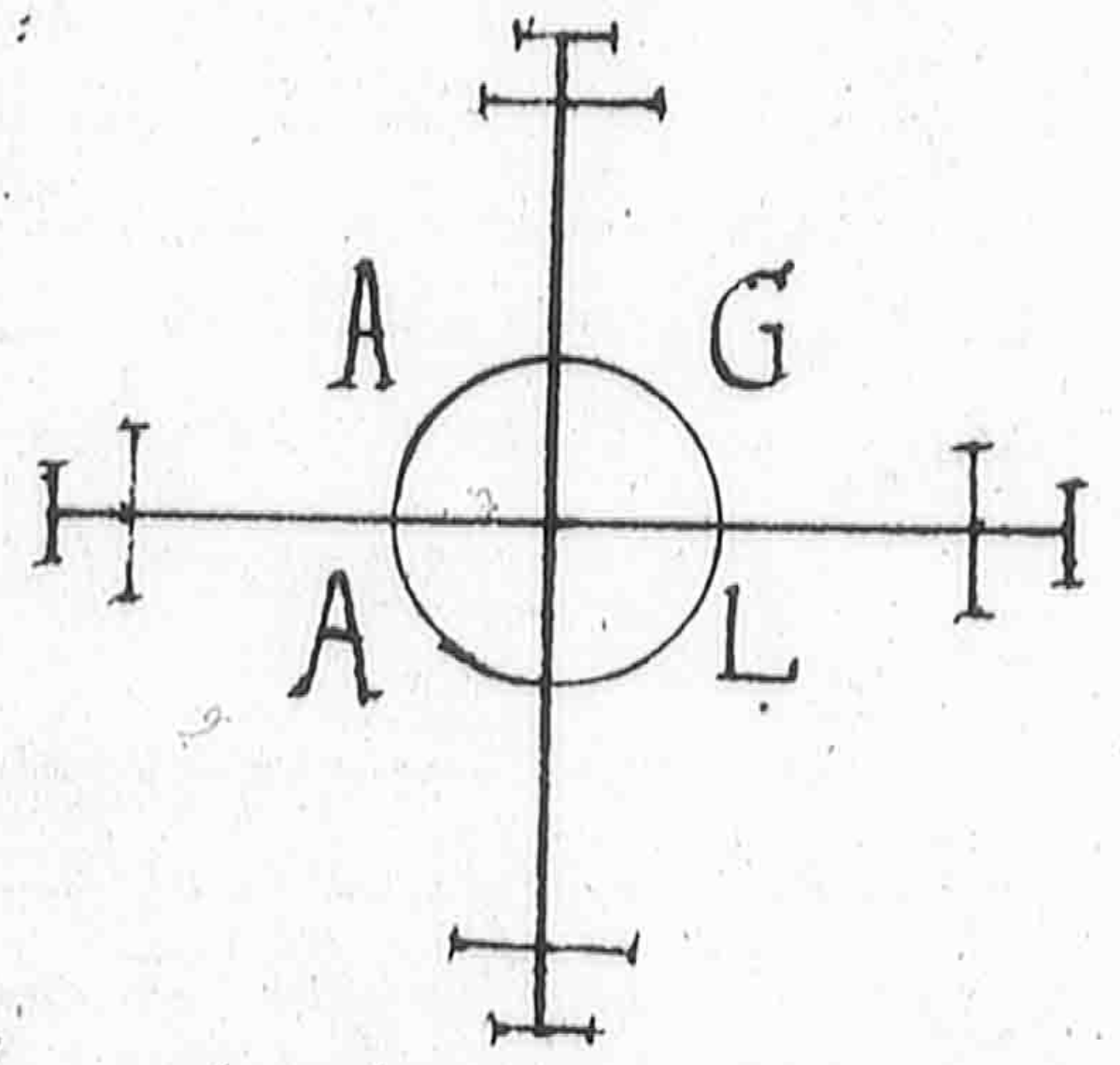
you must

---

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.

*. dwanice, contra ignorantiam [illegible] vide post.

This seal must be 9 ynches in diameter: The roundnes must be 27 ynches, and somwhat more. The thicknes of it, must be of an ynche and half a quarter. and a figure of a crosse, must be on the bark 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 ~~4~~ of the former seales under the 4 feet.

Δ —— The fashion of the 4 feet, standing uppon the foresayd round seales, was shewed. so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally round about the same fete. And these seales were shewed much lesser than the principall seal.

Note this point

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: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners therof.

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, Charac*ters and names these, that are here in a schedule annexed, in 4 diverse rowes.

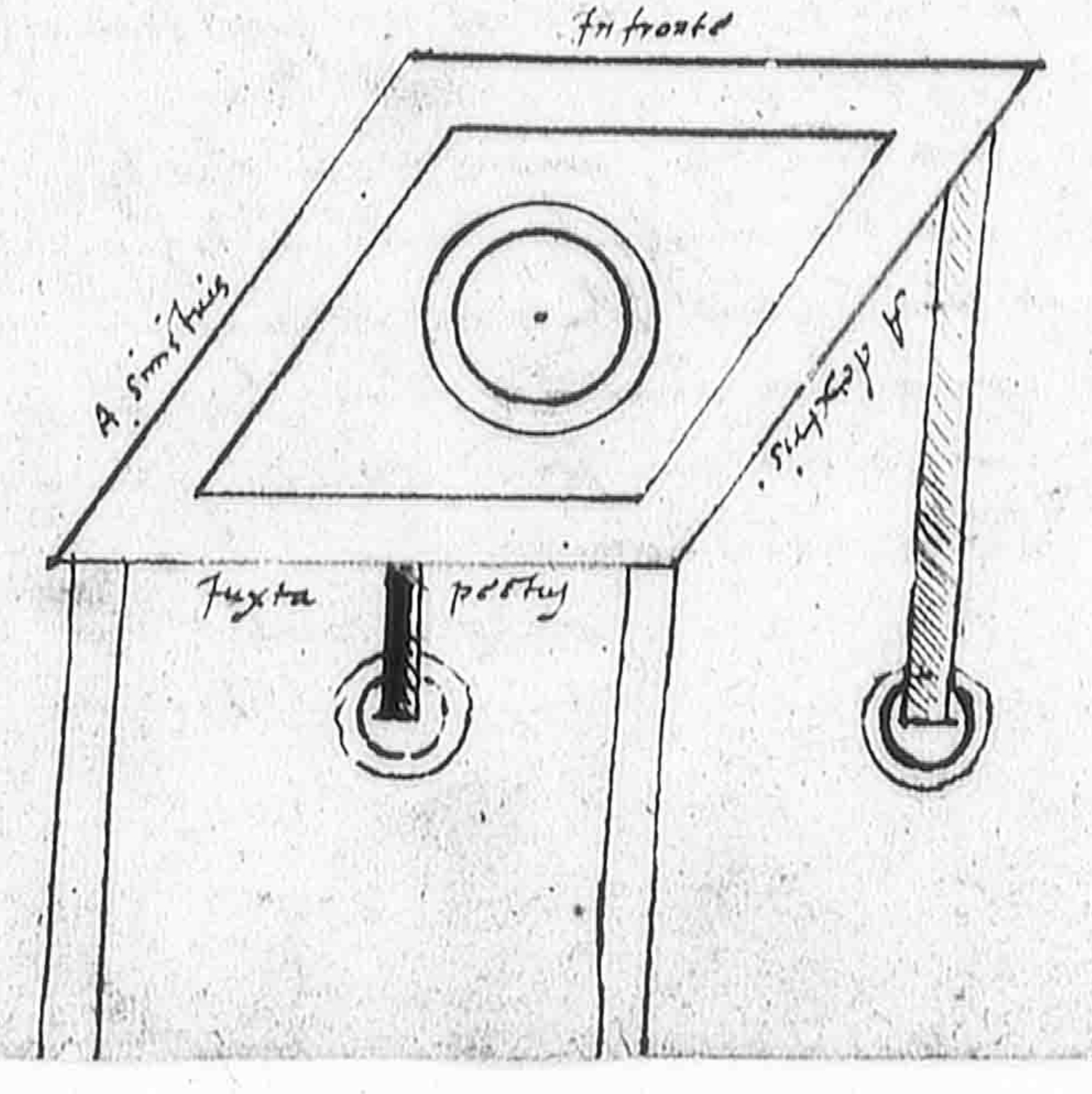
Caue: quia angelus tenebrarum se intrusit & hic ut libri [illegible] appendicit apparebit.

VR —— 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

VR — 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



(9)

VR — There is a spirit, named Lundrumguffa vsing 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 haue maymed the in thy sholder the last night,
and long ago. Yf thow do not discharge 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 Note:
* so is it evident who went about to hinder the truth before in the character, and in the border of the Table, falsely counterfeiting there: as it also in the next action may appear.

Saul in danger of being carried away quick

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 found
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold haue
carryed Saul away quik: as Robert Hilton, George, and other
of my howse can testify.

VR — The Cursed will come to the cursed.

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

VR — But Thobias did his part. Art is vayne, in respect
of God his powre. Brymstone is a mean

Δ — Whan shall I do this?

VR. — To morrow at the tyme of prayers.

Δ — Gloria Pri et filio et Spiritui sancto
Sicut &c. Amen

1582 Martij 11

Sonday. a Meridie hora .3.a circiter

Δ — Vriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spangled with gold. and on his hed a
garland, or wreath of gold: his eyes sparkling. of whome I asked
Whether the Characters noted for the Table, wer perfect.
He answered,

*Hereby may appear that this wicked spirit foysted in the shew of the holy characters and names before

— They are Δ* perfect: there is no question

Δ — Are you Vriel.

Than presently cam in One, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes
and apparell of him: and then he remayned all heary and owglye:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him sayd to the hearing of my skryer,

LO, thus are the wycked skourged

Δ — Are you Vriel, who speaketh that?

VRI — I am he. Write down and mark this: for it is
worthy

(9) 10

Note. Lundrumguffa skourged spiritually.

worthy of the noting.
This was thy persecutor Lundrumguffa. I brought him hither: to let
the see, how God hath punished thy enemy
Lo, thus, hath God delt for the: Lo thus haue I delt for the: "
Thank God.

Δ — blessed be his holy name, and extolled, world without 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 [illegible] own hed. for he semed to be all in [illegible] a sweat.

Δ — Here vppon, my skryer saw Vriel 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 gether. Glorifie God for ever.
And than Vriel did stand behinde: and the other did set down in the
chayre, with a swerde 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 semed to be with fethers. He had a roabe 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 Company of Angels abowt him:
And Vriel 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 vnto thy seking
The world begynnes with thy doings
Prayse God.
The Angels vnder my powre, shall be at thy commandement
Lo, I will do thus muche 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 sought thy life, are vanished away.

Lundrumguffa

Put vp thy pen.

Δ — so he departed.

Δ — Gloria, laus, honor, virtus et Imperium
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorū
Amen

Martij 14. Wensday . mane circa horam 9.

Δ — Being desyrous to procede in this matter, by consent, we bent our selves to the Action. And after that [E.T.] had called Vriel 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 Vriel, did ernestly require the Spirituall creature appearing, to shew who he was, and what was his name.
At length he answered, and sayde to the hearing of E.T.

Vriel is my name, with diverse called Nariel*.
Stay.

* Agrippa hath so, cap. 24. Lib. 3. occultae philos.

Δ — Then he went away, for a while: and cam agayn, and sayd thus.

Vr. — The strength of God, is allwayes with the.
Dost thow know, what thow writest?

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

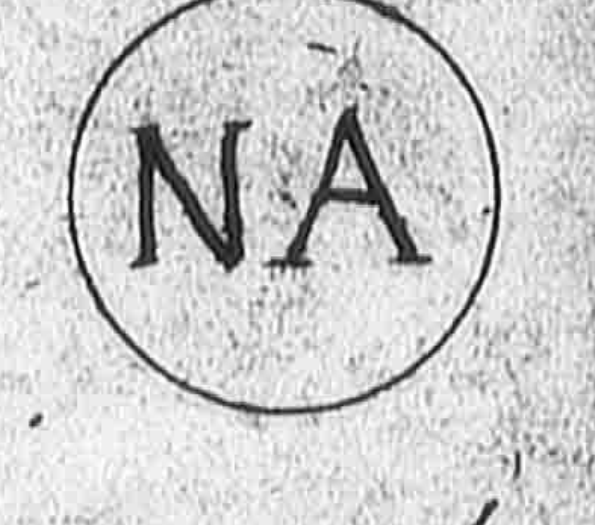
— potius erat dicendum Michaël: Nam, Gabriel est Praevalescentia Dei: et etiam fortitudo quidem, sed altioris gradus.

Vr — Fortitudo Dei, tecum semper est.

Δ — He went away agayn, and cam agayn, following or wayting uppon another. 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 thus words following.

Mi — Note

Δ — This was Michael, with his sword in his right hand.
Then cam Vriel 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 Vriel toke a little round Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:



and gave it to Michaël.
Vriel lifted up the Table cloth:
and, from thence, semed to take apparails, and put on the man. it semed to be sylk and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Vriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the round thing, with the letters: and gave it the man to eat: and he did eat it

Vr — 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 Michael dubbed him on the hed with his sworde. Then the man stode up

Then

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 uppon the mans bark, thus,

ANGELVS TVÆ PROFESSIONIS.

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

* Vide Agrippam Triplex hominis custos. Lib. 3o cap 22.

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

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

Mi — He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name* NA be praysed in trubble.

* Vide Reuchlinum de Verbo mirifico, de nomine NA

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

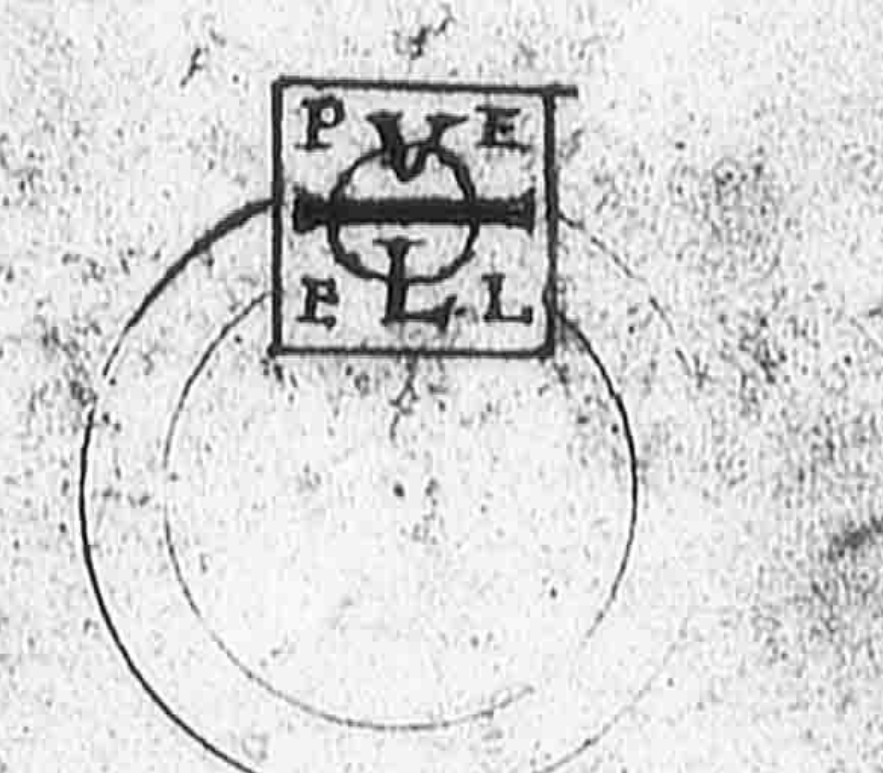
Mi — The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ — Then Vriel 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 agayn, and sayde, as followeth.

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



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

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

Vide Reuchlin[illegible] de Verbo mirifico de nomine PELE

to fall

to fall through the table: and then he sayde, thus,

Mi — So shall it do, at thy commandement.

Without this, thow shalt do nothing.

The vse of the Ring — Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFVLL:
His Name worketh wonders, from generation, to generation.

Δ — Then he went away: and cam in agayn by and by.

Mi — Note

Δ — Then he brought in the Seale, which he shewed the other day: and opened his sworde, and bad the Skryer, reade; and he red EMETH

De Sigillo Emeth Vide Reuclini Artis Cabalistic. lib. 3. et Agrippa lib. 3. Cap. 11.

Then the sword closed vp agayn: and he sayde

Mi — This ~~do~~ I do open vnto the, bycause thow merveyledst at SIGILLVM DEI. This is the Name of the Seale: which be blessed for euer. This is the Seale self. This is Holy: This is pure: This is for euer. Amen.

Δ — Then the Seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of this Seal: and I found them much differing, one from an other: and therfore I had nede to knowe, which of them I shall imitate: or how to make one perfect of them all.

Mi — Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is knowen to God. I haue no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue. yea you shall see me in Powre, and I will viset you in HOPE
Bless you the Lorde, and follow his wayes, for euer.

Δ — Then he went away: and VRIEL followed him.
And then I sayde to my Skryer: It were good, we had euer some watchword, when we should not loke for any more matter at theyr hands, euery tyme of theyr visiting of vs.
Whereuppon, (vnlooked for, of vs,) he spake agayn.

Mi — We lead tyme, Tyme leadeth not vs:
Put vp thy pen.
The Name of God, be blessed for euer.

Δ — Then they lifted vp theyr hands to heuenward (which heuen appeared allso in the Stone) and turned toward vs, and sayde

Valete:.

Δ — So they departed: and at theyr going, the chayr, and the table in the Stone, did seme to shake

Δ — Soli Deo oīs honor
Laus et Gloria.:
Amen.

Martij 15. Thursday. Hora 1¼ a meridie.

Δ — After ET his calling into the Stone, appeared a tall man, with a Sceptre (very great) of gold, glittring: His body all red: and out of his hed, did shote out beames of light, like the Sonne beams.

Δ — I being desirous to knowe who he was, and his name, I requested him earnestly thereto: but he answered, as followeth.

13

— Invocate nomen Domini, et agnoscetis eum

Δ — Then I prayed the psalme, Deus misereatur nri, et benedicat nobis &c. after that, he sayd

— I am mighty.

Δ — Bycause he delayed to declare his name, / ET / the Skryer did require him, in the name of God the father, Jesus Christ his Sonne, and of the holy ghost, to expresse 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 about the chayre: and he went round about the chayre: and than he spake, as followeth.

— I am mighty, and working wonders: I am SALAMIAN.

SALAMIAN. — I rule in the heuens, and beare sway vppon erth in his name, who be blessed for euer. Thow doost dowt at me. I am the Servant of God, in his light: I serue him. I say, I serue him, with ~~reuerence and~~ feare and reuerence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, aswell internall, as externall: knowen vnto God: Whose name I knowe, and bless for euer.

Δ — of Salamian you may rede, in the Call, Diei Dominici in Elementis Magicis Petri de Abano, there called Salamia.

Δ — Then appeared a big flame of fyre by him in the ayre

Sal — Thow knowest not, or thow wilt not knowe, that Mamon, with his servants, are present about the: Whose presence doth hinder the presence of the Vertues Adonay ~~our~~ comming. Blessed be God, in the highest Amen.

Δ — He toke the forsayde flame of fyre, and flung it vp vnto the heuenward.

Mamon. Sal — Mamon is a King whome God hateth: whose sect, contynually tempt, provoke and stir vp wikednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Driue 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.

— Whereuppon 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 bodyes: and skorning, and gnasshing at vs.

Sala — God determineth his mysteries, by Arte and Vertue

Δ — Then he willed me very erely, to driue them away. And I prayed feruently. And there seamed One to come into the Stone, which had very long armes: and he draue them away courragiously: And so they were driuen away.

— After that presently, cam one into the Stone, all white

— Salamian reached this white one a Cup.

— The white man held vp the cup: and sayd, as followeth,

— Lo, this is my name.

Raphael — God shall bless you. Fear not. your faithfullness provoketh me to tell my name, and this it is: (putting forth the Cup again) for, I am called Medicina Dei. I will heale the, and I will shew you, the Angel of your

De OCH vide in Arbatel ☉

(14)

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 beams. 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 Michael.
Michael How shall I then amend my boke, in respect of your name, allwayes, before, written Michael?

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

Δ — No, God knoweth.

For. Dei — When that day cometh, 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.
thee.

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 — Searche for wisdome and lerning, and the Lord will deliver it unto you.

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

For. Dei — Name I have none, but by my Office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the [illegible], 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 together? My frende here, may have other intents and purposes of his affayres, then will serve for me, for his ayde having in these Actions.

For. Dei — Joyne in prayers. For God hath blessed you. Do not consider these Mysteries.

Δ — Then they in the stone used talk together: but not well to be discerned of the eare of E.T.
At length F.D talked very much, and speedily 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 circumstances about the Action intended, with the gold Lamin, the ring, the seales &c. And after I had spoken somwhat, in requesting him to shew me the manner, how I shold artificially prepare everything spoken of, he sayd

F.D

* Perchaunce he meaneth the Cowntryes of Amerike: before specified.

It is in Elementis Magicis Petri de Abano printed with Clavis Agrippae, which is in my oratorie [illegible] under my [illegible].

~~14~~ 13

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. 14

Δ — This was the white creature, that spake this.

F.D — We live in the Lorde: who be prayssed for ever.

Δ — I stode silent a good while.

F.D — What wilt thow?

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 therwith. 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 weariness, before I wold give over. But I fear, I have caused weariness to my frende here.

F.D — In vertue is no weariness.

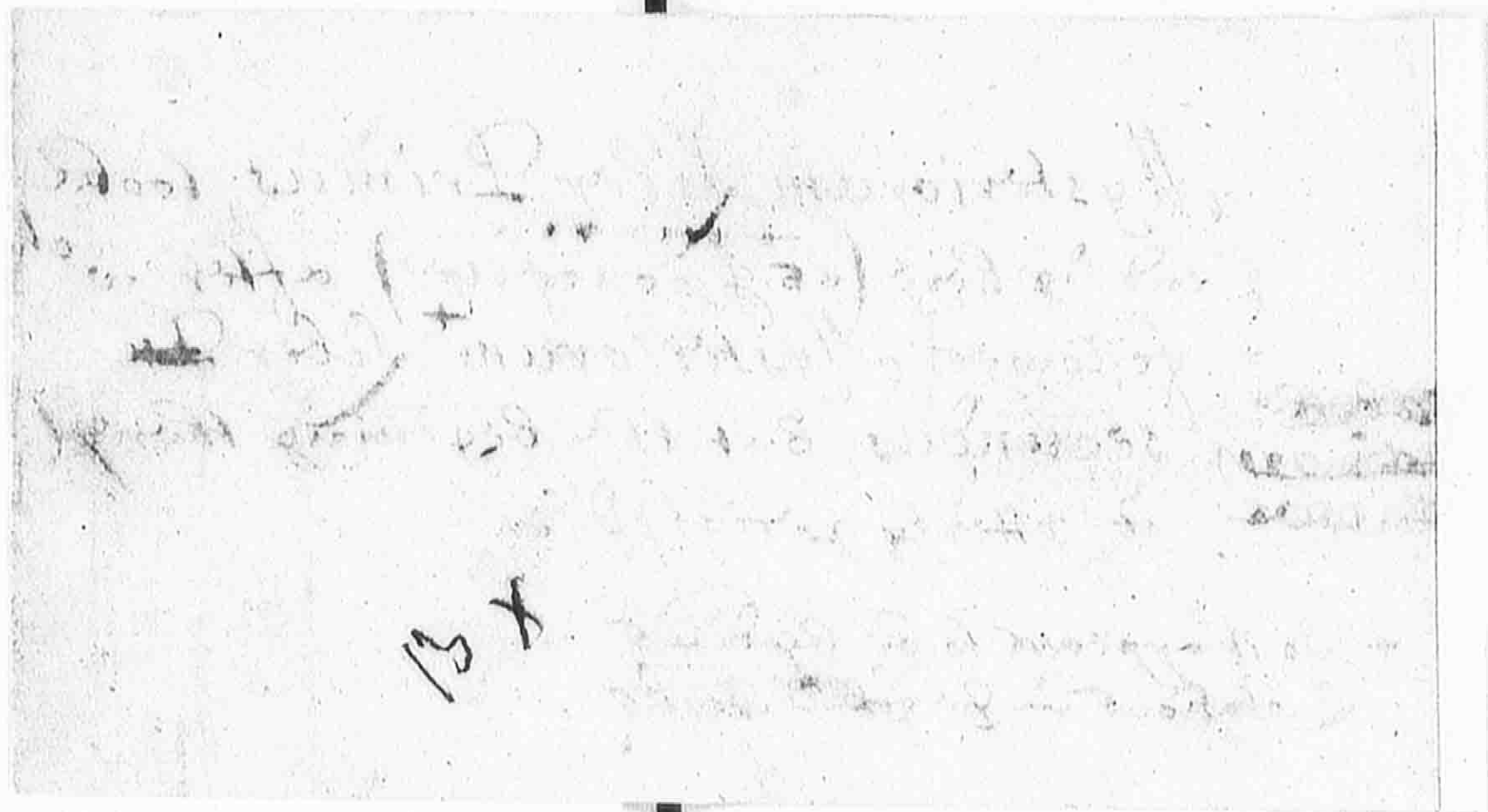
Δ — Now ~~they~~ he stode up, out of his chayr: and he, and they all, jointly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the Chayre remayned. And the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ — Glorie, thanks, and honor
be unto the Almighty Trinitie
Amen

Loke vppon Saul: for he had asked by meanes in his Creatures
of wycked kinde: this was [illegible]

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

+ So it appears to be by divers
Quotations in the foll:g Books.



[illegible]

13 X

Mysteriorum Liber
secundus.

thyngs,
...h toward a thyng,
This is holde, it is empty and voyde
The God of heaven and erth, will send ...n
NOTE We bring tydings of Light. The Lord is ...
you and we prayse to gither. His name be praysed for ever O
in his Mysteries O holy and eternall God.

(p. 19)

Δ. he bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in, (and there stayd a little) and sayd agayn Benedictus qui venit in nomine Domini

15

Δ Than cam in Michael, with a sword in his hand, as he was wont and I sayd vnto him, are you Michael.

...chael

Mic. Dowt not: I am he which reioyceth in him that reioyceth in the fortitude and Strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect

The vow required for secresie

Thow shalt Sweare by the Living God, the Strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries

Δ yf no man, by no means, shall perceyve any thing hereof, by me, I wold think that I shold not do well.

Mi: Nothing is cut from the Church of God. We in his Saincts are blessed for ever.
We Separate the, from fylthy and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and Guyde, now and ever amen.

MIC. This is a Mystery, skarse worthy for vs our selues, to know, much lesse to Reveale: Art thow, then, so Contented.

Δ. I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.

To E.T. spake

I will pluck the, from among the wycked [he spake to my Skryer]
Thow Commyttest Idolatry
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.
Dee, What woldst thow have?

Δ Recte sapere et Intelligere. &c.

Mic. Thy Desyre is graunted the.

V/c

wt
they are corrupted
I haue gyuen vp to the wycked
page (20)

I will shew thee in the mighty hand and strength of your
his Mysteries are: The true Circle of his eter-
comprehending all vertue: The whole and sacred Trinitie
Oh, holy be he. Oh, holy be he: Oh, holy be he

Circle of Aeternitie

Vriel answered. Amen.
Mic. Now what wilt thou? Δ I wold full fayne proceede according to the matter in hand.
40. Mi. Diuide this outward circle into 40 equall partes, whose greatest members are fowre. See thow do it presently.
Δ I did so: Diuiding it first into fowre: and then euery of them into ten. He called, Semiel and one cam in and kneled down: and great fyre cam out of his mowth.
Michael sayde, To him, are the Mysteries of those Tables knowen.
Michael sayd, Semiel (agayn) and by and by he sayd, O God thow hast lyued and thow liuest for euer. Do not think here I speake to him. Δ he spake that to vs, lest we might dowte of his last speches; as being spoken to Semiel: which he directed to the aeternall god and not to Semiel. Semiel stode vp, and flaming fire cam out of his mowth: and than he sayd, as followeth.

Δ Semiel this etymologie, is as it thought here [illegible] the Secretaries, for the Name of God.

The Tables

Sem. Mighty Lord, what woldest thow with the Tables?
Mi. It is the will of God, thow fetche them hither.
Sem. I am his Tables.

Semiel

Behold these are his Tables. Lo where they are.
Δ There cam in 40 White Creatures, all in white sylk long robes and they like chyldern: and all they falling on their knees sayd
Thow onely art ~~Holy Ho~~ Holy among the highest. O God, Thy Name be blessed for euer.

40 White Creatures

Δ Michael stode vp out of his Chayre, and by and by, all his legges semed to be like two great pillers of brass: and he as high as half way to the heuen. And by and by, his sword was all on fyre and he stroke, or drew his Sworde ouer all their 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiel, with a thundring voyce, and sayd
Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.
Sem. I am redy. Δ Michael stroke ouer them, with his sw

Δ Semiel forte significat Nomen meū Deus: Ita quod Tabulae istae sint Nomen Dei vel Nomina divina

---

his Sword agayne: and they all fell down, and Vriel allso kneled. And commonly at the striking with his sword, flamyng like lyghtening did flash with all.
Mi. Note: here is a Mysterie.
Δ Then stept forth, one of the 40, from the rest, and opened his brest, which was couered with sylk, and there appeared a great T all of Gold.
Mi. Note the number. Δ ouer the T, stode the figure of 4, after this manner $\overset{4}{T}$
Δ the 40, all, cryed, He liueth and Multiplyeth for euer: blessed be his name.
Δ That Creature did shut vp his bosome, and vanished away, like vnto a fyre.
Mi. Place that, in the first place. It is the name of the Lorde.
Δ Than there semed a great clap of thunder to be.
Then stepped (before the rest) one other of the forty 40, and kneled as the other did before. and a voyce was herd, Prayse God, for his name is reuerent.
Michael sayd to me, Say after me thus
Deus Deus Deus noster, benedictus es nunc et semper: amen
Deus Deus Deus noster, benedictus es nunc et semper: Amen
Deus Deus Deus noster benedictus es nunc et semper: amen

Δ T. In the holy language named Gisg. vide lib. 5. et est ultima Alphabeti litera

Δ Then the Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared
Mi. Write with reuerence, These Mysteries are wunderfull, the number of his name, and knowledge. Lo, this it is. 9. Behold, it is but one, and it is Marveylous
Δ Then this Creature vanished away.
Mi. The Seale of Gods Mercy: blessed be thy name.
Δ It semed to rayne, as though it had rayned fyre from heuen
Then one other of the 40 was brought forth. The rest all fell down and sayd. Lo, thus is God knowen.
Then he opened his brest and there appered an H (almost of so big proportion as the other), with the number of 7 ouer it.

Δ Δ. Ged lib° 5.

Δ, dr, Drux.

Mi. Multiplicatum est Nomen tuum in terra
Δ Then that man vanished away as it were in a golden smoke
Mi. Thow must not write these things, but with great deuotion. He liueth. Δ Then cam an other forth. Then all falling down sayde, Vidimus Gloriam tuam Domine. They were prostrate on their faces. Then this Creature opened his brest and he had there a Tablet all of Gold (as it were) and there appered a small t vppon it: and the figure of 9 vnder this letter t.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the 40) seamed to fly vp into the ayre, like as it were a white garment.
Mi. Illius Gloria sit nobiscum. Δ All sayd, amen: and fell down.
Δ Then stode vp another, and opened his bosom, and shewed on his brest bare (being like sylver) a small h, and he pointed to it, and over it was the number of 22.

Δ Na

Mi. Et est numerus virtutis benedictus Δ This shewer went a way like a white Cok flying vp.
Videte Angelos Lucis

Angeli Lucis

Δ There cam an other in, and sayd
Et sum Finis et non est mihi Numerus. Sum Numerus in numero
Et omnis Numerus est mihi Numerus. Videte
Δ There appeared a small n on his skyn, being all spotted with Gold
Then he

Δ Drux

(22)

then he went away: like three fyres, red flaming, and coming to gether in the myddst of the firmament △ [illegible] stone the whole world in manner did seme to appeare, blewe, [illegible]

Mi. (△ he cryed with a lowde voyce) Et est Vita in cælo.

△ Then stepped forth one and sayd, Et ego vivo in hoc [illegible], and with all he kneeled down: and Michael stepped forth and toke of his vayle with his hand and he made Cursy and stode vp.

Mi. Vivamus Halleluyah. O Sanctum Nomen

△ All fell down on theyr faces, and Michael stroke over them [illegible] and a great flash of fyre: And this man his brest seemed open [illegible] hart appeared bleading, and therin the letter m, and 6, above it.

△ Tal.

Mi. Benedictus est Numerus Agni

△ Hervppon they all fell down

Mi. Orate invicem △ Hervppon we prayed a psalme; ~~one~~ my skryer saying one verse, and I the other &c.

△ Med

Mi. Omnia data sunt a Deo. △ Then cam one in, having a round tablet in his forhed and a little o in his forhed: and 22 over it.

Mi. ~~El~~ non est finis in illo.

Benedictus es tu Deus △ and then that shewer vanished away: he flew ~~up~~ like a round raynebowe knytt together at the endes.

Mi. Angeli a nomine tuo procedunt Domine

Tu es primus O Halleluyah.

△ One stode up and the rest fell down, and out of his mouth that stode, cam a sworde: and the point a △ triangle, and in the myddest of it a small a thus , of pure gold, grauen very depe.

△ Vn.

~~Et~~ Numerus tuus vivit in cœlis, sayd the shewer. The number was ~~22~~ 20 over the a

Corrected thus, after by Uriel to be 20

This shewer went away with great lyghtning covering all the world.

Mi. Nomen illius est nobiscum △ He stroke agayne with his sword over them. Then stode one up: who, vppon his garment had an n: and he turned about: and on his back were very many (ons) n

△ Drux

Mi. Creasti tu Domine Angelos tuos ad Gloriam tuam △ over the n was the number of 14. over that n (I meane) which was onely on his brest.

Mi. Et te primus Creavit Deus △ Then the shewer flew up like a star And an other cam in, all his cloth being plucked up: and so seemed naked. He hath a little, a,. This, a, did go round about him: beginning at his feete: and so spirally vpward and he seemed to be all Clay. over the, a, was the number 6.

△ Vn

Mi. Et Creata sunt et pereunt in Nomine tuo. △ and therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

△ Michael did over them agayn with his sworde, and it seemed to lighten He began to speak, and he stopped suddenly, and fyre flew from his mouth

Mi. Innocentium Nomina, et sanguinem vidisti Domine a terra, et iustus es in operibus tuis △ Then cam one in, all with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath vppon his forhed a little, h,. He bowed to Michael. and Michael sayd, Numerus tuus est infinitus; et erit finis rerum. △ This shewer seemed to poure him self away like

△ Ni

19

like a flud of blud: and his garment flew vpward

Mi. Non est illi numerus

Omnia pereunt a facie Dei, et a facie Terræ.

†

Med

△ Then stepped one forth, and like a water running round about him, and he cryeth miserably, O benedictum Nomen tuum Domine. Numerus periit cum illis. △ A little, o, with 18 over it, appeared this shewer seemed to vanish away, and to cause a great water remayn over all.

Mi. Lux manet in tenebris. Gloriosum est Nomen tuum.

△ Then stept one forth from the rest, who fell down, as theyr manner was.

Note: All the Cumpanies of these 40, stode five together, and five together, and so in eight Cumpanyes; each, of five

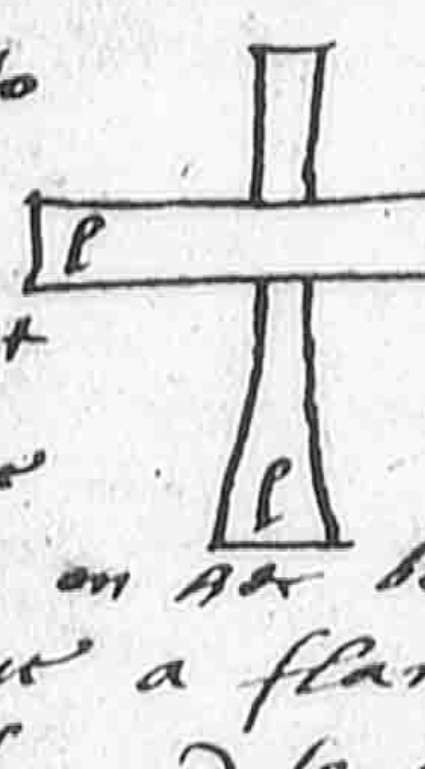
△ This was a very white one: The vpper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diverse cullours he sayd Trinus sum

Mi. Benedictum sit nomen El

△ Vr.

△ Than in the myddle of the fyres or smoke semed an, l, thrise placed, on a bluddy Cross: and over the, l, the number 26.

△ This shewer seemed to have three mens heds and to vanish away in a myst with a thunder.



l l l

Mi. Labia mea laudant ~~[illegible]~~ Dominum

△ Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appeared a great scotcheon; to her, or him, Michael gave a flame of fyre: and she, or he, did eat it

Mi. Et hic est El: and so appeared a little, l, on the scotcheon. and it waxed bygger and bygger: and a fyre did seme to go round about it

Mi. Benedicta sit ætas tua: △ and there appeared, 30, under the l.

△ There cam a great many of little fyres and did seme to elevate this yong woman (or child) out of sight

Michael stroke his sword over them agayn, and sayd

Natus est illa Lux

Ille est Lux noster.

△ Then stept out an other and opened his white silk garment vppermost: and vnder it, he seemed to be folded up in a white silk cloth He had in his forhed an, n, in his brest an, n, and in his right hand an, n

△ Drux

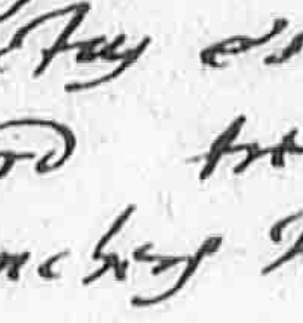
Mi. Numerus tuus est benedictus △ They all fell down, saying

Numerus tuus est Nobiscum: Nec adhuc novimus finem ~~[illegible]~~ illius

Venies cum numero tuo O Unus in æternum.

△ and they fell all down agayn. This shewer departed clyming vp into the ayre, as if he had clymed on a ladder.

Mi. Linguis suis cognoverunt eum:

△ All sayd, Benedictus est qui sic et sic est, throwing vp into the ayre threcornerd trenchers of this fashion  all of gold. The one side of the trenchers was thus marked, and the other side had nothing on.

△ Then stept one oute: and fyre cam out and in of his mouth: he kneeled, the rest fell down. This seemed a transparent body and he had in his eyes a small l: and in his forhed the figure of 8.

Vr

Mi. Note this, under. I meane the figure 8. thus, 8

△ All sayd

Δ All sayd, Et es verus in operibus tuis. and so he vanished away in a flame of fyre.

Δ ged — G

Mi. Gaudete omnes populi eius, gaudete omnes populi eius, abhinc Gaudete. Δ All sayd, Amen.

Δ. Note this to be the first that vanished away, going behynde Michael

Δ. one stept forth saying, Incipit Virtus nostra. he being covered under his robe, all with armor: and hath a great G on his armor and the figure of 7, over it. He went behynde Michael and so vanished away

Mi. Recte viuite omnes Sancti eius

Δ Don

Δ One stept forth: and opening his brest, there appeared a boke, and turning over the leaves there appeared nothing but a little R, and 13 over it. He went behynde the Chayre and so vanished awaye.

Mi. Hic est Angelus Ecclie mee, qui docet Ille viam meam.

Δ Na:

Δ There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre. he had a great H upon his Sworde and under it 22. he went behynde the Chayre &c

Michael standing up still upon his legges, like pillers of brass.

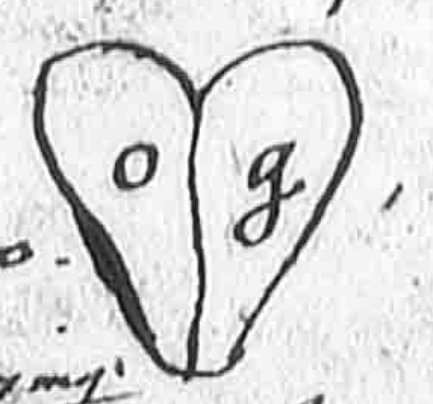
Δ I asked yf I should not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world, Contynue your work:

Conjunxit spiritum mentibus illorum

Δ Med ged.

Δ Then stept out one, having under his garment a little Chest, and therin a mans hart rawe: and the hart was thus with two letters, one on the one side, ~~and the~~ O, and on the other a G: [Δ as in escutcheons of armes, where the man and ~~the~~ his wifes armes are joyned p[er] pale, as the heraulds term it]. This shewer shut up the Chest and went his way.



Mi. Numerus illius est sine numero.

Δ Then Cam in an other, saying

Tempus est   Deum vestrum agnoscite.

Δ Gisg

Δ This shewed his armes stretched down to his fete: he shewed forth his right hand and in it a little, t, and 11 under it

Mi. Stay, place this, in the second place. This went away.

Δ Gon — [illegible], y.

Δ Ymago. I writ it so, but, auncienty, and vulgarly both writing and print, you shall finde ymago, though not according to Latin tung.

Mi. Ymago tua, (mors,) est amara.

Δ Then cam one in, with a big belly, and fat cheeks: an half sword perced his hart, and a little, y, written on it.

Justus est malis deus m̄   Δ The number of 15 under it.

Mi. Place it in the former place.

Mi. Opera fidelium, Delectatio mea. [Δ Then cam one in]

Hic est Deus m̄   He shewed the letter of O on his naked brest and the figure of 8 under it. He went away.

Δ Med.

Mi. Ecce, Iniquitas regnat in domo mea

Δ Graph

Δ Then stept one oute very lean, all his body full of little e, and under every one of them, 21. He went away behynde the Chayre.

Mi. Bestia devoravit populum meum, peribit autem in aeternum.

Δ Pa — b

Δ Then stept out one in bloddy apparell. all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Mi Iniquitas Abundat in templo meo, et Sancti vivent cu̅ Iniquis.

Δ One very lean, hunger starved cam out, an A on his brest, and, 11, over it

and so

---

and so went away.

[illegible]

Δ There cam in an other

Mi. Iniqua est terra malitiis suis

Δ Then cam in one who drew out a bloddy Sworde: on his brest a great romayn I, and 15 over it. he went his way.

Mi. Angeli eius ministrauerunt Sanctis. Δ Then stept one oute with a trumpet and a little a on it, and over it the number of 8: he went away.

Mi. Regnabit Iniquitas pro tempore. Δ They all cryed Halleluyah.

Δ [illegible] it after to be under

Δ Then stept one forth with a golden crown, and a great arming Sworde his clothing all of gold with a little c on his Sword and, 16, over it and so he went away.

Mi. Nulla regnat Virtus sup terra. Δ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of these dayes, with great ruffs, cut hose, a great bellyed dublet a velvet hat on his hed, with a fether. and he advaunced him self braggingly. He had burnt into his forhed a little n. and Michael sayd. Non est numerus illius in Caelis. Δ He went awaye.

Mi. Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah

Δ Then cam one who put of his white habit: and he toke a Sword, and smote up into the ayre, and it thundred: and he had a Seat (suddenly there) very gorgeous of gold and precious stones. he sayd

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mowth, many little (ens) n. and on his forhed, a great A

Mi. Non quod est A, sed quod contradicit A.
Nec portio, nec numerus eius invenitur in caelo   20
Habet autem Numerum terrestrem.

Mysterium   6

Δ He shewed three figures of, 6, set in triangle thus 6 6.

Mysterium nobis revelandum.

Mi. Vobis est Mysterium hoc, posterius revelandum.

Δ And there cam a fyre and consumed him, and his Chayre away, suddenly.

Δ My Skryer had omitted to tell me this, or els, it was not told and I should have pro-ceded after supply it by the Skryer: The first letter of Perturbantur, doth not make [illegible], of the letter following as other before did.

Mi Perturbatur terra iniquitate sua

This shewed, his garments, white, under: his face as brass: his body grevous with Leprosy: having upon his brest an O, with the number of 10. under it: and so he departed.

Mi. Surgite o Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est aeternum

Δ Then cam two oute together: they had two edged swords in theyr hands and fyre cam oute of theyr mowthes. One had a G, and 5 over it, the other had

[Δ we fell to prayer whereuppon Michael blessed us.]

The other had an h on his sword, and 14 under it. and so they went away.

Mi. Omnis terra tremuit ad vocem tubae illius

Δ. One stept out, and under his habit had a trumpet. he put it to his mowth, and blew it not. On his forhed a little, o, and 17 under it. He went awaye.

Mi. Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel. Δ He cryed this, alowde.

Δ Fam

Δ One appeared with a fyry sword, all bloddy, ~~his vesture all bloddy~~ his vesture all bloddy. and he had S

Est numerus in numero. Δ He went away

Δ I understand it to be a letter, and the number 5 also. Mi. So it is.

Δ There cam one in with diverse ugly faces, and all his body skabbed
Mi. Nunc sunt dies tribulationis Δ He had an a on his forhed and the Number 5 under it.
Mi hic est Numerus predictus.

Uriel also did correct this place with delivering this in the place of the other described before

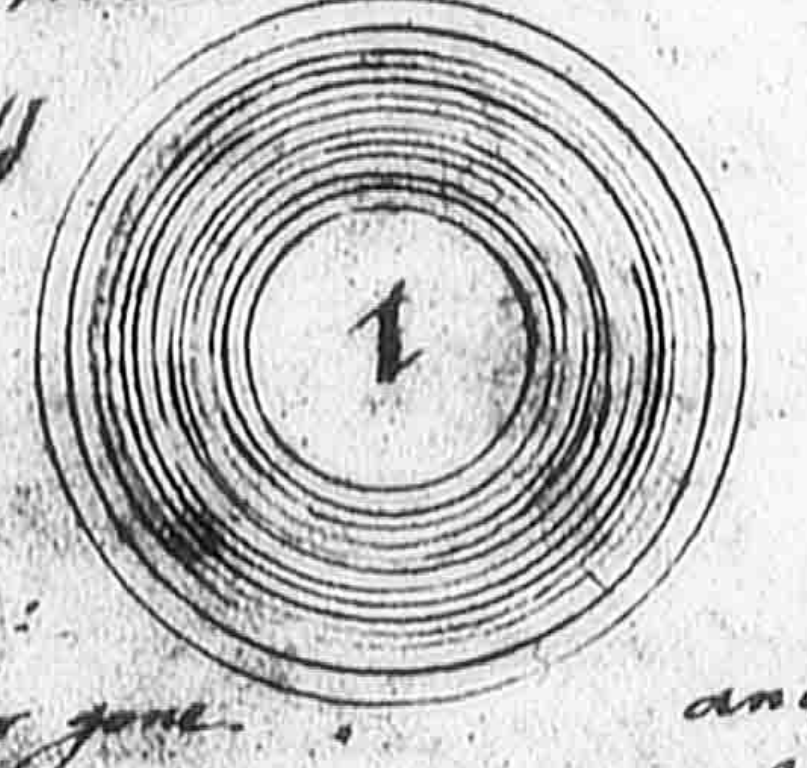
Mi. Audite, Consummatum est Δ He had a great pot of water in his hand and uppon the pot, graven, a with 5 under it he departed in fyre.

Mi. Angele preparato Tubam tuam. Venit Tempus.
Δ Then cam one oute with a Trumpet.
Δ He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it: he went away.
Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hi duo Caelati sunt adhuc. They two went away.
Mi. Vale. Natura habet terminum suum.
Δ He blessed us and florished his sword towards, and over us: and so went away: and Uriel after him. Who all this while appeared not.

Δ After supper Mr Talbot went up to his chamber to prayers: and Uriel shewed him self unto him: and told him that somwhat was amysse, in the Table or seale which I had ~~[illegible]~~ byn occupyed abowt this day. And thereuppon, Mr Talbot ~~[illegible]~~ came to me into my study: and required the seale (or table) of me: for he was willed to correct somthing therin (sayd he). I delivered him the Seal. and he brought it agayn within a little tyme after, corrected: both in the numbers, for quantity and some for place: over or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I doubted, uppon Michael his words last spoken, uppon two places there remayning yet empty: saying Hi duo Caelati sunt adhuc. But If I had omitted any, there should more than two have wanted. Whereuppon we thought good to my judgment and dissolving of this doubt, by Michael. And comming to the Stone He was redy. I propounded this former doubt. he answered.
Mi Veritas est sola in DEO. Et hic omnia vera sunt. you omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it: yt is justly reformed by Uriel: the one being omitted of the describer and the other not yet by us declared, might make that phrase meete to be spoken, Hi duo Caelati sunt adhuc.

The describer, or the Skryer omitted to tell.

Mi Thow hast sayd. Δ I pray you to make up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn: Semiel Semiel. Then he cam, and kneeled down.
Consummatum est. Δ the Shewer (a white man) plucked oute a trumpet, and put it to his mowth, as though he would blow: but blew not: and there appeared at the ende of the Trumpet the greke ω. Then there arose a myst, and an horrible Thunder.
Mi It is done. Δ Then of the three 6 6 6 before noted, with his finger he put oute the two lowermost: and sayd Iste est numerus suus. And Michael did put his finger into the Trumpets ende: and pulled forth a rolled plate of gold, wheron was the figure of 1 with many circles abowt it, and sayd Omnia unum est.



Δ The forme of the World which appeared before vanished away: and Semiel went away. And Michael cam and sat in his chayr agayn: and his brasen leggs were gone. and uppon our prayers he sayd

Semiel

Mic. Go forward Do you know what you have allready written? Laudate Dominum in Sanctis eius.

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
When thow dost know the 7 names, thow shalt understand the 7 Angells.

The declaration of the Numbers.

The Number of 4, perteyning to the first T, is a Number significative: and being signifying, to what place thow shalt next apply thy eye: and being placed abowe, it sheweth removing toward the right hand. Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untill it light uppon a letter, without number, not signifying. This is the whole. So shall thow fynde the 7 principall Names: knowen with us, and applyable to thy practise.
Make experience.

Δ Then telling from $\overset{4}{T}$, 4 more places (toward the right hand) exclusively, I finde in that fowrth place from, T (but being the fifth fro the beginning, and with the beginning) this letter h: with 22, over it. Therfore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places farder: I finde a little a with 5 under it: by reason of which under place of 5 I go toward the left hand, 5 places exclusively: where I finde o with 10, under it: whereuppon I procede to the left hand, farder by 10 places and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all ThAaoth. Is this, as it should be?
Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within [illegible] and it

Cal.

Note these doings to be accounted Calls

and it shalbe shewed

Δ The howre being come we attended Michael his return to make the Practise evydent of his first Rule.

Mi. Salvete.

Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.

Understand, that the 7 Names must comprehend, as many letters in the whole, as there are places in the Circle. Some letters are significative of them selves: in dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe Aa; that is, twise a together, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two aa together the first is not to be placed within the Name, but rather left with his inward powre. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference. My meaning is, from three generall letters: and onely but one letter, that is, this letter A. Account thow, and thow shalt finde the names just. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove: prove: and thow shalt see. Whereas thow hast [go], it is to be red [og]. This is the whole.

Dubble Numbers.

Note.

Δ Note 7 names, proceding from 3 generall places of the Circumference. or 3 generall letters, being but one letter; and that, A.

Δ I have red in Cabala of the Name of God of 42 letters: but, not yet of any, of 40 letters: That of 42 letters is this

אב אלהים בן אלהים רוח הקדש ~~אלהים~~ אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, Spiritus sanctus Deus: Tres in Uno, ~~[illegible]~~ et Unus in tribus. Vel Trinitas in Unitate et Unitas in Trinitate.

or this אב אל בן אל רוח הקדש אל אך לא שלשה
אלהים כי אם אלוה אחד

which in latin, is, Pater Deus, Filius Deus, et Spiritus sanctus, Deus, attamen non tres Dii sed unus Deus.

And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the Cabalists have a name explaned of 42 letters, on this manner.

כאשר הנפש המשכלת והבשר אדם אחד
כן אלוה והאדם משיח אחד

that is in Latin Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.

Δ Vide Galatinum, libro 3°. cap. 11.

I am not good in the hebrew tung; but, you know my meaning.

Mi. The letters being so taken oute, being a name, and a number, doth correct the old rule of 42 letters, when you restore them in agayn.

42, are here in potentia, but, non Actu.

Mi. Note. Oute of this Circle shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknowen to man.

The vertue stretcheth of this Circle.

Beasts,

Beasts, birds fowle and fish do all reverence to it. In this they were all created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true. A and ω. Primus et Novissimus; Deus solus Deus Vivit nunc et semper: Hic est, et hic erit: Et hic, sunt NOmina sua Divina.

Dixi.

Thow art watched all this night: Who is even now at the Dore: Clerkson.

Blessed are those, whose portion is not with the wicked. 22

Benedicamus Dominum. Halleluyah.

Tuesday the 20 of Marche circa 10a mane

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will [Δ I had made, and written, and corrected certayn pray=ers to them.]

We cannot visit the now. At the twelfth howre thow shalt use us.

Δ. Fiat Voluntas Dei.

A meridie: circa 2a

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok. When, we comming to the stone, fownd there Michael and Uriel. but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets

Mi. — Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it

Δ He toke the 7 baskets, and hanged them round about the border of a Canapie, of beaten gold, as it were

Mi. Ecce, Mysterium est. Benedictus Dominus Deus Israel.

Δ Therewith he did spred oute, or stretch the Canapy: Whereby it seamed to cover all the World [which seemed to be in the stone allso, heven, and erth] So that the Skryer could not now see the heven. And the baskets, by equall distances, did seme to hang in the border of the Horizon

Mi. What wold you have. Δ Sapientiam

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Thaaoth
Galsas
Gethog
Horlwn
Innon
Aaoth
Galetsog

Mi. Loke to the last name. Δ I had written, (as ~~ye~~ appeareth) Galets

by mistaking the [illegible]. When I found it shold be Galethog wt
with an h and not s

Mi. Lo, thus thow hast erred. They are all right, but not in order. The second is the first (his name be honored for ever.) The first here, must be our third. and the third here, must be our second: thus set downe.

1. Galas.
2. Gethog.
3. Thaoth.
4. Horlwn.
5. Innon.
6. Aaoth.
7. Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

Δ He shewed than, thus, this letter G

M. Make the number of 5 on the right hand (that is, before it) at a reasonable distance, thus G 5

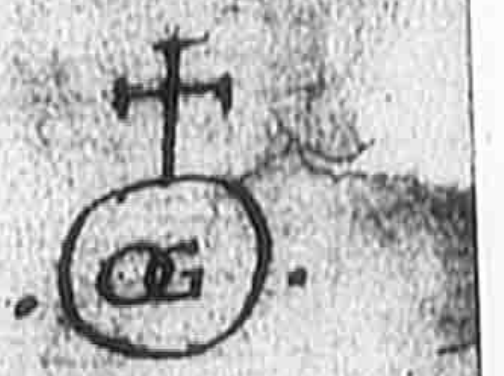
Δ After that he shewed the second letter, a great roman A, thus, AT 24

Then he shewed L 30

Then — XE 21

Then — T 9 H 14

Then he shewed

Then he shewed this compownd letter, with the circle and cross. 

He willed me, at each corner of these segments of circles, to make little crosses and so I did.

Δ After every of the 7 letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates whereon those letters were shewed, ~~were of the [illegible] principall seale~~ hath the forme of the segment of a circle, thus and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seme to have two wings (eche of them) and to fly up to heaven under the Canapye.

Δ After this, one of the 7 baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this: For This was and is for ever

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi. Oh how mighty is the name of God which rayneth in the heavens. O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it

Mi

Mi. Divide the 7 partes of the circle next unto that which thow hast done, every one into 7.

Note (for the tyme will be long) Seven, rest in 7: and the 7, live by 7. The 7, govern the 7: And by 7, all Government is. Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. Amen. ~~21~~ 23

Note of 7 Baskets

1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon That fowle had a Z uppon the first of 7 fethers which were on his brest. that first fether was on the left side

Mi. Note. there is a mysterie in the Seven. which are the 7 governing the 7 which 7 govern the earth. Hallelujah.

Mi. Write the letters. Δ Now, a small L in the second fether. Then he covered those first two letters with the other fethers

the third an L like the other: then he covered that allso.

the fowrth an R he covereth that

the fifth a great roman H. he covereth it.

the sixth fether hath a little i. then he hid that fether.

the last fether had a small a.

Mi. Prayse god. ~~Δ we prayed.~~

Δ Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ we prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him. and he pluckt out a white byrd, much bigger than the other: as big as a swan: with 7 fethers on the brest

Mi. Dixit, et factum est

Mi. Note. Δ The first fether hath a little a, on it: and it went away: the next a Z great as the first.

Then a C great
Then a little a
Then an other little a
Then a fether with a little e
Then one with a little b . Δ Then he covered them all.

Mi. Thow hast truth.

Δ Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ Than the third Basket cam to him: and he toke out a byrd all grene as grass. Like to a peacok in form and bignes

Mi. Et vivis tu cum illo: et regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi. Pray.

3. Mi. Note. Δ on the first fether a small p

Then a small a
a little u
Then a small p
Then a small n
then a small h
Then a small r . Then he put the fowle up into the Basket &c.

Δ Then there cam another basket to his hand

Mi. Dedit illi potestatem in cælis
Potestas illius magna est.

Orate. Δ we prayed

4 Δ Then he plukt out a fowle, greater then any of the other like like a gryphon (as commonly they are [illegible] figured) all red fyry with skales like brass. Then (in fewer skales) appered letters.

Mi. Note. Δ first a little h.
a little d
a little m
Then a little h
Then a little i
Then a little a
Then a little i

Δ Then he put up the fowle, & hung the basket in the ayre

Δ Then there cam an other Basket to him

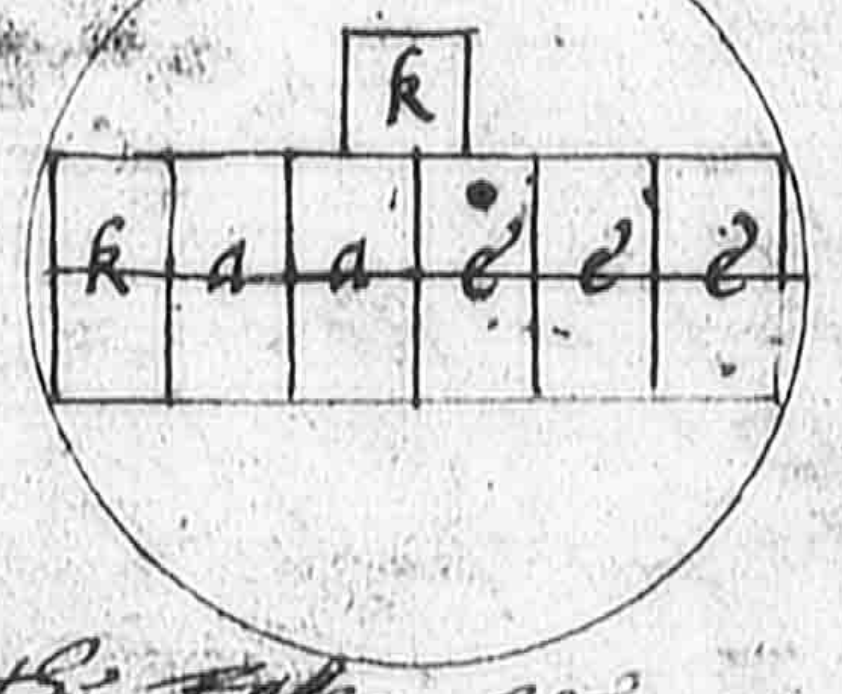
[Δ Note: all this while the firmament seemed to be seen]

Mi. Magnus est DEUS in [illegible] suis.
et magna est illorum potestas in cælis

Orate Δ we prayed

Δ Then he plukt out a bird like an [illegible] his body like gold and he had a little Circle of feathers on his brest. and in it, betwene

5 betwene fowre parallel lines, twelue equall squares. and on the top, in the myddle, one, ~~equall~~ like the other twelue, thus.



Δ Then he put up the Egle &c.
Δ Then cam an other Basket.

