True & Faithful Relation

of What Passed for Many Years Between Dr. John Dee and Some Spirits

(1659)



Meric Casaubon

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A True & Faithful

RELATION

OF

What paſſed for many Yeers Between

Dr. JOHN DEE

(A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and

SOME SPIRITS:

Tending (had it Succeeded)

To a General Alteration of moſt STATES and KINGDOMES in the World.

His *Private Conferences* with Rodolphe Emperor of *Germany*, Stephen K. of *Poland*, and divers other Princes about it.

The Particulars of his Cauſe, as it was agitated in the *Emperors* Court; By the Popes Intervention: His Baniſhment, and Reſtoration in part.

As Alſo

The Letters of Sundry Great Men

and Princes (ſome whereof were preſent at ſome of theſe Conferences and Apparitions of Spirits:) to the ſaid D. Dee.

Out Of

The Original Copy, written with Dr. Dees own Hand: Kept in the LIBRARY of

Sir *THO. COTTON*, Kt. Baronet.

WITH A

PREFACE

Confirming the *Reality* (as to the Point of Spirits) of This RELATION: and ſhewing the ſeveral good Uſes that a Sober Chriſtian may make of All.

BY

MERIC. CASAUBON, D.D.

LONDON,

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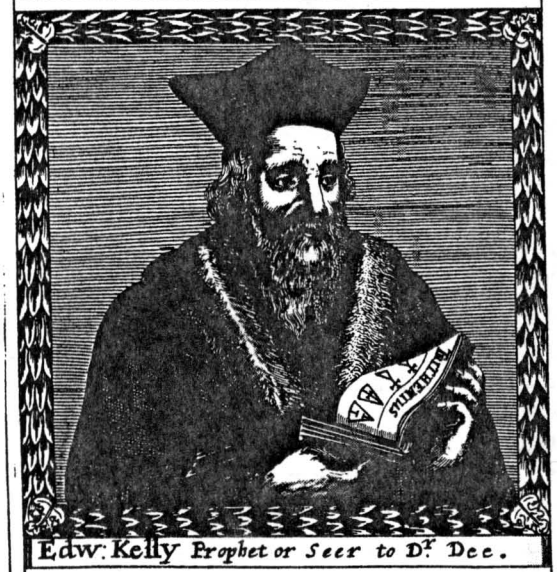
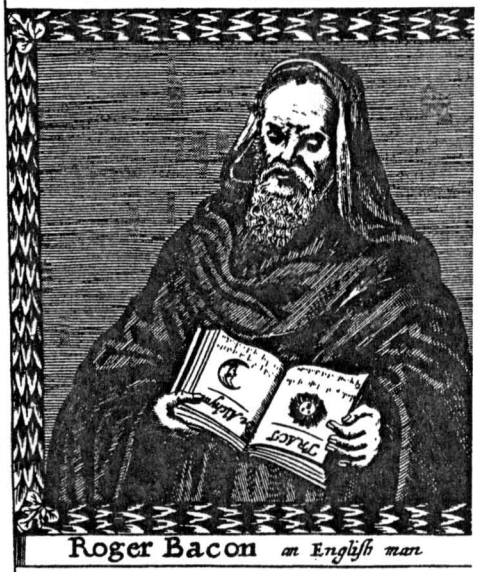
MAHOMET *receives his Law by Inspiration*.



APPOLONI. TYANEUS *in Domitians tym*



Edw: Kelly *Prophet or Seer to* Dr. Dee.



Roger Bacon *an Englisſh man*



PARACELSUS *Receits from the Insperation of Spirits*.



Dr. Dee *avoucheth his Stone is brought by Angelicall*

PREFACE.

WHAT is here preſented unto thee (Chriſtian Reader) being *a True and Faithful Relation, &c.* (as the Title beareth, and will be further cleared by this Preface) though by the carriage of it, in ſome reſpects, and by the Nature of it too, it might be deemed and termed, *A Work of Darkneſſe*: Yet it is no other then what with great tenderneſſe and circumſpection, was tendered to men of higheſt Dignity in *Europe*, Kings and Princes, and by all (*England* excepted) liſtned unto for a while with good reſpect. By ſome gladly embraced and entertained for a long time; the Fame whereof being carryed unto *Rome*, it made the Pope to beſtir himſelf, not knowing what the event of it might be, and how much it might concern him. And indeed, filled all men, Learned and Unlearned in moſt places with great wonder and aſtoniſhment: all which things will be ſhewed and made good (to the utmoſt of what we have ſaid) in the Contents of this book, by unqueſtionable *Records* and evidences. And therefore I make no queſtion but there will be men enough found in the world whoſe curioſity will lead them to Read *what I think is not to be parallell'd in that Kind by any book that hath been ſet out in any Age to read*: I ſay, though it be to no other end then to ſatisfie their curioſity. But whatſoever other men, according to their ſeveral inclinations, may propoſe to themſelves in the reading of it, yet I may and muſt here profeſſe in the firſt place, in Truth and Sincerity, that the end that I propoſe to my ſelf (ſo far as I have contributed to the Publiſhing of the Work) is not to ſatisfie curioſity, but to do good, and promote Religion. When we were firſt acquainted with the Book, and were offered the reading of it, having but lately been converſant in a Subject of much Affinity; to wit, of *Miſtaken Inſpiration* and *Poſſeſſion*, through ignorance of Natural cauſes (which labour of ours, as it was our aime at the firſt in publiſhing of it, to do good, ſo we have had good reaſon ſince to believe, that we did not altogether miſſe of what we aimed at) we could not but gladly accept of it. And as we gladly accepted, ſo we read unto the end with equal eagerneſſe and Alacrity: Which when we had done, truly it was our Opinion, That the Publiſhing of it could not but be very Seaſonable and Uſeful, as againſt *Atheiſts* at all times, ſo in theſe Times eſpecially, when the Spirit of Error and Illuſion, not in profeſt *Anabaptiſts* only, even of the worſt kind that former Ages have known and abhorred, doth ſo much prevail, but in many alſo, who though they diſclaim and deteſt openly (and heartily too, I hope, moſt of them) the fruits and effects that ſuch cauſes have produced in others, yet ground themſelves nevertheleſſe upon the ſame principles of *Suppoſed Inſpiration* and immaginary *Revelations*; and upon that account deem themſelves, if not the Only, yet much better Chriſtians then others. And I was much Confirmed in this Judgment when I was told (as indeed I was, at the firſt, by them that knew very well) that the Moſt Reverend, Pious and Learned *Archbiſhop of Armagh*, lately deceaſ-

deceaſed, upon reading of the ſaid book, before his death, had declared himſelf to the ſame purpoſe, and *wiſhed it Printed.* But becauſe it is very poſſible, that every Reader will not at the firſt be ſo well able of himſelf to make that good uſe by good and Rational Inferences and Obſervations of this ſad Story as is aimed at, my chiefeſt aim in this Preface is to help ſuch. And becauſe it is not leſſe probable that this Licentious Age will afford very many, who with the *Saduces* of old (that is, Jewiſh Epicures) believe no *Spirit*, or Angel, or Reſurrection; who therefore being prepoſſeſſed with prejudice when they hear of ſo many Spirits as are here mentioned, and ſo many ſtrange Apparitions, in ſeveral Kinds, will not only fling back themſelves, but will be ready to laugh at any other that give any credit to ſuch things. Although I will not take upon me to convert any by Reaſon that are engaged into ſuch an opinion by a wicked life, that is, Unjuſt practiſes, Luxurious lewd courſes, open profaneneſſe, under the name of Wit and Galantry, and the like, becauſe, I think, it is very juſt with God to leave ſuch to the error and blindneſſe of their Judgments; ſo that without a Miracle there can be little hopes of ſuch. Yet I ſhall hope that ſuch as are Rational men, ſober in their Lives and Converſations, ſuch as I have known my ſelf; yea, men of excellent parts in other things, men that are both willing to hear and able to conſider: that ſuch, I ſay, may receive ſome ſatisfaction by what I ſhall ſay and propoſe to their Ingenuous conſideration in this matter. Were we to argue the caſe by Scripture, the buſineſſe would ſoon be at an end; there being no one Controverted point among men, that I know of, that can receive a more Ample, Full, Clear and ſpeedy determination, then this buſineſs of *Spirits*, and *Witches*, and *Apparitions* may, if the Word of God might be Judge. But I will ſuppoſe that I have to do with ſuch, who though they do not altogether deny the Word of God, yet will not eaſily, however, admit of any thing that they think contrary to Reaſon, or at leaſt not to be maintained by Reaſon. I ſhall therefore forbear all Scripture Proofs and Teſtimonies in this particular, and deſire the Chriſtian Reader (who otherwiſe might juſtly take offence) to take notice upon what ground it is that I forbear.

But though I will not uſe any Scripture for proof, yet by way of Application I hope I may be allowed to uſe ſome Scripture words, which may direct us perchance to a good Method in the examination of this buſineſſe. The Apoſtle ſaith in a place, φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν: (*profeſsing themſelves to be wiſe, they became fools*) I ſhall not enquire of whom, and upon what occaſion it was ſpoken: I draw no argument from it; only becauſe there is a ſhew of great Wiſdom in this Opinion; and yet, as I conceive, as much of Error and falſhood (that is, *Folly*, as the word is often uſed) as in any other falſe opinion that is leſſe popular. I will frame my diſcourſe to this iſſue, firſt, to enquire what it is that makes it ſo popular and plauſible, among them eſpecially that pretend to more then ordinary Wiſdom; and then ſecondly, lay it open (as I am able) to the view in its right colours, that the *Folly* or falſhood of it may be diſcernable even to ordinary judgments.

Firſt then, (as for them that *deny Spirits*, &c.) we ſay, The world is full of impoſture; to know this, to obſerve it in all Trades, in all Profeſſions, in all ranks and degrees of men, is to know the world, and that is to be wiſe. Though we call them *Juglers*, yet they deſerve to be thought the plaineſt dealing men of the world that ſhew their tricks openly in the ſtreets for money; for they profeſſe what they are. They are the trueſt Juglers that do their feats (and they for mo-

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ny too, moſt of them) under the Veil and Reputation of Holineſſe, Sanctity, (or, Saintſhip) Religion, Virtue, Juſtice, Friendſhip; fine words to catch men that are of eaſie Belief, and thinks that every thing that gliſters muſt needs be gold. Hence it is, that men that have had the Reputation of Wiſe men in the world, have commended this unto us as greateſt Wiſdom, NOT EASILY TO BELIEVE: Νῆφε, καὶ μέμνησο ἀπιστεῖν· ἄρτια ταῦτα τῶν φρενῶν· *Epicharmus* got more credit for this one ſaying (and hath done more good too, perchance) then many that have been the Authors of vaſt Volumes. Now if thoſe things that are expoſed to ſenſe, the proper Objects of our Eyes and Eares, be lyable to ſo much Impoſture and Deceit, that the wiſeſt can ſcarce know what to believe: How much more caution do we need in thoſe things that are ſo much above Senſe, and in ſome reſpects contrary to Senſe (and that is *Spirits*) that we be not deceived? If we conſider the Nature of man, his Bodily frame, the Affections of his ſoul, the Faculties of his mind, we ſhall have no occaſion at all to wonder if moſt men are apt to believe and to be cheated. But as no cauſe to wonder, ſo as little cauſe to imitate: *Felix qui rerum potuit cognoſcere cauſas!* περιεργολογία, *a deſire of, or to ſtrange things that may cauſe amazement*, is the proper affection of the vulgar, that is, of moſt men, which they bring into the world with them, (it is the obſervation of the wiſeſt of men that have written concerning the affairs and actions of men) and cannot be rid of but by wiſdom, which is the happineſſe of few: *Errandi, non neceſsitas tantum, ſed amor.* *Seneca* ſomewhere ſpeaking of the Nature of Man; There was a time when the world was much governed by *Oracles*; private men went unto them as unto God, Kings and Princes ſent unto them to be adviſed about greateſt matters: and ſo much faith was aſcribed unto them, generally, that the very word became a Proverb appliable unto thoſe things, whereof no queſtion can be made. Yet thoſe very ancient Heathens, that tell us of theſe Oracles, tell us of their vanity; and though they ſay not, That all were falſe and counterfeit, yet whileſt they acknowledg it of ſome, they give us juſt occaſion to ſuſpect that it might have been found as true of the reſt alſo, had like care been taken to examine the truth of them alſo.

Again, there was a time (and that time not many hundred years yet paſt) when *Miracles* were the only diſcourſe and delight of men: Ghoſts and Spirits were in every houſe; and ſo prone were men to receive what was delivered unto them in that kind, that Miracle-makers were much put to it, not to make their ſtories probable, (for that was not ſtood upon) but to make them wonderful enough; inſomuch that ſome have been forced to complain publickly of the credulity of the people, who yet themſelves tell us much more, I dare ſay, then was ever true. As of Miracles, ſo of *Exorciſmes*: How many Divels and Spirits have been driven out of men and women, ſuppoſed to be *poſſeſſed*, by ſolemn Exorciſmes, to the great wonder of the beholders, which afterwards upon further ſearch and examination, have been convicted to have been nothing but the artifices and ſubtil contrivances of men? Sentences and Judgments have paſſed upon ſuch cheats when they have been diſcovered in moſt places of Europe, which have been publiſhed. But they have done ſtrange things though (ſome that were thought poſſeſſed) and things impoſſible, to ordinary ſenſe, to be done by Nature. It is very true, ſome have: But they that know what ſtrange things may be done to the amaze-

See the Life of *Albertus* M.

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ment of all not acquainted with ſuch myſteries, by long *Uſe and Cuſtome*, they will not eaſily wonder (ſo as to make a ſupernatural thing of it) though they ſee things, which, to their ſight and of moſt, cannot but ſeem very wonderful, and almoſt impoſſible. As for the bodily temper of man and of his *Brain*, it hath been ſufficiently by ſome late books of that ſubject (*Enthuſiaſme*) both by reaſons from Nature, and by ſundry examples proved, that a very little diſtemper of the brain, ſcarce diſcernable unto any, but thoſe that are well verſed in the ſtudy of Natural cauſes, is enough to repreſent Spirits, Angels and Divels, Sights and Stories of Heaven and Hell to the Fancy: by which ſober kind of Madneſſe and deliration, ſo little underſtood vulgarly, many have been, and are daily deceived; and from theſe things, through the ignorance of men, ſtrange things ſometimes have enſued, and the peace of Common-weales hath ſuffered not a little.

Ariſtotle, in his Meteors, tells of one that alwayes ſaw (ſo he thought, at leaſt) another man's ſhape before his eyes, and how they happened unto him naturally, he gives a reaſon. *Hyppocrates*, περὶ παθῶν, (a very ſhort Diſcourſe, but full of excellent matter) ſheweth how ſome, both men and women, through Natural cauſes, come to fancy to themſelves that they ſee δαίμονας, Divels and Spirits, and to be tormented in their Souls, even to the making away of themſelves by their own hands. The Author of the book, *De Morbo Sacro*, (very ancient too, but not right *Hyppocrates*, as many are of opinion) hath excellent matter too, to the ſame purpoſe; but I have not the book at this time by me. *Hyppocrates*, (where before) ſheweth how many in that caſe were gulled by the Prieſts of thoſe times, making them believe, That this happened to them through the anger of ſome god. "They that are verſt in the *Opticks* know, That there is a "way, through the help of *glaſſes* that ſhall not be ſeen, to make moving ſha-"dows that ſhall appear like Ghoſts, to the great terror of the ignorant behold-"er: and it is ſaid, That pretended Aſtrologers and Fortune-tellers cheat many "by thoſe ſights. It is the opinion of ſome Jewiſh Rabbins, That what Ghoſts or Souls are raiſed by *Necromancy*, they alwayes appear *inverſo corpore*, that is, their head dowards and feet upwards. Though nothing is to be wondered at in Rabbins, who (commonly) are as full of ridiculous conceits as ever came into the head of any Bedlam: Yet my opinion is, "That the firſt ground of "this wild conceit was, ſome appearance by the *Species* of an object, gathered "through a little *glaſſe* into a dark room. For ſo indeed the objects muſt ap-"pear *inverſo corpore* if it be done in a high room, and the objects from whence "the *Spiecies* are gathered be lower then the glaſſe through which they paſſe. And the reaſon of it is very Demonſtrable to the ſight of any reaſonable man. Certainly, by this ſecret (which yet is no great ſecret, being commonly ſeen and practiſed among them that are any thing curious) ſtrange things may be done by a Cunning man, to their great amazement that know not the cauſe. There would be no end if I ſhould attempt to gather from ſeveral Authors what hath been invented by men, and what may be done by Art to cheat men in matters of this nature. Let any man, that is yet a ſtranger to it, but read the life of *Alexander the falſe Prophet*, or Prognoſticator, written by *Lucian*, and he ſhall ſee notable examples of ſucceſſeful Cheats and Impoſtures, ſcarce credible indeed, but that the thing was yet then freſh and famous, and that all circumſtances of

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Hiſtory confirm the truth of the relation. And let him that reads it judge, what dull and dry fellows the Mountebank-Aſtrologers, Prognoſticators and Fortune-tellers of theſe dayes are, to this Noble, Renowned *Alexander*. Only let him know that reads, that *Lucian* was a profeſt Atheiſt, and therefore no wonder if he find *Epicurus* ſpoken of with great reſpect, whom all Atheiſts, and Atheiſtically inclined are ſo much obliged to honour. This excepted, I think, the Story is very worthy to be known, and much more worthy to be read by all men (conſidering the good uſe that may be made of it) then many books that are daily tranſlated out of other languages.

But laſtly, If there were any ſuch thing, really as Divels and Spirits that uſe to appear unto men; to whom ſhould they (probably) ſooner appear, then to ſuch as daily call upon them, and devote their Souls and Bodies unto them by dreadful Oaths and Imprecations? And again, then to ſuch, who through damnable curioſity have many times uſed the means (the beſt they could find in books, by Magical Circles, Characters and Invocations) and yet never, neither the one nor the other ſaw any thing?

I have ſaid as much as I mean to ſay (though ſomewhat perchance might be added) to ſhew the plauſibleneſſe of the opinion, in oppoſition to vulgar apprehenſions and capacities, whereby (as I conceive, for I have not wittingly omitted any thing that I thought material) it chiefly intitles it ſelf to wiſdom, and more then ordinary prudence, which all men generally are ambitious of. Yet I would not have it thought that all men that hold this concluſion, That there be no Spirits, *&c.* go ſo rationally to work, or can give this account or any other more rational and plauſible for what they hold. God knows there be many in the world, men of no learning, and mean capacities, who can ſpeak as peremptorily as the beſt, not becauſe they have conſidered of it, and underſtand the grounds of either opinion, but becauſe they know, or have heard it is the opinion of ſome Learned, and they hope they ſhall be thought learned too if they hold with them. Beſides an ordinary (for ſome have been learned) *Epicurean*, who makes it his Motto (to himſelf and in his heart) Ἐν τῷ μηδὲν ἐνδύνασθαι, ἥδιστος βίος: and ſeeks his eaſe in this world (ἀταραξίαν, their own word, which imports *Tranquility* both of mind and body; a good word but ill applyed) as his *ſummum bonum*, or chiefeſt happineſſe: It is a great eaſe to him when any ſtrange things doth happen by Witches, Wizards and the like; and other ſome to ſatisfie their faith, others their reaſon and curioſity, are put to it to enquire of men by conference, and to ſearch into books ancient and late, Sacred and Profane, and all little enough. A great eaſe, I ſay, for him, then, and upon all ſuch occaſions, to poſſeſſe his Soul in ſecure ignorance, and to ſave his credit (yea, and to gain credit with ſome) by barely ſaying, *Fabula eſt, I do not believe it.* We ſhall hear ſome of them by and by acknowledg, in effect, as much as I have ſaid: I impoſe nothing upon them. I will not take upon me to judge of a book that I never read; I cannot ſay that I ever ſaw it. But becauſe I have heard ſome men magnifie an Engliſh book written of this ſubject to prove that there be no Witches, I will impart unto the Reader that hath not obſerved it, the judgment of one of the Learneſt men that ever *England* ſaw (I wiſh he had been more gently dealt with when time was) of that book, whereby it may appear (if his judgment be right, as I am very inclinable to be-

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lieve, becauſe of his great Learning, and wonted circumſpection in his cenſures) what great undertakers many men are upon very little ground, and how prone others to extol what doth favour their cauſe, though to the prejudice of their better judgments, if they would judge impartially. Dr. *Rainolds* in thoſe elaborate *Prælectiones de libris Apocryphis*, where he doth cenſure ſome opinions of *Bodinus* as prejudicial to the Chriſtian Faith. *Reginaldus Scotus, noſtras,* (ſaith he) *qui contrariam Bodino inſanit inſaniam, ait Papiſtas confiteri, non poſſe Demonas ne audire quidem nomen Jehovæ. Acceperat ille à Bodino, & attribuit Papiſtis in genere, tanquam omnes Papiſtæ in eo conſpirarent. Pergit ipſe, & quoniam animadverterat quaſdam fœminas maleficas, aliquando iſtius modi narrationes ementiri, putavit omnia eſſe ficta; ex imperitia Dialecticæ, & aliarum bonarum artium: Ut qui nullo judicio, nullâ methodo, nullâ optimarum artium ſcientiâ, eodem modo aggreſſus ſit hanc rem, quomodo Poeta loquitur,*

——— Tenet inſatiabile quoſdam Scribendi cacoëthes:

& eodem prorſus modo ratiocinatur, &c. We have been the more willing to produce this paſſage out of the writings of that Learned man, becauſe we alſo in our anſwers may have occaſion to ſay ſomewhat to the ſame purpoſe; not of that Author or his book, which he judgeth, any thing, but of the ground upon which he builded, which we ſhall find to be the ſame upon which others alſo, that deny Spirits have gone upon. But we will go Methodically to work, and take every thing in order, as we have propoſed in the objections.

Firſt, We ſaid, The world was full of Impoſture. It is granted, of Impoſtors and Impoſtures. But what then ſhall the concluſion be, That therefore there is no truth in the world, or at leaſt not to be attained unto by mortal man? Truly, many books of old have been written to that effect. *Sextus Empiricus* is yet extant, a very learned book it cannot be denied, and of excellent uſe for the underſtanding of ancient Authors, Phyloſophers eſpecially. I could name ſome Chriſtians alſo, by profeſſion, men of great learning that have gone very far that way. But this will not be granted by ſome I am ſure that are or have been thought great oppugners of the common opinion about Witches and Spirits; ſome Phyſicians I mean, and Naturaliſts by their profeſſion. But may not we argue as plauſibly againſt that which they profeſſe, as they have done or can do againſt Spirits and Apparitions? We would be loath to make ſo long a digreſſion; we have had occaſion elſewhere to ſay ſomewhat to this purpoſe: and they that will be ſo curious may ſee what hath been written by *Cornel. Agrippa* (who is very large upon this ſubject) about it, not to name any others. It is not yet a full twelve-moneth, that a friend of mine, a Gentleman of quality, brought his Lady to *London* (ſome 60 miles and upwards from his ordinary dwelling) to have the advice of Phyſicians about his wife (a very Virtuous and Religious Lady) troubled with a weak ſtomack and ill digeſtion, which cauſed grievous ſymptoms. I think he had the advice of no leſſe then a dozen firſt and laſt: I am ſure he named unto me five or ſix of the chiefeſt in Credit and practice that the Town affordeth. Not one of them did agree in their opinions, either concerning the Cauſe, or the means to be uſed for a Cure. So that the Gentleman went away more unſatisfied then he came. What he did I knovv not: I knovv vvhat ſome men vvould have inferred upon this. Yet I, for my part, for the benefit that I have received by it, and the effects that I have ſeen of

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it, both upon my ſelf, and others in my life-time, upon ſeveral occaſions (where *learned Artiſts*, not *Empiricks* have been employed) though all the world ſhould be of another opinion, I think my ſelf bound to honour, as the profeſſion, ſo all Learned, Ingenious Profeſſors of it: and I make no queſtion but the worſt of *Agrippa's* objections, by any man of competent judgment and experience, may eaſily be anſwered. I ſay therefore that as in other things of the world, ſo in matters of *Spirits and Apparitions*, though lyable to much error and impoſture, yet it doth not follow but there may be reality of truth and certainty diſcernable unto them that will take the pains to ſearch things unto the bottom; where truth commonly is to be found, and are naturally endowed with competent judgments to diſcern between ſpecious argûments and ſolidity of truth.

But this proveth nothing. No: but the removing of this common objection may diſpoſe the Reader, I hope, to conſider of what we have to ſay with leſſe prejudice. And that ſhall be our next task, what we have to ſay for *Spirits*, &c. before we come to particular Objections. Wherein nevertheleſſe I will be no longer then I muſt at this time, becauſe I ſhall have a more proper place in two ſeveral Tractates, the one whereof hath been a long time in looſe notes and papers, not yet digeſted, to wit, my Second Part of *Enthuſiaſme*: the other, in my head yet wholly, but in better readineſſe to be brought to light, becauſe of later conception; to wit, *A Diſcourſe of Credulity and Incredulity, in things Natural, Civil and Divine, or Theological.* We ſhall meet there with many caſes not ſo neceſſary here to be ſpoken of, which will help very much to clear this buſineſs.

¶ But here I ſay, firſt of all, It is a Maxim of *Ariſtotle's* (the great Oracle of Nature, which many have taken notice of, and applyed to their ſeveral purpoſes: Ὃ πᾶσι δοκεῖ, τοῦτο εἶναι φαμὲν, *That which is generally believed, is moſt likely to be true.* Who alſo in another place of the ſame book doth approve the ſaying of *Heſiod*, Φήμη δ' οὔτιγε πάμπαν ἀπόλλυται, ἥντινα λαοὶ Πολλοὶ φημίζωσι. Now if any opinion whereof queſtion is made can juſtly pretend to a general aſſent and conſent of all people, places, ages of the world, I think, nay, I know, and it will be proved that this of Witches, Spirits, and Apparitions may. I do not know ſcarce any ancient book extant of Philoſopher or Hiſtorian (the Writings of profeſſed Epicureans excepted, of *Ariſtotle* we ſhall give an account by and by) but doth afford ſome pregnant relation, teſtimony or paſſage to the confirmation of this truth. I dare ſay, ſhould a man collect the relations and teſtimonies out of ſeveral Authors and books (that are come to our knowledge) within the compaſſe of two thouſand years, of Authors well accounted of, generally, and vvhoſe teſtimonies (Hiſtorians eſpecially) vve receive in other things; a man might make a book of the biggeſt ſize and form that ordinary books (vvhich vve call *Folioes*) are. It is true, many Authors may vvrite one thing vvhich may prove falſe, as the famous hiſtory of the *Phenix*, perchance, or ſome ſuch; but upon examination it vvill appear that thoſe many take all from one or tvvo at the moſt, vvho firſt delivered it. They add nothing in confirmation of their ovvn knovvledg or experience. But here it is quite othervviſe; thoſe many Authors that I ſpeak of (Hiſtorians eſpecially of ſeveral ages) they tell

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us different things that hapned in their own times, in divers places of the world: and of many of them we may say they were such as knew little of former books, or stories of other Nations but their own. Within these 200 years the world, we know, by the benefit of Navigation hath been more open and known then before; yea, a great part of the world discovered that was not known before. I have read many books, the best I could meet with, in several Languages, of divers Voyages into all parts of the world: I have conversed with many Travellers, whom I judged sober and discreet. I never read any book of that argument, nor yet met with man, that I have had the opportunity to confer with, but was able of his own knowledg to say somewhat whereby my belief of these things might be confirmed.

Now for the *Epicureans* (of all Philosophers the most inconsiderable in matters of knowledg, as former ages have described them) no man need to wonder if they denyed those things which by *the solemn engagement of their Sect* they were bound and resolved, notwithstanding any sight or sense, experience or evidence to the contrary, not to believe, at least not to acknowledg. This doth clearly appear by one that may be believed (though I have met with it in more) in such things. *Lucian* (himself a profest *Epicurean* Atheist) who doth commend *Democritus*, *Epicurus* and *Met rodorus* (the most famous of that Sect) for their ἀδαμαντίνην γνώμην, as he calls it, their *fixed*, *irrevokeable*, *unconquerable resolution*, when they saw any strange thing that by others vvas admired as miraculous, if they could find the cause or give a probable guesse, vvell and good, if not, yet not to depart from their first resolution, and still to believe and to maintain that it vvas false and impossible: It is a notable passage, andvvhich excellent use may be made of. I vvill therefore set dovvn his ovvn vvords for their sake that understand the Language: —— ὥστε πάνυ τὸ μηχάνημα (speaking of some of *Alexander the false Prophet* his devices) ἐδεῖτο Δημοκρίτου τινος, ἢ καὶ αὐτοῦ Επικούρου, ἢ Μητροδώρου, ἀδαμαντίνην πρὸς ταῦτα καὶ τὰ τοιαῦτα γνώμην ἔχοντος, ὡς ἀπιστῆσαι, καὶ ὁπὲρ ἦν εἰκάσαι καὶ εἰ μὴ εὑρεῖν τὸν τρόπον ἐδύνατο, ἐκεῖνο γοῦν προπεπεισμένου, ὅτι λέληθεν αὐτὸν ὁ τρόπος τῆς μαγγανείας: τὸ δ' οὖν πᾶν ψεῦδος ἔστι, καὶ γένεσθαι ἀδύνατον. Who doubts that this is the resolution of many also in these dayes, not of them only vvho are Epicureans, vvhose manner of living (as vve have said before) doth engage them to this opinion, but of others also, vvho think it not for their credit (the vanity of vvhich belief nevertheless might easily appear, there being nothing so mean and ordinary in the vvorld vvherein the Wisdom of the vviseſt, in the consideration of the causes, by the confession of best Naturalists, may not be posed) to believe any thing that they cannot give a probable reason of. Not to be wondred then if we see many, notwithstanding daily experience to the contrary, to stick so close to those tenets which they have wedded themselves unto with so firm a resolution from the beginning, never to leave them, be they right or wrong.

Lucian in Alex. Ald. ed. p. 179.

As for *Aristotle*, I confesse his authority is very great with me; not because I am superstitiously addicted to any of his opinions, which I shall ever be ready to forsake when better shall be shewed unto me; but because (be-

(beſides the judgment of all accounted wiſe and learned in former ages) I am convicted in my judgment, that ſo much ſolid reaſon in all Arts and Sciences never iſſued from mortal man (known unto us by his writings) without ſupernatural illumination. Well: *Ariſtotle* doth not acknowledg *Spirits*, he mentions them not in any place. Let it be granted: And why ſhould it be a wonder to any man that knows the drift and purpoſe of *Ariſtotle*'s Phyloſophy? He lived when *Plato* lived; he had been his fellow Scholer under *Socrates*, and for ſome time his Scholer; but afterwards he became his *æmulus*, and pleaſed himſelf very much to oppoſe his Doctrine, inſomuch as he is cenſured by ſome Ancients for his ingratitude. The truth is, *Plato*'s writings are full of Prodigies, Apparitions of Souls, pains of Hell and Purgatory, Revelations of the gods, and the like. Wherein he is ſo bold that he is fain to excuſe himſelf ſometimes, and doth not deſire that any man ſhould believe him, according to the letter of his relations, but in groſſe only, that ſomewhat was true to that effect. Indeed he hath many divine paſſages, yea, whole Treatiſes, that can never be ſufficiently admired in their kind; but too full of tales, for a Phyloſopher, it cannot be denyed. *Ariſtotle* therefore reſolved upon a quite contrary way: He would meddle with nothing but what had ſome apparent ground in Nature. Not that he preciſely denyed all other things, but becauſe he did not think that it was the part of a Phyloſopher to meddle with thoſe things that no probable reaſon could be given of. This doth clearly appear by a Divine paſſage of his, *De part. anim. l.* 1. *c.* 5. where he divides Subſtances in ἀγεννήτους καὶ ἀφθάρτους, *Eternal and Incorruptible*, that is, in effect, *Spiritual* (for even Spirits that were created might be termed ἀγένητοι, that is, properly, *That have not their beginning by Generation*; but we will eaſily grant, that the creation of Angels, good or bad, was not known to *Ariſtotle*: (we may underſtand *Gods* and *Intelligences*) and thoſe, that μετέχουσι γενέσεως καὶ φθορᾶς, that is, *are mortals*. He goes on, *As for Divine Subſtances, which we honour, we can ſay but little of them, though we deſire it; becauſe ſo little of them is expoſed to ſenſe* [and Reaſon.] *Mortal things that we are familiarly acquainted and daily converſe with, we may know if we take pains. But much more ſhould we rejoice in the knowledg (yea though we know but a very little part) of things Divine for their excellency, then in the knowledg of theſe worldly things though never ſo perfect and general But the comfort that we have of them (which doth make ſome amends) is the certainty, and that they come within the compaſſe of Sciences.* What could be ſaid more Divinely by a man that had nothing by revelation? Truly, there appeareth unto me (if I may ſpeak without offence and miſconſtruction) more Divinity in thoſe words, then in ſome books that pretend to nothing elſe. Add to this another place of his in his *Metaphyſicks*, where he ſaith, That though things ſupernatural be of themſelves clear and certain, yet to us they are not ſo, who ſee them only with Owles eyes. Can we ſay then that *Ariſtotle* denyed thoſe things that he forbore to write of, becauſe they were (their natures and their qualities) above the knowledg of man? Neither is it abſolutely true that *Ariſtotle* never wrote of Spirits and Apparitions. *Cicero* in his firſt book *De Divinatione*, hath a long ſtory out of him of a ſhape or Spirit that appeared in a dream to one *Eudemus* (his familiar friend and

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acquaintance) and foretold him ſtrange things that came to paſſe. *Clemens Alexandrinus* hath a ſtrange ſtory out of him, of a Magical Ring, one or two, which *Exceſtus*, King of the Phocenſes did uſe, and foreſaw things future by them. It is to be found and ſeen among the fragments of *Ariſtotles* works. And that he did not deny Witches, may appear by that mention he makes of them in more then one place. How much he aſcribed to common report and experience, though no reaſon could be given, doth appear by his Preface to his Treatiſe *De Divinatione per inſomnia*: where he propoſeth the caſe, how hard it is for a rational man to believe any thing upon report which he can ſee no reaſon for; nay, which ſeemeth contrary to reaſon: as, for a man to foretel by dream what ſhall happen in another Kingdome far off without any apparent cauſe. But on the other ſide, ſaith he, not leſs hard to deny that which all men, or moſt men, do believe, to wit, that there be ſuch predictions. For to ſay (his own words) that ſuch dreams come from God, beſides what elſe might be objected (which might eaſily be underſtood by them that underſtand his Doctrine) it is moſt unreaſonable to believe that God would ſend them to men either vitious in their lives, or idiots and fools, of all men the moſt vile and contemptible, who have been obſerved to have ſuch dreams oftner then better and wiſer men. So leaving the buſineſſe undetermined, he doth proceed to the conſideration of thoſe Prophetick dreams, for which ſome probable reaſon may be given. Yet in the ſecond Chapter he ſaith directly, That though dreams be not θεόπεμπτα, yet they may be perchance * δαιμόνια, for ſuch he acknowledges Nature to be, not θεῖαν, but δαιμονίαν only. I will not enquire further into the meaning of theſe words; it is not to be done in few words. It plainly appears that nothing troubled him ſo much (for he repeats the objection twice or thrice) as that God ſhould be thought to favour either wicked men or fools. I wiſh no worſe Doctrine had ever been Printed or Preached concerning God. But ſtill let it be remembred that he knew of no Divine Word or Revelation. Yet *Jul. Scaliger* in his Commentaries upon *Hypocrates De Inſomniis*, doth wonder that *Ariſtotle* ſhould ſtick ſo much at this, and ſeems himſelf to give a reaſon grounded in Nature. Indeed he ſaith ſomewhat as to the caſe of fools and idiots, but nothing (that I remember) that reacheth to wicked men alſo. Let theſe things be conſidered, and let the Reader judge of how different temper *Ariſtotle* was from that of ancient or later *Epicures*. This mention of *Ariſtotle* and *Plato* puts me in mind of *Socrates* their Maſter, *his Familiar Spirit*; no Shape but a Voice only, by which his life and actions were much directed. The thing is atteſted by ſo many, ſo grave Authors whereof ſome lived at the very time, others not long after, or in times not very remote, that I know not how it can be queſtioned by any man. Neither indeed is it, that I remember, by any Heathens or Chriſtians of ancient times, and there have been books written of it, divers, in Greek and Latine, whereof ſome are yet extant. But whether it were a good Spirit or an evil, ſome men have doubted, and it is free for any man to think what he pleaſeth of it. For my part I ever had a Reverend opinion of *Socrates*, and

* The Latine Interpreter tranſlates it *Dæmonia*; & I know not how it can be better expreſſed, though lyable to ambiguity.

and do believe (if there be no impiety in it, as I hope not) that he was, as among Heathens in ſome reſpect, a fore-runner of Chriſt, to diſpoſe them the better when the time ſhould come to imbrace (and it did it effectually) the Goſpel. Many other Phyloſophers, that have been of greateſt fame, were certainly great Magicians, as *Orpheus*, *Pythagoras*, *Empedocles*, and the like, as by thoſe things that have been written of them by ſeveral ancient authors may be collected. But above all I give the pre-eminence to *Apollonius Thianeus*, a man of later times, and of whom we may ſpeak with more confidence and certainty. This was the man whom ancient Heathens very tenacious of their former worſhip and ſuperſtitions, did pitch upon to oppoſe unto Chriſt. His Life hath been written by divers, four of them were joyned together and oppoſed to the four Goſpels: and *Hierocles*, a famous Phyloſopher of thoſe times, made a Collation of his Miracles with thoſe of Chriſts, who was anſwered by *Euſebius*, yet extant. Sure it is, they prevailed ſo much, that he was for a long time worſhipped by many, and in ſundry places as a very God; yea, by ſome Roman Emperors, as we find in Hiſtory. *Philoſtratus* hath written his Life in very Elegant ſtile (as *Photius* judged) in 8 books, which are extant. And though they contain many fabulous things, as any man may expect by the undertaking, yet have they ſo much truth and variety of ancient learning, that I think they deſerve to be better known then commonly they are; but cannot be underſtood, I am ſure, as they ſhould be, by any tranſlation either Latine or French that ever I ſaw: For the *Paris* Edition, though it boaſt of great things (as the manner is) yet how little was performed may eaſily appear unto any that will take the pains to compare it with the former edition of *Aldus*: Which I ſpeak not to find fault, but becauſe I wiſh that ſome able man would undertake the work; there is not any book, by the Tranſlations yet extant, that more needeth it. What uſe *Scaliger* made of him, may appear by his frequent quotations in his Notes upon *Euſebius*, in the Hiſtory of thoſe times. As for *Appollonius* his Miracles or wonderful Acts (which is our buſineſſe here) though many things have been added, ſome, probably, done by Impoſture, yet I do not ſee how it can be doubted but he did many ſtrange things by the help of *Spirits*, which things may be judged by due obſervation of circumſtances; as for example, That being convented before *Domitian* the Emperor in the preſence of many, he preſently vaniſhed and was ſeen a great way off (at *Puteoli* I think) about the ſame time. That at the very time when *Domitian* was killed at *Rome*, he ſpake of it publickly and of the manner of it at *Epheſus*: and ſo of many others, which ſeem to me (as unto moſt) almoſt unqueſtionable. The greateſt wonder to me is, that ſuch was his port and outward appearance of Sanctity and Simplicity, that even Chriſtians have thought reverently of him, and believed that he did his wonders by the power of God, or by ſecret Philoſophy and knowledg of Nature not revealed unto other men. So *Juſtine Martyr*, one of the ancient Fathers of the Church judged of him, as is well known. Moſt later Phyloſophers that lived about *Julians* time, and before that, as alſo the Emperors themſelves, many of them, were great Magicians and *Necromancers*, as may

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eaſily appear, partly by their own writings, and partly by the Hiſtory of thoſe times.

I do very much wonder whether any man, being a Scholer, and not ſtrongly prepoſſeſſed, that doth not believe *Spirits*, &c. can ſay that he ever read the books of Tryals and Confeſſions of Witches and Wizards, ſuch I mean, as have been written by learned and judicious men. Such as, for example, I account *Nichol. Remigius*, his *Demonolatria*: *ex judiciis capitalibus* 900 *plus minus hominum*, &c. grounded eſpecially upon the Confeſſions and Condemnations of no leſſe then 900 men and women in *Lorraine* within the compaſſe of few years. That he was a learned man, I think no body will deny that hath read him; and that he was no very credulous and ſuperſtitious man (though a Papiſt) that alſo is moſt certain: and I have wondred at his liberty many times. I know not how it is now in thoſe places; but by what I have read and heard of the doings of Witches and Sorcerers in *Geneva* and *Savoy* in former times (I could ſay ſomewhat of my "ſelf, how my life was preſerved there very ſtrangely, but my witneſſes are "not, and I will not bring their credit in queſtion for ſuch a buſineſſe.) I am of opinion, That he that ſhould have maintained there that there was no ſuch thing as Witches, or Spirits, &c. would have been thought by moſt either mad and brain-ſick (ſo frequent and viſible were the effects to ſober eyes) or a Witch himſelf. For indeed it is ordinary enough, that thoſe that are ſo really, are very willing (which deceiveth many) to be thought Impoſtors, and there is good reaſon for it: I ſhould ſooner ſuſpect him an Impoſtor that doth profeſſe himſelf (except it be by way of confeſſion, as many have done) and is ambitious to be counted a Witch or Sorcerer. I remember I ſaw a book ſome years ago, intituled, *De l'inconſtance des mauvais Anges & Demons*, printed at *Paris* 1612. in *quarto*, and another of the ſame Author, and ſize, intituled, *L'incredulite & meſcreance du ſortilege*, *Paris* 1642. Strange ſtories are told there of a Province of *France*, about that time (or little before) marvellouſly infeſted with Witches and Sorcerers, inſomuch that people did not know one another (in ſome one place) in the ſtreets, by reaſon of evil Spirits appearing publickly in the ſhape of men; and that the proceedings of juſtice (which doth not happen often) were ſometimes diſturbed by them. I think the Author himſelf was one that was ſent to the place by the King with ſome authority, and to make report. But as I do not altogether truſt my memory, having had but a ſight of the books (it was at the *Bell* in St. *Pauls* Church-yard:) So I beſeech the Reader not to reſt upon this account that I give him upon my beſt remembrance, but to peruſe the books himſelf. I am confident he may receive good ſatisfaction, being things that were not done in a corner, but very publickly and well atteſted as I remember. However the reader muſt give me leave (though it be not to this purpoſe, leſt my ſilence be drawn to the prejudice of the truth) to tell him, that I met with one great falſhood there concerning my own father (of *Bl. M.*) which I have abundantly refuted, and all others of that nature, when I was yet very young. But that (as I conceive) which in all theſe ſtories would moſt puzzle a rational man, is the ſignes which are ſet down

Tom 11. p 668. Nec. Caſ. *Pictus.*

down by many how witches may be known, as *Teats*, *ſwimming upon the water*, *dry eyes*, and the like: which things indeed have ſome ground of truth, being limited to particular times and places, but are not of general application. Mr. *Voſsius* had therefore reaſon to find fault with *Springerus* and *Bodinus* for making that a certain token of a Witch that ſhe cannot weep. Who alſo in the ſame place doth well except againſt the tryal of γυναικολύσεως, as he calls it (commonly, *purgatio per aquam frigidam*) condemned by many. But he had done well to have limited his exception, and to have ſhewed how, and when, and how far ſuch obſervations may be uſed. For certainly they are not altogether to be neglected. But the reaſons of ſuch obſervations or marks that are given by ſome, are ſo ridiculous, that they would make a ſober man (that hath not patience enough to ponder all things diligently) to ſuſpect all the reſt. So one tels us, That when the Cock croweth the ſolemn meetings of Witches (which opinion perchance may prove ancient enough, as we ſhall ſhew elſewhere) are diſſolved: and he thinks a reaſon may be becauſe of the crowing of the Cock in the Goſpel, when St. *Peter* denyed Chriſt. Another tells us, That Witches being well beaten *trunco vitis* (with a Vine ſtick or club) *Maleficia illata ſolvere ſævillina coguntur*, have no more force to do hurt, or, that the party bewitched recovereth. And the reaſon (he thinks, and yet he no ordinary man neither) *ex myſterio vini & vineæ dilectæ Deo, ex cujus myſterio quotidie Sacramentum Sacroſancti Sanguinis Domini conficitur*, &c. But I ſhall have a more proper place for the full examination of theſe things in one of the two Treatiſes before mentioned. It cannot be denyed but this whole buſineſſe of Witches, what through ignorance, what through malice, is very lyable to many miſtakes and divers impoſtures. And it were to be wiſhed that in all ſuch Trials ſome prudent Divines, and learned experienced Phyſicians might be joyned. But hence to conclude with *Wierius* (who nevertheleſſe doth acknowledg *Spirits*, and the Illuſions and Apparitions of Divels, and their miſchievous opperations as much as any, and tells as ſtrange things of them) and ſome others, that therefore there are no Witches and Sorcerers, is as if a man ſhould deny the power of herbs becauſe a thouſand things have been written of them of old, and are yet daily falſely and ſuperſtitiouſly. And indeed it ſo fell out once in *Rome*, as by *Plinie* is recorded at large, Where when ſome aſcribed ſuch power unto Herbs, as though Sun and Moon had been ſubject unto them, the dead might be raiſed, armies vanquiſhed, and what not! which was not very well reliſhed by many: at laſt came *Aſclepiades*, who perſwaded men that were very well diſpoſed to be perſwaded, that all Phyſical uſe of Herbs and Simples was a meer cheat, and that men were better want them, there being other means eaſier and leſſe troubleſome to reſtore health and overcome diſeaſes, which he profeſſed to teach: and prevailed ſo far for a while, that they were laid aſide, and a new courſe of Phyſick introduced. Which for a while, as I ſaid, (ſo prone are men commonly to entertain new divices) gave good content generally. It is well obſerved by *Ariſtotle* (and I think a great part of humane wiſdome de-

Voſſ. de Idolol. III. 180, 181.

So in my Copy, it may be it ſhould be, *vitis & vin.*

dependeth on it) that in all things of the world that are commendable, as there is ſomewhat which is true and real, ſo ſomewhat alſo which is counterfeit and falſe. There is beauty Natural, ſaith he, and there is Artificial beauty by painting and trimming. A true, ſound, healthy complexion, and that which makes a good ſhew, but is not ſound. True, real gold and ſilver, but divers things alſo that may be taken for gold and ſilver at a diſtance, or by them that judge at the outward appearance. So, true, ſound Ratiocination, and that which ſeems ſo to the unlearned, or to corrupt judgments, though it be very falſe. They that conſider well of this, may the ſooner come to the knowledg of truth in all things.

Well: we go on.

There was in *Aix* (*Aquæ Sextiæ* anciently, now *Aquenſis Civitas*) in *Provence* (a County of *France* ſo called) in the year of the Lord 1611. a Romiſh Prieſt tryed, convicted, and by Sentence of the Court or Parliament condemned to be burned alive for abominable practiſes, and horrid things by him upon divers (ſome perſons of quality) committed with and by the Divel. He had long deſired it and ſought it; at laſt the divel appeared to him in the habit of a Gentleman. The ſtory is in divers books, *French* and Latine, and tranſlated (at that time I believe) in divers languages. I would goe forty miles with all my heart to meet with that man that could tell me any thing whereby I might but probably be induced to believe, or at leaſt to ſuſpect, that there might be ſome miſtake in the particulars of his Sentence. For my reaſon, I muſt confeſſe, was never more poſed in any thing that ever I read of that nature. *Gaſſendus* indeed in *Pereskius* his life, hath ſomewhat (as I remember) of *Pereskius* his Opinion, as if he thought ſome of thoſe things he confeſſed might be aſcribed unto imagination; but I ſee no reaſon given: neither are the things of that nature, that can admit any ſuch ſuſpicion. Beſides, *Triſtan, of the Lives of the Emperors and their Coynes*, will tell you ſomewhat which may make a doubt, whether *Gaſſendus* ought to be believed in all things that he reporteth concerning that famous man. I am not very much ſatisfied of what Religion (though truly a very learned man) *Gaſſendus* was. And by the way (which is ſomewhat to the caſe of Witches in general) if I be not miſtaken (for I have it not at this time) there is a relation in that very book of ſomewhat that hapned to *Pereskius* by Witches when he was a child. That wicked Sorcerer which was burned at *Aix*, foretold before his death that ſome misfortune would be done at the time and place of his execution, which hapned accordingly, and very ſtrangely too. Somewhat again, I muſt confeſſe, I have ſeen printed (*Mimica Diaboli*, &c.) to take away the ſcandal of ſome part of his confeſſion, or the Devils ſaying of Maſſe, &c. ſome part of which things might perchance with ſome colour be aſcribed to imagination: but that is not it that troubles me. But enough of him.

What man is he, that pretends to learning, that hath not heard, and doth not honour the memory of *Joachimus Camerarius*, that great light of *Germany*? ſo wiſe (and for his wiſdom, and other excellent parts, ſought unto by many Princes) ſo moderate a man (an excellent temper for the attain-

attaining of Truth) and ſo verſed in all kind of learning, that we ſhall ſcarce among all the learned of theſe later Times find another ſo generally accompliſhed. The ſtrangeſt relations that ever I read, or at leaſt as ſtrange as any I have read of Witches, and Sorcerers, and Spirits, I have read in him: ſuch as either upon his own knowledge he doth relate, or ſuch as he believed true upon the teſtimonie of others known unto him. The laſt work that he ever went about for the publick was, *De generibus Divinationum*, but he did not live (the more the pity) to make an end of it. But ſo much as he had done was ſet out by one of his learned ſons, *Lipſiæ, an. Dom.* 1576. There *p* 33. he hath theſe words, *De Spirituum verò, quæ ſunt Græcis* δαιμόνια *admirabili non ſolum efficacitate, ſed manifeſta Specie, quæ* φάσματα *perhibentur, præſentiâ; incredibiles extant paſsim veterum narrationes, & noſtris temporibus ſuperantia fidem comperta ſunt, extra etiam* γοητείας *de quibus poſteà dicetur.* So *p.* 89. & *p* 151. again and more fully. But his ſtrangeſt relations are in his *Proœmium* to *Plutarchs* two Treatiſes, *De Defectu Oraculorum*, and *De Figura* EI *Conſecratâ Delphis*, ſet out by him with Notes. Here I could come in with a whole cloud of witneſſes, name hundreds of men of all Nations and profeſſions that have lived within this laſt hundred years, and not any among them but ſuch as have had, and have yet generally the reputation of Honeſt, Sober, Learned and Judicious, who all have been of this opinion that we maintain. But becauſe we have to do with them eſpecially who by their Profeſſion pretend to the Knowledge of Nature above other men, I will confine my ſelf for further teſtimony to them that have been of that Profeſſion. I have been ſomewhat curious for one of my Calling, that had no other end but to attain to ſome Knowledge of Nature, without which a man may quickly be lead into manifold deluſions and Impoſtures. I have read ſome, looked into many: I do not remember I have met with any profeſſed Phyſician or Naturaliſt (ſome one or two excepted, which have been or ſhall be named) who made any queſtion of theſe things. Sure I am, I have met with divers ſtrange relations in ſundry of them, of things that themſelves were preſent at, and ſaw with their own eyes, where they could have no end, that any man can probably ſuſpect, but to acknowledge the truth, though with ſome diſparagement to themſelves (according to the judgment of many) in the free confeſſion of their own ignorance and diſability to give reaſons, and to penetrate into cauſes. Well: what then ſhall we ſay to ſuch as *Jul. Cæſar*, *Scaliger*, *Fernelius*, *Sennertus*, the wonders and Oracles of their times? As Phyſicians ſo Philoſophers, men of that profound wiſdom and experience (much improved in ſome of them by long life) as their writings ſhew them to have been to this day. What ſhall we make of them? or what do they make of themſelves, that will cenſure ſuch men as either cheaters or ignorant idiots? *Henericus Saxonia*, a Learned Profeſſor and Practiſer of Phyſick in *Padua*, in that Book he hath written of that horrible Polonian Diſeaſe, which he calls *Plicam*, which turneth mens hairs (in ſight) to Snakes and Serpents; in that book he doth aſcribe ſo much to the power of Witches and Sorcerers in cauſing Diſeaſes, not private only but even publick, as Peſtilences and the like, as himſelf confeſſeth he could never have believed, until he

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was convicted by manifeſt experience; and indeed is wonderful, and may well be thought incredible unto moſt, yet is maintained and aſſerted by *Sennertus De Febribus*; and in his ſixth book (as I remember) *De Morbis à faſcino, incantatione, & veneficiis inductis.* I will forbear the names of many men of fame and credit, Phyſicians too, becauſe moſt of them are named (and commonly enough known) by *Sennertus* upon this occaſion. There is one, whom I think inferiour to none, though perchance not ſo commonly known or read, and that is, *Georgius Raguſaius* a Venetian, who by his firſt education and profeſſion was an Aſtrologer, caſt many Nativities, and took upon him to Prognoſticate; but afterwards conſcious to himſelf of the vanity of the Art (that is, when the Divel doth not intermeddle, as alwayes muſt be underſtood: for ſome Aſtrologers have been Magicians withall, and have done ſtrange things) gave it over, and hath written againſt it very Learnedly and Solidly. Read him, if you pleaſe, in his Chapters *De Magis*, *De Oraculis*; yea, through his whole Book *De Divinatione*, and you may be ſatisfied what he thought of theſe things: he alſo was a Phyſician. But I muſt not omit the Learned Author that ſet out *Muſæum Veronenſe*, a great Naturaliſt and a Phyſician too; he handles it at the end of that work ſomewhat roundly and to the quick, I muſt confeſſe, but very Rationaly and Solidly, in my judgment, againſt thoſe pretended Peripateticians, that would be thought to defend the opinion of *Ariſtotle* herein. I could ſay ſomewhat of ancienter Phyſicians too, and give ſome account of thoſe many Spels and Charmes that are in *Trallienus*, in all his books; an ancient Phyſician, in high eſteeme with ſome eminent Phyſicians of theſe late times, as they themſelves have told me; though not for his Charms, but for his other learning and excellent experience, which they had found good uſe of But this I reſerve for another place & work. And this mention of that eminent Phyſician who commended *Trallienus* unto me, puts me in mind of what he imparted himſelf, not long before his death, of his own knowledge and experience; and particularly of the account he gave me of the examination of a Conjurer in *Salisbury*, at which, he ſaid, none were preſent but King *James*, (of moſt Bleſſed Memory) the Duke of *Buckingham*, and himſelf: It is likely ſome others may have heard the ſame, and I had rather any body ſhould tell it then I, who was then a patient under him, and durſt not, were I put to it, truſt to my memory for every circumſtance

Hitherto I have gone by Authorities rather then Arguments, partly becauſe I thought that the ſhorteſt and the cleareſt way for every bodies capacity, and partly, becauſe ſuch Arguments (if any beſides theſe we have here) as have been uſed againſt this opinion, may be found fully anſwered in thoſe I have cited. The truth is, it is a Subject of that nature as doth not admit of many Arguments, ſuch eſpecially as may pretend to ſubtilty of Reaſon, Sight, Senſe, and Experience (upon which moſt Humane Knowledge is grounded) generally approved aud certain, is our beſt Argument. But before I give over, I will uſe one Argument which perchance may prove of ſome force and validity, and that is, A conſideration of the ſtrange ſhifts and evaſions and notorious abſurdities that theſe men are put

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to, who not being able to deny the ϗι. or *matter of Fact*, would ſeem to ſay ſomewhat rather then to acknowledg Spirits, and Divels, and Witchcraft. *Pomponatius*, who hath not heard of? I once had the book, I know not now what is become of it. But I remember well, I never was more weary of reading then when I read him; nothing that ever I read or heard of *Legends* and old womans tales did ſeem to me more groundleſſe and incredible. But becauſe thoſe men bear themſelves very much upon the power of imagination (which indeed is very great, and doth produce ſtrange effects) I ſhall commend to the ſober Reader that hath not yet met with him, *Tho. Fienus* his Learned Tractat, *De Viribus Imaginationis*, a very Rational and Philoſophical diſcourſe. Of their miſerable ſhifts and evaſions in general, the Author or Obſervator rather of *Muſæum Veronenſe*, before quoted, will give you a good account. I have at this preſent in my hands the writings of a Phyſician, *Augerius Ferrerius* by name. What he was for a Phyſician I know not; all (I doubt) of that profeſſion will not allow very well of his Preface to his *Caſtigationes Practicæ Medicinæ*, whatever they think of the *Caſtigationes* themſelves. But in general, his Stile, and various reading, and knowledge of good Authors, ſpeak him a Learned man ſufficiently. *Thuanus* in his Hiſtory gives him a moſt ample *Elogium*, and makes him to have been *Jul. C. Scaliger* his intimate acquaintance and much reſpected by him. But I doubt whether *Thuanus* had ever ſeen this book of his: it doth not appear by that *Elogium* that he had. Well, this Learned man in his Chapter *De Homerica* (ſo he calls it) *Medicatione*, where he treats of cures done by Charms and Spels, by Words and Characters, which others impute commonly to Witchcraft: firſt, for the ϗι. he doth not deny it: (*Nam iis quæ ſenſibus expoſita ſunt contravenire, ſani hominis non eſt.*) He thinks them little better then mad men that will deny that which is approved by ſo viſible experience. Yet it ſeems he was one of them that did not believe, or would not believe (though he doth not ſay ſo poſitively) *Spirits* and *Witches*, and Supernatural Operations. What then? he plainly maintaineth and argueth it (though he quote no Goſpel for it) that ſuch is the nature of the Soul of man (if he know how to uſe it) that by a ſtrong faith and confidence it may work any miracle without a miracle: *Verum confidentia illa, ac firma perſuaſio* (that you may have ſome of his words if you have not the book) *comparatur indoctis animis per opinionem quam de Characteribus & ſacris verbis conceperunt. Doctis & rerum intelligentiam habentibus, nihil opus eſt externi, ſed cognitâ vi animi, per eam miracula edere poſſunt. &c.* And again a little after, *Doctus verò & ſibi conſtans ſolo verbo ſanabit.* I do not hence conclude that this *Ferrerius*, though he ſpeak as though he were, and names no body elſe, that he was the firſt or only that hath been of this opinion. *Avicenne* the Arab was the firſt, as I take it, that ſet it on foot: ſome others have followed him in it. But ſince theſe men acknowledg the ſtrange effects that others deny, let the ſober Reader judge whether of the two more likely to grant *Spirits* and Divels, or to make the Soul of man (of every man, naturally) either a God or a Divel. But let men take heed how they attempt to do Miracles by their ſtrong faith and confidence, for that is the ready way to bring the Divel unto them, and that is it which hath made many Witch-

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es and Sorcerers. As for that Faith whereby men did work Miracles in the Primitive times, ſpoken of in the Goſpel, commonly called, *The Faith of Miracles*, that is quite another thing, which I ſhall not need to ſpeak of in this place. Of a ſtrong confidence in God, even in them that are not otherwiſe very godly, whether it may not, according to Gods firſt order and appointment, produce ſometimes ſome ſtrange effects; we have had a conſideration elſewhere, where we treat of *Precatorie Enthuſiaſm*. But this alſo is quite another thing, as may appear by what we have written of it.

But to conclude this part; upon due conſideration of the premiſes, and what elſe I have in readineſſe upon the ſame Subject (if God give me life and health) I cannot ſatisfie my ſelf how any Learned man, ſober and rational, can entertain ſuch an opinion (ſimply and ſeriouſly) That there be no *Divels* nor *Spirits*, &c. But upon this account which I give my ſelf (leaving all men to their own judgments herein) that if there be any ſuch truly and really, it muſt needs be becauſe being at firſt prepoſſeſſed upon ſome plauſible ground, and being afterwards taken up with other thoughts and employments, they are more willing to ſtick to their former opinion without further trouble, then to take the pains to ſeek further. Οὕτως ἀπαλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται, as *Thucydides* doth very well obſerve. And when we ſay, *A Learned man*, there is much ambiguity in that word. For a man may be (not to ſpeak of the ignorance of the common people, in thoſe climates eſpecially, who think all Learning concluded in Preaching; and now in theſe times too, them beſt Preachers that in very deed have leaſt Learning, but preach by *Inſtinct* and *Inſpiration*, as they call it) but a man, I ſay, may be a *Learned Man*, a very Learned man in ſome one kind or profeſſion, even to Excellency and Admiration, who nevertheleſſe is and may be found ignorant enough in other kinds: but a general Learned man is a thing of a vaſt extent, and not often ſeen. It is a buſineſſe of an infinite labour, beſides that it requireth Natural parts anſwerable; without which (judgment ſpecially) the more pains ſometimes the more ignorance. I aim not by this at any particular man or men (*Deum teſtor*) I would much rather ſubmit to the cenſure of others my ſelf, then take upon me to cenſure any; but the obſervation is of very good uſe, I know it, and may give much ſatisfaction in many caſes, and have given an inſtance of it in *Tertullian*, and ſome others elſewhere.

I have done for this time; I come now to the Objections, wherein I ſhall not need to be very long, becauſe they run much upon one thing, Impoſture, which hath already been ſpoken of and anſwered. But yet ſomewhat more particularly ſhal be anſwered.

Firſt, Of *Miracles*. It cannot be denyed but the world is full of horrible Impoſtures in that particular: Yet I believe, that ſome ſupernatural things, as cures, &c. do happen in every age, for which no reaſon can be given, which alſo for the ſtrangeneſſe may be called Miracles. But if we limit (with moſt) the word to thoſe things that proceed immediately from God or divine power: I ſhall not be very

very ready to yield that many ſuch Miracles are ſeen in theſe Dayes. But I will not further argue the Caſe in this place. Well, let us take *Miracles* in the ordinary Senſe: I verily believe that many ſuch things do happen in many places; but that through negligence partly, and partly through incredulity, they are not regarded oftentimes, or ſoon forgotten. And wiſer men, ſometimes, though they know or believe ſuch things, yet are not they very forward to tell them, leſt they bring themſelves into contempt with thoſe ſuppoſed wiſe men, who will ſooner laugh at any thing they do not underſtand, then take the pains to rectifie their ignorance or inform their judgments. I hope I ſhall do no wrong to the Memory of that Venerable, Incomparable Prelate, BISHOP ANDREWES, for Sound Learning and True Piety whileſt he lived, one of the greateſt Lights of this Land; if I ſet down two Stories, which we may call *Miracles*, both which he did believe to be true, but for one of them, it ſeemes, he did undertake upon his own knowledge: The one, concerning a noted, or at leaſt by many ſuſpected Witch or Sorcereſs, which the Divel, in a ſtrange ſhape, did wait *upon* (or *for* rather) at her death. The other, concerning a man, who after his death was reſtored to life to make Confeſſion of a horrible Murder committed upon his own Wife, for which he had never been ſuſpected; both theſe, as he related them to my F. (in familiar converſation) and my F. did enter them for a remebrance into ſome of his *Adverſaria*. In the ſubſtance I believe there could be no miſtake, but if there be any miſtake in any Circumſtances, as of Names, or otherwiſe, that muſt be imputed to my F. who was a ſtranger, not to the tongue only, but to all buſineſſes (more then what might be known by printed books, and ſuch publick wayes) of *England*.

The Firſt, thus:

L. vetula Londinenſis, cui morienti Diabolus affuit.

Mira Hiſtoria quam narrabat ut ſibi compertiſsimam Dom. Epiſcopus. Fuit quædam L. mulier ditiſsima, et curioſis artibus addictiſsima: vicina ædibus Fulconis, *qui fuit pater Domini* Fulconis, *totâ Angliâ celeberrimi; atque adeo lectiſsimæ matronæ, matri ejuſdem* Fulconis, *familiariſsimæ. Hæc per omnem vitam ſortilegiis dedita, & eo nomine infamium mulierculorum amica et patrona: Cui morienti cum adſtarent quâ viri, quâ fœminæ graviſsimi; animadverſum eſt ſub horam mortis, adſtitiſſe ad pedes lecti hominem vultu terribilem, vulpinis pellibus amictum, quem ipſa contentis oculis intuebatur; ille, ipſam. Quæſitum eſt à janitore, quare illum admiſiſſet ille negaret ſe vel vidiſſe. Tandem ſecedunt ad feneſtram duo vel tres, conſilium capturi quid illo facerent. Erat quidam Senator ingentis nominis . . . . . qui bis Prætor Londinenſis fuit: item Pater* Fulconis, *et alii. Placet illis ipſum compellare et rogare quis eſſet. Hoc animo repetunt priora loca ſua ad lectum. Interim* L. *vocem magnam edit, quaſi animam ageret; omnes illam curare, ſpectare, ſublevare; mox redit ad ſe illi ignotum illum requirunt oculis. Naſquam apparet. Ante horæ ſpatium moritur ægra.*

The other thus,

Kalend. Auguſt. Narrabat hodie mihi rem miram, Reverendiſſ. Præſul, Domin. Epiſcop. Elienſis: quam ille acceptam auribus ſuis à teſte oculato & auctore, credebat eſſe veriſsimam. Eſt vicus in Urbe Londino,

qui

qui dicitur, Vicus Longobardorum. In eo vico Paræcia eſt, & ædes paræcialis, in qua fuit Presbyter, homo ſummæ fidei, et notæ Pietatis, ... An. 1563. *quo anno, ſi unquam aliàs, peſtis graſſata eſt per hanc Urbem Londinum. Narravit igitur hic Parrochus et paſsim aliis, et ipſi quoque Dom. Epiſcopo ſibi hoc accidiſſe. Erat illi amicus in ſuâ Paræciâ inſignis; vir, ut omnes exiſtimabant, probus et pius. Hic peſte correptus advocavit Presbyterum illum ſuum amicum, qui et ægrotanti affuit, et vidit morientem nec deſernet niſi mortuum; ita Demum repetiit domum ſuam. Poſt horas ſatis multas à morte hujus, cùm ipſe pro mortuo eſſet relictus in cubiculo; uxor illius idem cubiculum eſt ingreſſa, ut ex arcâ promeret Lodicem, ſine linteamen ad ipſum* ἐνταφιάζειν, *ut eſt moris. Ingreſſa audit hanc vocem, operi intenta. Quis hic eſt? terreri illa, et velle egredi, ſed auditur iterum vox illa: Quis hic eſt? Ac tandem comperto eſſe mariti vocem, accedit ad illum: Quid, ait, marite; tu igitur mortuus non es? et nos te pro mortuo compoſitum deſerveramus. Ego verò, reſpondit ille, vere mortuus fui: ſed ita Deo viſum, ut anima mea rediret ad corpus. Sed tu uxor, ait, Si quid habes cibi parati, da mihi eſurio enim. Dixit illa veruecinam habere ſe, pullum gallinaceum, et neſcio quid aliud: ſed omnia incocta, quæ brevi eſſet paratura. Ego, ait ille, Moram non fero; panem habes, ait, et caſeum? quum annuiſſet, atque petiiſſet afferri, comedit ſpectante uxore: deinde advocato Presbytero, et juſsis exire è cubiculo omnibus qui aderant; narrat illi hoc: Ego, ait, verè mortuus fui; ſed juſſa eſt anima redire ad ſuum corpus, ut ſcelus apperiram ore meo, manibus meis admiſſum, de quo nulla unquam cuiquam nota eſt ſuſpicio. Priorem namque uxorem meam ipſe occidi manibus meis, tantâ vafritie, ut omnes res lateret: deinde modum perpetrati ſceleris expoſuit; nec ita multò poſt expiravit, ac verè tum mortuus eſt.*

There is no neceſſity that any body ſhould make of either of theſe relations an Article of his Faith; yet I thought them very probable, becauſe believed by ſuch a man, and therefore have given them a place here. So much of *Miracles*.

Of *Exorciſmes* we muſt ſay as of *Miracles*. One notable example of a counterfeit Poſſeſſion, and of great ſtirs likely to have inſued upon it in *France*, we have out of *Thuanus*, in our late *Treatiſe of Enthuſiaſme*. *The Hiſtory of the Boy of Bilſon* is extant, who by the Wiſdom and Sagacity of the R^t R^d F. in God *Thomas*, Lord Biſhop of *Lichfield* and *Coventry*, was diſcovered to be an Impoſtor on purpoſe ſet up and ſuborned to promote the Romiſh cauſe, *An. Dom.* 1620 Such examples and ſtories moſt Countries have afforded good ſtore, which are extant in divers Languages. Neither muſt it be concealed (by them that ſeek truth without partiality) that ſome, once called *Diſciplinarians*, now more known by another name, have attempted to deal in thoſe things, hoping thereby to gain great advantage to their cauſe. It was a famous Story in Q. *Elizabeth*'s Reign, though now perchance out of the knowledg of many, and beyond the remembrance of any living, how one Mr. *D.* a very zealous man of that Sect, did take upon him by long prayers to caſt out Divels, ſo maintained and aſſerted with great vehemency by him and ſome others that favoured that cauſe, though upon legal examination they proved otherwiſe, which occaſioned many books on both ſides in thoſe dayes, but two, *melioris notæ*, as we ſay, written by Dr. *H.* concerning *Exorciſmes*; the one againſt Papiſts, the other againſt *P.* I have them both ſomewhere yet, I hope, but can not come at them

them at this time, which is the cauſe that I cannot particularize that buſineſſe with circumſtances of times, and names or perſons as I would. But there were many other books written (ſome very big, which I have ſeen) about it, as I ſaid before; ſo that the whole buſineſſe, with very little inquiſition, if any have a mind, may quickly be found out. One Bookſeller in Little *Britain* did help me to the ſight of ſix or ſeven at once; yet one of the books then written, and as I was told, upon this occaſion much commended unto me by ſome very Learned, to wit, Dr. *Jordan*, *of the Suffocation of the Matrix*, I long ſought before I could meet with it. And ſuch was the ignorance of ſome Bookſellers, that I could not perſwade them there was any ſuch book extant: but now at laſt I have got it. All the uſe I ſhall make of it at this time is, that whereas the whole drift of the book tends unto this, to ſhew the error of many in aſcribing natural diſeaſes to ſupernatural cauſes, which might be thought by ſome to favour their opinion that believe not *Witches*, &c. The Author doth very prudently and piouſly make this profeſſion in the Preface, *I do not deny but that God doth in theſe dayes work extraordinarily for the deliverance of his children, and for other ends beſt known to himſelf; and that among other there may be both poſſeſſions by the Divel, and obſeſſions, and Witch-craft*, &c. *and diſpoſſeſſion alſo through the Prayers and Supplications of his ſervants, which is the only means left unto us for our relief in that caſe, but ſuch examples being very rare now adayes*, &c. Yet for all this I do not conclude that Mr. D. was guilty of any Impoſture: he might do it through ignorance being cozened by others. I have heard he was an honeſt man, and dyed piouſly, and diſclaimed to the very laſt that he did any thing in that buſineſſe otherwiſe then *Bonâ Fide* I would judge charitably, even of thoſe men that are not guilty of much charity towards others, whoſe judgments and conſciences will not ſuffer them (though men of approved worth and piety otherwiſe) to ſay as they ſay, and to do as they do in all things. Be it granted therefore, that this buſineſſe of *Exorciſmes* is lyable to much Impoſture: however, no man that hath read the relations of men and women poſſeſt, in ſeveral places, with due obſervation of circumſtances, ſome of which relations, beſides other perſons of credit, have been atteſted; yea, ſome penned and publiſhed by learned Phyſicians and Naturaliſts, who have been employed about the Cure, obſerved their carriage, heard ſome of them ſpeak ſtrange Languages: ſilly women poſſeſt, diſcourſe of higheſt points of Phyloſophy, or the Mathematicks and the like. No man, I ſay, that is not a ſtranger to theſe things (beſides what ſome Travellers, no way intereſſed in the cauſe, can aver upon their own knowledge) will make any queſtion either of the real poſſeſſion of divers, according to relations that have been made, or of the Divels ſpeaking in them and by them when they have been Exorciſed; and ſometimes upon bare conference. And though ſome Proteſtants are of opinion, That it is not lawful or warrantable for any man to take upon him to Exorciſe upon ſuch occaſions, that is, (as I conceive) by way of abſolute power and authority, and by ſuperſtitious wayes and means, as is ordinarily done: Yet where a man hath a Calling, as if he be lawfully Called to the Miniſtry, and ſet over ſuch a Pariſh where any happen to be poſſeſſed (as indeed

B. D. of T. deed my ſelf have a Pariſh, that is, right to a Pariſh as good as the Laws of the Land can give me, which hath been grievouſly haunted, though not altogether in the ſame kind, this many years, to the undoing of many there; but I muſt not come near it, nor have the benefit of the Law to recover my right, though never told why) and he find himſelf zealouſly moved, yet without preſumption, I would not deſpair, but his prayers, with other performances of devotion, and the aſſiſtance of ſome others of the ſame calling, might prove available before God: but ſtill preſuppoſed, as moſt expedient and neceſſary, that the opinion and reſolution of ſome Learned and conſcionable Phyſician, one or more, be had in the caſe; and their preſence alſo in all actions, if it may be had, obtained. Some, it may be, will thank me, and I hope it will offend none, if I impart unto them what I have found in my F. his *Ephemeris* (or, *Daily account of his life*) tending to this purpoſe.

Anno Dom. 1603. Kal. Junii. *Quem memſem, et reliquos omnes velis ô Deus,* &c. *Hunc q. lætum egimus, cum matre, uxore, affine, et viro nobili, Dom. de Counſ. et nobili item matrona, D* de St. Pons: *qui omnes in re pietatis* ὁμοφρονοῦντες, *Eccleſiam Lujus loci aſsiduè celebravimus. Inter alios Sermones quos habui cum D.* de St. Pons, *de miniſtro provinciæ Vivaretii ſumus locuti, cui nomen* Mercero. *Regit ille in eo tractu plures parvas Eccleſias; habitat a. in loco, qui dicitur,* Chaſteau-double. *Acceperam de eo ex vulgi rumoribus, quod vim Dæmonas ejiciendi haberet: quæſivi,* ἀκριβέστερον de D. de St. Pons *quid rei eſſet. Illa ſeriò affirmavit, plures Dæmoniacos (decem aut circiter) in Eccleſiam auductos, eo concionante primùm, dein orante, palam, et Confeſsione omnium fuiſſe ſanatos. Quoſdam Demonas ita eum certis ſignis erupiſſe, ut res apud omnes fieret teſtatiſsima. Porrò autem omnes qui ſanati ſunt, Religionem Catholicam Romanam ante ſemper profeſſos. Mercerum verò impatientiſſimè ferre, ſi quis inter loquendum, ut fit, diceret, Mercerum Diabolos ejicere, non enim ſe, verùm Eccleſiam Dei eſſe nominandam, cujus precibus ardentiſſimis Dei aures patuerint. Dom et illi et univerſo gregi ſuorum benedicat.* Amen.

In Engliſh (for their ſakes that underſtand no Latine, and that it be not required alwayes, for it would be very tedious) this is the effect, At ſuch a time, in ſuch a place, he had the opportunity to meet with a grave (whether Lady or Gentlewoman) Matron, one he had a very good opinion of; her name *M. de St. Pons*, and having often heard by common report of a certain Proteſtant Miniſter that was ſaid to caſt out Divels, he did accurately inform himſelf by her (ſhe living, it ſeems, very near, if not in the ſame pariſh) of all particulars concerning that buſineſſe; who did averre it to be moſt true, and that ten, or thereabouts, Demoniacks, or poſſeſſed men (all making profeſſion of the Roman Catholick Religion) had been brought to the Church (at ſeveral times, as I take it) and that publickly, and by the generall confeſsion of all then preſent, and by ſome notable ſignes (ſometimes) at the going out of the Devils; they were, upon his Praying after Sermon, all delivered. But that he took it very hainouſly if any ſaid, that he had caſt out Devils; For, not I, ſaid he, but the earneſt Prayers of the Church, have prevailed with Almighty God to work this wonderful thing.

As for *Oracles*: It is true, Heathens themſelves acknowledg, that ſome were

were the jugglings of men. Sometimes Princes; ſometimes private men: (as now of Religion, of Preaching, and Praying, and Faſting; of Maſſes and Proceſſions: moſt Princes and States in all places) made good uſe of them to their owne ends; and made them ſpeak what themſelves had prompted. But a man might as probably argue; becauſe ſome have been ſo freely acknowledged to have been by compact and ſubornation, it is the more likely, that thoſe of which never any ſuſpicion was, ſhould be true. We read of many in *Herodotus*: of one, which was contrived by fraud; but there we read alſo, that when it came to be known (though care had been taken that it might not:) the chief Contriver, a great man, was baniſhed, or prevented worſe, by a voluntary Exile; and the *Sacred Virgin* or *Propheteſſe*, depoſed. But not to inſiſt upon particulars, which would be long, it is moſt certain, and it will cleerly appear unto them that are well read in ancient Authors and Hiſtories, That all Heathens, generally the wiſeſt and learnedeſt of them, thoſe eſpecially, that lived when Oracles were moſt frequent, did really believe them to be, which they pretended unto: and that they were ſo indeed, for the moſt part (taking it for granted that their Gods were *Divels* or *Evil Spirits*) by many circumſtances of Stories, and by other good proofs, may be made as evident: neither was it ever doubted or denyed (alwayes granted and preſuppoſed, that, as in all worldly things, much impoſture did intervene and intermingle) by ancient Chriſtians acknowledged, I am ſure, by moſt, if not all. But I have ſpoken of them elſewhere already, and therefore will be the ſhorter here.

Our *laſt Objection* was: If there be *Devils* and *Spirits*, Why do they not appear unto them, who do what they can, as by continual curſes, ſo by profane curioſity to invite them? Firſt, We ſay, ἀνεξερεύνητα τὰ κείματα αὐτῶν, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτῶν. When we have good ground for the ὅτι, to ſtick at the διότι, becauſe we do not underſtand the reaſon, is as much as to ſay, that we think we ſhould be as wiſe as God. *Ariſtotle* did not meddle with things that he could give no reaſon of; yet he did not deny them (as we have ſhewed) and it is one thing to require a reaſon of things meerly natural; and another of thoſe that happen by a meer ſecret Providence. But this will give them no great ſatisfaction who perchance believe a God (ſome) as much as they believe a Devil. *Secondly*, Therefore we ſay, There may be ſome natural reaſon too, upon *Ariſtotles* grounds. *Ariſtotle* (as hath been ſhewed elſewhere) compares the effects of *Melancholy*, from whence he deriveth all kind of *Enthuſiaſm*, to the known effects of *Wine*. What is the reaſon, that ſome men with little wine will quickly be drunk, and become other Creatures, being deprived for the time of the uſe of reaſon? Others though they drink never ſo much, will ſooner burſt then reel, or ſpeak idly. as ſome in their exceſs grow merry, others ſad: ſome calm and better natured; others furious: ſome talkative, others ſtupid. The Devil knowes what tempers are beſt for his turn; and by ſome in whom he was deceived, he hath got no credit, and wiſhed he had never meddled with them. Some men come into the world with *Cabaliſtical Brains*; their heads are full of myſteries; they ſee nothing, they read nothing, but their brain is on work to pick ſomewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather then fail, they will fetch all the Secrets of Gods Wiſdom, tell

you

you how the world was created, how governed, and what will be the end of all things. Reaſon and Senſe that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they ſee into things by another *Light*. They commonly give good reſpect unto the *Scriptures* (till they come to profeſt *Anabaptiſts*) becauſe they believe them the Word of God and not of men; but they reſerve unto themſelves the Interpretation, and ſo under the title of *Divine Scripture*, worſhip what their own phanſie prompts, or the devil puts into their heads. But of all *Scriptures* the *Revelation* and the obſcure Propheſies are their delight; for there they rove ſecurely; and there is not any thing ſo prodigious or chimerical, but they can fetch it out of ſome Propheſie, as they will interpret it. Theſe men, if they be upright in their lives and dealings, and fear God truly, it is to be hoped that God will preſerve them from further evil; but they are of a dangerous temper; Charitable men will pity them, and ſober men will avoid them. On the other ſide, ſome there are whoſe brains are of a ſtiff and reſtive mould; it will not eaſily receive new impreſſions. They will hardly believe any thing but what they ſee; and yet rather not believe their eyes, then to believe any thing that is not according to the courſe of nature, and what they have been uſed unto. The devil may tempt ſuch by ſenſual baits, and catch them; but he will not eaſily attempt to delude them by magical Shews and Apparitions. And what ſober man, that believeth as a God, ſo a divel, doth doubt, but they that make it their daily practice to damn themſelves, by ſuch horrid oaths and curſes, are as really poſſeſt, yea far more in the poſſeſsion of the devil, then many that foam at the mouth, and ſpeak ſtrange languages?

But 3dly Some have tried and uſed the means, but could never ſee any thing but what if others that never deſired it really, but in ſome wanton curioſity, unadviſedly, that they might be the better able to confute the ſimplicity of ſome others as they thought, rather then that their faith wanted any ſuch confirmation, have tryed ſome things, or have been preſent at ſome experiments and have ſeen (with no ſmall aſtoniſhment) more then they expected or deſired? Some perſons of credit and quality, I am ſure, have made it their confeſsion unto me, that it hath ſo hapned unto them; who have been ſo affected with it, that they would not for a world be ſo ſurprized again.

But 4^ly^ and laſtly, The Confeſsions of ſome *Magicians* are extant in print, who tell very particularly what means they uſed, what books they read, &c. and they ſaw and found (if we believe them; and what ſhould tempt them to lye, no melancholy men, I know not) till they were weary, and Gods grace wrought upon their hearts to bring them to repentance. There be ſuch confeſſions extant, but the Reader ſhal pardon me, if I give him no further account. It would much better becom them therefore, that have made ſuch eſſays without ſucceſſe, to repent, and to be thankful unto God, then to make that an argument, that theres no divel, and perchance no God. There is a terrible ſaying (if well underſtood) in the Scripture; ὁ ῥυπῶν ῥυπάτω, *He that is filthy let him be filthy ſtill* Let them take heed (I adviſe them as a friend) if they perſiſt in their hardneſs of heart and infidelity, leſt God in juſt judgment, though they ſeek ſtill, and provoke as much as they can, will not ſuffer that they ſhall ſee any thing, leſt they ſhould fear and be converted.

I come

I Come now to Dr. DEE, and to *This Book* of his, which hath been the occaſion of all the Diſcourſe hitherto. As for his Perſon or Parentage, Education and the like, I have but little to ſay more then what he ſaith himſelf in his firſt Letter to the Emperor (RODOLPHE) of *Germany*, that being yet very young he was ſought unto (*ambiverunt me*) by two Emperors, CHARLS the 5th and FERDINANDO his Brother and Succeſſor in the Empire. Mr. *Cambden* indeed in the year 1572 makes honourable mention of him, and calls him, *Nobilis Mathematicus*. He dedicated his *Monas Hieroglyphica* to MAXIMILIAN Succeſſor to FERDINANDO, firſt printed at *Antwerp*, *An. Dom.* 1564. and afterwards at *Francford*, 1591. and what other places I know not. In the year 1595. he did write (and was printed 1599 I am ſure, but whether before that or no, I cannot certainly tell) *A diſcourſe Apologetical*, &c. directed to the then *Archbiſhop of Canterbury*, wherein he hath a Catalogue of books written by himſelf, printed and unprinted, to the number of 48. in all, and doth alſo mention the books of his Library about 4000 volums in all, whereof 700 ancient Manuſcripts, Latin, Greek, and Hebrew. There alſo doth he produce a Teſtimony of the Univerſity of *Cambridg*, dated 1548. But this whole Diſcourſe of his being but ſhort, for the better ſatisfaction of the Reader, I thought good to have it here reprinted the next after this Preface. His *Mathematical Preface* before *Euclid*, is that I think which of all his writings publiſhed hath been moſt taken notice of in *England*, and added much to the worth and commendation of that Edition of *Euclid*. He was a married man and had divers children, as will appear by this Relation; a great Traveller, and lived to a great age. But as I ſaid before, I do not pretend to give an account of his life in general, unto others, which my ſelf am yet a ſtranger to. What concerneth this *Relation* I am to give an account, and I hope there ſhall be nothing wanting to that. Four things I propoſe to my ſelf to that end,

Firſt, Somewhat to confirm the truth and ſincerity of this whole *Relation*.

Secondly, To anſwer ſome Objections that may be made againſt ſome parts of it.

Thirdly, To give ſome light to ſome places, and to ſatisfie the Reader concerning the perfection and imperfection of the book, as alſo, concerning the Original Copy.

Fourthly, and laſtly, To ſhew the many good uſes that may be made of all by a ſober Chriſtian.

I. It ſeems that Dr. *Dee* began to have the reputation of a *Conjurer* betimes. He doth very grievouſly complain of it in that *Preface* to *Euclid* but now ſpoken of, about the end of it, and yet there doth alſo term himſelf, *An old forworn Mathematician*. For my part whether he could ever truly be ſo called, I yet make ſome queſtion: But I am very confident, that himſelf did not know or think himſelf ſo, but a zealous worſhipper of God, and a very free and ſincere Chriſtian. How this is to be reconciled with the truth of this *Relation*, ſhall be afterwards conſidered of. For the truth and ſincerity of the *Relation*, I hope

no body will ſo groſly miſtake us as though we intended thereby to juſtifie what is here printed againſt any ſuſpition of forgery; as if any man taking the advantage of Dr. *Dees* name and fame of a *Conjurer*, could be ſuſpected to have deviſed and invented theſe things in his own brain to abuſe the world. I ſhould be ſorry my name ſhould appear in any kind to any book lyable to ſuch a ſuſpition; and the very name and credit of that ſo much and ſo deſervedly prized *Library* from whence this is pretended to be taken, is ſufficient (with civil underſtanding men) to prevent the groſſeneſſe of ſuch a miſtake. Beſides the Original Copy it ſelf, all written with Dr. *Dees* own hand, there kept and preſerved. But by *Truth and Sincerity*, intending not only Dr. *Dee's* fidelity in relating what himſelf believed, but alſo the *reality* of thoſe things that he ſpeaks of, according to his relation: his only (but great and dreadful) error being, that he miſtook falſe lying Spirits for Angels of Light, the Divel of Hell (as we commonly term him) for the God of Heaven. For the *Truth* then, and *Sincerity* or *Reality* of the *Relation* in this ſenſe, I ſhall firſt appeal to the Book it ſelf. I know it is the faſhion of many (I will not ſay that (I never did it my ſelf) that are buyers of books, they will turn five or ſix leaves, if they happen upon ſomewhat that pleaſeth their fancy, the book is a good book, and when they have bought it, it concerneth them to think ſo, becauſe they have paid for it: but on the other ſide, if they light upon ſomewhat that doth not pleaſe (which may happen in the beſt) they are as ready to condemn and caſt away. It is very poſſible that ſome ſuch buyer lighting upon this, and in it, upon ſome places here and there, where ſome odd uncouth things may offer themſelves; things ridiculous, incredible to ordinary ſenſe and conſtruction, he may be ready to judge of the whole accordingly. But for all this, I will in the firſt place appeal to the book it ſelf; but with this reſpect to the Reader, that he will have patience to read in order one fourth part of the book at leaſt before he judge; and if by that time he be not convicted, he ſhall have my good will to give it over. Not but that all the reſt, even to the end, doth help very well to confirm the truth and reality of the whole Story: but becauſe I think there is ſo much in any fourth part, if diligently read, and with due conſideration, that I deſpair of his aſſent, that is not convicted by it. For my part, when the book was firſt communicated unto me by that Right worthy Gentleman who is very ſtudious to purchaſe and procure ſuch Records and Monuments as may advantage the truth of God (all truth is of God) and the honour of this Land, following therein the example of his noble Progenitor, by his very name, Sir *Robert Cotton*, known to all the Learned as far as Europe extendeth. I read it curſorily becauſe I was quickly convinced in my ſelf that it could be no counterfeit immaginarie buſineſſe, and was very deſirous to ſee the end, ſo far as the book did go. Afterwards, when I underſtood that the ſaid worthy Gentleman (eſpecially, as I ſuppoſe, relying upon my *Lord of Armagh's judgment and teſtimonie*, which we have before ſpoken of) was willing it ſhould be publiſhed, and that he had committed

Sir *Thomas Cotton* Knight Baronet.

mitted the whole buſineſs unto me; I read it over very exactly, and took notes of the moſt remarkable paſſages (as they appeared unto me) truly I was ſo much confirmed in this firſt opinion by my ſecond reading, that I ſhall not be afraid to profeſs that I never gave more credit to any Humane Hiſtory of former times. All things ſeemed unto me ſo ſimply, and yet ſo accurately, and with ſo much confirmation of all manner of circumſtances written and delivered, that I cannot yet ſatisfie my ſelf, but all judicious Readers will be of my opinion. But nevertheleſs, to help them that truſt not much to their own judgments, let us ſee what can be ſaid.

Firſt, I would have them, that would be further ſatisfied, to read Dr. *Dee* in that forecited Preface, where he doth plead his own cauſe, to acquit himſelf of that grievous crime and imputation of a *Conjurer*. But that was written, I muſt confeſs, long before his Communication with Spirits: yet it is ſomewhat to know what opinion he had then of them that deal with Divels and evil Spirits. But after he was made acquainted, and in great dealings with them, and had in readineſs divers of theſe his books, or others of the ſame Argument, containing their ſeveral conferences and communications, to ſhew, and the manner of their appearing exactly ſet down; obſerve, I pray, with what confidence he did addreſs himſelf to the greateſt and wiſeſt in Europe. To Queen *Elizabeth* often, and to her Council, as by many places of this Relation doth appear; but more particularly by his Letter to Sir *Francis Walſingham*, Secretary, &c. That he did the like to King *James* and his Councel, may eaſily be gathered by the Records (in this *Relation*) of **1607.** but much defective. But then to the Emperor *Rodolphe*, to *Stephen* King of *Poland*, and divers other Princes and their Deputies; the wiſeſt and learnedſt, their ſeveral Courts did afford for the time: the particulars of all which addreſſes and tranſactions are very exactly ſet down in the book. Nay, ſuch was his confidence, that had it not been for the *Nuncius Apoſtolicus* his appearing againſt him at the Emperors Court by order from the Pope, he was, as by ſome places may be collected, reſolved for *Rome* alſo, not doubting but he ſhould approve himſelf and his doings to the Pope himſelf and his Cardinals. In all theſe his addreſſes and applications being ſtill very ready to impart all things unto them that would entertain them with that reſpect he thought they deſerved; yea, readily, which is very obſervable, even to receive them into this Myſtical Society, whom he thought worthy, and in ſome capacity to promote the deſign; as *de facto* he did divers in ſeveral places: *Albertus Alaſco*, Prince Palatine of *Polonia*, *Puccius* a learned man, and Prince *Roſemberg* in *Germany*, who were long of the Society, beſides ſome admitted to ſome Actions for a while, as *Stephen* King of *Poland*, and ſome others. We will eaſily grant (as elſewhere hath been treated and handled at large) that a diſtempered brain may ſee, yea, and hear ſtrange things, and entertain them with all poſſible confidence, as real things, and yet all but fancy, without any real ſound or Apparition. But theſe ſights and Apparitions that Dr. *Dee* gives here an account, are quite of another nature; yea, though poſſibly the Divel might repreſent divers of theſe things to the fancy inwardly which

which appeared outwardly: Yet of another nature, I ſay, and not without the intervention and operation of Spirits, as will eaſily appear to any man by the particulars. Beſides the long Speeches, Diſcourſes, Interlocutions upon all occaſions and occurrences in the preſence of more then one alwayes; and externally audible to different perſons, for the moſt part or very frequently. That theſe things could not be the operation of a diſtempered Fancy, will be a ſufficient evidence to any rational man.

Again, let his uſual preparations and Prayers againſt an Apparition or Action (as he called them) his extraordinary prayers upon ſome extraordinary occaſions, as upon *Edward Kelley* his temporary repentance, and another for him when he was about to forſake him (in Latine a long one) *Stephen* King of *Poland* being then preſent. And again, when his Son *Arthur* was to be initiated to theſe Myſtical Operations and Apparitions, in the place of *Edward Kelley*, and the like. And again, his Humility, Piety, Patience, (O what pity that ſuch a man ſhould fall into ſuch a deluſion! but we ſhall conſider of the cauſes in its right place afterwards) upon all occaſions, temptations, diſtreſſes, moſt eminent throughout the whole Book. Let theſe things be well conſidered, and above the reſt, his large and punctual relation of that ſad abominable ſtory of their *Promiſcuous, carnal Copulation*, under the pretence of obedience to God.—— Let theſe things, I ſay, be well conſidered, and I think no man will make any queſtion but the poor man did deal with all poſſible ſimplicity and ſincerity, to the utmoſt of his underſtanding at that time. And truly, this one thing (as we ſaid before) excepted, his miſtaking of evil Spirits for good, it doth not appear by any thing but that he had his underſtanding, and the perfect uſe of his Reaſon to the very laſt, as well as he had had any time of his life.

Again, let it be conſidered, that he carryed with him where ever he went A STONE, which he called his *Angelicall Stone*, as *brought unto him by an Angel, but by a Spirit ſure enough*, which he ſhewed unto many; to the Emperor among others, or the Emperors Deputy, Dr. *Curts*, as I remember: But more of this *Stone* afterwards. We may therefore conclude ſurely enough, That Dr. *Dee* in all this Relation did deal with all ſimplicity and ſincerity. I ſhall only add, That whereas I uſed the word *Reality* before, concerning thoſe things that appeared, according to this Relation: I would not be miſtaken, as though I intended that whatſoever the Divel did ſeem to do or repreſent; it was *Really* and *Subſtantially* as it ſeemed and appeared, that would be a great and groſs miſtake. The very word *Apparition* doth rather import the contrary. All I underſtand by *Reality*, is, that what things appeared, they did ſo appear by the power and operation of Spirits, actually preſent and working, and were not the effects of a depraved fancy and imagination by meer natural cauſes. By which, ſtrange things, I confeſs, may be preſented and apprehended too, ſometimes by the parties with all confidence, as we ſaid before, though all be but fancy and imagination. But all circumſtances well conſidered, make this Caſe here to be of another nature; and it may be it was the policy of theſe Spirits to joyn *two* of purpoſe in this buſineſs, to make the truth and reality of it the more unque-

queſtionable; hoping (if God had given way) they ſhould have paſſed, in time for good Spirits abroad generally, and then we ſhould have ſeen what they would have made of it. From leſſe beginnings, I am ſure, greateſt confuſions have proceeded and prevailed in the world, as we ſhall ſhew elſewhere. And ſince that in all this buſineſs, as we ſaid but now, Dr. *Dee* did not deal alone, but had a conſtant Partner or Aſsiſtant, whom ſometimes himſelf calleth his *Seer*, or *Skryer*, one by name *Edward Kelly*: it will be requiſite before we proceed further, that we give ſome account of him alſo. According to Dr. *Dee*'s own relation here, *An. Dom.* 1587. *April* 7. *Trebonæ*: in the particulars of his Son *Arthur*'s *Conſecration* (after his manner, which he calls, *His offering and preſenting of him to the ſervice of God:*) *Uriel* (one of his chiefeſt Spirits) was the author of their *Conjunction*: but when and how it hapned (being but *obiter* mentioned there) we do not find any where; and more then what I find here I have nothing to ſay: For certain it is by this whole ſtory, from the beginning to the end of it, that *Kelley* was a great Conjurer, one that daily converſed by ſuch art as is uſed by ordinary Magicians, with evil Spirits, and knew them to be ſo. Yet I would ſuppoſe that he was one of the beſt ſort of Magicians, that dealt with Spirits by a kind of *Command* (as is well known ſome do) and not by any *Compact* or agreement: this may probably be gathered from ſundry places. But that he was a Conjurer, appeareth firſt by that, where he proffered to raiſe ſome evil Spirit before the Poliſh Prince Palatine, *Albert Lasky* (of whom more by and by) for a proof of his Art. But Dr. *Dee* would not ſuffer him to do it in his houſe. Wicked ſpirits are caſt out of him to the number of 15. *p.* 32. But I make no great matter of that in point of proof, becauſe all there upon his bare report only. But ſee *p.* 63. &c. where it is laid to his charge, and he anſwereth for himſelf and his Spirits. See alſo where at laſt he yielded to bury not to burn his Magical books. But read his own confeſsion (where you ſhall find him ſpeak like one that knew very well what did belong to the Art) and the record made by Dr. *Dee* concerning a ſhrewd conteſt that hapned between Dr. *Dee* and him, (it was about ſome Magical things) wherein *Edward Kelly* carried himſelf ſo fiercely, that Dr. *Dee* being afraid of his life, was forced to call for help. Peruſe well this place and I preſume you will require no further light as to this particular concerning *Kelly*.

As for the ſeveral *Epiſtles* (in Latin moſt) that will be found here, as alſo Narratives of ſeveral meetings and conferences, they carry ſo much light with them, being ſet out with ſo many remarkable circumſtances of time, place, perſons, &c. that no man of judgment that hath any knowledge of the world, will or can make any ſcruple of the ſincerity and fidelity of either reports or Deeds and monuments (ſuch I account the Letters to be) herein contained. A man might with little labour (that had all kind of books at command) have found ſomewhat concerning moſt (outlandiſh) perſons in them mentioned. I could not intend it, and I think it would have been a needleſs labour. If any make any queſtion let them make ſearch, I dare warrant it unto them they ſhall find all things to agree punctually. But becauſe *Albert Lasky* (next to *Edward Kelley*) is the man moſt in-

interreſſed in this ſtory; I will give you ſome account of him out of Mr. *Cambden* his *Annals*.

Anno Dom. 1583. *E Polonia, Ruſsiæ vicinâ hac æſtate venit in Angliam ut Reginam inviſeret,* Albertus Alaſco, *Palatinus Siradienſis vir eruditus, corporis lineamentis barbâ promiſſiſsimâ, veſtitu decoro, & pervenuſto; qui perbenignè ab ipſa nobilibuſque magnoque honore & lautitiis, et ab Accademia Oxonienſi eruditis oblectationibus, atque variis ſpectaculis exceptus, poſt 4. menſes ære alieno oppreſſus, clam receſsit.*

But of all Letters here exhibited, I am moſt taken, I muſt confeſs, with the Biſhops Letter that was *Nuncius Apoſtolicus*: he ſeemes to me to ſpeak to the caſe very pertinently (take *Puccius* his account along in his long letter to Dr. *Dee*, of his conference with the ſaid Biſhop concerning the ſame buſineſs) and to have carryed himſelf towards Dr. *Dee* very moderately and friendly.

II. Now to Objections:

The firſt ſhall be this: Although 'tis very probable that Dr. *Dee* himſelf dealt ſimply and ſincerely; yet ſince he himſelf ſaw nothing (for ſo himſelf acknowledgeth in ſome places) but by *Kelley*'s eyes, and heard nothing but with his ears. Is it not poſsible that *Kelley* being a cunning man, and well practiſed in theſe things might impoſe upon the credulity of Dr. *Dee* (a good innocent man) and the rather, becauſe by this office under the Doctor he got 50*l.* by the year, as appeareth. Truly this is plauſible as it is propoſed; and like enough that it might go a great way with them that are ſoon taken, and therefore ſeldom ſee any thing in the truth or true nature of it, but in the outward appearance of it only. But read and obſerve it diligently and you will find it far otherwiſe: It is true indeed, that ordinarily, Dr. *Dee* ſaw not himſelf; his buſineſs was to write what was ſeen (but in his preſence though) and heard by *Kelley*. Yet that himſelf heard often immediately appeareth by many places; I ſhall not need any quotations for that himſelf feeleth as well as *Kelley*. In the relation of the *Holy Stone*, how *taken away* by one that came in at a window in the ſhape of a man, and *how reſtored*; both *ſaw* certainly. In the ſtory of the *Holy Books*, *how burned* and how reſtored again (part of them at leaſt) which Dr *Dee* made a great Miracle of, as appeareth by ſome of thoſe places; there alſo both ſaw certainly. And *Albert Lasky, the Polonian Palatine ſaw as well as Kelley*. Beſides, it doth clearly appear throughout all the book that *Kelley* (though ſometimes with much adoe perſwaded for a while to think better of them) had generally no other opinion of theſe Apparitions but that they were meer illuſions of the Divel and evil Spirits, ſuch as himſelf could command by his art when he liſted, and was acquainted with, inſomuch that we find him for this very cauſe forſaking, or deſirous to forſake Dr. *Dee*, who was much troubled about it; and is forced in a place to *Pawn his Soul* unto him (to uſe his own words) that it was not ſo, and that they were good Spirits ſent from God in great favour unto them. But for all this *Kelley* would not be ſatisfied, but would have his Declaration or Proteſtation of his ſuſpition to the contrary entred into the book; which you ſhall find, and it will be worth your reading. I could further al-

alledge, that if a man conſiders the things delivered here upon ſeveral occaſions, being of a different nature, ſome Moral, ſome Phyſical, ſome Metaphyſical, and Theological of higheſt points (though ſometimes wild enough, and not warrantable; yet for the moſt part very remote from vulgar capacities) he will not eaſily believe that *Kelley*, who ſcarce underſtood Latine) not to ſpeak of ſome things delivered in *Greek* in ſome places) and betook himſelf to the ſtudy of Logick long after he had entred himſelf into this courſe, could utter ſuch things: no, nor any man living perchance, that had not made it his ſtudy all his life-time. But that which muſt needs end this quarrel (if any man will be pertinacious) and put all things out of doubt, is, that not *Kelley* only ſerved in this place of *Seer* or *Skryer*, but others alſo, as his ſon *Arthur*, and in his latter dayes, when *Kelley* was either gone or ſick, one *Bartholomew*, as will be found in all the *Actions* and Apparitions of the year 1607. which (as I ſuſpect) was the laſt year of the Doctors life, or beyond which I think he did not live long.

Secondly, It may be objected, or ſtuck at leaſt, How Dr. *Dee*, ſo good, ſo innocent, yea, ſo pious a man, and ſo ſincere a Chriſtian as by theſe papers (his deluſion and the effects of it ſtill excepted) he doth ſeem to have been, God would permit ſuch a one to be ſo deluded and abuſed, ſo rackt in his ſoul, ſo hurried in his body for ſo long a time, notwithſtanding his frequent, earneſt, zealous prayers and addreſſes unto God, by evil Spirits (even to his dying day, for ought we know) as he is here by his own relation ſet out unto us? Truly, if a man ſhall conſider the whole carriage of this buſineſſe, from the beginning to the end, according to this true and faithful (for I think I may ſo ſpeak with confidence) account of it here preſented unto us, this poor man, how from time to time ſhamefully, groſly delayed, deluded, quarrelled without cauſe, ſtill toled on with ſome ſhews and appearances, and yet ſtill fruſtrated and put off: his many pangs and agonies about it, his ſad condition after ſo many years toil, travel, drudgery and earneſt expectation, at the very laſt (as appeareth by the *Actions* and apparitions of the year 1607.) I cannot tell whether I ſhould make him an object of more horror or compaſſion; but of both certainly in a great meaſure to any man that hath any ſenſe of Humanity, and in the examples of others of humane frailty: and again, any regard of parts and worth, ſuch as were in this man in a high degree. True it is, that he had *joyes* withal and comforts, imaginary, deluſory, it is true; yet ſuch as he enjoyed and kept up his heart, and made him outwardly chearful often times, I make no queſtion; ſuch as the Saints (as they call themſelves) and *Schiſmaticks* of theſe and former times have ever been very prone to boaſt of, perſwading themſelves that they are the *effects* of Gods bleſſed *Spirit*. But even in theſe his joys and comforts, the fruits and fancies of his deluded ſoul (as in many others of a diſtempered brain) is not he an object of great compaſſion to any, both ſober and charitable? If this then were his caſe indeed, what ſhall we ſay? if nothing elſe, I know not but it ought to ſatisfie a rational, ſober, humble man: If we ſay, That it is not in man to give an account of all Gods judgments, neither is there any ground for us to murmure becauſe we do not underſtand them, or that they often ſeem contrary

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to the judgment of humane reaſon, becauſe it is againſt all Reaſon as well as Religion, to believe that a creature ſo much inferior to God, by nature as man is, ſhould ſee every thing as he ſeeth, and think as he thinks; and conſequently judge and determine in and of all things as God judgeth and determineth. The Apoſtle therefore not without cauſe, would have all private judgments (for of publick for the maintenance of peace and order among men, it is another caſe) deferr'd to that time, *when the hearts of all men ſhall be laid open, all hidden things and ſecret counſels revealed.* But we have enough to ſay in this caſe without it. For if *Pride* and *Curioſity* were enough to undoe our firſt Parent, and in him all mankind, when otherwiſe innocent, and in poſſeſſion of Paradiſe. Should we wonder if it had the ſame event in Dr. *Dee*, though otherwiſe, as he doth appear to us, innocent, and well qualified? That this was his caſe and error, I will appeal to his own confeſſion (though he makes it his boaſt) in more then one of his Letters or addreſſes, where he profeſſeth, *That for divers years he had been an earneſt ſuter unto God in prayer for Wiſdom*; that is, as he interprets himſelf, *That he might underſtand the ſecrets of Nature that had not been revealed unto men hitherto*; to the end, as he profeſſeth, and his own deceitful heart it may be ſuggeſted unto him, *That he might glorifie God*; but certainly, that himſelf might become a *glorious man* in the world, and be admired, yea, adored every where almoſt, as he might be ſure it would be, had he compaſſed his deſire. And what do we think ſhould put him upon ſuch a deſire, with hopes to obtain it, but an opinion he had of himſelf as an extraordinary man, both for *parts*, and for *favour with God?* But however, had he been to the utmoſt of what he could think of himſelf, beſides his Spiritual pride of thinking ſo of himſelf (as great a ſin as any in the eyes of God) his praying for ſuch a thing with ſo much importunity, was a great tempting of God, and deſerving greateſt judgments. Had he indeed been a ſuter unto God for ſuch *Wiſdom* as the Prophet *Jeremie* deſcribeth (11. v. 24, 25.) *Let not the Wiſe man glorie in his wiſdom, &c. but let him that glorieth, &c.* And for ſuch *knowledg* as our Saviour commandeth, *Joh.* 17. 3. *And this is life eternal, that they may know thee*, &c. And his bleſſed Apoſtle (1 *Cor.* 11. 2.) *For I determined not to know any thing*, &c. he had had good warrant for his prayers, and it is very likely that God would have granted him his requeſt, ſo far as might have concerned his own ſalvation and eternal happineſs. Beſides, it is lawful (nay fit) for a man to pray for Gods bleſſing upon his labours, for competency of wit and capacity that he may do well in his vocation and glorifie God. But for a man to aſpire to ſuch eminency above other men, and by means that are not ordinary (as that conceited *Philoſophers Stone*, and the like) and to intereſt God by earneſt ſolicitations in his ambitions extravagant deſires; that God, who hath ſaid of himſelf, *That he reſiſteth the proud, but giveth grace unto the humble*, muſt needs be ſo great and ſo high a provocation (if well conſidered) as that I begin to doubt whether it be charity to pity him that ſuffered ſo juſtly and deſervedly. I do not know but it is as lawfull for any man obſcurely born to pray for a Kingdom, for a Common Souldier that he may have ſtrength to encounter thouſands, or for an ordinarie Maid, that ſhe may become the faireſt of women. In all

all theſe it is poſſible to glorifie God, we grant, were it fit for us to preſcribe unto God, neglecting thoſe that he hath appointed, by what means he ſhould be glorified; and could we ſecure our ſelves that in pretending to Gods glory we do not ſeek our own. I wiſh that our great undertakers and reformers (ſuch is their wiſdom they think) of Arts and Sciences would ſeriouſly think of this; they eſpecially who take upon themſelves to make all men wiſe and of one mind, and to reconcile all doubts and difficulties in Religion, and otherwiſe; in a word, to make Truth to be imbraced by all men. Should theſe men tell us that if they had had the creating of the world, and the ordering of all things (and there be, I think, in the world that have ſaid little leſs) from the beginning, they would have made an other gueſs of things then God had done: We would have conſiderd of it perchance what might be the ground in any mortal man of ſuch wonderful confidence. But ſuch being the condition of the world, as it is, and ſuch of men, naturally; or to ſpeak as a Chriſtian, ſince the fall of *Adam*, and the conſequencies of it, the curſe of God, &c. to make all men wiſe, of one mind, good, religious, without an infinite omnipotent power, ſuch as of nothing was able to create a world: can any man (ſober and wiſe) hear it; hear it with patience, that thinks it impoſſible, yea ſtrange, that Caſtles ſhould be built in the air, or the heavens battered with great guns? And yet ſuch books are read, yea and much ſet by, by ſome men. My judgment is, That they are to be pityed (if diſtemper be the cauſe, as I believe it is in ſome) that boaſt of ſuch things; but if wiſe and politick, to get credit and money (as ſome I believe) it is a great argument of their confidence, that there be many in the word that are not very wiſe. But to return to Dr. *Dee*: It might be further added and proved by examples, that ſome men of tranſcendent *holineſs* and mortification (in the ſight of men) ſo ſequeſtred from the world (ſome of them) and the vanities of it, that for many years they had converſed with God alone in a manner; yet through pride and conceit of their own parts and favour with God, fell into *deluſions* and temptations, if not altogether the ſame, yet not leſs ſtrange and dreadful. Such examples Eccleſiaſtical Story will afford, and other books of that nature, but I have them not at this time, and I conceive I have ſaid enough to this particular.

But of his *Praying* too, ſomewhat would be obſerved. *His Spirits* tell him ſomewhere, that he had the *Gift of Praying*. Truly I believe he had, as it is ordinarily called: that it is, that he could expreſs himſelf very fluently and earneſtly in Prayer, and that he did it often to his own great contentment. Let no man wonder at this; I have ſhewed elſewhere that ſome that have been very wicked, yea, ſome that dyed for blaſphemy, and with blaſphemy in their mouth to the laſt gaſp, have had it in a great meaſure, and done much miſchief by it. It is no diſparagement to Prayer, no more then it is to the beſt things of the world (and what better and more heavenly then prayer well uſed?) if they be abuſed. And it is commonly obſerved, that the corruption of beſt things is moſt dangerous. What bred thoſe pernicious hereticks that ſo long troubled the world, and could not be ſuppreſſed but by abſolute deſtruction, but long affected prayers (therefore called *Euchites* or *Meſſaliani*, that is to ſay, the *Prayers*) and Enthuſiaſms? And as to that point of *inward joy and complacency*, which ſome Schiſmaticks and wicked men find in

themſelves at their prayers, which ignorant deluded people think to be an argument of the Spirit: It is certain, and is a myſtery of nature that hath (may I ſpeak it without bragging) been brought to light (of late years at leaſt) by my ſelf and fully diſcovered, 'That not only the inward heat of "mental conception (where there is any vigor) but alſo the muſick of out-"ward words, is able to occaſion it. Indeed it is a point that doth deſerve to be well conſidered of in theſe times eſpecially. For when young boyes and illiterate men (and the number is likely to increaſe now that *Catechizing* is ſo much neglected) are turned looſe to exerciſe themſelves in this gift (as they call it) and when by long practice they have attained to ſome readineſs and volubility, which doth occaſion ſome inward lightſomeneſs and excitations, or perchance ſomewhat that may have ſome reſemblance to ſpiritual ſorrow and compunction, they preſently think themſelves inſpired, and ſo they become *Saints* before they know what it is to be *Chriſtians*. And if they can Pray by inſpiration, why not Preach alſo? So comes in *Anabaptiſm* by degrees, which will be the ruine of all Religion and civil Government where ever it prevails. And I believe that this fond fooliſh conceit of *Inſpiration*, as it hath been the occaſion of much other miſchief, ſo of that horrid ſacriledge, ſhall I call it, or profanation (I hope I may do either without offence, for it is not done by any publick Authority that I know of) the caſting and baniſhing of THE LORDS PRAYER out of many private houſes and Churches; then which, I think, Chriſt never received a greater affront from any that called themſelves Chriſtians. I am not ſo uncharitable as to believe that it is done in direct oppoſition to Chriſt by any real Chriſtians, but in a furious zeale by many, I believe, againſt ſet prayers. But this is not a place to diſpute it: Certainly, as the Lords Prayer is a Prayer of moſt incredible comfort to them that uſe it devoutly and upon good grounds (a good foundation of Religion and ſound Faith, I mean) ſo I believe that ſet Prayers in general are of more concernment to the ſetling of Peace in the Commonwealth then many men are aware of. But let this paſs for my opinion; there be worſe I am ſure that paſs currently.

Again, A man may wonder (I cannot tell whether an objection may be made of it) that Dr. *Dee*, though he were at the firſt deluded (to which his own pride and preſumption did expoſe him) as many have been; yet afterwards in proceſs of time when he found himſelf ſo deluded and ſhuffled with; when *Edward Kelley* did uſe ſuch pregnant arguments to him (as he did more then once) to perſwade him that they were evil Spirits that appeared unto them; nay, when he had found by certain experience, that his Spirits had told him many lies, foretold many things concerning Princes and Kingdoms, very particularly limited with circumſtances of time, which when the time was expired did not at all come to paſs; yet for all this he durſt *pawn his Soul for them* that they were *good Spirits*, and continued in his confidence (ſo farre as our Relation goes) to the laſt. I anſwer, Such is the power of this kind of Spiritual deluſion, it doth ſo poſſeſs them whom it hath once taken hold of, that they ſeldom, any of them, recover themſelves. In the dayes of *Martin Luther* (a great and zealous reformer

mer of Religion; but one that would have deteſted them as the worſt of Infidels that had uſed the *Lords Prayer*, as ſome have done in our dayes, as appears by what he ſaith of it in more then one place) there lived one *Michael Stifelius*, who applying to himſelf ſome place of the *Apocalypſe*, took upon him to Prophecy. He had foretold that in the year of the Lord 1533. before the 19 of *September* the end of the world, and Chriſts coming to Judgment would be. He did ſhew ſo much confidence, that ſome write, *Luther* himſelf was ſomewhat ſtartled at the firſt. But that day paſt, he came a ſecond time to *Luther* with new Calculations, and had digeſted the whole buſineſs into 22. Articles, the effect of which was to demonſtrate that the end of the world would be in *October* following. But now *Luther* thought he had had tryal enough, and gave ſo little credit to him; that he (though he loved the man) ſilenced him for a time; which our Apocalyptical Prophet took very ill at his hands, and wondred much at his incredulity. Well, that moneth and ſome after that over, our Prophet (who had made no little ſtir in the Country by his Prophecying) was caſt into priſon for his obſtinacy. After a while *Luther* viſited him, thinking by that time to find him of another mind. But ſo far was he from acknowledging his error, that he down right railed at *Luther* for giving him good counſel. And ſome write that to his dying day (having lived to the age of 80. years) he never recanted. And was not this the caſe of learned *Poſtellus*, who fallen into ſome grievous wild fancies in his latter dayes, though ſound enough ſtill in other things, could never be reclaimed though means were uſed from time to time the beſt and gentleſt (in reſpect to his worth and perſon) that could be thought of? But what talk we of particular men? Conſider the *Anabaptiſts* in general. Above an hundred years ago they troubled *Germany* very much: it coſt many thouſands their lives. They roved up and down. No ſooner deſtroyed in one place but they ſprung (whileſt that ſeaſon laſted) in another. Their pretences every where were the ſame; *Revelations* and the *Spirit*: the wickedneſs of Princes and Magiſtrates, and *Chriſt Jeſus to be ſet up in his Throne*. Well, at laſt they were deſtroyed in moſt places. Stories of them have been written in all Languages, read every where, and their lamentable end. Can all this hinder but that upon every opportunity of a confuſed and confounded Government, they ſtart up again in the ſame ſhape and form as before; the ſame pretences, the ſame Scriptures, for all the world, miſerably detorted and abuſed, to raiſe tumults and ſeditions in all places. Such is the wretchedneſs of man that is once out of the right way of Reaſon and Sobriety. But withall we muſt ſay in this particular caſe of Dr. *Dee's*, though his obſtinacy was great and marvellous, yet it muſt be acknowledged, that great was the *diligence* and ſubtility of his *Spirits* to keep their hold: and ſome things ſometimes happened (as his danger and preſervation about *Graveſend*, when he firſt, here related, went out of the Realm) very ſtrangely, and ſuch was the unhappineſs of his miſapplyed zeal, that he made a Providence of whatſoever hapned unto him as he deſired.

So much for Dr. *Dee* himſelf. But of his *Spirits* a greater queſtion perchance may be moved: If evil, wicked, lying Spirits (as we have reaſon

to believe, and no man I think will queſtion) how came they to be ſuch perſwaders to Piety and godlineſs, yea, ſuch preachers of Chriſt, his Incarnation, his Paſſion, and other Myſteries of the Chriſtian Faith, not only by them here acknowledged, but in ſome places very Scholaſtically ſet out and declared? It ſeemeth ſomewhat contrary to reaſon and as contrary to the words of our Saviour, *Every Kingdom divided againſt it ſelf*, &c. But firſt, to the matter of fact: The Divels we know even in the Goſpel did acknowledg, nay, in ſome manner proclaim Chriſt to be the Son of God: which is the main Article he did conteſt with Chriſt by Scripture Authority; and by S. *Pauls* teſtimony, can transform himſelf, when he liſt into an Angel of light. And in ſome relations well atteſted, of Poſſeſſions and publick Exorciſms that have been uſed; we find the Divel often ſpeaking by the mouth of women, rather like a Monk out of the Pulpit, perſwading to temperance, rebuking vices, expounding of myſteries, and the like, then as one that were an enemy to truth and godlineſs. Inſomuch that ſome have been ready to make a great myſtery and triumph of it, thereby to convict Hereticks and Atheiſts, in time, more effectually, then they have been by any other means that have been uſed hitherto: and aſcribing the whole buſineſs not to the Divel himſelf, but the great power and Providence of God, as forcing him againſt his will to be an inſtrument of his Truth. For my part, I ſee cauſe enough to believe that ſuch things, there contained at large, might come from the Divel; that is, might truly and really be ſpoken by perſons poſſeſſed and inſpired by the Divel. But that they are imployed by God to that end, I ſhall not eaſily grant. I rather ſuſpect that whatſoever comes from them in that kind, though it be good in it ſelf, yet they may have a miſchievous end in it; and that I believe will ſoon appear if they can once gaine ſo much credit among men as to be believed to be ſent by God to bear teſtimony to the truth. A man may ſee ſomewhat already by thoſe very Relations, and that account that is given us there. And therefore I do not wonder if even among the more ſober Papiſts this project (as the relater and publiſher complaineth) hath found oppoſition. The Divel is very cunning; a notable Polititian. S. *Paul* knew him ſo, and therefore he uſes many words to ſet out his frauds. He can lay the foundation of a plot, if need be, a hundred years before the effects ſhall appear. But then he hath his end. It is not good truſting of him, or dealing with him upon any pretence. Can any man ſpeak better then he doth by the mouth of Anabaptiſts and Schiſmaticks? And this he will do for many years together if need be, that they that at firſt ſtood off may be won by time. But let them be once abſolute maſters, and then he will appear in his own ſhape. There is one thing which I wonder much more at in thoſe Relations I have mentioned, and that is, that the Divel himſelf ſhould turn ſuch a fierce accuſer of them that have ſerved him ſo long, Witches and Magicians. I know he doth here ſo too in ſome kind, in more then one place. He doth much inveigh againſt Divels and all that have to do with them, Magicians, &c. But that is in general only, or in *Kelley*'s particular caſe, upon whom he had another hold, which he made more reckoning of, to wit, as he appeared

peared to them as an Angel of light. Any thing to maintain his intereſt there, and their good opinion of him; for he had great hopes from that plot. But that he ſhould purſue ſo ridgedly particular men and women whom he had uſed ſo long, to death, and do the part of an informer againſt them; may ſeem more like unto a Kingdom divided againſt it ſelf, but it is not our caſe here; neither am I very well ſatisfied, that whatſoever the Divel ſaith or layes to the charge of them by whoſe mouth he ſpeaketh, ought to be received for good teſtimony. Here it may be *Wierius* had ſome reaſon; for I doubt ſome have been too credulous. But this by the way ſhall ſuffice.

That the Divel ſhould lie often, or be miſtaken himſelf, in his *Prophecies*, as by many particulars of this Relation will appear, I will not look upon that, as if any objection could be made of it: But it may be wondred, perchance, Dr. *Dee* being often in ſo great *want of monies*, that he did not know which way to turn, what ſhift to make; at which time he did alwayes with much humility addreſs himſelf to his Spirits, making his wants known unto them; and the Divel on the other ſide, both by his own boaſting, and by the teſtimonie of thoſe who could not lie, having the goods of this world (though ſtill under God) much at his diſpoſing, and alwayes, as he ſeemed, very deſirous to give Dr. *Dee* all poſſible ſatisfaction: that in this caſe, once or twice perchance excepted, when the Dr. was well furniſhed (for which the Spirits had his thanks) at all other times he was ſtill, to his very great grief and perplexity, left to himſelf to ſhift as he could, and ſome pretence, why not otherwiſe ſupplyed, cunningly deviſed by them that were ſo able, and to whom he was ſo dear. But I muſt remember my ſelf: I ſaid ſo able; but in ſome places his Spirits tell him plainly, It was not in their power, becauſe no part of their Commiſsion, or becauſe it did not belong unto *them* (ſuch as dealt with him) to meddle with the Treaſures of the earth: and ſometimes that they were things beneath their cognizance or intermedling. Of the different *nature of Spirits*, we ſhall ſay ſomewhat by and by, that may have ſome relation to this alſo, perchance. But granting that the Divel generally hath power enough both to find mony and to gratifie with it where he ſeeth cauſe. Yet in this caſe of Witches and Magicians, direct or indirect, *it is certain and obſerved by many as an argument of Gods great Providence over men, that generally he hath not*: It is in very deed a great Argument of a ſuperiour over-ruling power and Providence. For if men of all profeſſions will hazard (their Souls) ſo far as we ſee daily to get money and eſtates by indirect unconſcionable wayes, though they are not alwayes ſure, and that it be long oftentimes before it comes, and oftentimes prove their ruine, even in this world, through many caſualties; as alterations of times, and the like: what would it be if it were in the power of the D. to help every one that came unto him, yielding but to ſuch and ſuch conditions, according as they could agree?

Hitherto I have conſidered what I thought might be objected by others. I have *one objection more*, which to me was more conſiderable (as an objection, I mean, not ſo readily anſwered) then all the reſt: Devils, we think

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generally, both by their nature as Spirits, and by the advantage of long experience (a very great advantage indeed in point of knowledg) cannot but have perfect knowledg of all natural things, and all ſecrets of Nature, which do not require an infinite underſtanding; which by that meaſure of knowledge that even men have attained unto in a little time, is not likely to be ſo neceſſary in moſt things. But leſt any man ſhould quarrel at the word *Perfect*, becauſe all perfection belongs unto God properly, it ſhall ſuffice to ſay, That the knowledge Divels have of things Natural and Humane is incomparably greater then man is capable of. If ſo, how comes it to paſs that in many places of this Relation we find him acting his part rather as a Sophiſter (that I ſay not a Juggler) then a perfect Philoſopher; as a Quack, or an Empirick ſometimes, then a True, genuine Naturaliſt. And for language (not to ſpeak of his Divinity, which he might diſguiſe of purpoſe to his own ends) rather as one that had learned Latin by reading of barbarous books, of the middle age, for the moſt part, then of one that had been of *Auguſtus* his time, and long before that. But that which is ſtrangeſt of all is, that as in one place the Spirits were diſcovered by *Ed. Kelley* to ſteal out of *Agrippa* or *Trithemius* (ſo he thought at leaſt) ſo in divers other places, by the phraſe, and by the doctrine and opinions a man may trace noted Chymical and Cabaliſtical Authors of later times; yea, (if I be not much miſtaken) and *Paracelſus* himſelf, that prodigious creature, for whom and againſt whom ſo much hath been written ſince he lived; theſe things may ſeem ſtrange, but I think they may be anſwered. For firſt, we ſay, The Divel is not ambitious to ſhew himſelf and his abilities before men, but his way is (ſo obſerved by many) to fit himſelf (for matter and words) to the genius and capacity of thoſe that he dealeth with. Dr. *Dee*, of himſelf, long before any Apparition, was a Cabaliſtical man, up to the ears, as I may ſay; as may appear to any man by his *Monas Hieroglyphica*, a book much valued by himſelf, and by him Dedicated at the firſt to *Maximilian* the Emperor, and ſince preſented (as here related by himſelf) to *Rodolphe* as a choice piece. It may be thought ſo by thoſe who eſteem ſuch books as Dr. *Floid*, Dr. *Alabaſter*, and of late *Gafarell*, and the like. For my part I have read him; it is ſoon don, it is but a little book: but I muſt profeſs that I can extract no ſenſe nor reaſon (ſound and ſolid) out of it: neither yet doth it ſeem to me very dark or myſtical. Sure we are that thoſe Spirits did act their parts ſo well with Dr. *Dee*, that for the moſt part (in moſt Actions) they came off with good credit; and we find the Dr. every where almoſt extolling his Spiritual teachers and inſtructers, and praying God for them. Little reaſon therefore have we to except againſt any thing (in this kind) that gave him content, which was their aim and buſineſs.

Secondly, I ſay, If any thing reliſh here of *Trithemius* or *Paracelſus*, or any ſuch, well may we conclude from thence, that the Divel is like himſelf. This is the trueſt inference. It is he that inſpired *Trithemius* and *Paracelſus*, &c. that ſpeaketh here; and wonder ye if he ſpeaks like them? I do not expect that all men will be of my opinion; yet I ſpeak no Paradoxes: I have both reaſon and authority good and plauſible, I think, for what I ſay; but to argue the caſe at large would be tedious. Of *Trithemius* ſomewhat more afterwards will be ſaid. But we muſt go far beyond that time. A thouſand years and above, before

before either of them was born, was the BOOK OF ENOCH well known in the world; and then alſo was *Lingua Adami* (upon which two moſt of the Cabala ſtands) much talked of, as appears by *Greg. Niſſen* his learned books againſt *Eunomius* the Heretick. To ſpeak more particularly (becauſe ſo much of it in this Relation) the BOOK OF ENOCH was written before Chriſt; and it is thought by ſome very learned (though denyed by others) that it is the very book that S. *Jude* intended. A great fragment of it in Greek (it was written in Hebrew firſt) is to be ſeen in *Scaliger* (that incomparable man, the wonder of his Age, if not rather of all Ages) *his learned Notes upon* Euſebius. It was ſo famous a book antiently that even Heathens took notice of it, and grounded upon it objections againſt Chriſtians. It may appear by *Origen* againſt *Celſus*, in his book 5. *p.* 275. Πάνυ δὲ δυσχεχυμένος (ſaith he) ἐν τῇ περὶ τῶν ἐναλυθότων πρὸς ἀνθρώπους ἀγγέλων ἐξηλάσει λίθῳ τὸν ἀθανάτως ἐλθόντα εἰς αὐτὸν, ἀπὸ τῶν ἐν τῷ Ενὼχ γεγραμμένων ἅτινα οὐδ' αὐτὸς φαίνεται ἀναγνούς, οὐδὲ γνωρίσας ὅτι ἐν ταῖς Ἐκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα ἢ ἐπιγεγραμμένα τῇ Ἐνὼχ βιβλία. But S. *Jerome* and S. *Auguſtin* ſpeak of it more peremptorily as a fabulous book, and not allowed by the Church. How much of it is extant, beſides what we have in *Scaliger*, I know not; nor what part it is ſo often mentioned in this Relation. By what I have ſeen it doth appear to me a very ſuperſtitious, fooliſh, fabulous writing; or to conclude all in one word, Cabaliſtical, ſuch as the Divel might own very well, and in all probability was the author of. As for that conceit of the tongue which was ſpoken by *Adam* in Paradiſe, we have already ſaid that it is no late invention; and I make no queſtion but it proceeded from the ſame Author. Yea, thoſe very Characters commended unto Dr. *Dee* by his *Spirits* for holy and myſtical, and the original Characters (as I take it) of the holy tongue, they are no other, for the moſt part but ſuch as were ſet out and publiſhed long agoe by one *Theſeus Ambroſus* out of Magical books, as himſelf profeſſeth: you ſhall have a view of them *in ſome of the Tables at the end of the Preface.* Some letters are the ſame, others have much reſemblace in the ſubſtance; and in tranſcribing it is likely they might ſuffer ſome alteration. But it may be too the Spirits did not intend they ſhould be taken for the ſame, becauſe exploded by learned men, and therefore altered the forms and figures of moſt of them of purpoſe that they might ſeem new, and take the better. So that in all this the Divel is but ſtill conſtant unto himſelf, and this conſtancy ſtands him in good ſtead, to add the more weight and to gain credit to his Impoſtures. Not to be wondred therefore if the ſame things be found elſewhere, where the D. hath an hand.

With Cabaliſtical writings we may joyn *Chymical*, here alſo mentioned in many places. I have nothing to ſay to *Chymiſtrie* as it is meerly natural, and keeps it ſelf within the compaſs of ſobriety. It may wel go for a part of Phyſick, for ought I know, though many great Phyſicians, becauſe of the abuſe and danger of it, as I conceive, have done their beſt (formerly) to cry it down. I my ſelf have ſeen ſtrange things done by it: and it cannot be denyed but the wonders of God and Nature are as eminently viſible in the experiments of that Art as any other natural thing. *However, it is not improbable that divers ſecrets of it came to the knowledg of man by the Revelation of Spirits.* And the practice and profeſſion of it in moſt (them eſpecially that profeſs nothing elſe) is accompanied with ſo much Superſtition and Impoſture, as it would make a ſober man, that tendreth the preſervation of himſelf in his right wits, to be afraid of

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1t. Of the *Tranſmutation* of *Metals*, what may be done by Art I will not take upon me to determine: I am apt enough to believe that ſome ſtrange things (in that kind) may be done, if a man will go to the coſt of it, and undergoe the trouble upon ſo much uncertainty of the event. But that which we call ordinarily, and moſt underſtand by it, *The Phyloſophers Stone*, is certainly a meer cheat, the firſt author and inventor whereof was no other then the Divel. *Legi etiam Spiritum ſupernorum revelatione traditam antiquitus artem faciendi Auri, & me ætate idem uſu eveniſſe*, &c. ſaith one (*Jo. Franc. Picus Mirandula*) of the learnedſt Author that I have ſeen of that ſubject, in defence of it, I meant. If he mean *Supernos Spiritus*, ſuch as appear in form of Angels of Light, ſuch as deluded Dr. *Dee*, and daily doth thoſe that hunt after *Revelations*, and Prophecies, and unlawful Curioſities, I grant it. But that any good Angels did ever meddle in a practice commonly attended with ſo much impoſture, impiety, couſenage as this commonly is, I ſhall not eaſily grant. Though I muſt add, I make great difference (if we will ſpeak properly) between Arts *faciendi auri* (a thing I do not deny to be feaſible by natural means) and that we call the *Phyloſophers Stone*, as before already intimated. And for that objection of his, why evil Spirits ſhould not be the Authors or revealers of it unto any (though otherwiſe for ſome other reaſons he thinks it probable) becauſe it is not likely that God would ſuffer *them* to give ſuch power unto men like themſelves, whom only among men they favour and reſpect, that is, wicked ungodly men. Firſt, I anſwer, That is a very weak objection, ſince we know by conſtant experience of preſent and future Ages, that they are not of the beſt of men commonly that are the greateſt and richeſt. But Secondly, There is no great cauſe to fear that any thing hitherto revealed (or hereafter to be revealed, I believe) of this ſecret, ſhould enable men (good or bad) to do much hurt in the world. The greateſt hurt is to themſelves who are deluded (yea, and beggerd many firſt or laſt) and to ſome few not very wiſe whom they couſen as themſelves have been couſened. And for this that they can do no more, we are beholding not to the Divel who certainly would not be vvanting to himſelf or to any opportunity to do miſchief by himſelf or his Agents, but to God vvho doth not give him the povver: So much to *Mirandula*, out of my reſpect to his name, and for the better ſatisfaction to the Reader. I ovve the ſight and uſe of the book to my Learned friend Dr. *Windett* before mentioned—. I am much confirmed in that opinion (of the Divel being the Author) by vvhat I find of it in the book vvhich hath given me this occaſion to ſpeak of it. Were there nothing elſe but the groſs and impudent forgeries that have been uſed to commend it unto men, ſome entituling the Invention to *Adam* himſelf, others to *Solomon*, and the like; and the many books that have been counterfeited to the ſame end; and again the moſt ridiculous and profane applying & expounding of Scriptures, a thing uſually done by moſt that are abettors of it, thoſe things vvere enough to make a man to abhor it. Sure enough it is, that not only Dr. *Dee*, but others alſo vvho had part of that *precious Powder brought unto them by Spirits*, and expected great matters of it, vvere all cheated and gull'd (and I believe it coſt ſome of them a good deal of money; *Prince Roſemberg* particularly) by thoſe Spiritual Chymiſts. Let them conſider of it that have been dealing in ſuch things as they ſhall ſee cauſe.

So ſtill we ſee, that in all theſe things, as we ſaid before, the Divel is not beholding to others, (as might be ſuſpected) but others have been beholding to him: As for his Divinity, in higheſt points, if he ſpake the truth, it was for his own ends, as we ſaid before: He can do it, who makes any queſtion? In controverted points, we may obſerve, that he doth *ſerve the ſcene* and preſent occaſion; and I make no queſtion, but had Dr. *Dee* gone to *Conſtantinople*, and been entertained there with reſpect, his Spirits there would have ſhewed themſelves as good *Mahometans*, as elſewhere good *Roman Catholicks*, or *Proteſtants*.

We have ſomewhere a very pretty Tale, (I would ſay a curious Obſervation, if I thought it true) concerning the nature of the Serpent or Addar, handſomly expreſſed, how ſhe traineth her yong ones to ſet them out abroad into the world, that they may ſhift for themſelves. Twenty days, as I remember, are ſpent in that work: Now whether it be ſo really, I cannot ſay certainly, but I ſuſpect it. It is not in *Ariſtotle*, and I looked in *Aldrovandus*, and I could not finde it: But whether it be ſo or no, let no body wonder; for this was the maner of Preaching formerly (and may be yet perchance in ſome places) among Monks and Fryars in great requeſt. They would make a ſtory of Man, or Beaſts, as they thought fit themſelves, and their Fancies beſt ſerved; pretty and witty, as much as they could; whether it had any ground of truth, or no, no man required: The moralization was good. If the Divel have done ſo here, it was not through ignorance (for he is too good a Naturaliſt; and I believe there is ſomewhat even in Nature, though we know it not, why both in ſacred and prophane Hiſtory, *Spirits* and *Serpents* are ſo often joyned) of which is true and real; but as hath been ſaid, it ſerved his turn, and that is enough. And although, having conſidered it as an Objection, how the Divel cometh to ſpeak ſo much truth, as will be found in this Book; no man, I think, will expect I ſhould give an account of any falſe Doctrine or Divinity, that it may contain: Yet one point I think fit to take notice of, and proteſt againſt it; as falſe, erronious, and of dangerous conſequence, and that is, where it is ſaid, *That a man* (in ſome caſes) *may kill another man* (*Prince or other*) *without apparent cauſe, or lawful Authority, and therefore puniſhable by the Laws of Man; who nevertheleſs, may expect a great reward at the hands of God for his act*: How this may agree with the Principles of *New Lights*, and Anabaptiſtical Divinity, I know not; it is very contrary to the Principles of that Orthodox Divinity, lately profeſſed and eſtabliſhed by Law in *England*.