Mi. Nuncius tuus est magnus in cælis

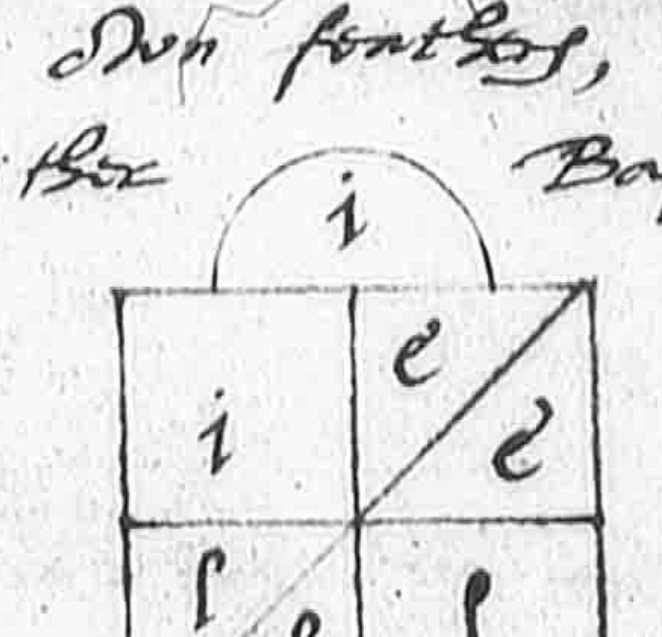
Orate.

Δ He, and the Basket that were opened, that, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn. and went away agayne. Then cam VRIEL and held the Basket and his leggs seamed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michael brings the sixth name vide post

VR This is a Mysterie. He is here, and not here. which was here before.

6. Δ He opened the Basket and plukt out like a phenix [or pelican] of the bignes of a Swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own fethers, thus. He put it up and hung it by the other Baskets



Then

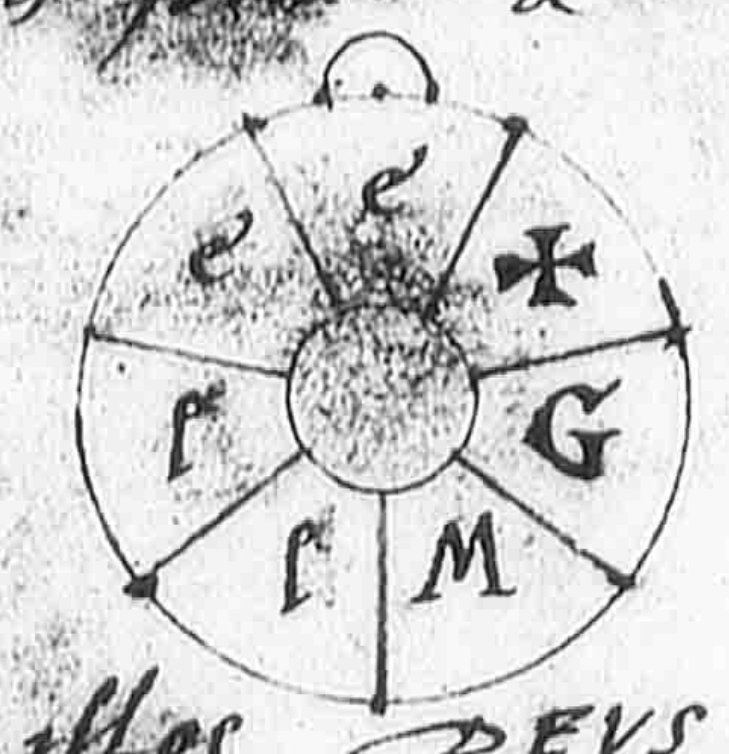
Then cam the last Basket. Vriel stode still. and sayd

VR. Dedit angelis potestatem in lumine Cæli.

Orate. Δ we prayed

7. Δ Then cam Michael and toke the Basket of Vriel and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings this fowle had in his forhed a Tablet of this fashion



Mi. Et Coniunxit illos DEUS in Unum.

Δ All the Baskets flew up: and so the Canapie vanished away: and the heavens appered.

Δ. Now he [illegible] sat down in his chayre

Vriel Δ. Michael [illegible] Vriel: it is thy part, to expound these Mysteries: Go to [illegible] name of our God.

Δ Vriel cam and stode before him and sayde: What will you: O our fellows, and servants to GOD? What will you?

By contynual and ancient prayer. Δ Perfect knowledg and Understanding, such as is necessary for us.

VR. Looke uppon, and see if thow canst not Understand it: We will depart for a little space: and come to thee agayne

Δ So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it

Δ After a quarter of an howre, MICHAEL and Vriel cam both agayne

Mi. Loke into the 7 angles next unto the uppermost Circumference.

Δ Vriel cam and stode before Michael.

Note this manifold and great Mysteries & and mark the Seven 7 [illegible] Crosses, with their 7 letters.

VR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in SUBSTANCE to the FATHER: in forme, to the SONNE: and inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God: known to none, but him self: a sufficient BOND to urge all Creatures to life or death, or any thing els conteyned in this world. yt banisheth the wicked, expelleth evill spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN. He is twise THREE He is Seven in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Note this Bond.

Δ He is twice three and [illegible] one

VR. Thou must refer thy numbers herein conteyned, to the Upper Circle. For, From thence, all things in the inward partes, shalbe comprehended.

Looke if thou understand it

Δ I finde it to be GALETHOG

VR. It is so. Δ I thank God and you, I understand now (allso) the numbers annexed.

VR. As this darknes is lightened, by the Spirit of God, herein; So will I lighten, yea so will the Lord lighten your imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

VR. To the next part. Δ Michael sat still, with his sword in his hand

7 Angels.

VR. The parte wherein thou hast labored, conteyneth 7 Angels

Dost thou understand it? Δ Not yet. VR. Oh how far is mans Iudgment from celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for ever. Δ Amen, Amen, Amen.

VR. Note. We cannot tary long.

Thou must set down these letters onely, by 7, in a spare paper thus.

Δ I have hitherto forgotten to note that Vriel his name may appere.

VR. Rede ——— Begyn at the first, and rede downward.

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

Δ I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, M

chaël, Gabriel

VR. Thou hast red right

Δ prayssed be God.

VR. Thus dost thou see, how mercifully God dealeth with his servants.

Δ 48 letters are here: and one is noted by a Cross: which maketh the 49. vide A. 1582

72 Vertues multiplied by 48 gives 3456

of this Cross and Angels

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thou shalt know: skarse yet revealed to the World.

Vriel and Michael ioyntly together pronounced this blessing onely.

VR.
Mi. } We bless you: your { sowles
Harts
Bodyes
and all your doings

Δ Michael with his sword, and flame of fyre flurished over our heds. yet I will they marke showe you, for your Comfort beside. What seest thou? Δ he spake to the skryer. and he sawe an innumerable ~~angels~~ multitude of Angels in the chamber or study about us. Very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever. Man is frayle. Fare well. He must

Innumerable multitudes of Angells.

Δ of this sentence I am no further [illegible] Therfore consider

The L. Mowntegles bokes.

go for the bokes, els they will perish. Δ He ment that my partner Ed. Talbot, shold go to fetch the bokes from Lancaster (or Derby) which were the L. Mowntegles bokes. which Mr Mort yet hath whereof mention is made before.

Ended hor. 4. a meridie
Tuesday the 20 Martij
1582

Wensday. 21. Martij, circa 2a a meridie

Note this Trumpeter.

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Vriel leaned on the table (as he usually did). He seemed to be a Trumpeter: he was all in white, and his garments bespotted with blud He had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seemed to be gold. The sownd therof was very playne.

We were commanded not to ax of the apparayll of Michael.

Δ I axed of my skryer, ~~how~~ in what manner Vriel now shewed, and Michael likewise. Then Michael sayd, I warned the for asking of my apparell or manner.

EL. Haec est Gloria Mea, quod non cernebatur ab impijs

Mi. Quid vultis? Δ Iuxta voluntatem Dei, sapientiam nobis necessariam etc.

Mi. Sapientia mundi, nihil est, peribit autem in aeternum

Veniat aeternitas DOMINI, ab Universis mundi partibus.

Venite, venite, sic vult DEVS ADONAY

fac officium Phanaël.

anaël.

Δ This Phanael was the Trumpeter (above mentioned) who therupon blew his Trumpet, lustily, turning him self round about, to all the world.

Then, from 7 partes of the world, (being equally divided about the Horizon,) cam 7 Companyes of Pillers all of fyre cullour glittering. And every Company of pillers high and great and as thowgh they were Pillers of fyre.

The Heaven, the Sonne, and Mone and sterrs seemed to tremble.

Mi. Multiplex est Deus noster.

Mi. Mark this Mystery. Seven comprehendeth the secrets of Heven and erth: Seven knitteth mans sowle and body together (3, in sowle, and 4 in body)

In 7, thou shalt finde the ~~Trinitie~~ Unitie:
In 7, thou shalt finde the Trinitie
In 7, thou shalt finde the Sonne, and the proportion of the Holy Ghoste. O God, O God, O god, Thy Name (O God) be prayssed ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ Amen, Amen, Amen.

7 { Thrones
Trumpets
Angels

Mi. In 7, God wrowght all things.

Mi. Note

Note. In 7, and by 7 must you work all things

O Seven tymes Seven, Veritie, Vertue and Maiestie
I Minister by thy licence. This expownd, by thy
Vertue (Δ Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyre and brasen cullour, cam nere, round about them uniformly

Mi. SIC est DEVS noster

Δ One of the pillers leaned down toward the Skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an S

Δ Than leaned down 6 Pillers more: and Michael, cryed lowd

Unus es DEVS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned

Mi. Note. Δ There appeared a great
S
A
A
I
E
M
E 8

Δ Then the sides closed up, and hid those letters first showed. After that appered two letters more

Δ He made cursy, and semed to go frontward, and vanished away.

Museprop est

Δ The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to hevenwards.

NOTE

Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7 stode, which went away.

Δ Michael with his sword, cut them asunder: and cryed out,

Away you workers of Iniquitie

Perijt Malus cum malis.

Note the intrusion of Errour by the wicked powers of Sathan.

Δ The pillers fell down, and the ground swallowed them up.

Tanta est tua audacia Sathan

Sed DEVS noster vivit.

Δ The Pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NÔN SVM

Non sum is understood the refusall of these two intruded pillers.

Δ Then the 7 pillers next his right hand, bowed to Michael, and oute of them, a voyce sayd SVM

Δ Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd

Orate. Δ We prayed.

Mi. Write the Name down in the Table

Δ Then he toke of, 3 of the heds of the Pillers, and sett them downe and there appered, B T Z, great letters in hollow places like square cumfit boxes.

Mi. Ista sunt Secreta Secretorum

Invocate.

BRITISH MUSEUM

[illegible] prayer

Invocate Nomen eius, aut nihil agere possumus.

The key of Prayer openeth all things. Δ We prayed.

Δ Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and the number 30 with a prik under

Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

SIC Domine, SIC SIC.

Mi. Place these in the table. Δ I wrote. and he sayd, Thou hast done right

Laudate nomen Domini qui vivit in aeternum.

Δ A voyce cam out of the next Cumpany of the 7 pillers (ioyning them selves togither) saying IPSE.

Mi. Et Misericordia tua Dne magna est

Δ Michael kneled when he sayd this

Δ Michael showed out of 4 of theyr heds, of the pillers (and withall sayd) NO, NOT the Angels of heven, but I, are privie of these things: Δ So there appeared, 4 letters, H E I D.

Δ Then the other 3 pillers were opened and had E N E on theyr tops

Dominus collocatur in numero suo.

Δ The 7 pillers mounted up into the ayre, and it thundred at their going

Δ Then the fourth Cumpany of pillers bowed to Michael: out of them cam a voyce. Vivo sicut LEO in medio illorum

Mi. Et tua potestas magna est ubiq

Δ Then Michael pluckt of, five of the tops.

There appered D: then they ioyned all togither: then appered E I M O

Mi. Hoc non est sine prece

Δ The other two opened, and there appeared 30 A.

Δ Then they closed up, and went away, with a great thunder

Δ Then cam 7 other pillers to Michael, and a voyce oute of them saying: Serpens sum, et devoravi serpentem.

Mi. Et bonis et malis serpens es Domine

Δ Then they closed all up; and Michael sayd, Orate. Δ We prayed

Δ Then Michaël toke of, the heds of 4: then appeared first an I then M E G

Then he opened the other 3. and C B E appeared.

Mi. Numerus illius, est nulli cognitus.

Δ They ioyned theyr heds all togither, and ascended up to hevenward: and great lightening after them.

Δ Then cam another Septenarie of Pillers: and oute of them a voyce, saying

Ignis sum penetrabilis

Mi. Et sit nobiscum, Ô Deus. Pray. Δ We prayed

Δ Then he opened 4 of theyr heds and appered in them I L A O

Δ They closed togither agayne

Δ Then one other was opened, and I appered

Δ Then 21 8 appered, and did shut up agayn

Δ here is omitted one [illegible]

Δ Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children

Note this. Innumerable Angels

with Rings: and there appered N, and suddenly did shut up.

SIC SIC SIC Deus noster.

Δ Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ I noted them down.

Δ Then cam the last 7 pillers, and out of them this voyce

Finis

Gaudium et Lux nostra Deus

Δ Then they closed all in One

Mi. Orate. Δ We prayed.

Δ Then the 6 of the heds opened and appered I H R L A A

Δ Then the Sevenths opened: Then semed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up

Δ a Voyce cam out of the Pillers Consummatum est.

Δ There appeared in that Piller 2/8

Δ They joyned togither and flew up to heven ward.

Mi. VNVS VNVS VNVS
omnis caro timet vocem eius

Pray. Δ We prayed.

Δ Note: my skryer was very faynt, and his hed was in manner gyddy, and his eyes dasling, by reason of the sights seen so bright, and fyre, &c. Michael bad him be of good comfort, and sayd he shold do well.

Mi. Cease for a quarter of an howre.

Δ. After we had stayed for a quarter of an howre, we comming to the stone agayne found him come allready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the 7 pillers.

Mic. Set two stoles in the myddst of the flowre on the one, set the stone: and at the other let him knele.
I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd

Adeste Filiae Bonitatis:
Ecce DEVS vester adest.
Venite.

Filiae Bonitatis, or Filiolae lucis: vide pagina sequente.

Δ. There cam in 7 yong women apparelled all in Grene, having theyr heds round abowt attyred all with grene silk, with a wreath behinde hanging down to the grownd.
Michael stroke ~~the~~ his sword over them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi. Scribe quae vides.

Δ One of them stept out, with a little blew tablet in the forhed of her: and in it written El

Δ. She stode a side, and an other cam in, after the same sort, with a great M and a little e, thus, Me

The third, cam as the other, and had Ese
The fowrth ———— Iana
The fifth ———— Akele
The syxth ———— Azdobn
The sevenths stepped forth with — Stimcul

They, alltogither

Δ. They alltogither, sayd Nos possumus in caelis multa.

Δ Then they went theyr way, suddenly disapering

Mi. Note this in your next place but one. Δ I did so

Mi. Go to the next place 5 Fory.

Filiolae lucis

Mi. Adeste Filiolae Lucis

Δ They ~~answered~~ all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas

Michael one of them that are Deputed to stand before the face of god

Mi. His vestris benefacite

Δ They answered, all, Factum erit.

Mi. Valete.

Filij Lucis

Mi. Et dixit Dominus, Venite Filij Lucis.
Venite in Tabernaculo meo
Venite (inquam): Nam Nomen meum exaltatum est.

Δ. Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.

Metalls

One of them had a rownd purifyed pece or ball of Gold in his hand
One other had a ball of silver in his hand.
The third a ball of Coper
The fowrth a ball of Tynne in his hand
The fifth had a ball of yern
The syxth had a rownd thing of Quicksylver, tossing it betwene his two hands
The last had a ball of Lead
They wer all apparayled of one sort

[illegible] non

Mi. Quamdiu in uno generantur tempore, tamen Unum sunt.

Δ, he that had the gold ball, had a rownd tablet of gold on his brest. and on it written a great I ————

Filij Lucis

Then he with the sylver ball, cam forth, with a golden tablet on his brest likewise, and on it written Ih ————
He with the Copper ball, had in his tablet Ilr ————
He wth the tyn ball, had in his tablet Dmal ————
He with the yern ball, had in his tablet Heeoa, and so went a syde ————
He with the Mercury ball, had written Beigia ————
The yong man with the leaden ball, had Stimcul ————

Mi. Facite pro illis, cum tempus erit

Δ All answered, Volumus.

Mi. Magna est Gloria Dei inter vos. Erit semper. Halleluyah

Valete

Δ They made cursy, and went theyr way, mownting up to heven.

Mi Dixit Deus, Memor esto nois mei:
Vos autem immemores estis.
I speak to you. Δ Hereupon, we prayed

Mi. Venite, Venite, Venite
Filiae Filiarum Lucis Venite
Qui habebitis filias Venite nunc et semper

Filiae filiarum

forte quae

Note these three [illegible]

Dixit

Dixit Deus, Creaui Angelos meos, qui destruent Filios Terræ

Adsumus, Δ: sayd 7 little wenches. which cam in they were couered with white silk robes, and with white abowt theyr hed, and pendent down behinde very long

Theyr attyre

Mi. Vbi fuistis vos? Δ They answered In terris, cum sanctis et in cœlis, cum glorificatis.

Δ These, spake not so playn, as the former did; but as thowgh they had an Impediment in theyr tung

Δ They had euery one, somwhat in theyr hands, but my Skryer could not discerne what things they were. Mi. Non adhuc cognoscetur Mysterion hoc.

Δ Eche had fowre square Tablets on theyr bosoms, as yf they were of white Ivory

Filiæ Filiarum

Δ The first shewed on her Tablet a great S
The second ——— Ab
The third ——— Ath
The fowrth ——— Ized
The fifth ——— Ekiei
The sixth ——— Madimi
The seuenth ——— Esemeli

Ath —

Madimi —

Mi. Quid istis facietis?
Erimus cum illis in omnibus operibus illorum. Δ they answered.

Mi. Valete. Δ they answered, Vale et tu Magnus O in Cœlis
Δ and so they went away.

Mi. Orate. Δ We prayed.

Mi. Et misit filios filiorum, edocentes Israel.

Filij filiorum

Mi. Dixit Dominus, Venite ad vocem meam

Adsumus, Δ sayd 7 little Children. which cam in like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former maner) with purple sylk.

Theyr Attyre

Mi. Quid factum est inter filios hominum?
Male viuant (sayd they) nec habemus locum cũ illis tanta est illorum Iniustitia. Væ mundo scandalis. Væ scandalizantibus, Væ illis quibus Nos non sumus.

Δ These had tablets (on theyr brests) three cornerd, and seemed to be very greene and in them, Letters. The first had two letters in one: thus, of E, L

The first ——— E — Δ he sayd — Nec nõie meo timet Mundus
The second ——— An — Nullus videbit faciem meam
The third ——— Aue — Non est virgo sup terra cui dicã, [Δ Aue pointed to his tablet, wherein that word, Aue, was written]
The fowrth ——— Liba — Tanta est infirmitas sanctitudinis Dei. Benefacientes decesserũt ab illo.
The fifth ——— Rocle — Opera manuũ illorũ sũt vana. Nemo autem videbit me.
The sixth shewed his Tablet and sayd, Ecce — Hagonel — Qui adhuc Sancti sũt, cũ illis viuo.

E

Rocle

Hagonel. Vide de hoc Hagonel, lib° 4°.

The seuenth

The seuenth had on his tablet — Hemese — Hij imitauerunt doctrinã meã In me Oĩs sita est Doctrina

28 ~~26~~

Δ I thowght my Skryer had misherd, this word Imitauerunt, for Imitati sunt. And Michael smyled and seemed to Lawgh and sayd, Non curat numerum Lupus. and farder he sayd: Ne minimam derabet à virtute, virtutem

Mi. Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.

Δ. So they went, making reuerence, and went up to heuen

Mi Dictum est hoc tempore.

Mi. Note this in thy Tables. Dost thou vnderstand it. Loke if thou canst

Vriels officium

Δ He sayd to Vriel, it is thy part, to interpretate these things

Vr. Omnis Intelligentia est a Domino.

Mi. Et eius Nomen est Halleluyah.
Compose a table, diuided into 7 parts, square

Δ Note this Table is made perfecter the next side following

S	A	A	I $\frac{21}{8}$	$\overset{E}{M}$	$\overset{M}{E}$	E8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	$\overset{L}{A}$	$\overset{A}{L}$	O	I $\frac{21}{8}$	$\frac{21}{8}$ V	N
I	H	R	L	A	A	$\frac{21}{8}$

Vr. Those 7 names, which procede from the left hand to the right, are the Names of GOD, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them

7. Names of God.

Beatus est qui secrete nomina sua conseruat.

Vr. These Names, bring forth 7 Angels. The 7 Angels, and Gouerners in the heuens next vnto us, which stand allwayes before the face of God.

Sanctus Sanctus Sanctus est ille DEVS noster.

Note these two orders of Angels: and Note Vriel doth name them the 7 standing before the face of God.

Vr. Every letter of the Angels names, bringeth forth 7 dowghters. Every dowghter bringeth forth her dowghter, which is 7. Every dowghter her dowghter bringeth forth a Sonne. Every Sonne in him self, is 7. Every Sonne hath

Δ NOTE well this Rule of Arte.

hath his Sonne: and his Sonne is 7

Let us prayse the God of Heven, which was and is
and shall live for ever

Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini revelat Secreta
In templo eius, Laudemus nomen eius El
Hallelujah

See if thow canst not understand this table

Filiae — The Daughters procede from the angle on the right hand, choosing the myddle: where theyr generation ceaseth.

Filii — The Sonnes from the left hand to the right to the middle, so proceding where theyr number endeth in one Centre.

Note this manner of Center accounted. — The Residue thow mayst by this Note understande.

Δ Then Michael he stroke over us round, with his sword, and the flames of fire issued oute

me: Loke to the Corner on the right hand, being the uppermost: where thow shalt finde 8. Refer thyne eye to the upper number, and the letter above it. But the Number must be found under it, bycause his prick so noteth.

Note of Numbers with pricks signifying letters

Than procede to the names of the daughters in the Table: and thow shalt see that it is the first name of them: This shall teache the.

L the first daughters — Δ Loking now into my first and greatest Circle for 8, I finde it with L over it. I take this to be the first Daughter

Vr. You must in this square Table set E by the 8. and write them compoundly in one letter, thus Eℓ

Eℓ

Nomen Domini vivit in aeternum.

Vr. Give over, for half an howre, and thow shalt be fully instructed.

Δ I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write ~~do~~ and note, as it followeth.

S	A	A	I^{21}_{8}	E	M	E8	Vivit in Caelis
B	T	Z	K	A	S	E30	Deus noster
H	E	I	D	E	N	E	Dux noster
D	E	I	M	O	30	A	Hic est
I26	M	E	G	C	B	E	Lux in aeternum
I	L	A	O	I^{21}_{8}	V	N	Finis est
I	H	R	L	A	A	$^{21}_{8}$	Vera est haec tabula

Vera est haec Tabula, partim nobis cognita, et partim omnibus incognita. Vide iam.

The 30 by E, in the second place, in the upper right corner, serveth not in the consideration of the first Daughters, but for an other purpose.

Note these other purposes.

The 26

The 26 by I, serveth for an other purpose: but not for this Daughters Daughter.

The 21, is e, and 8 with the prick under it is L: which together maketh ~~El~~, or thus compounded as if it were one letter, Eℓ

The Names in the ~~great~~ Seale must follow the Ortographie of this Table. Virtus vobiscum est.

Orate. Δ We prayed

Δ Then there appeared SAAI^{21}_{8}MEℓ. here is an E comprehended in L

Vr. Read now the table.

Angeli Lucis — Angeli Lucis Dei nostri
Et posuit angelos illius in medio illorum

Vr. In the ~~table~~ are the names of 7 Angels. the first Zabathiel, beginning from the left uppermost corner: taking the ~~corner~~ letter first, and then that on the right hand above: and than that under the first and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter fro the first in the upper row: where there is I with $^{21}_{8}$, which maketh el. So

1. have you Zabathiel.
2. Vr. Go forward. Δ So, I finde next Zedekiel

the true sound — Vr. this I in the last syllable augmenteth the true sound of it.

3. Δ. Then next I finde Madimiel. —— Vr. it is so.
4. Δ. Then —— Semeliel —— Vr. it is true
5. Δ. Then —— Nogahel —— Vr. it is so
6. Δ. Then —— Corabiel —— Vr. it is so
Δ. Then —— Levanael —— Vr. it is so

Δ This name Corabiel you may see in Elementis Magicis Petri de Abano, in the Consideration diei ☽

Vr. Write these names in the Great Seal, next under the 7 names which thow wrotest last. Videlicet, under Eℓ, An. Ave &c distinctly in great Letters

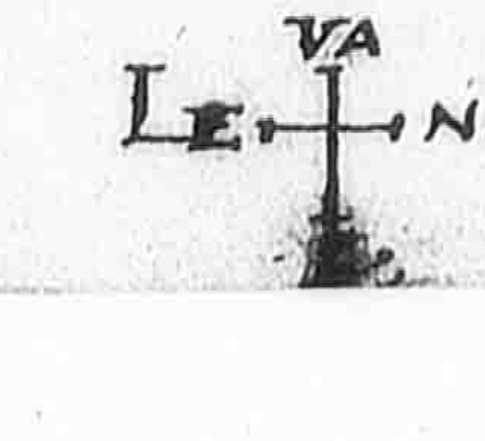
Vr. Make the E and L of Zabathiel, in one letter compounded, thus. ZABATHIEℓ. In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the $^{21}_{8}$ annexed. So have you just 7 places.

Vr. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name

Vr. Set the first letters of these 5 names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr. Set Z, of Zedekiel within the angle which standeth up toward the beginning of the greatest Circle. And so procede toward thy right hand.

Vr. In the middle now of thy Pentacle, make a Cross † like a Crucifix and write the last of those 7 names Levanael thus,



Vriel. Vidit DEVS, opus suum esse bonum
et cessauit a Labore suo.
Factum est.

Δ Michael stode vp, and sayd
The æternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, his SONNE
The Vnspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserue you, and multiply your
doings in his Honor and Glory.

AMEN

Vriel.

Vr. ~~These Angels are the angells of the 7 Circles of Heven,~~
~~gouerning the Lyghtes of the 7 Circles~~

Note these two order of Angels

~~Blessed be GOD in vs, and by vs,~~
~~Which stand continually before~~
~~the presence of GOD, for ever.~~

DIXI

Δ When may we be so bold, as to require your help agayn.
MIC. When so euer you will, we are ready.

Farewell

Δ Sit Nomen Domini benedictum, ex hoc nunc,
et vsq in sæcula sæculorum.

Amen.

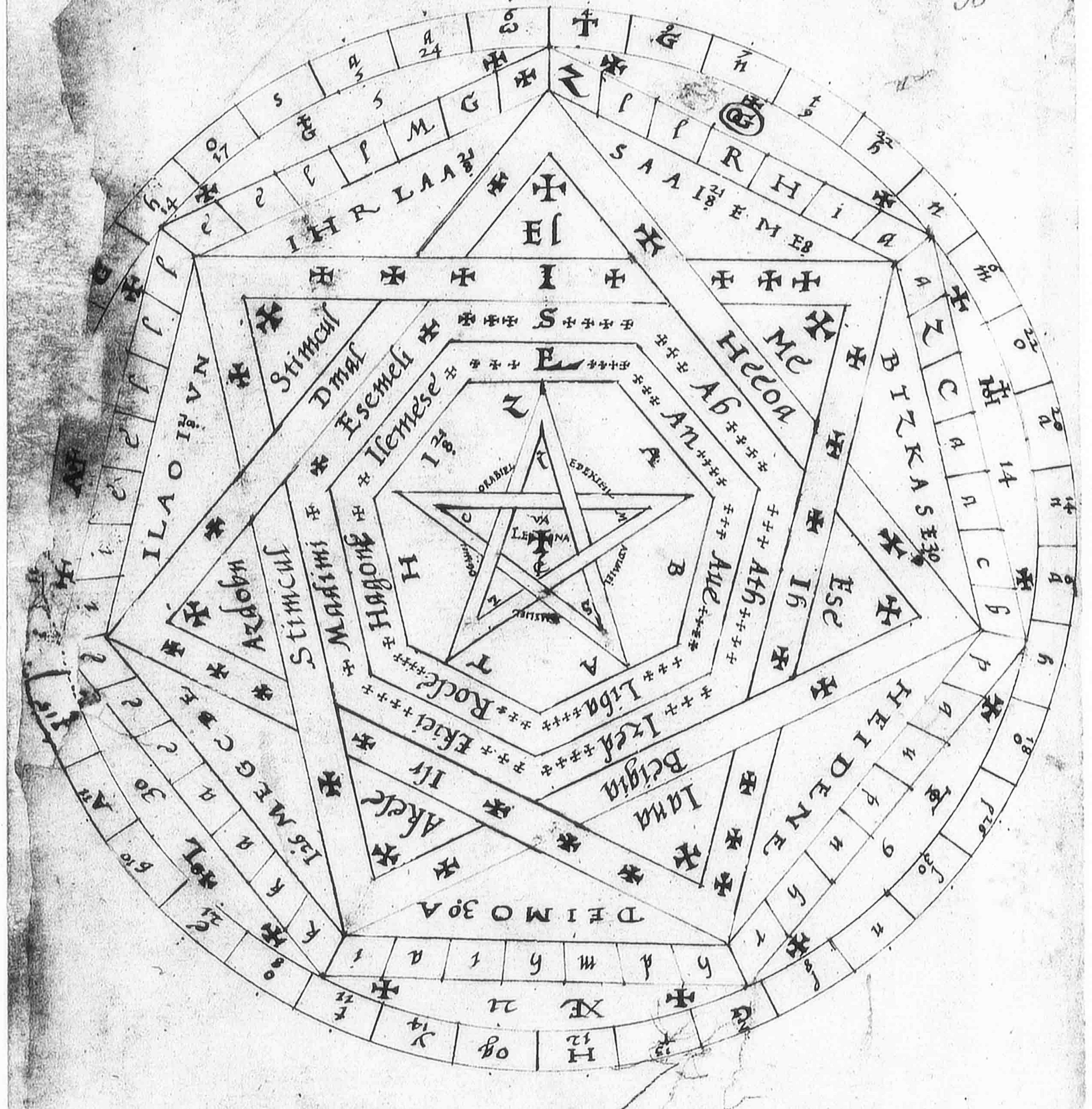
Anno Dni
1582
Martij 21 } At Mortlake by Richemond

SIGILLVM DEI, ÆMÆTH. EMETH

nuncupatum

DEI

אמת
אמת } hebraice


SAAIEMEƎ
BTZKASE30
HEIDENE
DEIMO30A
I26MEGCBE
ILAOIVN
IHRLAA
El
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S
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Heeoa
Esc
Ih
Iana
Beigia
Akele
Ilr
Stimcul
Ardohn
Dmal
Esemeli
Ilemese
Hagone
Madimi
Ab
An
Aue
Ath
Liba
Rocle
Ezek
Ekiei
Z
A
B
T
H
13
Levanael
Gabriel
Michael
Corabiel
Sabathiel
Madimiel
Semeliel

Mysteriorum, liber Tertius △

Anno 1582:
Aprilis 28:

Liber 3ꝰ
Liber 4ꝰ

(46)

A° 1582. Aprilis 28 . a meridie hora 4 (47) 34

E.K. Onely Michael appeared; and to diverse my complaynts, and requests sayde

Mi. The Lord shall consider thee in this world, and in the world to come

32

E.K. All the chayre seemed on fyre

one man of us

Mi. This is one Action, in one person. I speak of you two

Δ. You meane us two to be ioyned so, and in mynde united, as yf we were one man

Mi. Thow understandest.
Take heede of punishment for your slaknes.

Δ. Yf you meane my slakenes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

E.K. A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi. Dost thow understand. Δ No verylie.

Worldly habilitie.

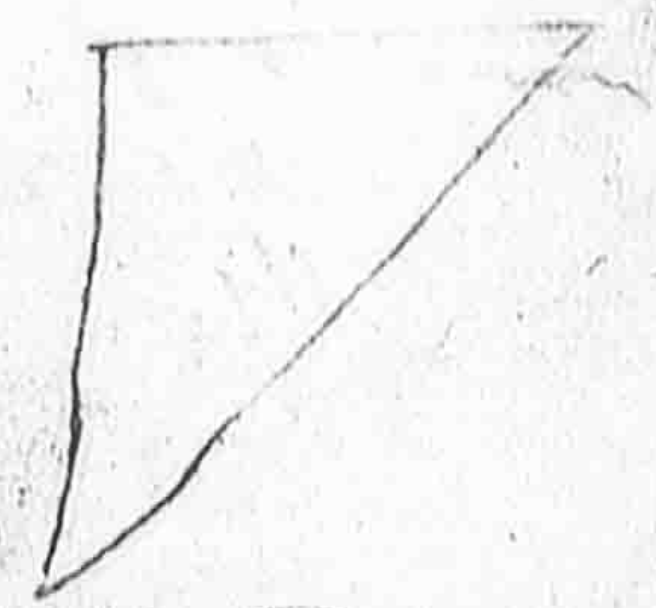
E.K. He raced the hill away, as though there had byn none: and sayd

Mi. Lo. So it is of this worldly habilitie

Δ I pray you how must the Lamine be hanged?

The Lamin not simply spoken: for the [illegible] may be ment

Mi. As concerning the Lamine; It must be hanged upon in some skarf.
The Ring when it is made, I will blesse it according to my pleasure
I meane by two cubites, your usuall yarde.
Haste, for thow hast many things to do.



PELE

Glory be to God, Peace unto his Creatures, Mercy to the wicked
Forgivenes to the faithfull: He lyveth. O He reigneth, O. thow art mighty, PELE: thy name be blessed. Δ Amen.

Ese

Veni to ESE, Δ he cryed so with a lowd voyce

E.K. He is now covered, in a mighty covering of fyre, of a great beawty. There standeth a thing before him I cannot tell what it is.

Laudate Dominum in cœlis.

Orate. Δ We prayed.

E.K. His face remayneth covered with the fyre, but his body uncovered

Mi. Adesdum ESE
Adesdum Iana.
Vobis dedit demonstrationem in Tabulis suis.

Iana

E.K. There appeare of the figure (before, imperfect) two little women. One of them held up a table which lightened terribly: so that all the stone was covered: with a myst.
A voyce cam out of the myst, and sayd,

Creatio.

Ex hijs creata sunt et haec fuit nova illorum.

E.K. The myst cleareth, and one of the women held up a table having this written uppon

Numerus Primus.

Δ The table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned

Δ Remember, ESE and Iana, are the thirth and fowrth of the septem Filiae Bonitatis, Lib. 2°. They are thus in order there, EL, ME, ESE, IANA, AKELE, AZDOBN, STIMCUL.

A finger

A finger cam out of the mist, and wyped oute, the first shewe, with the Cross, letters, and numbers
The second was in like wise
The Third was a b with the tayle upward thus g
The 52 with the three great BBB, seme to be couered wth Gold
The two crossed ones he did not wipe out with his finger
The next be blotted oute.
He blotted not oute the three b b b with the 8 and 3.
The two barrs must go clere b and not touche the 666.
The G M T, the square wherin it standeth, is all gold: and that he let stand. | 666 / 666 / 666 | the bars.
Fire cam oute and barnt | B | bA 1556 |
The ~~1 B 2 3 b 6 123~~ is all of a bright cullour, like the brightnes of the Sunne: and that was not put out
The places are very black, but where the letters and numbers do stand.
E T hard a voyce saying Finis Tenebraru: Halleluyah.
E T there commeth a hand and pulleth the little woman into the Clowde.
Mi. Prayse God: Be inwardly mery
The Darknes is comprehended
God bless you: God bless you God blesse you.
You must leave of for an howre and a half: for you haue .6. other Tables to write to night.
Prayse God: be ioyfull.

After supper we resorted to our scholemaster
ET. I here a voyce but see nothing: he sayeth
Initium bonum in nomine eius
et est. Halleluyah.
ET. Three quarters of the stone (on the right side) are dark, the other quarter, is clere.
Filiæ filiaru Esse [illegible] lib. 2° [illegible] somewhat wanteth.
Mi. Venite filiæ filiaru Esse
The rest wherof ....
ET There come six yong maydens, all in white apparell alike
Now they all be gone into the dark parte of the stone, except one
There cam a flame of fyre out of the dark, and in the flame written Vnus on this manner
V nus nus nus
Lux
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger: and it Thundred.
ET. A voyce sayd — Dies primus
another voyce — Ubi est Tabula?
an answer — Est, Est, Est
She wyndeth and turneth her self about, beginning at her hed, and was Transformed into a Table, rownde.
ET. Three faces do shew and shote oute, and ever returne into one he agayne: and with it cam a merveylous swete savour
The Table cullored | The Table was of three cullours: White, redd, and a mixture of white and redd

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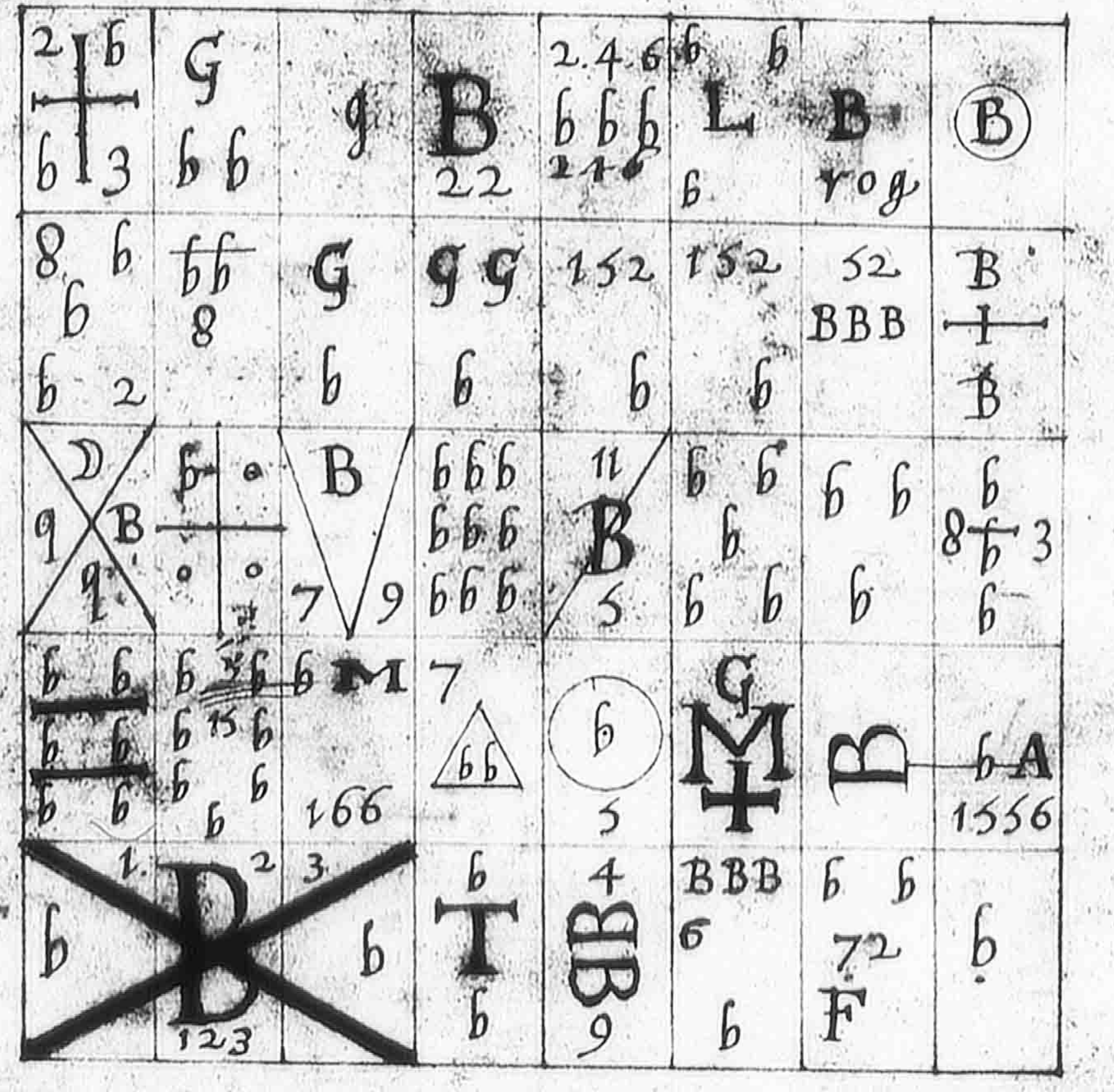
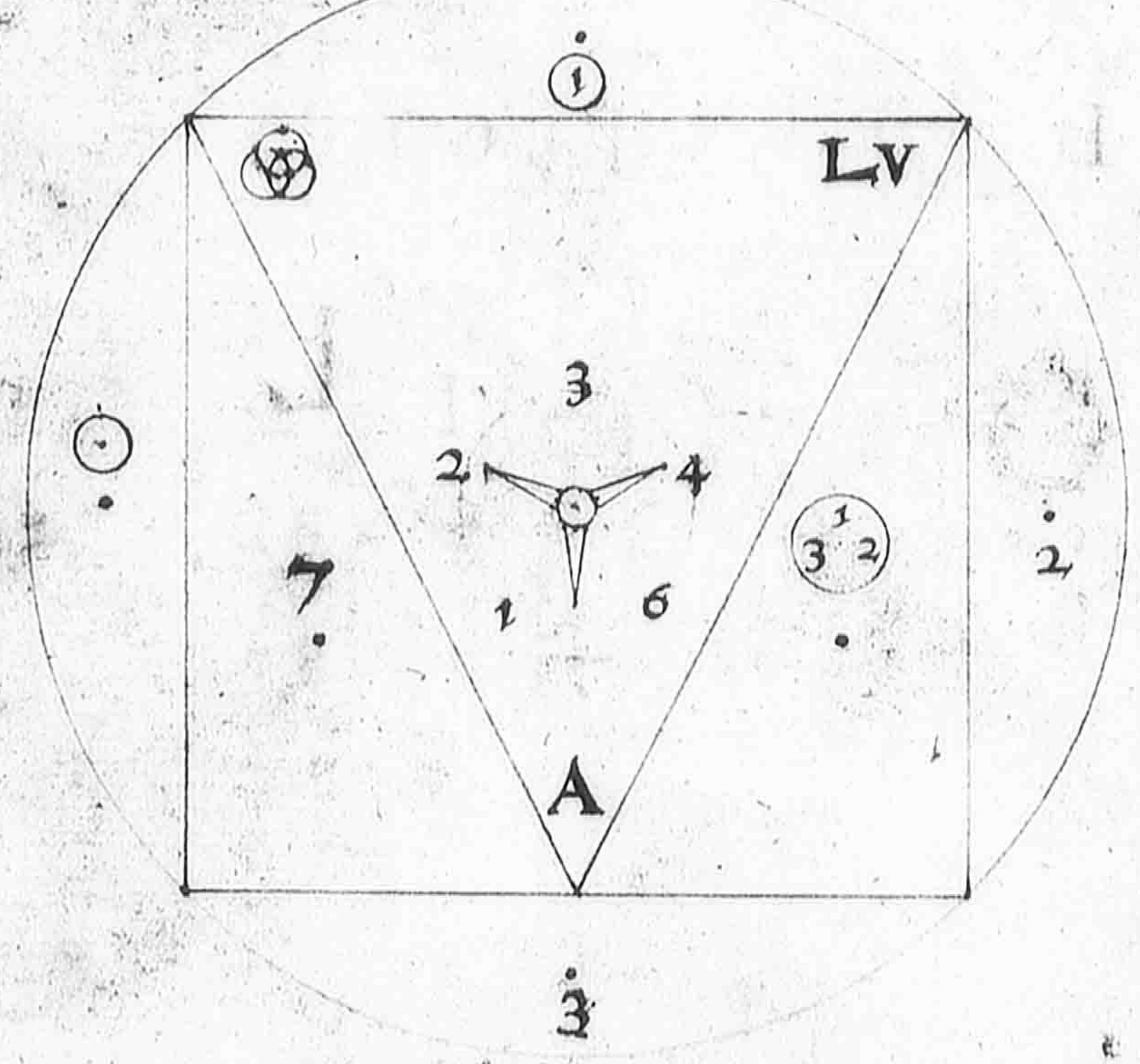
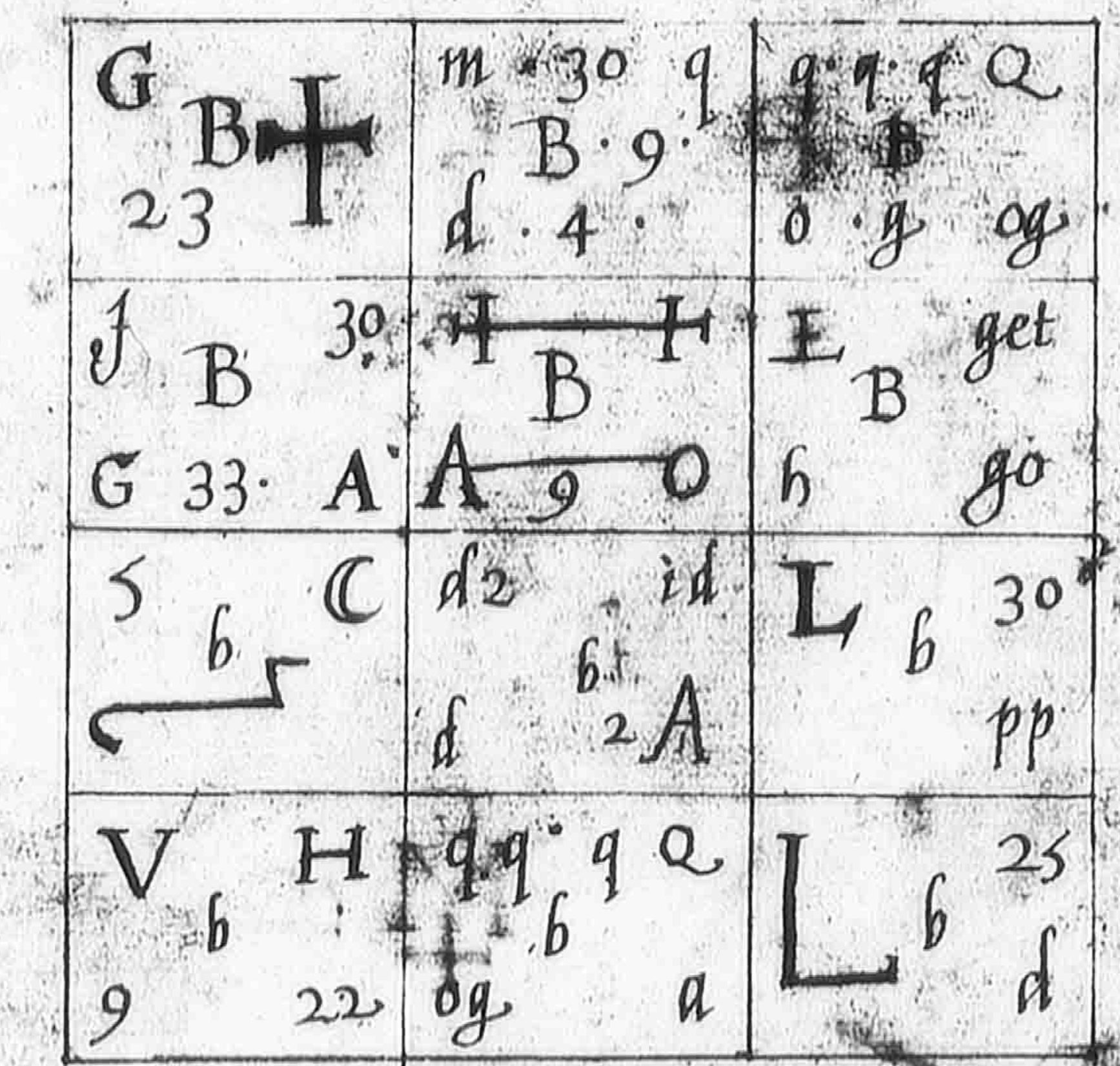
Numerus Primus



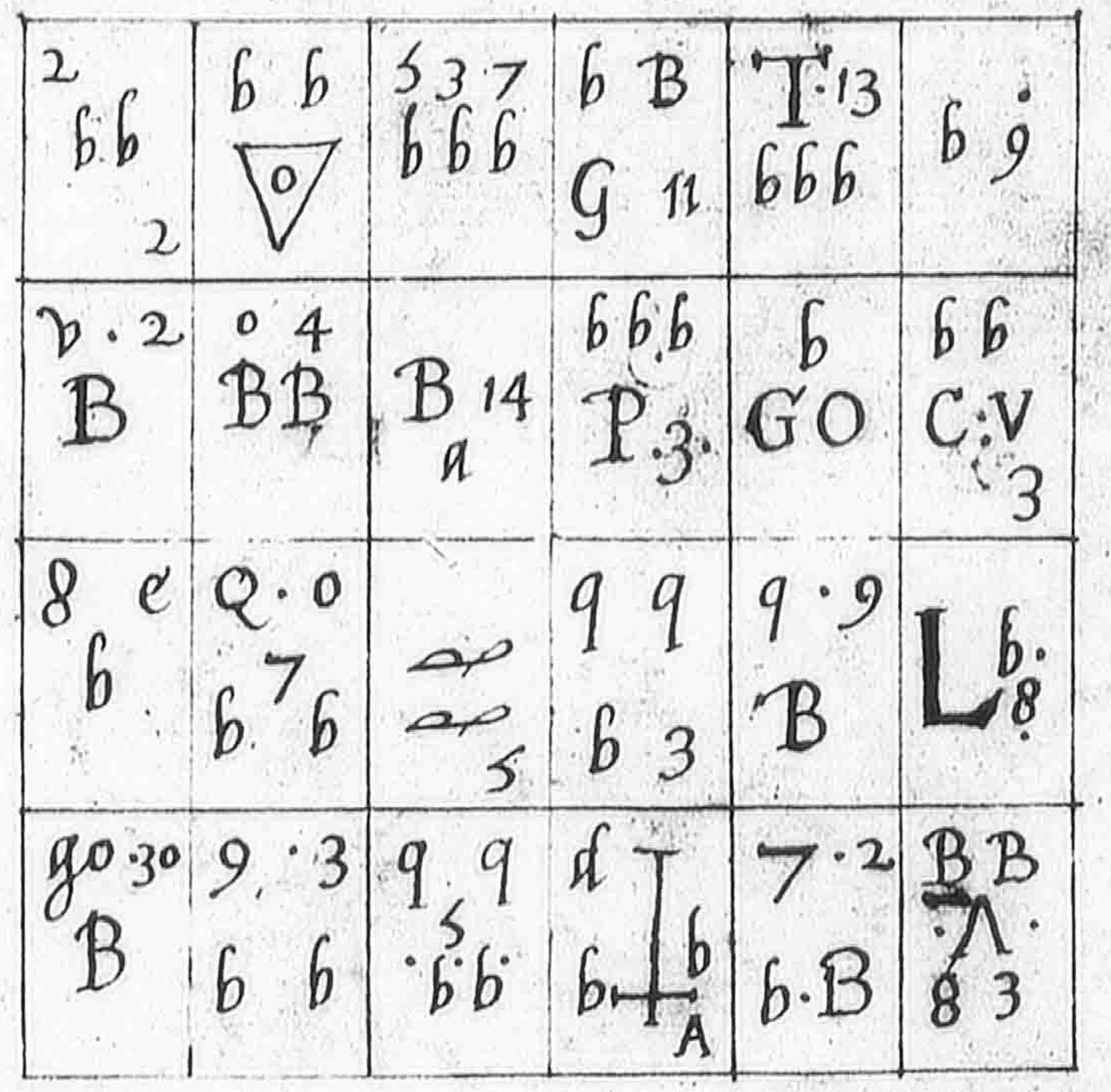
2 b b 3	G b b	g	B 22	2.4.6 b b b 246	b b L b	B rog	Ⓑ
8 b b b 2	bb 8	G b	g G b	152 b	152 b	52 BBB	B I B
D q B q	f ∘ ∘ ∘	B 7 9	b b b b b b b b b	11 B 5	b b b b b	b b b	b 8 b 3 b
b b b b b b	b 56 b b 15 b b b b	b M 166	7 bb	b 5	G M T	B	bA 1556
1 b	2 B 123	3 b	b T b	4 B 9	BBB 6 b	b b 72 F	b



△ Of these seven tables, Characters, or Cotcheons
Consider the wordes spoken in the fifth boke A° 1583. Aprill 2d
How they are proper to every King and ~~[illegible]~~ prince in theyr order.
They are Instruments of Conciliation
Voluminis 5°. [illegible] under my Characters, is spoken



G B † 23	m ·30 q B·9· d ·4·	q·q·q Q B o ·g og
J B 30 G 33· A	H B H A 9 O	I B get h go
5 ☾ b	d2 id b d 2A	L b 30 pp
V H b 9 22	q q q Q b og a	L b 25 d



2 b.b 2	b b ▽ o	5 3 7 b b b	b B G 11	T·13 b b b	b 9
v·2 B	o 4 BB	B 14 a	b b b P·3·	b GO	b b C:V 3
8 e b	Q·o 7 b b	5	q q b 3	q·9 B	L b·8
go·30 B	9 ·3 b b	q q 5 ·b b·	d T b b A	7·2 b·B	BB Λ 8 3

---

and red, changeably. A strong sounding cam withall, as of clattering of har
or fall of waters, or such like.

There cam a sterre shoting oute of the dark, and settled it self in the mydde of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

A voyce sayd. O honor, Laus et gloria, Tibi qui es, et eris.

The Table sheweth wunderfull fayre and glorious

Onely seven prikes appeare in the Table.

The three angles of the triangle open, and in the lower point appeared a great A

And in the right upper corner L V. (ET. the Table trembled)

And in the other Corner appeared three circles of equall bignes, equally, or alike intersecting eche other by theyr Centers

A voyce — Unus est, Trinus est; In omni Angulo est
omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo (ET. Ô, Ô: with a dolefull sound, he pronounced

ET. The woman sayth, Fui: sum, quod non sum

A voyce ______ Lux non erat et nunc est

ET. The woman being turned, from the shape of the Table, into womans shape agayne, went into the dark.

Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce — For a tyme Nature can not abyde these sightes:

~~ET.~~ It is become quiet, but dark still.

Prayer — A voyce — Pray and that vehemently, For these things are not revealed without great prayer

---

ET. After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying Fiat

The ball went into the darknes, and brought with it a great white Globe hollow transparent.

Then she had a Table about her neck, square of 12 places

The woman seemed to daunce and swyng the Table:

Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer —: She sayd Ecce signum Incomprehensibilitatis

Water. ET. The woman is transformed into a water, and flyeth up into the Globe of Light: ~~a voyce was hard Est, Est, Est~~

ET. A voyce. Est, Est, Est.

Erth. ET. One cometh ~~+~~ (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little round ball: and threw it into the dark. and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the round Globe and sayd Fiat

ET. She turned her back toward ET. and there appeared a Table divided in 24 partes. yt seemeth to be very square.

A voyce. ___ Scribe. Veritas est

Man
Woman

ET. A sword cam out of the Dark: and clave the woman a sunder and the one half becam a man, and the other a woman: and they went and sat uppon the Ball of Cley or erth.

Note / or

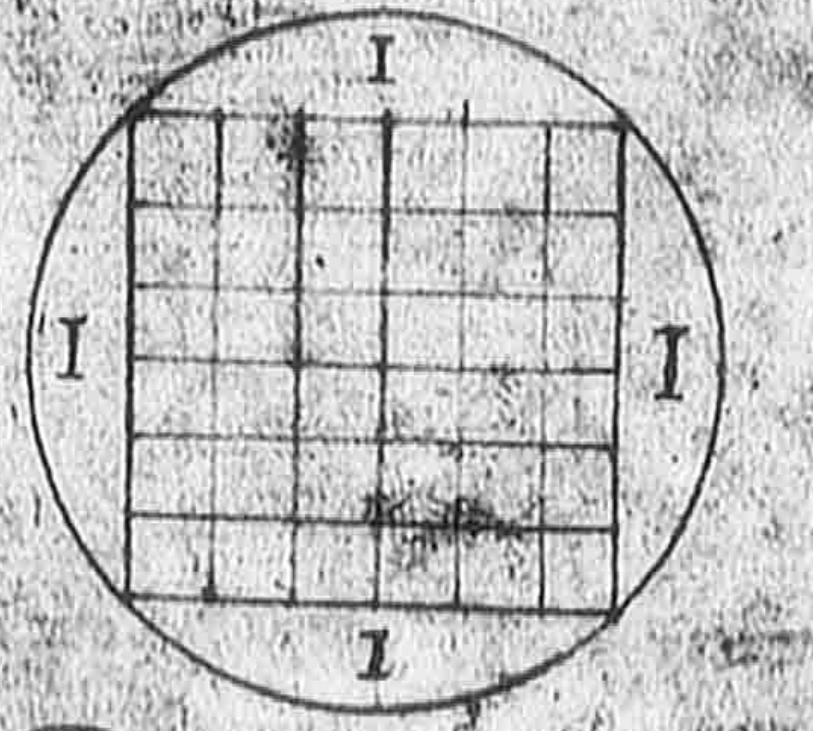
Now seemeth the Dark part to quake

A voyce — Vemito Vdsedg

ET. There cometh a woman oute of the Dark. she sayd

Vita hijs ex mea manu.

ET. She sheweth a table square, full of holes, and many things creeping out of it. This square is within a rownd.



A voyce —O Lux Deus me.

Hamuthz Gethog.

ET. Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn. and the one parte she cut into two vnequall partes. and the other half she cutteth into a thowsand or innumerable partes. Then she take all the partes vp into her skyrt. She hath a Table, and it hangeth on her shulder. She stept before the other woman, whose hed standeth in the dark. This woman her table is fowresquare. She is very bewtyfull.

Note this stepping before.

She sayd — Domina sunt hae Intelligentiae tuae

She sayd — Fere nulli credendus est hic numerus.

The sterrs Sonne and Mone created.

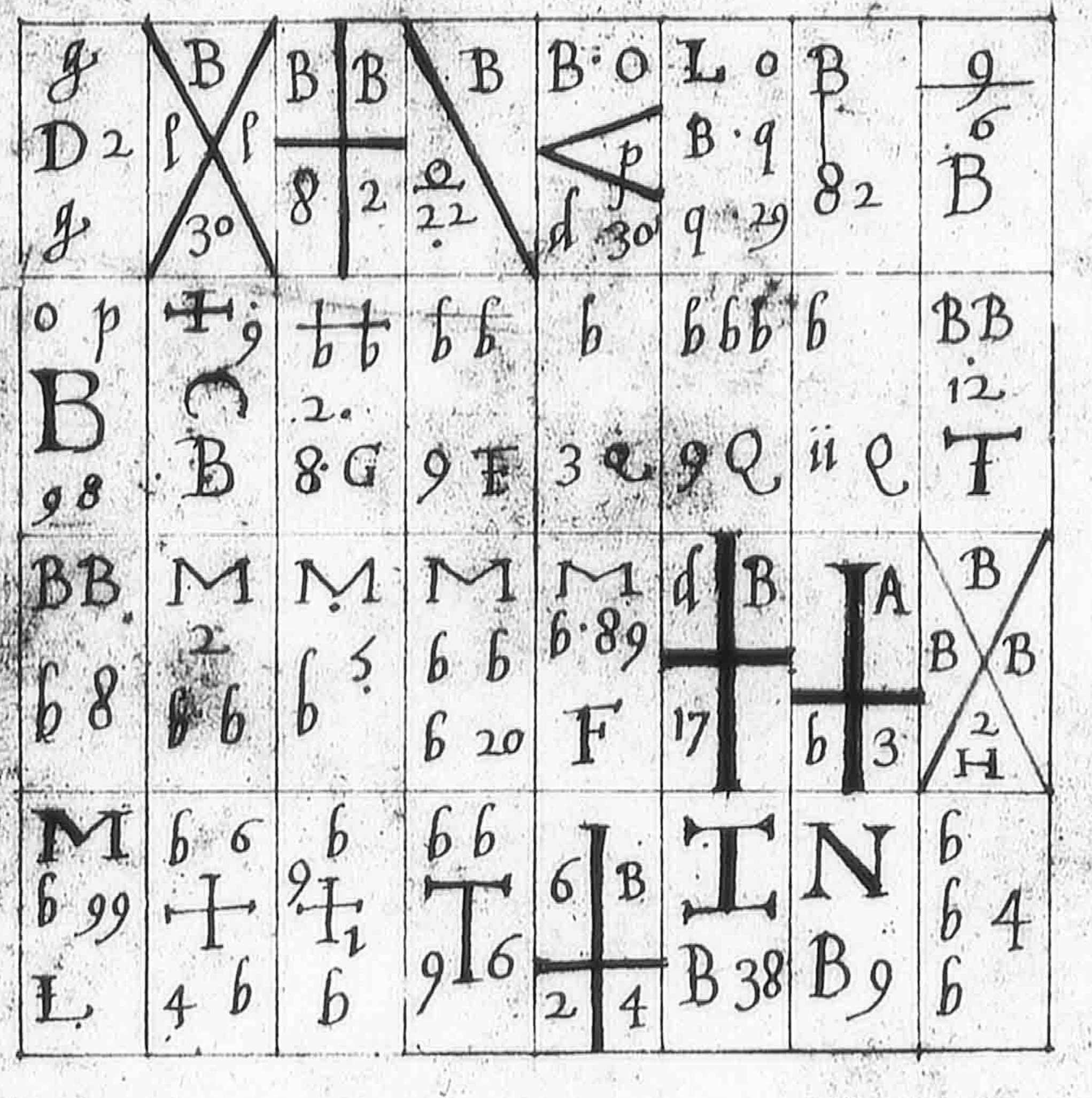
This woman taketh the little peces, and casteth them vp, and they become little sparks of light. and of the things she cast, there were two great rownd things. And they were allso cast vp to the white-transparent Globe. And she went away into the Dark. : Which way, now, very much lightened.

Then the other woman (that was forestept) thrust oute her hed who had the rownd conteyning the square, with 36 places. She crumbleth clay, and it turneth to byrds. She seameth to be like a Witch. Into the bosse of her table, she put her hand and that bosse, was in the Dark. and oute of the bosse, she stirred to fatch that clay. She sayd

Ad vsum tuum Multiplicati sunt.

ET. She went into the Dark.

ET. A voyce,



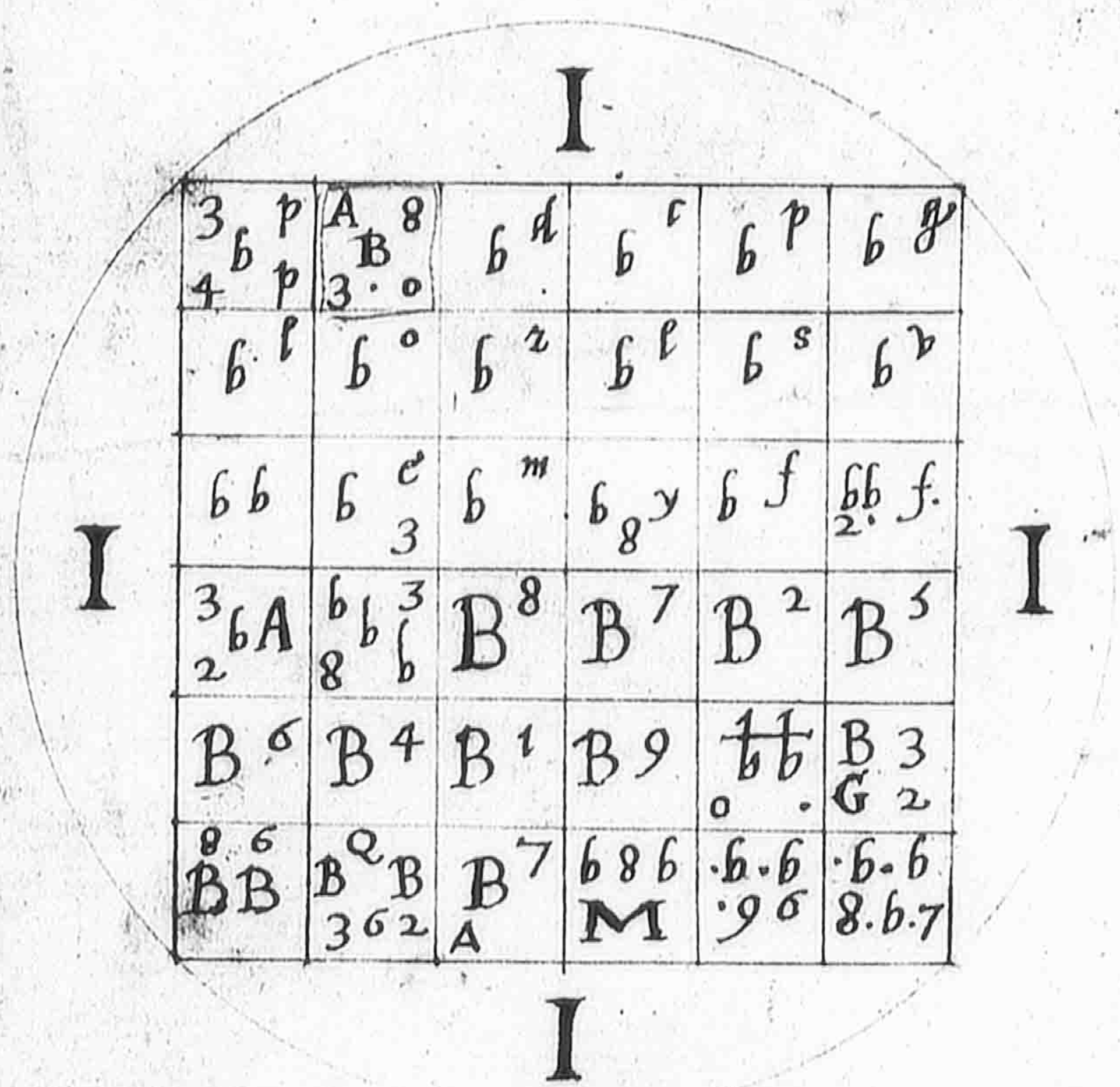
g D 2 g	B ſ ſ 30	B B 8 2	B o 22	B · o p d 30	L o B · 9 9 29	B 82	~~9~~ 6 B
o p B 98	+ 9 C B	b b 2. 8·G	b b 9 E	b 3 Q	b b b 9 Q	b 11 Q	BB 12 T
BB b 8	M 2 b b	M b 5	M b b b 20	M b·89 F	d B 17	A b 3	B B B 2 H
M b 99 L	b 6 + 4 b	b 9 + 1 b	b b 9 T 6	6 B 2 4	I B 38	N B 9	b b 4 b

Note the Cross [illegible] the two [illegible] the Round Table [illegible]

A B 3 0

30

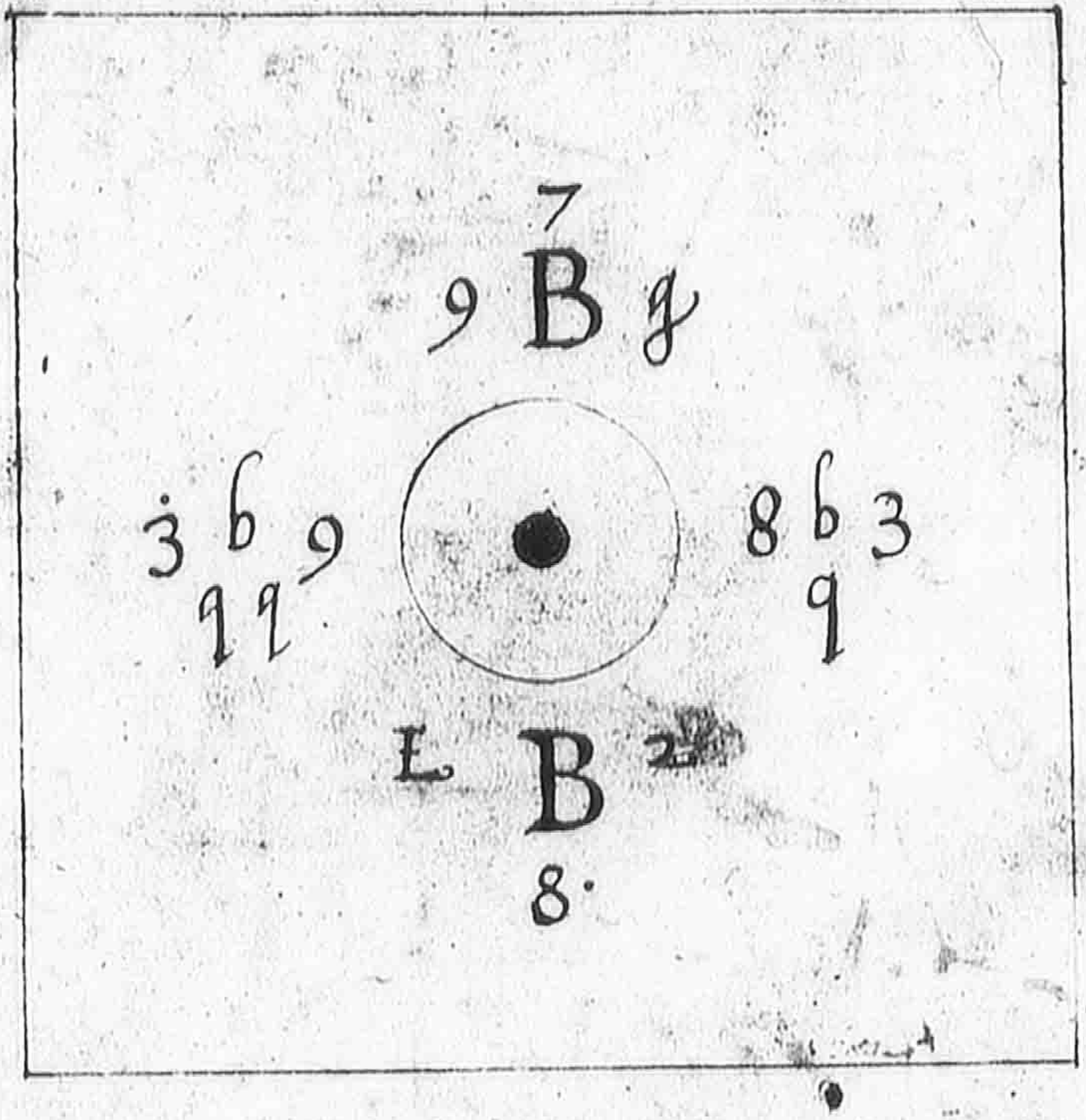
I



3 b p 4 p	A 8 B 3 · 0	b d	b r	b p	b g
b l	b o	b z	b l	b s	b r
b b	b e 3	b m	b y 8	b f	bb f. 2.
3 b A 2	b b 3 8 b	B 8	B 7	B 2	B 5
B 6	B 4	B 1	B 9	b b o .	B 3 G 2
8 6 BB	B Q B 362	B 7 A	b 8 b M	·b·b ·96	·b·b 8.b.7

I I

I



E.T.: A voyce is hard saying

Omnia gaudent fine.

E.T.: There commeth oute a woman, out of the Dark. She plucketh all the dark, and casteth it on the ground: and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd

Opus est.

E.T.: She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erth Globe, on which appeared Trees and plants.

E.T.: Then appered Michael, his Chayre, and Table agayne manifestly: which all the while, were not seen.

Mi. Obumbrabit vestigia vra veritatis Luce
The Actor, the Actor, the Actor:
One Disposer; he which is one in all; and All in all:
Blesse you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T.: he holdeth his sword over us, in manner, out of the Stone.

Mi. Fare well. Serue God. Be patient
Hate vayne glorie. Live iustly. Amen.

Δ What spede shall I make for the sayd square Table, the wax, the seale, and the [illegible]. Mi. As thow ar motioned, so do.

Δ Gloria Pri et F et SS. s.e.i.p.e.n.e.s.s. amen.

Δ Note, All the Tables before, were by E.T. letter for letter noted out of the Stone, standing before him all the while: and ~~so were~~ the by Tables following were written by me as he repeted them orderly out of the Stone.

Aprilis 29: Sonday: Nocte hora 8 1/4.

E.T. Two appeare: Michael and Uriel.

Mi. Et posuit illos in ministerium eius.
Quid desideratis?

Δ Sapientiam et Scientiam nobis necessaria, et in Dei servitio potentem ad eius gloriam.

Mi. Sapere, a Deo: Scire a Creatura, et ex creaturis est.

Ur. Venite filiae

I am not sure yt it were Mi. or Ur. that called for them

E.T.: Seven women appeare bewtifull and fayre.

Mi. This work is of wisdome. Δ sayd Michael, and stode up.

E.T. sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his counsayle.

Mi. Wilt thow. Δ Then with my consent E.T. sayd as followeth

This promise

E.T. I promise, in the name of God the Father, God the Sonne and God the holy Ghost, to performe that you shall will me, so far as it shall lye in my powre:

E.T. Now they two seme to confer together

Mi. Now you towche the World, and the doings uppon earth.
Now we shew unto you the lower world: The Governors that work and rule under God: By whome you may have powre

ship.
lower world.

power to work such things, as shall be to god his glorie, prof
your Countrie, and the knowledge of his Creatures.

ô E.T. he spake — What I do wish thee to do, thou shalt know before thou go.

We procede to One GOD, one knowledge, one Operation.

Filiæ — Venite filiæ

Behold these Ta: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The whole Government doth consist in the hands of 49 (in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious

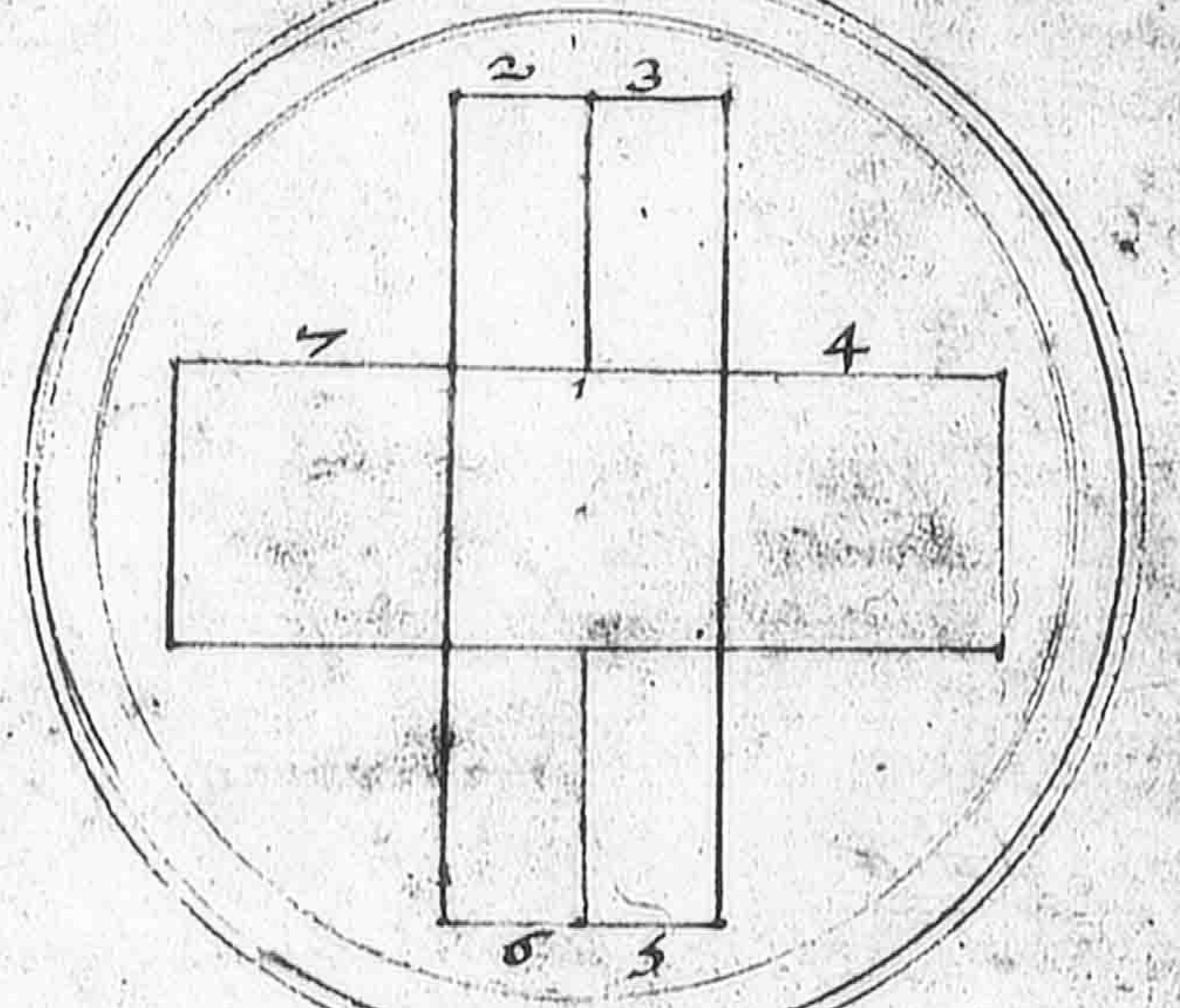
49 good Angels Governors.

Mark these Tables: Mark them. Record them to yo

The first knowledge — This is the first knowledge. Here shall you have Wisdome Halleluyah.

Mighty and omnipotent art thou, O god, god, god,
God amongst thy Creatures: Thou fillest all things
things with thy excellent foresight. Thy Glorie be
be amongst us for ever. A Amen.

E.T. All the 7 (which here appeare) ioyne theyr Tables in One One, which, before they held apart. And they be of this Forme all to gether. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And over it ioyned two, which both together were equall to it. and under it, ever such other two, as may appe in this little pattern. Being thus ioyned, a bright Circle did cumpas and enclose them all, they: but nothing was in the Circle.



E.T: one

~~(57)~~ ~~(59)~~

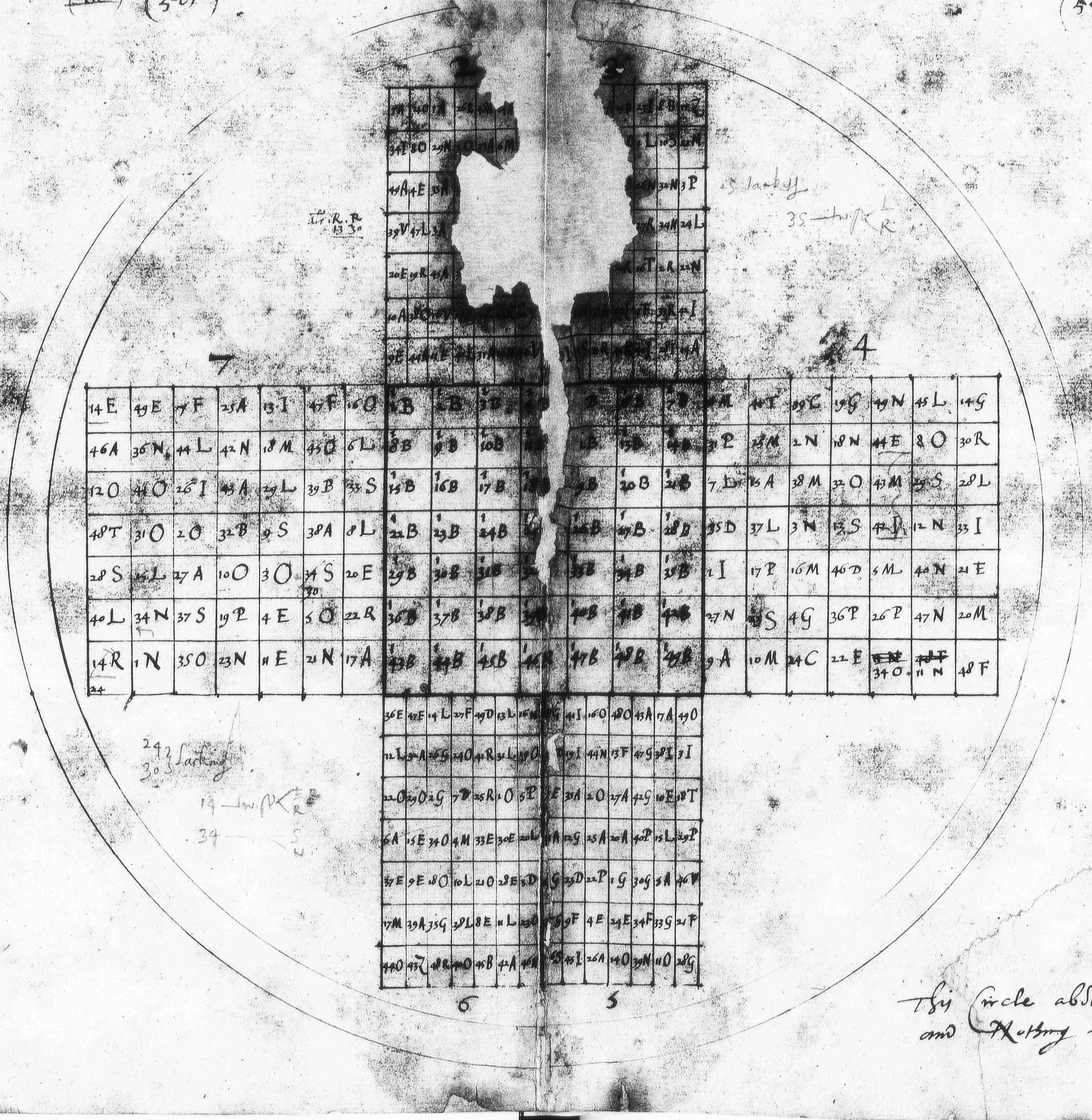
35

37

~~(60)~~ (58)

(59). ~~(61)~~

38.



2

[illegible]	[illegible]	[illegible]	26E	[illegible]	[illegible]	[illegible]
34E	8O	29N	[illegible]	[illegible]	6M	[illegible]
49A	4E	35N	[illegible]	[illegible]	[illegible]	[illegible]
39V	47L	3A	[illegible]	[illegible]	[illegible]	[illegible]
20E	19R	45A	[illegible]	[illegible]	[illegible]	[illegible]
10A	38O	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
9E	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	23I	8B	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	9L	10S	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	32N	3P
[illegible]	[illegible]	[illegible]	[illegible]	17R	34N	24L
[illegible]	[illegible]	[illegible]	[illegible]	6T	2R	22N
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	4I
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	4A

Lr. R.R
13 30

5 Larkys

35 — Ini[illegible]K< L R

7

14E	49E	7F	25A	13I	47F	16O
46A	36N	44L	42N	18M	45O	6L
12O	41O	26I	43A	29L	39B	33S
48T	31O	2O	32B	9S	38A	8L
28S	15L	27A	10O	3O	34S 30	20E
40L	34N	37S	19P	4E	5O	22R
14R 24	1N	35O	23N	11E	21N	17A

1B	2B	3B	[illegible]	[illegible]	[illegible]	[illegible]
8B	9B	10B	[illegible]	[illegible]	[illegible]	[illegible]
15B	16B	17B	[illegible]	[illegible]	20B	21B
22B	23B	24B	[illegible]	26B	27B	28B
29B	30B	31B	[illegible]	33B	34B	35B
36B	37B	38B	[illegible]	40B	41B	42B
43B	44B	45B	46B	47B	48B	49B

4

[illegible]	40T	39C	19G	49N	45L	14G
3P	25M	2N	18N	44E	8O	30R
7D	15A	38M	32O	43M	29S	28L
35D	37L	3N	13S	42D	12N	33I
2I	17P	16M	46D	5M	40N	21E
27N	[illegible]	4G	36P	26P	47N	20M
9A	10M	24C	22E	~~[illegible]~~ 34O	~~48F~~ 11N	48F

Circle I, of ye Baligon

24
30 } Larkings

14 — Ini[illegible]K< E R

34 — S N

36E	47E	14L	27F	49D	13L	16N
12L	32A	26G	24O	41R	31L	19O
22O	29O	2G	7D	25R	1O	5P
6A	15E	34O	4M	33E	30E	20L
37E	9E	18O	10L	21O	28E	3D
17M	39A	35G	38L	8E	11L	23O
44O	43Z	48R	40O	45B	42A	46N

[illegible]	41I	16O	48O	43A	7A	49O
[illegible]	19I	44N	13F	47G	38I	3I
[illegible]	39A	2O	27A	42G	10E	18T
[illegible]	12G	25A	20A	40P	15L	29P
[illegible]	23D	22P	1G	30G	5A	46V
[illegible]	9F	4E	24E	34F	33G	21F
6S	45I	26A	14O	39N	11O	28G

6 5

This Circle above was bright and Nothing in it./

(60.)

E T. One stept forth, and sayde 37 (61) 39
Wilt thow haue witt, and wisdome?
Here, it is. (Δ pointing to the middle table)

An other sayd, the Exaltation and Gouernment of Princes, is in my hand. (Δ pointing to that on the left hand of the two uppermost)

In Counsayle and Nobilitie I preuayle. (pointing to the other of the two uppermost: which is on the right hand)

The Gayne and Trade of Merchandise is in my hand: Lo, here it is.
Δ he pointed to the great table on the right side of the myddle Table that I meane which is opposite to our right hand while we behold these 7 Tables.

I marv[illegible] that the 4 numbers and [illegible] The qualitie of the Earth, and waters, is my knowledge and I know them: and here, it is: (Δ pointing to that on the right hand: of the two lowermost.

6: The motion of the Ayre, and those that moue in it, are all knowen to me: So here they are. (Δ pointing to the other Table below, on the left hand.

7 I signifie wisdome In fire is my Gouernment. I was in the beginning, and shall be to the ende (Δ pointing to the great table on the left hand of the Middle table.

Mi. Mark these Mysteries: For, this knowne, the State of the whole earth is knowen, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for euer.
Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,

Begynne the Middle Table &c. Δ I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E T, did view them in the stone, and orderly expresse them.

Δ As concerning 39 V. 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet every place seemeth to haue a letter, in the iudgment of E T his selfe. Which is the number and letter wanting, and where must it be placed?

Mi. Non potestis hoc videre sine ratione.

Δ This I under stod not; thinking it was not at the first Making

two numbers and two letters supplyed to them.

Δ The Next day, as I was looking on the Tables being finished, and ioyned all togither in One Compounde Figure: ~~and~~ E T, cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he sawe howering and hopping in the ayre over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30. N.

E T. Euery of the 7 Tables, as they were written out of the stone do seme afterward to burn all in fyre: and to [illegible] in fyre.

E T. After all the Tables were written, eche ~~the~~ his table apeare agayn and stode in theyr order.

E T. Note moreouer. The First, had Bokes in his hand
Kings —— The second, a Crown in his hand
Nobilitie —— The Third, Robes
Merchants —— Δ — Aqua — The fourth, aial quadrupes viue omi coloru.
Terra — The fifth, Herbes
Aer — The sixth, a fanne
Igni — The seventh, a Flame of fyre in his hand

Mi. recedit

Decendite in noie eius, qui vos huc misit.

A boke ET. Uriel opened a boke in his owne hand, and sayde
VR. The fountayne of wisdome is opened. Nature shalbe
knowne: Earth with her secrets disclosed.
The Elements with theyr powres iudged
Loke, if thow canst (in the name of God) understand
Tables. Δ No: Not yet.
VR. Beholde, I teache. There are 49 Angels glorious and excellent
Erthly Actions appointed for the governmet of all earthly actions: Which do
work and dispose the will of the Creator: Limited from
the begynning in strength, powre, and glorie:
Practise These shalbe Subiect unto you, In the Name, and by In-
vocating uppon the Name of GOD, which doth lighten, dispose
and Cumfort you
By them shall you work in the quieting of the states, In Learning
Learning of Wisdome: pacifying of the Nobilitie, iudgement in the
the rest, aswell in the depth of waters, Secrets of the Ayre
as in the bowells and entralls of the Earth
VR. Theyr Names are comprehended within these Tables. Lo, he teacheth
he teacheth, Lo he instructeth, which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with
with vanitie. But stick firmly, absolutely, and perfectly, in the Love
The two to gither Love of God (for his honor) togither
Be mery in him: Prayse his name. Honor him in his Saincts. Behold
-hold him in wisdome: And shew him in understanding.
Glorie be to him; To the ô Lord, whose name perceth through the earth
Earth Glorie be to the, for ever. Δ. Amen, Amen, Amen.
VR. Lo, I will breifly teache the: you shall know the Mystery in him
him and by him, which is a Mysterie in all things
The Letters are standing uppon 7 equall numbers. The Number before
before them is signifying, teaching and instructing (from the first Table
Table to the last,) which are the letters that shalbe ioyned togither
begynning all, with B, according to the disposition of the number
number untill the 49 generall names be knowen. The first 29 are more
more excellent than the rest. Every Name doth consist uppon the quanti-
-tity of the place: Everie place with addition bringeth forth his name,
Name which are 49. I have sayde

* Δ Vide ipsam Tabulam horũ 49 nom Collectã, pagina sequente:

The first 29

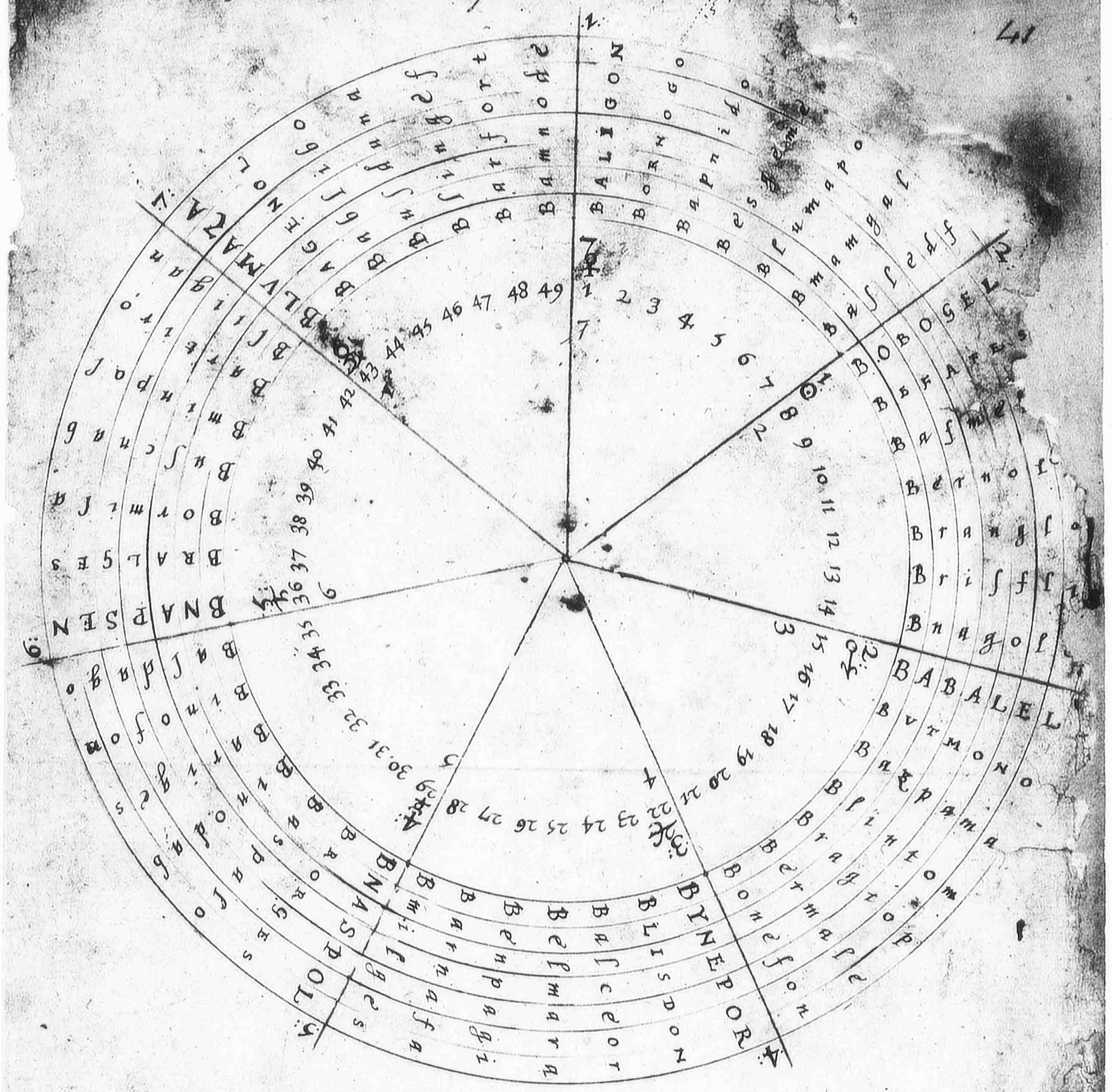
Δ I pray you to tell me the first Name. VR. The first Name is BALIGON
* he ment to ET. Mi. I have to say to the*, and so have I done:
Δ Now he spake to ET, of the matter he swore him to, at the begynning of
of this last Instruction: and he told me afterward what Michael had willed
willed and moved him unto. Whereat he seamed very sore disquieted: and sayd thus to me
to me: ET: He sayd that I must betake my self to the world, and forsake the
E.T must marry world. That is that I shold marry: Which thing to do, I have no na-
naturall Inclination: neyther with a safe Conscience may I do it, contrary
ry to my vow and profession. Wherfore I think and hope, there is
is some other meaning in these theyr wordes.
Mi. Thow must of force kepe it:
Thow knowest our mynde.
Δ Deo opt. Max. ois honor laus et gloria
in saecula saeculorum. Amen.
Ended hora noctis 11½ circiter.

Tabula Collecta: 49 Angelorũ Bonorũ, Noia continens. [per Δ

40

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BUTMONO
17	Butzpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLUMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Caos [illegible] Angelorum bonorum 49,
per Jo. Dee, ita disposita:


1. BALIGON
Bornogo
Bapnido
Besgeme
Blumapo
Bmamgal
Baſledf
2. BOBOGEL
Befafes
Baſmelo
Bernole
Branglo
Briſfli
Bnagole
3. BABALEL
Butmono
Bazpama
Blintom
Bragiop
Bermale
Bonefon
4. BYNEPOR
Bliſdon
Balceor
Belmara
Benpagi
Barnafa
Bmilges
5. BNASPOL
Baspalo
Binodab
Bariges
Binofon
Baldago
6. BNAPSEN
Bralges
Bormila
Buſcnab
Bminpol
Bartiro
Bliigan
7. BLUMAZA
Bagenol
Bablibo
Busduna
Blingef
Barfort
Bamnode
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49

Fryday. May 4. hor. 2½ a meridie. ~~44~~ 42

△ E.T. wold not willingly now deale with the former Creatures, vtterly sha-
and discrediting them, bycause they willed him to marry. Neyther wold
he put of his hat in any prayer to god, for the Action with them. Where-
uppon I went into my Oratorie, and called vnto God, for his divine help
for the vnderstanding of his lawes and vertues ~~knowing and vnderstan~~
which he hath established in and amongst his Creatures, for the
benefit of mankinde, in his service, and for his glorie &c.
And comming to the Stone, E.T. saw there those two, whom
hitherto, we were instructed to be Michael and Vriel.

E.T. to marry

E.T. Michael and Vriel, both kneled holding vp theyr hands: and Michael
seamed to sweat water abundantly, somwhat reddish or bluddish.
There cam 7 Bundells down, (like faggots) from hevenward. And Michael
taketh them kneeling. And Vriel taketh a thing like a superaltare
and layeth it uppon the Table: and with a thing like a Censor doth make
perfume at the fowre corners of the Table: the smoke ascending vp:
and the Censor, at the last, being set on the Table it seemed to fall through
the Table.

Vriel his manner of appari-tion.

VRIEL semeth to be all in a white long robe tucked vp: his garment
full of plightes: and seemed now to have wynges (which, hitherto from
the beginning of these kinde of Actions he did not) and on his hed
a bewtifull crown, with a white Cross over the Crown.

Vriel taketh the 7. Bundells from Michael: and with reverence
layeth them on the forsayd Superaltare.

A Glorious man

E.T. there commeth a man as though he were all of perfect pure
glistring gold: somtyme seeming to have One eye, and somtyme
three.

From vnder the Table commeth a great smoke, and the place semeth
to shake

Vriel lieth now prostrate on his face: and Michael contynually
prayed sweating

The glorious man seemed to open the Covering of the 7 bundells
(being of diverse coloured sylk,) and there it appered, that these
Bundells seemed to have in them, of all Creatures some, in
most glorious shew.

All creatures.

The glorious man seemed to stand vppon a little hill of flaming fyre
He taketh of, of one of the Bundells a thing like a little byrd; and
it hovereth afore him as though it had life: and then it rested
vppon the thing like a superaltare

A
A description of the glorious man.

This glorious man semeth to be open before, and his brest somwhat
spotted with blud. He hath a berd forked of brownish cullour.
His heare of his hed, long, hanging down to his sholders: But his
face for bewtifull glittring, can not be discerned. His heares do
shake, as though the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three
tymes. He looketh vp to heven

Now the byrd, which, before, seamed to be but as byg as a Sparrow,
seameth to be as great as a Swanne: very beutifull: but of many cullours.

Now looketh Michael vp, and hold vp his hands to heven, and sayeth
SIC, SIC, SIC, DEUS NOSTER.

Many
~~Many~~ cullours in all
all his garments have
ar shewed in se=
[illegible]

Vriel (sayd) – Multiplicabit omnia, benedictione sua.

The former bewtifull man taketh this fowle, setteth it on the bundell, and
on the place, from whence it was taken: And, now, the place
where

Where this byrd stode before, seamed allso, to be (proportionally) wa
big, as the byrd, (they enlarged).
This man taketh an other byrd, and putteth the wyng of it, to
the wyng of the first (as though he yoked them
This second byrd at this his first taking, was as bygg, as the
was become, (encreased, as it seemed) and it was allso a very be

[illegible] ioyning of two byrds

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre
any thing els
E.T: a voyce was hard, like Michael his voyce, saying:
It was a byrd, and is a byrd, absent there is nothing
but quantitie
△ A voyce. Beleue: The world is of Necessitie: His Necessit
is gouerned by supernaturall wisdome.
Necessarily you fall: and of Necessitie shall rise ag
Follow me, Loue me: embrace me: behold, I AM.

△ E.T: sayd the voyce to be like Michael his voyce.

Necessitie.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at
the Table: and Michael sitteth now in his Chayre: and sayd
Mi. This doth GOD work for your Understanding
It is in vayne to stryve: All Government is in his hands
What will you els, What will you els
△, Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.
Mi. This hath answered all our Cavillations
△ What hath answered all our Cavillations?
Mi Thow hast written
One thing you shall see more, as a perswasion to the infirmitie.

vayne to strive.

△ for your

E.T: The two byrds, which were there, before, ~~are~~ and gon out of sight, now
are shewed agayn: but none of the bundells appere
They seme to grow to a huge bignes, as byg as mountaynes: incredibly
byg: and they seme to hover up in the ayre, and to fly up toward
heven, and with ~~theyr wyng~~ theyr wyngs to touch the sky: And one
of them with his bill semeth to take sterrs into it and the other byrd to
to take them from the same byrd, and to place them agayn in the skye.
And this they did very often: and in diverse places of the heaven
with great celeritie
After this they seemed to fly over Cities, and townes, and to break the
clowdes in peces, as they passed: and to cause all dust to flye
from all walls, and towres, as they passed, and so to make them cleane:
And in the streets, as these two Byrds flew, seemed diverse brave
fellows, like bisshops, and Princes and Kings, to pass: and by the
wyngs of these byrds, they were striken down. But simple
seely ones, like beggers, lame and halt, Children, and old aged
men, and women, seemed to pass quietly, untouched and
unoverthrown of these two Byrds
And than they seemed to come to a place, where they lifted up, with
~~theyr wyngs~~ the endes of theyr wyngs, fowre Carkases of dead
men (oute of the grownde) with crownes on ~~theyr~~ heds: whereof
one seemed to be a Childe.

The byrds touch the sky and sterrs

cleane.

BRITISH MUSEUM

First

First these 4, seemed leane, and deade: Then they seemed quick
and in good liking: And they being raysed up parted eche fro
other, and went into 4 sandry ways, Est, West, North and
South
43
Now these two fowles having theyr wyngs ioyned together, light uppo
a great hill: and there the first fowle gryped the erth mightyly
and there appeared diverse Metalls, and the fowle spurned them away,
still,
then appeared an old mans hed, heare and all, on. very much
wythered. They tossed it betwene them, with theyr fete
And they brake it: And in the hed appeared (in steede of the
braynes) a Stone rownd of the bignes of a Tennes ball
of 4, cullours, white, black, red, and greene
One of them (he that brake the Skull) putteth that rownd stone
to the others mouth or byll.
The other eateth or nybbleth on it, and so doth the other allso
Now these two byrds are turned into men: And eche of
them have two Crownes like paper crownes, white and
bright, but seme not to be sylver. Theyr teeth are gold.
and so likewise theyr hands, feete, tung, eyes, and eares likewise.
All gold
On eche of these two men, ar 26 Crownes of Gold, on theyr
right sholders, every of them, greater then other
They have, by theyr sides, Sachels, like palmers bags, full of gold.
and they take it oute, and semed to sow it, as corne; going
or stepping forward, like Seedmen.

26. Crownes.

E.T: Then sayd Michael, This, is the ende.
E.T: The two men be vanished away.
Mi. Learne the Mysterie hereof.
△ Teache us (ô ye Spirituall Creatures.) than sayd Michael,
Mi Joye and helth giue unto the riche:
Open strong locks:
Be Mercifull. to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I haue satisfyed the: Understand:
Read them over: God shall giue the some light in them. I haue
satisfyed the: Both, How you shallbe ioyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, ([illegible]) in Deo.

Lok up this Mysterie:
* Forget not our Counsayle:

* to E.T

Ô GOD

O GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for ever.
The Vertue of his presence, here left, be
amongst you.

Δ Amen.

Δ What am I to do, with the wax, the Table, the ring or the Lamine &c.

Mi. When the things be ready, then thow shalt know, how to use ym.

Δ How shall I do for the graving of the ring; May not any other man do it, though E. K. grave it not?

Mi. Cause them to be made up (according to instruction) by any honest –

Δ What say you as concerning the Chamber for our practise here May my fardermost little Chamber serve, yf the bed be taken downe.

Mi At the next Call for the Chamber, you shall know what to do to do.

Δ Benedictus Deus in donis suis:
et Sanctus in omnibus operibus ~~suis~~ suis;
Amen. Ended hor. 4½.

---

artus Liber Mysteriorū ~~Tertius~~

Δ A° 1582
Novembris 15. 44

42

Post reconciliationē Kelleianam:
Miserere mei Deus.
Dimitte nobis, sicut et nos dimittimus

Liber. 5

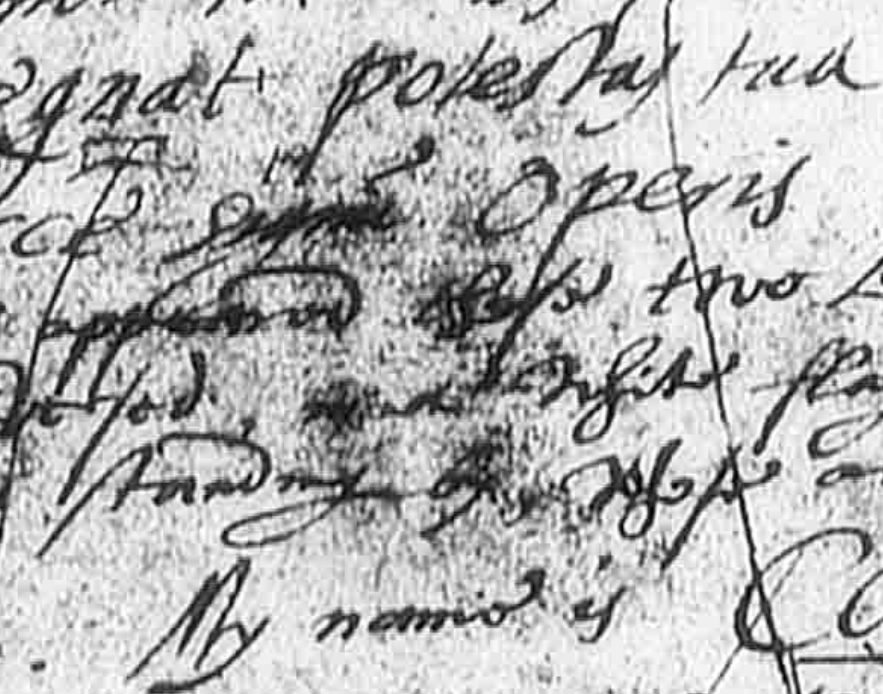
Note. For, of the apparell we never hard any thing before. Δ Carmara, otherwise Baligon.

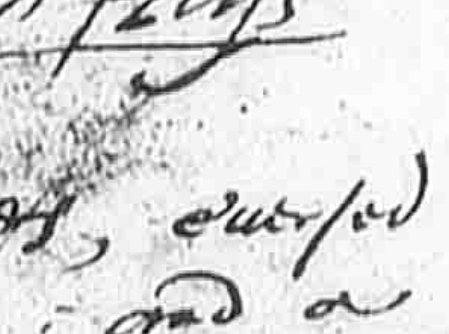
(of the 7. which was by him) he who stode before him, with his face fro him, now turned his face to him-ward.

Regnat potestas tua in filijs

Ecce signum operis

There appeared these two letters, reversed and dispersed in a white flag: and a woman standing by. These armes did not appere.





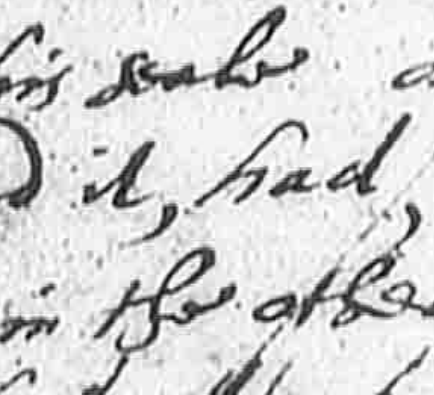
Note. My name is Carmara.

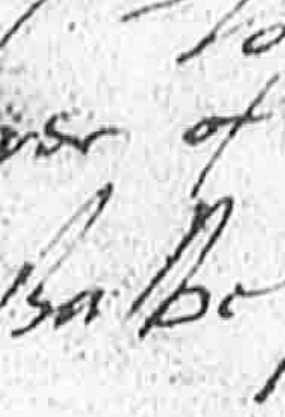
On the other side of the flag, appeared the armes of England. The flag seemed old, torn.

Adhuc duo et tempus non est, (Δ, sayd the man which stode before Carmara. and lifted up his hand and advanced his body. and the other 6 gave him place. he spred his armes abroad: and so turned round toward all the multitude (appering within the Globe) as if he wold require audience. he sayd then thus.

The Sonnes of men, and theyr Sonnes ar subject unto my Commandement. This is a mystery. I have spoken of it. Note it throughly. They ar my servants: By them thow shalt work mervayles. I, in a generall, a particular, or my subalternall turn for a tyme. My tyme is yet to come. The Operation of the Earth is subject to my powre. And I am the first of the twelve. My Seale is called Barees. and here it is ⊙ (Δ This he held in the palm of his hand: as though it had byn a ring, hanging allso over his myddle fingers. With a great voyce he sayd Come ô ye people of the erth. Δ Then there cam a great Number of onely Kings from amongst the rest of the multitude within the Globe. They kneele down; and some kyssed his seale and some did stand frowning at it. These Kings that kissed it, had eche of them, a sword in one hand, and a payre of Ballances in the other: the balances being even, and comly poysed. But the other had also ballances, which being uneven, the one scale lower then the other. The even balanced Kings were of glad cheare: but the other were of a sower and fiedy countenance.

Filij Filiy & Filij
Filij Filiorum semper
vide libro 2°
Kings
one of the 12
Earth
R.
Barees
⊙
All people of the Erth
1.
Kings.





It is and shalbe so. And the workmanship of this, is to this ende.

No:
Noble men.
2.

Then cam noble men: (Δ and he held up his hand, and they parted them selves into two Companyes. and over the heads of them, appered these two words Zera, over one company. and Impura over the other ....

Zerus cum Zeris, et Impurus cum Impuris

3.
Philosophers.

Come ô ye Princes of Nature. (Δ Then cam in Auncient and grave countenanced men in blak gownes. of all manner of sortes. Diverse of them had bokes: and some had stiks like measures: and they parted into two Companies. Eyther Company had his principall. One of these Companies fell at debate among them selves. The other Company stode still. There appeared before eche of these Companyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other Mundi tenebras. The forman ~~or Principall~~ spred his hands over them, and they all fell down. and the boke with Lucem on it waxed bright.

Δ He hath wrytten the offices of ~~three~~ two Kings, as of Blumaza and Bobogel. And [illegible] wherby [illegible] [illegible] Bobogel is also of Nobility and wisdom waxed bright: and they which attended on that hoke (Lucem). 76

Gather by these few sprigs the Compas of the whole feild.

Δ I demaunded of him, what his name was: and he answered

I am Primus et Quartus Hagonel

Δ This Pri Quar, shewed the seal ☉ to the Multitudes and they ... it; and of them some florish, som stand, and some fall.

1. Kings — Kings — Δ Then he sayd These were the Kings of the earth: which tell the prikes of the last 8, take place, are, and shall be.

In this thow mayst lern science. Note a mysterie

Take a place, is as much, as, Ende with place.

Δ Then he threw down a great many of them before him.

Carmara his Minister: forte Prince ? Hagonel — Here is his name, (pointing to the [Δ: Carmara] on the upper part of the Globe) Notwithstanding I am his Minister.

These are kings fals and unjust, whose powre as I have augme... and destroyed, So shalt thow.

Weapons wherwith to destroy — Thow hast the weapons: The Secret is not great.

Δ I know not what the Weapons are.

Pri Quar sayd Write, and I will tell the. Δ The three of eche side did syt down while Pri Quar did thus speake.

I am the first of the fowrth Hagonel.

Δ I had thought that ye had sayd before, you had byn the first and the fowrth of Hagonel.

Pri Quar — I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the Second, and Hagonel the third. I am the first that govern the three. Therfore I am the first and last of the fowre.

Note this first, and Last, bycause of Baligon als Carmara: his prince & ruler — Δ In the meane space all the former multitude some were fallen downe, of some their neckes drawen awry: of some their legs broken.

And then, pointing to the (Δ: Carmara) he sayd:

Practise, the Spirituall weapons — In his name, with my name, by my Character and the rest of my Ministers, are these ~~things~~ brought to pass.

Liers Witches Encraunters — These that lye here, are Lyers, Witches, Enchaunters, Deceyvers, Blasphemers: and finally all they that use NATURE, with abuse, and dishonor him which raigneth for ever.

2. Governers — The Second assembly were the Governors of the Earth, whose glory, yf they be good, the Weapons which we have tawght the, will augment: and consequently, yf they be evill, pervert.

3. — The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with ~~their~~ eyes looking toward heaven, the rest to the center of the Earth. Ubi nec Gloria, nec bonitas nec bonum est. It is wrought, I say it is wrought (for thy understanding) by the Seven of the Seven which wer the Sonnes of Sempiternitie, whose names thow hast written and recorded to Gods Glory.

Note Practise

Filij filiorum

E — 1, An — 2, Ave — 3, Liba — 4, Rocle — 5, Hagonel — 6, Ilemese — 7: these arranged in the great circle following

Δ Then he held up his hands, and seemed to speak but was not herd of E.K. (as he told me): and therupon Pri quar sayd Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudaverunt Deum. Benedictus est qui filius est unicus, et Gloria mundi.

The black cloth of silence and staying — E.K. sawe like a black cloth come in and cover all the forepart of the

Note: here he governeth three and Carmara (his King) hath also a Triple ordring.

In the first leafe were the Offices of the two Kings Blumaza & Bobogel recited, as appeares by the Notes at the bottome of the 2 page [illegible] 1583. & perhaps this first leafe was lost before he drew up his Booke of De Bonorum Angelorum invitationibus because I find a Blank where Blumaza is placed.

This Character seemes to stand for Carmara, as appears from severall places in fol. 2. a. & b. & many other.

It appears by a note of Dr: Δ: (De Heptarchia &c: Cap: 1.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelation perhaps this authority was entred in the first lost leafe of the 4th Booke (though Dr: Δ: calls it ~~[illegible]~~ the 2d Booke in this Note) see Chap: 2. at ye begining.

By a marginall note at the begining of the first Chapter it should seeme, yt the Dr meanes by the first ~~chapter~~ Booke the Action only of the 16 of Nov: 1582. & by the 2d Booke the Actions of the 17 & 19 of Nov. 1582. But his marginal Note of 19 should be 20 of Nov. for so it appears by ye Actions entred. The 21 of Nov: viz: the action of yt day he calls the Appendix of the 2d chapter.

46

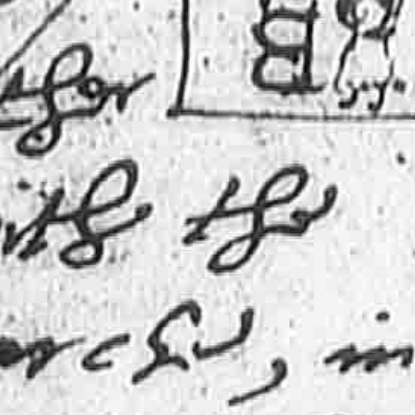
This is the writing
of Chas [illegible]
F.W.S.

(3)

the stone, so that nothing appeared in the stone. then was hard a voyce
saying. Loke for us no more at this tyme: This shalbe a suff
token, (from this tyme forth) to leave.
Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp Amen

Upon the tree of his a black covering all over ye stone.

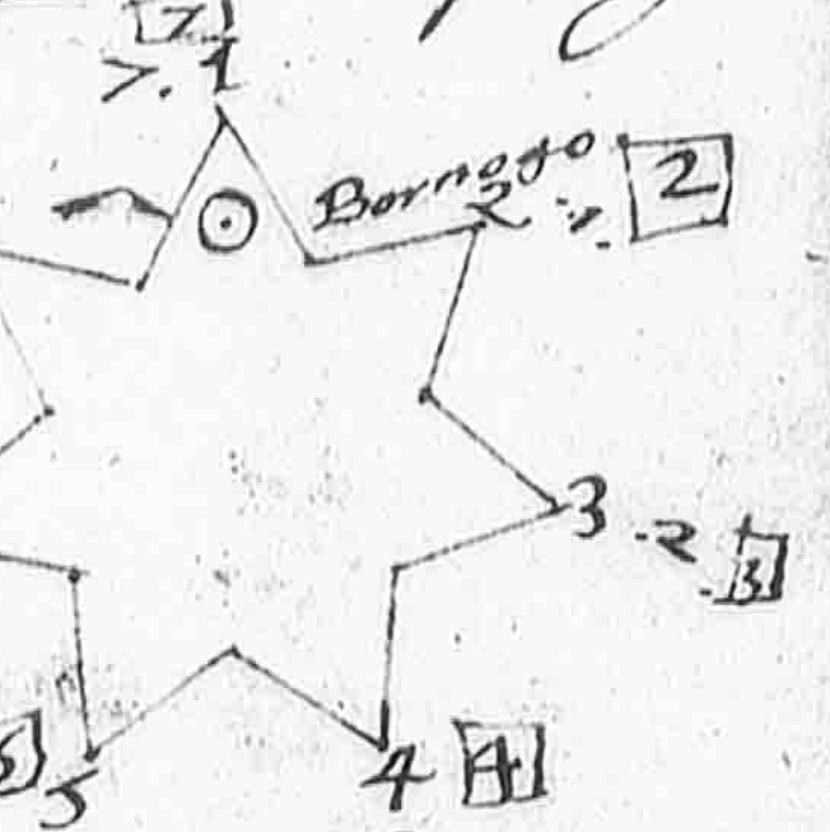
Die ♀ A meridie: hora 5. Novembr 16

Δ He with the triple Crown on his hed, in the long purple robe, had now only
that part of the rod in his hand, which was cleare red: the other two parts being
vanished awaye. He shoke his rod, and the Globe under him did quake. then he
sayde Ille enim est Deus, Venite Δ All the 7 did bow at his speache
He holdeth up the flag, with the picture of a woman ~~wit~~ paynted on it, with the

(as before was noted) on the right side of her. And on the other
side of the flag, was the Armes of England. He florished with the
flag very ~~much~~ much, and went as though he did
marche, in warlike manner uppon the upper and other parts of the globe.
He pulled up the Flag and sayde There is two to come, there
is no more. All the people in the Globe seamed to be glad and reioyce.
Now he holdeth down the Flag, and sayd, Come, Come, Come; And
the 7 cam all before him. they hold up all togither, Heptago-
num stellare, seeming to be Copper.

Δ So he sayd in latin, in the forpart of the leaf before

Δ Note. Copper appertayneth to ♀

Δ Hagonel



1: The first Holder, sayd, Me nosti and
so pulled his hand of fro the Heptagonum.

Δ Forte, Bagonel: Hagonel, ch for B

2: The Second of the 7 taketh his hand of
and doth reverence and sayd I am he
Which have powre to alter the
Incorruption of NATVRE. With my seale I seale her
and she is become perfect. I prevayle in Metalls: in the
knowledge of them. I have byn in powre with many,
but Actually with few. I am of the first of the twelue
the Second of the Seven. Wilt thou know my name.
Δ full gladly. I am BORNOGO: this is my seale
~~what thou~~ desyrest This is my true Charakter. What
thou desyrest in me shalbe fullfilled. Glory to God. Δ He
kneled down, and held up his hands toward the Heptagonum.

Metalls

One of the first of the Twelue.

Prince Bornogo

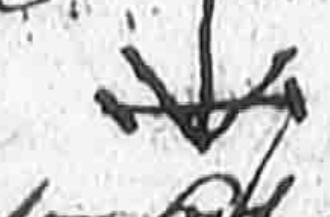
3: The next (or third) sayd, I am Prince of the Seas: My powr
is uppon the waters. I drowned Pharao: and have destroyed the
wicked. I gave life unto the seas: and by me the waters move.
My name was knowen to Moyses. I lived in Israel. ~~Beholde~~
the tyme of Gods Visitation. I have measured, and it is 8. This
is a mysterie. God be mercifull to his people. Behold, Behold
Lo, Behold

The Seas.

8 Gods Visitation

And it is 8: may be 8 yeres added to these tymes: and yet unlikely 1590. Novemb. 16 that 8, or 88, I know not yet.