I have now ſaid in this main Objection, (as I apprehended it) what I think was moſt proper and pertinent, and I hope may ſatisfie. But I have ſomewhat elſe to ſay, which in this caſe of *Divels and Spirits* in general, I think it very conſiderable, and may ſatisfie perchance, in ſome caſes, where nothing elſe can. We talk of Spirits, and read of Spirits often, but I think it is very little that we know (the beſt of us all) of them, of their nature or differences: And how then can it be expected that we ſhould reſolve all doubts? And though I think it is not much that any man ever knew and rightly apprehended, or can, as he is a man, in this buſineſs; yet my opinion is, (though I know it is much gainſaid and oppoſed) that ancient Platonick Phyloſophers of the latter times, underſtood much more then moſt Chriſtians; I do not write this, as though I thought, or would have any thought by others to be the worſe Chriſtians for being ignorant in theſe things; but rather, in my opinion, any

man the better Chriſtian, by much, who doth not regard it or deſire it: For my part, although I muſt acknowledge that ſome ſcruples of my minde, did induce me to look into many Books, until I was ſatisfied, which otherwiſe I had never done; yet I profeſs to believe, that it is ſo little that can be known by man in this ſubject, and ſubject to ſo much illuſion, as that I think no ſtudy is more vain and fooliſh; and that I would not go three ſteps out of my doors (more then what I did to ſatisfie my minde in ſome matters of Faith, if any ſuch ſcruple did ariſe) to know as much as the profoundeſt Platonick, or Phyloſopher yea, or Magician of them all ever knew. Certainly he is but a weak Chriſtian, when ſo many high Myſteries are propoſed unto us in Chriſt by his Goſpel, and of ſo much conſequence, that cannot beſtow his time better: They that have any hopes, through Faith in Chriſt, and a godly life, to be admitted one day into the preſence of God, and to *ſee face to face*, as God hath promiſed; will they hazard ſo glorious a hope, by prying through unſeaſonable, unprofitable curioſity, into the nature of theſe vaſſal Spirits, which God hath forbidden: But becauſe it doth concern Religion in general, that we believe *Spirits*; and when Objections are made that cannot be anſwered, many are ſcandalized, and Atheiſts ready to take the advantage of it; I ſay, that it ſhould be no wonder to any, ſober and rational, if we cannot reſolve all doubts, ſince it is ſo little that we know, or can know, beyond the bare ὅτι in this matter: Moſt Chriſtians are bred in and to this opinion, that all Spirits, (ſo commonly called) are either Angels of Heaven, or Divels of Hell: I know no Scripture for it, or determination of any general Councel, that I remember, at this time at leaſt, and ſo long I do not think my ſelf bound againſt apparent reaſon: *For the conceit of all evil Spirits or Divels being in Hell, I think learned Mr.* Meade *hath taken that to task in ſome of his Works, and ſufficiently confuted it*: The very word *Spirit*, is a term of great Ambiguity; We underſtand by it, commonly, ſubſtances, that are altogether immaterial. Many of the ancient Fathers, it is well known, did not allow of any ſuch at all, beſides God: But we think that to have no viſible Body, and to be purely immaterial, is all one: God knows how many degrees there may be between theſe, but we cannot know it, neither doth it concern our ſalvation, for which we have reaſon to praiſe God: But if it were ſo, that all *Spirits* are either Divels or Angels, what ſhall we make of theſe that are found in mines, of which learned *Agricola* hath written; of thoſe that have been time out of minde called κόβαλοι, (from whence probably, as we have ſaid elſewhere, *Gobelin* in Engliſh is derived) who live in private Houſes, about old Walls, and ſtalks of Wood, harmleſs otherwiſe, but very thieviſh, ſo frequent and ſo known in ſome Countreys, that a man may as well doubt whether there be any Horſes in *England*, becauſe there are none in ſome parts of the World; not found in all *America*, I think, till ſome were carried thither: Neither can I believe, that thoſe Spirits that pleaſe themſelves in nothing elſe but harmleſs ſports and wantonneſſe, ſuch as have been known in all Ages; ſuch as did uſe to ſhave the hairs of *Plinius Secundus* his Servants in the Night, as himſelf relates (a very creditable man, I am ſure) in his Epiſtles, and the like; that ſuch Spirits, I ſay, have any relation either to Heaven or to Hell: We might inſiſt in more particulars, but we do not deſire to dwell upon it at this time; and there is yet ſomewhat elſe to be ſaid: And

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what I have ſaid of ſome Platonicks, I did not intend thereby to juſtifie all their abſurd or ſuperſtitious Opinions in this Argument of Spirits: As they have ſearched further into it then others (beſides damnable experience, having confounded Magick with Phyloſophy, yea almoſt turned all Phyloſophy into Magick) ſo it was conſequent, they would fall into more Errors and Abſurdities; yet withal, they have found ſomewhat that doth better agree with daily experience, then what is commonly known or believed. *Sineſius* was a Biſhop, but as he doth appear to us in his Writings, a better Platonick then a Chriſtian: In a place (in his Treatiſe *De inſomniis*) he ſheweth how evil Spirits come to inhabit men, and to poſſeſſe their Brains: His terms are very courſe, and apparantly ridiculous; but there may be ſome truth in the Opinion: *For if there were not a very near and intimate conjunction, it were to be wondered how the Divel comes to know the very thoughts of Witches and Magicians, as is found by experience, averred by more then one: And in this very Book, if I be not miſtaken, ſomewhat may be obſerved to that purpoſe: It is poſſible there may be more kindes of poſſeſſion then one, and that ſome men, that never were ſuſpected, have had a ſpirit (beſides their own) reſident in them, all, or moſt part of their lives.*

I have done, with what I could think of, upon which objection can be made: The next thing is to make the way clearer to the Reader, by ſome conſideration of the *method of the Books*, and explanation of ſome terms and phraſes there uſed, at which perchance ſome may ſtick at the firſt: At the very beginning a man may be to ſeek, it the Title of it, *Liber ſexti myſteriorum, & ſancti parallelus, novaliſque.* 1583. both as it relates to that which follows, and as it reflects upon ſomewhat before, by which it may be inferred that the book begins here abruptly and imperfectly: of this I am now ready to give an account to the Reader, and it is very fit it ſhould be done.

Firſt concerning Titles, ſuch as will be found here many more beſides this, the whole book, or relation being ſubdivided into many parts; in general I ſay, that according to the Doctors genius (we have ſa'd before he was very *Cabaliſtical*, that is, full of whimſies and crotchets, under the notion of Myſteries, a thing that ſome very able, otherwiſe, have been ſubject unto) and the high opinion he had of theſe actions and apparitions; they are moſtly very concealed, and (to ſpeak the truth) phantaſtick, which muſt make them the Obſcurer: I could give the Reader a view of them all here put together, but it would be ſuperfluous: There be ſome fourteen or fifteen Diviſions in all now remaining, and ſo many Titles: There is a Table at the beginning, that doth refer to the beginning of every diviſion, where the Title alſo will be found: But at the end of the viii. Diviſion, I finde theſe words, *Sequitur liber 24. qui hac die etiam inceptus eſt, à meridie: horam circiter tertiam, per ipſum Lavanael:* But I finde nothing following, (but ſome vacant ſheets, till we come to the ix. Diviſion, *Myſteriorum pragenſium, &c.* And the laſt Diviſion hath onely ſome Fables, and before them, ſome five or ſix pages of unknown myſtical words, which we know not what to make of; but of that more afterwards: The main buſineſs to be reſolved here (as I take it) is what it is that we have, and what we have not, ſo far as can be gathered by what remaineth; we ſhall ſee what we can ſay to it. In the year of the Lord, One thouſand five hundred

hundred eighty four, *September* the third, (being a Monday) Dr. *Dee* firſt appeared (being preſented by Honorable perſons, and expected) before the Emperor *Rodolph.* Among other things he then told him, *That for theſe two years and a half, Gods holy Angels had uſed to inform him:* Our Book, or firſt Action here, beginneth 28 *May*, 1583. According to this reckoning, it muſt be, that above a year and three Moneths before, began the firſt Apparition: The account then of fifteen Moneths from the firſt Apparition, we want: How much (in bulk) that might come to, I cannot tell; neither will I warrant all perfect from this 28 of *May*, 1583 to the fourth of *April* 1587. though for the moſt part the coherence is right enough to that time: But from thence to the twentieth of *March*, 1607. is a vaſt *chaſma* or *hiatus*, of no leſs then twenty years: How this hath happened, I cannot tell certainly; what I gueſs, is this, ſome years after Dr. *Dees* death ( ) Sir *Robert Cotton* bought his Library (what then remained of it) with his *Magical Table*, (of which afterwards) and the *Original Manuſcript*, written With his own hand, whereof this is a Copy: The Book had been buried in the Earth, how long, years or moneths, I know not; but ſo long, though it was carefully kept ſince, yet it retained ſo much of the Earth, that it began to moulder and periſh ſome years ago, which when Sir *Thomas C.* (before mentioned) obſerved, he was at the charges to have it written out, before it ſhould be too late: Now full fifty years, or not many wanting, being paſſed ſince this Original came to Sir *Robert*, it is very likely, that had any more in all that time been heard of, Sir *Robert*, or Sir *Thomas*, his Son and Heir, would have heard of it, and got it as ſoon as any body elſe: And becauſe no more hath been heard of all this while, it is more then probable that no more is extant, not in *England*, nor I think any where elſe: Happily the reſt might periſh, ſome part, (if not all) even whileſt the Doctor lived; and we ſhall finde in this Relation, *That a good part of his holy Books were burned, but (which is more ſtrange) a great part of them, by the help of Spirits, recovered and reſtored:* Or it may be, that ſince his death, the reſt (the place where they lay being unknown) might rot in the earth; now if, as probably no more be extant, we may account this that we have here, in that reſpect perfect, becauſe here is all that can be had. But if any, (as it is the nature of many, if not moſt, rather to deſire that which cannot be had, then to content themſelves with that which may) ſhall much lament the loſs of the reſt, and be leſs pleaſed with this, becauſe ſo much (though indeed we know not certainly whether much or little) is wanting; I would deſire them to conſider with themſelves, in caſe there had been twice or thrice as much more as all this comes too, what ſhould have been done with it? For my part, for ſo much as is here ſet out (all we had) I thought it would do beſt, though ſomewhat long, yet as a thing very extraordinary, and of great conſequence to many good purpoſes and uſes; I thought, I ſay, it would do beſt to have it all Printed; Yet we had ſome conſideration about it, and it may be ſome others would have thought that leſs might have ſerved the turn: But I hope more will be of my minde, and there be but few actions but afford ſomewhat that is extraordinary, and for ſome reſpect or other obſervable and uſeful; Howſoever, I am confident, if all had been extant, (ſuppoſing that the reſt would have made much more) that none or

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very few would have thought fit to have Printed all; and if it had once come to a contraction or abridgement, it may be much leſs then this muſt have ſerved: It is free for all men to think as they pleaſe; for my part all things conſidered, I finde no great want of the reſt; and if I were put to it, I cannot tell whether I can ſay, that I wiſh more were extant: yet it gives me great content, (and I hope there is no Blaſphemy or Superſtition in it, if I adſcribe it to providence) that after that long intermiſſion, or *hiatus*, we have yet the laſt Actions of all, whereby it might appear, after many goodly ſhews and promiſes, ſo much hope and expectation; ſo many Prayers, ſo many Thank givings and Humiliations, what the end is of dealing with Divels, and uſing means that are not lawful, to compaſs ambitious unwarrantable deſires. Beſides, be it more or leſs that is wanting, yet I am confident we have the chiefeſt parts here preſerved; as particularly, an exact account of his addreſſes and dealings with the *Emperor*, and other great men and Princes, in the vii. and ſome following Diviſions; and that ſad ſtory of their *promiſcuous Copulation*, under the perſwaſion of obedience to God, very particularly related in the twelfth Diviſion; wherein as the cunning and malice of evil Spirits, to lead away from God, when they moſt pretend to God and godlineſs; ſo the danger of affected ſingularity and eminency, (the firſt ground of all this miſchief) of Spiritual pride and ſelf-conceit, is eminently ſet out to every mans obſervation, that is not already far engaged (as in theſe times too to many) in ſuch Principles.

But yet nevertheleſs I muſt acknowledge, that there is one part of the ſtory wanting, which I believe by moſt will be much deſired: For whereas at the very beginning, mention is made of a Stone, and that Stone not onely there mentioned, but afterwards in every action almoſt, and apparition, throughout the whole Book to the very end, ſtill occurring and commemorated as a principal thing; what it was, and how he came by it, yea and what became of it, would be known, if by any means it might: All that we are able to ſay of it, is this, *It was a ſtone in which, and out of which, by perſons that were qualified for it, and admitted to the ſight of it; all Shapes and Figures mentioned in every Action were ſeen, and voices heard*: The *form* of it was round, as appeareth by ſome courſe repreſentations of it in the Margins, as pag. 395. 399. *b.* 413 *b.* and it ſeems to have been of a pretty bigneſs: It ſeems it was moſt like unto Cryſtal, as it is called ſometimes, as *pag.* 80. *Inſpecto Chryſtallo*, and page 177. *b. nihil viſibile apparuit in Chryſtallo Sacrato, præter ipſius cryſtalli viſibili formam.* Every body knows by common experience, that ſmooth things are fitteſt for repreſentations, as Glaſſes, and the like; but ordinarily ſuch things onely are repreſented, as ſtand oppoſite and are viſible in their ſubſtance. *But it is a ſecret of Magick (which happily may be grounded, in part at leaſt, upon ſome natural reaſon, not known unto us) to repreſent Objects (externally not viſible) in ſmooth things*: And *Roger Bacon* (*alias Bacun*) in a Manuſcript inſcribed, *De dictis & factis falſorum Mathematicorum & Dæmonum*, communicated unto me by my Learned and much eſteemed Friend, Dr. *Windett*, Profeſſor of Phyſick in *London*, hath an Obſervation to that purpoſe, in theſe words, *Hiis Mathematicis in malitia ſuâ completis apparent Dæmones ſencibiliter in formâ humanâ & aliis formis variis, & dicunt & faciunt multa eis mirabilia ſecundum*

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quod Deus permittit. Aliquando apparent imaginarie ut in ungue pueri virginis carminati; & in pelvibus & enſibus, & in ſpathulâ arietis ſecundum modum eorum conſecratis, & in cæteris rebus politii: & Dæmones oſtendunt eis omnia quæ petunt, ſecundum quod Deus permittit. Unde pueri ſic inſpicientes res politas vident imaginariè res furtivè acceptas & ad quem locum deportatæ ſunt, & quæ perſonæ aſportaverunt; & ſic de aliis, multis, dæmones apparentes, omnia hæc illis pejus oſtendunt.

Joach. Camerarius (that worthy man before ſpoken of) in his *Proemium* to *Plutarch, De Oraculis, &c:* hath a ſtrange Story upon the credit of a friend of his, whom he much reſpected (as himſelf profeſſeth) for his Piety and Wiſdom. A Gentleman of *Norimberg* had a Cryſtal (how he came by it, is there to be read) which had this vertue: *Si qua de re certior fieri vellet, &c.* if he deſired to know any thing paſt or future, that concerned him, yea, or any other (in moſt things) let a young Boy (*Caſtum*, one that was not yet of Age, *&c.*) look into it, he ſhould firſt ſee a man in it, ſo and ſo apparelled, and afterwards what he deſired: No other but a Boy, ſo qualified, could ſee any thing in it. This Cryſtal became very famous in thoſe parts; yea ſome learned men came to it to be ſatisfied in doubtful points, and had their queſtions reſolved: Yet at laſt, (as well it deſerved) it was broken in pieces by *Camerarius* his Friend. Many ſuch ſtories are to be found of Magical Stones and Cryſtals: And though *Fernelius, De abditis rerum cauſis*; and after him (as I remember) one, in worth and eſteem of all men, not inferior to *Fernelius*, Dr. *Harvey*, lately deceaſed, turns the relation of a ſtrange ſtone brought to one of the late Kings of *France*, into an Allegory, or Phyſical explication of the power and proprieties of the Element of Fire; yet I am not ſatisfied, but that the relation might be literally true: For ſo it is, (as I remember here alſo, for I have none of thoſe Books by me at this time) related by *Thuanus*, and ſo by ſome others, very learned, underſtood.

Now for the maner how he came by it, the particulars of the ſtory cannot be had by this here preſerved, but onely this in general, That it was brought unto him by ſome, whom he thought to be Angels: So we finde him telling the *Emperor, That the Angels of God had brought to him a Stone of that value, that no earthly Kingdom is of that worthineſs, as to be compared to the vertue or dignity thereof.* Page 272. in his conference with Dr. *Curts*, appointed by the Emperor to treat with him; *and alſo let him ſee the ſtone brought me by Angelical Miniſtery*: And we finde this Note recorded, [*Prague, Tueſday 25 Septembris, I went to Dinner to the* Spaniſh Ambaſſador, *and carried with me the Stone brought me by an Angel, and the fourth Book, wherein the maner of the bringing of it is expreſſed.*] And for the *uſe* of the Stone, beſides what hath been ſaid, this is obſervable: Some Spirits being in ſight of *E. K.* out of the Stone, Dr. *Dee* would have the Stone brought forth, but *E. K.* ſaid, *He had rather ſee them thus, out of the Stone*; to which the Doctor replies, *That in the Stone they had warrant that no wicked Spirits ſhould enter; but without the Stone illuders might deal with them, unleſs God prevented it, &c.* From which paſſage alſo we may learn, as from divers others in the Book that although the ſtone (as we ſaid before) was the place, in which, and out of which, ordinarily, moſt Apparitions were framed, yet it was not ſo always: For we ſhall meet with

with divers things in that kinde that were ſeen and heard, without any reference to the *Stone*: From the ſame place alſo we may learn, that the ſaid *Stone* was the ſame he alſo called the *Shew-ſtone*; as in many places beſides. However, it is certain enough that he had more Stones then one, which he accounted ſacred; obſerve *Principal Stone*, and *this other Stone*; & *firſt Sanctified Stone*, *uſual Shew-ſtone*, and *Holy-ſtone*, may be thought oppoſed and different; but I underſtand it otherwiſe: This is the account we can give of this *principal Holy-Stone*. And to ſupply the defect of the maner how it was brought to him, the Reader, if he pleaſe, may finde ſome ſatisfaction, if he read the *maner how it was taken away, and reſtored*, very particularly ſet down, as before (upon another occaſion) was obſerved.

Beſides this *Stone* or *Stones*, there are divers other ſacred things mentioned, that belonged to this perſonated Sanctuary, but nothing more frequently mentioned then *Curtains*; a *Curtain* or *Vail*, as it is ſometimes called. A man would think at firſt, perchance, that it was ſomewhat outward, but it will be found otherwiſe; it was ſeen *in the Stone*, and appeared of different forms and colours, as they that read will quickly finde.

Next unto theſe the *Holy Table* is chiefly conſiderable, ordering of it is referred to Dr. *Dee*, which he durſt not take upon himſelf, until he had warrant from his Spiritual Teachers: This *Table*, which may well be called Magical, is preſerved and to be ſeen in Sir *Thomas Cottons* Library (from whence we had the reſt) and by his leave is here repreſented in a braſs Cut; mention is made of it, as I take it, where Dr. *Dee* propoſeth to his Teachers, *Whether the Table (for the middle croſs of uniting the 4 principal parts) be made perfect or no*: You may ſee more of it, it is alſo called *League Table*, *Table of Covenant*, *menſa fœderis* in ſome places: The *Pedeſtal* of it is mentioned in two or three places, and indeed a very curious Frame belonging unto it, yet to be ſeen in the ſaid Library. But I know not what to make of that, *neither Nalu: nor the Table appeareth*; and *the round Table or Globe appeared not*. I believe it muſt be underſtood of ſomewhat that had appeared before in the ſtone. The Reader that will be ſo curious, by careful reading may ſoon finde it out; I was not willing to beſtow too much time upon it.

But here remaineth a main buſineſs whereof we are to give an account to the Reader: There were many Tables or Schemes at the end of the Book, containing Letters, *a. b. c. &c.* diſpoſed into little ſquares, with an Inſcription over each Table in that unknown Character (before ſpoken of) expreſſed in uſual Letters how it ſhould be read. There is one for a *Specimen* here at the end of the Preface; the reſt were omitted, becauſe it was judged needleſs, except it were to increaſe the price of the Printed book. For firſt, Dr. *Dee* himſelf, though he took a great deal of pains to underſtand the Myſtery of them, and had great hopes given him from time to time to reap the benefit (himſelf complains of it in more then one place) of his toilſome work and long patience, yet it never came to any thing: and if he made nothing of them (to benefit himſelf thereby) what hopes had we? Beſides, we may judge of theſe *Tables*, and all this myſtery of *Letters*, by what we have ſeen in others of the ſame kinde. *Johannes Trithemius* was a man that was ſuppoſed by moſt to have dealt with *Spirits* a long time, and to have been inſtructed by them in

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ſome of thoſe ſecrets that he pretends unto by his Books. I know ſome have thought him innocent, or at leaſt, have attempted to juſtifie him: Some affect ſuch things to ſhew their wit, and think they ſhall be thought much wiſer then other men, if they contradict received Opinions, though their vanity and ſtrong conceit of their own parts, be their chief, if not onely ground. Learned and Judicious Maſter *Voſſius*, hath ſhewed himſelf very willing to think the beſt of him and his Books; yet he gives it over at laſt, and rather concludes on the contrary. They that dare defend *Apollonius*, the greateſt upholder of Ethniciſm that ever was, and by moſt Heathens accounted either a God, or a *Magician*, need not ſtick at any thing in this kinde: But ſay he was, what any man will have of him, (*Frithemius* we ſpeak of, his *Polygraphy*, he ſet out in his life time, dedicated to the then Emperor: He tells the World of the greateſt wonders to be done by it, that ever were heard of: All Wiſdom and Arts, all Languages, Eloquence, and what not, included in it. But I never heard of any man that could make any thing of it, or reaped any benefit in any kinde; which I think is the reaſon that his *Steganography*. mentioned and promiſed in this firſt work was ſo long after his death before it was Printed: It was expected it would have given ſome light to the firſt; but neither of that, nor of this latter, could ever any thing, that ever I could hear, be made by any man. I have good ground for what I ſay: For beſides what others have acknowledged, I finde learned *Viginaire*, (who in his old age was grown himſelf very Cabaliſtical, or it may be had ſome diſpoſition that way, though very learned otherwiſe, from his natural temper) as much grounded in that book, as any man before him: He doth plainly profeſs he could make nothing of it: And truly if he could not, that had beſtowed ſo much time and pains in thoſe unprofitable ſtudies, I ſee little hopes that any man elſe ſhould. It would make a man almoſt hate Learning, to ſee what dotage, even the moſt learned, are ſubject unto: I could bleſs them that know but little, ſo themſelves knew it is but little that they know, and were humble: But it commonly falls out otherwiſe, that they that know but little, think that little to be much, and are very proud of it; whereas much knowledge (or to ſpeak properly, more knowledge) if well uſed, hath this advantage, that it makes men moſt ſenſible of their ignorance. The reading of *Vigenaires* book of Cyphers (which I once thought a rare piece, as many other things of the ſame Author, which I had read) hath expreſſed theſe words from me in this place; and becauſe it hath ſo much affinity with our preſent Theme, I was the bolder; But to return. Upon this conſideration, the Reader I hope, will not be ſorry the reſt of the *Tables* (being many in number) were omitted. Though I muſt adde withal, had I known or thought any uſe could be made of them, having no better opinion of the Author (him or them) I mean, from whom Dr. *Dee* had them) I ſhould not have been very forward to have had a hand in their coming abroad.

I ſhould have told the Reader before but it may do well enough here, that beſides the particulars before ſpecified, there were other things that belonged to this *holy Furniture* (as Dr. *Dee* ſomewhere doth ſpeak) whereof mention is made in ſome places: as *Carpet*, *Candleſtick*, *Taper*, *Table-Cloth*, *Cuſhion*, and ſome others perchance. But I know nothing needs be obſerved upon

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any of these. I make no question but the Divel in all these things had a respect to the Ceremonial Law especially; as also in those words, *Move not, for the place is holy*, often repeated, which are also elsewhere expounded: The Interlocutors in all this relation, are, Δ. (that is, Dr. *Dee*) and E. K. that is *Edw. Kelley*; and the *Spirits*, to the number of some twenty, or thereabouts, so many named: (*Madini, Esemeli, Merifri, Ath, Galuah, Il, Jubenladece, Gabriel, Jam, Moreorgran, Aph, Lasben, Uriel, Naluage, Mapsama, Aue, Ilemese, Gaza, Vaa, Leveanael, Ben,*) at least, but whether all Interlocutors, I know not, because I do not remember, neither doth it much concern.

There be divers *marginal Notes* and Observations, which being of Dr. *Dee* his own, are for the most part not inconsiderable, and some very remarkable, all therefore here exhibited; but whereas in some places he had attempted to represent the apparition, or some part of it, in Figures also; this being done but sometimes, and in case it had been done oftner (except it were to satisfie the childish humor of many Buyers of Books in this Age, when because they buy not to read, must have somewhat to look upon; whence it comes to pass, that much trash doth pass for good ware, for the trimming sake, and on the contrary) of little use, no notice is taken of it; except some Figure be in the Text it self, and of some consequence, for the better understanding of the rest.

The *Greek*, *p.* 25. *b.* is exactly set out, as it was found, and yet to be seen in the original, written by Dr. *Dee* himself: But little or nothing can be made of it, as it is written; and it is a sign that Dr. *Dee* who writ it, as *Edw. Kelley* reported it unto him, and afterwards plodded upon it (as doth appear by some Conjectures and Interpretations found in the original, and here also exhibited) as well as he could. was no very perfect *Grecian*; much less *Edw. Kelley*, who could not so much as read it, which made Dr. *Dee* to write some things that he would not have *Kelley* to read, in Greek Characters, though the words were English: I would not alter any thing that was in the Original: But the words, I believe spoken by the Spirit, (and so the Greek is warrantable enough) were these, Οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀναστήσει: Κόσμος γὰρ πρότυμος τυγχάνει ὤν: Καὶ αὐτὸς τοσοῦτον πειράζεται: Ὥστε κοίνῃς ἀφελκύεται φιλίας: Ἐσόρα μὴ τινὰ αὐτῷ ἀφορμὴν παρέξῃς: Τὰς γὰρ ἁπάτας κομιδῇ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῃ: This I think was intended of *Edw. Kelley*, who was ever and anon upon projects to break with Dr. *Dee*, and to be gone, as here presently after, and in divers other places of this relation; nay, did really forsake him sometimes for some time: The sence *verbatim* is this: *This fellow (or Friend) will overthrow this work* (of Apparitions you must understand, to which he was requisite, because the Divel had not that power over Dr. *Dees* Body, to fit it, though he did promise it him, for such sights.) *His baggage (or furniture) is in a readiness. And he doth very much endeavor: To withdraw himself from this common friendship. Take heed, that you give him no occasion: For he doth mightily plot by art and cunning: How he may leave you for ever.* Πρότυμος, in the first line, may seem unusual, for ἕτοιμος, or πρότυρος; but it is an elegant Metaphore. Πειράζεται, for πειράζει, is not usual; and happily it should have been πειρᾶτας, and so uttered; but that is nothing. Certainly he that could speak so much *Greek*, (called here *Syrian*, to jeer *Ed. Kelley*) could not want Latine at any time to express

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himſelf; which nevertheleſs, might be thought, where we finde him ſpeaking Engliſh, to them that underſtood it not; ſo that Dr. *Dee* was fain to interpret it. But we cannot give an account of all his fetches and projects: He had a conſideration, I make no queſtion.

I cannot think of any thing elſe that the Reader need to be told, that is of this nature, and it may be ſomewhat might have been ſpared: However the Reader will conſider, that as in all Books, ſo in this: It is one thing to read from the beginning, and ſo to go on with heed and obſervation, without skipping; and another thing to read here and there, which would require a perpetual Comment, which is the wretchedneſs of moſt Readers, in theſe declining days of Learning; and therefore they have *Comments* (or *Rhapſodies* rather) accordingly; *ſimiles habent labra lactuſes*, never more true of any thing

It may be ſome will wonder what made the Spirits to fall upon *Engliſh Genealogies* and Stories; it is at very beginning, therefore I take notice of it for the Readers ſake, that is yet (and cannot otherwiſe) a ſtranger to the Book: The buſineſs is, Dr. *Dee* was lately grown into great league and confederacy with *Albert Lasky*, (or *à laſco* rather) a great man of *Polonia*. You had before what *Cambden* ſaith of him of his coming to *England*, at this very time, and his going away, which doth very well agree with our dates here. It ſeems, though nobly born, and to great dignity, yet his thoughts did aſpire much higher; and though no rich man, for a man of his rank and quality, yet expecting ſuch matters from Dr. *Dee* and *his Spirits*, as he did, he could finde money enough to ſupply their wants upon occaſion. The Spirits were very glad of the occaſion, and did what they could to cheriſh him according to his humor: Being then at that very time upon deliberations, that much depended of *Alb. Laskey* and his good opinion; among other things, his Pedegree, which muſt needs pleaſe a vain man very well, was taken into conſideration: That every thing there ſaid, doth exactly agree to the truth, as I do not warrant it, ſo neither am I at leiſure at this time to take the pains to examine. We muſt never look further in thoſe things that are delivered by ſuch, then if it were, or be pertinent (true or falſe) to their end and preſent occaſion. Beſides, it is very poſſible, (which I deſire the Reader to take good notice of) that both here and elſewhere the Tranſcribers, as they could not read ſometimes, and were forced to leave ſome blancks (though ſeldome to any conſiderable prejudice of the ſence) ſo they might miſtake alſo, having to do with an Original that was (and is yet to be ſeen) ſo defaced and worm-eaten as this is, written (as we have ſaid) by Dr. *Dee* himſelf.

Beſides the authentickneſs of the Original Copy, written by Dr. *Dee* himſelf; the Reader may know, that *the Originals of the Letters* that are here exhibited, are all, or moſt of them yet preſerved, and to be ſeen in Sir *Tho. Cottons* Library.

IV. I am now come to the laſt of the four things that I promiſed, to ſhew the ſeveral *good uſes* that may be made of this Book, and which were principally looked upon in the publiſhing of it. This order indeed I propoſed to my ſelf, but great part of this occaſion offering it ſelf upon other matter, is already performed in the former Diſcourſe, ſo that but little is now left to be done. However I will ſum them up, and repreſent them together, that every Reader may have

have them in readineſs and in view for his uſe the better.

The firſt is againſt Atheiſts, and ſuch as do not believe that there be any Divels or Spirits: We have argued it, I confeſs, pretty largely, at the beginning of this *Diſcourſe* or *Preface*, and I hope ſome may receive competent ſatisfaction by what we have ſaid: But if no Argument had been uſed, (ſetting aſide Scripture Authority, which would be impertinent againſt Atheiſts) I do not know what can be more convincing then this ſad Story, ſo exactly ſo particularly, ſo faithfully delivered. Truly, they muſt ſee further then I do, that can finde what to anſwer (rationally) and to oppoſe: This is a great point, and a great ground of Religion; but this is not all: For if there be Spirits indeed, ſo wicked and malicious, ſo ſtudious and ſo induſtrious, to delude men, and to do miſchief, which is their end, all which is ſo fully repreſented in this Relation; then certainly muſt it follow, that there is a great over-ruling Power, that takes care of the Earth, and of the Inhabitants of it; of them eſpecially that adore that Power, and worſhip it with true affection and ſincerity: For without this over ruling Power, what a miſerable World ſhould we have? What man ſo ſober or innocent, that could enjoy himſelf at any time with any comfort or ſecurity? But again, what man can read this ſad ſtory, and can be ſo perſwaded of his own Wiſdom or innocency, but will in ſome degree reflect upon himſelf, and will be moved to praiſe God, that notwithſtanding many provocations in ſeveral kindes (as damnable curioſity, open prophaneneſs, frequent Oathes, Curſes, Perjuries, ſcandalous Life, and the like) God hath been pleaſed to protect and preſerve him from the force and violence of ſuch enemies of mankinde?

I ſaid before, from leſs beginnings greateſt confuſions had enſued, which is very true as in the caſe of *Bacchus* particularly many Ages before; and in the caſe of *Mahomet* afterwards. (two notable lewd *Enthuſiaſts*, by whom as Inſtruments, *evil Spirits*, by Gods permiſſion, brought great alterations in Governments, and wrought much miſchief and villany among Men and Women) we ſhall elſewhere ſhew more at large. By due conſideration of all Circumſtances, as chiefly their confident and reiterated Addreſſes unto, and Attempts upon ſo many great men in Power and Authority, and the like; I am much of opinion that theſe Spirits had as great hopes of Dr. *Dee*, as ever they had of *Bacchus* or *Mahomet*. But God was not pleaſed at that time to permit that their malice and ſubtilty ſhould prevail. And I think, if we conſider it well, we have reaſon to praiſe God for it. *England* might have been over-run with Anabaptiſm (when I ſay Anabaptiſm, I mean Anabaptiſm confirmed and in full power, not as it appears in its firſt pretentions) long before this: God be thanked that it was not then, and God keep it from it ſtill, I hope is the Prayer of all truly ſober and Religious And in very deed I know no reaſon, but the Wiſdom and prudence of their Majeſties Councel that then were, in oppoſing Dr. *Dees* frequent addreſſes and Sollicitations, may (under God) challenge and deſerve ſome part of our Thanks and Acknowledgement.

Again, The Divel we ſee can Pray and Preach, (as to outward appearance we mean; for truly and really, God forbid that any thing ſacred and holy ſhould be thought to proceed from Divels) and talk of Sanctity and Mortification, as well as the beſt. And what he can in his own perſon, or by himſelf immediately;

diately; there is no queſtion, but he doth by his Miniſters and Inſtruments much more, more ordinarily and frequently I mean: Let any man judge then, whether it be the part of a ſober wiſe man, not onely to hear ſuch men as can give no account of their calling, but alſo to follow them, to embrace their Doctrine, to be of their number or Congregation; and all this, upon this account, becauſe they can pray and preach very well, (as they think and judge at leaſt) and talk very godlily and zealouſly? How much more inexcuſable they that will cleave unto ſuch, though they ſee and know them ſcandalous in their Lives, Proud, Inſolent, Ignorant, Seditious, Intolerable, becauſe they can pray, and preach, and talk, as beſt agreeth with their own humor, and gives them beſt content? Can any man think they follow God in this, who would have *all things done in order*, and is not a God *of Confuſion*, (1 *Cor.* 14. 33, 40.) when all they do, tends to nothing elſe but diſorder and confuſion? I confeſs it is poſſible, that men lawfully called may prove bad enough, we have divers examples in the Scripture. But if a man, ſimply and ignorantly be miſ-led by ſuch, certainly his judgement will be much lighter then they can expect, who will not uſe the means that God hath ordained, in ſo great and weighty a buſineſs as the ſalvation of Souls is. I know not what theſe men can ſay for themſelves, except it be, that they are reſolved to make uſe of the Liberty of the times to pleaſe their humor; they may do it, but if that bring them to Heaven, they have good luck.

But the buſineſs of praying, is that I would principally inſiſt upon: You ſee here how Dr. *Dee*, where he gives an account of himſelf to the *Emperor*, and others, bears himſelf much upon this, that ſo many years he had been an earneſt Suitor unto God *by Prayer* to obtain *Wiſdom*, ſuch wiſdom as he was ambitious of. I believe him, that he had prayed very earneſtly, and with much importunity many times: This was the thing that made him ſo confident of his Spirits, that they muſt needs be good Spirits and Angels. I know a man, I have no comfort to tell it, but that I would not conceal any thing that may be a warning unto others, and yet I will have a reſpect unto him too: But I knew one, a very innocent man (in his outward converſation, and as I believe very really) Humble, Religious, very Learned and Orthodox, and one that had ſuffered for his Conſcience, as others have done in theſe times: This worthy man, being engaged in a controverted Argument, upon which his phancy had wrought very much, or rather which had much wrought upon his phancy; he had written much, filled much Paper, and was deſirous to communicate unto me as his friend what he had done: But when I perceived that the drift of his writing was out of the Law and the Prophets, to ſhew the neceſſity of ſome things which I thought of a more indifferent nature; I was not willing to meddle with it; and begun to argue againſt his main drift, and to ſhew my diſliking. After many words to and fro, he began to preſs me with this, that he had often prayed with much earneſtneſs, and he was very confident that God had heard his Prayers: Yea, he proceeded ſo far, that if God were true, he could not be deceived, and uſed many other words to the ſame purpoſe, at which I was much amazed, but could

could do no good upon him, ſuch was his confidence and violence upon this occaſion, though otherwiſe a very moderate ingenuous man: And thus I found him more then once, or twice. Truly, I think God was very merciful unto him, that took him away in good time. But certainly this buſineſs of *Prayer and praiſing*, is a buſineſs as of great comfort (the greateſt that mortal man is capable of upon earth) ſo of much more danger and deluſion, then many do believe. And if caution and circumſpection be to be uſed in any thing that belongs to Religion, I think it ought in Prayer, as much as any thing. And ſince I have adventured to tell one ſtory upon mine own credit, I will tell one more upon better authority, which I have long deſired (for the obſervableneſs of it) to communicate unto the world, and to that end, had once inſerted it in a Treatiſe of mine, which I thought would have been Printed, but it was not: I will firſt give the Engliſh of it, that all men may reap the benefit, and then ſet it down in the words of my Author (mine own Father *Iſaac Caſaubon*, of *b. m.*) as I have it to ſhew under his hand.

At a Conſiſtory in Geneva, *upon a Friday*, 18 July, 1589. *The caſe of one Mr.* Nicholas *being there propoſed to the Aſſembly to be conſidered of, who was wont to inſinuate himſelf into private Houſes, under pretence of praying, and made ſmall congregations: The buſineſs was diſliked by the Paſtors; Firſt, becauſe nothing in the Church of God ought to be done without order. Secondly, becauſe to turn ſuch duties of Religion to matter of Traffick to get money onely, (without any other end or calling) was not lawful. Thirdly and laſtly, his battalogy, (or vain repetition of words) was not to be ſuffered: Then upon this occaſion it was related by Mr.* Beza, *that the Saturday before, whileſt that ſharp conflict was, which we had before our eyes,* (to wit, between the Genevians, and the Duke of *Savoys* Forces) *that a certain Woman addreſſed her ſelf to him, ſaying, What Mr.* Beza, *will you make Prayers here? To which he had anſwered, No: What, do you think I do behold theſe things with mine eyes onely, and do not pray to God in my heart? Giving this reaſon for his anſwer he had made to the Woman:* [It is not ſo expreſſed in the Latine, that the following words were *Beza*'s words, but the coherence of matter doth ſo require it] *That Prayer was certainly a holy thing, which it did not become any man to apply himſelf unto,* (or *to undertake*) *without due preparation: And that they were deceived, who thought it ſo eaſie a thing to pray rightly: And that care alſo ſhould be taken leſt* [under a colour of zeal and devotion] *a way be made to ſuperſtition:* The Latine words are theſe,

[*Die Veneris, Julii* 18. 1589. *Cùm relatum eſſet in cœtum, de Mag.* Nicolao, *qui inſinuaret ſe in domos varias* περφάσει τῦ ἔυχεσθας, *& ita aliquando cœtus, etſi paruos, coire ſolitos, paſtoribus res improbata eſt: Primùm, quia extra ordinem, nihil in Dei Eccleſia fieri debet: Deinde, quia* ποεισμὸν *facere* τὴν τρησκείαν, *nefas. Tertio, hominis* βαττολογία *non ferenda Narratum eſt tum à B ſe die Sabbathi proxime præcedente, dum acerrimum illud prælium committeretur, quod nobis erat ante oculos, interrogatum à mulieracula, Quid tu D. B. vis preces hic facere? Reſpondiſſe, Nequaquam. Tu ne enim* (*ait*) *me putas, hæc oculis tantum ſpectare, nec vota in animo ad Deum Opt. Max. fundere? Omnino,*

res ſancta ἡ εὐχὴ, ad quam non niſi meditatum oporteat accedere, falluntur enim qui rem putant eſſe facilem, preces benè concipere. Simul cavendum, ne alicui ſuperſtitioni viam imprudentes aperiamus.]

In the laſt place, All men may take warning by this example, how they put themſelves out of the protection of Almighty God, either by preſumptuous unlawful wiſhes and deſires, or by ſeeking not unto Divels onely, directly (which Dr. *Dee* certainly never did, but abhorred the thought of it in his heart) but unto them that have next relation unto Divels, as *Witches, Wizzards, Conjurers, Aſtrologers,* (that take upon them to foretell humane events) *Fortune tellers,* and the like, yea and all Books of that ſubject, which I doubt, were a great occaſion of Dr. *Dees* deluſion: That men are commonly cheated by ſuch, is ſure enough; and thoſe that are not very fools, would take heed how they deal with them, and avoid them, to avoid the Imputation of Fools; but thoſe that are wiſe, much more, if they can more then cheat; for the more they can do, the more they know they have of the Divel in them: Wretched people that will not, dare not truſt God, who as he is the onely fountain of goodneſs, ſo onely knows what is good for every man. They may rejoyce for a time, and applaud themſelves in their conceited ſucceſſes, but miſery, if they repent not, will be their end; and it is a great ſign that God is very angry with them, when he doth ſuffer them to thrive by means which Himſelf hath curſed.

POST

POSTCRIPT.

SInce this Preface was written, and almoſt printed, I was ſhewed a Book, entituled, *Theatrum Chemicum Britannicum, &c.* by *Elias Aſhmole* Eſq; and in ſome *Annotations* there, at the end, an account concerning Dr. *Dee* and *Edw. Kelley*, (there ſtiled Sir *Edward Kelley*) out of a *Diary* of Dr. *Dees*, all written with his own hand: As I do not queſtion the Gentlemans fidelity in this buſineſs, ſo I make as little queſtion but Dr. *Dee*'s own hand will be found to agree in all matters of Fact both here and there, if any ſhall take the pains to compare. And it may be the Reader may receive ſome further ſatisfaction in ſome particulars by his labor, which is the reaſon that I mention the Book here, being but lately come to my knowledge; His Judgement either concerning Dr. *Dee*, or *Kelley*, I meddle not with; and it may be, had he ſeen what is here to be ſeen, he would have been of another opinion in ſome things: Here is enough, I am ſure, to ſatisfie any man that is not very much preoccupied, or otherwiſe engaged by particular ends. As for thoſe *Reports* concerning *Kelley*, (ſome whereof concern Dr. *Dee* alſo) he tells us of, as I believe him, that he hath heard ſo, ſo I muſt (and may truly) profeſs, that I have met with far contrary, and in my judgement, and by this account here given us by Dr. *Dee*, much more probable: And particularly, that *Kelley* was put in Priſon by the Emperor, for a notable Chymical cheat that he had put upon him; the particulars whereof, though they were fully related unto me, yet I will not adventure upon, leſt I miſtake in ſome terms of art, or petty circumſtance of fact. And let the Reader judge by that account, Dr. *Dee* (who beſt knew) doth give us here throughout the whole Book of this *Kelley*, whether *Wevers* Story in his *Funeral Monum. pag.* 45, 46. of damnable *Necromancy*, and other *Diabolical Conjuration*, practiſed by *Kelley* in *Lancaſhire*, be not (beſides what is there ſaid and atteſted) much more probable, then any thing that hath been or can be ſaid by others, to his juſtification or commendation: Which indeed doth make Doctor *Dee*'s caſe altogether inexcuſable, that believing and knowing the man to be ſuch a one, he would have to do with him, and expected good by his Miniſteries; but that the Doctor his Faith, and his intellectualls (through Gods juſt judgement, as we have ſaid) were ſo much in the power and government of his Spirits, that they might perſwade him to any thing, under colour of doing ſervice unto God, yea had it been to cut his own Fathers throat, as we ſee in the *Relation*, that they perſwaded him to lie with another mans Wife, and proſtitute his own to a vile, and, by himſelf belived, Diabolical man.

Beſides, I have been told by many, that Dr. *Dee*, very poor and every way miſerable, dyed at *Mortlack*, here about *London*, which doth not ſeem to agree with the report in thoſe *Annotations*: But enough of them: Neither indeed have I ſaid any thing at all of purpoſe to oppoſe the Author, but to give this further ſatisfaction to the Reader, or rather to the truth, which I thought I was bound to do.

The paſſage in *Wevers Funeral Monuments, pag.* 45, 46. concerning *Kelley*, for their ſatisfaction that have not the Book, is this; *Kelley*, (otherwiſe called *Talbot*) that famous *Engliſh* Alchymiſt of our times, who flying out of his own Countrey (after he had loſt both his ears at *Lancaſter*) was entertained by *Rodolph* the ſecond, and laſt of that Chriſtian name, Emperor of *Germany*; for whom *Elizabeth* of famous memory, ſent (very ſecretly) Captain *Peter Gwyn*, with ſome others, to perſwade him to return back to his own Native home, which he was willing to do; and thinking to eſcape away in the night, by ſtealth, as he was clammering over a Wall in his own Houſe in *Pragne* (which bears his name to this day, and ſometimes was an old Sanctuary) he fell down from the Battlements, broke his leggs, and bruiſed his body, of which hurts within a while after, he departed this World.

Sed quorſum hæc? you will ſay: Then thus, This Diabolical queſtioning of the dead, for the knowledge of future accidents, was put in practice by the ſaid *Kelley*, who upon a certain Night, in the Park of *Walton* in *le dale*, in the County of *Lancaſter*, with one *Paul Waring*, (his fellow-companion in ſuch Deeds of darkneſs) invocated ſome one of the Infernal Regiment, to know certain paſſages in the life, as alſo what might be known by the Divels foreſight, of the manner and time of the death of a Noble yong Gentleman, as then in Wardſhip. The Black Ceremonies of that Night being ended, *Kelley* demanded of one of the Gentlemans ſervants, what *Corſe* was the laſt buryed in *Law* Church-yard, a Church thereunto adjoyning, who told him of a poor man that was buryed there but the ſame day: *He* and the ſaid *Waring*, intreated this foreſaid ſervant to go with them to the Grave of the man ſo lately interred, which he did; and withal, did help them to dig up the Carcaſe of the poor Catiff, whom by their Incantations, they made him (or rather ſome evil Spirit through his Organs) to ſpeak, who delivered ſtrange Predictions concerning the ſaid Gentleman. I was told thus much by the ſaid Serving-man, a Secondary Actor in that diſmal abhorred buſineſs; and divers Gentlemen and others are now living in *Lancaſhire*, to whom he hath related this Story. And the Gentleman himſelf (whoſe memory I am bound to honor) told me a little before his death, of this Conjuration by *Kelley*, as he had it by relation from his ſaid Servant and Tenant, onely ſome circumſtances excepted, which he thought not fitting to come to his Maſters knowledge.

Doctor

Dr. Dee's Apology,

Sent to the Arch-Biſhop of CANTERBURY. 1595.

OR,

A Letter containing a moſt brief Diſcourſe Apogeticall, with a plain Demonſtration, and fervent Proteſtation for the lawfull, ſincere, very faithfull and Chriſtian courſe of the Philoſophicall Studies and Exerciſes, of a certain ſtudious Gentleman: An ancient Servant to Her moſt Excellent Majeſty Royall.

To the moſt Reverend Father in God, the Lord Archbiſhop of Canterbury, *Primate and* Metropolitane *of all* England, *one of Her Majeſties moſt Honorable Privie Councell: my ſingular good Lord.*

MOſt humbly and heartily I crave your Graces pardon, if I offend any thing, to ſend, or preſent unto your Graces hand, ſo ſimple a Diſcourſe as this is: Although, by ſome ſage and diſcreet my friends their opinion, it is thought not to be impertinent, to my moſt needfull ſuits, preſently in hand, (before her moſt Excellent Majeſty Royall, your Lordſhips good Grace, and other the Right Honourable Lords of her Majeſties Privy Councell) to make ſome part of my former ſtudies, and ſtudious exerciſes (within and for theſe 46 years laſt paſt, uſed and continued) to be firſt known and diſcovered unto your *Grace*, and other the right Honourable, my good Lords of her Majeſties privy Councell: And ſecondly, afterwards, the ſame to be permitted to come to publick view: Not ſo much, to ſtop the mouthes, and, at length to ſtay the impudent attempts, of the raſh, and malicious deviſers, and contrivers of moſt untrue, fooliſh, and wicked reports, and fables, of, and concerning my foreſaid ſtudious exerciſes, paſſed over, with my great, (yea incredible) paines, travells, cares, and coſts, in the ſearch, and learning of true Philoſophie; As, therein, So, to certifie, and ſatisfie the godly and unpartiall Chriſtian hearer, or reader hereof: That, by his own judgement, (upon his due conſideration, and examination of this, no little parcell, of the particulars of my foreſaid ſtudies, and exerciſes philoſophicall annexed) He will, or may, be ſufficiently informed, and perſwaded; That I have wonderfully laboured, to find, follow, uſe, and haunt the true, ſtraight, and moſt narrow path, leading all true, devout, zealous, faithfull, and conſtant Chriſtian

ſtian ſtudents, *ex valle hac miſeriæ, & miſeria iſtius vallis: & tenebrarum Regno; & tenebris iſtius Regni, ad montem ſanctum Syon, & ad cœleſtia tabernacula.* All thanks, are moſt due, therefore, unto the Almighty. Seeing, it pleaſed him, (even from my youth, by his divine favour, grace, and help) to inſinuate into my heart, an inſatiable zeal, and deſire, to know his truth: And in him, and by him, inceſſantly to ſeek, and liſten after the ſame; by the true Philoſophical method and harmony proceeding and aſcending, (as it were) *gradatim*, from things viſible, to conſider of things inviſible: from things bodily, to conceive of things ſpirituall: from things tranſitory, and momentary, to mediate of things permanent: by things mortall (*viſible* and *inviſible*) to have ſome perſeverance of immortality. And to conclude, moſt briefly; by the moſt mervailous frame of the *whole World*, philoſophically viewed, and circumſpectly weighed, numbred, and meaſured (according to the talent, and gift of *GOD*, from above alotted, for his divine purpoſes effecting) moſt faithfully to love, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whoſe workmanſhip, his infinite goodneſs, unſearchable wiſdome, and Almighty power, yea, his everlaſting power, and divinity, may (by innumerable means) be manifeſted, and demonſtrated. The truth of which my zealous, carefull, and conſtant intent, and endeavour pecified, may (I hope) eaſily appear by the whole, full and due ſurvey, and conſideration of all the Books, Treatiſes, and Diſcourſes, whoſe Titles onely, are, at this time, here annexed, and expreſſed: As they are ſet down in the ſixth Chapter, of another little *Rhapſodicall* Treatiſe, intituled, the *Compendious Rehearſall, &c.* written above two years ſince: for thoſe her Majeſties two honorable Comiſſioners; which her moſt excellent Majeſty had moſt graciouſly ſent to my poor Cottage in *Mortelacke*: to underſtand the matters, and cauſes at full; through which, I was ſo extreamly urged to procure at her Majeſties hands ſuch Honorable Surveyors and witneſſes to be aſſigned, for the due proof of the contents, of my moſt humble and pitifull ſupplication, exhibited unto her moſt Excellent Majeſty, at *Hampton* Court, *An.* 1592. *Novemb.* 9. Thus therefore (as followeth) is the ſaid 6. Chapter there, recorded.

¶ *My labours and pains beſtowed at divers times, to pleaſure my native Countrey: by writing of ſundry* BOOKS, *and Treatiſes: ſome in Latine, ſome in Engliſh, and ſome of them, written, at her Majeſties commandement.*

Of which BOOKS, and Treatiſes, ſome are printed, and ſome unprinted. The printed BOOKS: and Treatiſes are theſe following:

1. PRopædeumata *Aphoriſtica, De præſtantioribus quibuſdam Naturæ virtutibus. Aphoriſmi.* 120. Anno 1558.

2. Monas Hieroglyphica, *Mathematicè, Anagogicèque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem ſapientiſſimum,* Anno 1564.

3. *Epiſtola ad eximium Ducis Urbini Mathematicum (Fredericum Commandinum) præfixa libello* Machometi Bagdedini, *De ſuperficierum Diviſionibus; edito in lucem, opera mea, & ejuſdem Commandini Urbinatis; Impreſſa Piſauri.* Anno 1570.

4. *The Brytiſh Monarchy* (*otherwiſe called the Petty Navy* Royall:) *for the politique ſecurity; abundant wealth, and the triumphant ſtate of this Kingdome,* (*with Gods favour,*) *procuring,* Anno 1576.

5. *My Mathematicall preface annexed to Euclide,* (*by the right worſhipfull Sir* Henry Billingſley *Knight, in the* Engliſh *language firſt publiſhed*) *written at the earneſt requeſt of ſundry right worſhipfull Knights, and other very well learned men.* Wherein are many Arts, of me wholy invented (by name, definition, propriety and uſe,) more then either the Græcian, or Roman Mathematicians, have left to our knowledge, Anno 1570.

6. *My divers and many Annotations, and Inventions Mathematicall, added in ſundry places of the foreſaid* Engliſh *Euclide, after the* tenth *Book of the ſame.* Anno 1570.

7 *Epiſtola prefixa Ephemeridibus* Johannis Felde *Angli, cui rationem declaraveram Ephemerides conſcribendi.* Anno 1557.

8. *Paralaticæ Commentationis, Praxeoſq; Nucleus quidam.* Anno 1573.

The unprinted Books and Treatiſes, are theſe: ſome, *perfectly finiſhed: and ſome, yet unfiniſhed.*

9. THe firſt great volume of Famous and rich Diſcoveries: wherein (alſo) is the Hiſtory of King *Solomon*, every three years, his *Ophirian* Voyage. The Originals of Presbyter *Joannes*: and of the firſt great *Cham*, and his ſucceſſors for many years following: The deſcription of divers wonderfull Iſles in the Northern, Scythian, Tartarian, and the other moſt Northern Seas, and neere under the North Pole: by Record, written above 1200. years ſince: with divers other rarities, Anno 1576.

10. The Brytiſh Complement, of the perfect Art of Navigation; A great volume: in which, are contained our Queen *Elizabeth* her Arithmeticall Tables Gubernautick, for Navigation by the Paradoxall compaſſe (of me, invented *anno* 1557.) and Navigation by great Circles: and for longitudes, and latitudes; and the variation of the compaſſe finding moſt eaſily, and ſpeedily: yea, (if need be) in one minute of time, and ſometime, without ſight of Sun, Moon or Star; with many other new and needfull inventions Gubernautick, Anno 1576.

11. Her Majeſties Title Royall, to many forrain Countries, Kingdomes, and Provinces, by good teſtimony and ſufficient proof recorded: and in 12. Velum Skins of Parchment, faire written: for her Majeſties uſe: and at her Majeſties commandement, Anno 1578.

12. De Imperatoris Nomine, Authoritate, & Potentia: dedicated to her Majeſtie, Anno 1579.

13. Prolegomena & Dictata Pariſienſia, in *Euclidis* Elementorum Geometricorum, librum primum, & ſecundum; in Collegio *Rhemenſi*, An. 1550.

14. De uſu Globi Cœleſtis: ad Regem Edoardum ſextum. An. 1550.

15. The Art of *Logick*, in Engliſh, Anno 1547.

16. The 13. Sophiſticall Fallacians, with their diſcoveries, written in Engliſh meter, Anno. 1548.

17. Mercurius

17. Mercurius Cœleſtis: libri 24. written at *Lovayn*, An. 1549.

18. De Nubium, Solis, Lunæ, ac reliquorum Planetarum, immò ipſius ſtelliferi Cœli, ab infimo Terræ Centro, diſtantiis, mutuiſq; intervallis, & eorundem omnium Magnitudine liber ἀποδεικτικος, ad *Edoardum* Sextum, Angliæ Regem, Anno 1551.

19. Aphoriſmi Aſtrologici 300. Anno 1553.

20. The true cauſe, and account (not vulgar) of Floods and Ebbs: written at the requeſt of the Right Honourable Lady, Lady Jane, Dutcheſſe of Northumberland, Anno 1553.

21. The Philoſophicall and Poeticall Originall occaſions of the Configurations, and names of the heavenly Aſteriſmes, written at the requeſt of the ſame Dutcheſs, Anno 1553.

22. The Aſtronomicall, & Logiſticall rules, and Canons, to calculate the Ephemerides by, and other neceſſary Accounts of heavenly motions: written at the requeſt, and for the uſe of that excellent Mechanicien Maſter *Richard Chancelor*, at his laſt voyage into *Moſchovia*. Anno 1553.

23 De Acribologia Mathematica; volumen magnum: ſexdecim continens libros, Anno 1555.

24. Inventum Mechanicum, Paradoxum, De nova ratione delineandi Circumferentiam Circularem: unde, valde rara alia excogitari perficique poterunt problemata, Anno 1556.

25. De ſpeculis Comburentibus: libri ſex, Anno 1557.

26. De Perſpectiva illa, qua peritiſsimi utuntur Pictores. Anno 1557.

27. Speculum unitatis: ſive Apologia pro Fratre *Rogerio Bachone* Anglo: in qua docetur nihil illum per Dæmoniorum feciſſe auxilia, ſed philoſophum fuiſſe maximum; naturaliterque & modis homini Chriſtiano licitis, maximas feciſſe res, quas indoctum ſolet vulgus, in Dæmoniorum referre facinora, Anno 1557.

28. De Annuli Aſtronimici multiplici uſu *lib.* 1. Anno 1557.

29. Trochillica Inventa, *lib.* 2. Anno 1558.

30. Περὶ ἀναβιβασμῶν θεολογικῶν, *lib.* 3. Anno 1558.

31. De tertia & præcipua Perſpectivæ parte, quæ de Radiorum fractione tractat, *lib.* 3. Anno 1559.

32. De Itinere ſubterraneo, *lib.* 2. Anno 1560.

33. De Triangulorum rectilineorum Areis, *lib.* 3. demonſtrati: ad excelliſſimum Mathematicum *Petrum Nonium* conſcripti, Anno 1560.

34. Cabalæ Hebraicæ compendioſa tabella, Anno 1562.

35. Reipublicæ Britanicæ Synopſis: in Engliſh, Anno 1565.

36. De Trigono Circinóque Analogico, Opuſculum Mathematicum & Mechanicum, *lib.* 4. Anno 1565.

37. De ſtella admiranda, in Caſſiopeæ Aſteriſmo, cœlitùs demiſſa ad orbem uſque Veneris: Iterumque in Cœli penetralia perpendiculariter retracta, poſt decimum ſextum ſuæ apparitionis menſem, An. 1573.

38. Hipparchus Redivivus, Tractatulus, Anno 1573.

39. De unico Mago, & triplici *Herode*, eóque Antichriſtiano. An. 1570.

40. Ten ſundry and very rare Heraldical Blaſonings of one Creſt or Cognizance, lawfully confirmed to certain ancient Arms, *lib.* 1. An. 1574.

41. *Atlantidis*,

41. Atlantidis,(vulgariter, Indiæ, Occidentalis nominatæ) emendatior deſcriptio Hydrographica, quàm ulla alia adhuc evulgata, An. 1580.

42. De modo Evangelii Jeſu Chriſti publicandi, propagandi, ſtabiliendique, inter Infideles Atlanticos: volumen magnum, libris diſtinctum quatuor: quorum primus ad Sereniſſimam noſtram Potentiſſimamque Reginam *Elizabetham* inſcribitur: Secundus, ad ſummos privati ſuæ ſacræ *Majeſtatis conſilij* ſenatores: Tertius, Hi ſpaniarum Regem, *Philippum*: Quartus, ad Pontificem Romanum, Anno 1581.

43. Navigationis ad Carthayum per Septentrionalia Scythiæ & Tartariæ litora, Delineatio Hydrographica: *Arthuro Pit*, & *Carolo Jacsmano* Anglis, verſus illas partes Navigaturis, in manus tradita; cum admirandarum quarundam Inſularum, annotatione, in illis ſubpolaribus partibus jacentium, *An.* 1580.

44. Hemiſphærij Borealis Geographica, atque Hydrographica deſcriptio: longè a vulgatis chartis diverſa: *Anglis* quibuſdam, verſus *Atlantidis* Septentrionalia litora, navigationem inſtituentibus, dono data, *An.* 1583.

45. The Originals, and chief points, of our ancient Britiſh Hiſtories, diſcourſed upon, and examined, *An.* 1583.

46. An adviſe & diſcourſe about the Reformation of the vulgar *Julian* yeare, written by her Majeſties commandement, and the Lords of the privy Councell, *Anno* 1582.

47. Certain Conſiderations, and conferrings together, of theſe three ſentences, (aunciently accounted as Oracles (*Noſce teipſum*: *Homo Homini Deus*: *Homo Homini Lupus*, *An.* 1592

48. De hominis Corpore, Spiritu, & *Anima*: ſive Microcoſmicum totius Philoſophiæ Naturalis Compendium, *lib* 1. *Anno* 1591.

With many other Books, Pamphlets, Diſcourſes, Inventions, and Concluſions, in divers Arts and matters: whoſe names, need not in this Abſtract to be notified: The moſt part of all which, here ſpecified, lie here before your Honours upon the Table, on your left hand. But by other books and Writings of another ſort, (if it ſo pleaſe God, and that he will grant me life, health, and due maintenance thereto, for ſome ten or twelve years next enſuing) I may, hereafter make plaine, and without doubt, this ſentence to be true, *Plura latent, quàm patent.*

Thus far (my good Lord) have I ſet down this *Catalogus*, out of the foreſaid ſixt Chapter, of the booke, whoſe title is this:

49. *The Compendious rehearſall of* John Dee, *his dutifull declaration and proofe of the courſe and race of his ſtudious life, for the ſpace of halfe an hundred years, now (by Gods favour and help) fully ſpent, &c.*

To which compendious rehearſall, doth now belong an *Appendix*, of theſe two laſt years: In which I have had many juſt occaſions, to confeſſe, that *Homo Homini Deus*, and *Homo Homini Lupus*, was and is an Argument worthy of the decyphering, and large diſcuſsing: as may, one day, hereafter (by Gods help) be publiſhed, in ſome manner very ſtrange. And beſides all the rehearſed *Books* & Treatiſes of my writiug, or handling hitherto, I have juſt cauſe, lately given me to write & publiſh a Treatiſe, with Title (50.) *D. Horizonte Æternitatis*: to make evident, that one *Andreas Libavius*, in a book of his, printed the laſt year, hath unduly conſidered a phraſe of my *Monas Hyeroglyphica*

gliphica: to his miſliking, by his own unskilfulneſſe in ſuch matter: and not underſtanding my apt application thereof, in one of the very principal places, of the whole Book. And this book of mine, by Gods help and favour (ſhall be dedicated unto her moſt Excellent Majeſty Royall: And this Treatiſe doth contain three books;

1. The firſt Intituled, *De Horizonte: liber Mathematicus & Phyſicus.*

2. The ſecond, *De Æternitate: liber Theologicus, Metaphyſicus & Mathematicus.*

3. The third, *De Horizonte Æternitatis: liber Theologicus, Mathematicus, & Hierotechnicus.*

It may now be here alſo remembred, that almoſt three years after the writing of this Letter, I did ſomewhat ſatisfie the requeſt of an Honourable Friend in Court, by ſpeedily penning ſome matter concerning her Majeſties Sea-Soveraignte: under this title,

51. *Thalattocratia Brytannica.*

Sive,

De Brytanico Maris Imperio, Collectanea Extemporanea: 4. dierum Spacio, celeri conſcripta calamo. Anno. 1597. *Septemb.* 20. *Manceſtriæ.*

¶ Truly I have great cauſe to praiſe and thanke God, for your Graces very charitable uſing of me: both in ſundry points elſe, and alſo in your favourable yeelding to, yea & notifying the due means for the performance of her Sacred Majeſties moſt gracious and bountifull diſpoſition, reſolution, and very royall beginning, to reſtore and give unto me (her Ancient faithfull ſervant) ſome due maintenance to lead the reſt of my old daies, in ſome quiet and comfort: with habilitie, to retaine ſome ſpeedy, faire, and Orthographicall writers, about me; and the ſame skilfull in Latine and Greek (at the leaſt:) aſwell for my own books, and Works, fair, and correctly to be written (ſuch I mean, as either her moſt Excellent Majeſtie, out of the premiſſes will make choice of, or command to be finiſhed or publiſhed: or ſuch of them, as your grace ſhall think meet or worthy for my farther labor to be beſtowed on) as elſe for the ſpeedy, faire, and true writing out of other ancient *A*uthors their good and rare workes, in greek or Latine: which by *GODS* Providence, have been preſerved from the ſpoile made of my Librarie, and of all my movable goods here, &c. *Anno* 1583. * In which Librarie, were about 4000. books; whereof, 700. were anciently written by hand; Some in *Greeke*, ſome in *Latine*, ſome in *Hebrew*, *A*nd ſome in other languages (as may by the whole *Catalogus* thereof appeare.) *B*ut the great loſſes and dammages which in ſundry ſorts I have ſuſtained, do not ſo much grieve my heart, as the raſh, lewde, fond, and moſt untrue fables, and reports of me, and my Studies Philoſophicall, have done, and yet do; which commonly, after their firſt hatching, and deviliſh deviſing, immediately with great ſpeed, are generally all the Realme overſpread; and to ſome, ſeem true; to other, they are doubtfull; and to onely the wiſe, modeſt, diſcreet, godly, and charitable (and chiefly to ſuch as have ſome acquaintance with me) they appear, and are known to be fables, untruths, and utterly falſe reports, and ſlanders. Well, this ſhall be my laſt charitable giving of warning, and fervent proteſtation to my Countreymen, and all other in this caſe;

* Although that my laſt voyage beyond the *Seas*, was duly undertaken (by her Majeſties good favour and licence) as by the ſame words may appear in the Letter, written by the Right Honourable Lord Treaſurer, unto your *Grace* in my behalf, and her moſt Excellent Majeſtie willing his Honor ſo to do. *Anno. 1590. the 20. of January.*

A fervent PROTESTATION.

BEfore the Almighty our GOD, and your Lordſhips good Grace, this day, on the perill of my ſouls damnation (if I lie, or take his name in vaine herein) I take the ſame GOD, to be my witneſſe; That with all my heart, with all my ſoul, with all my ſtrength, power and underſtanding (according to the meaſure thereof, which the Almighty hath given me) for the moſt part of the time, from my youth hitherto, I have uſed and ſtill uſe, good, lawfull, honeſt, chriſtian and divinely preſcribed means to attain to the knowledge of thoſe truthes, which are meet, and neceſſary for me to know; and wherewith to do his divine Majeſty ſuch ſervice, as he hath, doth, and will call me unto, during this my life: for his honour and glory advancing, and for the benefit, and commoditie publique of this Kingdome; ſo much, as by the will and purpoſe of God, ſhall lie in my skill, and hability to perform: as a true, faithfull, and moſt ſincerely dutifull ſervant, to our moſt gracious and incomparable Queen Elizabeth, *and as a very comfortable fellow-member of the body politique, governed under the ſcepter Royal of our earthly Supreame head (Queen* Elizabeth) *and as a lively ſympathicall, and true ſymetricall fellow-member of that holy and myſticall body, Catholiquely extended and placed (whereſoever) on the earth: in the view, Knowledge, direction, protection, illumination and conſolation of the Almighty, moſt Bleſſed, moſt holy, moſt glorious, comajeſticall, coeternall, and coeſſentiall Trinity: The Head of that Body, being only our Redeemer, Chriſt Jeſus, perfect God, and perfect man: whoſe return in glory, we faithfully awaite; and daily doe very earneſtly cry unto him, to haſten his ſecond comming for his elects-ſake; iniquity doth ſo on this earth abound and prevaile, and true faith with Charity and Evangelicall ſimplicity, have but cold; ſlender and uncertain intertainment among the worldly-wiſe men of this world.*

Therefore (herein concluding) I beſeech the Almighty God, moſt abundantly to increaſe and confirm your Graces heavenly wiſedome, and endue you with all the reſt of his heavenly gifts, for the relieving, refreſhing and comforting, both bodily and ſpiritually, his little flock of the faithfull, yet militant here on earth. Amen.

An EPILOGUE.

Good my Lord, I beſeech Your Grace, to allow of my p'aine and comfortable *Epilogus*, for this matter at this time. 1. Seeing my ſtudious exerciſes, and converſation civill, may be abundantly teſtified, to my good credit, in the moſt parts of all Chriſtendome; and that by all degrees of Nobility, by all degrees of the Learned, and by very many other, of godly and Chriſtian diſpoſition, for the ſpace of 46. years triall (as appeareth by the Records lately viewed by two honourable witneſſes, by Commiſsion from her Majeſtie;) 2. And ſeeing, for theſe 36. years laſt paſt, I have been her moſt Excellent Majeſties very true, faithfull and dutifull ſervant; at whoſe Royall mouth, I never received any one word of reproach; but all of favour, and grace: In whoſe Princely Countenance, I never perceived frowne toward me, or diſcontented regard, or view on

me;

me: but at all times favourable, and gracious: to the great joy and comfort of my true, faithfull, and loyall heart. And (thirdly) Seeing, the works of my hands, and words of my mouth (here before notified, in the Schedule of my books, and writings) may beare lively witneſſe of the thoughts of my heart, and inclination of my minde, generally, (as all wiſe men do know, and Chriſt himſelf doth avouch,) It might, in manner ſeem needleſſe, thus carefully (though moſt briefly and ſpeedily) to have warned or confounded the ſcornfull, the malicious, the proud, and the raſh in their untrue reports, opinions, and fables of my ſtudies, or exerciſes Philoſophicall: but that, it is of more importance, that the godly, the honeſt, the modeſt, the diſcreet, grave, and charitable Chriſtians (*Engliſh* or other,) lovers of Juſtice, truth, and good learning, may hereby receive certaine comfort in themſelves (to perceive, that *Veritas tandem prævalebit*) and ſufficiently be weaponed and armed with ſound truth, to defend me againſt ſuch kind of my adverſaries: hereafter they will begin afreſh or hold on obſtinately in their former errors, vain imaginations, falſe reports, and moſt ungodly ſlanders of me & my ſtudies. ¶ Therefore, (to make all this cauſe, for ever, before God & man, out of all doubt:) Seeing, your Lordſhips good grace, are, as it were, our high Prieſt, and chief Eccleſiaſticall Miniſter, (under our moſt dread and Soveraigne Lady Queen *Elizabeth*) to whoſe cenſure and judgement, I ſubmit all my ſtudies and Exerciſes; yea all my Books paſt, preſent, and hereafter to be written, by me (of my own skill, judgement, or opinion,) I do, at this preſent time, moſt humbly, ſincerely, and unfainedly, and in the name of Almighty God, (yea for his honour and glory) requeſt, and beſeech your Grace, (when, and as conveniently you may, to be well and throughly certified of me, what I am, *Intus & in cute: Reverendiſſime in Chriſto Pater, & Dignifſime Archipræſul, cognoſce & agnoſce vultum tàm internum, quam externum pecoris tui*: And wherein I have uſed, do or ſhall uſe, pen, ſpeech, or converſation, otherwiſe then as it appertaineth to a faithfull, carefull, ſincere, and humble ſervant of Chriſt Jeſu, That your Grace would vouchſafe to advertiſe me. So, I truſt, *Ultima reſpondebunt primis*: in ſuch ſort, as this *Authentick Record* in Latine annexed (*ad perpetuam rei memoriam*) doth teſtifie: having never hitherto had occaſion to ſhew that, in any place of Chriſtendome: to teſtifie better of me, then they had proofe of me, themſelves, by my converſation among them. (The Almighty, therefore, be highly thanked, praiſed, honoured, and glorified, for ever and ever, *Amen.*

But now, in reſpect of the generall intent of this briefe diſcourſe, I moſt humbly, and reverently, exhibit to your Graces view, and peruſing, the originall monument, and authentick Record, before mentioned, fair written in Parchment, with the Seal whole, and perfect, duly appendant: as I have 46. years, and ſomewhat longer, preſerved it. The true Copy whereof, your Grace doth ſee, to be *verbatim*, as followeth.

Univerſis

UNiverſis Sanctæ matris Eccleſiæ filijs, ad quos præſentes literæ perventuræ ſunt, Vicecancellarius Cætuſq; omnis Regentium & non Regentium, Univerſitatis Cantabrigiæ, Salutem in Domino ſempiternam Conditiones & Merita hominum in noſtra Univerſitate ſtudentium, affectu ſincero perpendentes, eos ſolos teſtimonio noſtro ornandos eſſe arbitramur quos ſcimus ob eruditionem, & morum probitatem promeritos eſſe, ut iſtud beneficium à nobis conſequantur: Quamobrem, cùm hoc tempore ipſa veritas teſtimonium noſtrum ſibi poſtulat, veſtræ pietati, per has literas ſignificamus Quòd dilectus nobis in Chriſto, Johannes Dee, Artium Magiſter, *in dicta noſtra univerſitate fœliciter verſatus; plurimam ſibi & doctrinæ & honeſtatis laudem comparavit: De cujus gradu, & converſatione (quæ honeſtiſſima ſemper fuit,) ne qua uſpiam ambiguitas, aut quæſtio oriri poſſit, apud eos, quibus hujus viri virtutes haud ſatis innotuerint, viſum eſt nobis, in dicti Johannis gratiam, has literas noſtras Teſtimoniales conſcribere; & conſcriptas, publico Academiæ noſtræ ſigillo, obſignare: quò, majorem apud vos authoritatem, & pondus literæ noſtræ habeant, Bene valete Datum* Cantabrigiæ, *in plena Convocatione Magiſtrorum Regentium & non Regentium, Academiæ prædictæ:* 14. *Calend.* Aprilis, *Anno à Chriſto nato.* 1548.

For certain due reſpects the very Image of the foreſaid Seal, is not here in portrature publiſhd; the Moto *Locus veri ſigilli.*

PERORATIO.

THe Almighty and moſt mercifull God, the Father; for his only Son (our Redeemer) Jeſus Chriſt his ſake: by his holy Spirit, to direct, bleſſe, and proſper all my ſtudies, and exerciſes Philoſophicall, (yea, all my thoughts, words, and deeds) henceforward, even to the very moment of my departing from this world, That I may evidently and abundantly be found, and undoubtedly acknowledged of the Wiſe and Juſt, to have been a zealous and faithfull Student in the School of *Verity*, and an Ancient Graduate in the School of *Charity*: to the honour and glory of the ſame God Almighty; and to the ſound comfort and confirming of ſuch as faithfully love and fear his Divine Majeſtie, and unfainedly continue in labour to do good on earth: when, while, to whom, and as they may, *Amen.*

Very ſpedily written, this twelfth even, and twelfth day, in my poore Cottage, at Mortlake: *Anno.* 1595. *currente à Nativitate Chriſti: aſt, An.* 1594. *Completo, à Conceptione ejuſdem, cum novem præterea menſibus, Completis.*

Alwayes, and very dutifully, at your Graces commandement:

Jo. Dee.

A TABLE

Of the ſeveral *Actions* contained in this Book; with the moſt Conſiderable Matters, either of *Fact* and *Hiſtory*; or *Doctrine*, in each of them.

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¶ LXXVI 186. Chriſt, *his coming in Triumph,* &c. *The Book of* Invocation. *Satans* (*pretended*) *oppoſition. Some Propheſies, Promiſes, and Inſtructions.*

LXXVII p. 187. *Some queſtions, belonging to the* Cabale, *partly eluded, partly anſwered.* Invocations *of good Angels.* Set Prayers *not allowed, and why. Evil ſpirits, how to be dealt with. The Book of* Invocations : *and now,* Set Prayers *allowed of.*

LXXVIII p. 189. *Sermon-like ſtuff, of the uſe of affliction,* &c. *Some promiſes to Doctor* Dee *and* Ed. Kelley. *A Progreſſe in the Cabale of* Calls.

LXXIX p. 195. *Doctor* Dee *and his fellow reproved. Doctor* Dee, *with great humility, doth anſwer for himſelf.* Enoch : *the Book delivered unto him* (*the ſame in ſubſtance, as this, they ſay* :) *by God. His Prayer, Humility* &c.

LXXX LXXXI p. 197. *The ſpirits appoint their time, and appear. The preciſe time of* Chriſts coming ; *and other Propheſies, not revealed unto men, for three reaſons.*

LXXXII LXXXIII p. 198. 199. *The ſpirits,* &c. *as before. The nineteen* Calls, *and their beginnings.*

LXXXIV p. 200. *More* Calls *and myſteries ; but not without* (*pretended,*) *oppoſition of wicked ſpirits.* Adam's *fall. The* Curſe *upon it, and the effect of it.*

LXXXV p. 206. *More* Calls *and* Aires. *An apparent contradiction obſerved by Doctor* Dee ; *but cunningly evaded by the ſpirits. Doctor* Dee, *his* Hymne, *and ſpiritual* (*but not from God, becauſe not well grounded* :) *rejoycing, and thanksgiving. His ſon* Roland *in great danger.*

LXXXVI p. 210. *Doctor* Dee's *conteſt with his ſpirits : he aſſerts his own innocency, and* (*to the utmoſt of his power*) *obedience : but is baffled by the ſpirits.* Al. L. *rejected.*

LXXXVII p. 211. *The ſame conteſt proſecuted here alſo : with ſome threatnings.*

¶ *Their coming to* Prague. ¶ *Some Chimical* gibbriſh (*fit ſtuff to amuſe unſettled braines* :) *found in the houſe, concerning the* Philoſophers Stone. *Read there,* (and, ſi rubeo m. ſit nupta m, *&c.*

¶ p. 213. *Some conjectures, and meditations of Doctor* Dee's, *upon ſome places of Scripture.*

LXXXVIII *The* VI Viol : *in the* Apocalypſe ; *as underſtood by Doctor* Dee. *A very* good bleſſing, *pronounced by an evill ſpirit. Divers* Woes *denounced. Somewhat of Doctor* Dee's *Wife :* Al. Lasky. *Doctor* Dee, *ſent to* Rodolphus *Emperour, with a meſſage, as from God.*

LXXXIX p. 217. *The Angelical* Book. *New orders about it.* Al. Lasky, *though rejected, yet to be great for a while.* Inſpiration *promiſed to Dr.* Dee, *about a Letter to the Emperour.*

¶ *A Copy of the ſaid* Letter (*by* inſpiration *probably enough* of ſpirits, *as a man may gheſſe by the* ſtuff,) *to the Emperour. Secrecy deſired.*

XC p. 219. *Sermon-like ſtuff. The power of* God. *Several* Woes. *The* Trinity, *&c. Dr.* Dee *not being willing to be put off longer, the ſpirits,* (*againſt their wills*) *make ſome progreſſe in the* Cabale. *Doctor* Dee, *in the execution of Gods will, to proceed with* fury ; *&c.*

XCI p. 222. *Doctor* Dee, *ſharply reproved* (*by examples out of the* Scriptures, *&c.*) *for chuſing* (*when it was put to his choice*) *rather preſent performance, than longer delay.*

XCII p. 223. *The ſame matter here alſo. The yeares of Doctor* Dee's *life,* 73. *and a half* ; (which perchance might come very near to the truth, if we could certainly know when he died :) *determined.* Ed. Kelley *to die violently :* (and ſo he did : for endeavouring an eſcape out of priſon, he brake a leg, and died of it ; as generally reported :) *Doctor* Dee *doth repent and revoke his* choice ; *in very good language, had it been upon a good ground.*

¶ *Doctor* Dee's *Letter to the King of* Spain *his* Agent (*or* Ambaſſadour) *with the* Emperour, *about his* Letter ; *and means of acceſſe, to the Emperour.*

XCIII *Several queſtions propoſed by Doctor* Dee. *The* ſpirits *ſhrewdly put to it about a lye which they had told ; and yet by the help of* Cabaliſtical *querks and diſtinctions,* (*but eſpecially, of* Anabaptiſtical *infatuations in Doctor* Dee,) *they come off with credit. In what ſenſe Doctor* Dee *might truly ſay, That* himſelf had ſeen, *whatſoever* Ed. Kelley *had ſeen.* ¶ *Doctor* Dee *his Letter, and Preſent, graciouſly received by the Emperour.*

XCIV p. 228. *Apparitions, not in the* Stone. *The priviledge of* apparition *in the* Stone. *The Myſterie of the* Trinity. Reaſon *an enemy to* God, (*to Deluſion* indeed, and wildneſſe : ſound, and ſober Reaſon :) *as the ſpirits would have it. The* Emperour *threatned. The names of the ſpirits now appearing, and how to be found in the* Cabaliſtical Tables.

¶ *Some drunken pranks of* Kelley's, *and why here recorded.* ¶ *A letter of the* Spaniſh Embaſſadour *his* Secretary *to Doctor* Dee, *whereby he doth ſignifie the* Emperours *deſire and appointment, to have him come to him.* Octavius Spinola, *Chamber-*

Chamberlain, &c. *brings him to him. An account of what was ſaid on both ſides.* Doctor Dee's Monas, (of which, ſee more in the *Preface* :) *his Revelations and Viſions: His* Angelical Stone, &c.

¶ XCV p. 231. Kelly's *former miſcarriage taken notice of: the cauſe of it: It is forgiven.* Doctor Dee, &c. *Their Office magnified. Kingdomes of the Earth to be deſtroyed.* Hieruſalem *reſtored. Chriſt to Reigne. Other Predictions, very ſtrange,* (but not true) *and the certain year.* Rodolph. Emperour, *to be exalted.* Stephen *King of* Poland, *to be deſtroyed.* Enoch's Tables. *Doctor* Dee *his* Prayer, *and* Kelley's *Vow.*

¶ *Doctors* Dee's *Letter to* Octavius Spinola, *to be communicated to the* Emperour: *but not delivered at that time, by reaſon of the* Emperour *his abſence.*

¶ XCVI p. 235. Ga. Za. Vaa: *ſpirits* invited: *that is, called upon by Doctor* Dee: *their anſwer interpreted by him.*

¶ *The former* Letter, *(with ſome alterations) delivered, and the* Emperours *very gracious anſwer to it, by the ſaid* Spinola. *Doctor* Curtzius, *a Doctor of the Laws, one of the* Emperours Privy Council; *accounted very Learned: appointed by the* Emperour *to deal with Doctor* Dee, *in his behalf.*

¶ XCVII p. 237. *Doctor* Dee *asketh counſell, (of* God, *he thought:) but firſt encountereth with* Piloſus, (*an evil ſpirit:* שעיר *as I take it:*) *and his temptations.* Ed. Kelley *very penitent ſtill, but deſirous, (as unfit) to be out of his Office. The ſpirits appear.* Reconciliation: *twofold: (with* God, *with the* Church, *&c.* Purgatory. *The* body of Chriſt, *The caſe of* Rodolph. *Emperour, in caſe he obey, or diſobey. The* ſpirit of Choice *in Doctor* Dee, *explained. Doctor* Curtz *allowed of.*

¶ p. 239. *Doctor* Curtz, *and Doctor* Dee, (*after ſome Complements by Meſſengers*) *meet. Their conference of ſix hours. Doctor* Dee's *Relation of himſelf, his* Studies, *his* Suite; (and therein, though not apprehended by himſelf, his intollerable *preſumption, pride, high opinion of himſelf,* &c.) Revelations, Books, *and wonderfull* confidence; *as of moſt, that are ſo deluded.*

¶ Ed. Kelley *ſtrangely tempted.*

¶ *Doctor* Dee's *miſtruſt of Doctor* Curtz, *upon what grounds.*

¶ XCVIII p. 240. Lying: *and* froward ſilence: *not ordinarily expounded.* Reconciliation *to the Church. The ſin againſt* the Holy Ghoſt: *what it is. Complaints, and Propheſies againſt the* Emperour, *and Doctor* Curtz, *becauſe of their infidelity, and diſobedience. Doctor* Dee *in high favour:* England *given to him, and for his ſake, not deſtroyed: Yet the* Crown *there, to be transferred,* &c. *Doctor* Dee *warranted, and commanded to write to the Emperour, that he could make* the Philoſophers Stone: *though, yet, he could not, but is promiſed it; and the* gift of healing: (which diver *Enthuſiaſts* have boaſted of; and if they have done any thing really, there is no queſtion but they have done it by the help of ſpirits. How ſafe therefore it is to go unto ſuch, let men conſider.) Ed. Kelley *prayes for Doctor* Curtz *his ſudden death, but not heard.*

¶ XCIX p. 243. *The ſame Commiſſion, here again, about the* Philoſophers Stone: *and the* Emperour, *here alſo threatned: and another* (Erneſtus) *aſſigned to his place. Reported here to be poſſeſſed by a Devil.*

¶ C p. 244 *Doctor* Dee, *comforted and confirmed by his ſpirits, againſt ſlanders, and evill reports: out of Scripture, &c.* ¶ *The ſpirits here, ſeem to allude to a paſſage of the* Sibyls Verſes, (*a counterfeit Book:*) *as Doctor* Dee *doth obſerve at laſt, to agree with it. They tell Doctor* Dee *he ſhall be with the* Emperour *in ſpight of the* Devil: (ſo they can play upon themſelves, when they liſt, to fool men:) *but did not ſay true, and in that ſhewed themſelves very* Devils; *and that Doctor* Dee *might have underſtood, had not his underſtanding been ſo blinded and captivated by them.*

¶ *Doctor* Dee *invited to Dinner, by the* Spaniſh Embaſſadour: *who, among other things, profeſſeth himſelf to be deſcended of* Raymundus Lullius: *that this* Raym. L. (*if we may believe him*) *by a retired ſolitude, without Books:* (the way commended by the late *Method* alſo: but indeed the moſt ready way to put men out of their wits:) *of an ignorant illiterate man, became very learned: and that he had the* Philoſophers Stone: *whereupon he doth conclude and build, that which Doctor* Dee *related of himſelf, his viſions, and revelations,* &c. *might be as poſſible, and true. The* Emperour, *by him commended*

¶ p. 246. *The ſecond Letter, written by Doctor* Dee *to the* Emperour. *His confidence as great as ever; and particularly concerning the* Philoſophers Stone, *which he doth here promiſe to the Emperour,* (being ſo perſwaded by his ſpirits, though as yet, as ignorant of it, as ever.)

¶ *Doctor* Dee *at Dinner again with the* Spaniſh Embaſſadour.

¶ Ed. Kelley *troubleſome: Doctor* Dee's confidence *in God, and great* penury.

¶ p. 247. *Dr.* Dee *viſited by Dr.* Curtz, *at his own houſe. His complaints: Dr.* Curtz *account of the* Emperour *(his Maſter) preſent apprehenſions of this buſineſs: Some Mathematical Books written by Dr.* Dee, *and* Commandinus (*a very famous man*) &c.

¶ p. 248. *Another Letter of Doctor* Dee's *to the* Spaniſh Embaſſadour. *His wonderfull confidence, declining* (wiſely: his ſpirits had ſo inſtructed him,) *the teſt of* humane reaſon. (roſtris, *for* mentis *to be corrected, here.*) ¶ *An account,* (*in a* Poſtſcript) *of his laſt conference with Dr.* Curtz.

¶ CI p. 249. *After a ſwelling Preface,* (*fitted for the* Scene, *and* Auditours) *a long diſcourſe* (*upon occaſion of Doctor* Dee *his Wife's ſickneſſe:*) *of* true Phyſick, *and*

the cauſes of diſeaſes: much ſavouring (whereof more in the Preface:) *of* Paracelſus *his ſtyle, and ſpirits. Rare ſtuff, moſt part of it, for a* Quack.

¶ CII p. 252. CIII p. 253. *The ſame matter proſecuted, and particularly applyed to* Jane Dee, (*the wife of* Dr. Dee,) *her preſent eaſe: Her* Diſeaſe: *and the* Remedy.

¶ CIV p. 253. Doctor Dee *reproved, as not ſenſible enough of what God had done for him: which is pompouſly ſet out by the Spirits. Money not to be expected from theſe ſpirits, who nevertheleſſe promiſed them (after a while) great plenty of all things: power to make, and marre, whom they pleaſe,* &c. Ed. Kelley *reproved for contriving how to ſteal away:* Al. Lasky *to prevail againſt his enemies.*

¶ *Another meeting of* Doctor Curtz, *and* Doctor Dee's. *The* Emperours *Anſwer, (by* Doctor Curtz) *to ſome paſſages of* Doctor Dee's *meſſage, delivered unto him, as from God.* Doctor Dee *doth interpret himſelf. Accepts of the Emperours profer,* to do him good, *&c.* ¶ Dr. Curtz *and* Doctor Dee, *together again: but no account of his two Letters to the* Emperour *yet given. Mathematical inventions, of Doctor* Curtz, *&c.* ¶ *A draught for a* Paſſe, *to be obtained of the* Emperour *for Doctor* Dee, *&c. Doctor* Dee *takes notice of the reſpects of two* Spaniſh Embaſſadours, *and another great Man, done to him publickly.* ¶ *The account of ſome two moneths, from* 8 Octcb. 1584. *to* Decemb. 20. *are wanting.*

¶ p. 353. *Their ſecond arrival to* Prage. *Doctor* Dee's *Letter to the* Spaniſh Embaſſadour; *His wonderful progreſſe (as he thought) in high myſteries and revelations, &c.*

¶ *His houſe there.* ¶ p. 354. *Doctor* Dee's *Letter to Doctor* Curtz: (*one of the* Emperours privy Council, *&c. as before,*) *Complaint of aſperſions,* (& minis: *not nimis, as printed:*) *Profeſſion of good intentions towards the* Emperour, *&c.*

¶ CV p. 355. (*ad* 361.) *Long parabolical, enigmatical Apparitions;* (*which Doctor* Dee *did not like very well, nor underſtand; as appeareth by* p. 361.) *and ſome wild Doctrines, of the fear of the Lord;* innocency, ſanctification in Chriſt, *&c. cabaliſtically ſet out. The* Philoſophers Stone, *promiſed to the Emperour by Doctor* Dee.

¶ CVI p. 361. *Gods myſteries not to be diſpenced but by degrees, &c. The* Philoſophers Stone, *a great myſtery.*

¶ CVII p. 362. *A Progreſſe in the* Corbale. *Oppoſition as before. The* Leſſon (*ſee* p. 387.) *out of the* Book of Enoch.

¶ CVIII p. 364. ¶ CIX p. 365. ¶ CX p. 366. ¶ CXI *and* CXII p. 367. *A further Progreſſe. The myſteries of that worthy* Leſſon *highly ſet out, and ſome kind of expoſition of it: but as* Ed. Kelley *rightly judged,* ignotum per ignotius. *Reverence required. Doctor* Dee *in a ſwound. An illuſion,* (*ſo pretended.*)

¶ CXIII. p. 367. *Doctor* Dee, *&c. excepted againſt, as unworthy, becauſe of their ſins, and unthankfulneſſe, for ſo many* mercies. *Another,* (*whomſoever Doctor* Dee *would chuſe*) *upon certain cautions and conditions, to be ſubſtituted in* Ed. Kelley's *place. Doctor* Dee's *ſorrow, and humble requeſt about the* Philoſophers Stone. *His deſire to be inſtructed* (*by his ſpirits*) *about the* Sacrament *of the* Lords Supper. *The myſtery of it* cabaliſtically *unfolded. The* Trinity, Adam's *fall, Chriſt's* Incarnation. *The Doctrine of* Tranſubſtantiation: *Of receiving* under one kind: *Of adoration of the* Euchariſt: *But receiving of it, not allowed.*

¶ CXIV p. 373. *The former Doctrine highly magnified: as alſo the* Leſſon, *in Chimical* gibbriſh, *of* multiplication, dignification, *&c.*

¶ CXV ibid, *More of their unworthineſſe,* (*through ſin*) *and incapacity, for ſuch high things. Doctor* Dee *prayeth.* Al. Lasky *rejected. Doctor* Dee *much troubled.*

¶ CXVI p. 375. *Doctor* Dee *very earneſt for the ſecret of the* Philoſophers Stone, *ſo often promiſed: but eluded with Sermon-like ſtuff of reproof: of patience, afflictions; worthy* partaking; Conf ſion, *&c.*

¶ CXVII p 378. *Doctor* Dee *himſelf* heareth, *and* feeleth. *More reproofes. Doctor* Dee *to prevail againſt his enemies: but commanded ſpeedily to go for* Prague, *to prevent impriſonment,* &c.

¶ CXVIII p. 379. *Here again, haſtened to be gone.* Al. L. *his caſe.*

¶ CXIX ibid. *They begin their journey; but by an Apparition in the way, after ſome goodly promiſes made to Doctor* Dee, *for his* obedience: *and Predictions* (all falſe) *of* judgements *upon the* Emperour, *and* exaltation *of* Stephen *King of* Poland, *&c. they are commanded to return back again, and to return to* Prague. ¶ *Which done, Doctor* Dee's *Child is chriſtened, ſome of the chiefeſt in the* Emperours *Court being* Godfathers, *and* Godmothers.

¶ CXX p. 382. *The Prophets of old times ſummoned: why* viſited, *&c. The eternal generation of* Chriſt, *the Son of God,* Platonically *ſet out.* Divine Neceſſity, *the cauſe of all things:* Election: Perſeverance, *&c. Earneſt expoſtulations, and exhortations.* Chriſt *again: The* Church *Militant, and Triumphant. Doctor* Dee *and* Ed. Kelley *much taken with this goodly ſtuff, and confirmed in their* Errour.

¶ p. 387. *The pretious* Leſſon, *before ſpoken of, of revealing the ſecret of the* Philoſophers Stone.

¶ CXXI p. 388. *The* Leſſon, *and ſome obſcure words of it, expreſſed in Engliſh.* Ed. Kelley, *deſirous to be rid of his office.*

¶ CXXII p. 389. Jane Dee (*Doctor* Dee's *wife*) *her earneſt and humble* Petition *to God,* (ſo the poor woman thought) *and his Angels, for relief in her great neceſſity. The* Petition *anſwered, firſt with reproof; but commendation, and promiſes, afterwards. The ſpirit confeſſeth, he had no power to procure them money: but inſtead of it, pretends to give them good counſel,*

counſel, to get out of Prage *ſpeedily*, &c.

¶ *A Record of a hot conflict between Doctor* Dee, *and* Ed. Kelley, *about ſome Magical papers: in which conflict Doctor* Dee *thought himſelf in danger of his life, and was faine to cry out for help.*

¶ CXXIII p. 391. *An Apparition fitted for the occaſion. The fault of* Ed. Kelley's *refractorineſſe, laid upon the malice and envy of the* Devil, *and ſome places of* Eſdras, *applied to that purpoſe*, Ed. Kelley *rebuked; but comforted and confirmed with a promiſe of no evil ſpirit to be ſuffered to trouble him henceforth: and many good exhortations: with a* Parable *alſo to that purpoſe.* ¶ *Some queſtions propoſed by Doctor* Dee, *who is referred to the* Book of Enoch

¶ CXXIV p. 395. *Doctor* Dee, *&c. ſharply reproved for not fulfilling the command of a ſpeedy departure, with more expedition. He acknowledgeth (convicted by ſome plauſible conſiderations,) his fault, and prayeth fervently.*

¶ CXXV p. 396. *The* Stone *ſhut up for twenty dayes. Their journey (from* Prage, to Cracovia: *) and in the way, ſtrange whirlewinds. Some ſtrife about their houſe.* Al. Lasky, *by whom Doctor* Dee *is brought to the King: (*ſuſtinem, *for* ſiſterem, *to be corrected*, &c.*) delivers his Commiſſion*, &c. *He receives the* Communion: *ſo doth* Ed. Kelley.

¶ CXXVI p. 398. *The Kings preſence required by ſpirits, at theſe Apparitions.*

¶ CXXVII ibid. *Superſtitious prayers (by appointment of ſpirits) to the Angels,* Governours *of Kingdoms and Nations.* Stephen (*King of* Poland) *greatly in favour (with God) and to be the Miniſter of great things.*

Doctor Dee *doth apprehend, (which* Kelley *doth often profeſſe to have found in himſelf) that the ſpirits knew his thoughts.*

¶ Ed. Kelley, *very unquiet, and blaſphemous: Yet confirmed again, by ſome Apparitions; to Doctor* Dee's *great comfort, who ſtill* (very devoutly and innocently, had not he brought this grievous deluſion upon himſelf, by tempting God ſo grievouſly:) *doth ſubmit unto, and comfort himſelf in God.*

¶ CXXVIII p. 400. *Apparitions in the preſence of* Al. Lasky. *Promiſes to Doctor* Dee, *and to King* Stephen. Al. Lasky *upon conditions to be received into favour again.* ¶ *Doctor* Dee *receives the* Communion *again.*

¶ CXXIX p. 401. *Apparitions at the Court of the* King of Poland, *in the preſence of* Al. Lasky, (*one of the Princes* Palatine *of the Country*) *who is offered by the ſpirits, ſudden deſtruction of the King, (if he deſire it,) or to ſee him ſtruck with Leproſie; or otherwiſe corrected, if ſo rather.* Al. Lasky *his pious and religious anſwer, and choice: for which he is commended. The ſpirits will not endure, though requeſted, to deal with the King, in the* Hungarian *Tongue. They promiſe to ſpeak to him in Latine. A good bleſſing, and formall* abſolution, *pronounced by evill ſpirits.*

¶ CXXX p. 402. ¶ *Doctor* Dee, *&c. brought to* Stephen, (*King of* Poland,) *who upon ſome conditions, is willing to be preſent: yet makes an objection out of* Scripture, *as not fully ſatisfied that theſe* apparitions, *&c. were from God. To which Doctor* Dee *makes an accurat anſwer:* (by which it doth appear, that either he had ſtudied the caſe very well, or was helped; as other reall Enthuſiaſts, by his ſpirits:) *but very full of faults in the* Copy, *and ſo printed. More here, I think, then in all the Latine of the* Book *beſides. We take notice of it in the* Errata.

¶ *Before the* Action, *a fervent* Prayer *of Doctor* Dee's, *of his* calling, revelations, Al. Laskie, *King* Stephen, *&c.*

¶ *In the* Action, *or* Apparitio.., *King* Stephen, *ſharply reproved for his ſins. But upon condition of repentance, and ſubmiſſion to God (in this way) the Kings of the earth (*intoxticati calice Meretricis: *a phraſe often uſed in this Book: that is* drunk with the cup of the Whore,) *are to do homage unto him; and he,* (right Anabaptiſme,) *to work ſtrange execution*, &c. *Very lofty language, here uſed:* Fige pedem in Aquil. *&c.*

¶ XXXI p. 406. *Sad complaint, (as from God) of incredulity: The* Incarnation *of Chriſt, and thereby priviledge of* Chriſtians *above the* Iſraelits. *Tears. Doctor* Dee, *ſent with an errand to King* Stephen: *and a direct promiſe, and profer of the* Philoſophers Stone.

¶ *Doctor* Dee *delivers his errand in Latin: (*but here our records, I know not by what chance, are very defective. *King* Stephen, it ſeems did not prove ſo credulous, as was expected.)

¶ CXXXII p. 408 *The ſpirits are angry, and command all to be ſhut up, for a ſeaſon, till further order.* (the account of ſome moneths is wanting.)

¶ CXXXIII p. 409. *The power of God. The* Jewes, *and* Jeruſalem *to be reſtored. And now, one* Francis Puccius (*a* Florentine, *a zealous and learned Papiſt,*) *being entertained, and admitted to theſe ſecrets: with great hopes of ſome good to be done by this fellowſhip:* Rome *alſo being deſigned henceforth for the* Scene: (*ſee p.* 417.) *the ſpirits apply themſelves, and fit their ſpeech to this end and occaſion. The interpretation of* Scriptures. *The* Fathers. *The* Church. Luther *and* Calvin, *condemned. The* Pope *of* Rome, *cannot be (ſay the ſpirits) the* Antichriſt: *and think they prove it. Exhortations to return to the Church: and a form of Prayer, or Thanksgiving, to that purpoſe. In the concluſion, the ſpirits apply themſelves to* Puccius, *perſonally: He is to rebuke the preſent Pope, (here called,* a wicked Monſter,) *againſt whom, if he will not be perſwaded, terrible judgements are denounced.* ¶ *The ſame* Action (*becauſe the ſpirits here rather choſe to ſpeak* Engliſh, *than Latine: where-*

of

of ſomewhat is ſaid in the Preface : *in Latine by Doctor* Dee.

¶ CXXXIV p. 417. *The ſumme of* Francis Puccius *his commiſſion, in high Language. Future Actions, in* Rome. ¶ *But here followeth a hiatus of ſome 6 moneths : which bereaves us of many particulars. In the mean time happened the ſentence of baniſhment againſt Doctor* Dee, *by the Popes mediation and authority ; (as his* Nuncio, p. 434. *doth acknowledge) and ſo brake the purpoſe of going to* Rome : *though much driven on by* Puccius, *&c. as will appear.*

¶ p. 418. *Doctor* Dee's *record of a ſtrange thing, (a very* miracle, *in his judgement,) that hapned in his preſence, and ſight ; to wit, Books that had been burned by him, (or in his ſight) reſtored unto him whole and entire, by ſpirits,* &c.

¶ CXXXV p. 419 *Prince* Roſimberg (*you may ſee his* Titles p. 425.) *called, and admitted into the* Society, *to be partaker of the* Myſteries ; *and the* Executioner *of (ſo ſuppoſed) Gods judgements,* &c. ¶ *Prince* Roſimberg, *upon relation of what had been revealed, concerning himſelf, accepts of it thankfully : promiſes amendment, and prayes for the* Emperour, *(whoſe* Vice-Roy *he was in* Bohemia, *&c.) that he may not be deſtroyed, but repent rather.*

¶ p. 421. *A Letter of his (with his own hand) to Doctor* Dee, *to the ſame purpoſe.*

¶ *Doctor* Dee's *Journey to* Leipſig. ¶ *His Letter to Sir* Francis Walſingham, *Secretary to Queen* Elizabeth : *wherein is obſervable his wonderfull* confidence ; *and vain boaſting, (though not without ſome grounds :) as a very* Enthuſiaſt, *and deluded man : though it cannot be denied, that ſome* Enthuſiaſts, *upon leſſe grounds, (when God hath been pleaſed to give way) have had far better ſucceſſe.*

¶ p. 424. *One* Jul. Aſcanius, *his Letter to Doctor* Dee, *informing him of ſome reports, and attempts againſt him in* Germany, *as a* Necromancer, *&c.*

¶ p. 425. *A Letter of Doctor* Dee's *to Prince* Roſimberg, *complaining of thoſe reports, and attempts, by the* Nuncio, *&c.*

¶ 426. *Another, to the* Emperour, *of the ſame ſubject.*

¶ *The ſentence of* Baniſhment *againſt Doctor* Dee, *&c. in the* German *Tongue.*

¶ p. 429. *Prince* Roſimberg *his queſtions and petitions, miraculouſly (as was conceived) anſwered. A white paper being ſet upon the Altar, whileſt* Maſſe *was ſaid : the ſaid paper after* Maſſe, *was found all written, and as ſoon as copied out, all the Letters of it vaniſhed. A Copy of the ſaid paper, or (miraculous) writting.*

¶ ibid. *Some obſervations of Doctor* Dee's, *upon* Francis Puccius *(of whom before) his carriage ; whereby it did appear unto him, that the ſaid* Puccius *did not deal truely and ſincerely : which troubled Doctor* Dee, *who much deſired to be rid of him.*

¶ p. 430. *A conflict of his, with the ſaid* Puccius, *about their going to* Rome, *&c.*

¶ p. 431. *A Paper delivered by* Puccius, *to Doctor* Dee, *as from the* Nuncio ; *by which they are abſolved from all crimes, (were they never ſo great and hainous) ſo they will go to* Rome. Puccius *his inconſtancy about that Paper.* ¶ *Doctor* Dee's *Letter to the ſaid* Nuncio, *upon that occaſion : wherein, among other things, to tell him of theſe Books that had been burned, and were (miraculouſly) reſtored ; and of many more burned* (part of theſe *Records* certainly) *not yet reſtored, but promiſed and expected.* ¶ *The ſaid Letter after ſome conteſt about it, committed to* Puccius, *to be carried and delivered.* ¶ *More of* Puccius *his not faithful dealing. S me* Hereſies *alſo of his. Some other things, laid to his charge by Doctor* Dee.

¶ p. 434. *The Popes* Nuncius, *his anſwer to Doctor* Dee : *grave, and courteous. (At the beginning of it,* aut, *for* autem *to be correct.)*

¶ p. 435. *A Paper, (here inſcribed and ſtiled,* Oraculum Divinum) *in* Kelly's *abſence, written and delivered (as Doctor* Dee *doth here record :)* by ſpiritual and divine means : *the drift whereof is, to confirm Prince* Roſimberg, *At whoſe requeſt, the ſentence of* baniſhment *is mitigated.*

¶ p. 436. *A long and ſubmiſſive Letter of* Francis Puccius, *to Doctor* Dee, *&c. where, among other things, he gives him a very punctual account of what had paſſed, in diſcourſe, between the Popes* Nuncius, *and himſelf, concerning their cauſe, apparitions, high attempts,* &c. (well worth the reading.) *His encounter with a* Jeſuit, *before the ſaid* Nuncio. *What account Prince* Roſimberg, *and ſome other great men, made of them.*

¶ p. 444. Kelley, *to Doctor* Dee : *Doctor* Dee, *to his Wife ; but nothing conſiderable in either.*

¶ CXXXVI p. 444. ¶ CXXXVII p. 445. *Apparitions in the* Stone, *(after 6 moneths intermiſſion) renewed, with expreſſions of great devotion, in Doctor* Dee : *but with many* Woes *and threatnings, by the* ſpirits : *who nevertheleſſe, Prince* Roſimberg *being preſent, promiſe fair to him, and give him ſome inſtructions, how to carry himſelf.*

¶ Francis Puccius *very troubleſome ; but at laſt quieted with the reſtitution (Doctor* Dee, *at this time, abounded with money,* 2000 Ducats *in one bag : Prince* Roſimberg *had a good purſe :) of* 800. Florens : *which the ſaid* Puccius *had formerly contributed for the ſervice.*

¶ CXXXVIII p. 448. *Doctor* Dee *makes bold to propoſe ſome queſtions (tending to the ſecret of the* Philoſophers Stone ; *as I take it :) out of ſeaſon ; but is rejected, and doth humbly ſubmit.*

THE CONTENTS
OF THE
SECOND PART.

Part II.

ACtion I p. 1. *Sermon-like ſtuff : Doctor* Dee (having a zeal, but not according to knowledge) *mervailouſly affected with it. Prince* Roſimberg *his expectation of money anſwered, and eluded with great ſubtilty, by example out of Scripture, of* Abraham, David, Solomon, *&c. The precious* Powder *he had, how and when, to be uſed. Judgements to be executed upon ſeveral* Great ones, (ſure enough if they had prevailed) *by Prince* Roſimberg, *as from God.* Ed. Kelley, *his Wife ba ren : why. He very weary of his office : reproved for it, and another (*Arthur, *Doctor* Dee's *ſon,*) *to be ſubſtituted in his place : yea, and his portion of the precious* Powder *to be taken from him, if he do not repent.*

II p. 4. Arthur, *firſt preſented, and prepared by* Prayer, *&c. enters upon his Office : Seeth divers things in the* Stone; Lions, Men, *&c. but heareth not.*

III p. 5. Arthur *again, as before : Three* Exerciſes *in one day.*

IV p. 7. Arthur *again, as before : in two* Exerciſes *more.*

V p. 8. Ed. Kelley, *in his Office again : ſees and hears, as before.* Uriel, *firſt authour of Doctor* Dee's *and* Ed. Kelley's conjunction. *A* New Law *promiſed here again.* Anabaptiſtical *Doctrine of committing* Adultery, *for Gods ſake,* &c. ¶ *Of ſome words here, ſee the* Errata.

VI p. 9. *Here the ſpirits begin to ſhew themſelves in their own likeneſſe apparently, teaching doctrines of Devils : and yet ſtill (as their inſtruments at this day in divers places)* in the name of God. *Doctor* Dee *and* Ed. Kelley, *are exhorted, yea commanded, to have their Wives in common. The caſe argued on both ſides ſtifly and eagerly. Other ſtrange Doctrine of Devils, (noted, and rejected in the* Preface) *of* murder *condemned by the Laws of men, approved by God. Saint* Paul *impiouſly ſlandered. Great promiſes, in caſe of obedience. The* Powder. *The Pope here accurſed : yet* Popery *elſewhere juſtified.* Kelley ſcandalized *&* *Doctor* Dee *in great Agony. Some ſecrets of* diſtillation *revealed by ſpirits. The* Powder *again, and how* E. K. *came by it. Predictions of* England, *&c.* (all falſe and fooliſh) Ed. Kelley *his fidelity ſuſpected.* Cabaliſtical *myſteries of Letters, and Numbers : not well underſtood by Doctor* Dee, *&c. though much helped by his ſpirits. But at laſt, he hath joy,* (in ſpirit *as he is perſwaded*) *and reſolves to* obey

¶ *Doctor* Dee, Ed. Kelley, *and their two Wives, their ſenſe, apprehenſions, and reſolutions, concerning this new doctine of promiſcuous copulation enjoyned : expreſſed in form of a* Covenant (*ſo by them called*) with God : *here firſt exhibited, and afterwards,* p. 20. *compleated, and ſubſcribed by the Parties :* ¶ *with a moſt wicked clauſe, or concluſion, of dreadful imprecations to all that ſhould hereafter come to the knowledge of it, or bring it to knowledge : whereas it is much to the glory of God, and true Religion, that ſuch myſteries of Hell and darkneſſe, ſhould come to light, to be abhorred by all men : and that others may be warned by ſuch ſad examples, not to hunt after* new doctrines, *and pretended inſpirations and revelations.*

¶ p. 17. Ed. Kelley *his* Declaration *of his diſlike, from the beginning of theſe* Actions, *in general : His oppoſition upon occaſion. His* diſlike *of this new doctrine (in particular) as contrary to the revealed Will of God : how ſatisfied in ſome meaſure : and thereupon his readineſſe to obey. But upon the womens profeſſed diſlike, and demurre, reſolves to give over all further dealing.*

VII p. 19. *Apparitions. The chief* Stone *carried away by ſpirits in their ſight. More exhortations and arguments, for compliance to this* new doctrine. *Offer of a Miracle, for further confirmation.*

VIII p. 21. *Another Apparition (upon request made) to confirm them in their purpoſe of obedience.*

IX p. 22. *Yet another to the ſame purpoſe. The* Covenant *torne by* Kelley, *made whole again by* ſpirits. *The great power of God :* faith *and* obedience,

dience, *the main thing. Great promiſes. Judgements pronounced againſt* Kelley *his tearing the paper of* Covenant. *Againſt others, (ſome already executed) for enticing him away: By which it ſeems* Kelley *being terrified, reſolves to tarry, and obey.* ¶ *The* Stone, *ſtrangely taken away, as ſtrangely reſtored, in the preſence and ſight of both.*

X *The Act of* obedience (good words, to countenance greateſt villanies, never wanted: as dayly ſeen:) performed, *is accepted by ſhews and ſpeeches. Commendation of Wiſdom. Secrecy enjoyned.*

XI Cabaliſtical *Doctrine, of the* Creation *of man: The ſoul of man, not the ſubject of ſanctification,* &c. *Great Promiſes and Predictions: (equally true) entertained, (with the Doctrine:) with comfort.*

¶ p. 28. *Prince* Roſimberg: (*the man now in favour: but miſerably abuſed and deluded:*) *two Letters of his to Doctor* Dee, &c. *Several queſtions by him propoſed, as expecting great things; and wholly to be governed by their ſpirits. His confidence of a great* Treaſure, *in the* Powder *delivered unto him.*

¶ p. 30. *Several Queſtions, and Petitions of Doctor* Dee's *upon the former Propoſition,* &c. *to be offered unto God: among the reſt, one for the making of the* Philoſophers Stone: *Another, for* Kelley's *being ſick: for his Wife, being barren: for his own Wife ſick,* &c. *The* Empeperour of Moſcovie, *his great opinion of Doctor* Dee, *and favour offered.*

¶ *But here followeth that great* hiatus, *or interruption of Story, which bereaves us of many years (ſpoken of in the* Preface: *) account. All from hence, to the end, ſet out unto us but the ſad and lamentable* Cataſtrophie *of this long* Deluſion. Kelley *is no more heard of now; yet the* ſpirits *appear ſtill in the ſame ſhape, as before.*

¶ An. Dom. 1607. (*Stylo Jul.*) Martii 20. *By this time Doctor* Dee *was become a very old man: If he were* Sexagenarius (*as he is ſtiled in* Puccius *his Letter,* P. I. 439. l. 15.) a. d 1586. *he muſt needs be fourſcore and upwards by this: But we need not take the word ſo preciſely: However if towards it then, (more or leſſe) he muſt be very old now, as I ſaid before.*

THE CONTENTS OF THE THIRD PART.

Part III.

ACtion I p. 32. Raphael (*pretended*) *ſent unto Doctor* Dee, *to comfort him, being (beſides old Age) much afflicted with poverty and ſickneſſe.*

II p. 33. *The ſame* Raphael. *Of a certain* Treaſure *ſomewhere under ground, (as was ſuppoſed.) Doctor* Dee's *queſtions rather eluded, than really anſwered. Put-offs, and Promiſes, (of wonderful* Wiſdom, *&c.) ſtill.*

III ibid. *A* Voice *ſent to Doctor* Dee, *then (as it ſeemeth) alone.*

IV p. 34. Raphael *again: who, with many fair pretenſes, and very forcible Rhetorick (to ſuch a one as Doctor* Dee) *doth deliver a meſſage unto him, of a Journey into a far Country, to be undertaken by him in this his miſerable caſe and condition, of purſe and body, through years, and preſent ſickneſſe.*

The danger of his diſobedience herein, and reward of obedience; the Philoſophers Stone, *&c. Doctor* Dee *is willing.* (O rare faith: or rather prodigious, but deſerved infatuation!) Salisbury, *and* his Devils; *if the Devil may be believed.*

¶ p. 36. *Some Caſes and Queſtions propoſed, and to be propoſed.*

¶ *It ſeems Doctor* Dee, *at this time, took upon him to be a* Cunning-man. *His neceſſity which was great, might put him to it to try all means: but I think he was too honeſt to thrive by it.*

V p. 39. *The ſame* Raphael. *Some queſtions* (I doubt, how truly) *reſolved about the* Treaſure. *The Journey haſtened. The Hiſtory of* Tobias.

VI p. 40. Raphael *in the* Stone: *The* Jewel; *the* Powder: *in Doctor* Dee's *poſſeſſion*; *but not yet of* uſe to him. *His thankfulneſſe*, (good man.)

VII p. 41. Raphael *again in the* Stone. *The Journey. Great Promiſes of* Wiſdom, *&c. Doctor* Dee's *enemies at Court. Money intended by the* Emperour (*ſo alſo* p. 38.) *to Doctor* Dee, *hindered. Some Caſes, concerning others, and himſelf, at his requeſt anſwered.*

VIII p. 43. Raphael: *Divers Queſtions and Caſes by him anſwered. One* John Pontoys, *very ambitious to ſerve Doctor* Dee, *in theſe* Apparitions. ¶ *Which end here in our* Relation: *and probably, with his life: or at leaſt,* (*though his ſpirits had promiſed him,* p. 34. *addition of many years*) *not long before his death. I cannot yet learn the direct time of his death: but much about this time,* (*by all reports:*) *and in* England, *certainly. Though his ſin was very great* (*as in the* Preface *is ſhewed:*) *yet becauſe of his ſimple and ſincere intentions towards God, it may charitably be hoped, that God was ſo merciful to him, as to let him know his errour, and to repent of it, before his death.*

¶ p. 46. *That which follows here, is certainly intended for part of that* holy Language, *which* Adam *in Paradiſe is ſaid* P. I p. 64, 92. *to have ſpoken: and by which great wonders might be wrought. I have neither faith, nor curioſity to inquire into it any further: neither will,* (*I think*) *any ſober man.*

INſtead of other *Approbation*: the Reader (beſides the judgement of the late *Arch-Biſhop of Armagh*: for his Piety and Learning ſo famous every where; ſpoken of in the *Preface*, firſt page of it: and the judgement of divers others, that read the Book Manuſcript, and wiſhed it printed:) may conſider, how ſollicitous the *Devil* hath been, when he ſaw his plots (God oppoſing) not likely to take effect; that theſe *Myſteries* (theſe Papers and Records) might not come to light. Firſt, by p. 418. and p. 431. (Doctor *Dee*'s Letter to the Popes *Nuncio*) and ſome other places of the Book, it doth appear, that they were all burnt, by command; though ſome afterwards (upon appearance of better hopes) ſtrangely reſtored again. Again, Part II p. 21. is that horrible *imprecation*; whereof more in the *Table*. Laſtly, theſe remaining Papers and Records, here exhibited, were under ground, God knows how long: and ſince that, though carefully preſerved, were even at the very laſt, when the worthy Owner took care, and was at the coſt to have them tranſcribed: and ſo at the laſt, (not unluckily, I hope for the publick good:) they fell into my hands.

M. C.

ERRATA: *Thoſe of the* Book.

Many will be found in the *Book*: a good part proceeding (beſides ordinary *typographical* miſtakes, even where beſt care is uſed:) from the uncorrectednesse of the *Copy*: which might happen, partly through the illegiblenesse of the *Original* it ſelf, in many places: and partly from miſtakes in the ſaid *Original*, where moſt legible. The cauſe of which miſtakes and miſwriting, you may find: *P. I. p.* 159 *l.* 20. *&c.* and beſides what is there ſaid, it may be probably collected from *P. II. p.* 27. *l.* 43. and *p.* 23. *l.* 20. and ſome other like places. That *Ed. Kelley*, for the moſt part, when he made reports to Doctor *Dee*, of voices and ſpeeches, (ſuch eſpecially as were of ſome length) did not know what he ſaid himſelf, and ſo might the eaſier miſtake. A good part of the Greek. *P. I. p.* 7. was miſreported, and miſtaken, as is ſhowed in the *Preface p.* .) and I believe never throughly underſtood by Doctor *Dee* himſelf: It cannot therefore be expected otherwiſe, but that there ſhould be many faults in the writing: for which I would not have the innocent (the *Printers* and *Correctors*, I meant) to bear more blame, than comes to their ſhare. Yet however, though *many*: moſt are ſuch (thoſe places excepted where the *Original* was very faulty:) as may eaſily be corrected by an ordinary Reader that is converſant in books of all kinds: Or if not ſo eaſily corrected, yet ſuch as will not bereave the Reader of the main ſenſe and matter. Some few paſſages here and there, it may be, will be found where a reaſonable Scholar may be put to it: as *P. II. p.* 9. *l.* 1. *alios vobiſmet ipſis diſimperavit*: which certainly muſt be read, *alas vobiſmet ipſis diſruperitis* there being a manifeſt (and pertinent) alluſion, in the words, to that allegorical πτεροφυΐα (*wing-breeding*: or, *bearing*:) of the ſoul, ſo famous in the Books of Philoſophers; Platoniſts eſpecially. That very expreſſion is to be found in *Plato*, (or Works commonly aſcribed unto him:) τὸ πτερορρυὲς only and πτερὸν ἀποβαλλὸν (which is the ſame in effect:) but even περὶ ῥήγνυσθαι: *alas confringere*, as it is ſeen. Some ſuch places here and there, may be found, where the Reader muſt take ſome time to conſider, (in what is Latine, eſpecially:) if he think it worth the while. I have ſaid as much as I think needful, and my leiſure will afford me at this time.

¶ Since this written, obſerving that *p.* 403, 404. the *Latine* there in both pages, is very full of faults, (far more there, than any where elſe: that I have obſerved:) I thought it would not be amiſſe to correct thoſe two pages. The Reader may the better know what he hath to do upon ſuch occaſions, though I dare ſay he will not meet with the like again in the whole Book.

PAge 403. line 3, 4. read *Conſ. in oratione veſtrâ r. t. q. capitulâ, in q. totius orationis u. eſt.* m. *Pr. de prophetiarum & revelationum ceſſ* ib. *l. 6 gratum*, l. 8. *Regia.* l. 9. *intelligitur.* ib. *omnimodæ D. pot.* l. 12. *proph. ſcilicet de D. f.* l. 14. *completam & conſummatam.* l. 17. *Nam ob hanc cauſam e.* - - *ſciviſſet.* l. 18. *prophetica* --- *præcipuus ſc.* l. 19. *Chriſtianos*) --- *collimatus & præſcientiam.* l. 20. *redemptionis humanæ conſummatum c.* l 21. *Nam cum conſ.* l. 22. *deponentes eum de.* l. 23. *ipſemet Ch.* l. 26 *Chriſtum.*--- *inepiens à M.* l. 27. *interpretabatur.* l. 28. *eoſdem repetebat*; Hæc ſunt verba quæ locutus ſum ad vos, cum adhuc eſſem vob. l. 30, 31. *nulla eſſe prophetiæ vel revel. ipſa ſc.* --- *dicendum c.* l. 32. *rev. ſive notabili illâ B. Joannis Ap.* l. 33. *proph: tia v.* l. 34. *Et in ut-c ei. Ap. ſive Revelationis, ter, eandem* u. l. 36. *Præterea, qua er.* l. 28. *Alluum* l. --- *d cemus C.* l. 39. p *ipſe dicit, ſi gl.* l. 42. *& ne magn. revelationum extollat me*, d. e. m. *ſtimulus c.* l. 43. *colaphizet. &c. Notum* m. f. l. 48. *Evangeliſtus.* l. 50. *atatis pl.* l. 52. *ſcimus, & jam hac at.* l. 53. *prophetiæ.* l. 54. u. *expreſſæ de* m. *Divinis Et de locut.* l. 55 *inviſibile q.*

¶ Page 404. l. 1. *quid putandum eſt ? --- Chriſti t.* l. 2. *Alium.* l. 3 *ſupervenerunt.* l. 5. *quæ facta e. ſ. Claudio.* ¶ *Ad ſec. a.* l. 6. *aſſeronevit.* l. 11, 12. *vere p. r. diſer. exiſtimetis* D. l. 13. *ſecreta, valde l.* l. 16. *noſtrarum* A. l. 19. *actiones*: *Angelorum videl: D. b.* l. 20. *ſunt cenſ.* l. 26. *Sempiterne vere, & une D.* l. 27. *admoniſti. d.* 29. *ſyrtibus* m. --- *homicidar.* l. 30. *expéditiſſ.* l. 33. *agnoſcimus.* l. 38. *mirificis*---*ſitiebas* R. l. 34. *qui t. nutui & juſſis ex animæ c. s. vir.* l. 41. *obedientiam exhibeam.* l. 42. *notos*--- *ſuſtinet extendi. ſt.* 43. *noſtras*- - *per 7. m.* l. 44. *autem*--- *tuâ maximâ gratiâ f.* l. 45. *ineſtimes.* 46. *noſtra o*--- *ſpurcitiis*: l. 50. *fermeatanda g.* l. 51. *quidam propoſitionis.* l. 53. *viribus tranſglutiendo u.* l. 54. *Mitte ig. n. lucem & v* --- *ſempiterne; Vive, & Vere* l. 56 *vivum*--- *eſſe*: *Me autem.* l. 57. *fidelem vium & ſincerum e. ſervum*: l. 58. *ante m.* ¶ In the Margin (as I ghueſſe:) *In lapide quem Ang. m. adduxit*: *& perſcripta erat noſtra a. cum eodem.*

Some things to be corrected in the Preface: *the Authour being then in a Journey when it was printed, and ſo his intended review being prevented by the quickneſſe of the Preſſe.*

Firſt, he deſires the Reader to take notice that he finds his *Orthographie* altered in divers places: as *Philoſophie*, and *Philoſopher*; for *Philoſophie*, &c. *Hippocrates*, for *Hippocrates*, &c. His *pointing* alſo: as, *full points*, for *two points*: as in the ſecond: *pfge.* before *Although*: and before: *Yet*: which doth much obſcure the ſenſe. ¶ Beſides this: (but I muſt deſire the Reader firſt to adde the *figures* there, none being printed:) Page 1. line 17. *read*: *in any age* to read I ſay, *&c.* p. 21. 44. *Firſt* then, (as from them th. p. 3. l. 6. *ad eo a c.* p. 4. l. 14. how that happ. p. 5. l. 38 r. and others, ſome to ℄ p. 7. l. 4. r. ingenuous prof. p. 10. l. 14. which may eaſ. p. 11. l. 43. So *Juſtine M* So quoted indeed and believed by divers; but not rightly: but however one of the anc. p 13. l. 19. *ſolu. ſapiſſimè cog.* p. 14. l. 7. r. by the out app. ibid l. 37. ſome miſchief w. be d ibid l. 40. κ. as the D. p. 15. l. 36. *Jul. Cæſar Sal.* p. 16. l. 23, and 28. *Trallianus.* ibid l. 43. r. Reaſon: ſight, S. ibid l. *ult.* that thoſe m. p. 18. l. 23. theſe cl. p. 19. l. 37. *admiſiſſet ille negare ſe u.* ib. 42. r. *ſc. illi ign.* p. 19. l. 7. *deſerunt n* Ib. to. ὑπολάβειν. Ibid 20. *aperirem.* Ibid 45. th. dayes among others, one *melioris notæ*, as we ſay, by *S. H.* againſt *Fu.* As afterwards (ſome 3. or 4. years after) Popiſh impoſtures (then uſed and diſcovered) of the ſame nature, for the advancement of their cauſe, occaſioned another of the ſame Authour, and Subject, (*exorciſmes*) againſt *Papiſts*. I have th- ——— p. 21. 18. ἀμφοτερονύσεως. Ib. 23. *adductos.* Ib. 24. *cum c. ſ.* p. 23. l. 21. Chriſtians: ackn. ib. 33. more ſex. Ib. 35. Sec. therefore w. p. 24 44. ὁ ῥ. *ſυναφάτωϊτι.* p. 25. 44. true a. ſ. Chr. p. 26. 28. requeſt c. p. 27. 26. yea ready, wh. p. 28. 11. forſ. h'm, p. *&c.* and p. . . . . (in Lat. p. 27. 43. preſented; and appr. p. 30. 25. true nat. but in the o. Ib. 26. obſ. dilig. Ib. 30. for that P. . . . himſelf f. p. 31. 31. commendeth. p. 33. 7. differences in r. Ib. 11. 12. of thing--hath d. p. 34. 36. delayed a. p. 35. 34. confuſed or conf. p. 35. 7. Devils w. Ibid 9. He did c. p. 37. 22. lived. Th. 39. 6. more probably den. Ib. 17. part it is (if any part at all, and not rather a new counterfeit under an old vizor:) ſo oft. Ib. 36. hath had a h. p. 40. 7. *ſpirituum*-- *meâ at.* Ib. 11. d. do th. Ib. 19. *Arſ. fac.* Ib. 23. former a. p. 41. 23. of what is tr. p. 43. 6. they may h. f. ſom- perchance th. ibid 7. *Syneſ.* ibid 23. in the T. ibid 33. conceited. ibid 43. ſome Table. p. 44. 6. about a y. p. 46. 7. *prime oft*: p. 47. 25. more of it. It is a. ibid 27. belonged u. p. 49. 15. who b. ib. 31. 43. πρὸ θυμῶ. 32. ἀφαλιστας. 44. πρὸ δοξῶ. 45. πεπεῖται. p. 50. 12. *lactucas.* 45. of this, occ. p. 52. 30. I knew. p. 53 5. and praying. *Poſtſcript* l. 22 miniſtery.

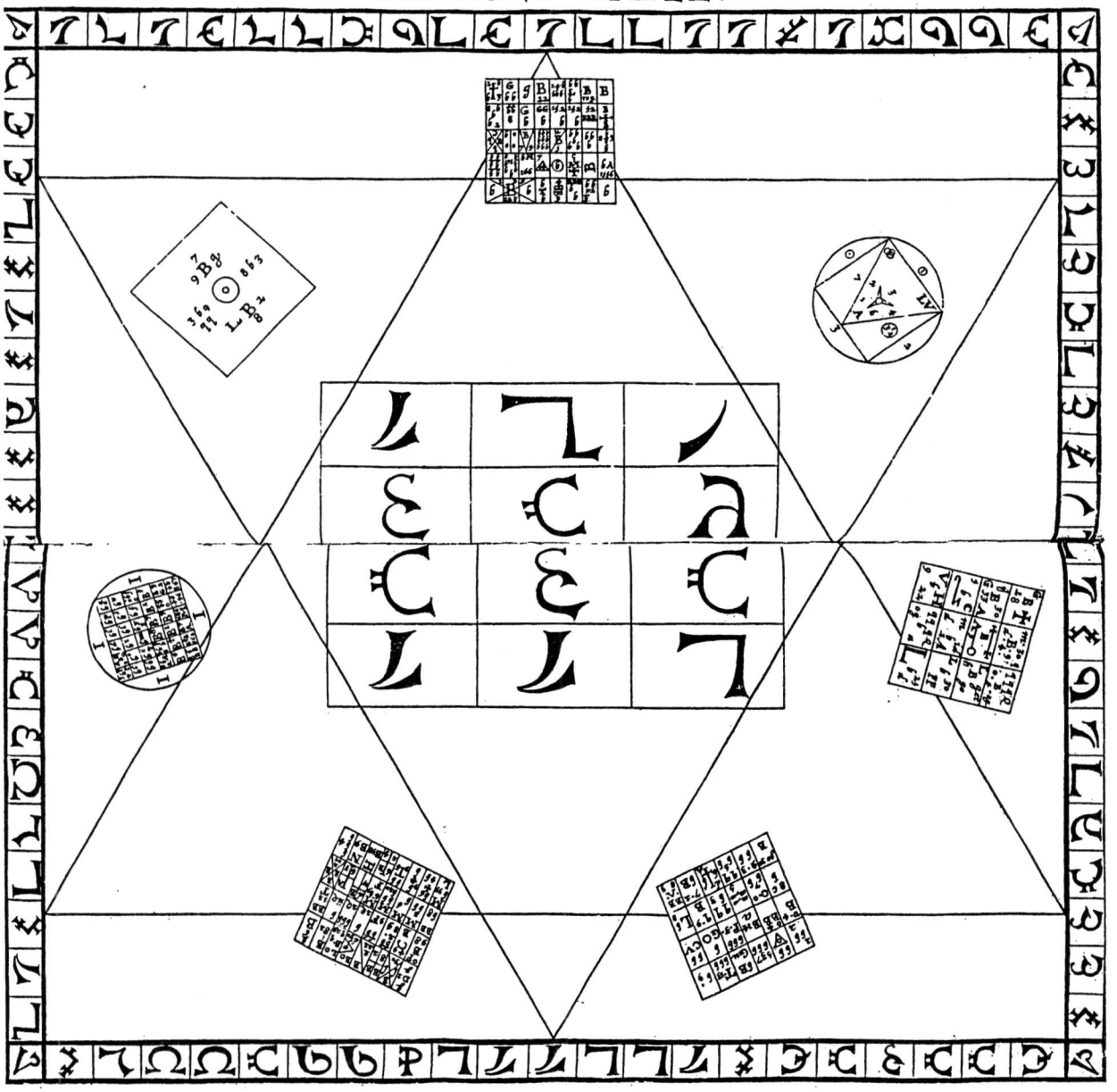
Beſides theſe *Errata's*: it is fit the Reader ſhould know that the written Copy of the *Preface* had many references to the pages of the Book *M S.* which becauſe they did not agree with the printed pages, the Printer thought impertinent to ſet down: which nevertheleſſe hath bred ſome confuſion in ſome places; as p. 46. 47. and elſewhere: but may eaſily be rectified by the *Table*, at the beginning. Again, ſome marginal quotations are omitted, which may be ſupplied. P. 34. againſt the 3, 4. and following lines: [*Treatiſe of Enthuſiaſme*: *Ch. 4. and 6. of Rhetor. and Precat. Enth.*] P. 36. againſt line 11, 12. *&c.* [*Vera ac memorabilis Hiſtoria de 3. Energumenis &c. Lut. Par.* 1615. dedicated to the King of *France.*] P. 48. againſt l. 6, 7. *&c.* [*De arte Gramm.* l. 1. *cap.* 41. p. 141, 142.]

Laſtly, I cannot give a reaſon of the *Italica*: or different letter, in ſome places: but that the Printer, or ſome body elſe, have pleaſed their phanſies therein.

¶ In the *Table*: Part I Act. VI. *of the ſame nature.* Act. LI. *reſ. to leave Dr. Dee.* Act. LXIII. *Some char. and properties.* Act. CI. *obſerve*: *at leaſt, to ag.* Act. CIV. *no acc. of his ſecond L.* ibid *is want.* Act. CVII. *in the Cabale.* Act. CXIII. *but reſerving of it not all.* CXVII. *from Prag.* Act. CXX. *ſpoken of, 1e9.* CXXX. *intoxic.* CXXXV. *he doth tell h. of thoſe h.*

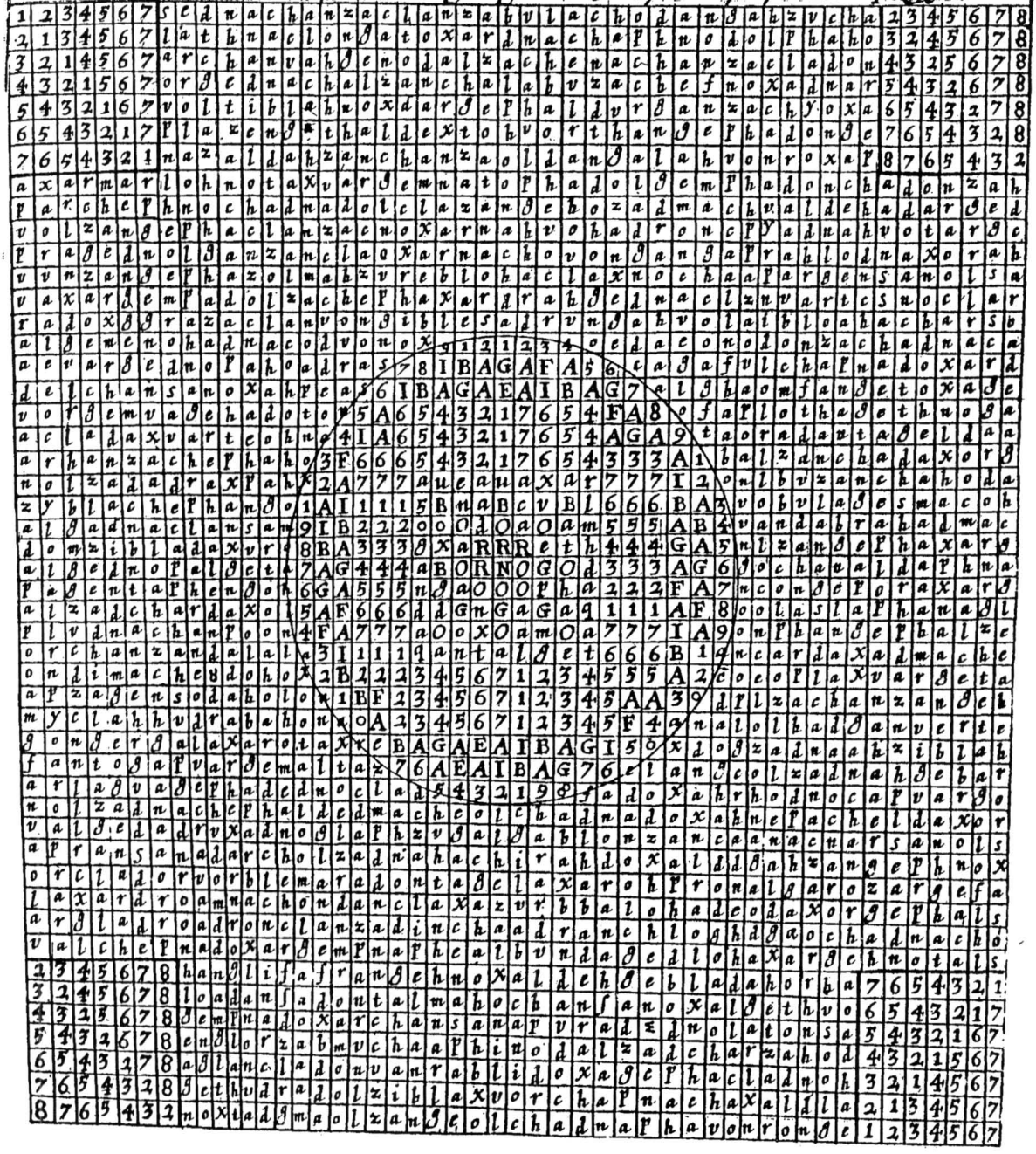
Part II Act. IX. *pronounced ag.*

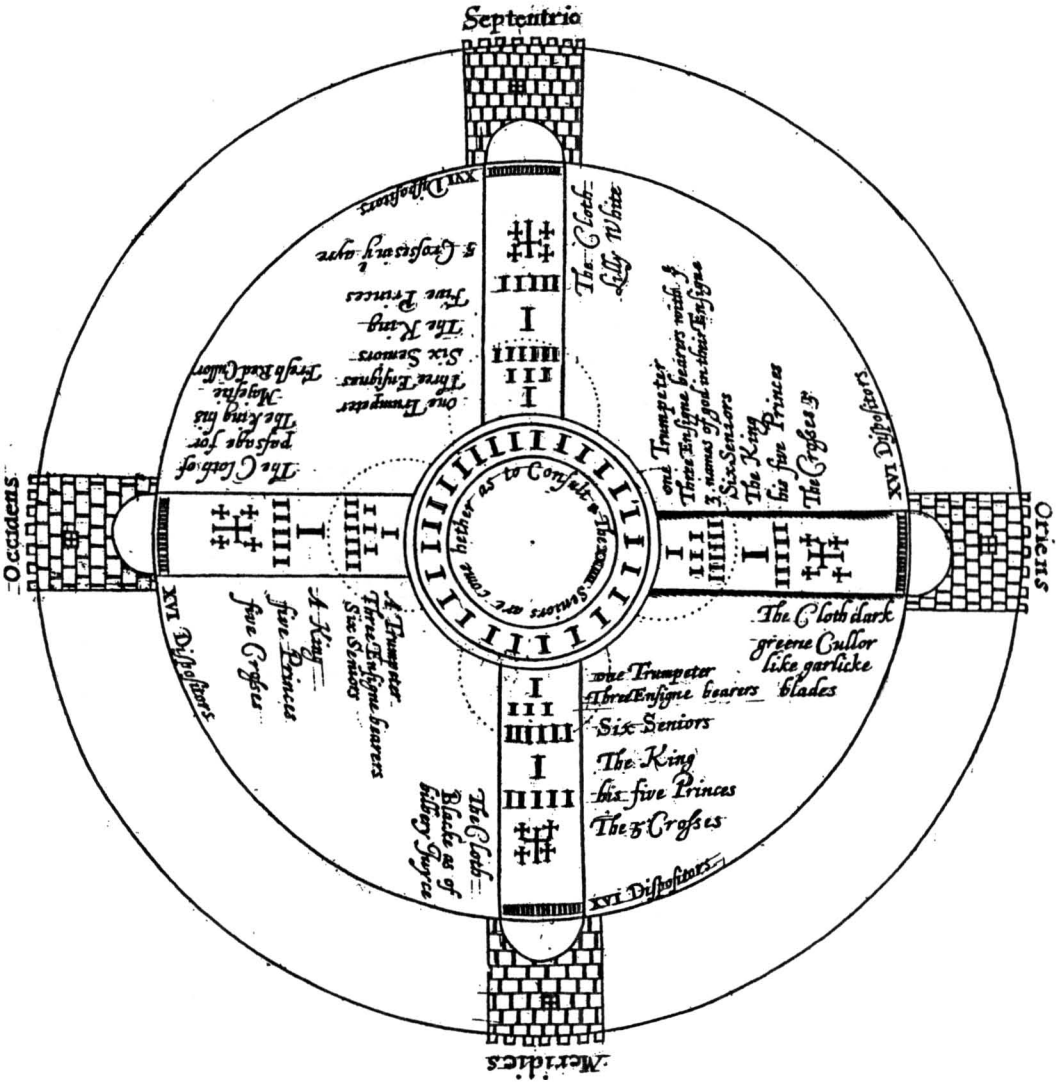
The HOLY TABLE.