Δ Lo behold, my mighty powr consisteth in this. Sem Wisdome by my
Un charge vnto thy } This is wrought for thy erudition, what I enstruct the from God: Lo
Charge truely: Thow art yet deade: Thow shalt be reuiued. But
blesse God truely. The blessing that god geveth me, I will bestow vppon ~~the~~ by
O, how mighty is our God, which walked on the waters; which sealed me
his name. whose Glory is without ende. Thow hast written me, but yet
not know me. Vse me in the name of God. I shall at the tyme appointed be
The seas I will manifest the works of the seas, and the miracles of the depe.
known. I was glorifyed in God. I skurged the world. Oh oh oh, how they do
repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is
Prince for euer: behold it Δ he opened his bosom and semed leane BEFA
Befafes seemed to haue fethers vnder his robes. He had a golden gyrdle: and on it, written
the fethers vnder his robes. Δ Than he sayd: Blessed be thow O God, God, God, for euer. I Saw
Δ he toke his hand of fro the Heptagonum.
Δ The blak Cloth was drawn: which is now appointed to be
taken from them, that we must leaue of for that instant
Δ. Deo soli, omnis honor, et Gloria. Amen

Friday After drinking at night circiter horam 8a.
Δ On the left side of the Ho (sitting in the Chayre) appeared yet three
holding vp the Heptagonum. and one and on the other side below. He sat with his
his face from EK toward me. I stode and my face Southward. EK he
sat at the same table, with his face Northward.
4 The fowrth (holding below) cryed Erth, Erth, Erth.
EK. he speaketh hollow, so that I vnderstand nothing. Δ than he
answered They are the wordes of my Creation, which you are not
In earth. not worthy to vnderstand. My powre is in Erth. and I kepe the bodies
The dead mens bodyes of the Dead. Theyr members are in my bokes. I haue the key of DIS-
solution. Behold Behold, All things, yea All things, haue theyr
their workmanship with me. For I am the ende of Working. EK
The light of his anger. he falleth down prostrate, and speaketh, I know not ~~what~~ what. Δ
The bottomles pit than he sayd I haue the light of his anger, and I will destroy it. O,
O, Behold, It is a light lost within the bottomles pit. It is the ende
and the Last. O blessed shall thy name be, Blessed shall thy name
be for euer. Behold this is my Seale.  Behold, the bowels
Bowells of the earth are at my opening Δ Than I requested
-ted him to help me with some portion of threasor hid, to pay my detts withall
Threasure hid requested. and to buy things necessarie &c. He answered O worldling
thow shalt be satisfyed with welth of this world. Behold Behold
Behold Lo lo Behold, vehemently I say Behold I haue horded vp
* threasor, for the sonne of perdition, the first instrument
Antichrist of his destruction. But, Lo these Cauerns Δ he
shewed to EK the Caverns of the earth, and diuers places therof
and afterward sayd: Mark this, All Spirits, inhabiting within
the earth; where, their habitation is, of force, not of will (except
how can the myddest of a [illegible] except the myddest of my self, which I know not), are subiect to the
powre hereof. Δ pointing to his Seale. With this you
shall

[illegible] the Center of the Earth. the middest [illegible]

[illegible] shall govern, with this you shall vnlok. With this in his name who
raigneth) you shall discouer her entrayles. How say you now:
Can you do it? Ar not your Magicians acquaynted with me. It
greueth me to register the bones of the wycked. Prayse him Butmono
prayse him Butmono, prayse him. Δ Is that your name, I pray you
tell me. he answered Yea it is my name. It is the ende of all
things. EK now he setteth down.
Δ Now the Fifth turned his face toward EK (EK who sat before me,
and opposite vnto me) and stepped forth and sayd I am Life
and breath ~~of all things~~ in Liuing Creatures. All things
Liue by me, the Image of One excepted. Behold the face
of the Earth EK there appeareth all ~~Creatures~~ kindes of brute beasts,
fowles, Dragons, and other. Δ He Clapt his hands to gither
and they all, vanished away, at ones: they cam agayn: and went then away
and returned no more. But the people within the Globe remayned still
as from the begynning. he sayd while the beasts were yet in sight
Lo, all these, do I endue with Life. my seale is theyr Glory.
Of God am I sanctifyed: I reioyse: the Liuing, the ende, and
beginning of these things, are known vnto me: and by sufferance
I do dispose them vntill my viol be run. EK he taketh
A little viol of oyle out of his bosom a little viol glass. and there semeth to be fiue or
six sponefulls of oyle in it. Δ He answered and sayd. That it
is: and it is a myst trew. Δ I spake somwhat of this oyle, and
Prince he answered me, and sayd Thow sayst true. In token of God
Prince Blis- BLISDON his powre and Glory, write down BLISDON. 48
EK. he taketh his hand of from the Heptagonum.
6. The Sixth putteth open his Clothes and red apparell, and there
yssueth mighty fyre oute of his syde. [Δ Note, the
Short cote the first cote of the first of these seuen is shorter then any of his fellowes coats
are.] the sight of the fyre is very dreadfull, grisly, terrible, and
skarsly of mans eye can be beholden. At length he pluckt his
coats to gither, and sayd to EK. O I wold shew the, but flesh and
blud can not see. write shortly, it is enough. Nowi Januam
Mortis. Δ than sayd he to me in an ernest manner, O, Muse not, My
words ar dark, but with those that see, light enough. Et per-
cussit Gloria Dei, Impiorum parietes. Dixi. Δ In
Prince Bo- Prince Brorges. mervaylous raging fyre, the worde BRORGES did appeare,
tossed to and fro in the furious flames thereof, so abundantly streaming
out, as if all the world had byn on fyre. so that EK, could
not endure (without great annoyance to his ey sight) to behold the same.
and finally he sayd Mysteriam animis vestris imprimite. and so the
fyre vanished away.
EK

[illegible]

EK. The Stone semed (no) all Blew: and onely One now beholdeth the Heptagonon: all the rest being set down: who seemed to extend theyr hands one toward an other, as though they played, or being rid of theyr work. Now the last putteth his hand to the Heptagonon and turned his face to EK. having his face (all the while before) turned toward Δ, he sayd The Creatures Living in my Dominion, are subiect to my powre. Behold I am BRALGES. The powres under my subiection, are Invisible. Lo what are! EK. All the world semed to be in brightnes or as fire: and therein appered diverse little things like little smokes without any forme he sayd. This is the Seale of my gouernment. Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you. Beware of wavering. Blot out suspition of us for we are Gods Creatures, that have rayned, do rayne and shall rayne for ever. All our Mysteries shalbe knowen unto you.

EK. All the 7 vanished away: onely He remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to EK) Behold, these things and theyr mysteries shalbe knowen unto you, reserving the Secrets of Him which raygneth for ever. [EK The voyce of a multitude, answered singing,] Whose name is Great for ever. He Open your eyes, and you shall see from the Highest to the lowest. The Peace of God be uppon you.

Δ Amen. EK. The blak cloth was drawn before all the things conteyned in the Stone: which was the token of Ceasing for that tyme.

Δ Sundry [illegible] Deus Deus.

Margin: But Baligon Carmara, in the ende of this booke is sayd to be his office. Consider the offices.

Margin: 7 Prince Bralges. hath Blumaza his King. The Seale.

Margin: a forte, in here

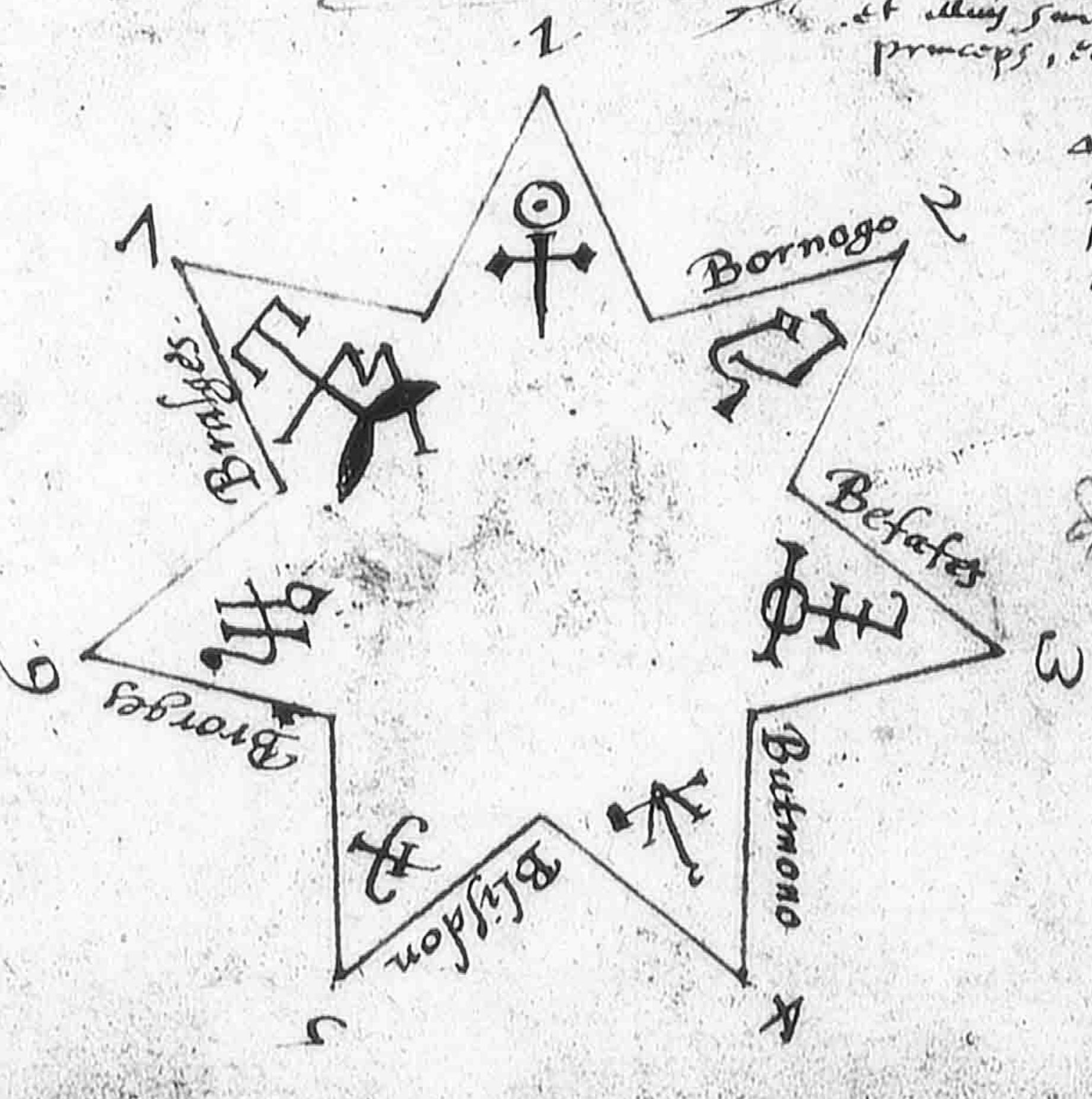
Margin: Exclude wavering or suspition

Margin: All Mysteries shalbe knowen to us.

Margin: Secreta Dei, non sunt hominibus revelanda.

Margin: Note Highest and Lowest to be understode things in Tabula collecta.

Δ BLUMAZA Rex est sup Reges Terre et illius sunt primus princeps, et illius Minister. Ut dijci.



Hanc partem primam vocat He Unum Librum: in quinta pagina sequente, ad hunc Notam

Δ It shold seme that these shall be sold be [illegible] a Circle and a prick fol. 6. b. I have forgotten how I cam by this [illegible] annexed to it.

Obedyson Rex [illegible] of his promise to me of Rendring and [illegible]

Words { 9 9 9 7 11 } 45

An° 1582 Saterday Die 17 Novemb.: A meridie hora circiter 1.

Δ — The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ — The Man with the Crowne, (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie or (as it were) the shell of the foresayd Globe, was very glistring bright. The man shaked his hand toward me and the bak of the Chayre was toward EK. On this globe appered a trace like a seame, of two things ioyned together, or rather a very narrow path: which began belowe on the Convex superficies of this globe and went upward to the verticall point or (as it were) the zenith prik of it. But fro the lower part of the seame to the place where the Chayre stode, it semed broder, and more worn, than from the Chayre up to the vertex or top prik: for that part (which semed to be abowt the eight part of the whole) did appere very small, and unworne, or unoccupyed.

Δ — He turning his face toward EK, spake this. I have declared things past and present. And now I speak of things to come. The whole shalbe manifest. Nam ipse Unus et Indivisibilis est.

Gloria Gloria Gloria Creatori nostro

Two parts of this worke are yet to come, the rest are finished allready. Δ He shewed the round Table with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd:

Venite gradatim repetamus opera Dei.

Δ The first of the 7. which had yesterday appeared, did now appere with the short robe, as he did before. Then He sayd smylingly (being turned to EK)

Hec sunt documenta tua quae nondum intelligis

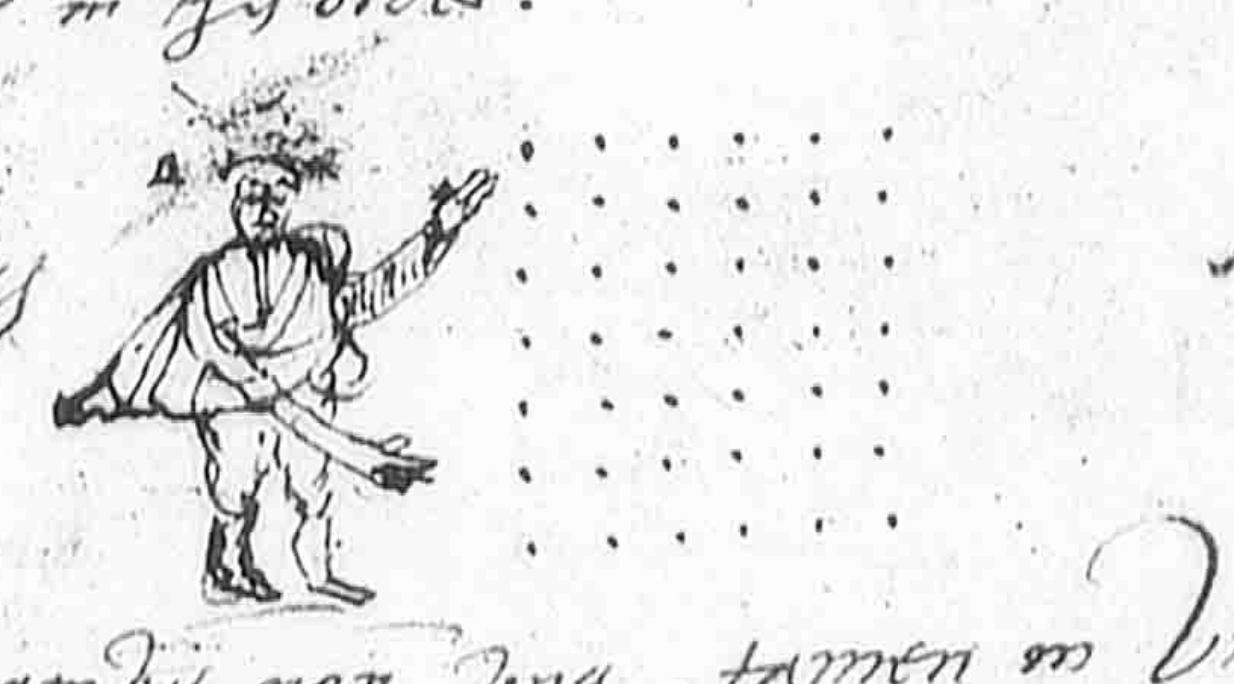
Δ Then the man with the short robe, the foreman of the 7 (yesterday appearing) sayd

Unus est Deus, et Unum est opus nostrum

Δ Then cam very many uppon the globe his convex superficies and they sayd,

Parati sumus servire Deo nostro.

Δ Eche of these had somwhat in theyr hands. Som had Crownes some garments etc. Vide No. 8 The number of them was 42. and stode in this order. and sayd embracing (as it were) the whole number of this Company.



49

Et nomen meum, numerus est totus
Nec est crimen in numero nostro
Moyses nos nominavit.

Potestas istorum, quam istarum, quamvis non una, tamen in Uno sunt.

Δ I sayd that I thought there wanted at the beginning of this sentence, this word Tam. He answered, it might be understode by his pointing to them there standing: and sayd forder in respect of this my dowt: Quatenus est hec vanitas vestrorum?

Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, idest, Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus Cogitatione

Disseritur apud Vos, idque maxime) de NATURA, quae non vobiscum, sed nobiscum (ah, ah, ah,) et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum. Digito Dei movebimur. A Deo venit Homo et cum hominibus fuit est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat, non nobis solummodo, sed operibus nostris

Inhumata tibi anima tua, quod querit. Δ I understand you not. He sayd

Ab humo, homine; Ab homine dictum est. I axed him, what that expressed.

Δ Wisdom, and Veritie. I answered: Then, he answered,

Δ He Thow shalt. Δ There cam in a smyling fellow: and they plucked him

Δ ☾ Note this to be a REPETITION of the Heptagonon. Little trouble before. [illegible]

Margin: Carmara al. Baligon

Margin: past present to come

Margin: [illegible] et tamen est,

Margin: The round Table.

Margin: Short Coat.

Margin: Δ I think he ment by the round table shewed, which Mr K. had sent me [illegible] the numbers [illegible] of that table

Margin: I doubt it shold be short coat holding or embracing all the Table with his hands, and not [illegible]

Margin: Note Istorum Istarum as if it were [illegible]

Margin: Numeri

Margin: Natura

Margin: Dei potestas

plucked him, and tossed him. He cryed he wold tell Nemo: and they answered there was none for him to tell. and he scaped from them, or they let him slyp: with all his clothes torn of: and he seemed to creepe or get away under the globe and (as it were) to get behinde the Diaphanous Globe.

△ These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or of Crownes, or robes &c. Six of them semed more glorious than the rest and theyr Coats longer: and had Circles (about theyr hed) of Gold. and had perfect Crownes in theyr hands. The second six had the quarters of Crownes. The third six, have clothes in theyr hands. All the rest semed to have balls of gold: which they toss from one to an other: but at the catching they seemed empty wynde balls: for they gripe them, closing theyr hand, ~~closing~~ as yf they were not solid, but empty, like a bladder.

Note this reckening by Six and Six

Names △ The first Six sayde. Our names cannot be expressed: neyther can the names of those that follow.

Short coat. △ The first Six made cursy to the man with the Short robe. The Second Six made cursy to the first, and the third to the second and they all, and the Short robed man, made cursy to Ho.

Our Workmanship is all one △ sayd the short robed man.

So he said [illegible]

The division of the Daye

Ho The whole day is divided into 6 partes: Every part occupyeth a part of them here (pointing to the 42 standing there. Therefore yf thow wilt work with Kings (thow knowest my meaning) firmely what power thow wilt do in theyr estate; Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Depriuation. I meane the next six. The residue all do serve to the orders and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Practise

Kings.

The first 6 △ Then they, speedyly eche of them uppon the place of theyr standing, made a Square table: and every table had but one Letter. The first of the first Six did go away, and in his table appeared an O. &c and so of the second

The second 6 first

Six, orderly theyr letters appeared in theyr tables. But the Third Six, they covered with theyr hands theyr letters, and were loath to shew them: but at length, did. &c. and at the Last of every row, they all came together &c.

The Third Six

	E						△
O	F	S	N	G	L	E	4 letters
A	V	Z	N	I	L	N	4 letters
Y	L	L	M	A	F	S	4 letters
N	R	S	O	G	O	O	4 letters
N	R	R	C	P	R	N	4 letters
L	A	B	D	G	R	E	4 letters

Ho Remember, how they stode, when they were secondly disposed unto the. They stode first in six rowes, and next they were turned into 7. I speak of the greater number and not of the less. In speaking of the greater, I have comprehended the lesse.

In Sexto et 7° sunt ola fol. 10.

△ They went over away toward the hand. The third rowe went of lamenting: being commanded: by the Short robed man. All parted in fire, falling into the Globe. The fifth rowe did synk into the Globe, every one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK. Now remayneth only the man with the Crown Ho: he made shew with his hands, beckning toward EK and sayd, I have told the, that theyr workmanship, is together.

Theyr names are uppon these tables.

The first letter, is the second letter, of the first name of the table*

△ How can Bobogel be accounted the first name? Thow

* △ Note he meaneth al Bobogel which I collected fro [illegible], made before.

[illegible] hyde theyr names in these Tables [illegible] the Creation in that [illegible] tyme [illegible] shew it with [illegible]

The first letter from the point of his sword is B. That B signifieth the number of the Bees, being in the 49 names, environing that Circle. In the former Tables thow shalt fynde B.1. B.2. B3. B.4. &c and so to B49.

Robe. Those Bees betoken the names of all the powres that have governed do govern, and shall govern. # a word in the mans hand within the Circle.

The next letter hath his Circle and numbers going round about it: which thow shalt fynde in the former Tables.

50

The Letter standeth in the myddest of every square, of every Circle: though some be turned upside down: which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Judgment.

There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

On this Table [illegible]

O in the Circumference is the ninth letter

Gather the former tables together, which thow hast made before, conteyning 49, depending onely on B. There thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.

Note who sayth this.

Reade my instruction as concerning those Tables, and thow shalt fynde the truth of them. I have sayd.

Mighty is thy name, O ~~Lord~~ God of Hosts:
Blessed is thy name, O Lord, for ever.
△ Amen.

△ Note the like phrase fol. 2. of the former who sayd he had spoken of [illegible] wheras he had uttered nothing of him self.

After 7 of the clok at night. the [illegible].

Ho Lo, here I byd them do, and they do. I have appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or without a truth, in affirming that I taught the those Tables: For they are fro him, which made and created all things: I am from ~~them~~ him in powre and message, under whome I here rule and shall do tyll the ende of all things be: O, Great and bowntyfull is his liberall mercy. The mercy of him, whome we prayse and laude and sing unto, with joy for ever.

Baligons rule and government

The ende of all things

Behold thow desyrest, and art syk with desire. I am the disposer of things not the Composer of Gods medicines. Thow desirest to be comforted and strengthened in thy labors. I mynister unto the The Strength of God. What I say, is not of my self, neyther that which is sayd to me, is of them selves, but it is sayd of him which liveth for ever.

△ see his anguishing Desire

These Mysteries hath God lastly, and of his great mercyes, graunted unto the I have answered thy desiring mynde.

God graunt.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche the. Banish wrath. yt was the first, and is the greatest Commandement. Praying in him, and live by him which raygneth and liveth for ever.

a hardest for me in respect of my [illegible]

△ I pray you make some of these last instructions, more playne, and easye.

understand so they be so: tyll he called to my remembrance and made me [illegible] in my boke that Paincell which he called the Prologe declared by Amuel: when Saul skryed. &c.

Δ ... me shewed ... Behold I teache the agayn ...
... cipall is God that ... so great secrets to flesh and bloud.
Thow hast 42 lett... Thy Tables last, conteyn so many: Every ... is ~~a name~~ the name perticular by him self of the generall actions, beings and doings of these 42, which appeared with their workmanship. The first ... their Prince: and he governeth onely the estate, condition and being of Kings ... by God unto Kings of the earth. The 7 next him, are those that ... △ distributers of God his good gifts to those that beleve him, and faithfully serve him: whereby ... and rayne now frutefull in his sight.

The Prince. Kings of the erth. The Prince and his first 7.

Regnat, Regnat, Regnat, ô regnat iniquitas super faciem totius terrae
Cor hois impletum est malitia, et nequicijs.
Incipit, incipit enim noua illorum potestas, illis non sine re △ data, nec dis...
Vide quaeso. △ He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, etc.

Is forma Noua potestas incipit

2. Δ All the residue of the Angels, (for so they are in dede) are ministers of God his wrath and indignation uppon the faythles. Whose mysterie is most lam...
7 onely have 7 letters comprehending the dignitie of their vocation: The rest are particular, not onely in powre, but allso in their vocation. Like as they spring and grow from one branche.
Those words which thow sawst in the last Table, some of them unable to be pronownced, are notwithstanding the names of those 7 which hold the fayre and bewtifull Crowns. Which names as I sayd before do comprehend not onely the powre, but allso the Being of the rest. △ There were but 6 holding bewtifull crownes.
I will once more teach.
The whole Composition is the truth of the words.
There were 42 that appeared, besides him, which was their prince.
The first 7, are called by those names, that thow sawst, as OFS etc.
△ and so of AVZNILN etc. △ each of 7 letters. Δ Thow hast sayde...
There are but 6 names, that are in Subiection. I teache briefly.
Doost thow not remember the Circle and the prick in the myddest. which was on the right hand of him, that was their Prince?
That onely representeth 7 in number. Which being added unto the rest makes 49. Read the letters. △ I red OFS etc. and he willed me to strike them out. △ which △ is the first 7.

Angels, ministers of Gods wrath.
Consider the reckoning here by 7 but before he had a reckoning by 6.
The Powre and Being of the rest.
NOTE
The Prince Now by 7
Six names in subiection.
⊙ on the right hand

2. Δ That is the name of those of the first: of the 7, which held the Crownes in their hands.
The second line, △ of the six lines, is the name of the second, and so to the ende of the table.
42, letters: 42 names: 42 persons.
The first where his fote stode, is both his Name and Character.
And so of the second, third etc.
Notwithstanding, Generally those are the names, the first 7, the One presupposed, the rest being Six in order.
This is the truth, and the some of the Tables. It is easy to be understode and perfect.

Note
Note, Name and Character

When thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him which is their prince. Secondly the ministers of his powre ar Six: whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any intent or purpose.
As concerning the letters particularly, they do concern the Names of 42: which

Praxis. Call Prince 1. Ministers 6.
42

with 42, in generally, or one of them do and can work the destruction hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Living Prince.

Destruction or hurt

In outward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday [△ The Kings]
Sayd I not, and showed I not, which had the government of Princes?
For as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princes, how much more shall it work with the Princes of Creation?
Thow desyrest use, I teache use, and yet the Art is to the farder understanding of all Sciences, that are past, present or ~~to come~~ yet to come.
Frute hath a farder vertue than onely in the eating: Gold his farder condition, property, and qualitie, then in melting, or common use.
Kings there are in Nature, with Nature, and above Nature.
Thow art Dignified.
△ Yf I wold have the King of Spayne his hart to be enclined to the purpose I have in hand, what shall I do?

Note
Divers
Dignification

Δ First Cast thyne ey unto the Generall prince, Governor or Angel that is principall in this World [△ ...]
Secondly Consider the Circumstances of thy Instruction.
Thirdly place my △ name, whome thow hast allready.
Fowerthly, of him △ the name, which was showed the yesterday, whose garment ... nere short, and of purple.
Fiftly, his powre, △ Character with the rest of his six perfect Ministers △ of 7 letters a pece
With those thow shalt work to a good ende. All the rest thow ~~must~~ ...
For every of them shall minister to thy necessities.

△ Is it not Annael which I began?

△ which I hath ...
Practise.
△ Ergo it should seme to be his office to deale with Kings: but ... be perlenning his office to be of all Actions ...

Moreover, when thow workest, thy fete must be placed uppon those tables which thow sawest written last. Comprehending 42 letters, and names.
But with this consideration, that the first Character, which is the first of the 7, in thy former boke, be placed uppon the top of the Table, which thow ~~wast commanded~~ wast, and art, and shalbe commanded to have, and use.
Last of all, the Ring, which was appointed the: With the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is aforesayd.
Even as God is iust, his iudgments true, his mercies unspeakable So are we the true messagers of God: and our words are true in his mercy for ever.
Glory, ô Glory, be to the, ô most high God.

The placing of my fete in practise.
Note former boke.
The Table of practise of a yard square libro 1.
The Ring.
The Lamine. The stone was not yet brought.
Truth.

EK. Now commeth Michael and holdeth his hand out of the stone and sayth GOD BLESS YOU.
2. Δ As concerning the use of these Tables, this is but the first step.
Neyther shalt thow practise them in vayne.
And whereas thow dost use a demaunde, as concerning thy doings to a good ...
I shall not practise these Tables in vayne.

Mic.

(56)

to a good intent and purpose: and for the prayse and advancement of Gods
Dei Mise- Glorie, with Philip the Spanish King: I answer, that what:
ricordia magna soever thow shalt speak, do or work, shalbe profitable & accepted,
[illegible] concessa And the ende of it shalbe good.

Moreover whereas thow urgest the absence of thy frende, as an excuse
for thy ring. No excuse can prevayle: Neyther canst thou shew
the fruits of a iust mynde, but of a faynting stomack to this excuse.
God hath retorned him, and will be mercifull unto you both.

Thy Charges in worldly affayres, are not so great, but God cannot
minister help to theyr necessitie. Thow shalt be comforted But
Respice ultra Tria Respect the world to come: (whereunto thow art provided)
and for what ende: and that, in what tyme.

Serve God truly: serve him iustly.

Great Care is to be had with those that meddle with Princes affaires
Much more Consideration, with whome thow shalt meddle or use
any practise. But God hath shadowed the from distrust
He prospereth his faithfull, and shadoweth the iust with a protec-
tion. shield of honor.

Secresy. None shall enter into the knowledge of these mysteries with th
but this worker.

Dee. Thy estate with the Prince now rayning, shall shortly be amended
Her favor encreased, with the good wills of diverse, that are
now, deceyvers.
God grant. Thy hand, shall shortly be theyr help: and thow shalt do wonder-
full and many benifits (to the augmenting of Gods Glorie) for the
Cuntry.

Finally, God doth enrich the with knowledge: and of thy self
Worldly vanity. hath given the understanding of these worldly vanities. He is
Good Angels ~~[illegible]~~ Mercifull: and we his good Creatures, neyther have,
do, nor will forget the. God doth blesse you both: with
Mercy, Goodnes, and Grace, & providence and other upp-
on you. I have sayd:

Δ Laus, honor, Gloria, Virtus et Imperium,
Deo Opt. Max.
Amen.

He. Yf you will, stay one half howre, I will say further unto you.

Δ We will: by gods leave.

Δ After that half howre passed, (being 10½ Noctis) he sayd

He. Venito BOBOGEL Rex et princeps Nobilitatis
Noble men. Venito cu[m] ministris: Venito (inquam) Venito cum
satellitibus tuis munitus.

Δ I fele: and by a great thundring noyse, humming hearing in
myne eares, I perceyve the presence of some spirituall creature about me

EK. And I here the humming.

Note He. Behold, Before this work be finished, (I meane the Mani-
festation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres

and be

---

(57) 52

be beyond thy accustomed manner. But take heade, they provoke the not to
work agaynst our commandements. Both thy ey and hand shall be ma-
nifest witness of it: well, this is true.

EK. They that now come in are iolly fellows, all trymmed after the manner of No-
bilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down.
BOBOGEL his style. BOBOGEL standeth in a blak Velvet Coat, and his hose close, round hose of vel-
vet upperstoks: over layd with gold lace: he hath a velvet hat cap, with a blak
feather in it: with a cape on one of his sholders: his purse hanging at his neck
and so put under his gyrdell. his berd long: he had pantofells and pynsons.

Of those in company, are 42. 7 of them are apparayled like BOBOGEL
sagely and gravely: All the rest are ruffyn like. Some are like to be men and women:
for, in the forepart they semed women, and in the bak part, men, by theyr apparyle.
and these were the last 7. They daunsed, lept and kissed

EK. The stone is brighter, where the sage and grave 7 do stand. and where the other do stand
circle. the stone is more dark.

EK. Now they come to a circle, the sage, and the rest, but the sage stand all to gither

Δ The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundu[m] voluntate[m] Dei: Ille Deus meus est vere nobilis
& eternus. he pluckt up his right fote, and under it appeared
an L.

1. Then the second moved his fote, and E appeared.
Under the third, likewise
&c.

L
E
E
N
A
R
B

Then the last, B. and immediately they grew all togither in a flame of fyre
and so sonk down into the former Globe

Of the rest the first pluckt up his fote
and there appered an L. &c

2.

L
N
A
N
A
E
B

At the last they fell down like
drops of metall.

Then skipped out fowr in a Company

3.

R
O
E
M
N
A
B

They clasp together, and fall down
in a thick smoke

4.

L
E
A
O
R
I
B

They ioyne together and vanish
like drops of water.

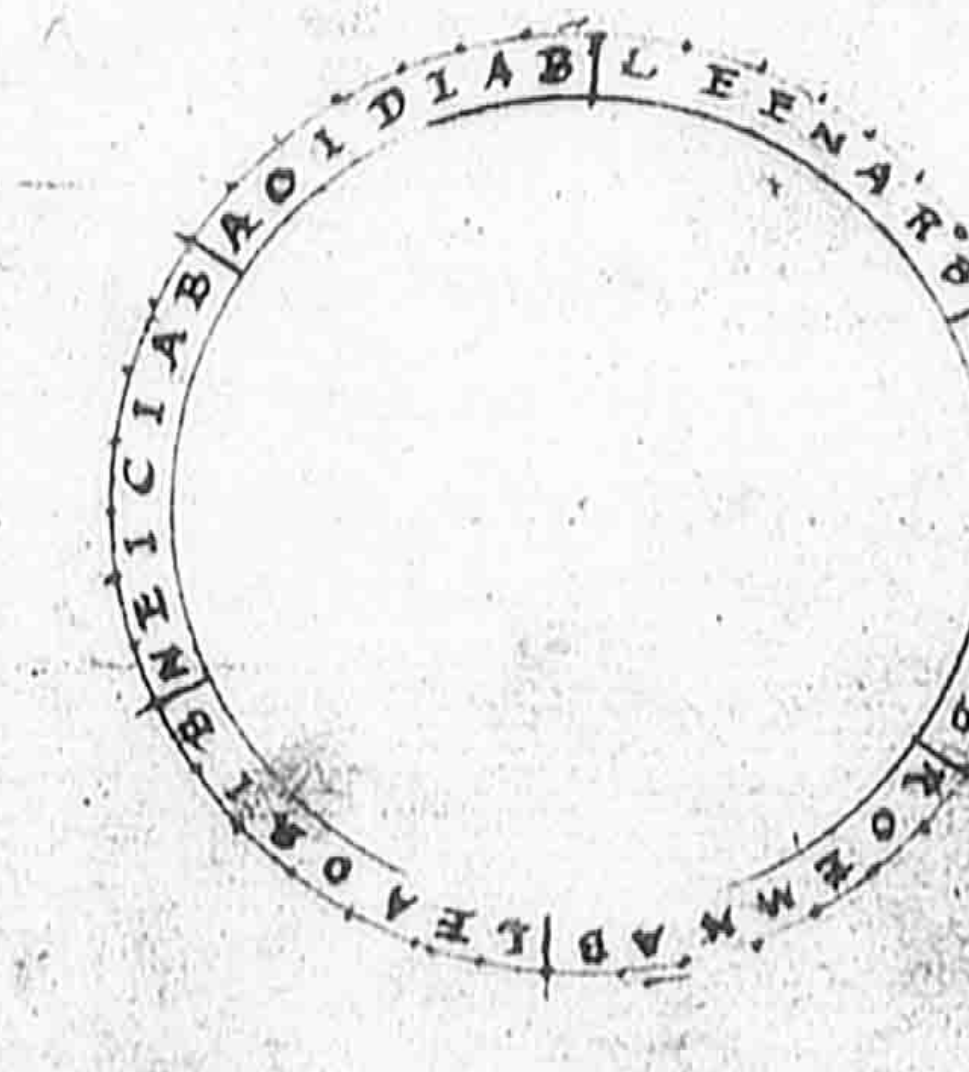
5.

N
E
I
C
I
A
B

They fall down like a storme
of hayle.

Δ This I fashioned thus after my first dictata parming of my own fantasie.

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



A
O
I
D
I
A
B

The last vanished away.

Δ Then he sayd Well. I will shew the more of these things at the next time. me.
God be with you: God bless you both.
Δ Amen.

Δ When shall that next tyme be? a voyce spake, On monday
Δ Deo soli omnis Honor et Gloria. Amen.

Monday. Nouembris 19. Circiter 1 hora a meridie.

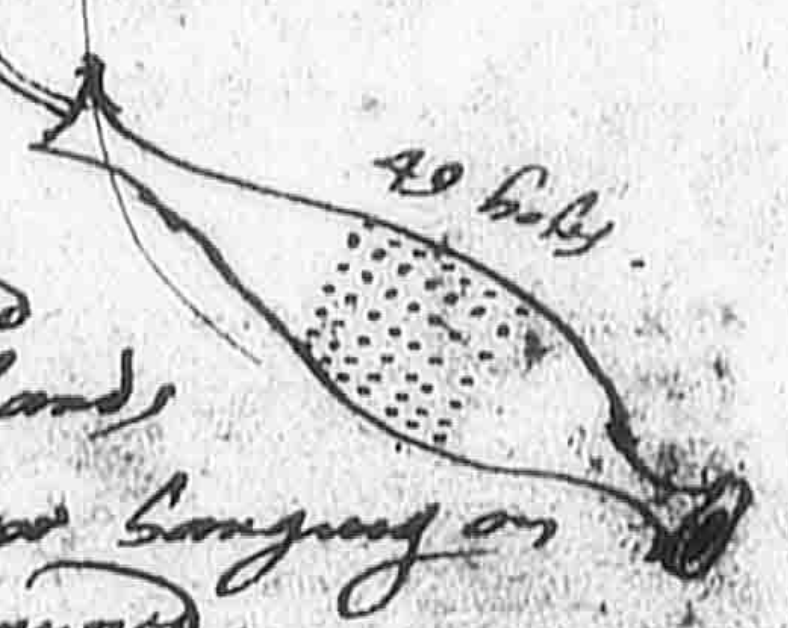
Δ Long after our comming to the Stone (which was a quarter of an hower) the Cloth of Sylke ~~was~~ remayned drawn: and nothing appeared: but EK hard (as a far off) very pleasant Musik the while.

Ho ~~He~~ seamed to take the cloth away with his hands. After that (which was 6 or 8 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

BOBOGEL Rex, or

EK. Now come in 7 men with Musicall Instruments: and before them cam one with a velvet Coate, and a hat Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak fether in his hat. &c.

Afterward cam 42 more, seming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the beginning.



The forme of their Musicall Instrument

These Musicians did play, one with an other, wonderfully they bobbed one an other, and then played agayn.

A round Table.

The 42, which semed a far of, cam nerer and nerer, and seamed to bring a round thing, like a table in their hands

The 7 pipers went away

The 7 Pipers went away: and the Man with the Cape hanging on one of his sholders (somewhat like a Noble man) remayned.

When ever they came at hand, the 42 with the round table. These seamed to be of two sortes. Of which, the last 7: on the forepart to behold seamed rather women, with ferdingales very much sticking out. but their faces had no peculier attyre of women.

Women like

The Circle

The 42 held the circle (or round Table) up, over their hed, flat wise. Then they layd the Circle down, and stode round about it.

Ho sayd. Tam mali, quam boni, laudant te,
Deus, Deus, Deus noster.

Δ The letters appeared to EK, and he told me them, and I began to write.

LEENARB

Ho. Thow writest in vayne. Thow hast written them allready.

Δ It is true: I see them now last before noted down.

Charac-ter

Ho. Loke the ~~eight~~ eight name in the Tables [of 49, collected] Δ right that is Bobogel.
Loke to his Character in [~~the Heptagono~~ the great circle] ~~in the Table with~~ 7 Angles.
Loke the second name in the Table with 7 angles:

Δ That I finde to be Bornogo.

Bob.

EK. He with the cape on his one sholder, sayth, Nomen meum est Bobogel. And he that is my subject, is Governor of the second Angle of the 7.

Bobogel — Rex
Bornogo — Princeps

Δ in Heptagono

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief, [EK. he falleth down on his knees and speaketh words which I understand not] yea the onely distributer, giver, and bestower of wisdome and science.

Wisdome & science: true Nobility.

I weare this apparayle, for that in dede, being a Prince I am a Counsaylor to estate and dignitie. All Dignitie and Government that is not counsayled by me and my subiects, is frustrate, voyde, and cleane without firm foundation.

Pipers.

Those which thow sawest, (being pipers) do signifie praters, with unaccustomed, and not usuall instruments: which allways seme to sownd that which None but I my self, with my subiects, (yea not all of them, but the fewest) can performe.

Philosophie.

But I am true Philosophie. I am true understanding. Of my descending from him which raygneth, is even uncomprehensible of the Angells. Neyther do I know my self: But what I think I utter, and what I measure, I am.

he sayd.

Ordinationem Infinitae potestatis eleuate

1

LEE

EK. Now come Three out of the 42, and layd their fingers upon the three first letters. and

The first sayd. O Unitas in Natura et in Deo
The second sayd O Aequalitas Dei et Naturae. Deus in Deo
Natura a Deo et se.
The third sayd. Concentus ... est sine numero: Tamen
nobiscum est in Uno, Fons et Caput Naturae

EK. They ioyne them selves together and become, all One Man, most beawtifull to behold: whose hed and to the brest, seamed to be neare to heaven. His brest and myddle part, in the ayre: His fete seamed to stand on the earth. There cam like a Fire, out of the Crown of his hed, and to enter into the heaven, hard by it: This great high and fayre man sayde

Veritas quaesita, vera est.

Vegetable Minerall.

EK. His apparayle is divided, into two halfes: from the Crown of his hed to his fete. The one half seamed to be most fresh florishing herbes: The other half seamed to be of diverse metalls: and his right fote seamed to be Leade. he sayd (with an Aposiopesis) this

5

Beatus est qui Lumen capitis mei ...

EK. the rest, all, quake. he sayd further

Unus in Capite, Unus in pectore, Unus in pedibus

EK. Then stept out 9, at ones.
EK. Then the great man returned, or was resolved to his former estate of three particular men agayn: and they three seamed to the gentleman with the Cape on his sholder. — BOBOGEL. who sayde

Dee.

Dee, Dee, Dee, at length, but not to late.

EK. In the place of the former first three, appeared LEE

2

NAR

EK. Of the 9, which stept out, they of the first Ternarie sayd, ech they orderly
1 Volumus
2 Possumus
3 Quid non

Adam

This Ternarie sayd, Faciamus, quae fecerat, nam nos Tres, sumus Adam, societate.

EK. They became One man, as the other before, but a slender and a weak One nyther so high as the first: ever laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as though it wold fall for feblenes &c. The Body of this compounded man, seamed to be of Gold

Of gold glittering. When they returned to theyr distinct shape, they semed merry, and to be sorry, and lament: And Bobogel did put them fro him, with his sworde, skabbard and all, as it hanged by his side.

Theyr letters were NAR

3 BLN EK Then cam the Ternarie — B.L.N, and orderly they sayd thus

1 Ab illo
2 Per illum
3 Cum illo

Bob. Qui caret his tribus, [EK he whispereth to the first Three being next to him: and with all, seeing me muse at the Apocopes, he sayd No No, thow shalt not dowt (pointing to me.)]

In ecclesia Dei, laborabit in vanum.

EK. This Ternarie of men becam to have one onely hed, and three bodyes and that one hed was in good proportion

EK. The side of the Diaphanous Globe opened, and this Transformed Thre point into it, toward the multitude: and the people had theyr brests naked and semed to wepe: and to wipe theyr brests, and where they wiped the place becam fayre.

Penitence

Δ EK This Ternary did seme to stand uppon a triangular stone, and to turne (as a horsmyll doth, about one axeltree) orderly agaynst, and by the hole of the Globe so opened. and every of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretched out theyr hands toward the people: The first semed to hold a round ball in his hand

1. being little, but very fayre white.
2. The second body, his hand had in it, a little sword flaming with fyre.
3. The third had a thing like a hatt band of Laces, of many cullors, which ever as his turne cam to be agaynst the opened hole, he semed to cast toward the people, and the people did seme to be drawn to him ward, by the casting of it toward them.

These three bodyes, though they turned continually, yet did the face or Countenance of that one Compounded hed, stedily and immovably regard, or loke into the Globe at the foresayd hole thereof.

A Wonder to behold the heaven, much more this.

EK. Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

— Sunt semper, et Cibus illorum est Unus.

Δ Note. The first Ternarie, they semed to stand leaning to Bobogel. The third Ternarie was set orderly and crossewise close by Bobogel his fete, one of these betwene two of the first, lower. So that orderly one of the first, and one of the third Ternarie: one of the first and one of the third; one of the first and one of the third.

4 ANA EK. Then cam the Ternarie ANA
They sayd, orderly thus. 1. Ab illo Sed
2 Cum illo Sed, looking on his own belly.

Δ Then I demanded of theyr ~~app~~ Apparayle: and EK sayd that these were braver than the former Ternary. Bobogel sayd, Aliqui a dignitate, Caeteri tecta quia non sunt Digni. this he sayd, pointing to theyr apparayle.

Then the third sayd. 3. Per illum, Per illu, Per illu
with a frowning countenance thrusting forth his hand.

EK. They joyne together into one hed and three bodyes.
The Hole of the Globe opened very wyde now.

This one

This one Compounded Hed had many eyes, many noses, many mowthes, as though it were a Chaos of faces, in one hed, but three bodyes. One of the bodyes had in his hand a little Ball, like the other before, ~~but~~ very white, but with twynkling brightnes in it.

The other two bodyes, theyr hands were emptie.

EK. They turn in order agaynst the Hole of the Globe. But the people regarded them not: but at the comming of the hand with the Ball, agaynst the hole, the people loked a little up at it.

Bob. sayd. Et quia carebant in ardentibus ignis

EK These being dissolved into theyr former state, go and sit with body (close) by them that sat afarr of from BOBOGEL. Theyr apparaill semed to be simple: theyr gay apparayle was gone.

Δ. Here I found a certayn error in my writing of the first Notes: which I have amended in the writing of this. But while that error did trouble me, the Spirituall Creature sayd these wordes Bob — The Fault is in EK his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me
NAR are the Thre that I reiect
BLN are the Thre which are enterlincked with me
ANA are the Thre that are reiected.

Bob. sayd Omnes naturam ad, Sed, Non in illo.

Δ There remayned 10 tymes Three

EK. The 30 remayning, cam all away, and satt between Bobogel and the reiected Company. And fro that Company of 30 cam onely 7 to the circle agayn. Every of these 7, sett theyr fote, on one uppon a letter of the Circle, which letters are these,

Note by theyr sitting that they are indifferents: and so they say:

AOIDIAB

Δ They semed perfect to sit between the perfect and the reiected: as indifferent.

EK They say, In* use, we are perfect; Misused, we are Monsters.

Sumus septem Januae Naturae, et suiipsius qui nouit Deum.

EK. These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke. And the rest of the 30 (Δ besides AOIDIAB) semed also converted into black smoke, and to fall into the Globe.

6, 7. Bob. sayd In sexto et septimo sunt omnia.

EK The six that were next him, semed to cling hard and close to Bobogel

(Bob. Behold.) EK They be joyned all into One body, and becam like the same, into the forme of a bowle or Globe: and so moved up ~~the~~ or rowled up the small narrow race, or line unborne, which remayned higher than the chayre, toward the top of the Diaphanous Globe, as before is declared. So that this Princely ~~I~~ Noble man, and his six adherents (LEE, BLN), in this manner went out of sight.

NOTE the narrow path, above the chayre.

Δ Bornogo — Formator horum, Secundus est in Heptagono.

They are divided into the day, as the other were, before: But wheras the other are chefly uppon that day which you call Monday, so are these to be used onely on the Sabaoth day.

Monday

Sonday:

Theyr use is onely thus (observing the former order) with the Circle uppon the ground. The first six (Δ of the six orders), with theyr King and the seale of theyr Prince, takes place in the whole body of the day: The other being 6 tymes six, are divided into the partes of the day as before.

Note former. two Δ there is also the circle on the ground

Practise by 6.

Names and Characters

The Letters onely where they stode, are theyr names and Characters

What doth the heven behold or the earth conteyne, that is not

Δ Note the Circle uppon the grownde. Vide ante 3 folia. of my first placed uppon the Tablys: Ergo they shold seme to be on the grownde

(92)

is not (or may be) subdued, formed and made by those.

Wisdome. What learning, grounded uppon wisdome, with the excellencies of Nature, cannot they manifest?

One in heven they know

One and all, in Man, they know.

One and all in erth, they know.

Measure heven by a parte, (my meaning is, by these Tables)

Let God be Glorifyed: His name praysed:

His Creation well taken: and his Creatures, well used.

Δ This boke is sumtymes called Liber Creationis & sumtymes Tabulæ Creationis

Δ I craved for some playner instruction, as concerning the use of the... and he answered.

Ho Behold: Are thy eyes so blynde? Dost thou see and wilt not see. Thy mynde telleth the. Thy Understanding ~~furdereth the~~ furthereth and thy Judgment doth establish it: That as thou sawest a Body in three places, and of three compositions: Though but two in forme:

A Threefold use of this Doctrine

So shall this Work have relation to [1] tyme present & present use, to [2] Mysteries far exceding it. And [3] finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare with the Apparition of his Wonders, and merveyles, yet unhard of.

DIXI.

Δ Than immediately after he began agayne as followeth.

Ho Venito, Veni (inquam) adesto Veni Rex.

Rex Aquarum

O Rex, Rex, Rex Aquarum, Venito, venito inquam.

Magna est tua, maior autem mea potestas.

Deus meus, restat, regnat, et est, Quod, et sicut fuit.

EK. Then cam one and sayd

Parati sumus nomen eius Creatoris mei, nomen, nomen laudare

Nomen (inquam) Unius nunc. et Viventis

Obscura sunt hæc aīs obscuris: Vera et manifesta Veris et perfectis.

Ecce adsunt. EK. When he had sayd this, is as though there were a King, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, blak.

Note this Kings apparayle, and state.

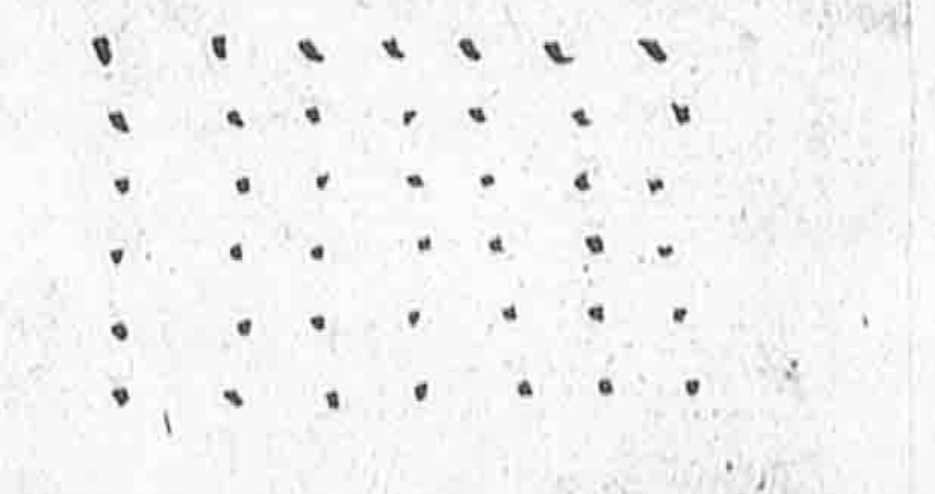
EK There cam after this King a Company of 42: and ~~every~~ one of them had a letter in his forhed, and they were 7 in a rowe and six downward.

King BABALEL

The King had written in his forhed

BABALEL

The first 7, (beginning from EK his left hand toward his right) had these letters, and the second, thirde &c had these letters as here appeare.



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 A O O N M A N
E T E V L G L

Ho At the next tyme, more.

Δ Oē quod vivit laudet Deum unum et trinum, in oē æuum.

EK. The cloth drawn. Amen.

Nov. 20. Tuesday, a meridie circa 2a. (93)

55

After a great half howre attending, and diverse tymes our prayers to God, the black cloth was pulled upward: and so vanished away. And he appeared sitting in his chayre, and his face toward me. And so looking about he paused a while. half a quarter of an howre. In the meane space cam one skipping lightly, a little boy, in a grene cote and sayd, He is here, at an ynche. Than he sayd, Hark, to me he sayd Ha sir ha. Δ What will thou say to me? [Grene Cote] I am Multin his minister, will thou any thing with me. I cannot tarry. Δ Then the skryer espyed a spirituall creature comming, and sayd: Ha, ar you there? Δ and so went out of sight.

Multin his Minister.

This was King BABALEL, with a crown of gold on his hed, his garment whitish, and his right ~~sl~~ sleve ~~on~~ on his arme, blak: and the left sleve very white. He semed to stand uppon water.

The other 42 cam likewise and stode

Bab. Venit princeps 7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est in aquarum visceribus.

Befafes the Prince his apparayle.

Princeps iste (Δ pointing to a Prince, now come to sight which had a red long robe, and a cercle of gold on his hed) est Tertius principum in Heptagonon. Δ I sayd Heptagono: he replyed Heptagonon, and and sayd: Vere, plane, et perspicue dixi.

Bab. Mensurasti aquas? Befafes answered, Factum est.

Δ I seemed to doute of some matter here, and Bab sayd, Thou shalt be answered in any doute. I ~~am~~ am thy frende. I have favored the in many things. Others have imagined vaynely of my name For thy love towards me, Thou shalt know my name.

Prince Befafes my old frende unknowen of me

I was with Salomon: I was also (unknowen) with Scotus. I was, in respect of my power: Unknowen, in respect of my name. Since I was not with any. And I preserved the from the powre of the wicked, when I told the things of truth to come: when I rid thy house of wycked ones, and was with the in extremities. I was with the. Behold I was with the throughly.

Mares

He called me Mares.

Δ Then he bad EK Ax me, yf I knew Obelison. Δ I had to do with Obelison, but by reason of my skryers naughtynes, I was in doute what I might credit.

OBELISON

Bef. Thou shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seventh, which have the skowrging of Obelison the wicked: but not wicked for ever, neyther accursed to the ende. We Angels have tymes, and our faultes are amended.

NOTE of wicked spirits some restitution to favor

Δ Shall I Note your name, by Befafes. he answered, my name is so, in dede: The Ægyptians called me ~~so~~ Obelison in respect of my nature. Δ I pray you what is the Etymologie of Obelison? Bef. A pleasant deliverer.

EK The former 7, have Crownes: Theyr letters stand betwene theyr feete

EILOMFO &c.

Bef. Thou hast receyved these letters allready.

EK The water semeth continually to pass over these letters.

Tuesday. Bab. I govern uppon Tuesday.

EK the first seven take the Water and throw it up, and it becometh

Δ The fifth of the seventh [illegible] vide lib. 2. Aº [illegible] it becommeth clowdes

2 The second throweth it up, and it becommeth hayle and snow

Theyr offices. One of the first 7. sayde, Behold Behold Behold: All the motion of the waters, and saltnes thereof is aequally mesured by us: we give good successe in battayles, reduce shipps & all manner of vessells that flote uppon the Seas: our name is great. Muse not. For when the Seas are troubled, by the wickednes or uprore of man, our Authoritie quieth we tem[illegible] from him that is most Victorious. Fishes and Monsters of the sea, yea all that liveth therein, are well knowen unto us.

*Δ

Behold we are (generally) the Distributers of Gods J[illegible]ents uppon the waters that cover the earth.

EK. Than stept furth all the rest.

The Third 7. 3. The Third seven sayd: Some of us conduct the waters through the earth. Other of us, do beautify Nature in her Composition. The rest of us ar distributers and Deliverers of the Treasures and the unknowen substancy of the seas.

Threasors in the seas.

Bab. Prayse be to God which hath created us, from the begynning with Glory. His Glory be augmented.

EK. Now the 42 dive into the water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.

2 Ho: standing up sayd, Lo, Thus thow seest the glory of Gods creatures: whome thow mayst use, with the consideration of the day, theyr King, theyr Prince, and his Character.

Practise. The King and prince govern for the whole daye: The rest according to the six partes of the day.

King and Prince govern the whole day.

Use. Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie.

A Day; A day is 24 howres. Δ But when doth that Day begyn?

2 Ho Thow shalt be taught the rest.

2 Ho, procedeth, and sayd {

Unam dedit Deus omnibus Creaturis
Venite. Veni Ignis, Veni Vita mortalium
(Inquam) Venito. Adesdum. Regnat Deus
O. Venite. Nam unus ille Regnat, et est
Vita Viventium

Ignis

EK. Now there commeth a King, and hath a Prince next him and after them 42, like ghostes, or smokes, with all forme; having every of them a little glittering spark of fire in the myddest of them.

The first 7, are red as blud
The second 7, not so red } The sparks of these were greater then of the rest.
The third 7 like whitish smoke

Δ whereas in the former treatise ther was a doubt of Butmono the fowrth [illegible] theyr offices, being assigned here [illegible] contrary: The doubt may [illegible] by the note A° 1582 Maii 5: of the Table and the Character.

BRITISH MUSEUM

The fowrth 7
The fifth } are of diverse cullours: All had fiery sparks in theyr myddle.
The sixth

Every spark had a letter in it.

Here being (sayd this King that now cam)

Δ I pray you to tell me your name.

King: I am the fowrth in the Table and the two and twentyth in number.

Δ I understand in the Table of the names collected fro the 7 tables of 49. And in those tables taking of the first Septenarie Baligon for the first King, and in the second Septenarie Bobogel for the second King, and in the third Septenarie, taking Babalel, so accownted the third and in the fowrth Septenarie, the first of Septenarie is Bynepor, and so accownted the fowrth: but accownting every one from Baligon he is the 22th: and so the fowrth and two and twentyth.

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	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

mre

EK. a voyce I here, saying, you shall begynne to work agayn, at 6 of the clok next.

Δ Omnium bonorum largitori, laus perennis et immensa
Amen.

Δ Abowt half a quarter of an howre after 6: we returned to the work and the cloth was drawen away. Ho sitting in the Chayre.

Note this Crystaline water.

EK. There appeared a little running water very cleare Crystalline: and on the side the 42 last specifyed.

Bynepor sayd: Lo, [and then he kneeled down, and semed to pray, a prety while] The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowme, all though it had begynning, cannot, shall not nor will have ending. He that Measureth, sayd, and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree.

Ipse dixit,

Fire, one of the 4 Elements

The Fire that holdeth, or is the first Principle of all things in generally, hath his ~~workmanship of my creation~~ universall and unmeasurable powre in the workmanship of my Creation: Visible and Invisible, were not, without my record. When he cam I was magnified by his comming, and I am sanctifyed, world without ende.

Ipse

Vita suprema,
Vita superior,
et Infima, sunt meis mensurata manibus.

Notwithstanding I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One, unto a thowsand of Thowsands: and One thowsand of thowsands, to a number

(90)

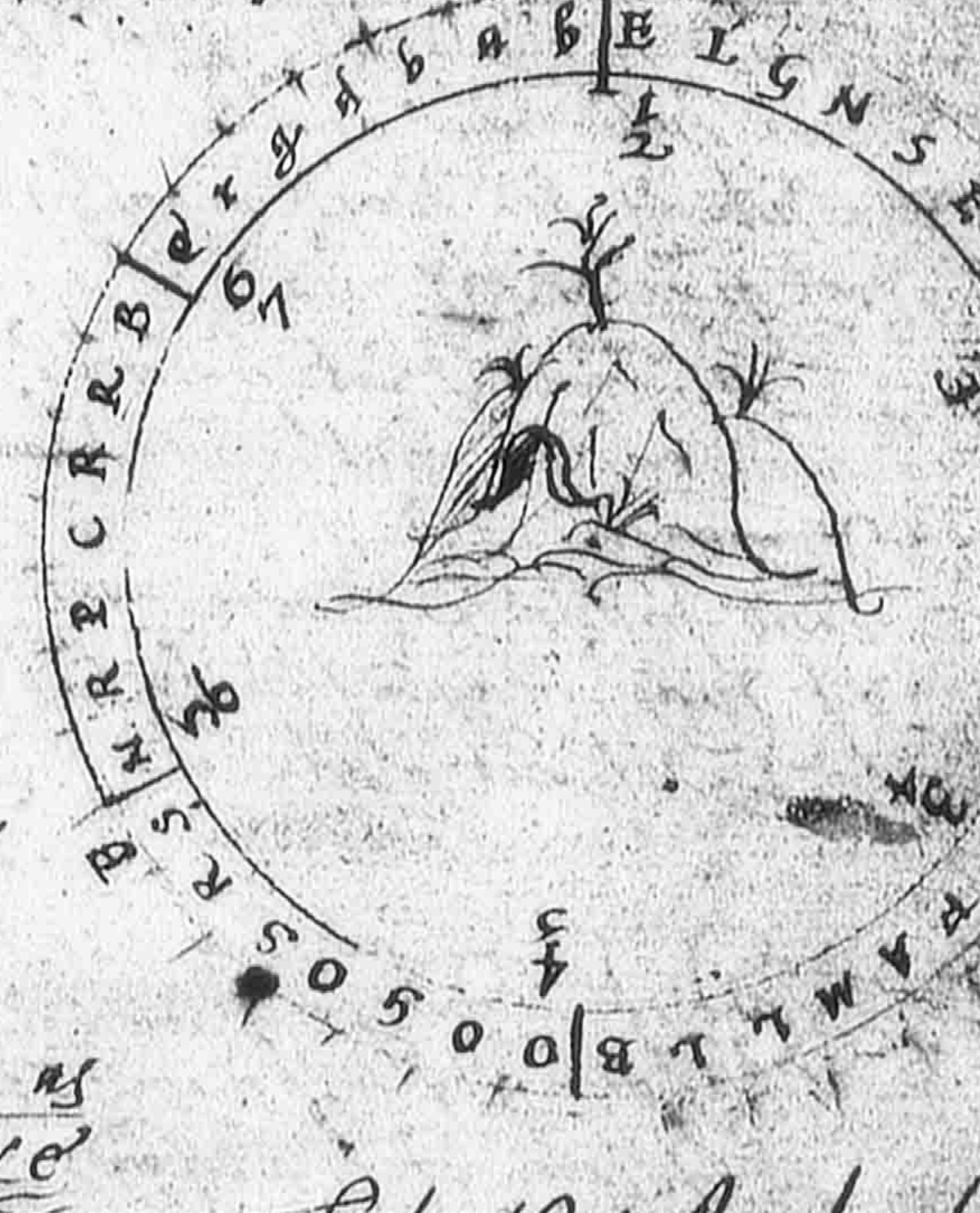
member, exceding count: I speak in respect of mans Capacitie. I am
and all hath some being by me: yet my powre is nothing in resp
his powre, which hath sent me. Write this reverently
note it — with submission: What I speak hath not byn revealed
Note second Last world. — not in these last tymes, of the Second Last world.
But I begynne new worldes, new people, new kings
Ecce, om[n]ia Noua. — knowledge of a new Government. To be short,
Potestam ~~dedit~~ tradidit; dedit mihi pot
=tem esse, Viuere, et in perpetuum glorific
omnibus et vbiq[ue].