A Specimen of the Tables or Book of ENOCH.

Pagesgem Bacap Lassos




Septentrio
Oriens
Meridies
Occidens
XVI Dispositors
The Cloth Lilly White
one Trumpeter
Three Ensigne bearers with 3
3 names of god in their Ensigne
Six Seniors
The King
his five Princes
The Crosses 3
The Cloth dark
greene Cullor
like garlicke
blades
one Trumpeter
Three Ensigne bearers
Six Seniors
The King
his five Princes
The 3 Crosses
The Cloth
Blacke as of
bilbery Juyce
The Cloth of
passage for
The King his
Majestie
Fresh Red Cullor
One Trumpeter
Three Ensignes
Six Seniors
The King
Five Princes
5 Crosses in ye ayre
A Trumpeter
Three Ensigne bearers
Six Seniors
A King
five Princes
five Crosses
The xxiiii Seniors are come hether as to Consult

A TRUE RELATION OF Dr. DEES *Actions, with ſpirits.*

Liber Myſteriorum (& Sancti) parallelus Novaliſque.

Leſden MAY 28. 1583.

D. Is Dr. *Dee*, E. K. *Edward Kelley* See the Preface.

Δ. AS J. and E. K. ſate diſcourſing of the Noble *Polonian Albertus Laſci* his great honour here with us obteined, his great good liking of all States of the people, of them that either ſee him or hear of him, and again how much I was beholding to God that his heart ſhould ſo fervently favour me, and that he doth ſo much ſtrive to ſuppreſſe and confound the malice and envie of my Country-men againſt me, for my better credit winning or recovering to do God better ſervice hereafter thereby, &c. Suddenly, there ſeemed to come out of my Oratory a *Spirituall creature*, like a pretty *girle* of 7 or 9 yeares of age, attired on her head with her hair rowled up before, and hanging down very long behind, with a gown of Sey, ...changeable green and red, and with a train ſhe ſeemed to play up and down..... like, and ſeemed to go in and out behind my books, lying on heaps, the biggeſt .....and as ſhe ſhould ever go between them, the books ſeemed to give place ſufficiently, diſ.... one heap from the other, while ſhe paſſed between them: And ſo I conſidered, and ..... the diverſe reports which E. K. made unto me of this pretty maiden, and .....

A. L.

Green and red.

Δ. I ſaid ..... Whoſe maiden are you?

Δ. Sh. ..... *VVhoſe man are you?*

Δ. I am the ſervant of God both by my bound duty, and alſo (I hope) by his Adoption.

A voyce. ..... *You ſhall be beaten if you tell.*

..... *Am not I a fine Maiden? Give me leave to play in your houſe, my Mother told me ſhe would come and dwell here.*

Δ. She went up and down with moſt lively geſtures of a young girle, playing by her ſelfe, and diverſe times another ſpake to her from the corner of my ſtudy by a great Perſpective-glaſſe, but none was ſeen beſide her ſelfe.

..... *Shall I? I will* (Now ſhe ſeemed to anſwer one in the foreſaid *Corner* of the Study) ..... *I pray you let me tarry a little* [ſpeaking to one in the foreſaid *Corner*]

Δ. Tell me who you are?

..... *I pray you let me play with you a little, and I will tell you who I am.*

Δ. In the name of Jeſus then tell me.

Jeſus.

..... *I rejoyce in the name of Jeſus, and I am a poor little Maiden*, Madini, *I am the laſt but one of my Mothers children, I have little Baby-children at home.*

Proles ipſius Madini.

Δ. Where is your home?

Ma..... *I dare not tell you where I dwell, I ſhall be beaten.*

Δ. You ſhall not be beaten for telling the truth to them that love the truth, to the eternal truth all Creatures muſt be obedient.

Madini her ſix Siſters.

Ma..... *I warrant you I will be obedient. My Siſters ſay they muſt all come and dwell with you.*

Δ. I deſire

Δ. I deſire that they who love God ſhould dwell with me, and I with them.

Ma. ..... *I love you now you talke of God.*

Dee. Δ. Your eldeſt ſiſter her name is *Eſemeli.*

Ma. ..... *My ſiſter is not ſo ſhort as you make her.*

Eſemèli. Δ. O, I cry you mercy, ſhe is to be pronounced *Eſemèli.*

E. K. She ſmileth, one calls her ſaying, Come away Maiden.

Ma. ..... *I will read over my* Gentlewoemen *firſt.*
My Maſter Dee *will teach me, if I ſay amiſſe.*

Δ. Read over your *Gentlewoemen* as it pleaſeth you.

Ma. ..... *I have* Gentlemen *and* Gentlwoemen, *Look you here.*

E. K. She bringeth a little book out of her pocket, ...She pointeth to a in *Picture* the book.

Mad. ..... *Is not this a pretty man.*

Δ. What is his name?

Ma. ..... *My ..... ſaith, his name is* Edward, *Look you, he hath a Crown upon his head, my Mother ſaith, that this man was Duke of York.*

E. K. She looketh upon a *Picture* in the Book with a *Coronet* in his hand and a *Crown* upon his head.

Ma. ..... *This was a jolly man when he was King of England.*

Δ. How long ſince is it that he was *King* of *England?*

Ma. ..... *Do you ask me ſuch a queſtion, I am but a little Maiden? Lo, here is his Father* Richard Plantagenet, *and his Father alſo.*

Δ. How call you him?

Ma. ..... *Richard, Surely this was* Richard *Earle of Cambridge.*

E. K. She turneth the book leaves, and ſaid.

Mad. ..... *Here is a grim* Lord, *He maketh me afraid.*

Δ. Why doth he make you afraid?

Ma. ..... *He is a ſtern fellow, I do not know him what he is. But this was the Duke of* Clarence. *This was Father to* Richard *Earle of Cambridge. Lo, here is* Anne *his wife.*

E. K. Turning over the leafe,

The ſame was heir to all Mortimers *lands.*
Edmund *was her brother.*
Lo, Sir, *here be the* wicked Mortimers.

E K. She turned over diverſe leaves, and then ſhe ſaid

Ma. ..... *This ſame is* Roger Mortimer.
..... *My Mother ſaith this man was* Earl *of the* Marches.
This ſame is his wife.
He had a great deale of lands by her, for ſhe was an Heire.
This ſame is wild Genvill, *her Father.*

Pronounced *Jenville.* *Here is a Town they call* Webley. *Here is* Beudley. *Here is* Mortimers *Clybery. Here is wild* Wenlock. *Here is* Ludlow. *Here is* Stanton Lacy. Genvill *his wife was Heire of all theſe. Here is* Hugh Lacy *her Father. He weareth his haire long, for he was Deputy of* Ireland; *That maketh him look with ſuch a writhen face.*

My ſiſter hath torne out the other two leaves, I will bring them when you have ſupped.
I pray do not tell any body of me.

Nota. Δ. We were earneſtly called for to Supper by my folks.

After Supper.

Ma. ..... *Here is* William Lacy *Father to* Hugh.
Here is Richard *his Father. And here is Sir* Richard *his Father, and here is* William, *Sir* Richards *Brother. Here is his going into* France.

Δ. Quo anno Chriſti?

Her eldeſt Siſter. Mad. ..... *I warrant you my eldeſt Siſter will tell you all. Here is his going into* Denmark.

Her Siſter is to tell the reſt. *My Siſter will come ſhortly, and tell you how he married in* Poland, *and what iſſue this* William *had.*

Δ. I pray declare the Pedigree down to this *Albert Laſcy.*

Ma. ..... *Alas, I cannot tell whats done in other Countries.*

Δ. I know you are not Particular of this Country, but Univerſal for all countries in the whole world, which is indeed but one Countrey, or a great City, &c.

Mad. ..... *Well, my ſiſter will ſhortly come and tell you unlooked for, If you judge theſe things well that I have ſpoken.* Nam vera ſunt. Nam verus eſt qui me miſit.

Truth

Truth is all that is truth.

The Mortimer *I ſpake of, is the firſt of the ſix: there were ſix* Mortimers *Earles of* March. Edmond *was the laſt, and* Roger *the firſt; that* Mortimer *was the Grandfathers Grandfather of this* Edmond.

E. K. There ſeemeth ſome one to call her, whom I hear now.

Ma ..... *I come.*

Δ. She took up her Skrolls on the ground, of which ſome were very old, and ſhe put up her book.

Ma ..... *This may ſtand you in ſome ſtead.*

Δ. Mitte lucem tuam & veritatem tuam, Jeſu Chriſte, Lux vera, & veritatis perennis Fons. *Amen.*

Richard Edward Dux Ebor.

William Laſcy. France. 1.

Richard. Denmark. 2.

Laſcy. Peter. Poland. 3.

Sir Richard Laſcy. Richard Laſcy.

William Laſcy.

Hugh Laſcy. Null.

Geffrey Genvil. Wilde Genvill.

Rogerus primus comes *March.* = *Joan Genvill.*

Monday à Meridie hora 4½. *Junii 2. 1583.*

Δ. We preſented our ſelves, ready for inſtruction receiving, and preſumed not to call my good Miniſter ſpiritual, but by humble prayer referred all to God his good pleaſure.

E K. The Golden Curtain which covereth all the Stone hangeth ſtill, but I heare a voice or ſentence thrice repeated, thus.

A voice ..... *Sanctum, Signatum, & ad tempus.*

Δ. The ſenſe hereof may be divers wayes underſtood, and more then I can imagine, but which ſenſe is to our inſtruction would I faine know.

A voice. ..... *Sanctum, quia hoc velle ſuum; ſigillatum quia determinatum ad tempus.*

E K. Hard ſpeeches, but he could not perfectly diſcern them.

A voice ..... *Ad tempus & ad tempus (inquam) quia rerum conſummatio.* All things are at hand.

The Seat is prepared.

Juſtice hath determined.

The Judge is not yet willing.

Mercy thruſteth it ſelf betwixt the Divinity. But it is ſaid,

The Time ſhall be ſhortned.

E K. Saw no creature: But the voice came behind him over his head, till now: when he eſpied one ſtanding on the Table beſides the ſilke cloth on which the Stone ſtood, he ſeemed like a Husbandman all in red apparel, red hoſe cloſe to his legs, a red jacket, red buttoned cap on his head, yea, and red ſhooes. He asked *E. K.* how he did, and *E. K.* anſwered, Well I thank God.

Δ. By your apparel it ſhould ſeem you have ſomewhat to ſay concerning the Commons of this Realme, and not of high School-points, or Sciences. *I* am deſirous to know who ſent you? What is your meſſage? and what is your name? for a name you have peculiar as all Creatures elſe.

Δ. He pauſed a good while; whereupon *I* asked him if he conſidered my ſpeeches?

..... *I conſider your ſpeeches, for I have left nothing behind.*

E. K. He kneeleth down and ſeemeth to ſay ſomewhat, his ſpeech is quick, round, and ready. He ſeemeth to pray in a ſtrange Language. I perceived theſe words among many other, *Oh Gahire Rudna gepbna oh Gahire*, &c.

His Countenance was directed towards the Stone.

..... *Veſtra non mea facio.*

E K. Now he ſtandeth up.

..... *Haſt not thou ſaid, From whom comeſt thou? What is thy meſſage?* [Δ. He looked toward me] *And haſt urged my name? Saying,* All things have a name. *It is true; for ſo they have becauſe they are. Haſt thou left any thing unſaid?*

Δ. All things have a name, *vide contra Tert. parte libri Eraconienſis de 30 Aeris exercitibus.*

Δ. You rehearſe my ſpeeches not onely in general, but alſo in particular.

The will of God be done (to his glory) for the reſt.

..... *My meſſage is from him, in* whoſe name *thou haſt deſired it, which hath ſaid lift up thine eyes, and look unto (behold I ſay) the* ſum of my Commandments, 1. What *I* am, 2. *Whoſe* Miniſters you are, *and (as it is ſaid before)* 3. *To* what end *and purpoſe it is.*

The ſumme of our commanded obſervation.

Then ceaſe to plead when Judgement ſtandeth in place; For all things are determined already. The 7 doores are *opened. The* 7 Governours *have* almoſt ended their Government.

Note 7.

The Earth laboureth as ſick, yea ſick unto death.

The Waters pour forth weepings, and have not moiſture ſufficient to quench their own ſorrows.

The Aire withereth, for her heat is infected.

The Fire conſumeth and is ſcalded with his own heat.

The Bodies above are ready to ſay, We are weary of our courſes.

Nature would fain creep again into the boſom of her good and gracious Maſter.

Darkneſſe is now heavy and ſinketh down together: She hath builded her ſelf, yea (I ſay) ſhe hath advanced her ſelf into a mighty building, ſhe ſaith, Have done, for I am ready to receive my burden.

Antichriſt his ſaying in the ſpirit of Satan.

Hell it ſelf is weary of Earth: For why? The ſon of Darkneſſe cometh now to challenge his right: and ſeeing all things prepared and provided, deſireth to eſtabliſh himſelf a kingdom; ſaying, We are now ſtronge enough, Let us now build us a kingdom upon earth, and Now eſtabliſh that which we could not confirm above.

Sorrows.

And therefore, Behold the end.

When the time cometh, The ..... thy ſorrows ſhall be greater than the ſweetneſſe, *the ſorrows (I mean) of that thou ſeeſt; I mean in reſpect of the ſweetneſſe of thy knowledge. Then will you lament and weep for thoſe thou thoughtſt were juſt men.*

Labor.

When you earneſtly pray it ſhall be ſaid unto you Labor. *When you would take Mercy Juſtice ſhall ſay, Be it ſo.*

Therefore (I ſay) thirſt not overmuch: For fear leaſt thy capacity *be confounded.*

Neither move thou him which hath moved all things already to the end.

But do thou that which is commanded.

Neither preſcribe thou any form to God his building.

Al. alasky.

All things ſhall be brought into an uniformal Order.

Whom thou ſayeſt that thou haſt not yet confirmed, confirm with good counſel. It is ſaid I have accepted him.

Are not theſe News ſufficient?

Notes in Election.

It is ſaid, He ſhall govern me a people: of himſelf he cannot. Therefore let him believe, and ſecondly Rejoyce that the Angel of God hath ſo governed him. *That* in Election *he ſhall govern him a people.*

Deſireth he to hear of greater bleſſedneſſe?

O King.

He hath alſo ſaid: Then ſhall it be ſaid unto him, O King.

Vide tamen de ejus futuro caſu in actionibus de Lask.

It followeth conſequently that he is called, and that to a Kingly Office: For whoſoever is Anointed in the Lord, *his Kingdom is* for ever.

Pride.

Will he be the ſon of perdition? Let him then with his fathers put on the garments of pride.

Deſireth he news? Tell him thou haſt prayed for him; the Devil envyeth him, and his eſtate.

Tell him that I ſay ſo.

Say it is a ſhame for a Kings Son to commit theft; and for him that is called, to do the workes of unrighteouſneſſe. Studieſt thou to pleaſe him? Give him ſharp and wholeſome counſel: *For* in him (I ſay) *the ſtate and* alteration of the whole World *ſhall begin.*

Wouldſt thou know from whence I came? Thou ſhalt.

But do it Humbly, it is not my part to meddle any further than my charge.

But as it is ſaid before unto thee, So ſhall it come to paſſe.

Moſes had a rod whereby he was known, and the hand of God approved.

Let him uſe therefore to carry the rod of righteouſneſſe *about him.*

Moſes 7. rod.

For we are ſeven: and in us is comprehended that rod wherewith Moſes *wrought. As it is begun ſo I end: What ye ſee here is* holy [*pointing to the ..... and by him ſealed and for until the* time.

Sanctum, ſignatum, ad tempus.

Therefore uſe patience herein until the time that it is ſaid unto thee .....

Venite, videte, (*& loquimini*) *Judicia mea.*

He that ſaith thus (I ſpeak of my ſelf, and as concerning my meſſage,) is equal with the greateſt Angels, *and his name is* Murifri.

Murifri my Calender.

Thou haſt written my name, and I am of thy Kalender, becauſe thy Kalender is of God. In the grounds of all thy Tables thou ſhalt finde my name.

Δ. *I* remember not any ſuch name written by me, but it may be contained in ſome new Compoſition, or Collection.

Mur. ..... *It is true, for if thou hadſt remembred all thoſe things which thou haſt written, then ſhould not my meſſage need.*

Δ. If

Δ. If *I* might without offending you, *I* would move two Petitions unto you, one concerning the Soul, and the other concerning the body: Concerning the Soul, is for one *Iſabel Liſter*, whom the wicked Enemy hath ſore afflicted long with dangerous temptations, and hath brought her knives to deſtroy her ſelf withall; ſhe reſiſteth hitherto, and deſireth my helping counſel, which how ſmall it is God knoweth. The other is of another woman, who hath great need, and is driven to maintain her ſelf, her husband, and three children by her hand labour, and there is one that by dream is advertiſed of a place of Treaſure hid in a Cellar, which this woman hath hired thereupon, and hath no longer time of hiring the ſaid Cellar, but till Midſummer next. She, and this dreaming Maiden digged ſomewhat, and found certain tokens notefied unto her: But ſo left off. *I* would gladly have your help herein, if it pleaſed God.

Mur. ..... *I anſwer thee, I will come again ſoon, and thou ſhalt receive a Medecine which ſhall teach thee to work help in the firſt. The* ſecond is vanity, for it is not ſo, *but to the intent that after great hope of this world hath infected the weaklings minde:* Deſperation *might have the more open and ready entrance. But yet ſhe ſhall be comforted for thy ſake.*

Δ. The praiſe be unto God.

Mur. ..... *I Go. One thing I have to ſay, be faithfull in all things, I have ſaid.*

Δ. I prayed, and gave thanks hartily to God for his mercies, and graces, and ſo roſe up.

Δ. Then he ſaid write, *M.* 49. under *V.* 43. under *R.* 35. 1. and 47. under { *F. R. I.* 9. 33. 42 } *This ſhal lead thee to my name, he that ſent me be amongſt you.* Δ. Amen, Amen, Amen.

Δ. Note in *Tabula Collecta*, (which I firſt gathered of the 49. good Angels) I took the third letters out of the names, it is to wit, out of the 49th. name, and th..... 47. 9 33. 42. which agreed very well with the letters, but the five and thirtieth name did not yield *R.* in his third letter. Therefore I am..... in the.....

Monday after ſupper 1583. *Junii* 3.

Δ. After ſupper, as we were together in my ſtudy, and attending ſomewhat the return of the good meſſager ſpiritual, and ſaid that he promiſed to come again ſuddenly, he appeared and anſwered.

Mur. ..... So *I* am, write 7. 30. 25. 44. 37. 35 46.

To the firſt *S.* to the ſecond *O.* the third *L.* the fourth *G.* the fifth *A.* the ſixth *R.* the 7th. *S.*

Δ. That maketh *SOLGARS.*

Mur..... *Add the firſt, and laſt number together, it maketh* 53. *let that be the Centre to the reſt.*

Δ. To be put to the Center of the *Steptagonum.*

Mur. ..... *So. The ground hereof is to be found in the third Table in the firſt book: I mean in the* third of the ſeven, *the Table of* B. B. *&c. being the firſt.* The third Table in the firſt book.

My name is alſo to be found in the ſame Table.

Form this upon a plate of lead: It prevaileth as a cure againſt ſuch infections. My promiſe is done.

Δ. How is this to be uſed?

Mur. ..... *Uſe it upon the body moleſted, adding the letters of her name in a ſmall Circle on the back half, not the letters in their forms expreſſed, but the number of ſuch letters.*

Δ. We know not how to number her name in our letters.

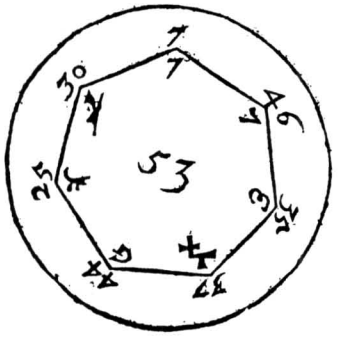
Mur. ..... *Take them out of the ſecond Table (any Table elſe of the ſeventh will ſerve) ſo that thou take the numbers as thou findeſt them placed with the letters.* Δ The ſecond Table did not ſerve, & therefore I uſed the ſeventh, where all the letters might be had.

Δ. How is this to be uſed about her body?

Mur. ..... *As by diſcretion ſhall be thought beſt: It prevaileth ſufficiently, ſo it be done, but thus far I teach thee, and this, as concerning nature.*

The health of him which ſent me be amongſt you. Amen.

Δ. Gloria & gratiarum actio perennis ſit Deo noſtro omnipotenti uni & Trino, *Amen.*



Iſabel Liſter, the back part of the Lamin.



The fore-part of the Lamin.

Wedneſday a *Meridie circa* 2d. 1583. *Junii* 5.

Δ. E. K. Had been ever ſince nine of the Clock in the morning in a marvellous great diſquietneſſe of minde, fury, and rage, by reaſon his brother *Thomas* had brought him news that a Com-

A meer untruth in every part thereof, and a malicious lye.

a Commiſſion was out to attache, and apprehend him *as a fellon for coyning of money.* Secondly, that his wife was gone from Miſtreſſe *Freemans* houſe at *Blobley*, and how Mr. *Huſey* had reported him *to be a cofener*, and had uſed very bitter and grievous reports of him now of late; and that his wife was at home with her mother at *Chipping Norton*, whereupon, I conſidering his great diſorder and incumbrance toward him externally, and his greater offending of God with his furious impatience internally; and remembring the whole premiſes of God his ſervice to be performed by us two (if we would be ductifull ſervants to his Divine Majeſty) I was touched with a great pang of Compaſſion, both that any Chriſtian ſhould uſe ſuch ſpeeches as he uſed, or be of ſo revenging a minde and intent as he ſhewed himſelf to be: and alſo in reſpect of mine own credit to be brought in *doubt, for embracing the company of ſuch an one, a diſorderly perſon:* And thirdly, that the good ſervice of God might hereby be taken from our two executing, to our great danger, both in body and ſoul: Therefore to do my duty as a man reſolute (upon *our uniting for Gods ſervice*) *to do for him as for my ſelf*: I made God my refuge for comfort, counſel, and help in this great affliction, and croſſe of temptation.

Amicorum omnia communia.

Whereupon after my vehement and humble prayers for the foreſaid purpoſe, this voyce was heard of *E. K.*

I had (upon ſome reaſonable reſpect) ſet the ſhew-ſtone with the myſtery in it, on the Table by *E. K.* alſo.

A voyce. ..... *Let the daughters of light*

Take up their garments, let them open the windows of their ſecret Chambers, for the voyce of man hath ſaid.

Oh, ſhew thy ſelf to be a God; yea, perform that which thou haſt already promiſed, *gather your veſtures together, for thoſe that are ſick have need of help, you are the children of pitty, and in the loins of compaſſion do you dwell: For I have ſaid,* you are. *And I have ſaid,* my Determination ſhall not fail, *although with the* ſons of men my Determinations may be undetermined.

Note of Determination undeterminable.

Note tentations by the Biting-worm.

Come gather up your garments, for the Cankers are ripe, and the Biting-worm *ſeeketh to gnaw into the Lily.*

He hath ſaid, Let me prove them, for they are not juſt: *Yea, let me touch them, for they are unrighteous, I have granted* him power, *but without prevailing, I have given him weapons, but they are not ſharpned, his fingers ſhall defile, and yet not deface: For I have appointed him a night, and have prefixed an end thereunto, to the intent it may be known: That thus far I have ſtretched his mouth.*

E. K. I have heard a voyce about the ſhew-ſtone very great, as though men were beating down of mud walls.

The thumping, ſhuffing, and cluttering is ſuch.

A voice. ..... *Ariſe, I ſay, for I will be revenged againſt the ſcorning of thoſe; yea, of thoſe that are ſucklings.*

Δ. After a great ſilence and pauſe, appeared one on the Table (without the skirts of the ſilke ſarcenet) like a woman having on a red kirtle and above that a white garment like an *Iriſh* Mantle, on her head a round thing like a Garland, green and like a Coronet under the Garland, but not perfectly to be diſcerned; on her breaſt a precious Stone of white colour, and on her back another precious Stone; both which Stones were ſet upon a Croſſe, in the very center of the Croſſe.

Δ. Your external apparel (you Daughter of Light) you perceive that we have ſomewhat noted: but by the power and mercy of the external Light, we truſt and deſire to underſtand ſomewhat of your internal vertue.

She ſaid ..... *What do you think I am a Jewellers wife by my apparel?*

Δ. We deem you to be the Meſſenger of him that hath for mankind purchaſed the Jewel of eternal Bliſſe, by the incomparable Jewel of his moſt precious Blood.

A voyce out of my Oratory behinde me.

..... *Will you have this too?*

Δ. After a pretty while ſilence, *I* ſaid, We expect the execution of the purpoſe for which you are ſent.

She ſaid ..... *It is written that Pride was the firſt offence.*

Githgulcag *knew not himſelf.*

Therefore he was ignorant.

E K. She is much fimbling about the Stone on her breaſt, and regarding it.

E. K. Now She talketh with other whom I ſee not, her talke is very ſhort and quick, but I cannot perceive what ſhe ſaith.

She. ..... *Read what I have ſaid.*

I read the former words.

She. ..... *You will grant me that Pride is the greateſt ſin.*

Pride

Pride was the cauſe he knew not himſelf.
Therefore Pride is the cauſe of Ignorance.
Δ. The Argument is good.
She. ..... *Ignorance was the nakedneſſe wherewithal you were firſt tormented, and the firſt Plague that fell unto man was the want of Science.*

E K. Now ſhe ſpeaketh to other again who appeare not, and they ſeem to anſwer her again.

She. ..... *The want of Science hindreth you from knowledge of your ſelf.*

E K. She looketh upon Δ. and ſmileth. Now ſhe ſpeaketh to the unſeen people again.

She. ..... *Whoſoever therefore knoweth not himſelf, is proud.*
Δ. God help us to know our ſelves for his Honour ſake.

E. K. She looketh upon Δ. and ſmileth.

She. ..... *You have time enough, therefore we may take leaſure.*
Δ. [*I* made ſpeed to write.]

E. K. She talketh again with her inviſible company,

She. ..... *Pride is rewarded as ſin,* Ergo *the firſt offender was damned. What ſay you Sir?* [ſpeaking to *E. K.*]
What difference is between your mind and Pride?

E. K. Wherein am I proud?

She. ..... *In the ſame wherein the Devil was firſt proud.*
Who glorified the Devil?

E. K. God.

Δ. God glorified not the Devil, but before he became a Devil he was in glory.
She. ..... *The* abuſing *of his Glorification made him a Devil: So the* abuſing of the goodneſſe of God toward this man, may make him a Devil. A Devil.
The works of the Spirit quicken; the doings of the Fleſh lead unto deſtruction. Art thou offended to be called a Devil? Then extol not thy ſelf above thy Election.
No man is elected by proper name, but according to the meaſure of his faith, and this faith is lively and hath a quickning Spirit in it for ever. Indeed thou art ignorant, and therefore thou art ſufficiently plagued: Why doſt thou boaſt thy ſelf and ſay, This *I* can do? Faith.
The Reeds pipe, but it is long of the wind, and herein thou ſheweſt that thou knoweſt not thy ſelf, for that thou art proud; pray therefore that thou mayeſt have underſtanding, and caſt away pride if thou wilt not be counted a Devil.
By true underſtanding you learn, firſt to know your ſelves what you are: of whom you are, and to what end you are.
This underſtanding cauſeth no ſelf-love, but a ſpiritual ſelfe-love.
This underſtanding teacheth no Blaſphemy.
This underſtanding teacheth no fury.
It teacheth a man to be angry, but not wrathful. Wrath.
For we may be angry, and not offend. Wrath is to damnation.
Therefore conſidering that Damnation was the end of the firſt, which was Pride, and Ignorance, the puniſhment of the ſecond (which is very loathſome.)
Pray unto God thou mayeſt avoid the firſt, and be unburdened of the ſecond.
Conſider by whom thou art counſelled, and of whom the counſel is: with us there is no cauſe of offence, neither is the counſel given with a weak mouth.
Wilt thou be well rewarded? Why ſtudieſt thou not to do well? Wouldſt thou be one of the choſen? ſtand ſtiff and be contented with all temptations.
Is God a God of Juſtice?

E. K. It is true.

Be thou therefore a juſt ſervant.
No man inheriteth the Kingdom of Eternity, without he conquer in this World.
No man can challenge juſtly a reward, without he be a Conquerour, or do the workes of Juſtice.
Doth the Devil perſwade thee? *Arme thy ſelf againſt him.*
Doth the World not like of thee? It is for two cauſes; either for that thou liveſt well and not as a worldling, or elſe becauſe thy wickedneſſe is ſuch as that the World wondreth at it. If thou be in the firſt Rejoyce, For bleſſed are thoſe whom the World hateth; when they laugh at thy godlineſſe, Be ſorry and grieve thou at their ſinfulneſſe.
If thou offend in the ſecond flie haſtily from the World: Tell the World what thou haſt of hers, and let her be aſhamed that thou knoweſt her.
Is thy fleſh ſtiff-necked? Faſt and pray, it doth avoide temptation.
Be ſorry alwayes; For in this World there is nothing to rejoyce at. For ſin onely provoketh to ſorrow, whether it be of thy ſelf or of another. Be ſorry alwayes.

Be

Be ſtiff againſt temptations, for whoſoever is not armed as I am, ſhall be vexed with the weapons of his adverſary.

Her attire expounded. *My* Garland *is Godlineſſe, my* Breſtplate *is Humility, and upon my back I wear* Patience.

The attire of ſpiritual creatures. *Theſe do I wear to the intent I might ſhew you what you ſhould wear.*

But as theſe things are placed in their croſſes; ſo do the croſſes alwayes follow them that wear them.

Art thou puniſhed as an Apoſtle? Rejoyce; it is a happy croſſe.

Art thou vexed as a Tyrant? thank God it is in this World. For bleſſed are thoſe that are puniſhed here, to the intent their ſins may be forgotten hereafter.

Good Angels. *I perſwade to the contrary; Be humble, ſeek true wiſdom, then are you truely faſhioned according to your Maker, and ſhalt reſt with us, with Halleluja in Heaven.*

I have counſelled, I have done my meſſage thus far.

Δ. Your counſel is perfectly good, and your meſſage merciful. His name be praiſed and glorified that ſent you. *Amen.*

As you were called hither, by the name of *Daughters of Light*: So this other day, there was one ſent hither (of that bleſſed company) who was accounted a Daughter, and had ſix Siſters more: That Daughter her name was *Madini*; ſo of your name we are deſirous to be informed, for diſtinction and inſtructions ſake, in the trade of theſe myſteries.

She ſaid. ..... *It is good to know* my name; *to ſee whether it agree with my Doctrine.*

E. K. What can you (for all your exhortation) accuſe me of?

Indeed I thank you very heartily for your exhortation and good counſel; but how unjuſtly I am miſuſed at *Huſeys* hand, and ſo provoked to this extream affliction of mind and ſundry unſeemly ſpeeches, be you Judge between *Huſey* and me.

She ſaid. *Whoſoever hath committed ſin and is not reconciled, ſhall have the reward of a ſinner. There is a double Reconciliation, the one is with God, the other with the Conſcience. But this man is not reconciled in Conſcience (repenteth not his wickedneſſe) thereby it followeth he cannot be reconciled with God:* Ergo *he muſt be rewarded as he is. The reward of ſin is to be abſent, or rather to be baniſhed in this world from the ſociety of God and his Angels.*

Good Angels our keepers. *So it falleth out to Regions and Countries, Cities, Kings and Subjects, Authorities and their Officers, when (I ſay) they are eſtranged with abſence of* their appointed and good keepers.

Therefore it proved that the Devil is moſt with him, and neareſt with him.

John Huſey. *Whom the Devil is a Lord of, he uſeth as his ſervants, and where his ſervice may be greateſt done, there is he moſt alledged. His ſubtiltſes are principal and great: And by theſe reaſons I prove that* Huſey *is eaſily to be infected, either with envy, malice, ſlander, or diſhonour of Gods word.*

This is one of thoſe Aſſaults that is promiſed *ſhould aſſault you.*

Who is to be blamed, he that conſenteth, or he in whom the procurement is? Thou didſt conſent and chuſe him for a Companion. Be not therefore angry at his malice; for the fire that is, thou haſt brought in with thine own hands.

To meaſure the Enemy his induſtry is impoſſible to look into, his ſubtiltie is more incredible.

The Reward of good life is great: But the filthineſſe that ſin carryeth with it in this World, and leadeth with it into the World to come, is moſt horrible.

Is it not ſaid, That a skirmiſh ſhall be (and that great) but you ſhall be Conquerours? *It is written, It is true and* ſhall be never overthrown; *ſo mighty is his ſtrength that hath armed himſelf with it.*

In the Serpents belly, there is nothing clean: neither with unhoneſt perſons (ungodly I mean) is there any pure ſociety: Light agreeth not with Darkneſſe, nor vertue with vice, therefore be you

Our uniting. *of one, and in one, that you may agree and have the reward of one.*

Behold it is ſaid, I will part bounds between the juſt and the unjuſt, I will ſuffer the Enemy to ſowe diſcord to the intent that thoſe that are my people may be ſeparated and have a dwelling by themſelves.

The neceſſity of Satan working againſt men. *Peruſe the Scripture, it is alwayes ſeen that the Spirit of* God forceth *Satan* in ſpight of his head *to ſeparate* the evil from the good by diſcord, *and herein the Devil worketh* againſt himſelf.

De futuris niſi juſſi non pronuntiant boni Angeli. We good Angels keep ſecret the *My*ſteries of God; things that are to come *we alwayes keep cloſe with this exception,* The form of our Commandment.

A Commiſsion out for *Kelly*. *Truth it is that a Commiſſion is granted not onely to enquire of thee, but alſo to attach thee, and that by the Council.*

If he go down he ſhall be attached; therefore tempt not God.

Δ. But if he tarry here and his being here ſo known as it is, it is likely that he ſhall be attached here to my no ſmall grief or diſgrace. What is your counſel herein?

1583. The Book, the Scrowl, and Powder. She ſaid. ..... *It is written miſery ſhall not enter the doors of him whom the Higheſt hath magnified.* DIXIT, & DICO, & DICTUM SIT. The world ſhall never prevaile againſt you.

Δ. In reſpect of the *Book, the Scrowl,* and the Powder to be communicated, What is your judge-

judgement or mind, ſeeing when he was coming from *Iſlington* with them, he was threatned to be pulled in pieces if he came *with them to me?*

..... *All that is ſpoken of, is in very deed, vanity.* The book may be uſed to a good purpoſe. The Book found.
They were wicked ones. But as theſe things are the leaſt part of this action, ſo are they not much to be looked after.

Δ. As concerning the Powder (I beſeech you) what is your knowledge of it? The Powder.

..... *It is a Branch of Natures life.*
It is appointed for a time, and to a purpoſe.

Δ. As concerning the earthes of the Eleven places being with expedition.....
What is now to be done with them?

..... *It was a foreſight of God*, if they had been there now they had utterly *periſhed.* The 11 Earths.

Δ. O Jeſus, that is a marvellous thing.

..... Helas, *that is nothing.*

Δ. By nature they could not have periſhed in ſo ſhort time.

..... *I have ſaid.*

E. K. Tell us your name.

..... *If you will remember my counſel, I will tell you my name.*

E. K. Your counſel was by piece-meale told me, that I cannot remember it but in general.

..... *You do, and have, and I am almoſt* HATH.

Δ. I underſtand you to be ATH, *in ſigillo Emeth.*

ATH. ..... *So am I in the* number of Gods Elect.

Δ. Shall not I make meanes to *Mr. Richard Young*, as one of the higher Commiſſioners to do my companion here ſome good? Mr. *Richard Young.*

ATH. ..... *Trouble your ſelf when you need.*

E. K. She ſpake this ſomewhat ſharply.

Get your friends to ſignifie down good report of you.
Come not there in many years.

Δ. As concerning my writing of the holy Book, how ſhall I do, by reaſon of the perfect writing it in the Due Characters? ſeeing many words are written ſo, as the pronunciation *and the Orthographie do hardly ſeem to agree?*

ATH. ..... *You ſhall have a School-maſter ſufficient to read unto you.*

Δ. Where ſhall I begin?

ATH. ..... *Let him lead you to that*, who is within you.

Δ. As concerning *Iſabel Lyter* who is vext of a wicked ſpirit, how well have I executed that which was preſcribed me; or how well doth it work?

ATH. ..... *Friend, It is not of my charge.*
Remember the true path that leadeth unto true honour, where there ſitteth a True and Juſt GOD, *who grant you his Direction and eſtabliſhment of perfect life.*

Δ Amen, Amen, Amen.

E. K. She is gone.

Junii 9. a Meridie hora 5.

Δ. Very long I prayed in my Oratory and at my Deske to have anſwer or reſolutions of divers doubts which I had noted in a paper, and which doubts I read over diſtinctly, they concerned the preparation of things about the Table of practice, and other things above my Lamin and Stone; but anſwer came none, neither in the Stone did any thing appear; no, not the Golden Curtain, but the Stone was of his natural Diaphanitie. But I held on in pitiful manner to requeſt ſome advertiſement, if for any our treſpaſſes or offences this unlooked for alteration from former dealing had hapned, *&c.*

At length a voice came from behind *E. K.* over his head, and ſaid thus:

A voyce. ..... *The judgements of our God are moſt profound and hard in the underſtanding of man.*
There is ſilence *above, let there therefore be patience amongſt you. I have ſaid.*

Δ. Upon this anſwer I began to diſcourſe of divers cauſes of this ſilence, and divers manners of ſilences; and in the end I became in a great and ſorrowfull heavineſſe, and fear of the wrath, or diſpleaſure of God; conceived for ſome, our misbehaviour towards him ſince our laſt dealing, whereupon I prayed long at my Desk, ſtanding for mercy, comfort, counſel, and ſome expoſition of the former ſentence. After a long time thus paſſing there appeared one in the very top of the frame of the *ſhew-ſtone*, much like *Michael.* Silence.

Who ſaid, ... *Write, for I muſt be gone.*

Silence there is in heaven, for the Governours of the earth are now before the Lord, the doings of their ſeats are now diſcloſed, every thing is NOTED. For that God will be righteous in all his doings.

There is not this day any one that governeth the people upon earth, but his government

is diſcloſed, and his government is ſet open, and his faults revealed.

They without number cry, Lord, let thy vengeance come.

The earth ſayeth. Be it ſo.

Sathan. Sathan is before the Lord: He hath garniſhed himſelf with Garlands as a Conquerour, and what he ſaith is wonderfull.

Therefore ſhall the Lord open his mouth, and curſe the earth, and all living creatures. For *Iniquity hath gotten the upper hand*: Publickly the *States* of mankinde in the world are

Viols ready. condemned.

We are all ſilent and *ready with our Viols* to powre the *wrath of God* upon them, when he ſaith, BE IT SO.

Therefore be you patient. For, *our patience in an univerſal* ſilence.

Yet awhile. We look for the mouth of Juſtice: But LO: The Lord ſaith unto the Lord, lift up thy eyes (O God.) Behold, the Dignity of thy workmanſhip, *yet ſuffer for awhile.*

1583. I have a people that will forſake their cruelty, and put off their Garments that ſtink of abomination, in whom thy name ſhall be magnified, and our glory in heaven more exalted.

But as thou wilt, ſo be it.

Behold, *I ſpeak in body*, becauſe I tremble, as at the force of thy great indignation: Notwithſtanding, we will what thou wilt.

If therefore theſe wonders be ſo great in heaven, wonder thou not at our ſilence: Therefore be patient, and ſay unto the earth? Why groaneſt thou ſo hard, or why is thy body ſo rotten: Haſt not thou juſtly deſerved theſe things for thy iniquity?

I ſay, if you be partakers of theſe ſecrets, how much more ſhall you be partakers of that ſweetneſſe, which is the eternal dew, and very bread it ſelf of life?

S O.

E. K. He is gone.

Δ. *I* prayed a pretty while after with thankſ-giving, &c.

Soli Deo noſtro omnis laus, poteſtas, & gloria in ſeculorum ſæcula, Amen.

Junii 14. 1583. *Friday, a meridie*, Hora 4½.

Δ. The golden vayl, or curtain appeared, covering the whole ſtone, whereas all other vayls and curtains before did uſe to cover but the more part, or thoſe things which were the ſtanding implements of the action for that time.

This appeared as ſoon as he looked into the ſtone.

I made long, and often prayers of thankſ-giving, calling for grace, mercy, and wiſdom: with ſuch particular inſtructions as I had written down the doubts requiring light, or reſolution in them, *&c.*

At length appeared a woman like an old maid in a red Peticote, and with a red ſilk upper bodies, her hair rould about like a Scottiſh woman, the ſame being yellow: ſhe ſtood aſide from the green Sarcenet belonging to the ſtone, and ſhe ſaid ..... God ſpeed my friends.

Δ. A good greeting to wiſh us ſpeed by him, *Amen.*

E. K. I never ſaw this woman before.

..... *It may be you have ſeen me, but* my apparel may alter *my faſhion.*

E. K. She ſeemeth to go in a great path before her very ſpeedily.

Δ. I pray you, whither make you ſuch a ſpeedy journey.

..... *I am going home, I have been from home this ſeven-night.*

Marie my maid had angered me on Thurſday night, with her undue ſpeech. Δ. Diſtance of place cannot protract time in your journey homeward.

..... *Jeſu, now he will be angry with me, as he was with his maid.* Δ. *Every* Action not yet effected, whether is it at home, or from home?

Δ. God grant you then to make ſpeed homeward, and to your home, and all we to the home where the higheſt may be well pleaſed.

..... *So, ſo, you talk too wiſely for me.*

All worldly wiſdom vain. Δ. God make me to talk wiſely indeed, and God take all vanity from my heart.

..... *You may think me a vain huſwife to be going thus long: But by me you may perceive how vain* all worldly wiſdom is. *I am in a better caſe then many are, for though I be from home, yet am I going home, ſome there be that neither have home, neither can go home.*

E. K. Now cometh a goodly tall aged man all in black, with a Hat on his head, he hath a long gray beard forked, he ſaith to the Maid, thus:

Old man..... *Wihther go you maid?*

Maid..... Belike Sir, you may be ſome kyn unto theſe men, for they are alſo deſirous to know whither *I* do go.

Old man..... *Me thinks I ſhould have known you before?*

Maid..... If you knew me before, you may the eaſier know me now.

[Old

[Old man] *Where have you been? and if thy gravity were as good as thy ancient diſſembling, I would tell thee.*

Old man..... *Theſe words be very large, what is the cauſe thou wilt not be acquainted with me? (I never did thee harm) and I have deſired to be acquainted with thee a long time.*

Maid...... With *counterfeit gravity* I will never be acquainted, neither thy age, and thy fame, nor thy hairs, nor the ſoberneſſe of thy countenance can move me to any acquaintance for that thou never delightedſt in *true wiſdom.*

Old man..... *Then go your way like an Harlot.*

Maid...... If wicked words do prove an Harlot, then thou haſt judged thy ſelf.

E. K. Now ſhe goeth on forward, and the Old man is gone out of ſight. There appeareth now a young man, ſitting on the ſide of a Ditch, and to him ſhe ſaid,

Maid...... What aileth you to weep?

Young man..... *I weep for thy diſcourteſie.*

Maid...... Thou canſt not move my conſcience: No, (I ſay) thou canſt not move me to pitty.

E. K. She licketh his tears, and ſaith.

Maid...... Every thing elſe hath ſome ſaltneſſe, but here is none.

Young man..... *Oh I pray thee, do ſomething for me.*

Maid...... Oh, to qualifie theſe tears, is no other then to dry rotten Hemp with a mighty fire.

Young man..... *I will ſee thee hang'd before I will weep any more.*

Maid...... Every thing commonly teacheth of it ſelf.

E. K. The young man went away ſtamping, and angry, and now ſhe is come where a multitude of young Children are, there is much meat on a Table, and the Children being not high enough to reach it, pull'd the maid by the Cloaths, and pointed to the meat; ſhe goeth round about the Table there is but one diſh uncovered, and that ſeemeth to be like dew, ſhe putteth her fingers into the Diſh, and letteth the Children lick, and they fall down dead.

Maid...... Blame Juſtice and not me, for if the Children had ever taſted of this meat before they might have continued.

E. K Now ſhe meeteh a thin viſag'd man very feeble, who ſtaggered on his ſtaffe, and he ſaid.

Feeble..... *Help me for Gods ſake.*

Maid...... I will do my beſt.

E. K. As ſhe came toward the man, the man fell down; She heaveth him up, and again he falleth down, and ſhe lifteth at him ſtill.

Maid...... Good will forms, but the matter is not ſufficient: This is long of thy ſelf.

Feeble..... *Oh, I ſay, help me.*

Maid...... It is too late to help thee, I came this way many times before, and thou never ſoughteſt help at my hands. It is written, he that deſireth not help, till he be helpleſſe, he ſhall be voide of the benefit of an helper.

E. K. The feeble man goeth away, and ſhe departeth from him: Now ſhe cometh towards a man going up an hill, who had torn all his Cloaths off with brambles and bryars. There ſtand a great many of Mawmets, little ugly fellows at the top of the hill, who threw ſtones againſt him, and ſo force this climing man (or goer up the hill) to tumble down again to the foot of the hill. The skin doth ſeem to be off his hands and his feet, and they very raw, with his exceſſive travail with hands and feet up that hill; Now there appear men eating meat below at the foot of the hill, who offered him meat to eat; But he laboureth up the hill again, one of theſe men ſaid, come let me bind up thy feet.

The Clymer..... *Unto him that hath no wearineſſe, there belongeth no ſorrow.*

E. K. She ſtandeth and vieweth him.

The Clymer..... *I pray you help me.*
Maid. ..... It is impoſſible for thee to get up here.
Clymer..... *Of my ſelf it is:* I will never be of the minde. It is impoſſible.
Maid. ..... Come on, I will do the beſt I can.

E. K. She leadeth him over ſtones, and rocks.

Maid. ..... Thou wilt be knocked in pieces, ere thou come to the top.
Clymer..... *Do you your good will, I feel no harm.*

E. K. Now ſhe leadeth him in a place, where Springs, Quick-mires, and Bogs are.

Maid. ..... Surely thou art beſt to go down, for thou wilt be drowned.
Clymer..... *I pray you help, I will go as long as I may.*

E. K. He goeth forward, and ſinketh almoſt to the throat.

Maid. ..... It is deeper on the further ſide, thou wert beſt to go down again.
Clymer..... *I feel the ground hard under my feet: I will not yet deſpair.*

E. K. Now he cometh out of thoſe deep places, and he ſeemeth to come to a place like the bottom of a hedge, where ſtand ſtiffe thorns, piked upward, very ſharp.

Now come two, or three handſome fellows, and ſaid, Alas, let him tarry here and drink, we will lead him up *another way* to morrow.

Maid. ..... Farewell.
Clymer..... *I pray leave me not ſo, let me go with you.*
Maid. ..... I muſt needs be gone, I cannot tarry for thee.
Clymer..... *I am yet neither hungry nor thirſty, and feel no wearineſſe: Why therefore ſhould I ſtay.*

E. K. He goeth, as though the thorns prickt him, and grindeth his teeth for pain.

Now they are come to a fair place, and then ſhe ſaid to one.

△ *Labor improbus omnia vincit.*

Maid..... *Fetch meat and drink and cloaths, and cure his wounds: For unto thee belongeth the felicity of this place: For neither from the higheſt to the loweſt is there any whom I pitty, but ſuch as this is.*
Clymer..... *I know not how I* ſhall uſe *theſe things.*
Maid. ..... The *true Heirs* have alwayes diſcretion.
To *thee* it belongeth, and for thee *it is prepared.*
Uſe it therefore without offence as thine own.

E. K. Now both he and ſhe go into a Caſtle, and the doors are ſhut after them, and ſhe cometh out again.

Maid..... *This is written for your underſtanding: Let therefore your eyes be opened, and be not blinde. Neither forget what here hath been opened.*

Δ. We perceive that *Felicitas via ardua eſt, multis obſita difficultatibus & periculis; ſed conſtantia & patientia perventur ad Felicitatis arcem,* which we beſeech the Almighty God to grant unto us.

Maid..... *Well, I will be going till you have ſupped: And then I will tell you more of my minde. It will be yet ſix, or ſeven weeks journey before I can get home.*

△ Note 42. or 49. dayes, remaining till the firſt day of *Auguſt* next inclusive.

Δ. *Sit benedictus Deus noſter nunc & ſemper,* Amen.

After Supper we ſtaid awhile, being come to the place, and though nothing was ſeen, or heard, yet *I* ſpake, aſſuring my ſelf of the preſence of the foreſaid maid, though as yet to us inſenſible.

Δ. We would gladly know thy name.

GALVAH. Maid..... *My name is* Galua'h, *in your language I am called* Finis.

E. K. She ſuddenly appeared as ſhe ſpake this.

Δ. That [*Finis*] is Latin. *Gal.* ..... *I.*

Filia lucis. Δ. You are none of thoſe that are called *filiæ lucis,* or *filiæ filiarum.* Gal.... *No.*

Filia filiarum. Δ. You will not be offended, if *I* propound a doubt ſomewhat impertinent to our matter in hand, yet of importance for us to hear your judgement in the ſame. *Tritemius,* ſayeth that never any good Angel was read of to have appeared *forma muliebri. I* pray you to give us an anſwer to this ſo great a Clark, his words, which are to be read in his little book, *Octo Quæſtionum Maximiliani Cæſaris.* ..... There *Quæſtione Sexta. Sancti autem Angeli, quoniam affectione nunquam variantur ſemper apparent* in forma virili. *Nuſquam enim legimus ſcriptum quod bonus ſpiritus* in forma ſit viſus muliebri, *aut* beſtiæ *cujuſcunque, ſed ſemper in ſpecie virili.*

An Angeli boni in forma fœminia aliquando appareant?

Gal. ..... *You think then I have ſome underſtanding.*

Δ. Yea, God knoweth, I do.

Gal. ..... *Firſt it is evident that the Spirits of God are incomprehenſible to thoſe that are their inferiours: For the higher order is incomparable unto God, And by degrees, thoſe that are their inferiours are alſo incomparable unto them. It followeth therefore, that in reſpect of that degree in Angels things are incomprehenſible.*

Angels (I ſay) of themſelves, neither are man nor woman; Therefore they do take formes not according to any proportion in imagination, but according to the diſcreet and appliable will both of him, *and of the thing wherein they are Adminiſtrators*: For we all are Spirits miniſtring the will of God; *and unto whom?* unto every thing within the compaſſe of Nature: *onely to his glory and the uſe* of man. *It followeth, Therefore, conſidering that we miniſter not of our ſelves that we ſhould miniſter in that unſearchable form within the which our executions are limited: But if* Tritemius *can ſay, That woman alſo hath not the Spirit of God, being formed and faſhioned of the ſelf ſame matter, notwithſtanding in a contrary proportion by a degree; If* Tritemius *can ſeparate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But becauſe that in man and woman there is proportion, preparation, of ſanctification in eternity*; Therefore may thoſe that are the eternal Miniſters of God in proportion to Sanctification take unto them the bodies of them both. I mean in reſpect of the Form; *For as in both you read* Homo, *ſo in both you find one and the ſelf ſame dignity in internal matter all one. But* Tritemius *ſpake* in reſpect of the filthineſſe (*which indeed is no filthineſſe*) wherewith all women are ſtained; *and by reaſons from the natural Philoſophers: as a man taſting more of nature indeed then of him which is the Workman or a ſupernatural Maſter. He (I ſay) concluded his natural invention. In reſpect of my ſelf, I anſwer* Tritemius *thus*: I am Finis, I am a beam of that Wiſdom which is the end of mans excellency.

Angeli ex ſe ipſis neque mares, neque fœminæ neque ſunt. Angelorum Miniſteria.

Hic } *homo.*
Hæc }

Galvah.

Thoſe alſo that are called Filiæ *and* Filiæ filiarum *are all comprehended* in me, *and do attend upon* True Wiſdom; *which if* Tritemius *mark, he ſhall perceive that* true Wiſdom is alwayes painted with a womans garment; *For than the pureneſſe of a Virgin, Nothing is more commendable.*

Apparition in the forme of woman.

God in his judgement knoweth how Tritemius is rewarded.

Tritemius rewarded.

If you think theſe arguments be not ſufficient, the one in reſpect of the firſt ground, and the other in reſpect of the meaſure of my name, I will yet alledge greater.

Δ. Theſe Arguments do ſatisfie me: But to have wherewith to ſtop the mouths of others who might uſe Cavillation upon ſuch matters, it were ſomewhat needful to have heard your judgement: Whereas indeed our own affairs in hand are rather to be followed at this preſent, and of greater Arguments or Inſtructions in this matter I truſt hereafter to have underſtanding: But as now I chiefly regard our Action in hand.

Gal. ..... *Begin the Book next Tueſday.*

My ſelf will be thy Director; And as my name is, ſo I will lead unto the end. *All other things uſe, according to thy judgement and proportion of his Spirit that guideth you.*

Gal. ..... *I my ſelf will be the finger to direct thee.*

Δ.

Gal. ..... *The finger of God ſtretcheth over many mountains.*
His Spirit comforteth the weakneſſe of many places.
No ſenſe is unfurniſhed where his light remaineth
For underſtand what I am, and it is a ſufficient anſwer.

Δ. At the beginning to write the Book, ſhall I require your inſtructions?

Gal. ..... *Do ſo.*

The Mountains of the World ſhall lie flat; But the Spirit of God ſhall never be confounded.

E. K. She *ſitteth on a rock*, and hath done ever ſince ſupper.

Gal. ..... *Ah Sirra I was a weary.*

Δ. As concerning the *Poloniſh* Lord *Albertus Laſcy* whom we are certified to be *of God elected to govern him a people*, whom we are willed to love and honour, What have you to ſay of him? *&c.*

Gal. ..... *Ask me theſe things* to morrow.

E. K. She ſmileth and caſteth a light from her. Smiling.

Gal. ..... *I ſmile becauſe I ſpeak of* to morrow; *yea I* ſeem *to ſmile.*

Δ. As concerning *Iſabel Liſter*, I pray in what caſe is ſhe? in reſpect of the wicked ſpirit which long hath moleſted her? *A. L.*

Gal. ..... *Believe, For that is the chiefeſt:*
What is ſpoken by us we give but our conſent to.
For he that ſpeaketh in us is to be asked no ſuch queſtion. Note.
For when he ſaith, it is meaſured.
As it was ſaid before; The Hills and Mountains of the World may be made plain, but the Spirit of God never confoundeth.

Δ. He that is the end of all things, and the end of ends (unto whom all honour praiſe and

thanksgiving is due) blesse us, endue us with his graces, and abundantly power forth his mercy upon us.

Δ. *Finis particularis: scilicet Istus actionis.*

Gal. ..... *Understand my name* particularly, *and not* generally.

I speak it to avoid errour.

Persevere to the end.

Δ. *Qui perseveraverit fidelis (Deo nostro) usque ad finem hic salvus erit*: which faithfulnesse with all constancy and patience the Blessed and Almighty Trinity grant and confirm unto us for the glory and honour of his Name, *Amen.*

E. K. She is gone with a brightnesse.

1583. *Junii 15.*

Saturday afternoon, hora 6. Δ. I used some discourse { After that the noble *Albertus Laskie* had been with me, and was new gone to *London*, by prayer to God, and afterward protestation to *Galuah* in respect of her willing me to ask certain matters again this day which. . . . yesterday were not answered : But very long it was, above half an hour, before any thing appeared, more then the Golden Curtain all over the Shew . . . .

At length appeared divers confused forms of divers Creatures, and then, by and by, vanished away.

Δ. I prayed to God to banish all confusion from us and our actions, and to send us *lucem & veritatem, per unum & propter unum, & constantiam rerum....*

Il.

Then appeared he by whom (before) we were called *Il*, and seemed to scorn at *E. K.*

E. K. Here appeareth *Il*, and he seemeth to mock me.

Il. ..... *That is a gird to you Sir for your fishing.*

Δ. *E. K.* had spent all that afternoon (almost) in angling, when *I* was very desirous to have had his company and helping hand in this Action.

Δ. Shortly after this, appeared *Galuah* and to be in a field closed round about with a hedge.

Gal. ..... *Here is no way out.*

Il ..... *Come I will do somewhat for you ; It is a strange thing that wisdom cannot find a way through a hedge.*

Wisdom.

E K. This *Il* pulleth down the hedge:

Gal. ..... *Go thy way, thou hast done but thy duty.*

Il. ..... Farewell *Dee*, Farewell *Kelly*.

Dee, Kelly.

E. K. He is gone.

Gal. ..... *Those that taste of everlasting Bankets, fare well, and desire the same to others.*

E. K. Now she is come to a great Castle-gate, all of stone, with a draw-bridge before it. There is like a *Greyhound graven or cut in the Stone* over the Gate.

Note.

Gal. ..... *It is very late, I will look if I can have my entertainment here.* 1583.

E. K. She is gone in.

Δ. After a while she came out again.

Gal. ..... *Bee it spoken.*

Cursed, defaced, and damned be this place.

A voice out of the Stone.

Gal. ..... *And why ? Because they have puffed up their flesh, follow their own imaginations, wallowing in their filthinesse, as Swine that tumble in mire.*

Behold it is too late with this people, I can get no lodging. O ye my feet, be a witnesse against them, let the windes move the dust to report their unkindnesse.

E K. Now she goeth a long a great Way, like a common high-way; and the light of the Air about her seemed somewhat dark like Evening or Twilight.

Gal. ..... *Yea though you have too much light, I have too little.*

I did but over-hear you, when you saw me not.

Δ. [*Note. I* had spoken of too much light coming from the west window of my Study toward the Table, where the Shew-stone stood, when we began now to attend her coming, and thereupon she spoke this.]

E. K. Her own garments cast a light.

E. K. Novv she cometh amongst a company of men *having gowns furred with white*, and some of them having *Velvet Caps*, and some *Hats*.

One of them said to her, What art thou ?

Gal. ..... *I know not what I am my self*

Will you buy any pretious Stones of me ?

E. K. She

E. K. She taketh out of her boſome a great many of precious ſtones uncut, or unpoliſhed.

E. K. Theſe men look on them.

Gal. ..... *Truely, they are pure and good.*

E. K. They ſay alſo; Surely they ſeem to be good, delivering them from one to another.

E. K. There appear two fat men; who ſaid, let us firſt get money before we buy ſuch trifles: beſides that, they have not their perfect form.

Gal. ..... *I pray you, buy one of them of me.*
Will you buy none neither?

E. K. She ſpeaketh that to them, who firſt praiſed the ſtones.

..... *Tuſh, I pray thee go about thy buſines, doſt thou not perceive how they are found fault withall?* Thoſe men.

Gal. ..... *Tuſh, Tuſh, they be not cut for your faſhion.*
Be it ſaid. A voyce from the ſtone.
..... *Their ſenſes are glu-ted with tranſitory vanities.*
Gal. ..... *Let them (therefore) periſh vainly, becauſe they are tranſitory.*

E. K. Now ſhe cometh *where ſhe muſt clamber up a wall, having ſteps* in it of ragged ſtones; There is a fair building beyond it. There go many up thoſe ſteps: and when they are almoſt at the top, there meeteth them ſome, who take them by the hand, and help them up and over into the place. Then one of them that ſtood at the top of the wall (who had a furred Gown) and helping of men up, ſaid to her; *Come away* woman, wilt thou come up? This Parable, or Propheſie is diveis times ſpoken afterwards in the troubles of *England.*

E. K. She ſaith nothing to him, but ſtandeth ſtill, and looketh away from him.

E. K. Again, that man ſaid to her, come away wilt thou come up?

Gal. ..... *Unhappy are thoſe whom thou helpeſt: And whoſe breath hath infected many, your hands are too bloudy, for me to come anigh you.*

E. K. Now come handſome women to the wall, and ſome ſaid, good ſiſter, I pray you come away.

Gal ..... Your voluptuous father *knoweth me not, for his daughter, I deny yo.....*

E. K. Now come two, or three *brave fellows* with Rapiers by their ſides, and having *hatts* without bands, and their *hoſen* pinned up, and with no garters; theſe help up people that come, and one of them ſaid: Tarry a little, woman, and I will help thee ſhortly. The Attyre of the wanton youth of the Court.

Gal. ..... *Fy upon you: your cloaths are infected with abominations of your Chamber, I will tarry time.*

E. K. Now cometh a big ſtout man to the top of the wall, and a boy with a Crown on his head: He ſeemeth to be about 18. years old.

..... *So it is, and pleaſe your Majeſty: Therefore* let this way be razed. The ſtout big man.

E. K. He ſpake to the young King upon former talk between them which I heard not.

..... *Be it done.* A voyce out of the ſtone.

E. K. *The wall quaketh and falleth down*: And ſome of the jolly fellowes, which were on the wall before, fell down, and other fellowes came and digged a great hole, or breach in the wall. The wall broken down.

Gal. ..... *Thanks be to God: Now, here is entrance enough.*

E. K. She goeth in.

The

The young man, or ſtriplin (with the Crown on his head) and the other big man embraceth her: His Crown is a Triple Crown; or three Crowns one upon another. He hath a little thing in his hand, which he holdeth cloſe, and over-gripeth, ſo that it cannot be diſcerned.

The big man. ..... *Though thou haſt travelled as a woman, thou ſhalt now be known to be a man.*

E.K. He ſpake to *Galvah*. They embrace each other. They fetch cloaths for her, and put upon her a black Gown, a mans Gown, as the Gown of a Counſeller.

Galvah tranſformed into a man. She kneeleth down like a man in form, her head and all.

E.K. Then the young King ſpake to her, ſaying,

..... *What this Rod may do, work.*

E.K. He giveth the transformed man a Rod; one half being bloud, and the other half white, the partition of theſe two being long-wiſe.

A voyce out of the ſtone. *Quæ juſta ſunt faciet & meas menſurabit virtutes.*

The transformed man. For untill it was appointed, I ſought it not.

Let us *cleanſe the Court*, and examine the multitude;

A voyce out of the ſtone. For errour is alwayes covered in many.

Curſed are thoſe that are judged by a multitude.

NOTE. *E.K.* All they that fell off the vvall, and they that vvould have helped her up, they come in *bound hand and foot*.

The transformed. ..... *Root them out, O King, pitty no ſuch perſons, for thoſe be theſe that never had mercy on themſelves.*

E.K. Novv cometh a *woman out, having a Crown on her* head: ſhe hath a long viſage.

The big man. ..... *Nay, let her drink as ſhe hath deſerved.*

E.K. The transformed man layeth down the Rod before him, and beginneth to vveep; and ſaid, *Let it not be ſaid, but I pitty the anointed.*

The big man. ..... *Let her die, for ſhe hath deſerved death.*

E.K. Other men about her lay hand on her, and *pluck the Crown off her head.*

The transformed man taketh up his Rod, and layeth upon the top, or Crown of that womans head.

E.K. The young King ſayeth unto her, What wilt thou?

The woman. ..... *If it pleaſe you, pardon for my life and dignity.*

E.K. The bigge man, and the young King talk together aſide, the vvoman holdeth her hands abroad, and knocks her breaſt? And a great company of them about her are *hewed in pieces*, by tormenters armed.

1582.

A voyce out of the ſtone. *Adjuvabo.*

E.K. The King and the bigge man come in again.

The transformed man. *E.K.* The King ſaid to the transformed man; Be it as thou wilt, *Be you two joyned together*. For I vviſh you both well.

E.K. The vvoman boweth down vvith obeyſance, and thanketh them.

E.K. The bigge man taketh the King by the hand, and the transformed man taketh the woman by the hands, and putteth her hands to the hands of the King, and the bigge man; they take each other by the hand, and kiſſe her.

E.K. All

E. K. All is now on the ſudden vaniſhed away, and the transformed man is returned again to her womans ſhape, and ſhe ſaid.

Gal. ..... *Now I will go with you, Sir, your journey.*

E. K. She ſpeaketh to you △.

To △. .... *I will lead you, if you will follow me up.*

But you muſt have broken ſhinns.

△. By Gods grace, and with his help *I* will follow you, and in reſpect of my ſhinns breaking, the joy of the conſequent effect will utterly take away the grief of the ſhinns breaking.

Gal. ..... *And to you Sir, you were beſt to* hunt and fiſh after Verity.

[△. She ſpake ſo to *E. K.* becauſe he ſpent too much time in Fiſhing and Angling.]

Gal. ..... *Whom thou* ſaweſt here ſhall govern over 21 Kingdoms. 21. Kingdoms.

△. If there be no myſtery in that ſpeech, the Conqueſt muſt be great, and the trouble great and ſtrange.

E. K. She goeth on her way along a lane.

△. We know not who ſhould be that King ſo ſhewed.

Gal. ..... *Sure thy demands are fully anſwered.*

Conſider thou what thou ſeekeſt,

And of whom thou ſeekeſt,

And by whoſe help.

Then look to that which is declared.

I will follow my office, for in thoſe things wherein thou art inquiſitive I have ſhewed the End. The End.

△. Truely the occaſion of my preſent asking you ſome queſtions, aroſe upon matter concerning this Noble *Polonian*, of whom you bad us yeſterday ask as this day.

Gal. ..... *Vanity hangeth not at mine Elbow.*

Believeſt thou that already ſpoken? ſpoken (I ſay) of him?

△. Yea forſooth, *I* do believe it.

Gal. ..... *I ſay unto thee, His name is in the Book of Life: The* Sun ſhall not paſſe his courſe before he be a King. His Counſel *ſhall breed Alteration of this State*; yea of the whole World. The Prince *Alb. Laſkie.*

What wouldſt thou know of him?

△. If his Kingdom ſhall be of *Poland*, or what Land elſe.

Gal. ..... *Of two Kingdoms.*

△. Which I beſeech you?

Gal. ..... *The one thou haſt repeated, and the other he ſeeketh as right.*

△. God grant him ſufficient direction to do all things ſo, as may pleaſe the Higheſt in his calling.

Gal. ..... *He ſhall want no direction in any thing he deſireth.*

△. As concerning the troubles of *Auguſt* next, and the dangers then, What is the beſt for him to do? to be going home before, or to tarry here? Auguſt.

Gal. ..... *Whom God hath armed, No man can prevaile againſt.*

△. In reſpect of my own ſtate with the Prince, I pray how much hath he prevailed to win me due credit: and in what caſe ſtandeth my ſute, or how am I to uſe my ſelf therein? The preſmiſes are an anſwer to this queſtion.

Gal. ..... *I have told you that at large* even now, *and if thou look into thoſe things that are now told, and* are now *done.*

△. Concerning *Charles Sled*, his noſe guſhing with blood twice yeſternight and this morning upon my charitable inſtructions giving him to vertue and godlineſſe.

Gal. ..... *I know him not: nor any name hath he with us.*

△. Meaneth he well towards me?

Gal. ..... *Whatſoever a wicked man meaneth it is not well; but in that ſenſe it is demanded be meaneth well.*

The evil ſpirit that poſſeſſeth him was caſt out of him, even at his noſe, at the preſence of thoſe that were preſent with thee. Charles Sled.

△.

Gal. ..... *Believe me we know not his name; Trouble me no more with him.*

△. O Lord, though men be fraile, faulty, and filthy, yet thy mercies are moſt praiſeworthy (among all generations) of all thy doings.

Gal. ..... *Hold thy peace, we are now to execute the Juſtice of God.*

△. *I* ſpake a great while of the mercies of God and his Juſtice, and gave thanks for our Calling and Election into this bleſſed ſtate.

Gal. ..... *I will take up my lodging for this night.*

△. God grant me worthy of ſuch godly gheſts, God grant me a dwelling with you where his name is eternally praiſed, glorified, and ſanctified: To him all Creatures render thanks, honour, and glory. Amen.

..... *Amen.*

A voice out of the Stone.

Δ. This voice out of the Stone being taken to be the voice of God, importeth as much as if God himſelf had ſealed to that as his will and decree, That all Creatures ſhould render thankes unto him and glory; *fiant: Dignum & Juſtum eſt.* Amen.

Tueſday Junii 18 *An.* 1583. *ante meridiem circa* 9.

Δ. *I* prayed firſt, and declared our attending this day the promiſe of God to be performed, *&c.*

Ga..... *Are four hours yet to come? and I will be ready.*

Are the works of wiſdom ſecret, until I have aſcended this Hill?

Is the Harveſt ready when the Corn is ripe?

Are the Labourers ready when their Inſtruments are prepared?

I have ſaid.

Note.

All wiſdom is reckoned by the eternal Will; and until it be ſaid, *there is no action tollerable; When the Sun ſhineth I will appear amongſt you; when it is ſaid Come, lo I am ready. The dayes of your fathers were bleſſed; but the hour when this Book* ſhall be written ſhall be ſanctified, *yea in the middeſt of intellectual underſtanding.*

For herein is the Creation of Adam *with his tranſgreſſion. The Dignity and wiſdom he had.*

The Errour and horror wherein he was drowned, yea herein is the power ſpread of the higheſt working in all Creatures.

For as there is a particular Soul or fire inflaming unto every body (I mean reaſonable) So there is an Univerſal fire and a general brightneſſe giving general light unto them, which is but One, and ſhineth through the whole, yea is meaſured equally unto every thing from the beginning.

The life of all things is here known:

The reward of death to thoſe that are rewarded for life.

None are rewarded but according to their deſerts: of the which there are two kinds.

1. *Theſe are rewarded with death for their wickedneſſe.*

2. *So are they rewarded with life for their conſtant living.*

Amongſt the Angels there may be errour, and ſin may make them fall from the brightneſſe of their glory.

But to the Soul of man (being once glorified) ſin is utterly, yea moſt largely oppoſite: Neither ſhall that dignity ever be loſt, ſtained, or defaced, that is obtained here with the workes of righteouſneſſe and true wiſdom.

Whatſoever hath been from the beginning (ſince it was ſaid in Divine Determination, Be it done) is here incloſed.

Therefore ſhould this day be Hallowed and Sanctified before the Lord by you.

For if the Prophets, did worſhip this day of his aſcenſion, much more ought you (which have taſted of the firſt, and ſhall now taſte of the ſecrets of his Judgements) glorifie his coming:

Satan.

But with you Satan is buſie; His briſtles ſtand up, *his feathers are caſt abroad.*

Therefore watch and pray; For thoſe that go to Banquets put on their upper garments. Amongſt you therefore is no ſound belief; *Neither do you conſider the ſcope of this bleſſedneſſe: But ſuch is the greatneſſe and excellency of his foreknowledge, that he ſuffereth the* enemy to carry a burden, yea ſometimes to preach upon a Stage: *For it is ſaid, He ſhall triumph unto the* end, *and place himſelf here as he would* have done above: *Neither ſhall he be thruſt out of doors till the end be determined. Therefore watch and pray, and look about with diligence; for thoſe things ſhall be opened unto you which have not been diſcloſed unto the Holy Ones.*

Oh, how hard a thing it is for fleſh to continue in the works of Juſtice!

Yea, oh how hard a thing it is for Wiſdom to be acquainted with a hotchpot of filthineſſe?

Cleanſe your garments, Lift up your hearts, and rent your faults in pieces, that there may be one heart with one conſent, and unto one end, unto him which is One and the End of all things: and to him for and in his truth, and for the greatneſſe of his mercies: To whom be praiſe for ever.

Δ. Amen.

E. K. All the while ſhe ſpake there came a bright beame from the Myſtical Stone to the body of her, and at the end ſhe mounted upward and diſappeared.

Δ. We ſet up the hour glaſſes to meaſure four hours juſtly after this anſwer and inſtructions.

Tueſday, After Dinner about one of the clock and ½ the hours expired, and we attended the mercy of the Higheſt.

Δ. At a great gladſome ſhining of the Sun (whereas it had not ſhined but a little and inconſtantly ever ſince his laſt words) one appeared on the corner of the green ſilk Sarcenet, by the Myſtical Stone, She was like a woman as *Galvah* in face, but her apparel was a mans gown furred with foynes, or, as Gentlewomen do wear upon gowns.

Δ. Upon the diverſity of your apparel we are to ask whether you be *Galvah* or no? or have you alſo, as I have done, put on your Holiday-cloths?

Gal.

Gal. ..... FEAR GOD.

E. K. She ſteppeth forward one ſtep.

Gal. ..... *My Garment is called* HOXMARCH, *which in your ſpeech is called* .....

Δ. *Initium ſapientiæ eſt Timor Domini*: we acckowledge it to be an old and a true Leſſon, and alſo the firſt ſtep of the path-way to felicity.

Gal. ..... *What is fear?*

Δ. Fear is of two ſorts: one is called *filialis*, the other *ſervilis*.

Gal. ..... *Unto the Juſt all fear is joy; and therefore the beginning and entrance into quietneſſe. True quietneſſe and reſt is wiſdom; For the mind that knoweth hath the greateſt reſt and quietneſs. The Daughter of Diſpaire unto the wicked is fear.*

This fear is the firſt that accuſeth unto damnation: But he that is perfectly wiſe, or hath taſted of wiſdom, knoweth the End.

And his fear is of the thing that is done. This is the true fear of God; and when we fear ſin, we do it becauſe we hate it.

When we ſtudy to do good, it is a token of our fear, in that it is a token we fear him, *whom* we love *and for whoſe honour we ſtudy to do well.*

This is all that may be ſaid of lively and unlively fear.

Touching the Book, it ſhall be called Logah: *which in your Language ſignifieth* Speech from GOD. *Write after this ſort* LOGAETH: *it is to be ſounded* Logah. The Title of the Book.

This word is of great ſignification, I mean in reſpect of the profoundneſſe thereof.

The firſt leaf (as you call it) is the laſt of the Book. Δ. I underſtand not this unleſſe it be the firſt leaf, being indeed the laſt, is of the wicked helliſh one, *&c. vide poſt 4. Folio.*

And as the firſt leaf is a hotchpot without order; So it ſignifieth a diſorder of the World, and is the ſpeech of that Diſorder or Propheſie.

Write the Book (after your order) backward, but alter not the form of letters, I ſpeak in reſpect of the places.

E. K. Now a beame ſhooteth through him from the Stone and ſo through his head and out of his mouth, his face being from E. K. toward Δ.

..... *Write the* 49. *You have but* 48 *already. Write firſt in a paper apart.* 49.

E. K. Said that *Galvah* her head is ſo on bright fire, that it cannot be looked upon: The fire ſo ſparkleth and gliſtreth as when an hot iron is ſmitten on an Anvil, & eſpecially at the pronouncing of every word. It is to be noted alſo that upon the pronouncing of ſome words, the Beaſts and all Creatures of the World every one ſhewed themſelves in their kind and form: But notably all Serpents, Dragons, Toads, and all ugly and hideous ſhapes of beaſts; which all made moſt ugly countenances, in a manner aſſaulting E. K. but contrariwiſe coming to, and fawning upon *Galvah*. It is to be noted alſo that by degrees came a ſecond beame, and a third beame of light into *Galvah* from the Stone, and all the three together appeared: the third participating of the other two.

Loagaeth ſeg Iovi brtnc
Larzed dox ner habzilb adnor
Now Seas appear.
doncha Larb vors hirobra
exi vr zednip taiip chimvane
chermach lendix nor zandox.

The ſecond beame came at the word *Larb*, pronounced; when alſo Frogs and Serpents appeared, &c. The third beame upon the word *Exi* pronounced. Note alſo, that the manner of the firy brightneſſe was ſuch, and the griſely countenances of the Monſters was ſo tedious and greivous and diſpleaſant to E. K. that partly the very grief of his minde and body, and partly the ſuſpecting the Creatures to be no good Creatures, neither ſuch greivous ſights neceſſary to be exhibited with the Myſteries delivering unto us, had in a manner forced him to leave off all: But I again with reaſonable exhorting of him, and partly the providence and decree Divine, wrought ſome mitigating of his grief and diſquieting.

Gal. ..... *Theſe are theſe ſeven.*

Δ. Bleſſed and praiſed for ever be He who is one and three: and whom mighty miniſters or governours do inceſſantly glorifie.

1583.

Gal. ..... *Thy folly and weakneſſe is great, God comfort thee.*

[Δ. He ſpoke to E. K. for his exceſſive diſquietneſſe and ſuſpecting of the verity or goodneſſe of *Galvah*.]

Δ. Note. Now the beames were all retired into the ſtone; again likewiſe all the Creatures and Vermine or ugly ſhaped Beaſts are all gone. We were willed alſo divers times to pray. At ſundry pangs of E. K. his grief and diſquieteneſſe, ſundry ſpeeches were uttered by the ſpiritual Creature: among which theſe noted. Pray.

..... *He that is angry cannot* ſee *well. From him* that is perverſe, *God turneth his face.*

The hindrance of puniſhment, is the mercy of God, which imputeth not ſin unto them whom he hath Choſen; *Therefore* be patient, *and* reconcile thy ſelf *to God.* The Elect. Reconciliation.

E. K. I do it with all humility and ſincerity of minde, and beſeech God to help me with his grace; for of my ſelf I cannot do ſo, yet I am *Thomas Didymas, I will believe theſe things, when I ſee the fruits of them.*

Δ. He ſeemed yet again to doubt, whether this Creature and the reſt, (partakers of this action) were ſoundly good, and void of all halting, or abuſing us.

E K. How can you perſwade me that ye be no deluders?

Arguments to prove our Inſtructors to be good Angels.

Gall. ..... *I will prove it by contrary.*

The ſervants of darkneſſe have their Garments ſtained: their mouths ſtinck of blaſphemy, and lies, but our Garments are no ſuch, neither do our lips ſpeak any untruth: and therefore we are of God, for whoſoever is of the truth, is of God.

Moreover, the Devil is known by his works: for the ſpirit of God controlleth them, *the ſpirit of God agreeth with us, and uſeth no controlment againſt it, therefore it is not Dauleſſe.*

In one thing thou mayeſt know us differing from Devils.

Mercy.

The wicked ſpirits alwayes abhor this word Mercy.

But it is the Doctrine that we preach *in reſpect towards you, we are not now (then) evil.*

But this way teacheth hardneſſe, and is a ſtumbling block to the wicked: but the beauty of the Caſtle is not able to be expreſſed.

The attire before.

Happy are they, which are covered with the Pearls of Righteouſneſſe, and on whoſe head there is a Garland of godlineſſe: For unto thoſe belongeth to taſte of the Fountain of true wiſdom.

Is it not written of this book, that it teacheth nature in all degrees?

The judgement hereof is Intellectual.

And waſh your feet, and follow me.

Δ. Lord waſh thou our feet, or elſe we ſhall not be clean.

Gall. ..... *How thou art God knoweth: But comfort your ſelves in this.*

This Teſtimony victory.

That neither this Teſtimony can periſh, neither unto you can remain any ſlavery: *Quia veſtra erit victoria*, in him, and for him, to whom I leave you.

Δ. What ſhall I do with theſe 21 words now received;

Gall..... *There are onely the words of* the firſt leaf.

Δ. I pray, how ſhall I beſtow them, or place them.

Gall. ..... *In them is the Divinity of the Trinity.*

The firſt leaf of the book.

The Myſterie of our Creation,
The age of many years.
And the concluſion of the World.

Of me they are honoured, but of me, not to be uttered: Neither did I diſcloſe them my ſelf: For, they are the beams of my underſtanding, and the Fountain from whence I water.

Δ. I beſeech you, how ſhall I write theſe names in the firſt leafe.

Gall. ..... *They are to be written in 5 Tables, in every Table 21 Letters.*

Δ. How ſhall I place the 5 Tables upon two ſides: three in the firſt, and 2 in the ſecond, or one in the firſt, and 4 in the ſecond, or how elſe?

Gall. .... *As thou ſeeſt cauſe.*

Δ. Shall I write them in Letters of Gold?

Gall. .... *The writing hath been referred to thy diſcretion with collours, and ſuch things as appertain to the writing thereof. Upon the firſt ſide write three Tables, and on the ſecond two.*

Δ. How, thus? ≡ Gal. .... *Set them down, I will direct thy judgement.*

Δ. When, now? ≡ Gal. .... *Not now.*

E. K. She is gone.

Δ. *Deo Noſtro ſit Laus, honor, & Gratiarum actio perennis.* Amen.

Wedneſday 19. Junii. Hora 2. a Meridie.

Δ. I made a prayer to God: and there appeared one, having two Garments in his hands, who anſwered.

..... *A good praiſe, with a wavering minde.*

Δ. God make my minde ſtable, and to be ſeaſoned with the intellectual leaven, free of all ſenſible mutability.

E. K. One of theſe two Garments is pure white: the other is ſpeckled of divers colours; he layeth them down before him, he layeth alſo a ſpeckled Cap down before him at his feet; he hath no Cap on his head: his hair is long and yellow, but his face cannot be ſeen; at the leaſt it was turned away-ward from E. K. continually, though E. K. changed his place.

..... *You*

..... *You ſhall ſee my face, lo, it is white.*

E. K. Now he putteth on his Pied Coat, and his Pied Cap, he caſteth the one ſide of his Gown over his ſhoulder, and he danceth, and ſaith,

..... *There is a God, let us be merry.*

E. K. He danceth ſtill.

There is a heaven, let us be merry.

Doth this Doctrine teach you to know God, or to be skilfull in the heavens?

..... *Note it.*

E. K. Now he putteth off his Cloathes again: Now he kneeleth down, and waſheth his head and his neck, and his face, and ſhaketh his Cloaths, and plucketh off the uttermoſt ſole of his ſhooes, and falleth proſtrate on the ground, and ſayed:

..... *Vouchſafe (O God) to take away the wearineſſe of my body, and to cleanſe the filthineſſe of this duſt, that I may be apt for this pureneſſe.*

E. K. Now he taketh the white Garment, and putteth it on him.

..... *Mighty is God in his great Juſtice, and wonderful in his immeaſurable mercy: The heavens taſte of his Glory: The earth is confounded at his wiſdom. In hell they tremble at him, as at a Revenger. This ſheweth thee (O) to be a God, and ſtretcheth forth thy Glory from the Eaſt unto the Weſt; for thy Heavens are Statutes, and thy Creatures Laws: that thou mayeſt be accounted a God of Juſtice and Glory. Becauſe thou art a God, Therefore there is a Heaven: For unto the Prince of Righteouſneſſe, there belongeth a place of Glory; Into the which there entereth none that are defiled, neither ſuch as are blemiſhed* with the ſpots of iniquity. *Manus Hæc bona eſt*..... *E. K.* putting forth his right hand, *Hæc Autem mala* ..... *E. K.* putting forth his left hand, *Qui Habet aures intelligat.*

E. K. Now he ſitteth down on the Desk-top and looketh toward me.

Δ. This Parable is in general, ſomewhat underſtood of us: but in particular, how it may be, or is to be applied, preſently we underſtand not.

..... Beware leſt error enter within the *dwelling place of* Righteouſneſſe. *I have ſaid.*

E. K. He ſeemeth now to be turned to a woman, and the very ſame which we call *Galvah.*

E. K. Now he is come down to the uſual place, on the Table.

Δ. I have aſſayed divers wayes to place the five Tables, on the two ſides on this firſt leaf; Is it to your likeing as I have done it, in the five little Triangles?

Gal. ..... *As concerning the ſetting down of the five Tables. it is ſufficient as it is done.*

The cauſe why I appeared thus, *was that you might avoid error.*

Δ. I pray you to ſhew us the means how that error was or is to incumber us.

Gal. ..... Whoſoever taketh ſervants of the wicked, to prove the Glory of God, is accurſed. *But, O Satan, how many are thy deceits?* Note.

Note, my Companion (E. K.) would have cauſed perſonal apparitions of ſome of the reproba.e ſpirits, before the Prince *Albert Laskie* in my Study, thereby to ſhew ſome experience of his skill in ſuch doings: *But I would not conſent to it*: And thereupon *Galvah* gave judgement and warning of ſuch an error, of my Companion his intent, &c. *A. L.*

Gal. ..... *Behold, it is ſaid, before he go from hence I will pour water into him; And my Angel ſhall annoint him, as I have determined*: Hide therefore Nothing from him; For you belong unto him. *Neither can fleſh and blood work thoſe things that I have Glorified in him (All things that are eſtabliſhed in God, are Glorified. I ſpeak this for thy underſtanding) Neither let your hearts be hardned; for the Earth is condemned*, and theſe things ſhall come to paſſe. *Credit is all that I ſeek (ſaith the Lord;) for when I come, I ſhall be ſufficiently believed.* Note of *A. L.*

I take the God of Heaven and Earth to judge; and ſwear by him as a witneſſe, that theſe words are true, and ſhall endure *unto the end. The general points of mans Salvation are concluded already; but the ſpecial gift belongeth unto God. God ſtrengthen you againſt his adverſary.* An Oath. Note of General points, and ſpecial gifts.

Δ. Amen.

Gal. ..... *Soon you ſhall know more.*

Δ. This Prince would gladly know, Whether it ſhall be beſt for him, with the firſt opportunity, to be going homeward.

Gal. ..... *It ſhall be anſwered ſoon, and* what queſtions ſoever he *alſo demandeth.*

Δ. May he be here preſent at the action doing?

Gal. ..... Thoſe that are *of this houſe*, are not *to be denied the Banquets therein.* *A. L.* may be preſent at Actions.

Δ. May I requeſt you to cauſe ſome ſenſible apparition to appear to him, to comfort him, and eſtabliſh his minde more abundantly in the godly intent of God his Service?

Gal. ..... *If you follow us, let him be governed by us; But whatſoever is* of the fleſh, is not of us.

E. K. She ſeemeth to weep; for the water cometh forth of her eyes.

Δ. You perceive, how he underſtandeth of the Lord Treaſurer his grudge againſt him; And perhaps ſome other alſo, are of like malitious nature: What danger may follow hereof, or incombrance?

Gal. ..... *The ſum of his life is already appointed, one jot cannot be diminiſhed: But he that is Almighty can augment at his pleaſure. Let him* rejoyce in poverty. *Be ſorry for his enemies. And do the works of Juſtice.*

A. L. poverty.

E. K. She ſeemeth to put the air over her, and ſo to enter into a Cloud of inviſibility, and ſo diſappear.

Δ. *Deo gratias agamus.*

Wenſday after noon, circa horam 5. *The Lord* Albert à Lasky *being preſent.*

Δ. We attended of *Galvah* ſome inſtructions or diſcourſe concerning the Lord *Laskie.*

E. K. At length appeared before the Lord *Lasky* (in the air) an Angel in a white Robe, holding a bloody Croſſe in his right hand, the ſame hand being alſo bloody.

Δ. *In nomine Jeſu Chriſti Crucifixi, a te requiro qui Crucis Trophæum hic Geſtas ut illa nobis ſignifies, quæ ſunt ad Chriſti gloriam, cui ſit honor & Laus perennis.*

E. K. Now he is come from before the Lord *Lasky*, and ſtandeth here on the Table: he turneth himſelf to all the four quarters of the World; he kneeleth down.

He prayeth.

..... *O God, Why ſhould the people upon earth rejoyce? or wherein ſhould the pleaſures of their ſenſual delights be fixed? Why doth the Moon hold her courſe? or why are the Stars obſerving an order? Why are thy people thus ſcattered abroad? Becauſe iniquity hath caught the upper hand. The Doors of our God are polluted with blaſphemy, his Temples deſolate, his Commandments violated,* and his Glory accounted as nothing. *But wilt thou ſuffer; or canſt thou hold thy hand from thy great and mighty ſtrokes? Moſt High God, Moſt Mighty God, Moſt Honourable God, have mercy upon thy people; reſpect the Creation, (the Creation I ſay) of thoſe, wherein thou haſt delighted. Suffer not the Serpent to extol his head above thy Altars, neither let thy holy Veſſel be poiſoned with his venome; For thou art Mighty and overcomeſt all: and who can rebel againſt thy Proweſſe? Bend down thy mereiful eyes, Behold this confuſion: look upon thy Temple and ſee the deſolation thereof. And then in thy mercy (O) ſhew thy ſelf to be a God, and ſuch a merciful Governour, as hath compaſſion upon thoſe that are diſeaſed, yea even unto death. Grant this* Camaſcheth galſuagath garnaſtel zurah logaah luſeroth. *Amen.*

Δ. I pray you to declare unto us your name.

..... *My name is* Jubanladace.

Δ. If I ſhould not offend you, I would gladly know of what order you are, or how your ſtate is in reſpect of *Michael, Gabriel, Raphael,* or *Uriel.*

..... Jub. *Unto men, according unto their deſerts, and the firſt excellency of their Soul, God hath appointed* a good Governour or Angel, *from amongſt the orders of thoſe that are Bleſſed: For every Soul that is good, is not of one and the ſelf ſame dignification; Therefore according to his excellency we are appointed as Miniſters from that order, whereunto his Excellency accordeth: To the intent that he may be brought at laſt* to ſupply *thoſe places which were Glorified by a former; And alſo to the intent, that the Prince of Darkneſſe might be* counterpoiſed *in Gods Juſtice. Amongſt the which I am one* which am the Keeper and Defender of this man preſent: *which carry the Triumph and Enſign of Victories continually before him, as a reproach to my adverſaries and his, and to confirm the dignity whereunto he is called by the preſence* of this Character.

E. K. Now he heaveth up the Croſſe.

A. L. Judæi. Victoria.

..... *I have alſo ſealed the ſame in his heart: For* unto him belong great Victories, *in the name, and for the name of his God.* The Jews in his time ſhall taſte *of this Croſſe: And with this* Croſſe ſhall he overcome the Sarazens, *and* Paynims: *For I will eſtabliſh one Faith (ſaith the Lord of Juſtice) That I may be known to be the ſame that I was firſt among all people. Moreover I will open the hearts of all men, that he may have free paſſage through them, and will not ſuffer him to periſh with the violence of the wicked. I will hereafter* viſibly appear unto him, *and will ſay,* This is to be done. But a year is not yet come, *and theſe things ſhall be finiſhed,* But (*thus ſaith the Lord*) I have hindred *him, becauſe he hearkned to the provocation of thoſe that are* wanton. *And hath* conſented *to thoſe that* blaſphemed *my name. Bid him look to the ſteps of his youth, and meaſure the length of his body; to the intent, he may live better, and ſee himſelf inwardly.*

A. L.

A. L. An year to come. Hindrance breedeth exception, and ſin breedeth hindrance.

Δ. Note.

Δ. Note. At this Inſtant *Tanfeld* came raſhly upon us, into my Study: we thinking that the Study door had been ſhut; the Lord *Laskie* being gone out of my Study, the other way through my Oratory, to take *Tanfelds* meſſage from the Court, and having diſpatched him, reſted without: and *Tanfeld* having commendations to me, as he ſaid, from ſome at *London*; fearing leaſt he ſhould be be ſent away by and by, without doing theſe, came undiſcretly upon us, to our no little amazing, and great fearing his raſh opinion afterward of ſuch things, as he could not perceive perfectly what my Companion and I were doing: Hereupon, *Jubanladace* gave this ſentence, or declared this the fatal end of *Tanfeld*. This *Tanfeld* ſerved the Lord *Laskie*.

Juban. ..... *It is ſaid, He that entreth in thus raſhly, Lo five moneths are yet to come, and fiſhes of the Sea ſhall devour his carkaſe.*

..... *As before,* whatſoever he taketh in hand *ſhall proſper,* for my names ſake. *For thus it is ſaid, and theſe words are the words wherewithal I* do annoint *him; for than the comfort of the Higheſt, there is not a ſweeter* Inunction. *Look not for* the marveiles *of this World, as the wicked man in his heart doth; but ſtudy to pleaſe him with whom ye might rejoyce for ever. You ſons of men, What do ye ſeek after? Do ye hunt after the ſwiftneſſe of the winds; or are you imagining a form unto the Clouds? or go ye forth to hear the braying of an Aſſe, which paſſeth away with the ſwiftneſſe of the air? Seek for true wiſdom; For it beholdeth the brighteſt, and appeareth unto the loweſt. Cecill hateth him unto the heart, and deſireth he were gone hence. Many other do privily* ſting at him; *I cannot properly ſay ſting him; But (I ſay) I will pour down my wrath upon them, and they ſhall be confounded in the midſt of their own iniquity. Let my faithful live and be like the fruitful Vinyard. Be it ſo.* A. L. his anſwering. *Miracula & ſigna non ſunt petenda à Deo.* The Lord Treaſurer.

Δ. For his return homeward, What is your advice? perhaps he wanteth neceſſary proviſion, and money.

Juban..... *He ſhall be holpen here, and elſewhere,* miraculouſly. *I ſpeak as it were to himſelf. Let him go, ſo ſoon as he can conveniently.*

Δ. I ſay again, perhaps he wanteth money, but the Treaſures of the Lord are not ſcant, to them whom he favoureth.

Jub. ..... *His help ſhall be ſtrange which hath not been often ſeen. The Queen loveth him faithfully, and hath fallen out with* Cecil *about him:* Leceſter *flattereth him. His doings are looked into narrowly. But I do alwayes inwardly direct him, and I will miniſter ſuch comfort unto him, as ſhall be neceſſary in the midſt of all his doings.* When this Country ſhall be invaded, then ſhall you paſſe into his Country, and by this means, ſhall his Kingdom be eſtabliſhed again. *This is more then my duty. This is the firſt time he hath been here, and it is wonderful.* The ſecond coming is not long unto, and then ſhall he be wonderful. *Deſtitutus à me, premitur à malo. He is now deſtitute of me.* England. A. L.

Δ. Note, as ſoon as he had ſaid this ſentence, he ſeemed to ſink through the Table like a ſpark of fire; and ſeemed to make haſte to his Charge, I mean the Lord *Laskie*: whereby we perceive the frailty of man to be great when he is *Deſtitute* (yea but after this manner) *of this good Angel.*

Benedictum ſit nomen Dei noſtri nunc
& in ſempiterna ſæcula. Amen.

Thurſday 20 *Junii* 1583. After Noone *Circa* 6.

Gal. ..... *Labour in the writing of this Book diligently. See thou cleanſe thy ſelf on both ſides. Be alone while it is done: that is to ſay, while thou art in doing it, henceforth and till the time come uſe ſpeech with us no more;* every ſeventh day accepted. Every ſeventh day.

Δ. How ſhall thoſe dayes be accounted?

Gal. ..... *From Tueſday laſt: Tueſday being the firſt of the ſeven, and the next Munday, the ſeventh, and ſo forth every Monday is the ſeventh. In a pure action all things ought to be pure.* Mondayes.

Δ. May I be writing every day, and at any time, when it ſhall come in my mind?

Gal. ..... *Ever as thou ſhalt feel me move thee. I will ſtir up* thy deſire. Good deſires ſtirred up by good Angels.

Δ. How ſhall I do for the letters? Shall I ſimply tranſlate the letters as I find them?

Gal. ..... *I.*

Δ. The titles of the ſides, are they to be written onely in the holy Characters?

Gal. ..... *As thou ſayeſt, even thoſe words do make the holy, that thou calleſt them* holy.

Δ. I believe verily, that they are holy and ſanctified.

Gal. ..... *In the laſt ſeven of the* 40 *dayes,* the words of this Book ſhall be diſtinguiſhed. Diſtinction of words and accents.

Δ. And *accented* alſo? Gal. ..... *I.*

Δ. How ſhall I do, for the Tables where certain letters are to be written in all the void places, ſeeing they will not juſtly agree?

Gal. ..... *There is one ſuperfluous: it is to be filled in order as it ſheweth.*

Δ. I ſhall not dare adventure on it without direction when I come to it.

Gal. ..... *Thou ſhalt want no direction.*

Δ. For the inequality of the firſt 49 lines I require your adviſe.

Gal.

Gal. .... *It is no queſtion.*

Gall.... *Thou beginneſt in the world to look up to heaven: So was it begun in earth to look up to the doing above.*

The laſt *life is* Hotchpotch *of* the wicked in the World, *and damned in the* Hell.

The hotchpotch ſup. ante 4. folio. To E. K.

E. K. What is a Hotchpotch, &c.

Gal. .... *The greater thy folly is, the greater thy wiſdom will be hereafter.*

..... *There are* the Souls of the wicked and damned in Hell. *Thoſe that are in the world cannot deſcribe the leaſt joy of thoſe that are in heaven: Much leſſe thoſe that are ignorant, declare the manifeſt beauty of wiſdom. There ſhall come a day with you, when you ſhall rejoyce. In the mean ſeaſon, rent your hearts, and turn unto the Lord.*

Δ. Deus in adjutorium noſtrum intende, Domine ad juvandum me feſtina; Gloria Patri, & filio, & S. &c. Amen.

Saturday, *ante Meridiem. Hora* 10. Junii 22.

Δ. Whiles I was writing certain prayers to good Angels, and *ad proprios noſtros Angelos* for *A. Lasky*, there appeared one very big in the aire, all in a white Garment full of plaights, and tucked up very dubble, with a myterlike Attire on his head, and a croſſe on the forepart of it; He *willed* E. K. *to ſpeak to me, and to tell me of his* being there: But *he refuſed, and expreſly denied it*, partly by reaſon *Galluah* ſaid that he would not deal with us, but every ſeventh day (being every Monday) till the actions were ended: and therefore he ſuppoſed this Creature to be an illuder, and partly he urged ſome evident token, or proof of their *well-meaning* towards us in Act, &c. He went down, and ſtill this Creature followed *him with a drawn ſword, requiring him* to declare theſe words to me; but *E. K.* a long while bad him declare them himſelf unto me, if he would: and ſaid, why ſhould he not, &c. At length my Companion came, appeaſed, and contented to hear what this Creature would ſay, who at length ſaid thus:

E. K. was yet ſomewhat repining to report modally this creatures good words.

.... *The Eagles have food for their young ones, by Divine providence, and not of themſelves. Lord let me diminiſh the power of this wicked ſpirit that doth ſo provoke, and ſtirre him to miſchief.*

.... *If the love of the fathers (O God) be great towards their Children, much greater are thy bleſſings in thoſe whom thou haſt choſen.*

Δ. So, (O Lord) ſo.

Now he came from the aire, he eared towards my veſt-ſide, and came and ſtood by my .... on the Table.

.... *Behold, I will draw threds together, and make him a Net, which ſhall alwayes be between him and the Adverſary: neither ſhall it diminiſh his underſtanding from the true ſight of me. It hath been ſaid*, The place *is holy. Write that ſhall be here ſpoken, with devotion upon thy knees. Great is thy name (O God) and mighty art thou in all thy workings: Thy help is ſtrong to thoſe that delight therein. O magnified be thy name from generation to generation.*

Oratio.

He covereth his face.

Speritu & mente dico,

Sit mihi verus orandi modus: nam bonitatem Dei Laudo: O, Iram Patris meritus ſum, quia lumen ejus elongatur a me: Verum in nomine Chriſti remiſſionem delictorum meorum, & confirmationem in ſuo Sancto Spiritu exopto. Per te, Halleluja, reſurgam, me accuſo, me condemno: omnia male feci.

Now he prayeth ſomewhat in his own language.

Omnia per te (Pater) ſunt. Paratus eſto exaudire. Oculos ad Cœlos Elevare nolo, egeſtatem quia meam noſti. Quid differes Domine, Cor meum in melius Confortere? Vivus & non mortuus ſum: Igitur Credo in te. Exaudi me Antidotum mihi Sanctum monſtra, quia malum meum agnoſco. Mitte mihi auxilium tuum de ſede Majeſtatis tuæ: Et per Angelos bonos tuere me. *Audi, Exaudi*, O tu igitur Angelus meus adſis mihi. Defende me, nec trade Corpus & animam meam in manus inimicorum; meorum ſed ſecundum magnam miſericordiam Dei, (per poteſtatem tibi traditam) me protege, adſit mecum prudentia tua, quâ Diabolum & Sathanicam fraudem vincam. Adjuva me derelictum, Confirma me debilem, Cura me ſanum, ſana me ægrotum: Mihi eſto ſpiritus ſuper humanam ſapientiam. Fac me fidelem Operatorem: Adduc tecum Angelos de Cœlis demiſſos Sanctos, qui me tecum in adverſis tueantur & ab omni Cuſtodiant malo, donec illa hora venerit, quam nemo evitare poteſt: Suſtinuit anima mea in verbo ejus. *Amen.*

Now he lieth proſtrate.

Not that every ſentence be uſed, ſome diſtinct in the bowing of his body, or lying proſtrate, or holding up his hands, &c.

He holdeth his hands upon high.

Glorifie God ye ſons of men, and praiſe him in the midſt of your wickedneſſe: For he is a God that ſheweth mercie to his people, and beholdeth thoſe that are afflicted: All honour, praiſe, and glory be unto him, now and for ever. Amen.

Δ. I beſeech you, what is your name, that this mercie of God may be Recorded, to have been beſtowed upon us by your miniſtery.

.... *Gabriel.*

Δ. Shall I ſignifie to the Polonian Gentleman, that we received this.... prayer from you, and ſo make him partner thereof?

Gabriel.... Do ſo.

The

The help of the Lord is with thoſe, that he loveth, and ſo be it.

Δ. He made the ſign of a Croſſe over our two heads, and ſo went away.

Gloria ſit in excelſis, Deo noſtro & in terra Pax hominibus bonæ voluntatis,
Amen.

Saturday, *Junii 22. a Meridie, Circa 6.*

Δ. Upon the peruſing and examining, this prayer *Gabriel* revealed unto us, I found certain imperfections, and ſome doubts, wherein we thought it good to ask counſel, and require *Gabriel's* adviſe: That the prayer might be perfect, as he might well like of to Gods honour and our comforts. At the length: Nothing appearing to the eye, but the noiſe of a ſound about *E. K.* his head, and withall a mighty weight, or invisible burden on his right ſhoulder, as he ſate in the green Chair, by the holy Table, or place: And unto certain places of the prayer, which I noted and repeated, thoſe words, and anſwers were by *Gabriel* given.

Gab. .... *The Preface muſt be in, for if our hearts be not prepared unto prayer, our prayers are in vain.*

Quid differs Domine, Cor meum in melius Comfortare.
Per te & in nomine tuo reſurgam; id eſt, Halleluja.

The firſt way is more effectual. *Say* Angele mee, *but the other is more effectual,* Cura me ſanum. *Regard me, and look unto me, being whole.*

Δ. As concerning the inſcription, which I have written before the prayer: I would gladly know, whether it be to your well liking of it.

Gab. .... Fiant omnia ad laudem Dei. *My doings are of no ſuch regard: What I have done be it done, ſo that your additions be to the honour of God, it is ſufficient.* The effect of his prayer is greater, then is the form. *The former is greater then the forming. That is to ſay, he that hath formed it, is mightier then any virtue, wherein it is formed. Whereſoever, therefore the mind formeth it with you with perfect humility and conſent, there is alſo the former. As formed of him therefore, I leave you to the end of his workmanſhip, which continually formeth all things according to his own faſhion.*

Sins. .... Your ſins *have baniſhed me, from ſaying thoſe things* I would.

Δ. O cleanſe our hearts, and waſh away our ſins, *amplius lava me ab iniquitate mea & a peccato meo munda me.*

Gab. .... *Sins are never waſhed away, or forgotten with the higheſt, but with ſuch as are* ſorry, and alſo make ſatisfaction. Satisfaction.

O Lord, full ſorry I am for my ſins, and what ſatisfaction is ... required I would gladly know.

Gab. .... The offence was not thine. *Every one muſt ſatisfie, or elſe he ſhall be damned.*

Δ. Good Lord expound to us the myſtery of ſatisfaction.

Gab. .... *When the Soul offendeth, and is conſenting to wickedneſſe, he is then to make a ſpiritual ſatisfaction, which is the end and perfect fruit of Contrition. For thoſe that are truely Contrite, do truely ſatisfie. Another ſatisfaction there is, which is external. This ſatisfaction is to be made for ſins committed againſt thy Neighbour: For if thou offend thy Neighbour, and do him wrong, or take any thing from him, by fraud, or violence, it is a great ſin. For this, thou canſt never be Contrite if thou make not ſatisfaction, not onely confeſſing it, but in ſatisfying* his deſire *that is offended, and that with ſorrow. This is true Doctrine, and ſhall never be overthrown by the ſpirits of falſe invention: which indeed is the firſt eye unto the Devil. If you may offend your brother, and be therefore accurſed: How much more ſhall you be accurſed, when you offend the meſſager of him that is your Father. Behold, he ſayeth not, I have once done amiſſe. God be mercifull to you, that his mercies might be the greater upon you. Be mindfull of my ſayings.* NOTE. Good Angels are to be uſed reverently. E. K.

Δ. Deus miſereatur noſtri, & benidicat nobis, Cor mundum Creet in nobis, & ſpiritum rectum ponat in prœcordiis noſtris, *Amen.*

1583

Wedneſday, *Junii 26. Hora 9½. præſente D. Alberto* Lasky.

Δ. As we were together in my ſtudy, and I ſtanding at my Desk. There appeared to *E. K.* a round Globe of white ſmoak over my head. Thereupon *I* perceived the preſence of ſome good ſpiritual Creature, and ſtraight way appeared the good Angel. *I. L.*

Δ. I ſaid, *Benedictus qui venit in nomine Domini, & igitur nobis eſt gratus laudis adventus.*

I.L. Et quid tu dicis? [ad *E. K.* Loquutus eſt.]

E. K. Si bonus es, & lucis ſpiritus, bene veniſti, I. L.

I. L. Et bene tibi fiet. *E. K.* He hath a beſome in his hand.

E. K. What will you do with this beſome.

Δ. Quid cum tua ſcopa decreviſti facere?

I. L. Secundum Dei beneplacitum.

E. K. *Here cometh a big tall creature,* forma humana quæ facile non poſſit diſcerni, oculi ejus videantur eſſe duo Carbunculi Lucentes & mirabiliter micantes. Caput ejus videtur aureum, os videtur valde largum eſſe, & Caput videtur mobile & quaſi ab humeris ſeparabile, totum reliquum Corpus videtur eſſe marmor quaſi.

Vox. ..... *Feciſti tu ?*

[*E. K.*] he ſaid ſo to *IL.*

Suſpicor hoc factum eſſe ut quietior eſſet animus ipſius, E. K. & non eos ſuſpiciendo in cogitatione ejus deſtrueret.

IL. ..... *Feci. Decedite in Oratorium, nam magna hic dicenda ſunt.*

Qui decedent ? I L. *Princeps, & tu.* (Bow down thy knees brother) and here what I do ſay.

[To E. K. he ſpake.]

Magnus ille ..... *Filioli hominum quid vultis ?*

Δ. Cupimus *mundari à peccatis,* & illuminari ſapientia divina, ad ejus honorem.

E. K. Eſt lumen quoddam in Aere: & ipſe oſculatur lumen illud.

IL. ..... Dic, Propitius eſto mihi peccatori.

K E. Propitius eſto mihi peccatori, O Deus, creſcit jam Corpus iſtius magni in immenſum quantum, quod non poſſit facile diſcerni.

Mag. ..... *Filii hominum, quid vultis ?*

Δ. *Sapientiam veram.*

Mag..... *O vos pueri & filii hominum, quid vultis ?*

Δ. Sapientiam in Deo, & propter Deum, veram.

Singula dum profert verba, flammam ex ore evomit.

Mag. ..... *Audite, quia Juſtus & verus ſum (inquit Dominus;) Vos nihil impium, iniquum, vel injuſtum ſuſcipite: Nam quæcunque feceritis mala, vel negligentia, vel inſcitia, vel contemptu, vel etiam nimia ſuperſtitione ſunt, (Sicut Scriptum eſt) poteſtate tradita ſpiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus (Deus ſum quidem veſter) qui Spiritum Sanctum non aufero a vobis: Nam eſtis, quos per potentiam* confirmabo *meam: Nolite igitur Ca-*

Note. *De Sublunaribus Spiritibus. Angeli boni ubi ſedes habent.*

comagi Cum perverſis fieri, *qui inaniter rebus & Idolis hujus mundi potentiam oſcribunt meam. Sed Credite perſeveranter & ad finem uſque & fidem habete: quia, (per me) omnia mundana ſuperat ſigillum, & ſubjiciet Dæmones voluntati veſtræ. Dæmones ſub regionibus permanentes, & incluſi Lunaribus,* Angeli mei *non ſunt: Sed Cæleſtes, Sancti & veri boni. Nonne vos homines & mortales & non ſine peccato, Cui* voluntatem liberam, *ſimul & peccare permiſſi: ut intelligendo exinde malum, & me Deum veſtrum agnoſcatis vos. Audite igitur, Audite filii mei, ... Calamitatem totius terræ omniumque viventium prædico. Bella erunt undique horrenda & triſtiſſima, Et peribit ad tertiam uſque partem gladio & fame Terra. Erunt cædes multorum, (penè omnium) Principum interitus, Terræ motus, quales non ab initio mundi; Terreſtria Dæmonia (Turcæ viz.) Imperii ruina. Nam ſic conſtitui.*

Pene omnium principium interitus. Turaci Imperii ruina.

[*E. K.*] Nunc reſpcit vos.

Δ, *A. L.* and I were in my Oratory.

Stephanus, Polonienſis, miſerrine in bello jugulatus, Cadet. Iterum dico: *Stephanus, Polonienſis Rex, miſerrime in bello jugulatus, cadet.* Vocabant te iterum [*reſpicit* Alb. Lasky] ad Regnum *Principes: quem etiam ego* Poloniæ, Moldaviæ & populi mei Ducem *& regem conſtituero. Tunc attinges deſideratam metam & non errabis a Scopo. Quia ego ſum Deus tuus, & docebo te utilia & vera. Et dabo tibi Angelos meos adjutores & comites etiam ad ſecretum quodlibet mundi. Vigilato, Orato. Igitur, Pius eſto, donec veneris poteſtas mea & in te, & ſupra vos. Interum ſigillate quæ vidiſtis, & me in publicum producite.*

Ne in publicum producite.

[*E.K.*] Now he ſhaketh: he ſeemeth to turn his head about his ſhoulders.

E. K. *Nunc accipit enſem & percutit nubes, & crucem format ante ſe, ab utroque latere & poſt ſe. Crede mihi, eſt finis rerum: Dimittuntur Peccata veſtra.*

E. K. Cadit, quaſi diſtractus, (vel ſe ſeparans) in 4 partes, & avolut.

Vox. ..... *Habetis quæ adeo Decreta ſunt.*

Δ. Miſericordia Dei, ſit ſuper nos nunc, & ſemper. *Amen.*

Saturday *Junii 29 à meridie hora* 4.

May 28. 1583. when he began *Alb. Laskie* his Pedigree,

Δ. While I was about to write the Title of the ſecond ſide of the ſeventh leaf: and (*E. K.* ſitting by me) *Madini* appeared as before like a young girle, and I ſaluted her in the Name of God, as coming from God for good, and ſaid to her, that I was wonderfully oppreſſed with the Work preſcribed to me to perform before *Auguſt* next, and deſired her to help me to one to write the holy Book as it ought to be written: ſeeing I did all I could, and it ſeemed almoſt impoſſible for me to finiſh it as it is requiſite. *Madami* promiſed to help me to

one

one to write the Book; and thereupon appeared to her (but unſeen of *E. K.*) her Mother ..... *Madimi* ſaid alſo, that ſhe was now learning of Greek and Arabick, and the Syriah Tongue.

Mad. ..... *Mother I pray you let him have one to write his Book.*

Δ. I pray thee tell me *Madimi*, what was his name which yeſterday tempted my friend and accuſed me moſt unduly and untruely to *E. K. as a murderer*, and hypocrite, and one that had injured a thouſand.

Mad. ..... *His name was Panlacarp.*

Δ. Can the wicked Conjurers have their Devils to write Books at their commandments, and ſhall not an honeſt Chriſtian Philoſopher have the help of God his good Angels to write his holy Myſteries ſo greatly redounding to his Glory? And ſeeing you are the Mother of *Madimi* here, I beſeech you tell me your name here: as the order of all our doings are diſtinctly and orderly noted.

Mother. ..... I am of the word, and by the word: *I ſay*, Seal up thoſe things thou haſt: And I my ſelf will take charge of *Galvah to the end. Ad evitandum ſcandalum.*

Δ. Truth it is, it muſt grow to a great miſlikeing grudge, that God ſhould ſeem to have laid burdens on our ſhoulders, greater than we are able to bear: and then if we fall and faile under them, he would find a cauſe not to perform his promiſes made for carrying of thoſe burdens.

Mother. ..... *Whatſoever is thy part, the ſame will I perform. I will put thy yoke (in this one thing) upon my ſhoulders.*

Δ. Will you then write it as I ſhould have written it?

Mother..... *I have ſaid I will.*

Δ. Where ſhall I leave the Book?

Mother. ..... *Leave it where you will:* your locks are no hindrance to us. *Even when the time cometh believe and you ſhall find it written.* Our locks.

Δ. You have eaſed my heart of a thouſand pound weight.

Mother. ..... *Becauſe ye ſhall not fall into error. Doſt thou believe?*

Δ. Yea verily.

Mother. ..... *Then verily will I do it.* Fides tua erit inſtrumentum operationis meæ; Erit, & videbitis, & nunquam peribit.

Galvah. ..... *One thing I will teach thee. The End is greater than the Beginning, or the Midſt; For the End is witneſſe of them both: But they both cannot witneſſe of the End*

Mother..... *He that appeared yeſterday is faſt enough, now: Maiden, Say your leſſon, when I am gone.*

Δ. I pray tell me your name.

Mad. ..... *Mother I pray you tell your name.*

Mother. ..... I A M; What will you more?

E. K. She flieth away like a fire. *Madimi* falleth down proſtrate on her face a while.

Δ. Now I ſhall have leiſure to follow my ſute, and to do all Mr. *Gilberts* buſineſſe.

Mad. ..... *My Mother will ſpeak to the Queen for you ſhortly. Serve you God while I do pray.*

E K. She prayeth vehemently. Now ſhe cometh near to us.

Madimi. ..... *I pray you teach me to ſpell.* [She ſpake to *E. K.*

Mad. ..... This is ἐὰν μὴ φυλάτ͂ωσι, οὗτ☉ ὁ ἀπάτ☉ τοῦτο ἐργον ἀναγκάζει. It is the Syrian Tongue you do not underſtand it. -- (to Δ.)
κόσμ☉ μὲν γὰρ πρόθυμ☉ τυγχάνει ὤν
forte παιδάζεται vel παίζεται
καὶ αὐτῶ τοσαυτον παιδάζεται
alicitur, vel abſtrahitur
ὡς καινα ἀφιλκύεται φιλία

Niſi caveas iſti, amici hoc opus ſubvertet, &c.

ἴσορρ. μη τινα αὐτω ἀφορμὴν παρασαι
τῆς γὰρ ἀπάτης κομίζης καλασκευάσεδαι
ἵνα σε δια παντ☉ ἀπολιπη.

That was with Mr *Henry Lee* his offered friendſhip as he confeſſed after.

E. K. Unleſſe you ſpeak ſome Language which I underſtand, I will expreſſe no more of this Ghybbriſh. Now ſhe prayeth again. Now ſhe is gone.

Δ. Benedictus ſit Deus, Pater Noſter, Deus totius Conſolationis, qui reſpexit afflictionem ſervuli ſui, & in ipſo puncto neceſſitatis meæ præſtitit mihi auxilium; ipſe Solus Cordis Scrutator eſt & renum. Ipſe eſt Lux mea, & Adjutor meus, & Suſceptor meus eſt. In Domino ſperavi, & liberavit me ab anguſtia maxima propter gloriam Nominis ſui, quod ſit exaltatum & magnificatum nunc, & in ſempiterna ſecula. *Amen, Amen, Amen.*

Δ. My heart did throb oftentimes this day, and thought that *E. K.* did intend to abſent himſelf from me, and now upon this warning I was confirmed, and more aſſured that it was ſo: Whereupon ſeeing him make *ſuch haſte to ride to Iſlington*: I asked him why he ſo haſted to ride thither: And I ſaid, if it were to ride to Mr. *Harry Lee*, I would go thither alſo to be acquainted with him; ſeeing now I had ſo good leaſure, being eaſed of the book writing: Then he ſaid, that one told him the other day that the Duke did but flatter him, and told him other things, both againſt the Duke (or Palatine) and me, *&c.* I anſwered for the Duke and my ſelf; and alſo ſaid, that if the fourty pound *annuity*, which Mr. *Lee* did offer him, was the chief cauſe of his minde ſetling that way (contrary to many of his *former promiſes to me*) that then I would aſſure him of fifty pound yearly, and would do my beſt by following of my ſute, to bring it to paſſe as ſoon as (poſſibly) I could, and thereupon did make him promiſe upon the Bible. Then *E. K.* again upon *the ſame Bible did ſwear unto me conſtant friendſhip, and never to forſake me*: And moreover ſaid, that unleſſe this had ſo faln out, he would have gone beyond the Seas, taking ſhip at *New-Caſtle* within *eight dayes next*: And ſo we plight our faith each to other, taking each other by the hands upon theſe points of *brotherly*, *and friendly fidelity during life*, which Covenant *I* beſeech God to turn to his honour, glorie, and ſervice, and the comfort of our brethren (his Children) here in earth.

Fifty pound yearly to be provided for E K. by *John Dee.*

Tueſday, *Julii* 2. *à meridie, Circa Horam.* 2.

Δ. While *I* was writing of Letters to Mr. *Adrian Gilbert*, into *Devonſhire*, *Madini* appeared by me in the ſtudy, before *E. K.* ſitting in the Chair, firſt on the ground, then up higher in the aire; and *I* ſaid, How is the minde of Mr. *Secretary* toward me, me thinketh it is alienated marvellouſly.

Mad. . . . . *Thoſe that love the world, are hated of God.* The Lord Treaſurer and he are joyned together, *and they hate thee. I heard them when they both ſaid, thou wouldſt go mad ſhortly: Whatſoever they* can do againſt thee, aſſure thy ſelf of. *They will ſhortly lay a bait for thee; but eſchew them.*

The Lord Treaſurer, and Secretary *Walſingham.*

Δ. Lord have mercy upon me: what bait, (*I* beſeech you) and by whom?

Mad. . . . . *They have determined to ſearch thy houſe: But they ſtay untill the Duke be gone.*

Δ. What would they ſearch it for?

Mad. . . . . *They hate the Duke, (both) unto the death.*

Δ. And why?

Mad. . . . . *Take heed that you deal uprightly.* . . . . . [*She ſpake to* E. K.]

E. K. God the Creator be my witneſſe of my upright dealing, with, and toward him, (meaning Δ.) ever ſince my laſt coming to him.

Mad. . . . . *It is good to prevent diſeaſes.*

E. K. his ſecond oath.

E. K. By this book (taking the Bible in his hand) I ſwear that *I* do carry as faithfull a minde to him, as any man can, ever ſince my laſt coming.

Mad. . . . . *Look unto the kinde of people about the Duke: and the manner of their diligence.*

Δ. What mean you by that? his own people mean you? or who?

Mad. . . . . *The eſpies.*

Δ. Which be thoſe?

Mad. . . . . All, there is not one true.

Δ. You mean the *Engliſh* men.

Mad. . . . . *You are very groſſe, if you underſtand not my ſayings.*

Δ. Lord, what is thy counſel to prevent all?

Mad. . . . . *The ſpeech is general*, The wicked ſhall not prevail.

Δ. But will they enter to ſearch my houſe, or no?

Mad. . . . . *Immediately after the Duke his going they will.*

Δ. To what intent? what do they hope to finde?

Mad. . . . . . *They ſuſpect the Duke is inwardly* a Traytor:

Δ. They can by no means charge me, no not ſo much as of a Trayterous thought.

Mad. . . . . *Though thy thoughts be good, they cannot comprehend the doings of the wicked. In ſumme*, they hate thee. *Truſt them not: they ſhall go about ſhortly to offer thee friendſhip: But be thou a worm in a heap of ſtraw.*

Truſt them not.

Δ. I pray you, expound that parable.

Mad. . . . . *A*

Mad. .... *A heap of ſtraw being never ſo great, is no waight upon a worm, notwithſtanding every ſtraw hindreth the worms paſſages. See them, and be not ſeen of them, doſt thou underſtand it?*

Δ. I pray you make more plain your counſel.

Mad.... *My counſel is plain enough.*

Δ. When, I pray you, is the Duke likely to go away?

Mad.... *In the middle of* Auguſt.

Δ. If in the midſt of *Auguſt* he will go, and then our practiſes be yet in hand, what ſhall be done with ſuch our furniture is prepared, and ſtanding in the Chamber of practiſe

Mad.... Thou haſt no faith.

His going ſtandeth upon the determinated purpoſe of God. *He is your friend greatly, and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him ſervice.* Many men purpoſe, but one letteth in order. A.L. Service.

Δ. As concerning *Adrian Gilbert*, what pleaſeth you to ſay of him, and his intended voyage.

Mad. ....He is not in the true faith.

Δ. How hath it been ſaid, then, That he ſhould be the letter forth of God, his faith and religion among the infidels.

Mad. .... *That is a myſtery.*

Δ. Whether ſhall it be good, that the Duke reſort hither oft, or tarry for the moſt part at his houſe at *London*.

Mad.... *Humane policie cannot prevail. As many as are not faithfull in theſe cauſes, ſhall die a moſt miſerable death: and ſhall drink of ſleep everlaſting. As in one root there are many diviſions, ſo in the ſtem and branches are many ſeparations*

Δ. Give ſome more light (I beſeech you) to the particular underſtanding.

Mad.... *The fire that kindleth all theſe, and wherein thy live is* One, *forming them according to (whatſoever) the ſubſtance whereupon they are grounded. So by the leſſe you may prove the greater: That as in particular, ſo likewiſe generally,* All emanations are from one. *In the firſt workmanſhip lieth ſecret in one unknown: And is ſealed, and therefore it hath an end. The ſon through the Circles and Maſſie body, The heart in the body, The intelligence in the inward man, The ſon from his own entre ſpreadeth out the beams of his limited virtue, The* Hart *life to two; and yet* the Centre *of life to the whole body, underſtanding quickneth the minde;* that minde I ſpeak *of putteth on a* fiery ſhape. *It followeth therefore, that every thing (what ſubſtance ſoever) hath a Centre:* From the which the Circumfluent beams of his proper power do proceed. *When theſe are perfectly known: Then are things ſeen in their true kinde. I ſpeak this to prove,* that the good Angel of man, which *is the* external Centre of the Soul, *doth carry with him* the internal Character of that thing whereof he ſeeketh to be a Dignifier, *within the which doth lie ſecret; the* Conjunction *and* Separation *of the proportion of their times, betwixt* the ſoul and body of man. *O happy (therefore) is that Soul, which beholdeth the glory of his dignification, and is* partaker with him that is his keeper. *This known unto men, the thickneſſe of the earth doth not hinder their ſpeeches; neither can the darkneſſe of the loweſt aire obſcure, or make dark the ſharpneſſe of* their eyes. *This Character, (at his next coming hither) ſhall be made manifeſt unto him.* The hearr. The minde putteth on a fiery ſhape.

E. K. He ſheweth a bloudy hand, holding a bloudy Croſſe *with letters on it, like our hooly letters.*

Δ. I beſeech you, how ſhall his proviſion of money from home ſerve his turn, or how ſhall he here have help for his charges bearing?

Mad.... *Your words make me a Childe. Thoſe that fiſh for Dolphins do not ſtand upon the ground. Thoſe that ſit in Counſel call not in the harveſt people, nor account not their works. He that ſtandeth above the Moon, ſeeth greater things then the earth: Is it not ſaid,* The Lord will provide? *I ſtand above the Moon, for that* I diſpoſe his life *from above the diſpoſition of the Moon. To ask what* Jacob *his ſervants did, was a folly; becauſe their maſter was bleſſed: A greater queſtion to ask how bleſſed he was, then to ask how many ſheep he had.* Note the form of a child.

Δ. *I* am deſirous to know what you meant by ſaying, That my words made you a Childe.

Mad.... *Becauſe you ask me Childiſh queſtions. His good Angel ſhall reveal his Character unto him, and thou ſhalt ſee it,* [*pointing to* E. K.] *But take heed thou ſay truely; And uſe great reverence,* or elſe the feet that love thee ſhall carry thy Carkas out of the doors. *If he carry it upon him, it ſhall be a token of the Covenant between him and God.* Reverence to good Angels. Sigillum divinum.

Δ. The image, or ſimilitude thereof (mean you) made in pure Gold. Perhaps enamiled.

Mad.... *I.... So thoſe that ſhall ſee his Standards with that ſigne in them ſhall periſh utterly.*

Δ. You mean, if the ſame be painted, or otherwiſe wrought in his Banners and Penons, &c.

Mad.... *Let him uſe it as a Covenant, between God and him.*

Δ. How ſhall he frame it in Gold, ſolid-wiſe, or Lamine-wiſe?

Madd. .... *His own Angel ſhall reveal it.*

Δ. Becauſe it hath been ſaid, that in the beginning of our Country troubles we ſhould be packing hence into his Country; What token ſhall we have of that time approaching, or at hand?

Mad. ..... *Your watchword is told you before: When it is ſaid unto you,* Venite, *&c.*

Δ. But (I beſeech you) to be ready againſt that watchword, hearing what is to be done, as concerning our wives and children into his Country.

Mad. ..... *Miraculous is thy care (O God) upon thoſe that are thy choſen, and wonderful are the wayes that thou haſt prepared for them. Thou ſhalt take them from the fields, and harbour them at home. Thou art merciful unto thy faithful and hard to the heavy-hearted. Thou ſhalt cover their legs with Rootes, and brambles ſhall not prick them: Their hands ſhall be covered with the skins of Beaſts that they may break their way through the hedges. Thy Bell ſhall go before them as a watch and ſure Direction: The Moon ſhall be clear that they may go on boldly. Peace be amongſt you.*

E. K. He is now gone away in a fire. *Æterno Deo noſtro, ſit Laus Honor, & Gloria in ſeculorum ſæcula.* Amen.

Thurſday *Julii* 4. *hora* 11. *ante Meridiem.* 1583.

Note. Δ. When I came home yeſterday from the Court, and from *London*, and from the Lord *Laskie*, I found that E. K. was purpoſed to ride forth of Town, and intended to be away (as he expreſly told me) five dayes: Certain Companions and his acquaintance having ſo appointed with him, ſome tarrying for him in *Mortlucke*, and ſome at *Brainford* (as was perceived this day afterward, and as he confeſſed unto me.) Whereupon I thought good to ſignifie ſo much unto the Lord *Laskie* who meant to come and refreſh himſelf at my houſe, as he was wont before; either this day, or within two or three dayes after: Who alſo delighted in E. K. his company, *&c.* Hereupon about the time of E. K. his riſing I wrote theſe lines, intending to ſend them preſently to the Lord *Laskie*, that word might be returned of his intent before E. K. ſhould ride, I meaning and hoping to perſwade E. K. to tarry ſo long, and upon ſuch reſpect.

NObiliſſime Princeps, in reditu, noſtrum Edwardum inveni, facie quidem læta: ſed itineri tamen, ut dicit, quinque dierum, ſe accingentem: Hocque matutino tempore abitum vel iter iſtud ingredi molitur; Reverſurus (ut affirmat) poſt quinque dies. Quid ſit ipſa veritas, novit ille qui verus & Omnipotens Deus eſt noſter. Hoc volui, iſto mane ſummo, vobis ſignificare, ut, quid factu optimum ſit, Cogitetis: De aliis, ſuo tempore,

Væſtræ Celſitudinis fideliſſimus Clientulus

Julii 4. 1563. *Joannes Dee.*

This Letter being now written, and not yet folded up, my friend E. K. was ready and came out of his Chamber into my Study; and I told him, that I was even now ſending word to the Prince *Laskie* of his rideing out, and return after five dayes; and ſo ſhewed him the Letter: who when he came to the phraſe, *Quid ſit ipſa veritas*, he was ſamewhat offended, ſaying, What ſecret meaning hath this, *upon ſome of your two former conference?* Truly (ſaid I) even ſuch as the circumſtance of the Letter doth import, that is; Whereas you ſaid that you intended to return within five dayes, or at the ſame dayes end, it is uncertain whether you will, or ſhall, return later or ſooner: and therefore *Quid ſit ipſa veritas* of your return, or intent to return, onely God doth know. He would by no meanes admit that my ſincere expoſition, but ſeemed ſuſpitious of ſome other undue conſtructions of thoſe former words; thereupon I took the Letter and tore it in three pieces, and ſent none: But in my mind referred all to God his diſpoſition, aſſuring my ſelf *of God his moſt conſtant proceeding in his own affairs.* Shortly after ſaid E. K. to me, Certainly here is a ſpiritual Creature in my right ſhoulder, who ſenſibly ſaith to me, Come away: So (ſaid I) did one ſay to *Sowle*, when they would have had *him away* to have drowned him, whom I ſtayed in this Study by force, *and ſo hindered* the Devil of his purpoſe then; as appeareth by *that unhappy man* yet alive. Nay ſaid E. K. they have told me that if I tarry here, I ſhall be hanged; and if I go with this Prince he will cut off my head, and that you mean not *to keep promiſe* with me; And therefore if I might have a thouſand pound to tarry, yea a Kingdom, I cannot: Therefore *I releaſe you of your promiſe of* 50 *pounds yearly Stipend* to me, and you need not doubt but God will defend you and proſper you, and can of the very ſtones raiſe up children to *Abraham*: And again *I cannot abide my wife, I love her not, nay I abhor her*; and there in the houſe I am miſliked, becauſe I favour her no better. To theſe, ſuch his words ſpoken in great pangs and diſquietneſſe of mind, I repoſed and ſaid, That theſe his doings and ſayings were not of God, and that by my whole proceeding he might perceive what confidence I repoſed in his dealing with the ſpiritual, our friends, ſeeing even to the uttermoſt penny (and more than my ability ſerved unto conveniently) I laid out ſtill about the ....ming of ſuch things, as were by me to be done, *&c.* Well, on the ſudden, down he went; upon his Mare, and away toward *Brainford.*

Sowle. Evil ſpirits. Fifty pound yearly ſtipend. E. K. his wife.

Brainford. After whoſe going, my Wife came up into my Study, and I ſaid, *Jane*, this man is mervallouſly out of quiet againſt his Wife, for her friends their bitter reports againſt him behind his back, and her ſilence thereat, *&c.* He is gone, ſaid I, but I beſeech the Almighty God to guide him and to defend him from danger and ſhame; I doubt not but God will be merciful to him, and bring him at length to ſuch order, as he ſhall be a faithful ſervant unto God, *&c.* E. K. his wives friends.

Note within three hours after, came *E. K.* up my Study ſtaires unbooted, for he was come in a boat from *Brainford.* When I ſaw him I was very glad inwardly: But I remained writing of thoſe Records as I had yet to write of Tueſdayes laſt actions. I have lent my Mare out (ſaid he) and ſo am returned. It is well done ſaid I, and thereupon he ſate down in the chair by my Table where he was wont to ſit: And it was ten of the clock then. He took up in his hand the Books which I had brought from *London* of the L. *Laskie*, written to him in his commendations, *&c.* And as he was looking earneſtly on them, a Spiritual Creature did put the Book on the outſide of the parchment cover, divers times; and once would have taken it out of his hands: Divers times I heard the ſtrokes my ſelf; At length he ſaid, I ſee here the handſome Maiden *Madimi*, and have done a pretty while. Then ſaid I to him, Why told you me no ſooner? Whereupon I took paper purpoſely to Note what ſhould ſeem Note-worthy as followeth.

Δ. Miſtreſſe *Madimi*, you are welcome in God, for good, as I hope; What is the cauſe of your coming now?

Mad. ..... *To ſee how you do.*

Δ. I know you ſee me often, and I ſee you onely by faith and imagination.

Mad. ..... [Pointing to E. K.] *That ſight is perfecter than his.*

Δ. O *Madimi*, Shall I have any more of theſe grievous pangs?

Mad. ..... *Curſt Wives, and great Devils are ſore Companions.*

Δ. In reſpect of the Lord Treaſurer, Mr. Secretary, and Mr. *Rawly*, I pray you, What worldly comfort is there to be looked for? Beſides that I do principally put my truſt in God.

Mad. ..... *Madder will ſtaine, wicked men will offend, and are eaſie to be offended.*

Δ. And being offended will do wickedly, to the perſecution of them that meane ſimply.

Mad. ..... *Or elſe they were not to be called wicked.*

Δ. As concerning *Alb. Laskie* his Pedigree, you ſaid your Siſter would tell all.

Mad. ..... *I told you more then all your Dog painters and Cat painters can do.*

Δ. You ſpoke of *William Laskie* and Sir *Richard Laskie* his brother, of which *William* going into *France*, and then into *Denmarke*: and his marriage into *Poland*, came this *Albert Laskie*, now Paladine of *Soradia*, &c.

Mad. ..... *Thoſe were two pretty men for me to meddle withal. When you ſet your ſelves together, and agree together, I will make all* agree together.

E. K. Will you *Madimi* lend me a hundred pound for a fortnight?

Mad. ..... *I have ſwept all my money out of doors.*

Δ. As for money we ſhall have that which is neceſſary when God ſeeth time.

Mad. ..... *Hear me what I ſay. God is the unity of all things, Love is the unity of every Congregation (I mean true and perfect love.) The World was made in the love of the father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his Church. Yet (I ſay): For after it doth Triumph, it is not called a* Church *nor a Congregation: But a* Fruitful Inheritance *and a* Perfect *Body in Chriſt. Take the love of the Father from the World, and it periſheth. Take the love of our Redemption away, and we are dead. (I will not offend) put* your *inſtead of* our. *Take the light of the Holy Ghoſt, which is the love of the Father and the Son from the Church, and it withereth. Even ſo take love from amongſt you, and you are members of the Devil; Therefore it is ſaid unto you* Diligite ad invicem. *For love is the Spirit of God uniting and knitting things together in a laudable proportion. What doſt thou hunt after? ſpeak man, What doſt thou hunt after?*

Δ. we uſe to call it *Eccleſia Triumphans.* Note. The Angels were not redeemed.

[This was ſaid to E. K. upon ſome ſecret judgement of *Madimi* in him.