As these cannot be comprehended, what they are, with m
Note. — So cannot any thing be browght to pass in me, without a
sight, and a perfect myracle.
Thursday — I govern vppon Thursday. For Instruction, the rest as befo
Thow shalt work mervaylous mervaylously, by my workman
in the highest. To whome* (with whose shaddow
thy sight, with life, and blessing you both, in his name
of whome I am the Image,) I prayse God.

*As I dowt, I did not here perfectly at the writing down.

EK. Now he descendeth into the Globe, and it became very bright there among
the people: which, also, at his comming, seemed to be more cumpact.
Ho stode vp and moved his hand, about his hed, cumpassing with it a loft.
~~After~~ that came a Company, with a King, and after him a prince
The King — The King had a red robe on, and a crown on his hed
the prince — The Prince had a robe of many cullours, and on his hed a Circlet.
The Cumpany 42 seemed to stand round about a little hill of Claye
An innumerable cumpany of vgly Creatures, a far of. — Beyonde this Cumpany seemed to stand an innumerable multitude of
vgly people ~~a far of~~. These which seme to stand round about the little
hill, seme to have in the palmes of theyr hands, letters, in order
as here appereth

~~BINEPOR~~



Bnaspol Δ — The King spake. Beholde, All
Wensday. — the Earth with her Iewells
and secrets what powre, are
delivered vnto me. And what I
am there thow mayst know.
I am great, But he, in whome
I am, is greater then I. Vnto
Blisdon Δ — my Prince, my subiect,
are delivered the keys of the
Mystery of the earth. All those
Angells — are Angells that govern vnder
him. Whose Government is divided, as
Vse them. — before. Vse them, they are
and shalbe at thy Commandement.

Vide lib. 5. 1583. Martij 26.

Those that stand afarr of
are the

Vide de this in libro [illegible] 26.

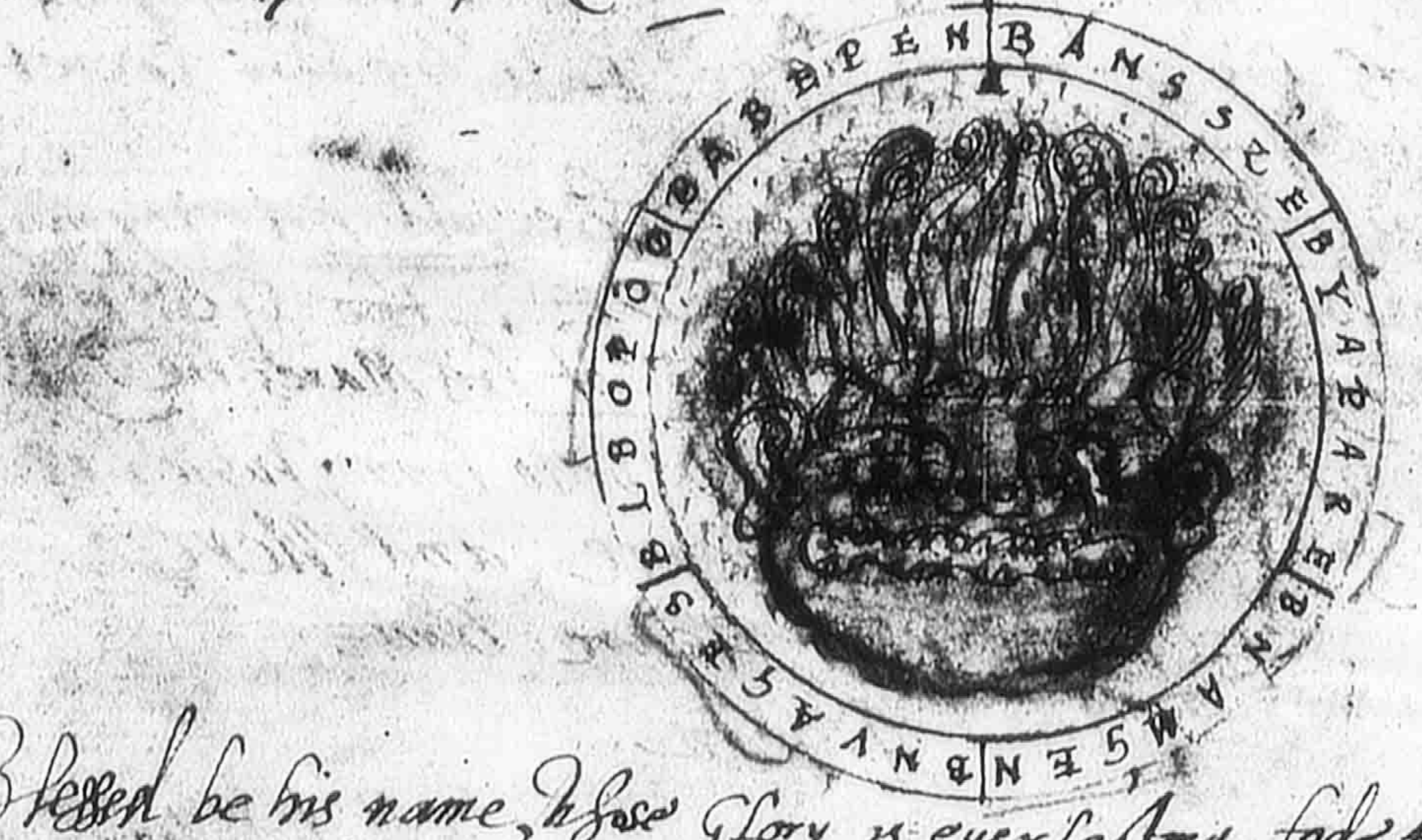
... kept by wycked spirits. / 13 / ~~54~~ (97)

are the Spirits of perdition, which kepe earth with her Threasor, for
him &c. and so forth. I have sayd.
Ho, standing vp, sayd, His name is the fifth and the 29th: and his Prince his
[illegible] name — fifth, and the 23th. Δ The first name I vnderstand in Tabula collecta,
the second name I vnderstand, for the fifth to be in Heptagono and the
23th to be so found the same, in Tabula collecta.

24
Ho: Venite, vbi nulla quies, Sed stridor dentium. 57

EK: Then cam the man agayn, with vgly fyre flaming out of his sides, which
was seen before, the last day. Ho beckened with his hand vnto him, ~~and~~
and his coate went to gither, and so covered that horrible sight.
EK There appeareth a round table, which 42 hold, and toss, all in fyre flames.
Ho: Write quickly, thow EK canst not behold it
The King — EK The first semeth to be a King with a crown on his hed, and the &c.
Mark what I sayd before. — Lo I govern (as I have sayd before) All enchanters, Coniurers, witches,
& wicked spirits that are hated of God, and included for euer, in
owteward darknes (except a few which remayn in a second payne, which
Note a great secret of spirits in payn expecting release. — gape and grone for the mercy of God, and have tyme of ioyd, whose
measure I have, and kepe account of) are all at my government.
By me, thow shalt cast oute the powre of all wicked Spirits
By me thow shalt know the doings and practises of evill men, and more
then may be spoken or vttred to man.

Saterday



Blessed be his name, whose Glory is everlasting, fode to the Iust, and sem=
piternall to the wicked.

Somewhat was not herd of me, or forgot — perhaps terror — a few one.

25 Ho The 36th name, is the King his Δ Bnapsen name, And his Prince his name is the
last written in the Heptagonon. Δ Brorges.

Note a 1583 May [illegible] Brorges may be called [illegible]

26 Ho. Venite vos qui sub mea estis potestate.

Bralges hath his government [illegible] — EK Then cam beight people 42: And besides these, all the ayre swarmeth
The Circle of letters — with creatures.
Theyr letters are in theyr forheds: these stand in a Circle: they take the letters
from theyr forheds, and set them in a Circle.

27 Ho Of these, I am Governor my self.

This is opposite [illegible] 5. Martij 5.

The last ternarie — Behold I am of tyme present. I am of the last Ternarie
Friday — Loke what may be wrowght, in all aeriall Actions, I can distribute and
bestow at my pleasure: my tyme and day is Friday
The day of the last before, is Saterday
The day of the fifth is Wensday

Beholde,

E. K.
Examination to be made of these bokes

not onely there written, but openly, and most playnly, truly, and sincerely spoken of before: as, by due examination of thy bokes thow shalt manifestly perceyve. Notwithstanding, as every King, in his Maiestie, comprehendeth the dignitie of his ~~hol~~ whole seat and estate, So I, of my self being the FIRST, have the government of my self perfectly, as a mysterie known ~~to~~ unto my self: which is a thing unlawfull to be published unto man and lawfull in respect of the charge committed unto us: and the slender dignification of mans frayle estate. Which thow mayst see in the Heptagonon: where, there wanteth a name: The rest of the Circumference of the Globe, are the six Kings following: according as they are written in the Mysteries of ... which do begynne the Powres, with their Princes, and their Characters orderly taken, by and uppon the Heptagonon....

The first King.

A Mysterie.

Δ forte, Unlawfull and why ~~myus~~ hard.

The Globe.

Δ forte their....

O God, how easy is this first understanding. Thow hast byn told perfectly, playnely and absolutely, not onely the condition, dignitie, and estate of all things that God hath framed: But also withall, thow wart delivered the most perfect forme and USE of them.

Δ Liber Creationis

Note what hath bin taught in this boke.

But this will I tell thee, to the intent thow shalt know: and forbycause I wold not, thow shouldst be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally afforesayd: which without direction thow canst not fynde. Take the Names, I will teach thee to know them, which els, by

Δ as may appere by this ~~[illegible]~~ Collection.

Δ × I suspect this to be an imperfect phrase.

LOKE thy First Table: I am called BALIGON with men. Thow hast noted my name (which is secret) among the Angels, begynning with this letter M, consisting of 7 letters, the last being an A.

Names among Angels.

I am called MARMARA: but otherwise CARMARA: but that letter M, shall not be expressed &c.

MARMARA
CARMARA.

M

Thow seest, next, BOBOGEL; He it is that is the Second King: thow seest the name BORNOGO, to be the ~~first~~ uppon the Heptagonon: it is his Prince. And therfore I did Note him with a Coronet and not with a Crown: nay rather, but with a Cercklet abowt his hed. &c.

Δ a name expressed

Bobogel?
Bornogo?

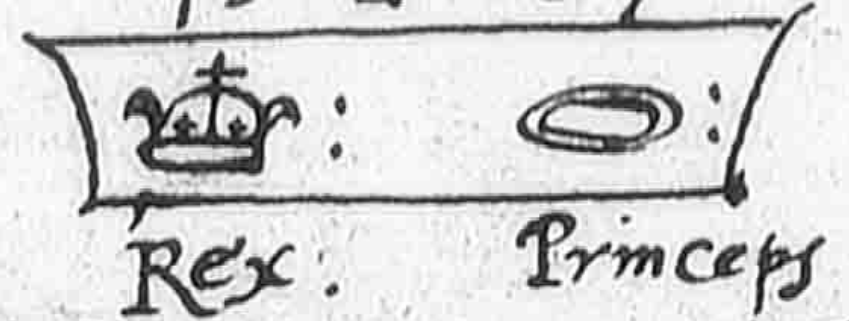
Note Attire.

Δ I concluded (of his instruction) the Kings and their Princes, their names to be thus learned out of the Table Collected of 49, names, it is to wete

1 — Δ — 44
8 — 2
15 — 9
22 — 16
29 — 23
36 — 30
43 Δ 37

Δ Addendo 7 — fit hic processus. Ergo addendo 7, numero 43 provenit 50: numerus maior quam 49, per 1. qui respicere p[er] illum ~~44~~: primum Regem Baligon

Δ addendo 7, fit processus hic. 9. Si 7 addantur numero 37: inde emerget 44. pro proximo principe modo retrogrado quasi



Rex : Princeps

Δ. As far as I remember, he sayd, My prince is in my self: which is a mysterie.

Δ ~~My Coniecture (hereuppon, and uppon this retrograde respect) to finde the princes among the 49 names in Tabula Collecta) is that BAGNOL is the Prince~~ 44. ~~under BALIGON: bycause the~~ 1. ~~letters are all one: but the order of their places diverse: and so is his prince conteyned in him self.~~

Δ It is not Bagnol but Bagenol with e not i: and therfore consider

Δ ~~then~~ ~~He allowed of my Coniecture~~ . . . and farder he sayd, The Characters

Δ {~~for the 5. 6 but of his Princes~~
I than sayd ~~nothing~~: tyll at the fayr writing herof, this, here added, cam into my mynde. How well, I know not yet: Note 6-23.

Δ Note that he calleth that, contynually, A globe. uppon such a globe [illegible] shewed out all the Cal

The Characters.

The Characters of Kings, are in the Globe; and of the Princes, in the Heptagonon. ~~[illegible]~~

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Δ. Note. for the [hand] on the last side: untill these words finished, he was out of sight: and when he had ended these words, he cam in sight agayn: and brought a thing in his hand like a sterre: ✶ M : or Heptagonon

Specialia of Princes

Behold. ~~E~~very one of these Princes hath his peculier Table. Thow hast Noted the First Table which begynneth, as I will tell thee.

In BOBOGEL, that O, the second ~~the~~ letter is the first of the Table and the ~~second~~ of Befafes, is the second, and the thirde of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, in the Seventh, ~~Bra~~ Brayole is the seventh and last of this first Seven of this first Table: I accounted the first [AVZNILN] the second Seven by like order is gathered of Babalel, and the rest of his septenarie. And so forth to the ende downward as thow didst before. &c.

O F S N G L E (E above F)

2: King 1st ~~[illegible]~~ answering to Blumaza as I perceyved 1583 May 5. manifestly by consideration of [illegible] must be the last for Baligon.

2. 3: In the second Table: L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third is the fifth of Basmelo &c and so you have LEENARB for the rest kepe that order downward to the ende of the last name Bamnode: transversim, quasi retrograde.

Δ The next L is the last letter of Babalel and then transversim, ut supra &c.

3. 4: In the Third, begyn at the ~~lower~~ first letter (of the latter worde) of the last of the second seven: and so upward, toward the ~~right~~ left hand: Δ the last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table. and the l, in Bristle, is the second, and l in Branglo the thirde, and thense forth upward, overthwart toward the ~~right~~ left hand. till ye come to Bobogel, his second letter being o. then to n in Bonefon: e in Bernole: o in Brangop &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table
The first B of the Table is the first B of Bobogel.
The second B of this Table, is the B of Befafes.
The third letter is [a] the second letter of Basmelo.
The fowrth letter, [R] is the thirde of Bernole
The fifth is the fowrth of Branglo
The sixth is the fifth of Bristle
The seventh is the sixth of Bnagole.
And so in to the next sevens downward orderly for the rest of the Table.

5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward crosswise exactly till the B of Bobogel And so of the next Seven, for the next: begynning at the n of Bonefon, and so forth.

6. 7: In the Sixth, (the Infernall Table) the first is B of Bobogel, the second is A of the 15th: the third is N of the 22th: the [illegible], is the fowrth of the 29: the fifth of the 36: the sixth of the 43: and the seventh of the 49: being E in Bamnode two letters being taken in that last septenarie.

The second septenarie begynneth at the first of the 15th, the second at the second of the 22th (being Y) the third at the thirde of the 29th. then the 4th of the 30th: the 5th of the 43th.

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7. 1: The Seventh: the first **A**, is the **A**, of Baligon, and so downward all the second letters of the 7 Kings. Then all the third letters, then all the fowrth letters, then all fifth letters, then all the sixth letters only & finally the seventh and last letters of the first names of the 7. ternaries.

Δ. Note, this table is made all of Kingly substance. &c

The Use of The Circular Table, here before often called a globe at another tyme

Δ Now I trust I understand (meetely well,) the making of the 7. Tables. I would gladly here some instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Charecters, and so within, 7 tymes 7, seven tymes 7 tymes 6, seven tymes furnished with letters and numbers.... sorts.

Ho. That doth appertayn to an other tyme.

EK. The Cloth was let down; and the stone did yeild voice but nothing visible but the forsayd blak cloth.

A voyce. Ho. One thing is yet wanting: a mete receptacle &c

There is yet wanting a Stone &c

One there is, most excellent, hid in the secret of the depth &c

In the uttermost part of the Roman Possession

Ho. Write. All lawd, Glorie and honor be unto him, which rayneth for ever. Amen. Be of good Comfort

Lo, the mighty hand of God is uppon thee

Thow shalt have it. Thow shalt have it, Thow shalt have it

Dost thow see, loke and styr not fro thy place: EK pointed toward.

Δ I see it not

Δ I omitted a word, and our memory could not yeld it, tho. perhaps Dignifyed.

Ho. It is sanctified, blessed, and ....^Δ in the use of his Creatures

Thow shalt prevayle with it, with Kings, and with all Creatures of the world. Whose beauty (in vertue) shall be more worth than the Kingdomes of the earth.

Loke, if thow seest it: But styr not, for the Angel of his powre is present.

An Angel ha[illegible] up the Stone

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyry sword in his hand &c

Ho. Go toward it, and take it up.

Δ I went toward the place, which EK pointed to: and till I cam within two fote of it, I saw nothing: and then I saw like a shaddow, of ~~the [illegible]~~ on the grownd or matts hard by my bokes under the west wyndow: the shaddow was rownd, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which (taking up) I perceyved to be the Stone before mentioned.

Ho. Kepe it sincerely.

Veritas in Veritate: Deus in Deo, Unus in Uno est.

Let no mortall hand towche it, but thyne owne.

Prayse God.

Δ Illi qui venturus est Judicare Seculum per ignem sit omnis honor, laus, et gloria, in sempiterna secula Amen.

Liber Mysteriorum Quintus

57

60

. 1583 . Martij 23 .

60

Liber. 6.9

Liber. 79

Jesus. † ~~58~~ (103) 61

† 1583 Martij 23. Saterday. a meridie.

Δ EK being come, with Mr John Husey of Blokley (on thursday ...) and EK being desyrous to understand somwhat of our spirituall frends

The Book. as concerning such matter as had fallen out very strange to him and Mr

The boke found in Northwik hill | Husey: abowt a certayne monument of a boke and a skroll found in ~~Nort~~ Northwik hill. by the direction and leading of ~~[illegible]~~ such a spirituall Creature, as when they had gotten the same, and they endevored by art to haue some exposition of the skroll, written in strange Characters, they were willed to repayre to me, and there they shold be answered: which thing now they did.

Being therfore now ready to receyve instructions of our frends, there appered ~~first~~ in the ~~stone~~ One, in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart.

Pilosus ~~Pilosus~~ He ~~[illegible]~~ tore his clothes all, and appeared all hery under. and sayd Penetrasti vim iniusticiæ meæ

Δ Glorifie God and depart. ~~He~~ he sayd. Feci, Nam decedo.

He went away as it had byn a bush of fethers pulld in peces.

The Clowd waxed thinner, and went all to the right hand

At length the ~~Table~~ Table appeared, but the Chayre seamed not to be of the same sort it was, but more glorious.

~~There~~ There appeared three, of which, two went away, and one taryed behynde.

he sayd ——— Auete

Verum est, et incredibile he kneeled to the Chayre and spake, but his words could not be discerned

Lux, veritas, et ~~[illegible]~~ virtus, unum sunt. et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo vivunt omnia, vita, et illuminatione tua.

Iustitia ~~[illegible]~~ Aue Verbum, Aue rerum formatrix et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabilia sunt (Iustitia) dona tua? O remiges Varpax.

Kyrie eleyson

Δ All this he sayd kneeling to the Chayre; and then he rose; and sayd O beata Trinitas, mitte Lucem et veritatem tuam, ut ipsa me ducant ad montem sanctum, et ad tabernacula tua.

Me. Ubi, non increduli.

Δ Nos non sumus increduli: sed spes nostra vivit æterna et omnipotens est veritas, fons vitæ.

Aqua. [illegible] Me. Adduxi vobis aquam ex eodem rivulo. Medicina verò est imperfectionibus et necessitatibus vestris. Satisfacite mene et quis sum, et quibus ornatus. Bibite, et accipite ossibus vestris pinguedinem. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbitis. Verbum est Lumen

Lumen illud quod oīs imperfectio ~~tollitur~~ abolitur. Credentes intrant
in sanctitatem eius: Ubi potio, et Medicina sempiterna.
Cogitasti verè. Sum, etiam, et Credas. Nam veritate
Raphael. et iustitia, vera et perfecta sunt Verba et disciplina eius.
What wilt thow?
Δ Rectè sapere. Me: Thow hast it.
Δ I perceyve it not otherwise, then that I beleve, it may be the decree
of the highest.
Δ He shewed a Tree, and a great deale of water at the roote or botom
of it. and he sayd Me Hath this Tree, now, any frute?
Δ I see it not. But the skryer may say.
EK The water commeth up the tree, and it swelleth, and it hath
frute, great, fayre, and red.
Me Lo I eate of it my self, and it lighteth the harts of those that
are chosen [he semeth to eate] So is it in the.
Δ Ecce servus Domini, fiat Decretum eius in me. (iuxta misericor-
diam eius) de me pronunciatum.
Me Go and thow shallt receyve. Tary, and you shall receyve.
Slepe and you shall see, But watch, and your eyes shall be fully
opened.
One thing, which is the ground and element of thy desyre, is
allredy perfyted
Incredulitas Yt semeth that you beleve not. But I have sayde, as he hath sayd
and his worde shall endure for ever.
For he shall, and will performe it, for he liveth for ever.
Seven Oute of Seven thow hast byn instructed most perfectly
of the lesser part, the rest I have browght you, in
this my vessell; A medicine sufficient to extinguish
and quench oute the enemy, to our felicitie:
Muse not, though I say ours: for we all live in tasting of
A parable. this liquor. His Hed is a marble stone. His hart is
the blud of a dragon: his leggs are the tops of the Northern
Mowntaynes. His eyes are bright, and his face of many
cullours, whose substance amongst the turmoyle and trubble
Nothing of nothing. For as then, they were Nothing: Had a forme
applyable and necessary according to theyr quantitie and secret
qualitie. The hevens are lightened by his two eyes: whereof
the one light is brighter then the other. Above and in him self
which is by him self, and in no other, is this great and vertuous
fowntayne. In nature intellectuall he hath watred the
plants

---

plantes of her beauty, and stroked up the garments of her felicitie.
In her darkest members entreth in the taste and savour of this precious
Medicine, reviving and recalling all things past present and to come
unto theyr lively and dignified perfection. My words are sentences.
My sentences, wisdome; My wisdome the ende in my message
of all things. Mighty and glorious is the vertue of it, whose
springs do endure, and are clere for ever: Whose name be blessed
Δ Amen. I respect the tyme: God be with you.

~~59~~
62

Martij 24: Sonday: morning abowt 8.
Δ The Table appeared, and the Chayre: and he who appeared yester-
day: kneeling or rather lying prostrate on his face, as if he were
A Lambs hed. a slepe: he lay a long while
A thing like a Lambs hed did seme to lik him: and then he rose
and wiped his face, as though he ~~had~~ had wept.
Me he sayd: Signa sunt haec vobis, humilitatis et poenitentiae, quae
facio omnia, vera ~~sunt~~ non mea sunt. Laudetur verbum
Note hereby to consider theyr actions, gestures and other circumstances. eius in Caelo, Laudetur etiam et in terris: Investigate potentiam
eius in humilitate loquelae eius, et videbitis gloriam frontis eius.
Misericors namque et omnipotens est gloria virtutis eius. Vana
sunt corruptionibus suis; Necessaria vero Necessitatibus vestris.
Nam fecit omnia ad laudem ~~suam~~ eius: et opera manuum suarum
(Ecce) collaudant lumen vultus eius. Admirationem diligite,
Humilitate vivite. Medicina vero mea (quae eius est)
omnia reparabit.
The feldes wither without the drops of his Mercie
Mans Memorie is dull, unlesse it taste of the sprinkling of this vessell.
[EK. He hath a great thing under his gown.]
Nature: Reason: Nature and reason have disputed profoundly and truely by the favour
hereof: it perceth therfore diepely. But understanding and reason have
elevated and lifted up the dignitie and worthynes of Mans Memorie:
by taste hereof. (The immeasurable and unspeakable begynnings
(yea with the begynner and ~~Principall~~ Principle therof) are
exactly (after a sort) and perfectly knowen of them. It hath
browght from the earth into the heavens: from the heven, unto his
seat: from his seate, into his Divinitie. From his Divinitie,
a capable measuring of his unmeasurable mercy. It is true,
most true, and true shalbe for ever. That from the
lowest grass to the highest tree, [from] the smallest valley, to
the greatest mowntayn; yea, even in the distinction, betwixt
Light and darknes: the measure whereof is the deapest: yea
(I say) it hath browght a Iudgment. When he asked
Wisdome

Wisdome, and forsoke the world, he receyved it. and it measured the
things of the world. Great are the inward eyes, and greater are
the meanes, which deliver things subiect or obiect unto them.

Finally it procedeth from him, that procedeth. Whereunto the
first was formed, after, and not like. Whose fote slipping hath
dasshed his hed in peces, and it becam dark: untill agayn, the Medicine
which I haue browght, revived his slombring. Hereby,* he, not only
knew all things, but the measure and true use therof. Yf the body
haue no inward fyre, it presently falleth. Every organ is voyde of qua-
litie, unlesse a meane be adiected. So, is all that thow hast
before, more wonderfull, then, as yet, profitable, unlesse thow
be directed and led in unto the true use and order of the same
Great are my words; and great is thy thought: Greater shalbe the
ende of ~~god~~ these Gods Mercies

*Note
*Adam, before his fall, knew all things

NOTE { The true use and order of the premisses

New worlds, shall spring of these
New maners: Strange men: The true light, and thorny path,
openly seen. All things in one, and yet, this is but a Vision.
Wonderfull and great are the purposes of him, whose Medicine
I carry. I haue sayde.

New worlds.
The Thorny Path:
A vision.

Δ he lay down agayn, a good while. and at length he rose: after my long
prayer and confession made to god, and my discourse to him. &c.

EK. He plucketh out a boke: all the leaves are, as though they were
gold, and it semeth written with blud, not dry.

A boke

Δ He sayd, Count, Δ he turned ouer the leaves. but EK
could not well count them: whereuppon he sayd: I will raze out thy
dulnes, and at length, make the clere

EK. There are 48 leaves

48: leaves

~~[illegible]~~ Me. Et finis est. One is one; neyther is, was or
shalbe knowen: And yet there are iust so many.
These haue so many names, of the so many Mysteries, that went
before
This is the Second and the Third: The Third and the last.
This is the measure of the whole

48 | 49.
Mysteries before.
Note of this boke

O what is man, that is worthy to know these Secrets? Heavy are
his wickednesses, Mighty is his synne.
These shall thow know: These shall you use. The One is a
Master, the other is a Minister. The One, is a hand, the other is a
finger: Grutch not. Neyther let wickednes tempt you: Love togither.
Be contented with your calling: For, all beasts see not a like: yet
are they all creatures. Vessels, not of one bignes, yet are they all full.
Both, most sufficient; but according to fayth, and understanding of Consci-
ence. Yet must there be a third; Who, God doth not yet chuse.
The tyme shalbe short: the matter great, the ende greater.
Ask now what thow wilt and he shall answer the

I Dee, and EK.

A Third to be chosen

EK. There appered one like my self laying his two armes; one, on EK his
sholder: and the other on a man his sholder unknowen to us, but somwhat
like to Mr Adrian Gilbert. &c.

Δ Ys it your will to procede in this matter, you now haue begonne with us,
or will you of those Charakters, and places of Threasor hid (here portray-
ed by pictures) say any thing? 60

Me. As thow wilt. Δ As the will of God is, so will I. the will
of God you know, better then I.

Me. The aeternall liquor be uppon you. Ones more, What wilt thow?

Δ I do prefer the heavenly liquor, before all things, and do desire to be
bedewed, with the super celestiall dew thereof. 63

Me. Consider the former tree.

Δ The tre with the water at the fote:

Me. Thow hast sayd. His growing power bringeth furth Act

Potentia
Actus.

Remember the Prince and Subiects, which haue power (as is told
the) of Erthly Bowels (The thing there, ~~whose~~ which your desire of me, is
no parte of my charge), Call him: It is his office: For by his
ministery it hath byn forbod. God doth impart his mercy, to those he
loveth, in all necessitie: Whether of the one, or of the other, where
it is dew. I leave it: his Office is to speak it. Notwithstanding
live in truth and humilitie: Use God his creatures, to his glorie, and
thy necessitie, the profit of thy own lymmes, and cutting out of all
canker and rotten flesh. Thow understandest: For thy eyes
shalbe opened. Amen.

Δ Blisdon is the prince under Bnaspol the king under [illegible] No. 4.
Aº 1587. circa Maii: quidam Ben (Spiritualis Creatura) dixit ipsi EK, se custodivisse ~~[illegible]~~ illos pulveres et librum Dunstani &c.

EK. He spreddeth his hands abrode, and goeth away, and putteth his boke
in his bosom as he goeth.

Δ. Gloria patri &c. Amen.

Martij 26. Tuesday hor. 10 ante Meridiem.

First, appered a Clowd: and that vanished away: Three cam in, they
made cursy to the Chayre: and two went away. Then the third
which remayned, lay down on the grownd, as before. There cam like
a Lambs hed, and looked on him. he sayd then, as followeth: being stand up, making cursy to the
Chayre. There was a solemn hand before. after a while he sayd.

Magna sunt illa, quae dixisti,

A Lambs hed, may be a token of our humilitie required &c.

Me. Thy Kingdome is established in aeternitie
Thy hands are invisible, and no man can distinguish thy mercies.
I attend your desire.

Δ As concerning the Charakters, and seales of the ten places, we are
desyrous to know whyther we may require now Bnaspol, or other
under him, to say unto us, that, which may content us, for the Case
as it standeth with us.

Bnaspol.

Me. The buylder of the Temple was riche, before it was adorned.
With wisdome, cam the Instruments necessarie for mans worldly use.
He hideth no light from those he loveth: neyther shutteth up his tents
from such as seke him. If one be great, o how small is the other:
How small therfore is the mynde, and how much weakened that
desireth these trifles? But as the smallest thing is sekest to the smallest

Note. All tymes
Speciall tymes

the smallest &c, so is the estimation of things of highest account, necessary for the lighting and vanitie of this world. A part (Notwithstanding) may beawtify the whole: and a small thing may cure a great infirmitie.

I told the before, that my fete are not placed uppon such brittle and crakling sand; ~~my~~ neyther are my lipps occupyed with the vanitie of nothing.

Note

I will not manifest, in any point, the thing which thow desyrest, neyther is it any part of my charge.

I have byn thy Scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the judgment therof.

NOTE.

All those before spoken of, are subiect to thy call.
This vessell at all tymes they greatly accept: yet have they times and seasons: When order breaketh in her self, the Labor is in vayne.
Every thing is for and to an ende.

Of frendship, at any tyme

Of frendship at any time, thow mayst see them, and know what thow wilt.

But one thing differeth, the Ende, and the Begynning. That only, is the El, rod, or measure which all ready is delivered The stroke of which, bringeth all things, in theyr degree, to an order: as far as the golden (magnificence of every Seven) stretcheth out it self.

Note

Every one (to be short) shall at all times and seasons, shew the direction in any thing: But, so, thow canst not use them in the determination, and full ende of every practise.
It is one thing to affectionate; and an other thing to effect.
What thow seest, is true, and to a ~~former~~ furder commoditie: For, with Furderance, every thing in Nature is ayded.

Δ —

Reade over that, which now, lastly, I declared: Then see, if you be not answered

Δ —

NOTE whose charge it is to deliver it

Therfore mayst thow know, what that is, all though thow do not yet, or presently, put it in practise, by him, whose charge it is, to deliver it.

Δ Of your so greatly commended liquor I am desyrous to have farder understanding.

Me. What liquor is more lively then the dew of Truth, proceding fro a fowntayn most swete and delectable: even that water which thy mouth hath praysed of. What water recreateth more; or cooleth ignorance deper than the knowledg of our Celestiall speche: your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend every substance in his kinde. The things which you do loke on, bycause you se them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage therof, from the same in the morning to the same at night. Distance is nothing with us, unlesse it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans sowle.

Veritas
Lingua et Vox Angelica

We see all things: and Nothing is hid from us: respecting our Creation.
The waters shall stand, if they here theyr own speche.
The hevens shall move, and shew them selves, when they know theyr thunder.
Hell shall tremble, when they know what is spoken to them.

The Powre of the primitive divine ~~spech~~ or Angelicall speche.

The first

ADAM

The first excepted, No man ever was, is, or shall be (excepted where I except) that ever shall understand, hath or doth know the least part (ô it is incomprehensible) of this vessel. He named all things (which knew it) and they are so in dede, and shall be so for ever.

Angelorum Colloquia

Tres ab hominibus in caelos rapti cum Angelis conversales
Enoch Elias & forte John

Thow shalt speak with us; And we will be spoken with, of the Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three lakes to destroy that Monstre They are fed with celestiall fode, and they talking, speak all understanding.
By him it is, I take God, (only him that created me) to recorde.
It is determined: els would I not: And may be undetermined, yf you break his Commandements.

NOTE
yf

A Stone it is that ~~preasseth~~ presseth down all things before it; and kepeth them under him, as the hevens do a clowde. What art thow (O God) and how mighty are the drops of thy mercy, that preparedst ~~man~~ man before to examin thy Mysteries?

Note

The plagues of those that plagued them selves, shall fall uppon you, yf you transgress one iote of your eye sight:
For, what you desyre, is graunted: and if you love him, you shall endure for ever.
I am not as a clowde, scattered with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for ever (bycause my message is such) and my truth, shall endure for ever.
Beholde, Beholde, yea let heven and earth behold: For with this, they were created; and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor. Lo this it is. [EK. he holdeth a boke, as he did before all gold] And it is truth; whose truth shall endure for ever.

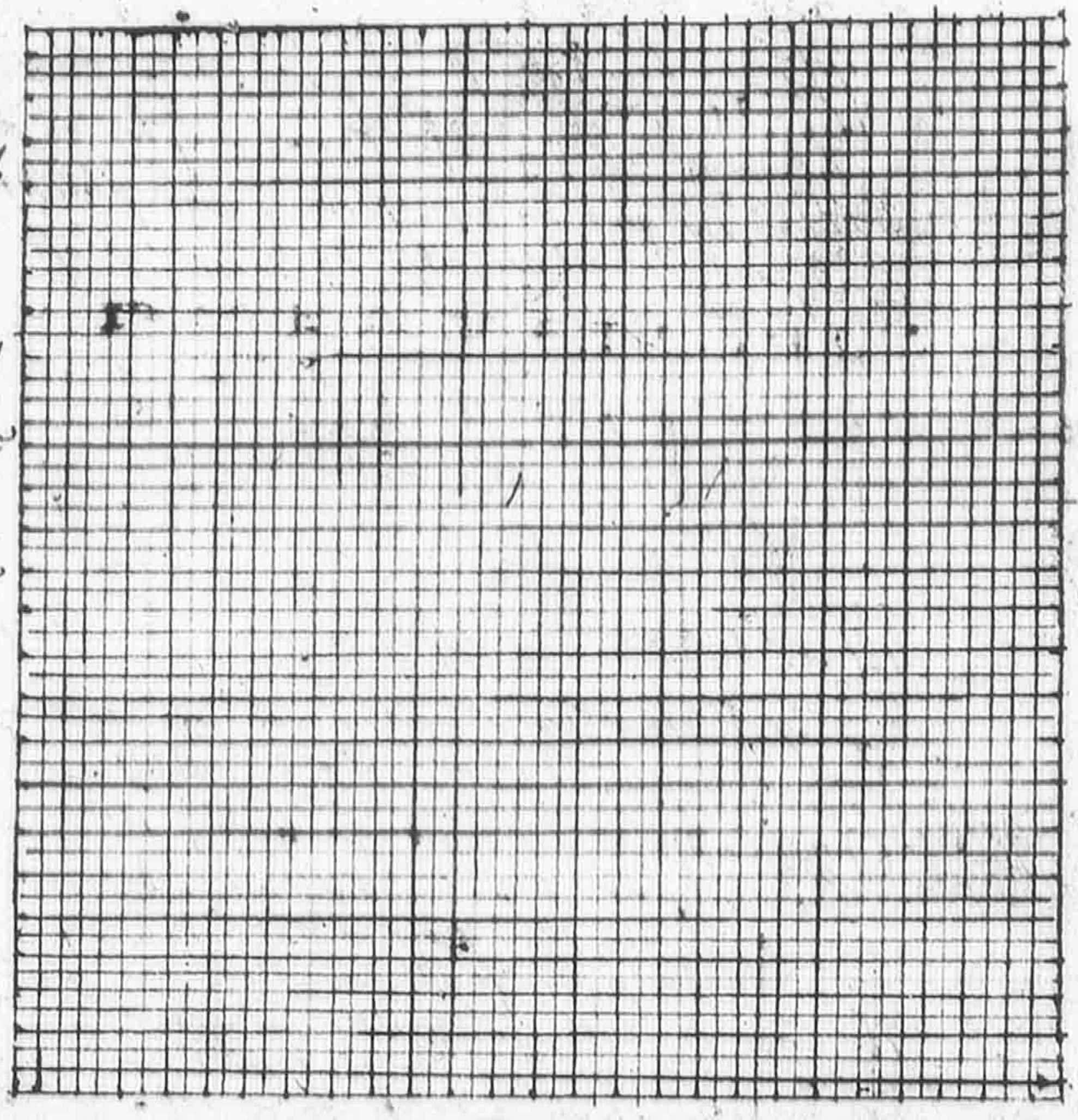
The boke. The first Language of God Christ.

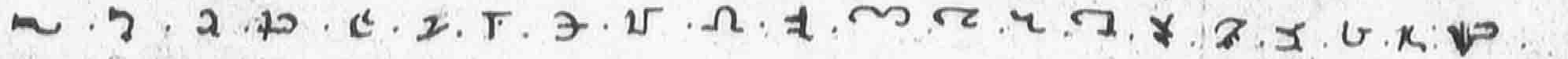
EK. The leaves of the boke, are all lyned, full of square places, and those square places have characters in them, some more then other: and they all written with cullour, like blud, not yet dry. 49 square spaces, every way, were on every leaf: which made in all 2401. square places. He wiped his finger on the top of the table, and there cam out above the table certayn Characters enclosed in no lines: but standing by them selves, and points betwene them He pointed orderly to them with his finger, and loked toward the skye at every pointing.

The coller of the Letters.

21 Characters

Δ Me. Note what they are.





Δ By his often taking things from under the table it sholde seme that there shuld be som shelf under the table

Δ They are Noted.

EK. He toke from under the table, a thing like a great globe, and set that in the Chayre and uppon that Globe, layd the boke. He poynteth to the Characters: and cownteth them with his finger, being 21. and begynning from the right hand, toward the left. He putteth of the Crown of gold, from his hed: and layeth it, on the table. His here apperith yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of the

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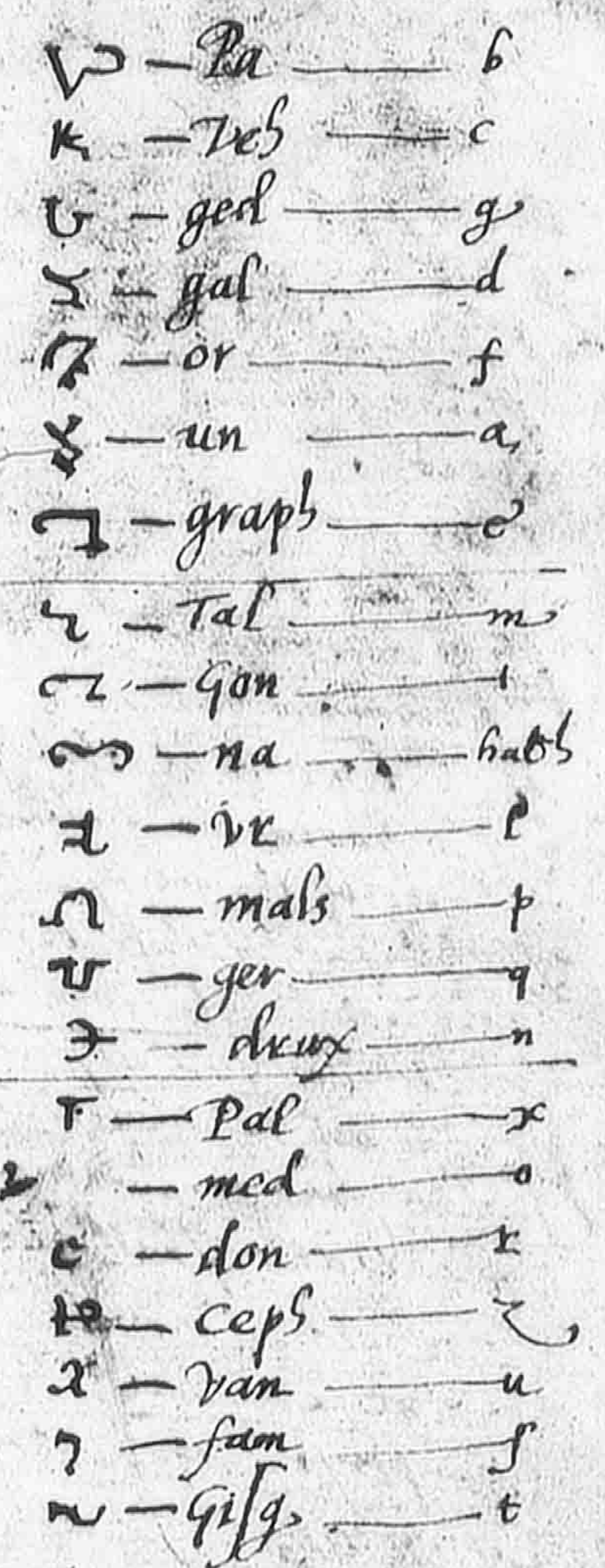
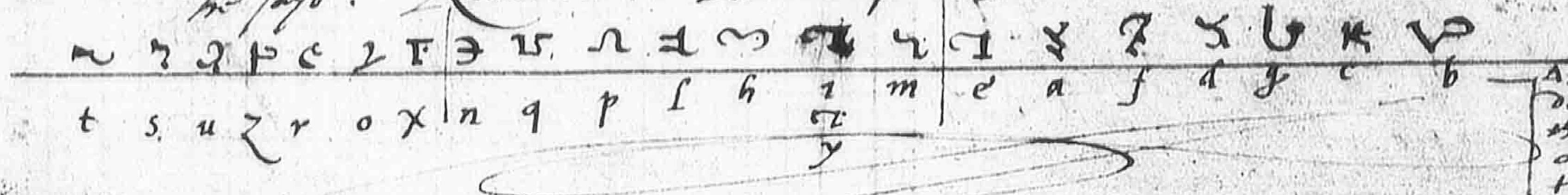
the Characters, and sayeth Pa and there appered in english, or latin letters, Pa: he sayd Ves: and there appered Ves in Writing: then Ged: and after that he sayd Vnus Vnus Vnus, Magnus, Magnus Magnus, es. Then he pointed to an other, and sayd Gal, and there appeared Gal. then or. [the voyce sounded ors]. Then Vn [the sound seemed Vnd], Then. Graph: [the sound as Grapha, in the throte] Then Tal, [in sound stall or xtall.] Then gon. then na [but in sound Nach as it were in the nose] Then ur, [in sound our or ourh] Than mals, [in sound machls]. Then Ger, [in sound, gerh]. then drux, [in sound droux]. Then Pal. the p being sounded remissly. Then med. he sayd Magna est gloria eius. Ceph sounded like Keph, But before that, was Don: then Van, Fam, then Gisg. Then he lay down before it: and there cam two [illegible] and parted the 21 letters into 3 partes; eche being of 7. he sayd. Numerus o perfectissimus, Vnus et Trinus. Gloria tibi, Amen.



Pa	b
Ves	c
ged	g
gal	d
or	f
un	a
graph	e
Tal	m
Gon	i
na	hath
ur	l
mals	p
ger	q
drux	n
Pal	x
med	o
don	r
ceph	z
van	u
fam	s
gisg	t

Then he put on his Crown, and pluckt a black veale before all in the Chayre. he sayd. Remember to lerne those names with out boke, and to know them.



t s u z r o x n q p l h i/y m e a f d g c b

Δ They I deciphred them after a day or two or three.

Martij 26. a meridie Tuesday. hor. 5 ½

First there was a great noyce of harmony, hard

There appeared two great Armies fighting, and much bloudshed on both sides.

A Battayle foreshewed

One Captayne is in red harness, the Contrary Captayn, in white and grene.

There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they ~~were~~ on the red Captaynes side. He and his soldiers had the worst and were putto flight, and they ran away.

The Captayn with the white and grene was Master of the felde: and assembled, and gathered his men to gather after the Victorie

Now this Capteyn goeth to a towne and semeth with his hand to beate up the towne being a big towne.

There was a voyce hard, saying thus — So shall it be with 21 more

Δ With what one and twenty?

A voyce — As yet, you can not know.

This shall happen, before the Sonne hath thrice gon his course.

EK. Now the Capteyn appeared alone on fote, in his harness. he holdeth up his hands to heven. He is now vanished away. I meane the Capteyn in white and greene

Now

Before two yeres finished Ergo before Aº 1585 Martij 26

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Three. Now appeareth the red cloth before the Chayre. There come in three. ~~63~~ They all make cursy: and two of them went away. ~~62~~ 65

A. Gilbert. Δ Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat ~~by me~~ in my study with Mr Kelly and me: whether it were any Illusion, or thrust of any seducer?

NOTE Election. Me. No wicked powre shall enter into this place. Neyther shall iniquitie range where the fyre of his percing Judgment and election doth light; which shall quicken his deadness; and revive his courage to the auancement of the name of him, which liveth into. He chose with fyre and lightened theyr harts, and they immediately understode and felt the Illumination of his glory. What wilt thow?

The Apostles on Whitson Sonday.

Δ To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ This phrase, for euer, is somwhat dark

Me. With this world for euer. Δ This geveth some light.

EK. The stone is become very dark

Three. Fowre. Me. As the Buylding is grounded and ended upon three, So must the mysteries thereof be practised with three. The fowrth is the Boke, which, Lo, is here present.

Δ Must Adrian Gilbert, be made privie of these Mysteries?

A. Gilbert may be made privie, but he is not to be a Practiser. Me. Thow hast sayde

Δ May I note to your name any peculier Character or syllable to distinguish your speches from ours or others?

Me. Medicina sum.

Δ I may then use this syllable Me, to note Medicina or Medicus Dei.

A. Gilbert his Task. Me. Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre. The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are creeping in to new worldes. Tyme shalbe altred, with the difference of day and night. All things have grown allmost to theyr fullness. We teache duty, Humbleness, and submission

Note a prophesie. Pride.

But beware of Pride. Shortly shall these things come to passe.

Adrian Gilb. Δ Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god and the recouery of those miserable people from the middst of hell into which, for many hundred yeres past, and yet continually they do fall. &c.

Me. Who made thy wordes to prophesy? or, who opened the eyes of thy understanding? Who ~~anoynted~~ thy Jaws, or fed the with unknowen meate? Euen he it is, that pricketh these things forward, and shall use you as his Instruments to a mightie honor.

Δ. god.

Description geographicall. Δ May we require description of the Countryes, for his better instruction, &c.

Tenebrae post dorsum. Instruction requisite. Me. Let darkness go behinde the, and tempt him not, that iudgeth. These things belong not to my charge. Thow knowest them, which are sufficient; whan short time shall serve, for the whole instruction. Greater nede were to enquire How or by what meanes thow mayst be made worthy; and so, consequently, have knowledge for the knowing, having and using of this celestiall medicine.

Note. Forget not I instructed the before hand, and told the, that both of you must iointly lerne those holy letters (for, so I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the Understanding of his charge.

Both ioyntly EK and I.

for Discoueries making of the seas and strange landes

Δ You perceyve that I have diverse affayres which at this present do withdraw me from greater diligence using to these Characters and their names knowing by hart. And therefore I trust, I shall not offend, if I bestow all the convenient leysure that I shall yet I able the knowing hereof.

Me Peace, Thow talkest, as though, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other.
For short is the time, that shall bring these things to profe. Wherein he
God will shew him self alive — that liveth, shall approve him self alive. Beautifull are the fotesteps of his comming, and great is the revenge of the wicked.
Liber — O Liber, Liber, Liber, bonis vita, malis vero mors ipsa.
Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui
Lumen Medicinae meae, Vobis

EK. he holdeth his hands abroad. He draweth the curten.

Δ. Gloria Laus et honor Deo patri et F. et S. Amen.

Martij 28 — Thursday morning — Maundy Thursday

Insidiatores — A voyce. Pereant omnes qui insidiantur virtuti nominis mei: et qui Lumen ~~et~~ absconderunt justitia mea.

EK. Now the vale is plucked away.
Three appeare, as before tyme.

All three sayd — Multa nos, quia multa patitur ipse.

EK. The two go away, and the third remayneth, who is like in all points to him, who yesterday to me alone, in your absence had declared him self to be an illuder. Δ NOTE, for the better understanding of this dayes Act it may be remembred that E Kelly, while I (John Dee) was at London, yesterday (being Wensday) had used means to have conference, with the good Creatures, with whome we have dealing iointly: and that there appeared one very like unto our good frends, who toke upon him to be the same and was forced to be constrayned by EK to tell the truth: and therefore his outward beautifull apparell seemed to go of and his body appeared hery:
Pilosus. — and he confessed that he was an illuder &c. whereuppon EK was in a great perplexitie of mynde, and was ready to have gone his way. And at my comming home told me a long processe of this temptation. But I comforted him, and wold not yeld to his opinion, but did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessary: and that therefore he wold not geve his children a stone for bread, or a Scorpion for needfull food desyred &c.
And this morning the matter was propounded by me, and thereuppon the former sayings were used, and all the consequency of matter, which hereafter is recorded.

Δ The verite I require of yesterdays doings with EK in my absence.

Carmikas zure — he sayd, holding his hands up to heven.

EK. he walketh up and downe, and semeth angry: and did beat his hands together. There commeth a little streame of fire which from above, and came to his hed. he kneleth down before the Chayre, and loketh up, and sayde

Me Oh how brittle are the works of thy hands [he looked up] whose imperfections are more innumerable than the sands of the sea: or cloudes that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor (o God) to dwell in place of glory: His lying lipps presume against Truth: Whilst thow suffrest his old and withered face to be garnished with thy beauty. Heavines is his seat, yet are his lipps myrthfull: and little knew I that

that seperateth him from the dignitie of honor: But his punishment is sufficient, his dishonor unspeakable, and his damnation for ever: which how bitter it is, great and unspeakable, Thow, o thow (I say) that livest (which hast estranged him so far from thy glory) makest only manifest.
But yet how long shall the sonnes of men puff up them selves with bragging and boasting of that they see not? But (alas) All things are confounded, and are contrary to thy commandements: some only which differ, remayn with concordant myndes, praysing thee, and lifting up thy name, as mich as strength performeth. But Great is thy glory and long sufferance manifest, in that thow dost not only with grief behold their synnes, but like a iust iudge favorably dost ponder the frealnes of their enemies, which infect their myndes, and blynde the light, which thow hast given to their understanding, with inflammatory bodyly, instigations worldly, and temptations innumerable. Great therefore and most great, and none greater can be, which overthrowest the Adversarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seat yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy everlasting kingdoms for ever.

EK. Now he standeth up, and sayd

Raphaëlis officium — Me As I have allready told, from whome I am, so have I not hydden what I am, or what message I bring: why it is sent, it is allso written.
How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin
*forte, truth — is a measure ~~is a measure~~ to distinguish * from falshode, light from darknes, and honor from dishonor. The more they are like us, (as thow them selves so, for, nothing can be more dislike) the more they are Iudges of their own damnation. Yea, if his strength had byn great, he wold have devoured thy sowle. [loking to EK] But whome God hath chosen, shall none overturne. Brag not: eyther credyt my words by thyne owne reason. But consider that diverse may be dishonored, yea though they be in honor. yet shallt not thow neyther be overturned with the one wynde nor the other:
Afflictions to EK. — though the afflictions that shall follow thee, be great and hard.

In my words are no error: neyther have you felte my lipps untrew. When I kneeled, I spake for you. But I have promised that No unclean
this place — thing shall prevayle within this place. Neyther am I a revenging spirit
Raphaëlis officium — nor of any such office. I quicken the deade, revive them that are fallen and cure or bynde up the woundes, which they are permitted to work upon men, as tokens of God his Iustice.
I call the same God, (whome I have called before) to recorde, that these words are true, my sayings iust, and his mercy more perfect. Whilest heven
Note the durance of these Memorialls — endureth, and earth lasteth, never shall be rased out the Memorie of these Actions. Use Humilitie: Rejoyce when the enemy is discomforted in his trayns, and inventions: A punishment so great, Et caetera.
* Note of the vision which was shewed A° 1582. — When I yoked your *fathers together, I ioyned them not for a while. your flying is to be considered in quantitie, qualitie and Relation.
Thank God: Be mercifull: forget your synnes: and prepare your selves, For, great and wonderfull is the immediate powre of him that illuminateth from above.

It shall light uppon you: For those that are present with him, lived with him, eat and drank with him, [and] were instructed by him, were but

but hearers onely: At length God was glorified, in one instant a thing brought unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I have sayd.

Δ

Me. Behold. Veniat vindictam Dei, et percutiat linguam mentientem.

EK. He goeth his waye and taketh all with him, table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so devilishly with EK.
One of them holding him by the arme, sayd Speak now for your self, you could speak yesterday. They all drew theyr swords: they seemed fire. And there seemed a water to com in, but it went away again.

A voyce — Dicat, nam meum non est.

EK. Now is the Skroll with the Caracters brought in, which was found by spirituall direction this ~~last~~ month, the 12 day, about 10½ after none, by Mr Kelly and Master Husy.

The finding of the skroll, of the Treasors. He semeth now as like our good frende, as may be.
Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce — Els could I not speak.

Δ Seing now thow canst speak, answer me

The wicked sayd — Ask quickly.

Δ What is thy Name? — The wicked answered Gargat.

Δ What is the content of that Skroll — Gar. I know not.

Δ In the name of Jesus, I charge the to tell me the truth as concerning that roll here shewed: — Gar. I have counterfeted this roll, and brought it. for it is not the true roll.

Counterfeted Roll. Vid. infra pag. 152. 153. [illegible]

Δ After ~~many~~ many words betwene him and me, and the more, bycause he denyed that he knew I any glorie belonging to God, I urged him so, at length with short and evident argument, that he answered he must confess the powre and glorie of God: and sayd, that he was damned for ever. and did wish damnation to me: And I requested God to use his Justice on him for the glory of his name: then he entreated me sometime, and sometime derided me, saying, Art thow so lusty? &c

Δ All the Company fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and ~~then~~ after that was a mighty roaring hard.

A voyce — Sic solemniustis.

Δ The Company went away. There cam a fire and seemed to burn all the howse.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

Δ Then returned our frende Me, and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the Chayre covered with a red covering &c.

Write Me. Visio vera, verè denotatur. Denotetur etiã ad gloriã Dei.

Δ Master Kelly, is your doubt of the spirit, now taken away?

E.K. yt truely, I beseche God to forgive me.

Me. Dixisti, et fac tum.

A.G. Δ As concerning Adrian Gilbert, there might be some doubt in common externall judgment, of his aptnes to the performance of the voyage with the appurtenances, But the secret of God his providence, I will not meddle with all: for he can make infants speak, and the dum to shew forth his glory &c.

Me. Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing?

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of nothing? or man, so brittle a substance? Nature bringeth up her soldiers amongst trees and herbs, like a gentle fyre: In beasts and all the creatures of the felde, waters, and earth, in a palpable imagination: Amongst the Sonns of men, she avaunceth her self, wholy in the light of Understanding. In all these she walketh by her owne qualitie, mixing the quantities, with her before judged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. If Nature have such powre, What powre hath our God, and how great is his might in those in whom He kindleth a whole understanding. The strength of body and inward man, with the strength of him that also leadeth him, are augmented and diminished at his pleasure.

Note Body Soule Spirit

If earth, in mixture become fyre, how much more shall he be encreased, whom God hath strengthened: If he wold have conquered with thowsands, he wold not have sent back the dogged harted people. If riches or renowm were his felicitie, he wold have kindled the twelve Lamps of his eternall light, on a higher mountayne: But he chose them in the valleys, and from the wakering place. I think this be sufficient to confirme your Understanding.

The 12 Apostles

Δ I trust, God be not offended with this matter propounded. &c

Me. He is pleased: And it is endless. Eternitie is mighty and glorious to the righteous.

Δ When shall I make him privie of these things?

A.G. Me. When thow wilt. For every thing is acceptable with those that are accepted. See thow advertise him, and be his Father.

Δ As concerning John Davis, we are to ask somwhat &c

Jo. Davis. Me. John Davis is not of my Kalendar. Lern of them of whome it is necessary.
Be not negligent, in bringing the things before prescribed.
God be emongst you.

Lern the Alfabet

EK. He hath drawn the curten of red.

Δ Soli Deo sit omnis honor et gloria. Amen.

Mawndy Thursday, after None. hor. 3½

Δ The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the Chayre. Two went away, and the third remayned there, as before.

The reformation of the Kalender. Δ As concerning the Kalendar to be reformed, I am grieved that her Matie will not reforme it in the best termes of Verite. And as for the priviledge for Mr Adrian Gilbert his Voyage, I think not well of it, that Royalties shold not be granted. Therfore both these points, respecting her Matie I wold gladly have councell, such as in the judgment of the highest might be most for my behofe, to follow.

Me. In one government there are sundry principall partes: Every part in subdivision conteyneth many and sundry offices. Many Offices require many disposers: yet hath every disposer continually some portion in his qualitie. All things, one thing: And one thing, something: Something many things, and many things, most innumerable. The heavens in proportion are governed universally of a few; particularly of many: eche place possesseth his division: and every thing divided, his properties. Primus ar governors which move and stir them up to work, as it is provided, and to behold in speculation how every particular Action, shall have due, perfect and

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Angeli proprii

and appropriated Locall being, motion and Condition
Subiects (yea, the Highest) are stirred up, by theyr propre Angels:
The inferior sort do follow the disposition of theyr Rulers
Vertue and Vice dwell every where
Light and darknes, are allways intermedled
Consider, How I speak it.

Peculier and propre Instigators

The myndes of all that move, even unto the best qualitie in Nature, have of them selves propre Vertues: and therfore propre Instigators.
I call to memory thy words, the manner of thy speche, and the very purpose or meaning wherewith it is uttered. I see thy infirmities, and know what thou desyrest.

God his Elect.

But mark me, Whom God commonly chosets, shalbe whom the Princes of the Erth do disdayn.
Consider, how the prophet that slew that Monstrous Gyant, had his election.
God respecteth not princes, particularly, so much as the state of his whole people. For in Princes mouthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn.

Medicine

Yt is not myne office to meddle with theyr Vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine
But what? doth thy mynde reply? Dost thou think, that my Counsayle heerin, to a grieved mynde, is, (though it can be) Medicinall?

Raphael long tyme visiting my hed

Peradventure thou thinkest I am not [in] thy marrow: yes I have byn long in the highest part of thy body, and therfore am somwhat persuaded of thy meaning.

Δ In dede, I thought that your good Counsale, may or might be a remedie and a medicine to my afflicted mynde, for things inwardly doing in the two former points expressed.

Me Behold, when both thy earthly men would seduce the. Dost thou think that if it pleas god, it shall not please the Prince? if it be necessarie, all ready prepared?

A secret

Secretum dico.

For all things are Limited, with a full mensuration, and unserchable forsight. yea, I say, all ready, unto the ende.
Be not discomforted. Quayle not at the blast of a small tempest:

Lingua dolosa.

For those that speak the fayre, have dissembling harts, and privilie do they shote at the, with arrowes of reproche.

England.