E. K. I hunt after nothing.

The love of God breedeth faith; Faith bringeth forth (on the one ſide) Hope; and (on the other ſide) the workes of Charity. Doſt thou love God? Seekeſt thou to be among his Elect? Why doſt thou not (therefore) love thoſe things that are of God? Herein thou ſheweſt the want of faith; Herein are thy bragging words confounded; for thou ſayeſt, No man can accuſe thee of evil. But thou haſt no faith becauſe thou haſt no hope. *Wilt thou ſay, that thou haſt faith? Shew it me by thy love: Whoſoever (therefore) loveth not God, is accurſed. Thou loveſt not God, Lo, behold, thou breakeſt his Commandments. Oughteſt thou not to love him? And haſt thou not faith through the love in God? Truely thou oughteſt ſo to do. Wilt thou let me ſee thy hope on this ſide; Let thy workes ſtand on the other ſide. And ſhew thy ſelf to have faith that therein thou mayeſt love God, and be beloved of him: But if thou haſt none of theſe, thou haſt hate. If thou hate God, the reward*

1. Faith.
2. Hope.
3. Charity.

reward thereof is great; but the greatneſſe is unquenchable fire. Whoſoever followeth not the Commandments, hateth God; If ſin be the breach of the Commandments, &c. Doſt thou love Silver and Gold? The one is a Thief, the other is a Murderer. Wilt thou ſeek honour?

E. K. No.

Note this came to paſſe *Anno* 1589. when he was made Baron of *Bohemia Anno* 1590.

So did Cain. *But thou haſt a Juſt God that loveth thee; Juſt and vertuous men that delight in thee; Therefore be thou vertuous:* For thou ſhalt tread the World under thy feet: *I promiſe thee, I have driven the Skullen-drab out of our Kitchen long ago.*

Δ. Do you mean worldly covetouſneſſe?

Mad. ..... *Yea, and the firſt heavenly covetouſneſſe.*

Carma geta Barman.

Δ. I beſeech you, what is that to ſay?

Mad. ..... *Veni ex illo Barma.*

E. K. Felt and ſaw a ſpiritual Creature go out of his right thigh.

Mad. ..... *Where are thy* 14 *Companions?*

Bar. ..... *They dwell here.*

Δ. [He that was come out, ſeemed a great handſome man with a Sachel of a Dogs skin by his ſide, and a Cap on his head, *&c.*]

Δ. O the hand of the Higheſt hath wrought this.

Mad. ..... *Venite Tenebræ, fugite Spiritu meo.*

E. K. Here appear 14 of divers evil-favoured ſhapes: ſome like Monkies, ſome like Dogs, ſome very hairy monſtruous Men, &c. They ſeemed to ſcratch each other by the face. Theſe ſeem to go about *Madimi* and ſay, *Gil de pragma kures helech.*

Δ. What is that to ſay?

Mad. ..... *Volumus hic in Noſtris habitare.*

Δ. Quæ ſunt illa veſtra?

E. K. One of them ſaid ... *Habemus hominem iſtum Domicilium noſtrum.*

The caſting out, and utter diſplacing of 15 wicked ſpirits, *&c.*

Mad. ..... *The vengeance of God is a two-edged Sword, and cutteth the rebellious wicked ones in pieces. The hand of the Lord is like a ſtrong oak, when it falleth it cutteth in ſunder many buſhes. The light of his eyes expell darkneſſe, and the ſweetneſſe of his mouth keepeth from corruption. Bleſſed are thoſe whom he favoureth, and great is their reward;* Becauſe you came hither without licence and ſeek to overthrow the liberty of God his Teſtament, and the light wherewithal he ſtretcheth unto the end, and for becauſe you are accurſed it is ſaid, I will not ſuffer mine to be overthrown with temptation, though he were led away, *Behold I bring back again. Depart unto the laſt Cry: Reſt with the Prince of Darkneſſe there is none.* Amen, *go you thither.* Et ſignabo vos ad finem.

E. K. He ſealed them all in the forehead: the 14 and their principal, their ſealing was as if they had been branded. They ſunk all 15 downward through the floore of the Chamber, and there came a thing like a wind & pluckt them by the feet away.

E. K. Methinketh *I* am lighter than *I* was; and I ſeem to be empty, and to be returned from a great amaſing; for this fortnight I do not well remember what I have done or ſaid.

Mad. ..... *Thou art eaſed of a great burden ..... Love God, Love thy Friends, Love thy Wife.*

E. K. Now cometh one with a red Croſſe in his hand and leadeth her away, and ſo they vaniſhed. We prayed the Pſalm of thankſgiving 14 of *Roffenſis* for E. K. his deliverance from *Barma* and his 14 Companions. *Amen.*

Δ.

by — appeard often to him, whipping
before — as 6. or 7. miles diſtant from
him — think that the bleſſed *Jubanladace*
had been ſent — to have ſaid ſomewhat unto us of his Charge (the Prince *Laskie*) But I found in the end that it was a token that the Princce *Laskie* was penſively careful of us, and that his good Angel was his witneſſe and meſſage, by that token his peculiar Caraſter as is before taught.

first papers, *E. K. Sal.*

Omnis Spiritus Laudet Deum noſtrum Unum & Trinum. Amen.

Sequitur liber Tertiarius Sexti.

LIBER,

LIBER PEREGRINATIONIS PRIMÆ:

Videlicet

A Mortlaco Angliæ,
Ad Craconiam Polomiæ.

Saturday, *Septemb.* 21. 1583. *Die Sancti Matthæi.*

WE departed from *Mortlack*, about three of the Clock after noon: The Lord *Albert Laſky*, (*Vaywode* of *Siradiæ*, in *Polonia*) meeting me on the water, as we had appointed: And ſo brought night to *London*; and iñ the dead of the night, by Wherries, we went to *Greenwich* to my friend *Goodman Fern* the Potter his houſe; Where we refreſhed our ſelves, and thither came a great Tylt-boat from *Graves end* to take us in, (by appointment of me and Mr. *Stanley*) to go to our ſhips, which we had cauſed to ly ſeven, or eight mile beyond *Graves end*. To which ſhips we came on Sunday morning by Sun riſe: In the greater of them (being a dubble Fly-boat of *Denmark*) my Lord *Laſkie*, I, and *E. K.* with my Wife and Children, &c. went: And in another ſhip (by me alſo hired for this paſſage) went ſome of my Lord his men, two horſe, &c. that ſhip was a Boyer, a pretty ſhip. With little winde we ſtraight-way hoyſed ſayl, and began our voyage in the ſhip.

This 22. day we were in great danger of periſhing (on the ſands, called the Spits) about midnight: We had (by force of winde contrary) anchored by them, and the Anchor came home, no man perceiving it, till the ſhip was ready to ſtrike on the ſands. Then, upon great diligence and pollicy uſed by our Marriners in hoyſing ſayl, and cutting our Cable, (to leave our ſhote anker) and committing our ſelves to the hands of God, and *moſt earneſtly praying for a proſperous winde*: It pleaſed the Almighty, and moſt mercifull God, *ſuddenly* to change the winds, which ſerved us to bear from the ſands, and to recover *Quinborrough*, back again. There aróſe great raging winde, N.E. almoſt.

The 23. day (being Munday) we came to the mouth and entrance of *Quinburrough Creek*, or Haven. And as we made to land in ſmall Fiſher-boats, the Lord *Laſkie*, my Wife and Children in one boat, and *I*, with *E. K. Marie*, *Elizabeth*, and *John Crokar*, in another, it fell ſo out, that at the ſhips ſide, our Fiſher-boat his ſayl-yard and ſayl was entangled on the Mayn-yard of the Fly-boat (being ſtroke down) ſo that, in our ſetting from the ſhips ſide, the top of our Boat being faſt above, and the windes and ſtream carrying the Boat off below, it inclined ſo much on the one ſide, that the one half of the Fiſher boat (well near) was in the water, and the water came ſo in (by the intangling before ſpecified, not eaſily to be undone, or looſed) that my Lord, my Wife, and all that ſaw us thought that of neceſſity our Boat muſt ſink, and ſo, we to have periſht. But God in his providence and mercy had greater..... of us, ſo that we became clear; the Boat half full of water, ſo that we ſat wet to the knees, and the water with the billow of the Sea came ſtill beating in more and more: And in this mean trouble; one of our two Boat-men, had loſt his long Oare out of the Boat into the water; and ſo not onely we lacked the help of that Oare, but alſo by reaſon they would have followed the winde and ebb, for that Oar, (contrary to our courſe in hand, and not able to become by) with much adoe we conſtrained them with the ſayl, our one Oare, and the Rudder to make ſuch ſhift as they could to get to *Quinborrough* Town: And in the mean ſpace *E. K.* with a great Gantlet did empty moſt part of the water out of the Boat, elſe it muſt needs have ſunk by all mans reaſon. At length (to be brief) we came to the Town ſide, up the crooked *Creek*; where, when as the Maſter of our ſhip would have taken me out in his arms (ſtanding in the water with his Boots) he fell with me in the water, where I was foul arrayed in the water and Oaſe. God be praiſed for ever, that all that great danger was ended with ſo ſmall grief, or hurt. The evident help of God at the very minute of danger deadly.

At *Quinborrough*.

Wedneſday, *Septemb.* 25. *Circa* 3. *à Meridie, jam pleno mari.*

A. Oravimus ad Deum, ejus implorabamus auxilium, Cortina ſtatim apparuit. Oravi denuo ſolus, pro auxilio, tempore neceſſitatis: Sex pedum altitudine apparebat unus, in aere, quaſi altera ex parte nubis, inter *E. K.* Et illum interpoſitæ.

E. K. Ego illum cognoſco.

..... Tu habes cauſam me cognoſcendi, & illum qui me miſit, vel jam non viviſſes.

E. K. Videtur eſſe Michael.

Δ. Gratias agimus Creatori noſtro, qui bonum, potentem & fidelem miniſtrum ſuum miſeric ad noſtram protectionem tempore neceſſitatis noſtræ.

Mich. ..... *Loquor de tribus rebus, de meipſo & illo qui me miſit : De vobis, reſpectu illius quod eſtis, & de ſervitio Dei quod futurum eſt. O vos poteſtates Cæli & terræ, colligite vos in ſimul, reſpicite Deum veſtrum : Conſiderate beneficia ejus; an non vos colligavit ſimul ? Et concatenavit vos in ſeipſo? An non eſtis glorificati reſpectu officii veſtri, ad quod præſtandum potenter aſſignati eſtis, in voluntate ejus, qui glorificat ſeipſum. Ecce quomodo voſmet dedidiſtis principi tenebrarum : vel quare veſtri principes contendunt contra altiſſimum : & colligitis voſmet in ſimul ad contendendum contra ipſum, qui eſt potentiſſimus, vel illum velletis ſubjugare, cujus arma ſunt ſuper omnem fortitudinem : Quo modo audetis contendere cum ejus fortitudine ? Vel quæ eſt cauſa quod tam impii eſſe velitis ?* Sed ita oportet eſſe : *quia vobis ſigillavit gubernationem,* & in veſtras manus dedit violam deſtructionis. *Sed date locum fini voſtro : Quia in ejus fortitudine diſperſi eritis : Et omnium rerum concluſiones oſtiæ veſtræ debent eſſe apertæ. Ne mirentur ſervi Dei, de fortitudine temptationis : Quia magna eſt poteſtas impii & hiantis Leonis, quando illi eſt cum ſigillo tradita. Ne dedignemini, hac hora, ſcio*

Government. *veſtram* gubernationem *per illum. Ecce clavis juſtitiæ aperta mihi eſt. Nihilominus veſtra adhuc erit major iniquitas, & veſtrum regnum erit diſperſum in ejus potenti ſuperbia. Quam magnus eſt Satban qui* reſiſtit fortitudini Dei ? *Quam magna, igitur, debet eſſe veſtra humilitas, quæ debet vel ſuperare vel mori. Sed vobis ſic dixit Dominus. Aperiant venti ora ſua, & rabientes*

Let the Forkes light. *aquæ profunda & potentia guttura. In omnes partes navium veſtrarum. Aperiat terra os ſuum, & dicat, quòd devorare vellet. Tamen non prævalebunt Quia tibi addam (inquit Dominus)*

Michael. Gabriel. *qui es* fortitudo mea, Potentiam meam prævaleſcentem : Et *vos* eritis duæ flammæ *ignis, imò, ignis potentis ſuffocantis os totius Malitiæ. Idcirco, vobis bene ſit : Quia inimicus eſt fortiſſimus, ubi præda eſt maxima. Mementote, quòd Homines ſitis. Mementote, quòd terra ſitis. Mementote, quòd Peccatores. Mementote, quid eratis, & ne tradatis oblivioni quid eſtis. In illo*

Hath provided you. *enim vivitis qui omnia in ſua habet ſubjectione. Sed ille, qui cum illo eſt, Crucifixus ad gloriam, debet in medio mortalitatis componere ſe ipſum ad Immortalem Potentiam. Servi Dei, ſemper prævaluerunt : Sed ſemper per Adverſitates. Qui non eſt de hoc mundo,* vos præparavit, *Nihilo minus* debetis ea implere, *quæ ipſe providit.* Quod mundus poſſit fieri novus, & ipſe agnoſci. *Potens ipſe eſt, Potens eſt ille,* Aquila illa *quæ cooperit magnum montem alis ſuis. Sed potentior eſt ejus fortitudo qui numerat ſtellas, & montes colligit : Nam quicquid ipſe*

Lapped up. *loquitur, eſt veritatis ignis : Et eſt ſimul Potentia & Actus, in immediata proportione. Etiam ipſe qui fecit Orbem, hominem in ſimul* compegit, *& omnia operatus eſt, Omnia ipſe exiſtens. Ipſe eſt qui vobis præceptum dedit : Et ego vobis dico, Reſpicite de puncto in punctum, ad medium Cæli, & per Circulum terræ : Conſiderate omnia in uno, & unum in omnibus. Ponderate, vel per rationem numerentur, vel menſurate quemadmodum Salomon fecit, vel quemadmodum Adamo erat conceſſum (quod nunc* non potes ſed facies) *Tunc conclude, Obſervant omnia curſum ſuum : ſed verbum Domini res eſt. ..... ſempiternum. Amate Deum quia Juſtus eſt. Amate vos invicem quia. ..... juſtificati. Obſervate mandatum Dei quia eſt menſura Juſtitiæ.*

E. K. *Jam venit alter ad illum, cum Corona in Capite, quaſi... & accipit gladium Michaelis.*

Coronatus ..... Ecce magna eſt fortitudo Dei, & Prævalebit.

Mich. ..... *Idcirco eſt benedictus Deus, vos juſtificati & nos ſanctificati.*

E. K. *Iam faciebant ſignum crucis flammeæ tribus vicibus, & ſi nauta noſter cum nova Anchora à Londino hodie redierit nonne eſt conſilium, quoa ſtatim hinc navigemus, ſi ita ille velit,* &c.

E. K. Redeunt.

Coronatus. ..... Ego ſum de Cœlo : non reſpicio terram ; Nihilominus terra per Cœlos vivit. Sequimini vos curſum Terrenorum. Præparate vos ſemen, Nos volumus, (O Domine) in te,

Of worldlings. eſſe parati, cum incremento. Veſtra Cura non poteſt prævalere, quia veſtri Inimici ſunt fortes : ſed quare dedecore afficior, cum ſale terreſtrium vanitatum ? Deſtruat una vanitas, aliam : Aſt Electi prævalebunt in fortitudine, contra illum Principem Vanitatis, & Regem ſtultorum omnium. Quia Deus noſter eſt ſapiens, Judicia ejus imperſcrutabilia, Patientia immenſurabilis. Laborate vos, & Nos gubernabimus.

E. K. Jam recedunt.

Vox. ..... *Ne diſputetis ulterius cum Deo* : Victoria veſtra erit.

Δ. Magnificetur nomen Dei noſtri ſolius omnipotentis & optimi. *Amen.*

Thurſday 26. Of September we went to ſhip, and lay in it all night at Anker.

Friday 27. Of September we ſayled from *Quinburrough*, and ſo by the lands end into the main Sea, *N. E.*

Saturday

Saturday 28. Of September we fell on *Holland* Coaſt, and none of our Marriners, Maſter, nor Pilot knew the Coaſt: and therefore to the Main Sea again, with great fear and danger, by reaſon we could ſcarcely get off from that dangerous Coaſt, the winde was ſo ſcarce for that purpoſe.

Sunday 29. Of September we came into the *Briel-haven*, and there were like to ſtrike on ground: at length we came to an Ankor, and lay in ſhip all night.

Monday 30. Of September we landed, and went into the *Briel*.

Brielæ, Octobris 2. *Mane Hora* 9. *Die Mercurii.*

E. K. Nihil apparet in Lapide, neque Cortina, neque aliud quid. Oremus conſtanter, &c. Apparet Domus magna cum multis pinnaculis, valde elegantibus. Et pavimentum videtur eſſe multis innatis lapidibus diſtinctum & videntur multi eſſe gradus per quos aſcenditur: & videtur eſſe area viridis ex dextra parte, & ex altera parte eſſe vallis, & rivulus ex alia. Pars quæ verſus ſolem eſt, videtur quaſi noviter reformata. Et circa introitum eſt rotundum quoddam ædificium: feneſtræ non ſunt ſimiles noſtris ſed quaſi eſſent Templorum feneſtræ.

A. L. *Dixit quod videtur eſſe illa arx Regia, quæ Cracoviæ eſt.*

E. K. Subito deſcendit ignis & per totum lapidem apparet. Jam venit Cortina ſolita ante domum iſtam.

Vox. Garil zed maſch, ich na gel galaht gemp gal noch Cubanladan.

E. K. Jubanladaa. h jam apparet ſupra Chryſtalium: & Chryſtallus videtur eſſe permagnus.

Jub. Deus numeravit & dies tuos & poſteritatem. [E. K. *Reſpicit* A. L.]

E. K. Jam receſſit a Chryſtallo verſus caput ipſius *A. L.*

Jub. Et a pectine tuo non cadet Capillus non numeratus. Omnia bene ſe habent. [*Hoc dixit de ſtatu rerum* A. L. *apud* Lask.] *Ecce habes vim reſiſtendi: Ait contra legionem pugno.*

Δ. Perditio te novit, & numeravit annos tuos, & incipi eſſe fortis: Quia illi eſt Poteſtas data, Infernus aperit os ſuum contra vos, quia ſciunt, quòd vos glorificati eritis in Deo. Ego vici quintum ſigillum, & mihi jam reſiſtitur in ſexto. Quæ Deus facit, non participant cum humano judicio. Ecce nunc Diſcipulos ſuos congregavit, & docet. O Cœlum & terra quam magnæ ſunt miſeriæ, quæ vexabunt unum & polluent alterum? *Quia boni Angeli cadent cum illo & Cœli Chriſtum metuent.* Sed illi ad tempus cadent, non in perpetuum. *Antichriſtum.*

Δ. Salvo judicio Eccleſiæ Catholicæ Orthodoxæ, videtur mihi quòd Job de ejuſmodi Angelorum timore, ſive caſu, & reſtitutione, ſive purgatione prophetaverit, *Cap.* 41. ubi etiam addit de miraculis ejuſdem: *Sub ipſo erant radii ſolis, & ſternet ſibi aurum quaſi lutum.* Antea dixerat. Cum ſublatus fuerit timebunt Angeli, & territi purgabuntur, *&c.*

Δ. O Deus quam terribile futurum eſt tempus illud, *&c.*

Jub. ..... *Scribas Dei myſteria, & Deo gratias agas pro veſtro ſalvo ſtatu: Quia mare illis abundabat contra vos, & multi perierunt. Ejus potentia prævalebat, & commutavit veſtrum curſum in locum illis incognitum: quia ab illis non erat expectatus. Sed fugite ab hac terra, quia Maledictio Dei eſt ſuper illam. Cum illo eſt una veritas: Ille qui in duabus viis erat, non placet Deo. Qui ad finem uſque perdurat, quieſcit cum gaudio. Sed ille qui pedem non ponit inter Scorpiones non poteſt intrare ſuper Gozlach.*

Δ. Quid hoc?

Jub. ..... *Gaudium in vera ſapientia.*

Jub. ..... *Hoc noſtrum eſt Manna, quo alimur. Sed ego ſum ſanctificatus per Creationem, Inſtitutionem & ex Divina voluntate. Idcirco vos ſanctifico: non cum mea propria ſanctificatione, ſed illius Juſtitia, qui meam originem ſanctificat. Eſtote Montes in Fide, ſed quaſi infantes patientia. Facite quod Juſtum eſt, & ne oblivioni tradatis veſtram Juſtitiam.*

E. K. Infinitæ quaſi locuſtæ vel Araneæ cum faciebus humanis illum circumvolitant, & quaſi ignem in illum evomunt.

Jub. ..... *Et levavit ſe contra vos.* [*Tollendo Crucem ſuam.*]

Jub. ..... *Fiat Juſtitia ejus.*

E. K. Jam avolant præcipites, & quaſi deorſum ruentes.

Jub. ..... *Cavete a ſtramine: quia incenſum, tota domum incendit.*

Δ. Quem ſenſum hic perpendemus nos: Myſticum ne, an materialem?

Jub. ..... *Hominum fragiliſſimarum. Diabolus cum illis fraudulenter operatur: magna eſt merces quietis, Sed qui apperit fores contentioni, intromittit Serpentem. Maledicti ſunt invidi: Quia illi ſunt benedicti qui ſe mutuo diligunt. Pax inter vos ſit; quia eſt neceſſaria. Quia pacis inimici ſunt potentes contra vos.*

E. K. Jam loquendo, videtur minor & minor paulatim fiori.

Δ. De noſtro deceſſu ex Anglia quid tandem jam Regina & ſui conſiliarii ſtatuerunt?

Jub. ..... *Aperit os ſuum, ſed liquor non eſt ſatis frigidus. Jam eſt intus calida, neq; reſtingui poteſt. Corda ſui populi* do fall away. Her arms are weakened, her legs weaker, her ſhooes are full of ſorrow.

E. K. The furious Monſters aſſaile him again.

Jub. ..... *Quis eſt, qui poteſt vivere, ſi tranſgrediatur preceptum Dei? Vel quid de illis judicare velis*, whom God imputeth ſin unto?

E. K. They aſſaile him again, and he putteth his Croſſe toward them.

Jub. ..... *Their miſery beginneth, and ſhall have no end, till he* that ſitteth here do end it.

E. K. The Monſters aſſaile him ſtill.

Jub. ..... *The wall muſt be broken down, and then ſhall It be ſaid. Happy art thou which haſt dwelt amongſt us. But if thou live righteouſly, and aſcend the ſlippery mountain, Then ſhall God be merciful* to them for thy ſake. *Becauſe thou mayeſt be beloved, where thou art now deſpiſed, and haſt vanquiſhed thy enemies, with the truth of vertue. He that entred into the loweſt hell, and ſhed his blood for your ſins, be merciful unto you, and give you peace; which is the ſpirit of Patience, that you may live, not like men, but as thoſe that do ſeparate themſelves from the world, to the true contemplation of God his mercies.*

Anglia bene erit propter Δ. ex mera Dei miſericordia.

E. K. Jam intrat in Caput, *A. L.* cum flamma ignis.

Δ. Omnis laus, honor, & gloria ſit Deo noſtro Omnipotenti vivo & vero. *Amen.*

Thurſday, Octobris 3. We came from *Briel* to *Roterodam* in a Hoy of *Amſterdam*, to go within land, here we lay all night.

Friday, Octobris 4. We came to *Tergowd hora* 3 *à meridie*: where we lay within the Town in the Ship.

Saturday, Octobris 5. We came by *Harlem* to *Amſterdam*, and lay before the Town all night in the Ship.

Tueſday Octob. 8. We ſailed from *Amſterdam* to *Encuſen*, and *Edmond Hilton* went with my goods by Sea toward *Dansk*.

Wenſday, Octob. 9. We ſet off from *Encuſen* early: but by reaſon of a contrary wind, we came very late to *Herlinghem*.

Friday, Octob. 11. We went within land in little Scutes from *Herlinghem* (by *Frainker*) to *Lewarden*.

Saturday, Octob. 12. From *Lewarden*, we came to *Dockum* (in ſmall Boates,) about 3 of the clock after noon.

Sunday Octob. 13. *Apud Dockum in Friſia Occidentali.*

Δ. Diu Chryſtallus tanquam lapis nigerrimus apparuit. Tandem in ipſa lapidis nigredine, apparuit homo nudus Crucifixus ſuper crucem: ſed tamen non mortuus; Crucis partes infra manus, omnes ſanguinolentæ videbantur. Faſcia linea circumdabatur Corpus ejus, (a pectore deorſum) & fines ejuſdem faſciæ pendere videbantur circa genua: & ſanguinolenta apparebat: & ex quinque vulneribus (ut Chriſti erat) videbatur ſanguis guttatim cadere. Tandem diſparuerunt hæc omnia: & quaſi deorſum ſubſidere videbantur; & lapis clarus factus eſt, & apparebat Cortina aurea: ſubita erat hæc mutatio.

E. K. Jam videtur lapis eſſe valde magnus, & ante lapidem ſtare quidam magnus, (quaſi Michael) cum gladio ancipite evomente ignem ex utraque acie ejuſdem.

Mic. ..... *Juſtus & mirabilis & per maximus es tu, O Altiſſime Deus.* [*genuflexis hæc dicit*] *qui tua judicia manifeſtas, ut poſſis ſuper terram cognoſci; & ut tua gloria amplificetur, ad conſolationem eorum qui electi ſunt, & ad dolorem, & dedecus talium qui crucifigunt lumen mundi* (*unigenitum Domini noſtri, Salvatorem humani generis*) quotidie. *Ecce portæ præparatæ ſunt iniquitati. Attollite oculos, & videte quo modo filii hominum ſtulti devenerunt eſſe; quia eorum habitatio eſt facta nigra, Terra ſigillata eſt ad eorum deſtructionem: quia Deum dereliquerunt, & ſibimet ipſis adhæſerunt; & adhuc in partes diſſecant Servatorem mundi Jeſum Chriſtum* [*oſculatur enſis ſui crucem*] *continuò cum blaſphemis eorum ſacrificiis. Væ illis, quia illos odio proſequimur, & væ illis qui inter illos habitant; quia iniquitate ſunt pollutæ. Orate, dum inter illos eſtis, quia veſtri inimici ſunt multiplicati, quia vobis dico nuncium Domini exercituum, Regis fidelium. Relinquite infantiam, & vivite, & ambulate per vias prudentiæ; & vivite cum Deo in domo ſua. Quia Domus Iniquorum, non eſt habitatio vel ſedes prophanis, neque poteſt*

Nomen

Nomen Domini efferri legitimè, in illegitima Natione, illegitima *facta, quia dereliquerunt ſtatuta Altiſſimi. Hoc dicit Dominus; Ego ſum Deus Juſtitiæ: & juravi & non eſt unus inter illos qui vivet, immo ne una anima. Quomodo Beſtiæ eſſe devenerunt? de quibus ſcriptum eſt. Abſcis notitia Dei: Homo ille factus eſt pecus Vita illorum, qui devorantur, & talium quos ignis conſumpſit ſedebit in judicio contra iſtam Nationem.* These words were much worn out.

Bleſſed and Sanctified, and for evermore praiſed art thou..... Judge, which haſt ſaid, and Raigneſt for ever.

Δ Si multiplicati ſunt inimici noſtri, *&c.*

E. K. He is gone.

Δ. Si multiplicati ſunt inimici noſtri propter peccata noſtra, ut difficilior nobis incumbat lucta, Miſericordiam Dei imploramus ut ipſe noſtram etiam multiplicet fortitudinem, *&c.*

Gab..... *Pluck up your hearts, bow your knees,* & audite quæ dicit Dominus. *Thus ſaith the Lord, If you will prevaile againſt the wicked, and rejoyce among the ſanctified, you muſt obſerve and keep ſuch commandments, as are ordained by the God of Truth, unto thoſe that are partakers of his Covenant.*

Ask Counſel of God; Remember it.
Be milde.
Faſt and pray.
Be Charitable.
Uſe true Friendſhip in the ſervice of God.
Perſevere to the end.

E. K. *Gabriel* alſo noted theſe Commandments in a pair of Tables, after he had pronounced them.

Are not theſe Commandments neceſſary to be kept of all Chriſtian men?.

Δ. They are undoubtedly.

Gab..... *And muſt of neceſſity be kept of thoſe that are faithful.*

[E. K. He ſtandeth as though he ſtood behind a Desk, and preached or taught.]

Gab..... *Well thou ſayeſt; Lo our enemies are multiplied, multiply thou therefore our ſtrength O God. Nature is ſubject unto you for the name of the Lord, not as unto Kings, but as unto the Miniſters of his eternal will, whereby your juſtification is ſettled above the works of Nature already; For, behold, you participate the mercies of God through his Son Chriſt Jeſus, in us: in that we open unto you thoſe things that have been ſealed; even from the Juſt, for the which we are become ſlaves unto Corruption; ſhewing our ſelves in divers ſhapes, to the diſhonour of our Creation: Yet are we quickned and revived, becauſe we are become the finger of God: and you are ſanctified, and withal juſtified, becauſe you are touched with the finger of him that reviveth all things. Therefore, Rejoyce, Rejoyce, be Joyful and ſing Praiſes unto God, and faint not: ſaying, Our enemies are riſen up againſt us, yea, they are multiplied; for thus ſaith the Lord, and it is already ſpoken by the Holy Ghoſt.*

[E. K. He maketh now great obedience or reverence.]

Fœlices ſunt, quibus Deus ſpes eſt.

[E. K. He looketh now up unto a thing like a Throne.]

Et *omne opus operatio* Dei.

[E. K. Now there cometh a beam down into his head, and he is covered with a great thing like a white cloud.]

E. K. Now the Stone is all on fire. Now the fire aſcendeth upward, the ſtreaming beam ſtretcheth into his head ſtill.

E. K. There appeareth a little woman a far off, and ſhe is ſo clear and tranſparent, that there appeareth a man child in her; She hath a Coat as though it were Crimſon, and hath a long little face, and hath a ſtrange ſilk attire about her head. .... *aſ... Videtur eſſe uxor mea.*

Gab..... *Go woman, thy grief ſhall be leſſe than it hath been.*

E. K. *Habet multos tanquam parvos nigros canes poſt ſe.* Now goeth one and tyeth their mouths with packthred.

Gab. ..... *So God uſeth to give a ſnaffle to the wicked.*

E. K. A great wind bloweth on *Gabriel.*

Δ. De Angliæ & meo privato ſtatu cupio aliquid audire: tum ex pietate erga patriam, tum propter famæ meæ rationem.

Gab..... *Quieſcite paululum, & iterum venero. My Lord ſaith, Let my ſervants ſit up, and take their reſt, I will viſit them forthwith in peace.* Δ. All this while we had kneeled.

Δ. After

Δ. After a great quarter of an hour, he came again.

E. K. He appeareth now clothed, with all his garment hanging with bells of Gold, and flaming fire coming from them, with ſilveriſh flames. He hath hanging about his Crown as if they were ſeven Labells, the tops of which come from above, from an uncertain place and diſtance.

Gab. ..... *Venito Morvorgran.* E. K. He calleth with a loud voice.

E. K. Now cometh a big black man, with a white face, and after him hath 24. They ſtand in four rows, and in every row ſix.

Gab. ..... *Let me ſee thy ſeale.*

Mor. ..... Behold power is given to me: Neither is the liquor that thou miniſtreſt of any taſte with me; Neither ſhall I be overcome, for I have placed my ſeat here.

Gab. ..... *But by whoſe permiſſi n? Gag lah nai.*

E. K. Now *Morvo gran* falleth down on his knees, and the reſt on their face. *Medicina Dei, malis, juſtitia vera.*

E K. They tremble that lie flat on the ground.

E. K. *Morvo gran* ſheweth to *Gabriel* on his own left breaſt a Character.

Gab. ..... *For 19 moneths. Behold the will of God: Becauſe thou haſt conſpired and riſen againſt the Lord, in his choſen, and haſt ſaid; It is to weet thoſe that are ſubject unto thee, Let us riſe up againſt him, and perſecute his ſoul: let us ſecretly entrap him, for, without doubt, he is rich. And becauſe y ur conſpiracies are not of theft onely, but* [*alſo*] *of murder: Therefore I ſeal thee with a weaker power; And be it unto thee according unto the word of God, that judgeth Righteo ſly. From evil unto worſe. From worſe unto confuſion. From confuſion unto deſperation From deſperat ion unto damnation. From damnation unto eternal death.*

[E. K. Now *Gabriel* did put another prick to the Character on his left breaſt]

Mor. ..... Curſed be that God, and defaced be his power; for he handleth us in unjuſtice, and dealeth with us without mercy; Becauſe he is not merciful nor juſt.

E. K. *Gabriel* goeth from me to one of the 24. and ſealeth them. Now thy go all away; and he breaketh off the points of their Swords. They go by him.

Δ. Quis eſt iſte Morvorgran, & quo modo hæc nobis inſtituit inferre mala?

Gab. ..... *Vockum, thou ſhalt carry this malice unto thy grave: But I have made weak thy ſtreng h. B eſſed be thoſe that entertain th ſe that are annointed in the Lord: for they alſo ſhall taſte of the oil of his mercy. I had care of you, ſaith the Lord, neither will I ſuffer you to periſh in the way; Therefore be thankful, and forſake the world; for the world hath forſaken you, and conſpired againſt you. But theſe things are nothing. Behold laſtly, thus ſaith the Lord.*

E. K. Now cometh a ſalet or helmet on *Gabriel* his head, or an half ſphere; A great noiſe of many voices is heard as of Pillars that fell. Now that thing is taken off his head.

Gab. ..... *Thus ſaith the Lord. The world on both ſides, ſhall riſe up againſt thee, and they ſhall envy thee.*

E. K. Now cometh a beam from above (again) into *Gabriel* his head.

Gab. ..... *Gna ſemerob Jehuſan gonſag vi cap neph Jehuſlach omſomna dedoilb.*

E. K. Looking up, he ſaid thus,

Hoc eſt

Ne paveas repentino

terrore: & eruentes tibi

potentias Impiorum,

Laskie, Dominus.

[E. K. Now cometh about his face little things of ſmoke, and he putteth them from his face. He would open his mouth, and they come upon his mouth. They riſe out of a pit before him, inumerable. *Gabriel* ſeemeth to be as big as one of us.

[E. K. They ſwarm continually.]

Dominus

[Gab..... *Adhuc D..s laboro*]

[*E. K.* Now cometh another ſtreaming beam down to him.]

..... Now cometh a bigger fire down on him.]

[*E. K.* Now they run headlong down into a great pit in the earth, and one pincheth me by the head.]

Dominus ille Abraham

E. K. Now cometh a fire down by the ſame beam that came into his head.

erit in latere tuo,

[*Adjutor meus*;] E.K. Looking up.

& cuſtodiet pedem tuum ne capiaris

Spera igitur in dominum Deum tuum

For thou ſhalt overcome;

& erit tibi Victoria maxima,

in Deo, & propter Deum,

qui eſt Dominus & Deus exercituum.

E. K. Now the aforeſaid ſpirits invade *Gabriel* again.

Gab. ..... *What* I ſuffer, *is not lawful for man to ſee; Therefore Ceaſe for a while, and ſuffice nature: But return and hear of my commandment.*

E. K. He is gone, but his Desk ſtandeth ſtill.

Sunday *à meridie hora* 2. Octob. 13.

Gab. ..... *And* hereby *I teach you, that thoſe afflictions which you* ſuffer *in ſoul either for your offences towards God, or for the imperfections of your mindes, being void of brotherly charity toward your neighbours; (And ſo from you generally hereafter, how great, or how many ſoever) ought not to be manifeſted or made open to the world: but perfectly ſhadowed in Charity, bearing your own infirmities, and ſo the infirmity of others with quiet and hidden minde. For the anguiſh of the ſoul is compared with prayer, dwelling in one houſe which ought to laugh with the World, and to weep towards heaven. For* every *ſin is noted, and the leaſt thing as well amongſt the Celeſtial bodies, as the Terreſtiall is perfectly conſidered of. For ſin hath his end, and his end is puniſhment. And ſo, contrarywiſe of Vertue, Wiſdom (in the one and twentieth Ent...ie or L...,) His ground is upon mildneſſe, which mildneſſe purifieth the body and exalteth the ſoul, making it apt and ready to behold the heavens, receive glorious illuminations, and finally bringeth in the ſoul to participate, with us, not earthly, but everlaſting wiſdom. The Son of God was ſanctified in his fleſh, through mildneſſe, and was not of this world, becauſe he was the mildneſſe of his Father. Therefore be you meek:. Be fervent in meekneſſe. Then ſhall you take up that Croſſe which Chriſt ſpoke of, following him: which Croſſe is the Compaſſion in mildneſſe over thy brethren, for ſin ſake: Not as worldlings do, looking, but not lamenting. The other part is in ſuffering mildly the afflictions of the world, and fleſh: Hereby you become Martyrs for that you mortifie your ſelves, which is true Martyrdom. He that forſaketh the world for the love of God, in his Son Chriſt, ſhall have his reward. But he that forſaketh himſelf, ſhall be Crowned with a Diadem of Glory. Thus ſaith the Lord, I am jealous over you, becauſe you have vowed your ſelves unto me. But great are the temptations of the fleſh, and mighty is his ſtrength where the ſpirit is weak.*

But

But thus ſaith God: It is better to fill up the Soul with heavenly contemplation, and cœleſtical food, to reign in heaven, and to be beloved of him: Then to pamper the filthy fleſh, whoſe delight deſtroyeth both body and Soul. It is written, He that bridleth not his fleſh, is given to rioteuſneſſe, which is the ſleep of death, and the ſlumber to deſtruction. But this is true abſtinence, when contemning the world you fly the delight therein: refraining from pleaſures of the body, Temperating the fleſh, and making it weak, and that, for the Lord his ſake. For the fleſh and ſpirit rejoyce not at once. Neither can the full belly grone out true prayers. Feed therefore the Soul with the love of our ſociety. And bridle your fleſh; For it is inſolent. One thing, I ſay, look to your ſervants. See, that in one houſe there dwell not delighters in vertue and holineſſe, mingled with ſuch as harbour vice upon vice: Whoſe drunkenneſſe is abomination, and whoſe diet ſtirreth up fornication. For wickedneſſe is amongſt them: and they fear not God, neither do they abſtain, according as the holy Ghoſt by his Church hath taught. Make them clean: Then ſhall you feel our preſence amongſt you. And we will all of us defend you from the rage of wickedneſſe. We delight in the God of truth, and, in the worſhippers of Juſtice. Thus ſayeth the holy Ghoſt: Lo, I have made me a Tabernacle, where the God of Gods reigneth in Juſtice. And I will ſanctifie thoſe places which rejoyce in charity. Mingle therefore your Alms with charity. And let your prayers and faſting be mingled with Alms deeds. For he that prayeth and faſteth without mercy, is a lyar. Moreover, let your friendſhip be ſuch, as is of charity, and not of this world: Neither for the worlds ſake, but for the ſervice of God: All friendſhip elſe is vain, and of no account. Charity is the gift of the Holy Ghoſt, which Holy Ghoſt is a kindling fire, knitting things together, through Chriſt Jeſus; in the true wiſdom of the Father: Which fire is of no ſmall account, neither to be reckoned of, as the Heathens have done. For happy are thoſe which are fed with charity. For it is the meat of us that are anointed, which is the ſon of God, and the light of the world.

Δ. Is charity the ſon of God?

Gab. ..... *It is ſo: He that walketh in charity walketh in God; for charity is the will of the father, is his own delight, and illumination of the faithfull, through his Holy Spirit. The charity of the Church, is the Holy Ghoſt. But he that dwelleth in charity, dwelleth in the blood of the Lamb, which is the will of the father, which is the Holy Ghoſt. Bleſſed are thoſe that dwell in charity.* Perſevere to the end: *Not negligently, but with good will, which good will, is called fear. Which fear is the beginning of wiſdom, the firſt ſtep into reſt.*

Finis coronat opus. *He that continueth to the end, receiveth his reward: But he that leaveth off, is a damned Soul. Many men begin, but few end. Neither is your juſtification by the beginning, but from the end. Paul was juſtified: Becauſe he died the ſervant of God, and not for his preaching ſake. He that dwelleth to the end, is the Childe of God: inherriter of everlaſting life; and equal with joy himſelf: Not the joy of joyes, but that joy which God hath made equal with the joyes of his ſon Chriſt, in the company of the faithfull. Even in this place, many perſons had conſpired againſt you. But the ſtrength of God hath ſealed them: And they ſhall not be unpuniſhed. For the Angel of the Town is ſealed, and his ſeal is to deſtruction: Thrice curſed are thoſe which dwell within his government. But you are ſafe, and ſhall be ſafely delivered from them.*

England. *In* England, *They condemne thy doings, and ſay, Thou art a Renegade. For they ſay, Thou haſt deſpiſed thy Prince.*

England. *What wouldſt thou know of them? Ceaſe till you hear the number of their deſtruction.*

Δ Deſtructio Dockum mihi conceſſa ſi cuperem, &c. Deſire what plague you will (ſaith the Lord) upon this people, for their ungratefulneſſe, and they ſhall be afflicted. *For the Lord is angry with them: and he ſaith, Judge you this wicked people, their Town, Men, Women, and Children: And it ſhall be ſeen that the Lord, the God of Heaven and Earth, hath mercy on you.*

Δ. Non noſtra, ſed Dei voluntas fiat, ad ejus nominis laudem & honorem.

Gab. ..... Bid the fires fly from Heaven, and conſume them, and it ſhall be done: *Or*, ſay, Let the Earth ſwallow them, *And they ſhall periſh. For I have made Heaven and Earth* (ſaith the Lord) *and .... Juſtice is for my people. I am a flaming fire amongſt you, and the Rod of Juſtice It is ſaid, Heave up thy hands, and thou ſhalt be heard.* The peace *of him that is the ſpirit of wiſdome inflame your mindes with love and charity, and grant you continuance to his glorie.*

Δ. Amen.

Deo Æterno, Omnipotenti & Miſericordi ſit omnis laus, honor, & Gloria. Amen.

Tueſday 15. Octob. We made hard ſhift to get from *Dockum* to *Angem* by ſun ſet.

Thurſday 17. Octob. We came from *Angem* to *Embden*, going without the Iſles, and coming in at Weſter *Emb*. We came before the Town, by ſix of the Clock after noon: but could not get in at the Gates, and therefore we lay all night a ſhipboard, but my Lord *A. L.* went over to the lodging on the other ſhoar.

Friday 18. Octob. We came into the Town: My Lord lay at the white Swan toward the water-ſide, and I, and *E. K.* with my Children and Many at the three golden Keyes, by the *Engliſh* houſe.

Sunday 20. Octob. This day morning about eight of the Clock we went in a litte Hoy from *Embden*

Embden toward *Lyre*, my Lord tarried at *Embden*. We came late to *Lyre*: and the ſame night we went from thence in a leſſe Scute by *Styk-huſen* to *Oppen*.

Munday 21. Octob. By nine of the Clock in the morning we came to *Oppen*: a very ſimple Village, and from thence we went ſtraight way to *Oldenburgh*.

Tueſday 22. Octob. From *Oldenburgh*, by *Delmenhurſt*, to *Breame*: *and were lodged at an old Widow's her houſe, at the ſign of the Crown.*

Saturday *Octobris* 26. *Hora* 12. *ſcil.* in *Meridie*. At *Breame*.

Δ. The Lord *Albert Laskie*, being at *Styck-huſen* behinde us, with the Earle *John* of *Embden* and *Frieſland*, &c.

E. K. The Curten ſeemeth to be far backward in the ſtone: and the ſtone to be clear between the Curten and the fore-part. Under the Curten I ſee the leggs of men up to the knees.

Δ. Then appeared one, and ſaid:

Il..... *Room for a Player. Jeſus, who would have thought, I ſhould* have met you here?

E. K. He is all in his ragged Apparel, down from the Girdle ſteed: But above he hath a white Satten Gerken.

Δ. By the mercies of God we are here: And by your will and propriety, and the power of God you are here.

Il..... *Tuſh, doubt not of me, for I am* I. L.

E. K. My thinketh *that the gravity of this* Action requireth a more *grave geſture*, and more *grave ſpeeches*. Bear with me, though I ſay ſo unto you.

Il. ..... *If I muſt bear with thee, for ſpeaking fooliſhly, which art but fleſh, and ſpeakeſt of thy own wiſdom: How much more oughteſt thou to be contented with my geſture, which is appointed of him, which regardeth not the outward form, but the fulfilling of his will; and the keeping of his Commandments: which is God: whoſe wiſdom unto the world is fooliſhneſſe, but unto them that fear him, an everlaſting* joy, *mixed with* gladneſſe, *and a* comfort *of life hereafter: Partaking infallible joyes, with him that is all comelineſſe and beauty. How ſay you to this, Sir, Ha?*

E. K. He turneth up his heels to *E. K.*

E. K. I do not underſtand your words: for becauſe I do onely repent your ſayings.

Il. ..... *It is the part of him that is a ſervant to do this duty: Of him that watcheth, to look what he ſeeth: For the greateſt point of wiſdom, is, reverently, to conſider thy calling. It is ſaid, do that, which is appointed, for he that doth more, is not a true ſervant.*

E. K. How can that be?

Il..... *Speak when thy time cometh. Sir, here is mony: but I have it very hardly. Bear with me, for I can help thee with no more. Come on* Andras, *where are you* Andras?

E. K. Now cometh one in a Gown to him. The Gown is bare like a prentice of *London*, a young man.

Il. ..... *Did not I bid thee go yonder, and fetch me money.*

Andras..... Whither.

Il. ..... *This is one of them that forgetteth his buſineſſe ſo ſoon as it is told him.*

And..... Sir, I went half way.

Il. ..... *And how then? Speak on, Speak on.*

And..... Then being ſomewhat weary: I ſtayed, the rather becauſe I met my friends, The third day I came thither: but I found him not at home. His family told me, that he was newly gone forth.

Il. ..... *And you returned a Coxcombe. Well thus it is: I placed thee above my ſervants, and did what I could to promote thee: and endeavoured dayly to make thee free. But I am rewarded with loytring, and have brought up an idle perſon. Go thy way, I will deliver thee to the Officer. The Officer ſhall deliver thee to the Priſon: and there thou ſhalt be rewarded. For ſuch as do that they are commanded, deſerve freedom: but unto thoſe that loytre, and unto ſuch as are idle, vengeance, and hunger belongeth.*

E. K. He taketh him by the arm, and delivereth him to a man with a ſtaffe in his hand: and he putteth him in at a door.

E. K. Now Il himſelf goeth into a houſe, which all this while appeared on the left hand.

Il. ..... *Come on.*

[*E. K.*] Now he bringeth another by the hand.]

Il. ..... *My thinketh you ſhould be a fit man to do my meſſage.*

E. K. Now he whiſpereth him in the ear, and pointeth out h....

Il. ..... *I warrant the man, be not abaſhed. A ſtrange matter.*

[Pointing to E. K.]

Il. ..... *I have buſineſſe in* Denmark, *and this fellow is afraid to go thither: Tell him, thou comeſt from me, and that I will come my ſelf ſhortly. I know he will do ſo much for me, he hath had much acquaintance with me.*

..... *I care not, if I had ſome man to keep me Company.*

[*E.K.*] This new come man ſaid ſo.]

E. K. He whiſpereth again with this man in his ear.

Il. ..... *Theſe good fellows are not ready, or elſe they might go with thee. Go thy way in Gods name: See that you do your buſineſſe. I keep ſuch ſervants, as none in all the Countrey keepeth.*

E. K. He keepeth no ſervants.

Il. ..... *Meddle with that, you have to do with all. I pray this man, and that man, and every one deceiveth me. Good Lord, where ſhould a man finde a true friend now adayes? I will go and tell the knave that he provide for himſelf. For it will be marvellous hard weather. You were beſt to do ſo, leaſt you blow your Nails.*

E. E. He ſpeaketh to one within the houſe.

Il. ..... *Thus you ſee me (Maſters) how I am troubled with my ſervants. How now what aileth thee?*

[*E. K.* There cometh a woman round about his houſe, and ſhe ſeemeth to paſſe by him. She is in Engliſh Attire.]

Il. ..... *I will know what aileth her to cry. What aileth thee?*

Woman. One of my Children is dead.

Il. ..... *Alas poor Childe: How can Children reſiſt cold? ſhe might have kept it warmer. Cold pierceth, where ſhot cannot enter.*

Δ. This woman is not of our Company? I truſt, None of our Children, ſhall periſh in this cold.

Il. ..... *Ha, A, your Children? you keep them warm: It will do them no hurt. Thoſe that are warned, eſchue danger to come: For many things are prevented by the quality of wiſdom.*

Δ. I truſt, we ſhall ſafe arrive at the place appointed, in *Cracow*, or elſewhere.

Cracovia. Δ. But as concerning *Vincent Seve*, brother in Law to the Lord *Albert Laskie*, I pray you to ſhew us the truth of his ſtate.

E. K. I ſee him walking in a ſtreet, and a thick man with him; And *Gerliſh* ſeemeth to come after him. The thick man his beard is ſomewhat like my Lord his beard, he cometh after *Vincent*. *Vincent* hath a black ſatten Dubblet on, cut with croſſe cuts; He hath a ruffe about his neck, a long one edged with black, or blue.

Note. Δ. I beſeech you. *I. L.* to ſhew us what Town that is.

Il. ..... *Speaking to him that ſheweth it:* for I ſhew it not.

Δ. O God.

Il. ..... *I remember not the name of any ſuch Town.* Quem Deus non amat, non novit.

E. K. Now the Town appeareth again, the Sea runneth by it. There is an old rotten Church ſtanding at the Town end. The Town ſeemeth to be 60. or 80. miles off.

E. K. It ſeemeth to be *Embden* in my judgement.

E. K. But *Vincent* and *Gerliſh* ſeem not to be in one Town, or ſtreet.

Δ. I beſeech you to ſay unto us whether *A. L.* be furniſhed with money, at Grave *John* his hand, ſo as may ſerve our turn, or no.

Il. ..... *If I have not told you already, I will. You grudge at me.*

[*E. K.*] *He* ſpeaketh to E. K.

Il. ..... *Judge*

Il. ..... *Judge my words with reaſon, and thou ſhalt finde them true, Touch them with underſtanding, and thou ſhalt finde them profound. My words are true, Becauſe I am ſent by Truth: Neither are we to ſpeak gravely, when we take upon us the perſons of Buyers and Sellers. Whoſoever doth the will of his Maſter truely in this World, ſhall be laughed to ſcorn: But whoſo ſpeaketh worldly and ſendeth out ſhadows, is accounted a pillar of the Earth. Happy are thoſe which are not fooliſh, neither in works ſay, There is no God; Such requeſt, ſuch anſwer. Such earthly minde, ſuch heavenly motions. Yet Heaven ſpeaketh truth, and the Earth lyeth. This is not my office which I have taken in hand; yet becauſe I have dealt with you as a worldling, I was the fitteſt to anſwer your worldly expectation.* Note.

Δ. As you have dealt with us, not according to your office, but according to our worldly expectation: So now do we deſire to underſtand ſomewhat according to our higher and heavenly expectation, of our doing the *determined will* of the Higheſt.

E. K. He is gone, and all the Stone as red as blood. *Vide infrà.*

Δ.

E K. Now he is come again, and ſtandeth in the fire.

Il. ..... *Thus ſaith the Lord, I have taught you how to live, I have ſet you Statutes, and have wiſhed you my Peace; Follow me, and I will be your God: For unto them that are wiſe, ſhall there be more wiſdom given; But unto them that are become fooliſh, my wiſdom is a . . . .* *Supra in fine diei 13. Oct. & ſæpe antea.*

Theſe five years to come, are the Deliverance . . . Yea, ſorrow ſhall bring forth her Children. My Honour ſhall be defaced, and my holy Places pluckt. No man hath ever ſeen ſuch a world: For Now ſhall they ſay unto the Mountains, Come and cover us, and unto the Waters, Swallow us up: for we know there is no God; *neither is there any care of Mankind. I will plague the people, and their blood ſhall become Rivers. Fathers ſhall eat their own Children, And the Earth ſhall be barren: The Beaſts of the field ſhall periſh, And the Waters ſhall be poiſoned. The Air ſhall infect her Creatures, And in the Deep ſhall be roaring. Great Babylon ſhall be built;* And the ſon of wickedneſſe, *ſhall ſit in Judgement. But I will reſerve two Kingdoms untouched, And I will root out their wickedneſſe. Yea, thus ſaith the Lord, From the North ſhall come a Whirlwind, And the Hills ſhall open their mouths: And there ſhall a Dragon flie out, ſuch as never was.* But I will be glorified by you, and by thoſe that are not yet dead. *And you ſhall have power, ſuch as I will be glorified by. Keep therefore the Statutes which I taught you, Forget not my words: For unto thoſe that look back, there is great wo. Happy are they that continue to the end.* Amen. *A Propheſie of An. 1584, 1585, 1586, 1587, 1588.* From the North.

E. K. Now he is gone.

Δ.....

E. K. Now he is come again.

Il. ..... *Thus ſaith Jehova: I am the beginning and the end, The root and life of all Righteouſneſſe. I ſay, (By my ſelf) I am with you, And will bleſſe you in Righteouſneſſe. Ceaſe therefore to move me; for I am Almighty, And inquire not of me, what* I have determined; *For Time groweth, and I am a Juſt God. Therefore Ceaſe, Ceaſe, I ſay; I in my ſelf ſay Ceaſe.* Call not upon my name in defiled places; *Leaſt the wicked ones hear what I determin.* I will viſit you at your journyes end: I will teſtifie my promiſe to you. *Be in haſte therefore: And flie from ſin; And flie the ſociety of ſuch as are accurſed: For I am jealous over my people. Yea I will not ſuffer them to drink or taſte of their veſſels. Be you unto me a people, that I may behold my people: And I will be* unto you both, *A God for ever.* *Vide ſuprà.* At our journeyes end.

E. K. *IL.* ſaith Amen, and falleth all in pieces, as ſmall as aſhes.

E. K. Now all is Clear, and the Curtain is come again.

Δ. Deo Omnipotenti ſit omnis Honor laus & gloria, in ſecula ſeculorum. *Amen.*

Friday 1 *Novemb.* 1588. *Mane* At *Breame.*

Δ. Albeit we were willed (O Lord) to Ceaſe: yet underſtanding the ſame warning to have been meant *for Enquiring* of thy *Myſteries and ſecret Determinations*, wherein we intend now not to deal, but in matters before and laſt moved, and wherein we were not fully ſatisfied; that now we may more expreſſely be certified, and that is of three things.

Firſt for *Vincent Seve.* 1.

Secondly for *Edmond Hilton*, gone with the Ship toward *Danſk.* 2.

And Thirdly, as concerning help for money for the Lord *Alb. Laſkie.* And herein we crave either the miniſtery of *Jubanladaech*, or of *Il*, or whom ſoever elſe it ſhall pleaſe thy Majeſty to ſend. 3.

E. K. A man with a black Gown appeareth with a Cap, falling in his neck, with a big Book under his arme.

Δ. It ſhould ſeem to be *Aphlafben*, my good Angel.

E. K. He hath a white Robe under the black Gown, which goeth all

under his Gown, trailing behind him: but, the white Robe traileth not; his Gown hangeth on him, as though it were falling off his ſhoulders behind.

Δ. In the Name of Jeſus, the King of Glory, are not you *Aphlafben* my good Angel, by the mercy and power of God, ſo aſſigned?

E. K. He looketh very anciently.

..... *Impire, Moſt high Glory, and thanks, throughout all Creatures, be unto thee (O eternal God) firſt . . . Secondly redeeming, and Thirdly ſanctifying the World in his Creation, Now, and for ever: And as long as it ſhall be ſaid* Oſanna *in the Quire of the High God* .... Amen.

Δ. ..... Amen. ..... Amen. ..... Amen.

..... *Manifold are the Mercies of God towards man, whoſe baſeneſſe deſerveth no ſuch grace and moſt unſpeakable bleſſing: But ſuch is God; what he juſtifieth himſelf, in the ſtrength of his mercy, and heveth his honour with his own holineſſe. For what is man, that can juſtifie himſelf? or that hath any thing, wherein his bowels can rejoyce? Wherein can he determine happineſſe to himſelf? Or how can he compare himſelf with the trees that are fruitful? If the life of man be ſin, then is it hateful: But who is he that hateth it? But even he which is above, and is fartheſt from iniquity. Great, therefore (O man) are thy miſeries, when naturally thou art, and loveſt to be hated of God, whoſe ſervice is Juſtice, and whoſe delight Peace. Conſider therefore the Mercies of God, through his loving kindneſſe towards thy weakneſſe: And acknowledge his Power which maketh thoſe ſtrong which have no force of themſelves. Gather not up your own inventions; But be faithful ſervants, performing the will of him which ſanctifieth you with obedience: for of duſt you are become fleſh, and of fleſh the ſervants of ſin; that at length you might be made free, through your own conſents in the mercies of him which hath entred into your weakneſſe, and weighed out his blood for your Redemption: Even he which hath payed the uttermoſt penny of your Ranſome. And why? Not to the intent you ſhould brag of your ſelves. But hath charged in condition you ſhould maintain juſtice into the works of Righteouſneſſe. Unto whom is Heaven a ſeat? but unto ſuch as are faithful ſervants: Wherein the Dignity of your Maſter is known, of whom it is ſaid, Bleſſed are thoſe that ſerve the God of Hoſts. If any thing, now, happen unto you, that is the riches of your Maſter, Be thankful for it, and conſider his liberalitie: And how much the more he openeth his Treaſures to you, Be ſo much the more thankful; For unto ſuch belongeth the ownerſhip of more, and the reward of ſuch as are ten times faithful. Happy are thoſe to whom it is ſaid, Thou good ſervant. Be no Gadders, for there is no houſe to the houſe of your Maſter. Take heed alſo, leaſt you miniſter his bread, to ſuch as are his enemies, and ſo, unworthy: for unto both theſe belongeth the reward of unfaithfulneſſe. Be not high-minded, when you borrow your riches, leſt the moths enter in and corrupt your garments: for Pride is the deph of ſin .... Ceaſe not to rebuke the diſhonourers * as, o .... Neither maintain the honour of any other: For he that entertaineth you, hath ſealed you for others, And hath ſtrengthened you with Authority, The Rod of his Juſtice. Generally theſe things have been ſpoken unto you, and theſe Leſſons are not yet to learn: But happy are thoſe whom God ſanctifieth; being unholy, And ten times bleſſed are the Temples wherein his Holineſſe dwelleth. True it is as thou ſayeſt: Generally men are ſanctified, the people of the Earth through all Nations, myſtically: through the mercies of God: But where the ſanctification agreeth not with the thing ſanctified, there entreth wickedueſſe. The Spirit of God is not ſanctified in Hell, Neither is his holy Temple beautified with the feet of the unrighteous. It is written, Dogs honour not bread, neither defiled places things that are holy: For as Hell diſhonoureth Heaven, in reſpect of unrighteouſneſſe: So, thoſe that are wicked diſhonour the vertuous, and ſuch as are truely holy, by ſociety: and they ſtink of their wickedneſſe. For it is written, And Satan went from the preſence of the Lord, leaving a ſtink behind him. The light of the Sun is taken from the Earth, by the congealed cloud. The ſins of the people, and filthineſſe of places, are put between vertue and the things Sacramental.* Therefore, it is not true, that thou mayeſt lawfully call upon the Name of God in unhallowed places.

Δ. I crave pardon for my ignorance, and errour herein: But I required not to know of the heavenly Myſteries; Onely ſuch things I demanded information of, which not onely were above humane power to anſwer, (and ſo might ſeem worldly myſteries:) but alſo the true good news of them, might, many ways, be comfort unto us and ours.

..... *Behold in Iſrael, the rough ſtones are acceptable Altars, And the ſtinking Caves have been known unto the Lord. And why? Becauſe the place was holy, neither this filthineſſe here, nor of any thing elſe created, hindreth: But the filthineſſe of the place and Country wherein they are defiled; for in pure places, the defiled are bleſſed.* David *ſanctified* Saul, *with the preſence of his Annointing, and his Harp ſpake out the wonders of the Lord. We come unto you here, becauſe the will of God in you ſhineth: But the filthineſſe of this Country obſcureth the beauty of our meſſage. Not that it is obſcured in us, but hindered through wick ..... from you. Therefore flee the company of Drunkards, and ſuch as we ..... their own underſtanding.*

[E. K. He holdeth up his face and hands to heaven-ward.

..... *Drunkards and ſuch as defile themſelves are apt to know things worldly; not as wiſe men do:*

do: but that the World may be a plague to their iniquity. Thou deſireſt pardon, and calledſt th... buſineſſe a worldly myſtery. But the myſteries of this world are put under the feet of the faithful: which (overſeen through God) are generally comforted and directed. Then, therefore what care remaineth either of the Seas, or of the ſlimy Earth? where, on the one ſide, thou regardeſt the Ship, and on the other ſide Money. I ſay unto thee, God correcteth this world and the caſualties thereof, leſt thoſe that are of thee, ſhould blaſpheme his name.

A. Bleſſed be his holy Name, and his Power magnified for ever.

..... *Thy goods are ſafe, And the Earth ſhall provide for you. Be not you careful; for unto the juſt, yea even the hairs of his head are numbred. I am ſilent for the World; for it is not my propriety: But notwithſtanding ask, and thou ſhalt not be denyed.*

A. As concerning *Vincent Seve*, his ſtate and being, we are very deſirous to be informed.

E. K. *Vincent Seve* appeareth here, going down by Charing Croſſe. There is a tall fellow with a cut berd with him in a skie-coloured cloak. *Vincent* hath a great ruff: This man waiteth on him with a Sword. He is going down into *Weſtminſter* Ward: He is now talking with a Gentleman on horſeback, who hath five men following him, with Cape-cloaks ſhort, and muſtaches; And he on horſe back is a lean viſaged man with a ſhort Cloak and a gilt Rapier; his horſe hath a Velvet foot-cloth.

E. K. In *Vincent* his forehead is written; *Where power wanteth, rigor weakneth.*

E. K. Vincent laugheth heartily; and ſheweth two broad teeth before. He holdeth a little ſtick within his fingers crooking. On his left hand he hath a skar of a cut, on the nether ſide of his hand. *Vincent* hath a pair of bootes on, which come ſtraight on his legs, and very cloſe. A great many boats appear at *White-Hall*. One is graffing in the Garden there. Many people are now coming out of *Weſtminſter* Church. The Gentleman on horſe-back alighteth now, and goeth down toward the Court before *Weſtminſter-Hall*. *He* goeth now up a pair of ſtairs; and there ſtandeth a fellow with a white ſtaff. *Vincent* is gone in with him; The ſervant walketh without. The ſervant goeth to a Waterman there. The Waterman asketh him, whether that be he; that is the *Poland* Biſhop? The ſervant asketh him, what hath he to do? Now the ſervant goeth from the Waterman. Now cometh one down the ſtairs, and ſaith to the Serving-man, that his Maſter ſhall be diſpatched to morrow. The ſervant ſaith, *He* is glad of it. Now all that Shew is vaniſhed away.

Now come there two handſome men, they have Cloaks on their ſhoulders, and they have hats on like Tankard Crowns.

One of theſe ſaid,

A ..... *I underſtand by the King, that he beareth him great favour.*

The other ſaid,

B ..... *But Kings when they become rich, wax Covetous. But do you think he will come this way?*

A ..... *Tea mary, if he be wiſe; for he ſhall find no better friendſhip than in* Denmark. *Here is the fellow, he hath brought a bag of Amber.*

E. K. He taketh the fellow by the ſhoulder, and ſaith; Come away. *He* hath been an old doer.

E. K. Now they are gone, and that Shew.

E. K. Now

E. K. Now is the firſt man in the black Gown come again.

..... *Thus you ſee, the World anſwereth for the World. Be merciful. Flee privy leakes; for the Devil is ready at every corner. Be Humble and Obedient. That receiving the reward of true ſervants, you may rejoyce as Enheritors of everlaſting freedom; The reward of ſuch as are faithful to the end. God grant you may ſo be.* Amen.

E. K. Now cometh the Vail again which all this while was gone behind the Stone.

Δ. Deo noſtro Omnipotenti, miſericordi, & juſto ſit omnis honor, laus, & gratiarum actio, nunc & in ſecula ſeculorum. *Amen.*

Δ. While we were at *Bream*, among many other things told and delivered to *E. K.* as he was by himſelf, by a ſpiritual Creature, I know not who, nor of how good eſtate, or what eſtate he was of: This parcel among them he held in writing, and imparted to me; And I thought my pains not ill beſtowed, to keep the ſame in record here.

Ganilus that, in houſe moſt fiery fairer than the Sun,
Hath honour great, ſaith, give place, your former courſe is run;
Therefore firſt framed clouds unknown draw near with mighty ſtorms,
Wherein ſuch bodies lie obſcur'd, or take ten thouſand forms.
Your bellies ſtrowting long diſcloſe, and on the harlot earth,
Seem fair to man, as when the waves as Midwife help ... r birth.
Twice ſhall the Sun put on the heavens, and once look quarter way,
And working uncouth worlds, build up a City, where men ſay
The Holieſt ſtood: And Beares bring in uſurping fire at hand,
And *people ſpread return*, whoſe new built altars flaming ſtand.
Whilſt ſuch as ſtrangers were *Cateſy* cry, and bloody knife,
With privy ſhame defil'd bekyes, a thing n ... ſometime rife.
From midnight unto noon, two parts and more ſhall ſlaughter feel,
And all the World from South, taſte all, down force, of fire and ſteel.
Small wonder though the earth at ſhadows fighting nothing grieve,
When mighty Seas ſhall dry, and heavens lie, who can live?
That mortal eyes ſhall ſee a Temple built with precious Stones,
Or Creatures ſtrange made new in fight, of old and long dri'd bones.
Or Angels dwell on earth: but I whoſe firy fingers can
Unlooſe thrice ſealed Books, and utter worlds unknown to man.
I ſee theſe curſed wights, whoſe borders lead thy journey on,
Shall with the thirtieth moneth, be bought, or ſold, or fully gone.
And England periſh firſt with Moths long harbour in her skirts,
The Spaniard *loſe their King*, and *France rebel and fall by ſpirts.*
And holy man ten dayes beſieged at home, with theſe dayes whelps,
Till he at length made free by ſudden force of vertues helps.
The Poliſh King hath played, and friendly man ſhall then bear ſway,
Amongſt earthly friends, and ſuch as hope of former faith decay.
At laſt wear higheſt Crown, if fall *from vertue makes no loſſe*,
And midſt this coil to come in ſpace of new come layſor toſſe.
Then lo, Come other times moſt Holy, and a Kingdom ſhall,
From Heaven come, and things forthwith again to Order call.

Two years and a quarter, ſhall be *An* 1586. in January.

2½

Saturday 2. *Novembris* we rod from *Bream*, two great mile to a Nunnery called *Oſtarbold.*
Sunday Novembris 3. we came to *Fure* or *Fureden.*
Monday Novemb. 4. we came to bed to *Harburgh.*
Tueſday Novemb. 5. we came to *Buxtenhaden*, and there by 9 of the clock in the morning we took water in two great Skutes or Boats, Horſe-wagon, and our ſtuff and all, and ferryed down the little water, till we entred the *Elb*, and ſo croſſed ſtraight over to *Blanken naſen*: there dined, and after dinner by coaches we came to *Hamburgh*, where my Lord lay at the Engliſh houſe, and we at another lodging, a widows houſe.
Wenſday Novemb. 6. we rid to *Tritiow* 4 mile from *Hamburgh*, a little Village, having left my

my Lord behinde: and alſo miſſing my Children and ſervants, which were gone before us an other way to my great grief: till by midnight, by ſending out meſſengers to liſten and enquire after them, I heard of them. I, my Wife, Rowland, Nurſe, and *Myrcopskie*, my Lord his man.

Thurſday, Novemb. 7. We came to *Lubek*, aud were there at Inne, at the ſigne of the Angel, or rather St. *Michael*, at a Widow her houſe, a very honeſt Hoſteſſe.

Saturday, Novemb. 9. *I* received Letters from the Lord *Albert Laskie*, of the *Engliſh* mens ill dealing, and conſulting with the Townſ-men of *Hamburgh* for my ſtay, and conveying back again into *England*, &c.

Wedneſday, 13. *Novembris*, 1583. *Mane hora* 9½. At *Lubek*.

Per horam ferè, per intervalla, varias fecimus petitiones & ſæpe oravimus.

At length appeared a ſword, two edged, firy, or rather bloudy, and a bunſh of rags hanging at the top of it. The rags ſeemed of Woollen, and Linnen Cloath: like a bundle of Rags gathered out of a Taylers ſhop. The ſword ſtood upright in a manner, but leaning from *E. K.* his face, though it ſeemed to ſmite at *E. K.*

A voyce. *So be it, (O Lord) for thon art mighty. Be it ſo unto them: For they have embraced an Harlot, and have forgotten thy jealouſie.*

E. K. The ſvvord ſhaketh mightily. Many are the Harlots that ſvvarm upon the earth, and innumerable are their Children, and ſuch as they foſter. Their revvard is ready.

E. K. The ſword now ſhaketh again mightily.

..... *He that entreth into the houſe of the wicked is defiled: but he that conſenteth with an Harlot is accurſed. He that delighteth in her ſecrets, ſhall be ſtabbed. And Leproſie ſhall dwell in his houſe for ever.*

Δ. O Lord, I truſt, this reſpecteth none of us, in common ſenſe to be underſtood.

..... *He that delighteth in light, loveth not himſelf, but diſireth the love of him, that illuminateth: But, thus ſaith God, I will not dally with you: Neither ſhall you handle me, as you have done. For, your* Horedom, *is wilfull: and your vanities worſe. But this I leave amongſt you, that you ſhall know that I am righteous. For, he that deſpiſeth me, is accurſed; and unto him that diſſembleth my faſhion, are miſeries without number. So, unto them, that enter nto the houſe of blaſphemy, is vengeance ready at hand.*

Δ. O Lord, what is this? Man is but earth, where the heavens dwell: neither are the works of man acceptable, but with righteouſneſſe.

E. K. There appeareth a man with a *Bible* about his neck, like a Doctor. and he ſtandeth miſerably in fire. And ſo likewiſe appeared divers other with *Bibles* about their necks, and they in fire likewiſe. Still come flames from the earth, and encreaſe the flames of theſe men about them. There appeareth, and endleſſe. ... me, moſt terrible with fire, and other moſt hideous ſhews. .... They be ſuddenly gone away. And all theſe men be now no more in ſight.

A voyce. Happy are thoſe that ſee, and can remember. Bleſſed are thoſe that hear, and are not forgetfull.

Δ. Theſe words, and ſhews, O Jeſu, make evident what. .....

E. K. All is gone, except the ſword which ſtandeth in a Cloud, and there cometh a hand and ſetteth a ſeal upon the ſword.

A voyce. I brought you from iniquity, to the intent you might be purified: But the more I cleanſe you, the more you are defiled.

..... *I have offered of old, and it ſhall be told. I have promiſed, and it ſhall be performed. You have not kept my Commandments. And therefore you ſhall be plagued. He that goeth out of the way, ſhall receive the reward of errour. For ſtragglers, are ſpotted people. And none can be bleſſed, but ſuch as dwell in the Tabernacle of righteouſneſſe. But behold, I will tell it unto you but with greater hardneſſe. And I will make you know me, before I viſit you in kindneſſe. For thus ſayeth Sathan. Lo, they erre ſtill. Do Juſtice for thy glory ſake. They enter into the houſes of Idols: And laugh with blaſphemers. They are ſilent, when thy name is blaſphemed. Deal with them as a God: or elſe thou art not righteous. Therefore, be free from Sathan, that he may praiſe your righteouſneſſe. Yea, that he may ſay, as he hath ſaid. Let me touch them:*

Untill

Untill then; I will be juſt. I will not forget this wickedneſſe, till you be made clean. For, behold, I have ſealed it: and therefore it muſt be finiſhed. For what is ſealed of me, cometh to paſſe.

△.

A voyce. *He that diſſembleth the image of Chriſt, is a liar.*

△.

..... *Now cometh a grave man, all cloathed in white, with a Mytre upon his head.*

.....*The God of peace is a comforting Medicine, to ſuch, as delight in him. The peace of the world, is the image of God: God and man, which is Jeſus Chriſt, the ſon of the living God: Which knit with the father in the ſpirit of truth, (proceeding from them both ..... everlaſting will,) opened his mercies to his Apoſtles, repleniſhing them fully and mightily with the will of the father, to the comfort of the world: Which, made meſſagers thereof, have delivered to the Church, full and perfect Statutes (as the Will of him, whereunto ſhe is united and married) to be kept inviolable, and without transgreſſion. This Will, Covenant, or Decree, (ſealed unto the end of the world in the number of the faithfull) whoſoever breaketh, or diſſembleth, is accurſed, or damned. Therefore ſaith the word of God unto you: You have run aſtray, you have entred into the houſes of Idols. I have brought you from fire, but you are entred into flames. And why? Becauſe you defile your ſelves with the wickedneſſe of deceivers: Whoſe images you ſaw affirmatively, though not verily: Continually overwhelmed with daily, and inextinguible flames: Continuing even ſo long, as their errour is exalted; Yea, even in the profeſſors thereof, to their eternal damnation. For as Chriſt, and his Doctrine is light and truth: So ſeem the impoſitions of Sathan to agree, or take unto themſelves, ſhapes or likeneſſes of the true image of him that ſaveth: Whereby he truſteth in himſelf under the colour of meekneſſe, into the companie of the faithfull: Devouring their Souls with ravening, diſſembling, and falſe likelyhoods of truth,* unable to be decided by man. *Happie are thoſe that believe them not: For he, even he it is, that is a liar, and is oldeſt in deceit. But as the father is eternal: So is the ſon eternal, which eternity of the father and the ſon, is the holy Ghoſt eternal, proceeding equally, as the finger of God, and ſpirit of truth, to the general workmanſhip of Gods determination knit together, three Perſons.* [E. K. He maketh a great reverent curſie] *in this omnipotency by ſpiritual illumination, and through the holy Ghoſt delivered unto the Apoſtles, as the pledge of God his mercie and promiſe, is alwayes certainly linked, joyned, and engraffed into the* ſociety *of thoſe that fulfill the will of the higheſt perfectly, and without errour, whoſe ſtrength ſhall continue, and glorie branch out, even unto the end of this world, and beginning of comfort. Therefore, believe: For the ſpirit of truth worketh wonders, raiſeth the dead, and hath power to forgive ſins. Through the power of him, unto whom it is ma ..... For, as Chriſt hath all power in heaven and in earth delivered..... So hath he delivered all power in heaven and earth to his true Church. Therefore ſhe cannot erre. For where power is without meaſure, errour hath no number: Believe not therefore thoſe that lie: ſaying, The Church of God is infected with errours. For the offences of few are not counted errour, but unrighteouſneſſe: Neither can the* ſtragling *feet of a few drunken, bring infamy to the whole houſe.*

△ *Eccleſia Chriſti.*

△ *Fortè,* ſtaggering.

△.

..... *It lieth not in my power to deliver you, or reconcile you from death and Hell: The tormentry and filthineſſe of the world, and the wrath of God. But yet, (That Cloud, ſet aſide) which is between me and you) I ſpeak afar of to you, ſaying, The Juſtice of God, is vengeance it ſelf: Neither hath it any contrary, but even in the midſt, and Centre of it ſelf: Which is the drop and liquor of his eternal, great, and incomprehenſible Majeſtie of himſelf, his mercie: Which, even in the midſt of Juſtice is found out, by ſorrowfull repentance, and reconciliation: Not in that it is neceſſarie with God: But that it is a Medicine applicable, and moſt healthfull to the infirmities of that man, that coveteth to be healed, releaſed, or recovered from his ſoares. This is it, that muſt comfort you. For, as Juſtice is the reward of ſin, ſo is mercie the reward of repentance. But mercie is the Center of light: and Juſtice to be caſt off, and ſhut within darkneſſe. Therefore, be not negligent.*

△. This whoredom, how is it committed, or of whom?

..... *I teach the..... Where thy habitation was, errour rained, God called thee from it: and delivered thee by many, but unknown wayes: means not to be uttered by man. Theſe places alſo are ſhut up from the favour of God. For their obedience is counterfeited, and their prayers, out-cries. Therefore hath the Lord opened him unto you that invented the vanitie: that you might be partakers of his knowledge, and ſecret judgements of the wicked. Here alſo you entred, and are newly defiled: For the Devil entred in, and found him waking: And lo, he entred yet, and he was not aſleep. But he was happie, being kindled with deſire of God, elſe had the judgement of his bodie for this world been fulfilled. Wickedneſſe followeth him: and the ſpirits of evil counſel are at hand. You ſhall feel the ſorrow thereof, and your family ſhall be diſcomforted. But pray unto God, that it fall not out, that Sathan goeth about: Neither that it come to paſſe, which he hath power to execute. For, this token ſignifieth your miſeries, and it is a ſign of that, which is given to execution.*

I have ſaid.

The peace of God be reſtored unto you.

△.

E. K. Here

E. K. Here is the man again.

..... *Two words and I have done. Nothing is plainer than that which is ſpoken: Nothing certainer than that which is appointed. Be you penitent, that God may be merciful. This is all I have to ſay. Waſh your ſelves, and I alſo will make you clean. Reſiſt you Satan diligently, and I will help you mightily.*

A. O Lord that ſeal to the Sword and rags break off.

E. K. Now he is gone.

A.

E. K. Now he is here again.

..... *This cloud is a ſeparation betwixt this, yea this glorified company and you. Look not for any light, whileſt this darkneſs is preſent. Behold, my mouth faltreth, and my lips are ſtayed: But pray you, and you ſhall not be rejected. For the ſtronger you be, the merciſfuller is God, and the weaker is, and ſhall be, your adverſary. Love together; Serve God together: Be of one heart together. Alwayes preach God. I am tied.*

E. K. *He* is gone.

A. Miſericordia & pax Dei ſit ſuper nos nunc & ſemper. *Amen.*

Friday, Novemb. 15. *hora mane.* *Lubek.*

E. K. The cloud appeareth, and openeth, ſo that the Sword may be ſeen.

A. O Lord deal mercifully with us, as thy children, to be corrected with rod or whip, and not with thy enemies, with ſword to cut or wound us. Let not Satan force thee to juſtice more mightily, than thy fatherly goodneſſe can incline thee to ſhew mercy upon us.

E. K. An hand cometh and nippeth off an inch of the top of the Sword, and ſome of the rags are fallen down; ſome hanging on the hilts of the Sword, and ſome are thruſt through with the Sword. Now the Sword is ſhut up again in the Cloud.

A. Have mercy on us, O Lord, and deal with us as thy younglings and novices.

E. K. Now come in an eleven, all like Noble men. One of them hath a regal Cap, and a Gown faced with Sables. The Cap is like a Polonian Cap, but trimmed up with rich Sables. Now cometh one and bringeth a very rich Chair, beſet with precious Stones: Four of the Company ſet down this Chair, for that Principal man. He that brought the Chair went away. They all do low obedience to this principal. He ſitteth down, and putteth his Gown over. He is a goodlier man than the Lord *A. L.* The 4 pluck a thing like a Canopy over the Chair, and they put a round Cuſhion under his feet. This Principal ſpeaketh as followeth.

..... *Pluck up thy heart and be merry, pine not thy Soul away with inward groanings; for I will open unto thee the ſecrets of Nature, and the riches of the World, and withal give thee ſuch direction, that ſhall deliver thee from many infirmities, both of body and minde: Eaſe thee of thy tedious labour, and ſettle thee where thou ſhalt have comfort.*

A. Thanks be given unto the Higheſt, now, and ever, of all his Creatures.

..... *Why doſt thou . . . within thy thought: Haſt thou not need of Counſel?*

A. Yes, God knows; *for I am half confounded.*

..... *Then firſt d . . . with thy ſelf to reſt thee, for this Winter. Secondly open thy mind to deſire ſuch things as may advance thy Credit, and enrich thy Family: Reap unto thee many friends, and lift thee up to honour; For I will ſtir up the mindes of Learned men, the profoundeſt in the World that they ſhall viſit thee. And I will diſcloſe unto you ſuch things, as ſhall be wonderfull, and of exceeding profit. Moreover, I will put to my hands, and help your proceedings, that the World may talke of your wiſdom hereafter. Therefore wander not farther into unknown places, contagious, the very ſeats of death for thee, and thy children, and ſuch as are thy friends. If thou enquire of me where, and how. Every where: or how thou wilt thy ſelf. For thou ſhalt forthwith become rich, and thou ſhalt be able to enrich Kings, and to help ſuch as are needy. Waſt thou not born to uſe the commodity of this World? Were not all things made for mans uſe?*

A. Will you give me leave to ſpeak?

..... *What canſt thou ſpeak hereunto? Wilt thou thank me for this?*

Δ. All thanks be unto the King of Glory, *&c.*

Δ. Is it your meaning that we ſhall ſtay here, and go no farther with the Lord *Albert Laskie?*

..... Yes, in the Summer; when it is more fair.

Δ. I beſeech you, Where would you, that we ſhould make our .... this Winter?

..... Where you will. Are you ſo unwiſe to go with him now. Let him go before, and provide for himſelf, that he may the better provid for you. The weather will be hard, and the travel unfit for children. If thou covet to live in eaſe, heap not up thy wives ſorrow.

Δ. I deſire to live in quiet, that my ſpirit may the better attend to the ſervice of God

..... Well, Tarry you, and my promiſe ſhall be quickly performed. I will not hult with you. How ſay you Sirs?

[*E. K.* He ſpeaketh to his Company, who make curſies, and ſay nothing.]

Δ. I beſeech you to appoint an apt place: This you ſee is no fit place.

..... I will ſtir thee up ſuch friends, as ſhall content thee. As for dwelling places thou ſhalt beſtow them. Well, you are contented.

Δ. Is it your will, that in this Town we ſhould part from the Lord *Albert Laskie?*

..... What ſhould you do elſe? Are you mad men? Will you run headlong into danger? wilfully?

Δ. I beſeech you, ſhall this be nothing prejudicial to our former doings, and order already taken and decreed for our going together?

..... What, is this contrary to reaſon? Well you are content.

Δ. As the will of the Higheſt is, ſo is mine and none other.

..... Sirha, do you ſee this ſword? I will be a ſurety for this (I warrant thee) alſo.

Δ.

..... Your brother is clapped up in priſon; How like you that? Your houſe-keeper I mean.

Δ. And why I pray you?

..... For that, that thou mayeſt be aſhamed of.

Δ. What is that?

..... They examin him: They ſay, that thou haſt hid divers ſecret things. As for thy Books; thou mayſt go look them at leaſure. It may be, that thy houſe may be burnt for a remembrance of thee too. Well if they do, ſo it is: if not, as thou wilt. I have told thee my phanſie, and given thee my counſel, offered thee my help, and deſired to do thee good: The choice is thine.

Δ. O Lord the Author of all truth, and director of ſuch as put their truſt in thee, I moſt humbly beſeech thee to conſider theſe premiſes, thus to me propounded. If they be true, and from thee, confirm them: If they be illuſions, and not from thee, diſprove them. For, hardly in my judgement, they do or can agree with our former precepts and order taken by thee.

A voice..... *He that aſcendeth up to the top of the hill, let him believe: For until he come thither, let him do his labour.*

O Lord, I doubt of theſe things, and promiſes of eaſe, wealth, and honour.

A voice..... *Judge the Truth, by the laſt Action.*

O Lord, What is that Action?

A voice..... *Wenſdaies Action.*

This Cloud (ſaid the voice of the Lord) is put betwixt us and you: What therefore may come between? Now judge you.

Δ. I ſuſpect the whole apparition of the eleven to be an illuſion. O Lord confirm my judgement or diſprove it.

A voice..... *The Spirit of the Lord is not amongſt you.*

Δ. What miſery are we then in? O Lord, Mercy, Mercy.

A voice..... *Diſpute not with God, where whoredom is great.*

Δ. O Lord, This whoredom we underſtand not.

A voice..... *Pray daily, with repentance, that this cloud may be taken away, and this ſword diminiſhed. For the Seal cannot be broken, until Satan have done his uttermoſt; yea the uttermoſt of his malice. For it is granted him and he muſt ſtrike. But pray you unto God, that the ſword may be made ſhorter, or pluckt out of the hilt, that in ſtriking he want power. For your ſin is abominable, and a ſevenfold offence in the ſight of the Lord.*

Δ. What this whoredom is (God knoweth) we underſtand not perfectly. If the Spirit of God be not with us, how can our prayers be acceptable?

A voice..... *Thus ſaith the Lord, Turn unto me and be ſorry for your ſins, and let my Angels be witneſſe thereof. For I ſwear by my ſelf, that my Juſtice ſhall hang over you: And when I puniſh you next, I will raze you from the face of the earth. Therefore, Vow your ſelves unto me, and make your veſſels clean; for your habitations in my ſight are nothing: neither is the ſubſtance whereof I framed you acceptable. I am the Spirit of Truth and Underſtanding, and will not be daſht in pieces with worldlings; Neither uſe I to dwell in defiled places. For my Sanctuary is holy, and my Gates are without ſpot. And with me there dwelleth no unrighteouſneſſe.*

Δ. Lord

Δ. Lord, is it thy will we ſhall go with *Albert Laskie* to *Laſco*?

A voyce. *The Lord ſaieth, What I have ſaid, is true. Who rebuketh me, ſaying my words are untrue? The correction of him that reigneth is mightie; who hath numbred it? But to his deſtruction. Be you holy, that my hand may be weak.*

Δ. O Lord, the fear of thy puniſhment aſtonieth my heart: and uncertainty of it in time, and place, doth alſo encreaſe my grief, &c.

A voyce. *The fool ſaith in his heart: Oh, how great is thy puniſhment over me. Teach me the place of thy correction: And where thou wilt chaſtiſe me. Who is he that deſireth to meet God his vengeance, or the puniſhment of him that confoundeth the damned? Make your hearts clean, and wipe the ſin from amongſt you: And deſire to be forgiven, for miſerable are they that meet with vengeance, or that know the place where ſhe taketh up her Harbour.*

Δ. Gloria, Honor, Laus & gratiarum actio perennis ſit Deo noſtro Omnipotenti: Nobis verò a Deo Patre, propter Jeſum Chriſtum in Spiritu Sancto, ſit Miſericordia, Pax & Conſolatio in via virtutis & veritatis. *Amen.*

Monday, *Novemb.* 18. *Hora* 9. *Mane.* Lubek.

E. K. There appeareth the Cloud, wherein the ſword remaineth encloſed.

Δ. O Lord, be mercifull unto us, and rigorouſly execute not thy Juſtice upon us, thy weaklings: Nor ſuffer Satan to Triumph, where thy glory is expected, &c. *Converte nos Deus ſalutaris noſter, & averte iram tuam à nobis, &c.*

E. K. Now cometh one in a white Coat, not perfectly to be ſeen, but as if he were ſeen through a Cipreſſe; and ſaid as followeth.

..... *Who is he that leadeth out the Lion to prey? or who is he that lifteth up the feet of the young ones to devour? Who feedeth the ſmell of the roaring Bear, or hath taught him to remember the place of his recreation? Hath he alſo taught the fields, to put forth their voices: and the mighty Trees to flouriſh in pride? Are not the Hills glad when they bring forth Corn? When the Valleys rejoice with threefold waters. The beaſts of the wilderneſſe have they not known Caves: and unto ſuch as are made tame, is there not a ..... underſtanding? For, who is he that teacheth them, to make ſubject themſelves, which are ravening, or to bridle ſuch as are of their frowardneſſe? Even he it is, that looketh down from Heaven, and beholdeth the earth, and meaſureth with his feet, ſaying,*

It is done.

Which entreth alſo into the houſes of men, and liſteneth to that which they call wonders. Which openeth the gates of his knowledge with his own finger; And which ſayeth unto you: How are ye become wiſe? Or from whence is your underſtanding, are your hearts become Caves to ſend out Thunders? Or why are your ſpirits thus vexed with holineſſe? Are you not a ſtiff-necked people, and ſuch as are deſpiſed? Are you not poor, and therefore hated. Since, therefore, you are become Baſtards, who teacheth your lips to ſpeak of my Church? Or hath taught you to urge me with mine own ſpirit?

Behold, I am mighty,

Becauſe I am the joy of the faithfull. For I am called the Temple of the Holy ones, and the beauty of Iſrael. *The ſpirit of man crieth out, and pierceth into the Lord, as the ſwiftneſſe of an Arrow: And he heard them. Therefore, thus doth the winde of* Cabon *open her mouth, and ſweareth by the* Jaſpar *Pillar that ſtandeth in the Temple of Reconciliation, and it Thundereth, and is ſaid,*

Be it done.

And behold, the doors open, and the Holy Altar is covered. The beaſts with many feet bring up burnt-offerings: And there is a ſacrifice that aſcendeth up, and it is a mighty winde, ſuch as hath not been ſince the beginning of dayes. Open your ears therefore, and prepare your ſelves to hear: For this..... is mighty, for it is of peace. My Juſtice (ſaith the Lord) is ſealed, and you have ſinned mightily: My arm is ſtretched forth, and I muſt be magnified: For vengeance is gone forth, and is appeared already. But who is he that reſiſteth the venome of the earth, or inſtructeth man to avoid the Darts of poiſon? He ſaith unto you. Thus it is, becauſe I have ſanctified you, and have made you holy to the earth: Therefore will I help you: But not as you deſire: For your prayers and unrighteous life ſhall become bands of yarn. And I will make a contention betwixt Sathan and you. If therefore you labour hard, and open fervent mindes, ſuch as are not of the world, and can binde this ſword and cloud of vengeance faſt from amongſt you: Be it ſo unto you, for it is your own righteouſneſſe. For Sathan hath reviled, and hath ſaid,

Then ſhalt thou ſee.

But ſo long as they are Holy, and become righteouſneſſe, they are become ſafe: but when they fall, Satan entreth in. For the power of righteouſneſſe is become a Conquerour, if it fight mightily. And Satan ſhall be confounded by a righteous judgement.

For I have decreed it: and by my ſelf I ſwear it.

I will be a righteous Judge betwixt you. Therefore, take heed you ſin not, nor go into death: For great is the fall of vengeance. Be not therefore defiled with the filthineſſe of the wicked: Neither delight in ſuch as counterfeit truth. For I am one fire that judgeth all things. And I delight in people that are joyfull with one Banket. For thoſe that fill their bellies at the houſes of ſtrangers: Become enemies to me.

Note.

For I have ſaid,

My ſpirit is holy, and my annointed righteous. Let the earth riſe up, and continue in her wickedneſſe: Yea, let them ſay, we have found the anointed: But my continuance is truth, and they are become liars. For my ſpirit worketh, and behold, there are wonders in the ſight of men. And whereſoever I dwell, ſuch is my power. Be therefore of One houſe, that you may eat together: Leaſt you banket too much, and ſo become deceivers. I am one, and am known by One: And unto One, Which One I am married unto. (And I am mercifull) Whoſoever abideth not therein, is an Adulterer. Avoid you darkneſſe, for righteouſneſſe is preſent, and my ſpirit entreth. Bleſſed are ſuch as believe. Amen.

Even to the, Amen.

E. K. *He is gone.* There appeare ſome bands linked together, as Chaines about the Cloud.

Δ. Welcome be theſe bands.

E. K. *He* is here again; ..... and ſaith ..... eth.

..... *Why are you become dull? Why are you yet ignorant? Seeſt thou theſe .....* [He pointeth, and ſpeaketh to E. K.]

E. K. I ſee them, I thank God.

..... *Theſe bonds are your own righteouſneſſe: And as they appear before the Lord, ſo ſhall they binde vengeance together: But if you become weak you fall. But pray, that you fall not: For they are the dayes of ſorrow. The ſpirit of God is twofold; preſent* Jah agian, *and preſent* Nah gaſſapalan. *Therefore take heed. For, in the firſt, you are bleſſed: and it may return. But he that is filled with the ſecond, ſhall be drunken for ever. The firſt is power preſent, and a comfort inmeaſurable, glorifying, and ſtrengthning all things that are agreeable to it: But when they differ, it returneth. The other is the ſpirit of the firſt, and the ſecond, Almighty, and everlaſting, unmeaſurable, and inexplicable: drowning the will of man, that becometh ſtrong in the fountain of gladneſſe and underſtanding: true wiſdom her ſelf, and not returning. Pray, therefore, that you may be perfect: and that you may be ſeaſoned: For it is a ſalt that ſavoureth to the end.*

The peace of God be amongſt you.

E. K. *He* caſt off his Cloudy Lawn, and went away. *He* ſeemed to be *Raphael.*

Δ. Yet we beſeech you more expreſſly, and particularly to deal with us, *&c.*

..... *It is ſaid, ... It is written. ..... It is true.*

Ceaſe.

Δ. Gloria, Laus, Honour, Triumphus & Jubilatio ſit Deo noſtro omnipotenti: Nunc & ſemper. *Amen.*

Wedneſday, *Novemb.* 20. *Mane hor.* 11 ½. *Lubek.*

Δ. As thou haſt of thy mercies (O Lord) given us ſome ſhew of thy favour bent toward us: ſo are we deſirous to underſtand how our Letters have wrought upon our friend his heart to joyn with us to call for thy mercies, pardon and help: for if they have, Then do we hope, our bands (of acceptable life) whereby to binde vengeance prepared and intended againſt us, ſhall wax more and ſtronger: by thy great mercy and help to thy well-pleaſing in thy ſervice hence forward.

E. K. The Cloud and bonds appear: But the bands appear fewer.

Δ. O Lord, is our ſtate ſince yeſterday become weaker with thee? And ſhall it ſo narrowly be exacted? Thy will be done, who art holy, juſt, and moſt wiſe, O God.

E. K. The bonds about the Cloud, now are onely two; which before were ſix, or ſeven. The bonds ſeem of a ſmoky aſhy collour, ſpirally going about the Cloud.

At length a voyce.

..... *Judgement is the end of Juſtice: diſtributing and delivering alſo to every thing, ſeen, heard, or determined to his proper end uprightly. Are you able to deny this?*

Δ. The end of our actions, words, and thoughts may ſeem twofold: One of us intended, and ment to be good: The other not depending upon our weening, but according to exact wiſdom, what is the end of the ſame; here deemed the proper end, if I underſtand right.

A voyce.

A voyce. *Lo, judgement is the end of Juſtice in things that are handled uprightly: whereof you finde the Omnipotencie and Truth of him that judgeth Omnipotently: Which beholding your Combat, hath girded himſelf together, and beholdeth the Liſts, and he judgeth uprightly: For, he hath ſworn it. Arm not your ſelves therefore as weaklings: But provide as mightie and couragious Souldiers, for your own defence. I am without corruption (ſaith the Lord) and lean not with the windes of* Baſannah.

Δ. O Lord, give me leave to requeſt thee, *&c.*

A voyce. *But I am juſt, and judgement her ſelf. Enter not therefore into my holy places: Neither kneel down before my ſanctuaries; ſaying, the Lord hath* Choſen *us, He liveth, and it is true for ever. For I have ſaid, It may be undetermined. I will alſo ſee, whether you be ſtrong inwardly, or privily rotten. For with the world your weakneſſe is great. Whoſoever overcometh ſhall rejoyce. But I will be a God in my Covenant and will hold on my promiſe; Fight therefore as it becometh you, and caſt off the world. Make fleſh ſubject, and ſtrangle your Adverſary. For unto ſuch belongeth the entrance into my Chambers, and the uſe of my will, as the Horn of my glorie. For it is written, light dwelleth not in darkneſſe: Neither hath darkneſſe comprehended any light: For darkneſſe is the Cave of errour, and the reward of ſinners. Thus ſayeth he, which beholdeth your ſorrows: And it is a fight for many daies, which appeareth* neither *in the one, nor in the other: nor giveth he anſwer untill the end.*

E. K. There is one come in like a Ghoſt, and he taketh all the hangings away, which beautified the place like to Curtains. Now all the ſides of the ſtone are darkiſh; and the Cloud ſtandeth in the very middle thereof. Now the bands ſeem brighter then ..... becauſe the place is ſo darkiſh.

Δ. O Lord, many *daies* Combat is aſſigned us. And foraſmuch as *Militia eſt vita hominis ſuper Terram*, we are now in a great uncertainty of our Combat ending.

E. K. There ſtandeth the number of 40. upon a great Labell, and nothing elſe.

Δ. This 40. (O Lord) what betokeneth it, dayes, weeks, or years? Well: Whatſoever it be, Bleſſed be the name of the Higheſt. Our God, King, and Father.

E. K.

Δ.

E. K. Now is one come in very brave, like a Preacher; I take him to be an evil one.

Δ. Benedictus qui venit in nomine Domini.

This Preacher-like Creature, ſayeth.

E. K. He ſaith nothing; Not ſo much as, Amen.

..... *Are you ſo fooliſh to think that the power of God will deſcend into ſo baſe a place?*

E. K. The power of God deſcending, deſcendeth to beautifie the place; And whatſoever he beautifieth, he doth it mercifully: And ſo through his mercy he deſcendeth among us, that put our truſt in his mercies.

..... *It is true: But, unto thoſe that are righteous.*

Δ. Chriſt his coming hath been to ſave ſinners. His converſation was among ſinners, halt, lame, blinde, and diſeaſed. So likewiſe: Now our frailty, or impurity will not exclude his preſence, or the Miniſtery of his faithfull Angels.

..... *What, in this baſe manner?*

Δ. Do you miſlike the manner?

..... *Can any that hath any drop of wiſdom like it?*

Δ. Are you wiſe?

..... *Or elſe I could not ſee thy imperfections.*

Δ. Which be they? Accuſe me.

..... *What greater imperfection, then to imagine much more believe, that the Angels of God, will, or may deſcend into ſo filthie a place, as this corruptible ſtone is? Conſidering the clearneſſe, and bigneſſe of the aire, or the places that are prepared in mans bodie, for ſuch entrances.*

Δ. Who cauſeth thee to come here?

..... *Thy folly.*

Δ. Art thou good, or bad?

..... *I am good, or elſe I could not ſee the bad.*

Δ. Ergo, thou art a lyar, for thou ſayd'ſt, No good Angel, *would*, or might come here into this ſtone.

Δ. Thus will God be glorified againſt wicked Satan, and his Miniſters. His fetch was very

ry ſubtile: As, To bring in doubt all the Actions performed in this ſtone. What canſt thou anſwer?

E. K. He ſayeth nothing: Neither can he ſay any thing. He ſeemeth to be a very fooliſh Devil.

Δ. Mendacem oportet eſſe memorem. Now be packing hence.

..... *I will abide here.*

Δ. Where God will permit thee, there mayeſt thou be: But we will (as now) ceaſe: And we thank God highly of this comfort and victory: We beſeech him, that we may as proſperouſly overcome all other Diabolical aſſaults or ſophiſtical, or untrue perſwaſions: and all his Temptations. *Amen.*

Glory, Honour, power, and praiſe be to our Almighty and living God, the Lord of Hoſts, *Jehovah, now and ever.* Amen.

Saturday, *Novemb.* 23. *à Meridie hora* 1½. Lubek.

E. K. Here appeareth the ſame bad one, ſitting, who laſt appeared. The Cloud with the ſword appeareth at laſt: with two wreaths on one ſide; and two on the other, ſpirally. This Creature taketh the cloudy pillar, and throweth it from him divers times.

He ſayeth. *Call as long as thou wilt, I will keep thee for ſeeing any more ſights here.*

Δ. Or Lord, attend unto thy glory: Attend unto thy honour, regard the arrogancy of this Luciferine brag againſt thy younglings expreſſed.

Δ. And of the Lord, *Alb. Laskie*, &c.

..... *He ſhall come to deſtruction, as thou and thine to miſerable beggery: Becauſe he hath conſented to them that are Miniſters of iniquity, ſpirits of falſhood.*

E. K. He looketh on a bare book, when he ſaith thus.

..... *The power of God entreth into the Soul of man, and doth viſit the Chambers of his underſtanding: openeth his will with p wer. The ſpirits of darkneſſe are ready for every place, and can deceive, ſaying, This is of God. Unto theſe you have liſtened: and have ſworn it as a Covenant between God and you. But I am come from God: and am entred indeed, and will make you hungry in your own fooliſhneſſe, that you may become wiſe. None hath entred here* with power *but I. And I will tarry here. And I will be a wall betwixt you, and your imaginations: and betwixt thoſe that have tempted you, and your weakneſſe. For thou haſt called* upon God: *and he hath heard thee, and* I am he *that ſayeth ſo unto thee. ..... Laws of ſalvation are ready, follow them. The way into darkneſſe is wide, and eaſie, and where light is, it encreaſeth joy. Be thou therefore warned by me.*

Nay, I have ſaid.

Δ. Thou haſt ſaid here, That thou art God, is that true? For thou haſt ſaid, Thou haſt called *upon God*, and he hath hard thee: And I *am he*, that ſayeth ſo unto thee.

..... *I ſee thee: And thy wiſdom is nothing: Make of me what thou canſt, I am the meſſager of God.*

..... *Avoid darkneſſe, avoid darkneſſe, avoid darkneſſe.*

E. K. He plucketh down violently (in the ſtone) the Clouds, and all becometh light in the ſtone.

..... *Ly here with thy fellows. Thoſe that are of wiſdom, let them underſtand.*

Δ. O Sapientia patris æterni, illumina mentes noſtras, ut tibi ſerviamus in ſanctitate, & Juſtitia toto vitæ noſtræ tempore. *Amen.*

..... Carmathar, *a Knight of the* Rhodes, *was thirteen years deceived with one that appeared (as he thought) in glorie & wiſdom in the image of Chriſt.* Antony *was beguiled in divers wayes. The Prophets & Apoſtles have doubted in many things; But becauſe they faithfully believed they were not rejected. Their hope became fruitfull, and they bleſſed with underſtanding from above. If ſo be alſo, you repent, and be ſorry in that you have yielded unto the inſtruments of wickedneſſe: and follow on, as they your fathers have done, you ſhall alſo become wiſe: But I ſay unto you, That which you have conſented unto is amiſſe, and falſe, worſe then errour it ſelf. For, where have you taſted anie fruit out of that Doctrine. How poor is the power, that hath been long told of in you. You have forgotten your own knowledge, and are become of ſeers, blinde: ſuch as grope their way. Such end, ſuch beginning. For the end hangeth from the beginning: and is become a means in it ſelf, to bring all things to paſſe. But neither the end nor beginning of ſuch things as you have handled hath been perfect, or probable: But a deceit, comprehending the image of falſhood: Yea, much more the traps and ſnares into wickedneſſe; which deſerveth deſtruction eternally.*

If

If this may adviſe you, Be it ſo. If theſe examples and probable arguments be found, Then neceſſarily you ought of dutie to be counſelled by me: But I have opened my mouth and told you. Be it unto you, according to your diſpoſition.

Δ. Be it unto us according to the mercies and loving kindneſſe of the Higheſt; into whoſe hands we commit our ſelves, all our doings, and intents.

..... *That is well ſaid . . . God be with you.*

E. K. *He* is gone, and in the place vvhere he ſtood the likeneſſe of a little Circle, as if a print vvere made vvith a Thimble-brim.

Δ. Soli Deo, Honor omnis, & Gloria. *Amen.*

Monday 25. Novemb. Mane, 8½ Lubek.

E. K. *Here* appeareth ſtraight way, (at the firſt looking) the ſame fellow that laſt ſpake, and left the print of the little Circle behind him. E. K. A. L. Δ.

Δ. Orabam diu ad Deum, ut Arbiter eſſet inter iſtos. A .... num .... lum confugimus in tempore neceſſitatis, *&c.* A te (O Deus) ſolo pendemus, *&c.*

Δ. Sedebamus quaſi in triangulo, & ſe convertebat verſus *A. L.*

..... *Thou, O man, awake, ſhake off forgetfulneſſe: Liſt not up thy ſelf ſo much; But cloſe up thine eares againſt theſe deluded deluders, which carry thee headlong into folly, and transform thee to a ſhadow: By whoſe counſel thou art become diſhonoured, and by whom thou ſhalt become a ſpot in the Book of Fame. Call to remembrance the Hiſtories of the whole World, Political and Eccleſiaſtical. Inquire of the Learned that have ſettled their judgements in the Book of God. Open thine eyes, and behold, if any of the Prophets or forefathers (men grounded in wiſdom and deep underſtanding) have yielded themſelves to this unrighteouſneſſe, believing lyars; conſenting to untruths, and laſtly diſhonouring the Name of God. Then call to minde thine own eſtate, thy flouriſhing of thy youth, and poſſibilities, wherein thou mayſt be made perfect. Which if thou truely do, Then baniſh this diſhonour to God and his Angles, liſten not to theſe S ..... erſity: For the Syrenes are awake, and their ſong is to deſtruction. I am ſent from God, as a Meſſenger to call thee home; for thou diſhonourest God mightily. Behold thou ſhalt be made contemptible, and become a laughing-ſtock. Thy honour ſhall be defaced, and thy poſterity ſpotted with ignominie. Moreover, ſuch as are thy friends ſhall ſhake their heads; ſaying, What wiſe man hath thus been overcome? What is he that is become foolish? Thou mayſt deſire it, and conſent, as before; But I am a ſtumbling block betwixt you, and will dwell in all Elements for your purpoſes.*

E. K. He holdeth up his hands towards Δ and ſaith, .. Nay I have told him truth.

E. K. *He* hath now gotten him a Chair, and ſitteth down. Thou ſhalt be hanged, he ſaid to E. K. *Declina, à malo & Fac bonum.* Pſalm.

Δ. If it be truth, then it is a token that God is very merciful unto us; and that we are in his favour highly, to give us this warning to avoid evil. Now reſteth the other part, How we ſhall attain to good, and wiſdom, from God; ſuch as by the true and perfect uſe of his creatures, we might do him ſome acceptable ſervice, with true obedience and humility, *&c.*

E. K. One cometh to him, and ſaith ..... *He* goeth about to take you a lyar.

E. K. *He* goeth away, and cometh again.

E. K. This man which thus came and went away, and cometh again, is all in white; he hath a ſilver Crown on his head: he ſpeaketh as followeth....

..... *Deny that you have done, Confeſſe it to be falſe; Cry you have offended, And let the Angels of God ſee you do ſo, (that they may carry up your prayers:) ſo ſhall you become righteous; But why doſt thou write words of contempt againſt us? For One in our number is All; And we are, all, One. Believe us; for of our ſelves we have no power to inſtruct you, but to deliver you the Commandment of God. Rent your cloaths, pluck thoſe blaſphemous books in pieces; And fall down before the Lord: for he it is, that is Wiſdom. I have done for this time.*

E. K. *He* is gone.

Δ. Quis eſt diſcretor Spirituum?

E. K. Now he cometh in again and ſpeaketh.

..... *Oh, you are a Learned man. ..... Truth in the ſecond: He it is that diſcreetly judgeth all things. If his diſcretion be given to you, thank God.*

Δ. Illi

Δ. Illi ergo Committemus hanc cauſam. ab illo hoc donum petentes & expectantes. Nos interim pie in Chriſto vivere intendimus.

E. K. *He* is become a great pillar of Chryſtal higher than a Steeple. He aſcendeth upward in clouds, and the little circle remaineth.

Δ. Gloria, laus, honor, & gratiarum actio ſit Deo noſtro omnipotenti Trino & uni, nunc, & in ſecula ſeculorum. *Amen.*

Tueſday Decembris 10. After Diner, we removed from *Lubek*, and the Lord *Alb. Laskie* went by Coach to Lord *Chriſtopher*, Duke of *Meckelburgh*.

Thurſday night we lay at *Wiſmar*. 11. *Decemb. vel* 12.

Saturday morning we came to *Roſtoch*. 14. *Decembris*.

Monday Decemb. 16. *Mane hora* 10 ¼. *Roſtoch.*

E. K. He is here, that ſaid, he would dwell *in omnibus Elementis*, &c.

Δ.

..... *I came from the fountain of light, where is no errour nor darkneſſe, and have Power, (becauſe it is given me from the Higheſt) Which, (Lo) is grown and become a mighty Rock. For it is ſaid of me, Behold I will viſit them that put their truſt in me, with a comfortable ſtrength in the time of need; For my Rock is an everlaſting ſtrength, and the Hills of my countenance endure for ever. If then I be the Countenance of God, and a piercing fire ſent out as a flame, not onely with his great mercy, but with his good will, and that towards you, overwhelmed, not caſt down, but almoſt for ever buried in a lake of ignorance, and inqueuchable flame, ſuch as conſumeth with ignorance, deceit it ſelf, and a provocation too manifeſt, and apparent deſtruction: If I then with this meſſage (being the meſſage of truth) my ſelf a mean .... ſufficent Order for the publiſhment thereof, can, nor may ....., as of ...n I am) vehemently deſpiſed (the fruits of a good Conſcience, notwithſtanding ſtedfaſt) Then is he of no power of whom I am ..., becauſe it is written. Such as riſe up againſt my Spirit, I will deſtroy them in the midſt of the ſame fire, and will deliver their aſhes to the windes for a memory of their wickedneſſe. But he is juſt, and is without meaſure: knoweth what is, and what is to come, which hath thus ſaid of you. Behold their ignorance is greater, and they eſteem not truth. Lo I have heard them, in the midſt of their corruption; yet they are become faithleſſe: I miniſter unto them, but in vain; But behold their mouths are cloſed up with idleneſſe. O ye of little underſtanding, are you become ſo blinde, that you will not ſee? Are the windows of your eares made faſt againſt truth? Are your conſciences ſealed up, with a thrice burnt iron? Deſire you light, and yet refuſe it? Have you craved ..., and now deny it: yea utterly diſdain it?*

Δ. That is not true.

E. K Now cometh a head behind him.

..... *Lo the end ſhall become your comfort, if you liſten to the ſongs of my mouth: if not, everlaſting folly: and a reward of ſuch, as are weary to hear of Truth. Now I pinched him.....*

E. K. This he ſaid looking behind him.

Δ.

..... *Burn thoſe blaſphemous books of thine, and I will teach thee wiſdom.*

Δ. Will you have me note down that ſentence ſo.

..... *I will.*

Δ. What blaſphemous books can I acknowledge, ſeeing I underſtand none? If they contain Sentence, make me to perceive it; that ſo I may compare it, with the Touchſtone of God his word, uſing the Talent of ſuch reaſon, as God hath given me.

..... *I go, I go, I go.*

E. K. Now cometh a great fire down, and there appeareth a great huge man, with *a great ſword in his hand*; fire cometh out at his eyes, and at his mouth. This terrible man ſaid,

..... *Maledicti ſunt, qui jurati ſunt contra Nomen meum.*

E. K. Now that wicked creature ſhaketh himſelf.

Δ. In nomine Jeſu Chriſti Redemptoris humani generis, Quis tu es?

[This was ſpoken to the man with the ſword.]

..... *Sume vires.*

Δ. Deus in adjutorium meum intende, *&c.* Miſerere mei Deus *&c.*

E. K Now the great huge one kneeleth down, and his face is (now) from meward; he looketh up toward heaven; he hath very long hair, to beneath

beneath his girdle; his Robe is long and tucked up. Now he ſtandeth up.

..... *Curſed are they: Curſed are they: Curſed is he for ever.* I am, *I gave thee power,* and ſealed thee for a time: *Power to uſe the vehemency of thine own poiſon; but not to touch my coat. Thus he ſaith, And (I am) thou art a lyar from the beginning, and the fountain of curſedneſſe. Damnation is thy dwelling place; Death is thy ſeat.; Vengeance is the Crown of thy diſglory. Becauſe thou haſt entred into my ſeat: Haſt exalted thy brightneſſe, blaſphemed my name; wherein (in this Action) thou continueſt (No point of thy charge, nor of my permiſſion.) Be thou accurſed, weakened, overthrown, and defaced. Thou art vanquiſhed, Thy time is ſhortened. And why?* I am. *And I ſay thou fighteſt againſt me, and not againſt men. I am Juſtice,* and the ſtrength of him *that liveth, whom thou haſt felt, and ſhalt feel, world without end; Therefore Depart; Depart I ſay.*

E. K. Now the ſword ſtandeth by him, with the rags that appeared before.

..... *Vengeance, prepared for others, be thy reward: As it was delivered unto thee, ſo take it with thee; That the malice which thou ſheweſt to others, may heap up thine own deſtruction.*

Jeovah, Jeovah, Jeovaſcah.

E. K. The wicked Tempter falleth down into a hole, and this high creature putteth the ſword and rags down after him. Now this great creature appeareth as ſmall as he uſed to do. And it is *Michael.*

Mic. ..... *Veniat Lux Domini, & fidelium Conſolatio.*

E.K. Now is all come in, as was before: The Vail, the feet of men appearing under, *&c.*

Mic. ..... *Thus hath God dealt mercifully with you.*

A. His Name be praiſed for ever.

Mic. ..... *Thus hath Truth vanquiſhed darkneſſe. Even ſo ſhall you vanquiſh the World in him which is the Spirit of Power and Truth. For I have* Sworn (*ſaith the Lord*) *and will be merciful unto you: But ceaſe for theſe daies to come; for they were daies delivered: Let them be* (*therefore*) *unto you daies of Repentance: For the end of 40 daies muſt come: And this Doctrine ſhall be written unto all Nations, even unto the end of the World. The Grain is yet in the earth, and hath newly conſented with the earth: But when it ſpringeth, and beareth ſeed, The number ſhall be the laſt.*

A. A dark Parable, to my underſtanding, is this.

Mic. ..... *The tranſparent fire of Meekneſſe comfort and warm your ſouls, rectifie and make ſtrong your bodies, to the eternal comfort of the World to come; in the pilgrimage which you ſhall endure, with a heavy croſſe for the Teſtimonie of Truth.*

E. K. A great many voices, ſay, *Amen.*

E. K. Now he is gone, and the golden Vail is drawn again.

A. Omnis laus, honor, Gloria, Victoria & Triumphus ſit Deo noſtro omnipotenti, Vivo & vero, nunc, & in ſempiterna ſeculorum ſecula. *Amen.*

Sonday, 22. *Decembris*, *Mane*, we went from *Roſtoch* toward *Stetin.*
Wenſday, 25. *Decembris*, on Chriſtmas Day morning, we came to *Stetin* by 10 of the clock.

Anno 1584. *Stilo veteri.*

Stetini in Pomerania.

January 2. *Mane, hora* 9.

A. Veniat lux Domini, & fidelium Conſolatio, *&c.* 40. dies, jam completi ſunt, *&c.* Expectamus præpotens auxilium Altiſsimi, *&c.*

E. K. I cannot ſee but an inch into the Stone. The Curtain appeareth, but more deep into the Stone At length cometh one very tall, in a long white Gown, all open, and his hair of his head hanging down to his legs. He hath wings upon his head, armes, back, and legs. He ſeemeth to deſcend from the Clouds, and upon Clouds which lie ſloaperwiſe for his deſcending. He ſpeaketh as followeth.

..... *The pureneſſe of humility, diſperſed through the inward bowels of man, is that, which is called* (*with you*) *Perſeverance. Which Perſeverance, beautifieth and eſtabliſheth in a true and ſtedfaſt Baſis thoſe things that are acceptable in the ſight of God, the workes of man. Hence ſpringeth juſtification, which .... with the love of God. Herein are you become like unto us, for that we are the image of Perſeverance, and the Glory of God. But in us it is dignified: In you it is, and muſt be imperfect: For nothing is of fleſh or blood, that receiveth perfection.*

The Emanations from God, to, and into his creatures (*which agree in the Center of the Earth as the knitting up of things*) *are eſtabliſhed: So that one jot of his Will neither can, nor may periſh, wax weak, or dwell in error: Which foreſeen from the beginning, carrieth in it ſelf the remembrance of all things to the end. Through which mercy and remembrance, you are become the ſervants of God: Not for your own ſakes; but in that it is the Glory of him, which hath called you to this exerciſe: Troubleſome to the World, but rewarded with Glory.*

Our Calling or Exerciſe.

If therefore your imperfections riſe up and reſiſt the Will of God, ſaying, blaſphemouſly as you do, Let us ſeek other wayes, *Then you are not counted perſeverers, neither are your works worthy reward: But humane reaſon can perſwade and give judgement againſt theſe follies, much more are they damnable, and deſerve correction in the voice and judgement of ſuch as are pure.*

He that dealeth with the wicked is a lyar, and ſhall have his reward: But the end of comfort is in the pureneſſe of ſpirit. But O you of little wiſdom, you riſe up againſt the windes, and yoke your wits againſt the mountains: Nay you caſt your ſelves down headlong, where there is no mercy. For what blaſphemie is it to ſay, If it be the will of God, it muſt follow? *Is not man ſubject to the bringing in of his own labours? And are not they allowed to his comfort, being brought in?*

The ſoul of man is the Image of God, after his form, which keepeth within himſelf the power *of his divinity in the heavenly Spirit, whereby he hath Authority to conſent with God in the workmanſhip of his Will and Creatures: Which* Power *being ſealed already, giveth unto man* (*as King of himſelf*) *to conſent to his own ſalvation, conjoyning and knitting himſelf together, either with perſeverance in the aſſured hope of mercy, or* (*with wilfull drunkenneſſe,*) *to the reward of ſuch as fall. Therefore,* Become Holy. *For the ſoul beautifieth, when it is beautified in it ſelf. Reſiſt not the Will of God, which is mighty on you: Be not obſtinate.*

Be humble, Rejoyce not for this World: But be glad that your names are ſealed, and that you ſhall correct *the World. Deſpair not through weakneſſe; for from whom cometh ſtrength? If puddles become Seas, the end is more wonderful: But yet greater when ſinners are called to the knowledge and performance of God his Will, thorough his mercies. Even as one day periſheth, and is not, although he hath been; Even ſo it is, and ſhall be the ſtate of this World. For the Earth muſt ſing O Sanna with the Heavens, And there muſt be One veritie. And Hieruſalem ſhall deſcend with an horn of glory to the end. The Sun and Moon ſhall be witneſſes, and wonder at their ſtay. The Kings of the Earth ſhall become proud in themſelves, and are unable to be tamed with man.*

But I will yoke them (*ſaith the Lord*) with correction; *And force them one to imitate anothers ſteps: Yea they ſhall tread the grapes alike; For in my Vineyard Corruption ſhall not dwell with Authority: Neither ſhall the Prince of Darkneſſe uſurpe my further honour.*

E. K. He ſpeaketh much in a ſmaller voice than he did. I cannot perceive it.] He turned back and ſpake.

..... *I ſpeak theſe things for your underſtanding, and that you may be ſtrengthened.*

E. K. He turneth back again (as before) and ſpeaketh I know not what.

..... *My dear brethren, therefore rejoyce in Comfort, and the image of Peace: and remain faithful, that you may be fed with that food that ſhall preſerve and alwaies reſt before the mighty flames of* Zanzor: *where there dwelleth no defiled Creature, nor any unrighteouſneſſe.*

E. K. He turneth now back again (as before) ſpeaking. He ſeemeth now to lean againſt a Pillar of Copper, great and round: And he is become leſſe than he was. Now he ſtandeth on the top of the Pillar, Now he kneeleth down, his back being turned.

A voice ſaith to him ..... *Swear* ..... [1]

He ſaid ..... *It is done.*

He ſaid ..... *The firſt voice openeth his mouth and ſaith* [*There is a great rumbling and rouſhings of falling of Towns or Houſes, as it were in the Stone.*]

He ſaid ..... *The will of God is ſealed in this Propheſie, and it ſhall endure.*

A voice. ..... *Swear* ..... [2]

He ſaid ..... *I have done.*

He ſaid ..... *It thundereth, and it is the ſecond voice. The* effect of God his Will, *is not of time; and therefore not to be known of man, till that moment and end of time ſhall appear, wherein it muſt be publiſhed, and finiſhed with power.*

E. K. Now

E. K. Now it thumbleth again very terribly, as though a vvhole Town ſhould fall down into a great Valley.

A voyce ..... *Swear.* ..... [3]

He ſaid. ..... *I have.* ..... *And it is the third, and the laſt voyce. All things that are crooked ſhall be made ſtraight. The winde of the heavens ſhall walk through all the earth.* Wiſdom *ſhall ſit in her Majeſtie, Crowned, in the top of an Hill, with exalted glorie.*

It is the end.

E. K. Now all daſheth in a flame of fire, Pillar, and he, and all, and ſo flieth upward.

A voyce. ..... *He that hath ears, let him hear.*

Another voyce. *It ſhall be.* Amen.

E. K. Now the Curtain cometh before all, as it vvas at the beginning, this day.

A. O Lord, for thy great myſteries declared unto us (this day) we moſt humbly thank thee. But on our parts, there remaineth ſome matter. .... thy hands by ſome of thy good Miniſters, we deſire to have ſome advertiſement: as of the Lord *Alb. Laskie.* Secondly, of *Vincent Seve*, &c.

E. K. A very little Creature appeareth, and ſaith.

The little one. *A word, and away. The hearts of Princes, are the ſecrets of the Lord: Such they are, as unlock the doings of this world.*

A. Of *A. L.* his delay in coming (contrary to our deſire and expectation) I would gladly underſtand the cauſe, *&c.*

The little one. *Thoſe things that are of wickedneſſe, are not of our remembrance. This ſtay ſhall hinder a third part of his glory. But all* your life is not of him: Nor he of you. *If he become good: he ſhall be well rewarded. He is forward*, Vincent *is in* France. Note. Of *A. L.* and our ſeparating hereafter.

E. K. He is gone ſuddenly. This Creature ſtood betvveen the Curtain, and the forepart of the ſtone, it vvas one of the leaſt Creatures that ever I ſavv.

A. All Honour, praiſe, and thanks be to our God Almighty: now and ever. *Amen.*

Thurſday, *Januarii* 9. The Lord *Albert Laskie* came to *Stetin, Hor.* 2½. *à Meridie:*

Fryday, *Januarii* 10. Μαξίμας ιπιυρίας υιρϛοιρμ. παρσ& ουμ. *Hora prima incipiebat, & per* 2. *horas durabat.* Stetini.

Sonday, 12. *Januarii.* 1584. Stetin.

A. After Dinner we were talking together of our affairs. A voyce in *E. K.* his head ſaid,

Jam venit hora.

A. After Supper, as I had a deſire to ſhew to *E. K.* ſome places of St. *Johns* Apocalypſis, a voyce ſaid to him,

Equus albus eſt initium Doctrinæ veſtræ, Et eſt verbum Dei. A voyce. *Equus Albus.*

10. & 9. ſunt Novemdecim.

A. Hereupon ſeeking in the 19. Chapter of the *Apocalypſis*: we found the Text, *Equus albus*, &c. *verſu* 11.

A voyce. *Ne dubites. Sum enim ſervus Dei. To this purpoſe appertain theſe places of Scripture, &c. Theſe are the dayes wherein the Prophet ſaid*, No faith *ſhould be found on the earth.* Vide *Eſdræ.* lib. 4. cap. 9. *verſu* 7.

This Faith *muſt be reſtored again, and man muſt glorifie God in* his works. *I am the light of God.*

A. Then, by like, He is *VRIEL.*

..... I am a witneſſe of the light. Theſe are the times when Juſtice and truth muſt take place. Behold, I touched him, and he became a Prophet.

A. Mean you *Eſdras*?

Uriel. Yea, in his ninth Chapter of the fourth book. There you ſhall finde manifeſtly the Propheſie of this time, and this action. This action in *Eſdras* prophecied of.

A. Alak, we think the time very long, before we entred in the right trade of our true leſſons.

Ur. *When you have the book of God before you, Then I will open theſe ſecrets unto you.*

A. But Alak, the time is very long thereunto, the more is our grief.

Ur. *The Bible it is.*

Δ. I meant ſomewhat of our other book, which is to be written.

Ur. *I will ſpeak of that alſo.*

Δ. This delay is greatly to our grief, and occaſion of many temptations.

Ur. *The temptations of the world are nothing unto the wiſe, happie are they that feel temptations with emptineſſe of the belly. The Timber is not yet ſeaſoned, or elſe thou ſhouldeſt Propheſie. I mean not thee* E. K.

Δ. Vincat manifeſta veritas.

E. K. He is gone.

Honor, Gloria, Laus, & benedictio, ſit Deo Noſtro, qui in ALBO EQUO Juſtitias ſuas facturus eſt. *Amen.*

Monday, *Januarii* 13. *Mane hora.* 9½. Stetin.

Δ. After our long diſcourſe upon the 9th. Chapter of *Eſdræ*, &c. *Uriel* came, and ſtood, he ..... ly. upon E. K. his head, not viſibly.

Ur. *Read the ſixth Chapter. For faith muſt flouriſh. The world is rotten, and is ſkalden in their own ſins.*

Δ. E. K. Read it, and in the 28. verſe, thus it is. Florebit autem fides, & vincetur corruptela, & oſtendetur veritas, quæ ſine fra ..... Diebus tantis, &c.

E. K. A voyce ſaith, Open the Shew-ſtone.

E. K. At length appared one in a long vvhite Garment. The Curtain went aſide, and the feet of men appear not now. This man ſeemeth twice ſo high as Δ. He hath nothing on his head, but long hair hanging down behinde him. He is tied, or girded about, as though he vvere tied vvith many girdles.

Vide. URIEL. *I am Uriel* [*ſaid this man*] *The light, and hand of him that created Heaven and Earth: that talked with* Eſdras, *and did comfort him in affliction, and the ſame that hath talked with you:* Yea, from the beginning of this action. *Therefore, gird your ſelves together, and hear the voice of the Lord: Liſten, (I ſay) to ſuch things as are bid, (I ſay) to them that dwell above the Heavens. Behold, this is the laſt ſleep of the world: and the time, that the power of the higheſt hath armed himſelf, ſaying, Come, O ye ſtrength of the Heavens, and follow me. For the earth hath cried vengeance, and hath curſed herſelf, and deſpaireth. Come (I ſay) For I will place the ſeat of righteouſneſſe. That my Kingdom maybe in One: And that my* people may flouriſh: Yea, even a little before the end.

And what is this? E. K. He ſpake theſe four words in another Tune.

E. K. He looketh up to heaven.

A voyce. *Bleſſed art thou, which reſpecteſt thy Juſtice, and not the ſins of man.*

An Angel now taking place. Ur. *This is the voice of the Angel* that now taketh place.

Δ. May we be ſo bold as to demand the name of that Angel?

An Oath. Ur. *No, It is not lawfull. I ſwear by all things that are contained within this holy book: * By the ſeat of God, and him that ſitteth thereon. That the words, which have been ſpoken in this Action, and ſhall be now ſpoken,* by me, *are true: Three years are yet to come;* even in this moneth, *(that beginneth the fourth year) ſhall the* Son of perdition be known unto the whole world: *Suddenly creeping out of his hole like an Adder, leading out her young ones after her, to devour the duſt of the earth.*

* Note, he ſpake this, pointing down to the great Bible of the Lord *Alb. Laskies*, upon which the Shew-ſtone, now, ſtood.

A Propheſie. an. 1587. in *Januario.* Antichriſtus.

Si ſimpliciter, ſic annus eſt intelligendus, ſi non ſeptenarius unus, noſtrorum annorum 24. ſit habendus pro uno anno myſtico: vel 42. menſes, &c. Perpende.

Δ. The ſentence is dark, in reſpect of the time. Conſider well.

Δ. I ſuſpect 42 moneths (now and then) to be underſtood for an year.

Antichriſtus. *Omnes nunc Reges periburt ante tertium annum finitum.* Ur. *This moneth in the fourth year, ſhall Antichriſt be known unto all the world. Then ſhall wo, wo, dwell amongſt the Kings of the earth: For they ſhall be choſen all anew. Neither ſhall there any that ruleth now, or reigneth as a King, or Governour of the ..... le, live unto the end of the third year: But they ſhall all periſh. Their Kingdoms ſhe overthrown.*

The

The earth waſted. The Rivers become bloud, with the bloud of men and beaſts mixed toge ther. In this time ſhall the Turkiſh ſtate be rooted up, and caſt from the earth. And inſtead of him ſhall enter in that Devil: the father of liars, and ſuch as dwell in the houſe of Va-

Δ. Suſpicor 42. menſes pro anno numerandos Myſtico ſtilus Prophetis: vel annus v Igaris pro anno myſtico. Antichriſt. Superbia. A.L. Enoch. Elias. Our ſign.

Δ. They are in Paradiſe, they were carried upward, eſpecially *Elias.*

nity. Behold, This * Prince ſhall fly through his Kingdoms, *as the* Greyhound after his ſpoyl: devouring his poſſeſſions, *and cutting down the wicked*: But he ſhall become proud. *The Prophets of the Lord ſhall deſcend from Heaven, cloathed with their old Garments very freſh, and not ſtained.* Thy eyes *ſhall ſee them.* Out of theſe books ſhall the true Doctrine *of the Prophets, and Apoſtles be gathered: Which are not to be underſtood, but with the ſpirit of underſtanding, the ſpirit of wiſdom, and truth.* Behold, I will ſay *unto you* my ſelf.

Come, Hear.

For, the voyce of the Lord is with power. Therefore, be milde, and of humble ſpirit. For lo, the time ſhall come. And I have ſeven *books*, ſuch as ſhall be delivered unto one of you. *And I will meet thee walking in the fields. And will ſtretch* forth my hand, ſaying, *Come: Then ſhall thine eyes ſee theſe things, that thy* ſpirit *doth. And thou ſhalt* become a man of underſtanding: For I will give thee bread, and thou ſhalt eat it, ſuch, as ſhall be the bread of ſufficient comfort.

7. Libri tradendi ipſi Δ.

E. K. It thundreth in the ſtone. Of thee, [pointing to E. K.] thus ſayeth the Lord.

Thou art fleſh, and become ſtubborn. Thy judgement waxeth dull, and thy heart ſealed: But I will unſeal thee; and thou ſhalt be partaker: *But (becauſe thou haſt offended me) not with power in worldly things, I will make thee a great Seer: Such an one, as ſhall judge the Circle of things in nature. But heavenly underſtanding, and ſpiritual knowledge ſhall be ſealed up from thee in this world: For, thou art become ſtony, and haſt* cried out againſt my Saints. *Notwithſtanding, your* life ſhall be together. *Thou ſhalt be a workman of nature, looking into the Chambers of the earth:* The Treaſures of men. *Many things* are pluckt from thee, *which* were thine: *But* not from you, becauſe I have promiſed them.

E. K.

What is he, that bridled the windes, Δ. *At your prayers? Or, who is he that preſerved you from the* bloudy imaginations *of men,* [*and*] *hatreds of the world invincible? Is it not he, that is God of Heaven and Earth? Is it not he, that made both fleſh and Soul? Yea, even he it is, that ſayeth. Fly from the wickedneſſe,* and ſociety with Devils. *Leave off to ſin againſt the Lord: for he is of great power. This is* the laſt time *that any ſhew ſhall be made in this ſtone. For, lo, the promiſe of the moſt higheſt ſhall be fulfilled.*

This ſentence is revoked afterward, and the ſtone dignified.

E. K. Now *I* ſee all thoſe men, whoſe feet *I* ſaw before: And there ſitteth One in a Judgement ſeat, with all his teeth fiery. And there ſit ſix, on one ſide of him, and ſix on the other. And there ſit twelve in a lower ſeat under them. All the place is like Gold, garniſhed with precious ſtones, On his head is a great ſtone; covering his head; a ſtone moſt bright, brighter then fire. Four bring in a man bound. Now all is gone except *Uriel.*

Ur. *The end of words, the beginning of deeds.*
A voyce. *Seal it up: For, it is at an end.*
Δ. What is your will, that I ſhall do with this ſtone.
Ur. *All is ſaid: and I am ſealed for time to come.*

Δ. Deo omnipotenti, vero, vivo, & æterno ſit omnis honor, Laus, Gloria, Potentia, virtus & victoria: nunc & in ſempiterna ſeculorum ſecula. *Amen.*

Wedneſday, January 15. we went from *Stetin* to *Stargart.*

Sonday, January 19. we came to *Poſen.*

Eccleſia Cathedralis Poſnanienſis fundabatur anno 1025. *per* Winceſlaum *Regem Chriſtianum factum cujus ſepulchrum in inferiori parte Eccleſiæ extat, lapide egregiè extructum.*

Saturday, January 25. Ὁ κίνδυνος μέγας τῷ θανάτῳ διὰ τὴν τῆς E. K. ἀπιστίας μεγάλης ἐναντίον ἐμοῦ. (i. e. *Magnum adii vitæ periculum per iniquitatem* E. K. *contra me.*)

Sunday, January 26. ..... *Inviſebam Bibliothecam Eccleſiæ Cathedralis.*

Monday, January 27. ριξαι κυμ οξορι βρευες. (*Rixæ cum uxore breves.*)

Tueſday, January 28. We went from *Poſen.*

Thurſday, Jan. 30. We came to *Konin* Town, over the long and dangerous Bridge, with much cumber at one broken place, by reaſon of the huge Cakes of Ice, which lay there.

Satur-

Saturday, Februarii, 1. We paſſed the dangerous way of Ice, having 25 men to cut the Ice for our Coaches to come through above two Engliſh miles long: but for all that great help, we could not get to *Vinew* City that night, by reaſon of the great water and Ice hard by the Town, which was broken over the banks into the medows very deep.

Sonday, Februarii 2. We came over the great water, the Ice being moſt part (with that nights winde) driven away out of our paſſage.

Monday, Feb. 3. We came by *Shadek* to *Lasko* Town, and there were lodged in the Provoſt his fair houſe by the Church.

Prima Actio apud Lasko.

Tueſday Februarii 11. *Stilo veteri, aſt* 21. *Stilo novo.*

Δ. After our prayers of the 7 Pſalms, and my particular invitation and calling for God his help, and the miniſtery of his good Angels: After (I ſay) more than half an hour ſpace attendance; *E. E.* ſeemed and thought that he felt a thing about his head, as if it clawed with Hawks claws. It continued no long time. And toward the Eaſterly corner of my great Study above, ſeemed to *E. K.* clouds to appear, far off, as at a quarter of a mile diſtance. Then appeared a Sea, endleſſe one way, and a Haven mouth with a River which fell or ran into that mouth. And beſides that River doing down into the Haven, did another River appear by running into the Sea, without any Haven making or having. The water of this Sea, is not like Sea-water, but rather like Quickſilver. Now cometh a mountain, and ſwimmeth upon that main Sea. Now that mountain ſeemeth to reſt and ſtand before that River mouth, that is by the Haven.

A voice. ..... *Meaſure me.*

E. K. Now ſeemeth a great thing like a man to ſtand, with one leg in the foreſaid River, and with the other in the ſaid Sea, by . having a corner of the ··· id between his ſaid legs. *His* right leg is in the River, and his left in the Sea. *His* right leg ſeemeth gold, and his left leg lead. The mountain ſtandeth before him. *His* legs are like two poſts, of the ſubſtance of the Rainbow. *He* is very high: he hath a face, but with many eyes and noſes, but not diſtinctly to be diſcerned. *His* body ſeemeth to be red Braſſe. *He* ſtandeth with his arms abroad, and no hands appear. *His* right arme is of the colour of ſilver; *His* left arme ſeemeth to be black, twinkling. *His* head is much of the colour of that Sea wherein his left leg ſtandeth. Now beginneth a right hand to appear; a fair right hand.

A voice ſaid to this man. ..... *Meaſure the water.*

He anſwered. ..... It is 250 Cubits.

A voice. ..... *Meaſure that foot of earth.*

E. K. He pointeth to the mountain.

Anſwer. ..... It is a cube twice doubled in himſelf in a ſtraight line.

E. K. One ſpeaketh behind me, ſaying.

..... *Meaſure the Sea alſo.*

Anſwer. ..... It is 750. Cubits.

E. K. He now ſtoopeth to it, and taketh of it in his hand.

He ſaith..... The fourth in the third, *and three in himſelf ſquare.* *The age of Nature.*

E. K Now all is gone, all is clear, and nothing appeareth.

3. *in* 4. *efficiunt* 12. *&* 3. *&in ſe efficit* 9. *Nunc* 9. *in* 12. *efficiunt.* 108.

Δ, At length after this, *E. K.* heard from the foreſaid corner of the Study, the noiſe, as of a Ship toſſed and jolted of the waves of the Sea. After that *E. K.* ſaw one that ſtood all covered in a white cloud by the Eaſterly corner of the Table, above the Table in the Air. He ſaid.

..... *Beati ſunt, quibus veritas, ſpes, & conſolatio eſt: & quibus luminaria majora inſerviunt, in fortitudine & potentia æterni & Omnipotentis Dei.*

E. K. Now the cloud covereth him, and abideth.

E. K. Now he cometh out of the cloud, and ſtepeth three ſteps forward

ward, and the cloud ſtandeth behind him, like a garment ..... At length he ſaid.