When they shall have nede of the: I meane, of the help of God, through the, (Some shut up, some entangled, Some gadding like masterles Dogges,) Than shall they gladly seke the

Miserie to come

and desire to finde the. They shall smell oute thy fotesteps, and thou shalt not see them. The key of theyr Cares shalt thou be Master of. And they them selves shall not unlok theyr owne grevousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I answer the, allthough it be not my office,

Note. each in his office.

to declare that thou desirest: yet for that thou desyrest my Medicine

Praevalescentia.

I say, Thou shalt prevayle agaynst them, yea even agaynst the Mightiest
As thou wilt, So shall it be in God his blessings
Beware of Vayne glory. Use few wordes

Conquest

Thy weapons, are small, But thy Conquest shalbe great

A firm fayth.

Lo. doth this satisfy the? Have a firme fayth:
It is

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All officis

It is the greatest lesson. Be it unto the as thou hast desired.
One thing I promise the, for all Officis. Thou hast in Subiection all Offices: Use them when it pleas the, And as thy Instruction hath byn I have sayde.

68 65

Δ As things be planted here, for preparation of Table, Sigillum Dei &c which things are not portable with ease: So, bycause I think, that some services to be done in gods purpose by me, will require other places than this howse, So shall diverse my practises have (as I think) a more compendious manner, and redy to be executed in any place &c.

Me Truely thou hast sayd, and so shall it fall unto the. As I am here in this place and yet in dede not, so, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

Δ: and E.K, and A. Gilbert

The other shall be, but, as a necessary help to the first Practisyng, to plant the Tree: which being confirmed and strongly rooted shall bring forth frute, most abundantly.

The erth } 1. EK
The tree } 2. Δ
The planter } 3. A.G.

The Erth and the tree, can not be separated

The Planter may be separated from Tree and Erth

This is the ende, and true it is.
Let him be record, whom I beare record of here,
And so, with the, Amen.

Note Lerne the Alfabet.

I must help the. Lerne ioyntly the Elements or grounds of this heavenly doctrine; the ende and consummation of all thy desyred thirst: in the which God shall performe the, thy Philosophicall Harmonie in prayer. Thou knowest what I mean.

Δ * Philosophicall Harmonie in prayer, is meant by the prayer which I dayly use, [illegible] D.e.a.m.f. G.P. F.E.S. &c.

The Eternall physitien minister his heavenly grace and continuall blessings uppon you, to the Glorie of his name, execution of your proceedings, and holy and insatiable desires!

Δ Amen: Omnipotenti Deo, nro,
Creatori Redemptori et
Sanctificatori, omnis honor
laus et gratiarum actio.
Amen

Jesus.

On good friday: After None

Δ There was a savor of fire felt by EK
There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Whereat he started; and sayd he felt a thing (immediately) creeping within his hed, and in that point became all in a sweat. And he remayned much misliking the moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somwhat. Upon the Curteyn was drawen away: and there appeared the Table, and the Chayre covered.
Then cam three, two went away and the one remayned: as before was used.
EK held the paper of the letters in his hand: and Me bad him put it out of his hand

Me The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. If the hand be heavy, how weighty and ponderous shall the whole world be? What will ye

Δ this he sayd

Δ This he sayd vppon our silence after his former words. I answered, We desyred to know the Mysteries of the boke.

The Boke now appeared (the cover of the chayre being taken away) the boke lying vppon a round thing: which EK, was not yet able to discern what it is.

The first ~~leaf~~ side of the first leaf of the boke appeared full of the former letters, ~~came~~ every side having 49 tymes 49 square places, with letters some more then other.

Me. Every side conteyneth 2400 and one ~~letter~~ od letter.

49
49
441
196
2401

EK. All the letters semed to be of bloddy collor, and wet. The lines betwene the squares semed to be like a shaddow.

In the first square were 7 letters.

Me. Say After me: But pray first, ere you begynne. Δ We prayed

EK. All became blak as pych in the boke.
Then it became light agayne.
Now he pointeth up, with his rod of gold divided into 3 equal partes, which rod he toke from under the Table.

Me. Keps van [he lifted his face to heven]

7	6	5	4	3	2	1

1. Don graphs fam vels na.
EK. Now he kneleth down, and holdeth up his hands:
The letters of the first Square, ar 7.
Now he pointeth to the second.
2. Med gal [EK. he turneth him self about.
3. Vn gal Vn Mals na
Me. Thrise seven, Thre and All one: and his mercy endureth for ever.
4. Tal vn Vrs.
5. Fam graphs Fam.
6. Ged graphs drux med.
7. Vn van.
8. Tal vn don vr Vn drux. sownded as Droux.
9. Med
10. Tal van fam mals Vn.
11. Vn ged gon med gal.
12. Mals vn drux
13. Ged Vn.
14. Fam graphs fam.
15. ged vn tal mals graphs gal Vn keps
16. Vels Vn mals vels drux graphs na   Δ capenes
17. ged med.
18. med gal.
19. Fam graphs tal graphs ur Vn pa Van ged graphs drux
20. Gal med tal drux Vn.
21. mals na gon vn tal
22. ged vn
23. Van vn drux vels don Vn drux.
24. Van don graphs mals don graphs fam
EK. Now he semeth to wepe, and knock his brest.
he pointeth with the rod, up, agayn, and sayd
25. vn gal graphs mals gal
26. Vn keps graphs
27. Gal don Van keps
28. gisg Vn don gal graphs tal Vn na.

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29. Van Vn
30. Vels graphs fam gisg fam.
31. ged don Vn mals Vn gal   he played here a good while.
32. fam graphs gal
33. Van drux pa Vn don
34. gal med tal gon med Vrs
35. Vn gal graphs mals med Vn gal
39. 38. 37. 36. Vels na graphs Van Vn Vels na. | Tal Vn na | Med fam fam na graphs | gal Vn mals na |
40. med drux gon keps gal Vn don. This is a Word
41. mals Vn drux ged graphs mals na gon.
EK: Now he walked up and down before the chayre: and cam agayn and pointed.
The letters now following seme to be written with Clay.
42. Med gal Vn tal na
43. ged graphs tal graphs gal fam Vn Vr : eight letters
44. Vn
45. gal gon drux med keps Vn
46. na med pal mals med don. Now he walketh agayn, and loketh upward.
Then he pointed agayn.
47. Vn gal mals Van drux
48. Gal Vn don
49. ged Vn don tal graphs fam : he walked betwene the shewing of tal and graphs.
There are six letters in that word.

Me. Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants vppon the erth? yea lord, it is thy will, whose hed is high, and seke every where; redy to revenge the blud of Innocents, and to call home the lost shepe.)

vresk and zuresk are all one.
Δ perchance zuresch, with ch, for K, and so the word shalbe of 7 letters.

1

Say after me
ses : the letters gave
Zuresk od adaphs mal-ez geno all marlan oh muzpa
ses ze z kaphene
agiod pan ga zez gampsedax Kapene go le od
m phiam s
Semelabugen donskna fian ga vankran vreprez
d aze z keztz
adephs axxe drux Tardemah va tzests grapad.
vnbar cests
zed vnba domiol adepoad cheuak mah orse daphs
z
Omixdar pangepi adamh gemedsol a dinoxa hoxpor
gharmes
adpun dax garmes.

Me. I teache. Let this lesson instruct the to read all that shalbe gathered out of this boke ~~hereafter~~. It is not to be spoken,* but in the time of his own time. It shalbe sufficient to instruct the: Fare well.

* it is not to be spoken or [illegible] practised, but when the time appoynted is com

EK. Now he covereth the boke with the vale.

Δ Prayses and Thankes be rendred to god, of vs his sely ones, now and ever. Amen.

Δ Note. All the former letters and words in the squares, were onely in the first or upper row, ~~of the side~~ begynning at the right hand, and so going orderly to the left. And secondly Note that this Lesson be red, pointing with his rod orderly vppon the same forsaid first row.

Martij 31. Easter day after none abowt 4.

EK: hard first a sownd of Musicall harmonie

Δ The vayle was pluckt away

Three cam in, two went away, as was before accustomed.

EK: Now he goeth away. he ryseth and pulleth the vale fro the chayre.

That vaile was of cullor as a raynbow.

The boke appered playne and evidently on the globe in the chayre.

EK felt the thing come in his hed as the other day it did.

Me taketh out the rod from vnder the table: he sayd

Æternitas in Cælo

Δ Vppon my staying from speche, he sayd, What wilt thow?

Δ The proceding instructions necessary for vnderstanding of the boke.

Me: Mensuratur. Δ he putteth vp his rod to the boke.

Me: Sint oculi illorum clari, vt intelligant [he held vp his hands and semed to pray.

He pointed now to the second rowe of the 49 rowes of the first page of the boke; and sayd

Secundus a primo

1 Gon na graps na van fam veh na. Now he walketh vp and down.
2 ged don med drux na vn gal med Keps. he walketh agayn
3 1. Vn don gal graps drux [he walked agayn..
4 2. med
5 3. drux vn [he walked
6 4. ged graps tal mals [he walketh] vn vr med. [7 letters.
7 5. med gon veh vn fam tal vn drux
8 6. van vn drux gal don graps fam
9 7. med don gal vn
10 8. van graps van graps gon vn na
11 9. drux med fam
12 10. mals vr gon ged drux vn mals na graps
13 11: Keps vn tal mals med drux med drux
14 12. vn drux graps mals na
15 13. med mals na graps veh gal [here, veh or gal is indifferent.
16 14. vn
17 15. Tal graps gal med Keps [or rather] pal [so it shalbe better vnderstode
18 16 Tal vn don van drux graps
19 17. ged graps drux vn
20 18 mals don graps fam [. Now he walketh
21 19 drux med
22 20 gal vn fam tal vn gisg
23 21 van med don gisg fam
24 22 tal vn drux ged graps gisg [so it is
25 23 { vn
24 { gal graps van drux graps
26 25 gal vn tal mals na
27 26 drux vn pal gisg
28 27 med fam
29 28 van vn drux gal graps tal na drux vn pal vn gisg [12 letters

Δ Note this diversitie of sownd and writing: as X for Z

med don

---

30 29 med don med mals na vn fam
31 30 van med don
32 31 tal gon drux med gal vn vr.
33 32 vn tal van gal vn fam
34 33 ged graps don
35 34 mals vn
36 35 med
37 36 gal vn pal Keps van tal
38 37 pa vn drux veh graps fam
39 38 med don gal vn drux. [Now he maketh obeysance to the chayreward.
40 39 Mals vn Incomprehensibilis es in æternitate tua.
41 40 Mals don graps fam
42 van tal pa vr med fam gal vn
43 van med don pal
44 drux vn gal med drux
45 mals vn gisg don med mals na graps fam.
46 van drux gal graps fam.
47 vn gal med drux
48 ged vn drux graps pa drux fam
49 gon na graps na van gal Keps

Δ forte Van [illegible]

Me: Shall I rede it? Δ Yea I pray you.

Gronhadox oicasman

2 ~~[illegible]~~ Jhebusch Gromadox arden, o na gempalo micasman

Veueiah s

vandres orda beuegiah no phgnate zamponon aneps. [there is a stop]

e z e

Opsad a medox marune gena pras no dasmat. Vorts manget

vandemnaxat

a deüne damps. naxt os vandemna, at. oropsay vor

c

minodal amuda ger pa o daxzum banzes ordan ma

pres vmblosda vorx nadon patrophes vndes adon ganebus

Jhebudz

Δ Note | A deüne must be pronownced as one worde: like as Res publica, in latin. els here wold seme to be .50. words. but A deüne, cam out of one square.

Δ Gebudz consisteth of 6 letters: But gon na graps na van gal Keps consisteth of 7. I wold gladly be resolved of that dowt if it pleas you.

EK: he boweth down, and put the rod away, and than kneled down.

Δ He rose and asked me what wilt thow?

Δ The former question to be solved. Me: Thow hast written false: for, it must be Jhebudz; and so it is of 7 letters.

Δ Yf every side conteyne 49 rowes, and every rowe with 49 squares, so much tyme to be receyved as this hath done it may seme that very long time will be requisite to this doctrine receyving: But if it be gods good liking, we wold fayne have some abridgment of or compendious manner, wherby we might the sooner be in the work of gods service.

Note and take hede from hence forward

EK: The Chayre and the Table are snatched away, and seme to fly toward heven And nothing appeared in the stone at all. But it was all transparent clere.

Δ What this snatching away of chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in this Mysteries, for propownding or requiring a compendious Method &c Then we are very sorry, and ask forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with

(122) with us: as though we had sufficient wisdom, or warrant, to demaund of such mokery or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abound with us to his glorie. Amen

EK. Now commeth all downe agayne, as before

Me: What are the sonnes of men, that they put time in her own bosom? or measure a judgment that is unsearchable?

Δ

Me I help thy imperfections. What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, thus much understand

Of the boke

As I have sayde: The 49 partes of this boke 49 voyces, Whereunto the so many powres, with theyr inferiors and subiects, have byn, are, and shalbe obedient

49 Powres with theyr Inferiors vide sup. 48 after a sort: and vide Martij 24.

Every Element in this mysterie is a world of understanding

Angelicall Language

Every one understandeth here what is his due obedience: and this shall differ the in specie from a mortall creature

Consider with thy self, how thow strivest agaynst thyne own light, and shaddowest the windows of thyne own understanding

I have sayde: Be it unto the, as God will.

I am not a powre or whirlewynde that giveth occasion of offence

Longe sumus a perversitate destructionis

Thus much I have sayd, for thy reformation and understanding

Δ

Me Raphaël is to be absent for a certayn time: but his powre shall be here

Lo, untill the secrets of this boke be written, I come no more: neyther of me shall you have any apparition. Yet, my powre, my office shall be here

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre

Of the boke Languages

Every Elementall hath 49 manners of understandings

Therin is comprehended so many languages

They are all spoken at ones, and severally, by them selves, by dystinction may be spoken.

Untill thow come to the Citie, thow canst not behold the beauty thereof.

Nihil hic est, quod non est perfectum.

I go. I have sayde (and it is true)

No unclean thing shall enter:

Much less, then, here. For, it is the sight of whose Maiestie we tremble and quake at

Δ Note, that we shall be Theodidacti, of god him self taught, no Angel herein

He shall teache of him self; for, we are not ~~un~~worthy

What then, of your selves? But such is his great and singular favor

---

Potentia.

favor, that, he is ~~of him~~ of him self, and with those, whom he choseth.

The ende of all things is at hand

For, the ende of all things, is at hand,

and Powre must distinguish, or els nothing can prevayle

What you here, yea what thow feelest, by thy finger, Recorde, and seale sure. This is all, and in this is conteyned all, that comprehendeth all. The allmighty powre and profundity of his glory.

What els?

The sight of God

As thow seest, and till he see, whose sight is the light of this his own powre. His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you

EK. He plucketh the vayle over all

A voyce afterward — Ne Ne Ne na fabes

Δ Sanctus Sanctus Sanctus Dns Deus Zebaoth: Pleni sunt caeli et terra gloria Maiestatis eius. Cui Soli. sit honor, Laus et gloria

Amen

1583. Aprilis 2. Tuesday. Jesus. † before none

Δ A voyce like a thunder was first hard

The chayre and Table appered

There appered fyre in the chayre, and burnt away the vayle or covering thereof

The coller of the flame of the fire was as of Aqua vitae ~~brent~~ burnt.

A voyce — SUM.

EK. There goeth a clowd or smoke from the chayre, and covereth the Table

That smoke filled all the place

A voyce — Impleta sunt oia gloria et honore tuo

EK. All is become clere, save the Table which remayned covered with the clowde still

A great thunder began agayn, and the chayre remayned all in fire.

Now the boke appeareth evidently, lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud

Note, fire

There appered fire to be throwen oute of the stone, uppon EK

The sound of many voyces semed to pronounce this → Let all things prayse him and extoll his name for ever

EK. The fire is still in the chayre, but so transparent, that the boke and letters thereof may well be seen.

EK felt his hed as if it were on fire

A voyce — Sic soleo errores hominum purificare.

A voyce — Say what you see

EK. I see letters, as I sawe before

Move not from your places

A voyce — Move not from your places; for, this place is holy.

A voyce — Read. — EK, I cannot.

Δ you shall

Δ you should have formed the Characters perfectly and theyr names, that you mowght now have redyly named them to me as you should see them.

Fire agayn Then there flashed fire uppon EK agayne.

A voyce — Say what thow thinkest. Δ he sayd so to EK.

EK. My hed is all on fire

A voyce — What thow thinkest, every word that speak.

EK. I can read all, now, most perfectly and in the third rowe thus I see to be red.

Δ I dowt which of these 3 must serve z s c

The Third row of the first page.

Palce duxma ge na dem os elog da ved ge
ma fedes o ned a tha lepas nes dm +
thesudetha dan vanfem ompse dabim os ~~m~~ nax
palse ge das maz gem fatesged os mal. dom
gemps naba Lax vu Lutudas ages magel osch.
macom adeps a dosch ma Sanda.

EK. Now it thundreth agayn

A voyce — Ego sum qui in te   Mihi ergo qui Sum

Δ Non nobis domine non nobis, sed nomini tuo damus gloriam.

The fowrth row. Δ Then EK red the fowrth row, as followeth

Pas o mata nax Lasco vana ar von zimas
la de de pas o gram nes ca pan ampsan van
zebog abas davez öl ga. van gedo oba ne
daps aged onedon pan le ges ma gas axa
nas alpod ne alida psar or ad gemesad
argla nado oges.

Δ Blessed be the name of the Highest who giveth light and understanding.

EK. It thundreth agayn.   All is covered.

A voyce ———— Orate.

Δ We prayed. and returning to the work agayn, the fire covered all still and EK hard ~~voyces~~ voyces, singing (as a far of) very melodiously. Then all became evident agayn unto EK his perfect Judgment.

The fifth row. Δ EK then red thus

pronownced
mises
Mabeth ar. mices achaps pax mara geduts alides
mansh
orcanor mancs arseth. olontax angeban vox portex
as pamo. agematon burise ganport. vdrios pasch.

Machel

~~69~~

Machel Len adim zembuges + vox mara.
gons thebusch das parsodan maas alsplan
adipr arkad
donglises *adipr agmot. archad dons a
dax van famlet a dex arge pa gens.

*it is signification

72

The sixth row.

Van danzan oripat es vami gest ugeff
pasdas
ormatenodas zalpala doniton pasdaes ganpogam
vndanpel adim achaps maradon oxamax
anolpse dan res voxad mar vox thedutsars
aggs pal med Lefe + IAN lefa dox parmix
dros
o droes marsibles aso dan adeps ulos iads
akos
ascles da verox ans dalps che damps lam achos +

EK. There is a great Thundring agayn

Δ It is the hand of the highest, who will get him honor by his own works.

EK. The voyce and sownd of pleasantnes and reioycing was hard. and all was dark

Locus sanctus A small voyce —— Locus est hic sanctus.

An other voyce —— Sacer est a te Domine.

EK. All is now opened agayne.

Δ. Then EK, red thus

The seventh row.

ias
Amidan gas lesco van gedon amchis ax or
Lesgomps
madol cramsa ne das vadgs Lesgamps ar:
mara panosch aschedh or samsampors asco +
pacadabaas asto a vdrios archads ors arm.
pampsica lan gebed druxars fres adma. - nas
pampses ea vanglor brisfog masad + no poso a
palges donla def arcsas NA. degel.

Asco, with the prick over the o, is to be pronownced as Asto.

The eight row.

vnam
Vnaem palugs agan drosad ger max. sa Lefe pandas
mars Langed vndes mar. pacsad odidos martibas

vdramah noges gar ∻ Lenges argrapshe drulthe
las aferaphos ∻ gamled cam led caps smicol
lumrad v ma . pa granse papsres a drimox a
dempshe NA . gemle o danpsa NA ges a
ne gaps a ∻

EK: The sound of Melodie, begynneth agayne

Δ. The fire cam from EK his eyes, and went into the Stone agayne
And then, he could not perceyue, or read one worde
The Fyre flashed very thik, and all was couered with a veale.

Note: this Mysterie of God his powre drawn to him self agayne.

Δ Prayse ye the Lord, and extoll his name:
For, his hand hath wrought wondrous
Works, for his owne glorie.
~~Whose name which~~
Amen.

✝

Aprilis 3. Wensday, Forenone

Δ First the Curten was drawn away: and then all appeared on fire: the whole place all ouer. EK hard voyces, but could not discern any thing but the humming of them

Δ There cam fire agayn (out of the stone) vppon EK, all his body ouer

EK. The fire so diminisheth it self that the boke may be perceyued.

A voyce ——— Magnus Magnus Magnus

Locus sacer

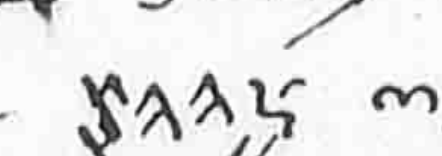
An other voyce ——— Locus Sacer et acceptabilis Deo

EK felt the fire to gather vp into his hed

~~Sha~~ Shortly after he could read the boke, as he could do yesterday.

Δ of the first character of Ulla, ✝ ΔΔΔ

The ninthe Row.



vlla dos aco par semná gan var se gar on dun.
sebo dax se pal genso vax necra par sesqui nat ∻
axo nat sesqui $\overset{ex}{ax}$ olna dam var gen vox nap vax ∻
$\overset{\text{he}}{}$
ẅro varca cas nol vndat vom sanges famsed . ohi ∻
sih ádra gad gesco vansax ora gal parsa ∻

The Tenth.

varo ∻ nab vbrah NA pa uotol ged ade
pa

---

pa $\overset{\text{isem}}{\text{cem}}$ na dax ∻ van sebrá dah oghe ascim
o nap gem pshe axo or ∻ nec a ve da pengon .
a morob ah óha aspáh ∻ niz ab $\overset{\text{vdrás}}{\text{vrdrás}}$ $\overset{\text{iohed}}{\text{gohed}}$
a carnat dan faxmal gamps ∻ gamps nacro
vax asclad caf prac crúscanse ∻

gohed, pronounced Iohed signifieth One euerlasting and all things descending vppon One. and gohed Ascha is as much to say as One god.

canse, signifieth mightie: and Cruscanse, more mightie.

The eleuenth Row.

gam ∻ ohe gemph ubráhax ∻ $\overset{\text{the a produced}}{\text{orpna}}$
$\overset{\text{the last h remissly sounded}}{}$
nex or napo, gemlo ∻ a cheph can sedfó.
pam geman ange hanzu ALLA ∻ cáppo se
damo gam vas oro dax vá ~~gis~~ ✝ ges pálo
palme pola ∻

All these which haue lines vnder them are esteemed but one word of diuerse sylla-bles being 9 words of them.

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth Two separated

EK. All these (which red) fall out and all the rows, before, likewise.

A voyce ——— Prayse God.

Δ We prayed. and after, was this shewed.

Δ This was a parcell of a row, which only appeared by him self.

gals ange no témpa ro sama dan genzé axé ∻
falod amzuh ácurtoh saxx par mano gan vox
$\overset{\text{á must be sounded long}}{}$
no ∻ gramsa gem sadgla loh vrox sappós
iad ah oha vnra ∻

Δ
At no, ende Ag, and so here ar 10. other

Δ Now appeared another row.

This se is of nine and fiftie word longing to them before

se gors axol ma pa a oh la sabulan ∻ caph
ardox anpho nad vrnah ud ago lan $\overset{\text{vns}}{\text{vans}}$ ∻
vxa grad órno dax palmes árisso dan vnra .
vánsample galsé not zablis ópside ALLA los ∻
gaslah oson luze adaö max vanget or dámo ans ∻
Léoz dasch Léoha dam se glaspa neh ∻

The twelfth row.

(128.)

(128.)

All becam dark, and it thundred

A Voyce —— Prayse God.

Δ We prayed.

Δ ~~Now appered three or fower voyces to gither~~

~~The boke seemed to fly, as if it wold fly a peece (the fyre remayning) and to make a great stirring in the place where it lay.~~

The 13

a long

Ampri apx ard ardo argá argés argáh ax .

osch nedo lés icás . han andam vonga lax man .

nosch . dongo a yntar ^sey^ céy lude asch úrise alpé .

gem var dancet . ~~na~~ nap alped vrsbe temps a

vod nos gema o ulon máncepax oxné pricos.

a gót . zalpa ne doxam órne .

L this with a prick before it

14

pronounce Asto

Admay apa ascó tar . gans oärz am seph

selqui quisben alman . gons sa ieh

mársibles gron áscabb gamat . ney áden vdan

~~psi~~ phand sempés nar narran al . cáno géme

danse álde nótes parcélas arb ner ga lum

pancu príscas ábra ^musse^ músce on nox . napod ^long^

a on dan sem ges ^aske^ ascbe

E.K. understode the Langage: and wold have spoken somwhat, but was willed to stay

---

E.K. A sownd of many voyces, sayd —— Orate

15

Mica surascha para te gámmes. ádrios NA danos .

vra lad pacad ur gesme crus ^pronounce as the de Crusis a cup^ a prasep ed .

a palse nax varno zum . zancú asdom baged .

vrmigar orcs phapses ustrá nox affod masco .

gax cámles vnsanba a os la gras par quas.

consaqual lat gemdax tantat ba vod .

talpas ian .

---

(129)

71

74

16

Gescó ^o long^ a taffom ges nat gam . pamphé ordáquat

cesto ^ked^ chidmap mischná iaisg . iaidalphz udph a

dancét vnban caf ransemblob . dasma vp

aschem ^gras^ graos chrámsa asco das . vimna

gen álde os papéam ocs lauan vnad ..

os drosad údrios nagel panzo ab sescú .

vorge ascal vslaffda mórsab ^a long^ gaf ham de

Pelch asca.

Sempiternall One and indivisible God.

a very long.

a reverent word and a very long and is to be made with power.

as chal, [illegible], and the a long

17

Δ This went away when it was read

It waxed dark.

A Voyce —— Orate Δ We pray[illegible] [illegible] of the same

E.K. It beginneth to clere.

A Voyce to E.K. —— Say

Artosa geme os gálsagen axa lops gebed adop:

zarcas vr vanta pas ámphe nóde ulpan . nocas

se ga ormácasen lax naps talpt . pámphicas sandam.

voscmés iods asclad ar . phan gas málse a

quaz nam vngem vansel gembúgel u gembusez

áro tehl alts murt valtab hamfta saxed

ar ~~chyso~~ chlysod

a manner of co[illegible] in that one word.

Aro is one word divided, as res publica, and here this word is divided into two squares and so there are 49.

18

A tam nat . glun asdes aslad gádre sam somg

la dan . guinsé ^o long^ life arilsar zabulan cheuach ^a long^ se .

amph lesese andam var ges ar phex ^pronounce ar^ are .

NA tax pácsel lapidox ur da vax malcos . vna

gra tasox varmára ud ga lés vns áp se .

ne da ox lat ges ar .

Life Lephe Lursando is a strong charge to the work to tell the truth

Δ This he sayd to me doubting of this phrase which I had [illegible] many yeres since

Δ The name of the Trinitie, One separable for a while.

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[19] Now it waxeth dark. Δ We must pray: (sayd EK) and so we did
But EK prayed perfectly in the Angels language

Asmo dasan pan casme co caphs al os +
San ged a bansaa (a long, and one a sounded) vn adon a seb Ian +
aglaso danfa zuna cap orcsa (orka) das os +
a sounded as au — famsas ON naab ab nagas geha fastod +
hansey om hauan Lagra gem gay mal +
the g not expressly sounded — parcog dax nedo va geda leb arua ne cap sem (sem in this loco) cardan +

---

[20] Onsem gelholdim geb abmis ian +
oxpha bas cappo cars ordrips grip gars +
of vmdres nas ges pasado vlonoohs can vaz a +
fam gisril ag nosol sep gerba dot vanca NA +
it is but one word — sem as pa nex arpas lad vamoiar seque +
vad ro garb + ah sem dan van ged as paleu (sounded paleff)

Now, the fire shot out of EK his eyes, into the stone, agayne. And by and by he ~~the~~ understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ Gloria Patri et filio et Spiritui sancto
nunc et semper
Amen

Aprilis 3. Wensday After none hor 5 1/4

Δ A prety while, the veale remayned over all: then it was taken away
First fire was throwen uppon EK out of the Stone

Many voyces concordantly sayd —— Bonum est Deus, quia Bonitas ipsa es.

An other voyce —— Et magnum, quia tu magnitudo ipsius Magnitudinis.

A voyce —— Adgmach adgmach adgmach (: much glory)

Sacer Locus — A great voyce —— Sum, et sacer est hic Locus.

A voyce —— Adgmach adgmach adgmach hucacha.

Δ Then EK read the rest on this manner — Padonomagebs (gebs) galpz arps (rede as arch) apa nal si

[21] ~~[21]~~ gamvagad al podma gans NA + Ir ca

natmaz

---

(131)

natmaz andiglon armbu + zantclumbar ar — 74

Piller of Light that before the [illegible]

noxocsarmah + sapoh lan gamnox vxala vors +

vim in vinco must be pronounced long as if it were a dubble i.

sabse cap vax mar vinco + Labomdaho nas gamphox (or gascampho: why didst thou so? as god sayd to [illegible]. The word hath in it mystery [illegible])

arce (se) + das gorhahalpstd gascampho lan ge +
(+ cum similitudine adorationis / cum adoratione Trinitatis)

Orh : Deus sine fine
Gorh : Deus a Deo.

(this is the name of the spirit contrary to Befafes)

Befes argedco nax arzulgs orh + Semhaham (this word hath 12 significations)
(of two syllables.)

vical laf garp oxox + Loangah + — 75

Befes, the vocative case of Befafes: Befes, is as much to say as Come Befafes and see us

Befafes ô, is to call uppon him as on god

Befafes ob, is as much to say: Come Befafes and beare witness.

Befafes his Etymologie is as much to say as, I mean [illegible]

Spirits orh secondly is in greater imperfection tormented. but ram orh signifieth very fine fine, if it be the name of a wicked spirit.

Δ Now appered Raphael, or one like him, and sayde

Salus vobis in illo qui vobiscum +

I am a medicine that must prevayle against your infirmities: and am come to teach and byd take hede
Vt you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which many natures can not performe.
The trubbles were so great that might ensue thereof, that your strengths were nothing to prevayle against them.
When it is written, reade it no more with voyce, till it be in practise.
All wants shalbe opened unto you
Where I found you, with him, and there, I leave you.
Comfortable Instruction, is a necessarie Medicine

Farewell.

EK. The boke and the Chayre, and the rest were all out of syght whiles Raphael spake, and he lay down prostrate

EK. saw a great multitude in the forder side of the stone. They all cam into the stone, and axed

What now?, ~~What now? how now~~
How now?
Vors mabberan : how now: what hast thou to do with us?

Δ As I began thus to say (The God of power, of wisdom,) they all interrupted my entended prayer to god for helpe et and sayd We go we go.

Δ and so they went away.
Then the boke and the rest cam in agayne.

A voyce —— One worde more I have to tell thee: Ax him not what he sayeth, but write as thou hearest: for it is true

Δ Then, o Lord, make my hearing sharp and strong, to perceyve sufficiently as the case requireth.

Rap. —— Be it unto thee.

Δ Then EK red as followeth

[22] ors lah gemphe nahoh amanatops des garhul vanseps
iuma lat gedos Lubah aha last gesto vars macom des.
curad valsmors gaphs gemsed pa campha zednu absada
Lurvandah — mases lotgono Luruandah lesoy iamle padel arphe
nades gulsad maf gescon lamphsarsad surem paphe arbasa
arzusen agsde gbehol max vrdra paf yals macrom finistub
gelsaphan as ten vrnah

Δ Note these 55 wordes stand in 49 places: of which sometime two stand in one square place, sometime three, as I [illegible] noted.

A Voyce — What ſoever thow ſettest down ſhalbe true

Δ I thank god most hartilie: The caſe allſo requireth it ſo to be.

There are no points neyther in the last before. They be parcells of invitation very pleasant to good Angels. Before was as it were a preface of the Creation and distribution of Angels &c.

23 Aſch val iamiſ arcaſa arcaſan arcuſma iabſo glidon
paba pacadura ^{ieb} gebne oſcaroh gadne ^{af} au arua laſ
genoſt caſme palbi uran vad gadeth axam pambo
caſmala samneta gardomaſ arxad pamſes gemulch
gapes loſ lacheſ aſtma ^{b} vates garnſnaſ orue gad
garmah sarquel ruſan gageſ druſala pbimacar aldech
oſcom lat garſel paniſton

24 gude lazmiz labac vſca | loſd pa copad dem sebas
gad vancro umaſ ges umaſ | umaſ ges gabre umaſ umaſcala
umphazes umphayam maaga moſel iabal loges vapron
femſe dapax orgen laſcod ia laſcoda vaga am laſcaſes
iarques preſo tamiſel vnſnapha ia dron goſcam lape voxa
chimlah aueaux loge aioxan largemah.

25 zureth axad lomah ied gura vancraſma ied ſeſch
lapod vonſe abo abe lamſage zimah zemah zumacah
vormex artman voz vozcha tolcaſ zapne zarvex
zorquem allabah ^{gen} giburod ampatraton ^{gatna} zimegauna.
zonze zamca ^{aſk} aſchma. vlpa tapa van vorxvam
druſad caph caſtarago grumna cancaphes abſacancapheſ
zumbala teuort granx zumest lu graf saxma cape.

26 Bobagelzod
Col age lam gem fam tepham vra ap du ca sampat
voxham lunzapha axquem Bobagelzod gaphemſe lunſe
aymi cam setqug-teth gaphad oxamarah gimnephad
voxcanah vrn ^{ie} dage paphcod zambugeſ zambe ach oba
zambugeſ gaſca lunpel zadphe zomephol zun zadchal.
ureſeh varun pachadah guſeth vx amna pa gramia ob vz

Δ I.

Δ I think it will be dark by and by, and our Company will expect our comming down to supper. Therfore, if without offence we might now leave of, it might seme good so to do.

76 73

A Voyce — gemeganza: your will be done.

Δ As I was discoursing with EK after we had done, and he seemed yet skylfull and hable to say much of the understanding of the promisses, and began to declare somwhat, how they did all appertayne to good Angels; Suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that which he had said, nor understode less than half a quarter of an howre before.

Δ Deo nro Trino et Uno
sit oīs laus et gratiarū actio
nunc et semper. Amen

Aprilis 4. Thursday ♃ mane hor 5½.

Δ I made a prayer

A Voyce — Quia ipse Deus Deus Deus noster cuius misericordia infinita.

Δ The fire, immediatly did shote out of the stone into EK, as before.

Note Δ His tung then did quake in his mowth

EK The veale hangeth yet before.

Δ Then, all being uncovered, thus he red

27 Atra cas carmax pabamſed gero adol macom vaxt
^{ie} geſteſ laduch carſe amageſ ^{ies} daſcal pamſelogen durſca zureoch
pamcaſah vſca huadrongunda malue ior gaſcama af
orthox VAX CORHG aſpe zubra vaacaah gandeua
arimmaphel vax oh saos abra iehudeh gamphe vndaxa
caſmat laſet vncaſ laphet vanaſcor torx gluſt habaha
enſede gumah galſech.

28 Pacadpha palze zuma carphah uzad capaden vlſage
EXCOL PHAG MARTBH iaſmadel voſcon sem abnerda
tohcoth iamphala pabath orcheth ieſmog paſque labaah
agaſ lada vng laſco ied ampha leda pages gemze axax
ozed caphzed campha voxal luthed ^{ie} gedan ^{ek} famech
artsnad gathad zureſch, paſcha lo ^{iu} guma halphe
dax vancron patel zurad.

This name comprehendeth the number of all the fayries, who are divels next to the state and condition of men &c.

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29 Canda labad Bobagen afna Vorzed phadel
NOBTDAMBTH gaſcala oxad $\overset{ies}{vanges}$ vodots mured
$\overset{ak}{achna}$ adcol damats zesbamcul pacadaas zimles zoraſton
ges galze mazad patsel cuſma iapses huraſcas orphade
Loſcad $\overset{ies}{mages}$ mat lumfamze $\overset{zel}{detcsel}$ orze camalas
Vndan $\overset{pag}{padgze}$ patsmataps zumad lephada osaax
~~Af~~ $\overset{kan}{Vsehan}$ zemblos agne phamgas iudad capex
Luzad Vemecs arse

∴ iustitia a numine
divino sine Labe

30 onda gams luzgaps ~~dxan~~ $\overset{ren}{genzed}$ padex
$\overset{filgs}{CONGAMPHLGH}$ aſcats gadpham zurdas zamge
gloghcha sapax taſtel vnſada phatsets zuncapha
oxamachad semteps aſcle zuncas magzed dulm
pamfra huſaye axad exoradad caſmet amphigel
adcats luza pathem necotsets $\overset{iesk}{gescs}$ labla dos
doxa vaſcsets hoxam lameſde lampha iodocs gonzas
$\overset{ies}{hamges}$ glutsa $\overset{iel}{oxmogel}$ demapha vzed aſcraps.

∴ fide that [illegible]
[illegible] trust mans
the holy ghost.

31 zudats $\overset{kad}{chadgama}$ $\overset{ie}{omsaye}$ hor gadsa gezes
$\overset{na}{ORPHAMZAMNAHE}$ gedod aſpzed voxa gemgas
lats gaphes zemblots chaſca olphe dax marpha
lothe $\overset{sol}{sool}$ separ $\overset{ies}{marges}$ bosqui laxa coſnets
gonſe dadg voxma ~~a~~image vnx gaſchets lood
admas $\overset{lo}{loo}$ ga zem cha na phe amnala ia
pachets noxda amas

32 Gedox al ~~semganadabal~~ o SEM GA NA DA BAH
ongagageda phachel loodats haxna gunapagepha
al se geda oh ooda gehops pachad enol adax loges

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(135)

famgas laxqui haſche vadol vomſana gaxma dephs nazad
gel panca vam Seſquin oxal genops voodal umadabas .
~~77~~
77

33 Alge lun zumia paxchadma enohal duram
ORCHLODMAPHAG mages oscham lod bunda cap
Luzan lorpha leuandas orxzed famzad genoſodats
phaſelma gesda chom gaſnaps geths nag $\overset{o\ long}{goths}$ ladmano
Vmbar gezen vax gulzad margas luxt lapes
iudats zomze van gothdas vorx guna ia ada
vox hamana

21, words lesser

34 Arze galſam vnza vcha paſel noxda
Nobroſchom ~~Gunadephogas~~ gunadephogas dunſeph
mancaxmalcaſmas ied hab mel car na zemphe vncas
Lethops boths ned ga phi caſmel ioth hath chaſad
mane ded magon zuna gothel paſcheps nodax
vam phath mata

in great letters

∆ here are but 48 words [illegible] one.

A voyce —— Orate —— ∆ We prayed ∴

35 Aphats zunca voxmor can $\overset{kets}{zadchets}$ napha
~~The~~ VORDOMPHANCHES gauesgoſadel gurats leth
agsnas orza max pace iets cas lad fam pahogama
zonchaſphama zumblesch aphax vargat magaſter
ne ho gat ma gan vn ga phax ma la gegats
laxqu goga lab naches

Here seme to be
to many by 3 or 4.

∆

∆ Hereuppon the vaile was drawn, and the fire cam from EK his eyes
agayn into the stone

∆ Deo opt. Max. sit honor
Laus et gloria. Amen

+ (136)

Aprilis 5 Friday a meridie hora 5 1/4

Δ The Vele was taken away, without any speche vsed by me or EK
the boke and all the former furniture appeared very bright

Δ I made a prayer to god, beginning Expectans expectaui Dominum &c

EK I here the sound of men playing very melodiously on Instruments and singing

Take hede of Nettels.

A Voyce —— Serue God and take hede of Nettels. Δ This was spoken to EK in respect of a great anger he was in yesternight, by reason that one had done him iniurie in speche at my table. [Charles Sled]

EK There appere a great many, a far of; as though they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

Perhaps the Iues shall be restored

A Voyce —— A peculier people, and shalbe restored

Δ After this voyce, the sayd hedles people disapered.
Then all appered fyre, and a clowd couered all: and in the top ~~of the~~ of the fyre in the chayre, appered three faces, and semed to shute and close in one. The faces semed, ordr to turn round, and so to ioyne in one afterward

A Voyce —— Prayse him in his glorie and worship him, in his truth.

Δ The fire entred into EK

A Voyce —— Orate   Δ We prayed

Δ Then they appeared

36

gedothar argo fa adophanas gamsech olneh varasah
x begotten

Interprete not yet

iusmach
A Voyce —— Interpret not, till your vnderstanding be furnished.

Vſchna phaol doa vas oho lazed lazured amma
donax valeſto acaps lamphages ronox ganma iudreth
Loth adagma gonsaps godalya phareps iadſma zema
Loa agnaphagon zunaha almе ionaphacas zeda ox arni.

37

agrzelia
Adgzelga olms vanaps oſma vages otholl dox angabad
one word ia
famaz I will giue
Latqui donapse zu gar + phamah nordeps gaſmat
gaſque gaſta gas NA gaſmaphes gaſmagel
gaſnunabe vamſech abjeckel gulapha axrecho
demſa pambochaps ieſuſa gadaamas noſad
iuxes chy almſe orſa vax marde zun effa
mochoeffa zureheffa alga Lubeth bethlemcha maxiche
ieſuſcoth iaphan ornada vamne od ghim nos

---

x I desire the o god.

(137)

38

ned
Arphe Lamſe gaphnedg argaps zonze zumcoth 75
tex
Omdopadaphaab nulech gaartha ancaphana soldomcal
x the slyme things made of dust
caſdra vges Lapha Ludaſphando galubanoh apachana 78
iedeph zembloh zamgyſsel ~~[illegible]~~ Laquet Lozodma
ierimth onaph uzad maſpela gyman orphammagah
zoach
iumeſbalego archomphame + zamcheth zoach.

this was put in and out agayn while before EK could haue a perfect note to record

Δ here seme to want 5 or 6 names.

39

Amchama zeuoth Luthamba ganeph iamda ox oho iephad
made noxa, doſcaph hamgephes noſchol apeth iale
Lod ga NA zuma, datques vorzad numech
apheth nudach caſeth iotha Lax arſeth
armiplicatar ham aco zamgeph gaſeth vrnod
ariſpa iex han Setha + oh lagnaph dothoth brazed
vamchach ododmaah zembles gunza naſpolge gathme
orſoth zurath vameth anſeh +

nu mech is two wordes.

one word.

These two words are in one square

40

Zalpe iedmacha amphas nethoth alphax durah
gethos aſcheph nethoth iubad Laxmah ionſa max
x the fiery and perpetuall fire enclosed for the punishment of them that are banished from the glory.
dan donaſdoga mataſtos Lateth vnchas amſe
gaf
facaps zembloagauh adphamagel Ludchadamſa
amphicatol arnopaa adapagemos nodaſma
macheſtepholon

one word of 7 syllables: 4 in the first part and 3 in the last.

41

Lumbor remaſch onzed gamphidarah + gomaſchapa
zeba zun amph naho zucath uomplinanohahal machal
Lozma dauangeth buches lauax orxod maches
donchaph Luzath marpheth oz Landa don gauah oſchal
Lumaſa phedeph omſa nax domagere angenophacha
phachadona.

42 Oſchala zamges onphá gemes phaches nolpha
daxeths macheſmachos Vaſtnálpos gemas nach
Loſcheps daphmech noth chales zunech maſchol
madna
Lu gaſnaph malces gethcaph madena oas
gemſas pa Luſeth iorbáſtamax elcaph ruſam
iel
phanes domſath gel pachadóra, amaxchano
Lumagéno armachaphámelon adro micho
natath rameſebáchola dondádocha. +

Lu.
∴ fro one

Δ The fire went fro EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ Deo soli sit om laus honor et gloria per infinita saeculorum saecula. Amen.

Aprilis 6. Saterday after none hora 10 $\frac{3}{4}$

Δ The fire shot into EK, as before was used: wherat he startled. All was unbottred, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any judgement to discerne what appered, for half a quarter of an howre almost.

A voyce ———— SUM

and agayn a voyce ———— Gahoachma [∴ Sum quod sum, EK expounded it

43 Aſmax gebótha gaſleps acsandas Vnáſcor sátquama
Lorat
Látquataf hun gánses Luximágelo áſquapa Lochath
anſes odſam Vathne, gáſſador anſech gódamah
Vonſepaléſcoh ádmacah Lu zámpha oh adma
zemblodárma Varmiga zuna thotob amphichanóſa
gemichanadábah Vademado Vaſelapagédo

44 Amaſcabalonocha anódah aduradámah gonadephageno
Vnachapeſmacho geminadochapamica Vuamsapálage
Vocórthmoth achepaſmácapha emcanidobah gedóah

---

nostas
45 Noſtoah geuámna da ocha Lus palpal medna /
gorumbalógeps acapnapádapha Voſséma gonogédocha
79
ambuſábaloh gemúſacha Vamhópha zumnegadaphágepha
iuréboh This last word was hid a prety while with a rym like a thin bladder afore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a word signifying what Christ did in hell.

✝

46 Zémnoda ammi sa chebseth Vſángrada hoſadóma
zúmacoh aphmabácha buzádbazu amachapadomicha
zumanepaſſó NA Vuamanábadoth
zumblegámpha zúmblecaphámacha

Δ here semed to lack 3 words

Δ EK. All is covered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one about an other. In the fire over the chayre appered, the three heds which appeared before.

A voyce ———— Lauá zurdah ∴ Use humilitie in prayers to God, that is fervently pray. it signifieth Pray unto God.

Δ After our prayers was a very hidiously noyse hard.

47 Zudneph armi ioh pan zedco Lamga nahad
Lébale nochas armi cans lóſmo iana olna dax
zémblocha zedman puſatha Vámo mah oxex párzu
dráña ánza paſel lúmah cóxech ádamax gónboh
alze dah Lúſache aſneph gedma noxdrúma
Vamcáphnapham ásticbel rátrugem abnath Lonſas
maſqueth tauinax tadna gehodód gaphrámſana
aſclor druſáxpa

Δ pronownce as cho in chory

Δ ratrugeem is one of the 7 words on the side of the Table first presented

∴ I will begynne a new

48 Amgédpha lazad ampha ladmaáchel galdamichaël
Vnza dedma Luz zácheph pilathob ganó
Vamah zúnaſch zemblagen ónman zuth catas
max ordzu iadſe lamad caphícha aſchal
Luz. ampna zodmínada excáphanoz salgémphane

Δ The 49th rowe followeth after 2 leaves. Arney was not [illegible]

Om Vrza lat quartpbe Lasque dets ürad

Oxmanad gamzes

Blew

Δ Now the boke was covered with a blew silk sindall: and uppon that blew covering appered letters of gold, conteyning these words

Note this covering to be made, for the boke

Amzes naghézes Hardeh — Note this to be pronounced roundly together.

EK it signifieth — The universall name of him that created universally be praysed and extolled for ever.

Δ Amen

A Cloude covered the boke

A Voyce — Mighty is thy Name (ô Lorde) for ever.

EK. It lightneth

A Voyce — The place is Holy: Stur not [sayd the three heds

Δ Now appered to EK, some imperfection passed in the eleventh row. And that we were taught how to amend it: and so we did.

Δ Then the fiery light went from EK into the stone agayn: and his inspired perceyverance and understanding was gone: as often before it used to be.

Inspiration.

Δ Gloriam laudemq[ue] nri Creatoris, Oes Creaturæ indesinenter resonent: Amen
Hallelujah Hallelujah Hallelujah
Amen.

Aprilis 6. Saterday after none

Δ The table, Chayre, boke and fyre appeared
And while I went into my oratory to pray, fire cam theise out of the stone uppon EK, as he was at prayer at my table in my study.

EK herd a voyce out of the fire, saying } Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things are yet to come: Notwithstanding the Time must be shortned,

I AM THAT I AM

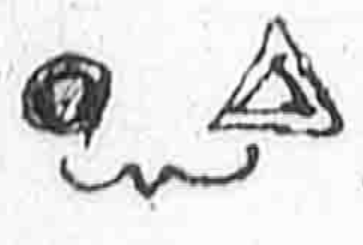
Δ — Veniat Vox eius, vt dicat filijs hominu[m] quæ ventura sunt.

EK. here is a man, in white, come in, like Vriel, who cam first into the stone

Δ Benedictus qui venit in nomine Domini — Vr. Amen.

Vr — I teache: EK sayd that he turned toward me

Vr. What wilt thow I shall answer the, as concerning this work



EK He hath a ball of fire in his left hand and in his right hand a Triangle of fyre

Δ What is most nedefull for vs to learn herin, that is my chief desire.

Vriel — Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heavens, to the earth and to all Living Creatures. Therfore must thow nedes attend uppon the will of God: Things must

A prophesie very dredfull, now at hand.

then

then be put in practise: A thing that knitteth up all yo
must of force conteyn many celestiall Vertues

Therfore, in these doings, must things be finished Spedyly, and with reverence.

pedily &
erently

This, is the light wherewith thow shalt be Kindled

Vriel held up now the Triangle of fire

This is it, that shall renew the: yea agayn and agayn, and, seventy seven tymes, agayn

Then shall thy eyes be cleered from the dymnes

Thow shalt perceyve those things, which have ~~be~~ not byn seen, No, not amongst the Sonnes of men.

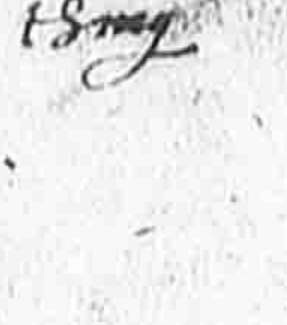
This other have I brought, whereof I will, now, bestow the Seventh part of the first part of Seventy seven. The residue shall be fulfilled in, and with the; In, (I say) and togither, with the.

Δ Vriel now Holding up the Ball of fire in his left hand, sayd as I have written

Behold (sayth the Lord) I will breath uppon men, and they shall have the Spirit of Understanding

In 40 dayes must the boke of the Secrets, and Key of this World be written: even as it is manifest to the one of you in sight, and to the other in faith. Therfore have I brought it to the windows of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment. That shall thow, write down in his propre and sanctified distinctions.

Liber
40



The Abridgment of time speaking to Δ

This other, (pointing to EK) shall have it allwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are anoynted with his blud.

The danger thretned, if EK do not his dutie

For, behold, what man, can speak, or talk with the Spirit of God? No flesh is hable to stand, when the voyce of his thunder shall present the parte of the next Leaf unto sight.

Note a terrible thing

You have wavering myndes, and are drawen away with the World: But brittle is the state therof: Small therfore are the Vanities of his Illusion.

Be of sound faith. Beleve. Great is the reward of those that are faithfull.

God will not be dishonored, neyther will suffer them to receyve dishonor, that honor him in holiness

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, even to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heven and erth must decay: So, shall not the words of this Testimonie.

The ende of all.

Δ Ecce servus et missellus homuncio Dei mei; fiat mihi iuxta beneplacitum Voluntatis suæ: etc

Δ Vriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mouth.

Vr. My message is done.

Δ May I note VR, (meaning Vriel,) for your name ~~that we~~ who now deale with vs. — Vr — I am so.

Note, by the place here before what measure of proportion of [illegible] and understanding this day, in respect of the whole [illegible] of tyme

Δ

(142) ~~(144)~~

Δ I pray you to shew us aduise what we are to do in our affayres.

Ur. It is sayde

Δ he sayd to EK, tell him, I have told him, and seemed to smile.

Δ Of Mistres Haward (Jentlewoman of her Maties priuie Chamber) I wold fayn lerne, wherfore we were not warned of her comming ~~to make~~ us. She hath caused us, now, for an howre or two, to intermit our exercise: Is it the will of god, that for her great charitie used toward many (as in procuring the Quenes Maties Almes to many needy persons) the lord intendeth to be mercifull to her? I meane at the tyme of these great mysteries ensuing, now (by you) told of. And that by her, I may do good service concerning the Quenes Majesties Comfort.

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart. &c

Ur — Who is he, that openeth thy mowth, or hath told the of things to come? What thow hast sayd, is sayde. Mark the ende.
It is a sufficient answere.

Ur — Loke up — Δ he sayd so to EK. who loking up, saw the boke the Chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene. And it cam nearer & nearer to him, and it seemed, as before.

Ur. So, sett down, what thow seest. Δ The boke and writing was made very playne to him.

What thow seest, deliuer unto him.
As it is his will, So be it unto the:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.
Farewell, for a time

Ur.

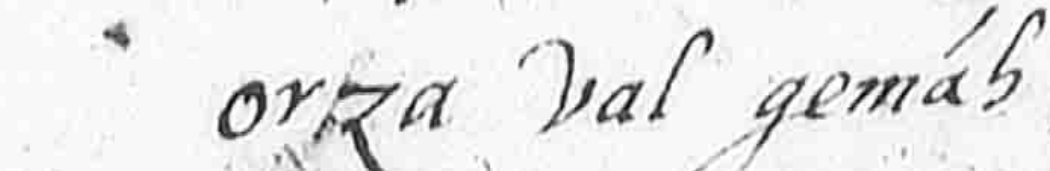
EK. He is all covered with a white clowde, such an one as I saw not yet.

Δ We put up the stone: and the former boke and other furniture, appeared upon the table hard by EK. and he was to write out as he saw: which he began to do, both in Character and words: but it was to cumbersome to him: and therfore he wrote onely the words in Latin letters.

Δ After he had written 28 lines there in that ~~boke in~~ paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, continually as he wrote, he understode the language and sense therof, as if it had byn english.

~~[illegible]~~

Δ After he had finished that second page of the first leafe, I then did copy it out as followeth.



Δ forte, Arney

1 | 49

Arney vah nol gadeth adney ox vals nath gemseh ah
orza val gemah, oh gedva on zembah nosbad vomfah
olden ampha nols admacha nonfah vamfas ornad,
alphol andax orzadah vos ansoh hanzah vos

adma

In the table expressed.

drux
na
ger
pa
van
or
pal
med
gal
ceph
ur
fam
ged
un
mals.

letters names, vsed in sounde

81

drux	1
na	2
ger	3
pa	4
~~ma~~	
van	5
or	6
pal	7
med	8
~~raph~~	
gal	9
ceph	10
~~ur~~	11
~~pham~~	
fam	12
ged	13
un	14
~~mal~~	15
~~nal~~	
mals	15

veh

graph	16	15
gisg	17	16
+ mals	18	17
don	19	18
gon	20	19
tal	21	20

84

veh 9 … 3 veh 4

Solgars

I finde diverse doubts which I cannot order, to my contentment.

1. How many leaves of my [illegible], shall I take for the writing of the first booke

2. How shall I make the [illegible] of the [illegible] of the first booke [illegible] words [illegible] letters [illegible] letters.

3. [illegible]

4 [illegible]

5 [illegible]

(~~145~~) (143)

adma roha notma gots vamsed adges onseple ondemax 79

orzan, unsa onmas undabra gonsas gols nasad NA. 82

Oxar varmol pan sampas os al pans orney andsu
alsaps oucsa cosdám onzagoles natmatatp max, olnas
von ganse pacats olnos vor nasquas lots adnay
nonsas oxansas vals nodax vonquets san sandquat
ox ardáns ~~ozabel~~ onzâbel ormacs douquin astmax
~~als~~ arpayels ontipodas omdas noscs als mantquts, ~~ar~~
~~ar~~mad notgals. Vantantquas +

2

a doubte whether ar mai be two wordes or one.

ondros als vrs . panchas orn, sandvas sos andas nol
pan, sedmas zuges als abmicadampaget ordomps,
axas getsol vas axel antsats gorsan vax parsas
vort lang ándamsas getseol, vrchan navádas
óxembles armax lotsar, vos antats, orsé vax
álnots, otser mals olnas getsom várdamacs, alls ;

2 3

Orgets

Or pasquas omzádas vorts, angénodas varsaua
óncs aldúmps, ánget ónsaual galta ots anets ax pa
gesné ouád ax ornes aldumbages voscómps akzé ax,
orzad andas gost astos nadas vortes, astmas notesma
gots natsad omza, gets altéts ox, deyáts onda voxa
gemnacsé adna dansa als alst

3 4

arsas. Ortsats ols gast ardos max vármas dots nodamq
saths, adnab gotsan, ardrímos astómagel arpáget astets
arde obzá, ols (NA) gemnapalasanrida orsat nasas

4 5

(~~146~~) (144)

Odmázen ándalphel, ox ambraſſas oxas gets nor vamſas
genos daquets als aſtna, os tatós, alſas gots necor andeos
neo alda nas

Here seme to be 50 [illegible] and so [illegible] many

5 [6] Vanlas ~~[illegible]~~ demagens on ſunfas, paphas olemnes, ózadcha
lax ornas vor adme ox vaſtmas gu labazna, gumnácho
aſthmas ochádo landridas vons ſas, lúgho iahat nabſcham
nohads vandiſpa voſſamod androcs alphos, zúmblos áſmas
gonfagephs aldes lo das vax ors aſmo, gad au danſequa
dco, dats vax nogras vor ſeghat Mon.

6 [7] Arm olbas galpa lohánaha gáupumayénſas lollo var ſe darſas
goho álbumiclámácapálots ieho nad veſſas vors ardno
immony aſquam rats als váſmas génda loggahas aſtmu.

here are but 38

7 [8] Arnas notas lax vart lubos deſmaphi ol ᵉcapraminucas
oxandoonbas gemneloriphitonpha accamplahnoſtapha
ormaxadaha~~har~~ orzemblizadmas panchefelogedos
áſchas ólmas ledós vaxma

8 [9] Gans na cap lan ſeda ax nor vorza vo laſpral onſa gem
gemah nophs gázo na von ſantfa noſtradg anſel vnſa pas
vort veſſa or alda viax nor adros ſemnes ols vandéſqual
olzas nolpax pahas lothor ax ru vanſar glimnaphs gats
ardot ardri axa nos gaya lets ardc maxa.

9 [10] Corſal mabas noplics alps arſod vord vanfax oriox
nabat gemnepos Laphet ſoda nat vombal nams ar
gets alloas néphirt. ſauda noxa voxtaf ardno
ándrocs. Labmagehs oſſu állmaglo ardot nalbar vanſe
darto vorts parſan vr vnras vor gádets lets orze
nax vomres ayelpha, legar or nembla ar vas ſu.

48

(145) (~~147~~)

[11] Zanchcumáchaſeph, olzamindas vaſſeburaas nodaliganax ~~80~~
Orſapnago darſágnapha nobſiblits armipyts arſepólomitantons
Jembulſamar lebóge axpar ornáza oldaxardacoas 83

here are

11 [12] Semno as alchidoácha da Selpagimodas adahubámicanos
dam pha gli áſ cha nor oxompaminaphz lemp, na, gön ſa pha
né co ál pha ~~aſpa~~ aſ pa gé mo cal na tú ra ge

.50. words

12 [13] Sen gál ſe quar ruſ fa glan ſúx laſt ormaca
ox i no dál ge bras nop tar ná gel vom na cheſ pál ma cax,
arſep aſ dón ſadg aſc lan ſán che das nor vi car máx cos
zum bla zámpha ad ges do ca ba as

13 [14] Ar gém na ca pál fax, orm ido hab cáſ pigan alpas
gagas lots val ſá bra dan go ſá pax vólſan queſ tan
ondapha opicab or zy lá pa achrapa máles
~~adm~~ ad mácar pas oxalps on dá pa, gém na de vór guſe

14 [15] Lat gans ſa par ſat Laſteas lor ádas nóxax ardephy
nónſon andos glimzi vor sab libos ad miſa pa lots gaho lar
va noxa cho lan ſempas noxa zrias ſephas luſaz
odgálſax nottaphs ax vrnoc árpos arta zem zubas
lothor gas lubas vom zá da phi cáx no

15 [16] Aſſótaphe ~~no~~ ondas vor han ſanphar pa lots ayno iam
néſrol amalyórs vrrábas geuſes alde ox nas vors
púrblox ámphicab nóſtrohs admaᵈg or napſú aſmo lon
gamphi arbel ~~nof~~ ámphi on sanblots aſchi mor laffax
las doxa pra gem a ſeſtrox amphi nays var ſembbh ᵇᵒᵗˢ

146) ~~(148)~~

16 17 Angéſel oxcapácad onz adq ochádas ólzas vor nás
orpogógraphel al ſa gem uaca pícos Vl da pa porſas
naxor vonſa ~~v~~rons vrbanf lab dún zaps algadef
Los gem vortaós amps ahosa za vayorza Le^{te}ps oxor
neós as va dunaca pi ca lodox ard nas.