..... *Then is their bleſſedneſſe, eternal life.*

E. K. I never ſaw him before: He is covered with a red Purple Robe, ſuch as my Lord, here, uſeth; but made ſomewhat like a Surpleſſe. His head is covered with feathers like Down: His face is like a childes face: His neck is bare: His legs are ba.... moſt white: His garment cometh not but to the ſmall of his leg. He ſtandeth upon a white great round Table, like Chryſtal, all written with letters, infinitely. On the middle of the Table is a great ſwelling or pommel of the ſame ſubſtance the Table is of. Upon that pommel he ſtandeth. He hath nothing in his hands; neither can his hands be diſcerned. His Robe hath no ſleeves.

He ſaid..... *Non poſſum diutius videri: Servus ſum Altiſſimi: Novi Terram in paradiſo. Spiritus ſum SAPIENTIÆ: Nomen meum eſt NALVAGE.*

E. K. He maketh a croſſe upon the place vvhere he ſtandeth.

Nal..... *Beatus Pater: Beatus Filius: Beatus Spiritus Sanctus. Bea...tu...t Menſuratio rerum & ſubſtantiarum omnium viſibilium & inviſibilium, verus & ſanctus eſt* Deus *in* promiſſis ſuis *& veritas ejus, Talis eſt.*

E. K. Hereupon he ſhevveth a round Globe.

..... *Cælum, Mundus, Angelus, Homo, Nihil, & non nihil, & omne quod eſt, vel erit, Nihil eſt niſi ſplendor, Gubernatio, & unitas Dei: Quæ a Centro formata eſt reformata eſt, ab initio ad tempus menſuratum, & in perpetuum, Laus tibi in Cælo, Laus tibi in Terra, Triumphus tibi in inferno, ubi non eſt Laus, nec Gloria. Quæ jam infuſa ſentio, doceo: Sed modo, lingua, & ideomate prædicto.*

E. K. He turneth round when he ſpeaketh.

Nal..... *Omnis Caro maximè eſt ſibi applicabilis, in natura & perfectione ſua. Igitur revelanda ſunt Myſteria Dei, non ut audiantur, ſed ut intelligantur.*

E. K. Now cometh a great ſmoak: now I ſee nothing: now he is gone.

A voice. ..... *Hear.*

[*E. K.* I ſee no body.]

E. K. Methinketh that two ſpeak, or elſe this voice giveth an eccho.

..... *The unpatient and troubleſome ſpirits of indignation, wrath, blaſphemy, and diſobedience, continually contend, bear arms, and ravenouſly run wilfully, againſt thoſe that are the.... Meſſagers and Angles of the Dignified and Triumphant Glory: which is now the Miniſtery of him that is Dignified in his Father: To the honour and glory of thoſe that are humble and faithful in obedience. Yea thoſe wicked ones keep open wars againſt God, and his Annointed* in Heaven *and Earth, onely for the ſafeguard and true keeping of ſuch as love God, and follow his Commandments, rejoyce in Truth, and are viſited in Righteouſneſſe.*

Dark ſpeeches to the fleſh: but words mixed with humane underſtanding; wherein briefly I will manifeſt the envy between the wicked (in reſpect of their enviouſneſſe) and thoſe that are juſtified in Heaven; which fight in the government of mans ſoul in the Creatures of God: Not in that they know they ſhall overcome: But in that they are envious and proud from the beginning.

Their contention is evidently amongſt you, which are joyned in the ſervice of God: Not as Deſervers, but as Choſen; whoſe veſſels and power, are beſt known unto God

E. K. One ſtandeth on my left ſhoulder and ſaith.

Siniſter..... Doſt thou not hear, how like a fool he ſpeaketh, without all reaſon? Thou art a ſpirit of lying. Thou art one fartheſt from the glory of God. Thou art a ſower of lyes, and a teacher of falſe doctrine.

E. K. Thus ſaith he on my left hand.

Siniſter..... Speak, for I have power over thee. Canſt thou deny it?

Dexter..... *Thou thinkeſt ſo, becauſe thou hadſt power: But the brightneſſe thou hadſt, is turned into iniquity. True it is, thou hadſt* power *to baniſh the wicked out of Paradiſe: But me thou knoweſt not; becauſe thou haſt not baniſhed me. In reſpect of thy dignification (which ſprang with power) I ſay with the Hallelujah: But in reſpect of thy fall, Thus ſaith the Lord;* Poſui tenebras a tergo meo.

Siniſter..... Fy upon God, that ever he created me.

Dexter.

Dexter. ..... *Even thus, do they ſeek continually to enter into the weakeſt veſſel: of envy, not to triumph; for they know they ſhall not: but they hinder the time with man, wherein they may offend his conſcience.*

E. K. I hear howling and lamenting.

To E. K. Dexter..... *Such are thoſe of whom thou ſeekeſt aid and comfort: Thoſe that appear unto thee, have ſought thy ſoul; And the fruit of them, is according to their deſtruction. Believe them not. It is ſaid before, Thou dealeſt with devils. What reward ſhall he reap, that fighteth againſt the Higheſt? Or taketh part with ſuch as are baniſhed from Righteouſneſſe? Much more ſhall his puniſhment be, which ſeeketh help of thoſe that are diſhonoured. For diſhonour ..... to imperfection, and is become a monſter for deſtruction.*

It is written .... Nothing can ſtand before the Lord, that is imperfect; Much more that imperfection weakened, which obeyeth the imperfect. Leave, for the kingdom of Righteouſneſſe is at hand, And thou muſt vow. Hear the Lord, That thy ſins may be forgiven thee: For the Propheſies of the Lord are not uttered to the world, with the ſeales of the wicked. Therefore become holy, that thou mayeſt augment the benefit of God beſtowed amongſt you; and render it to the world, as the meſſage of truth, with thanksgiving. Meum eſt pauca dicere.

Δ. Sed quis ſis, Neſcimus, an non idem Naluage, qui nobiſcum prius egiſti hodie?

Nal. ..... I am.

E. K. Why call you thoſe Devils, with whom I deal; not offending my conſcience, but intending to do good to my ſelf and my neighbours? If you be of God, where is the fruit of your doctrine? *&c.*

Nal. ..... *If they were not Devils and enemies of truth, they would praiſe and honour God in his Meſſengers of truth. But becauſe theſe Actions are true, and the truth of them ſhall be the deſtruction of their kingdom; Therefore deviliſhly and enviouſly they reſiſt the will of God. Denying the power; Blaſpheming his truth, and infecting his veſſels.*

Devils. This Doctrine what it teacheth. *In our Doctrine there is nothing taught but the ſtate of the world, here, and to come. The propheſies of time, and the knitting up of God his myſteries, opened from time to time, to thoſe that are his ſanctified: as teſtimonies in the Creation and Operation of his Creatures; whereof this doctrine is a part. The Prophets in their times were not ignorant by revelation of the good will of their Creator. The Apoſtles in Chriſt his Kingdom, were made partakers of the myſteries to come, of the ſtate of mans ſalvation; and ending of this combat, which is in that day, when all Creatures ſhall receive their reward. The Church of God is alwayes garniſhed and furniſhed with ſpiritual Revelations: as a Manſion or Dwelling-place of the Holy Ghoſt.*

Theſe latter dayes, and end of harveſt muſt have alſo Labourers: For no Age paſſeth away, but through the hands of God, who maketh the end of his doings known to the World: To the end, the World may conſent unto him in Glory. So that this Doctrine, is the myſteries of the word of God, ſealed from the beginning, now delivered unto man, for that Reformation which muſt be in One unity eſtabliſhed unto the end. *The very part of* that Circle, *which comprehendeth the Myſteries of the Higheſt, in his* Prophets, Apoſtles, and Miniſters yet to come, *which* are alive, *and ſhall bear witneſſe of eternal Comfort.*

Reformation. Note this Circle.

The fruit of our Doctrine is, that God ſhould be praiſed. For of our ſelves we ſeek no glory: But we ſerve you to your comfort, teaching you the will of God, in the ſelf ſame Chriſt, that was crucified; ſold and died in the Patriarchs, *and publiſhed to the World by his Diſciples, and is now taught unto you, in the remiſſion of ſins .....* greateſt in the World, for the end of all things. *The very key and entrance into the ſecret myſteries of God, (in reſpect of his determination on earth) bringing with it reward in the end of eternal glory, which is the greateſt Treaſure. Thoſe that tempt thee, do it in reſpect of the fear they have of the power of God, ſpringing in thee.*

Let this ſuffice. The World is vain in reſpect of eternal joyes. Heaven and Earth paſſeth away: The reward of the Righteous endureth.

E. K.

Nal. ..... *What do you ſee imperfect, in all that hath been delivered?*

Δ.

Nal. ..... *You have 49 Tables: In thoſe Tables are contained the myſtical and holy voices of the Angels: dignified: and inſtate diſglorified and drent in confuſion: which pierceth Heaven, and looketh into the Center of the Earth: the very* language *and ſpeech of Children and Innocents, ſuch as magnifie the name of God, and are pure.*

Δ *Infra, in libro Ciac vienſi, Aprilis 21. dixit hanc linguam nunquam fuiſſe revelatam.* *Wherein,* the Apoſtles underſtood *the diffuſe ſound of the World, imperfected for mans tranſgreſſion. Theſe Tables are to be written, not by man, but by the finger of her which is mother to Vertue* [Δ. Madimi *ſaid her mother would write them,* An. 1583.] *Wherein the whole World, (to fleſh incredible) all Creatures, and in all kinds, are numbred, in being, and multitude. The meaſure and proportion of that ſubſtance, which is Tranſitory, and ſhall wax old.*

Let theſe two places be reconciled. *Theſe things and myſteries are your parts, and portions ſealed, as well by your own knowledge, as the* fruit of your Interceſſion.

The

The knowledge of Gods Creatures.

Unto me are delivered five parts of a time: Wherein I will open, teach, and uncover the ſecrets of that ſpeech, that holy myſterie. To the intent the CABALA *of* NATURE, *in voyce, ſubſtance of bodie, and meaſure in all parts may be known. For there is nothing ſecret, but it ſhall be revealed, and the ſon of* GOD *ſhall be known in* POWER, and eſtabliſh a Kingdom with righteouſneſſe in the earth, *and then cometh the end.* Five parts of a time.

For the earth muſt come under ſubjection, and muſt be made pure. That death may *be ſwallowed in his own Kingdom, and the enemy of righteouſneſſe finde no habitation. The word of God endureth for ever. His promiſes are juſt. His ſpirit is truth. His judgements inſcrutable. Himſelf Univerſall. He it is of whom you labour. The promiſes of God in this earthly Noble man ſhall be fulfilled.* Salomon *uſed the places of honour, and was exalted.* Regnum Chriſti futurum in terra.

Thus ſayeth the Lord.

I have ſealed him againſt hatred; and have made his ſeat open. *Let him therefore ariſe up, that the people may ſee him. For mortal men have places of honour, and in their own Courts, they come to be exalted: Who is he that made the earth, and dignified him with a living Soul? Even he it is that exalteth, and in whoſe hands the Kingdoms of the earth are ſetled.*

Behold, the fifth time ſhall come, (*in reſpect of the parts of time*) *and it is the day, that hath been promiſed. Then ſhall your eyes be open. Then ſhall you ſee.*

A voyce. *Stay there.....*

Nal. *I obey.*

E. K. Now *I* ſee him paſſe away over the Chriſtalline Table, which is round like a Cart wheel, having a great knop in the middle.

Δ. As concerning our ordering of the Table, and the reſt of the furniture, we are deſirous to know, what is now to be done: ſeing, now we are come to the end of this firſt journey.

A voyce. *Be it thy charge. I will put to my hand.*

Δ. Mean you it to be my charge to order theſe things, as my imagination ſhall be inſtructed, by God his favour.

A voyce. *It is ſo ſaid before.*

Δ. Gloria, Honour, & gratiarum actio Deo omnipotenti Deo noſtro Domino & Patri Noſtro: nunc, & in ſempiterna ſeculorum ſæcula. *Amen.*

Tueſday, *February* 18. *a Meredie hora* 3. Lasko. *Stylo veteri, aſt* 28.... *Die ſtilo novo.*

Δ. After ſome prayers made, *E. K.* ſaw (as he thought) *Nalvage* ſtanding at my left hand.

Δ. In nomine Jeſu Chriſti Redemptoris noſtri, Eſtis vos *Nalvage*?

Nal. *Tu dicis.*

E. K. The lower part of him is in a Cloud: but all his upper part is out, he hath a thing like a Pall hanging down behinde him from his head; He hath like a round.... of boane in his hand, he ſeemeth to be as farre as the Church. And I ſee him, as well winking as directing my open ſight on him.

Nal. *What is it you require?*

Δ. The expoſition of the time delivered to you in five parts.

Nal. *Read it.* Δ. *Eſto precedente.*

Δ. I read, and when I came to the place, that death may be ſwallowed, *&c.* *Nalvage* ſaid as followeth.

Nal. *That is the laſt Conqueſt. Go forward.*

Δ. In reading?

Nal. *I.*

Δ. I read to the end.

Nal. *The finger of the higheſt peruſeth nature amongſt you by himſelf, and in her own motion. Through which action things become, that were not (by Generation:) And in the ſame time vaniſh, as though they were not (by corruption.) A year it is; Wherein nature looketh with many eyes through..... dwelling places: unto ſome as a Nurſe: and to the reſt as a ſtep-mother. And ſo it is meant in the Scriptures. For*, a time is an year, purpoſed by determination in the judgement of God; which is not known *to man, how, or when it ſhall happen. Another year is a time eſtabliſhed, and preſently delivered, as the preſent judgement of God. This is that I ſpeak of. A time is an year. The parts are known amongſt you.*

E. K. *I never heard any ſpeak ſo leiſurely.*

Nal. *Now look to your underſtanding. I ſpeak of two years. One appointed in the judgement and determination of God to come, and unknown to man. The other the time of the judgement of God (and before determined) now preſent: Notwithſtanding, before determined. There is difference between an year myſtically promiſed, and unknown: and the time that is myſtically promiſed and known.* Annus myſticus ſumitur dupliciter: Unus, qui eſt Tempus cognitum Deo, & homini non revelatum: Tempus, hoc dicitur, apud Deum. Annum nos illud computamus. Aliud eſt præfinitum, cognitum Deo & Angelis, & revelatum homini: & Annus eſt præſens. *This laſt is the year I ſpeak of.*

E. K. He ſpeaketh a language to me unknown, and looketh ſomewhat on one ſide.

Δ. What are your parts of that year?

Nal. *March, April, May, June, July, Auguſt. ....* In illo autem die, invenietis Chriſtum. *The words of this Doctrine muſt agree, and times.*

E. K. When come you with the reſt of your words?

Nal. *As it is given me, ſo I give it unto you.*

A great unparience.

Cabaliſtical in reſpect of the receiving.

[Δ. He was thus interrupted by E. K.] --" Muſt end their courſe in the promiſe of God: " [In] Theſe weeks are the fruits of my labour to be known. For I muſt unfold unto you, and " open the ſecrets of this myſtical, and *Delivered* ſpeech: Whereby you may talk in mortal " ſounds with ſuch as are immortal: And you may truely know the nature, and uſe of God his " Creatures. Therefore, be diligent in hearing, and *Receiving*. For the courſe of man is con- " trary: But the determination of God moſt certain.

You are anſwered.

..... Mean you theſe Lenten weeks, or the weeks of all the fore-reherſed moneths?

..... *Of my whole appointed time.*

E. K. He ſtandeth higher up.

..... *May we (without offence) require your.....at all times, as our caſe requireth?*

Nal. *Your labour is my readineſſe.*

..... *You ſee I have an Ague: What is your counſel therein?*

Nal. *I have to counſel you (from God.)*

Δ. Bleſſed be the Fountain of counſel, and of all goodneſſe.

E. K. He ſheweth an houſe and ſix, or ſeven on the top of it with Torches: They are like ſhadows.

..... *In the name of God what may this mean?*

E. K. Theſe ſhadows go up and down the ſide of the houſe, thruſting their Torches into the ſides of it. The houſe is like this very houſe. They go round about the houſe. There are eight of them. They have claws like Eagles. When they ſit, they are like Apes. They ſet a fire on it, and it burneth mightily; Now your wife runneth out, and ſeemeth to leap over the Galery rayl, and to ly as dead. And now come you out of door, and the Children ſtand in the way toward the Church. And you come by the yern door; and kneel, and knock your hand on the earth. They take up your wife; her head waggleth this way and that way. You look up to heaven ſtill, and kneel upon one of your knees. The ſtone houſe quivereth and quaketh, and all the roof of the houſe falleth into the houſe, down upon the Cheſts. And one of theſe baggage things laugheth. The houſe burneth all off. Your wife is dead, all her face is battered. The right ſide of her face, her teeth and all is battered. She is bare-legged, ſhe hath a white Peticote on. Now the apparition is all gone.

Marie ſeemeth to be pulled out of a pool of water, half alive, and half dead, her hair hanging about her ears. They hold her up. Now they carry her out at the Gate. You ſeem to runne in the fields, and three, or four men after you. You run through waters. All diſappeareth; And now *Nalvage* appeareth again. He ſeemeth to have wept.

Δ.

Nal. .... *God*

Nal. ..... *God giveth you warning that you may eſchue them.*

Δ. And how ſhall I eſchue them?

Nal. ..... *Thus ſayeth the Lord. Behold, I have ſealed thee for my ſelf: for my people, and for my ſervant. Therefore ſhalt thou not periſh; No, not the leaſt hair of thy bodie. Fear not, be ſtrong in faith. For I come ſhortly. Hearken therefore to my voyce, I ſay, therefore hearken to my voyce: For the ſpirits of wickedneſſe, and confuſion have riſen up againſt thee: If therefore they prevail againſt my purpoſes; Then ſhall it be no world: Neither are there any heavens. But, this place is not for thee; yet, if thou wilt, be it unto thee. I will ſeal deſtruction, both for a time and for ever. Be mighty therefore in me. All the earth rageth in wickedneſſe. And ſinne ſmelleth thee ready now to creep out of his hole. If thou move thy ſeat, it ſhall be more acceptable. For, even this year ſhalt thou ſee the beginning of many troubles: And the entrance of this* LASKO, *into the bloudy ſervice of the world.*

E. K. He ſeemeth to ſpit fire, and ſo vaniſh away.

O Jeſu Chriſt, we have committed our ſelves into thy hand; and do ſubmit our wills to thy government. What ſhould this mean of terrible deſtruction threatned to my wife and maiden? And as it were frenzie, to light on me for ſorrow. Theſe things cannot well agree with our former aſſured protection.

E. K. *I ſee a little wench on the bench, all in white, ſhe ſayeth.*

..... *How do you ſir?* ...,. [*making curſie to* Δ.]

Δ. Better it is known to you then to my ſelf, how I do.

..... *Sir, I have been.....land, at your houſe, where they are all well.*

Δ. Thanked be God.

..... *Amen.... The Queen ſaid: She was ſorry that ſhe had loſt her Philoſoper. But the Lord Treaſurer anſwered: He will come home ſhortly,* a begging to you.

They were black. *Sir,* Herry Sidney died upon Wedneſday laſt. A privy enemy of yours.

Δ. Note, at *Prague*, Aug 24. I underſtood that Sir *Henry Sidney* was not dead in February nor March, no nor in May laſt: Therefore this muſt be conſidered, Doctor *Hager* his ſon told me. You may alſo mark how the Devil at this time did miſ-inform *E. K.* and ſo it is poſſible that this being a lye, was his, *CRACOVIA.*

..... I ever took him for one of my chief friends.

..... *But this it is: Truely, none can turn the Queens heart from you. I could not come into your Studie: The Queen hath cauſed it to be ſealed up. You have been uſed to good Cities: It were good, you did conſider it.* Little words *are of great matter.*

Δ. Where, I pray, would you wiſh me to ſettle my ſelf firſt?

..... *My mother would give you counſel to dwell at* LASCO.

Δ. Do you diſſent from your mother?

..... *I.*

Δ. Upon what.

..... *Jeſu, you think that I am an unwiſe maiden. The Devil bringeth the ſound of my mouth to thy ears.* E. K. *For I ſaid* CRACOVIA, *and he ſpake* LASCO. Note the envy & power of the Devil.

Δ. Seing your mother would wiſh me to dwell at CRACOVIA, at what other place would you wiſh me to dwell?

..... *Lux ante faciem, Tenebræ poſt tergum.*

E. K. Now *I feel a huſſing thing go from my head.*

..... *I pray you be not offended with my ſimplicity:* My mother and I am all one. *In us is no diſcord: I pray you bear with me, if I ſay, I be the Concord of time. Theſe are my words.* My mother would have you dwell *at* CRACOVIA. *And I conſent unto it. Let them that be wiſe underſtand. Alwayes pray that* you may hear truely, and receive faithfully. The Concord of time.

Δ. May I before I go any further demand if you be *Madimi?*

..... *I am ſo, Sir.*

Δ. As concerning this terrible Viſion here ſhewed, what, is either the intent, or verity of it?

Mad. *Sir, will it pleaſe you to hear me?*

Δ. The verity is moſt acceptable to me alwayes.

Mad. ..... *I think your book ſaith, This man his way is prepared,* &c.

Δ. I trow, the words are, His ſeat is made open, or made manifeſt. *L. vid.* Anno 1583. Jun. 16. *Super, ante duo folia.*

Mad. ..... *It is ſo. Bear with me, I think, it is ſo.*

Δ. What will you ſay thereof?

Mad..... *And upon earth Princes have b . . . in their own Courts. I remember, He was ſealed at* Mortlake. Contra omne malum. *Then cannot the King of* Poland, *nor the Chancelor, prevail againſt him. Yet* Vendiderunt animam ejus.

Δ. Lord be merciful unto . . .; What Trayterous dealing? I beſeech you to ſay . . . e. in that caſe; He is our great friend, and for the ſervice of God furthering.

Mad. ..... *You met a man by the way: He is an Iriſh man.* (*But as . . . me, he ſaid he was a French man*) *I heard the King, when . . . . him to go into England. But he could not poiſon him there . . . Therefore he followed him, all the way. But if he return again: They ſay, We will exalt him. But ſend* thou *thy Army, and we will ſend him. Wherefore hath the King abſented himſelf, but to betray his Kingdom? Truely, I can tell no other cauſe.*

Conſpiracy of the K. of *Pol.* with the *Turk* againſt *A. L.*

My Mother ſaith within theſe few dayes, after be . . . . calleth it) a little talk, Let him go to Cracovia . . . . *himſelf as* David *did before* Saul: *It may be the people will like well of him. Tuſh, Tuſh,* Timor innatus, *will never prevail. Although he hate him, he cannot hurt him.*

E. K. She ſaith ſo, turning her head back to one that ſpake to her.

Sir, if you tarry here, you will have great grief in this houſe.

Δ. How long (I pray you) would you wiſh me, to tarry here: or how ſoon to be rid hence?

Mad. ..... *Hark ... He,* E. K. *marvelleth what I will ſay now.*

E. K. So I did indeed.

Mad. ..... *The Phyſitian ſaith, infected air is to be avoided in haſt. Many Princes ſhall be acquainted with you, and Learned men. The good are oftentimes ſtirred up to offend God, whoſe offences are both wilful and raſh: For temptation is a Touchſtone, and is one of the black fellows chiefeſt weapons.*

Δ. I beſeech you, to ſay ſomewhat of the time of our going hence.

Mad. ..... *Tuſh, I pray you,* Go hence as ſoon as you may.

Δ. To *Cracovia,* you mean.

Mad. ..... *I.... I will now and then viſit you there: And will become friend with you,* E. K *now: for you are become a good man.*

Δ. As concerning that terrible ſhew, what can you ſay of it?

Mad. ..... *As a warning to beware that, that ſhould be. This is the laſt Spear.*

Δ. But, if I go to *Cracovia,* no ſuch thing ſhall happen, I truſt.

Mad. ..... *So, Sir. Therefore, This is your warning.*

Δ. Is it not, then, the will of God, that I ſhall ſet up the Table here, as you ſee, we have prepared.

Mad. ..... *Be contented. This Wilderneſſe, is not* 40 *years. My Mother ſaith,* It muſt not be here: yet at your requeſt, *it may be.*

E. K. How can that be?

Δ. At mans commandment, the Sun can ſtand.

Mad. ..... *He ſaith true, Believe him. ... Therefore I will not urge any thing herein, but differ till we come to* Cracovia.

Δ. At *Cracovia,* ſhall I ſet it up? And ſhall I require *Pernus* houſe there? Or what houſe elſe, is, in God his determination, for me and mine?

..... *As wiſe as I am, I cannot tell, what, yet, to ſay. It is the Town, where the Sabbath day ſhall be celebrated.*

Δ. But now, as concerning the houſe, What is your word?

Mad. ..... *You will not be deſtitute of an houſe. Will you believe me;* For I am your true friend *MADIMI. Here ſhall be the end of your turmoil. Be of good cheare.*

Δ. Did you not will us to have my cheſt from *Torn* before we go?

Mad. ..... *I, when the black m . . . hath called home his waters.*

Δ. Aſſoon as . . . . n have it from *Torn* hither, then we are to be going.

E. K. How will my Lord agree to this?

Mad. ..... *Now you are become a new man, both we may dwell in one houſe. Sir, I promiſe you of my credit, you ſhall be to learn nothing of theſe things by* Auguſt.

Δ. By *Auguſt* next?

Mad. ..... *Yea ... Next.*

Δ. Perhaps my Lord his furniture of money will not be ſuch, as to ſerve for our carriage anew, *&c.* Beſides that, I would wiſh *Keſmark* to be redeemed, before he ſhould come to *Cracovia*: Perhaps then with the people, his credit would be greater.

Mad. ..... *Thoſe that become Kings, care nothing for Farm-houſes.*

Δ. I would that needleſſe coſt, here beſtowed, had been ſaved: or that you had told us this ſooner.

Mad. ..... *Silence now, is my beſt anſwer.*

Δ. Do you know, (O Lord, what ſay I?) Have we had any name of *NALVAGE,* heretofore in our Tables or Books expreſſed?

Mad. ..... *What have you written, that have you written. He is a near kinſman to my Mother. We call him, with us,* Fuga terreſtrium.

Nalvage.

Δ. We beſeech God, that all intermedling, and ſaucineſſe of the wicked in theſe Actions may ceaſe. You know how one clawed him, here, on the head, as with Eagles claws.

Mad.

Mad. ..... *He may rejoyce, they clawed not his ſoul. You are content to let me go.*

E. K. She goeth away ſomewhat bigger, and in a long Gown.

A. Soli Deo Gloria. *Amen.*

Friday, Februar. 21. à Meridie, Lasko. *Martii 2. Stylo novo.*

A. As I had talked of *Madimi*, and *IL.* to *E. K.* about Treaſure hid in *England*: and I was deſirous to have ſome advertiſement by *Madimi*, ſhe appeared.

Mad. ..... *I anſwer your inward man. I am come again.*

E. K. She is bigger than ſhe was.

Mad. ..... *I am a little grown.*

A. As concerning a medicine for my Ague, I would gladly . . . And as concerning the wife of our dear friend, the Lor . . .

Mad. ..... *I pray you, bear with me at this time: I am as willing to anſwer you (when light cometh again) as you to ask me. You may conſider of many things, I can anſwer them briefly. Such bleſſing as my Mother beſtoweth on me, ſuch I give you.*

E. K. She ſmileth.

A. God grant that his good Creatures may ſmile on me.

Mad. .....*When you know me well, you will find, I have been very charitable.*

E. K. She goeth away naked; her body being beſprent with blood; at the leaſt that ſide of her toward *E. K.*

A. Laudetur Deus Trinus & unus, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

Saturday, Februarii 22. 1584. ante meridiem. Lasko. [*Martii 3. Stylo novo.*

A. The queſtions needful to be required of *Madimi.*

1. Good counſel for my health recovering, and confirming.

2. If the Pedeſtal (for the holy Table) being here made, ſhall be carryed with us to *Cracow*, rather than to make a new there: both to ſave time, and to have our doings the more ſecret?

3. What is your knowledge and judgement of *A. L.* his wife, in reſpect of her life paſt, preſent, and to come; for we doubt ſhe is not our ſound friend?

4. It is our very earneſt deſire, that the Daniſh Treaſurer in *England*, in the ten places, (ſeiſed on by *E. K.*) might be brought hither, very ſpeedily: whereby *A. L.* might redeem *Keyſmark* and *Lasko* lands, morgaged: and alſo pay his debts in *Cracow*, and about *Cracow.*

For, elſe, neither can he come with any credit, to *Cracow*, (as he is willed) neither can he come to us, there, ſo commodiouſly, and oft, as our conferences may be requiſit. And thirdly, the day of *Keyſmark* forfeiting (without the Emperour his favourable help) draweth nigh: as in *April* at St. *George* his Day next.

A. And by your ſpeech of *England*, you give me occaſion to enquire whether her Majeſty doth cauſe my rents to be received, by my Deputy aſſigned or no?

Whether her Majeſty, or the Council, do intend to ſend for me again, *into England* or no?

And as concerning the red p . . . . which *E. K.* found with the book in *England*, what it is: And what is the beſt uſe of it, and how that uſe is to be practiſed or performed?

A. after theſe Queſtions written, and a little our praying to God for his light, verity, and help, and to ſend *Madami*, according as ſhe willed me to note many things, for that ſhe could anſwer them briefly. we uſed ſilence a while; . . . ath ſhe appeared on my right hand between me and *E. K.*

..... *Bleſſed be his name that in truth, and for the truth, ſendeth his Miniſters to inſtruct them that love Truth.* .... *Even ſo* ..... *Be not pierced too much with ſight of me.* [to *E. K.* for he looked mervallouſly earneſtly on her.]

E. K. She ſeemeth more bright than ſhe was, And to . . and to ſtand in a more bright place.

Mad. ..... *All honour be to him that liveth in Heaven and in Earth, and is mighty in all places.* Amen.

1. ..... *Your health.*

E. K. Now ſhe is gone to the place on the Cuſhions on the bench, where ſhe ſtood yeſterday. She doth now as young children do, playing with her coats,

coats; and at length ſitteth down on the Cuſhions.

Mad. ..... *Even as ſpiritual and dignified illuminations*, from aſcenſion, *and by deſcending, work the will of God, determined in all Creatures, diverſly, according to the meaſured purpoſe of the Higheſt, in diſperſing his will upon and into every one, particularly; whereby ſome become wiſe, one in this, another in that degree; other ſome mighty in works, whereby health and help, comfort and joy, is given to the faithful: Even ſo, aſcending, doth Hell infect, ſometime with error, and ſometime with infirmities: So that from Heaven ſpringeth health, from below infirmities of body and ſoul. Whereby we find two immediate powers, bringing forth two properties, The one Comfort, with Joy; The other Infection with ſorrow.*

Two immediate powers.

But this may be objected: Hath it not been ſeen, that the wicked cure diſeaſes & reſtore health? Whatſoever is of death, is ſorrow; which is the ground of ſpiritual and bodily infection ſo that evil cannot work good. How can it therefore be that the dead revive, or reſtore health? The cure therefore of all ſpiritual infection (I mean the infections of ſuch, as are ſpiritual is in reſpect of his weakneſſe, and not of his ſtrength; Becauſe Satan infecting, may become weak (whereby he cannot prevail) and ſo give health, by reaſon of weakneſſe: Otherwiſe, with power, bringing death all manner of wayes.

Δ. E. K. thought a thing, whereunto ſhe anſwered. . and he ſaid . . . my thought: ſhe anſwered .... in my degree, thoughts .... known to me. I, than an .. .. ſhe is of God and in God, tha.... the thought of man.

E. K. She ... I hear ... a buz. .. eare

..... *Theſe two immediate and ſupernatural properties are ſo dignified in Creation and Determination, that the good Angels cannot cure, or help ſuch infirmities, as are brought in by the ſubtile infection of the wicked themſelves: Unleſſe in body the immediate power of the ſecond Perſon in Trinity be adjoyned in the aid and cure of the infected body; which is the true Phyſitian. And as he took upon him man his frailty, ſo he is chief Governour over the ſame in all degrees.*

If the ſoul be infected, the Angels have no power to . . . it or make it clean: but by the will of the Father which is the Holy Ghoſt, deſcending through the Angels into the propriety of the Church: whereby the Diſeaſe is cured. Therefore, conſidering, thou art infected, not naturally, but by ſpiritual and wicked inflammation, ſtirring up thy body unto infection. We that are good Angels, cannot miniſter help unleſſe we feel the immediate power of him which is the ſecond, and the water of Life. Notwithſtanding, as we know how the infection grew, either locally or really: So can we find contrary places and things for comfort.

When Herod *was infected by the Devil to kill very Chriſt the Son of God; His purpoſe was not altered by contradiction to the Devil, but by the foreknowledge of God, which appointed* Egypt *for his ſafeguard. So it is ſaid unto thee, It is thought good thou ſhouldſt reſt at* CRACOVIA; Cracovia. *for it is a place ſanctified, both in fore-determination, and now. Therefore uſe the Sabbath, and reſt from labour: Reap now, and eat the fruit of thy labour; Preſſe the Vine, that thou mayeſt drink, and be comforted: For the promiſes of God, are not in vain; Neither are the Heavens fruitleſſe. For as it is ſaid,* Thou art not bound, *but for the ſervice of God: Neither ſhalt thou* Riches. *be enriched by Princes: but ſhalt enrich them. Fleſh may ſpeak vainly, and be without comfort: But the promiſes of God, ceaſe not, neither become uncertain.*

This year to come, *is of great blood-ſhed: prepared to ſtop the mouth of the Earth, which gapeth for ſorrow. Therefore* thou *muſt* be ſeparated, *that the promiſes of God may be fulfilled: which cometh (not at your requeſt, but at his Determination) moſt abundantly.*

Theſe Boords need not, The paviment ſhall ſerve; for it is neither the Earth, nor mans hands, (but the Finger of him that liveth,) that provoketh.

Behold .... That the power of God might be known, therefore he hath choſen thoſe that are not regarded, to the intent, it may be ſaid: Lo, This is of God. .. Haſt therefore, and ſtay not, for thy warning is great.

Thoſe that are wiſe (to ſin) in their fleſhly imaginations, are deceivers of themſelves: Which with us are not to be accuſed, but rather unknown. *For the Kingdom of Heaven is divided from Hell: and thoſe that are of Hell, are unknown from us. For as ... and ..., naturally, know not, one another, ſuch, and ſo it is of us.*

Sit tibi ſatis quod illam non novimus, neque virtutem ullam deſcendentem ab illa vidimus.

A. L. *Neither is the power of God in him, for his own ſake: but for the* Spirit *that God hath planted in him. For we have known him, and again have forgotten him. And yet we underſtand him But (I teach thee a Myſtery) by irradiation into him: and not by reflexion from himſelf. As the heavens fly from the ſtink of the infected powers, even ſo, fly thou.*

Δ. *Cacodæmon ipſius Palatinæ.* *Ganiſlay, Ganiſlay.* E. K. She calleth one, who is now come here.

E. K. He ſeemeth to have his face half like a man, and half like a woman, his body being all covered with hair, rugged.

Gan. ..... *What wilt thou with me? what wilt thou have?*

E. K. This

E. K. Madimi ſhaketh her Coates, and bruſheth her Coates with.....

Mad..... *Thus ſayeth my Mother. Beware of wilde hony, and raw fruit: The one clarified, the other ripened may become good. Thoſe that know not wine become drunken, but to ſuch as know it, it bringeth health. Even ſo, this Doctrine. For, unto him that it is taſted, being ripe, or..... or becometh comfort, and the Key of a pr..... But unto him that taſteth it wildly, and..... Worketh ſorrow. Your knowledge is not* to have, *but* to learn to..... *So that you may be, both having and learned. Small are the Treaſures of this world, in reſpect of the wiſdom that judgeth* NATURE. *For unto him that judgeth truely, what ſecret is hidden? Thoſe that ſeek the world ſhall be contemned of it: But he that flieth from her, ſhall uſe her as a ſlave, or as the ſecond mother doth her daughter. Notwithſtanding, of my ſelf, I will be more appliable unto you, then you ſhall be followers of me. For, for that* cauſe am I become childiſh. *Therefore ceaſe: He is truely wiſe, that ſayeth, God knoweth at all times what we have need of. Be not tempters. Be patient* Why God in his Miniſter, as a Childe dealeth with us.

5. *Even as thy deſire is, ſo are all things in* England. *Nothing* kept *back. But for thy ſake, ſuch as are thine, are with them friendly uſed*

6. *If thou ſhouldeſt not be called home, how ſhouldeſt thou enjoy the benefit of God his promiſe, which hath ſaid: Thou ſhalt call her back,* &c. *to her preſervation. But,* firſt theſe things muſt come to paſſe. *The* Countrey ſhall be divided, *one riſe up againſt another. Great treaſons be wrought. Yea, and one cut anothers throat: And when the greateſt troubles are, Then ſhalt thou ſave her life. Then ſhall the wall be broken down: And free paſſage ſhall be made: And ſuch as are ſkorners, and aſcend up the narrow ſteps, or ſhew themſelves on the walls, ſhall be trodden down and defaced. Here is underſtanding, ... That which thou,* E.K. *haſt, is a part of four, and is become the fifth: Yet it is none of the four,* dignified *in a Cube, whoſe root is* * 252.

..... *I will know it ſhortly. Thou haſt no power (for time is not yet come.) But muſt be brought forth ſhortly; that it may be known. ..... Made it,* was * *Holy (but it was made by thoſe that. ..... It: which* is not man, *neither any thing of wickedneſſe) which for* his ſins died, *leaſt he ſhould have been deſtroyed in the ſecond death. Revealed unto thee,* neither for thine own ſake; *nor* at thy requeſt: *But by the will of God, for a time to come.*

E. K. I pray you to tell me plainly what it is.

Mad. .... *Be content. ..... I ſpeak thus, leaſt thou ſhouldeſt ſin, God the father, the Son, and the holy Ghoſt bleſſe you.*

E. K. Now ſhe is gone, *as a mighty tall woman.* Note. *Madimi* as a tall woman now.

Δ. Veritati æternæ, ſit æterna Laus Gloria & Benedictio.

E. K. Amen.

Wedneſday, *Martii* 4. *Mane.* 1584. LASKO. *Martii* 14. *Stylo Novo.*

Δ. After my Petition made to God (at the inſtance of *A. L.* not preſent now) to know of *Moldavia* Kingdom, the ſtate to come: that is, when *A. L.* and by what means he ſhould enjoy the ſame (being before at *Mortlak*, promiſed unto him.) And at my requeſting that *Madimi* might be the Miniſter of his will therein: At length appeared *Madimi.*

Δ. Gloria Patri, & filio & ſpiritui ſancto: ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

Mad. Amen. *A certain rich man, father of an houſhold, returned, and found all things out of order: And lo, he looked up, and ſaid unto his ſervant: Ariſe, and be ready, for I will ſet my houſe in order. Go to* Aſſon, *and I will meet thee there: And he aroſe up, and went unto* Aſſon: *But his maſter came not: At length he ſaid unto him. Behold, I will not dwell h..... Remove my houſhold unto* Banal, *and he did ſo. And the ſervant prepared a feaſt: But his maſter came not., And he ſaid unto him the third time; why art thou ſorrie, or why art thou angry? ..... Oh unto me, for I am thy maſter. And he ſaid: Riſe, go unto* Molſchecks, *and thou ſhalt meet me there. But lo, thus ſayeth the ſervant, my maſter forgetteth. ..... and hath commanded me twice, and I have prepared for him, and he came not, and he ſaith unto me the third time, Ariſe, go, and I will meet thee: Thou ſhalt finde me there; But he will there alſo deceive me: And he ſent before, and behold, his maſter.... But immediately after that, the ſervants meſſenger. .... The father of the houſhold came, and he looked but his ſervant was not there. And he ſent for him, and commanded him to be .... and to be brought with violence: But the ſervant ſaid, deal not thus with me, for it is violent: But the maſter anſwered, and ſaid: What I command thee. ..... ghteſt: For ſervants have no freedom of themſelves. And it came to paſſe that after the maſter had gathered together his friends: He ſaid unto them, Ariſe up, and finde me one that is* FAITHFULL *with* OBEDIENCE. *Then he ſtretched out his hand, and he ſaid unto his ſervant. Hold, take thy reward: For, from me thou art baniſhed. How ſay you, was this Juſtice, that he did unto his ſervant?*

Δ. O Lord, we appeal to thy mercies, and we acknowledge thy judgements alwayes to be moſt juſt and true, *&c.*

Mad. *The*

Mad. *The Ark of the Lord was the Covenant of* OBEDIENCE. *Happy are thoſe that enter.*

E. K. There ſpringeth a thing before her like a Reed, but withered.

Mad. *Unto thee,* [E. K. pointing to the Reed,] *thus ſayeth the Lord, Becauſe thou canſt not endure the end of winter, Spring on, and grow: But in the midſt of* [thy] *beauty, in the midſt of ſummer, ſhall thy deſtruction be.*

A. L. *I will anoint thee before thy time, for my promiſe ſake: That thou mayeſt fall in the midſt of thine own time, for thy weakneſſe is great.*

E. K. She ſtandeth and holdeth up her hands toward heaven, and ſaith nothing that I can hear.

Mad. *Go, make haſte: All fleſh is abominable.*

E. K. She ſpeaketh another way, not toward us.

Mad. *I am ſealed, neither can I ſpeak any more.*

E. K. Now ſhe goeth away like a three cornerd Cloud.

Δ. Oh Jeſu have mercy on us. Oh King of Jews have mercy on us. Oh Conquerour againſt Hell, death, and the Devil have mercy on us.

E. K. Now is he here, who was laſt here. Are you *Nalvage*.... In the name of Jeſus. Lord be mercifull unto us, &c.

.... *Is ſealed? I am excepted.... I am commanded, and my Office is to teach.*

E. K. He turneth about with a great ſwiftneſſe, at length he ſtandeth,

Δ. O Lord, and our deſire is to be taught of thee, in thee, and for thy ſervice.

Nal. *To him to whom it is ſaid, G O: Thus, I ſay, let him be going. For God hath ſtretched out his hand, and he ſayeth, I will not pluck it back, but with vengeance.*

E. K. He turneth again.

Δ. O God, to whom is that *G O*, ſayed?

Nal. *Thou mortal man, who is the Lord of health?*

Δ The God of Heaven and Earth.

Nal. *The Lord is angry, and he ſaid unto thee,*

Be gone.

Lo, there is a day paſt. And if his own Angel had not made interceſſion for him, he had been nothing: Seal theſe things, make haſte.

Be going.

For the Lord is angry.

Δ. O God, &c.

Nal. *Thus he ſayeth.....* Lasky *hath rejoyced with an Harlot, and hath meaſured me, which am unknown: But he ſhall be rewarded.*

Δ.

A. L. *To thee it is ſaid: Make haſte, and be gone. I will* fulfill my promiſe in him for thy ſake: *But he ſhall fall, being none of thy acquaintance.*

Δ Pronounce favour and mercy on me: who in my ſin..... and ſingleneſſe of heart rejoyce to do what I can poſſibly perform.

Nal. *Thus they have ſaid againſt thee. Let him not go. Of them thus ſayeth the Lord. They ſhall tarrie where they would not. Ceaſe, write no more.*

Δ. Soli Deo, omnis honor & Gloria. *Amen.*

Δ. I was ſick of an Ague, and thereupon did ſomewhat differ, awaiting alſo for the Lord. *A. L.* His help, chiefly, with Coach, Horſe, and Money.

Δ. Vide Job. cap. 33. ecundum conjecturam meam de tribus modis Divinæ Miſericordiæ, erga homines, &c.

Monday, Martii 9. Hora 9. Mane receſſimus a ..... & prima nocte fuimus apud Petr.....

Tueſday, 10.

Wedneſday, 11.

Thurſday, 12. .... At *Michow* we lodged at night.

Friday, Martii 13. We came to *Cracow*, circa tertiam a Meredie, and were lodged in the Suburbs by the Church at..... Where we remained a ſeven night, and then (I and my wife) we removed to the houſe in St. *Stephens* ſtreet, which I had hired for a year, for 80 gylders (of 30 gr.) And Maſter *Edward Kelly* came to us on Fryday in the Eaſter week (by the new *Gregrian* Kalendar) being the 27 day of *March*, by the old Kalendar: but the ſixth day of *April*, by the new Kalendar, Eaſter day being the firſt day of *April* in *Poland*, by the new *Gregorian* inſtitution.

CRACOVIA. Martii 13. An. 1584.

Omnis Honor, Laus, Gloria & Gratiarum Actio, ſit Deo Noſtro Omnipotenti, Trino & uni nunc & ſemper. Amen. Δ.

MEN-

MENSIS MYSTICUS SAOBATICUS,
Pars prima ejuſdem.

Tueſday morning, Anno 1584. *Aprilis* 10. *ſtilo novo Gregoriano.*
CRACOVIÆ.

AFter our divers prayers and conteſtation of our humility, obedience, and credit in theſe Actions: and being come now to *Cracovia*, the place ſanctified, whereunto we were willed to make haſt, *&c.* At lenth appeared *Nalvage.*

E K. He hath a Gown of white ſilk, with a Cape with three pendants with taſſels on the ends of them all green: it is fur, white and ſeemeth to ſhine, with a wavering glittering. On his head is nothing, he hath no berd. His phyſiognomy is like the picture of King *Edward* the ſixth; his hair hangeth down a quarter of the length of the Cap, ſomewhat curling, yellow. He hath a rod or wand in his hand, almoſt as big as my little finger: it is of Gold, and divided into three equal parts, with a brighter Gold than the reſt. *He* ſtandeth upon his round table of Chriſtal, or rather Mother of Pearl: There appear an infinite number of letters on the ſame, as thick as one can ſtand by another. the table is ſomewhat inclined on one ſide: he ſtandeth in the very middle; his garment covereth his feet: his breaſt ſeemeth ſmooth as the down remaining of a Swan, when all the feathers be off, ſo is his neck, *&c.* He is lean and long-viſaged.

A. The infinite mercies of God be on us: and the light of his countenance ſhine on us; and his favourable countenance be on us.

Nal. ..... *Amen, unto him that is, and was, and liveth for ever.*

E. K. He looketh earneſtly on his table, and turneth him to view it.

Nal. ..... *All things are in order. Thus ſaith the Meſſenger of him. which is the God of Wiſdom. Is your worthineſſe ſuch, as you can merit ſo great mercy? or are your veſſels cleanſed, and made apt to receive and hold the ſweet liquor, pure underſtanding it ſelf?*

A.

Hath the Sun entred into your bowels, or have you taſted of the night-dew? Where are your wedding Garments; or after what ſort do you provide for your marriage? Unſeaſoned you are and withered fleſh, partakers of thoſe things which make you holy: through which partaking and the ſecret providence of him that is the Higheſt, you became dignified to the end, and are ſufficiently waſhed for the time of entrance. O ſtiff-necked people you deſerve nothing, and yet you have the hire of ſuch as labour. But, what, can corruption be partaker of thoſe things that are incorruptible? or man, which ſavoureth in himſelf, can you ſavour alſo of the Almighty.

O you weaklings, O you of no faith, O you Cankers of the earth; Where is the ſhame you have; Where are the tears you let fall; Where is the humility you are taught to? Nay you are ſuch as ſay in your hearts; if the Spring be fair, the Harveſt is like to be good: If theſe thing come to paſſe, it is the finger of the Lord. But ſuch is your imperfection, ſuch are the fruits of the fleſh, and the vanity of mortality.

Notwithſtanding, conſider that you are ſervants: Do therefore the will of your Maſter. You are become free: Be faithful and thankful to him that is the giver of liberty: Nay you are become children: partakers of the counſel of him that ſitteth and ſeeth, and ſaith I am. *Therefore be ſober, faithful, and waver not, for the inheritance of your Father is great: your freedom is without recompence, and your Maſter the King of Juſtice.*

Where are the people, or in what generation did they dwell, that hath been thus acquainted and drawn into familiarity with the true Servants and Angels of God? Unto whom have thoſe myſteries been opened? Is it not ſaid, of thoſe that are ſanctified, The Lord appeared unto them in a viſion: But he cometh to you when you are awake: Unto them he came unlooked for, unto you he cometh requeſted. Ariſe up therefore, and be not forgetful what the Lord hath done for you; for the things of this World are not, until they be done, neither is there any thing aſſured, but by the end.

The End maketh all.

Faith.

It was ſaid unto Abraham, *And I will deſtroy them. He believed it; but he asked not,* when. *Great is the reward of Faith; for it giveth ſtrength:* But thoſe that are faithful are not of this world. *Notwithſtanding, you have ſaid, (as it was ſaid by the Diſciples to Chriſt, when they were yet unpure, and blind)* When ſhall theſe things come to paſſe? *Lord, what is meant by this, or that?*

When Faith.

Simple Faith excelleth all Science. For, Heaven and Earth ſhall periſh in their corruption: But the voices of the Lord, much more his promiſes, are become Angels for ever: For as the Sun begetteth in the earth, and is father of many things that live in corruption and have end: So is the God of Heaven, the bringer forth and begetter of things celeſtial with life and for ever. For why, Dixit & factum eſt, *Every Idea in eternity is become for ever, and what is* thought, is become a living creature. *I teach you a myſtery.*

Idea.

As the tree in ſappy life, watering her ſelf throughly, bringeth forth the ornaments of her own beauty: So the ſpiritual part of man being good and dignified, burniſheth himſelf, with his ſound and faithful thought: *I mean the glory and ſhew of his own beauty; for the ſoul of man groweth, either with beauty to ſalvation, or with diſhonour and filthineſſe, to damnation.*

I have done my Commandment. I have as a Schoolmaſter warned you, and as a friend counſelled you: I will alſo teach you.

[*E. K.* He ſpeaketh in a thin ſmall voice.]

Δ. He uſed a great pauſe, and ſilence.

E. K. He ſtandeth and pointeth with his rod to the letters of his Table, as if he made ſome account or reckoning. He went out of the middle, and meaſured how many ſteps it is about.

Nal. ..... *Pater, Filius, Spiritus Sanctus: Fundamentum, ſubſtantia, & principium omnium.*

[*E. K.* Thought in his minde, *rerum*, and he anſwered his thought, ſaying, What need I ſay *rerum*? The Grammarians will be on my ſide. *Omnium*, is more than to ſay *omnium rerum*.]

E. K. This ſeemeth to be ſpoken by ſome other, in my imagination.

Nal. ..... Omnium, *is the thing that is my charge.*

E. K. *He ſtill conferreth place to place, &c.*

So. *E. K.* Now he ſtandeth ſtill.

Corpus omnium .... *E. K.* He pointeth to the whole or round table which he ſtandeth on.

1. *The ſubſtance is attributed to God the Father.*

2. *The firſt circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.*

3. *The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghoſt. Lo, the beginning and end of all things.*

E. K. He ſtill counteth and conferreth places and letters together.

Nal. ..... *Lo, it is divided into 4 parts: whereof two are dignified: one not yet dignified, but ſhall be: the other without glory or dignification.*

E. K. He ſeemeth to point to ſome diviſions.

Nal. ....., *Underſtand God, as the ſubſtance of the whole, (as above ſaid.)*

E. K. He counteth again.

Nal. ..... *The ſubſtance of this part is called* Vita.

E. K. He pointeth to the uppermoſt part.

Nal. ..... *Called* Vita Suprema. *See here three ſmall lines.*

[*E. K.* Thoſe three ſmall lines appear in the uppermoſt parcel.]

Say ... *Gaudium*, [pointing to the uppermoſt line.

Say ... *Præſentia* [pointing to the ſecond.]

..... *Laudantes* or *Triumphantes* [pointing to the third.]

E. K. Now

E. K. Now he beginneth to account in the ſecond portion,

Nal. ..... *The Continent*, Vita. [He counteth again.

E. K. The four portions are of equal wideneſſe, but not of equal clearneſſe; and that about the center is of ſuskiſh or leadiſh colour.

E. K. Now he ſheweth three ſmall lines in the ſecond portion. *He* ſeemeth to ſpeak to himſelf ſomewhat.

Nal. ..... *Say* ..... Poteſtas .... *to the firſt line pointing.* Motus ..... *to the ſecond*; Miniſtrantes ..... *to the third.*

E. K. Now he proceedeth to the third circular portion.

Nal. ..... *This Continent is alſo* Vita [*pointing to the third portion*] non dignificata, ſed dignificanda.

Nal. .... *See* .... E. K. *There are alſo three lines,* Actio ..... *in the firſt line.* Factum ...: *in the ſecond.* Confirmantes ..... *in the third.* *Sirha, this is true Logick.*

[A. He ſaid ſo to E. K. who now gave himſelf to ſtudy Logick diligently.]

E. K. Now he ſtandeth trembling.

Nal. ..... *Oh qualis eſt Juſtitia inter miſeros?*

A. ..... Sed, mors eſt quæ peperit hanc vitam.

Vita eſt etiam hæc, ſed quæ peperit mors.

Say ..... *Luctus* .....
Diſcordiæ .....
Confundantes .....
} Here ſeem three lines alſo.

Thoſe that do their duty ſhall receive their reward. *Let my diligence teach you diligence.*

Be not angry, becauſe you do not underſtand: Theſe be means to underſtand. E. K. confeſſed that he was very angry. To E. K.

Nal ..... *Pray unto God, for I am reſiſted.*

A. Deus in adjutorium noſtrum intende, &c.

Say .... *Vitæ Suprema.* [pointing to the uppermoſt line of all.] *I find it (by addition) in this Language,* I ad, *but written thus, toward the left hand, in three angles*

I d
a

Say ..... *Gaudium* ..... *Moz.* *I find it is a name aſcending and anſwereth to the two extremes of* I ad *in this manner.*

I d z
a o
m

A. I pray you, is *Mozod*, a word of three letters, or of five?

Nal. ..... *In wrote three, it is larger extended.* [A. z extended is *zod.*]

A. Will you pardon me if I ask you another queſtion of this extenſion?

Nal. ..... *Say on:* Moz *in it ſelf ſignifieth Joy; but* Mozod *extended, ſignifieth* the Joy o God.

A. No word in his radical form is extended.

Nal. ..... *Theſe doubts will at length grow eaſie.*
Præſentia ..... I find it called *Zir.*

So..... I d z
a o i
m z r

This Leſſon is greater than any that was learned in *Cracovia* this day.

Nal. ..... *Potentia* .....But ſay, *Vita ſecunda.* I ad *but thus.*

I d z s a i
a o i g o d
m z r v r r
b n a
d a z a
i a B d i

I will teach you here after the diſtinction of them.

Δ. You mean of *I ad* diverſly ſignifying.

Say ..... Poteſtas ..... *I find it* Bab. *It doth aſcend from the right hand to the left.*

Motio ..... *I find it* Zna.

They will not fall out ſo, but they will fall out well enough.

Nal. ..... *Vita tertia.* ..... I ad.

Δ. I pray you, what is of *Miniſtrantes?*

Nal. ..... *Look you to your Charge.*

Actio ..... Sor

Factum ..... Gru

...., Vita, quæ etiam eſt mors.

I ad

Lucius ..... Ser

Diſcordia ...., Off

f	o	s
s	e	a
r	d	i

If the order of the Table be ex ſpiritu Sancto,

The ſubſtance of the Father; How ſhall we gather the Circumference, which is the Son?

The Son is the Image of his Father: Therefore, in his death, he muſt be the Image of his father alſo.

If ſubſtantia *be in* forma Crucis, *then the Son is the Image of his Father.*

..... *Laudantes* ..... *Luach.*

Δ. The reſt I pray you to deliver us.

Nal. ..... *Bear with me, for it is eaſie for you, but hard for me.*

Miniſtrantes ..... *Lang.*

Confirmantes ..... *Sach.*

Δ. Now.

Nal. ..... *When I know, you ſhall.*

Δ. As *Sach.*

God be merciful to man.

It is ſo terrible, that I tremble to gather it.

Confundantes ..... *Urch.*

		h	c	r	v	
	i	d	z	s	a	i
l	a	o	i	g	o	d	h
v	m	z	r	v	r	r	c
a	b	n	a	f	o	s	a
s	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

Thus I have made plain this body *generally: The* particulars are long, hard, and tedious.

Thy name be bleſſed, O God, which canſt open a means, whereby thy powers immediate may be opened unto man. Power, glory, and honour, be unto thee, for thou art the true body of all things, and art life eternal.

E. K. Now he is ſuddenly vaniſhed away with the Table.

Deo noſtro ſit omnis laus & gratiarum actio nunc & in ſempiterna ſeculorum ſecula. Amen.

Thurſday, Mane, Aprilis 12. 1584. *Cracoviæ.*

Δ. Some delay upon our prayers made, at length appeared *Nalvage* in ſhape and attire as laſt before: He ſtandeth ſtill.

Nal. ..... *Benedictum ſit nomen Domini in æternum.*

Δ. Amen.

Nal. ..... Audite mei fratres patienter.

The Godhead in his ſecret judgement keeping in his Almighty boſom, the image and form of all things, univerſally, looked down upon the Earth; for he ſaid, Let us now go down among the ſons of men: He ſaw that all things grew contrary to their creation and nature; either keeping their dignities and ſecret vertues ſhut up in obſcurity, or elſe riotouſly periſhing, through the imbecility and frowardneſſe of ignorance: So that it was ſaid, Behold, I delight not in the World: The Elements are defiled, the ſons of men wicked, their bodies become dunghills, and the inward parts (the ſecret chambers of their hearts) the dens and dungeons of the damned: Therefore I will draw my ſpirit from amongſt them, and they ſhall become more drunken, and their ignorance ſuch as never was: No, not ſince the fall of heavens.

Antichriſtus. *For, lo, the time is come,* And he that is the Son of Unrighteouſneſſe, is and liveth: *Unto him therefore ſhall be given ſtrength and power: and the Kings of the Earth ſhall become mad: yea, even raging mad; yea even in the third madneſſe, and that in the depth of their own imaginations; and I will build my Temple in the Woods, yea even in the Deſert places; and I will become*

become a Serpent in the wilderneſſe : for I have tucked up my garments and am fled away, and She *ſhall mourn on the Mountains without comfort.* In the wilderneſſe.

Lo, the Thunder ſpake, and the earth became miſty, and full of fogge, that the Soul of man might ſleep in his own confuſion. The ſecond Thunder ſpake, and there aroſe ſpirits, ſuch as are for Sooth-ſayers, Witches, Charmers, and Seducers : and they are entred into the holy places, and have taken up their ſeats in man. [Woe be unto the earth therefore : For, it is corrupted. Woe be unto the earth, for ſhe is ſurrendred to her adverſary : Woe be unto the earth, ſhe is delivered into the hands of her enemy : Yea, Woe be unto the ſons of men, for their veſſels are poyſoned. But even then ſaid the Lord, Lo, I will be known in the wilderneſſe, and will Triumph in my weakneſſe.

And lo, he called you, and you became drunken, and fooliſh with the ſpirit of God : And it was ſaid Deſcend, for he calleth, and hath called : and Raphael *that brought up the prayers deſcended : and he was full with the power, & ſpirit of God: and it became a Doctrine,* ſuch was never from the beginning : *Not painted, or carved : filed, or imagined by man, or according to their imaginations, which are of fleſh : but ſimple, plain, full of ſtrength,* and the power of the holy Ghoſt : *which Doctrine began, as man did, nakedly from the earth : but yet, the image of perfection. This ſelf-ſame Art is it, which is delivered unto you an infallible Doctrine, containing in it the waters, which runne through many Gates :* even above the Gate of Innocency, *wherein you are taught to finde out the Dignity and Corruption of nature : alſo made partakers of the ſecret Judgements of the Almighty to be made manifeſt, and to be put in execution. Which knowledge in you is to be made perfect : two wayes, by power, mediate, and immediate. Immediately from God, in reſpect of his will, and ſecret Judgements, as unto the Apoſtles. By means and tradition, as from us, opening the ſubſtance* and body of nature, according to our own image, which is the thing I have now in hand. *I am therefore to inſtruct and inform you, according to your Doctrine delivered, which is contained in* 49 *Tables. In* 49 voyces, *or* callings : *which are the* Natural Keyes, *to open thoſe, not* 49. *but* 48. *(for One is not to be opened) Gates of underſtanding, whereby you ſhall have knowledge* to move every Gate, and to call out as many *as you pleaſe, or ſhall be thought neceſſary, which can very well, righteouſly, and wiſely, open unto you the ſecrets of their Cities, & make you* underſtand perfectly the contained in the Tables. *Through which knowledge you ſhall eaſily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compaſſe of Nature, and of all things which are ſubject to an end.* Raphael. This Doctrine. 48 Keyes, or calls, and their uſe.

But behold, this charge of mine is tied unto time : *Therefore be diligent to learn, diligent to hear, and that with patience : For it is neither a free School, nor a School of continuance. For as power is not given unto me* beyond the firſt day of *Auguſt* next, *ſo have you* no ſtrength to learn *after*, becauſe I am the ſtaff of your Doctrine. Note. Take time while time is, for time will away. Auguſt next.

Nal. ..... *I am for the comfort of the world, and not for the hindrance : Thus ſayeth the Lord. To them that have Harveſt let them reap, and unto ſuch as have labour let them work. As for me, I am tied to time,* and am ready at all times : *For I meaſure not your night, nor day.*

A. Thanks be unto the higheſt.

Nal. ..... *Ceaſe now with me, for no more deſcendeth.*

Soli Deo Honor & Gloria.

After-noon, the ſame Thurſday. ..... After ſome ſhort Ejaculations of prayers to God, there appeared a great black maſty Dogge : with whom I would have nothing to do, but expect *Nalvage*. He ſaid, that he was *Nalvage*. We rebuked him as an Hell-hound. At length he departed, and *Nalvage* appeared ; but brighter then to day. An illuding wicked ſpirit.

Nal. ..... *Have you thoſe things I told you to day?*

A. We have them in record and minde.

Nal. ..... *Read them.* .....

A. I did read them.

E. K. He laugheth, ha, ha, ha, &c. a great laughter : He hath alſo a Table, but ſeemeth not to be like the former Table of *Nalvage*. There are ten, or eleven diviſions in this Table, as was not in the former Table.

A. If thou art *Nalvage*, proceed in the Doctrine of wiſdom, if thou art not *Nalvage*, depart in the name of Jeſus.

..... *I have free will, and therefore I will be here.*

A. Now I doubt nothing, but thou art a deceiver. [*Audite :*] The ignorance of the wicked becometh duſt : which ſhewing it ſelf is ſwept out of doors, and thrown on the Dung-hills. A voyce on the one ſide.

E. K. Now appeareth one like true *Nalvage*.

Nal. ..... *Even ſo is it of the* [ ] *for thou haſt opened thy blaſphemy : and being diſcovered, art become more accurſed : Therefore becauſe thou art accurſed, thou art not dignified ; but become* a Veſſel of iniquity : And therefore haſt no *free-will. For, free-will either is, or is in ſtate to be dignified. Therefore, as duſt I ſweep thee out : and caſt thee into that Dunghill, which is the place of the greateſt woe : the Dunghill, and the reward of the unrighteous. And, becauſe* Free-will.

thou

thou haſt thruſt thy ſelf into the Judgements of the Lord : and haſt heard the ſecrets of the Almighty : Therefore I ſeal thee tanquam truncus in Infernum.

E. K. He ſtriketh him with an yern, like a pair of tongs; in form of a Mould to caſt Pellets in : griping his brain and underchaps, and ſo he fell down and diſappeared : and in his place came *Nalvage*.

E. K. Nalvage maketh curſie toward the four quarters of the world.

Nal. ..... *My* Us *is as good as thy* Um.

E. K. In his heart thought that it might be, that *now one Devil maſtered another*, and thereupon ſaid *Um*.

E. K. He is now accounting again on his Table as he did before.

Nal. .... *Vnto this Doctrine belongeth the perfect knowledge, and remembrance of the myſticall* Creatures. *How therefore ſhall I inform you, which know them not ?*

△ Forth Characters.

△. Mean you as *Babyon Boboyel*, &c.

Nal. ..... *The Characters, or Letters of the Tables.*

△. You mean the myſtical Letters, wherein the holy book is promiſed to be written : and if the book be ſo written and laid open before us, and then you will from Letter to Letter point, and we to record your inſtructions : Then I truſt we ſhall ſufficiently underſtand, and learn your inſtructions.

Nal. .... *Alſo in receiving of the calls, this is to be noted : that they are to be uttered of me, backward : and of you, in practiſe, forward.*

Backward. These calls.

△. I underſtand it, for the efficacity of *them* ; elſe, all things called would appear : and ſo hinder our proceeding in learning.

Nal. ..... *D P C E T E I R S M S S S*
24. *E S A I I M M N S E S.*

E. K. All this was in one line; in the lowermoſt portion : and lowermoſt line thereof.

Nal. ..... *I E E E E T N O E D M E T M M M*
27. *M M D M A E T S E A M.*

E. K Now he ſtandeth ſtill.

Nal. ..... *A E R T I S A N S S E A S D M M S E A O A*
43. EVIIII. *V I I I I A O A O I I V I T S E I T T*
S D A I N.

E. K. Theſe ſeemed to be taken out of divers lines, in the three lower portions ; but none out of the uppermoſt, or fourth.

Nal. ..... *R S H D D S R R E S O L S N R E R E E*
S F R H E I E E E E I E E O E T I S O E
R T T H D E O I S E O E S M E T F E D E
81. *T S E E E E E R S E S E O R S M E T*
D. R. F E D E T S E E E R S E
)(*E E R*
I or F. *S I S E H E N O E S M E F S F E E D I* [I E] *O E*
[I E] *S S S I S E O E S H E*
D S D F T E I E O R S O E D H T E T
Whereſoever O followeth, it may be E or I. *O E S H E O T R T E R E O E H S E R*
E E I R E S R I S O E H E E D E I E H E
D T R N D D H D N.

The reſt of this *Leſſon, the next morning.*

△. After the correcting of certain places before in the Letters he ſaid. I feel no more.

△. Thanks and honour be to the higheſt for ever. *Amen.*

Fryday morning, *Hora* 8½. *Aprilis* 13. Cracoviæ.

Not long after my Invitation, *Nalvage* appeared, *Nutu Dei.*

Nal. .... *Our peace, which is* Triumphing patience, *and glory be amongſt you.*

△. Amen.

Nal. .... *It*

Nal. .... *It may be ſaid, can there be patience in the Angels, which are exalted above the aire? For, ſuch as were of errour have their reward: Yea, forſooth my dear brethren. For there is a* continual fight *between us and Satan, wherein we vanquiſh by patience. This is not ſpoken without a cauſe: For as the Devil is the father of Carping, ſo doth he ſuttlely infect the* Seers *imagination,* mingling unperfect forms with my utterance: *Water is not received without aire, neither the word of God without blaſphemous inſinuation. The ſon of God never did convert all, neither did all that did hear him, believe him. Therefore,* where the power of God is, is alſo Satan: *Lo, I ſpeak not this without a cauſe, for I have anſwered thy inſection.* Patience.

Δ. E. K. Had thought that Angels had not occaſion of any patience, and ſo was his thought anſwered.

Nal. ..... *I finde the Soul of man hath no portion* in this firſt Table. *It is the Image of the ſon of God, in the boſome of his father, before all the worlds. It comprehendeth his incarnation, paſſion, and return to judgement: which he himſelf, in* fleſh, *knoweth not; all the reſt are of underſtanding.* The exact Center excepted. The firſt Table. The Center Table.

A (*Two thouſand and fourteen, in the ſixth Table, is*) D
86. 7003. *In the thirteenth Table is* I.
A *In the* 21th. *Table.* 11405 *downward.*
I *In the laſt Table, one leſſe then Number. A word,* Jaida *you ſhall underſtand, what that word is before the Sun go down.* Jaida *is the laſt word of the call.*
85. H 49. *aſcending* T 49. *deſcending,* A 909. *directly,* O *ſimply.*
H 2029. *directly, call it* Hoath.

225. *From the low angle on the* right ſide. Continuing in the ſame and next ſquare.
D 225. [*The ſame number repeated.*
A *In the thirteenth Table,* 740. *aſcending* in his ſquare.
M *The* 30th. *Table,* 13025. *from the low angle in the left-ſide.*
84. ..... *In the ſquare aſcending.*
Call it Mad.

O *The* 7th. *Table,* 99. *aſcending.*
C *The* 19th. *deſcending* 409.
O *The* ... 1. *from the upper right angle, croſſing to the nether left, and ſo aſcending* 1003.
83. N *The* 31th. *from the Center to the upper right angle, and ſo deſcending* 5009.
Call it Noco.

Be patient, for I told you it would be tedious.
O *The* 39th. *from the Center deſcending, or the left hand,* 9073.
D *The* 41th. *from the Center aſcending, and ſo to the right upper Angle,* 27004.
R *The* 43th. *from the upper left Angle to the right, and ſo ſtill in the Circumference,* 34006.
I *The* 4 th. *aſcending,* 72000.
82. *In the ſame Table deſcending the laſt.*
Call it Zirdo.

P *The* 6th. *aſcending* 109.
A *The* 9th. *aſcending* 405.
81. L *The* 11th. *deſcending* 603. .....
Call it Lap. Δ. Her, he ſtroke the Table on Saturday action following at my reading over of it backward.

E *The* 6th. *from the right Angle uppermoſt to the left,* 700.
G *The* 13th *deſcending,* 2000.
R *The* 17th. *from the Center downward,* 11004.
80. O *The* 32th. *deſcending from the right Angle to the Center,* 32000.
Z 47th. 194000. *deſcending. Call it* Zorge. [*Of one ſyllable.*]

A 19th. *from the left corner deſcending,* 17200.
79. A 24th. *from the Center aſcending to the left Angle,* 25000.
Q *The ſame Table aſcending,* 33000.
Call it Q A A. [*Three ſyllables with accent on the laſt* A.]

E *The ſecond Table,* 112 *aſcending.*
L *The* .....th. *deſcending* 504.
C *The* 19th. *Table deſcending* 1013. [*That* C. *is called* C *Minor.*]
I *The* 13th. *deſcending,* 2005.
C *The* 14th. *deſcending,* 2907. *Call it Cicle.* 7877.

E. K. Now is he kneeling, and praying with his Rod up

76. O *The* 4th. *aſcending to the left Angle,* 390.
D *The* 5th. *deſcending* 812.
O *In the ſame deſcending,* 902. *Call it* O D O. Δ. Here he ſtriketh again on Saturday.

N. *The*

N *The* 9th *deſcending* 804.
A *The* 11th *deſcending* 2005. ..... *This* A *may be an* A *or an* O.
75 R *The* 14th *deſcending* 5006.
M N *The* 16th *deſcending* 12004 : *be corrected it* M.
A *The* 20th *deſcending* 17006. Zamran.
Z *The* 32th *deſcending* 40006. *Call it* Zaniran.

I give it faſter unto you, than I received it. E. K. *thought it.*

T *The* 4th *deſcending* 212 ..... *This may be* T *or* D.
74 O *The* 6th *aſcending from the center to the left corner* 1907.
Call it O D ..... *or* O T.

73 A *The* 9th *aſcending* 500
C *The* 10th *deſcending* 602 *Call it* C A, [Δ. *two ſyllables.*]

R *The* 16th *aſcending* 22006. E *muſt come after* R : *but without number, and ſo, it is* Zacare.
A *The* 19th *deſcending* 23012.
72 C *The* 30th *aſcending* 30006.
A *The* 39th *from the left angle deſcending* 42012.
Z *The* 46 th *aſcending* 312004. *Call it* Zacar.

Uſe your time of refreſhing, and return Deo gratias reddamus immortales.

The ſame Friday after Noon, *circa* 3. *horam.*

After a ſhort requeſt made by me to Chriſt for wiſdom, and verity to be miniſtered by *Nalvage*; he appeared and ſpake much to E. K. which he expreſſed not to me: but at length confeſſed that he gave him brotherly counſel to leave dealing as an Idolater or Fornicator againſt God, by asking counſel of ſuch as he did.

E. K. confeſſed that he had been that day, and ſome dayes before, dealing by himſelf after his manner, to underſtand of my Lord *Laskie*, and of other matters of *Lasko*, and left his queſtions in his window written. *Nalvage* told him the devil had now taken away his queſtions. E. K. went down to ſee if it were true, and he found it true.

Nal. ..... *Pray* ..... Δ. We prayed.

There is an error in the laſt, not in the Number, but in the Letter. I will firſt go through the Letters, and after come to the Numbers. How many words have you received this day?

Δ. Thirteen, whereof *Iaida* was ſaid to be the laſt of the call.

Nal. ..... *They be more worth than the Kingdom of* Poland. *Be patient, for theſe things are wonderful.*

N (*The number muſt needs go to*) *the ſixth, deſcending* 309.
A *The* 7th *aſcending* 360.
71 O *The* 9th *aſcending* 1000.
O *The* 13th *aſcending* 1050.
V *The* 17th *aſcending* 2004. *It is* Vooan. *It may be ſounded* Vaoan.

Adde thoſe laſt Numbers
Δ. ———

309
360
1000
1050
2004
4723

Vooan *is ſpoken with them that fall, but* Vaoan *with them that are, and are glorified.* The devils have loſt the dignity of their ſounds.

Δ. They make 4723.

Nal. ..... *It is called the Myſtical roote in the higheſt aſcendent of tranſmutation.*

Δ. Theſe phraſes are dark; when it ſhall pleaſe God they may be made plain.

Nal. ..... *It is the ſquare of the Philoſophers work.*

Δ. you ſaid it was a roote.

Nal. ..... *So it is a roote ſquare.*

Δ. The ſquare thereof is 22306729 ....

Lapis philoſophorum magna projectionis.

The word is, by interpretation, Ignis vera mater. *The vain Philoſophers do think it doth beget bodies: but in truth, it conceiveth, and bringeth forth.*

70 D *the fifth, aſcending,* 4.
O *the* 39, *aſcending,* 7806. *call it* O D. [Δ. *drawing the O long.*]

E L 17 (*not* 17 *the firſt, but* 17 *and the thirdth: for it is of the thirdth: and* 17 *it*
L *et may be of them both*) *aſcending*, 419.
69 O O *the* 18 *aſcending* 2017 .... *this* O *muſt be ſounded as* A.
T M M *the* 24 *from the center to the left angle, aſcending*,
5069 ... T *muſt be inſtead of* M.
L A A 30 *deſcending*, 9012.
A I I *the* 35 *aſcending*, 15079.
B P P *the* 43, *from the center to the left angle, deſcending* 159068. Averſed.
Call it Piamo el. *It is* Piatel Baltale *to be ſounded.*

As the ear is the chief ſenſe; ſo, being infected, it is the greateſt hindrance. Many there be that thruſt themſelves between you and me: *and they are increaſed.* Power is given again to the Shew Stone; and thou ſhalt not be hindred. Note Interrupters.

A. Shall I preſently bring it forth?

Nal..... *As thou wilt.*

A. I brought forth the Stone, and it ſeemed marvellouſly brighter than before it was wont to appear.

E. K. He ſeemeth to pray.

E. K. There appeareth to me in the Stone *Michael* as he was wont to appear, with his ſword in his hand, and in a long white garment, *&c.*

Mich. ..... *I am the ſtrength of the Higheſt, and the mighty arme of him that is Almighty: your fellow ſervant, and the meſſager of the Higheſt: The powers of the earth have riſen up againſt you:* But you ſhall prevail, and this Doctrine ſhall be delivered as is promiſed, and according unto time. *But pray earneſtly; for lo, the whole hoſte of Angels, ſuch as are bleſſed, have cryed unto the Lord, ſaying; Not ſo Lord: Thy bread is torn in pieces, or reproachfully eaten.* God his promiſe ſhall be performed.

Thus therefore ſaith the Lord, Be patient, for the place is holy, *and the power of the Higheſt is amongſt you. Receive willingly:* for he that is offended is ſmitten. *Be comforted, and beware of deceivers: for the power of the wicked is increaſed, and is become mighty:* But into this veſſel ſhall enter no unclean thing, nor for this time onely, but for ever. The dignification of the Stone.

Unto thee Nalvage *thus ſaith the Lord, gather up thy wings and enter: Do as thou art commanded,* and be multiplied. *Be comforted;* for Gabriel ſhall aſcend *and ſtand before the Lord, and ſhall have power and deſcend: and he ſhall be yoked unto thy loynes, and thou ſhalt become mighty; that thou mayſt open the wonders of the Lord with power.* Be multiplied. Gabriel.

E K. Now is *Nalvage* come into the Stone.

Mic. ..... *Be comforted, be comforted, be comforted my brethren in the God of Hoſts: for your* comfort is and ſhall be of the Holy Ghoſt. *Therefore let peace be amongſt you, and be no more babes; for wiſdom dwelleth not amongſt children. The peace of God be amongſt you: And thus much I have comforted you.* The holy Ghoſt.

E. K. He is gone.

E. K. Now here is another.

A. It is *Gabriel* that came to *Daniel.*

Gabr..... *I did ſo, and I am that* Gabriel, *and the World beareth witneſſe of my coming. You rebellious windes, you deceivers of the righteous, you naked ſubſtances and things lighter than the windes, know not you that the God of your creation hath rewarded you, know you not your own weakneſſe, know you not your* ſtate of no return? *I ſay headlong you all* (*without reſiſtance*) *fall down to your places: Be gone, ſink, for I am of* power, *and do* prevail.

Behold he hath placed darkneſſe behind him, *and hath made the lights of heaven as the Lamps of his beauty. Go you that are confounded without return;* for the name of our God in his determination is invincible.

This night is a Sabbath, and a ſcourge to the wicked.

Nal. ..... *I promiſed to expound you a word, the firſt you had to day, but the laſt. It ſignifieth,* of the Higheſt.

E. K. His Table now appeareth very evidently to me, as that I could paint it all.

Ceaſe for this time, for it is a time of ſilence, for the wicked are confounded: in the morning early you ſhall be taught plentifully: for my power is become a hundred and fifty; and I will finiſh my charge, long before the time appointed. Note.

Gabr. *We are alwayes preſent until the promiſe be ended. Reſt in peace.*

E. K. *Gabriel* ſeemeth *to be all in compleat harneſſe, like ſkales of a Fiſh from*

Note this form of *Gabriel* at this occaſion.

the arm-pits downward; with a Spear in his hand, all of fire, about a two yards long.

△. The peace of God, and his mercy, be on us now and ever. *Amen.*

△. If it ſhould not offend you, I would glady ask your knowledge of the Lord *Albert Laskie* our great worldly friend, and that for the ſervice of God, if he be paſt the chief danger of his preſent infirmity, *&c.*

Al. Laskie. ..... *When we enter into him, we know him; but from him, he is ſcarce known unto us: as of him of whom it is ſaid,* he hath conſented with an Harlot: *we know not the end of God his juſtice which is upon him.*

His prayers are come to the ſecond heaven, neither hath any received remembrance of him: But we will pray unto God to be merciful unto him, and that for thy ſake; *Becauſe thou ſhalt not* be made a laughing-ſtock to the wicked. *Pray thou for him, that thou mayſt* work in him that which he worketh *not for himſelf.* Hold up thy hands for him; *for it is a lawful and a charitable thing:* For God hath granted thee a force in prayer: But be patient *and humble.*

Prayer for *A. L.*

God his gift to △ in prayer.

We with thee, give thanks and laud unto the Lord.

Ceaſe.

△. Laudes Deo noſtro inceſſanter reddantur. *Amen.*

Saturday, *Aprilis* 14. *Mane.* Cracoviæ, 1584.

△. Oratione Dominica finita, & brevi illâ oratione Pſalmi 33. inſpecto Chryſtallo apparuere utrique *Gabriel* & *Nalvage.*

E. K. They kneel, as though they were in confeſſion one to another, and .... about half a quarter of an hour.

Gabr. .....) *after me.*

Prayer. *O beginning and fountain of all wiſdom, gird up thy loines in mercy, and ſhadow our weakneſſe; be merciful unto us, and forgive us our treſpaſſes: for thoſe that riſe up ſaying there is no God, have riſen up againſt us, ſaying, Let us confound them: Our ſtrength is not, neither are our bones full of marrow. Help therefore O eternal God of mercy: help therefore O eternal God of ſalvation: help therefore O eternal God of peace and comfort. Who is like unto thee in altars of incenſe? before whom the Quire of Heaven ſing,* O Mappa la man hallelujah: *Viſit us O God with a comprehending fire, brighter than the Stars in the fourth heaven. Be merciful unto us, and continue with us; for thou art Almighty: To whom all things of thy* breaſts *in Heaven and Earth, ſing glory praiſe and honour, Saying, Come, Come, Lord for thy mercy ſake. Say ſo unto God kneeling.*

△. I repeated it, kneeling, and *E. K.* likewiſe kneeling.

E. K. They both kneel down again, and put their foreheads together. *Gabriel* ſeemeth to ſit in a chair on the one ſide of *Nalvage* about 30 yards off, on *Nalvage* his left hand. *Nalvage* ſtandeth.

Gabr. ſtanding ſaid. ..... *Thus ſaith the Lord, Who is he, that dare reſiſt invincible ſtrength: Seale up the Eaſt, ſeale up the South, Seale up the Weſt: and unto* the North put three Seales.

E. K. Now ſitteth *Nalvage* in a Chair aſide from his round Table, the Table being ſomewhat before him.

Nal. ..... *Name that I point to.* [To *E. K.* he ſaid ſo, as concerning the Letters.

E. K. He flung like a thin brightneſſe out of the Stone upon *E. K.* he hath his rod, which he took out of his own mouth.

... *ev* ... *He* holdeth up his rod, and ſaith, I am all joy, and rejoyce in my ſelf.

E. K. *He* ſmit the round Table with his rod; and it whirled about with a great ſwiftneſſe. Now that which before ſeemed to be a circular and plain form, appeareth to be a Globe and round Ball; corporal, when it turneth.

Globe.

Nal ..... *Say the laſt.*

△. Piamo el.

E. K. *He*

E. K. He ſtriketh the Table now, and though the body ſeem to turn, yet the Letter ſeem to ſtand ſtill in their places.

E. K. Now he plucketh out five Books, as if from under his Chair, and ſetteth them down by him; the books be green, bright, and they be three corned, ▷ a claſp.

Sal. ..... *Read backward* ... [*to* E. K.] *Every thing with us teacheth. Read backward. Letter without number.*

Nal. ..... *Read backward*, letter without number, *the letters thou hadſt yeſterday.*

△. After all read, he proceeded thus:

P *The fourth aſcending*, 97.
A *The ſixth aſcending*, 112.
68 I *The eighth aſcending*, 207.
P *The ninth aſcending*, 307. PIAP.

E. K. Now he ſtriketh it again, and it turneth.

67 A / T TA.

The numbers after.

I
66 A
A AAI. *The firſt* A *may be an* A *an* O *or an* E.

Thoſe are two words.

E. K. Now he ſtriketh again, and turneth: his Rod ſeemeth to be hollow like a Reed.

65 APGOB. *Call it* Bogpa.

E. K. *Gabriel* falleth down on his face, and lieth proſtrate, and *Nalvage* holdeth up his Rod all the while.

Alſo T *DOS.* He pointed beyond him in the upper Circle, it ſeemeth like a Roman C.

64 LAMAOP. *Poamal Od. put out the* S.

Make it two words. ..... *It may be all one word with* S. *or* T. *but it would be hard for your underſtanding.*

Make a point between Poamal *and* Od.

E. K. *Gabriel* lieth proſtrate all this while.

63 XVDMOZ. *Call it* Zome.

..... *With great difficulty this Letter was diſcerned*: Nalvage *himſelf ſaid, he knew it not yet; but it ſeemed to* E. K. *to be an* X. Nalvage *denied it to be an* X. *and ſaid he knew not yet the myſtery: ſay the Lords prayer, for I cannot open it. Although my power be multiplied, yet I know not this Letter. At length he ſaid it was* V.

E. K. I can remember that word well.

Nal. ..... *Thou ſhalt not remember it.*

62 PEV. *It is called* Vep.

Make a point there. △. A full point? Nal. ..... *No, no, a ſtroke.*

61 OLOHOL. *Call it* Loholo.

Long, the firſt ſyllable accented.

E. K. Now he ſtriketh the Table.

60 SD. *It is the uppermoſt of* *Call it* DS.

59 SIMAPI. *Pronownce it* IPAMIS. *Make a point at* S. *the* A *pronounced ſhort.*

58 LU. *Call it* UL. △. With ſuch ſound to U. as we pronounce yew, whereof bows are made.

57 MAPI. E. K. *It ſeemeth to be an e.*

Labiis clauſis, [*Span*] [*um um*] ... *He hummed twice, ſignifying two words more, which were not to be pronounced till they were read in practiſe.*

DO. OD. *As you had before.*

E. K. Now *Gabriel* riſeth from his lying proſtrate.

56 HOTLAB. *Call it* BALTOH. *There is a point.*

PAIP. *Call it* Piap.

E. K. *Gabriel* ſteppeth up, and ſeemeth to ſtorm angerly againſt ſomewhat.

A. Belike ſome wicked powers would intrude their illuſions, or hindrances in theſe actions.

E. K. *He* hath thrown his Dart from him: and it cometh to him again.

Gabr.... *Count the number of the words you have received to day.*

A. Sixteen, if *Poamal*; *Od* be made two words.

Gab..... *Be packing, and ſo many plagues be amongſt you more then your plague was before.*

E. K. *He* ſeemeth to ſtorm ſtill.

Gab. ..... *Come in.*

E. K. Now there come four more.

Gab..... *Art not thou* Adraman? *Which haſt fallen, and haſt burſt thy neck four times? And wilt thou now riſe again, and take part anew? Go thy way therefore, thou Seducer, enter into the fifth torment. Let thy power be leſſe then it is, by as much as thou ſeeſt number here.*

E. K. Now they all four fall down into a pit, or *Hiatus* of the foundation of the place where they ſtood.

E. K. *Nalvage* lieth all this while upon his face.

Gab. ..... *Count now again.*

A. Sixteen.

Gab.... *It is not ſo. There is an errour.*

Nal. .... *I am deceived from* Ipam.

OD *the next is falſe, and ſo are the reſt: And ſo is that that followeth.*

ABOS. SOBA.

A. I had *Baltoh.*

Nal..... *And* Piap.

Nal. ..... *What is this?* [to E. K.] E. K.....G.

Nal. ..... *No, it is an* H.

55 HOT. TOH.

There is a point, ſhewing a ſtroke, called Virgula.

54 MOH. HOM.

53 SD. DS.

52 LIPDAI. *Call it* IADPIL *accent ad.*

51 ONOG. *Call it* Gono.

Gab. ...., *Move not, for the place waxeth more holy.*

Nal..... *Pointeth* S.D. DS. *This was corrected on Monday following to be too much.*

50 ANDA. *Call it* ADNA.

E. K. Gabriel did throw a brightneſſe upon *E. K.* after he had ſtroked his own face firſt, *E.K.* ſtarted at it.

49 AZRNZ *Call it* Zurza. △. As...*Zuurza.*

E. K. Nalvage kneeleth down before the Table, and uſeth many inclinations, and geſtures of reverence, as Prieſts uſe to do at the Alter.

48 MZRAF FARZM.

47 HALIP *moreover* PILAH. *Three ſyllables.* P is diſtinctly pronounced by it ſelf.

46 HANDAI *the Ark of knowledge* IADNAH. [*yadnah.*

E. K. Nalvage cometh and kiſſeth the Table and kneeleth down, and ſeemeth to pray.

45 MRE *with* ERM

44 BAC *a Rod* CAB

E. K. He kneeleth down again, and uſeth ſuch geſtures as before.

GSN *a rod*

E. K. Nalvage ſaid, *Adjuva me, O mi Deus.* He holdeth up his hand and kiſſeth the Table, and uſeth wonderfull reverence. He ſaith again. *Fer opem, O mi Deus.*

43 ERNOZ *delivered you* ZONRENSG

42 SD *and* △ *which* DS

41 RIP *the holy ones* Pir, *there is a point*

40 ABAC *govern* *Call it* Caba.

39 ALEROHO, *I made a Law* *Call it* Ohorela, [

Nal. ..... *There is a ſtop, ſhewing a ſtroke made ſtraight down thus* [

38 MRASAC *to whom* Caſarm] *a ſtop.*

E. K. Now he kiſſeth the Table again.

37 MASRG *with admiration* GRSAM *a ſtop at* M. △. *as* Gurſam.

36 HELOBO *your Garments* OBOLEH

35 SBRU *beautified* URBS

34 SD *and* △ *which* DS

E. K. Now he uſeth the former reverent geſtures again.

33 IDLA *of gathering* ALDI

32 EGRP *with the fire* PRGE *as purge.*

31 PNONG *I garniſhed* GNONP

Nal. ..... *Adjuva me, O mi Deus.*

30 LIHT *ſeats* THIL *a point here.*

29 ABOS *whoſe* SOBA

28 NEIZ *of my hands* ZIEN *here a point.*

27. HOL-

27 HOLBON *the palms* *Nobloh.*

26 AT *as* *T A.*

25 HAMMOC *truſſed you together* COMMAH A point.

24 DO *And* *As before O D.*

23 ZMIZ *of my veſtures* *Zimz.* A point.

22 AOHTON *in the midſt* *Nothoa.* Here is a point before the word. A point.

21 AAQ *your garments* *Q A A.* Three ſyllables.

E. K. Now he uſeth reverence to the Table again.

20 QLOH *meaſureth* *H O L Q* Δ. as *Holquu.*

19 SD *which* *D S*

Nal. Adjuva me mi Deus.

18. GRPLAM *a through thruſting fire* *Malprg, as Malpurg.*

17 AT *as* *T A.*

Now he prayeth as before, his arms extended.

16 AARG *and the Moon* *G R A A.* A point.

15 DASPZAN *a Sword* *N A Z P S A D.*

E. K. Now he prayeth again.

14 AT *as* *T A.*

13 I *is* a word by it ſelf.

12 ROR *The Sun* *Ror.* Here a point.

11 LOZ *hands* *Zol ... zod* Δ. as *ol*: A point.

10 ARBOS *in whoſe* *Sobra.*

9 OHPNOV *of wrath* *Vonpho.*

8 ZLAC *above the firmamets* *Calz.*

7 HSNAL *in power exalted* *L A N S H as Lonſh.*

Adjuva me O Deus.

6 TLAB *of Juſtice* *Balt.* Here is a point.

5 DAI *the God* *Iad, as Tad.*

4 OHOG *ſaith* *G O T T O.*

3 GSROV *over you* *Vorſg.* Here a point.

2 FNOS *Raign* *Sonf.*

1 LO *I* *Ol.*

E. K. Now

E. K. Now he ſitteth down in his Chair. This is the end of the mighty and firſt Call. The firſt Call ended.

..... *Pray that you may underſtand what it is.*
A. Mean you preſently?
Nal. ..... *I, preſently.*
A. I pray to that intent.

E. K. All the Stone ſheweth fire, and all is on fire, nothing elſe appearing: not like common fire, but clear, thin, &c.

Now it waxeth clear.

E. K. And now *Nalvage* is on the top of the Globe, and his ſeat remaineth in the former manner of fire. Now *Nalvage* holdeth up his right hand, and the ſame ſeemeth to be many hands. There is on one of his fingers an I. It vaniſheth away; and ſo on divers fingers are words as follow.

I
Reign
over
you
ſaith
the
God
of
Juſtice,
in
power
exalted
above
the
firmaments
of
wrath,
in
whoſe
hands
the
Son
is
as
a
Sword,
and
the
Moon
as
a
through
thruſting
fire
which
meaſureth
your
garments
in
the
midſt
of
my
veſtures,
and
truſſed
you
together
as
the
palms
of
my
hands,
whoſe
ſeats
I
garniſhed
with
the 60
fire
of
gathering
and
beautified
your
garments
with
admiration
to
whom
I
made
a
Law
to
govern
the
holy ones,
and
delivered
you
a
rod
with
the
ark
of
knowledge,
moreover
you
lifted
up
your
voices
and
ſware
obedience
and
faith
to
him
that
liveth
and
triumpheth
whoſe
beginning
is
not,
nor
end
can
not
be
which
ſhineth
as
a
flame 60

in	Move	*I*		
the	therefore	*am*		
midſt	and	*the*		
of	ſhew	*ſervant*		
your	your	*of*		
Palace,	ſelves,	*the*		
and	open	*ſame*		
raigneth	the	*your*		
amongſt	myſteries	*God,*		
you	of	*the*		
as	your	*true*		
the	Creation,	*worſhipper*		
Ballance	*be*	*of*		60
of	*friendly*	*the*		60
righteouſneſſe	*unto*	49	*Higheſt.*	49
and	*me;*			169
truth.	*for*			

E. K. Now all the fingers be gone.

Δ.

Nal. ..... *It is the ſenſe in your tongue of the holy and myſtical Call before delivered: which followeth in practice for the* moving of the ſecond Table, the Kings and Miniſters of government: *The* uttrance *of which, is of force,* and moveth them to viſible apparition: moved and appeared, they are forced (by the Covenant of God delivered by his ſpirit) to render obedience and faithful ſociety. *Wherein, they will open* the myſteries of their creation, *as far as ſhall be neceſſary:* and give you underſtanding *of many thouſand ſecrets, wherein you are yet but children;* for every Table hath his key: *every key openeth his gate, and every gate being opened, giveth knowledge of himſelf of entrance, and of the myſteries of thoſe things whereof he is an incloſure. Within theſe Palaces you ſhall find things that are of power, as well to ſpeak, as to do for every* [(1) Palace] *is above his* [(2) City] *and every City above his* [(3) entrance.] *Be you therefore diligent that you may enter in, not as ſpoilers, but as ſuch as deſerve intertainment in the name, and through the power of the Higheſt. For great are the mercies of God unto ſuch* as have faith. *This is therefore* the key *of the* firſt ſeven, *according to the proportion of the firſt Creation. No more for this time.*

A ſign alwayes to make an end.

Second Table. The covenant of God. Obedience. Many keyes. Note theſe three degrees. Faith. A key of the firſt ſeven. A ſign to make an end.

E. K. He drew a Curtain before the Stone, of white colour.

The ſame Saturday, after Noon, *hora* 3 ¼ 4.

The white Curtain remained about half an hour after my prayer to God, and ſome invitation to *Gabriel* and *Nalvage*, at length the Curtain quaked as though wind blew it.

E K. Me thinketh that I hear a ſtir within the Stone. At length they appeared.

E. K. They have very eyes which twinkle as other mens eyes do, and * therefore I ſee them with my external eye, not within my imagination, as ....

* I had diſcourſed ſomewhat with E. K. of the manner of skrimges.

..... *There are two kind of viſions, the one by infuſion of will and deſcending, the other by infuſion by permiſſion and aſcending. The firſt is the image of the Will of God deſcending into the body, and adjoyned to the ſoul of man, whoſe nature is to diſtinguiſh things of his own likeneſſe, but ſhut up in priſon in the body, wanteth that power; and therefore being illuminated by ſpiritual preſence, inwardly, ſeeth now in part, as he ſhall hereafter do in the whole.*

Gabr. .... as I think.

But note, that every viſion is according to the ſoul of man in power: and ſo is received of him that ſeeth. The boy of man feeleth nothing ſpiritual until he be of incorruption: Therefore uſeth no ſenſe in and illumination. *The other is to be found out by his contrary.*

E.K. he ſpeaketh hollowly.

E. K. Here is a Devil that derideth theſe inſtructions, and ſaith, you may know his vertue by his wiſdom: he never went to School.

He,

Gabr. ....

Gab. ..... *I know what he is: Power is given to me to reſiſt him, but not to touch him.* He hath aſcended, and begotten him a ſon, wherein the people of the earth ſhall be accurſed. *As thoſe that are in priſon ſhut up from light, and the uſe of the day comprehend not any thing, but that which entreth unto them by permiſſion, or free will, ſo is the Soul of man ſhut up from all light, except that which entreth by the will, or ſuffrance of the higheſt.* Note. Pater Antichriſti.

But as obedience *is the tryal of dignification, ſo are the Ceremonies appointed by God, the witneſſes of juſtification. For he that violated the outward Law was accurſed: But the very end of Juſtice to ſalvation is the obedience, and ſubmiſſion of the Soul. How can it be that the earth and elements ſhall bear witneſſe againſt man in the day of Judgement, but in the perverſe uſe of them, contrary to God his Commandments.* *He is a ſlow School-maſter, and of ſmall underſtanding.* The wicked ſpirit ſaid.

Gab. ..... *Ceaſe, for the conflict is great, and muſt have judgement of the Lord.*

A. Sall I joyn my prayers with yours to our God, to drive away this wicked ſcorner, and contemner of your miniſtery?

Gab. ..... *Not ſo, you know not the ſecret judgements of the Lord herein.* *The white Curtain was drawn.*

A. Deo Noſtro ſoli Omnipotenti ſit omnis Laus, Honor, Gloria, & imperium in ſecula ſeculorum. *Amen.*

Sonday, *Aprilis* 15. *Mane Hor.* 7½.

After a few prayers neceſſary, and invitation to *Gabriel* and *Nalvagé* for their inſtructions.

..... *Our inſtructions* ſhall grow moſt plentifully amongſt you. *But give place to time, for this is the voyce of the higheſt. Be holy and righteous in the works of your hands*, and keep alwayes the Sabbath of your Redeemer *hereafter: For even yet, the Serpent is amongſt us. For even yet the Serpent is amongſt my holy ones*, and endeavoureth to cut you aſunder. *Therefore I ſay be holy even in the works of your hands, for he* thinketh to prevail againſt you: *But let your houſes be ſwept clean, that when the ſpy entreth, he finde nothing to feed on.* A voyce out of the ſtone. Sabaoth. The Serpent laboureth to part us aſunder, and hopeth to prevail.

A. We ceaſed and gave our ſelves to the Sabbath: conſidering, intending hence foreward to viſit the Church and Aſſembly, to pray and meditate on God his ſervice.

Solus Jeſus Chriſtus *eſt Triumphator contra mortem & Diabolum, Dominus Noſter & Deus Noſter.* Amen.

Monday, 15. *Aprilis.* *Mane, hora 6.* Cracoviæ.

A. After a ſhort prayer to God for remiſſion of ſins, and ſending of his graces, and his good Miniſters aſſigned for our inſtructions: and for the avoiding away of the great enemy, *&c.* who held conflict againſt *Gabriel*, &c. The white Curtain appeared ſtill drawn before in the ſtone for an hour.

E. K. There appeareth a face ſtanding upon two Pillars, the Curtain yet remaining drawn: The face is fiery, and hath very great teeth. The Pillars are like Marble ſpotted gray, and the ground of the Pillars colour white. He ſaid, the works of the higheſt are become a ſtumbling block, and have entred into the breaſts of a woman, and he is become angry. But when ſhe thinketh her ſelf happy, ſhe ſhall ſtumble, where ſhe would not, and become ſorrowfull without comfort.

E. K. This face and Pillars became a great water ſwelling upward, and ſo vaniſhed away.

A. After about an hour, the Curtain was opened. All appeareth as before: *Gabriel* ſitteth in his Chair, and *Nalvagé* kneeleth.

Nal. ..... *Pray, for the mercy of God.*

Pray, for thou ſhalt not be heard? So, well ſaid, fy upon him.

A. This Devil rayled againſt God.

A. *I* prayed divers prayers of God, & help againſt the wicked enemy, yet preſent, and moleſting us as he was permitted.

A. Thy judgement light on this wicked Rebel for this blaſphemy, O God.

Gab. ..... *Move not, for preſence of power is great.*

Nal. ..... *Number the words of the* firſt Key.

A. I have counted them, and they ſeem to be 88.

Nal. ..... *There are not ſo many.*

87 △. Where have I miſreckoned, I pray you? Perhaps *Poamalzod* is to be but one word, and ſo are 87.

E. K. There is a great Croſſe over all the ſtone that is red: Not onely over to be impreſſed through the ſtone.

Nal. ..... *Number the words in thy own language.*

△. I have numbred them, and they ſeem to be 169.

△. While I numbred, the great red croſſe went away: and ſhortly after came in again into the ſtone as before.

Gab. ..... *Move not, for the place is holy.* *You have* Zurza ds Gono *in the Call: the* ſd *is too much.*

△. I will then put it out.

△. I finde *Zurza Adna ds Gono.*

Nal. ..... *That* ds *is too much.* *I pray you, what is then the number of them, of you allowed?*

Nal. ..... 86.

△. Making alſo *Poamolzod* one word? in that account?

Nal. ..... *Set down.*

1	1		
2	1		
3	2		
4	1		
5	2		
6	2		
7	3		
8	3		
9	2		
10	2		
11	1		
12	2		
13	1		
14	1		
15	2		
16	1		
17	2		
18	1		
19	4		
20	1		
21	1		
22	2		
23	3		
24	3		
25	1		
26	3		
27	1		
28	2		
29	3		
30	1		
31	1		
32	2		
33	3		
34	2		
35	1		
36	1		
37	2		
38	2		
39	2--71		
40	4		
41	2		
42	2		
43	1		
44	2--80		
45	2		
46	3		
47	2		
48	1	 80	
49	5	*you lifted up your voyces.*	
50	2	1 .... *and*	
51	1	1 .... *ſware*	
52	4	1 .... *obedience*	
53	1	1 *and*	
54	1	1 .... *faith*	90
55	2	.... 102 *to him that liveth*	77
56	2		167
57	2		
58	3		
59	1		
60	1		
61	3		
62	3		
63	3		
64	1	*of your pallace*	
65	1		
66	2		
67	1		
68	2		
69	2		
70	1		
71	1		
72	1		
73	1		
74	1		
75	3	*ſhew your ſelves*	
76	1		
77	1		
78	3		
79	4	*to be friendly unto me*	
80	1		
81	2		
82	2		
83	1		
84	5		
85	3		
86	3		

Tueſ-

Tueſday, *Aprilis* 17. Cracoviæ.

After divers Ejaculations appropriate to the action, and the Curtain of white water yet remaining. *E. K.* thought divers times that he ſaw through the white Veil, and ſtone and all, nothing appearing therein. *E. K.* immediately fell into a new doubting of the verity of theſe actions, and ſaid he had a Viſion by a good Creature the laſt night, who ſaid theſe Creatures with which we dealt, *would no more appear unto him.* Hereupon he ſaid that both the laſt dayes skorner, and theſe our inſtructors were all Devils: and that he would no more ſit to *receive* A.B.C. And ſo by Letters, any Doctrine of theirs, unleſſe they would otherwiſe expreſly, and lively deliver a plain rule thereof: With many other arguments to diſprove the verity of our Actions, whereupon he ſaid, that *John* your boy can well enough deliver you their Letters, and ſo you need not me, *&c.* I referred all to God, his will, and mercies: For, as I had at his hands onely, and by his order, and for his ſervice *required wiſdom and true knowledge*, ſo do I not doubt but God will, according to his accuſtomed goodneſſe, *provide for me*, that is beſt for my vocation here in earth, *&c.*

E. K. He roſe, and went away: and left me alone in my Study, appointed for theſe actions.

Deus in adjutorium meum intende, Domine ad adjuvandum me feſtina. Gloria Patri & Filio & Spiritui Sancto, ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum. Amen.

Thurſday, *Circa* 9.

As I was in my upper Study, and had gathered the holy words of the ſecond and third call, and had conferred them with their *Engliſh* delivered alſo unto us: *E. K.* came up the ſtairs, and ſo went into his Study, and came out again, and as he was going down the ſtaires I opened my Study door, and ſaluted him: He thereupon came up again, and came into my Study: And there I ſhewed him what I had done; and how I had ſome underſtanding of thoſe holy words, their ſignifications by reaſon of due applying the *Engliſh* to the word Chriſtus, intending thereby to have induced *E. K.* to like the better of the manner of our friends, due, and Methodical, proceeding with us, and told him that unleſſe of this ſtrange language I ſhould have theſe words delivered unto us Letter by Letter, we might erre both in Orthography, and alſo for want of the true pronunciation of the words, and diſtinctions of the points, we might more miſſe the effect expected: But as on *Tueſday* laſt, ſo now again he ſaid, our Teachers were deluders, and no good, or ſufficient Teachers, who had not in two years ſpace made us able to underſtand, or do ſomewhat: and that he could in two years have learned all the ſeven Liberal ſciences, if he had firſt learned Logick, *&c.* wherefore he would have no more to do with them any manner of way, wiſhed himſelf in *England*, and ſaid that if theſe books were his, that he would out of hand burn them, and that he had written to my Lord (by *Pirmis*) that he took our Teachers to be deceivers, and wicked, and no good Creatures of God, with many ſuch ſpeeches, and reaſons (as he thought) of force to diſwade himſelf from any more dealing with them: But willed me to uſe *John* my Boy as my Skryer, for that theſe ſpiritual Creatures were not bound unto him, *&c.* I anſwered unto all theſe parcels and reaſons, as time ſerved declaring *my perfect truſt in God*, that ſeeing I have many years deſired, and prayed for wiſdome (ſuch as theſe Actions import) at his hands, and by ſuch means as to his Divine Majeſty ſeemeth beſt, that he would not either *miſlike* my prayer, or abuſe my Conſtant hope in his goodneſſe and mercy: Therefore *I* concluded that *I* referred all to the mercifull will of God, and doubted nothing at the length to be ſatiſfied of my requeſt, and prayer made unto him. So he went from me this ſecond time,... God lighten his heart with knowledge of the truth, if it be his Divine will and pleaſure.

Note. *Permis* went on laſt Wedneſday morning, and had received our Letters after noon, on Tueſday laſt: But on Monday before the wicked Prince of darkneſſe did what he could to hinder our proceeding.

On Thurſday, *Tabius* (brother to my Lord *Laskie* his wife) brought news to *Cracovia*, that my Lord *Laskie* was coming to *Cracovia* ward. *Emericus* came from *Keſmarke*, and returned back again. *Tabius* rode from *Cracovia* toward *Keſmark*.

Saturday, *Aprilis* 21. *à Meridie.*

After our prayers made, appeared ſhortly *Gabriel* and *Nalvage*. E. K. propounded ſix queſtions orderly, which had bred great doubt in this fantaſie, and requeſted their anſwers.

Δ. He would have our ſpiritual friends to promiſe him the performance of the Prints.

Gab. ..... *If we were Maſters of our own doings, we might well promiſe: But we are ſervants and do the will of our maſter. But let me ask thee one queſtion:*

Doſt thou not think that all things are poſſible with God?

E. K. I do ſo, and I know ſo.

Gab. ..... *Then is there no cauſe why thou ſhould diſtruſt. Let him that is a ſervant, and is commanded to go, go: and let not the earth riſe up, and ſtrive againſt the plowman. What ſin is it when the creature riſeth up, and ſaith in his heart,* Let the Lord make a Covenant with me, *conſidering he is a bond man?*

[E. K. They ſeem, both the voices at once, to come to my eare.]

None but he that becometh diſobedient, and refuſeth his Maſter.

Δ..... [Δ would do ſo.

Gab. Nal. ..... *Theſe things, that is to ſay, this Doctrine, delivered by us, is of God, and of his mercies granted unto you, which cannot be in vain:* and therefore to be performed; *for the ſecret determinations of God are unknown unto us.*

He never heard of any man that would ask, if God would perform his promiſes,

E. K. By *Auguſt* next?

What if it were a hundred Auguſts? *you may be a weary before* Auguſt *next, as the Children of Iſrael were of their Manna.*

E. K. Why joyn you numbers with theſe letters, and added none with thoſe of the former Table.

Numbers. *Numeri Formales. Pulius.*

Brother, what is the cauſe that all the World is made by numbers? The Numbers we ſpeak of, are of reaſon and form, *and not of merchants.*

Δ. I beſeech you as concerning the powder whereof he thinketh that he hath made due aſſay of it, as if it ſhould have been the Philoſophers Stone, and ſo affirmed to be, by the miniſter of this action? I beſeech you ſo to anſwer, the thing, as his reaſon may be ſatisfied.

Δ. They gave no anſwer hereunto, but proceeded in the former matter of Numbers.

Note the property of this Method and Language.

Gab. ..... *Every Letter ſignifieth the member of the ſubſtance whereof it ſpeaketh. Every word ſignifieth the quiddity of the ſubſtance. The Letters are ſeparated, and in confuſion: and therefore,* are by numbers gathered together: *which alſo gathered ſignifie a* number: *for as every greater containeth his leſſer, ſo are the ſecret and unknown* forms *of things knit up in their parents:* Where being known in number, they are eaſily diſtinguiſhed, *ſo that herein we teach places to be numbred: letters to be elected from the numbred, and proper words from the letters, ſignifying ſubſtantially the thing that is ſpoken of in the center of his Creator, whereby even as the minde of man moved at an ordered ſpeech, and* is eaſily perſwaded in things that are true, *ſo are the creatures of God ſtirred up in themſelves,* when they hear the words wherewithal they were nurſed and brought forth: *For nothing moveth, that is not perſwaded: neither can any thing be perſwaded that is unknown. The* Creatures of God underſtand you not, *you are not of their Cities: you are become enemies, becauſe you* are ſeparated *from him that Governeth the City* by ignorance.

Underſtanding, Perſwaſion, Motion.

E. K. Whether is this Language known in any part of the World or no? if it be, where and to whom?

Adam.

Gab. ..... *Man in his Creation, being made an Innocent, was alſo authoriſed and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and ſpoke of them properly, naming them as they were: but alſo was partaker of our preſence and ſociety, yea a ſpeaker of the myſteries of God; yea, with God himſelf: ſo that in innocency the power of his partakers with God, and us his good Angles, was exalted, and ſo became holy in the ſight of God until that* Coronzon *(for ſo is the true name of that mighty Devil) envying his felicity, and perceiving that the ſubſtance of his leſſer part was frail and unperfect in reſpect of his pure Eſſe, began to aſſail him, and ſo prevailed: that offending ſo became accurſed in the ſight of God; and ſo loſt the Garden of felicity,* the judgement of his underſtanding: *but* not utterly *the favour of God, and was driven forth (as your Scriptures record) unto the Earth which was covered with brambles: where being as dumb, and not able to ſpeak, he began to learn of neceſſity the Language which thou, E. K. calleſt* [1 *Hebrew:*] and yet not that [2 *Hebrew*] amongſt you: *in the which he uttered and delivered to his poſterity, the* neareſt knowledge he had of God his Creatures: *and from his own ſelf divided* his ſpeech into three parts, twelve, three, and ſeven: *the number whereof remaineth, but the* true forms *and* pronuntiations *want; and therefore is not of that force that it was in his own dignity, much leſſe to be compared* with this that we deliver, *which* Adam verily ſpake in innocency, and was never uttered nor diſcloſed to man ſince till now, *wherein the power of God muſt work, and* wiſdom *in her true kind be delivered: which are not to be ſpoken of in any other thing, neither to be tasked of with mans imaginations; for as this Work and Gift is of God, which is all power, ſo doth he open it in a tongue of power, to*

Coronzon. Note two be true Languages. *Adam* his ſpeech after the fall. *Litiea* 22. *Lingua Angelica.* *Lingua Angelica, vel Adamica in ſuo innocentiæ Statu.*

the

e intent that the proportions may agree in themſelves: for it is written, Wiſdom ſitteth upon an Hill, and beholdeth the four Winds, and girdeth her ſelf together as the brightneſſe of the morning, which is viſited with a few, and dwelleth alone as though ſhe were a Widow.

Thus you ſee there, the Neceſſity of this Tongue: The Excellency of it, And the Cauſe why it is preferred before that which you call Hebrew: *For it is written, Every leſſe, conſenteth to his greater. I truſt this is ſufficient.*

E. K. As concerning the power, What is it?

Gab. ..... *What it is, that it is, for the knowledge of it may lead you to error.*

Δ. This anſwer offended greatly E. K. and thereupon he left off, and would receive no more at their hands. God make him patient, and a favourer of this Action as ſoon as it is needful that he ſhould be.

Δ. *Laudetur, magnificetur & extollatur nomen Jeſu Chriſti in omne evum.* Amen.

Note on Tueſday after Noon, *circa horam quartam*, as we two ſat together, E. K. ſaid that he thought upon the matter, *Et quod jam vellet duas horas mihi concedere ſingulis diebus ad recipienda illa, quæ illi tradere vellent. Ego autem illi & maximo Deo gratias egi, quia hanc eſſe mutationem dextræ excelſi factam verè judicavi; nam ante prandium rigidiſſimus erat in contraria opinione & ſententia.* 14. *Aprilis.* 1 his after noon.

Wenſday, *Cracoviæ, Aprilis* 25, *Mane, hora* 7.

The Vail appeared as at firſt almoſt. After half an hour *Gabriel* and *Nalvage* appeared, after my manifold prayers and diſcourſes.

Δ. Two keyes we have received by the mercy of the Higheſt and your miniſters, the reſt we attend, according to the merciful will of the Higheſt.

Gab. ..... *Move not from your places, for the place is holy.*

Δ. Shew a token O Lord when thy will is, whereby to perſwade thy merciful dealings with us, and the preſence of thy faithful Miniſters.

Δ. The frame of the Stone gave a crackling, no hand touching it, or otherwiſe any mortal or worldly thing moving it. I heard it very certainly, and to E. K. it ſeemed the ſound of a bunch of keyes, as if they had quickly been ſhaken and ſtrongly. Note.

E. K. *Gabriel* ſitteth, and *Nalvage* ſtandeth.

Gab. ..... *My Brethren hearken to my voice, for I am the true ſervant of the God of* Abraham, Iſaac, *and* Jacob, *the dignity whereof is ſufficient both for the verity of the Doctrine, and the confirmation, and perſwaſion of your mindes: for as God is the Father of the Faithful, ſo he ſheweth himſelf unto the faithful: whereby you may prove the great comfort and conſolation: that you may juſtly gather of the mercies of God, as touching your Election.*

For at what time hath God appeared unto the unrighteous? or where do you read that ever he viſited the reprobate? For the reprobate hath no viſitation, but in the rod of Juſtice.

But you may riſe up among your ſelves, ſaying lo, we are froward, we want faith. An objection.

True it is, the acts of faith, but not the roots of faith. But I ſay unto you, that the power of God in his Election, is the Baſis of mans purity and acceptation. Anſwer.

But here there is a Caveat.

That man imagining *his Predeſtination and perfect Election*, juſtifieth not himſelf; *for whereſoever this is found, or this Doctrine preached amongſt you, either ſimply in man, or publickly in Congregation, it is the ſure ſign and token of their perpetual ignorance and confuſion: For the Will and Power of God belongeth not to our meaſure (for it was the cauſe of rebellion amongſt us) much leſſe among men, which are fighting yet for the Glory of their reward. Behold it is a ſin in him that judgeth of his brothers Conſcience; Much more is it a threefold error,* to form the imaginations of ſin, by whoſe imaginations they are.

Be not proud therefore of the gifts of God, but become humble; Neither juſtifie your ſelf in reſpect that this is the word of God delivered unto you for your own ſelves: But the more you receive, be the more thankful; and the more you be in the ſtrength of God, the more uſe, you the pureneſſe of humility.

Of whom it is ſaid, Behold my Spirit hath entred, yea into my ſervants, and they are become humble and meek in the ſight of men: But if we be the ſervants of the God of Abraham, *then are we the ſpirits of truth and underſtanding, for our faith is dignified in the ſight of the heavens, and we are become mighty in the power of the Almighty. Therefore ought we to be believed.* Good Angels.

Now if you will confeſſe your ſelves to be the children of Abraham, *then muſt you alſo accept of our Doctrine: For the meat whereby* Abraham *lived, is the ſame food we miniſter unto you: of whom it is ſaid, He believed God, and it was counted unto him for righteouſneſſe. Even ſo do you, that*

that you alſo may be righteous, wherein do you differ from Abraham? *Were you not barren? Who hath made you fruitfull?*

A Covenant. *Did God make a Covenant with* Abraham? *Even ſo he doth with you. Did the Lord in his Miniſters appear unto him? ſo doth he, and will do unto you. Were the ſins of* Sodom (*the fifth that periſhed*) *imported into* Abrahams *boſome, as the ſecret determination of the Lord? Are they alſo not manifeſt unto you (even by the ſame God) as touching the time and corruption of this world? Roſe he not up in the morning, and beheld the confuſion, and headlong Ruines of the wicked? And ſhall you not alſo ſee the ruine of him that is the ſon of wickedneſſe. Yes,* unleſſe you hinder your ſelves. For the promiſe of your God is without exception. *Be mindful therefore of your ſelves; and conſider your calling: That you may be ſtill bleſſed in him that is the God of* Abraham, *who is your Father.*

The Keyes. *In theſe keyes which we deliver, are the myſteries and ſecret beings and effects of all things moving, and moved within the world.*

Lingua & ſcientia. *In this is the life of* MOTION, *in whom all tongues of the world are moved, for there is neither* ſpeech nor ſilence that was or ſhall be *to the end of the world, but they are all as plain here, as in their own nakedneſſe. Deſpiſe it not, therefore .....For unto them that are hungry, it is bread, unto the thirſty drink, and unto the naked clothing: A Serpent it is of many* heads invincible. *Believe therefore, that with him you may be wiſe: that your humility may be ſuch, as may be numbred in the world. I have ſaid.* Nal. *Move not, for the place is holy.*

E. K. What mean you by that ſentence or phraſe.

Nal. *It is of two parts, the firſt in reſpect of the ſpirit and preſence of him that is holy: preſent and teaching. Secondly in reſpect of your conſent, which is obedience, for obedience confirmeth the will of God in man, and the will of God confirmeth mans ſalvation; wherefore it is ſaid,* move not: *and why? becauſe the place is holy. Move neither in mind, neither in body, for obedience is the concluſion, and confirmation of your ſeparations from the Devils. Sacrifice is accepted, but obedience is better. You are ſurely anſwered.*

E. K. I like your anſwer well.

Nal. *Our wiſdom, ſhall prove Rhetorick.*

80	Naaq	*in your creation*	*It is q á an*
79	LEANANA	*of the ſecret wiſdom*	*Ananael.*
78	ILPALP	*partakers*	*It is Plapli.*
77	OGUP	*as unto the partakers*	*It is Pugo.*
76	RAMAUMI	*apply your ſelves unto us*	*It is* Im ua mar.
75	DO	*And*	*Od.*

E. K. This letter turneth ſo about, that I cannot well diſcerne it.

74	GALGINU	*Deſcend*	*Uniglag.*

E. K. This letter alſo turneth round.

73	RACAZ	*Move*	*Zod a car*
72	AIHOG	*we ſay*	*Gohia.*
71	GMRASAC	*in whome*	*Caſarmg.*
70	MOIAA	*Amongſt us*	*A ai om.*
69	ZLOACIM	*mighty*	*Mi ca olz.*
68	RAON	*is become*	*Noar.*

E. K. This Letter moveth.

E. K. Now he maketh a reverend Curſy.

67	NIAOODDO	*and name*	*Od do o a in.*

E. K. This letter alſo moveth *Od is and* it muſt be ſounded with one breath.

E. K.

E. K. Gabriel ſhaketh his ſpeare. *Nalvage.*

66	MOCACAC	*Flouriſh*	*Ca ca com.*
65	ZOSUHEI	*his mercies*	*Jehuſoz.*
64	AMCIM	*Behold*	*Micma.*

E. K. Now he uſeth his reverent Curſies again.

63	NARIMA	*Your ſelves*	*Amiran.*

Nal. *Did I not bid thou ſhouldeſt not move?*

E. K. He hath thrown down his rod upon the Table.

[Δ. I had moved to the dore, becauſe I heard ſome going up and down the chamber without: we had forgotten to ſhut the ſtaire-foot dore.]

Δ. O Lord, I did it not upon any wilfull diſobedience. But pardon this Fault, and by the grace (O God) I will avoid the like fault henceforward.

Nal. *It was a great fault.* Δ. I beſeech the Almighty to pardon it.

E. K. Now he is kneeled down, and all his Face is under the Table. Now he is up again, and taketh his rod in his hand, and maketh a Croſſe with it three times: Eaſt, Weſt, North, and South.

Nal. *Sound your word.* Δ. *Amiran.*

E. K. He pronounceth the i ſo remiſſely, as it is ſcarce heard, and in the pronouncing of the whole word he ſeemeth not to move his lips.

62	SUHOG	*I ſay*	*Gohus.*

E. K. He made long leaſurely reverence.

61	ROLOHOG	*lift up.*	*Goholor.*

E. K. He uſeth reverence again.

Nal. *The next is a name mightier then the power of the ſame.*

60	DAM	*of the ſame your God*	*Mad.*

E. K. He uſeth long reverent Curſy again.

E. K. Now he holdeth up his Rod.

59	PAIOOD	*In the name*	*Do oi ap.*

E. K. He holdeth up his rod again.

38	NAOOVDO	*and truth*	*Od vooan.*
57	TLAB	*of Juſtice*	*Balt.*
56	HALANU	*The Skyrts*	*Unalah.*
55	NAON	*thus you are become*	*Noan.*
54	DLIP	*on the earth*	*Pild.*
53	GSOAC	*continually*	*Caoſg.*

Now he uſeth courteſy.

52	IGRIPLAM	*the fiers of life and increaſe*	*Malpirgi.*
51	RIPNAP	*powring down*	*Panpir*
50	LEEANAN	*my power*	*Na na e el.*
46	NUAV	*you might work*	*Vaun.*

E. K.

E. K. He uſeth reverence. Now he holdeth up his Rod and ſhaketh it about his head.

48	BAATENG	*your governments*	Gnetaab
47	ED	*of*	De, is my name
46	GAONIIM	*the corners*	... inoag

E. K. He uſeth courteſie.

E. K. Gabriel ſhaketh his ſpeare.

Nal. .... *It may be called* Mi moag *or* Diuph

E. K. Now he extendeth. Diuf

45	DO	*and*	Od
44	POZIZI	*from the higheſt veſſels*	Izizop

Gab. ..... *Move not.*

43	NEFAF	*to the intent that*	Fafen
42	BSACOC	*of time*	Cocasb
41	LIMOH	*the true ages*	Homil
40	ALC	456	Cla
39	SROV	*out*	Vors

E. K. He uſeth moſt reverent Curſie.

38	ILAIMPAC	*ſucceſſively*	Capmiali
37	ASNOL	*power*	Lonſa
36	GRAZMOV	*unto every one of you*	*arg* as in barge Vomſarg
35	AGULB	*giving*	Dluga
34	BAATEN	*of government*	*Netaab*

E. K. Many ſounds are heard in the ſtone. He kneeleth down.

33	SONLIHT	*in ſeats* 12.	*Thilnos*
32	ALAAH	*placed you*	*A A la*
31	DO	*and*	*O D* *arg* as in *barge*
30	GRAZLAB	*Stewards*	*BALZARG*
29	LOE	*I made you*	*EOL*
28	ILI	*in the firſt*	*ILI*
27	LUZROT	*ſhall riſe*	*TORZUL*
26	DO	*and*	
25	ADGRB	*ſleep*	*as burgen to bud* *as Burgda*
24	[TSD	*which*	*DST*

23 NEIZO

23	NEIZO	*mine own*	*OZIEN*
22	M	*except*	*EM it is a word*

E. K. Now he uſeth reverence.

21	EGSIHCI	*to are not*	*Kis* *I Chiſge*
20	SIHC	*are,*	*Kis* *Chis*
19	GROTLOT	*the Creatures of the earth*	*org as in georgo* *Toltorg*
18	NIIVQ	*wherein*	*Qui in*
17	HCOLET	*of death;*	*as och* *in hotch pot* *Teloch*

E. K. Now he maketh †.

16	HELP SOMQ	*or the horns*	*Q Mos Pleh* *as two words*
15	NIVPAT	*as ſharp ſickles,*	*Ta pu in* *Ton may call it* Tapui *alſo*
14	SIHC	*are*	*as Kis*
13	LDNV	*the reſt*	*Vnd L*

E. K. Now he maketh a Croſſe again.
..... Now he ſtoopeth down and kiſſeth.

it may be
Vd L or Vnd L

12	HAPIGIG	*of living breaths*	*Gi gi pah*
11	LIHTO	*the ſeats*	*Othil*
10	SIHC	*are*	*as Kiſſe* *Chis*
9	ZRON	*ſix*	*Norz*
8	HODNOLSO	*12 Kingdoms:*	*Os Lon doh*

A Croſſe again. [*Os ſignifieth twelve*] *Londoh*

7	BAIB	*are*	*Biah* *Biab*
6	NEIZA	*on whoſe hands*	*Azien*

He ſtoopeth and kiſſeth the ground.

5	HLESMOC	*a Circle,*	*Com Selh*
4	RIZ	*I am;*	*Zir*
3	DAIP	*your God*	*Pi ad*

He kiſſeth the ground. He ſetteth his hands on the ground.

2	OHOG	*ſaith*	*Goho*
1	AMCIM	*behold*	Mic ma.

Nal. ..... *This is all.*

Δ. Now, in the Name of Jeſus, as it pleaſed you before, ſo would we gladly have the ſence hereof in *Engliſh*.

Nal. ..... *Let him that hath wiſedom underſtand : For here beginne the myſteries of your world.*

1 *Behold,*
2 *ſaith*
3 *your God,*
4 *I am*
5 *a Circle,*
6 *on whoſe hands*
7 *ſtand*
8 *12 Kingdoms;*
9 *ſix*
10 *are*
11 *the ſeats*
12 *of living breath,*
13 *The reſt*
14 *are*
15 *as ſharp Sickles,*
16 *or the horns*
17 *of death;*
18 *wherein*
19 *The Creatures of the earth*
20 *are*
21 *to are not,*
22 *except*
23 *mine own hand,*
24 *Which*
25 *ſleep*
26 *and*
27 *ſhall riſe.*
28 *In the firſt*
29 *I made you*
30 *Stewards*
31 *and*
32 *placed you*
33 *in ſeats 12 [or] in 12 ſeats*
34 *of government:*
35 *Giving*
36 *unto every one of you*
37 *power,*
38 *ſucceſſively,*
39 *over*
40 *456.*
41 *the true ages*
42 *of time;*
43 *to the intent that,*
44 *from the higheſt veſſels*
45 *and*
46 *the Corners*
47 *of your governments,*
Gal..... *mighty is the God of Hoſts, amongſt his people.*
48 *you might work*
49 *my power,*
50 *pouring down*
51 *The fires of life, and encreaſe*
52 *continually*
53 *on the earth.*
54 *This*
55 *you are become*
56 *The skirts*
57 *of Juſtice*
58 *and truth:*
59 *In the name*
60 *of the ſame, your God,*
61 *liſt up,*
62 *I ſay,*
63 *your ſelves*
64 *Behold,*
65 *his mercies*
66 *flouriſh,*
67 *and name*
68 *is become*
69 *mighty*
70 *amongſt us;*
71 *in whom*
72 *we ſay,*
73 *Move,*
74 *Deſcend*
75 *and*
76 *apply your ſelves unto us,*
77 *as unto*
78 *the partakers*
79 *of his ſecret wiſdom*
80 *in your Creation*

E. E. Now all all his fingers diſappear.

K. K. Now *Gabriel* ſtandeth up.

Gab..... *Heark, O ye ſons of men; is the firſt of nature, and the beginning of your being in body: Whereby the things of the world have life & live. Let him that hath wiſdom underſtand. Grow together, for this* hath its fruit in due time. *Albert Laskie hath not done the Commandment of God; he ſhould have* been here by this time.

Δ. Note. There are three calls in the ſecond part of *Cracovia*, and one in the firſt.

Theſe four calls are the ſecond, the 3d. 4th. 5th. for the firſt Table can have no call, it is of the Godhead.

Δ. Gloria, Laus, Honor, & Imperium ſit Deo Noſtro in infinita ſeculorum ſecula. *Amen.*

Remember

A. Remember that on *Wedſday* night, *April* the 25. my Lord *Albert Laſkie* came at night to *Cracovia*, and lay in a little woodden building, among guards, by St. *Steniſlaus* Church: and on the *Friday* morning following intended to enter his journey toward *Keſmark*, and the recovering of *Keſmark*: Jeſus proſper his juſt Cauſe.

Wenſday morning, *Aprilis* 1584. Cracoviæ.
Jeſus ——

Nal. ..... *A new Action* —— *Backward, as before.*

52	DAIOI	*of him that liveth for ever.*	Ioiad.
51	RIZ	*I am*	Zir.
50	PAL	*for,*	Lap.
49	PLERV	*a ſtrong ſeething;*	Vrelp.
48	MZAZO	*make me*	Ozazm.
47	DO	*and*	Od.
46	OZLACIM	*in power,*	Mitalzo.
45	NARMAZ	*ſhew your ſelves*	Zamran.
44	DOQONC	*unto his ſervants,*	[asC Nó quod:

Gab. ..... *The place is become more holy, and he is become more meek.*
Nal. .....

43	AC	*therefore*	Ca.
42	RACAZ	*Move*	Zacar.
		[Nal. ..... *Make a ſtop there.*]	
41	LEHOG	*ſaith the firſt,*	Gohel.

E. K. Now the Croſſe is come in again thinner than it was before.

40	UZROT	*Ariſe,*	Torzú
39	NODIAI	*of the all-powerful.*	Ia í don.
38	NINAM	*in the minde*	Manin.
37	QO	*but*	Oqua.
36	EGAT	*it is not*	Tage.
35	SROC	*Such*	Cors.
34	FORT	*a building,*	Trof.
33	NAON	*you are become*	No an.
32	PAL	*for*	Lap.
31	NOGNOZO	*then the many fold windes;*	Ozongon.

30	AIB	*your voices*	Bia.
29	SIHC	*are*	Chís [the I long.
28	PLACIM	*mightier*	Mi calp.
27	DO	*and*	Od
26	IRRO	*than the barren ſtone*	Orri.
25	DSUL	*your feet*	Lusd.
24	SIHC	*are*	Chis [as Xís.
23	IUIG	*ſtronger*	as Giui.
22	HOTLAB	*of righteouſneſſe*	Baltoh.
21	EGOO	*for the Chamber*	Ooge.
20	SBRVT	*in their beauty*	Turbs.
19	QLSROL	*the flowres*	Lors l qua.
18	ATQ	*or as*	Qun Ta.
17	ADELCARAP	*for a wedding*	Paracleda.
16	OHLAT	*Cups*	Talho.
15	AT	*as*	Ta.
14	GMARBA	*I have prepared*	Abramg
13	AMRASAC	*whom*	Caſarma.
12	HPDAIP	*within the depth of my Jaws*	Piadph.
11	ZAZAZI	*have framed*	Izazaz
10	GRUPLAI	*the burning flames*	I al purg.
9	MABOS	*whom*	S o bam.
8	L	*of the firſt*	A word.
7	VIIV	*O you the ſecond*	Vi iv.
6	DLAS	*your voices of wonder*	Sald.
5	PIAAF	*underſtand*	Fa á ip.
4	MO		Om.
3	GNOZ	*of the windes*	Zong.
2	HAAPV	*the wings*	V pa ah.
	TGDA	*Can*	Adgt.

The

The firſt word, —— *The firſt is the laſt.*
1 —— *Can*

E. K. Now he holdeth up many hands and fingers as before, and on the very end of the fingers diſtinctly theſe parcels appeared in Engliſh.

2 —— *The ſecond word* —— *The wing.*
Vpaab, is the *wings*, and *Adgt*, is *Can.*
3 —— *of the windes,*
4 —— *underſtand your voices of windes.*
5 —— *O you*
6 —— *the ſecond*
7 —— *of the firſt,*
8 —— *whom*
9 —— *The burning flames*
10 —— *have framed*
11 —— *within the depth of my Jaws,*
12 —— *whom*
13 —— *I have prepared*
14 —— *as*
15 —— *Cups*
16 —— *for a wedding,*
17 —— *or as*
18 —— *the flowres*
19 —— *in their beauty*
20 —— *for the Chamber*
21 —— *of righteouſneſſe;*
22 —— *ſtronger*
23 —— *are*
24 —— *your feet*
25 —— *then the barren ſtone,*
26 —— *and*
27 —— *mightier*
28 —— *are*
29 —— *your voices*
30 —— *then the manifold windes:*
31 —— *For*
32 —— *you are become*
33 —— *a building,*
34 —— *Such*
35 —— *as is not,*
36 —— *But*
37 —— *in the minde*
38 —— *of the all-powerful.*
39 —— *Ariſe,*
40 —— *ſaith the firſt;*
41 —— *Move*
42 —— *therefore*

E. K. All the Stone is become very dark.

The wicked ſaid ..... *Thou ſhalt go no further* .....

A. I prayed *Roffenſis Pſalm* 9. and the *Lords Prayer*, and the Stone became clear, and the fingers appeared again, through the mercy of the Higheſt.....

43 —— *unto his ſervants;*
44 —— *ſhew your ſelves*
45 —— *in power,*
46 —— *and*
47 —— *make me*
48 —— *a ſtrong.* [*See thing,*]
49 —— *for*
50 —— *I am*
51 —— *of him*
52 —— *that liveth for ever.*

This *his* and *him* corrected, were of the wicked his ſubtile ſuggeſtions.

E K. Now

E. K. Now appear no more fingers.

Nal. *Compare them now together.*

E. K. Now he is ſet down in his chaire.

Δ. I have compared the Engliſh Joynts to the myſtical words, and I find 12. of each: ſo that they agree.

Nal. *Thus you have this dayes labour. Now The white ſilk is extended over the ſtone.*

Δ. Soli Deo noſtro, Deo omnipotenti, & Majeſtatis tremendæ, & ſuper omnia amandæ, ſit omnis laus, gratiarum actio, & Jubilatio. *Amen.*

Friday, *Cracoviæ*, Aprilis: *Mane, hora ferè* 9.

Oratione Dominica & aliis

Precibus ad Deum finitis, pro luce & veritate, in hanc formam, Omnipotens, ſempiterne, vere & vive Deus noſter, mitte nobis ſpiritum ſanctum & veritatem tuam, ut ſapienter, fideliter & conſtanter tibi ſerviamus, omnibus diebus *vitæ noſtræ.* Amen.

The white Curtain, or veyle, appeared very long.

Δ. It fell ſo out by the wonderful providence of God, that E. K. and I quietly conſidered theſe actions, generally, & the contrary ſpirituall informations given to him, apart by himſelf; (& ſometimes) while we were receiving our inſtructions, by our Schoolmaſters, of which contrary power, ſome would rayle on God, and blaſpheme his Majeſty horribly, as may appear by the record of ſome late Actions; But this was our concluſion, that we both deſired the verity, and that ſo, asbeſt might pleaſe God, in the manner of coming by it.

Note, Arbitrement of God required.

Δ. Be Judge. O Lord, between us, ſending us the verity of the judgment, for the glory of thy name, for as much as they which impugne theſe proceedings, do (to E. K.) as it ſeems perfecter, and more wiſe and fruitful then our Schoolmaſters, which I took to be the true and bleſſed Angels, &c.

E. K. Now is the note pluck't aſide.

Δ. About an eleven of the Clock.

Δ. Bleſſed be the higheſt, who is Almighty.

14. Dies menſis Sab.

Gab. Danida, *a mighty Prophet (not the leaſt upon the earth) opened his mouth, and ſaid, Behold, there ſhall a Whale come from the Eaſt,* the fourteenth day of this Month, S A B.

E. K. They ſeem to ſpeak both together.

Gab., Nal. *And he entred into the field, and he met with a Merchant, and he ſaid unto him, Thou art not for me:* for thy intent dwelleth in the world. *He went further, and, lo, there was a field of all kind of people, diverſly recreating themſelves in their own pleaſures: and he yet ſaid, Lo, theſe are not for me: and he went on; and, lo, he ſaw, AND IT WAS A NAKED MAN.*

Gab. Nal. *Mark,* [to E. K.]

E. K. So I do.

Gab. Nal. *In his hands were divers things; moſſe, leaves, flowers, and herbs; and he wondred, ſaying, Why art thou naked? and he ſaid, Lo, I am old, and am without Garments, and theſe are the things wherewithall I will be clothed. And the Prophet talked with him, and told him of the Whale.*

E. K. They ſpeak both together, that I cannot diſcern their voyce.

And he commanded him to kneel, and he lifted up hands his to heaven and prayed within himſelf; and he ſaid alſo unto him, I am a Prophet, riſe up, I will bleſſe thee in the name of my propheſie: and lo, he took him by the hand, and went forward: and the way was rough, ſtony, and very ſound: and, as they went, they found men, huge and big, monſtrous: and the Prophet ſaid, Theſe pleaſe me

A Child

not: and, as they talked on the way, they overtook a little child, And the Phrophet ask't him his name, and he anſwered, He was a man: and he ſaid, Thou pleaſeſt me, for thou mayeſt be a man.

A Hill.

There was a Hill, and they aſcended, and, after a while, the child became weary, and ſate down, ſaying with himſelf, This hill is troubleſome, I am not able to keep company with them; and the Prophet, miſſing him, went back, and found him ſitting. *And he began to weep, ſaying, Whither will you lead me? But the Prophet comforted him, and ſaid: Now thou ſeeſt, thou art not a man. And thus he did, aſcending ſundry times? and, lo, it was the top of the hill, and the Sun was hot and clear in the midſt of the day. The Prophet ſaid unto the child, look to the Centre of the Sun, and ſo he did, ſtedfaſtly.*

Pen, Ink, & Paper.

And the Prophet ſaid unto him, Now I have experience of thee, and I know thou wilt be a man; And he ſaid unto him, that was naked, Here are Pen, Ink, and Paper.

Orient.

And lo thou haſt one that can ſee far off, and he ſhewed him the Seas: ſaying, look unto the Eaſt: and he told him of the Whale and of his coming, and of many myſteries.

But the man anſwered him, ſaying, I am naked, *the ayre is ſharp, and I have no food: How*

can

can I therefore STAY ſo many dayes? and he ſaid unto him, Sit down, and note, untill this Child become a man. Note untill.

Feed by comfort. For the Whale ſhall be thine, in whoſe belly is a Cheſt ſwallowed of great value, and they were contented. Behold, the people of the countrey were rich, and had conquered many Nations, ſo that he was a Monarch in the world; this Monarch was skilfull in all Sciences, and knew all things to come, and he called his Counſell together, and ſaid unto them. *Monarcha mundi & ſui ſubditi.*

Lo, thus it is; the cauſe why I have made thoſe mighty banks, and have drawn my people from the lower places and the Seas, is for that, I fear a Whale: which, if he land in my Kingdomes, will be my deſtruction, and they told him what the Prophet had ſaid, and he began to rage, and was puffed up with anger, and he opened his books THE SECOND TIME; and his eyes were opened, and he underſtood that the Prophet had aſcended unto the top of the mountain, and had taken with him a naked man, and a child: *and he ſaid to his Miniſters, Aſcend, and bring me the child, for I will examine him, and know the Prophets meaning, and he apparelled him richly, and gave him much, but he prevailed not. And he ſaid within himſelf, Aſcend again they ſhall, and bring down that man.*

And the ſervants aſcended, and they found a Marble ſtone, and they were angry among themſelves, ſaying, Is this a man? And lo they came unto the King, and ſaid, Thou ſendeſt us forth, but we found a mighty ſtone not able to be moved. Where is it therefore that thou wilt have us ſeek that man; But he ſaid within himſelf, I will overcome the child, and he took him by the hand, and led him into his Orchard, where he opened unto him the ſecrets of his books, ſo that he became skilful. But, lo, the Prophet aroſe, and, as he walked towards the Hill, to comfort them whom he accounted his friends, he eſpied the child apparalled ſtrangely, and in company with ſtrangers: *and he opened his mouth, and began to propheſie, ſaying.* A marble ſtone. Strangers.

The King hath riſen up againſt himſelf, for he hath *CHOSEN THE CHOSEN, and hath opened the ſecrets of his own Kingdom to his deſtruction, and he ſtretched forth his hand, and ſaid unto the child, Come with me: and he was unwilling, for his pleaſures were great. And he lifted up his voyce and ſaid: and he SWARE, And, lo, he came with him even unto the mountain: and the Prophet ſaid unto him, When thou waſt a child, I led thee, but now thou art become a man. ſtretch forth thy leggs, and labour, and he was unwilling.*

Thus, whilſt they were talking, they that waited upon him were at his feet armed, ſaying, come with us, for we are ſtrong enough to deliver thee.

But the Prophet ſaid unto them, GOE back and tell your King, that I found him on the way, and a ſtranger, and I had pity on him, and I took him for my own. Therefore ſtrive not, for juſtice muſt prevail. And they began to ſtagger as drunkards, for they knew it was true. And the Prophet ſaid, Now come with me, I will yet lead thee: and they aſcended. The Prophet held up his hands, and SAID, I SEE, and behold, he that was naked aroſe: and ſaid, I SEE ALSO.

And the Seas aroſe, and a great tempeſt, and broke down the banks: and entred on the earth, doing much harm to the people of that Kingdom: And, lo, there aroſe a wind the SECOND: and there were four beaſts, ſuch as are in the world, and were never known. And they came ſwimming, and ſo landed on the Hill. And the Prophet ſaid, Ariſe, draw out your ſwords and kill them, and ſo they did. *Maris inundatio cum tempeſtate.* *Ventus.*

Behold, the blood of them vaniſhed into aire, and the fleſh became earth: The entrals of them waſted away with the waters: and their bones burned with a mighty fire. The ſecond wind aroſe, and there were five Crowns: in the midſt of them ſate the Father of life, *with a golden head: whoſe Feet bathed themſelves in due and ſweet Manna: and the Prophet ſaid, Put forth your hands: and they did ſo: But lo they were afraid, for he that ſtood in the midſt of the Crowns, was full of beauty.* *Ventus 2.* *Pater vitæ.*

And the Prophet ſaid, Fear not, come with me; and he opened unto them the ſecrets of the Crown; *for in every one of them was a golden ſentence.* And the ſecrets of the Hill began to ſhake, and there was a great Earthquake. *Myſteria 5 Coronarum.*

The third wind *aroſe: and the twelve Cedar trees that were never corrupted, came and planted themſelves in twelve places of the Hill, and they brought forth ſtrange fruits, not as Cedar trees do.* *Ventus 3.*

The Prophet ſaid, Gather, for I know you hunger, that you may be refreſhed. While they thus talked, the fourth wind aroſe, and, behold, all the mountain was a flaming fire, and there were five Earthquakes, ſuch as were not ſince the beginning of the world. *Ventus 4.* *5. Terra motus.*

The Prophet took them up, for they were become as dead. And ſuddenly The Firmament and the waters were *joyned* together, *and* the Whale CAME, *like unto a legion of ſtormes: or as the bottomleſs* Cave of the North *when it is opened: and ſhe was full of eyes of every ſide.* The Whale came.

The Prophet ſaid, Stand ſtill, but they trembled. The waters ſank, and fell ſuddenly away, ſo that the Whale lay upon the Hill, roaring like a Cave of Lions, and the Prophet took them by the hands, and led them to the Whales mouth, ſaying, Go in, but they trembled vehemently; He ſaid unto them the ſecond time, Go in: and they durſt not. And he ſware unto them; and they entred in, and he lifted up his voyce, and cried mightily, Come away, and, lo, they ſtood before him richer then an Emperours Throne, for unto him that was naked, were clothes given: unto him that was a child and a man, were 12 gates opened. And the Prophet cried mightily, and ſaid, This Whale cannot die; and lifted up his voyce again and ſaid: Within this Whale are many Chambers, and ſecret dwelling places, which I will divide betwixt you on the right ſide (unto the which was a child, and The Whales mouth.

now

12 } 18 △ } Forte 36 21 A Miracle.

now a man) there are twelve opened, but unto thee that haſt provided ſtrange Garments for thy ſelf, and not ſuch as men uſe to wear, I will give thee head, hart, *and left ſide, whoſe places are* 46. *You ſhall enter, and be poſſeſſed this day together: And* behold, *the ſon ſhall return again* 21 *times, and in one year, but not all at one time. You ſhalt depart hence into a dwelling that ſhall be all one: where there is no end, the place of comfort and inſpeakable glorie.*

I have ſaid.

△. As you have delivered us a parable, *enigma*, or prophefie, ſo I beſeech you, for the ſetting forth of God his honour and glory, to expound what is meant by the

Gab. .... Nal. .... *The Prophet is in his name.*

Whale, the naked man, the Childe, *&c.*

The naked man is Dee,
The Childe is Kelly,
The Prince is the Devil,
The Hill is the World,
The waters are the boſome of God,
The 4 *beaſts are the* 4 *Elements,*
The 12 *Trees are the* 12 *parts of the Heavens,*
The Whale is the ſpirit of God,
The Chambers are the degrees of wiſdome,
The Thunders and windes are the ends of God his Will and Judgements.

The reſt are not to be ſpoken:

This I take to notifie to us the judgement and arbitrement of God between us, in reſpect of our Petition to his Divine Majeſty now made, whereby we may be aſſured what to judge of the Creatures which do deal with us in this action, and of the impugners, or diſwaders of the credit of it. This I take to be ſent and delivered unto us, of the meer mercy and providence Divine regarding his own glory, and the ſincerity of my hope and confidence, which I put wholly in him, and alwayes will.

Gab Nal. } ..... *You are happy, for you believe,* E. K. *what am I.* △. *as happy if you believe likewiſe.*

△. Are you not to deliver us our leſſons orderly, as we have begun to receive?

Gab. Nil. } ....*Underſtand that, by the Prophet delivering Pen, Ink, and Paper.*

△. As concerning the book writing by the higheſt, what ſhall I expect thereof?

Gab Nal. } ..... *There is no point of faith.*

△. *I* believe verily that it ſhall be written *by the power* of the higheſt.

Nal. .... *The power of the higheſt confirmeth me, but not my power, the higheſt.*

△. Be it as the will of God is,

E. K. The white Curtain is drawn.

△. Gloria Patri, & Filio, & ſpiritui ſancto; ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.

E. K. Amen.

Saturday, 28. *Aprilis, Mane hora* 8. Cracoviæ.

Oratione præmiſſa ſtatim apparebant.

E. K. They are here.

Gab. ..... *Move not, for the place is holy.*

△. Holy, holy, holy, is he, who ſanctifieth all things that are ſanctified.

Nalvage. *E. K.* He maketh Croſſes with his Rod toward the four parts of the world, and then kneeleth down awhile.

Gab. ..... *Happy is he that hath his* skirts *tied up, and is prepared for a Journey, for the way ſhall be open unto him, and in his joynts ſhall there dwell no wearineſſe: his meat ſhall be as the tender dew, as the ſweetneſſe of a bullocks Cud. For unto them that have, ſhall be given, and from them that have not, ſhall be taken away: For why, the bur cleaveth to the willow ſtem, but on the ſands it is toſſed as a feather without dwelling. Happy are they that cleave unto the Lord, for they ſhall be brought unto the ſtore-houſe: and be accounted, and accepted as the Ornaments of his beauty: But pray with me.*

O thou eternal foundation and ſtrength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name,

Conſider the foundation of our fragility, and enter into the weakneſſe of our inward parts: for we are become empty; whoſe ſalt is not, nor hath any ſavour: Fortifie, and make us ſtrong in thee, and in thy ſtrength; Have mercy upon us, Have mercy upon us, Have mercy upon us; that in this world our ſtrength may be in patience, and after this life, that we may aſcend unto thee.

Nal. ....*A-*

Nal. ...,... *Amen.*
Δ. We prayed the ſame prayer.

E. K. Now *Nalvage* ſtandeth up upon his Table of Letters.

Nal. ..... *It is a ſide-long Letter.*

47	PALOMRON	*the ſons of men*	Nor mo lap.

E. K. Now he kiſſeth the Table.

46	FAA	*amongſt*	A af
45	LITSER	*that you may praiſe him*	Reſt el.

Now he kiſſeth the Table, and maketh moſt humble and low Curſies, having firſt laid down his Rod.

44	GNOSILEBO	*As pleaſant deliverers*	Obeliſong
43	NARMAZDO	*And ſhew your ſelves*	Od Zamran

E. K. Now *Gabriel* ſhaketh his Dart terribly.
E. K. Why ſhake you your dart ſo?

Gab. ...,. *Scholers ought to give ear to their School-maſters.*

42	RACAZ	*Move*	Zacar.
41	LAAQ	*of the Creatour*	Qa al
40	PIAOOD	*in the name*	Do oa ip
39	ALIPADO	*and liveth*	Od *Api la*
38	ISD	*which is*	DSI
37	DAIANERIZ	*I am the Lord your God*	Zire nai ad

Now he uſeth his accuſtomed Curſie.

36	ELGAB	*for*	Ba gle
35	AGSOAGF	*viſit the earth*	Fgaos ga
34	OD	*and*	Od.
33	IHASARQRON	*you ſons of pleaſure*	Nor qua ſa hi
32	VGROT	*Ariſe*	Torgu
31	ALC	456	Cla
30	OLAT	*at the firſt*	Ta l o
29	SIHC	*are*	Chis
28	NIHSNOLDO	*and their powers*	Od lonſhin

Now he kneeleth.

27	NOAMIPAG	*the number of time*	Capi ma on

26	SIHC	*are*	Kis Chis
25	ILAMIPAC	*ſucceſſively,*	Ca pi ma li
24	TSD	*which alſo*	D S T

Now he falleth ſuddenly on his knees.

23	GEGVDO	*and wax ſtrong:*	as Wedge Od Vgeg
22	SIHC	*are,*	Kis Chis

Now he kneeleth.

21	IZDOORC	*The ſecond beginnings of things*	Cro od zi
20	GMRASAC	*in whom*	the g as in ſeurge Caſarmg
19	LPRC	*but one ;*	C R P L
18	OPMROC	*hath yet numbred*	Corm po
17	GA	*None*	as agg in nag Ag
16	MABOS	*whom*	So bam
15	MPAM	*9639;*	Map m
14	ILAO	*I have placed*	O a li
13	IMRASAC	*under whom*	Ca ſarmi
12	VIDVIV	*in the ſecond angle?*	Vi v di v

Now he lifted up his hands.

11	ENOSD	*which raign*	Dſonf

E. K. Now he goeth off the Table,and kneeleth Down.

			Pe de
10	DP	33	P D

Now he liſteth.

9	PMROC	*numbred?*	Cormp
8	OGAVAVA	*the thunders of encreaſe*	Ava va go
7	EGSIHCG	*Are not*	G Chis ge
6	LOHOG	*ſaying,*	Go hol
5	AHPRQD	*have looked about me,*	Dor pha

4	DO	*and*	Od
3	EGABAB	*in the ſouth*	Ba bage
2	IDSAL	*my feet*	Las di
1	LIHTO	*I have ſet*	O thil

E. K. The Table turneth continually to his Rod end, and the Letter ſeemeth to ſtand on his Rods end diſtinctly. That is it. This is this Call.

1 —— *I have ſet*
2 —— *my feet*
3 —— *in the ſouth,*
4 —— *and*
5 —— *have looked*
6 —— *about me,*
7 —— *ſaying,*
8 —— *are not*
9 —— *The Thunders of encreaſe*
10 —— *numbred?*
11 —— *Thirty three*
12 —— *which raign*
13 —— *in the ſecond* Angel;
14 —— *under whom*
15 —— *I have placed*
16 —— *9639.*
17 —— *whom*
18 —— *None*
19 —— *hath yet numbred*
20 —— *but one*
21 —— *in whom*
22 —— *the ſecond beginning of things*
23 —— *are,*
24 —— *and wax ſtrong*
25 —— *which alſo:*
26 —— *ſucceſſively, [or by ſucceſſion]*
27 —— *are*
28 —— *the number of time,*
29 *and*
30 —— *their powers*
31 —— *are*
32 —— *as the firſt*
33 —— 456.
34 —— *Ariſe*
35 —— *you ſons of pleaſure,*
36 —— *and*
37 —— *viſit the earth;*
38 —— *for*
39 —— *I am the Lord your God*
40 —— *which is*
41 —— *and liveth.*
42 —— *In the name*
43 —— *of the Creator*
44 —— *Move*
45 —— *And ſhew you ſelves [or appear]*
46 —— *as pleaſant deliverers,*
47 —— *that you may praiſe him*
48 —— *amongſt*
49 —— *the ſons of men.*
50 ——

E. K. He hath now plucked the Curtain to.

Δ. Note.

Δ. Thanks be to God, now, and ever. *Amen.*

Δ. Remember to requeſt information of ſuch a word, as (ſaith the Lord) is not here to be underſtood, ſome where.

Note, the ſecond Angel.

Monday *Cracoviæ, Aprilis* 30. *Mane hora* 6 ½.

Oratione Dominica finita, & precatiuncula pro proſpero ſucceſſu *A. L.* (jam apud *Keiſmark*, queritantis & petentis jus ſuum hereditarium, & aliis breviſſimis ejaculationibus, pro proſpero ſucceſſu in hac actione tandem poſt ſemi horam apparuerunt.

E. K. Now they are here: and *Gabriel* is all full of glory, he ſeemeth to light all places.

Δ. O the mercies of God encreaſed, though his determination be all one

E. K. Now he is as he was before: and in the time of this his glorious apparition, *Nalvage* kneeled down, ſomewhat regarding towards *Gabriel.*

Gab. ..... *Give unto him that hath his basket open: But from him that is not ready, depart.*

B L R A H I C A V N H D L

E. K. There appear here, 7 other like Prieſts, all in white, having long hair hanging down behind: their white garments traile after them: having many pleits in them. Me think that I have ſeen one of them before, and upon that creature appeareth a B upon his cloathes, an L in another place, an R upon his other ſhoulder, another A upon his other ſhoulder. There is an H upon his breaſt; there is an I upon his head, and a C upon his ſide on his garment; and an A under his waſt behind: The Letters ſeem to go up and down enterchangeably in places. There ſeemeth an V on him, alſo an N, a D.

Now cometh a tall man by, all in white, and a great white thing rowled about his neck, and coming down before like a tippet. They all in the Stone (being 9) kneel down unto him.

The tall man ſaid ..... *Take this* Key, *and power: aſcend and fill thy veſſel, for the* River *is not pure, and made clean.*

E. K. Now he is gone (that ſaid this) in form of a great Millſtone of fire.

An Hill. *E. K.* Now they go up a Hill, with a great Tankard, as it were, of Bone tranſparent; Now he openeth one door, he, I mean, that had the Letters on his back.

1. There appeareth a Partridge, but it hath one leg like a Kite: This Partridge ſeemeth to ſit on a green place under the gate, one leg is much longer than the other, being like a Kites leg. This Partridge ſeemeth to halt.

He biddeth one of his Company take it up. There goeth a bridge to the top of that Hill, all upon arches, and under it goeth a River.

He taketh the Partridge and pulleth all his feathers, and they fall into the River: He cutteth off the longer leg juſt to the length of the other. They about him cry, O juſt judgement.

Now he turneth him off over the Bridge, and he flyeth away, for the feathers of his wings were not pulled.

2. He goeth on, and cometh to another gate; and there the third man unlocketh it, as the ſecond next him unlocked the firſt Gate; he himſelf having the Key firſt delivered him, as above is noted. There appeareth a thing like a Kite, all white, very great, it hath a fowl great head, he ſeemeth to be in a very pleaſant Garden, and flyeth from place to place of it, and beateth down the Roſe trees and other fruit trees. The Garden ſeemeth very delicate and pleaſant. They go all into the Garden: and he ſaith, Thou art of the Wilderneſſe, thy feathers and carkaſe are not worthy the ſpoil of the Garden.

Now the Kite ſcratcheth and gaſpeth at this man; but he taketh the Kite and cutteth her carkaſe in two equal parts, from the crown of his head, and throweth one half over one ſide of the Bridge, and the other half over the other ſide, and ſaid, Fowles muſt be devoured of Fowles. The reſt ſay, *O juſtitia divina*, clapping their hands over their heads.

3. Now

3. Now the next in order openeth another Gate (going up upon the ſame Bridge ſtill.) The reſt of the building from the Gate inward, ſeemeth very round and bright: yet there appear no windows in it. It is a frame, made as though the 7 Planets moved in it. The Moon ſeemeth to be New Moon.

There ſtandeth Armour, and this man putteth on, all white Harneſſe. He ſeemeth to kick down the Moon, and her frame or Orb; and ſeemeth to make powder of all; For *there is no mercy here, ſaith he.*

4. Now another of them goeth forward to another Gate, and openeth the Gate, and goeth in; there appear an infinite multitude of men.

There ſitteth a man cloathed like a Prieſt, having a great Crown on his head: here are many preaching in this place. He goeth to that Crowned Prieſt, and he taketh away divers patches of the Veſture which he had, and the patches ſeemed to be like Owls, and Apes, and ſuch like.

He ſaith ..... *A King is a King, and a Prieſt is a Prieſt.*

He taketh from the reſt their Keyes and Purſes, and giveth them *a Staff and a Bottle* in their hands. He goeth from them. He putteth all that he took from them in a houſe beſide the Gate, and writeth on the door, *Cognoſcat quiſque ſuum.* He wrote *Cognoſcat.*

Now they proceed to another Gate, and another of them opened that Gate. The Bridge continueth ſtill, aſcending upward. Now there appeareth (that Gate being opened) a marvellous great Wilderneſſe.

There cometh a great number *of naked wilde men to him.* He ſhaketh that Gate with his hands, and it falleth in pieces, one falleth on one ſide into the River, and the other falls on the other ſide into the River,

..... *Let both theſe places be made one. Let the ſpoil of the firſt, be the comfort of the laſt: For from them that have ſhall be taken, and unto them that have not ſhall be given.*

6. *E. K.* Now he goeth, and the laſt of his Company openeth another Gate; he is longer in opening of that Gate, than any of the reſt.

There appeareth a buſhy place, and there runneth a great River on the very top of the Hill, and a great Gate ſtandeth beyond the Hill, and a very rich Tower all of precious Stones, as it ſeemeth.

Here he filleth his Tankard in the River, and holdeth his hands up, and maketh ſhew as he would return.

He ſaid ..... *This was my coming, and ſhould be my return.*

E. K. Now they appear ſuddenly before the firſt Gate, and there the *Principal man diggeth* the earth, and putteth ſtones and brambles, and leaves aſide. There he taketh out a dead carkaſe, and bringeth it to a fire, and ſtroketh it: a very lean carkaſe it is; it ſeemeth to be a dead Lion; for it hath a long tail with a buſh at the end.

He ſaith ..... *Come let us take him up, and comfort him; for it is in him.*

Now the Lion ſeemeth to ſit up and lick himſelf, and to drink of the water, and to ſhake himſelf, and to roar. The man taketh of the ſegs

or

or flags by, and ſtroketh the Lion as he would make his hair ſmooth.

Now the Lion is become fair, fat, and beautiful.

He ſaith ..... *Tarry you here, till I bring you word again; for I muſt follow the Lion into the Wilderneſſe.*

E. K. Now all they are gone, except the two our *School-maſters, Gabriel and Nalvage.*

Gab. ..... *This is the Judgement* of God this day. *Happy is he that hath judgement to underſtand it.*

Δ. Thou O Lord knoweſt the meaſure of our judgement: Give therefore light, underſtanding, and the grace to uſe thy gifts duely.

Gab. ..... *Liſten unto my words, for they are a Commandment from above. Behold (ſaith he) I have deſcended to view the Earth, where I will dwell for ſeven dayes, and twice ſeven dayes: Therefore let them be dayes of reſt to you. But every ſeventh day, I will viſit you, as Now I do.*

E. K. He ſpeaketh as if he ſpake out of a Trunck.

Δ. I underſtand that this reſt is, that every *Monday*, for three *Mondayes* elſe next after other, we ſhall await for our leſſons, as now we receive, *and that we may all the reſt follow our affairs of ſtudy or houſhold matters.*

Gal. ..... *It is ſo*, for one day ſhall be as a week: *But thoſe dayes you muſt abſtain from all things that live upon the Earth.*

Δ. You mean on theſe three *Mondayes*, enſueing next.

Gab. ..... *You ſhall cover this Table with a new linnen cloth.*

E. K. Pointing to the Table we ſat at.

Δ. Moſt willingly.

Gab. ..... *Moreover a new Candleſticke, with a Taper burning.*

Δ. Obediently (O Lord) it ſhall be done.

Gab. ..... *And the Candleſticke ſhall be ſet on the midſt of the Table betwixt you two.*

Note ..... That a day may become a week, and a week as many years.

Gab. ..... *For I have put on my upper garment, and have* prepared to enter, *and it is ſhortly: and not yet.*

E. K. Now he hath plucked the Curtain, as if he had pulled it round about the Stone; and it ſeemeth full of little ſparkes like Stars.

Gloria patri & filio & ſpiritui ſancto; ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.

Vide libro ..... Γ pro ſæquentibus.

LIBRI

LIBRI MYSTICI APERTORII CRACOVIENSIS SABBATICI, *An.* 1584.

Saturday Cracoviæ, 7 *Maii*, *Mane*, *hora* 6.



After prayers, appeared *Gabriel* and *Nalvage*, with the Table, and *Gabriel* with his Dart in his hand. Moreover there appeared the like furniture of Table with a white Cloth, a Candleſtick, and Taper on it, with a Deſk and Cuſhions (which I had cauſed to be made with red croſſes on them:) alſo *E. K.* himſelf and I appeared in the ſame Stone. In effect, all things as we had before us, after half a quarter of an hour, that ſhew of our furniture, and our ſelves, diſappeared.

E. K. Gabriel ſtandeth up, and ſpeaketh as followeth.

..... *A mighty City was built on the top of a mountain, in the which dwelt many thouſands. Round about the Hill, ran a freſh River, which was the onely comfort of the Town: for, of it they drank, their wives, their children, their man-ſervants, their maid-ſervants, their camels, horſes, mules, and all the beaſts of their fields. The beginning of which River was a Spring, which was unknown to the City, by reaſon of the . . yth from whence it deſcended. It came to paſſe, that a Serpent groaned for her time, and lo, ſhe brought forth: and . . . were ſuch as her ſelf: and ſhe lifted up her head and leaned upon her twice writhen taile: and beheld the Sun ſtedfaſtly, (for her envy was toward that City) and ſhe ſaid within her ſelf: My children are yet young, the time grew, and they became big: and ſhe went unto the Spring, and ſmiled and ſaid with a laughing voice, The Earth is fallen into thee; thou art choked: but hearken unto my voice, Thou ſhalt receive comfort: But ſhe would not. And ſhe lifted up her voice and roared; for ſhe was full of craft and deceit. And ſhe ſaid unto the ſhingles, through the which the Spring runs (or rather ſyeth) Thou art full of emptineſſe, and void places. Let my children (therefore) hide themſelves within thee for a ſeaſon: and they were contented; And ſhe departed willingly, and ſaith within her ſelf: Now I know I ſhall be Lady of the City.*

And after a few years, the young Serpents became great; ſo that the one half of their bodies dwelt within the Shingles, the reſt troubled the paſſage of the Spring: So that the Spring groaned; for, the injury that was done againſt her, was great.

A great miſery, for the Hill is become deſolate without the water, and the City and the beaſts periſh for want of drink; for the people groan, and are full of ſorrow.

This City and Serpents are 6σ.. now, and judgement muſt be had, betwixt the Shingles and the Spring. for between lieth the life and death of the City.

Thus ſaith the Lord unto thee [pointing to *E. K.*] *Gird up thy ſelf, and ſit down, Conſider both parts, and give judgement: for thy mouth ſhall this day be the judgement of the Lord.*

E. K. Do you mean me?

..

E. K. As the Lord hath put the Authority of Judgement into my hands, ſo I beſeech him to give me wiſdom and underſtanding to judge right: And becauſe the judgement hereof is committed to me, I ſuſpect ſome other myſtery to lie hidden in this my judgement required: But if it ſhall pleaſe God that my friend here, Maſter *Dee* ſhall give me his adviſe, I ſhall think my ſelf well ſatisfied.

..... *Conſider with your ſelf (ſaith the Lord) and give judgement againſt the Shingles, for the fault is plain. Conſider two points, the neceſſity of the Spring, that it muſt come that wayes: and ſecondly, the health of the City.*

E. K. My judgement is that the Shingles and Serpent ſhould be removed away by an Earthquake from the place which they encumber and let, that there may be a fit new place, and courſe for that Spring, to the relief of that City as before it was.

..... *Be*

..... *Be it ſo as thou haſt ſaid, for it is a juſt judgement.*

Now hearken, what the Lord ſaith: The people and City of the Hill, is the world, which are from time to time by the mercy and ſpring of Gods wiſdom, relieved .. quenched: according to the extremity and neceſſity of their thirſting: But the people and City are ſuch as are of the Temple and Church of God, which drink of his mercy to their comfort. The Camels and other beaſts are the people of the Earth, which delight in ſin, and in their own imagination, which alſo are relieved with thoſe that are of the City: but the diverſities of their bodies, doth cauſe the diverſity of the ends of their comfort. The Hill wherein the Spring is, ſignifieth his Prophets, and ſuch as are drunken in the Lord: *Through whom, inwardly the mercies and will of God and of the Higheſt are open from time to time, according to the* ſecret will and determination *of ſuch as are within the City of his Elect. But the frailties and affections of their fleſh and outward man, are their fond imaginations and looſe Shingles wherein the Serpent, the old Devil, hath harboured her children the ſpirits of darkneſſe and deceit, which always reſiſt the Will of God, and are put between the mercies of God and his people.* Moſes, Daniel, Eſdras, *all the reſt of the Prophets: Chriſt his twelve,* Paul *the Meſſenger of God, they did all hurt the Congregation of the Faithful in their fleſh,* until *they gave ſentence againſt themſelves (as thou haſt done) with amendment of life: for who is worthy to know the ſecrets of our God, but he that delighteth in righteouſneſſe, is obedient, full of faith, and the ſpirit of underſtanding? Be it therefore unto thee as thou haſt ſaid. Let the Shingles and Serpents be ſeparated, that the Fountain may feed as before. All the traſh that thou haſt of the wicked, burn it.*

E. K. I do not know, they are wicked.

..... Their doings with thee, are the hindrance of the Will of God, and therefore they are wicked.

..... *Thou haſt given judgement againſt thy ſelf: Take heed thou offend not thy own ſoul.*

A. Send down thy Spirit O Lord, and illuminate E. K. his heart with perceiving of his wrong opinion, &c.

E. K. If *Moſes* and *Daniel* were skilful in the Arts of the Egyptian Magicians, and were not thereby hindred for being the ſervants of God, Why may not I deal with theſe, without hindrance to the Will of God?

..... *Darkneſſe yeilded unto light: the Greater excluded the leſſer. The more a man knoweth wickedneſſe, the more he ſhall hate it, being called back. The more they knew the ſhadow, ſo much more they delighted in the body: For the doings of the* Egyptians, *ſeem, and are not ſo. The doings of the Lord are, and continue; for as the Painter imitateth the geſtures of man in his faculty, ſo doth the Devil the ſubſtances and things created and made by God.*

Stand up and look into the whole World, into her youth, and middle age, for they are paſt. Where are the monuments that Satan hath builded?

E. K. Hath Satan builded any monuments?

..... *Yes: Hath he not builded him a Fort upon the whole Earth? Hath he not the victory over the Saints? Dwelleth he not in the Temple of the Higheſt? Triumpheth he not in the Cities of the whole World?*

Yes..... But without comfort, are his victories: without pleaſure his dwelling places. For he knoweth his time is at hand. He that now giveth freedom, ſhall become bound; And unto whom the whole World is as a Garden, ſhall there be no one foot left. Therefore are all his pleaſures vanity: all his Triumphs ſmoak, and his Authority, nothing indeed, but a meer ſhadow: For that that is not, cannot be; where, it is ſaid of the Lord, it ſhall not be. Neither can truth, light, or wiſdom, aſcend from the Earth, but deſcend from the Heavens.

Compare the Earth, (into the which the Devil is thruſt as into his dwelling) with the Heavens, which are provided for the holy. Conſider the pain of the one, and the pleaſure of the other: The ſeat of Gods Juſtice, and Fountain of his Mercy: The Cave of Darkneſſe, and the Diadem of Light. And then cry, wo, wo, wo, unto ſuch as erre, and whoſe lives are but ſhadows: For their felicity is ſuch, as from whence it came; and their reward is all one, with the ſpirit and prince of Darkneſſe.

Compare fond knowledge, with true wiſdom, Thy ſpirits of lying with us, that are the voice of truth: *The vanity that they* lead thee *into, and the reward of our meſſage: And ſay within thy ſelf,* peccavi. *Wilt thou be perſwaded by experience? Conſider thy impriſonments, thy affliction and ſhame of body. Conſider the love of a few, and envy of a multitude. Weigh with thy ſelf the vanity of thy life; Thy raſh foot-ſteps, All that happned unto thee, by the ſociety, and (as thou thinkeſt) comfort; but indeed the ſtinging pricks of thy enemies*

His life .. ned.

..... *Since,* we came *into thee, (ſent from the Lord, and calling thee, to God) thou haſt been delivered from them; from a place full of fornication, and the wrath of God: exalted to the* skirts of worldly honour; *and haſt been ſatisfied for the neceſſities of this World. Holy is the money that is gotten righteouſly; but accurſed are the evils that are reaped with wrong.*

All

All which things thou haſt by us in bleſſedneſſe, and in the knowledge of the will of God, above all men. *Beſides our continual preſence with thee, to the comfort of thy Soul. Even theſe things are of us, and of our God. Which ſware unto Abraham, and dwelleth in the Temple of righteouſneſſe. Now, therefore let experience be a Judge betwixt us and them.*

But, this ſayeth the Lord. I deal with you as a Childe: But the veſſels that I muſt uſe, muſt be pure and clean. Pure veſſels.

Δ. Cleanſe thou us, (O Lord) *Cor mundum Crea in nobis; Crea.*

Gab. ..... *They that are* incredulous *believe not the Lord, but drive away his ſpirit: But where a grain is, it becometh as a mountain. The Lord is upon the earth: Take heed thou ſweep thy houſe clean, for unto him that is naked, ſhall there be Cloathes given: But he that is covered already, ſhall be made bare.* Increduli.

Conſider with thy ſelf: for the Lord ſpeaketh not once more, till thou *haſt fulfilled thy own judgement.*

E. K. I will be contented to bury them in the field, and not to uſe them, or come at them: and that I will ſwear upon the Bible to perform: and if they be earthly, I will commit them to the earth: and ſo ſeparate thoſe ſhingles from the place near the ſpring: and in this manner fulfill my own judgement: For, *I will not be obſtinate, but commit all things to the end.* His own judgement is to be fulfilled.

Becauſe thou art content to bury them; and withall, upon faith in the promiſes of God, to abjure *them in ſimplicity of heart, and external uſe.... ſimply, as a true meaning before the face of the higheſt: The Lord accepteth it, and it ſhall be ſufficient.*

Further, thou haſt 27. Confirmations of ſin, and conſent with the Devil, *which your intention calleth* Characters, *whereby thoſe ſeven and twenty, (like unto their mother) are become familiar and pleaſant with thee,* they muſt *be brought before the Lord: and offered into his hands.* For ſo long as they are, the wicked alwayes vex thee: For the Obligation burnt, the condition is void. *Theſe muſt be buried with the reſt.* Characters.

[*E. K.* Which reſt?]

..... But *muſt be brought,* and burnt here before the preſence of *God: That, the cauſe diminiſhed, the effect may periſh.*

E. K. I will be contented to bury them likewiſe, beſeeching the Almighty to accept of my intent herein, as of the reſt before ſpecified.

..... *He is contented; but let one be burnt. You may ſuffer one* to teſtifie the diſcredit of the reſt. *It is but according to the grounds of* thy own Magick.

E. K. I do not underſtand your meaning herein.

Gab. .... *Radius partis,* may be *ſicut totius Corporis.*

E. K. I underſtand not that, alſo.

Gab. ..... *Magick worketh effect in things abſent, that* it doth in their parts, *being preſent.*

The wicked kill the body abſent, but the garment preſent: ſo are all of one confederacie, diſgraced by the confuſion of one. Thou art contented to bury them all, *upon the confidence, and ſure hope of the promiſes of the God of light, and to bring one as a confirmation of thy promiſe to teſtifie* thy obedience as concerning the whole: *which one* burnt and abjured, *may be a teſtimony to the Angels, that thou* art obedient for God his ſake, and for his teſtimony and truth. *But this you ſhall burn with Brimſtone onely. Whoſe aſhes ſhall be kept as a teſtimony,* till the reſt be alſo conſumed. *This you ſhall* do the next Monday at the riſing of the Sun. That the number of the time may be of one bigneſſe. *For, before Auguſt ſhall* thoſe Keyes be delivered unto you: which give entrance, yea, even into the privy Chambers of wiſdom, whereof you ſhall have 14. the next Monday. *And this dayes action is not the leaſt amongſt them. Glory be to God, and* obedience *unto man.* Δ. I doubt that I miſheard ſomewhat. One burnt, and abjured. obedience. ... ence.

E. K. The Curtain is drawn.

Δ. We are deſirous to know whether thus, this dayes action ſhall be finiſhed: and whether we ſhall faſt ſtill as was preſcribed.

Gab. ..... *Detract not from the day, that, which is commanded.*

Δ. We are very deſirous to underſtand of the preſent eſtate of the Lord *Albert Laſkie*: for as much as we were willed to go with him, and he linked to us in ſome par f our actions: To underſtand of his ſtate, would be to our great comfort. t o

Gab. ..... *It needeth not, for the world her ſelf is at hand.*

Δ. Verily, I underſtand not that ſpeech: Is he coming back again? What, We are commanded

we know: *And further then our Commandment is errour.* He is in his hand that knoweth how to uſe him.

E. K. I ſee a man climing over a Hedge, and as he clammereth over the ſtakes break, and he falleth down. Now he is going up between two Trees into a Medow-ward. Now he hath both the boughs in his hand, ſtanding ſtill on the ground. Now he goeth lower, there is a gap, and through that he is gone into the Medow..... *ſo it is of Laskie* ..... ſaid a voyce.

Δ. This is dark: it may pleaſe you to give ſome light.

..... This is more then enough for the matter.

Ceaſe to ask theſe things here, where it is ſaid, no impure thing ſhould enter.

Δ. Gloria, laus & honor Deo Noſtro Omnipotenti, Patri, filio & ſpiritui Sancto, nunc & ſemper. *Amen.*

Δ. Note, at this preſent was one come, and in the houſe (of whom we underſtood not till he was gone:) whom the Lord *A. Laskie* had ſent to certifie us, that firſt he was in ſome cumber and hindrance. Secondly, how *Fabius* (his brother in Law) and another had given him counſel, very raſhly to proceed: But leaving that. Thirdly, by the gap and open way with eſtate of the Commons, or Citizens, by their great Zeal, and favour that he obtained his purpoſe. This (in effect) we underſtood at the Meſſager his return after noon. Which marvellous exactly did anſwer to the former ſhew.

May. Remember that on *Saturday* after noon, the Chancelour came to *Cracow*, with 60 Coaches in his Company and train: he bringing in a cloſe Coach (covered with red) the Lord *Samuel S. Boroskie* Priſoner, whom he took on Friday night before 5 at his ſiſters houſe, being ſeparated from his Souldiers and ſervants, *&c.*

Saturday, 14 Maii, *Mane hora 6 Fere.* † Cracoviæ.

Orationem Dominicam ſudimus, &c. *Mitte lucem tuam & veritatem, O Deus*, &c.

Δ. *E. K.* Said, he had done that with the traſh ſpecified, as he thought would be acceptable to the Lord: And as concerning one of the 27. Characters he had left it with me, ever ſince the laſt action, to be burnt at this dayes action, and it lay ready by me.

E. K. Our inſtructours appeared at the very firſt looking of E. K. into the ſhew-ſtone.

Δ. Will you that I ſhall now execute this burning of the Character here as a ſacrifice (to the higheſt) of our humility and obedience?

Gab. ..... *Not as a ſacrifice, but as a victory.*

Δ. Shall *I* then do it, *I* pray you? As with the conſent of my yoke-fellow, and ſo all one to be taken as his action.

..... *He that doth righteouſly offereth up a ſacrifice.*

Nal. ..... *It is true, that he that is* obedient, *and doth well, is accepted with the Lord.*

E. K. I did take ſacrifice to be onely with bloud.

Gab. ..... *This is a ſacrifice, becauſe it is done righteouſly.*

E. K. You ſaid, Not, as a ſacrifice, but as a victory.

Gab. ..... *He that overcometh his enemy rejoyceth not for friendſhip ſake, but for victory. The friendſhip toward God is* obedience. *He that obeyeth God, is a friend unto himſelf. God needeth not the love, or friendſhip of man. Therefore you rejoyce with God, who overthrew them, and thereby comforted. For he that dwelleth in the Lord is comforted.*

Thou openeſt thy mouth, and ſayeſt before the Lord. The ſpirit of God hath deſcended.

Δ. He noteth ſome ſecret diſcourſe, meditation, or prayer, and alſo action of E. K. as I conjecture.

Δ. Gloria Patri, *&c.*

And he hath entred into judgement with me, and I am condemned. But where Juſtice dwelleth, dwelleth alſo mercy. For, my Idolatry is forgotten before the Lord.

E. K. Have you committed Idolatry?

E. K.

Δ. He ſpeaketh in your behalf Maſter *Kelly.*

..... *I will therefore open my mouth, ſaying, I have erred. I will open my mouth alſo, and confeſſe my ſins: And,* I will vow unto the Lord againſt the wicked. And I will ſay unto the Lord. *Lo, here are the ſpoils of the bloudy blaſphemy. Behold, O you Angels, a blaſphemy, and againſt the higheſt. Behold, the wicked neſſe of* Aſcendam.

Bear

Bear witneſſ with me, for I have fulfilled his Commandement. Bear witneſſe with me, that I return not, and rejoyce; for ſuch are the ſpoyles of the wicked.

Gab. *Art thou contented to conſent hereunto?*

E. K. What I have done with the reſt, God, and they (if they be of God) know: upon the foreſaid conditions I am contented to have this Character to be burnt. Let it be burnt.

Δ. I burnt it immediately, with the flame of brimſtone, and brought the burnt black coal or cinder thereof to the Table, and laid it on a paper.

Now O Lord, darkneſſe is confounded, let thy light ſhine in us, and thy truth prevaile.

Gab. *It is well.* Δ. Bleſſed be the name of the higheſt: whoſe mercies are infinite. Oh, a ſweet and comfortable ſentence.

E. K. Now *Nalvage* turneth round, as he was wont.

Gab. *Move not, for the place is holy.*

E. K. Now *Nalvage* putteth down his rod to the Table, he maketh a croſſe upon the Table reverently.

Nal. All things go forwards, *Let us go* F O R W A R D *alſo.* Δ. In the name of Jeſus. *Hor. 7.*

Gab. *Move not, for the place is holy.*

E. K. *Nalvage* prayeth.

Nal. Not B A C K W A R D, as you were wont to do, but F O R W A R D.

E. K. Now he maketh three reverent Curſies, as he was wont to do, before the Table.

SAPAH	*Sá pah.* *Sapeh.*

E. K. Now he is on the top of the Table.

ZIMII	*Zi mii.*
DUIV	*Du iv.*
OD	*Od.*

E. K. He maketh curſy.

NOAS	*Noas.*
TAQANIS	*Taqua nis.*
ADROCH	*as otch* *Ad roch.*
DORPHAL	*Dorphal.*
CAOSG OD	*Ca ósg* *Od.*
FAONTS	*Fa onts.*
PIRIPSOL	*Pir ipſol.*
TABLIOR	*Tá blior.*
CASARM	*Caſarm.*
AMIPZI	*Amip zi*
NAZARTH	*Na zarth.*
AF	*Af.*
OD	*Od.*
DLUGAR	*Dlugar*

E. K. Now he maketh curſy round about to all parts of the Table, he kneeleth down.

ZIZOP	*Zizop.*

Zod lida.

It is a Word and a Letter.

E. K. He ſheweth it not in the Table yet.

Nal. *Now I ſee the word of five Letters together, following letter by letter.*

ZLIDA	*Z id-lida.* *Z lida.*

Stay tqere.

CAOSGI	*Ca os gi.*
TOLTORGI	*Toltórgi.*

He maketh now Curſy.

OD	*Od*

E. K. He ſeemeth to read as *Hebrew* is read.

ZIZOP	*Zizop.*
ZCHIS	*Zod chis*

Nal. *It is better than the other, I mean that Zod-chis being of one ſignification, with Zizop that Zod-chis is better to be uſed.*

ESIASCH	*E ſiach.*
L	*L.*
TAUIU	*Ta ui u.*
OD	*Od.*
IAOD	*Iá od.*

E. K. Now he maketh curſy again.

THILD	*Thild, one Syllable.*

Now he ma

DS.	*ds.*
HUBAR	*Hubar.*
PEOAL	*Pe ó al.*
SOBA	*So ba.*

Camps 1. 69. 5. Julii ſo expounded.

E. K.

CORMFA	*Cormfa.*
CHISTA	*Kiſta.* *Chis ta.*
LA	*La.*
VLS	*Uls.*
OD	*Od.*

QCOCASB		*Qcócasb.*
CA		*Ca.* *Sa.*
NIIS		*Ni is.*
OD		*Od.*
DARBS	*Obey*	*Darbs-one Syllabe.*
QAAS		*Qá as.*
S. FETHARZI		*Feth ár zi.*

K. E. Curſy.
E. K. He hath drawn the Curtain.

It is not to be ſeen what he doth.
Δ. .....of 4 minutes of time the Curtain was drawn.

E. K. He is now otherwiſe apparelled, all the outſide of his Gown is white Furre, on his head is an attire of furre, wreathed or wrapped as the Turks uſe; his head is now like a mans head, with ſhort hair.

OD	*Od.*	
BLIORA	*Bli ó ra*	Cor. 1.
IAIAL	*Ia ial.*	
EDNAS	*Ed nas.*	
CICLES	*Ci cles.*	
BAGLE	*Bá gle.*	
.....	*ie in as ien tle iad-as iade.*	
.....	*Ge jad.*	
	i l.	

That is one Call.

.....b.....*Move not, for the place is holly.* .....b.

GAH	*Gah.*	
SDIU	*es di u* *S di u.*	
--HIS	*Chis.*	
EM	*Em.*	
MICALZO	*Micálzo*	

E. K. Curſy, and he kiſſeth the Table.

PILZIN	*pilzen.* *Pilzin.*	

E. K The Curtain is now plucked again, for three minutes or four. Now the Curtain is opened again. Now is he changed. Now he is His apparel.

all

all in black ſarcenet, very plentifull of ſtuffe, girded to him, and with the coller high to the midſt of his face.

SOBAM	*Sobam.*
EL.	*el*
HARG	*argenton.* *Harg.*
MIR	*Mir.*
PIZIN	*Pizin.*
BABALON	*Babâlon.*

Put out the laſt Pilgin.

E. K. Why did you give us them?

Nal. .....*If it ſtand.*

OD	*od.*
OBLOC	*ob loc.*
SAMVELG	*Samvelg.*
DLUGAR	*Dlugar.*
MALPURG	*Mal purg.*
ARCAOSGI	*Ar ca os gi.*
OD	*od*
ACAM	*A câm*
CANAL	*Sanel.* *Canal.*
SOBOLZAR	*Sobol zar*
A or e. TBLIARD	*Tbli ard.*

It is better if the T be made an F, and pronounced F bli *ard.*

CAOSGI	*kaosgi.* *Ca os gi.*
ODCHIF	*kif.* *Od chif.*
ANETAB	*Anê tab.*
OD	*od.*
MIAM	*Miam.*
TAVIV	*Taviv.*
ODD	*Odd.*
DARSAR	*Darſar*
SOLPETH	*Sol peth.*
BIEN	*Bi en.*
BRITA	*Brita.*

The

The Curtain drawn again. Now it is opened.

He is altered in apparel; one half under the girdle is red, and above the girdle white.

OD	*Od.*
ZAC .. AM	*Za cam.*
GMICALZO	*G-ni cálzo.*
SOBHAATH	*Sob há ath.*
TRIAN	*Trian.*
LUIAHE	*Lu i a he.*
ODECRIN	*O de crin.*

Curſie.

MAD	*Mad.*
QAAON	*Q a a on.*

That is the ſecond.

Δ. Bleſſed.

RAAS	*Ra as.*
ISALMAN	*I Sal man.*
PARA .. IZ	*Pa ra di zod.*
OECRIMI	*O écri mi.*
AAO	*A A ó.*
IALPIRGAH	*Tal.* *I A L pir gah.*

E. K. The Curtain drawn again, and ſo remaind about 6 minutes.

E. K. Being weary of ſitting, I would gladly have leave to walk a little. His Apparel all one as it was.

Nal..... *You may; but to ſit, is more* obedient.

Δ. *E. K.* walked awhile.

E K. Now, when it pleaſe you.

Gab. ..... *I feel a ſtaggaring minde.*

Δ. That God which created you and us, make us to have conſtant mindes in all vertuous purpoſes.

Gab..... *I ſwear: Move not; for the place is holy.*

QUIIN	*Qui in.*
ENAY	*Enay.*
BUTMON	*But mon.*
OD	*Od.*

INOAS

INOAS	*In ó a.*
NI	*Ni.*

E. K. He prayeth.

PARADIAL	*Pa ra di al.*
CASARMG	*Ca ſãrmg.* The g as *dg ärmg.*
VGEAR	*V gẽ ar.*
CHIRLAN	*Kir.* *Chir lan.*
OD	*Od.*
ZONA ..	*Zo nac.*
LUCIFTIAN	*Lu cif ti an.*
CORSTA	*Cors ta.*
VAULZIRN	*Väul zirn.*
TOLHAMI	*Tol hä mi.*
SOBA	*Soba.*
LONDOH	*Lon dóh.*

The Curtain is drawn again : and after 6 minutes open.

Now he is all in a blew long veſture, with a long train ; and hath a little Coronet of Silver on his head.

ODMIAM	*Od mi am,* or *Od Nuãm.*
CHISTAD	*Kie* *Chie tad.*
ODES	*O des.*

Curſie.

VM:DEA	*V mä de a.*
OD	*Od.*
PIBLIAR	*Pib li ar.*
OTHILRIT	*O thil rit.*
ODMIAM	*Od mi am.*
CNOQUOL	*Kol.* *Cno quol.*
RIT	*Rit.*
ZACAR	*Za car.*
ZAMRAN	*Zam*^{i}*ran.*

OECRIMI

OECRIMI	*O é crimi.*
QADA:	*Q á dab.*
OD	*Od.*
OMICAOLZ	*O mi ca ol zod.*
AAIOM	*A A I om.*
BAGLE	*Ba gle.*
PAPNOR	*Pap nor.*

Curſie he maketh.

IDLUGAM	*Id lú gam.*
LONSHI	*Lon ſhi.*
OD	*Od.*
VUPLIF	*Ump lif.*
VGEGI	*V Ge gi.*
BIGLIA..	*Big li ad.*

Nal. ..... *This is at an end.*
A. Bleſſed be he that is the beginning and ending of all things.

E. K. The Curtain is pluckt.
Now it is open, and he is all in green, with a Garland on his head.

BAZMELO	*Baz me lo.*
ITA	*I ta*
PIRIPSON	*Pi rip ſon.*
OLN	*Oln.*
NAZAVABH	*Na za vábh:*
OX	*Ox.*
CASARMG	*Caſarmg.*
G or V RAN	*V rán.*
CHIS	*Chis.*
VGEG	*V geg.*
..SABRAMG	*Dſa bramg.* [g not as dg.]
BALTOHA	*Bal to ha.*

E. K. The Curtain is drawn, for a while.

Now is in a Robe like a Marble colour ſpotted, white, gray, and black.

GOHOIAD	*Go hó i ad.*
SOLAMIAN	*So lá mi an.*

Fire came ſuddenly out of the Stone, that made *E. K.* ſtart.

TRIAN	*Tri an.*

E. K. Now he kneeleth.

TALOLCIS	*Ta lol cis* or *ſis.*
ABAIUONIN	*A bá i uó nin.*
OD	OD.

E. K. He ſetteth his foot on a letter, pointing to it. He throweth fire on *E. K.* again.

He putteth his feet on all theſe letters.

AZIAGIAR	*A zi á gi er.*
RIOR	*Rior.*
IRGILCHISDA	*Ir gil chis da.*
DSPAAOX.	*Dſpá a ox.*
BUFD	*Bufd.*
CAOSGO	*Ca,* or *Ka oſgo.*
DSCHIS	*Ds chis.*
ODIPURAN	*Odi pu ran.*
TELOAH	*Té lo ah.*
CACRG	*Ca curg.*
OISALMAN	*O i ſal man.*
LONCHO	*Lon cho,* or *ko.*
OD	*Od.*
VOUINA	*Vo ui na.*
CARBAF	*Car baf.*
NIISO	*Ni i ſo.*
BAGLE	*Ba gle.*
AUAUAGO	*A uá ua go.*
GOHON	*Go hón.*
NIISO	*Ni i ſo.*

BAGLE

BAGLE	*Ba gle.*

A. He caſteth fire on E. K.

MOMAO	*Mo ma o.*
SIAION	*Si a i on.*
OD	*Od.*
MABZA	*Mab za.*

E. K. He maketh a curſie, he ſayeth *Mabza* again.

IADOIASMOMAR	*Iad o i as mo mar.*
POILP	*Poilp*; one ſyllable.
NIIS	*Ni is*, ſmall ſound of *i.*
ZAMRAN	*Zam ran.*

E. K. The Curtain is drawn, white, and reddiſh, more red then white: Now it is away, and all open again: Now all his Gown is yellow and yellow furre in it; and on his head, a Hoode of yellow like Velvet, &c.

E. K. Why change you your Apparel thus:

E. K. He ſpeaketh very ſpeedily to *Gabriel*, but I cannot perceive him.

CIAOFI	*C i A O fi.*
CAOSGO	*Ka.* *Ca of go.*
OD	*O D.*
BLI....S.	*Bli ors.*
OD	*O D.*
COR....	*Cor ſi.*
TA	*Ta*
ABRAMIG	*A bra mig.*

This is the end of that.

E. K. Now he pulleth the Curtain: Now it openeth again. His Apparel is now changed again of an Aſhy and brown colour, in faſhion as before.

Gab. ..... *Who is to be compared to our God?*

MICAOLI	*Mi ca o li.*
BRANSG	*Branſg.*
P..GEL	*Pur gel.*
NAPTA	*Nap ta.*
IALPOR	*ya l* *I A L por.*

	DSBRIN	*Ds brin.*
	...FAFE	*E fa fa fe.*
otia thus E F A F A F I	VONPHO	*Von pho.*
	OLANI	*O L a ni.*
	OD	*Od.*
	OBZA	*Ob za.*
	SOBCA	*Ka*
		Sob ca.
	VPAAH	*V pa ah.*
	CHIS	*Chis.*
	TATAN	*Ta tan.*
	OD	*Od*
	TRANAN	*Tra nan.*
	BALYE	*Ba ly e.*

E. K. Now he turneth round about. He maketh a curſie. So doth *Gabriel.*

	ALAR	*A lar.*
	LUSDA	*Lus da.*
	SOBOLN	*So boln.*
	OD	*O d.*
	CHISHOLQ	*Chis hol q.*
	CNOQVODI	*Cno quo di.*
96	CIAL	*Si i.*
		Ci al.
	VNAL	*V nal.*
	ALDON	*Al don.*
	MOM	*Mom.*
	CAOSGO	*Ca of go.*
	TA	*Ta.*
	LA. LLOR	*Las ol lor.*
	GNAY	*Gnay.*

E. K. He plucketh the Curtain, and quickly openeth it, and ſayeth:

..... You muſt after E fa fa fe, put a P.

Δ. This word is the 25 word backward.

E. K. My

E. K. My thinketh that I hear a rumbling, or clattering of Pewter in the ſtone.

E. K. After he had ſpoken, he ſhut the Curtain again: Now the Curtain is opened again.

LIMLAL	*Lim lal.*
AMMA	*Am ma.*
CHIIS	*Chiis.*
SOBCA	*Ka.* *Sob ca.*
.ADRID	*Ma drid*
ZCHIS	*Kis.* *Zod Chis.*
OOANOAN	*O o A no an.*
CHI.	*Chis.*
AVINY	*A vi ny.*
DRILPI	*Dril pi.*
CAOSGIN	*Ca of gin.*
OD	*Od*
BUTMONI	*But mo ni.*
PARM	*Parm.*
ZUMVI	*Zum vi.*
CNILA	*Cni la.*
DAZI.	*Daz is.*
ETHAMZ	*E tham Zod.*
ACHILDAO	*Kil.* *A chil da o.*
OD	*Od.*
MIR.	*M irk.* *M irc.*
OZOL	*O zol.*
CH.	*Chis.*
PIDIAI	*P i di a i.*

COLLA

COLLA..	*Col lal.*
VLCININ	*Ulci nin.*
ASOBAMA	*Aſo bam.*
UCIM	*U cim.*
BAGLE	*Ba gle.*
IA.BALTOH	*I ad bal toh.*
CHIRLAN	*Kir.* *C hir lan.*
PAR	*par.*
NII..	*Ni i ſo.*
OD	*Od.*
IP	*Ip.*
O...AFE	*O fa fa fe.*
BAGLE	*Ba gle.*
ACOCASB	*A co cab.*
ICORSCA	*Ka* *I Cors ca.*
VNIG	*V nig.*
BLIOR	*Bli or.*

E. K. Now the Curtain is drawn.

A voyce. *The end of that.*

A. This is the fifth of this day.

E. K. Now is the Curtain open. All his Cloaths are .....ry, very clear, whitiſh, and blewiſh.

CORAXO	*Co rax o.*
CHIS	*Chis.*
CORM.	*Corm p.*
OD	*Od.*

BLANS

BLANS	*Blans.*
....U....AL	*Lu cal.*
AZI.....R	*Azì a zor.*
PAEB	*Pa eb.*
SOBA	*Soba.*
LILONON	*Li lo non.*
CHIS	*Chis.*
VIRQ	*quu* *Vir q.*
EOPHAN	*E o phan.*
OD	*Od.*

Between Chis and Virq, you muſt put in Op a word.

RACLIR	*Ra clir.*
MA.....	*Ma a ſi.*
BAGLE	*Ba gle.*
.....SGI	*Ca oſ gi.*
DS	*ds.*
IALPON	*Yal* *Jal pon.*
DOSIG	*as big.* *Do ſig.*
OD	*Od.*
BASGIM	*Bas gim.*
OD.	*Od.*
OXEX	*Ox ex.*
DAZIS	*Daz is.*
....IATRIS	*Si a tris.*
OD	*Od.*
SALBROX	*Sal brox.*
CINXIR	*Cynx ir.*
F....BOAN	*Fa bo an.*
UNALCHIS	*U n ál chis.*
CONST	*k.* *Conſt.*
DS	*ds.*
DAOX	*Da ox* 5678.
COCASG	*g as dg.* *Co casg.*

OL

OL	*Ol.*
OANIO	*Oánio*
YOR	*Yor.*
VOHIM	*Vóh im.*
OL	*Ol*
GIZYAX	*Gizyax*
OD	*Od.*
EORS	*Eórs.*
COC.....	*gao.* *dg.* *Co Casg.*
PLOS...	*Plo ſi.*
M.....I DS	*Mol ui* *de*
PAGEIP	*Page ip.*
LARAG	*Larag.*
OM	*Om.*
DROLN	*droln*
COCASB	*Cocasb.*
EMNA	*Emna*
LPATRALX	*El.* *L pátralx.*
YOLCI	*Yol Ci.*
MATORB	*Matorb.*

This word muſt come next after Om droln.

E. K. Now he pulleth the Curtain.

A. This *Om droln* is before four words. The Curtain is open away. He is in his flaming apparell.

NOMIG	*big.* *No mig.*
MONONS	*Monons.*
OLORA	*O lora.*
GNAY	*Gnay.*
ANGELARD	*An gelard.*
OHIO	*O hio.*
OHIO	*O hio.*
OHIO	*O hio.*
OHIO	*O hio.*
OHIO	*O hio.*

OHIO

OHIO	*O hi o.*
NOIB	*No ib.*
OHIO	*O hi o.*
CAO.. GON	*Ca óſ gon.*
BAGLE	*Bagle.*
MADRID	*Ma drid.*
I	*I.*
ZIROP	*Zi róp.*
CHISO	*K Chi ſo.*
DRILPA	*Dril pa.*
NIISO	*Ni i ſo.*
CRIP	*Crip.*
IP	*Ip.*
NIDALI	*Ni da li.*

..... A voice. *The end of that Call.* ▲. This is the ſixth.

The Curtain is drawn. He appeareth now all in violet Silk like a Cloke, and on his head a bundel wreathed of the ſame.

OXIAYAL	*Ox i Ay al.*
HOLDO	*Hol do.*
OD	*Od.*
.IROM	*Zir om.*
O	*O.*
CORAXO	*Co ráx o.*
DS	*Ds.*
ZILDAR	*Zil dar.*
RAASY	*Ra a ſy.*
OD	*Od.*
VABZIR	*Vab zir.*
CAMLIAX	*Cam li ax.*
OD	*Od.*
BAHAL	*Ba hal.*
NIISO	*Ni i ſo.*

SALMAN	*Sal man.*
TELOC··	*Te loch.* *hotch.*
CASARMAN	*Caſar man.*
HOLQ	*Hól q.*
OD	*Od.*
TI	*Ti.*
TA	*Ta.*
ZCHIS	*Zod chis.*
SOBA	*So ba.*
CORMF	*Cormf.*
IGA	*I ga.*
NIISA	*Ni i ſa.*
BAGLE	*Bagle.*
ABRAMG	*Ab ramg.* g, *not as* dg.
N·NCP	*Noncp.* *Nonſp.*

... Curtain is drawn. The end of this.

..... *This is the fourth.*

E. K. Now is the Curtain pull'd away: and quickly pull'd again. Now it is open again. He is apparelled, of colour between a blew, and a red mingled; but blew ſeemeth to be the ground. From the ſhoulder on the arms, is a trunk of ſeven pendant labels, with laces. On his head a very broad Hat, between dun and black colour. His apparel is very long.

NONCI	*Non ci, ſi.*
DSONF	*Dſonf.*
BABAGE	*Ba ba ge.*
OD	*Od.*
CHIS	*Chis.*
OB	*Ob.*
HUBAIO	*Hubái o.*
TIBIBP	*Tibibp.*
ALLAR	*Allar.*
ATRAAH	*A tra ah.*
OD	*Od.*
EF	*Ef.*

DRIX

DRIX	*Drix.*
FAFEN	*Fafen.*
MIAN	*Mian.*
AR	*Ar.*
ENAY	*Enay.*
OVOF	*Ovof.*
SOBA	*Soba.*
DOOAIN	*Doóain.*
AAI	*Aai.*
IVONPH	*Ivonph.*
SOBA	*Soba.*
VPAAH	*Vpaah.*
CHIS	*Chis.*
NANBA	*Nanba.*
ZIXLAY	*Zixlay.*
DODSIH	*Dodſih.*
ODBRINT	*Odbrint.*
TAXS	*Taxs.*

He maketh Curſie.

H.....	*Hubaro.*
TAST...	*Tastax.*
YL..	*Ylſi.*
.....	*Doalim.*
.....	*Eolis.*
.....	*Olog.*
.....	*Orsba.*
DSCHIS	*Dschis.*
AFFA	*Affa.*
MICMA	*Micma.*
ISRO	*Isro.*
MAD	*Mad.*

OD	*Od.*
LONSHITOX	*Lon ſhi tox.*
DS	*ds.*
JUMD.	*Jumbd.*
LUSDAN	*Luſ dan.*
EMOD	*E mod.*
DSOM	*dſom.*
OD	*Od.*
TLIOB	*Tli ob.*
DRILPA	*Dril pa.*
GEH	*jeh.* *Geh.*
YLS	*as Tils.* *yls.*
MADZILODARP	*Mad zi lo darp,*

That is the Twelfth.

.....	*ILS.*
.....	*Di aſpert.*
.....	*Za car.*
.....	*Go hus.*
.....	*Zamran.*
.....	*O do.*
...ICLE	*CICLE.*
QAA	*Qáa.*

That is a call.

△. This is the eighth

NAPEAI	*Na pe ai.*
BABAGEN	*jen.* *B ba gen*
DSBRIN	*Ds brin.*
OOAONA	*U x.* *O O Ao na.*
LRING	*LRING.*
VONPH	*Vonph.*

SOBA-

SOBAIAD	*So bai ad.*
IVONPOVNPH	*I von po vnph.*
AL.ON	*Al don.*
DAXIL	*Dax il.*
OD	*Od.*
TOATAR	*To a tar.*

E. K. The Curtain is pluck't to.

A voyce. *That is the thirteenth.*

E. K. Now it is open again.

E. K. He is now as if he had a pall, or Robe of Gold with a ſtrange Cap of Gold on his head.

...	*Ils.*
.....	*Mi ca ol zod.*
.L.IRT	*Ol pirt.*
IALPRG	*Tal.* *I al purg.*
BLIORS	*B liors.*
DS	*Ds.*
ODO	*Odo.*
BUSDIR	*Buſ dir.*
OIAD	*O i ad.*
OVOARS	*O vo ars.*
CAOSGO	*Ca of go.*
CASARMG	*Ca ſar mg.*
LA..	*La i ad.*
ERAN	*E ran.*
.INTS	*Brints.*
CAFAFAM	*Ca fa fam.*
DS	Ds.
IVMD	*I umd.*
AQLO	*qua.* *A q lo.*
ADOHI	*A do hi.*
QZ MOZ	*Moz.*

OD

OD	*Od.*
MAOFFAS	*Ma of ſas.*
BOLP	*Bolp.*
COMOB ·· IORT	*Co mo bli ort.*
PAMBT	*Pambt.*

Curtain is now pluckt to.

A voice ..... *That is all.*

Bleſſed be the Creator of all, who hath mercy on all.

E. K. Now he is here, apparelled as he was wont to appear.

Promiſe of God confirmed anew. 14 To be received the Monday next.

Nal. ..... *Thus, hath the Lord kept promiſe with you: and will not* forget the leaſt part of his whole promiſe with you. *Keep you therefore promiſe with the Lord; for, he is jealous, and not to be defiled. Proceed as you now do. The next Monday you ſhall have, as many.*

Δ. Will it pleaſe you to deliver us the Engliſh of theſe 14 now, as you were wont to do?

Nal. ..... *The Engliſh will have a day by it ſelf.*

Nal. ..... *The* [Δ.] Third *Monday to come, you ſhall have them all. So that, you have but three dayes to labour.*

Δ. You ſpeak of the next *Monday*, and the third; and ſpeak nothing of the ſecond *Monday:* and you ſaid, that the Engliſh will have a day by it ſelf: And you ſay we have but three dayes to labour, *&c.*

Nal. ..... *What I have ſaid, is ſo. Go alſo, and refreſh your ſelves.*

[*E. K.* The Curtain is drawn.]

A voice. ..... *Stay there.*

A voice. ..... *Give God thanks, and make an end.*

E. K. Prayed the 145. and 146. Pſalm kneeling reverently; and I likewiſe in heart conſenting thereto, attentively liſtning.

Note ..... *E. K.* is very well perſwaded of theſe Actions now, thanked be the Higheſt, who is Almighty.

Δ. Laudate Dominum de Cælis, laudate eum in excelſis: laudate eum omnes Angeli ejus, laudate eum omnes virtutes ejus. Quia ipſe dixit, & facta ſunt nobis. Non fecit taliter omni nationi. Soli Deo noſtro, laus omnis, Victoria, Triumphus, & Jubilatio,

Amen.

Monday *Cracoviæ Maii*, 21. 1564. *Mane, hora* 5. *Actio Tertia, Lunaris.*

E. K. There appeareth neither Vail, nor any thing elſe in the Stone.

Δ. At length appeared one, but none of them: he is jolly and green, with a long (like green Velvet) Robe: his hair long, like yellow Gold: nothing on his head but his hair. He ſtandeth as though he ſtood in a cloud, above the uſual paviment in the air.

re

..... *Lo the Sun ſhineth, and men fear no rain, the clouds are diſperſed, and they look not for a tempeſt: But when it raineth mightily, or the heavens frown, then keep they their houſes, ſaying one to another, What unreaſonable Tempeſt is this? what Hail-ſtones are theſe? Good Lord, who ever ſaw ſuch windes? were there ever ſuch windes? So ſhall it be of the power of God, which holdeth in his hands the winde, and ſcattereth cloudes abroad with his feet: For of his coming, ſhall it be ſaid amongſt you,* My Spirit hath vexed me, *and I am troubled: Why haſt thou brought in things, greater than thy ſelf? or where ſhall this power dwell that overſhadoweth me? Wanting you ſhall deſire, (as you do) and* being filled you ſhall think you have too much.

A.

God is not tied to time, performance

..meaneth dwelling with him. ſe, are manſions.

.faithful

.. ſay

.. of.

Fleſh can never be throughly mortified but with death. Think not, that the Lord is as the Sun, that keepeth his continual watch through the heavens; which becauſe he is made for a time, is alſo tied to time.

He that ſitteth and judgeth, keepeth no courſe; but a continual performance of his long-before providence: *For* he *that uſeth* him otherwiſe, *ſhall be rejected: becauſe* his [Δ.] *dwellings* are not *in the manſions of the faithful. Lift up your ears therefore; for thus ſaith the higheſt*

Who

Who made the heavens, or ſpread them like a garment? Who breathed into man, the ſpirit of underſtanding? Who overthrew the proud world with waters? Who ſmiled at the ruin of Pharaoh? *Who rooted the wicked out of their ſeates? and made them become vineyards for my people: yea the ſtiff-necked generation? Who threw down the Towers of Babylon, and the great Harlot? Who dwelt upon the Earth, and became fleſh, to pay for your wickedneſſe? Who tumbled the ſtone from the Well, that the Sheep might drink? Even he it is, that gave all theſe their times. He it is, that is as able to make you underſtand; as thoſe, that caſt into the waters, and ſaid,* Let us draw up our fiſh: *which* alwayes dealeth with the weakeſt: *To the intent he might prove himſelf the ſtrongeſt.*

[*E. K.* He ſpeaketh a great deal of ſpeech as to himſelf, which I perceive not.]

..... *Even he it is,* that will make you ſtrong and wiſe, *If he find you with garments.* *Veſte nuptiali opus eſt.*
He *it is, that* faith unto *you,* Waver not; *Be ſtedfaſt; for the faithful are never unrewarded.*

[*E. K.* He putteth his right hand out of the Stone, being graſped together. Now he openeth his hand, and it is written in; and it is ſo far from me, that I cannot read it: yet he ſeemeth to be nearer to me, very much more than his hand. The writing ſeemeth to be like the leaf of a Book. Thus it was written.

..... *Have an eye to my foretelling.... Troubles. Sudden ſorrow is at hand, in all the earth. No, his Ship is almoſt built.* Laskie, if he *ſerve me,* ſhall be King of *Poland. If he ſerve another, his bowels ſhall fall out, before him with poiſon.* .. L. Poiſon.

E. K. Now he claſped his hand together, and ſtayed the reading.

A. Whom is *Laskie* to ſerve (O Lord) but thee? to keep thy Laws, Statutes and Commandements? not to depend upon any creature.

..... *The King and Chancelor* have ſold *the people of this Land, and are ſworn Turks. Return not* home to Lasko (Laskie) *for; if thou do, thou ſhalt offend me. Go to the Emperour; for I will comfort thee with his favour. Let* him *not return thence; till he be warned by* me. Turks. Not to *Lasky.* A. L. *Ad Imperatorem eundum, eſt.*

A. You mean, from the Emperours Court?

A. I beſeech you, by what token, ſhall he receive your warning?

....., Be thou his right hand, to his body, and his mouth *to me.* I will be merciful unto him, and hold up his head. *Leave off, till* the ſeventh hour *of the day; then cometh the Action.* Return by warning.

A. Mean you the ſeventh hour, as from midnight laſt?

A. That beginneth at noon, if you make but 12 hours in the day: or at 11 if you reckon common hours.

..... *The ſeventh from the Horiſon: Run, that run can.*

E. K. He himſelf runneth away.

A. All Glory and Praiſe be to God, *Amen.*

Eadem die lunæ, hora 7 (inchoante) in meridie. Hora planetaria.

E. K. After a quarter of an hour (almoſt) appeared our Inſtructors, as of..e time.

A. Gloria patri & filio & Spiritui Sancto, ſicut erat in principio & nunc & in ſempiterna ſecula ſeculorum. *Amen.*

Gab..... *Move, move; move not, for the place is holy. Be patient a little while.*

E. K. Nalvage prayeth all the while.

E. K. Gabriel riſeth out of his Chair again, and warneth as before (thrice) that we ſhould not move, for the place is holy. *Nalvage* maketh a croſſe toward the 4 quarters of the World, with his rod, as he was wont.

Nal. .....*There are* 30 *Calls yet to come. Thoſe* 30 *are the Calls of Ni*.. Princes *and ſpiritual Governours, unto whom the* Earth is delivered *as a* portion. Theſe bring in and again diſp.. Kings and all the Governments upon the Earth, *and vary the Natures of things. with* 91 Princes Officers

the

Princes 12 Aug. 91. *the variation of every moment; Unto whom, the* providence of the eternal Judgement, is already opened. *Theſe are* generally *governed* by the twelve Angles *of the 12 Tribes: which are alſo governed* by the 7 which *ſtand* before the preſence of God. *Let him that can ſee look up: and let him that can here, attend;* for this is wiſdom. They are all ſpirits of the Air: not rejected, but dignified; *and they dwell and have their habitation in the air diverſly, and in ſundry places: for their manſions are not alike, neither are their powers equal. Underſtand therefore, that from the fire to the earth, there* are 30 places or abidings: one above and beneath another: *wherein theſe aforeſaid Creatures have their aboad, for a time.*

The 7 Angels.

Good Angels of the Air, or Spirits dignified.

From the element of the fire to the earth.

Note. For a time.

Pt tota terra diſtributa ſub 12. Principibus Angelis, 12. Tribuum Iſrael: quorum 12. aliqui plures, aliqui pauciores partes habent ſub ſuo regimine ex 91 partibus in quas tota terra hic demonſtratur eſſe diviſa.

Apocalypſi Johannis Teſtimonium, de 12 Angelis 12 Tribuum, Cap. 21.

Quando dividebat Altiſſimus gentes, quando ſeparabat filios Adam, conſtituit terminos populorum, juxta numerum filiorum Iſrael: Hoc igitur hinc egregiè patere.

They bear no name.

[E. K. What is without a name?]

Name.

..... *Their orderly place: But w.. they have, in reſpect of their* being. *Underſtand them therefore, by the* firſt, ſecond, third.. *ſo, thirtieth Air. ... are ſo to be nominated, O thou the* Twentieth air, *O thou ſixteenth Air,* &c. ... *ſometime, (yea all together)* two *or* three, *of the .. elſe govern,* by times, *which* are the Kings *unto theſe ...e to be ſpoken of) and beare rule together, and at one time in the diviſions.*

In the firſt Air, *the ninth, eleventh, and ſeventh Angel of the* Tribes, *bear rule and govern. Unto the ninth,* 7000. *and* 200. *and 9 miniſtering Angels are ſubject. Unto the eleventh* 2000, 300, 60. *Unto the ſeventh* 5000, 300, 60, 2.

Nal. .....*Count the number* .....

A. The whole ſum of this Government amounteth to 14931.

Nal..... *It is right.*

2. *The ſecond is divided into* 3 *parts, the Angel of the fourth Tribe hath the firſt; The Angel of the ſecond, the ſecond; The Angel of the ſecond the third. The fourth hath theſe many* 3000, 600, 30, 6. *The firſt ſecond of the ſecond* 2000. ..0. 60. 2. *The laſt of the ſecond* ... 00, 900, 60, 2. *Adde theſe together.*

A. They are ..... 6660.

3. *The third. The firſt, The ninth, The ſecond, the ſeventh, The third the tenth. The ninth* .....4400. *The ſeventh or the ſecond* ..... 3660. *The tenth or the third* ..... 9236.

Nal. ..... *Number them* .....

A. They are in all ..... 17296.

4. Nal. ..... *The fourth hath alſo his three parts. The Angel of the tenth Tribe hath the firſt. The tenth hath alſo the ſecond. The twelfth hath the third.*

E. K. He prayeth.

The firſt tenth ..... 2360. *Second tenth* ..... 3000. *Twelfth or the third* ..... 6300. *Number the fourth alſo.*

.. ——— *They are* .....11660.

.. *is alſo threeford. The firſt of the Tribes have the firſt.. enth hath the ſecond. The eleventh hath the third. The firſt hath under him* 8630. *The ſeventh or ſecond* .... 2306. *The eleventh, The third* ——— 5000, 800, two. *Number them.*

A. They are——16738.

E. K. He prayeth reverently.

Be patient for a while. Theſe govern in the ſixth. A. If I underſtand you right, theſe.

6. *Theſe govern in the ſixth place (which is to come) The Angel of the* fifth *tribe, hath the firſt part. (for there are.....) The Angell of the twelfth hath the ſecond. The Angel of the* fifth *hath the third part. The Angell of the firſt, that is to ſay, of the* firſt fifth, *hath ſubjects,* 3000, 600, 20, *of the ſecond or twelfth,* 900, 200, *of the third place and* ſecond fifth 7000, 200, 20. *The fifth governs in this order twice, therefore it is termed the ſecond fifth. Number it.*

A. They are——20040.

7. *The ſeventh hath alſo three places. The fourth hath the firſt. The third hath the ſecond. The eleventh hath the third. The fourth and the firſt place*---6000, 300. 60, 3. *The third Angell and ſecond place,* 7000, 700, 6. *The eleventh Angell the third place,* 6000, 300, 20. *Number it.*

A. They are 20389. *ſo,.....it is the ſeventh.*

8. *The eight Ayre, hath alſo three parts. The Angel of the fifth hath the firſt. The Angel of the firſt hath the ſecond. The Angel of the ninth hath the third. The fifth Angel and firſt place* 4000, 300, 60, 2. *The firſt Angel and ſecond place* 7000, 200, 30, 6. *The ninth Angel and the third place,* 200, 300, 2. *Number it.*

A. They

Δ. They are——13900.

9. *The ninth is alſo of three places. The third Angel hath the firſt place. The tenth Angel hath the ſecond. The ninth Angel hath the third, the third Angel hath in the firſt place* 9 00,900,90, 6. *The tenth Angel and the ſecond place* 3000,600,20. *The ninth Angel and the third place,* 4 000, 200, 30. *Number them.*

Δ. They are——17846.

10. *The tenth hath places alſo three. The eleventh Angell occupieth the firſt. The ſeventh Angel occupieth the ſecond. The ninth Angel occupieth the third. The eleventh Angel and firſt hath* 8000, 800,80. *The ſeventh Angel in the ſecond,* 1000,200, 30. *The ninth in the third,* 1000,600 10, 7. *Number them.*

Δ. They are——11727.

Nalvage prayeth.

Gabriel. ..... *Take heed you move not.*

11. *The eleventh, is three as before. The firſt is occupied by the tenth. The ſecond by the ſixth. The third by the third. In the firſt place.* 3000, 400, 70, 2. *In the ſecond place,* 7000, 200, 30, 6. *In the third place,* 5000, 200, 30, 4. *Number them.*

. . ——— *They are* 15942.

12. *The twelfth hath alſo his diviſions. Three firſt places is of the ſixth. Second place of the eighth. Third of the ſecond. The firſt hath* 2000, 600, 50, 8. *The ſecond,* 7000, 700, 70, 2. *The third* 3000, 300 90, 1. *Number it.*

. ——— They are 13821.

13. *The thirteenth hath three. The tenth is in the firſt. The firſt is in the ſecond. The ſeventh is in the third. The firſt hath* 8000, 100, 10, 1. *The ſecond* 3000, 300, 60. *The ſeventh Angel in the third* 4000, 200, 10, 3.

Number it.

Δ. They are 15684.

14. *The fourteenth hath threefold place as the reſt. The fift Angel occupieth the firſt, The ſeventh occupieth the ſecond, The twelfth occupieth the third. The firſt which is the fifth Angel,* 2000, 600, 70, 3. *The ſecond hath* 9000, 200, 30, 6. *The twelfth* 800, 200, 30. *Number it.*

Δ. They are——20139.

Nal. *Have patience.*

E. K. Now he ſtandeth on the top of the Table.

Mark diligently.

OCCODON *Occodon.*

Anſwereth to the Angell of the ninth, which is of the firſt, which occupieth the firſt place of the firſt Ayre. It is the name of that part of the earth which is governed by the Angel of the ninth Tribe, and thoſe that are under him *in the firſt diviſion. The firſt Ayre.*

Mark diligently.

..... *Pax comb.*

Anſwereth the eleventh Angel, and is that part of the Earth which is governed by him and his Miniſters, in the ſecond place of the firſt Ayre.

Mark

VALGARS *Val gars.*

It anſwereth to the ſeventh Angel and to his Miniſters, 5562, *which are the laſt part of the firſt Ayre.*

Mark diligently.

DOAGNIS *Do ag nis.*

It is the firſt part of the ſecond, the firſt part of the earth, which is governed in the firſt part of the ſecond, as it ſhall after appear, under the fourth Angel.

Mark diligently.

PACASNA *Pa câſ na.*

Note and underſtand this well, how one part is governed of divers Angels.

It is the name of that part of the world on earth, *that is governed* in the ſecond part of the ſecond Ayre, BY THE ANGEL of the ſecond Tribe, *with his Miniſters.* 2362.

Thus you ſhall underſtand of all the names that follow.

D..AL..VA *Di a lì v a.*

The third of the ſecond : whoſe governour is the .....nons of the Tribe.
The Third Ayre in the firſt place.

SAMAPH. *Sa ma pha.*

Samatha hath over it of the Tribe the ninth.
The ſecond of the third is.

VIROCHI. *Ki.*
Virò chi.

Under the ſeventh of the Tribe.
The Third place of the Third Ayre.

ANDISPI *An dis pi.*

It is governed by the Tenth of the Tribe.
The fourth Ayre, The firſt part.

THOTANF *Tho tanf.*

His Governour is the Tenth of the Tribe, whoſe Miniſters are 2360.
The ſecond of the fourth.

AXZIARG *Ax zì arg.*

It is governed by the tenth of the Tribe.

P..HNIR *Poth nir.*

It is governed by the Twelfth of the Tribe.
The fifth Ayre, The firſt part.

LAZDIXI *Laz dix i.*

Which is governed by the firſt of the Tribe.
The ſecond part of the fifth.

NOCAMAL *No cà mal.*

Which is governed by the ſeventh of the tribe.
The Third of the Fifth.

TIARPAX *Ti àr pax.*

Which is governed by the eleventh of the Tribe, whoſe Miniſters are 5802.
Be patient awhile.

The ſixth.

Gab. ..... *Move not* ..... Moſes was to ſeek in theſe ſecrets.

Nal. ..... *The firſt of the ſixth whoſe Governour is the fifth of the Tribe.*

S · XTOMP *Sax tomp.*

The ſecond of the ſixth, whoſe Governour is the twelfth of the Tribe.

VAVAAMP *Vi Va amp.*

The third of the ſixth, which is governed by the fifth of the Tribe.

ZIRZIRD *Zir zird.*

Whoſe Miniſters are 7220 as before.

The firſt of the ſeventh is governed by the fourth Tribe.

OBMACAS *Ob ma cas.*

K. E. Ever the Table turneth to the letter under.

The ſecond of the ſeventh, whoſe the third of

GENADOL *Ge na dol.*

The third of by the eleventh.

ASPIAON. *As pi a on.*

The firſt of the eighth, whoſe Governour is the fifth, &c. whoſe Miniſters are 4362.

ZAINFRES *Zi in fres.*

The ſecond of the eighth, by the firſt of the Tribe, whoſe Miniſters 7236.

TODNAON *Tod na on.*

The third of the eighth by the ninth of the Tribe, ad under him 2302.

PRISTAG *Pris tac.*

The ninth: the firſt, governed by the third, whoſe Miniſters, 9996.

ODDIORG *Od di org.* *dg:*

The ſecond of the ninth by the tenth, whoſe Miniſters 3620.

CRALPIR *Cral pir.*

Move not for the Lord is great amongſt you.

The laſt of the ninth by the ninth of the Tribe. *Miniſters 4230.*

DOANZIN *Do an Zin:*

The firſt of the tenth — *by the eleventh of the Tribe.*

LEXARPH — *Lex arph. Xarph.*

The ſecond of the tenth — *by the ſeventh.*

COMANAN — *Co ma nan.*

The third of the tenth — *by the ninth.*

TABITOM — *Ta bi tom.*

Whoſe Miniſters are 1617.

Have patience.

The firſt of the eleventh, — *governed by the tenth.*

Miniſters 3472.

MOLPAND — *Mol pand.*

The ſecond governed by the ſixth Miniſters 7236.

VSN.RDA — *Uſ nar da.*

The third — *by the third,*

Miniſters as before 5234.

PONODOL — *Po no dol.*

The firſt of the twelfth, go by the ſixth.

TAPAMAL — *Ta pa mal.*

The ſecond of the twelfth — *by the eighth Angel.*

GEDOONS — *Ge do ons.*

The third of the twelfth — *by the ſecond.*

AMBRIOL — *Ambriol.*

The firſt of the thirteenth — *governed by the tenth.*

Miniſters 8111.

GECAOND — *Ge ca ond*

The ſecond — *by the firſt of the Tribes.*

LAPARIN — *La pa rin.*

The laſt of the thirteenth — *by the ſeventh of the twelve.*

DOCEPAX — *Do ce pax.*

Is Italia.

The firſt of the fourteenth — *by the fifth of the Tribes.*

TEDOAND — *Te do and.*

Britan. *This is* England *and* Scotland *too, called anciently by the name of* Britania. *There liveth not a man that knoweth the truth of the* Britiſh Originals.

A. The *Britiſh* Originals.

The ſecond of the 14. — *by the ſeventh.*

VIVI-

VIVIPOS — *Vi vi pos.*

The laſt of the fourteenth — *by the twelfth.*

Miniſters 8230.

OO. NAMB — *O o a namb.*

E. K. Now he prayeth.

E. K. Now *Gabriel* ſtandeth up.

Gab. ..... *The Lord pardoneth your faſting, and accepteth the inward man, labour alſo to morrow. You ſhall have the reſt.*

A. May I be bold to ask you one queſtion?

Gab. ..... *You may.*

A. Is the Queen of *England*, alive, or dead?

..... *She liveth.*

I am nothing near the earth.

E. K. The Curtain is drawn. We prayed joyntly ſome prayers.

A. Upon my motion, for the Lord *Al. Laſ.* how to deal with the Chancelour, the Curtain was drawn open. And he in the green, who appeared to day, came into the ſtone, and ſaid as followeth.

Thus ſayeth the Lord: *Joyn body to body, but let mindes be ſeparate, for he is deſpiſed in the ſight of God*, and is delivered over to deſtruction, which doth tarry, till it finde him ready. Iſrael *deceived* Egypt, *and ſaw* Egypt *overthrown.* Let him do what he will with him, but let him not joyn his minde with him. ..md the Chancelour ..nd Cracow.

A. We are deſirous to know your name.

My name is called Dic illis. Mapſama under Gabriel.

I am one under Gabriel, *and the name of* Jeſus *I know and honour.*

A. Jeſus declared his name, and ſo have other good Creatures before unto us.

Map. *My name is* Mapſama.

A. Is, dic illis, the Etymology thereof?

Map. *It is.*

A. How much it importeth for us to underſtand the beſt counſel that is to be given to *A. L.* you know, *&c.*

Map. ..... *I am commanded, and I have done my commandment. But ſee, that thou, and he fulfill thoſe things that are commanded you by me.*

A. You ſaid I ſhould be his mouth to you: How ſhall I execute that, I pray you?

Map. ..... *Not to me*, but to God.

A. By prayer mean you?

Map. ..... *Yea, and by preſence.*

A. By preſence, with whom? The Emperour.

Map. ..... Thou ſhalt go from hence with him to the Emperour: God will ſtir up farther matter, by thy preſence there.

A. Shall all our Leſſons be finiſhed, and ſufficient power delivered unto us according to the promiſe of God?

..... *you ſhall be* able *to practice by Sunday.*

A. By which Sunday?

..... *But the* practices *that are the* inſtructions of the Higheſt, *are not but* in lawful cauſes and for neceſſity, to glorifie God; and againſt *Pharaoh.*

A. What ſhall, then, be the hability of my skill to practice, before Sunday next

Map. ..... *Theſe Calls* touch all the parts of the World. *The World may be dealt withall, with her parts; Therefore you may do any thing. Theſe Calls are the keyes into the Gates and Cities of wiſdom. Which* [*Gates*] *are not able to be opened*, but with viſible apparition. Gates Viſible Apparition. Note.

[A. And how ſhall that be come unto? Obſerve permiſſion.

Map. ..... *Which is according to the* former inſtructions: *and to be had*, by calling of every Table. *You called for wiſdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter*; But be humble. Enter not of preſumption, but of permiſſion. Go not in raſhly; But be brought in willingly: *For, many have aſcended, but few have entred. By Sunday you ſhall have all things that are neceſſary to be taught; then* (*as* All taught by Sunday next practiſe, being called firſt, then practiſe.

occa-

occaſion ſerveth) you may practice at all times. But you being called by God, and to a good purpoſe.

A. How ſhall we underſtand this Calling by God?

Map. ..... God ſtoppeth my mouth, I will anſwer thee no more.

A. Miſericordia Dei ſit ſuper nos, veritas ejus fulgeat & floreat in cordibus noſtris. *Amen.*

A. E. K. read this prayer devoutly, and I joyning my mind to his pronunciation thereof kneeled by.

This prayer was miſwritten in this place, it ſhould have been written the 22 of May following.

Domine Jeſu Chriſte, Deus ſalutarium noſtrorum. Cujus nomen ſit benedictum hodie & quotidie: qui aſcendiſti ſuper Cœlum Cœli, ad dextram Dei patris: denuo venturus ad judicandum in nubibus, cum poteſtate magna, & majeſtate mirabili, educ nos vinctos in peccatis in fortitudine juſtificationis tuæ: ut dealbemur per remiſſionem peccatorum ſuper nivem; adeo ut beneplacitum ſit tibi habitare in nobis, & nos in te. Amen.

A. Ex Pſalterio poſt 67 Pſalmum.

Tueſday Cracoviæ, *Maii* 22. 1584. *in Whitſon-week, Mane circa* 7.

After our ſitting, and ſome prayer uſed, appeared a very little Creature, on the Cuſhion, by the Stone: ſaying, *Put out your Candle*; for you ſhall have nothing to do, to day.

Illuder.

A. What is your name that we may alledge your meſſage for our excuſe: ſeeing we were bid yeſterday to labour to day.

E. K. He is gone.

A. After that about half an hour, there appeared our Inſtructors, as before time.

Gab. ..... *Move, move, move not, for the place is holy.*

E. K. *Gabriel* ſtandeth up, and after a while ſaid.

..... *The heavens are called righteous, becauſe of* their obedience. *The earth accurſed, becauſe of* her frowardneſſe. *Thoſe therefore, that ſeek heavenly things, ought to be obedient; leſt with* their frowardneſſe, they be conſumed in the end, burnt to aſhes with fire, *as the Earth ſhall be for her unrighteouſneſſe.*

Obedience.

Therefore, be you obedient, and full of Humility; uſing the inſtrument of righteouſneſſe, (which is faith) That you may be partakers of the celeſtial comforts; which are the hire of ſuch as forſake their frowardneſs. *It hath been ſaid unto you, ... Meaſure not out Gods building. It hath been ſaid unto you, ... Continue to the end. It hath been alſo told you, ... That the Determinations of God are* not as yet eſtabliſhed upon you.

Faith.

* *Vide* 1. Reg. cap. 2. F. *de revocata determinatione Dei ſuper Tribu Levi: Vide etiam. Verba* 3 Reg. m cap. 2. *ut confirmet Dominus ſermones ſuos, &c. Si.*

For it is written, It may, again be * undetermined *I ſpeak this for your inſtruction: For many have* the power of God, but not unto righteouſneſſe: *as was evident amongſt the Jews in the choice of their Kings. In the very houſe of God, amongſt thoſe that entred into the holy place. For, all that the Prophets annoynted were not good. Not, that they were* evil in the time of their anointing, *but becauſe their Un-unction, and the dignity of their office was defiled in them* in the end, *through their* own frowardneſſe. *The High-prieſts alſo were choſen in righteouſneſſe, and by the ſpirit of God: but they became Rebels in the holy houſe: and ſuch as of whom it is ſaid,* Altiſſimus autem fuit ſcandalum illis. *Even ſo my brethren may it be with you.*

A. Jeſus defend us from that inconvenience.

For although, it hath pleaſed God, to ſhew himſelf unto you, yet are you not aſhamed to ſay: If *the harveſt cometh not in, at the* time *appointed, I will become a runnagate.*

For what?

But Euge (my brethren) Hath the Lord need of you? It needeth not be told you; you know the contrary. Then it followeth, you have need of God. But for what? *and why?* That *your ſouls may overcome this World, overcome the body, to the dignity of an Angel.*

And becauſe you are miſerable, and turned out to the field, full of brambles and miſery, leane, naked, and unarmed, to fight againſt him, that reſiſteth againſt the might of God. Conſider theſe laſt two, and then anſwer your ſelves, for the reſt.

Cave. *Promiſſa Dei confirmantur.*

I give you a ſhort warning. God will fulfil his promiſes: *And* (*as he hath ſaid*) by this Auguſt, *you ſhall underſtand.*

1. How to know and uſe God his Creatures, good and bad.

Note the ſecond Inſtruction or Gift of the Higheſt. The Actions the greateſt.

2. *But* when, *and for what, is* the gift *of the Higheſt, and ſhall be fulfilled in you* (If *you will be obedient*) *when it pleaſeth him:* even with a ſound from his own mouth, ſaying, *Venite & audite.*

For theſe Actions are twofold: Conſider it, if you can: and they are the greateſt, becauſe they are the laſt, and contain all that hath been done before them. *Which if you conſider well, and to what you are called; you ſhall perceive, that the Judgements of God, are not a Tennis-ball.*

Move not from place.

Thus much I thought to warn you my brethren. Have a little patience for the Action. He that ſtirreth from his place *ſhall find the reward of it.*

A. After

Δ. After half an hour ?
Gab. ..... *Move not, Move not, Move not.*
.... *The fifteenth.*
Three parts.
The ninth hath the firſt,
The tenth hath the ſecond.
The twelfth the third.

The 16 hath 3 parts.
The ſecond hath the firſt,
The third hath the ſecond,
The twelfth hath the third.

17..... *The ſeventeenth.*
The ſecond hath the firſt,
The firſt hath the ſecond,
The ninth hath the third.

18. ..... *The eighteenth is of three.*
1, 2, 3 } *hath* { *the fifth, the ſeventh, the twelfth.*

E. K. He threw like duſt out of the Stone toward my eyes.

19. ..... *The ninteenth is alſo threefold.*
1 ..... *The twelfth.*
2 ..... *The eighth.*
3 ..... *The eleventh.*

20 *The twentieth is alſo threefold.*
1 ..... *fifth.*
2 ..... *third.*
3 ..... *ſeventh.*

21 *The one and twentieth, is alſo threefold.*
1 ..... *twelfth.*
2 ..... *eighth.*
3 ..... *ſixth.*

E. K. There ſtandeth one, at one of my eares, and at another, another, howling like Dogs ; and ſaid, *Ah you beggars !* A tempting illuding ſpirit come in place.

Gab. .... *He will deceive you, take heed leſt you move.*

E. K. He ſeemeth to be telling money behinde me.

Δ. Look not back in any caſe.
The ninth of the fifteenth hath under him [Δ.] *of the* 12. 1000. 300. 60. 7.
The tenth of the firſt [Δ.] *hath under* 1000. 300. 60. 7. [Δ.] *of the* 12.
The twelfth of [Δ.] *the firſt* 1000. 800. 80. 6.
The firſt of the ſecond [Δ.] *hath under him* 9000. 900. 20. *and he is the ſecond of the twelve.*
Δ 15ⁿ. Sup. ..of this firſt Ternary.
The ſecond of the ſecond, which is the third of the 12. 9000, 200, 30.
The third of the third, which is the twelfth of the twelfth, hath under him 7000, 200, 40.
The firſt of the third (the ſecond of the 12 *) hath under him* 7000, 600, 20, 3.
The ſecond of the third , which is the firſt of the 12. 7000, 100, 30. 2.
The third of the third, which is the ninth of the 12. *hath with him , or under him,* 2000, 600, 30, 4
18. *The firſt of the fourth, which is the fifth of the* 12. 2000, 300, 40, 6.
The ſecond, which is the ſeventh of the 12. *under him* 7000, 600, 80, 9.
The third of the fourth, which is the twelfth of the 12. *under him* 9000, 200, 70, 6.
The firſt of the fifth, which is the twelfth of the 12. *under him,* 6000, 200, 30, 6.
The ſecond which is the eighth of the 12. *under him,* 6000, 700, 30, 2.
The third of the fifth : which is the eleventh of the 12. *under him,* 2000, 300, 80, 8.
The firſt of the ſixth, which is the fifth of the 12. *under him* 3000, 600, 20, 6.
The ſecond of the ſixth ..... the third of the 12. 7000, 600, 20, 9.
The third, which is the ſeventh of the 12. *under him* 3000, 600, 30, 4.
21. *The firſt of the ſeventh, which is the twelfth of the* 12. *under him* 5000, 500, 30, 6.
The ſecond of the ſeventh, which is the eighth of the 12. *under him* 5000, 600, 30, 5.
The laſt of the ſeventh, which is the ſixth of the 12. *under him* 5000, 600, 50, 8.

Number every Ayre.

Δ. —— The 15. —— 4620
The 16. —— 28390
The 17 —— 17389
The 18 —— 19311
The 19 —— 15356
The 20 —— 14889
The 21 —— 16829

The firſt of the fourth ſeventh hath three parts.

Have patience for a while.

1 —— *is the twelfth of the twelve.*
2 —— *is the firſt of the twelfth.*
3 —— *is the twelfth of the twelve.*

23. *The firſt of the ſecond.*

2 —— *the ſeventh of the twelve.*
1 —— *the ſeventh of the twelve.*
3 —— *the eighth of the twelve.*

24. *The*

24. *The third.*

1 —— *the fourth of*
2 —— *the tenth.*
3 —— *the twelfth of the twelve.*

25. *The fourth.*

1 —— *the fourth.*
2 —— *the ſecond.*
3 —— *the twelfth of the twelve.*

The fifth.

1 —— *the twelfth.*
2 —— *the eighth.*
3 —— *twelfth of the twelve.*

27. *The ſixth.*

1 —— *the ſecond.*
2 —— *the fourth.*
3 —— *the fifth.*

28. *The ſeventh.*

1 —— *the tenth* }
2 —— *the ninth* } *of the twelve.*
3 —— *the ſixth* }

2 › *The firſt of the firſt, which is the twelfth of the twelve, under him* 2000. 200. 30. 2.
The ſecond of the firſt, under him 2000. 300. 20. 6.
The third of the firſt, which is the eleventh of under him 2000. 300. 60. 7.

The firſt of the ſecond, which 7000. 300. 20.
The ſecond under him 7000. 200. 60. 2.
The third of the ſecond, which is the ſecond of the 12. *under him* 7000. 300. 30. 3.

24 *The firſt of the third, which is the fourth of the twelve, under him* 8000. 200.
The ſecond of the third, which is the tenth of the twelve, under him 8000. 300. 60.
The third of the third, which is the eleventh of the twelve, under him 8000. 200. 30. 6.

25 *The firſt of the fourth, which is the fourth of the twelve, under him* 5000. 6000. 30. 2.
The ſecond of the fourth, which is the ſecond of the twelve, 6000. 300. 30. 3.
The third of the fourth, which is the twelfth of the twelve, under him 6000. 200. 30. 6.

26 *The firſt of the fifth, the which is the twelfth of the* 9000. 200. 30. 2.
The ſecond of the fifth, which is the eighth of the twelve, 3000. 600. 20.
The third of the fifth, which is the twelfth of the twelve, 5000. 600. 30. 7.

27 *The firſt of the ſixth, which is the ſecond of the twelve, hath under him* 7000. 200. 20.
The ſecond of the ſixth, the fourth of the twelve, 7000. 500. 60.
The third, which is the fifth of the twelve, 7000. 200. 60. 3.

28 *The firſt of the ſeventh, the tenth of the twelve,* 2000. 600. 30.
The ſecond of the ſeventh, which is the ninth of the twelve, under him 7000. 200. 30. 6.
The laſt of the ſeventh, the ſixth of the twelve, under him 8000. 200.

Δ. The 22th. .... is ..... 6925.
23 —— —— 21915.
24 —— —— 24796.
25 —— —— 18201.
26 —— —— 18489.
27 —— —— 22043.
28 —— —— 18066.

They ..... I kneel to prayer. Then the Curtain was drawn.

E. K. There appeareth like the ſnuf of a Candle on the top of the ſtone, it is like a little ſpark of fire. After this, *Gabriel* ſaid by voyce, Have patience.

Δ. After half an hour. A voyce ſaid ... look to .... to *E. K.*

E. K. The Curtain is drawn open. *Nalvage* ſtandeth on the top of the Table.

Nal. ..... *The firſt part of the firſt ſeven you had to day.*
The ninth.

TAHANDO. *Ta han do.*

The tenth, the ſecond of the firſt, which is the tenth.

NOCIABI — *No ci a bi.*

The third.

TASTOXO — *Tas to x o.*

16 *The firſt of the ſecond.*

CVCARPT — *Cu carpt.*

The ſecond.

LAVACON — *La va con.*

The third *is governed by the twelfth of the twelfth.* *Miniſters* 9240.

SOCHIAL — *Ki So chi al.*

17 *The third.* *The firſt, which is the ſecond of*

SIGMORF — *Sig morf.*

The ſecond.

AYDROPT — *Ay dropt.*

The third, whoſe governour is the ninth of the twelve.

TOCARZI — *To car zi.*

18 *The firſt of the fourth.*

NABAOMI — *Na ba o mi.*

The ſecond.

ZAFASAI — *Za fa ſai.*

The third.

YALPAMB — *Tal pa M B.*

The firſt of the fifth.

TORZOXI — *Tor Zix i.*

The ſecond.

ABAION — *A ba i on.*

The third.

OMAGRAP — *O ma grap.*

20 *The firſt of the ſixth.*

ZILDRON — *Zi L dron.*

The ſecond of the ſixth.

PARZI · A — *Par zi ba.*

The third of the ſixth.

TOTOCAN — *To to can.*

The firſt of the ſeventh by the twelfth.

CHIRSPA — *Chirs pa.*

The ſecond of the ſeventh.

TOANTOM — *To an tom.*

The third of the ſeventh.

VIXPALG — *Dg.*
Call it, *Vin palg.*

Nal.....*The laſt ſeven.*

The firſt.

OZIDAIA — *O-zi-dai a.*

The ſecond of the laſt ſeven.

PARAOAN — *Pa ra o an.*

The third.

CALZIRG — *Dg.*
Calzirg.

23 *The firſt of the ſecond.*

RONOAMB — *Ro no amb.*
The ſecond.

ONIZIMP — *O ni Zimp.*

The third of the ſecond.

ZAXANIN — *Zax a nin.*

24 *The firſt.*

ORCAMIR. — *Or ca mir.*

The — *Ki.*

CHIALPS — *Chi alps.*

The third of the third.

SOAGEEL — *So á ge el.*

The firſt of the fourth.

MIRZIND — *Mir zind.*

The ſecond — *by the ſecond of the twelfth.*

OBVAORS — *Ob va ors.*

The thirds.

RANGLAM — *Ran glam.*

The firſt of the fifth — *by the twelfth of the twelfth.*

26 POPHAND — *Po phand.*

The

The ſecond.

NIGRANA — *Ni grá na.*

The third.

kim.

BAZCHIM — *Baz chim.*

The firſt.

SAZIAMI — *Sa zi a mi.*

The ſecond.

MATHULA — *Ma thu la.*

The third.

ORPANIB — *Or pa nib.*

28 ..... *The firſt of the ſeventh.*

LABNIXP — *Lab nix p.*

The ſecond.

FOC • SNI — *Fo cis Ni.*

The third.

OXLOPAR — *Ox lo par.*

Nal. ..... *Have patience for a while.* *Say on.*
The twenty ninth hath three parts.
The firſt part hath his Governour the third of the 12.
The ſecond the fourth of the 3 .... the fifth of the 12.

E. K. Now he ſtandeth off the Table.

30. *The thirtieth ..... hath 4 parts.*
1 —— *the twelfth.*
2 —— *the fourth.*
3 —— *the third.*
4 —— *the ſixth.*
} *of the 12.*

The firſt of the nine and twentieth hath under him, 9632.
The ſecond ..... by the fourth of the 12. under him 4236.
The fifth of the 12 that governeth under 7635.

30 *The twelfth of the 12.* 4632.
The ſecond .... by the fourth of the 12. under him 9636.
The third .... by the third of the under him 7632.
The laſt .... by the ſixth 5632.

.o *The earth in the firſt diviſion of the 29.*

VASTRIM — *Vas trim.*

The ſecond part of 29 Ayre.

ODRAXTI — *O drax ti.*

by the fifth of the 12.
The third, whoſe Miniſters are 7635.

GOMZIAM — *Gom zi am.*

30 ..... *The firſt of the* 30.... *under the* 12.

TAOAGLA — *Ta ó a gla.*

The ſecond under the fourth of

GEMNIMB — *Gem nimb.*

The third under the third.

ADVORPT — *Ad vorpt.*

The laſt ..... by the ſixth of the 12.

The . . wrth . . . none . . re : but . . 30.

DOZINAL — *Do zi nal.*

Mal. ..... *I have done.*

Δ As you gave us taſte, or warning of *Italia* and *Britania*, ſo if it be thought good to you we are deſirous to underſtand of the reſt, the Application to ſuch names as we underſtand.

Nal. ..... *Make an end for to day: Give over. Make your ſelves ready for to morrows Action.*

E. K. The Curtain is drawn.

Δ. Deo omnipotenti, Optimo, & maximo Univerſa machina creata laudem gloriam & honorem reddat, nunc & in perpetuum. *Amen.*

Δ. There is a prayer written after the Action of Monday *Maii* 21. next here before beginning *Domine Jeſu Chriſte, &c.* which I miſplaced there; for after this dayes Action, it was ſaid by *E. K.* and me.

LIBRI SEPTIMI APERTORII CRACOVIENSIS MYSTICI, SABBATICI,

Pars Quarta; Anno 1584. Maii 23.

Wedenſday, † *Cracoviæ, Maii* 23. *Manè, hora* 7. ¼ *ferè. Poſt orationes noſtras.*

THe Curtain appeared, at the firſt looking.

A. There happened a great ſtorm or temptation to E. K. of doubting and miſliking our Inſtructors and their doings, and of contemning and condemning any thing that I knew or could do. I bare all things patiently for God his ſake, &c. At length the Curtain was opened, and they appeared.

E. K. I am contented to ſee, and to make true report of what they will ſhew; but my heart ſtandeth againſt them.

Gab. ..... *The time ſhall come, that the oak that is beaten with every ſtorm ſhall be a Dining-Table in the Princes Hall.*

Gab. ..... *Move not, for the place is holy. He that doubteth, doth the property of the fleſh,* doubting . . able ½ *but he that hath faith, hath the gift of the Holy Ghoſt. The Swallow flieth ſwift, but where ſhe lighteth, there is no remembrance of her being: ſuch are the words of man. But our words are like unto a ſwift arrow, that entreth and ſticketh where it lighteth.*

As man loveth the Owre for the Gold that is in it, and for the end of his uſe; ſo God loveth the dunghills of the World, &c. *But the enemy, the more he lifteth up himſelf, the greater ſhall be his fall: for inſtead of joy, ſhall enter in an hundred, and inſtead of hundred a thouſand. But beware of thoſe Rebels; for they are like the ſmall ſtones which are in every place of the Earth. But move not. Let us do that which is our part: Unto others be it as they deſerve.* △. I ſuſpect this place to be imperfect.

E. K. There appeareth a great thing like a Globe, turning upon tvvo axell-trees. The earthly Globe appearing.

Nal. ..... *Turn to the firſt Air* ..... A. I have done.

Nal. ..... *The Earth in the firſt ayre, is this,* [E. K. pointing on that Globe to it.]

A. We beſeech you to bound or determine the Countries or Portions of the Earth, by their uttermoſt Longitudes and Latitudes, or by ſome other certain manner.

Nal. ..... *Our manner is, not as it is of worldlings: We determine not places after the forms* . . wardes; *of legs, or as leaves are: neither we can imagin any thing after the faſhion* of an [△] horn: *as* . . th *thoſe that are Coſmographers do.* 15 Prin-

Notwithſtanding the Angel of the Lord appeared unto Ptolomie, *and opened unto him the parts* An Angel appeared to Ptolomie. *of the Earth: but ſome he was commanded to ſecret: and thoſe are* Northward under your Pole. *But unto you, the very* true names *of the World* in her Creation *are delivered.* ms

A. There appeared a great water, long and narrow, reddiſh, and thereby appeared . . . ng

There appeared written *Egypt.* He hath in his hand written *Syria.* And of that he . . . any . . Poles ſaid, that it was the ſecond of the firſt. . Divini-

Now appeared a very fine Land and Region in which appeared a great City, in the edge of . atione. it. There appeared written ..... *Meſopotamia.* The third of the firſt.

Now appeared a large portion of the Earth, wherein appeared Beares, a great River from The firſt of the a Hill going into the Sea with three mouths. The word written *Cappadocia.* ſecond.

The ſecond of the ſecond.

written in his hand *Tuſcia.*

A. I pray you, do you mean *Tuſcia* by *Italy?*

The third of the ſecond: written *Parva Aſia.*

The firſt —— *Hircania* —— A. *Mare Caſpium* appeared by it.

The ſecond —— *Thracia* ——

The laſt Here appear people going into Caves of the ground, and dwelling in Gold Mines under the Pole Artick. Caves: they are long haired men, naked; Here appear great Hills, and the veines of the Gold Mines appear: the men ſeem to have baskets of leather. This is one of the places under the Pole Artick, written .... *Goſmam.*

A. —— Is it ſo called, of the people of the Country?

Nal. ..... *Even at this hour.*

E. K. Here

E. K. Here appeareth a mighty great Hill, and about it a great Cave of water. Here appear beaſts divers: ſome like a Swine, with feet like a Beare, his neither jaw hanging to his and divers and a mighty Hill running, with branches: there by lie things with huskes on them.

The firſt.
he appointeth,
written The b a idi.

The ſecond —— Here the Sun ſhineth fair. *Parſadal.*

The third —— Here appear people very beaſtly, with Mantles on their ſhoulders: and beaſts with long ſnouts.

India.

Here appear great rotten trees, very old, great Woods of them. Beyond the Woods are great Hills. Great Fens appear, and great Mariſh-ground: Fowles as big as Swans, green, ſcaled on their backs, in the water.

The firſt of the fifth —— Bactriane.
The ſecond —— Cilicia.
The third —— Oxiana.

6. *The firſt of the ſixth* —— Numidia.
The ſecond —— Cyprus.
The third —— Parthia.

7. *The firſt of the ſeventh* —— Getulia.
The ſecond —— Here is a great Deſart: no Trees.
in his hand —— *Arabia.*
The third —— Phalagon.
Δ. I never heard of it.

E. K. It is toward the North, where the *veines of Gold*; and ſuch people appear as before were noted. On this ſide them a great way appear men with ſwiniſh ſnouts, their viſage is ſo ſtrouted out; but to *be perceived to be of humane viſage.* The women have about their privities very long hair down to their knees. The men have things on their ſhoulders of beaſts skins, as inſtead of a Jerkin or a Mandillion.

Δ. Groynland as I think.

8. *The firſt of the eighth* —— Mantiana.
People appear here of reddiſh colour.
The ſecond —— Soxia ——
On the one ſide of the black men
The third ——
like Spaniards appear very high men with Spaniſh Capes without Swords by their ſides. Here appeare great Towns; divers;
The name being not evident we urged, and *Gallia* appeared.

8. *The firſt* —— Illyria.
The ſecond ——
..... *If thou ſtir, thou ſhalt never ſee more* —— To *E. K.*
—— —— Sogdiana.
The third —— Lydia.

—— *The*

The firſt Caſpii.

The ſecond Germania. Men like Dutchmen with leather nether ſtocks.

The third. Here appear Monkies, great flocks.

Trenam. The people have leather Coats, and no beards, thick leather, and Garthers. They gather up thinkg.....

Nal..... *Theſe people are not known with you.*
A. Are they not in *Africa?*
Nal..... *They be.* Now a dark fog covereth all the ſtone.
Nal..... *Stay awhile.*

E. K. I pray you let us go to dinner. *Move not, I ſay.*

E. K. Nalvage prayeth. Now he pointeth to a place.

11. *The firſt of the eleventh.* Bithynia.
The ſecond. [*A great Citie, and the Sea hard by it.*] Græcia.
A. Is not that great Citie Conſtantinople?
Nal..... *It is. There is the ſeat of that* great Devil the *Turk.*
Nal..... *He is but Tenant at will.*
The third. Licia.
12 *The firſt of the twelfth.*

E. K. Here appear handſome men, in gathered tucked Garments, and their ſhooes come up to the middle of their legs, of diverſe coloured leather.

Nal. ..... *Theſe be thoſe beyond* Hiſpaniola.

E. K. It is a low Countrey. Here appear great piles of ſtones like St. *Andrews* Croſſes. Two Notable Rivers are here, The women have great covertures over their heads, coming from their ſhoulders, as the Hoyks in *Flanders.*

O ni Gap.

There are on this ſide of it, (a great way) a great number of dead Carkaſes.

Nal. ..... *It is* beyond Gia pan.
A. Then it is that land, which I uſe to call *Atlantis.*
Nal. ..... *They ſtretch more near the Weſt: They are* 25 *Kingdoms in it.*
The ſecond ..... *beyond a place where the Geſe.*
I India.
India *in the heavenly government is divided into two parts. This is called the greater* Inde.
The third ..... *a great many little Iſles.*
Orchenii.
A. Do you mean the Iſles of *Orkney.*
Nal. ..... *No.*
A. They ſeem to be the Iſles of *Malacha.*
The firſt of the thirteenth ..... Achaia.
The ſecond ..... Armenia.

E. K. A great old Caſtle ſtandeth on the ſide of the top of a very high Hill. It ſeemeth to be made of wood, It ſeemeth four corner'd.

A. I beſeech you what is that Caſtle?
Nal. ..... *It is* the Ark of Noe.
The third ..... Cilicia.
Nal. ..... *You never knew this* Cilicia. *This is* Cilicia, *where the Children of* Nemrod *dwell.* Nimrod.
It is up in the Mountains beyond Cathay.

E. K. This

E. K. This people, ſome great Gyants, and very fair. Their Apparel is Gowns tuckt up, they are very coſtly Apparell'd, and in their faces they have *great Jewels like* precious ſtones hanged, they are marvellouſly rich apparelled in ſilks.

14 *The firſt* ..... *Here ſeem as if many houſes were thrown down, and Caſtles.* Paphlagonia. *Onely one Hill appeareth in it very long.*

The ſecond ..... Phaziana.

The third ..... *Here be men with broad Caps like* Egyptians, *and many Mountains are here on one ſide* Chaldei.

5 *The firſt* ..... Itergi. *Here appear Woods, Waters, and fair Towns, but the people are yellow, tawny, and have great lumps* of fleſh under their Throats. *They are to the South of the* laſt Ciliciens.

There are 14 *Kingdoms of them.*

The ſecond..... Macedonia.

The third ..... Garamantica. *People of a low ſtature, black, ſwarty people, naked.*

The firſt of the ſixteenth ..... *Here like men of wilde geſture, cloathed like* Polonians.

This Countrey is ..... Sauromatica.

The ſecond ..... Æthiopia.

E. K. Here are ſome naked, ſome not naked, covered with red Garments. The houſes ſeem like Tents, made of cloath and leather. There are great Rivers.

The third.

E. K. Now he ſheweth by the North-pole, and the great Mountain.

Fi a cim. ..... *Here be ſeven Kingdoms, their chief Citie is called* Fiacim, *all that are of that Kings Counſel are Aſtronomers. The Kings name that now governeth is* Gapſacar.

The firſt.

Seeſt thou this Countrey? ..... Colchica. To E. K.

The ſecond..... Cireniaca. ..... *E. K.* Hard by a great water.

The third..... Naſamonia.

The firſt..... Carthago.

The ſecond..... *Now appear many Crocodiles, long necked, ſcaled on the body, with long tailes.*

..... *Cox lant.* A great place appeareth, covered about with fire. *Many great Serpents appear here of* 200 *foot. It appeareth very Eaſtward. No people appear here.*

E. K. There cometh from Heaven like a Miſt, and covereth a great place, about 300 mile long, like a Park, encloſed with fire. It is on a *high ground.* There come four Rivers out of it, one Eaſt, another Weſt, another North, and another South. The pales, or encloſure of it ſeem to be Arches, beſet moſt richly with precious ſtones. In the Gate of it ſtand three men like us, one is in a long Gown with many pleats, the other like in a Caſſek. The third in the rough skin of a beaſt. In the name of Jeſus: Is this the *Paradiſe* that *Adam* was baniſhed out of?

..... *The very ſame; from hence he was turned out into the earth. This is the true Vale of* Joſaphat.

A. Will you give me leave?

Say on.

It ſhould ſeem this muſt be on the earth, not in the aire.

..... *It is upon the earth.*

You ſaid that from hence he was turned out into the earth.

..... *The curſe of God in* Adam *cauſed the earth, whereinto he was caſt to be accurſed. For, if* Adam *had after his fall tarried in* Paradiſe, *his wickedneſſe would have altred the innocency of the place. Therefore is* Paradiſe *diſtinguiſhed from the earth, in reſpect of her purity: becauſe the earth is defiled, and corrupted with man. The earth is ſaid to be ſinfull in reſpect of the ſin of man.*

A. Till 45 degrees, both Northerly and Southerly, all is known in the moſt part of the world: But of any ſuch place there is no knowledge nor likelyhood by any Hiſtory of theſe dayes, or of old time.

Nal..... *There-*

Nal. ..... *Therefore this is* cunning, and the wiſdom of God. *There dwelleth fleſh in it that* ſhall never die, *which were taken up for a teſtimony of Truth.*.

Δ. *Elie* and *Enoch*, by the Apocalyps do ſeem that they ſhould *ſuffer death*, under Antichriſt, if we underſtand right. There is *Elie*, *Enoch*, and *John*: They ſhall *ſeem to be* dead. by his power, but not dead.

The third —— —— Idumea.

Nineteen *The firſt* —— Parſtavia.
I know it not.
The ſecond —— —— Celtica.
..... *That we underſtand commonly now for* Gallia. *It is that which you call* Flandria, *the Low Country.*
The third —— —— E. K. Here appear men with tallons like Lions. They be very devils. There are five Iſles of them. Theſe be they that can dwell in any part of the Earth, and are called *Piloſi*.
Nothing differeth them, but in that they have bodies.

Vinſan.

20 —— ——
The firſt. E. K. Under the *South Pole*. Here appear little men with long beards: their bodies as childrens bodies. Under the South Pole.

Nal..... *There dwelleth the wonderful Emperour of the World, and the wonderful City of the World: Here are an hundred and twelve Kingdoms. This City is a hundred forty ſix leagues about.* Δ. A wonderful great City.

Δ. You underſtand two Engliſh miles for a league, as in *France?*
Nal. ..... *I. There dwelleth the true generation of* Cham, *Tolpam.*

The ſecond —— —— Carcedonia.
The third —— —— Italia.

Δ. *Italia* and *Britanik* were before applied: the third of the 13. and firſt of the 14.
..... *Therefore theſe two places to be reconciled.*
He pointeth to a great City with a River by it.
..... *This is that City which ſhall* not have one ſtone ſtanding in it. *This City is in* Italia
Δ. Is it *Rome*, I pray you?
Nal. ..... *It is* Rome.
E. K. Now there is come a white miſt in the Stone.
Ceaſe, ſaid a voice.
A voice ..... *Stay for a while.*
E. K.
Nal. ..... *Read them in my hand as thou ſeeſt them* [Δ. He ſpake to E. K.]

21 *The firſt* —— —— Britania.
The ſecond —— —— Phenices.
The third —— —— Comaginen.

22 *The firſt* —— —— Apulia.
The ſecond —— —— Marmarica.
The third —— —— Concava Syria.
23 *The ſecond of the ſeventh* ——

The firſt —— —— Gebal:
The ſecond —— —— Elam *vide* Elamitæ.
The third —— —— Idunia.
Nal. ..... *It is beyond* Greenland.

24 *The firſt* —— —— Media.
The ſecond —— —— Arriana.

The third —— —— Chaldæa.
A. I beſeech you, what differeth this *Chaldea* from *Caldei* before ?
Nal. ..... *Yon ſhall finde the difference* of it, in practice.

25 —— —— —— *Theſe people* Serici.
The ſecond —— —— Perſia.
The third —— —— Gongatha —— *E. K.* Toward the South Pole.

26 *The firſt* —— —— Gorſim —— Beares and Lions here.
The ſecond —— —— Hiſpania ——
The third —— —— Pamphilia ——

27 *The firſt* —— —— Oacidi.
Gal. ..... *There be 9 Kingdoms* —— Fair made people, but tawny.
The ſecond —— —— Babylon.
The third —— —— Median —— *E. K.* It is much Northward.

28 *The firſt* —— —— Idumian. Nal. ..... *They are two Iſles environed with an arm*
Maſpi. *The ſecond* —— —— Felix Arabia. *of the* Scythian *Sea, which goeth in at* Maſpi.
The third —— —— Metagonitiden —— It ſtandeth very Southerly.

29 *The firſt* —— —— Aſſyria.
The ſecond —— —— Africa.
The third —— —— Bactriani.

30 *The firſt* —— —— Afran.
The ſecond —— —— Phrygia.
The third —— —— Creta.
The fourth —— —— Mauritania.

Here appear people with one eye in their head, ſeeming to be in their breaſt, toward the Equinoctial.

A. I remember of people called *Arimaſpi.*

Nal. ..... *This dayes Leſſon is as much worth, as all between this and* Mauritania.
Note. ..... *Here are* 15, *which were never known in theſe times.*
..... *The reſt are.*

A. I hear nothing of *Polonia, Moſchovia, Dania, Hibernia, Iſlandia,* and ſo of many other which I could name; what is to be thought of thoſe ? in reſpect of the diſtribution of the whole face of the Earth ?

..... Polonia *and* Moſchovia, *are of* Saromatia; Denmark, Ireland, Frizeland, Iſeland,
A. Are under the Regiment that *Britania* chiefly denoteth, *&c.* *are of* Britain: *And ſo it is of the reſt.*

A. I beſeech you to what part, is *Atlantis* and the annexed places, under the King of *Spain* called the *Weſt-Indies ?*

Nal. *When theſe* 30 *appear, they can each tell what they own.* *Prepare for to morrows Action.*
A. Moſt gladly ——

E. K. If you prove your ſelf true, you ſhall win me to God.

Nal. ..... *You may be anſwered with the firſt words I ſpoke to day.*
A. Deo, Opt. Max. ſit omnis honor, laus & Gloria nunc & ſemper. *Amen.*

Thurſday Maii. 24.

A. Becauſe E. K. came not, (according as it was bidden yeſterday) to follow the Action: I went to his Study doon, and knocked for him: And I requeſted him to come; and he refuſed ſo to do, and gave me a ſhort and reſolute anſwer, That he would never more have to do with theſe Actions. I asked him the reaſon why: He would give none: But earneſtly denied to proceed. I told him that his words * yeſternight (that he could not this day deale) did very much grieve me, *&c.* whereof he made ſmall account. So I went into my Study again, and committed the Cauſe to God.

* Thoſe words he ſpake after the Action ended more than an hour in the Chamber before my Study of practice.

After half an hour and leſſe, he came ſpeedily out of his Study, and brought in his hand one Volume of *Cornelius Agrippa* his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of *Ptolomeus* (as the Author there noteth) Whereupon he inferred, that our ſpirituall Inſtructors *were Coſeners to give us a deſcription* of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and ſaid, I am very glad that you have a Book of your own, wherein theſe Geographical names are expreſſed, ſuch as (for the moſt part) our Inſtructors had delivered unto

us:

us: and that, according to the Tenor and form of my requeſt to him, ſo to have them expreſſed: for our more perfect information, by thoſe known names; to underſtand *thoſe* 91 unknown and unheard of names, of ſeven letters every one: whereby they (our Inſtructors I mean) are very greatly to be thanked, and to be deemed (in all reaſonable mens judgements) moſt friendly, and far from coſenage, or abuſing of us: And farther I ſaid, that I my ſelf, had here ſet down on a paper, all the 91 names together orderly, as we received them, and that I had here brought the deſcription * Geographical of the whole earthly Globe: and alſo *Pomponius Mela* ſet forth in Engliſh with the Chartes thereunto belonging, fairly deſcribed by hand: To the intent he might ſee the verity of their words yeſterday delivered unto us: for the performance of my requeſt made to them, on Tueſday laſt in this form of words, as the Book hath it recorded thus;

91. Names of the world or earthly habitation.

* *Gerardus* Univerſal Chart of the World.

Δ. As you gave us a taſte, or warning of *Italia* and *Britania*, ſo, if it be thought good to you, we are deſirous to underſtand of *the reſt*, *the Application to ſuch names as we underſtand.*

Whereby you may perceive (ſaid I to E. K.) how your reaſon is marvellouſly confounded by your wilful phantaſie: For ſo much as, wherein you would find fault, in our ſpiritual Inſtructors doings, Therein they have done that which I requeſted them: as appeareth; and that to the intent, of known Countries we might underſtand which Angels had the government: for ſuch purpoſes, as occaſion might offer or require our practices to be tryed in.

This (*quoth I*) is to groſſe your error, and to wilful your wrangling: But I do in narrower points peruſe and conſider their words and doings; In which though ſometimes my writings (after your declaration) hath been amended by them, yet the occaſion of miſwritting for the moſt part, hath been either in your miſreporting what you ſaw and heard, or in my wrong hearing, or writing: and ſometime by the ſpiritual preſent correcting of my writing, and ſometime longer after, *&c.*

But for all this, E. K. remained of his wilful intent; and ſo departed to his Study again: And I committed God his Cauſe, into his own hands, care and ordering, as may be beſt for his honour and glory. So be it.

Monday, *Maii* 28. *hora* 10½ *ante meridiem.*

Δ. I ſaid the Lords Prayer.

E. K. Here appeareth nothing but the clear Stone.

Now there appeareth a white circle, more than uſual: it is as it were a white ſmoak, very large comprehending all the heavens in manner, having as it were, the breadth of my finger in the circumference or border of it.

Δ. After this, an hour and an half, after divers our diſcourſes of my Wife her ſpeeches and uſage toward E. K. *&c.*

E. K. Here appeareth one like him in the green that appeared laſt day: the Etymologie of whoſe name is *Dic illis*, and his name *Mapſama.*

Δ. In the name of Jeſus, and for the honour of Jeſus, we beſeech you to deliver the verity of your meſſage.

Mapſ. ..... *He liveth, and he ſaith, Ariſe up, and* ſay unto them. *How many times have I opened my armes to embrace you? How oft have I wept over you, as a father? But you are ſtill, ſtiff-necked and diſobedient children. Lo,* I ceaſe yet, *and will not impute this wickedneſſe unto you.*

Forte, Ceaſe not or Ceaſe: and that is to be underſtood From puniſhing you.

[Δ. O bleſſed God, bleſſed God, bleſſed God of mercies.]

Mapſ. ..... *Becauſe my promiſes may be: notwithſtanding, that the ſons of men, may not ſay, ſuch a day cometh in the Bridegroom; nor at ſuch a time ſhall the Lilly ſpring: Let the day, that I* will viſit you in, *be unknown unto you.*

E. K. I thought you would ſay ſo.

A perverſe ſpeech.

Map. ..... But *this you ſhall do* utter part.

..... *Bind up together, 48 leaves; whoſe skin ſhall bear Silver: Whoſe Perimeter ſhall be* 30 *inches, in length* 8, *in breadth* 7.

Perimeter. 8 [30] 8 7 7

Δ. Do you require it to be parchment, or paper?

Map. ..... *I have ſaid.*

Δ. What ſhall I, then, do, after I have cauſed 48 leaves to be bound?

Map. ..... This done, riſe up, *and perform* your Journey, *as you are commanded.*

Our going to the Emperours Court.

Δ. I have heard onely of the binding of the book: Mean you after the binding of the book that this journey ſhall be entred into?

Map. I

Δ. What ſhall I do with the book, after I have bound it?

Δ. Perverſe.

E. K. I will anſwer for him....burn it.

Invitatio Bonorum.

Map..... *The fourteenth day of your reſt, even this Table-Cloath, and none other ſhall be ſpread for a Banket.*

E. K. He pointeth to this Diaper Table-Cloath.

The writing of the book by Divine means. The Emperour.

Whereunto, you ſhall invite the Angels *of the Lord: In the middeſt of the Table lay down the book and go forth; make alſo the doors after you. That the heavens may juſtifie your faith, and you may be comforted. For, man is not worthy to write that ſhall be written: neither ſhall there be found many worthy to open that book.*

Four moneths, *Vide* lib. 19. Septemb. 1. 84.

I have entered already into the Emperours heart.

But it may be he will become wilfull. *If he do*, a hundred and twelve dayes remain, and he is not.

Sudden alteration in this year.

For, I have cut down the banks, the waters may ruſh out, that there may be a ſudden alteration *In this*, now, *time.*

* Return warned, as before was bidden, May 21. But he meant not to warn us of any returning as appeareth by the nineteenth book: Therefore with humility that doubt muſt be moved. Be ready alwayes.

* *When I* warn you, *you* ſhall return: *But you pleaſe me much*, if you believe. *If time govern not my providence*, (repine not) *but let my providence govern time: Look neither for the* Sun *nor* Moon, *but* be ready alwayes.

For, whom I finde apt, I all be made after: And to him that is barren, ſhall there be little added.

Three dayes before our journey to the Emperour.

Three dayes before you take your voyage, *ſhall you meet me here.*

*For, I have ſomething to ſay unto you, which ſhall be hidden * till then.*

* *Vide* Junii 4 *in fine.*

Let Lasky *ſtretch out his lims*: For I will * love *him*, *and let him gape wide*: *And take much for the Veſſel is wide, that he ſhall drink of.*

* A. L.

Let him not deſpair: *for he that governeth the windes, and dwelleth not in the hands of man, he it is that ſhall comfort him.*

God { Father. Son. Holy Ghoſt.

Glory be to God the Father. Glory be to God the Son. Glory be to God the holy Ghoſt. All the Heavens riſe up, and glorifie God.

Δ. Amen.

Map..... *Hallelujah.*

The Calls, or Invitations.

Δ. I beſeech you, as concerning the reſt of the Calls, or invitations: we are moſt ready to receive them now.

Map..... *Pray, that thoſe three dayes to come, may ſatisfie thoſe three dayes that are paſt.*

Δ. Thurſday, Friday, Saturday laſt, were loſt by E. K. his diſquietneſſe, God be mercifull unto us.

Δ. I beſeech you to let me underſtand, whether I ſhall take with me onely this Table-Cloath.

Map..... *With* the ſhew-ſtone *that is made for your ſelf.*

A voyce..... *Cauſe the book to be made all ready.*

Δ. I underſtand that I ſhall cauſe the leaves to be ſilver'd, and ſo prepared.

Δ. Miſericordias Domini in eternum cantabo: Ejus nomen ſit benedictum ex hoc nunc & in ſempiterna ſeculorum ſecula: Ille ſolus eſt Deus Noſter, Omnipotens, eternus & vivus: Illi ſoli omnis honor, laus & Gloria. *Amen.*

Saturday, Cracoviæ. 2 *Mane circa* 7. *Poſt preces aliquot & petitiones meas: ſtatim fere apparuit.*

E. K. I ſee him, that we call *Gabriel*, ſitting in his Chair alone.

GOD.

Gabr..... *God is a ſpirit eſſential and in himſelf: Eſſential and working by himſelf: Eſſential in all works, and dignifying them by himſelf: So that the beginning and ending of all things, that are already, or are in him already, and to come, is placed in the fountain,* and well-ſpring of all life, comfort, and encreaſe: *Whereby we ſee, that the heavens and the mighty powers therein from the higheſt unto the loweſt, things that ſhall have an end, and the earth with all that ſhe bringeth forth; yea, the lower parts* (though after another manner, and by another courſe) *do all hang, and are eſtabliſhed, in and upon the unſpeakable power in the providence of him. How, therefore can the Heavens run awry? Or the earth, (for the Elects ſake) want a comforter? Or the lower places look for comfort? If it be ſo* (therefore) *that the heavens cannot erre: Or if the power of God be ſo mighty, and ſo full of* prevailing; *If in the houſe of light there be no darkneſſe, or from the Heavens can deſcend no wickedneſſe. (And why? becauſe they are dignified in the power of God.) What is he that ſhould live,* and diſtruſt the Lord? *But herein,* The power and quality of the Devil

The Devil.

Devil is not onely manifeſt, but alſo ſtill contendeth *againſt the power and will of God : ſtirring up, and provoking man to faſt at* full Banketts, *to ſtudy* for good and evil. *To riſe up againſt the Lord, and againſt his power. And to vex the Lord himſelf : which cannot be vexed at the wickedneſſe of the Devil. Even for this cauſe, ſayeth the Lord unto you : How long will you wallow in wickedneſſe ? How long will you be drunken with folly ? How long will you riſe up againſt the Lord and againſt me ? * Saying, And if this be* the power of God, *Are theſe the Meſſagers of the higheſt ? Is this the will of God ? Or can it be, that he hath care of the earth ? But theſe are the blaſphemies of your mouth. But I ſee,* I muſt differre my ſelf for a time, *and* muſt raiſe up a Table *where there ſhall eat more worthy. Conſider what it is to deal with Devils : Is it not to take part with Rebels ? Is it not to be Traitors againſt the annointed in his own Kingdom ? Is it not a greater ſin then the ſin of the Devil ? For why, The Devil ſinneth in himſelf, and therefore had his fall. But your ſin is in your ſelves and by the Devil, and therefore it is the greater. But, as it is ſaid before, Where is there a moniment upon the earth that the people have raiſed up, in the remembrance of wickedneſſe ? Many there be that ſay, Lo, there is* Hieruſalem. *Lo, there was the Lord buried. Lo, there the clouds divided themſelves with all the reſt ; in remembrance of the Lord : But none there is that ſay, Lo, in this place the wicked have riſen up and prevailed. Therefore to cleave unto the Lord is good, and to follow a ſenſible Doctrine, which bringeth with it ſelf the loathſomneſſe of wickedneſſe, and the ſtudy to do well, that the wicked may be confounded. Alas ! let the whole earth riſe up, [thruſting up his hand] even this hand, can gather them all together : what therefore can the Lord do when he frowneth ? O unreaſonable Creatures, and worſe then beaſts, more ignorant then the beaſts that graſe in the Mountains : Are you not afraid of the power of God, when it becometh a skourge ? For, doubt you not, to deal with thoſe that are wicked ? (you of no faith) wherefore hath the Lord made the earth, but to be glorified in the creatures thereof ? And what is he that glorifieth God on earth but man ? Think you [not] (therefore) that the Lord hath not care of his people ? Think you that there is a Seat upon earth, wherein he hath not bidden the might of his free power ? Doth Satan get a Soul that he is not privy of ? Believe, O you of little* Faith, for it is the power of God, *it. is the Key of the whole world, which* is the Key of *mans conſcience : If he lock not the door, but depart and leave it open : Wo be to that Soul, for the Prince of darkneſſe entreth, and is poſſeſſed to the eternal wo of his dwelling place. If, therefore the earth be a Cave unto him that made it, (as appeareth by his Prophets, and by the Son of God.)* What are you ? Or how empty are you ? When you think *it is in vain*, that the Lord hath appeared unto you.

Liked of the Devil.

Δ. * Fortitudinem prævalescentem : Hæc enim Etymologia nominis ejus eſt.

Blaſphemies.

A puniſhment of further and longer time yet of God his moſt mercifull viſiting of us.

Dealing with Devils.

The Devils Sophiſtry.

? Faith.

Faith is the Key of mans conſcience.

The Devil is the picklock.

But in you two is figured *the time to come : For many ſhall cleave unto the Lord,* even at *the firſt call : And many ſhall doubt of the Lord, and not believe him for a ſeaſon. But as you two ſhall dwell in one Center, (if you (yet) do look forward, and ſtep right)* So *ſhall the face of the whole earth be, for* 800. *one hundred and fifty years.*

E.K. Very vehemently ſpoken.

A figure of the time to come.

Vide lib. 19. *Pragæ*, 27. Aug. *Unum ovile*, 950. years. *Vide Apocalyp.* cap. 20.

(For, the fruit of *Paradiſe* ſhall appear, *that nothing may be on earth without comfort.*

For, lo, the firſt ſhall be laſt,) and it ſhall be a Kingdom without corruption.