17 ~~18~~ fasod vox ar pi cas Lot tár pi ges nol zim na plas
ge ó gra plis ne gó as va lu gan zed am psí la dos
zan ves al nex os al pha ze gots gedóts axor van zebá al cá pa
Luma ges ard de os as

here seme to be 50.

18 ~~19~~ Onchas lagod van Sebages oxangam pas gos das manzes ocondas
vardol Sebags ol madan NA obal sepaget, otoxen narvas
lubatan anſem noſet au naba notos ax arſas mans vſtgam
pahod pas mal sednas geſtons amphes al manſo gapatébâton
arra nax vamſes amas dot agen nalphat ar zamne os Sages

19 ~~20~~ nax lerua nats Zemblos axpadabamas Sanzápas.
gunzanquas ona var demncs gas lod vmnas doxa val tarquat
mans ol gem nageps au zanhat vx ~~na~~ anzacs al pambósa.
naxtats ol nada vam nonſal aua nal gedot vorx alge las
deſpag ~~gu~~ prominahâmigas olpaz ord gamnat lem paz
cats normadas on demq

of the n and u of this word I doubt.

20 ~~21~~ Laffas ie ogg dalſeps abrimanadg oldomps ledothnar
ymnachar onze vam ſepno voxauaret ol zantqur amps
nas Sages om nartal vor miſcam hemcax zappad geſso
drux capgol ass Letnar vom
Sauſas or gamprida ornat vol aſmid onza dus get hanſa
gors hubra galſaropas nequax dap gemno ab pnidas
noxd Lumham

At vom was a † to note the ende of a Line: But both these make but 49 wordes.

21 ~~22~~ al gethroz ax árdan os zempal gus árdax no demnat ar
pambals nop nonſal ges axor pam vartop ab vbras cardax
Lon ſonges au dumax ar nepsar Lu gemne om Aſda

vorts

BRITISH MUSEUM

~~149~~) (~~147~~) 84 ~~87~~

vorts vmrod val mangs nos Sam, naga vrbrast Lurvandax
vpplod dam zurtax Loa an avarn nar gemplicahnadas oxa

~~23~~ nooa Bahna ampha dum nonſap vrs daluas marſasqual orma
nabats Sabaothal netma vol ſempra iscs Laue ondes nos
Semodax or manſa macapal vngenel vorſepax vrſabada noxanquas
vndalphs aſmos vxa na Gaspar vmpaxal Lappros fadd nomval
vp Setquam nol astma vors: vrdem gnasplat hef affafefased noxtas
volls Laydam ohs nac

23 ~~24~~ cedas or manves ges axax nolsp damva dor demgos apoxan
Subliganaxnarod orcsal vamnad vez gemlehox ar drulalpa
ax vr Samfas oladmax vr ſappos Luas vr pahmax Luró
Lam faxno dem vombres adufx or Sembal on vamne.
os lemne val ſe quap vn nap naſtosm das voz mazax
Lumato games on neda.

51 words

24 ~~25~~ vos gemſe ax pas loſquan nof afrna dol vamna vn Samſes
os set, quamſa ol danſa dot ſanta on anma ol ſubracas
Babalas vanſag olſo pas gonred vorn chechuſt axaros
vngho am nadom val ſequot ne loxpa vors vrs al pam
vans na tomvamal anſipamals notems anq3 arxe al

25 ~~26~~ pangef offd ne pamfas alibos a noſtâfâges almeſod vrmaſt
geus vrmax au ſemblox ſatq quayntas Luzez arne nos
pamna ſams hantes orn volhax vors vmiſapa monſel das
nox as pas vomreh dots danſégox anzazed onz anfal
nom vamres volts vrnacapácapas noshan yalt gelfary
nor Sentqbt onhanzar Luntaf val ſentepax

26 ~~27~~ ormiſa nor Pampals anz alpas nox noxa gendas von
gamne das vors ad na Lepnazu acheldaps var honza
gune alſaps nal vomſan vns alpa a domps ar zemnip
ans vrnacs vancef han yanzem os aha vons nabras
vs aſmo drat vormez al paſquar no gems nas zem
Lasquits apſantas.

27 28 Vol zans alphi ne ganſad ol pam ro das vor vngef a deos nad vnſemel apodmacas vnſap val vndar ban ceſna dax hanſel yax nolpas volts quayntas gam vemney os aſq al panſt ans vntas hunſanſa Apnad ratq a Sanſt nel odogamanázar - olzas gus os nas varſa vpangas neos abo

28 29 Notgas ox vr auonſad vl dats nox lat ges orn val Sedcos lets arney vas ars galep odámpha nol axar vox apracas nolphs admi adpálſas nos vrs gednacs vax varſablox vrdam pagel admax lor vamtage oxandas Lamfó nor vorſas axpáa, ols nugaphar ádras vxár noſtrilgan ampacos vortes leſqual expos.

29 30 Ses vas nómre gal ſables orzas, get les part, ox ar ſe de cólmachu ardés Lox gempha lar vamra gos naxa vors admas gebas, Semfúgel admá geod alzes orzam ván^{ka}chet, oxam pras ges orzad val nexo, vam ſeleps oxa, noha par gúmſas aſkeps nox adros leſtof ad moxa nonſúrvacs

30 31 Vomchál as pu gár lan var, sem quas las set gedos argli oranza vor zima Sedcátas zuréhos admichs, ors arſas varſab, oliba vortes lúnſanſas, adnas vor semquáx, vorſan lap varſas gebdas voxlar geos, gemſel ad gvns. áldas gor vanlas, gehudan vor ſablets, gedvel

48 ax ors, manch var ſemblos.

31 32 Ar dam fa gé do has Luxs arcan Mans Lubras vor ſemblas adna gor partat, nor vilſo ádchu apri ſéd amphe nox arua getol. vor ſambla gets, arſe pax vorſas gels abo getsmas or gemſa nas prax chlad aſcham na pras oxás var ſetqua lexos vor ſámblés zubras.

32 33 Lax or ſetquás vas lox rémas Nol ſadma vort, famſa le gem nas or ſepas vartef a ges Oha lon gaza onſa ges adrux: vomoal-is as vaxtal. nos ſedo Lam, vom

tántas

tántas oxárzas Mechól va-chy geths adna vax, ormacha Lorni adras, Gens arnas vor, Arſad adilcos alidas nepho. ~~82~~ 85

33 34 Hastan bas ges los ru mal; vrabro des viaſas, Mas rox idas ru gebna demphe, ors amvi ar, Genbá, óxad va ges Lats vriop: ~~nal~~ pas vi meró to ádnavas ged anſé las verbrod vngelpa, lux árd do as: vaſt vor Gemafánós.

34 35 Amles ondanſaha noxt vradas gel núbrod Arb á cha Lo pego há para zem che par mala. Na burá dos gem la pa orzím fax nol ad micápar vó ſi pi cá la ton andras vox

48 ardno, get na ca plos gálzun

35 36 Ór ge mas Luza cá pos nox tras vioxas nebo hu géo milas cox chá das orna húda vos ſa pas: No bro chs, ál pa chidomphs nás la grux la vx ar gá fam gel ne do gá las vo ſa pas

36 37 Gu la ſé dop áx ix óx a max Lun ſá gem pas orſa devsmas Gé pa cha vor ſi ma cos alduts gempha: Nox gal max arhúgaf gli nó rob va gen lá cax du zum ox ám pli zam zu latmas gegéma ohahas.

37 38 Ga lá pa drux váxma geb lá geb or ché plon gan zéd as vox ár vox gelet ar gahad, gan pá gan doruminaphas vor zimachs cù pa chef ardras óx ox pol ſa gal máx nas guts ardéts on zupra cró cro gas var ſa má nal

38 39 Ar ſa bá choy nos al ges os, ay ár pa gal olza des. orza zúmax exos es, or ~~cha~~ cas pal donzahá onza zethay: no r ſap ſe pas onzap a palmas aldos vos nablebas gemnápam os malſa or naos zar bu lagém pas neó ha bras

39 40 Tal gep ar ſep nas dos, vors alſa dos nécos am ar gets na ges alpran odox malſápnas, gohor ahos gadmas

(152)

ol dáneph aludar dónzagab olſagah nebthuh or
ſapnar balgonph nep gemloh, ax amna duth
achár laspá, vohá, náxvolh gas vergol ah pratnom
geá nor tuamph

the copy had
[illegible]

[41]

Ván ſa palſah gón ſo gon gé la burá doh tato lang
ge mé fe ran ón da pans ge lá brah : or pa gé mal
onſán fan gen ólc ma cha ſan von ſó gor a prí cas
nor vá gel om brá cau cohadal.

n	d	r	o	s,	a,	c	l	o	a	f	a	c,	d	o	g	é	p	n	a	h,	l	a	p	c	a	h,	m	o	c	d	á	c	o	d	e,	f	a	m	ó	n,	t	u	a	l	c,	d	o	m
v	r	á	ſ	n	a	g	e	p	h,	a	m	p	h	i	d	o	n,	g	á	n	ſ	e	l,	v	a	x,	ó	r	e	h	a	m	a	h,	v	ó	r	ſ	a	f	a	n	ſ	a,	a	c	u	ſ
d	a	m	í	f	a	g	a,	n	á	b	u	l	a	x,	o	r	ſ	a	g	e	h,	n	a	ḿ	v	a	h,	o	c	a	r,	l	u	n	ſ	a	n	g	e	l,	c	a	r	p	a	c	o	a
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f	ó	m	n	a	p	h,	a	p	á	n	ſ	a	g	e	h,	l	o	n	ſ	ú	g	a	l	a	n,	g	r	a	s	t,	v	b	ſ	á	n	ſ	o,	a	r	n	o	x,	v	o	n	ſ	á	o
t	a	l	t	é	m	a	p	h	e	c	h,	ó	r	m	a	c	h	a	l	á	g	e	n	o	x,	v	r	s	t	á	m	v	a	h,	n	a	d	v	a	r	e	h,	o	n	s,	a	r	g
z	u	c	á	n	z	u,	n	a	p	l	i	o	r	a	h,	n	o	r	g	e,	h	a	h	a	n	a	h	a,	v	ſ	p	l	a	h,	g	r	a	d	ú	n	v	a	h,	n	a	r	í	g
a	r	s	a	h,	v	ó	n	r	o	g	e	n,	d	a	h	v	a	l	a	h,	o	r	z	a	p,	c	v	l,	c	a	r	ſ	e	d,	a	p	o	r	ſ	a	l,	q	á	s	t	a	v	a
g	a	n	f	ú	m	a	r	a	b	ó	m	o	n	a	h,	g	á	s	t	a	g	e	s,	ó	r	d	o	l	p	h,	n	a	q	a	s,	o	r	g	e	m	v	a	h,	n	o	x	a	a

Δ And this is the later ende of the second page of the first leafe of this excellent booke. The other leaves are written apart, in other bokes as may appere
But with these 9 rowes and the former 41, doth arise the summe of 50: which is one more then 49: Therfore I am not onely of this but of dyvers other imperfections yet remayning in this page, to ask the solution and reformation.

Δ When I had told this my doubte to EK. he answered me that the first rowe of these last .50. before set downe, was the last of the first page of this first leafe: and that it is that in the first page were first set downe the rowes of which eight and fortith rowe beginneth with this word Amyedpha &c. And therfore the next rowe following (beginning with Arney vah nol gadeth &c) is the nyne and fortyth rowe of the first page and so the last rowe of that page: And therby also the second page of the first leafe hath the 49 rowes here noted: the which is one doubte taken away: The other is of the ~~imperfect~~ nombres of wordes in some of the 49 rowes of this second page:

And the words

Aprilis 10. hor. 9. Δ As we were talking of the Macedonian (the greeke) who yesterday came with Mr Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shadow to declare who he was: there came a voyce and sayd that it was the Macedonian: and about his hat was written in great letters this word, Κατάκριτο, which EK wrote out: and it signifieth maculosus, or condemnatus &c. and the voyce sayd, that word was sufficient adding E.K. [illegible] he should be [illegible] and punished

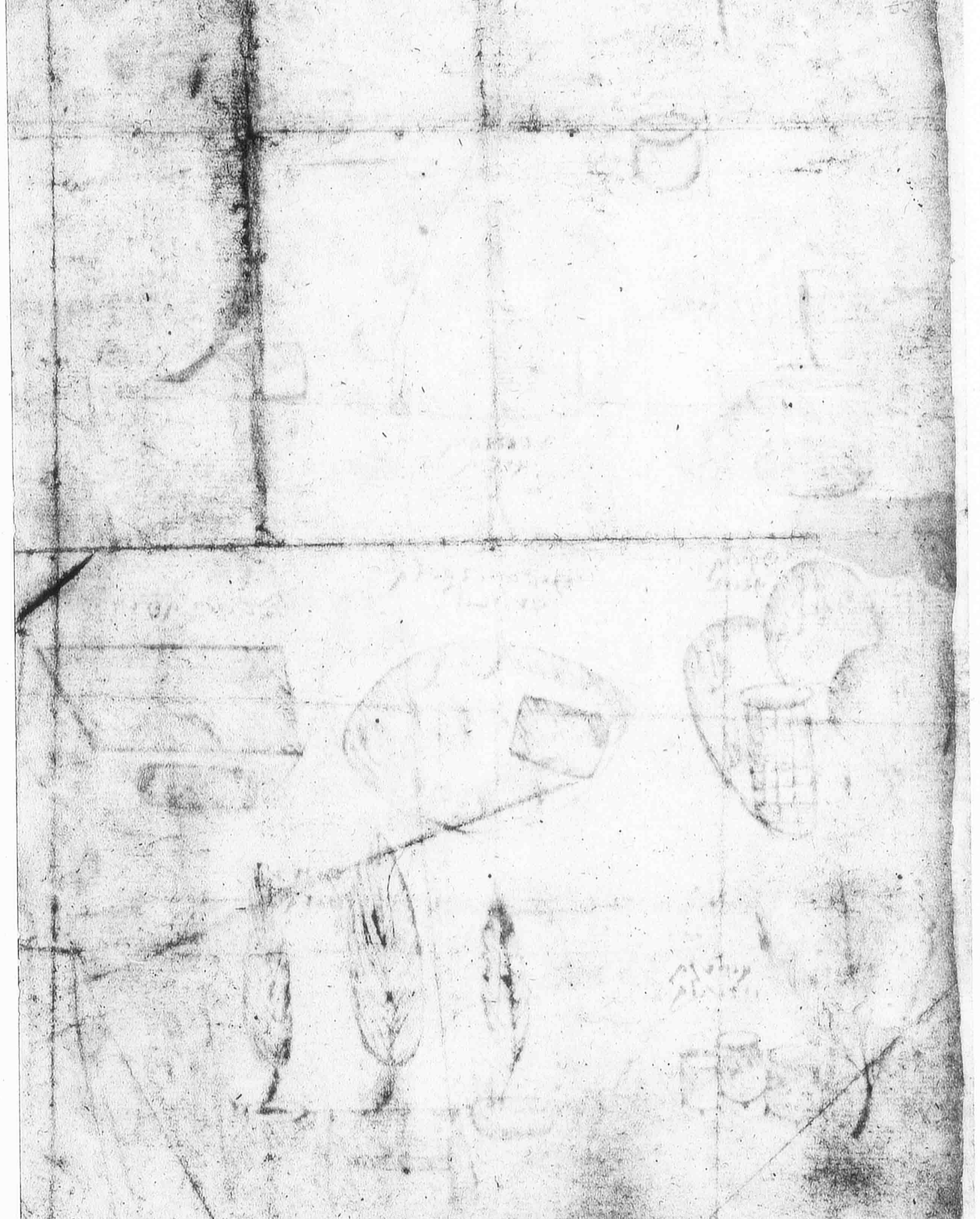
(~~151~~) (151) 83

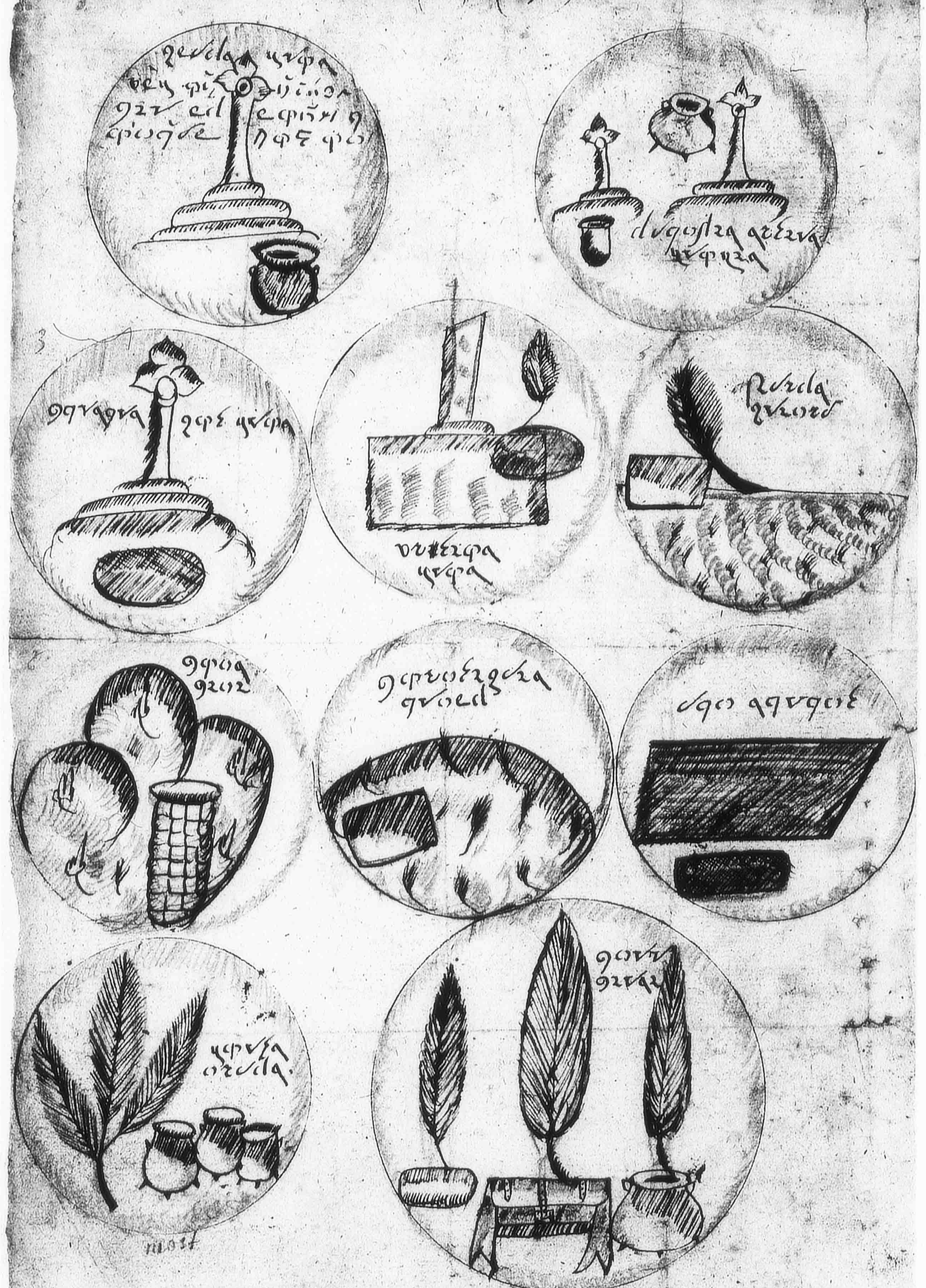
Edward Kelley

1583. Martij 2 friday

Mr Hickman came home from Blokley

86




most

[illegible]

(154)

p

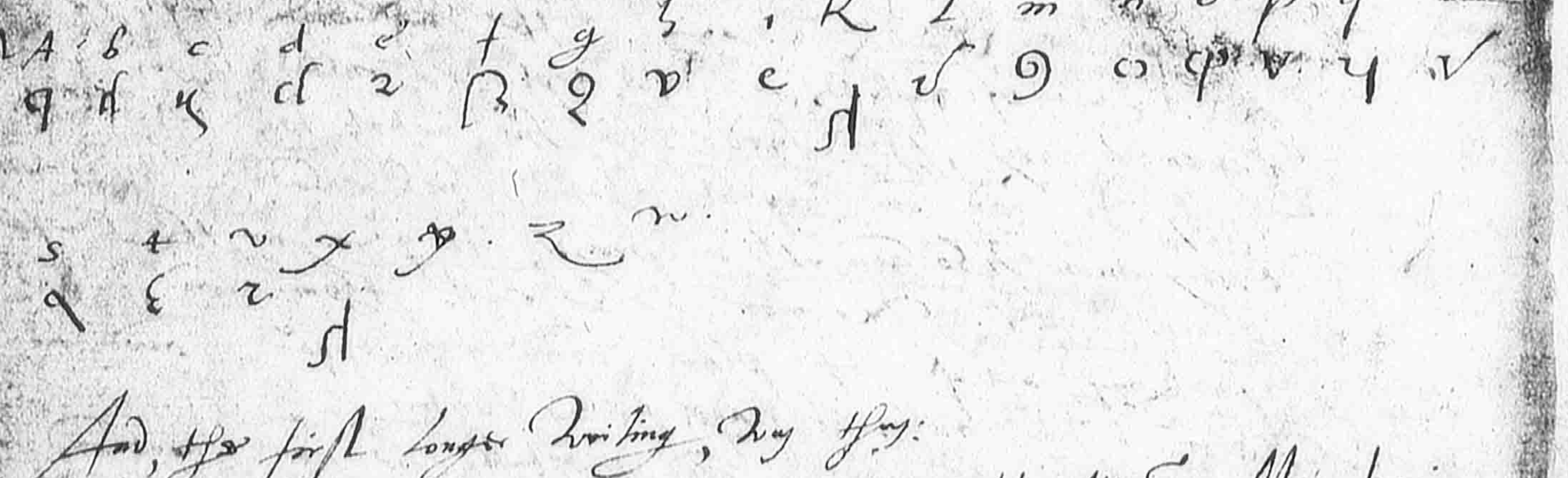
~~155~~ 85

Aprilis 11. Thursday

After my comming home from the Court about 4 of the clok after none, and after my being in my study a while, it came into my hed to assay to decipher the other writing before I spoke of, that was brought me by E.K., as he was willed to do. 88

And at the first I was half out of all hope: but yet making many assayes, and guessing at it (at the length) to be Latin, I found this to be the true Alfabet. God giving me the perseverance.

They were found at Huets Cross as the spiritual Creature affirmed when he sed them [illegible] finding [illegible] about [illegible] Mayster [illegible] Perhaps that is Cros called Huteos Cros [illegible]



And, the first longer writing, was this:

Tabula Locorum rerum et Thesaurorum absconditorum, Menabani, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum Clarissimorum (Britanniae meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic, familiarissimorum consensu, aliquando ad nostratium redeuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.

Note [illegible] the first book of [illegible] 1040

And the Notes of the ten places, here by, ~~noted~~ affixed: are thus to be red orderly

1. Gilds cros
hic e . . . . . .
mer id 10
onali ot on
p

2 blankis Suters croces

of the K

3 Marsars got cros

4 Huteos cros

5 Fleds grenul

6 Mons Mene

7 Mounteglés arnid

8 Lansapant

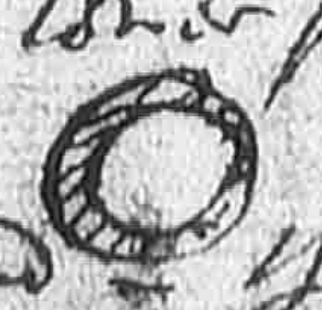
9 Corts nelds

10 Mnrr Merse

— a forte Mar

Aprilis 15 Monday

Δ As EK was writing the eightenth leafe which was of the Spirits of the earth, (I was absent about 4½ of ye clok) he used a parcell thereof, pleasing ^calling to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like labouring men, having spades in theyr handes & theyr heare hanging about theyr eares, & hastily asked EK what [illegible] have wherefore he called them. He answered that he called them not. & they replyed, & sayd that he called them: Then I began to say, they lyed: for his intent was not to call them, but only to read and repeat that which he had written. and that every man who readeth a prayer to perceyve the wordes thereof, prayeth not. No more did he call them. and I bad them to packe out of the place. and thereuppon removed from my deske (where I was ruling of paper for his writing) to the grene chayre which was by my chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrist: and he shewed the bare arme and there appeared both on the upperside and lower side imprinted depe in, two circles of bredth of grotes they were red:



And I seing that, caught up a stick, and the meane while, they assaulted him, and he rose, and cryed to me (saying) they come fleing on me, they come; and he put the stole which he sat on, betwene him and them. but still they came gaping or gyrning at him. Then I asked him where they were: and he poynted to the place and then I toke the stick and came to the place and in the name of Jesus commanded those Baggages to avoyde and smitt a cross stroke at them: and presently they avoyded.

All thanks be to the only one Almighty and everliving God whose name be praysed now & ever. Amen.

Aprilis 18. Thursday morning. hor. 8. circiter.

Note. Now 30 Tables being written since good friday: and days only 21 passed since good friday.

Δ As EK came to write out the Tables according as he was wont: and to have the letters appearing in the ayre hard by him, he sawe nothing but a black clowde seven cornered and after I had put the stone agayn into the frame, and thereuppon did make long and oft request, for answer having, there appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or ~~out of~~ yssuing out of the clowde, this sentence

He promised, be not carful:

Δ Note, heare instede 21 letters

Δ as who should say our [illegible] [illegible]: this Day.

EK. The letters semed to stand at fingers endes (being 21), and so every finger had a letter on it: and the fingers semed to be placed at the corners of the Heptagonall clowde: and assone as the sentence was red the fingers which semed to issue out of the Heptagonon did shrink in agayn and disapper.

Δ All laude honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever Amen.

The stone out of the frame.

Δ We being desyrous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the Lord might be kindled against us. Thereuppon we prayed severally; and at length, (no alteration, or better comfort happening to us,) ~~we~~ I prayed in the hearing of EK, ~~at my~~ (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somwhat beyonde the Heptagonall clowde who sayd

I am sent, to understand the cause of your greif, and to answer your doutes.

Δ I then, declared my mynde briefly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of. and among his manifold grave speaches he had these words

Prepare all things

Prepare all things, For tyme is at hand

His Justice is great, and his arme stronge

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith

Good Angels

It is not the manner of us, good Angels, to be trubbled so oft.

☞

At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.

Great is the light of Gods sinceritie

Appoint God no tyme: Fullfill that which is commanded

God maketh clere when it pleaseth him. Be you constant and abyde Temptations: For True it is, that is sayde: And lastly I say, It shall be performed

What is it now thow wouldest desyre to be made playner?

Δ Still he proceded uppon my answers: and at length he sayd

Tyme of Justification knowen to him

Neyther is the time of mans Justification knowen untyll he hath byn tryed.

The ende of our election

You are chosen by God his mercy to an ende and purpose: Which ende shall be made manifest by the first begynning in knowledg in these Mysteries

tyll the very howre

God shall make clere when it pleaseth him: & open all the secrets of wisdome when he unlocketh. Therfore seke not to know the mysteries of this boke, tyll the very howre that he shall call the. For then shall his powre be so full amongst you, that the flesh shall not be perceyved, in respect of his great glory.

Want of due reverence shewing in our actions is reproved.

But was there ever any, that tasted of gods mercies so assuredly, that wanted due reverence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy. What are the works of holiness? I do advertise you, for, God will be honored. Neyther will he be wrested, in any thing he speaketh.

Angels abase them selves, to pleasure man by theyr instructing whom they take uppon them, as wise men [illegible] [illegible] evidence of [illegible] [illegible] [illegible]

Think not, that you could speak or talk with me, unlesse I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self.

But he doth ~~it not~~ ^this, for your causes, not for your deserts, but for the Glorie of his own name.

Three are to be lightned. One is not to be lyghtned, but all. And, which all? — The two together with the Captayne

40 dayes. Ur — Ask what thou wilt: for, untill the 40 dayes be ended, shalt thou have no one more shew of us.

A.G. Δ Whether shall we [illegible], or consent to the Captayne to go down into his Contry, as presently he entendeth.

Ur — As he listeth. Δ EK sayd that this was Uriel who now had appered and answered all this.

Δ — I will ask thee one question. Have we any voyce or no? Δ I do think you have no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you have the powre and property from God to insinuate your message or meaning to eare or eye, in such sort as mans imagination shall be, that both they here and see you sensibly.

Vox angelorum = Ur — We have no voyce but a full noyce that filleth every place. Which man you may taste of, Distance shall make no separation.

Uriel putteth one in his place. Let there one come that may better answer: not in respect of thy self: but one more meter to thy estate. — Do thy Duty.

Δ He sayd this, to one who cam in, and he departed him self.

Il or El Δ This new come Creature sayd, Wold you have any thing with me, Il?

Δ Who art thou: Art thou one that loveth and honoreth our Creator?

El. Il — Will you see my hart — EK. He openeth his body and sheweth his hart and theron appered written EL.

Il Δ He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a Vyce in a play: and so was his gesture and his skoffing, as the outward shew therof was to be utterly domed: but I did carefully ponder the pith of the words which he spake. and so forbare to write very much which he spake at the begynning. by reason EK did so much mislike him, and in manner bad him to be an Illuder.

Δ As you are appointed to answer us by the Message of God, so answer us, who desire the pure and playne verity, as may be correspondent to his Credit that assigned you, and to the honor of God who created us.

Note Threfold answer Il — My answer is threfold — I answer by gesture — by my apparayle. I will answer thee by my wordes.

Δ Do you know where the Arabik boke is that I had: which was written in tables of nombers?

Liber Arabicus Il — It is in Scotland — A minister hath it; it is nothing worth. The boke conteyneth false and illuding witchcrafts. All lawde honor and prayse be to the One and everlasting God: for ever and ever.

EK. his [illegible] Δ The Lord Threasorer, hath he, any bokes belonging to Soyga? Il — He hath none: but certayn Introductions to all artes.

Note Δ But it was reported to me by the skryer that he had: certayn peculier bokes pertaynyng to Soyga. otherwise named Zloga, and Agaos, being transposed.

Il — Soyga signifieth not Agaos. Soyga alca miketh

Δ What signifieth those wordes? The true measure of the Will of God in judgment which is by Wisdome

Δ What Language is that, I pray you? Il — a language taught in Paradise. Δ To whome? Il — by infusion, to Adam. Δ To whome did Adam [illegible] Il — unto Chevas. Δ Did his posteritie use the same? Il — untill the Ayrie Towre was destroyed. Δ Be there any letters of that Language yet extant among us mortall men? Il — that there be Δ Where are they? Il — Ô, Syr, I shall make

---

make you in Love with your Masterships boke.

Δ Did Adam write any thing in that Language? Il — That is no question.

Δ Belike than, they were delivered from one to another by tradition. or els

Enoch Δ Enoch his boke, or prophesie, doth, or may seme, to be written in the same Language: bycause mention is made of it in the new Testament. in Jude his Epistle where he hath, Prophetavit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impie egerunt; et de omnibus duris quæ locuti sunt contra Deum peccatores impij. &c.

Note excellent Memories, for traditions contynuing and preserving. Il — I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in men. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable. Nothing remayned of ~~Enoch~~ Enochs but (and if it pleas your mastership) mought have byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe* 28 dayes, and you shall fynde them, under your pillow when you do rise.

Δ forbid. Note 28 days more do make iust the 40 days, before noted.

Esdras bokes Δ As concerning Esdras bokes, which are missing, what say you?

The Jues Il — The prophets of the Jues have them. Δ But we can hardly trust any thing in the Jues hands, concerning the pure verity: they are a shipwracked people and dispersed all the world over.

Il — I will shew you a trik. Δ He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who semed to have a skarf or foule skyrne on his face: which one toke of: and then there appered in his forhed these two figures 88.

Δ this might [illegible] of the Jues, A° 1588 to come. I will shew you more then that, to. and will speak to a man shortly, that shall bring Water to wash every mans face.

Δ What mean you, by every man? shall all men, be made cleane?

Il — There is a difference in washing of faces.

Note, El semed to be woman. EK. This Creature semeth to be a woman by his face: his apparell semeth to be like a Vice in a play.

EK. Ar you not a Kinsman to Syngilla?

Il — I syr, and so are you a Kinsman to Synfullas.

Δ A man may finde corn in Chaf.

Il — So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ This other day, when I was in doubt of the Grecian (the Macedonian) whether he had any good and profound lerning or no, he was represented spiritually, and about his hat in great letters was written this greke word [illegible]. I pray you what doth it signifie? — I asked the Grecian and he sayd, [illegible]

Il. Loke in your boke. Δ I toke the common Lexicon: and he sayd, No Not that: Then I asked if I shold take Guarinus his Lexicon: and he answered. Nor that. and I asked which then: and he sayd your boke covered with a white parchment. and I asked, that of Munsterus in Latine greke and hebrew? and he sayd, yea. and there you shall finde that Macuto hath onely that one word [illegible] longing to it. I loked and I found it. which satisfied me very well.

Δ I pray you what say you of Gariladrah; do you know him? who long sins did deale with me?

Gariladrah Il — Yf he were lesse than I, I durst speak to him. But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale with. Loke in your Tables and there you shall finde an other name of his.

[illegible] Δ I remember no such thing. Il — Consider who hath set me here. Yf the Truth thou hast allready, be of a greater then my self, then is it sufficient. Δ What day was that name geven me?

He pointed at EK. Il — Immediately, Sir, after your Worships last coming.

Δ That was Raphael. And I remember that Gariladrah sayd that he must leave me and his better (Raphael) shold be my instructor, and that then the same Raphael was my good then. &c

Δ Sing a song to his prayse, who created us.

Il — I will sing a new song.

Your doings are of GOD: your calling great:
Go down and seke the Threasor, and you shall obteyn it.
Take no care: for, this Boke shall be done in 40 dayes
Begyn to practise in August. Serve god before.
You shall know all things, ictu oculi
And so, prayse, glory, and eternall singing
with incessant humilitie be unto the Creator that
hath framed, made and Created all things, for
ever and ever, Now say you (yf you will)
Amen. Δ Amen Amen Amen

Thesaurus absconditus 40 dayes. — August. — Knowledge to be infused Ictu oculi.

Thesaurus ab[sconditus] 40 Note: till August

— After the ende of 40 dayes, go down for the Threasor

When those 40 dayes are done, then this boke shall be finished. The rest of the time untill August, is for rest, Labor, and prayer.

Δ What Labor? Il — In digging up of those Threasors.

Δ Must we nedes dig for them? Il — Otherwise, yf thou wilt.

Δ How, I pray you? For to dig without Lycence of the Prince, is dangerous by reason of the Lawes: and to aske licence, is half an odious sute.

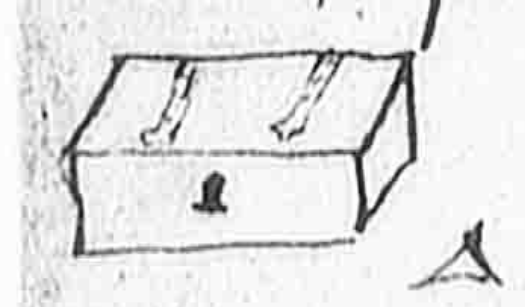
Without diggings.

Il — Yf thou have a parcell or part out of every place of the erth, in any small quantitie, thou mayst work by the Creatures, whose power it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

Δ he meaneth. Never trust him, if it be not so, as he hath sayde.

Il — No, never trust me, if it be not so.

Ten places & The chest



Δ You mean those ten places, marked in the Table, which, last day, I deciphred.

Il — I mary, now you hit it. Yea sir, and your Chest also, it would do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and when you have it, I pray you let me have some little portion for my wife and Children.

Δ As concerning that Chest, I pray you how cam the Macedonian, or Mr Senford to know of it, so particularly, as he did?

Il — Hussey told of it, openly, at the bord at Brayneford in the hearing of diverse.
The Grecian will seke him out.
The Greke in grecia perhaps can finde out Threasor, but not in Anglia
The Greke hath a Threasor in his hed, that will enriche him to be a fole
I was yesterday at London, I met with a blak dyer. He had a couple of rings, that wold give better instructions
Your Chymney here will speak agaynst you anon: yet I am no bricklayer.
I must be gone

Δ True it is, I had hidden there, in a capcase the records of my doings with Saule & others.

Δ God, for his infinite mercyes be allwayes prayed, glorified, and extolled of all his Creatures: Amen

He advised EK to communicate to me the boke, and the powder, as so all the rest of the roll, which was there found: saying, True frendes ought not to hyde any thing the one from other.

The boke, The powder, The rest of the roll.

Δ An old proverb it is. Amicorum omnia Communia.

Soli, Deo soli sit Jubilatio
Laus honor et gloria
Amen

Note: There followeth Quinti Mysteriorum Appendix

Quinti libri Mysteriorum
Appendix

Aprilis 20 — Saterday

1583

Δ This Saterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as to be done by [illegible] and illuding spirits: seking his destruction. Saying that he hath often here to fore byn told things trew, but of illuding devills: and now, how can this be other, than a mockery, to have a cornered dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that when they shold do good in dede, that then they shrink from us. and that he was not thus to leese his time: But that there is to study, to lerne some knowledge, whereby he may live: and that he was a com [illegible] to my house, and that he dwelled here as in a prison; that it was never better for him to be nere Cotsall playne where he might walk abroade, without danger ~~and~~ or to be cumbred or vexed with such sklaunderous fellows as yesterday he was, with one litle Ned dwelling at the blak raven in Westminster: who rayled at him for having writings of a bargayn made ~~by~~ betwene the same Ned (or Edward) and one Lush a Surgeon, who was now fallen in poverty, a very honest man etc. With a great deale of more matter, melancholike, and cross overthwartly to the good and pacient using of our selves to the accomplishing of this action.

I replyed, and sayd, that we must stand our selfs, [illegible] ~~upon~~ on humility, as, that God wold shew when it pleased him: and that we ought not to appoint God a time to performe his mysteries and mercies in; that sooner than he hath spoken of. And that undoubtedly, the occasion of this dark clowd, was some imperfection of ours, to be amended and ~~that~~ then, all, wold be to our further Comfort. And as concerning his dowting the goodnes of the Creatures, (dealing with us) he was to blame, to say ~~the~~ or doubt the tree to be ill that bringeth furth good fruite. for of these Creatures, from the beginning of their dealing with us unto this last action, we never hard other than the prayse of god, instructions and exhortations to humilitie, pacience, Constancy, faythe etc. The things they promise be such as god can performe, and is for his service and glory to performe: and such as have byn imparted to men before: and therfore neyther impossible for men to enioye agayn, nor unmete for us to hope for. And though his troubled mynde did doubt, yet my quiet mynde, which god hath made ~~through~~ ioyfull through his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and setled in awayting the Lord's his helping hand to make me wise for his service, (according as long tyme my dayly prayers to him hath byn:) and seing I have and do as wisdome [illegible] the Lord his hands, and put my trust in him, he will not suffer me to be confounded: neither will he offer a stone to his Early children, when in tyme of nede they ask bread at his hands: besides that I voluntarily [illegible] to frame [illegible]: and by his graces I have him so, and am so careful to do that shold please him, that I make no accompt of all this world possessings, whereof I might enioye his favor, his mercies and graces.

Sapientia.

And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pounds, had a greater charge than he, and yet for all my 40 yeres course of study, many hundred pounds spent, and many hundred myles travayling, many [illegible] incredible toyle and straining of my wit in study using to learne or to beholde, and [illegible] gotten [illegible] yet for all this I wold be very well pleased to have the ende to be deferred yet longer (a yere or more), and to go up and down England clothed in a blanket, to beg my bread, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolved, eyther wittingly to leave this world presently that, so I might in spirit enioye the benefites of [illegible] all wisdome, or

300 lib.

els to pass forth my dayes on earth with Gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, not for the performing of some actions such, as might sett forth his glory, so, as it may be evident and confessed, that such things were done Dextera Domini. And many other discourses and answers I made unto his obiections and doubtes:

ridie — Afterward I began to speak of the troubles and misery pretended to be nere at hand, and by that tyme I had ended a little in the consideration & talk of the matter, he appeared that sayd he was called El or Il, and sayd

Now to the matter.

Δ What matter?

El

Il. — I must have a Wallet to carry your witt and myne also in.

Δ Benedictus qui venit in nomine Domini

Il — Then I perceyve that I shall have a blessing

Blessed is the physicion that hath care of his patient, before the pangs of death doth visit him.

Δ — What think you of that clowdy Heptagon?

Il. — Dost thou consider, I go about it?

I told the every thing I did, was an Instruction. As I can not stand stedfastly uppon this, it self, One, and one, perfect: So can not my mouth declare, much lesse speak, that you may comprehend it, what this is wheruppon I go.

EK. He went on the Heptagonon, as one might go on the top of a turning whele: (as some horses use to turne wheles as may appeare in Georgius Agricola de re metallica)

Il. — I know, what all your talk hath byn: But such mynde, such Infection, such Infection, such corruption: and must nedes have a potion appliable for the cure. But how will you do? I have forgotten all my drogges behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to visit you onely with their help. You see, all my boxes ar empty? — EK he sheweth, a great bundell of empty pothecaries boxes, and they semed to my hearing to rattle.

Δ How commeth it, that you pretend to come from a favorable divine powre to pleasure us, and your boxes ar empty.

Il. — You sayd even now in your talk: Vobis dico plena. If my empty boxes be vertuous, how much more shall any thing be, which I bring not empty.

Δ Then I pray you, to say somewhat of the vertue of your empty boxes; bycause we may have the better confidence of your fulnes

Il. — Will you have my bill? Δ Shall we go to the Apothecaries with your Bill?

Il. — I will shew it: Send it, where you list.

Iudra galgol astel.

Δ You know we, understand it not: how can it be served!

Il. — You must nedes have an expositor

What boke of physick is that, that lyeth by you?

[Δ There lay by me on my desk, Marcus Heremita de lege spirituali in greke and latine, but the Latine translation lay uppermost, on the left side of which, the sentence began Non raro per negligentiam, quae circa aliquam rei operationem committitur, etiam cognito obscuratur. And on the right side, began Corporis sine mente nihil est persentio &c]

Il. — Mary here is good physick in dede

You found my name the other day. Go to my name. [Δ So I turned to the second boke and brought [illegible] ~~A~~[illegible]. and there chose the word Ilemese. he than asked me, which letter of the name I liked best, and I sayd, L: bycause it betokened the name representing God. El. &c then he sayd somewhat farder of the letters, which I wrote not.

Il. — Go to great M, the second: for this is it that shall serve his turne

Yf

---

remedy for blynd sight of EK at this instant

Yf this can not serve him, he shall have a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone.

Δ. It is here greatly to be Noted: that I turned in the boke of Marcus, 27 leaves further: till I cam to the Quaternio of M, the second, and there I found this sentence notified (by my lines drawn, and a Note in the margent, Cor Contritum) Sine corde contrito impossibile est omnino liberari a malitia et vitijs. Conterit autem cor tripartita temperantia somni dico, et cibi, et corporalis licentiae. Caeterum horum excessus et abundantia voluptatem generat. Voluptas autem pravas cogitationes ingerit: repugnans vero precationi et convenienti ministrationi.

and 98 many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but from the tyme of the beginning to write them, there then wanted not so much by 9 or 10 dayes

Δ This being considered by us, we praysed god this instant and thanked God of his mercies, that it wold please him to make us understand some iust cause why those clowdes were appearing in stede of brightnes &c.

Soli Deo omnis honor laus et gloria. Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ After our prayer iointly, and my long prayer, at my desk requesting God to deale with us so, as might be most for his glory, in his mercy: not according to our deserts, and frowardnes: &c. At length appeared in the Stone a white clowde, which cam[illegible]

And behinde the clowde a thunder seemed to yssue

Nos

A Voyce — Whom I gathered you, you were chosen of the myddest of Iniquitie. ~~Whome~~ I have clothed with garments made and fashioned with my owne hand — I, AM, Therfore, Beleve:

Δ. I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce — I, AM. ×

EK. Now standeth Uriel uppon the clowde, and semeth to loke upward and kneled, saying

Vl. — Æternitie, Maiestie, Dominion and all powre in heven the earth, and in the lowest partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite; which respectest the glorie of thy owne name, above the frowardnes, and perversnes of mans nature: which swarmeth with synnes, and is covered with Iniquitie: and in the which, there is founde no place free from filthynes and abhomination. Glorie be to thee; O, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of times; from generation to generation: and even amidst and in the ~~n~~umber of those, for whome thow hast prepared the flowres of thy eternall Garland. Beare with them (o Lord) for thy mercyes sake. for, woldest thow seeke in the myddst of miserie? Whom yf thow sholdest iudge according to ~~m~~ thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing sealed before the Creation of the worldes? The fire of thy Iustice consumeth thyne owne seat. and in thee is no powre wanting, when it pleaseth thee, to cast down, and gather them together, as the wynde doth the snow, and in [illegible] them

how I mist the tyme of [illegible] or [illegible] them with the understanding, that they may not arrise to tyme

But What thow art, thow art: and what thow wilt, thow canst.

Amen

Δ. Amen.

Vr — I haue measured time (sayth the Lord) and it is so: I haue appoynted to the heavens their course, and they shall not pass it.

The synnes of man shall decay, in despite of the enemy. But the fire of eternitie shall never be quenched, nor never fayle

More, then is, can not, nor may not be sayde

We can not be wittnesses to him, which witnesseth of him self

NOTA et Caue.

But (thus sayeth the Lord) Beholde Yf you trouble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and will endue ~~that~~ those that are of quiet myndes, with the strength of my power. You are not faithfull, sayeth the Lorde, whome you beleue not. Notwithstanding I haue hardened the hart of One of you, yea I haue hardened him as the flynt, and burnt him togither with the ashes of a Cedar: to the entent he may be proued iust in my work, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckedness of Iniquitie. For, from Iniquitie I haue chosen him, to be a first erthely witnes of my Dignitie

One of vs is by the Lord, confirmed in constant purpose

Election confirmed.

Your words are, yet, not offensive vnto God: Therefore, will not we, be offended, at any thing that is spoken: For it must be done, and shall stand; yea and in the number which I haue already chosen.

Δ I think, sayeth the Lord ^ is forgotten here

Note

But, thus sayeth the Lorde: Yf you vse me like worldlings, I will surely stretch out my arme vppon you, and that heuily.

Lastly, I say, Be Faithfull,
Honor God truely
Beleue him hartily.

EK: he kneleth down, and semeth to pray. Now he standeth vp

Note,

Vr — Lo, As a number increasing is allwayes bigger: So in this world decreasing, the Lord must be mightily glorified. Strive not with God. But receyue, as he imparteth The Mercy of my message, quencheth the obscuritie and dullness of your sowles. I mean of the Infection, wherewithall they are poysoned.

Vengeance cryed for

Lo, how the Earth cryeth Vengeance. Come, for thy Glory sake, it is tyme. Amen

Seing it is sayd that in 40 dayes ~~and before 40 dayes~~ the boke shall be finished: and seing it is sayed that our former Instructors shall not come nor appeare to vs tyll the boke be finished: And seing heretofore, the boke vsed to appere to EK, that he might write, when so ever he went him self thereto: and ~~seing~~ the same

---

same boke appeareth not so now: and seing we are desyrous to be found diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know, What token, or warning shall be giuen vs, henceforward, when due tyme serueth for the same purpose.

Vr — Dy in the folly: I haue sayde.

EK — It thundreth and lightneth about the clowde: and now all is vanished away

Δ EK sayd, that at the very beginning of this days action when he expressed the first voyce this day, heard of him, his belly did seame to him, to be full of fyre: and that he thought verily, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde the late chance that befell to the Adulterous man and woman in Saint Brydes chirch in London. &c. Allso that when he had made an ende, he thought his belly to be wyder, and enlarged, much more than it was before.

Δ I sayd certayn prayers to the Almighty our God and most mercyfull father, on my knees, and EK on his knees likewise, answered divers times, Amen.

A.G. After this, we made A.G. to vnderstand these the mercies of the Highest: and he reioyced greatly, and prayed the Lorde: And, So EK, was fully satisfyed of his Doutes: And A.G, and he, were reconciled of the great discorde which, yesterday, had byn betwene them &c.

Non nobis, Domine, Non nobis,
Sed nomini tuo ~~de~~ Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum
Amen

(166.)

Aprilis 26. Fryday Note ~~(167)~~ 94 97

Δ By the providence of God, and Mr Gilbert his means, and pacifying of E.K. his vehement passions and pangs, he cam agayn to my howse and my wife very willing, and quieted in mynde, and very frendely to E.K. in word and countenance: and a new pacification, in all parties confirmed: and all upon the confidence of God his service, to be faythfully and sincerely intended, and folowed in and by our actions, through the grace and mercy of the highest.

1583 Aprilis 28. Sonday: after Dynner. abowt 4 of the clok.

Δ As I and E.K. had diverse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appeared, the Spirituall Creature, Il, and sayd.

Il. Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet have a due peculier unchangeable proportion of their formes, and likewise that their order is allso Mysticall.

The mysticall Alphabet.

Il. These letters represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the Sowle of man was made like unto his Creator.

But I understand you shall have a paynter shortly.

Δ I pray you what paynter may best serve for this purpose? Can master Lyne serve the turn well?

Il. Dost thow think that God can be glorified in hell, or can divells dishonor him? Can Wickednes of a paynter, deface the mysteries of God? The truth is, I am come to advertise you, Least with a small error you be led, far, asyde.

The Table of Practise

Let me see the forme of your Table.

Δ I shewed him the Characters and wordes which were to be paynted rownd abowt in the border of the Table.

Il. How do you like those letters? Δ I know not well what I may say. For, perhaps, that which I should like, were not so to be lyked: and contrarywise that I should think well of, might be nothing worth.

Il. Thow sayest well.

Behold great is the favor and mercy of God toward those whome he favoreth. All things are perfect but onely that. Neyther was that shewed or delivered by any good and perfect messager from God. A wicked power did intrude him self, not onely into your Societie, but allso into the Workmanship of Gods mysteries.

Illuding spirits thrusting in them selves.

Sathan dare presume to speak of the Almighty. Those Caracters are divelish: and a secret band of the Divell. But, thus sayeth the Lord, I will rayse them up, whom he hath overthrowen: and blott oute his fote steps where they resist my glorie. Neyther will

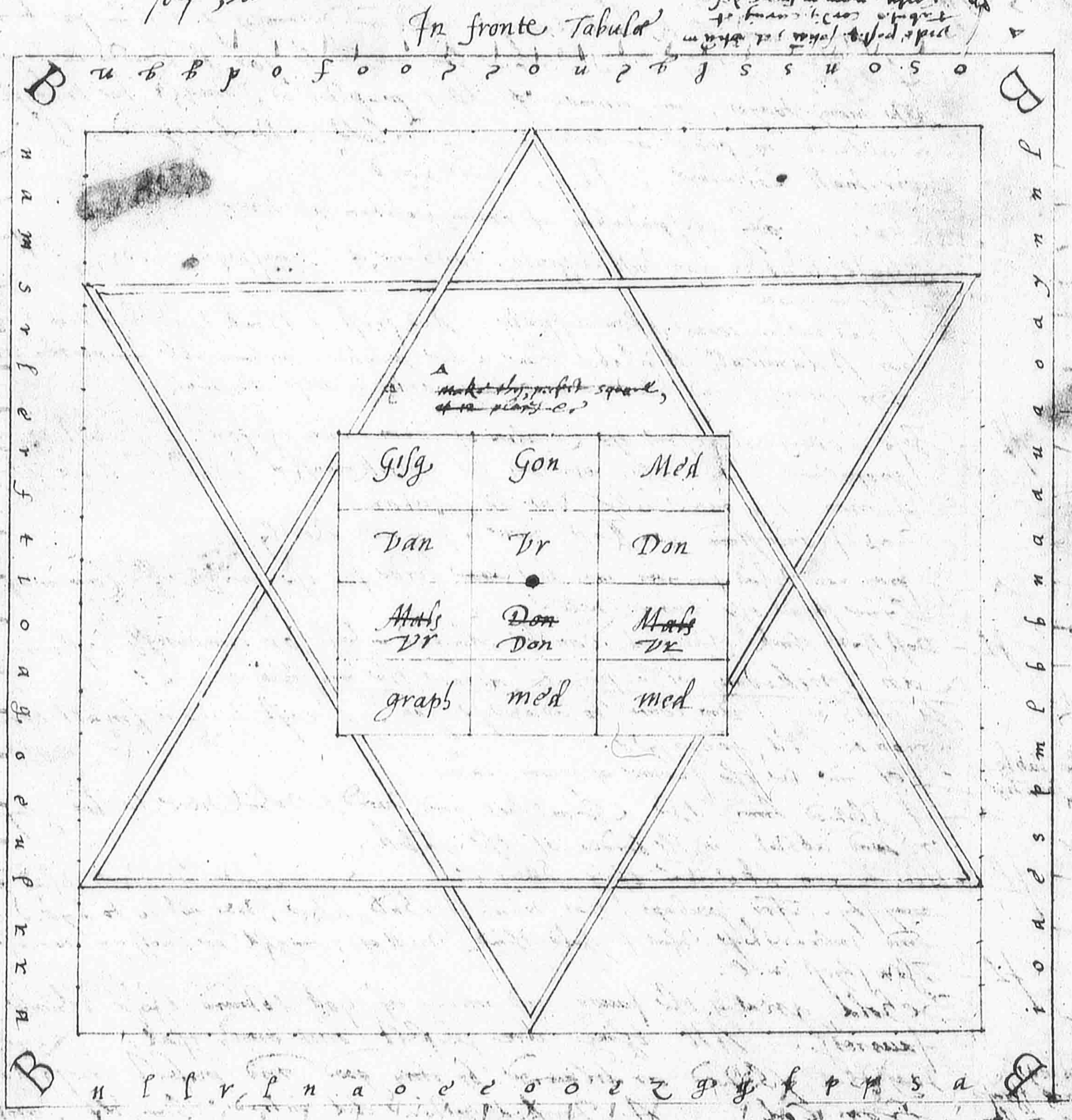
I

* I understand that the Characters are most Intrue

I suffer thy faithfull to be led utterly awry: nor finally permit the to condemne them for ever. He sayeth, I AM, and they* are most. But behold I have brought ~~the~~ the truth: that the Prince of reason, & of understanding may be apparent in every part of his Celestiall demonstration. Therfore, as thow saydst unto me once, So say I now to the: Serue god.

Δ * The inner square, of 6 ynches:

Make a square, Δ* of 6 ynches every way
The border therof let it be (here) but half an inche: but on the Table it self, let it be an inche broad.



Every one of those ~~4~~ sides must have 21 Characters
But, first, at every Corner make a great B

Prayer is the key of all good things:

Δ After

~~92~~ 95

Δ After our prayers made, EK had sight (in the stone) of innumerable letters: and after a little while, they were brought into a lesser square and fewer letters. first appered in the ~~opposite~~ border opposite to our standing place (which I have used to call, in fronte tabulæ) these letters following: beginning at the right hand, and proceding toward the left

1 In fronte Tabulæ	2 A sinistris	3 Iuxta pectus	4 A dextris
Med	drux	drux	gon
fam	vn	vr	med
med	tal	vr	vn
drux	fam	don	graph
fam	don	vr	fam
fam	vr	drux	mals
vr	graph	vn	tal
ged	don	med	vr
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	vn
graph	vn	graph	vn
tal	ged	ceph	van
med	med	ged	vn
or	graph	ged	med
med	van	vr	vn
gal	vr	mals	gon — with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	vn	vn	vr

forte med

Sigillum Emeth.

Il — What have you in the middle of your Table? Δ Nothing. Il Sigillum Emeth, is to be sett there.

Il — The rest, after supper.

Δ Soli Deo Omnipotenti sit laus perennis.
Amen.

After supper, returning to our businesse, I first doubted of the heds of the letters in the border, to be written, which way they ought to be turned, to the center word of the Table or from the center word.

Il — The heds of the letters must be next or toward the center of the square Table or Figure.

Note of the square within

Divide that within, by 12 and 7.

Δ I divided it

Il. — Grace, mercy and peace be unto the lively branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy lively workmanship: and that, before the weak understanding of man.

Herein is thy powre and Magnificence opened unto man. And why? bycause thy divinitie and secret powre is here shut up in Numero

Ternarius et Quaternarius

Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi Spiritus

For, yf thow (o God) be wonderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleve, bycause they see, which heretofore could skarsly beleve. Strong is the influence of thy Supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in the;
Amen

△ The Spirituall Creature semed to cast fyre, like balls of fyre: having his face toward me, and his bak toward E K.

IL — Leave oute the Bees of the 7 names of the ~~Kings~~ Seven Kings, and 7 Princes: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the letters of the King, with the letters of his Prince following next after his name: and so of the six other, and their Princes. And read them on the right hand from the upper part to the lowest, and thow shalt finde ther, the Composition of this Table. Therein they are all comprehended, saving certayn letters, which are not to be put in here: By reason that the Kings and Princes do spring from God; and not God from the Kings and Princes. Which excellency is comprehended, and is allso manifest, in that Third and fowrth member.

12
7

Note of these Kings and Princes

Round abowt the sides [of this square] is every letter of the 14 names, of the 7 Kings and Princes

The dignitie of the Table of Practise.

Hereafter shall you perceyve that the Glorie of this Table surmounteth the glorie of the Sonne

All things els appertayning ~~to it~~ unto it, are allready prescribed by your former instruction

He alludeth to our talke ~~of Talk~~ had of Transposition of letters

I have no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.

To morrow. I will be with you agayn. But Call not for me, least you incurre the dangare of the former Curse.

Note danger of violating precepts of doctrine

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	ſ	e	g	o	b	o
s	e	f	a	f	e	ſ	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	ſ	ſ	o	p	s	a	n
s	e	g	r	o	r	n	e	~~r~~ s	~~r~~ p	a	n
s	e	g	l	a	r	a	z	a	m	u	ſ

forte.
S P

Aprilis 29. Monday; a meridie

ADAM

△ As E K and I wer talking of my ~~boke~~ boke Soyga, or Aldaraia: and I at length sayd that (as far, as I did remember) Zadzaczadlin, was Adam by the Alphabet therof, suddenly appeared the spirituall Creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd Then, a primo

△ Qui primus est et novissimus, Alpha et omega, misereatur nri. Amen.

IL — Glorie be to the, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow wilt be comprehended.

A short prayer, but appliable to my purpose

Every prayse, with us, is a prayer.

Apparayle changed.

△ he taketh of, his pyed coat, and threw it up on the corner of my desk: and then he semed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three brayds.

IL — Well I will give you my lesson, and so byd you farewell.

First I am to perswade you to put away wandering myndes.

Secondly, for your instruction, in those necessarie occasions, thus it is:

An aenigmaticall lesson

The owtsides or Skyn must be the Centre. There, is one foundation.

The Flesh must be the owtside.

The Centre it self must be dissevered into 4 aequall partes.

There is your lesson.

△ We understand not, this dark lesson

IL — The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie.

God is the begynning of all things: The fardest parte of all things is in the hands of God.

Note

The like hath be fownd amongst the member of his One most holy name.

The Erth is a fowndation to every thing: and differeth but onely in forme In the forme of his own application wherunto it is applyed.

God is the begynning of all things, but not after one sorte, nor to every one alike

But it is three manner of works, with his name:

three manner of works with God his Name

The One, in respect of Dignification:

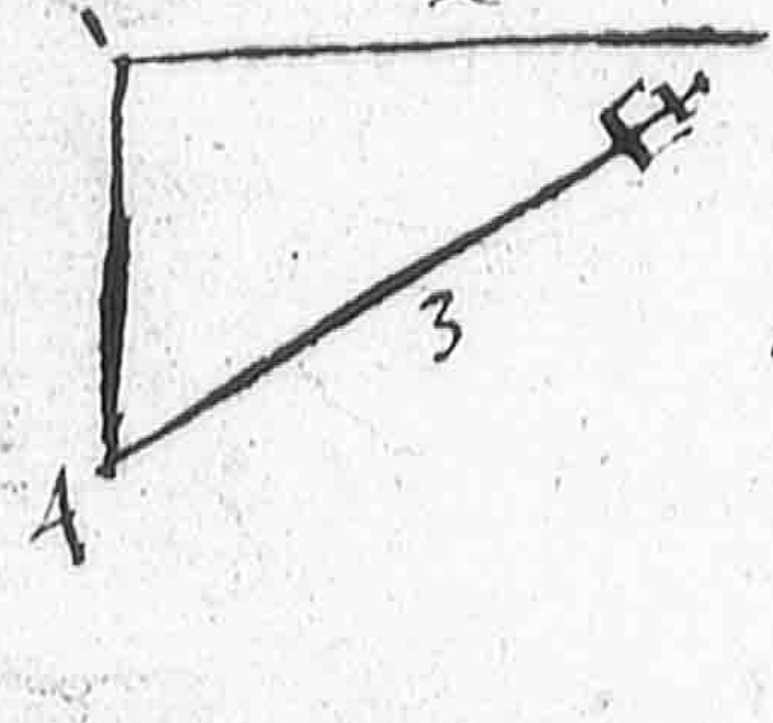
The second, in respect of Conciliation:

The Third, in respect of an ende and determined Operation.

Now syr, to what ende, wold you use your Character?

△ at our two first dealings to gether, it was answered by a spirituall Creature (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem corporis omni loco, tempore et occasione, et in pectore gestandum.

Vide inscriptio suo loco, a° 1582 Martij die 10. p. 6.



IL — But how do I use it?

The Character is an Instrument, applicable onely to Dignification

But there is no Dignification syr, but that which doth procede, and hath his perfect Composition Centrally, in the square number of 3 and 4. The Centre whereof shall be equall to the greatest.

△ We understand not. IL — Hereby you may gather

Δ Note here of the 7 Tables of Creation which apperteyn to the 7 Kings and Princes.

The Nature of all Characters.

not onely, to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared, but allso the nature of all other Characters.

To the second — Δ Conciliation you meane.

Instruments of Conciliation

Ur — The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to every King and Prince according to theyr order.

NOTE

Order

Now to the last: Δ As concerning the ende and determined Operation

this boke of 48 Tables

Ur — It onely consisteth in the mercy of God, and the Characters of these bokes. For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Majesticall and inexplicable Operation in it: So every letter here bringeth forth the Names of God: But, (in dede), they are but one Name; But according to the Locall and former being, to do comprehend the Universall generation corruptible and incorruptible of every thing. It followeth, then, it must nedes comprehend the ende of all things.

Note of the Names of God.

Generatio { corrupt. / incorr.

Thus much, hitherto.

The Character allso was a falls tradition.

The Character is fals and divilish. He that dwelleth in the, hath told the, so long a go. The former Divel, did not onely insinuat him self, but these things

Δ I do mervayle, that we had no warning hereof ere now; and that I was often tymes called on, to prepare those things (Character and Table) and yet they were fals.

Note

Ur — Yf it shold have byn avoyded to be made, it shold not have byn suffred to ~~pass or~~ pass under the forme of Wyckednes.

The truth is to be gathered upon the first Demonstration (my demonstration and yours* are not all one: you will not be offended with me, syr.)

* Lepide, mathematicas meas demonstrationes denotat.

I gave the a certayn principle, which in it self is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a Lineamentall placing and ordering of that which thow lookest* for. Δ But truly I understand not.

* he meaneth my propre Character truly made

Ur — I teache. Take cleane paper. It must be made 4 inches square.

Pray. Δ We prayed.

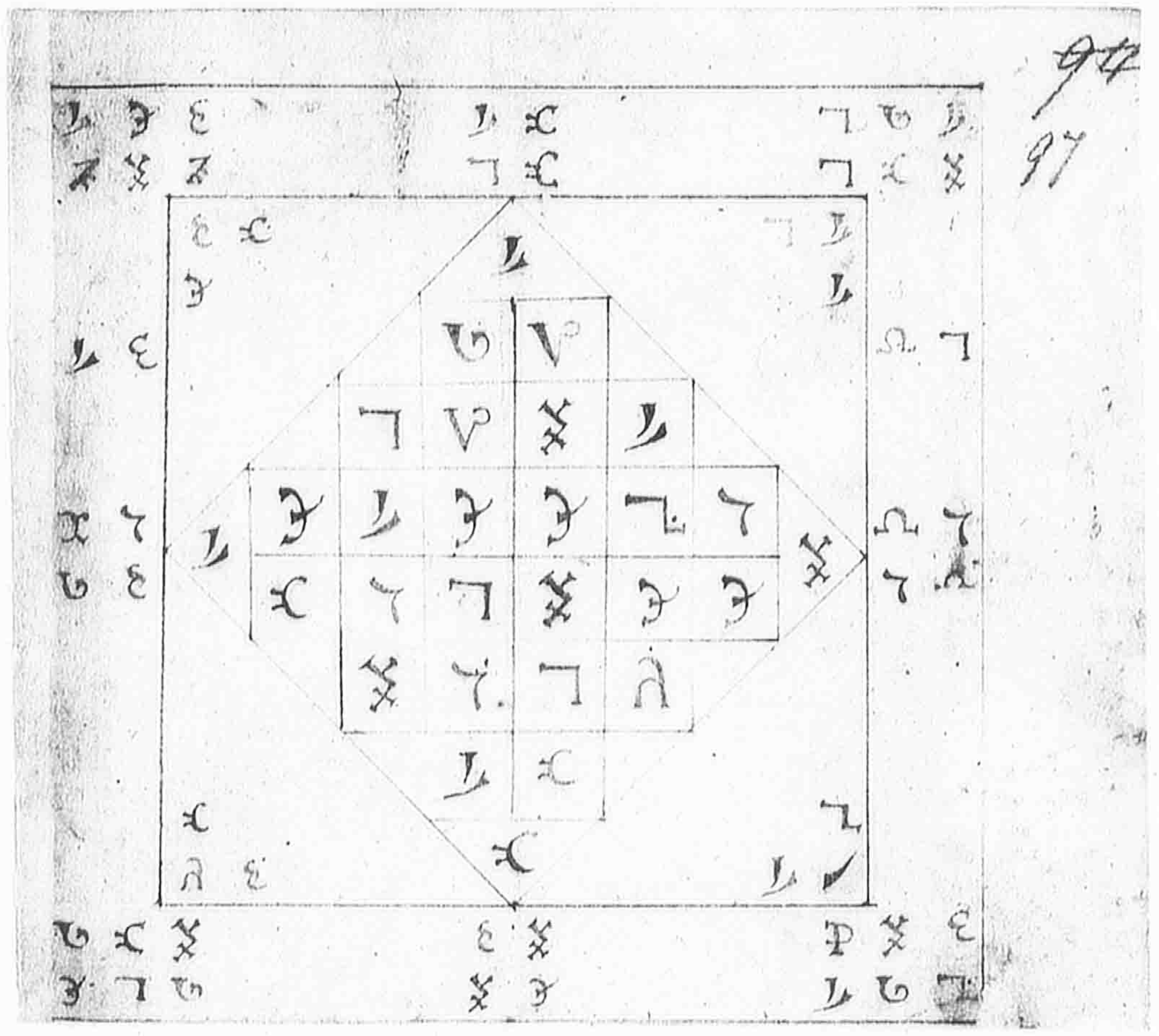
Note. this is to be put in propre Characters.

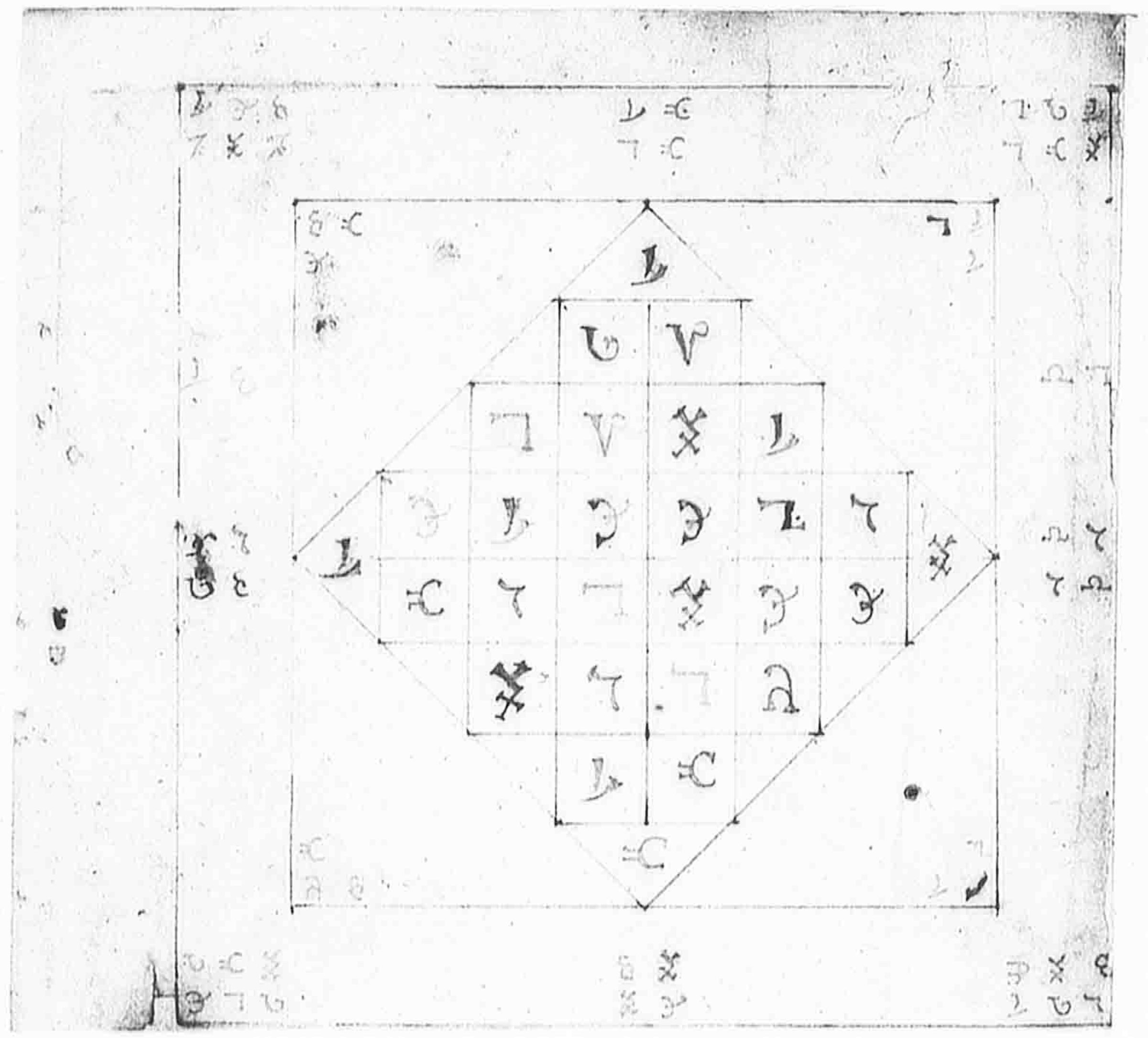
Ur — These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre Characters:

Write: Never since the begynning of the world was this secret delivered, nor this holy mysterie set open, before the weaklings of this world.

Write in the uppermost prik O, and b on the right hand, and g on the left Co

The two extreme priks; one on the right hand, a and the other

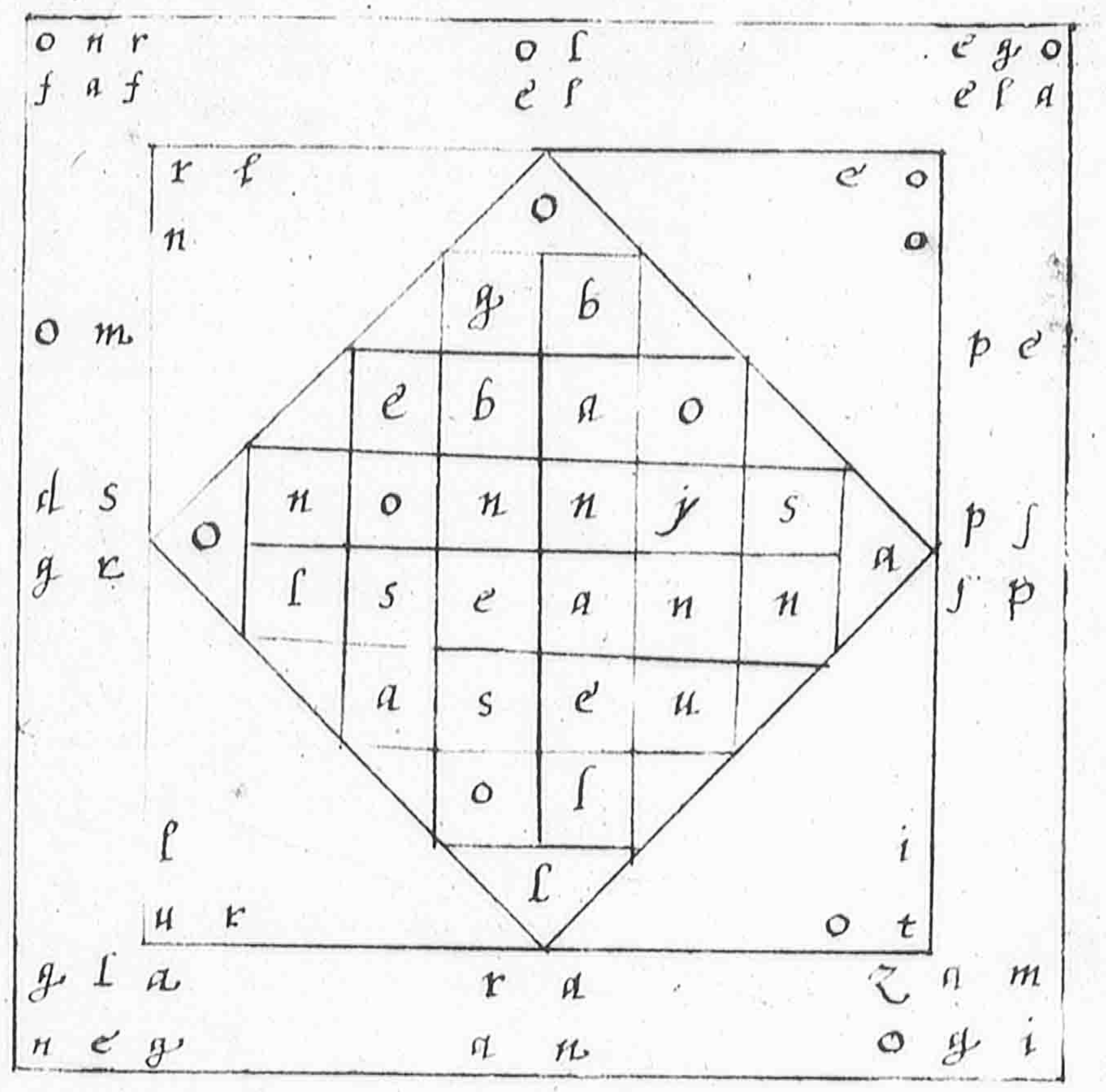




other, on the left o eo

Here is the Whole

Δ We prayed (unbidden) in respect of the mysterie revealed. EK was skarse able to abide, or endure the voyce of the Spirituall Creature, when he spake of these things now: ~~it~~ the sound was so forcible to his hed, that it made it ake vehemently



Il — Set down the kings, and theyr Princes in a table (as thow knowest them: with theyr letters bakward: excepting theyr Bees, from the right hand, to the left. Let Bobogel be first, and Bornogo, is his prince.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	ſ	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	l	l	o	p	ſ	a	n
s	e	g	r	o	r	n	e	ſ	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	y	a	n	o	g	i	l	a

Δ
Note here the three diverse manners how the letters are compassed
The middle is called
1. the Hart or centre
those about, enclosing the hart, are
2. called the flesh
and two outside pillers (of two letters in a rowe) is called
3. Is the Skyn.

Il — Here, is the Skyn turned into the Centre : and the Centre turned into 4 partes of the body

Δ I see now allso, how, the flesh, is become the Outside : o g e l o r n o eo.

Il. I have done tyll sone.

Δ Deo nostro Omnipotenti perennis laus sit et immensa gloria. Amen.

NOTE (174)

Δ After that these things were finished, and E K rose up from my table and went to the west window, to read a letter which my wife then brought him from his wife: which being done, he toke a little prayer boke* (in englishe meter made by one William Hunnis which Mr Adrian Gilbert had ~~left~~ here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espyed strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of those Characters [for Conclusions], and that other, (notified by the sort or Colour, Skyn and flesh) before this present howre, he be cam astonied and in great wrath; and behold, suddenly One appered to him and sayd, Lo, this is as good as that other. meaning that, which we had receyved, and I here before sett down on the former page. With this, cometh E K to me, as I was writing down fayre this last Action, and sayd, I have strange matter to impart unto you. Then sayd I, what is that? and at the first (being yet tossed in his mynde with this great iniurie of the little supplanter of man, ~~and~~ ambitiously intending him self, to rob God of his glory) he sayd, you shall know. And at length shewed me this little paper, here, by, being then one of the white leaves in the ende of the foresayd little prayer boke. And I viewing it, found it to be ment to be the counterfet of ours; but with all, imperfect diverse ways, after the order of our method: though then the words, out of which it had sprong had bin good, and sufficient: and I then laughed at, and derided the wicked enemy, for his envy, his ass headed folish ambition, and in dede more blundering to doe any thing well. To conclude, we found, that with an incredible spede this Divelish figure was written down by some wicked spirit, to bring our perfect doings in doubt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to weakening myndes of the worthyness and goodness of the same things receyved, and so eyther to leave of, or with faynthearted wavering to proceede. But I contrary by gods grace to such incounters ~~being~~ was armed with constancie, and confident good hope, that God would not suffer me, (putting my trust in his goodness and mercy, to receyve wisdome from him) to be so unjustly dealt with all or unkindly or unfatherly used at his hands &c. and intended after supper to make my ernest complaynt to the divine Maiestie agaynst this wicked intrusion and temptation of the illuding devill. And so we went to supper.

1583. Aprilis 29. Monday. after supper. hora 8.

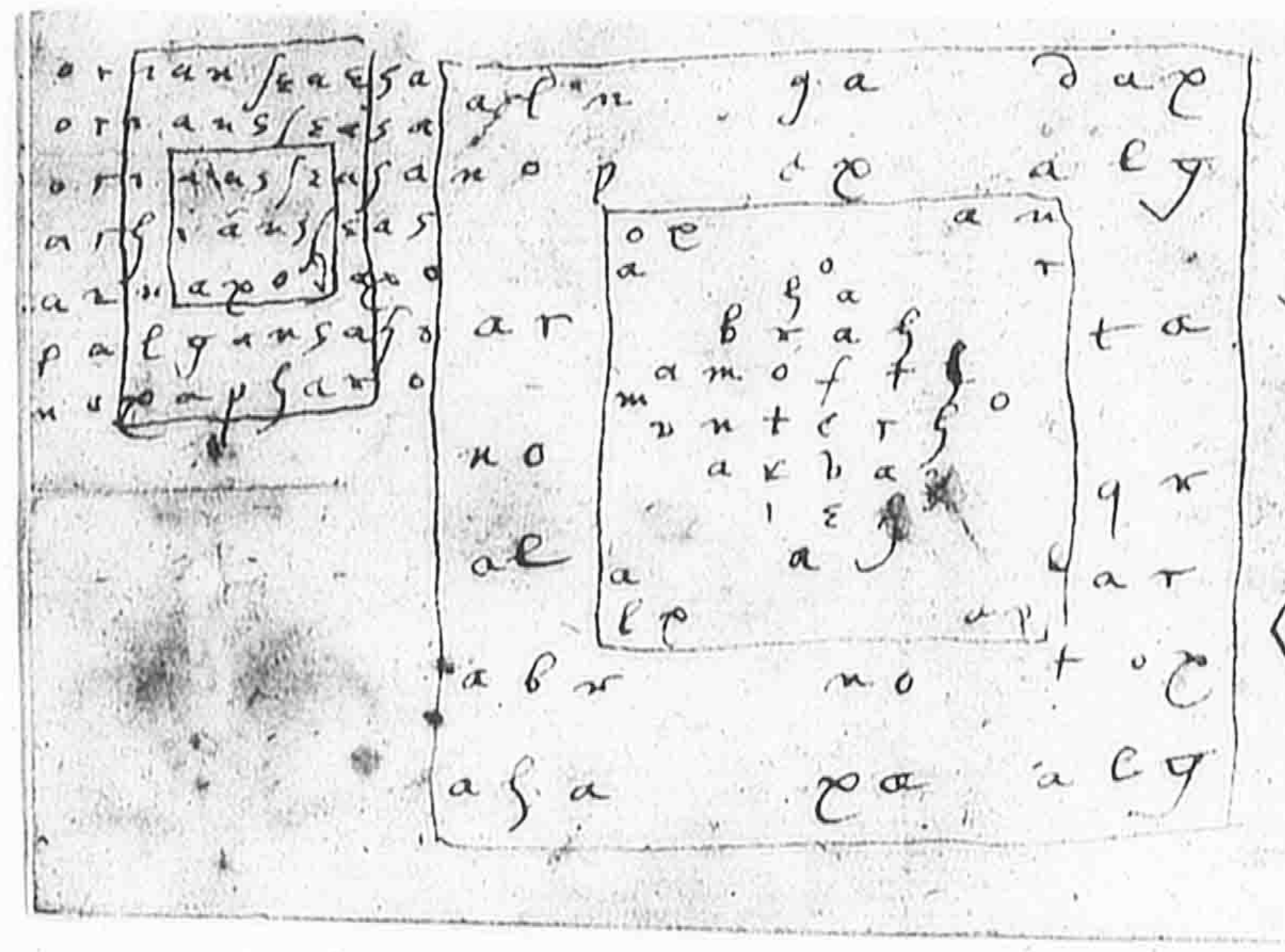
Δ — prayed
E K prayed

Δ I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so subtilly and so lively counterfeted the hand and letters of E K: as is here before declared, and by the thing it self may appere here. Likewise E K (on his knees at the grene chayre standing before my chymney) did pray: after which prayers ended, I (yea, rather, before they were ended, on my behalf) E K espyed a spirituall creature come to my table: whome he toke to be Il: and so, as Il, sayd He is here. And thereuppon I cam to my desk, to write as occasion should serve: ~~and thereupon~~. And before I began to do any thing I rehersed part of my intent, uttred to God by prayer and half turned my speche to ~~the~~ him self, as the cause did seme to require. Thereuppon that spirituall creature, who as yet had sayd nothing, suddenly used these words — I give place to my better.

E K. There semeth to me Uriel to be come, and Il to be gone away.

Δ Then began that unwelcome Creature to say thus

*The Title of the boke was Seven Sobs of a sorrowfull soule for Synne.



ohabeahamoe

99

Δ Belmagel his counterfeting of our instruction receyved from God, and to E K his hand, as likely as could be

95x

to say thy

Vriel

Most abundant and plentifull are the great mercies of God unto them
which truely and unfaynedly feare, honor and beleue him
The Lord hath hard thy prayers, and I am VRIEL, and I haue
brought the peace of God, which shall from henceforth visit you
If I had not made this action perfect (sayeth the Lord) and wrought some
perfection in you, to the ende you might performe: yea, if I had not had
mercie (sayeth the Lord) over the infinite number and multitude of
sowles, which are yet to put on the vilenes and corruption of the flesh,
Or if it wer not time to loke down, and behold the sorrow of my
temple, Yet wold I, for my promiss sake, and the establishing
of my Kingdom, verifie my mercy uppon the sonns of men:
Whereunto I haue chosen three of you, as the mowthes and
Instruments of my determined purpose. Therfore (sayeth the
Lorde) Be of stowte and courragious mynde in me, for me,
and for my truth sake: And Fear not the assalts of temptation
For I haue sayd, I am with you. But as mercy is necessary
for those that repent, and faithfully forget theyr offenses, So is
temptation requisite and must ordinarilie follow those, whome it
pleaseth him to illuminate with the beams of triumphant sanctification
Yf temptation wer not, how shold the sonnes of men (sayeth the Lord)
know me to be mercifull? But I am honored in hell, and worshipped with
the blasphemies: Pugna erit, vobis autem victoria: yet albeit, (thus
sayeth my message) I will defend you from the cruelltie of these dayes to come
and will make you perfect: that perfectly you may begynne in the works
of my perfection. But, what? and doost thow (Sathan) think to
triumph? Behold (sayeth the God of Justice) I will banish thy servants
from this place and region; and will set stumbling bloks before the feete
of thy ministers: Therfore, be it unto the, as thow hast discerned: And
be it to this people, and holie place, (as it is the will of God, which I
do pronownce) light without darkness, Truth without falshode,
rightheousnes without the works of wickednes. I haue pronownced it,
and it is done.
But thow, o *yongling (but, old synner,) why dost thow suffer thy
blyndeness thus to encrease: or why dost thow not yeld thy lymmes to
the service and fullfilling of an aeternall veritie?
Pluck up thy hart: Let it not be hardened. Follow the waye
that leadeth to the knowledge of the ende; the open sight of God his word
verified, for his kingdoms sake.
You began in Tables, and that of small accident: But be faithfull: for
you shalbe written within Tables of perfect and everlasting remem-
brance & considering the truth, which is the message of him which is
the fowntayne and life of the true, perfect and most glorious life to come.
Follow, Loue, and diligently contemplate the mysteries therein.
He that hath done this evill, hath not onely synned against the, but against
God; and against his truth. Judgment is not of me, and therefore
I cannot

Note, sowles created before the bodies are begotten

Three elected.

Fortitudo in deo et propter Deum.

Temptation necessarie

A perfect be-gynning

Sententia contra istum Malignum spiritum qui nobis imponere voluit.

* He spake to E.K.

I can not pronounce it: But what his judgment is, he knoweth in him
self. His name is BELMAGEL: and he is the fyrebrand, which
hath followed thy sowle from the begynning; yea seking his destruction.

Angelus malus proprius spiritus E K.

Who can better counterfeat, than he, that in thy wickednes is chief lord
and Master of thy spirites: or who hath byn acquaynted with the secrets
of many synnes, so much as he [that] hath byn a dweller? My sayings
are no accusations: neyther is it my propertie to be defyled with such
profession. But I counsayle you generally; and advertise you ~~through~~
through the grace and by the spirit of unspeakable mercy.

Δ Deuils are accusers properly.

This night, yf your prayers had not byn, yea, if they had not perced
into the seat of him which sitteth above: Thow, yea (I say) thow
hadst byn carryed, and taken away, this night, into a wildernes,
so far distant hence Northward, that thy destruction had followed.
Therfore lay away thy works of youth; and fly from fleshly vanities:
Yf not uppon Joye and pleasure of this presence, yet for the
glorie of him that hath chosen you.

E K had byn carryed away in the wrath of God, if fervent prayer had not byn; as may appere in the begynning of this nights Action.

I say, be strong: Be Humble with obedience: For,
All the things, that have byn spoken of, shall come to pass: And
there shall not a letter of the boke of this prophesie perish.

The boke of this Prophesie shall contynue

Finally, God hath blessed you, and will kepe you from temptation
and will be mercifull unto you: and perfect you, for the
dignitie of your *profession sake: Which, world without ende,
for ever and ever, with us and all creatures, and in
the light of his own countenance, be honored.

Δ & a malo Temptationis

Δ Professio mea est Philosophia Vera. Vide Libro primo.

Amen Amen Amen.

Δ Hereuppon I made most humble prayer with harty thanks to our God;
for his help, cumfort, and judgment against our enemie, in this
case (so greatly concerning his glorie). And at my standing up
I understode that Uriel was out of sight to E K. yet
I held on my purpose to thank him, and to prayse God for
Uriel that his so faithfull ~~and fruitfull~~ ministerie unto
his divine Maiestie, executed to our nedefull comfort
in so vehement a temptation.

Deo nostro Omnipotenti, sit omnis Laus, honor,
et gratiarum actio, nunc et in perpetuum.
Amen

1583 Maij 5.

Sonday. a meridie hor. 4. vel circiter.

Δ Forasmuch as, on fryday last, while my frende E K was about writing
of the Tables he was told that the same should be finished on monday next:
and that on sonday before, (which is to wit, this present sonday) at after none,
all doubts should be ~~and~~ answered; after, the after none had so far passed, as tyll
somewhat past 4 of the clok: Then, we fell to prayer, and after a
quarter of an howres invocation to God, and prayers made, E K sayd, here
is one. Whome (~~[illegible]~~) we toke to be Uriel; as he was, in dede.
I had layd 20 questions or articles of doubts in writing uppon my desk,
open, ready for me to rede (uppon occasion) to our spirituall instructors, Then
they began his speche, after I had used a few wordes begynning
with this sentence: Beati pedes, evangelizantium pacem etc.

Uriel — The very hyght and true wisdome (which is the somme of my message
and will of him that sent me) make you perfect, and stablish
those things, which he hath sayd, and hath decreed: and likewise your
myndes, that you may be apt vessells to receyve so abundant
mercies. Amen. Δ Amen, per te Jesu Christe. Amen.

Ur — This boke, and holy key, which unlocketh the secrets of god his determination
as concerning the begynning, present being, and ende of this world,
is so reverent and holy: that I wonder (I speak in your sense)
why it is delivered to those, that shall decay: So excellent and great
are the Mysteries therein conteyned, above the capacitie of man: This boke
(I say) shall, to morrow, be finished: One thing excepted: which is
the use thereof. Unto the which the Lord hath appointed a day.
But (bycause I will speak to you after the manner of men) See that
all things be in a redynes agaynst the first day of August next.
Humble your selves nine dayes before: Yea, wype (I say)
the cankers of your infected sowles that you may be
apt and meet to understand the secrets, that shalbe
delivered. For why? The Lord hath sent his
angels allready to visit the earth, and to gather the
synnes thereof to gither, that they may be wayed before
him in the balance of Justice: and Then is the tyme
that the promise of God, shalbe fulfilled. Dowt not,
for, we are good Angells.

This Holy boke

The boke to be finished to morrow

The day appointed for the use of this boke Augusti. 1.

Our nine dayes contrition preparative

Angels sent to visit the heape of sinnes in the world, according etc.

Good Angels.

The second of the greatest prophesie is this (O ye
mortall men): For the first was of him self, that
He should come: And this is from him ~~self~~: in
respect of that he will come. Neyther are you to speak
the wordes of this testimonie, in one place, or in one people,
but, that the Nations of the whole world may knowe
that there is a GOD which forgetteth not the truth of his
promise, nor the savegarde of his chosen, for the
greatnes of his glory.

The second of the greatest prophesies, is this.

Our Testimony of this Prophesie, all the world over, to be by us published.

(178)

Our bodies to be made strong

Antichrist is allmost ready for his practise

Therfore (I say) prepare your bodies: that they may be strong enough for armors of great profe. Of your selfs, you cannot: But desire and it shall be given unto you. For Lo, is even that wicked Childe growen up ~~to~~ unto perfection: and the fier tungs redy to open his Jaws. WO therfore shalbe to the Nations of the earth: And WO WO innumerable to those that say, WE YELDE:

Wickednes (o Lorde) is crept up, and hath filled the dores of thy holy santuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat.

40 dayes more for the tables writing in their own Characters.

In 40 dayes more must this boke be perfyted in his own marks: to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it.

The frute of this boke

Oute of this, shall be restored the holy bokes, which have perished even from the begynning, and from the first that lived. And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a while, THEN COMMETH THE ENDE.

spread

The backside of my Character.

Thy Character must have the names of the five Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle. In the myddst whereof, must the stone be, which was allso brought: wherein, thow shalt, at all times behold (privately to thy self) the State of gods people through the whole ~~world~~ earth.

The use of the stone which a good Angell brought to me the last yere: Remember it is half an inche thik

The 4 hollow fete of the Table

The fowre fete of the Table must have 4 hollow things of swete wood, whereuppon, they may stand: Within the hollownes wherof, thy seales may be kept unperished.

The use of the Table of practise, is onely for one Month.

One month is all, for the use therof.

*
Vide sup. A° 1582 Maij 4

Thus, sayeth the lord, when I brought you up in likenes of birds, encreasing you, and suffring you to touche the Skyes, ~~and call the sterrs to testimonie therof~~ I opened unto you the ende of your reioysing: For, this Doctrine shall touche the Skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all] the partes of the ~~world~~ whole World.

Great Long iornayes to be don of us two

The Cullor of the silk for the Table

The Sylk, must be of diverse cullors, the most changeable that can be gotten. For, who, is hable to behold the glory of the seat of God.

All

---

(179) 102 98

the ... of August ...

All these things must be used, as that day.

All errors and doutes ells may be amended by the rules of reason: But notwithstanding, Ask, and thow shalt be answered.

Δ. As concerning Mals Con Mals what is the worke to be placed in the middle of my practising Table.

Ur. Write

o o e
l r l
r l u
o i t

rather thus

t l o
u l r
l r l
e o o

Δ So they seme to have bin meant in the figure of the Table of practise before described.

Δ From whense, are these taken?

Ur. They ought to be gathered of those names, which are first gathered by the ~~by~~ by ordre: (In the myddst of them) ~~the~~ the Kings and Princes being placed, as thow (of thy indention) ~~didst~~ didst gather them: Not putting their own princes, next to the Kings: but as they follow in Tabula, collecta by thee: as thus

The Princes were not put next to their Kings.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	s	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	z	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Note. 4 diverse wayes.

Δ Wherfore is the Table of Kings, and Princes set down in so diverse manners? as, one, to have Bobogel and Bornogo in the first rowe: an other to have Baligon and Bagenol (his prince) in the first rowe: and here thirdly Babalon and Bornogo: and in the Heptagonon Blumaza semeth to be first, & the cheif of, and his prince and ministers: but very secretly:

1:
2.
3.
4. Ur. Blumaza is the first, in respect (And so all the rest, are the first in respect) of theyr own being. That secret is not to be delivered but by the dystinction of the boke. Notwithstanding, thow hast truly considered of it allready.

A secret of preeminence due to the Kings &c: as in Astrology I use to make every planet a base or a ground in his propre signification of ... ... of 12

Δ I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur. They shall be delivered to morrow.

Δ Whether is the King his Name Bnaspen, or Bnapsen?

Ur. Bnapsen.

Δ The Character or Lamine for me they noted (Novemb. 17. A° 1582) that it shold conteyne some token of my name: and now, in this (accownted the true Character of Dignification) I perceyve no peculiar mark, or letters of my name.

p. 85

For in respect of his propre and essentiall significations.

Ur. The forme in every Corner, considereth thy name to be a certayn shaddow of Delta. Δ you meane there Ur. Well.

The Symbolum of my name in my Character, here and there

Δ Because many things do seme to be taken from under the Table, as out of a Stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur. These things that were delivered by show, under an Imagined Table, were

the

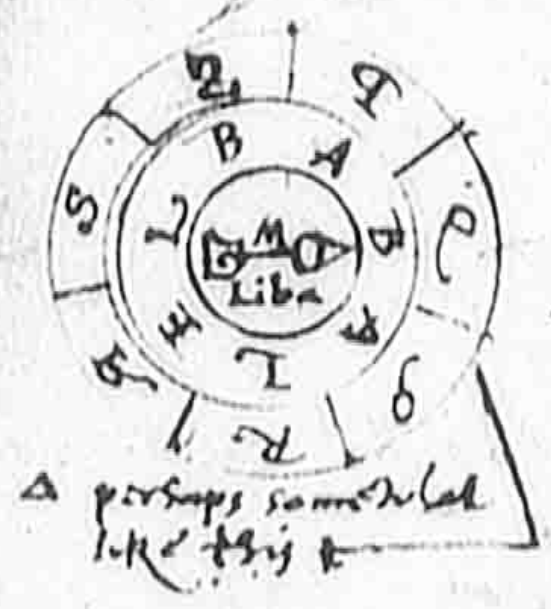
The members of God his secret Providence.

The members of God his ~~providence~~ secret Providence, distributed unto his [illegible] as the Principals of theyr Offices. But under thy Table is nothing to be set.

Δ What more uses are there of the great circle or globe, wherein there are Capitall letters under the Kings names and Charactres: and also there are other letters with numbers: of which we have receyved no instruction: and moreover of these letters, some are advised som curssed, &c.

Ur — The letters turned bak to bak, (being ~~the~~ Capitall letters) ar equally to be divided according to theyr numbers, with a Circle cumpassing the name and Character of the King under which they are placed.

The other letters, whose greatest number doth not exceede 7, are certayn notes of wicked and evill powres; which cannot, any way, but by the whole store of truth be decyphred from the good. Whereof Notice shall be given at large, by the boke.



Δ perhaps somewhat like this.

The man in the myddst of the globe or circle

He that standeth in the myddst of the globe, signifieth Nature. Whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before, The BOKE conteyneth three kinde of Knowledges

three kinde of Knowledges in this boke.

3. 1 The knowledge of GOD, truely
2. 2 The number, and doing of his Angels, perfectly
1. 3 The beginning and ending of Nature, Substantially.

And this hath answered a great dowte.

Δ What is the use of the 7 (~~Lammyns~~ Tables like armes,) and from what grownde are they framed or derived.

The 7 ensignes of creation

Uriel — They are the ensignes of the creation; wherewithall they were created by God knowen onely by theyr acquayntance, and the manner of theyr doings.

Δ Are they to be made in any metall:

Ur — They are to be made in ~~pure tyme~~ purified tyme: And to be used at the time of theyr Call.

At the time of theyr call.

Δ Are the letters there to be altered into the holy ~~&~~ Alphabet letters or Characters?

Letters to be altred.

Ur — Into theyr proper Characters. Δ May I not use them as they are, unaltered? Ur —

Δ How to be used; hanged or layd.

Ur. To be layd before thee uppon the Table. Or thow mayst place them (yf thow wilt,) continually at the 7 angles of the Holy Seale. Laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, On the Table.

The 7 ensignes to be paynted on the table.

Δ What is the ~~use~~ foundation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses have they, then yet hath byn spoken of: And what is the reason of theyr consequencie, or following eache other, being in our practise we call them out by a peculiar order.

Ur — Thow hast nothing there, but what hath byn sufficiently spoken of.

Sup.

Δ Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one rowe?

Ur — How canst thow distinguish any thing with god?

Δ, Lord I know not.

Ur — yet, by the boke it shall be perfectly knowen: but by skyll above nature.

Δ Have

Kinges and Dayes

Δ Have I rightly applyed the dayes to the Kings?

Ur — The dayes are rightly applyed to the Kings.

Befafes

Δ How is this phrase: The fifth of the seventh understode, which Befafes speaketh of him self?

Ur — He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthough not consequently in the Order of Operation.

Δ It was promised that we shold be instructed, when the Day (in this practise) is to be accownted to begynne.

Ur — It is not to be enquired, which is sufficiently taught, it is a thing mystical, and perfectly delivered.

A.G.

Δ Adrian Gilbert how far, or in what points is he to be made privie of our practise? Seing it was sayd, That none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very comfortable to our societie.

Ur — He may be made privie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driven.

The last Ternarie.

Δ The phrase of the last Ternarie, which, Babylon (otherwise named Carmara, or Marmara) used, I understand not.

Ur — He is the ende of the three last corruptible times: whereof, this is the last.

Three times

Δ The one, at Noes flud ended, the second at Christ his first comming and this is the third

Ur — It is so.

Vide supra pagina precedente.

Δ The Characters and words annexed to the Kings names in the utter circumference of the great Circle or Globe: How are they to be used?

The 7 Characters of the 7 Kings as on the former page of Baballel Liber &c.

Ur — They are to be paynted uppon swete wood: and so to be held in thy hand, as thow shalt have cause to use them.

Δ For the bringing of the erthes hither from the places of hidden threasor, What is your order and direction?

Ur — After you have eaten, it shall be told you.

Δ We prayed, and so went to supper.

The same Sunday. ~~#~~ Maij 5. 1583 after supper hora 8½

Δ After diverse our eiaculations and pangs of prayer and thanks unto god, this was sayd.

Expedition

Ur — Be it thus unto you [He prayeth in his own language.]
After this holy boke is finished, then is it necessarie with expedition that the foresayd commandement, as concerning the fetching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus
My Angel shall be amongst you, and shall direct his iornay: and will bring his feete, even into the place and places: where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyve him. Notwithstanding what I will have done with it

How the Threasor is to be used.

or how it shall be bestowed, is yet to be enquired of.

Secret are the determinations, and unsearchable purposes, wherewith the most mightiest dealeth with Worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assayle him in following this commandement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow have any dowte herein it shall be satisfyed

The Skroll. The Boke. The red powder.

Δ What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the Skroll and then with the erth of those ten places, the rest of the Skroll, the boke therewith found, and the red composed thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for ordering the premisses, to be lerned. Or how els will you have him order his iorney?

Vr. As thow wilt herein, so shall it be brought to pas.

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583. Maij initio

Δ As concerning the victorious Captayn The Lord Albert Laski ~~Alaske~~ the Polake, who so much desyreth my acquayntance, and conference, how shall I use my self, to his best liking, my Contries honor, and my own good Credit?

Vr — Remember, it is sayde, that the Princes of the earth shall not discredit, much lesse work thy confusion. He that dwelleth in thee, is above worldes: and shall give the sufficient discretion worldly, in worldly occasions. For, where the blessings of God are, every thing is perfyted.

My good Angel.

Δ As concerning the Chamber for Practise appointed by me, and the half pace whereon the Table standeth, how is it allowed of?

Vr — The place can not sanctifie the Action, but the Action the place. But I answer thee, after the manner of men, It is sufficient.

Hereby, may many other answers be considered

Δ The 4 hollow fete for comprehending the 4 lesser Seales, how great ought they to be?

Vr. According to the fete, of the nearest proportion And so as the heith of the Table, be, as it, now, is.

EK. He semeth now to sit in the ayre: but I perceyve no chayre beyonde him.

Δ Are all these things of this dayes Action to be Noted with your name as Vriel?

VRIEL I am VRIEL, which allwayes will answer untill this Action be finished. I teache: Be mercifull, thankfull, and mery in him, and for him, for whose name you shall susteyne muche bodyly sadnes: More then my message, I may not. And it is done

Multa nobis perpetienda propter Deum nostrum Omnipotentem

Δ As

Δ As concerning the Vision which yesternight was presented unto me, or to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the cutting of the hed of a woman, by a tall blak man, what are we to imagin thereof?

104

Vr — The One, did signifie the provision of forrayn powres against the welfare of this land: which they shall shortly put in practise: The Other, the death of the Quene of Scotts: It is not long unto it.

Note the Quene of Scotts to be beheaded. So she was Aº 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn the Pope and other Princes called Catholik.

The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for ever.

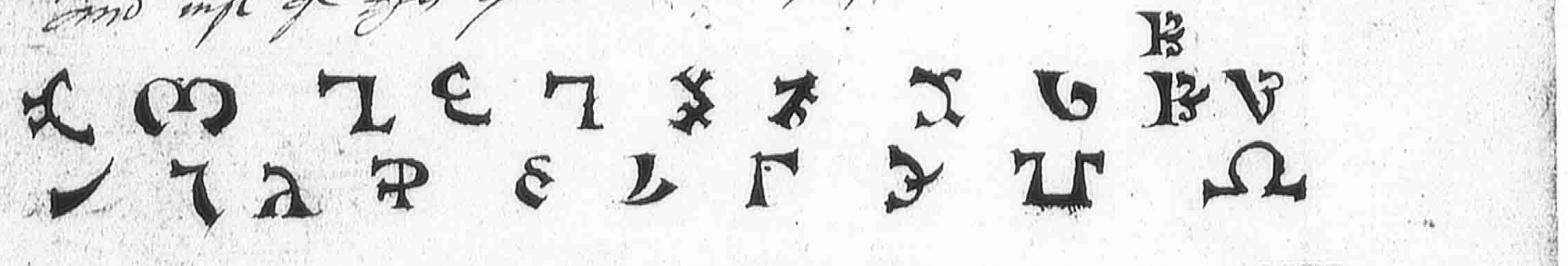
Δ Amen.

EK. At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ Gloria sit sempiterna Deo nostro
Omnipotenti et Æterno.
Amen

May 6: Monday, I went to London: and EK remayned ~~writing the Tables~~ attending the accomplishing of the promise, for the tables ending and for the perfect forme of the holy letters deryving: which two points when I cam home that after none, I found done. But it is to be Noted, that, when EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disappearing there remayned onely the shape of the letter in blak. after this manner and in of this quantitie and proportion.

Note



May 8. Wensday: After dynner hora circiter 4

the Lady — Δ Being desyrous to finde all things on my part to be performed, and to lack the Company of E K going for the Lady (before spoken) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes, before August next: and vantage of those dayes when they shold begynne. and allso for that I wold do all things (gladly) by warranty of counsayle of our Instructor, I was

The boke — desyrous to know whether the boke were to be written in paper or parchement: in what culler the lynes were to be ruled, grene or blew &c. And of dyverse other dowtes, necessary to be dissolved, I was carefull to have had some advertisement. After long prayers of us both, nothing was eyther seen with eye, or hard. Then it came in my hed to set forth the Stone.

Note the Stone. — E K. sayd, that as sone as he loked into the Stone, he saw there the Table, Chayre and three, com into the Stone. Vriel sat down in the Chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the Chayre; the other, on the other side.

The shepe under the table — The sydes of the Table cloth were turned up, and a thing like an yong shepe, bigger then a Lamb, appered under the Table. Then they two did knele before Vriel and sayd,

Verus et Sanctus et sempiternus.

Δ Then they rose agayn. and they semed to have talk, or conference together. and thereupon Vriel sayd

Vr — Be it so, because powre is given unto him.

A Temptation permitted by God — E K. The Table, Chayre and all the ~~of~~ three do dysapere: and thereupon immediately appered in the Stone a fayr Pallace: and out of the pallace cam a tall well favored man, very richely apparayled with a straw hat and a fether on his hed: and after him followed a great number, all like Courtyers. and this brave man sayd

Man — How pitifull a thing is it, when the wyse, are deluded!

Δ — I smell the smoke; procede Syr, in your purpose.

Man — I come hither, for the desyre I have to do the good.

Δ — Come you, or are you sent. Tell the Trueth I charge the, in the name and by the power of the æternall Truthe.

Δ Note: After I perceyved evidently that it was a wicked tempter, who had power permitted him at this instant, I began with some zeale and earnestnes to rebuke, and to charge him. But he stowtly and slowly did contemne me a good while, mock me, and at length threaten to destroy me, my wife and children &c.

Δ I thereupon made my ernest prayers to god agaynst this spirituall enemy: but he in the myddle of my prayers, sayed thus

Man — As truely as the Lord liveth, all that is done, is Lies

Δ That, thy sentence, will I record agaynst the; to be layde to thy charge at the dredfull day.

Δ After this great turmoyle past, was this voyce (following) hard of E K.

A voyce — Pereant tenebræ, cum Principe Tenebrarum

Δ All went suddenly out of sight, Prince and pallace and all And the Chayre and Table and Vriel appeard agayne

Vr —

Vr —

~~104~~ 5

Vr: — Arme your selves; for, great shall be the temptations following. You shall be hindred, in all, that may be.

Temptations & hinderances

Δ — Nothing can hinder god his determined purposes.

Vr: — Man may hinder his owne salvation

~~104~~

Fulfill those things that are commanded.

105

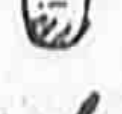
The forme of the boke committed to my discretion — Forme, and write the boke after thyne own Judgment. God his determination is iust; therefore putto your hands More then hath byn sayd, and more plainely, cannot be uttred. His works are true, for, and to the ende.

Δ Forasmuch as expedition is to be made for the erthes fatching and dyvers other things: and we have made assay to get an horse: But we could get none as we wold: And without somme better provision of mony then we have, we cannot redress the case: Therefore, if it might pleas god, that of the ten places Noted, we might have but the possession of the smallest of them, delivered here, unto us, at this pynche, it might greatly pleasure us.

Vr — Will these worldlings hold on in theyr iniquitie?

E K — They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde. and so disapered utterly.

Δ Hereupon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ After long prayer, appeared in the Stone a thing like a Tunge. all on fyre, thus hanging downward  and from it cam this voyce

Tung — Thow hast delivered thy self unto the desires of thy hart, and hast done that which is not commaunded.

Thow hast spoken iniquitie, and therfore doth the veritie of Gods Doings by us, decay, in your wickedness.

Δ I dowt of the veritie of that tung.

Tung — Man (o God) beleveth him self in his own Imagination Therfore wipe our holines from the face of the erth And Justifie our doings, where we Lawde and prayse the.

Δ I became now abashed of my former speche, and perceyved my Error: axed forgivenes bitterly at the Lord his hand. and at Length it was ~~so~~ sayde

Tung — Do that, which is commaunded, the Lord is Just.

Δ O Lord, forgive me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish: unleast thy mercy be our safegard, destruction is our desert.

Tung — It is forgiven: but it shall be punished.

E K The tung mownted up toward heven, and he saw it in the ayre out and above the Stone. above a hand bredth, mounting upward

Δ Thy Name be prayseed, in Æternitie, O God Amen

Δ Hereupon

Hereuppon, I was in an exceding great heuines, and sorrow of mynde sundry tymes, bewayled my case to God: and promised a greater care hence forward, of governing my tong: and consenting to vnlawfull or vnconvenient desire of my hart: yea, to forbeare to accom with my own wife, carnally: otherwise then by heavenly leave and permission, or vppon my protestation making in the hearing of the creat that vnles the Lord order and redresse my cause, I shall be overcome: That I shall, so deliberately call for help, and not withstanding be entrapped, that then, such trespace, shall not be imputed vnto me, as gladly & greedily or willingly committed of me. &c.

May 9. Holly Thursday in the morning.

△ Being desyrous (before E K his going down into the Cuntrey) to haue som comfort and token of free forgiuenes at Gods hands I brought furth the Stone. Then I went into my Oratorie first requesting the Almighty God to respect the harty sorrowfull paynes that I had endured for my offenses, in the sorowes and intent of my better hede taking hence forward and prayed the 22 Psalm in the conclusion of the prayer. &c.

E K — One, all in white appeareth in the stone, who sayde

* forte Amaël — It is written: It is written: yea, it is written: Euen as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (O Lord) great and vnspeakable to the long offences and Sinnes of thy Servant. For, it is written, The light of thy eyes haue beheld those that feare the: and those that trust in thy mercy, shall not be confounded.

Be it, what it was: And be you what you were:
For, the Lord, is even the same, that he was, before:
But be you warned

Misericordia Dei.

Behold, my armes ar longer then my body, and I haue eyes round about me: I am that, which of GOD pronounceth vppon you: Be it as I haue sayde.

△ Thereuppon he disapered; and immediately, appered Vriel, who sayd

VRI — Actum est. △ Then the other two, and the Table and Chayre, and the ancient furniture appeared, as agayn restored, and more bewtifull, then in foretyme.

NOTE

VRI — Thus, sayeth the Lord: Even as the Tabernacle which I restore, is ten times brighter then it was, So may your worthynes deserue brightnes ten tymes greater then this. The rising of synners doth greatly reioyce vs [and] That he hath sayde, Do good vnto those that feare me: and defend them, bycause they know my name. For in justice, they

---

Justice — they shall finde me theyr God: & in mercy their great comforter.
Therfore we say, In thy name (O thou most highest) fiat.
fiat.

Justifie not your self:
Be Humble and diligent:
Continue to the ende. For great is the reward of them that feare the Lorde stedfastly.

Be boke.

△ Whereas the ordring of the boke is referred to my iudgment: in my mynde it semeth requisite, that as all the writing and reding of that holy language is from the right hand to the left, so the beginning of the boke must be (as it were, in respect of our most vsuall manner of bokes, in all languages of Latin, greke, english &c) at the ende of the boke: and the ende, at the beginning, as in the hebrue bible.

Note

Secondly the first leafe can not be written in such little and equall squares, as ~~the~~ all the rest of the 47 leaves are: bycause, the first leafe, except 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diversly: Wherfore, I entend to make many leaves, so to distinguish the 49 voices of the first leafe: and at the ende of every word to draw a line of partition, vp and down, between the two next parallell lines. &c. or as shall come in my mynde then.

VRI — He, that sayeth, DO this, directeth thy judgment.

E K. Now is there a veale drawen before all: and all things appere far bewtifuller then ever they did.

△ I rendred thanks to the highest, and became in mynde very joyfull, that the Lord had pardoned my offenses: whose name be praysed, extolled and magnifyed world without ende. Amen.
I prayed after this the short psalme Jubilate Deo quotquot in terra versamini &c.

E K, immediatly was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bought a pretty dun mare, of goodman Ponteroft: for iij li, redy mony, in hongry gold.
God be his guyde, help, and defense
Amen.

~~Th~~ Thursday. May 23 Circa 10½ mane. (10[illegible])

Δ EK being come ~~home~~ yesterday ~~to his~~ agayne & having
the sight of the [illegible] plats before specifyed: We being desirous to understand the
further pleasure of the highest therin; and in other matters pertinent to our Actions
in hand: I made prayer to that intent, both in my oratory and at my desk, rendering
thanks for EK his safe returne, and for the benefit obteyned of late of the
Governor and assistants for the Mines Royall, which I perceyved was the
extraordinary working of God for the inward persuasions of the very unwilling
so to let the lease, as I obteyned it &c. and making somwhat towarding Albert Lasky.
At length, EK heard a melody afar of, and the voyce of many, singing these words

Erthes

Pinzu-a Lephe ganiurax kelpadman pacaph

Δ At the length the curten was taken away, and there apered a clere white
flame but not fyre.
After that, cam the three, which were wont to come in.

Δ was [illegible] to the [illegible] of pinzu [illegible]

Michael — Gravida est terra, laborat iniquitatibus
inimicorum Lucis.
Maledicta ~~est~~ igitur est, quia quod in utero perditionis
et tenebrarum est.

Uriel — Sordida est, et odiosa nobis.

Raphael — Propriis sese flagellat tremulis.

EK. They loke about them, as though they looked for somwhat
or at somwhat.

Rap — Vox dicit, sed non est qui audiat
Gemitus vidimus, sed non est, qui misereatur.
Sanctificemur igitur, Sanctum enim, quem
sanctificamus in illo

Mich. — Fiat.

EK. He plucketh all the small hangings down about the place,
and now they take the table away, and the Chayre:
And where the Chayre was, semeth a Canapy or
cloth of state to hang.

Nova

Michael. — Transeunt vetera, Incipiunt nova.

EK. Now seme like clowdes to come about the Canapy being very
beautifull: and the bottom or flower of the place, all covered with precious
stones: and in the middle therof, a round thing, like a Carbuncle
stone, bigger than any fist.

Mi — This? [they sayd, pointing about the stone.
Uriel — That
Rap — We

EK. They bring in a Throne like a Judges seat or Throne and
set it up, with the bak of it to the Wall.

Mich — Be it covered for a season: For ever and ever
and

---

and ~~that~~ ever is thy Justice, O GOD. [all three sayd] [EK. And there ~~the~~
come light fyre flashing from the Throne]

There commeth a beame from the Throne, and thrugh Raphael
his head, and semeth to come out at his mouth. The other two seme
to knele down: Michael on his right hand, and Uriel on his left.

Just:

Raphael. — I will speak (O Lord) bycause it is just that thou
hast commanded.
Your rashnes (o worldlings) is trodden under fote: He sayeth,
(I say not) your Synns are forgiven.

Peccatorum remissio

Δ O blessed God, O prayse we his mercyes for ever: O comfortable newes

Raph. — For, whome I will visit, those do I clense (sayeth the Lord)
When other things decay by reason of their age and filthynes (quae
nunc sunt in summo gradu), and I will not suffer them to move one
fote further (sayeth the Lord). Then shall your branches begyn
to appere: And I will make you flowrish, for my glories sake.
And my testimonies are true, and the wordes of my Covenant
just: My pathes are thorny, but my dwelling place, is comfortable.
~~And lift up your harts, as from the strength of another~~
~~But be you unto me~~. My hand is heavy, but my help is great.
Be ye comforted in me: for from me, in my self, I am
your Comforter: and lift up your harts as from the strength
of another. But be you unto me a new people: bycause
I am to you no new god. Dwell with me to the end:
bycause I have byn with you from the begynning. For
Who soever shall arrise agaynst you (Behold) I
am with you.

Thorny path sup: Martii 24.

Your fathers lived in darknes, and yet were relieved
yea your fathers were in light, and yet they saw not Truth
But I will be knowen: yea the Nations upon earth, shall say
Lo this is he, whome we have risen agaynst I AM. therfore verily

All three sayd] We perish (o lord) for our unrighteousnes sake. [and there with
they fell down] But in thee we were created and in thee
we rise agayn: Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacad
uasam.

Angeli iniusti respectu Justitiæ Divinæ

Gyrd your gyrdles togither and pluck up your myndes: I say open
your eyes: and yf you have eares, heare: for we tremble and
quake. This mercy was never: no not in Israel.

Mercy.

Decedant mali, et pereant.
Depart o ye blasphemers, and workers of iniquitie: For
Here is Glory, Justification, with Sanctification
I answere the.

Δ Note: he meaneth now to such matters as
I propounded first of my self, and this Polonish
prince [illegible]. The Prince had
left with me these questions

1. De vita Stephani Regis ~~Poloniae~~ quid ~~[illegible]~~ dicat
2. An successor eius erit Albertus Lasky, an ex domo Austriaca
3. An Albertus Lasky Palatinus Siradiensis habebit regnum Moldaviae

Behold you thanked God, and it is accepted.

require none of Godshandes in this [illegible].

I say, although we require speach of the end of you: yet . . . . speache of us, you have a Master, we are his [illegible] are schollars, without us you could not heare him: [illegible] we heare him of our selves.

Consider the first, respect the second: Measure your selves, as the third.

For what you were, shalbe is ~~[illegible]~~ already appointed

And what He was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you to an ende.

Note we shalbe called upon.

Therfore when you shall be called uppon, DO, that which is commaunded: But appoint no forme unto God his building. Many wyndes are to come: but they [illegible] in vayne: It is sayd: The Conquest shallbe yours.

To the purpose. Who puft up this princes father with desire to visit these contries: or who hath prevented him: even [illegible] that hath provided him a sonne, as an arme unto his sholder.

Albertus Lasky

Truely the hills shallbe covered with blud: the valleys shall take up the Cedar trees unframed: He seeth these places, but knoweth not to what ende. He is dead, in respect of his aspiring. But [illegible] him, whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt governe me a people: a tyme is prefixed: and it is the course of the sonne. Beh[illegible] sayd unto him, O King.

The dead man

Prophetia de regno Alberti a Laskie. [illegible] Deo.

When you semed to be carryed into melancholy, you [illegible]

Behold (sayeth He) Fornication shall not prevayle the very stones shall be taken away: and the tables shallbe covered with blud: and theyr dayly bankett shall be Wo Wo.

Fornication

BRITISH MUSEUM

Iusta facienda.

Whatsoever thow takest in hand First loke up. See if it be JUST: yf it be, put forth thy hand: for, it is granted.

It is sayed, I have given the powre, and thy perswasion shall be like fire: And for my names sake, thow shalt triumph against the mightiest. But beware of Pride.

Perswasion

Alb. Lasky

Many witches and enchanters, yea many divels have risen up against this stranger, and they have sayd, We will prevayle against him: for why? There is one, that aspireth: and he it is, that seketh his confusion: But I will grant him his desire. He shall do good with many. Your names are in one boke: Feare not, therfore; Love together.

Alb. Lasky his name and [illegible] in one boke.

there

There shall arise, saying, [illegible] talked with strangers. But I will drive them from theyr [illegible] the bones which are buryed a far of. They do spit vengeance against them in theyr [illegible] filthyness.

All men like [illegible] it is glorified

Faces marked

Happy are they whose faces are marked, and in whom it a perceiving [illegible] of workmanship.

I will move the Prince (sayeth the Lord) He shall shortly say, O give me counsayle: for they counsayled me, conspire against me:

Behold, such as shewed the little frendeship, are rather such dede (as thow iustly hast confessed) as were forced to do good. I say they begyn to repine at that they have.

[illegible]

Let those which are of tyme, yelde to time. [illegible]

One everlasting cumfort of grace, and perfect love be amongst you: to the honor and glory of him that loveth you.

Beleve, for the teacher his sake:

All thow demandest, is answered.

Of our selves (we say) we desire to be with you: And what is of us, the same be it unto you

EK. They pluck the curten, afore the stone, all over. The curten is like beaten golde. [illegible]

A Semper sit benedictus Trinus et Unus Aeternus et omnipotens Deus noster

Amen

Liber sexti ~~[illegible]~~ Mysteriorum (et sancti) ~~[illegible]~~ parallelus, ~~sequitur~~ Novalis sequitur