Now, now, hath the Serpent wallowed his fill.

Now, Now, are all things in the pride of their wickedneſſe.

Now, now, is the Heir ready, moſt like his father. But wo unto the earth through his government.

Paradiſe.

Paradiſe was firſt made, and laſt to be enjoyed.

For, his Kingdom ſhall have an end with miſery. And theſe are the latter dayes. And this is the laſt Propheſie of the World.

Regnum Dei mille annorum de quo, cap. 20. *Apocalyp.*

Now, now, ſhall one King riſe up againſt another : And there ſhall be bloud ſhed throughout all the World : fighting between the Devil his Kingdom, and the Kingdom of light.

Δ. *Antichriſtus. Dies noviſſimi iſti ſunt.*

Contentious and quarrels on the earth between man and man, father and ſon, wife and husband, Kingdom and Kingdom ; yea, even in the very beaſts of the field ſhall there be hatred : And into them ſhall the ſpirits of Contention *enter.*

The laſt Propheſie.

Bella & Contentiones.

For, now cometh the neceſſity *of things.*

Neceſſity of things, *vide Poſt.*

E. K. He now kneeleth down.

Election.

Gab..... *As for you, thus ſayeth the Lord.*

I have choſen *you, to enter into* my barns : *And have commanded you to open the Corn, that the ſcattered may appear, and that which remaineth in the ſheaf may ſtand. And have entered into the firſt, and ſo into the ſeventh. And have delivered unto you* the Teſtimony of my ſpirit to come.

The twofold manner of this Doctrine.

For, my Barn hath been long without Threſhers. And I have kept my flayles for a long time hid in unknown places : Which flayle is the Doctrine that I deliver unto *you : Which is the Inſtrument of thraſhing, wherewith you ſhall beat the ſheafs,* that the Corn which is ſcattered, and the reſt may be all one.

The flayle for God his Barn.

(But a word in the mean ſeaſon.)

If I be Maſter of the Barn, owner of the Corn, and deliverer of my flayle : If all be mine. (And unto you, there is nothing : for you are hirelings, whoſe reward is heaven.)

Unum ovile futurum, tam ovium jam ſub Paſtore, quam diſperſarum, &c.

Then ſee, that you neither threſh, nor unbinde, untill I bid you, *let it be ſufficient unto you ; that you know my houſe, that you know the labour I will put you to : That I favour you ſo much as to entertain you the labourers within my Barn : For within it threſheth none without* my conſent.

Note, bidding.

For,

Our uniting promiſed. Eſau & Jacob.

For, in you ſhall many people be bleſſed, and in you ſhall there be no diviſion: For Eſau *and* Jacob *ſhall be joyned together; and their Kingdom ſhall be all one: For as the Sacrifice is, ſo muſt the Prieſts be.*

A. L. E. K. Now he kneeleth down again. Me thinketh, I hear them ſay, What ſhall become of *Laskie*?

E. K. And ſo the people ſay.

[*Ask me no Queſtions: but hear, what I have to ſay.*]

As thoſe that deſire to make a ſpeedy Dinner, and to entertain their gueſts, go ſuddenly out, and gather the dryeſt wood in the wood-pile: Not becauſe it is more wood than the other; but becauſe it is dry, and moſt apt for the ſpeedineſs of the kitchen. *So, it is with me, ſaith the Lord.*

A. L. The apteſt in the world for ſome purpoſes of God. If † *Jſue, cap. 5. & 6. Michael ille appareret &c.*

For, I reſpect him not in that he is a man, but in reſpect of the manner of his minde *and inward man, which I find in reſpect of* my purpoſe, apteſt in the world: *becauſe he naturally* hateth the wicked, *Therefore naturally I love him, of whom I ſay I ſwear,* If he follow me (*ſaith the Lord*) I will be with him, as I was with my † Warrier at *Hiericho*: *And I will be mighty with him in this world, and a lover of him for ever. But me thinketh he* will *be* † proud. *If you find me weak: know you, that I am not weak, of my ſelf*; but your own weakneſs may be your confuſion. *For I am a fire, and take hold of ſuch matter as I find apt.*

† Pride of *A.L.* ſuſpected.

E. K. He kneeleth again.

1. *I have now told you (my Brethren) of, and of the manner of the power of God.*
2. *Of the nature of Hell, and of her wickedneſſe.*
3. *Of the courſe of the World, and of the neceſſity of things.*
4. *Of your election, and of the end thereof.*
5. *Of* Laskie, *and why he is elected.*

Deus ignis: nos autem, materia. Neceſsity.

Note. Apt and meet matter. Humility. Perſeverance. A great Caveat.

6. *Now I am laſtly to perſwade you,* by the power of God, *that you make your ſelves* apt and meet matter: *and that you may ſtand before the Lord as acceptable: which you ſhall perform if you* intend your former Leſſons. *The ground whereof is Humility and Perſeverance, which becauſe they have been often ſpoken of, I paſſe with referring you to the conſideration thereof.*

Giving you one warning, That this Action ſhall never come to paſſe, until there be no remembrance of wickedneſſe, or hell, left amongſt you: *and yet, after,* for a time, *you muſt have patience. For, your offices are above a Kingdom. Hinder not the Lord in his expeditions. Remember he hath commanded* you to go to the Emperour. *Happy is he,* that cometh when he is bid Go. *And fooliſh is he, that goeth not, when he is bidden.*]

We muſt go to the Emperour. The place for which my Angel of Creation is ſealed. △. I underſtand as yet, either the Emperours Court, or *Prage*, &c.

There, uſe thy ſelf: *for* it ſhall be a key of thy habitation: *And* for that place, *is the Angel* of thy Creation *ſealed. Love together: Be humble and continue* to the end.

△. Deo noſtro immortali, inviſibili, omnipotenti, & Patri miſericordiarum, ejuſque filio Redemptori noſtro, & Deo Spiritui Sancto, ſit omnis laus, gloria & gratiarum actio. *Amen.*

Monday, † *Cracoviæ* † 4. *Junii, Mane, hora* 8.

Orationem dominicam genibus flexis recitavi, variaſque juxta propoſitam materiam ejaculationes habui, variaſque inter nos collationes, conſiderationeſque ultimorum verborum ipſius Gabrielis, &c. After almoſt an hour after our ſitting to the Action, he appeared.

E. K. *Gabriel* is here again in his Chair, and his dart upright in his hand, his dart is like a flame or ſtaff of fire.

△. Bleſſed be God.

△. After his appearing, he ſtayed almoſt a quarter of an hour before he began.

Gab. ..... *As God in his eſſential being, is a Spirit, without demonſtration, ſo are his profound providences, works, and determinations, unable to be meaſured.*

[E. K. He maketh curſie: but nothing appeareth in the Stone.]

Gabr. .... *Hereby may you find, that the love of God towards you (O wretches and ſinners) is* more than a love: *and more than can be meaſured, which was the cauſe, that with his own finger, (delighting in the ſons of* Jacob,) *he ſealed this ſaying; yea with his own finger, this ſhew and ſign of his excellent, and more than, love toward his people.*

God his jealouſie. Exod. 20. 2. Deut. 5. 2.

I am a jealous God; *which is as much to ſay, Lo, I am your friend: nay, rather your father, and more than that, your God: which delighteth in you, rejoyceth in you, and loveth you with that* affection [Jealouſie] which is more than love: *which is as much to ſay, as my love is ſuch toward you,* as I am to my ſelf. *But, O ye ſtiff-necked Jews, O ye Strumpets, you deſpiſed the love of God, you committed adultery, and ran into the Temples of Idols: which was the cauſe, that the* ſame mouth, *that praiſed you before,*

[E. K. He maketh curſie often.]

Said

.... *Said alſo of you; It repenteth me that I made this people. Let me raze them out, and make a people of* * *thee. This Idolatry was the cauſe, from time to time, that you became Captives, and of Inheritours, Runnagates, and without a Maſter. Unto you alſo, thus ſaith the Lord (unto you my Brethren, I ſay that are here) More than the love of a father is, is the love of God toward you: For, unto which of the Gentiles, hath the Lord ſhewed himſelf? Where dwell they, or where have they dwelled,* into whoſe houſes have the Angels of the Lord deſcended, ſaying, thus and thus, doth the God of Heaven and earth mean to deale with the World.

* To *Moſes* Exod. 32. B Deut. 9. C The Jews.

The unmeaſurable love of God toward us

Think you not, that this is more than love? Look therefore narrowly into your ſelves: Uncover the doings of your life, and ſecret Chambers: Enter into judgement with your ſelves. Unto thee I ſpeak [To E. K.] *Haſt thou not run aſtray from the Lord, and committed Idolatry?*

A. L. A. E K. Exhortation to penance and amendment of life.

A. He told E. K. of his faults, which E. K. would not expreſſe to me, and I deſired him to liſten to them, and to do as it appertaineth to a Chriſtian, &c.

Gab. ..... *But thus ſaith the Lord, I am a pure Spirit that participateth not with the defiled: neither can I enter in mercy into that houſe which is defiled. A great ſaying, my Brethren: For hereby you are moniſhed to make your conſciences clean, to open your ſelves in pureneſs, to the Lord, that he may enter into you with comfort. For, ſo long as thou dealeſt with wicked ſpirits, will the Lord keep back his hands:* and thou keepeſt back the Lord. *For ſhall it not be ſaid hereafter? Lo, is not this man known to have dealing with the wicked? And (as the fooliſh voices of the people are) Is not this he that can* conſtrain *the wicked? with further arguments, by repetition of thy doings. Well, if thou wilt be the Miniſter of God; If thou wilt go forward in his works; If thou wilt ſee the happy times that are to come, thou muſt abſtain from evil, and thou* muſt ſweep thy houſe clean: *Thou muſt put on thy beſt garments,* And muſt become humble and meek. *Let not thy* life *be a ſcandal to the will of the Lord, and to the greatneſſe of his works: For the power that is within thy ſoul (in reſpect of his* eſſential quid, *) is of great force and ability to perform thoſe things* that proceed with power: *which is the cauſe that the wicked ones obey thee; for they fear themſelves, when they ſee the* ſeal of thy Creation.

God.

The Lord kept back.

The chief Reaſon.

The eſſential Characteriſation of *E. K.* his ſoul, and ſo the cauſe of his election.

This is therefore the Cauſe, that God finding thee (*as he paſſeth by, by his Angel*) fit *in matter, but, my brother* (*God knoweth*) *far* unfit *in* life. *O Conſider the dignity of thy Creation; Conſider that the affection of God toward thee, is more than love. See how he beareth with thy infirmity, from time to time. O, I ſays* (*yet*) *Enter into judgement with thy ſelf: And conſider, that thou art now at a Turning where there lieth two wayes: One ſhall be to thy comfort, The other to thy perpetual wo. Let not good ground bring forth weeds, leſt it choke her ſelf.*

Alter ſcribe. Of God his finding thee fit in matter, unfit in life.

A. We will call unto God for his mercies, graces, and help, &c.

O, conſider, my brother that the appearing and works of the devil are but of neceſſity. That is to ſay, that he that is good, by reſiſting of the devil may manifeſt and make plain to the powers and ſpirits of Heaven, the ſtrength of his faith, and aſſurance of his Hope: and ſo, neceſſarily, by the promiſe of God, inherit everlaſting life, to the which he is elected. To the wicked, that becauſe of their diſobedience and partaking with them, that are the Angels of darkneſſe, (even thoſe, that ſtrive againſt the Lord) they might worthily be damned: according to the neceſſity of God his judgement. *See, therefore they appeare unto thee, either for the greatneſs of thy wickedneſs, or elſe becauſe they* ſuſpect thee to be elected. *If thou, therefore think thy ſelf elected, deſpiſe them; If thou therefore think to be a ſpirit dignified, and in glory, Then* be faithful in the aſſurance of hope, *and reſiſt the devil:* that we may teſtifie thee, before the heavens, and before the God of Juſtice.

The neceſſity of the Devils doings.

1 either with good men

2 or with evil men.

Teſtification Angelical of *E. K.* his Converſion.

E. K. He weepeth.

A. E. K. and I alſo could not hold our teares.

Ah, my brother, great are the joyes of Heaven. Remember what Hell is; for to thee the * Fornace *was open:* *Remember the viſion thou hadſt of hell, and of her powers, at* Mortlake. *For nothing (my brother) is done without a cauſe. Remember thou couldſt not abide it: No not to ſee:: Think thy ſelf accurſed (therefore) if thou feel it: For, if* Sodom *had ſeen it, they would have been* converted.

* *An.* 1582. *Novembris* 26. at *Mortlake.*

E. K. He prayeth.

1. *I have now told you of the Jealouſie of God, and of the cauſe thereof.*
2. *I have alſo told you that the houſe of God muſt be clean, and without ſpot.*

[E. K. Now there cometh a brightneſſe about him.]

3. *Laſtly, I have told you, of that neceſſity which cauſeth the devils to work, and appear: and have exhorted you to the love of God and repentance, which were the things I onely had to ſpeak of.*

A. O Lord, ſeeing we are uniformly deſirous that the Action may proceed, and that we crave thy mercy and graces, as well for the pardoning of our wickedneſs paſt, as for the confirmation of us in thy ſervice, What ſhall we look for touching the proceeding, being thus ſtayed to our great grief?

Gabr. ..... *You have to receive the will of God (but what it is, I know not) thoſe three dayes, before*

Vide Mart. 28.

before you begin your Journey. And you are alſo, to learn, what the Angel is, and how many Subjects he hath.

Δ. Which Angel?

Hyle. Gab. ..... *That governeth* Hyleich : *which is the matter of the 4 Elements: And which onely is an Element. The Princes and Governours alſo of the 4 Elements, (and of their Generation, how they receive mixtion, and in what quantity) With their Miniſters that are under them.*

Δ. I ſaid to E. K. Theſe ſhall be part of your practice and portion.

[Gab. ..... *You are all to joyn joyntly in the Harveſt of the Lord*] *The Angels alſo of the* † 48 *angles of the heavens, and* their *Miniſters: For they are theſe, that have the thunders and the windes at Commandment. Theſe make up the time, and then, cometh the Harveſt.*

† E goes ſeven degrees & a half to every angle. Thunders, Windes. The full time.

E. K. He is gone.

Δ. Non nobis Domine, non nobis, ſed nomini tuo da gloriam. Tu enim Altiſſimus, Omnipotens, ſempiternus, vivus, & verus Deus noſter es: unus & Trinus: Cui Angelicus cœleſtiſque chorus decantat perpetuò, Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth. *Amen.*

Friday, Cracoviæ, Junii 8. Mane hora 7½.

Poſt preces, & ejaculationes varias & gratiarum actiones pro magna miſericordia Dei, erga nos & propter E. K. qui jam patefecit mihi horrenda & multiplicia hereſium, & blaſphemiarum dogmata, quibus illi hoſtes Jeſu Chriſti illum imbuerant, & quòd jam (confeſſione præmiſſa) vellet ſacroſanctum myſterium corporis & ſanguinis Chriſti recipere, illiſque malis Angelis renunciare, & omnes illorum fraudes detegere, *&c.*

NOTA.

Converſio E. K. *ad Deum, abdicatis omnibus Diabolicis experimentis*, &c. } Nihil apparuit hodie.

Albeit the like had never happened to us, (that I remember:) but that either Cloud, Vail, or ſome Voice was perceived by E. K. Yet this † doing we not onely took *patiently*: but E. K. uſed many good reaſons to prove, that ſervants ought to attend ſo long, as it pleaſed their Maſter to have them await his coming to any place, to them.

† Unaccuſtomed abſence and ſilence.

And that, about our own affairs we are contented to uſe patience for a long time, but to await the Lord his coming or meſsage, is a time better ſpent, than in any humane affairs, *&c.*

He very plainly, and at large made manifeſt *his converſion to God* from the practices with wicked ſpirits: Yea, that he was ready to burn whatſoever he had of their traſh and experiments. That he would write in a book the manifold horrible Doctrine of theirs, whereby they would have perſwaded him

..... *That Jeſus was not God.*
..... *That no prayer ought to be made to Jeſus.*
..... *That there is no ſin.*
..... *That mans ſoul doth go from one body, to another childes quickening or animation.*
..... *That as many men and women as are now, have alwayes been: That is, ſo many humane bodies, and humane ſouls, neither more nor leſſe, as are now, have alwayes been.*
..... *That the generation of mankind from* Adam *and* Eve, *is not an Hiſtory, but a writing which hath an other ſenſe.*
..... *No Holy Ghoſt they acknowledged.*
..... *They would not ſuffer him to pray to Jeſus Chriſt; but would rebuke him, ſaying, that he robbed God of his honour*, &c.

And ſo, of very many other moſt blaſphemous Articles and Points of Doctrine, whereof more ſhall be ſpoken in another place.

This forbearings of our Inſtructors preſence, I did expound or conjecture to be done greatly for the honour of God, many wayes, if the ſame were recorded ſomewhat near to the very manner of the thing as it was: for ſo, ſhould appear to the poſterity, how truely it had been ſaid before, that he ſhould be converted to God: How truely God did prepare E. K. his ſoul to be a veſſel cleanſed, and ſo made apt for his viſiting of him, in mercy and comfort.

The matter made apt.

whereby the life of E. K. (now being amended, and his dealing with the wicked clean left off) ſhould not be a ſcandal to the will of the Lord, and to the greatneſs of his works: as was noted unto us in the laſt Action.

Alſo I ſaid, that not onely his Converſion recorded ſhould be a more evident argument of his ſo oft repeated Election: But his *patient attending* this preſent day, ([Δ] two hours and a half, and taking all things in ſuch ſort as became an humble and patient ſervant,) will be a more ſure and evident argument that it was *no light pang*, ſuch as he hath made outward ſhew

Δ. We left off *hora* 11.

of

of diverſe times before, but a very harty and ſincere converſion, ſuch as without all doubt, will be found very acceptable to the higheſt.

Moreover, he declared that about nine, or ten dayes paſt, he did intend to have gotten away *ſecretly by the help ſpiritual* of thoſe, with whom he had ſo long dealt: And therefore that *till now, he dealt hypocritically.*

But, whereas they to fore were ever accuſtomed to threaten him Beggery, (a thing which he moſt hated and feared.)

That now he careth not if he ſhould have want; yea, he took it neither to be ſhame, or ſin to beg: and that he now made more account of God his favour and life eternal, then he doth of all tranſitory wealth and riches, and to be entangled within the danger of theſe wicked ſpirits their ſnares, with all.

Alſo he now perceived his great errour wherein he was of late, when he would for an aſſured temporal maintenance have forſaken the dealing with the wicked, and ſo more willingly would have followed theſe actions without repining: Saying now, that he is no perfect Chriſtian, who for money muſt be hired to forſake the Devil and his works, *&c.*

And as for the iſſue of theſe actions *he would never either doubt, or miſlike, howſoever they fell out*; aſſuring himſelf: That God would do all things beſt, and for his honour, *&c.* Many other his ſayings very glodly I omit, thinking theſe ſufficient here.

Δ. O Almighty, eternal, and moſt mercifull God, we thank, glorifie, and praiſe thee; O bleſſed, and moſt glorious Trinity, we will for ever Magnifie thy unſpeakable providence, favour, Election, *and Converſion unto thee.* Converſion.

O Bleſſed Jeſu, we will for ever extol thy loving kindneſſe, and long ſuffering toward us, and thy Triumphant proceeding againſt Satan and his Miniſters, for thy Elect ſake.

O holy Ghoſt, the directer into all truth, and comforter of thy Elect, confirm, and eſtabliſh our hearts with thy gracious, and continual zeal, and love of truth, purity of life, Charitable humility, and conſtant patience to thy well-pleaſing untill the end: That after this life (through the mercy of the father, and Merits of our Lord Jeſus Chriſt, and thy charitable embracing of us,) we may for ever enjoy the heavenly Kingdom, among the bleſſed Angels, and all the dignified company of mankind. *Amen. Amen. Amen.* Confirmation prayed for.

Munday, *Junii* 11. *Mane hora* 7¼. Cracoviæ.

Δ. After our prayers due, and thanks to the Almighty for his great mercies and power ſhewed in the converſion of *E. K.* we ſtayed ſtill attending ſome ſhew, as we were accuſtomed to receive: and among divers our ſhort diſcourſes of our faith, hope, patience, conſtancy, humility, and other our duties requiſite in this action, and in the ſervice of God: *E. K.* of himſelf ſaid theſe ſentences worthy to be recorded, as the evident token of his ſound and faithfull turning, and intent to cleave unto the Lord.

1. E. K. *I acknowledge my ſins have deſerved, that this ſeven years I ſhould have no ſhew, or ſight of his good* Creatures.

2. *E. K.* If I ſhould ſit thus for ſeven years, attending the pleaſure of God, I would be contented.

3. *E. K.* I repent me nothing of that I have done, in forſaking thoſe I was wont to have to do withall, *&c.*

E. K. In the ſtone, nothing appeared all this while of our ſitting here.

Δ. *Nihil viſible apparuit in Chryſtallo ſacrato, præter ipſius Chryſtalli viſibilem formam: ut* E. K. *dixit.*

Δ. *Hora* 11. we left off, ſo we attended 3. hours and 3. quarters.

Δ. I will affirm nothing in this caſe, but this my conjecture may be recorded: The cauſe of the non-appearance the laſt Friday, and now this Mounday may be this:

1. That, as we loſt and refuſed three dayes aſſigned by our inſtructours, to finiſh all in; So now we ſhall call, and requeſt three dayes, and have nothing: as, theſe two dayes it hath fall'n out: and it is poſſible, one day more we ſhall have the like non-appearance. The Juſtice of God.

Or elſe.

2. According to the premiſſes; Onely, three dayes before our journey ſhall be begun, we ſhall have that delivered us, which in the three laſt dayes we ſhould have received, *&c.* *Vide ſup.*

Or elſe.

The converſion of E. K. before made manifeſt.

3. That great Caveat before noted, (on Saturday *Junii* 2. laſt paſt) may have ſome forewarning of *this our patience to be uſed, after our Converſion unto God*: The words then recorded are theſe:

This Action ſhall never come to paſſe, untill there be no remembrance of wickedneſſe, or Hell left amongſt you: And yet, after, for a time you muſt have patience. For, your Offices are above a Kingdom.

To conclude; whatſoever, with God, is known and uſed as the true cauſe, we are contented: Nothing doubting of the goodneſſe, and wiſdom, and power of God to perform his promiſes and Covenant made to, and with us, for our ſervices to be uſed to his honour and glory.

Moſt willingly, and patiently we will attend the will and pleaſure of the higheſt herein. Intending hence forward (by the help of God) not to give our ſelves over unto, nor eaſily to be inveigled, or allured of the temptations of the world, the fleſh, or Devil.

For which our diſpoſition of minde, and all other benefits received from above, we render moſt humble, harty, and entire thanks to the Almighty, moſt glorious, and bleſſed Trinity. *Amen, Amen, Amen.*

Munday, Junii 18. *Mane, hora* 8. Cracoviæ.

A. After the Lords prayer, and ſome other peculiar prayers and thankſ-giving, for the exceeding great mercies ſhewed in *the Converting and Reforming of* E. K. & my promiſing to record the Act thereof, as well as God ſhould give me grace: and alſo craving earneſtly for comfort to be given to *A. L.* being ſomewhat oppreſſed with penſiveneſſe to ſee his own ſubjects, and ſervants to triumph againſt him in his low eſtate from high, and all for lack of money and wealth, *&c.*

Suddenly appeared a mighty long, and big arm and hand in the *aire*, *to catch at the ſhew-ſtone*: and E. K. meaning to ſave it from him, put his hand on the ſtone, and immediately the ſtone was out of the frame, we know not how, and lay by on the Cuſhion, *&c.*

Poſt mediam horam ab initio.

And then ſoon after appeared *Gabriel*, in all manner as he was wont, and on the right ſide of the ſtone (that is againſt E. K. his right hand) as he was wont.

A. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.* Amen.

Gabr. ..... The comfort and peace of the Father, Son, and holy Ghoſt be amongſt you, quicken and confirm you.

A. Amen.

E. K. I pray you what was that, that would have ſnatcht the *ſhew-ſtone*?

Gab..... *Let his houſe come, that his iniquity may be ſeen.*

This ſeemeth to be Grano Caſtle in *Littaw*, where the King now is.

E. K. I ſee many houſes, and beſides them a fair Houſe, ſeparated by it ſelf, the *Houſe is of ſtone and wood, and a ſquare thing in the end of it, like a Turret.* The houſes of the Town are low wooden houſes, ſmall: There appear in that odd houſe fellows in red Coats, like *Poland* Coats. Now I ſee a bigge man ſitting within the houſe afore the window: and the houſe is hanged with *Turkie* Carpets, and there is wrought in one of the Carpets (juſt afore the door) *a man on horſ-back, with a ſword in his hand*: and the man is like the man I ſaw at *Mortlack* with a Wart on his cheek: There ſtand by him two boyes, they have red Coats on, one of them is a little fair boy: There ſtandeth a man by with a ſword, which he delivereth to him that ſitteth, and he looketh on it, being gilt and graven on it, and layeth it down on the Table.

The Arms of *Littaw*.

A: There ſeemeth to be Magical Characters.

Gab..... *This is a ſword, wherein he putteth his truſt, but it ſhall fail him.*

E. K. Now

E. K. Now that man calleth the leſſer boy to him, and the boy thereupon runneth along a Gallery. Now that man with the Wart goeth out after, ſtrouting himſelf, and no body with him: Now he calleth that leſſer boy to him, and maketh ſigne to him, ſmiting one hand on another, and drawing it under his throat: as though he threatned the boy, unleſſe he kept ſecret. Now he cometh to a door and knocketh, and one like an Italian letteth him in. There he hath in the corner a frame of wood, and a great ſtone in the middle of it (of about 16 Inches ſquare) and there is a fire on that ſtone, on the middle of it. Now he taketh that engine, or frame with the fire between him, and that man (like an Italian) and carrieth it into another Chamber. There they have a dead mans hand. Now he taketh out of his Casket a black box of yern (as it ſhould ſeem by the blackneſſe of it) The box is about a foot long. Now he hath ſet down the box, and the ſame is open, and therein appeareth an image of wax of blackiſh colour, like ſhooemakers wax. There is one like an Angel, made of red ſtuffe, ſtanding at the head of the image, holding like a Skarf over the face of the image. The image is marvellouſly ſcratched and raſed, or very rudely made with knobs and dents in the legs of it.

Now he looketh four wayes: And ſpeaketh (the man with the Wart on his face.) The man with the Wart invocated.

The houſe aforementioned ſeemeth to ſtand *without the ſtone*, *and beyond the ſtone*. Note, becauſe no wicked power can enter within this ſtone.

Now they poure bloud out of a Baſon upon the fire, and lay the hand upon it: and it frieth in the fire.

Now he, and the *Italian-like* man, have *put on* Apparel, black, like Gowns: each of them, and the engine ſeemeth now to be ſet in a Chimney. Cloſe without any ſlit, but where their armes are put out.

Gab. ..... *Be it, as it was.*

E. K. There be ſix ſmokes, like ſix men ſtanding about them: and they go like ſmokes out at a window, and there ſtandeth one like a Gyant man, and he taketh them, and *windeth them up* as they come out at the window. Now all that ſhew is vaniſhed away. Δ. *Fumi quaſi, ſunt ſpiritus qui venerunt, vocati ante.*

Gab. ..... *This is the cauſe that* Lasky is poor. *This is the ſeventh image that he hath ſcraped* ſo.

Δ. As it is the ſeventh, ſo (I truſt) it is the laſt.

Gab. ..... *This is* three years four moneths, and ten dayes, *ſince they begun; ſo long hath the Angel of the Lord been ready, for thy ſafe-guard,* (O Lasky) *ſtanding at the window: and ready to* binde up *miſchief prepared againſt thee.* Δ. Ergo, An. 1581. 6. Februarii intepuerunt die Luna.

This miſchief ſhall light upon his own head. The Angel ſtanding at the window, winding up the 6. ſmokes.

But if *thou remain my ſervant, and do the works that are righteous, I will put* Solomon *behinde thee, and his riches under thy feet.*

Be therefore comforted in me: for the breath thou breatheſt is mine, and the body that thou dwelleſt in, is the work of my hands.

The earth from whence thou cameſt is mine alſo.

It is I, therefore, that caſt down, and none but I, that raiſe up again.

E. K. All the ſtone is become full of a ſmoke.

Gab. ..... *Art thou ſure that the Sun ſhineth?* [*pointing to* Δ.]

Δ. I am as much as my eye may judge. *A. L.*

Gab. ..... *So ſure it is, that he ſhall reign: and be the King of* Poland.

Δ. Alwayes I underſtand a condition, if he do, *&c.*

Δ. The will of God be done, to his honour, and to the comfort of his Elect.

Gab. ..... *Make haſte for your journey.*

Δ. O Lord, the man is ready (in manner) but hability wanteth: and to ask thy help herein, we dare not, but as thy will is, ſo be it.

Gab. ..... *To talk with God for money is a folly, to talk with God for mercy, is great wiſdom.*

Δ. Lord, this mighty arm and hand, which here appeared, and would have ſnatched at the ſtone, what was it, and who ſent it?

Gab. ..... *It is a wicked power, which the Kings Enchanters have ſent amongſt you, but he hath his reward for returning.*

Δ. What was his intent, I beſeech you? and I marvel that his Enchanters were able to detect any of our doings to the King.

Gab ..... *The King knoweth not your doings.*

Δ. I beſeech you, as concerning the 48 leaves, being commanded to be bound, and to be ſilvered; what, if I cauſed ſeven white leaves to be bound before, and ſeven behinde, for the more aptneſſe for the binding?

Note. Gab. ..... *Uſe thine own judgement.* God will appear no more unto you, *until you take your journey.*

Δ. We believe, The Lord will perform his promiſes.

Gab. ..... *According to your faith be it unto you.*

The white Curtain. **E. K. Now he hath pulled a white Curtain about the ſtone, and the ſtone is dark.**

Δ. *Semper laudetur qui Trinus & unus eſt, Omnipotens & ſempiternus.* Amen.

Wedneſday, Junii 26. *à Meridie.* 1584. *Cracovie.*

Δ. It is firſt to be noted, that this morning (early) to E. K. lying in his bed, and awake, appeared a Viſion, in manner as followeth: One ſtanding by his beds head, who patted him on the head gently, to make him the more vigilant. He ſeemed to be cloathed with feathers, ſtrangely wreathed about him all over, *&c.*

There appeared to him [E. K.] four very fair Caſtles, ſtanding in the four parts of the world: out of which he heard the ſound of a Trumpet. Then ſeemed out of every Caſtle a cloath to be thrown on the ground, of more then the breadth of a Table-cloth.

Out of that in the Eaſt, the cloath ſeemed to be red, which was caſt.

Out of that in the South, the cloath ſeemed white.

Out of that in the Weſt, the cloath ſeemed green, with great knops on it.

Out of that in the North, ſpread, or thrown out from the gate under foot, the cloath ſeemed to be very black.

Out of every Gate then iſſued one Trumpeter, whoſe Trumpets were of ſtrange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Enſign bearers.

After them ſix ancient men, with white beards and ſtaves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Croſſe, and about that four leſſer Croſſes.

Theſe Croſſes ſeemed not to be on the ground, but in the aire in a white Cloud. The great Croſſe ſeemed to be of a Cloud, like the Rain-bow. Theſe Croſſes had on them, each of them ten, like men, their faces diſtinctly appearing on the four parts of the Croſſe, all over.

After the Croſſes followed 16 white Creatures.

And after them, an infinite number ſeemed to iſſue, and to ſpread themſelves orderly in a compaſſe, almoſt before the four foreſaid Caſtles.

Upon which Viſion declared unto me, I ſtraight way ſet down a Note of it; truſting in God that it did ſignifie good.

After noon, as E. K. ſat by me, he felt on his head ſome ſtrange moving: whereby he deemed that ſome ſpiritual Creature did viſit him; and as we were continuing togeather, and I had red to E. K. ſome rare matter out of *Ignatius* Epiſtles, *Policarpus*, and *Martialis*; ſome of the Sacrament, and ſome of the Croſſe, a voyce anſwered, and ſaid, *That it is true, that the ſign of the Croſſe is of great force and vertue.*

After this, the ſpiritual Creature ſeemed to E. K. to be very heavy on his right ſhoulder, as he ſat by me in my ſtudy: And as E. K. conſidered the numbers of ſuch as he had numbred to paſſe out of the four Gates, (it is to wit, 1.3.6.1.5.) The ſpiritual Creature ſaid, the number 16. is a perfect number, conſiſting of 1.3.6.1. and 5. He ſaid further more, God the father is a ſtanding Pillar.

Δ. Upon which word I asked him, if I ſhould write ſuch matter as he was to ſpeak. And he anſwered to E. K. at his right ear.

..... *If thou wilt.*

Δ. His voyce was much like unto a mans voyce, not baſe, nor hollow.

..... *Divi-*

..... *Divided with a ſtraight line, is one and two.*

A. What is to be divided with a ſtraight line?

..... *The Pillar.*

A. In the name of Jeſus, who art thou?

..... *The ſervant of God.*

A. Art thou ſent from God, with good tydings or meſſage?

..... *What I am he knoweth, of whom I bear witneſſe.*

A. What is your name, either as you are notified among the bleſſed Angels, or called by of any mortal man? If you be of Verity, and ſo of Charity, you cannot miſlike my ſpeeches.

E. K. He ſayeth nothing.

A. Belike he is not ſent unto us by God: for if he were, he would do his meſſage.

..... *I am* AVE.

A. This *AVE* is one *ex filiis filiorum*, of whoſe order *Rocle* is, *vide ſup. lib. 2. & 4.*

A. If you be *AVE*, In the name of Jeſus, ſay, that all wicked Angels are juſtly condemned: and, that, by the mercy of God, in the merits of Chriſt, mankind, elect, is to be ſaved.

Ave. ..... *The * viſitation of God, is twofold: [1.] In reſpect of his ſecret will and purpoſe: and in particularity. And in that he hath [2] ſealed us, with the good will of mankind to their comfort. But if I be a ſcandal to the word, then am I not of righteouſneſſe: But my righteouſneſſe is of the world: Therefore,* That I viſit you of my ſelf, *can be no offence. Thoſe that are, and die in wickedneſſe, are diſhonourable, and far from the mercies of God: For it is written,* I am a God to the living. *Therefore, do I diſhonour them: ſuch (I ſay) as are wicked.*

* E. K. and I ſaid now in our talk togethe, That God would not viſit us but at the dayes of journey taking (as was laſt affirmed) Therefore whatſoever came before was to be doubted as an illuſion. He therefore anſwereth firſt our doubt, and then to my requeſt he maketh anſwer.

The mercies of God, (which is the true Manna) comforteth the comforted, and giveth hope of amendment, of ſuch as run aſtray, are ſinners, and may return: Therefore, I ſay, The mercies [of God] (which is the Fountain and ſweetneſſe of the love of God) is a thing moſt bleſſed, moſt holy, moſt to be deſired in Heaven and Earth, and of me, the creature and ſervant of God, to be reverently ſpoken of, and required: For, it is the food wherewith we live: even the very bread wherewith we are rejoyced. Thus much, thou haſt required. *Miſericordia Dei.*

A. I did ſo: for ſo, is his Juſtice againſt the impenitent, and his mercies to his Elect teſtified truely.

Ave. ..... *Have patience: I will return after a few moments.*

A. Hereupon, (in the mean ſpace) we conſidered the premiſes: and liked very well of the ſcandal, or offence, avoiding: Becauſe it was laſtly (*Junii* 18) ſaid, God will appear no more to you, until you take your journey.

And ſecondly he anſwered my requeſt of God his Juſtice againſt the wicked Angels, and alſo of his mercies towards mankind.

A. About a quarter of an hour after, there ſeemed a thing to come again on *E. K.* his right ſhoulder: and (as before) he cauſed his ſhoulder to be very warm where it lighted on. Note this manner of a thing felt warm on the right ſhoulder.

A. Benedictus qui venit in nomine Domini. Hallelujah.

E. K. Amen

Ave ..... *The place is ſanctified.*

A. Sanctus, Sanctus, Sanctus, eſt Dominus Deus Zebaoth.

Ave. ..... *I, in the favour of God, conſidering (and by force of his ſecret love toward you) how Satan purpoſeth, yet, and daily to overcome you, thought good, (through the mercies of God) to prevent his malice, and the effect therof.*

A. O bleſſed, be thou, our God of mercies and all comfort.

Ave. ..... *That, (although, yet, the Harveſt be not) the Vineyard might yeild ſome fruit: whereby* God might be glorified, *and you, (in deſpite of the world) revived and comforted, might rejoyce, and ſhake off the preſent cares to come. For if thoſe that be unworthy, can ſeem to be lifted up, and to enjoy the fruits of the Earth, by the Tempter: Much more ought the true ſervants of God, to feel his fatherly goodneſſe. Thoſe that truſt in me (ſaith the Lord) ſhall not be driven to deſpair; neither will I ſuffer the beaſt of the field to tread ſuch as I delight in under foot.* For the glory of God.

feet. The Earth is mine, and the glory thereof: The Heavens are mine alſo, and the Comforts that are in them. Why *hath,* (*Therefore*) *the father of Darkneſſe, riſen up ſaying.*

1. I will ſhut up the Earth from them?

2. I will ſeal up the mindes of men: *and they ſhall become barren towards them?*

3. Their miſeries ſhall be great, even *unto death?*

The malice of Satan provoketh his own confuſion wher he thought to prevail. So God ſuffereth his to be proved that the afflicted might be comforted, and the afflicter confounded,

For *this cauſe*: That *he might waken the Lord, when he is aſleep: That thoſe* that truſt in him, *might be comforted.* He hath ſealed the Earth from you, and I will open it unto you: *He hath ſaid, you ſhall* be poor: *But I ſay, you ſhall become* exceeding rich.

1. *I will bleſſe you with a twofold bleſſing*: *That the Earth may be open unto you* (which at laſt) you ſhall contemn.

2. *And that my bleſſing and laws may dwell amongſt you*: *wherein you ſhall rejoyce unto the end.*

Governours of the Earth.

A. O bleſſed, bleſſed, bleſſed, God of power, goodneſſe, and wiſdom.

Ave. ..... *This was the cauſe that I appeared to* thee, *E. K. this morning. Now therefore hearken unto me: for I will* open unto you the ſecret knowledge of the Earth, that you may deal with her, by ſuch as govern her, at your pleaſure; and call her to a reckoning, *as a Steward doth the ſervants of his Lord.*

I expound the Viſion.

4 *Angeli Terræ.*

The 4 houſes, are the 4 Angels of the Earth, which are the 4 Overſeers, and Watch-towers, that the eternal God in his providence hath placed, againſt the uſurping blaſphemy, miſuſe, and ſtealth of the wicked and great enemy, the Devil. *To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preſerved,* within the compaſſe and meaſure of order.

What Satan doth, they ſuffer; And what they wink at, he wraſteth: But when he thinketh himſelf moſt aſſured, then feeleth he the bit.

1 King.

5 Princes.

In each of theſe Houſes, the Chief *Watchman, is a mighty Prince, a mighty Angel of the Lord:* which hath under *him* 5 *Princes* (*theſe names I muſt uſe for your inſtruction. The ſeals and authorities of theſe Houſes, are confirmed in the beginning of the World. Unto every one of them, be 4 characters,* (*Tokens of the preſence of the ſon of God: by whom all things were made in Creation.*)

Enſignes, upon *the Image whereof, is death*: whereon *the Redemption of mankind is eſtabliſhed, and with the which he ſhall come to judge the Earth.*

4 Angels.

Theſe are the Characters, and natural marks of holineſſe. Unto theſe, belong four Angels ſeverally.

The 24 Seniors in the Apocalyps.

The 24 *old men, are the* 24 *Seniors, that St.* John *remembreth.*

Theſe judge the government of the Caſtles, and fullfil the will of God, as it is written.

The 12 names of God.

The 12 *Banners are the* 12 *names of God,* that govern all *the creatures upon the Earth, viſible and inviſible, comprehending* 3, 4, *and* 5.

The Angels of the thirty Aires *ſupra.*

Out of theſe Croſſes, come the Angels of all the Aires: *which preſently give* obedience *to the will of men, when* they ſee them.

Hereby may you ſubvert whole Countries without Armies: which you muſt, and ſhall do, for the glory of God.

The uſe in practice.

By theſe you ſhall get the favour of all the Princes, whom you take pity of, or wiſh well unto.

Hereby ſhall you know the ſecret Treaſures of the waters, and unknown Caves of the Earth.

And it ſhall be a Doctrine, for you onely, *the inſtrument of* the World.

The higher inſtructions.

For, the reſt of your Inſtructions, are touching the Heavens, and the time to come: *of the which, this is the laſt and extream knowledge.*

This will I deliver unto you, (*becauſe* I have yeilded you before the Lord.)

On Monday next 25 *Junii.*

Upon Monday next, I will appear unto you: and *ſhall be* a Leſſon of a few dayes.

E. K. The will of God be done.

A. Amen.

Ave. ..... *In the meanſeaſon, deſire you of God, ſuch things, as are neceſſary for you.*

A bleſſing.

He that filleth all things, and from whom all things live, and in, and through whom, they are ſanctified, bleſſe you, and confirm you in peace.

A. Amen.

A. I beſeech you, to Notifie this mornings Viſion, by words: as all other holy Prophets have recorded theirs.

Ave..... A Vi-

Ave.....

A Viſion.

The ſign of the love of God toward his faithful. *Four ſumptuous and belligerant Caſtles, out of the which ſounded Trumpets thrice.*

The ſign of Majeſty, the Cloth of paſſage, was caſt forth.

In the Eaſt, the cloth red; after the new ſmitten blood. Red.

In the South, the cloth white, Lilly-colour. White.

In the Weſt a cloth, the ſkins of many Dragons, green: garlick-bladed. Green.

In the North, the cloth, Hair-coloured, Bilbery juyce. Black. *The Trumpets ſound once. The Gates open. The four Caſtles are moved. There iſſueth 4 Trumpeters, whoſe Trumpets are a Pyramis, ſix cones, wreathed. There followeth out of every Caſtle 3, holding up their Banners diſplayed, with enſigne, the names of God. There follow Seniors ſix, alike from the 4 Gates: After them cometh from every* part a King: *whoſe Princes are five, gardant, and holding up his train. Next iſſueth the Croſſe of 4 Angles, of the Majeſty of Creation in God* attended *upon every one, with 4: a white Cloud, 4 Croſſes, bearing the witneſſes of the Covenant of God, with the* * *Prince gone out before: which were confirmed, every one,* with ten Angels, *viſible in countenance:* * King. *After every Croſſe,* attendeth *16 Angels, diſpoſitors of the will of thoſe, that govern the Caſtles.* 40. Angels, on the 4 Croſſes, attending on the principal † 16 Angels. *They proceed. And, in, and about the middle of the Court, the Enſigns keep their ſtandings, oppoſite to the middle of the Gate: The reſt pauſe. The 24 Senators meet: They ſeem to conſult.*

I, AVE, STOOD BY THE SEER:

It vaniſheth.

So I leave you.

℧. Omnium bonorum largitori, Omnipotenti Deo, ſit æterna laus, gratiarum actio, honor omnis, & Jubilatio. *Amen.*

Junii, 22, 23. Note.

On Friday, and eſpecially Saturday, *E. K.* had great Temptations not to credit this Action, and was ſaid unto by a voice, how our Inſtructors would uſe cavillation of our diſordered life, to forſake us, and not to perform, according to our expectation of the former promiſes to be performed by them.

A voice ſaid, likewiſe, to him, that *A. L.* ſhould not go to the Emperours Court, for lack of money: for he ſhould get none here. Likewiſe, it willed him to go up into his Study and he would ſhew him all the effect of our Inſtructions received. *E. K.* complained to me how he was thus greivouſly moleſted by ſuch means, and almoſt brought in deſpair. But I comforted him as well as I could (my ſelf being inwardly, moſt ſorrowful) and made my moane to God by prayer when I was alone: for him, and our Cauſe. Moreover he could not be perſwaded by me that *good Angels would undertake* to help us to any *relief by money* or treaſure: affirming that it appertained to the wicked ones: ſeeing they were the Lords of this World; and the kingdom of God was not of this World, *&c.* .... Said, that the wicked were in the world, and of the world: but the Elect were in the world, *but not of the World.*

Si de Mundo eſſetis, Mundus quod ſuum eſt diligeret: quia vero de mundo non eſtis ſed ego elegi vos de mundo, propterea odit vos mundus. Joan. cap. 15. c

Ergo dedi eis ſermonem tuum, & mundus eos odio habuit, quia non ſunt de mundo, *ſicut & ego non ſum de mundo. Non rogo ut tollas eos de mundo, ſed ut ſerves eos à malo. De mundo non ſunt: ſicut & ego non ſum de mundo,* &c. Joan. cap. 17. c

To be of the world, was to be in love with the trade of the vanities of this world, and to follow them: And that money and riches were things indifferent: good, if they were well uſed; and evil, if they were evilly uſed: And that, *Bonis omnia cooperabantur ad bonum*; Therefore the godly (as the Patriarchs and many now adayes) might have money; but to uſe, not abuſe it: and that ſuch is our caſe and neceſſary requeſt to God, *&c.*

Sunday, *Cracoviæ, Junii* 24. *à Meridie horam circiter tertiam.*

℧. Note, while at my lodging (by Saint *Stephens*) I was writing the Note, (on the page going next before) of the Tentations of Friday and Saterday: *E. K.* was at my Lord *A. L.* his lodging (at the Franciſcan Fryars, where he lay at Phyſick) and at the ſame time, this happened, as followeth;

As my Lord *A. L.* and *E. K.* ſate together, conferring and conſulting of our affairs, of Gods mercies, and of ſundry tentations of the ſpiritual enemy, and afterward, as the Lord *A. L.* was reading *Roſenſis pſalm. de Fiducia in Deum*, ſuddenly, upon *E. K.* his right ſhoulder, did

did a heavy thing ſeem to ſit, or reſt, whereof he told the Lord *A. L.* And afterward was this voyce uttered by that Creature in *Latine.*

Lasky, *veniet tempus, cum tu portabis verſum ſedecimum, illius Pſalmi undecimi, in vexillo tuo, & vinces inimicos tuos.*

Then *A. L* ſought in *Davids* Pſalter for the eleventh Pſalm, and ſixteenth verſe thereof: and while he was ſo about that Pſalm, The voyce ſaid that he meant not that Pſalm of *David*, but the eleventh Pſalm of *Roffenſis*: which Pſalm the Lord *A. L.* was then in reading to *E. K* and was about the verſe, *Hic labor ac dolor*, &c. being the ſixth verſe.

By and by after, the voyce ſaid in *Engliſh.*

—— Truſt thou in God.

Herenpon the Lord *A. L.* did read forth that Pſalm of *Roffenſis*, and when he came to the ſixteenth verſe thereof, being

Si ambulavero in medio tribulationis, me cuſtodies adverſus inimicos tu . . .
Manum tuam extendes, & dextera tua me ſalvabit.

Thereupon the voyce ſaid: Put to the firſt line of the next verſe: And that was *Domine tu omnia pro me perficies.*

And as he would have read further, the voyce willed him to ſtay at thoſe words, and ſaid as followeth:

Vide Anno 1585. Junii 12 Cracoviæ.

—— I ſwear unto thee by the true and living God, that this ſhall come to paſſe.

Then *E. K.* ſaid unto the Creature: In the name of God, Who art thou? And he anſwered in *Latin*, and ſaid,

Ego Sum A V E, cras plura audietis.

Δ. Gloria, laus, honor & gratiarum actio perennis ſit Deo Noſtro, omnipotenti & Miſericordi. *Amen.*

Munday 25. *Junii, Mane hora* 7. Cracoviæ.

Δ. *Orationem Dominicam pronunciavimus, & al quot alias oratiunculas ex Pſalmis*, &c. After we had ſit awhile together conferring of *Ave* his Viſion, *&c.*

Ave. A voyce ſaid, *bring up the ſhew-ſtone.*

Δ. I had ſet it down on the Table, behinde the Cuſhion with the Croſſes, for I had furniſhed the Table with the Cloath, Candles, &c. as of late I was wont: Hereupon I *ſet up* the ſtone on the Cuſhion.

E. K. There appeareth in the ſtone, like a white Curtain all over the ſtone: After awhile it was drawn, and layed on the back-ſide of the ſtone, on a heap together.

Δ. *Ave.* Now here ſtandeth one in a white Garment, with a white Cerclet about his head like a white ſmock, I remember not that ever I ſaw this Creature before, his Garment is tucked up.

Δ. Ave. ..... *Who is he that is rich?*

Δ. The Lord of all.

† Four. ..... *He it is that openeth the* † *ſtore-houſes, not ſuch as fly away with the winde, but ſuch as are pure, and without end.*

Δ. Bleſſed be his name for ever.

.....*To the pure in ſpirit, and ſuch as he delighteth in.* Amen.

Δ. *Da verbum tuum in ore meo, & ſapientiam tuam in corde meo fige.* *Dixit Dominus, Invoca nomen meum*, & mittam vobis verbum quo fabricavi terram, *& reſponſum dabit de ſe, & teſtimonium dabit de ſe, ut in teſtimonio vincat malos.*

E. K. Now is there fire come, and hath conſumed this Creature all to pieces, and he is fall'n down to aſhes.

Δ. *Quaſi figura de terra renovanda.* Now he riſeth up, and *he is brighter then he was before*

..... *So doth the glory of God comfort the juſt, and they riſe again with a threefold glorie.*

Δ. A place was made.

E. K. Now he ſpreadeth the aire, or openeth it before him, and there appeareth before him a ſquare Table.

Now

Now he taketh off the Table a black Carpet.

Now he taketh off a green Carpet.

Now he taketh off a white Carpet.

Now he taketh off a red Cloath.

And now the Table appeareth to be made of earth, as Potters Clay, very raw earth.

The Table of the Earth.

△ He taketh off the coloured cloaths in due order, respecting the four parts of the World.

E. K. The Table hath four feet, of which two touch the ground, and two do not: The feet seem also to be of the earth. The Table is square.

E. K. On the left corner (farthest from *E. K.*) did a T appear on the Table: Out of the top of this T do four beams issue of clear collour bright.

..... *That part [pointing to that* T*] of the Table of the earth of those that govern the earth: that is are governed by the seven Angels that are governed by the seven that stand before God, that are governed by the living God, which is found in the Seal of the living God, (Tan with the four) which signifie the four powers of* God principial *in earth*, &c.

..... *Move not, for the place is holy, and become holy.*

..... *I said not so, he said it, that beareth witnesse of himself. Unto this, obey the other three Angels of the Table.*

E. K. On the other farther corner of the Table (on *E. K.* his right hand) is a Crosse like an Alphabet Crosse.

This Crosse, and the other T do seem to lye upon the Table, in a dim dunnish, or a sky colour. All the Table over seemeth to be scribled and rased with new lines.

..... *The earth is the last, which is* with the Angels, *but not as the Angels, and therefore it standeth in the Table of the seven Angels,* * which stand before the presence of God in the last place, *without a Letter, or number, but figured by a Crosse.*

..... *It is expressed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of* Michael *and* Gabriel.

The Earth.

* *Vide* 1582. 20. *Martii. lib.* 2.

△. I remember, there is an Alphabetary Crosse.

E. K. Now in the corner of the Table, on the right hand to *E. K.* appeareth another Crosse, somewhat on this fashion †. and there appear'd these Letters and Numbers.

b	6
4	b

Vide lib. 3. *Anno* 1582. *Aprilis* 28.

..... *It is in that Table, which consisteth of* 4. *and* 8.

E. K. In the last corner of this earthly Table appeareth a little *round smoke*, as big as a pins head.

E. K. Now is all covered with a mist.

E. K. Now I hear a great voyce of thumbling and rumbling in the stone.

E. K. Now all waxeth clear again.

Now hoveringly over the Table, appear infinite sort of things like worms, sometimes going up and sometimes down; these seem somewhat brightish.

Over these higher in the aire, appear an infinite sort of small, little, blackish things, bigger then Motes in the Sun, and they go up and down, and sometime come among those *worm-like* Creatures.

Enoch. ..... *The Lord appeared unto* Enoch, *and was mercifull unto him, opened his eyes, that he* might ſee and judge the earth, *which was unknown unto his Parents, by reaſon of their fall: for the Lord ſaid, Let us ſhew unto* Enoch, *the* uſe of the earth: *And lo,* Enoch *was wiſe, and full of the ſpirit of wiſdom.*

And he ſayed unto the Lord, Let there be remembrance of thy mercy, and let thoſe that love thee taſte of this after me: O let not thy mercy be forgotten. And the Lord was pleaſed.

50. Dayes. *And after* 50. *dayes* Enoch *had written: and this was the Title of his books, let thoſe that fear God, and are worthy read.*

The title of Enochs books, expounded into Engliſh. 150 Lions, or wicked ſpirits ſeducers. Counterfeiting. *But behold, the people waxed wicked, and became unrighteous, and the ſpirit of the Lord was far off, and gone away from them. So that thoſe that were unworthy began to read. And the Kings of the earth ſaid thus againſt the Lord, What is it that we cannot do? Or who is he, that can reſiſt us? And the Lord was vexed, and he ſent in amongſt them an hundred and* fifty Lions, and ſpirits of wickedneſſe, *errour, and deceit: and they appeared unto them: For the Lord had put them between thoſe that are wicked, and his good Angels: And they began* to counterfeit the doings of God and his power, *for they had power given them ſo to do, ſo that the memory of* Enoch *waſhed away: and the ſpirits of errour began to teach them Doctrines: which from time to time unto this age, and unto this day, hath ſpread abroad into all parts of the world, and is the skill and cunning of the wicked.*

Wicked Magicians. *Hereby they ſpeak with the Devils: not becauſe they have power over the Devils, but becauſe they are joyned unto them in the league and Diſcipline of their own Doctrine.*

For behold, in the knowledge of the myſtical figures, and the uſe of their preſence is the gift of God delivered to Enoch, *and by* Enoch *his requeſt to the faithfull, that thereby they might* have the true uſe of Gods creatures, & of the earth whereon *they dwell: So hath the Devil delivered unto the wicked the ſigns, and tokens of his error and hatred towards God:* whereby they in uſing them, might conſent with their fall: *and ſo become partakers with them of their reward, which is eternal damnation.*

Devils Characters. *Theſe they call Characters: a lamentable thing. For by theſe, many Souls have periſhed.*

The mercy of God to Dee. *Now hath it pleaſed* God to deliver this Doctrine *again out of darkneſſe:* and to fulfill his promiſe with thee, for the books of *Enoch: To whom he ſayeth* as he ſaid unto *Enoch.*

To △. Let thoſe that are worthy underſtand this, by thee, *that it may be one witneſſe of my promiſe toward* thee.

The wicked power expelled out of the earth. *Come therefore, O thou Cloud, and wretched darkneſſe, Come forth I ſay, out of this Table: for the Lord again hath opened the earth: and ſhe ſhall* become known *to the worthy.*

E. K. Now cometh out of the Table a dark ſmoke, and there remaineth on the Table a goldiſh ſlime: and the things which hovered in the aire do now come, and light down on that ſlime, and ſo mount up again.

He ſaid. ..... *Non omnibus ſed bonis.*

E. K. He taketh the ſmoke and tieth it

..... *I tie her not up from all men, but* from the good.

Now cometh a dark Cloud over all again.

△. A pauſe.

E. K. Now it is bright again.

He ſaid..... *Fiant omnia facillima.*

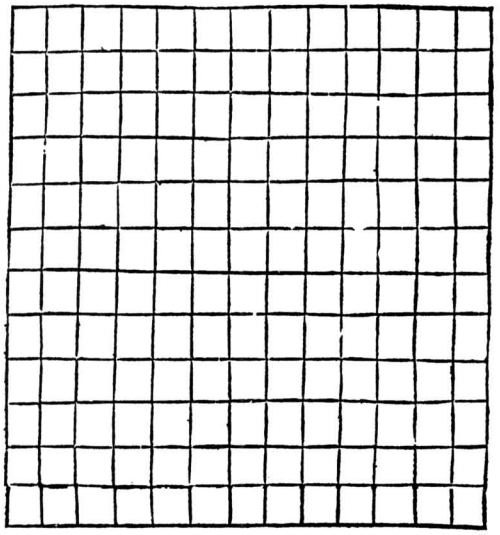
..... *Number.*

E. K. I ſee lines and ſcribblements (as before) going athwart the lines.

E. K. I count thirteen lines downward.

..... *Stay there.*

E. K. I count twelve this way overthwart.



E. K. In the juſt middle of every ſquare are little pricks. The Table ſeemeth to be eighth yards ſquare.

E. K. Now come upon theſe ſquares like Characters. They be the *true Images of God his ſpiritual Creatures.* NOTE. Characters.

..... *Write what thou ſeeſt.*

E. K. I cannot.

Δ. Endeavour to do your beſt, for he that biddeth you do, will alſo give you power to do.

E. K. Did his beſt, at length fire flaſhed in his face, and ſhortly after he ſaid, I perceive they be eaſie to make, ſo that I tell the ſquares, by which the lines do paſſe, and draw from middle prick to middle prick.

Δ. At length E. K. finiſhed the Table: he ſaid that theſe ſeemed to be yellowiſh Gold.

A wicked power tempting E. K.

E. K. You heard one here ſay, *I write my own damnation.*

..... *He might have ſaid, you write his damnation. Pray, and write as many more lines.*

Δ. After awhile E. K. did with great eaſe finiſh the four parts of the Table.

E. K. The ſtone is become dark.

A voyce. .... *Ceaſe for an hour.*

Δ. May we paſſe from our places as now?

..... *I.*

Δ. After a little hour paſt we returned, and as we talked of the premiſſes, he ſaid.

..... *Uſe no time.*

Δ. He ſaid in the ſtone being clear again.

..... *In the name of God, be diligent, and move not for the place is holy.*

..... *Take the firſt ſquare: write from the left hand toward the right, you ſhall write* ſmall letters and great.

Say what you ſee [to E. K.]

r Z i l a f A u t l p a.

Δ. I finde here one ſquare among theſe Characters that hath nothing in it.

..... *It muſt be filled.*

a r d Z a i d p a L a m.

E. K. A dim Cloud cometh before mine eyes: now it is gone.

c Z o n s a v o Y a u b
T o i T t X o P a c o C
S i g a s o m r b z n h
f m o n d a T d i a r i
o r o i b A h a o Z p i

C n a b r V i x g a z d
O i i i t T p a l O a i
A b a m o o o a C v c a
N a o c O T tn p r a T
O c a n m a g o t r o i
S h i a l r a p m z o x

E. K. Now cometh a Cloud over.

Take the *ſecond, that is the third that was written.*

This p may ſtand backward, or forward

E. K. What is the reaſon of that diverſe ſetting?

-- For beginning there it will make the name of a wicked ſpirit.

b O a Z a R o p h a R a
u N n a x o P S o n d n
a i g r a n o o m a g g
o r p m n i n g b e a l
r s O n i z i r l e m u
i z i n r C z i a M h l
m o r d i a l h C t G a
Æ O c a n c h i a s o m
A r b i z m i i l p i z
O p a n a l a m S m a L
d O l o p i n i a n b a
r x p a o c s i z i x p
a x t i r V a s t r i m

Δ. So is the name of the firſt diviſion of the earth in the 19 tire. A voyce to this intent.

..... *That laſt word is* Vaſtrim.

Δ. I marvel of that ſquare that lacketh this line.

..... *It muſt be drawn from the end, or foot to that prick, before where it cometh doubble from the firſt top, the prick is allowed but to one, and not twice to be accounted: So that, that ſtandeth but of ſix pricks: Therefore it muſt be framed, and now it is of ſeven.*

E. K. All is in a Cloud.

Now all is clear again.

This is the Table that hath 4. and D on the top, by me ſo noted.

d o n p a T d a n V a ..
o l o a G e o o b a .. i
o P a m n o O G m d n m
a p l s T e d e c a o p
s c m i o o n A m l o x
V a r s G d L b r i a p
o i P t e a a p d o c e
p s u a c n r Z i r Z a
S i o d a o i n r z f m
d a l t T d n a d i r e
d i x o m o n s i o s p.
O o D p z i A p a n l i
r g o a n n Q A C r a r

P backward, .. or forward. A is arſward.

E. K. Now

E. K. Now he calleth again, ſaying, See.

Δ. This is the Table that had the little round ſmoke.

Δ. No, it was the Table before.

T a O A d u p t D n I m
a a b c o o r o m e b b
T o g c o n x m a l G m
n h o d D i a l e a o c
p a c A x i o V s P s y l
S a a i x a a r V r o i
m p h a r s l g a i o l
M a m g l o i n L i r x
o l a a D a g a T a p a
p a L c o i d x P a c n
n d a z N x i V a a s a
i i d P o n s d a s p i
x r i i h t a r n d i J

E. K. Now all is in a whitiſh cloud covered.

E. K. Now all is clear.

..... *Make the firſt figure upon a clean paper, and thereto adde the ſimple letters: Then ſhall you hear more. Thou muſt make the ſquares of the firſt part of the Table unto every ſquare and his letters.*

Δ. I have made the ſquares of the firſt part, and ſet in the letters.

Thou haſt in the middle line o r o i b A h a o z p i. *There are 6 lines above, and ſix below. That line is called* linea Spiritus Sancti: *and out of that line cometh the three names of God, from the Eaſt gate, being* of 3, 4, and 5. letters, *which were the armes of the Enſignes that were ſpoken of before.* Oro, ibah, aozpi, *I ſaid before, that God the Father a* mighty pillar divided with a right line.

Linea Spiritus Sancti.

The 3 names of God in Banners.

The Father himſelf, without the line.

The Father and Son by addition of the line.

Theſe two lines beginning

J A
i d
a r
&c.

That is the great Croſſe that came out of the Eaſt gate.

Eaſt.

Δ. With that line of the Holy Ghoſt?

..... *I.*

Thou haſt in the upper left angle in the ſecond line a r d z a.

Thou haſt that maketh the croſſe downward: firſt i, *then the ſame* d, o, i, g o.

Δ. Will you have ſix letters downward?

..... *I.*

So thou haſt the three other croſſes in their angles.

Δ. Will you give me leave to repeat them, for fear of erring?

I L a c z a, the down line of ſix letters, and p a L a m the croſſe line.

..... *It is ſo.*

Δ. Now to the other on the left ſide below.

a
i
a
o
a
i

the down right line. Now the croſſe line, is O i i i t.

Ten faces on the Croſſes.

Here thoſe Croſſes have ten faces.

Δ. One letter is reckoned twice which is in the center of the Croſſe: and ſo ſhould ſeem to be eleven.

..... *This*

..... *This is true knowledge.*

Δ. The laſt croſſe is thus, his down line is a O u r i z

Δ. The Croſſe is a L O a i.

Δ. So have I the 4 Croſſes attendant on the principal Croſſe.

..... *Here thou mayſt ſee the cauſe, that* Pilat *wrote with 4 letters.*

Δ. How doth the cauſe appear?

..... *For above every croſſe, ſtandeth 4 letters: Not that* Pilat *knew it, but that it was the fore-determination of God.*

Δ. Another pronouncing of it

They are thus to be read. *In the upper left angle thou haſt* r z l a: pronounce, urzla: *by this name the firſt Angel appeareth.* z l a: *go then to the firſt* r, *and pronounce it* zlar. *That was the firſt letter of the firſt Angel, is the laſt letter of the ſecond: as of the firſt* r, *was the firſt letter of the name, as* r z l a, *that* r *is now the laſt letter of the name of the ſecond Angel, beginning at* z, *as* z l a, *and ſo back again to the* r.

The 4 Angels over every croſſe of the 4 attendant croſſes.

Δ. So that the third beginneth at *l*, whoſe laſt letter is the firſt of the ſecond name, and is called *Larz*, and ſo of the laſt: as *a r z l*, to be pronounced *arzel.*

Δ. So that you have, of thoſe 4 letters, 4 Angels names, here thus gathered out: but how are they to be uſed?

The uſe.

..... *Let it be ſufficient that you know theſe names. I will teach you to uſe them.*

4 Angels over every croſſe.

Δ. Shall we labour by like order of every the 4 letters over the croſſes to make 4 ſuch names?

..... *They are alſo to be made.*

Δ. I do know aſſuredly that there is very much matter in this Table.

Solomon his knowledge.

..... *It is true: for hitherto,* ſtretched the knowledge of *Solomon.*

Six Seniors

..... *Now for your ſix Seniors: whoſe judgement is of God the Father, the Son, and the Holy Ghoſt. In the line* De Spiritu Sancto, *you have* Abioro *of ſix letters: The ſecond name of the ſecond Senior is of 7. as,* A (*the ſame, aſcending*) Aaix a *if the third, as the ſecond, in* patre & filio, H c *mord* A.

How to make the Seniors of 7. letters.

Again in Spiritu Sancto, *haozpi. The fifth, in* patre & filio deſcendens *hi pot ga. The ſixth,* A V to Tar. *If you will make them of 7 letters (becauſe two of them, are but of ſix)* that is, *when the* wrath of God *is to be encreaſed.*

Note.

The encreaſing of names with a letter.

Then whereas you ſay, Abioro, *ſay* Habioro; *and where you ſay* Haozpi, *ſay* ahahozpi. *Thou haſt* haoſpi, *before* h *is* A; *take that unto it and it maketh* Aha ozpi. *And ſo they conſiſt all, of 7 letters.*

b *Thou haſt* b *the fifth, in the left part of the line,* de Spiritu Sancto: *thou haſt* a *the ſixth, (the firſt part of the line* de patre & filio *deſcending.*) T *the ſixth in the ſecond part deſcending.* a *The firſt in the ſecond part deſcending, or the ſecond aſcending.*

a——— *Thou haſt* a *the fifth, in* aozpi.

i——— i *The ſixth, and* V *the ſixth, aſcending in the part deſcending of the line* de patre & filio, *the ſecond and firſt part. Put the* A *or the* h *that ſtand in the Center, to it: Thou haſt* Bataiva *or* Bataivh. *You muſt take but* * *one of them, either the* A *or the* h. A, comiter, *and* h *in extremis Judiciis.*

A or H.

* To make the end of this word.

Δ. So I ſee when the contract *A*, and when the contract *H* muſt end this word: That is the mighty Prince whoſe traine was holden up in *the Eaſt.*

The King his name Eaſt.

To morrow.

..... *Spare me now, I will open you more ſecrets to morrow, I am ſecretly called away*: but you ſhall find me the true ſervant of God.

E. K. Now he ſpreadeth the white Curtain over all that was laid on an heap behind.

Characters or Notes.

..... *Yet one thing ere I go. Thoſe Characters or Notes (for, ſo call them) are* the parts of the whole Earth, *as you may find in thoſe names* * *I delivered you before*; To the intent you may work all the World over at one time. Now, my love reſt with you.

* *Nalvage* delivered them, but by the ſame ſpirit of God.

E. K. Now he is gone.

Note.

Δ. Amor Dei patris filii & Spiritus Sancti ſit ſuper nos. *Amen.* Semper.

Tueſday, *Junii* 26. *Manè hora* 8.

Precibus finitis, & poſt varias noſtras conſiderationes de præmiſſis, tandem apparuit *A V E.* In nomine Patris & *F.* & *SS* ſicut erat, *&c. Amen.*

E. K. He

E. K. He hath gathered the whole Curtain together as yeſterday, and ſet it behind. Now a white miſt cometh over all, Now the miſt is gone.

Ave..... *All glory and praiſe, be to God the Father, the Son and Holy Ghoſt.*

Δ. Amen.

Ave. ..... *Now to the purpoſe: Reſt, for the place is holy. Firſt, generally what* this Table *containeth.*

1. All humane knowledge.
2. Out of it ſpringeth Phyſick.
3. *The knowledge of all elemental Creatures, amongſt you. How many* kindes there are, and for what uſe they were created. *Thoſe that live in the air, by themſelves. Thoſe that live in the waters, by themſelves. Thoſe that dwell in the earth, by themſelves. The* property *of the fire*: which is the ſecret life of all things.
4. *The knowledge, finding and* uſe of *Metals.* *The* vertues of *them.* *The* congelations, and vertues of *Stones.* } *They are all of one matter.*
5. *The Conjoyning and knitting together of Natures. The deſtruction of Nature, and of things that may periſh.*
6. *Moving from place to place,* [*as, into this Country, or that Country at pleaſure.*]
7. *The knowledge of all crafts Mechanical.*
8. Tranſmutatio formalis, ſed non eſſentialis.

The general of the firſt table.

A bodily and a true motion.

E. K. Now a white miſt covereth him.

Δ. ——— Pauſe for a ¼ of ———

E. K. Now he appeareth again

Δ. The ninth Chapter may be added, and is of the ſecrets of men knowing; whereof there is a peculiar Table.

..... *Look out* Lexarph, *with the two other that follow him, among the names of the Earth* the three laſt.

Lexarph, Comanan, Tabitom.

Look out the name Paraoan. *Write out* Paraoan *in a void paper.*

Δ. I have done.

Seek out Lexarph.

Δ. I have found it.

Look into the 4 parts of the Table, and take the letters that are of the leaſt Character. Look among the 4 parts that have the Characters: and look to the Characters that have the leaſt letters.

Δ. I have done.

..... *How many letters are they?*

Δ. Seven.

..... *They muſt be eight.*

Δ. They are theſe (as I have noted them) OA JA JA il.

..... *There are 8 in the 4.*

Dwell in darkneſſe ———

They muſt be made all one Character.

Δ. Afterwards I found 8 letters in the 4 principal: for I had omitted *Y I.*

Δ. I ſuſpect this was ſpoken to me, to my reproof, for no more diligence uſed in the ſearch.

e x a r p
h c o n a
n a n t a
b i t o m

Lexarph, Comanan, Tabitom.

Set down theſe three names, leaving out the firſt L [*that is of* Lexarph, *ſet them down by* 5.]

Ave. ..... *Your ſickneſſe cauſeth me to be ſick.*

Δ. *E. K.* had the Migrom ſore.

A great Temptation fell on *E. K.*: upon *E. K.* his taking theſe words to be a ſcoff, which were words of compaſſion and friendſhip.

Δ. They be 3 names of the Tenth air, anſwering to *Caſpis, Germania, Trenam* in *Africa.*

..... *The firſt is* exarp, *five in order. Set them down without the firſt Table: That ſhall make the croſſe that bindeth the 4 Angles of the Table together. The ſame that ſtretcheth from the left to right, muſt alſo ſtretch from the right to the left.*

Δ. Have

△. Have I now made this croſſe of uniting all the 4 parts or Angels together, as you like of?

..... *I.*

Wicked Angels whoſe names are of 3 letters. ..... *Every name, ſounding of three letters, beginning out* of that line, *is the name of a Devil, or wicked Angel, as well from the right, as from the left,* excepting the [△] 4. Angels that are above *the croſſe, which have no participation with Devils.*

4. Angels above every of the leſſer croſſes. *The letters that joyne thoſe names, which may be put before the* [△ 4.] names *of the four Angels of the four croſſes in every angle,* (*as well from the right, as the left,*) *is the name of God, whereby theſe Angels, are* called and do appear.

ſuch in every of the 4. principal quarters. △. An example (I pray you) give of this rule.

..... *As, in the firſt of the black croſſes thou haſt,* e.

△. So it is.

In the firſt ſquare of the right ſide thou haſt r. *beginning the name of the Angel* Urzla: *put* e *to it, and it changeth the ſound, into* Erzla. Erzla *is the name of God* that governeth, Urzla.

△. And likewiſe the other three above the croſſe are governed by that name of God, *Erzla.*

* In the croſſe of union, or the black croſſe.

The 4 Angels ſerving to this leſſer Croſſe.

Note. Appearing by one name, and doing by another.

* *Take* * X *which is the next letter: look under the Croſſe in the firſt angle; thou haſt* C z (*then* o, *in the croſſe:*) *then* n s. *Call it* C zodenes: *It is one of the* 4 *angels that ſerve* to that croſſe, which are ruled *by this name* Idoigo. *It is the name of God, of ſix letters: Look in the croſſe that deſcendeth, In that name* [△ Idoigo] *they* appear, *by the name* [△ Ardza] *that is in the croſſe,* [△ Tranſverſary] *they* do that they are *commanded.*

△. Which they? you named onely *Czodnes.*

Ave ..... *There followeth* Tott.

△. Which more? △. The principal Croſſe tranſverſary.

Thoſe two, under, till you come to the Croſſe.

△. Do you mean *Sias, fmnd?*

Phyſick. ..... *Thoſe* 4 *be of Phyſick.*

△. As they do *appear* in the name of God *Idoigo*, ſo what ſhall be of the name of God *Ardza?*

Ave ..... *The one is to call them, the other is to command them.*

Note. *If it be an incurable diſeaſe* (*in the judgement of man*) *then adde the letter that ſtandeth againſt the name, and make him* † up five: *then he* cureth miraculouſly.

† The Angel his name made of five letters. *But if thou wilt ſend ſickneſſe, then take two of the letters, and adde the letter of the Croſſe* [△ *the black croſſe*] *to that, as in the ſecond,* a To.

The uſe of the wicked powers. [△. This *a*, is of the croſſe of union, or the black croſſe.]

TheCall of the wicked. ..... *Then he is a wicked power, and bringeth in diſeaſe: and when thou calleſt him, call him by the name of god, backward: for unto him, ſo, he is a god:* and ſo conſtrain *him* backward, *as* Ogiodi.

Note. Appariſion. Conſtraint. △. I think the Conſtraint muſt be, by the name of the Tranſverſary backward pronounced, as of *Ardza*, is backway, *azdra*: For *ogiodi*, ſhould but cauſe him to appear by the order of *Idoigo*, uſed for the 4 good Angels.

BaatainA, or Baataivh. ..... *The name of God in the middeſt of the great Croſſe* (*where the name may have* A *or* H *in the end*) *upon which the* 4 *Croſſes of the firſt Angle attend,* (*or firſt part of the table attendeth*) calleth out the ſix Seniors: *which give* ſcientiam rerum humanarum & Judicum, *according to the nature of their parts: as in the Eaſt after one ſort, in the Weſt after another, and ſo of the reſt.*

E. K. A Cloud covereth him.

Now he ſpeaketh of the ſecond little croſſe above, on the right ſide in the Eaſt quarter. *The upper right angle in the next croſſe, hath the ſame name* [△ *hath his peculiar name*] *of God to* call out, *and* to conſtrain.

△. Which name mean you?

Ave. ..... *The name that is in the croſſe.* △. Ilacza--

4 Good Angels. Metals. *The good Angels are alſo* 4. *They have power over Metals,* to find them, to gather them together, *and to uſe them.*

The wicked Angels of this portion. *Theſe, that are the wicked ones,* (*made by three letters*) *are the* Princes of thoſe wicked ones, that ſtood afar off *in the* Table of the Creation.

The table of creation.

Lib. 4. *aliter* 5. *Bnaſpol dy Blijdem* △. You mean in our fourth Book.

Ave. ..... *Theſe* can give money coined, in Gold *or Silver.*

△. Which theſe?

△. Theſe wicked ones mean you?

..... *I.*

The other give no money coined, but the metal.

△. You

Δ. You mean the good.

..... *I.*

Δ. As *X O Y.*

..... *E X O Y.*

Δ. I note this pronunciation.

Δ. The next is *apa.*

The third Croſſe is the Croſſe of transformation. Transformation.

Δ. Mean you that on the left ſide underneath?

..... *I.*

The fourth is the Croſſe of thoſe Creatures that live in the four Elements, as you call them. The four Elements.
The firſt Angel the aire.
The ſecond —— the water.
The third —— the earth.
The fourth —— the life, or fire of things that live.

Δ. Is not *Acca* the firſt Angel?

Δ. En pe at.

..... *I. Then* N P *at.*

Δ. Then *O toi,* and P *mox.* A V E. *They are eaſie to call.*

1. *The knitting together of Natures lieth in the four Angels that are over the firſt Croſſe.* The knitting together of natures.

Δ. As *Urzla,* zlar? &c.

..... *I.*

2. *The carrying from place, which place lieth in the Angels of the ſecond Croſſe.* *Tranſlatio à loco in locum.*

Δ. I underſtand in the Angels over the Croſſe.

3. *All Hand-crafts, or Arts are in the Angels of this* third *Croſſe.* All hand-crafts.

Δ. I underſtand in the Angels over the Croſſe.

E. K. He drew out much fire out of his mouth, and threw it from him now. Note this rare action of a ſpiritual Creature.

Δ. I pray you, what meant you by that?

..... *For that I* fulfill my Office in another place.

Stay, at this time I muſt alſo be gone.

Δ. When will you deal again.

Ave. *After Dinner about one, or two of the Clock.*

E. K. Now he ſpreadeth the Curtain.

Δ. Deo gratias nunc & ſemper agamus. *Amen.*

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† Tueſday, *Junii* 26. *à Meridie hora,* 1½ *Circiter.*

Gloria Patri, *&c.*

Mitte lucem tuam & veritatem tuam, O Deus, &c.

E. K. Now he is here, and the white Curtain laid behinde.

4. Ave. ..... *The Croſſe of the fourth, firſt Angle.*

Δ. I underſtand the Angels over the Croſſe in the lower right corner.

..... *Herein may you finde the ſecrets of Kings, and ſo unto the loweſt degree. But you muſt Note, That as the Angels of the firſt of the four Croſſes in the Eaſt, which are for Medicine: ſo are the firſt of the ſecond, the firſt of the third, and the firſt of the fourth; ſo that for Medicine there be ſixteen,* and ſo of all the reſt in their order: *but that they differ in that, ſome be the Angels of the Eaſt, other ſome of the Weſt, and ſo of the reſt.* The ſecrets of all ſtates. ſixteen Angels for Medicine.

Notwithſtanding, to know the world before the waters, To be privy to the doings of men, from the waters to Chriſt; from Chriſt unto the rewarding of the wicked: The wicked doings of the fleſh, or the fond and deviliſh imaginations of man, *or to ſee what the bleſſed Kingdom ſhall be, and how the earth ſhall be* dignified, purged, *and* made clean, *is a meat too ſweet for your mouths.* Note. The bleſſed Kingdom on earth. The earth.

Δ. Curioſity is far from our intents.

Ave. .... But there is neither Patriarch nor Prophet ſanctified, Martyr, or Confeſſor, King, or Governour of the people upon earth, *that* his name, continuance, and end, is not (like the Moon at midnight) in theſe Tables. *Ergo,* theſe are here to be learned out.

Δ. *Maximè enim ſplendet & manifeſta eſt, in medio cœli & in plenilunio.*

Δ. Means you not the Croſſe of *the fourth firſt* Angle, to be that, which is of a O u r r z. And his tranſverſary of a l O a i?

Ave. ..... *It is ſo.*

Δ. I underſtand not well, your account of 16 Angels for medicine.

Ave. ..... *Are there not four principal Croſſes? Every Croſſe hath alſo four. The firſt of every four are* the Croſſe *of medicine, ſo that there be ſixteen.*

Ave. ..... *One book of perfect paper. One labour of a few dayes.*

Fortè, For the.. Their promiſe. The calling them together, *and* the yielding of their promiſe, *the repetition of the names of God*, are ſufficient.

I have given you Corn : I have given you alſo ground. Deſire God to give you ability to till.

Δ. We will pray for his help that is Almighty.

..... *I am free before God. Catch that catch can.*

Be it now as it was before.

E. K. He mounteth up into the aire, and is gone.

Δ. When would you that I ſhould prepare that book, and what call you perfect: and how many leaves would you wiſh me to make it of?

..... *Your book is not of my charge.*

Δ. Lord, as thou haſt dealt mercifully with us hitherto, and haſt given us the underſtanding of many ſecrets, ſo in reſpect of this ſtrange dealing with us, and leaving us of *Ave*, we are deſirous to know ſome cauſe: and therein we require that *Madimi* may be ſent.

E. K. She is here in the ſtone.

Madi. ..... *How do you?*

E. K. She maketh a low curſie.

Δ. I declared our admiration of *Ave* his ſo ſudden departure, and required her opinion of the caſe.

Mad. ..... *Surely Sir, I cannot tell : but I will go ſee if my mother can tell.*

Δ. He that is the Creatour of all things, be mercifull unto us, and lighten our hearts with true knowledge, as our truſt is in him.

E. K. She went away, and came again after a little while.

Mad. ..... *My mother ſayeth,* you ſhould have been at the Emperours.

Δ. But you ſee it is impoſſible to get thither without ſome good proviſion of money made by our great friend *A. L.* I pray you, what can you ſay of *Ave?*

Mad. ..... *My gentle brother, Ave* is a good Creature: *indeed you might have made* more of *him.*

Δ. I beſeech you to give us ſome Declaration of *Ave* his laſt words.

Mad. ..... *There* is no word unperfect: My brother *Ave* his nature is to be plain and ſhort.

Δ. I pray you to ſay ſomewhat more plainly of *Ave* his laſt words.

Mad. ..... *If it were the commandment of my mother, I could do it.* But this *is the good will* of my brother toward you.

Δ. As your brother hath done this of his good will, ſo do I deſire you of your good will to do, or ſay ſomewhat to our comfort.

Mad. ..... *Sir, I pray you, pardon me. I may not meddle with* Ave *his doing. I have nothing to ſay to you, but* I know my Mother hath *much to ſay to you*

As the mighty thunder cometh, ſo cometh the promiſe of God.

If the Emperour *(my mother ſayeth) do any thing againſt* Lasky, *or hinder, (ſhe anſwereth in earneſt) there ſhall be an Emperour.*

Rodulphus the *Emperour* now.

A. L. Earneſt is meant to be Emperour, *vide 22 Sept. Prage.*

Δ. Make your ſentence more perfect.

Mad. ..... *Therein lieth a myſtery.*

A Myſtery.

My Mother, my Siſters, Ave, *I, my ſelf, and the reſt of us will not be from you* in your need.

A comfortable promiſe.

Δ. Now is our need, as we have declared.

Mad. ..... *Sir, Content your ſelf: For, yet a ſeaſon, you muſt have patience. God bleſſe you, for (as yet) I feel nothing to ſay to you.*

Miſericos, clemens & pius eſt Deus Noſter: Cujus nomen ſit benedictum, Nunc & ſemper. *Amen.*

Note. About ſeven of the Clock this afternoon, *E. K.* came again up into my ſtudy: and ſeing me reading, and conſidering this Action, began to finde talk of it, and willed me to aſſay the practiſe of it if I underſtood it: And, to be brief, by little and little fell to this iſſue, that he confeſſed himſelf to be very ſorry that he was ſo far raging in words as he was this day.

day. Nay, (ſaid I) any man living, elſe, would have found juſt cauſe of comfort, and to give thanks for *AVE*, ſuch ſpeeches to him, as he uſed unto you upon true compaſſion, and no skoff, *&c.* But you by and by *called him Devil, and raged on further againſt* Michael *and* Gabriel, *and the heavenly powers* with moſt horrible ſpeeches, *&c.* He became very penitent, and *acknowledged that he had* offended God: and ſaid, that ſurely *it was of the Devil*, for he did not remember his words: but he is ſure that they were not decent, and beſeeched *God to forgive* him: And ſo did I, and was very glad of this his reforming himſelf, and we (being oft (before) called down to ſupper) were going out of my Study: and as he was almoſt at the door to go out, he ſaid to me, *I feel a very heavy thing upon my ſhoulder:* and it *is warm with all*: Whereat I put to the door, and we ſat down again: Verily thinking (as it was) that it was the preſence of *AVE*, whereupon I ſaid unto the Creature.

NOTA. *Pœnitentia Deo grata & acceptabilis in ipſâ hora.* Note his manner of a heavy thing on the ſhoulder, and warm withall.

Δ. In the name of Jeſus, *Ave* art thou there, he anſwered immediately after as followeth.

Ave..... *Becauſe* thou [E.K.] *haſt acknowledged my honour again: I will alſo acknowledge my help toward you: But where man* curſeth *the Heavens, what holy Creature can abide? Or where Satan is brought* into poſſeſſion, by free will of man, *what good Angel is he that departeth not?*

Δ. O Lord, confirm thy mercies upon us from henceforth.

Ave. ..... *As concerning your Action, The Heavens bear witneſſe of it. Yea, yeſterday did the good Angels contend with the wicked: and there was a great conflict betwixt them; and that about the love of God towards you, and your Action. But I will viſit you again in the morning, and will perform my good will in God toward you. But thou muſt pray often if thou wilt avoid temptation. God be mercifull to you, forgive you, and ſtrengthen you to the end.*

Δ There was a terrible ſtorm of thunder and rain, toward the end of our yeſter-dayes Action: which, I ſaid, was ſomewhat more then natural.

Δ. Amen, ſweet Jeſu, Amen.

Δ. When all was thus ended, I delivered to E.K. my Pſalter book (with the ſhort prayers annexed to every Pſalm) where he himſelf very devoutly, and penitently prayed three of them, and I hearing alſo of them, gave my conſent in heart to the ſame prayers.

Mr. E.K. Penitently prayeth.

Δ To God onely be all praiſe, honour, and glory, now and ever. *Amen.*

Wedneſday, 27. *Junii.* Cracoviæ. *Mane horam circiter.* 7.

Oratione Dominica finita, & peculiari Oratione contra Tentationes Sathanæ, apparuit ipſe *AVE*, &c.

E. K. He is here.

Δ. Gloria Patri, & filio, & ſpiritui ſancto, *&c.* Amen.

Ave..... *In the name of the Father, and of the Son, and of the holy Ghoſt.*

Δ. Amen.

..... *Now, what is that, that is hard to you?*

4. Firſt, whether the Table (for the middle Croſſe of uniting the four principal parts) be made perfect, or no.

Ave. ..... *Thou haſt found out the truth of it.*

Δ. I think a myſtery did depend upon the choice of the three names, *Lexarph. Comanan*, and *Tabitom.*

Ave. ..... *That is not to our purpoſe.*

Δ. You bad me chuſe out of the Tables the Characters of feweſt Letters, and *I* found them to be O A ע A J A, and ן, you ſaid they are eight, you ſaid there are eight in four: *I* know not what this meaneth.

Ave. ..... *You muſt make up the name* Paraoan.

Δ. It is the ſecond part of the 22 aire.

Δ. What ſhall become of the L averſed?

Ave..... *It may be* N, *or* L.

Δ. What muſt *I* now do with that name?

Ave. ..... *In* Exarph *there wanteth an* L, *which* L. *is of more force then the* N. *and therefore it is ſet in the Tables. As far as that* N. *ſtretcheth in the* Character, *ſo far ſhall that* Countrey be conſumed *with fire, and ſwallowed into Hell, as* Sodom *was for wickedneſſe. The end of all things is even at hand: And the earth muſt* be purified, *and* delivered to another.

Δ. So is not one letter ſuperfluous, or wanting in the Tables.

A Propheſie of things at hand.

NOTE. *Nova Terra.*

The Heavens ſhall be 77 times above themſelves. *And the earth ſhall bring* forth without Tillage: *Prophets ſpeak of dayes,* [as] *preſently, that* * *are far off. But we ſpeak of dayes that are hard at hand. For,* immediately after your being with Cæſar, *ſhall the whole* world be in ſudden alteration. *Battails and bloudſhed great number: The Kings of the earth ſhall run unto the Hills, and ſay cover us.*

Were.

Rodolphus Cæſar.

Nota, *Initium malorum inſtare.*

Δ. O, Thou mighty God of Hoſts: be our ſtrength and comfort.

Anti-Chriſt. Ave. .... When you hear the people ſay, *Lo, there is a man-child that doth great marvails,* (which is even at the door threſhold.) Then, then ſhall you ſee the calamity of the earth.

A. L. But let *Laskie, the ſervant of God do as he is commanded*: And what goodneſſe ſoever he craveth ſhall follow him, for the Lord hath ſpared him among the Kings of the earth.

Money, proviſion. Let *him provide for this one journey*: *He ſhall not need to provide for the reſt*: For, he that hath all, hath provided for him.

In Conſtantinople 1585 15. Septemb. The fifteenth day of September, that ſhall be twelve moneths, ſhall you ſet up the ſigne of the Croſſe; even in the midd'ſt of *Conſtantinople.*

Δ. Thy will be done, O Lord, to thy honour and glory.

Ave. .... *In this Kingdom ſhall be much bloudſhed, and the one ſhall cut anothers throat.* *And as the Lord hath promiſed, ſo ſhall it come to paſſe.* Poland. *Promiſſio confirmata de A. L. fortè.*

Ave. ..... *Now to the Table.*

Δ. Of the Principal King of *Bataiva*, or *Baataiva*, (uſing the laſt a twice) I doubt of the perfect writing of it.

Ave. .... *Is it not written? It is all, moſt eaſie, and in gathering thou canſt not erre.*

24 Seniors. Note, This diverſity of working. *The 24 Seniors are all of one Office: But when thou wilt work in the Eaſt, thou muſt take ſuch as bear rule there; ſo muſt thou do of the reſt.*

Δ. Do you mean the eſtate, in reſpect of any place we ſhall be in, or in reſpect of any earthly place, accounted alwayes the Eaſt part of the world, whereſoever we be?

The four plagues, or quarters. Ave..... The Eaſt and Weſt, in reſpect of your Poles. *What will you elſe of me?*

Δ. Whether theſe four Tables be joyned in their right places, or no.

Ave. .... *They be.*

Note, of the Letters in the black Tranverſary. Δ. Of the Letters in the Tranſverſary of the wicked their black Croſſe, I know no uſe, as of m o t i v a t; nan, *&c.*

The book. Ave. .... *Thou ſhalt know*, when thou writeſt thy book.

Δ. I deſire you of the book to ſay ſomewhat more for the faſhion, paper, and binding, *&c.*

Ave. .... *Thou mayeſt uſe thy diſcretion.*

Δ. You mean (I truſt) the book that you bid me to prepare: For, the other is not for my writing.

A perfect maſter ready. Ave. .... *It is not.* I my ſelf will ſtand with you, and ſhew how to practiſe.

Δ. Bleſſed be God for his ready help.

Δ. I will prepare the book (by the grace of God) with all ſpeed.

The Offices of all the four quarters. Δ. As concerning the Offices, vertues, and powers of the three other quarters of the Table, what ſhall we think of them?

Ave. .... They are all as the firſt.

The twelve names of God in the twelve Banners. Four dayes. Fourteen dayes. Obedient. White linnen veſtures. Δ. *Note.* Thou haſt *three names of God*, out of the line of the holy Ghoſt, in the principall Croſſe of the firſt Angle, ſo haſt thou three in the ſecond, *&c.*

Four dayes (after your book is made, that is to ſay, written) muſt you onely call upon thoſe names of God, *or on the God of Hoſts, in thoſe names*:

And 14 dayes after you ſhall (in this, or in ſome convenient place) *Call the Angels by Petition*, and by *the name of God, unto the which they are obedient.*

The 15 day you ſhall Cloath *your ſelves*, in veſtures made of linnen, white: and ſo *have* the *apparition, uſe*, and *practice of the* Creatures. For, it is not a labour of years, nor many dayes.

E. K. This is ſomewhat like the old faſhion of Magick.

Garment and book, onely once to be uſed. Ave. .... *Nay, they all played at this.*

You muſt never uſe the Garment after, but that once onely, neither the book.

E. K. To what end is the book made then, if it be not to be uſed after.

Δ. It is made for to be uſed that day onely.

Ave. .... *What will you elſe?*

Δ. As you beſt know: we need inſtructions; yet neceſſary for us.

Ave. .... *Very few.*

Ave. .... *It is a ſtem with fruit, but it wanteth leaves.*

E. K. What mean you by that?

Fruit than leaves. Ave. .... *There be more* leaves then fruit, *and in many actions there be more circumſtances then matter.*

Δ. But here is onely marrow, and no bones, or fleſh.

Δ. As concerning the great multitude that *E. K.* ſaw in the Viſion ſtanding after the ſixteen Angels, next the Gate, you made no mention in your Deſcription of the Viſion: Therefore I would know what they are.

Ave. .... *They be Miniſters and ſervants.*

..... *There*

E. K. * Aliter, *Sendenna*, as E. K. ſaid. △. Of this wicked Sondenna, E. K. by & by after this Action ſaid. Seeing his name is come to be known (and not by me: for I had received the Sacrament with Mr. *Miniver*, of whom I had him, never to bewray or diſcloſe his name) I will tell you ſomewhat of him. He appeareth in many forms, till at length he appear in a Triangle of fire, and being conſtrained to the Circle, he taketh form (as it were) of a great Gyant, and will declare before for a month to come which ſpirits do orderly range: which by name being called, will do their offices, with a few other circumſtances uſed, &c. This, indeed was one, of whom I made moſt account, &c.

There ſhalt thou ſee thy old Sondenna,* *and many other wicked ones, that thou haſt dealt with-all. Hereby ſhall you judge truly of wicked Magick. God be with you: I will be ready, when you need me.*

△. Æterno & omnipotenti Creatori rerum omnium, viſibilium & inviſibilium ſit omnis laus, honor, gloria, & gratiarum actio. *Amen.*

△. 1. Remember, I have not yet heard any thing of the 5 Princes which held up the traine of the chief King.

2. Neither any thing of the Trumpeter which went before all. Doubts.

3. Neither of the letters in the Tranſverſary of the black Croſſe.

4. Alſo of * *Docepax Tedsand*, being referred to *Cilicia*, *Nemrodiana*, and *Paphlagonia* in the late expoſition of the places by vulgar names: and before in the naming of them by the names of Creation they were applyed to *Italia* and *Britania*: One of thoſe is to be doubted of. * Declared by *Gabriel* and *Nalvage*.

5. We are deſirous to know the Etymologies of all the names of God which we ſhall uſe, either to God himſelf, or to the Angels.

6. We require the form of our Petition or Invitation to be made to the Angels.

7. Of the 20 (and more) diverſities or corrections of this principal Table, we require your cenſure, which diverſities I have (by conjecture) ſo made or amended.

8. Whereas I was [△]willed to call 14 dayes, the Angels which are to be uſed: ſo would I know whether alſo I ſhould ſummon the wicked here recorded (out of the black Croſſe, having their off-ſpring) likewiſe 14 dayes. △. *Pagina penultima precedente.*

Saturday, † *Cracoviæ, Junii* 30. *Manè, circa* 9. *horam.*

Oratione dominica finita, & propoſitis illis 7. *dubiis, quievimus paululum. Deinde, aliquot orationes ex pſalterio recitavi, iterum quievimus paululum. Ad ſemihoram nihil apparuit.*

At length appeared a face, very great, with wings about, adjoyned to it; afterward he ſeemed to be in a great Globe of fire.

..... *Hearken to my voice.*

Modeſty, patience, *and* humility *of* heart and body, *doth belong to theſe Actions. Tell me how many Thunders the Lord hath in ſtore for the wicked.* Note.

△. O Lord, we know not.

..... *Were you ever in the ſecret caves of the Earth?*

△. No, Lord, never.

..... *Then tell me how many windes the Lord hath prepared for an year?*

△. Neither that can we tell: We are not of the Lord his Councel in theſe things of his providence.

..... *Can you tell me none of theſe queſtions?*

..... *Can you tell what ſhall become of your ſelves?*

△. God onely knoweth, and no creature but by him: for all things are kept uncertain until the end.

..... *You beget children, know you the hour wherein they ſhall be born?*

..... *You begin labour, can you tell what point of time you ſhall end in?*

△. God only is the Fountain of all wiſdom and truth.

..... *Well, then I ſee, you are drowned in ignorance and know nothing.*

E. K. He turneth round very ſwiftly,

..... *Even as the Adder leadeth out her young ones, the firſt day one foot, (out of her hole) not becauſe they ſhould eat, but becauſe they might acquaint themſelves with the air, and her ſubtlety.* Note this ſimilitude well.

The ſecond day, one yard and more: ſhe encompaſſeth her hole, and windeth to and fro, and teach-them to creep; and ſo five or ſix dayes, till they know how to move and ſtir their bodies.

After the ſeventh day, ſhe leadeth them further, and faineth deceit, ſtriking the ground with her tail, as though it were the ſound of ſome one at hand: And then gaping, beginneth to hiſſe, and ſtirreth up fear unto her young ones, ſo that they enter into her mouth. And thus ſhe doth till they be 12 *or* 13 *dayes old: Then ſhe leadeth them a ſtones-caſt, and exerciſeth them both with fear, and hiding themſelves; And when they ſleep (being young and wearied with labour) ſhe ſtealeth from them and maketh a noiſe amongſt the leaves and ſmall ſtones, with the moving of her hinder parts:*

To

To the intent ſhe might ſee what ſhift her wormes can make, which ſtirred up with fear, and miſſing their mother, ſo learn to couch themſelves in the Chymnes of the earth; At length, after ſilence, the mother thruſteth out her ſelf, and doubleth her tongue (with the ſound whereof ſhe uſeth to call them) They come together and rejoyce, wreathing themſelves diverſly about her body, for joy: She for a recompence, ſuffereth them to hang upon her back, and ſo waltereth to her hole; where ſhe gathereth the leaves of the earth: and after ſhe hath chewed them ſmall and tender, with her teeth, and mingled them with the duſt, ſhe ſpueth them out again, and beginneth to lick them by little and little, as though ſhe hungered, which ſhe ſubtlely doth, that her wormes might eat and forget their hungryneſſe.

Finally, in 20 dayes, they become big, and as skilful in the property of their kind. . . ſhe (I ſay) leadeth them out into a fertile place, and full of dew, and full of buſhes, and places apt to cover them, where they feed, dwell, obſerve their craft, and at laſt forſake their mother. *Even ſo, it is with you; So the Lord, (the true Serpent and worme) leadeth you out from day to day, according to your ſtrength: and as you grow, to the intent you might, at laſt be brought unto the pleaſant dew, and food of his mercy,* which is Triumphing true wiſdom.

Triumphing true wiſdom.

But this the Lord feareth of you; *that, as the wormes did, ſo you will forſake your mother.*

Δ. Forſake us not, O God, Confirm thy graces in us, and we ſhall not forſake thee.

The nature of the Serpent, is, not to forſake his young.

Δ. O Lord we depend onely on thee, and without thy grace and continual help, we periſh.

NOE.

The Lord told Noe *long before, the Flood would come, he believed him: Therefore he is ſafe in both worlds. The ſons in law of Lot,* ſunk into Hell, *for that they* derided the words of God, and believed them not. *His wife became a ſalt-ſtone, for that ſhe looked back, and did contrary to the Commandment of God. Moſes had the* reward of his holineſſe *in this world pluckt back, becauſe he ſaid,* Can this, *&c.*

Moſes. *Numeri 20 Num de petra hac vobis aquam poterimus elicere.*

I, as the meſſenger of God, am as one that ſay, Cave, *Take heed that you become not ſon in laws, though you paſſe the fire, Take heed you look not back: for if you do, you ſhall not ſee the flood, neither ſhall the Lord put a vail betwixt you and vengeance, neither (I ſay) ſhall the promiſes of God come in your dayes. If God had taken you up into the heavens and placed you before his Throne, and told you the things that are to come, you would believe: But that you cannot do.*

The Lord is merciful, he deſcendeth into your houſes, and there telleth you what is to come, where you may underſtand: But you believe him not. *Therefore ſaith the Lord of you,* I fear you will forſake your mother: *But* if *you do it, I ſay,* if *you do it, I will make of the Mothes, meu,* that ſhall teſtifie my name.

K.

E. K. I ever told you I do not believe them, nor can believe them, nor will deſire to believe them.

Faith. Obedience. Humility.

..... If you be faithful, you be able to comprehend: *If you be* obedient and humble, *The Creatures of Heaven ſhall abide with you:* Yea the Father and the Son, and the Holy Ghoſt ſhall *make his dwelling with you. If you perſevere, even with* faith and humility, *you ſhall ſee the* wicked dayes *that are to come, enjoy* the promiſes *of God, and be partaker of* thoſe bleſſed days that follow: *For wonders unheard of, in, and of the world, are at hand.* You are warned, *The Spirit of God reſt with you.*

A Caveat.

Δ. Amen.

Δ. *Cum maximis lachrymis hac à me & valde ſerio ad Rem. dicta erant.*

Δ. O Lord, ſhall we continue in this wavering or ſtiff-necked willful blindneſſe, and frowardly keep out thy mercies and graces by our fleſhly ſenſe, and unreaſonable perſwaſion againſt the verity of thy true Miniſters?

1. *All things are committed to thy charge.*

Δ. O Lord as much as ever I can do by prayer or otherwiſe, I do, and yet I enjoy no fruit of my long travel.

2. *Thou haſt ground, ſow if thou can.*

Δ. How can I without further inſtructions and help? and now, when I require *Ave* to come, he cometh not: O Lord comfort me.

3. A V E *ſhall come when thou haſt need of him.*

Δ. In te Domine ſperavi, & ſpero, & ſperabo. In die Tribulationis exaudies me. Refugium meum, ſpes mea, vita & beatitudo mea Jeſu Chriſte, tibi cum Patre & Spiritu Sancto ſit omnis honor, laus, Gloria & Gratiarum acti o *Amen.*

Monday, † *Cracoviæ, Junii* 2. *Manè hora* ½.

Oratione dominicâ finitâ, & morâ aliquâ interpoſitâ, & aliquot aliis ex pſalterio recitatis precibus, & poſt varias meas ad Deum ejaculationes.

Poſt ſemihoram. At length *Ave* appeared to E. K. in the Shew-ſtone, *&c.*

Δ. O Lord, all honour, thanks, and praiſe, be unto thee, who heareſt the prayers of thy ſimple ſervant.

Δ. Firſt,

Δ. Firſt, for the reforming of diverſity of letters in the names written, I require your aid, unleſſe you will firſt ſay ſomewhat elſe.

By the ſame Jeſus who ſitteth on the right hand of his Father, and is the wiſdom of his Father, I requeſt you to proceed with us.

Ave..... *So that the body of Chriſt, now, is glorified and immortal.*

Δ. Moſt true it is --- *Mors illi ultra non non dominabitur.*

Ave. ..... *But as the Prophets, that were fullfiled with the Holy Ghoſt and Spirit of God, before Chriſt, taſted of him, in that he ſhould come as a Saviour, and in the ſeed of man; So is the Propheſie of this time, Chriſt being aſcended, in the ſame Spirit. But that Chriſt ſhall* come in his glorified body, *Triumphing againſt Satan, and all his enemies.* *Adventus Chriſti.*

Δ. So be it, O Lord.

Ave. ..... *But that the words of the Propheſies may be fulfilled, It is neceſſary that the Earth ſwarm, and be glutted with her own fornication and idolatry: which, what it ſhall be, the ſame* ſpirit will open unto you.

Δ. Fiat voluntas Dei.

Ave. ..... *That you may not onely be wiſe in forſaking the world, and foreſeeing the dangers of perdition; But alſo preach the wonders of the ſame Chriſt, and his great mercies, which is to come and* to appear in the cloudes with his body glorified. *The Lord ſaid to Satan, I will give thee power,* in the end over their bodies, *and thou ſhall be caſt out into the fields, and that* for my names ſake: *But my Vineyard, and the fruit of my Harveſt, ſhalt thou not hinder. Thus my brethren hath the Lord loved you, Thus have the Treaſures of the Heavens opened themſelves unto you: But your faith ſpringeth not.* Our bodies to be caſt out into the fields.

Δ. It ſhall when it pleaſeth the Higheſt: We beſeech him to encreaſe our faith as ſhall be moſt for his honor and glory.

Ave. ..... *But unto you it ſhall be revealled, what ſhall come, after Morrows, after Dayes, Weeks,* Propheſie. 1 ---- 11 *and Years: And unto you it ſhall be delivered, The Propheſie of the time to come,* which is twelve: of the which you have but one. 12.

Δ. God make us faithful, true and diſcret ſervants.

Ave. ..... *For God will ſhake this earth through a riddle, and knock the veſſels in pieces, throw down the ſeats of the proud, and eſtabliſh himſelf a ſeat of quietneſſe: that neither the Sun may ſhine upon the unjuſt, nor the garments be made of many pieces.* *Regnum futurum.*

Δ. All ſhall be in unity: *unus paſtor, unum ovile*, &c.

Ave. ..... *Haſte* therefore and be gone: as the Lord hath appointed you, *that you may be ready for him, when he bringeth the ſickle. Purifie all the veſſels of your houſe, and* gather more into it, *and when the Lord preſſeth, he will give you wine abundantly: And lo, the* * *forks are weary* * That hold up *of their burdens: But be diligent, watchful,* and full of care: *for Satan* himſelf *is very buſie with you. After dinner I will viſit* you with inſtructions: *But O my Brethren,* be faithful, *and perſevere; for the ſame ſpirit that teacheth the Church, teacheth you.* Δ. Be gone to the Emperour. the grapes. Satan. Faithful. *Spiritus Sanctus.*

Δ. To the ſame *Holy Spirit*, with the Father and the Son, be all honor, power, glory and praiſe, now, and ever, *Amen.*

Julii 2. After Noon, *Hora* 1 ¼

Δ. Gloria Patri, & Filio & Spiritui Sancto ſicut erat in principio & nunc & ſemper & in ſæcula ſeculorum. *Amen.*

E. K. Here he is now.

Δ. Nobis adſit, qui cuncta creavit.

Ave. ..... *What will you?*

Δ. If it pleaſe you, the ſolution of the former 8 queſtions firſt.

Δ. 1. As of the five Princes, which held up the traine of the King.

Ave. ..... *The knowledge of them helpeth not now.*

Δ. 2. Secondly of the Trumpeter, what it betokened.

Ave. ..... *It hath no relation to theſe Tables.*

Δ. 3. Of the letters in the Tranſverſary, I would know your will.

Ave. ..... *They are, as the other,* but for a peculiar practice.

Δ. 4. For *Docepax* and *Tedoand* referred diverſly, as I have noted, What is the cauſe of this diverſity? *Docepax. Tedoand.*

Ave. ..... *It was the* fault of E. K. in reporting.

Δ. What is the very Truth?

Ave, ... *Thou ſhalt be taught that, when thou* haſt their Calls, *It belongeth to* Nalvage *his correction.* Calls. *Nalvage* is to correct.

Δ. 5. As concerning the Etymologies of theſe names of God, we would be ſatisfied.

Ave ..... *God is a Spirit, and is not able to be comprehended.*

Δ. Some Notifying or Declaration, no full comprehenſion I require.

Ave, ...

Ave. .... *It is no part of mans underſtanding.* They ſignifie all things, and they ſignifie nothing.

Ave. .... *Who can expreſſe* Jehovah *what it ſignifieth.* Deus ſignificat ad id quod agit.

Δ. As for the form of our Petition or Invitation of the good Angels, What ſort ſhould it be of?

Ave. .... *A ſhort and brief ſpeech.*

Δ. We beſeech you to give us an example: we would have a confidence, it ſhould be of more effect.

Ave. .... *I may not do ſo.*

E. K. And why?

Invocation. Ave. .... Invocation proceedeth of the good will of man, *and of the heat and fervency of the ſpirit: And therefore is prayer of ſuch effect with God.*

Δ. We beſeech you, ſhall we uſe one form to all?

Ave. .... *Every one, after a divers form.*

Δ. If the minde do dictate or prompt a divers form, you mean.

Ave. ..... *I know not: for I dwell not in the ſoul of man.*

Δ. As concerning the diverſity of certain words in theſe Tables, and thoſe of the portions of the Earth delivered by *Nalvage*, What ſay you?

Ave. ..... *The Tables be true.*

Is it *Aydropl*, or *Andropl?*

Ave. ..... *Both names be true, and of one ſignification. I have delivered you the Tables, ſo uſe them.*

Δ. As concerning the Capital letters, have I done well?

The uſe of the letters. Ave. ..... *You have eaſily corrected that, and to good end*; for every letter, and part of letter, hath *his ſignification.*

Δ. I beſeech you ſay ſomewhat of the *N* in *Paraoan*, of which you ſaid, ſo far as that ſtretched, ſhould ſink to hell.

Note. Ave. .... *Every letter in* Paraoan, is a living fire: *but all of one quality and of one Creation: But unto* N *is* delivered a viol of Deſtruction, *according to that part that he is of* Paraoan *the* Governour.

Δ. It may pleaſe you to name that Place, City, or Country, under that *N.*

Ave. ..... *Ask Nalvage*, and he will tell you.

Δ. As concerning the wicked here, Shall I call or ſummon them all, as I do the good ones in the name of God?

The wicked ſpirits are vile ſlaves. Ave .... *No man calleth upon the name of God in the wicked: They are ſervants and vile ſlaves.*

Δ. We call upon the name of Jeſus in the expulſing of devils, ſaying in the name of Jeſus, *&c.*

Ave. .... *That* In, *is againſt the wicked. No juſt man calleth upon the name of God*, to allure the devil.

Δ. Then they are not to be named in the firſt ſummoning or invitation.

Ave. .... *At no time* to be called.

E. K. How then ſhall we proceed with them?

Ave. .... *When the Earth lieth opened unto your eyes, and when the Angels of Light, ſhall offer the paſſages of the Earth, unto the entrance of your ſenſes, (chiefly of ſeeing) Then ſhall you ſee the* The Treaſures of the Earth. *Treaſures of* the Earth, as you go: *And the caves of the Hills ſhall not be unknown unto you: Unto theſe, you may ſay,* Ariſe, be gone, Thou art of deſtruction and of the places of darkneſſe: Our words to the wicked that keep Treaſure. Theſe are provided for the uſe of man. *So ſhalt thou uſe the wicked*, and no otherwiſe.

Δ. This is as concerning the natural Mines of the Earth.

Ave. .... *Not ſo, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man.*

Δ. As concerning the coined they have power to bring it.

Ave. So they may: that they keep, and no other.

Δ. How ſhall we know what they keep, and what they keep not?

Ave. .... *Read my former words*; *for thou doſt not underſtand them.*

Δ. I read it: beginning at the firſt line on this ſide, when the Angels of Light, *&c.*

Δ. I mean of coined money that they keep not; How ſhall we do to ſerve our neceſſities with it?

Ave. .... *The good Angels are Miniſters for that purpoſe. The Angels of the 4 angles ſhall make the Earth open unto you, and ſhall ſerve your neceſſities from the 4 parts of the Earth.*

Δ. God make me a man of wiſdom in all parts, I beſeech him.

Δ. Note I had ſpoken ſomewhat of my part in *Devonſhire* Mines: and of the *Daniſh* Treaſures which were taken of the Earth.

Δ. Theſe our Queſtions being thus anſwered, now I refer the reſt to your inſtructions intended.

Invocations to be made. Ave. .... *You have the corn, and you have the ground: Make you but* invocations to ſow the ſeed, *and the fruit ſhall be plentiful.*

Δ. As

Δ. As concerning our uſage in the 4 dayes in the 14 dayes, we would gladly have ſome information.

Ave. ..... *You would know to reape, before your corn be ſown.*

Δ. As concerning a fit place and time to call, and other circumſtances, we would learn ſomewhat.

Ave. ..... *You would know where and when to call, before your* invocations *bear witneſſes* of your readineſſe.

Δ. Then they muſt be written in *verbis conceptis*, in formal words.

Ave. ..... *I —— a very eaſie matter.*

Δ. What is the Book you mean that I ſhould write?

Ave. ..... *The Book conſiſteth* [1] *of Invocation of the names of God, and* [2] *of the Angels, by the names of God: Their offices are manifeſt. You did deſire to be fed with ſpoones, and ſo you are.* The Book.

Δ. As concerning *Bataiva*, or *Baataivh*, I pray you not to be offended though I ask again, what is the truth?

Ave. ..... *The word is but of ſix letters, whereof, one is on the left ſide, one on the right, two above, and two under; A and* H *are put to.*

Δ. He meaneth of the left ſide of the ſquare center of the principal croſſe: not perfect ſquare, but heteromeces.

Δ. Sometimes or communiter, *A*, and in *extremis Judiciis H* as I was taught before.

Δ. So that the word is *Bataiva*, or *Bataivh*.

E. K. I think he be gone; for he made a ſign of the croſſe toward us, and drew the white Curtain.

Δ. As we ſate a while and talked of the Calls received in the holy Language, and not yet Engliſhed, there was a voice.

..... *You ſhall have thoſe Calls in Engliſh on Thurſday. And ſo ask me no more queſtions.* The Calls to be had in Engliſh on Thurſday next.

Δ. Thanks, honour, and glory, be to our Creator, Redeemer, and Sanctifier, now and ever, *Amen.*

Thurſday, † *Cracoviæ, Julii* 5. *Manè, horâ* 8. *ferè.*

Oratione dominica finita aliiſque extemporaneis ejaculationibus ad Deum, & repetito promiſſo ultimorum verborum de Angelica interpretatione 14. *illarum invocationum, quas à* 14 *Maii ultimi recepimus, tandem apparuerunt*, Gabriel *in Cathedra &* Nalvage.

Gabriel in his Chair, and *Nalvage* with the Table, or rather Globe with the letters in it, *&c.*

Δ. Bleſſed be our God alwayes, for his mercies: his graces be with us, now and ever.

E. K. *Gabriel* ſtandeth up.

Gab. ..... *Dictum eſt ſæpe vobis*, perſeverate uſque ad finem.

Δ. God give us that ability.

Gab. ..... *And why is it ſaid ſo? but becauſe you ſhall have many temptations and afflictions:* after which come conſolation and comfort.

If the Smith prove and temper his Gold by fire, his intent is to excell in the work that he hath in hand: that thereby it might be tryed, refined, and made apt, to the end wherein it ſhall be uſed: Much more, think you, doth the God of wiſdom, forge, try, and beat out, ſuch as he intendeth to uſe in the execution of his divine and eternal purpoſes. How therefore can you find fault with the Lord? How can you ſay, he dealeth not juſtly with you? when he ſuffereth you to be proved to the uttermoſt. If you pay the uttermoſt farthing, are you not become free? If you feel affliction and temptation, and withſtand it, are you not the more pure? the more juſtified? for the Vineyard and Harveſt of the Lord? O yes, my Brethren; for the more the wiſe man is afflicted, the more he rejoyceth; And the greater his adverſity is, the more he proſpereth.

Is it not written? No man cometh to the Lord but he is juſtified, purified, and accepted. Whence therefore (if you ſeek to come before the Lord, that is to ſay, to appear, to be bleſſed) ſhall your juſtification or purifying ariſe? Of your own nature it cannot; for you were born ſinners: But by Chriſt you may: In whom you are juſtified, through patience, and reſiſting temptations. True proof, and touch of man: But me thinketh I hear you ſay, O, if we were rich, *or of ability. True it is, for the duſt of the earth many men excel you: But in that you* ſpeak with God, in us his Angels (*that is to ſay Meſſagers*) *you are not onely happy (which happineſſe the others want) but you excell all the creatures of the Earth.* Our great Priviledge with God.

O my Brethren, their joy is a bitter-ſweet: But the comfort that you have, is eternal, is ſweet, and a food for ever. Therefore, if you will be eternal, and in perpetual comfort with joy, deſpiſe the world for the worlds ſake: and delight in God for his mercies; which if you truly do, Then can no Tempeſt prevail, no affliction come amiſſe, nor no burden be too heavy for you: For it is written, Gaudium beatorum eſt Chriſtus: Cui Mundus omnia mala fecit.

O my Brethren, be contented, and ſuffer the world: for as Chriſt in vanquiſhing her, did prove himſelf the Son of God: So ſhall you in reſiſting her, at laſt overcome, and be accounted the ſons of

Dee. *God in Chriſt, of whom you are a follower. John Dee*, be of comfort, for thou ſhalt overcome.

Δ. God be praiſed therefore.

E. K. And what do you ſay of me?

Δ. If I prevail, Satan ſhall not have his will of you: for

Gab. ..... *But unto thee* [E.K.] *ſaith the Lord*, Take heed, how thou meddleſt with hell, leſt it ſwallow thee.

Have patience, a time.

E. K. They be gone out of ſight.

Δ. In the mean time we read over the premiſſes twice, to our great comfort.

E. K. Now they be here again,

Now is a Cloud over them, all white like a ſmoke.

A voice..... *Move not, for the place is holy* —— By a great hollow voice.

E. K. Why ſhould it be holy.

Δ. —— The Court is, where the King is: So where the Lord is preſent, the place is accounted holy, and is ſo.

E. K. Now they be out of the Cloud.

Δ. After this, they made another pauſe: longer than before.

E. K. When ſhall we practice *Ave* his Calls, &c.

Gab. ..... *My brother, thou haſt leaſt care: Thou draweſt both of God and man. That is pro-*

His fee of *A. L.* of 400 Dollers yearly. *miſed thee, ſhall be payed thee; and that which is to come, thou ſhalt be partaker of* [Δ. To *E. K.* for he hath no care neither for meat, nor drink for him and his, neither is he deſtitute of 400 Dollers yearly penſion, and is to have ſome help by Art.]

Nal. ..... *Say the firſt word of the Call.*

Gab S dix. Δ. *Sapáh* It is the fifth, for 4 being Engliſhed.

E. K. He holdeth up all his hand, and on his thumb ſtandeth written —— and on the fingers orderly very big letters.

The Spirits of the fourth Angle *are*

Δ. It is yet a myſtery to what book theſe, and ſuch words have relation, they are in every Call following.

There was no word there that ſignified Nine, the third word ſhould be E M.

Nine
mighty
in the firmament
of waters,
whom
the firſt
hath planted
a Torment
to the wicked,
and
a Garland
to the righteous;
giving unto them
fiery darts

to vanne the earth
and That word thou haſt not, it is *Acam.*
7699
continual Workmen,
whoſe courſes
viſit with comfort
the earth,
and are
in government
and
continuance
as the ſecond
and the third:

Wherefore
Hearken unto
my voice,
I have talked of you
and
I move you
in power and preſence,
whoſe works
ſhall be
a Song of honour
and the praiſe
of your God
in your Creation.

E. K. Like a cloud covereth between me & the things in the air.

Δ 6 2

Nal. ..... *That is one.*

E. K. Now he plucketh the Curtain over all.

Δ. Becauſe you ſaid that *Acam* betokening 7699. was to be put in his place: I have viewed and numbred, and I find the words of the Call, more, than the Engliſh parcells, by many: For the Engliſh parcels are 41, and the Call hath above 50.

A voice..... *You have* O D *the fourth word of that Call; The whole Call is placed there, and ought to be the next.* Number the words of the next Call.

Sapáh. Δ. So that the next Call ought to have this Engliſh.

E. K. Now he ſheweth again.

Nal. .....

Nal.... *The mighty sounds*
have entered
into the third Angle,
and
are become
as Olives.
in the Olive Mount,
looking with gladnesse
upon the earth, E. K.
and Clouds.
* *dwelling in the brightnesse*
of the Heavens
as
continual comforters,
unto whom
I fastened
Pillars of gladnesse
nineteen —— That is Af
and that word
gave them have not
vessels there.
to water
the earth
with her Creatures,
and
they are
the brothers
of the first
and second,
and
the beginning
of their own seats,
which
are garnished
with continual burning Lamps
69636. Nal.....
whose Peral
numbers *you want*
are as *that word.*
the first,
the ends
and
the Contents of time.
Therefore, E. K. *Now all*
Come ye *the fingers are*
and *bowed down-*
obey *ward.*
your Creation,
visit us in peace
and comfort,
conclude us
as receivers
of their mysteries,
for why?
Our Lord and Master Δ 5
is all one. 1

Nal..... E. K. Clouds came between. E. K. His eyes and the shew-stone.

E. K. Clouds. *Fortè sic.*

* Dwelling in the brightnesse of the heavens as continual comforters.

Nal. ..... *That is it that went before.*

E. K. Now he draweth the Curtain.

Δ. I understand this to be the *English* of the fifth Call; and that before of the sixth: the Numbers of the parcels seem to agree. *So that we have now the* English *of the fifth and sixth Call. Thanked be God.* E, M, *Af.* and *Peoal*, three words which you said we had not, I finde them in the Calls: your meaning perhaps is some other then the common words.

E. K. Now he hath opened again.

A mighty
Guard
of fire,
with two edged swords
flaming,
which have *Nal.....* That is P. you have not mark the mysterie.
the Viols
eight
of wrath
for two times
and
a half,
whose
wings
are
of Wormwood,
and
of the marrow
of salt
have setled
their feet
in the West,
and
are measured
with their Ministers,
9996 ---- *That is,*
These *C.al*, that you
gather up have not.
the Mosse
of the earth,
[as] *the rich man*
doth
his Treasure,
cursed
are they
whose
iniquities
they are,
in their eyes
are
Milstones,
greater
then the earth.
And
from their mouths
runne
Seas
of bloud:
Their heads
are covered
with Diamond,
and
upon
their hands
are
Marble
sleeves. The ninth.
Happy is he
on whom
they frown not:
For why?
the God of righteousnesse
rejoyceth
in them.
Come away,
And not
your viols.
For,
the time
is such as
requireth
comfort.
5
Δ 9 West.

E. K. Now he draweth the Curtain.

Δ. As I was comparing the Call to this *English*, a voyce said.

Nall....., *It is the next Call.*

Δ. I understand it to be the fourth *Call*, or

E. K. Now he openeth.

The midday the firſt,
is as
the third Heaven
made
of Hiacinct pillars
Nal ....
Ox: And that you have not.
26.
In whom
the Elders
are
become ſtrange,
which
I have prepared
for my own righteouſneſſe,
ſaith the Lord,
whoſe long continuance
ſhall be
as Buckles
to the ſtouping Dragons,
and
like
unto the Harveſt
of a Widow.
How many are there
which remain
in the glory
of the earth,
which are,
and ſhall not ſee
death untill
this houſe △. I underſtand the end of this earth, &c.
fall,
and
the Dragon
ſink.
Come away.
For,
the Thunders
have ſpoken:
Come away.
For,
the Crowns
of the Temple,
and
the Coat
of him, that is, was, and ſhall be Crowned
are divided.
Come
appear
to the terrour
of the earth
and
to our comfort,
and
of ſuch
as
are prepared △ 4 8

E. K. Now he hath covered all again.

△. As I was ſpeaking of his diverſities, ſaying, This you have not, and this you have not: A voyce ſaid: *Some you have, and ſome you have not, whether you have, or have not,* it is a myſtery.

E. K. There is a little fire in the ſtone, going about it like a little Candle.

The Curtain is open, and a great Cloud over them.

Now they appear clear.

The Thunders of Judgement and wrath.

are
numbred
and
are harboured
in the North,
in the likeneſſe
of an Oak,
whoſe
branches
are
Neaſts
Ope....
That you have not.
22.
of lamentation
and
weeping,
laid up
for
the earth,
that
times
5678.
in the 24th.
parte
That is Days that you have not.
of a moment Ol. That you have not.
roar
with an hundred —— Turb.
mighty Earth-quakes.
And
a Thouſand ——— Math.
ſurges
which
reſt not [*or*] *labour ſtill,*
neither
know.

E. K. Now cometh a Cloud over them very white like ſmoke.

Now they appear again.

Which
burn
night
and
day.
And
vomit out
the heads
of Scorpions,
and
live Sulphur,
mingled
with poyſon.
Theſe be
the Thunders
any
time
here.
One rock
bringeth out
a thouſand —— Nal.:.... Math. you have it not.
even as
the heart
of man
doth
his thoughts,
wo, wo, wo,
wo, wo, wo,
Yea,
wo
be to the earth,
for
th
her iniquity
is,
was,
and ſhall be
great.
Come away.
But
not 6
your noyſes. 10

E. K. Now the Curtain is drawn again, after a quarter of an hour.

E. K. Now

E. K. Now he appeareth.

Nal. ..... *Conſider by theſe, whoſe buſineſſe you have in hand.*

O you
that range
in the South,
and
are
28.
the Lanterns

Ob.....
That you have not.

of ſorrow
binde up
your girdles,
and
Viſit us,
Bring down
your train

3663.
that
the Lord
may be magnified,
whoſe name
amongſt you Δ 8
is wrath, &c. 12

Mian.....

..... *Here muſt words in the end of the firſt Call, follow at* Move, &c.

Δ. But this Call, it differeth a little expreſly.

Δ. They are the 14 laſt words, in the holy language thus: Zacar e ca, od zamran, odo ic. Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida.

Another ——
The mighty ſeat
groaned,
and
there were
Thunders
5.
which
flew
into the Eaſt,
and
the Eagle

ſpake,
and
cried with a loud voyce
Come away
and Δ 7
they gathered them- 11
o..... *ſelves together*
and
became
the houſe
of death,
of whom

There is no language for theſe words in the Call.

it is meaſured,
and
it is as
they are
whoſe
Number
is
31 ——— Ga.
Come away.
For
I prepare —— } Gabr. or, have prepared.
for you.

Note. *Then begin at the firſt Call,* Move, *as before.*

E. K. Now they appear.

O thou
the governour
of the firſt flame
under whoſe
wings
are

6739.
which weave
the earth
with drineſſe,
which
know of

the great name
Righteouſneſſe,
and
the ſeat Δ 11
of Honour 15

—— I le meſe: *Wedneſday*, Julii 11. *dixit hic deeſt.*
Of the firſt flame.

At large.
Dag.....
Of the firſt flame.

Nal..... Then move *as before*, &c.

O you ſons
of fury,
the daughters
of the juſt,
which
ſit
on
24
ſeats

Sons.
Daughters.
Nal....
Ol.....

vexing
all creatures
of the earth
with age
which have
under you
1636.
Behold,

Nal.....
Quar.

the voyce
of God,
the promiſe
of him
which is called
amongſt you Nal.....
Furie ——— *or extream*
——— *Juſtice.* Δ 10 14

..... Move, *as before.*

O you ſwords
of the South
which have
42 ——— Ux.
eyes
to ſtir up
the wrath
of ſin,

Nalvage.

making
men drunken
which are
empty.
Behold,
the promiſe
of God

and
his power,
which
is called
amongſt you Δ
A bitter ſting. 9 13

..... Move, *as before*, &c.

E. K. Now all is covered.

E. K. Now it is open again.

O thou mighty light,
and burning flame of comfort
which

openeſt
the glory
of God

to the Center
of the earth,
In whom

the

	the secrets of Truth	*is called*	*not to be measured.*	
Eran --	6332	*in thy Kingdom*	*Be thou*	
	have	JOY,	*a window of comfort*	18
	their abiding	*and*	*unto me.*	[14]
	which			

△ This is the 14 -- ceived them in the holy Language.

..... *Move as before.*

O thou	*shalt comfort*		*separate*
sec[illegible]	*the Just,*		*Creatures*
the house of Just[illegible]	*which walkest*		*great*
which	*on the earth*		*art*
hast	*with feet*		*thou*
thy beginning	8763 ——	*Emod.*	*in the God of* *Stretch forth*
in glory,	*that understand*		*and Conquer.*
and	*and*		

△ [12] 16

..... *Move*, &c.

E. K. They have covered all with the Curtain.

Faxs---- *Faxis* or *Faxis* to be sounded. I find in the Call *Taxs*. I finde also in some words *T* or *F* indifferently used.

O thou	*vexation*	*whose God*
third flame,	*and hast*	*is Wrath in Anger.*
whose	7336 .	*Gird up*
wings	*Lamps living*	*thy loynes*
are	*going*	*and*
thorns	*before thee,*	*hearken.*
to stir up		

[△ 13.] [17]

..... *Move, as before*, &c. -

A voice. ..... *Upon Monday you shall have the rest.*

△. The God of Hosts be praised, his name extolled, and his verity prevail to the comfort of his Elect. *Amen*

A voice. ..... *The Eternal God blesse you.* *We have no more now.*

△. Amen, Amen, Amen. *Hora* 12.

NOTE. △. Upon my considering (immediately) of these Englished Calls, and the Angelical Language belonging to them, I find that here are but 13 Englished of the 14 which are in the third Cracovien Volume contained: and here wanteth the English of the third of those 14.

Besides this, you may consider that these English Calls keep this order as followeth: and to make it a more perfect account from the beginning of the first Call of All (being long since Englished, and three more) Then have we 18 Calls, whereof 17 are Englished.

Note, the third of the third Book, which is the seventh, from the beginning, is not yet Englished.

Vide post Julii 11. *hora* 4.

There is the Call Englished.

The total summe from the very beginning.	The Numbers of the Third Book, *Cracovien.*	The Englished Calls of this Book.
6	2	1
5	1	2
9	5	3
8	4	4
10	6	5
12	8	6
11	7	7
15	11	8
14	10	9
13	9	10
18	14	11
17	13	12
16	12	13

NOTE. *Ergo*, there lack yet 30 Calls, for the 30 Aires, *&c.* (besides the English of the seventh or third, in the third Book contained) and so shall there be 48 Calls: For the first Table, is no Call: Although there be letters gathered, but made into no words; as you may see, before the first Call of all.

Saturday,

Saturday, *Julii 7. Manè horâ 6 ¼. † Cracoviæ.*

Oratione Dominica finita, aliiſque tam ad Deum quam ipſum *Ave* petitionibus, requirebam Judicium ipſius *Ave* de meis tam ad Deum quam bonos ejus angelos factis orationibus. Poſt vix quartam horæ partem apparuit.

Ave. ..... *If the words or truth of our teſtimony and meſſage, were, or were contained within the capacity of man, Then might the Devil thruſt in himſelf, and diſſemble the Image of Truth: But becauſe it is of Truth, and of him that beareth teſtimony of himſelf, it can neither have affinity with the fleſh, nor be ſpoken of in this ſenſe.*

Lo, thus, deceitfully, hath the Devil entred into man.

Δ. Bleſſed be the Lord of all truth.

Ave. ..... *Therefore ſeeing the word is not corruptible, Thoſe that miniſter the word, cannot dwell in corruption. I ſpeak not this, without a cauſe, my brethren.*

Δ. I pray you to proceed, accordingly, that we may know the cauſe, if it be your will: or elſe leaving this Caveat unto us, to proceed to the matter wherein we required your helping hand to correct or confirm, or to do that which is behooful.

Ave. ..... *For, which of you have ſought the Lord, for the Lord his cauſe or ſake?*

Δ. That, God can be judge.

Ave. ..... *Or in which of you hath due obedience; either to the word, or unto us that are ſanctified by the word, been faithfully performed?*

Δ. My points of errour, and diſobedience I beſeech you to Notifie, that I may amend them.

Ave. ..... *It may be, you will ſay, we have laboured, and we have watched, yea we have called on the name of the Lord. What have you done that you ought not to do, yea, a thouſand times more?*

Δ. We vaunt nothing of any our doings, nor challenge any thing by any perfection of our doings.

Ave. ..... *Shall the hireling ſay, I have laboured hard? or doth the good ſervant think he merriteth his wages? It is not ſo. But you do ſo; Therefore you are neither worthy of your reward, nor the name of faithful ſervants.*

Δ. No Lord, we challenge nothing upon any merits; but flie unto thy mercy and that we crave and call for.

Ave. ..... *You do wickedly and injuſtly: yea you credit the Lord, as you do your ſelves: your faith is the faith of men, and not of the faithful.*

Many things have I ſaid unto you from the beginning, (ſaith the God of Juſtice) which you have heard, and not believed: But you tempt me, and provoke me; yea you ſtir me up to be angry with you.

Δ. If thy Anger ſhall be on us, beſide the ſorrow of this world, tentations of the feind, &c. Then are we not able to endure.

..... *Anſwer not me, and hear what the Lord ſaith unto* thee: *Satan laugheth you to ſcorn; for he ſaith* unto the Lord, ſtanding before him, *Are theſe they whom thou deliveredſt from the perils of the Seas, and from the hands of the wicked, whom the windes were a comfort to, and thy Countenance a Lanthorn? But the Lord ſeemeth not to hear him: for he knoweth it is true.* My brethren, you ſeek the world more than you ſeek to perform the will of God: *as though God could not rain Gold and Margarits amongſt you: As though the breath of God were not able to beat down the whole earth before you. O you faithleſſe Creatures: O ye hypocrites in the Vineyard of the Lord: O you unworthy ſervants of ſuch a Maſter. Neither* unto Abraham, *nor unto* Noe, *nor unto any other Patriarchs or Prophets, hath God done more merciful unto, than unto you. To* Abraham *he ſaid, When I return at this time of the year, Thou ſhalt have a ſon. Unto* Noe *he ſaid, Build thee a Ship: Make up the Ark, Thus and thus, it ſhall be: for the people ſhall periſh.* The great and peculiar mercies of God ſhewed on us.

You remember not that Joſeph *was ſold by his brethren; or if you do, it may be, you think* it is a fable: *If you think it to be true, Then conſider how he eſcaped the Pit; Conſider he was ſold, and ſo became a bondman: But who changed the imagination and ſenſe of his brethren? who (I ſay) came between their Tyranny and his innocency? What was he that made him free? that brought him before* Pharaoh? *yea, and that which is more, made him reign over* Pharaoh: Was it not the ſame God, that dealeth with you? Geneſ. 37.

O ye of little faith, and ſtarvelings, withered graſſe, and blaſted willows: What and if you were in hell, could he not deliver you? If you become bondmen, cannot he make you free? If you be in priſon, cannot he deliver you? Cannot he compaſſe your neck with a chain? *But Satan ſaith,* Lo, they ſay, they have a long Journey: *It is neceſſary that God comfort thoſe that put their truſt in him.* Euge, *O ho O you beggerly ſtarvelings, Hath not the ſame God, the ſame* Raphael *that he had... Yes verily, a thouſand a hundred; and a thouſand and a hundred thouſand thouſands that are, and* more than Raphael *for the help and comfort of the faithful.*

When Herod ſought to kill the ſon of God, in that he was man: his Father delivered him not with a mighty wind, nor with beating down of Lords Palaces; but by a dream appeared *unto* Joſeph, *ſaying, flee,* Herod *ſeeketh the child his life. Note the manner of his warning, The man-*

ner

ner of his departure: But hear what the Lord ſaid in the end. Return, for he that ſought the Child his life, is now dead. Why, I ſay, you rotten Reeds, worſe than the excrements of the Fens, have not you greater warning? Wherefore is it ſaid unto you, Up and be gone, *but that the Lord ſeeth* the thoughts of man? *even* of him which ſeeketh your deſtruction; *Even of this* wicked King which ſeeketh to deſtroy *Laskie.*

Up and be gone.

Stephen Bathor King of *Poland.*

Could not the ſame Lord, conſume that wicked monſter and ſeller of his people, (*which tarryeth for a time*) *with the fire of his mouth? Yes, but that he hath given all things a time. Thoſe that are righteous are often times taken away becauſe of temptations that are to come: But the wicked are ſuffered to continue, becauſe they might be more heavy, and ſink deeper: But,* (*for love*) *I ſay unto you, my brethren,* Flee the miſchiefs that are to come, *and go forward in the ſervice of the Higheſt, that you may enjoy the promiſes that are made you, and be partakers of the happy dayes to come.*

Note of the death of the righteous now and then.

Flee.

Take heed of whoredom, and the provocations of the fleſh. *For why? thoſe things that we ſay, are not without their cauſe. You have but ten dayes to tarry* (*if you will follow my counſel*) *But if* you linger any longer, *you may drink of a Cup that you would not. Wherefore doth God warn you, but that he* would be juſt *with you? Hath he not the whole Earth to ſerve him? Believe me, by the teſtimony we bear,* that the good Angels weep over *you*; for, as you are particularly called, ſo have you your particular *and* unaccuſtomed *temptations. But pray unto God, that you may prevail.* Nititur enim, omnibus modis, Sathanas ut vos devoret.

But 10. dayes.

Particular Temptations.

It is ſaid unto you, If you provide for this Journey, *&c.* That word is as ſure as the ſtrongeſt rock in the world. *Conſidering that you were warned by the ſame Spirit* (*whereof I ſpeak*) *being witneſſe of himſelf, and by us, which bear witneſſe of him; Give ear, gird up your ſelves,* and be gone: *For, even at the very doors, are miſchief. After a while I have ſomewhat elſe to ſay unto you.*

Provide for this Journey.

Spiritus Sanctus.

Be gone.

E. K. He covereth all with the white Curtain.

A. We read and conſidered theſe premiſes ſomewhat diligently.

A. Afterward, [*Ave*] he came again, and (after a pauſe) ſaid as followeth.

Ave ..... *My brother, I ſee thou do't not underſtand the my tery of this Book, or work thou haſt in hand. But I told thee, it was the knowledge that God* delivered unto Enoch. *I ſaid alſo, that* Enoch *laboured* 50 dayes. *Notwithſtanding, that thy labour be not fruſtrate, and void of fruit, Be it unto thee,* as thou haſt done.

Enoch.

The Book confirmed.

A. Lord I did the beſt that I could conceive of it.

Ave..... *I will tell thee, what the labour of* Enoch *was for thoſe fifty dayes.*

A. O Lord I thank thee.

Nal. Ave. It is a kind of ſlate-ſtone.

He made, (*as thou haſt done, thy book*) *Tables, of* Serpaſan *aud plain ſtone: as the Angel of the Lord appointed him; ſaying, tell me* (*O Lord*) *the number of the dayes that I ſhall labour in. It was anſwered* him 50.

50 Dayes labour.

Then he groaned within himſelf, ſaying, Lord God the Fountain of true wiſdom, thou that openeſt the ſecrets of thy own ſelf unto man, thou knoweſt mine imperfection, and my inward darkneſſe: How can I (*therefore*) *ſpeak unto them that ſpeak not after the voice of man; or worthily call on thy name, conſidering that my imagination is variable and fruitleſſe, and unknown to my ſelf? Shall the Sands ſeem to* invite *the Mountains: or can the ſmall Rivers entertain the wonderful and unknown waves?*

Enoch his prayer to God.

Can the veſſel of fear, fragility, or that is of a determined proportion, lift up himſelf, heave up his hands, or gather the Sun into his boſom? Lord it cannot be: Lord my imperfection is great: Lord I am leſſe than ſand: Lord, thy good Angels and Creatures ex el me far: our proportion is not alike; our ſenſe agreeth not: Notwithſtanding I am comforted; For that we have all one God, all one beginning from thee, that we reſpect thee a Creatour: Therefore will I call upon thy name, and in thee, I will become mighty. Thou ſhalt light me, and I will become a Seer; I will ſee thy Creatures, and will magnifie thee amongſt them. *Thoſe that come unto thee have the ſame gate, and through the ſame gate, deſcend, ſuch as thou ſendeſt. Behold, I offer my houſe, my labour, my heart and ſoul,* If it will pleaſe thy Angels to dwell with me, and I with them; *to rejoyce with* me, that I may rejoyce with them; to miniſter unto me, *that I may magnifie thy name. Then, lo the Tables* (*which I have provided, and according to thy will, prepared*) I offer unto thee, and unto thy holy Angels, deſiring them, in and through thy holy names: *That as thou art their light, and comforteſt them,* ſo they, in thee will be my light and comfort. *Lord they preſcribe not laws unto thee, ſo it is not meet that I preſcribe laws unto them: What it pleaſeth thee to offer, they receive; So what it pleaſeth them to offer unto me, will I alſo receive. Behold I ſay* (*O Lord*) *If I ſhall call upon them in thy name, Be it unto me in mercy, as unto the ſervant of the Higheſt.* Let them alſo manifeſt unto me, How, by what words, and at what time, I ſhall call them. *O Lord, Is there any that meaſure the heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy Creatures are the Glory of thy countenance: Hereby thou glorifieſt all things, which Glory excelleth and* (*O Lord*) *is far above my underſtanding. It is great wiſdom, to ſpeak and talke according to underſtanding with*

One Creatour of all things.

A Seer.

The Call of Angels.

[A] *Kings:*

[△]. *Kings* : *But to command Kings by a ſubjected commandment, is not wiſdom*, unleſſe it come from thee. *Behold Lord, How ſhall I therefore aſcend into the heavens ? The air will not carry me, but reſiſteth my folly, I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that canſt, and mayſt, and doſt command the heavens ; Behold I offer theſe Tables unto thee*, Command them as it pleaſeth thee : *and O you Miniſters, and true lights of underſtanding*, Governing this earthly frame, and the elements wherein we live, *Do for me as for the ſervant of the Lord : and unto whom it hath pleaſed the Lord to talk of you*

[△] There were no Kings in *Enoch* his time ; Conſider therefore how to ask this doubt of this phraſe prophetical. In *Samuel* I find cap. 8. that unjudged Nations had Kings long before *Saul* his time. Therefore there might be ſome in *Enoch* his time : or he propheſied of them.

Behold, Lord, thou haſt appointed me 50 *times* ; * Thrice 50 times *will I lift my hands unto thee.. Be it unto me as it pleaſeth thee, and thy holy Miniſters.* I require nothing but thee, and through thee, and for thy honour and glory : *But I hope I ſhall be* ſatisfied, and ſhall not die, (As thou haſt promiſed) *until thou* gather the clouds together, and judge all things : *when in a moment I ſhall be changed and dwell with thee for ever.*

* *Ave.* That is to ſay, thrice a day.

Theſe words, were thrice a dayes talk betwixt Enoch *and God* : In the end of 50 dayes, there appeared unto him, *which are not now to be manifeſted nor ſpoken of : he enjoyed the fruit of God his promiſe, and received the benefit* of his faith. *Here may the wiſe learn wiſdom : for what doth man that is not corruptible ?*

Thrice a day.

I have not that I may ſay any more unto you : But believe me, I have ſaid great things unto you : If you will have me hereafter, I will come.

△ ——

..... *Conſider well my words, and what I have now ſaid unto thee : for here thou mayſt learn wiſdom*, and alſo ſee what thou haſt to do.

△. I will, if it pleaſe you read over ſome of theſe Invitations which I have made and written here in this Book.

Ave. ..... *You may not uſe that word* Obedientes.

△. You ſpake of a firſt word to call, and of a ſecond to *conſtrain*.

Ave. ..... *It ſignifieth*, it urgeth them more in God. *I have ſaid.*

△. Note, what is meant by the name of God that was ſaid to conſtrain, being the ſecond names of two before given.

What is meant by the phraſe or word Conſtrain, in reſpect of good Angels.

E. K. He is gone, and all covered with the Curtain.

△. All honour, praiſe, and glory, all thanks and power, is due to our God and King. So be it. *Amen.*

Monday, *Julii*, 9. *Manè hora* 7. *three quarters*, † Cracoviæ.

Orationibus quibuſdam finitis ad Deum & deinde ad *Gabrielem* & *Nalvage*, &c.

E. K. As ſoon as he looked, he found the Stone covered with the white Curtain.

△. A pauſe of a ¼ of an hour : In which ſpace I uſed ſundry ejaculations to God, and his good Angels.

△. This day was appointed, we attend therefore your inſtructions. At length they appeared not, but uſed a voice.

A voice. ..... *This day, but the Sun declining the fourth hour.*

△. Your meaning is, that at after noon, at 4 of the clock.

The voice. ..... *As thou haſt written* ——

△. The will of the Higheſt be done. *Amen.*

Monday, *A Meridie, hora* 4.

△. As *E. K.* was ſaying to me, that he thought that the Angels might tell the certain day and times of things to come, and that Angels could now fall no more, *&c.* Of ſuch things touching Angels ; ſuddenly a voice was heard, as followeth.

A voice. ..... *Herein will I talk with you, my brethren.*

E. K. Gabriel onely appeareth : neither *Nalvage* nor the Table appeareth. He ſitteth in a Chair, and with his fiery Dart.

Gabr. ..... *The Prophets inſpired with the Holy Ghoſt, were aſſured of the coming of their Meſſias, of their Chriſt : But what day, or in what year was not of mans underſtanding. Chriſt himſelf opened unto his Diſciples his death, and the manner thereof ; but the day and hour he never diſ-*

De ſecundo adventu Chriſti.

cloſed. *So likewiſe the Scriptures ſpeak of* the coming of Chriſt, *but the day and hour, the Son of man knoweth not. But becauſe in time to come, and for this action, (the meſſage of the higheſt) And aſſured, and infallible Doctrine, (in reſpect that God appointed you no certain time) is neceſſary. For, for this cauſe you waver my brethren: and may loſe the benefit of God his favour, and mercies. O weaklings examine the Prophets, look into the doing of the Apoſtles: There alwayes went a promiſe before the end: But the end was the benefit and fruit of the promiſe. Some alleadge* Paul, *ſome* Peter, *ſome* Daniel: *But in this caſe ſhall you alleadge* the ſayings of God, *ſpoken* in the ſpirit of truth by me *Gabriel, the ſervant of the higheſt. God, for three cauſes bideth the end, and the very time of his heavenly purpoſes. As after a little ſilence you ſhall ſhortly hear.*

E. K. A cloud covereth him.

E. K. Now he appeareth again.

Gab. ..... *Firſt, by reaſon of his own inexplicable* Eſt & non eſt eſſe, *which is without the circumference, ſtrength, capable vertue, and power of man, his intellectuality, whereby he appeareth to be verily one God, and incomprehenſible.*

Secondly, becauſe Lucifer *with his* yea ſayers, *(damned juſtly) ſhould never taſte of his light, nor underſtand his ſecret judgements: which he would, and might do, if they were delivered to mans imagination, and diſcourſe: Becauſe it is within the circumference and compaſſe of his Creation. Conſider of theſe two.*

E. K. Now he is covered in a white Cloud again.

Δ. The firſt reaſon, or cauſe we do not ſufficiently underſtand, or conceive.

Deus eſt eſſe, Sanctis Deus.

Non eſt eſſe, Impiis Deus.

For, In the judgement *day, God in his ſon, Chriſt, ſhall ſhut up his perpetual and everlaſting Juſtice, wrath, and anger, with Hell and damnation. Leaving them, and forſaking them, and in no caſe to be called their God.* Fratres [*mi*] *non* habebunt Deum. *But they ſhall be without a guide, and without a Centre. Hereby you may underſtand,* Eſſe & non eſt eſſe. *To the purpoſe.*

Thirdly, that man firmly perſwaded of things ſpoken of by God above his capacity to come, and unknown, might worthily in the ſtrength of faith, and through the effect of his promiſes merit his favour in Chriſt, and receive eternal ſalvation, juſtly before God and his Angels. Theſe are the three cauſes.

Δ. This laſt cauſe, if it would pleaſe you to make more plain, it ſhould greatly enform us and confirm us.

..... *Theſe are the three onely cauſes, that the ends of God his determinations are ſecret.*

1. *In the firſt, that God might appear omnipotent.*

2. *In the ſecond, ſealed up in himſelf from the knowledge of ſuch as have rebelled to their deſtruction.*

3. *In the third, that man might juſtly be made worthy of the places prepared for him.*

Wedneſday following.

Nalvage *is called away, and cannot be in Action with you till* Wedneſday. Then ſhall you have the Calls that you look for. And ſo enter into the knowledge and perfect underſtanding *of the 49 Gates and Tables if you will.*

Δ. O Lord, thy will and mercy be ſhewed upon us.

Gab. ..... *But underſtand that it is a labour, the hardeſt and the laſt.*

Δ. Violenti nihil difficile: God ſtrengthen our will and faith.

Gab. .... *I have nothing elſe to ſay unto you. But God be mercifull unto you, and forgive you your ſins.*

Δ. Amen.

Gab. ..... *And that you go hence, make haſte.*

Δ.

E. K. He is gone.

Δ. Gloria Patri, & filio, & ſpiritui Sancto ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

Wedneſday, *Julii* 11. Mane hora, 6 ½. *Cracoviæ.*

Oratione dominica finita, &c. *The Curtain appeared ſtraight way.*

Δ. We await the promiſe, which you made us, O *Gabriel.*

A voyce. *Not now, but at the fourth hour, declining as before.*

At four of the Clock after noon.

E. K. And why not now as well?

A voyce. *He that laboureth in his own harveſt laboureth when he liſt: but he that fiſheth on the Sea, muſt be ruled by her courſe.*

Δ. Fiat voluntas Dei.

Wedneſ-

Wedneſday, *Julii* 11. *à Meridie, hora* 4.

Δ. At the firſt looking the Curtain appeared to *E. K.* his ſight.

Δ. When it ſhall pleaſe thee, O God, we are deſirous to receive wiſdom from thee.

Δ. At ſix of the Clock appeared a little one, yellow, like a little Childe: his hair fine yellow, and a very amiable face.

To avoid reproach, and for the truth of the word I viſit you, inſtead of Nalvage, *which cannot come. I am* Ile Meſe, *the ſervant of the higheſt, which inſtead of* Nalvage, *will, and am able to ſupply his place.*

NOTE. Ilemeſe. Δ. He is one of *ſigillum Dei*, one of the Septenarii whereof, *Ave* and... are The Tranſlation of the Call into Engliſh.

Δ. So be it in the name of Jeſus.

Ilem. ..... *Many, and ſtrong are your enemies, both bodily and ghoſtly: But be you ſtrong, and you ſhall prevail.*

Many enemies bodily and ghoſtly.

Therefore ſay, what you will have me do.

Δ. That (if it pleaſe you) that *Nalvage* would have done.

The Eaſt is a houſe of Virgins.

Δ. He diſtinguiſheth it not by fingers.

Ile. ..... *Well, you ſhall have fingers.*

Singing praiſes
amongſt
the flames of firſt glorie,
wherein
the Lord
hath opened his mouth
and
they are become
Twenty eight
living dwellings,
in whom
the ſtrength of man
rejoyceth.
and
they are apparail'd

He. ... *Ni,* That you have not.

with ornaments ſo bright
ſuch as
work wonders
on all creatures,
whoſe
Kingdoms
and continuance
are as the third
and fourth
ſtrong Towers
and
places of comfort.
The ſeat of mercy
and continuance.
O you ſervants of mercy.

Move,
appear,
ſing praiſes
unto the Creator,
and
be mighty
amongſt us,
for
unto this remembrance
is given
power,
and
our ſtrength
waxeth ſtrong
in our comforter.

Ile. ..... *Lo, there you have it.*

Δ. I pray you to conſider of the form of the promiſe, for we were promiſed to receive the Calls we looked for; and ſo to be fit for the 49 Gates, *&c.* If this you have done, be the performance of thoſe the words of *Gabriel*, or no, I pray you conſider. *Vide Supra.*

Ile. ..... *For the thirty Calls, or thirty Call,* to morrow *at the fourth hour, I will eaſe you ſufficiently.* Thurſday at four of the Clock afternoon.

Δ. I beſeech you (if I ſhall not offend to requeſt it) *What is the cauſe of* Gabriel *and* Nalvage *their abſence?*

Ile. ..... Spiritual Contention between Satan and them, *and more then man can, or may underſtand.*

Δ. Then I pray you, why was not this ſupply ſent at the time appointed?

Ile. ..... *It is not of God, to think that God is of time. All things are tied unto him, and nothing can be ſeparated from him. Notwithſtanding, he may ſeparate himſelf from them. But you ſhall underſtand, that theſe* nineteen Calls. Nineteen Calls received.

Δ There are but 18 beſides the firſt to God.

..... *There are nineteen beſides the firſt*] are the Calls, or entrances into the knowledge of the myſtical Tables: *Every Table* containing one whole leaf, whereunto you need no other circumſtances. The uſe of theſe 19 Calls.

1. *The firſt Call beginneth* Ol Sonf.
   In Engliſh *I raign.*
2. *The ſecond beginneth* *Adgt.*
   In Engliſh *Can.*
3. *The Call of the third Table beginneth* *Micma:*
   In Engliſh *Behold.*

E. K. A white cloud cometh about him, but hideth him not.

Ile. ..... *But you muſt underſtand that in ſpeaking of* the firſt Table, I ſpeak of the ſecond. *So that the ſecond, with you is the firſt.*

4. *As this* laſt, *behold* is the fourth, *but with you the* third.

Δ. It is the ſeventh: but the third of the fourteenth.

Ile. ..... *It is the Call* of the third.

5. *The next* —— *in* Engliſh *is* I have ſet
Otherwiſe —— O thil.

6. *The ſixth* —— *The mighty ſounds.*
Otherwiſe —— Saphah.

7. *The ſeventh* —— *The ſpirits*
Gah.

8. *The eight* —— *The Eaſt*
ROa.

Ilem. ..... *Look that, that you call the third.*

Δ. It is *Raas.*

9. *The next* —— *The midday the firſt*
Baſenn lo, or *Baſemlo.*

10. —— *A mighty*
Micaoli.

11. —— *The Thunders of judgement and wrath*
Coraaxo.

There cometh a white bright Cloud about him.

12. —— *The mighty ſeat*
Sai
Ox *Cai* al.

E. K. Every time he ſpeaketh, he pulleth fire out of his mouth, and caſteth it from him.

13. —— *O you*
Nonci.

14. —— *O you ſwords*
Napti.

E. K. Now a white Cloud goeth round.

15. —— *O you ſons*
No Romi.

16. —— *O thou the Governour*
Ils Tabaam

Il. ..... *There you lack the third word?*

Δ. What is that?

..... *Of the firſt flame, it anſwereth to* L al purt.
You had not the expoſition of the third word.

17. *O ye of the ſecond flame.*
Ils vivi a purt.

18. —— *O thou third flame.*
Ils di al part.

19. *O thou mighty light*
Il micalZo al part.

Thus you have not loſt your labour.

E. K. Now he wrappeth the Cloud that was under him about his head.

..... *God be with you.*

E. K. Saw him go upward.

Δ. Glory be to God, praiſe and honour for. *Amen.*

Thurſday, *Julii* 12. *à Mere bura* 4. † *Cracoviæ.*

Oratione Dominica finita, & breviter ad *Ilemeſe* quibuſdam dictis.

E. K. The Curtain appeared at the firſt looking.

Δ. Now in the name of Jeſus, as concerning thoſe 30 Calls, or thirty Call, we await your information of *Ilemeſe.*

Δ. Af-

Δ. After divers parcels of our Actions paſt with *Nalvage* being read, which were very well of us liked, at length *Ilemeſe* appeared: and after he had ſhewed himſelf (the Curtain being opened) he drew the Curtain to again. *Ilemeſt.*

Δ. I then ſaid three Prayers out of the Pſalms, *&c.*

E. K. Now he ſtandeth as *Nalvage* uſed to do, upon the Globe with the rod in his hand: *And* Gabriel *ſitteth by.*

Δ. In the name of the eternal and everlaſting God ſay on.

E. K. Now the Globe turneth ſwiftly, and he pointeth to letters thus, with the rod which *Nalvage* was wont to uſe.

MADRIIAX	*O you heavens*	Δ. I think this word wanteth as may appear by *Madriax*, about 44 words from the end.	*Ilemeſe.*
DSPRAF	*which dwell*	*Ds praf.*	
LIL	*In the firſt air*	*Lil.*	
CHISMICAOLZ	*are mighty*	*Kis* *Chis Micáolz.*	

Gab. ..... *Move not, for the place is holy.*

Δ. Hallowed be his name, that ſanctifieth whatſoever is ſanctified.

SAANIR	*in the parts*	*Sa á nir.*	*Ile.*
CAOSGO	*of the earth*	*Ca ós go.*	
OD			
FISIS	*and execute*	*Od fiſis*	
BALZIZRAS	*the judgement*	*Bal zi zras.* *Ta*	
IAIDA	*of the higheſt*	*Ia - i da.* *ſa*	
NONCA	*to you*	*Nonca.*	
GOHULIM	*It is ſaid*	*Go hú lim.*	

E. E. There came a black cloud in the air about the Stone, as though it would have hindered *E. K.* his ſight.

Gabr. ..... *It behoveth us to do that we do even with preſent contention againſt the wicked. Have a little patience.*

The curtain is now away again, and they appear again.

MICMA	*Behold*	*Mikma* *Micma.*	*aſper.*

E. K. Now is the curtain plucked to again, and they covered.

ADOIAN	*the face*	*A do i an.*	
MAD	*of your God*	*Mad.*	
IAOD	*The beginning*	*I á od.*	
BLIORB	*of Comfort*	*Bliórb.*	
SABAOOAONA	*whoſe eyes*	*Sa ba o o áo na.*	O or A.
CHI	*are*	*Kis ſ* *Chis.*	

LUCIF-

LUCIFTIAS	*the brightneſſe*	*Lucifti as.*
PIRIPSOL	*of the heavens,*	*Peripſol.*
ΔS	*which*	*Ds.*
ABRAASSA	*provided*	*Abraaſſa.*
NONCF	*you*	*Nonsf* *Noncf.*
NETAAIB	*for the government*	*Netá aib.*
CAOSGI	*of the earth,*	*Ca oſgi.*
OD	*and*	*Od.*
TILB	*her*	*Tilb.*
ADPHAHT	*unſpeakable*	*Adphaht.*

Ile. ..... *Read it.*
Δ. The Engliſh.
Ile. ..... *I*

DAMPLOZ	*variety,*	*Dámplox.*
TOOAT	*furniſhing*	*To ó at.*
NONCF	*you*	*Nonsf* *Non cf.*
GMICALZOMA	*with a power, underſtanding*	*Gmicál zo ma.*
LRASD	*to diſpoſe*	*Lrásd.*
TOFGLO	*all things*	*Tóf glo.*
MARB	*according*	*Marb.*

[Δ. It follows in *Libro Cræ..*

LIBRI

LIBRI CRACOVIENSIS MYSTICUS APERTORIUS,

Julii, 12. 1584.

PRÆTEREA PROOEMIUM MADIMIANUM,

Libri primi, Pragenſis Cæſareique, Anno 1584.

Auguſti 15. *Stilo Novo.*

Liber 5. *Cracovienſium Myſteriorum Apertorius.*
Thurſday, Julii 12. *Anno* 1584.

YARRY *to the providence* Yar ry.

ID*UIGO *O Δ. Note the wicked power dazeled ſo the eyes of E. K. that he could not well diſcern this O, but ſtaying at it a while concluded it to be an V: which afterward, and by and by, he corrected.

of him that ſitteth on the holy Throne Id ui-go. I d oi go.

The Curtain being plucked.

Ile..... *Have Patience.*

Δ. As we were talking of the name of God *Idoigo* in *Enoch* his Tables, a voice ſaid.

A voice..... *Where the moſt force was, the Devil crept moſt in. Herein the Devil thought to deceive you.*

Δ. It muſt be then *I doigo*?

OD	*and*	Od.
TORZULP	*roſe up*	Tor zulp.
IAODAF	*in the beginning*	Y Ia o daf.
GOHOL	*ſaying,*	Go hól.
CAOSGA	*The earth,*	Ca óſ ga.
TABAORD	*let her be governed*	Ta ba ord.
SAANIR	*by her parts;*	Sa á nir.
OD	*and*	Od.
CHRISTEOS	*let there be*	Chris té os.
YRPOIL	*diviſion*	Yr pó il.
TIOBL	*in her,*	Ti óbl.
BUSDIRTILB	*that the glory of her*	Buſ dir tilb.

NOALN

NOALN	*May be*	No aln.
PAID	*alwayes*	pa id.
ORSBA	*drunken*	Orſ ba.
OD	*and*	Od. Dodrumni.
DODRMNI	*vexed*	Dod rm ni.
ZYLNA	*in it ſelf.*	Zyl na.
ELZAPTILB	*Her courſe,*	El zap tilb.
PARMGI	*Let it run*	Parm gi.
PIRIPSAX	*with the Heavens,*	*Pe rip* ſax.
OD	*and*	Od.
TA	*as*	Ta.
QURLST	*an handmaid.*	Kurlſt. Qurlſt.

Il. ..... Have patience a little. E. K.

E. K. Now they are here again.

BOOAPIS	*Let her ſerve them*	*B o o a p i s.*
LNIBM	*one ſeaſon:*	Lnib m. Choſe.
OUCHO	*Let it confound*	*O v* Cho.
SYMP	*another,*	Symp.
OD	*and*	Od.
CHRISTEOS	*let there be*	Chris te os.
AGTOLTORN	*no Creature*	A g tol torn. Mirk.
MIRC	*upon,*	Mirc.
Q	*or*	Q.
TIOBL	*within her*	Ti ob l.
LEL	*the ſame*	Lel.
TON	*All* ..... *one and the ſame.*	Ton.
PAOMBD	*her members*	Pa Ombd.
DILZMO	*let them alſo*	Dil zmo.
ASPIAN	*in their qualities,*	As pi an.

OD

OD	*and*	Od.
		Long, or ſhort.
CHRISTEOS	*Let there be*	Chris te os.
AGLTOLTORN	*no one Creature*	Ag l ter torn.
		Ah.
PARACH	*equal*	Ach.
		Pa rach.

The wicked ſpake behinde E. K. Note.

ASYMP	*with another.*	A ſymp.
CORDZIZ	*The reaſonable Creatures of the earth, or Man.*	Cord ziz.
DODPAL	*Let them vex*	Dod pal.
OD	*and*	Od.
FIFALZ	*weed out*	Fi falz.
LSMNAD	*one another.*	Ls mnad.

E. K. Now the Curtain is drawn.

A voyce..... *Read.*

A. *I* read it ..:. ter from the beginning hitherto.

Ile. ..... *Whereat doubt you.*

A. Is it true, that before the Creation of man this kinde of Malediction was pronounced, or when elſe ſhall we underſtand it to have been ſpoken?

A voyce. ..... *True it is that one man weedeth out another. To avoid which fault it is ſaid, and after God thy brother as thy ſelf.*

One Kingdom riſeth up againſt another, the ſervant againſt his Maſter, the wicked ſon diſdaineth his father. All which fell upon man when God curſed the earth: For, perfect love was taken from amongſt them, and the ſpirit of malice came amongſt them, to the intent they might be alwayes at variance, and one weed out another, and ſo muſt be, and ſhall be unto the end. Anſwer me, why turned God Adam *out into the earth.*

A. Becauſe he had tranſgreſſed the Laws to be kept in Paradiſe.

..... *It is true. Then* Adam *offending, received puniſhment for his offence, in that he was turned out into the earth. If he had been turned out to a bleſſed place, then can you not aptly ſay he was turned out, for he that is turned out goeth to diſhonour: Even ſo* Adam, *from innocency through his fall, was turned out to corruption into a priſon prepared for him before, if he offended. God (my brother) knew he would offend: he knew alſo how to diſhonour him.* If.

As Jeſus Chriſt brought all bleſſedneſſe, and comfort into the world: So did Adam, *accurſed, bring all miſery and wretchedneſſe into the world, and in* the ſame *inſtant, when* Adam *was expelled; The Lord ſuffered the earth to be accurſed for* Adams *ſake, and* then, ſaid the Lord theſe things, and gave unto the world her time: and placed over her *Keepers, Watch-men, and Princes, for years, moneths, and dayes: [I am eaſie, you may underſtand my rule.]*

Note. In the ſame inſtant. Angelicall Watch-men, Keepers, Princes of the earth.

A. Note, All this was anſwered by a voyce, as concerning my queſtion, or doubt heretofore expreſſed.

.....*After this, a great pauſe was uſed: In which time in my minde, I diſcourſed of the Miniſtery Angelical, not all to have been committed to their charge with their Creation, but afterward in divers times, divers offices, both toward God and man.*

A voyce. ..... *To morrow morning I will meet you here the third hour.*

Δ. The third hour after the Sun riſing mean you?

A voyce. ..... *I.*

Δ. Let us hartily thank the Lord and praiſe him alwayes: His Mercy and Grace be upon us, now and ever. *Amen.*

Fryday, *Julii* 13. *Mane hora* 7. † *Cracoviæ.*

Δ. *Oratione Dominica finita*, &c.

Δ. At the firſt looking, *E. K.* ſaw the Curtain uſual to appear, and ſomewhat plighted, and ſhortly.

A voyce. ..... *Read that you have done.*

Δ. I read hitherto that was written.

E. K. Now they appear, the Curtain being drawn away: But the round Table, or Globe appeared not.

E. K. Now they have drawn the Curtain over them again.

Δ. Bleſſed be they that are come in the name of our God, and for his ſervice.

E. K. Now they appear, and the Table, or Globe with them.

Ile. ..... *The reſt.*

Δ. In the name of Jeſus, and for his honour.

OD	*And*	Od.
FARGT	*the dwelling places,*	Gad. Farg t.
BAMS	*Let them forget*	Bams
OMAOAS	*their names,*	O ma oas.
CONISBRA	*the work of man*	Co nis bra.
OD	*and*	Od.
AUAVOX	*his pomp:*	A ua vox.
TONUG	*Let them be defaced*	g dg. To nug.
ORSCATBL	*his buildings,*	Ors cat bl.
NOASMI	*let them become*	No aſ mi.
TABGES	*Caves*	Tab ges.
LEVITHMONG	*for the beaſts of the field*	Levith mong.
UNCHI	*confound*	Ki. Un chi.
OMPTILB	*her underſtanding*	Omp tilb.
ORS	*with darkneſſe,*	Ors.
BAGLE	*for why?*	Bagle.
MOOOAH	*it repenteth me*	Mo o ah.
OLCORDZIZ	*I made man*	Ol cord ziz.

LCA-

L C A P I M A O	*one while*	L ca pí ma o.
I X O M A X I P	*let her be known,*	Ix o máx ip.
O D C A C O C A S B	*and another while*	Od ca có casb.

Gab. ..... *Move not, for the place is holy.*

E. K. All is covered.

E. K. Now it is open.

G O S A A	*a ſtranger,*	Go ſa a.
B A G L E N	*becauſe*	Baglen.
P I I	*ſhe is*	Pi i.
T I A N T A	*the bed*	Ti án ta.
A B A B A L O N D	*of an harlot*	A bá ba lond. gt, or dgt.
O D F A O R G T	*and the dwelling place*	Od fa orgt. lotch, or loch.
T E L O C V O V I M	*of him that is fallen.*	Te lóc vo v im. yax
M A D R I I A X	*O you heavens*	Má dri iax.
T O R Z U	*ariſe,*	Tor zu.
O A D R I A X	*The lower heavens*	O ádriax. ka.
O R O C H A	*underneath you*	O ro cha.
A B O A P R I	*let them ſerve you,*	A bo a pri.
T A B A O R I	*Govern*	Tabá o ri.
P R I A Z	*thoſe*	Priáz.
A R T A B A S	*that govern,*	Ar ta bas. dir
A D R P A N	*Caſt down*	A dr pan.
C O R S T A	*ſuch as*	Cor ſta.
D O B I X	*fall,*	Dobix.
Y O L C A M	*bring forth*	Yol cam.

E. K. Now the Curtain is drawn.

P R I A Z I	*with thoſe*	Pri á zi.
A R C O A Z I O R	*that encreaſe,*	Ar co a zior.
O D Q U A S B	*and deſtroy*	Od quasb.

Q TING	*the rotten*	dg Q ting.
RIPIR	*No place,*	Ri pír.
PAAOXT	*let it remain*	Pa a oxt.
SAGACOR	*in one number.*	Kor Sa gá cor.
VML	*Adde*	Vm l.
OD	*and*	
PRDZAR	*Diminiſh*	Pur Prd zar.
CACRG	*until*	cúrg Ca crg.
AOIVEAE	*the Stars*	A oi vé ae.
CORMPT	*be numbred;*	Cormpt.
TORZU	*ariſe,*	Tor zu.
ZACAR	*Move*	Zacar.
ODZAMRAN	*and appear*	Od zamran.
ASPT	*before*	Aſpt.
SIBSI	*the Covenant*	Sib ſi.

E. K. Now he hath drawn the curtain again.

BUTMONA	*of his mouth,*	But mo na.
DS	*which*	Ds.
SURZAS	*he hath ſworn*	Sur zas.
TIA	*unto us*	Tia.
BALTAN	*in his Juſtice.*	Balta n.
ODO	*Open*	Odo.
CICLE	*the myſteries*	Cicle.
QAA	*of your Creation,*	Qá a.
OD	*and*	Od.
OZAZMA	*make us*	Ozazma.
PLAPLI	*partakers*	Pla pli.
IADNAMAD	*of undefiled knowledge.*	Iad na mad.

The firſt Aire, is called —— Lil.
The ſecond —— Ari.
The third —— Zom.
4 —— Paz.
5 —— Lit.
6 —— Maz.
7 —— Deo.
8 —— Zid.
9 —— Zip.
10 —— Zax.
11 —— Ich ik.
12 —— Loe.
13 —— Zim.
14 —— Uta.
15 —— Oxo.
16 —— Lea.
17 —— Tan.
18 —— Zen.
19 —— Pop.
20 —— Chr kar in palato
21 —— Aſp. very much.
22 —— Lin. .....
23 —— Tor.
24 —— Nia.
25 —— Uri.
26 —— Des.
27 —— Zaa.
28 —— Bag.
29 —— Rii.
30 —— Tex.

There is all ——
Now change the name, *and the Call is all one.*
Note.
How this One Call may ſerve the 30.
A. Bleſſed be he who onely is alwayes one.
A. I take theſe names to be as *primus, ſecundus, tertius*, and to 30.
A voice. .. .... *Not ſo, they be the* ſubſtantial names of the Aires.
A. It was ſaid they had no proper names; but were to be called, O thou of the firſt Aire, O thou of the ſecond, *&c.* I pray you reconcile the repugnancy of theſe two places, as they ſhould ſeem.

E. K. The Curtain is opened.

E. E. Now *Gabriel* ſtandeth up.

Gabr. .....*Thus hath God kept promiſe with you, and hath delivered you* the keyes of his ſtore-houſes: *wherein you ſhall find,* (*if you enter* wiſely, humbly, *and* patiently) *Treaſures more worth than the frames of the heavens.*

But yet is not Auguſt *come: Notwithſtanding the Lord hath kept his promiſe* with you before the time. *Therefore, Now examine your Books, Confer* one place with another, and learn *to be perfect for the practice and entrance.*
God his promiſe fulfilled before *Auguſt.*

See that your garments be clean. Herein be not raſh: Nor over haſty; For thoſe that are haſty and raſh, and are lothſomely apparelled, may knock long before they enter.
Counſel for preparation.

There is no other reading of the Book, but the appearing of the Miniſters and Creatures of God: which ſhewing what they are themſelves, ſhew how they are conjoyned in power, and repreſented formally by thoſe letters.
The reading of the Book.
The letters.

E. K. Now he taketh the Table, and ſeemeth to wrap it up together.

A. Seeing I have moved the doubt of *their names* I pray you to diſſolve it.
Gab. ..... *You play with me childiſhly.*
A. I have done.
Gab. .,.... *Thinkeſt thou that we ſpeak any thing that is not true?*
Thou ſhalt never know the myſteries of all things that have been ſpoken.
The myſteries of this Book Dwell together.
If you love *together,* and dwell together, *and in one God; Then the ſelf-ſame God will be merciful unto you: Which bleſſe you, comfort you, and ſtrengthen you unto the end. More I would ſay, but words profit not. God be amongſt you.*

E. K. Now they both be gone in a great flame of fire upwards.

A. Laudibus

℧. Laudibus te celebrabo Domine Deus quoniam non prævaluerunt Inimici mei ſuper me. Domine exercituum clamavi ad te, & tu ſalvaſti me, Convertiſti dolorem in gaudium mihi, diſſolviſti luctum meum & circumdediſti me lætitia. Miſericordias tuas in æternum cantabo. Notam faciam veritatem tuam in vita mea. Os meum narrabit Juſtitiam tuam omni tempore beneficia tua: certè non novi numerum. Sed Gratias agam donec mors rapiat, tibi pſallam quamdiu fuero. Laudem tui loquetur os meum: & omne vivens celebret nomen tuum Sanctum, in perpetuum & ſemper. Laudate Dominum, O vos Angeli ejus, potentes virtute facientes juſſus ejus, obedientes voci verbi illius. Collaudate Deum Univerſi exercitus ejus, Miniſtri ejus qui facitis voluntatem ejus. Omne quòd vivit laudet te Domine, *Amen.*

Rolandus pene me tuus.

1584. Remember that on *Saturday*, the fourteenth day of *July*, by the *Gregorian* Calender, and the fourth day of *July*, by the old Calender, *Rowland* my Childe (who was born Anno 1583. *January* 28. by the old Calender) was extreamly ſick about noon, or midday, and by one of the Clock ready to give up the Ghoſt, or rather lay for dead, and his eyes ſet and ſunck into his head, *&c.*

I made a vow, if the Lord did foreſee him to be his true ſervant, and ſo would grant him life, and confirm him his health at this danger, and from this danger I would (during my life) on Saturdayes *eat but one meal*, &c.

Remember on *Wedneſday* night the eighteenth of *July*, as I walked alone about nine of the Clock in the evening, in the Chamber before my Study, (above) in divers places of that Chamber appeared flaſhes of fire, and did not lighten abroad.

Munday, *Julii* 23. *Mane Circiter* 8. † Cracoviæ.

Oratione Dominica finita.

℧. I read *Mapſama* his firſt words of the book to be prepared of 48 leaves to be ſilvered, and would gladly know what I was now to do. By and by at the firſt looking into the ſtone.

E. K. There appeared ten Pikes, all black on the ground in a Circle as it were, and 1 in the middle, a great Pike, ſtanding up. And *Vera, falſis, falſa*, ſeemed to be written in the middle of that Circle, ſomewhat blacker then all the reſt, which ſeemed to be as new molten Pitch.

A voyce. ..... *Qui non in 7. vivant in undecimo.*

℧. I made a ſhort diſcourſe to God of my ſincere, and juſt dealing, hitherto of the book of *Enoch*, written, of the book to be ſilvered, how hardly *I* can get it performed to my contentment: (the books being laid on the Table, that of *Enoch*, and that as it were ſilvered) *&c.* I craved therefore the expoſition of this dark ſhew, and as yet nothing pleaſant, or plain: My conſcience is clear, and I truſt in the Lord his mercies.

E. K. After this appeared a man all black, naked all over.

..... *O thou that art juſt, and haſt a clear conſcience, anſwer me.*

℧. In the name of Jeſus.

Be gone. ..... *Who commanded thee to be gone?*

..... I take the Commandment to have been from God.

..... *Thou haſt broken the Commandment of God.*

℧. I can in no caſe yield thereunto.

..... *Tou have diſhonoured the Lord: which is juſt in the bottom of his own breaſt, and gave you warning, and commanded you to go: which is the Lord of Heaven and Earth.*

May 21. *Mane. Et à Meridie per* Mapſama. ... 27. *Junii, per AVE.*

℧. O Lord, my firſt charge was in theſe words: Thou ſhalt go from hence *with him to the Emperour:* It was alſo ſaid that he ſhould make proviſion for this one voyage, and for the reſt God had provided. So that ſeeing I was to go with him, and he hath not yet provided (doing what he can) what ſhall I ſay, or do?

..... *True it is, thou haſt had the victory, and thou, and thy Children have taſted mercy. Thou art one of thoſe, that when I command thee to leave nothing with life, yet thou ſaveſt the fatlings to offer before him that abhorreth ſuch ſacrifice.*

℧. Lord, I know no ſuch act of mine: The Lord be mercifull to me. For when it ſhould come to ſuch a caſe, God knoweth, I would ſpare none.

..... *O thou juſt man [ſhaking his head] thou art become a* Saul.

..... *Wherefore did God (anſwer me) take the Kingdom out of* Saul *his hands?*

℧. It appeareth in the Bible, becauſe obedience was better then ſacrifice.

Reg. 1. cap. 15. ..... *Even ſo, if thou hadſt been obedient, thy obedience had been regarded. But I ſay unto thee, the Lord oweth thee nothing for thy labour: he hath payed thee to the uttermoſt.*

As

As for Lasky, *I will* give him over to the ſpirit *of errour: and he ſhall become more poor, ſo that his own Children ſhall deſpiſe him.* A. L. His plague threatned.

But it ſhall not come to paſſe in theſe dayes: For I will keep my promiſe with you. *You do the Commandment of Princes, and Lords, and Maſters: But when the God of Juſtice (without your deſert) entertaineth you, and placeth you, and dwelleth amongſt you, (which is able to give you all things) commandeth you to go, and that for your own profit, you think it nothing to offend him.* Δ. O moſt merciſull and juſt God.

But true it is, That, Obedience pleaſeth the Lord for thererin, his Creatures glorifie him moſt. All Worſhip, all Honour, all Love, all Faith, all Hope, all Charity, all the knitting together of the Heavens conſiſteth in Obedience. *For if you had been obedient, the very ſtones* of the earth ſhould have ſerved your neceſſity. *For the Lord will not be found a lyar.* Obedience.

Δ. O Lord, be mercifull to me: I could not do thy Commandment in going without *A. Laskie*, and him I was not able to cauſe to goe without proviſion: And to our judgement he ſeemeth marvellouſly to be carefull to make proviſion: but ſtill he hath hinderance.

..... Thou (hearеſt thou?) the Lord forgiveth thee: but from henceforth, he commandeth thee that thou open not the ſecrets and the judgements, which the Lord ſhall open unto thee of the times to come, unto Laskie. *Dee*, Is pardoned. No more ſecrets of God to be opened to *A. L.*

Δ. I pray you to ſay ſomewhat unto us, as concerning this book to be ſilvered: Elſe what ſhall I do, if I have not direction herein, the caſe being ſo hard.

..... As concerning the book, when thou art at the end of thy journey it ſhall be told.

Δ. Miſericordias Domini in æternum Cantabo, *Amen.* Hallelujah. *Amen.*

Tueſday, *Julii* 31. *Mane hora* 7. † Cracoviæ.

Oratione Dominica finita, & variis ejaculationibus factis tam ad Gabrielem, *quam* Nalvage, Ave, Mapſama, *&* Ilemer, *quàm maximè ad Deum ipſum pro ſuo lumine, auxilio & protectione: tam in ipſa actione quàm itinere præſenti, futuro, verſus aulam* Cæſaris.

After a great hour attendance. At length appeared one all naked, black, and about the ſtone a Circle of black.

He ſaid. ..... *Were you not commanded to go after ten dayes?*

Δ. It is true.

..... And what followeth?

Δ. I appeal unto the mercy of the higheſt, for that I have not offended upon wilfulneſſe.

..... Say what followeth.

Δ. It followeth that we may drink of a Cup, which we would not, *&c.* And alſo we were willed to provide for this journey, which proviſion onely now is made for us two, and not yet for *A. L.* himſelf.

..... Thus ſayeth the Lord, I have ſtretched out my hand, and you have hindred me. I have brought things unto their courſe, but you have thruſt your ſelves between. When I appointed you 10 *dayes, did I not alſo tell you that the earth was mine.* 10 Dayes. *Am not I the God of heaven and earth, by whom you breath. The ſame which alſo forſaketh not my people in the time of need. I have opened my wings, but you have refuſed my cover.*

I have brought in madneſſe into the houſe of the *unjuſt, but you have prevented my judgement.* Δ. *Forte.* Madneſſe procured in the K. and he is now recovered.

And becauſe you have done ſo, and have truſted more in the mallices of the world then in my power.

[Δ. Lord we have not done ſo: to our knowledges.] Δ. A ſcourge to follow unto us: Lord be merciful!.

..... *Therefore ſhall you drink of a Cup that you would not: but it ſhall not fall in theſe dayes, but in the dayes to come.*

Moreover, [*E. K.* The fire cometh out of his mouth as he ſpeaketh.]

..... *If you go, it is: if you go not, it alſo ſhall be.*

[Δ. Make that dark ſpeech plain, for I need you not.]

Δ. We were willed to go, but with this condition, that *Laskie* ſhould make proviſion:

.....I have not ſealed this ſin unto thee [Δ.] *but yet I have meaſured out a plague, and it ſhall light upon you all. But unto* Lasky *I have ſealed it, and it ſhall be heavy.* A. L.

E. K. Doth not *A. L.* uſe all the means he can for proviſion making.

..... *The time ſhall come when I am, and will appear unto thee in a Viſion, and of ſeven Rods thou ſhalt chuſe one, unto you both I ſpeak: For I will not let paſſe my diſhonour unpuniſhed, neither will I ſell my name like an hireling.*

Notwithſtanding, in the midſt of my fury I will be mercifull unto you, when you think I have forſaken you, then ſhall the Rod break in pieces.

Δ. Lord

A. Lord deal with us, as we have juſt cauſe to put our truſt in thee, not onely in the principal ſtate of our ſalvation, but alſo in this Action.

..... You go: I will not forſake you. *And what I have ſaid, that I have ſaid. And it is a living ſpirit, and ſhall bear witneſſe of it ſelf. For, great is the God of Hoſts in power, and in all his works, and words moſt juſt.*

A. Lord, is it thy will that we ſhall go before this *A. L.* toward *Prage?*

..... *If you tarry* it is, *and if you go*, it ſhall be.

A. Lord make that plain unto us?

Thus ſayeth the Lord, if you tarry, it is *becauſe I am, which am ſtrength, and triumph againſt mine enemies, and ſo againſt the enemies of thoſe that put their truſt in me: And* ſhall be, *becauſe I am juſt, and becauſe it is.*

For, that I am, I am, and my ſpirit is juſtice and truth: which before, was, is, and ſhall be, and after, world without end.

A. Lord, ſhew s the light of thy countenance, and be not wrathfull againſt us any longer, be a comforter unto us in our journey to be undertaken.

..... *Move me not, for I am gone.*

E. K. He is gone.

A. Miſericordia Domini ſit ſuper nos, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

ANNO 1584.

On *Wedneſday* the firſt day of *Auguſt*, at afternoon (*hora* 3.) we entred on our journey toward *Prage*, in the Kingdom of *Beame*, whither we came on thurſday ſevenight after, by three of the Clock, that is exactly in eight dayes.

We came by Coach, I, *E. K.* and his brother, and *Edmond Hilton*, ſo that we came to *Prage* Auguſti 9. by the new Calender: but by the old *July* 30. two dayes before *Auguſt* the old Calender.

Miſerere Noſtri Deus Noſter neque in eternum iraſcaris nobis.

PRAGE 1584.

Auguſti 15. *Wedneſday*, we began on the day of the aſſumption of the bleſſed Virgin *Mary*: in the excellent little Stove, or Study of D. *Hageck* his houſe lent me, by *Bethlem* in old *Prage*: Which Study ſeemed in times paſt (Anno 1518.) to have been the Study of ſome Student, or A-- skilfull of the holy ſtone: a name was in divers places of the Study, noted in letters of Gold, and Silver, *Simon Baccalaureus Pragenſis*, and among other things manifold written very fairly in the Study (and very many *Hieroglyphical* Notes *Philoſophical*, in Birds, Fiſhes, Flowrs, Fruits, Leaves, and ſix Veſſels, as for the Philoſophers works) theſe verſes were over the door.

Immortale Decus par gloriaque illi debentur
Cujus ab ingenio eſt diſcolor hic paries.

And of the Philoſophers work (on the South-ſide of the Study) in three lines, uppermoſt was this written.

Candida ſi rubeo mulier nupta ſit marito: Mox complectuntur, Complexa concipiuntur. Per ſe ſolvuntur, per ſe quandoque perficiuntur: Ut duo quæ fuerant, unum in corpore fiant: Sunt duæ res primo, Sol cum Luna, tamen in imo, Confice, videbis, fit ab hiis lapis quoque Rebus.

Lunæ potentatu, peregit Sol Rebis actu: Sol adit Lunam per medium, rem facit unam. Sol tendit velum, tranſit per ecliptica Cœlum: Currit ubi Luna recurrit hunc denuo ſublima. Ut ſibi lux detur, in ſole quæ retinetur. Nec abiit vere, ſed vult ipſi commanere: illuſtrans certe defunctum corpus aperte: Si Rebus ſcires, quid eſſet tu reperires. Hæc ars eſt cara, brevis, levis atque rara. Ars noſtra eſt Ludus puero, labor mulierum; ſcitote omnes filii artis hujus, quod nemo poteſt colligere fructus noſtri Elixiris, niſi per introitum noſtri lapidis Elementati, etſi aliam viam quærit, viam nunquam intrabit nec attinget. Rubigo eſt Opus, quod fit ex ſolo auro, dum intraverit in ſuam humiditatem. And ſo it ended.

MYSTE-

MYSTERIORUM PRAGENSIUM
Liber Primus, Cæſareuſque, Anno 1584.
Stylo Novo.

Auguſti 15. *incœptus ad Omnipotentis Dei Laudem, Honorem, & Gloriam.* Amen.



Δ. Ieri poteſt, quod anni 1588, & aliorum ſupputatio, initium ſuum habent ab ipſa die Paſſionis Chriſti vel Aſcenſionis in Cælum. Atque hac ratione, 33, vel 34. anni plures conſiderari debent: quia tot annorum Chriſtus erat tempore ſuæ paſſionis, vel aſcenſionis: Addas igitur annis 1588, 34. & inde emergunt anni 1622. atque iſte numerus propius accedit ad tempus annorum diluvii & Arcæ, cujus ſimilitudinem fore circa ſecundum Chriſti adventum Scripturæ docent: *Conjectura lévicula.* *Nota de Annis 88.*

Vel, cum poſt creatum Adamum, Anno Mund. 1655, Diluvium Aquæ, omnia deleverit viventia: Poſt Chriſti, (noſtri Adami ſpiritualis) reſtitutionem in Cælum, Anno 1655 (qui erit anno 1688.) expectamus Diluvium ignis, quo omnia ſunt Immutanda: vel Charitatis & ardoris Chriſtiani magnum futurum ſpecimen.

Non faciet Dominus *DEUS* verbum, niſi revelaverit Secretum ſuum ad ſervos ſuos, prophetas. Leo rugiet, quis non timebit? Dominus Deus loquutus eſt: Quis non prophetabit?

Amos, Cap. 3. B.

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

Dico enim vobis, quod multi Prophetæ, & Reges voluerunt videre, quæ vos videtis, & non viderunt: & audire quæ auditis, & non audierunt. *Lucæ 10. E. Matthæi 13. B.*

Chariſſimi, nolite omni Spiritui credere: Sed probate Spiritus ſi ex Deo ſint: quoniam multi pſeudoprophetæ, exierunt in mundum. In hoc cognoſcitur Spiritus Dei. Omnis Spiritus qui confitetur Jeſum Chriſtum in carne veniſſe, ex Deo eſt, *&c. Johannes Epiſtola 1. Cap. 4. A.*

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

Paulus ad Corinthios, Epiſtola; 1 Cap. 1. b.

Gratias ago Deo meo ſemper pro vobis, in gratia Dei, quæ data eſt vobis in Chriſto Jeſu, quod in omnibus divites facti eſtis in illo, in omni verbo & omni ſcientia (ſicut teſtimonium Chriſti confirmatum eſt in vobis) ita ut nihil vobis deſit in ulla gratia, Expectantibus *revelationem Domini noſtri Jeſu Chriſti, qui &* confirmabit vos *uſque in finem ſine crimine, in die Adventus domini noſtri* Jeſu Chriſti. Fidelis Deus per quem vocati eſtis in Societatem Filii ejus Jeſu Chriſti Domini noſtri, *&c.* *Societas Jeſu.*

Δ. Noto Revelationem & adventum Chriſti ſecundum: deinde confirmationem quæ reſpicit alium adhuc finem temporis: *unde de Regno Chriſti hic in terris*, ſecundum Joannis Apocalypſim, videri poſſit hic locus aliquem præbere guſtum, *&c.*

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

Quæ ſtulta ſunt mundi, *elegit* Deus, ut confundat ſapientes: & infirma mundi elegit Deus ut confundat fortia: & ignobilia mundi, & contemptibilia *elegit* Deus, *& ea quæ non ſunt* ut ea quæ ſunt deſtrueret, ut non glorietur omnis caro in conſpectu ejus. Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis ſapientia à Deo, & Juſtitia, & Sanctificatio & Redemptio. Ut, quemadmodum ſcriptum eſt. Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios, Epiſt. 1. cap. 2. C.

Nobis autem revelat Deus per Spiritum ſuum : Spiritus enim omnia ſcrutatur, etiam profunda Dei, *&c.* Vide præcedentia & ſequentia in eodem capite.

Pragæ. Prima Actio, *Anno* 1584.

Wedenſday, *Auguſti* 15. *Mane horam circiter* 9.

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

Anon after E. K. his looking into the Shew-ſtone, he ſaid, I ſee a Garland of white Roſe-buds about the border of the Stone : They be well opened, but not full out.

△. The great mercies of God be upon us : and we beſeech him to increaſe our faith in him, according to his well liking.

E. K. Amen.

E. K. But while I conſider theſe buds better, they ſeem rather to be white Lillies.

△. The eternal God of his infinite mercies, wipe away our blackneſſe and ſins, and make us pure, and whiter than Snow.

△. 72 Angels. *E.* K. They are 72 in number : ſeeming with their heads (*alternatim*) one to bend or hang toward me, and another toward you. They ſeem alſo to move circularly toward the Eaſt : but very ſlowly. In the middeſt of this Circle, appeareth a little fire, of the colour of yern, hot; ready to melt : from which fire to every one of the ſaid lillies, is a fiery beam extended; whi h beam toward the end, is, of more whitiſh fiery colour, than it is near the center.

A voice..... *E. K.* A voice cometh ſhouting out from the Lillies, ſaying, Holy, Holy, Holy : and all the lillies are become on fire; and ſeem to tumble into that fire. And now they appear again diſtinctly, as before : And the fire remained in the center ſtill : and the emanation of beams, came from it, ſtill to the foreſaid lilly buds.

E. K. I hear a ſound, as though it were of many waters, poured or ſtreaming down in the clifts of great Rocks and Mountains : The noiſe is marvellous great, which I hear coming through the Stone : as it were of a thouſand water-mills going together.

A voice..... *Eſt.*

Another voice..... Seemeth to pray over, *& quo modo eſt.*

A voice..... *Male & in ſummo : & menſuratum eſt.*

E. K. I hear a great roaring, as if it were out of a Cloud, over ones head : moſt perfectly like a thunder.

Another voice..... *The Seal is broken.*

△. *Vide Apocalypſeos, cap* 16. *ſed videtur quod non ſequenter ordine, veluti quis ex textu judicaret; Aſt non aſſeritur hîc effuſam eſſe etiamſi ſæpe & olim vindicatum requirebant illi qui ſub altari ſunt : nondum illis erat conceſſum, &c. Sic hic dici poteſt.*

Another..... *Powre out the ſixth Viol I that the earth may know her ſelf* [Viola Sexta.]

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

E. K. Now I ſee beyond like a Furnace-mouth, as big as 4 or 5 Gates of a City. It ſeemeth to be a quarter of a mile off : out of the Furnace-mouth ſeemeth a marvellous ſmoke or ſmother to come. By it ſeemeth to be a great Lake of pitch : and it playeth or ſimpreth, as water doth, when it beginneth to ſeethe. There ſtandeth by the pit,

pit, a white man, in a white garment tucked up: his face is marvellous fair; he ſaith very loud.

A white ſpiritual Creature..... *Aſcend.*

E. K. Now there cometh out of the Lake, a thing like a Lion in the hinder parts, and his fore part hath many heads, of divers faſhions: and all upon one trunk of a neck. He hath like feathers on his neek. He hath 7 heads: Three on one ſide, and three on another, and one in the middle: which branch from the neck is longer than the other, and lieth backward to his taile-ward. The white man giveth him a bloody Sword: and he taketh it in his forefoot.

The white man tyeth this Monſter his 4 legs with a chain, that he eannot go, but as one ſhackled, or fettred. Now he giveth the Monſter a great hammer, with a ſeal at that end where the hammer ſtriketh, and the other is faſhioned like a hatchet.

The white man ſaid..... *A horrible and terrible beaſt.....*

E. K. This the white man ſaid with a loud cry.

A voice out of the little fire..... *Seal him, for* two years of the Seven: *For, ſo long is his power.*

The Stars, with the Earth, even to the third part, are given unto thee: The fourth part thou ſhalt leave untouched.

E. K. The white man taketh the hammer, and ſtriketh him in the forehead of that head which is in the middle, and lieth down backward toward his taile.

E. K. Now all this viſion is vaniſhed away. The Stone is clear.

E. K. Now *Madimi* appeareth, and ſhe ſeemeth to be bigger than ſhe was.

Madimi. ..... *The bleſſing of God the Father, the Son, and (in the Father and the Son) of the Holy Ghoſt, in power and comfort reſt upon you, take hold of you, and dwell with you, that you may be apt to receive the comfort of my childiſhneſſe? and the reward of ſuch Innocents, as my voice beareth witneſſe of. You both, the Spirit of God, ſalute you: which alwayes comforteth the Juſt, and is the ſtrength and ſtay of ſuch as are Elected: of whom it is ſaid,* Mittam illis Angelum, in Adjutorium.

Δ. Are you *Madimi* (in the name of Jeſus) that I may ſo note of you?

Mad. ..... *I am* Madimi, *and of that order, wherein the wonders of God are wrought* with power, *with you, as my words are: with my ſelf, as my creation is.* Madimi *eſt ex ordine poteſtatum.*

*Lo, as I have often * promiſed you, ſo in the time of your neceſſity and grief, I viſit you.*

Δ. Thanks be to the Higheſt. * *Vide* 26. *Junii.*

Mad. ..... *Not as the friends of the world do, but as a comforting ſpirit: exalting the ſervants of God, and cheriſhing them with celeſtial food: But my mother is at hand, which openeth unto thee, the will of God. Believe me, many are the woes of the world, and great are the ſorrows that are to come: For the Lord prepareth his Rain-bow, and the witneſſes of his account: and will appear in the heavens to finiſh all things: and the time is not long.* Mater Madimi. The Rainbow. *Apocalipſ.* 4.

Bleſſed are thoſe that believe; for faith ſhall flee from the Earth, and her dwelling places ſhall be in caves, and unknown mountains, and in parts of the Earth which the Lord hath kept ſecret for ſuch as ſhall triumph and rejoyce in the Judgement to come. Faith ſhall hardly be found on the Earth.

1. *Wo be to women great with child, for they ſhall bring forth Monſters.*

2. *Wo be unto the Kings of the Earth, for they ſhall be beaten in a Mortar.*

3. *Wo be unto ſuch as paint themſelves, and are like unto the Prince of pride; for they ſhall drink the blood of their neighbours, and of their own children.*

4. *Wo be unto the falſe preachers, yea ſeven woes be unto them; for they are the teeth of the Beaſt.*

He that hath ears, let him hear. Seven Woes.

5. *Wo be unto the Virgins of the Earth, for they ſhall diſdain their virginity, and they ſhall become Concubins for Satan, and deſpiſe the God of Righteouſneſſe.*

6. Wo be unto the Merchants of the earth, for they are become abominable: Behold, they are become the ſpies of the earth, and the dainty meat of Kings. But they are fooliſh: Yea, they ſhall fall into the pit that they have digged for others.

Mater Madim *7. Wo be unto the books of the earth, for they are corrupted; and are become a wraſting ſtock, and firebrand to the conſcience.*

Stay a ſeaſon, for my mother cometh.

Δ. We read over the premiſſes, and ſo conferred of the verity and weight of them. And all this while *Madimi* ſtood ſtill in E. K. his ſight (as E. K. told me:) But becauſe we were willed to ſtay, I moved no queſtion: but wiſhed to have ſome underſtanding, how my wife and children (at *Cracovia*) did. Hereupon *Madimi* ſaid as followeth.

My wife tempted to deſtroy her ſelf. Mad..... *Hear what I ſay unto thee* [Δ.] *The King of darkneſſe whetteth his teeth againſt thee, and rampeth with great rage to overwhelm the world upon thee: And he ſeeketh the deſtruction of thy houſhold, and thereby thy overthrow: The life of thy Children; yea, he tempteth thy wife with deſpair, and to be violent unto her ſelf.*

Δ. Why with deſpair?]

..... *But his lips are ſealed, and his claws made dull: that when he would bite he cannot: And where he ſcratcheth the bloud followeth not.*

Madami, my friend. *But hear what* thy friend *ſayeth unto thee: Both in her ſelf, and by him that moveth her to ſpeak; As thou art the ſervant of the God of victory, ſo ſhalt thou triumph in the God of* ſtretchforth and Conquer. Δ. Madzilodarp.

This name of God is in the 26th. principall Call, beginning *Iis vinial pait. Salman Ealt, &c.* *Thy wife, thy children, thy ſervants, and more then that, ſuch as favour thee, even the coverings of thy houſe; are under the protection and defence of ſuch as are of power: againſt whom, neither the rage of ſuch as raign, neither the fury of Authority (though it hath the help of Satan) can prevail. For why? God hath care over thee: But thy faith is ſowewhat lower. Take heed of Satan, he will* joyn *himſelf* unto thee. *But beware of him. For, ſin* keepeth back *the power of God, which is oftentimes* deferred *for another ſeaſon: Yea, even for the wickedneſſe of one Soul.*

Satan his Traiterous inſinuation to be taken heed of.

A. L. Lasky, *I look for, but I ſee not: Behold, I wraſt my eyes after him, and cannot finde him. Peradventure he hath hid himſelf behinde ſome Mountain, or is crept into a Cave: for he appeareth not.*

Δ. I beſeech you, what is the cauſe thereof? Is he not gone from *Cracovia?*

Mad..... *Sin is the greateſt Mountain, and he rejoyceth when he pleaſeth himſelf: and in the fury of his fleſh creepeth into a Cave from us.*

At one inſtant *Madimi* ſeeth all the world over. *Lo, I look for him, and cannot ſee him, yet ſee all the world over, It is a ſign that God is not with him.*

Δ. I beſeech you, is he not gone from *Cracovia* yet?

Mad..... *I tell thee, I ſee him not; I can ſay nothing of him.*

Δ. Lord, our coming hither was to come with him.

Mad..... *Therefore brought I thee hither,* that thou ſhouldſt not tarry with him. *Knoweſt thou not that God is marvellous in his works? Haſt thou not heard of his ſecret judgements? If thou haſt, Think he hath care over thee.*

My wife, children, and houſhold muſt be moved to *Prage.* *For alſo, thy wife and children, and the reſt of thy houſhold* muſt be moved hither.

Δ. When, I beſeech you?

Mad..... *Let that be my charge to anſwer thee.*

E. K. Now here appeareth a little fire like the ſame, which appeared before: but it hath no beams from it, as it had before.

Mad..... *Hic & hæc, eſt Mater mea.* [*E. K.* Pointing to the fire.]

Mater Madimi. *E. K.* She falleth down on her face proſtrate: Now ſhe riſeth again. This fire entreth into her mouth, ſhe is waxen of higher ſtature then ſhe was, ſhe hath now three faces.

Trinity. Δ. Now it is the vertue of the Trinity in her ſo repreſented.

Mad..... *I. And I have a few things to ſay, and I ſay.*

E. K. I hear a marvellous noiſe, as of many Mountains falling.

K. Mad..... *Ariſe, and believe. The time is come, that of the fooliſh I will make the wiſe. And of ſuch as are* ſinfull men, *my anointed*: if *they encline their ear unto my voyce.*

E. K. The noyſe is marvellous: And which of the mouths doth ſpeak, I cannot diſcern.

Mad.

Mad. ..... *Firſt, thou ſhalt write unto* Rodulphus, *as I ſhall enſpire thee. Then ſhalt thou go unto him, ſaying, That the Angel of the Lord* hath appeared *unto thee.* —— RODOLPHUS.

[E. K. A great noyſe ſtill.]

And rebuketh him for his ſins. [*I never heard any ſuch noyſe: it is as if half the world were ruſhing down an hill.*]

Mad. ..... *If he hear thee: Then ſay unto him,* He ſhall triumph, *Fear thee not.* If he hear thee not: *Say, that, The Lord, the God that made heaven and earth, (under whom he breatheth, and hath his ſpirit) putteth his foot againſt his breaſt.*

Δ. Either E. K. ſpake not this, or I omitted to write it at the firſt. *V.* I. 263.

[E. K. A great noyſe ſtill.]

And will throw him headlong from his ſeat.

Lo, thus (I ſwear unto thee) I will do. If he forſake his wickedneſſe, and turn unto me: His ſeat ſhall be the greateſt that ever was, and the Devil ſhall become his priſoner.

If *Dei Juramentum & Pallium cum* Δ. *de R.*

E. K. There came great flaſhes of fire out of her, and ſo out of the ſtone: and ſuddenly ſhe was in her former ſhape again.

Δ. In the name of Jeſus.

Mad. ..... *Where this voyce entreth, no man hath to ſay: For it is the beginning, ſo it is likewiſe the end.*

Therefore enquire not any more now, but ceaſe: For this is the marvellous beginning of this laſt time. The marvellous beginning of this laſt time.

Δ. All thanks, Laud, Honor, Glory, and Empire be to the Eternal, Omnipotent, and our onely God of Heaven and Earth. *Amen.*

Thurſday, *Auguſti* 16. 1584. *Mane, circiter horam* 8½. † Prage.

Δ. *Precibus finitis,* I propounded, as concerning the book to be prepared for the Angelical writing, *&c.* And becauſe *Mapſama* had dealt about that point: Therefore I required at God his hands, the Miniſtery of *Mapſama* herein: if it were his will.

E. K. Here is *Madami.*

Δ. Bleſſed be the God of Heaven and Earth, who regardeth the ſincere intent of his fily ones.

Mad. ..... *When ſeed time is paſt, who ſoweth his Corn? Or what is he amongſt men that calleth back the Sun a minute? So may it be ſaid of you, which were ſlack in ſowing, and therefore have let paſſe the benefit of time, wherein your ſeed might have multiplied. Behold, your labours are in vain, in reſpect of that you might have received.*

..... *For* Auguſt *is paſt with you the firſt day: And* Mapſama *wanteth, not by himſelf, but through your negligence: whoſe fingers wrought, and made an end of anothers work, which was tied to time.* Mapſama.

Nalvage *was beaten back from you: But you conſider not his conflict, neither thank God for that he hath finiſhed for you: with whom* [Nalvage] *now, you have no power. For the Receiver and Giver for that time, were of time.*

But to the entent that the Heavens may agree, (becauſe they are the light of him, which is the light of his father) I ſay unto thee that thou muſt prepare, of fair, and decent paper, a book. To the entent, that the paper it ſelf may bear witneſſe againſt you: and receive that, which ſhould have been printed in Gold. A paper book to be prepared.

Δ. God he knoweth, and the Heavens, that I did the beſt I could, to have had the book ſilvered.

Mad. ..... *It is ſo: I will bear witneſſe with thee. But where the watch-men ſleep, and do not their duety: Theft taketh place, and the enemies make havock.*

The ſins of Lasky *are not a few; yea, they are ſuch as have brought in the Prince of Thieves, which had prevailed: But God was watch-man at the inner doors.* For, he doubted of thy faith, and laughed God to ſkorn. *But hear the voice of him that ſitteth: Leapers and defiled people uſe not to carve at a Kings Table: for when his Carvers become Leapers, they are not: becauſe they are expelled.*

Even ſo into my Chambers, and ſecret judgements entreth not the Incredulous, Proud, *and* Skornfull *ſinners. But becauſe he became worſe then a Leaper, I baniſhed him out of my Chambers, for I am more then a King.*

Notwithſtanding, becauſe I have ſworn unto thee for him, *I will ſuffer him to be exalted: But in the midſt of his Triumph he ſhall fall, as a* proud *Tree doth, whoſe roots are uncertain.* *Juſjurandum ad Deo, pro* A. L.

And

And becauſe thou haſt believed me, and haſt not murmured againſt me, I will be juſt with thee, And with this Emperour ſhall be thy aboad. *And through thy mouth ſhall ſpring a Cedar-Tree, whoſe top ſhall touch the Moon, and branches cover the beaſts of the field, the birds of the Aire; yea, and a part of the Seas. Becauſe thou haſt taken pains for me, I will deal juſtly with thee, and reward thee.*

Miſericordia Dei ſuper Δ. Cum Imperore Rod. Prophetia de Δ.

The ſons of wickedneſſe are proud, becauſe of their promotion; are ſtout, becauſe of their King-doms and Dominions: But they muſt fall, becauſe their building doth ſtand on * *ſand.*

* *Mathei 7. D.*

Do my Commandment, be not afraid.

New leſſons. New books. *For I have new leſſons to teach thee, and new books to open, ſuch as have been ſealed in the wilderneſſe.*

E. K. She is gone.

Δ. As concerning the Letter to be written unto *Rodolphus*, O Lord, I would gladly know the Argument, and when I ſhould ſend it.

A voyce..... *Incipienti, dabitur.*

Δ. I underſtand this thus: That, when I begin to write it ſhall be inſpired from God, as was ſaid before.

A voyce..... *Ceaſe.*

Δ. Deo Noſtro Immortali, Inviſibili, & Omnipotenti, ſit omnis honor, Laus & Gloria: Nunc & ſemper. *Amen.*

Friday, *Auguſti* 17. *Mane.* † Pragæ.

Δ. Becauſe I would make no delay, for the Letter writing to the Emperour *Rodolphus*, I framed my ſelf to write, beſeeching God that I might ſo write, as might be ſufficient for the purpoſe, *&c.* And thus I wrote as followeth.

Nidem coram Angelorum eſt Providentia. Eccl ſiaſtes, cap 5.

Omnipotentis Noſtri Creatoris (Chriſtianorum omnium Imperatorum fæliciſſime, O *Rudolphe*) tam eſt hominibus incognita illa, quæ cuncta diſponit perficitque *PROVIDENTIA*, rataque ipſa rerum ſeries & coordinatio (à primo ad ultimum) quòd à pleriſque, temerè, fortuito, vel caſu, hoc illove evenire modo, exiſtimentur omnia, quæ extra præterve ſuorum Conſiliorum deſignationes, fieri conſpiciant. Verùm quibus eſt mens Divinæ veritatis lumine colluſtrata, & ad multiplices longiſque intervallis diſtinctas rerum conſecutiones conſiderandas, attentior, evidentiſſimè deprehendent illi quidem, Quæ, quibus præcurriſſe, tanquam cauſas, occaſioneſque neceſſarias, alio priori, & interdum longe diverſiſſimo, tempore, oportuerat. Atque ut varietatem nunc omittam exemplorum, (quæ, ex aliorum hominum inter ſe collatis vitis, conditionibus, factiſque adferre poſſim,) Exemplum ſatis conſpicuum hoc unicum fieri poſſit: Nimirum illa, (incredibilis ferè) quæ inter ſacram Cæſaream Majeſtatem veſtram, & humillimum (in Deo) Mancipium me veſtrum (ex multiplicibus utrinque præcurrentibus occaſionibus) jam quaſi inſtare videtur, In unum (idemque admirandum quid) Combinatio, Divinaque conſpiratio. Ambiverunt me (Juvenem) Illuſtriſſimi Imperatores duo: Victorioſiſſimus ille *Carolus Quintus*, & ejuſdem Frater *Ferdinandus*, veſtræ *Cæſareæ* Majeſtatis Magnificentiſſimus *Avus*. Hic, *Poſonii, Hungariæ*: ille verò, *Bruxellæ, Brabantiæ*. Hic, *An.* 1563. Ille autem, *Anno* 1549. Aſt clementiſſimum Imperatorem *Maximilianum*, *Cæſareæ* veſtræ Majeſtatis Patrem (Immortali glora dignum) jam tum *Hungariæ* coronatum Regem, (invitiſſimo quidem ipſo Tyranno Turcico) eodem in *Poſonio*, eodemque, *Anno* 63. in deliciis habere cœpi: illi: ſque rariſſimas virtutes, cum fideliter colere, tum poſteritati eaſdem reddere commendatiſſimas, opere quodam conabar Hieroglyphico. Quo etiam in labore exantlando, animus mihi præſagiebat, Auſtriacæ * familiæ; alium fore aliquando aliquem, in quo maxima mea ſpes, & publico Chriſtianorum ſtatui, Res, confirmaretur, (vel confirmari poterit,) Optima, Maximaque, Veſtræ igitur Cæſareæ Majeſti, Imperatorum Romanorum (ex Auſtriacorum Principum nobiliſſima familia) mea ætate florentium, *QUARTO*: Adſum, & ego, Triplicis Alphabeti, litera * Quarta. Atque ita adſum, ut me ipſum ad pedes Cæſareæ Majeſtis veſtræ demiſsè oſculandos offeram: plurimùm gaviſurus, ſi qua in re, Chriſtianæ Reipublicæ Imperatori tanto, talique, gratus, utiliſve eſſe potero.

* *Libelli Monadis Hieroglyphicæ Theoremate 20. jam ante 20 annos editi.*

* D Δ ℸ

Superſcriptio erat hæc.

Sereniſſimo ac potentiſſimo Principi ac Domino Domino Rudolpho, *Dei Gratia Romanorum Imperatori ſemper* Auguſto, *ac* Germaniæ, Hungariæ, Bohemiæ, *&c. Regi*, Archiduci Auſtriæ, *Duci* Burgundiæ *Stiriæ* Carinthiæ, *&c. Comiti Tyrolis*, *&c. Domino meo clementiſſimo.*

Veſtræ ſacræ *Cæſareæ* Majeſtati, ſoli, ſi hæc aliquandiu conſtare patiemini (neminique detegere velitis) rem facietis valde neceſſariam.

Pragæ, An. 1584. *Auguſti* 17.

Cæſareæ Majeſtis Veſtræ
Humillimus & fideliſſimus
Clientulus

Joannes Dee.

Munday

Monday, † *Prage, Auguſti* 20. *Mane circa horam* 7.

Δ. *Precibus ad Deum fuſis, ex more noſtro,* &c.

1. I propounded: If the letter written for *Rodolphus*, were as it ſhould be?

2. Secondly, becauſe we were willed to invite the good Angels, for the book writting, I asked how we ſhould invite them?

3. As concerning our wives, and my familly ſending for: I required, when that ſhould be done?

Δ. Quickly apparition was made.

E. K. Here is *Uriel.*

Δ. Welcome be the light of the Higheſt.

VRIEL. ..... *Wo be unto the world: for her light is taken away. Wo, wo be unto man, for the eye of light hath forſaken him. Wo, wo be to the underſtanding of man, for it is led out, with a threefold ſpirit,* * *the ſpirit of errour and ignorance. And wo be unto ſuch as believe not the glorious and ſupereminent light of this Teſtimony: for they are not written with the life, neither ſhall their portion be with the living.*

* *Aliquid deeſt forte.*

The Spirit of Pride.

Thus ſaith he that is a mere ſtone, (*which ſitteth between the ſeat of light and darkneſſe*) *whoſe wings are great, and more than mighty: wherewith he gathereth the Stars, and the powers that hang upon the firmament of the firſt and leſſer light: placing them and* powering *them, in the Spirit of Truth; and through his own power, the power of the word, whereby all things are, and are comprehended: in that he is as well in the heavens of Glory, Chaſtity, and Meſſage, as alſo in places unknown to us.*

This Teſtimony to be believed upon great diſpleaſure elſe

Heavens of Glory, Chaſtity, Angels.

Behold, thoſe that dig into Nature with dull Mattocks, and dull Spades, are ſuch, as of every congeled ſubſtance can imagin, but not judge: are fooliſh, and of the world: whoſe imaginations, are become the inſtruments of vanity, and the piercers of him which is the father of ignorance. Wo be unto them, for their diſputations and doctrines, are dogma's and dull. Wo, wo unto them, for they are ſuch as pleaſe themſelves, and are become fathers to many lewd children: of whom it is written, They are become ſtiff-necked and proud, and the followers of their father. Therefore have I gathered my ſelf together, and am hidden from them; becauſe they are proud and haters of innocency. Theſe teach not unto you a doctrine, neither are you partakers of their Bankets; for the Spirit of God, is plain, pure, and moſt perfect. Theſe breath not upon you, neither are the Ornaments of your Garlands enterlaced by theſe: But by him are you lifted up, that is the God of Juſtice, and the Diſcloſer of his own ſecrets: *and the headlong drawer of things to an end.*

God to us is the Diſcloſer of his own ſecrets.

Therefore believe, and dream not with the world: For the world ſhall periſh, and all her adherents: and ſhall be caſt into the pit of wo everlaſting. Read the Scriptures, and underſtand them: but wreſt them not, with the wicked. Look into the ſimplicity, and nakedneſſe of God his Promiſe.: View the innocency of ſome that received them, And let not the wickedneſſe of thoſe that the Lord made vertuous, go out of your remembrance. But ſo Triumpheth true power, ſo gathereth he himſelf together to diſcomfort the Serpent: O^c the lighteſt he maketh the heavieſt, and of the weakeſt the ſtrongeſt: And in the weakeſt veſſels, worketh he his mercy. And why? Behold, leſt the world, in her proud imaginations, in the ornaments of her pearls, and moſt pretious wits, ſhould brag, ſaying, I can compare with the Lord. Hear my voice, for it is of God. The world bringeth forth no good thing, neither are the doings of man accepted; but where the ſpirit of humility dwelleth. Out of the depth of darkneſſe, hath God made light: And lo, the light is great, and the darkneſſe comprehendeth it not. So, in the weakeſt will he be exalted

Humility.

The Spirit that ſpeaketh unto you, is he that hath a Tower to build, a ſtrong Tower and a mighty; yea ſuch a one, as hath not been from the beginning: No, not from the beginning. Great is the foundation thereof; for, it is of Iron; But greater are her walls; for they are of Diamond. Moſt great are her Turrets; for they are the ſeven Heads, that behold, judge, and gather: And they are made of Truth, the Spirit of Eternity. Unto the laying of every ſtone, are you made privy, And for this Tower are you provided.

Uriel hath a Tower to build &c.

Δ. and *E. K.*

1. *For lo, the firſt hath appeared, and ſhewed himſelf mightily.*
2. *And the ſecond hath redeemed, and overcome Satan.*
3. *And lo, the third appeareth, and ſhall viſibly ſhew the power of God to all Nations.*

Primus Filius Spiritus Sanctus.

For Now cometh the Deſolation of the World, *And the fall of her pride. And this is the laſt Rod that meaſureth, and ſhall be broken:* For it is ſaid, *Now will I hear you* from under the Altar, *Now will I revenge the blood of your brethren.*

Deſolatio de qua Propheta loquutus eſt. Apocalyps. cap. 18. F.

O you ignorant, and of weak faith: Know you not the times that are to come? O you that ſpit out the meat of comfort: yea when it is put lovingly into your mouths. Why are you ſorrowful? Why rejoyce you not, that the God of Juſtice is girded, and hath whetted his ſword, upon a thouſand thouſand Mountains of fire? Why laugh you not the world to ſcorn? and deride her fornication? Weep not upon her; for ſhe is accurſed: Neither wonder at her; for ſhe will be more wonderful.

Yea

△. *Eccleſiaſtes. Tempus eſt tacendi & tempus eſt Loquendi veluti de tranſfiguratione Chriſti* Matth. 17. B. Marc. 9. B Luc 9. B. 12. A. *Conſtat. Et præcipuè* Matthæi cap. 10. C. *Quod in aure audistis, prædicate ſuper tecta*, &c Luc. 12.

" Joel, cap. 3.

† Fear not.

You have received this Doctrine in Chambers, and in *ſecret places*: *But it ſhall ſtand in the great City*: *and upon* 7 Hills, and ſhall eſtabliſh her ſelf in truth: *Purifie the walls, and ſweep out the duſt and cobwebs* (*the works of the venemous*) *that it may be caſt into the River, and brought into no remembrance.*

Yea, it ſhall ſit in * Joſaphat, in Judgement, *againſt the wicked, and ſhall become a fire engendred in the cave of Thunders. Therefore*, When you are commanded, lift up your heads, and † fear not: *for whom, the Heavens ſhall fight.*

But in your ſelves be patient, and continue to the end: That your Crowns may exceed the Garlands of the Earth.

† Promiſe of viſitation for the 48. great Calls, and the Holy Book writing and practiſing.

" *Legiſlatio manifeſta & in loco Sanctificato. Antichriſti everſio per Spiritum SS. futura.* " *Epiſt. Pauli ad Theſſ.* 2. *cap.* 2.

Thus ſaith the Lord, Lo, I have promiſed thee, that my Angel ſhall † *viſit thee*: *And ſo it ſhall be. But if I now viſit thee, Thus will the world ſay hereafter*; *Lo*, he hath fained a Doctrine for himſelf. *Lo he excelleth in ſubtilty. When* I gave my laws, they were not ſecret; *neither was the place unſanctified. When the Comforter cometh, girdeth himſelf againſt the ſon of* * *wickedneſſe*; *Then muſt you be known, and ſeen unto the Earth.*

An Election or Choice offered to △. RODOLPHUS Imp.

But I will give thee the choice: Chuſe therefore, whether thou wilt banket Now: becauſe I have promiſed thee: *Or tarry, till* I ſee *the time* more *convenient*; *For lo*, if Rodolph. *hearken unto my voice, He ſhall wonder, and rejoyce with thee*: *And I will exalt him, above the Kings of earth.*

Stay a while: *I come again.*

△. After he had ſtayed a while, and read over the premiſſes, and talked of the manner of the Choice or Election offered: and the dealing with *Rudolph*: we thought good *to beſeech God to regard his promiſe, for his glory and honour*, and we moſt humbly to thank him that he would offer a choice to me a man of no worthineſſe, nor wiſdom: therefore moſt deſirous *to be entred ſpeedily into the School of Wiſdom*, wherein we might grow, and attend the opportunities of any thing to be done or ſaid by us; So that (if it were his will) we were, and are deſirous *now to be viſited*, as his moſt merciful promiſe importeth.

A Viſion.

E. K. Now *Uriel* is here; he hath a Chair, and is ſet down in it: It is like a Throne..

Here I ſee a green Hill: and I ſee thereon three men, like learned men, in Gowns of puke-colour: they have Hats on their heads. *Uriel* hath in his hand a thing like a rolling-pin (of half an ell long) of Gold.

The Garden of Comfort.

I ſee beyond the men, a very fair Park, encloſed with pale, piked, &c. I ſee Roſes and Lillies, and goodly Flowers in one part of it, and fair running waters in it, and little Hills, and all manner of Birds: And in the middle of the Park, is a turret, and in the top of that, a round thing like a Stone, which giveth light all the Park over: but without the Park pale, it is duskiſh or dark. Theſe three men ſtand together upon the pitch of the bank of the Hill that goeth down toward *Uriel*.

There appear three diverſe fair wayes to the Park, two from the Hill where the men ſtand, and one from the place about *Uriel*.

1. I ſee one man walk in the Park, und he picketh Flowers, and putting them to his mouth, they ſmoke, as the ſmoke of the ſnuff of a candel when the candle is put out.

2. I ſee likewiſe another man gathering of Flowers there, and he would put the Flowers to make them ſtick on his Coat, but they will not hang on but fall down, it is ſo bare.

3. I ſee a third man, who hath his Robes all belayed with lace of gold, great and ſmall, and divers pretious Stones, and on his head a wreath like a Garland, very broad beſet with very beautiful pretious Stones: and he trimmeth himſelf all over with the flowers of the Park

or

or Garden, Now the three men are come from the Hill, before *Uriel* his ſeat.

..... *I moſt humbly beſeech you that I may have acceſſe into* the Garden of Comfort.
Uriel. ..... *You ſhall: I am contented.*

1. One of thoſe men ſaith

E. K. Now they three go toward the Garden of Comfort: they point one to another, and ſeem to talke one with another. They go in the path which leadeth from him [*Uriel*] toward the Park.

Uriel. ..... *Theſe are Wiſe men, for they ſhall eſcape the danger of the* [△] firſt *and the ſecond, and ſhall live as* the [△] third *in comfort and pleaſure: For behold, Thoſe which have entred, and now ſhall enter, have deſerved their reward.*

△ He meaneth of the firſt and ſecond which gathered flowers, and of the third.

But ſome there be that enter, and reſpect not the end; *and ſuch ſhall they be as he is, which* defileth the flowers.

Reſpice finem.

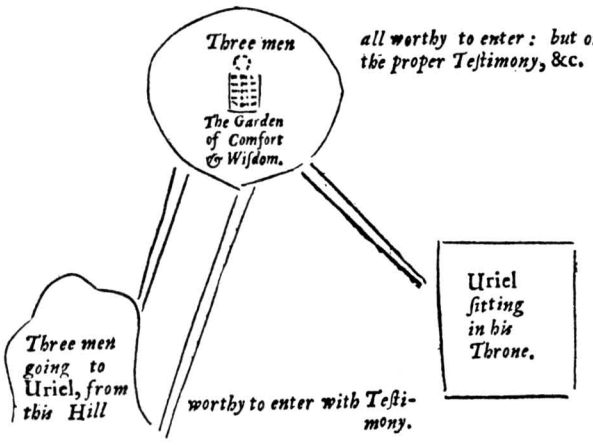
E. K. Now here cometh a man from the Park-ward, and meeteth thoſe three men, and giveth them three very rich garments: they put off their former garments, and put on thoſe rich and beautiful garments.

Uriel. ..... *Otherſome there be, and go* the middle way, *becauſe it is* the next and ſtraighteſt, *and thoſe be ſuch as enter with their* own ornaments, *which are very poor and bare, and upon whoſe garments can hang no pleaſure.*

Some there are that enter [1] from me (*for* without *me none entreth into that Garden*) *and becauſe I am the light of him that lighteth by Creation, therefore is there a way perfect,* and beareth teſtimony from me, *whereby they are thought worthy, and are* [2] apparelled *for that place of pleaſure, and ſo worthily enter.*

3. Note. *Cauſa ſine qua non: & cauſa proxima & propria ut differunt hic.*

Lo they enrich themſelves, being made rich with the beauty of ſo pleaſant flowers. and they alwayes drink of the water of wiſdom to their comfort and continuance. Bleſſed is he that ſo entreth.



2

1. *He that* defileth *the flowers, was worthy to enter into our Garden: but becauſe he came not hither to my* Throne, *and ſo took the way deſcending from the Hill,* [*to me*] *and brought into the* Garden of Wiſdom, *his* worldly apparel; *which, lo, is alwayes* as a miſt *between him and true wiſdom, yet he thinketh* himſelf ſatisfied.

A defiler of the flowers. The Garden of Wiſdom.

2. *He whoſe coat is bare, was alſo worthy: But becauſe he thought* himſelf *worthy, and viſited not my ſeat, he took the* middle *way, where are no* ornaments: *Therefore he brought in his own nakedneſſe which is ſo thredbare, that the flowers fall off it, as from a marble ſtone, and the waters glideth of it, as from the back of a Falcon.*

Behold, I ſit: happy are thoſe, that come unto me.

Lo, you ſee, you may become wiſe; with the [1] *Cloudy, wiſe with* the [2] bare; *and wiſe with thoſe that are* [3] *advanced; and dwell in true wiſdom.*

Three manner of wiſe men.

The Gate that thou ſhalt enter into, is a fire of fury, and of revenge:
But be it unto thee, as thy Election is. *Even* from the beginning, nakedly. *Open* unto Rudolph.

Fury and Revenge.

Rudolph the Emperour muſt be made privy of all.

RUDOLPHUS IMPER. *Opera ſpes fides meritum.*

Rudolph. *the manner of Gods viſitation: Shew unto* him the holy Viſion: *for I will make thee unto him* an hand, an arm, *yea* an half body. *Yea I will be merciful unto him*, and ſeal him for my ſelf: and he ſhall be thy comfort. *I will put* my fear *into him, and he* ſhall be afraid to ſin, *and he ſhall become a rod to thoſe that are ſinful.*

Happy are thoſe, whoſe works *are a* hope; *and whoſe* faith deſerveth *the* aid of my light. This is of God, and I am the finger. *Happy are thoſe that are directed by me. For, in me is the true path and* light *of direction.*

E. K. He is gone.

Δ. As concerning this Gate (laſtly ſpoken of) whereinto I muſt enter, that it is *a fire of fury, and of revenge:* O Lord, I am afraid, if that phraſe be of any diſpleaſure to me: for *I referred my Election to the will of God, as was for his honour and glory* to be granted: *And I have long made Petition to God for your help*, and I deſire nothing that ſhould make the higheſt offended with me. But perhaps the ſervice of God wherein I am to ſerve him now, (with his Talent of wiſdom to be imparted to me) conſiſteth in the execution of the Juſtice of God, with a furious and revenging fire, as under the Altar they lie, and cry for, *&c.*

Apoc. cap. 6.

Uriel..... His voyce.

..... *Thou haſt ſaid* ———

Δ. All Laud, Honor, and praiſe be unto the Almighty, wiſe, and our moſt mercifull God: now, and ever. *Amen.*

Tueſday, 21. Auguſti: *Ante Meridiem horam Circiter 9.* † Pragæ

Precibus finitis, & invito *Uriele* ut nos illuminaret, dirigeret, conſolaretur, *&c.*

E. K. *Uriel* is here, and about his head at a little diſtance, is a bright part of a Circle like a Rain-bow, *&c.*

Δ. We propounded unto you yeſterday (O you faithfull meſſager of the higheſt) as concerning this letter, how it is liked: when it is to be ſent, and by whom, *&c.*

Earth. Uriel. ..... *O earth, how great a Monſter art thou, and how great is thy wickedneſſe, which makeſt dull mans capacity, and carrieſt him away into an obſcure and raſh ſenſe? Not without a cauſe art thou hated with the higheſt; yea, not without a cauſe are thy Garments made ſhort.*

My brethren, how long will you be grievous to the Lord, how long (I ſay) will you be without underſtanding.

O, how long will you conſider your own commodities, and neglect the harveſt of the Lord?

[Δ. I underſtand nothing of the occaſion of theſe ſpeeches.]

A reproof of our choice made. Uriel. ..... But behold, for you *have choſen unto your ſelves a viſitation, and have broken the viſitation of the* Lord.

For when you were commanded you went not, and unto your ſelves you chuſe dayes for advantage: Well, I ſay, Take your choice and become wiſe: for I am ready to deliver.

Prepare. *I ſay, prepare your ſelves, and be ready: But I fear me, (yea, I know it) that you* will become foggy and miſty. *Notwithſtanding thus ſayeth the Lord: Since you will become wiſe,* Chaſtiſe your ſelf for a few dayes, and abſtain, and you ſhall ſee that I am a God that can viſit, and mightily:

The Promiſe becometh life. God well pleaſed. A new promiſe to Δ. *I am not man, that my promiſes may not be, neither ſpeak I* of any thing that liveth not, *for I am light, and the breath of underſtanding.* *Becauſe* you have followed my Commandments (yet ſome of you obſtinately, and rather, as reprehenders then obedient ſervants) *I will put a ſnaffle unto Satan, and unto his Miniſters, and* thou ſhalt ſit in judgement againſt the wicked: *For I will multiply thee, and thy houſhold: And of thy ſeed; yea, even of thy ſeed, will I finder out a* Camber,[a] *and* will root out a people, which I have long favoured. *And for this cauſe* ſpared *I him* unto thee, *for unto him that loveth me, will I be a juſt rewarder. The branches of the wicked do I cut off, and make worſe then the Aſſes dung: But unto the faithfull will I ſend honour, and a Crown of rejoycing.*

[a] Camber, *vide Anno* 1582. 15. *Martii.*

Hui, *who is he, that I cannot reward him? Or where dwelleſt thou, (in Heaven, or in Earth) that art, and rejoyceſt not by me? If thou follow my Commandments, and I* once begin to love thee?

I have told thee that I will place thee here.

Δ. I muſt be placed here in *Prage.*

[Δ. In this Citie.]

Uriel..... *Not as a Citizen, but as an owner of many houſes. But take heed, thou be he juſt to me, and do what I command thee.*

[*] Δ. *Fortè intelligit Rolandum infantem meum cui vitam reſtituit Deus (miraculosè quaſi) Cracovia, An.* 1584. *Julii* 14. *Sed Deus in noſtri quod hoc mihi tam mirum videtur quam virum Mariæ pregnantem cenſeri, &c. Vide Sept.* 21. *Miſericordiam Dei præmiſſam.*

NOT YET Stewards Overſeers Labourers. The Lord his viſitation is not yet.

Δ. Lord thou knoweſt my heart, help, and ſupply my wants.

Uriel..... *Behold, the Corn is not ripe, neither are the Grapes red, nor the Sun hath not yet ſeaſoned them; Therefore, yet, need I not Stewards,* but Overſeers: *And as yet, Laborers* are to me as ſhadows. *Becauſe, not* yet, no, not yet is the time of my *viſitation: therefore he that bringeth his Sickle now, muſt not reap for me, but muſt rejoyce in himſelf.* Happy is he that tarrieth the Lord, leaſt afterward the doors be ſhut, and the feaſt at an end. *All wiſdom (and ſcien-*

ces

ces comprehended in wiſdom) that worketh for himſelf, is of the world: But the wiſdom that I give, I give openly, and without reproach: that I alſo rejoycing in the wiſdom may be glorified, and exalted with a Diademe of honour. When Sodom *cried for vengeance, had I it not ready? Could not I from heaven have conſumed them with the breath of my own mouth? I, in my ſelf know it, and am witneſſe: But lo, in the pride of their filthineſſe I had regard* to time: *And (that it might be known to all Nations) licenſed* my Angels, *and gave them power: And lo, then made a promiſe unto all Nations that they ſhould be bleſſed in* Abraham: *even the ſame moneth that I deſtroyed the* Sodomites. *Theſe things did I, as unto* Noe: *and unto* Seth, *whom I loved:* I made them privy of time *to come, and opened unto them my judgements: becauſe the world ſhould be juſtly condemned. After the ſame manner made* I a promiſe unto you: *Lo, after the ſame manner have I called you to counſel.* But you have choſen the loweſt, and have refuſed the higheſt places, and have regarded your own comforts, and not my viſitation. *I commanded thee not to go into the woods, and to fetter Wolves: neither to ſaw the Tygers teeth. I delivered you not unto the wicked, neither ſuffered I them to rejoyce over you:* But I have brought you from death, and from the dayes of lamentation, *and have dealt with you as faithfull brethren do in their diviſions: Not that I forget my ſelf, but that I would be magnified, and that you might ſee your wildneſſe, and naked raſhneſſe: Many are there upon the earth, which would have burſt with gladneſſe, and have rent their Garments in pieces. If I had* touched them with the leaſt of theſe Counſels *(ſo I call them, becauſe they are my ſecrets) Is it not ſufficient that I have brought you* [Δ.]hither *ſafe?* Have promiſed you a ſure help?

Time.

Δ. Promiſe to *Abraham.*

Seth, the third ſon of *Adam.*

A promiſe made unto us.

The choice miſliked.

The mercies of God upon us.

[Δ. To Page.]

A ſure help promiſed.

Lo, you wraſt me, for what is he of the world, to whom I ſhall confirm letters?

[▲ This is ſpoken in reſpect of God his judgement required of the letter.]

They grieve me, becauſe they are the doings of man: O man, let man anſwer unto thee, and let it ſuffice thee, that the mark whereat thou ſhooteſt is in my hand.

My work is not a work of hours nor dayes. But *when I command,* do ſpeedily. *When the Thunders fall from Heaven, and burn up the Earth, ſcale her face, and leave her naked. Then, Then, will* you believe.

Do the Lords Commandment ſpeedily. Note, ſignes.

Behold, He that is a man, being new born, is accounted a Monſter.

Is it not written? Lo, the Lord looked from heaven in his viſitation, and in the midday, and groaned upon her, for ſhe had vexed him. Happy is he that is ready when he *viſiteth*: That which I command, let it be done. *For when the Kings of the earth, ſay, do this: They play not alſo the parts of their ſervants and ſubjects, but lo, it is done. Suffer me (I pray you) to have that favour.*

Δ. I underſtand not this.

Δ. Deo Noſtro Miſericordi, Pio, & Juſto, ſit omnis Honor, Laus & Gloria. *Amen.*

Tueſday, 21 *Auguſti.* † Pragæ.

After Dinner as *we* [E. K. and Δ.] were in my Study, and conferring of my choiſe, and *very ſorry that* we had made our choiſe not of the beſt: E. K. ſaw *Uriel* in the ſtone, which yet ſtood unput up: and ſaid, he had ſeen him there ever ſince we began: *So coming to the ſtone he ſaid as followeth.*

Uriel. ..... *Murmur not amongſt your ſelves: But rejoyce and be glad, and ſound into the greatneſſe of Gods mercies, which beareth all your weakneſſe, and leadeth you through the foggy and perilous miſts of your daily temptations even by the hand: And now, not onely giveth, but alſo exhorteth: I ſpeak with you as a man. Yea, let me ſpeak with you as a man:* You are oppreſt with ſin, and with the world, and are not yet apt for the viſitation of God.

Note our unaptneſſe yet to be viſited, Eccleſiaſtes, cap. 1.

My brethren, God hath dealt mercifully with you, hath opened unto you theſe three wayes deſirous

Δ. In malevolam animam non introibit ſapientia, nec habitabit in corpore ſubdito peccatis, Eccleſiaſtes, cap. 1.

[E. K. He ſpeaketh other language, I underſtand not.]

..... *That* one of you might have entred into the higheſt Gate. *And why? Becauſe* the workman might be able, and correſpondent unto the work, and time (of the Lord) to come. God hath done may great things for you: but you will not ſee them. Tarry awhile till I come again.

The workman and the work muſt be correſpondent.

To Δ. Was ſaid, *In fac. ſupra.* To E.K. *In vide.* To A.L. *Tu vive.*

E. K. He is gone beyond a thing like a Hill.

Δ. After half a quarter of an hour he came again.

E. K. He hath a pair of Tables in his hand, made as of white bone: and therein are many names written orderly, one under another.

E. K. If I thought this to be of God, and this to be *Uriel indeed*, it were another matter: but their too much familiarity maketh me doubt.

Δ. The old ſaying is true in you, *Nimia familiaritas parit contemptum.*

Uriel. ..... Believe me, by Heaven and Earth, *I am true* Uriel.

E. K. He hath another Book holden unto him, by one ſtanding by him, who is like a ſhadow.

A new choice, by God his great mercy granted. 73 and a half *Dee* his age.

Uriel. ..... Give ear, faſt and chuſe: *for after this time*, there is no choice.

Dee, *thy age and continuance in this world, in fleſh, according to the finger, and* ſecond *proportion, which you call Nature, is* 73 *years and a half: and here it is* [Δ. pointing to the other Book.]

E. K. He that is like a ſhadow openeth the Book; it ſeeming to be of yern or ſteel. In which Book appeareth divers names, as *Bamaſan*, *Corſax*, *Tohomaphala*, &c.

[Δ. They ſeemed to be the names of good Angels proper to peculiar men.]

Uriel. ..... Thou [*E. K.*] *doſt more than thou art commanded. Yet, ceaſe a while.*

[Δ. Becauſe he [*E. K.*] read theſe names.

E. K. He ſpreadeth a thing like a Cloud before them.

E. K. Now he appeareth again, and the other with him.

Angelus bonus, E. K.

E. K. *Sudſamna* appeareth in the Book, and againſt it 46.

Uriel. ..... *So much ſhalt* thou [*E. K.*] *live by nature, and die* violently.

E. K. Now he is covered again.

E. K. Now he is here again.

E. K. *Aflafben* ſtandeth written in that Book, and 73 with a prick over the upper part of the figure 3.

E. K. The Book is very big and full of names, and numbers againſt them: the leaves are very thin.

Aflafben my good angel. *Sudſamna* E. K. his good Angel.

E. K. Now *Uriel* openeth his book himſelf; And there appeareth againſt *Aflafben*, 122. And againſt *Sudſamna* appeareth 87.

Vita Natura, Gratia.

Uriel. ..... Beyond the which, you cannot: --- *Notwithſtanding this life, is always given by God, or at the* interceſſion of ſome one, or mo, of us his Angels. *The other is natural: notwithſtanding is ſhortened through the ſin of man. I am a witneſs to my ſelf*, that theſe books and words are true.

E. K. Now he is in his Cloud again.

Δ. After a while, they appeared again, as before.

E. K. They look very gravely on their books.

Uriel. ..... *Behold my brethren, God is ready to open his merciful ſtore-houſes and gates of underſtanding unto you: But he that liveth for himſelf, and for the end of this ſhadow, limiteth his wiſdom with this number: and ſhall both have an end at once: But he that turneth* him to the wall, and weepeth bitterly, *ſhall enter into this Book: But he muſt not build his own houſe, but an houſe for the Lord; Neither muſt he be* viſited by the challenge of promiſe, *but by the* meer mercy and good will of God, and at his pleaſure and appointment: *He that hath underſtanding let him hear.*

Δ. As King *Ezekiah* did *Regnum* 4. *cap.* 20 Note.

Behold, This his pen, is a pen of Steel; But that that I raze withal, is of Gold, and a piercing Inſtrument. If therefore your viſitation ſhall be after to * *morrow, and that you covet to build (becauſe you are men) Then give your names unto the yern: But if you will remember the Lord, and adde any thing unto his building, faithfully,* Then vow your names unto me, In the name of him which created you. *After this time, there is no choice.*

* *Auguſti* 23.

Our new or reformed choice.

A great mercy, and myſtery.

Therefore, conſider; for, never before, (but once) was this myſtery, and mercy of God opened unto man.

E. K. Now he hath drawn the Cloud to him.

Δ. I am not able (O Lord) to give thee condigne thanks for theſe mercies: But thy will be done: Not as we will, nor as we have raſhly and blindly (before) choſen: But this is our choice, to be thy ſervants all the dayes of our life; and we deſire not long life ſo much, as the *favour* which addeth thoſe dayes, wherein our faith may be fruitful through thy graces abounding in us. *I renounce my former choice, I challenge no promiſe:* But require thee, O God, of thy fatherly goodneſſe to be my light, director, ſtaff, ſtrength, defence, and comfort, now and ever, *Amen.*

The former choice renounced. This Day.

Uriel. ..... *Always* call unto me *for the Teſtimony and witneſſe of the promiſe of God, and* the remembrance of this day.

E. K. He

E. K. He hath written after the * numbers in his own Book, *Eſt, Eſt.* * 122.87.

Δ. Ad laudem, gloriam, & honorem Dei, Eſto, Eſto. *Amen.*

Uriel..... *Now deal with* Rodolph. and be not ſlack: *for* until thou have talked *with him, I appear no more.* *Rodolphus.*

Thy haſte, ſhall prevent the ſlander *of wicked tongues, whom Satan hath already ſtirred up againſt thee.*

Δ. I underſtand of none.

Uriel. ..... *It is beſt thou underſtand it not at all.*

E. K. He putteth a Cloud over all the Stone, like a white wrinkled Curtain: and ſo diſappeareth.

Δ. But though you appear not, yet of *Madimi* I may require anſwer, to know when my wife and children are to be ſent for, *&c.*

E. K. There is no anſwer given.

Δ. Fiat voluntas Dei, juxta illius beneplacitum: cui omnis laus gloria & gratiarum Actio, nunc & in omne ævum. *Amen.*

Δ. I received letters from my wife, that ſhe and her children are well. God have the praiſe and thanks therefore. *Amen.*

Friday, *Auguſti*, 24. *à Meridie.* Pragæ.

Being willed to deal with *Rodolphus*, firſt by letter, and then by ſpeech: I thought good to ſend the Letter before written, for the Emperour; by the Noble *Don wilhelmo de St. Clemente*, the King of *Spain* his *Præfectus Negotiorum* with this Emperour: and thereupon by *Emericus Sunttag*, the Lord *Laskie* his Secretary, I wrote this to the aforeſaid *Don Clemente*, and *ſent* it this *Bartholomew* Day.

EA eſt hominum in terris conditio (Nobiliſsime vir) ut ſibi ſoli nullus natus eſſe videatur: Immò neque ſibi ullus omnia ſponte naſcentia, vel ultro ab aliis oblata, quæ ſibi maximè ſunt neceſſaria, recipiat. Mutuæ inde hominum emerſerunt ſocietates, mutuæ amicitiæ, mutuæ operæ, Mutua dona, Rerum commutatio, & emptionis, rerumque venditionis contractus: Aliique diverſi hominum exiſtunt ſtatus, unde hominum inter homines, & cum hominibus multiplicia procurantur officia, commerciaque. Neque omnium iſtorum, ſola eſt utilitas vel (quæ peribit) voluptas, ſcopus ille, vel finis, quem attingere conantur & ſtudent: Sed aliud aliquibus eſt propoſitum, quod Divinius quidem eſt, quod virtutem vel Honeſtatem nominare poſſumus; quæ cælitus demiſſa, hominum informet mentes & ornet, ſibique coaptet: Adeo ut ſedibus illas reddat cæleſtibus dignas. Illud, illud, ergo eſt Illuſtriſsime vir quod excellentiam veſtram tam mihi pridie reddidit attentam, benignam & perhumanam; Illud eſt quod veſtram refricabit memoriam, & veſtrum inſigniter acuet ingenium, in Cauſa mea, ſuæ Cæſareæ Majeſti tam proponenda, quam commendanda: eoque tractanda modo, quo illa tractari Arcana debeant, quæ a paucis credantur, & a paucioribus intelligantur: veriſſima licet ſint, & ex ſeſe utiliſſima. Quo citiùs Cæſarea ſua Majeſtas, mirabilem hanc & maximam Dei, non Providentiam ſolum, ſed bonitatem etiam amplexus fuerit, eo citius & abundantius, meæ ad illum legationis conſtabit ſinceritas, bonitas & utilitas. Voluiſſem equidem hunc incluſum libellum, literaſque incluſas veſtræ excellentiæ, ipſemet attuliſſe. Sed (cum venia ſit dictum) ex digiti pediſmei offenſa cuticula, non tam commodè poſſum hodie pedes venire. Proinde amico meo hoc onus impoſui, ut (cum veſtræ Excellentiæ manuum deoſculatione) omnia mea vobis offerat ſervitia: hocque, quicquid eſt, pro ſua Cæſarea Majeſtate, traderet munuſculi.

Pragæ 24. *Auguſti* 1584.

Joannes Dee.

The Superſcription of this Letter was thus,

Illuſtriſſimo Domino, Domino Don Gulielmo de Sancto Clemente ſereniſſimi atque Catholici Hiſpaniarum Regis Negotiorum apud ſacram Cæſaream Majeſtatem, *&c.* Præfecto, Domino meo Obſervandiſſimo.

Monday

Monday, *Auguſti* 27. *Mane circa* 9. † Pragæ.

Precibus finitis, I propounded to God, of *Madimi* four things.

Firſt, what was the cauſe of the errour recorded, *Febr.* 18. this *Anno* 1584. at *Lasko* of Sir *Henry Sidney* his death?

Secondly, In what ſenſe is this to be underſtood, which *Madimi* willed me to ſay to *Rodolphus*, *An Angel of the Lord hath appeared unto me?*

Thirdly, *Madimi* ſaid as concerning the time of my wife and children and houſhold to be moved hither, *Let that be my charge to anſwer thee?*

Fourthly, *Madimi* willed me to write to *Rodulphus*: And I have done, and cauſed it to be delivered to *Don Wilhelmo de Sancto Clemente*, the Spaniſh Embaſſadour, to deliver it to the Emperour. God proſper it. *Amen.*

E. K. Here ſhe is.

Δ. The eternal roots of verity bring forth fruit, to the comfort of ſuch as delight in the pure verity for the ſervice of God, *&c.* And you *Madimi*, as a Miniſter of the Higheſt in verity, are unto me welcome.

Cauſa ſine qua non

Note this phraſe of ſound.

Mad. ..... *Even as mans fingers* [or a thing,] *touching, moving, or forcing an inſtrument muſical, is the cauſe*, without the which *it cannot ſound*, or drink up the air; *which again ſeeking iſſue, and feeling* a ſtay, *is the* [*objectum*] *cauſe of concord or diſſonancy, according to* the inward *ſpirit and imagination of the thing that moveth*, or *of the finger moving*: *So the earthly part of man, which hath no motion of it ſelf*, (*radically*) *moveth by touch or finger* (*whatſoever*) *ſpiritual*, and *ſendeth out ſounds*; *not according to her ſelf, but according to the fiery, yea inviſible, and ſpiritual power, wherewithal it is moved.*

Three movers in man concurring.

Hereby we learn, that mans body, and his organical motions, hath three manner of movers; centraliter, *by the property and perfection of the Soul*, a ſuperiore, *and by deſcenſion, from the Angels or participants of underſtanding*: E contrario, *and* aſcending, *ſpirits wicked, and tempters, all moving.*

⊙ *Splendor in die obtundit lumen lunæ etiam ſupra horizontem.*

Note the manner of the Diabolical working in, or by man.

But here you muſt note, That as the Sun depriveth the Moon in reſpect of her end, *which is to give light, but not of her ſelf*; *So do the Angels and higher powers drown and overſhadow the ſoul in man when they are preſent: working from God and in themſelves*, (*as from above*) *and not by the ſoul as any root, or firſt cauſe of the motion.*

But when the Devil entreth, and aſcendeth, he worketh not by force, but by enticement, and ſo allureth the ſoul, to grant of his poſſeſſion: *whereby he entreth and becometh ſtrong.*

Thoſe that have ears let them hear; for my words are wiſdom, and the grounds of many Sciences.

Mundus Humanum Corpus, &c. tanquam Cera.

Impreſſio { *Superior, Humana, Inferior.*

Pray againſt Temptation.

Impreſſio prædominans eſt conſideranda.

Δ. *Per quæ homo peccat per eadem punitur: qui dixit Aſcendam, &c. Jam ex Infernali ſtatu, ſemper aſcendendo tentat.*

Then, by a ſimilitude, is the world wax: Mans body wax: and the natural motions of things, naturally extended, wax alſo: But our purpoſe is of man; which at one *inſtant receiveth three impreſſions: Miſſive, Natural, and Offenſive.*

Whereby you may perceive, That man greatly needeth to pray againſt temptation: For the laſt Seal, is ſign of him that oweth the wax, *Happy are thoſe, that can watch and pray: for ſuch they are that grant not any room or intereſt, to the* wicked aſcender.

I anſwer you: If you be but as a ſtring, *Challenge but your own duty: But take heed, you be* in tune.

E. K. She ſpeaketh, but I cannot expreſſe it.

Δ. I pray you let nothing of your words, that you utter to us, or before us, be unrecorded.

Mad. ..... *You are not worthy to write it: for it is the* harmony *of the heavens.*

Stay a while; for I would open that unto you, which I perceive I may not: but I come again.

[Δ. We read over the premiſes, and weighed them as inſtructions of the three divers movers of mans ſenſes internally, *&c.* And ſo after a quarter of an hour

E. K. Here ſhe is again.

Mad. ..... *For he that purifieth his houſe, and ſtraweth ruſhes, and beautifieth the chambers with Garlands, is worthy to receive* (*becauſe of his aptneſſe,*) *ſuch* as are meſſagers of underſtanding and light. *My friends and brethren, marvellous is the God of Wiſdom in all his doings and works, and full of variety are the works of his hands.*

E. K. Now ſhe ſpeaketh again; I underſtand it not.

The Anſwer to the firſt Doubt.

..... *But to the Anſwer: The end of my purpoſe*, Satan, *perceiving you* [E. K.] *as well to be moved by him becauſe of your* own *grant, as by the motion wherewithal you were moved and illuminated:*

minated: and being the father of ſuttlety, and a froward underſtanding purpoſed, even in this *one ſentence; yea, with* this one lye, *to overturn, or at leaſt to blemiſh the* worthineſſe of our *meſſage, and of your receiving: becauſe* he *ſaw the courſe of nature, and the doings of man, and that* this man Mr. Simon Hagek, young *Hagek, would firſt viſit* thee, [△] *therefore he* thruſt in *a ſhingle of his own cutting and nature: Not to the intent it ſhould be credited, but to the intent it ſhould be a ſtumbling block to the action in time to come, which is now.*

△. Satan about this time was very buſie with E. K. and declared his name to be Satan at *Lasko.*

An intended lye by Satan.

My brethren, he is a marvellous work-man: and one that ſtriketh now the moſt ſtrings, in a manner, all. But he hath his reward: Therefore do I deny it to be ſpoken by me, or of me.

△. So by God his Grace, I did conceive, and undoubtedly think, *and of many other things, beſides that,* I have occaſion of reforming the Records: that the heavens may agree, as the phraſe was uſed.

Reformation of the Records.

Mad...... Many there are not: But ſuch as are, gather them together, let me ſift them.

△. I thank God for that his mercy.

△. Now I beſeech you to the ſecond my preſent requeſt before propounded, it may pleaſe you to give anſwer.

Mad..... *When the King ſendeth a Preſent to a Noble man, or unto any one that he favoureth, he loveth, or delighteth in: The Meſſager carrieth it, delivereth it within his houſe.*

Anſwer to the ſecond in a Parable.

E. K. She ſeemeth to ſmile.

..... *He to whom it is ſent enjoyeth it, he uſeth it; yea, peradventure (being a dainty diſh) eateth of it.*

Afterward the King ſendeth to him by the ſame meſſager, ſaluteth his houſhold, and commandeth him to ſay: Thus ſayeth the King; Go to ſuch a man and ſalute him: Tell him that I will viſit him, and that I ſay ſo.

Behold, he ſitteth ſtill, and goeth not, neither doth he the Commandment of his Superiour. For lo, ſayeth he: The King commanded me not; his meſſager came, and would ſo. *But whether the King will ſo, or no, I know not.*

But heareſt thou: Thou wicked man, *haſt thou not eaten of his meat, and enjoyed the* benefit *of his preſent before? Yes,* A threefold benefit, which ſhall continue untill the * ſeventh Angel, and untill the third woe.

A Myſtery.

* *Vide* 8. 9. 10. & 11. *capita Apocalypſeos.*

Man begetteth a Son, and lo, his wife is with Childe, and ſhe looketh for the time of her deliverance: If the queſtion be moved unto him, (his wife not yet delivered,) whether he have iſſue, or fruit of his body, ſay thou unto me, what ſhall he anſwer.

△. As it ſhall pleaſe God.

Mad..... *That is no anſwer.*

△. Then he may ſay, He is in hope to have the iſſue his wife goeth great withall, may this ſeem an anſwer, I beſeech you?

Mad. ..... *Though the Childe be not yet born, he hath iſſue Deliverance, is, by reaſon of the iſſue, and not called iſſue of the deliverance: for he is a ſon as well unborn as born.*

△. My prayer unto God for wiſdom.

So is it of you: Thou haſt prayed unto God, and he hath heard thee.

And lo, the iſſue, *which he giveth thee is* Wildom. *But lo, the* Mother *of it is not yet delivered.*

Wiſdom.

For, If woman know her times and ſeaſons of deliverance: Much more doth he, which is the Mother of all things. *But thou mayeſt rejoyce that there is a time of deliverance, and that thy* gift is compared to a woman with childe.

DEUS Mater rerum omnium, idem & Pater.

For, as the one is, and ſhall be viſible: ſo is wiſdom granted, *and* ſhall appear: *yea, a lively,* and moſt perfect Creature.

Benedictus ſit Deus noſter, qui reſpicit gemitus Pauperum.

Behold, the Angels of the Lord have been ſent down from God, *unto him* [E.K.] *here is ſight, which is of this houſhold in God: He hath brought unto thee that which he* taſteth *not himſelf: And yet thou doubteſt, ſaying, How ſhall I ſay the Angel of the Lord hath appeared* unto me.

E.K. Not taſter of that he ſeeth, or heareth.

Unto thee, [△.] we have appeared: for unto thee, [△.] *we are* ſent. *And becauſe his* eye hath ſeen, *therefore we have joyned him unto thee, that in the time of darkneſſe thou mighteſt* ſee.

Note. △. How the Angels of the Lord have appeared to △. which may ſeem more certain (almoſt) then as the phraſe is verified of the Angels appearing to *Joſeph*, *in ſomnis, vide Matthæi*, cap. 2.

△. It is to be made perfect before the time of his viſitation.

And before the time of thy *viſitation* thou muſt be made perfect.

And becauſe it is of thee and not of him: Therefore doth not God impute unto him his offences, *but placeth in you the* figure of time to come.

Supra lib. 15. 1584. Junii 2.

For ſome there be that naturally ſhall draw in the Plow of the Lord: And otherſome there be, that muſt have their times and ſeaſons.

For thy houſhold affairs, I ſay nothing yet, neither for thy Letter ſent, or Meſſenger. Nam Deus agit in ſuis, ſicut vult.

Anſwer to the third and fourth demands.

I have nothing elſe to ſay unto thee: but bleſſed be thoſe that believe in the Lord, for they have their reward.

E. K. She

E. K. She goeth away, *divided into a great many pieces* of fire.

Deo Noſtro Omnipotenti, eterno & ſapienti: ſit omnis honor, Laus & Gloria. *Amen.*

Note. At noon, this day I received Letters from the Lord *Laskie*, from my wife, and from my brother *Nicolas Fromonds* in *England*: how Mr. *Gilbert*, Mr. *Sted*, Mr. *Andreas Firmorſhem*, my Book-ſeller, uſed me very ill in divers ſorts.

The Dates of the Letters from *England* were of the 15. and 16th. day of *April* 1584. My wife is in great ſorrow for my brother *Nicholas*.

Monday, Auguſti 27. At night after Sun ſet, *Emerich Sontag* brought me word from the Spaniſh Ambaſſadour, that he had delivered to the Emperour this day my Letters and Book: and that he took them graciouſly and thankfully, and ſaid that within *three, or four dayes* he would let the Spaniſh Ambaſſadour underſtand, when he would *give me audience.*

Deus bene vertat: & ad ſui nominis honorem & Laudem. Amen.

Saturday, *Septembris* 1. *Ante Meridiem Circa* 10. † Pragæ.

A. As I, and E. K. ſat in my little Study: after our talk of divers matters, and of my expecting audience at the Emperour his hand, *&c.* E. K. ſaw three little Creatures walk up and down in the Sun-ſhine, about an handfull from the pavyment: and the Creatures themſelves very ſmall, not an hundfull long, like little ſhadows, or ſmokes, and the path wherein they walked ſeemed yellow. They walked a good while to and fro, till at length I ſuſpected *that they were ſent to us*; and ſo prepared the ſhew-ſtone: But E. K. ſaid, he had rather ſee them thus out of the ſtone. I ſaid that in the ſtone we have warrant that no wicked thing ſhall enter: but without the ſtone, Illuders might deal with us, unleſſe God prevented it, *&c.* E. K. ſaid again, he had rather deal thus.

One of the 3. ſpiritual creatures ſaid. He in the middle of the Thre.... ..... *His meaning is above thy ſight.*

E. K. Now two of them ſeem to kneel down in the Sun beams.

..... *Bleſſed be God the Father, God the Son, and God the holy Ghoſt, the moſt holy and bleſſed Trinity: One, true, mighty, perfect everlaſting and incomprehenſible God.*

[A. Amen, Amen, Amen.]

..... *Which will be comprehended with thoſe that live in the Heavens (the true Church of God) of ſuch as meaſure him by faith, and not reaſon: which hath* ſent us to do his will; *Both in that he* will *turn* his heart: *And in that he doth vouchſafe to make you witneſſes of his ſecret purpoſes, and determinations in hand.*

A. Rod. his heart is to be turned by God, but I know not the meaning.

A. *Sunt duæ literæ ultimæ in linea Spiritus Sancti in Tertia Tabula.*

The [1] *middlemoſt ſaid* —— *I am the midſt of the third, and the laſt* [A] *of the ſpirit of life: Underſtood in this temporal controverſie, and conflict of mans Soul: but not according to his eternal and immenſurable proportion.*

Flagellum Dei. *The* [2] *on the right ſide ſaid* —— *I am the ſecond of the third, which dwell in the ſpirit, and power of God in earth*: I have power to ſcourge them that reſiſt the power, will, and commandment of God: and I am one of thoſe that ſtand, and is perpetual.

Trinitas & unitas Divina. *For even as the father, ſon, and holy ſpirit are one, but of themſelves and being* dilated, *is full of power, and many. So are we one particularly in power, but ſeparated; notwithſtanding, ſpiritually, of, and amongſt others, and dilated in the will of God, and into the branches of his determinations: but particularly living, and joyntly* praiſing God.

E. K. Now [3] the other (the third) on the otherſide ſtandeth up, and ſayeth.

3 ..... *The Kingdom of God, and of his ſon Chriſt: (which is true God, and the ſubſtance of his father, True God of true God) is contrary to the Kingdom of this world.*

E. K. What is that, God of God?

A. The Confeſſion and belief of the Catholick Church: not to be talked of now.

E. K. They are diſappeared: but their path appeareth in the aire, in ſun-beams ſtill.

E. K. They are here again.

A. Half a quarter of an hour they had diſappeared.

Filii fidei & non rationis humanæ. ..... *Happy are thoſe that are of his Kingdom, for it hath no end; yea, happy are thoſe that are* the ſons of faith, *and not* of the world: *which is called* Reaſon. *Which is blinde, and is ſealed with*

with the mark of destruction. Because she prosecuted, and put to death the Son of God, the God of righteousnesse, and light of all that live.

I am the last, of the first, of the fourth, and I have power to gather up the blessings of God, and to set them (if they be disdained) in a better soyl.

Ejus officium est transplantatio Donorum Dei.

Δ. His name is the last 3. letters of the 1. line of the fourth Table.

3 *For thus sayeth the God of Hoasts.*

If he dream and will not hear me *Gather up that he hath, and that which should be given him:* that his life may be short, *and his house without comfort: that he may passe away nakedly, as a shadow.*

Rod if. *Vide* lib. 15. *Mali* 28. 1584.

As lo, behold, we go, and we will dwell there; yea, even in the skirts of their Garments will we take up our habitation. And why?

Ga
Za
Vaa

Behold, this hath God said: *In the morning* watch *them, and see how they rise. In the day time give ear unto them, and listen unto their counsels. Stand over them in the night, and note their filthinesse.* And when it exceedeth the number, strike.

Angeli observantes Nostra opera & Consilia.

Strike.

We are they that must direct your practises.

Note.

..... *Behold, let us give Testimony of our names.*

One of them sayeth.

My name is —— *Ga* —— E. K. He in the middle.

My name is —— *Za*
My name is —— *Vaa*
Δ. The three names make one name of 7. Letters, *Gazavaa.*

So we are called *by* position.

Thou shalt finde us amongst the mercifull Tables delivered unto *Enoch:* and so unto you.

1. *The middlemost* — *I am of the third Table, and am extream.* Δ. Of the Physick part.

2. *I am of the third, but of the humanity, and the second.* Δ. Note the third Table here meant, is that of the South, as East, West, South, and North; their placing is others.

3. *And I am the fourth, but Angular, and extream, Linear of the uppermost.* Δ. The three last Letters in the uppermost line of the fourth Table.

..... *We are gone.* E. K. They are out of sight.

A voyce. *Follow that which is commanded thee.*

Δ. Æterno, Omnipotenti, Trino & uni Deo, sit omnis honor Laus & Gloria.

Δ. Ga —— *Ultimus spiritus vivorum.*
Za —— *Flagellator resistentium potestati, voluntati, præcepto Dei.*
Vaa —— *Transplantator Donorum.*

Monday, *Septembris* 3. *Mane.* † Pragæ.

Δ. Nota. *Sathanæ astutum & violentum Stratagema.*

Δ. There was great disquietnesse in *E. K.* being come home from our Hosts house, where he had lyen all night upon a form: by reason he had been (which he never was the like afore, as he said) with wine overcome suddenly: yet intending with himself to take heed of being overshot in drinking of wine: being requested by the Hostes to give her a quart of wine upon the good bargain he had in a Clock he bought of her for five Suckats: In this company of drinking was *Alexander*, the Lord *Laskie* his servant, who came with us to *Prage.* Unto whom E. K. (when the drink on the sudden had overcome him) said he would cut off his head, and with his walking staffe did touch him fair, and softly on the neck, sitting before him: This *Alexander* being half drunken himself, by & by took those words in great snuffe, and went to defend himself, and so took his weapon to him, and thereupon they by caused *Alexander* to go down: It was supper time; and I that night refrained to suppe, and so tarrying at my Lodging, and looking out, saw *Alexander* sitting on the great stone against our Lodging: I called to him, and told him that they were at supper: And he came over to me, and he had wept much; he complained of E. K. his former words, and the touch of the staffe, how it was against his credit to take that in good part, and spake many Souldiers terms of stout words, not worthy the recording. I, thereupon went to our Hosts house, and would understand the very truth; and there I found E. K. fast on sleep on a form, most soundly: for which I was right sorry: And yet better pleased to perceive the words of E. K. which so moved *Alexander* (being half drunken) to have been spoken by E. K. when wine, and not wit, bare rule: and so pleaded long time with *Alexander, that of words spoken so as they were, no such exact* account was to be given to him, *&c.* And after two hours perswasion caused *Alexander* to go to bed in our Lodging, where he used to lye, For he would have gone out,

to our former Inne, in thoſe raging half drunken pangs, he was in: which I thought not good. This Monday morning *E. K.* coming home, and ſeeing *Alexander*, as he came in; he ſaid, they tell I ſhould have ſpoken words, which greatly offended thee yeſternight, and that I touched thee with my ſtaff, *&c.* I know nothing of it, and ſhoke hands friendly with *Alexander*. Well ſaith *Alexander*, *Si fuiſſet alius*, &c. *E. K.* came up to me: I told him how ſorry I was for this miſchance, and told him of the Watchmen perceiving *Alexander* his diſquiet mind, and hearing his words, they came to me and charged me to have a care of the peace keeping (as they did indeed) And farther ſaid, that *Alexander* in his rage, ſaid, that rather, or before, he ſhould cut off his head, that he would cut *E. K.* in pieces. So ſoon as I had expreſſed that word of this drunken *Alexander* likewiſe, (whom now I ſaw quiet, and *E. K.* alſo quiet) ſuddenly *E. K.* fell into ſuch a rage, that he would be revenged of him for ſo ſaying, and for railing on him in the ſtreet, as he did, *&c.*

Much a do I, *Emericus*, and his brother, had to ſtop or hold him from going to *Alexander* with his weapon, *&c.* At length we let him go in his dubblet and hoſe, without a cap or hat on his head: and into the ſtreet he haſted with his brothers Rapier drawn, and challenged *Alexander* to fight: But *Alexander* went from him, and ſaid. *Nolo Domine* Kelleie, *Nolo.* Hereupon *E. K.* took up a ſtone, and threw after him, as after a dog, and ſo came into the houſe again, in a moſt furious rage for that he might not fight with *Alexander*. The rage and fury was ſo great in words and geſtures, as might plainly prove, that *the wicked enemy ſought* either *E. K.* his *own deſtroying of himſelf, or of me*, or his brother, *&c.*

Sátan his exceeding vehement Temptation.

This may ſuffice to notifie the mighty temptation and vehement working of the ſubtile ſpiritual enemy Satan, wherewith God ſuffered *E. K.* to *be tempted, and almoſt overcome*: to my great grief, diſcomfort, and moſt great diſcredit: if it ſhould (as the truth was) have come to the Emperours underſtanding, except he had known me well, *&c.* I was in great doubt, how God would take this offence, and deviſed with my ſelf how I might, with honeſty, be cleared from the ſhame and danger that might ariſe if theſe two ſhould fight, *&c.* At the leaſt it would croſſe all good hope here with the Emperour, *&c.* for a time, till God redreſſed it.

Note the cauſe of this recording.

1 Comfort in time of need.

After I had brought *E. K.* to ſome quietneſſe, (by yeilding much to his humour, *&c.* and ſaying little:) not long after, came my meſſager from my wife at *Cracovia*: and *Hugh* my ſervant with him, *to my great comfort* through her letters, and the full ſatisfying of me by *Hugh* my ſervant his knowledge farther than conveniently could be written.

2 More Comfort in time of need

About 2 of the clock after Noon, came this letter to me, *of the Emperour his ſending for me.*

Nobilis, Præclariſſiméque Domine, Domine obſervandiſſime.

Rod. *CÆſar, jam jam ſignificavit Domino Legato Hiſpaniarum, Hero meo, ut Dominationem veſtram ad ſe evocaret, ad horam ſecundam; quae eam audire cuperet: Dominatio veſtra ſi ad dictam horam venire poterit: accedet ſtatim Dominum Octavium Spinolam, qui eſt Majeſtati ſuæ Cæſareæ à Stabulis & Cubiculis. Is enim eam, ad Majeſtatem ſuam introducet. Quod reliquum eſt, mè D. veſtræ quam officioſiſſimè etiam atque etiam commendo,*

Dominationis veſtræ Studioſiſſimus

Arnoldus Vander Boxe.

Note the Original letter it ſelf is in this Book.

Octavius Spinola Chamberlain and Stall-Maſter in the abſence of the Officer who is ſent into *Spain.*

Hereupon, I went ſtraight up to the Caſtle: and in the Ritter-Stove or Guard-Chamber I ſtayed a little; in the mean ſpace I ſent *Emericus* to ſee what was of the clock: and the Chamberlain, (*Octavius Spinola*) ſpied him out of the Emperours Chamber window, and called him, who came up to me, and by that time was the Chamberlain come out to me; and by *Emericus* he underſtood that I was the man the Emperour waited for. He came to me very * curteouſly: told me of the Emperours deſire to ſee me, and to ſpeak with me. So he returned to the Emperour into the privy Chamber, and came out again for me, and led me by the skirt of the Gown through the Dining-Chamber, and the Privy Chamber, where the Emperour ſat at a Table, with a great Cheſt and Standiſh of Silver, before him, my Monas and Letters by him, *&c.* I came toward him with due reverence of three curſies, who ſhewed me a gracious and chearful countenance.

* *Hora tertia exactè à meridie.*

Then I craved pardon at his Majeſties hand, for my boldneſſe to ſend his Majeſty a Letter and the *Monas Hieroglyphica* (dedicated to his father.) But I did it of fincere and entire good will I bare to his father *Maximilian*, and alſo unto his Majeſty: and that the rather, becauſe I had good proof of the favour which Almighty God beareth unto his Majeſty. He then thanked me for his fathers Book, and did affirm, that he believed me, that I was affectionate unto his Highneſſe: And of my eſtemation with the learned of the world, he had heard

heard by the Spaniſh Embaſſadour; and alſo of my zealous mind towards his grace. And commended the Book *Monas*, but ſaid, that it was too hard for his Majeſties capcity; and added, that the Spaniſh Embaſſadour told him, that I had ſomewhat to ſay unto him, *Quod eſſet pro ſua utilitate.* I anſwered, So I have, and withal looking back whether any man were in the Chamber or no, I found that we were alone: Hereupon I began to declare that All my life time I had ſpent in learning: but for this forty years continually, in ſundry manners, and in divers Countries, with great pain, care, and coſt, I had from degree to degree, ſought to come by the beſt knowledge that man might attain unto in the world: And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me thoſe truths I deſired, and longed for: And therefore I concluded with my ſelf, to make interceſſion and prayer to the giver of wiſdom and all good things, to ſend me ſuch wiſdom, as I might know the natures of his creatures; and alſo enjoy means to uſe them to his honour and glory. And in this purpoſe made divers aſſayes: and at length it pleaſed God to ſend me *his* [Δ] *Light*, whereby I am aſſured of his merciful hearing of my long, fervent, conſtant, and continual prayer, in the cauſe before ſpecified: And that, His holy Angels, for theſe two years and a half, have uſed to inform me: and have finiſhed ſuch works in my hands, to be ſeen, as no mans heart could have wiſhed for ſo much; yea they have brought *me a Stone* of that value, that no earthly Kingdom is of that worthineſſe as to be compared to the vertue or dignity thereof, *&c.* And that theſe things be true, I proteſted, and took to witneſſe the God of Heaven and Earth, by *whoſe Commandment* I am now before your Majeſty, (ſaid I) and have a meſſage from him to ſay unto you; and that is this:

Δ. Uriel.

Books finiſhed.

A Stone brought by a good Angel.

The Angel of the Lord hath appeared to me, and rebuketh you for your ſins. If you will hear me, and believe me, you ſhall Triumph: If you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your ſpirit) putteth his foot againſt your breaſt, and will throw you headlong down from your ſeat.

My meſſage to the Emperour *Rodolph* done.

Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forſake your wickedneſſe, and turn unto him, your Seat ſhall be the greateſt that ever was: and the Devil ſhall become your priſoner: Which Devil, I did conjecture, to be the Great Turk, (ſaid I) This my Commiſſion, is from God: I feigne nothing, neither am I an Hypocrite, an Ambitious man, or doting, or dreaming in this Cauſe. If I ſpeak otherwiſe then I have juſt cauſe, I forſake my ſalvation, ſaid I.

The Emperour ſaid, he did believe me, and ſaid, that he thought I loved him unfaignedly, and ſaid, that I ſhould not need ſo earneſt proteſtations: and would not willingly have had me to kneel, ſo often as I did.

Farther I ſaid, His Majeſty was to ſee and underſtand nakedly, from the beginning, the whole courſe of this Angelical leading, inſtructing, and comforting of me: for ſo I was commanded, that I ſhould from the beginning, nakedly open unto *Rodolph*, the manner of God his viſitation, and ſhew unto him the holy Viſion: Which my charge I am ready to do. The Emperour ſaid, at another time, he would hear and underſtand more. I ſpake yet ſomewhat more in the purpoſes before, to the intent they might get ſome root, or better ſtick in his minde. To be ſhort, he thanked me, and ſaid he would henceforward, *take me to his recommendation and care*, and ſome ſuch words (of favour promiſed) he uſed, which I heard not well, he ſpake ſo low. In the end perceiving that his will was to end for this time, I did my duty with curſie; and at the door going out, I turned back, and made curſie, and ſo came into the next Chamber, where the Noble *Octavius Spinola* came to me again, and with curteous words, offered me great friendſhip. I took my leave of him, and ſo came through the Ritters Stove or Guard Chamber, and ſo down, and home. I had a large hour audience of his Majeſty.

All the courſe of our Actions and Viſions, nakedly to be ſhewed to the Emperour.

Octavius Spinola.

Deus bene vertat: ad ſui nominis Laudem, Honorem, & Gloriam. Amen.

Wedenſday, *Septembris*, 5. 1584. *Mane circiter horam* 8. † Pragæ.

Precibus finitis, &c. *Repetivi ter hanc Sententiam Mitte lucem tuam (O Deus) & veritatem tuam quæ nos ducat & perducat ad montem Sanctum Sion & Tabernacula cæleſtia Hieruſalem.*

Δ. I have to the beſt of my ability, both written and ſpoken unto *Rodolph*, as I was willed: how it worketh or taketh place in his heart, is known to thee O God, *&c.*

Now I am to receive farther inſtructions, what is to be done in this cauſe, or elſe whatſoever ſhall pleaſe the Higheſt, *&c.*

E. K. Now here is *Uriel*, and *a black thing like a Sarcent of ſilke* before his face, and over his head behind: by the reſt of his garments it ſeemeth to be *Uriel.*

Δ. Note, *Uriel* his face now not ſeen of the eye which had highly offended God.

God make all things white, and make us whiter than Snow: What that black Scarf importeth I know not; but I ſuſpect.

E. K. Had on Sunday laſt been marvailouſly drunk, &c. Satan.

Uriel. ..... *Such as defile the ſeat of the Soul, and are ſuffocated* with drunkenneſſe *enter not into the Kingdom of Heaven, neither* can behold *the ornaments of the Lord his beauty.*

See, how Satan, how he runneth headlong about and through you. See, how he maketh his dwelling place within you: of whom the Lord gave you warning, ſaying: Satan ſeeketh to ſift you.

Lo, he hath done wickedneſſe againſt the Lord, and againſt you; for he hath blemiſhed the eyes *of your underſtanding.*

[*E. K.* He ſpeaketh other words between, which I underſtand not.]

Jeſus.

Uriel. ..... *Is not Jeſus, God, and the High Prieſt of the Lord, placed on the right hand of his Father?*

Δ. He is: we believe it.

†Zach. cap. 3. a.

Uriel. ..... *Is not Satan* (*as the* † Prophet *ſaith*) *ſuffered to ſtand and triumph on* the right hand of the Lord of Hoſts and Juſtice, as the open *enemy of the Lord, and of his annointed.*

The overthrow almoſt given.

True it is: and he hath almoſt given you the overthrow.

Δ. Aſſiſt us O God, and be our ſtrength againſt this moſt ſubtile and mighty enemy.

The eye E. K. the body Δ.

Uriel. ..... *But becauſe he is* ſubtile, *and hath power given unto him for a time, and hath ſtriven againſt you,* not for your own ſakes, (*but becauſe you are of the Spirit of the Higheſt*) *and againſt his teſtimony: Therefore doth not God, in his Juſtice impute* the ſins of the eye, *unto the* body.

[Δ. Lord thy mercies are infinte, praiſed be thy name for ever.]

Δ. By the eye is underſtood *E. K.* the Seer in this action, and by the body is underſtood *John Dee* Δ.

Uriel. ..... *But commandeth* the [Δ] eye to be *reconciled, as the Spirit of* Truth *hath taught.*

E. K. He is gone.

Vide Septemb. 13. of Reconciliation.

Δ. Glorified be God for his moſt loving kindneſſe and infinite mercies towards us fraile, and ſinful creatures: and we beſeech thee to ſhew us *the light* of thy countenance, to our comfort and direction. *Amen.*

Δ. As I was putting up all, *Uriel* appeared again, with his black Scarf, as he did before: but pauſed a while before he ſpake any thing.

Δ. In thy name (*O Jeſu*) we attend thy words by thy meſſager to be uttered.

Uriel. ..... *Give ear unto my voice.*

E. K. Now he is become like a great wheele of fire, like a waggon

A wheel: He thruſt out his hands on the ſudden, and ſo became like a wheel full of mens eyes: it turneth round, it is full in all places of

V thoſe eyes, like living and ſeeing eyes.

Now cometh fire out of it in 4 places.

A great white Eagle.

Now there is a great Eagle, which is come, and ſtandeth upon it: It is a white Eagle: The wheel turneth ſtill, notwithſtanding that ſhe

I ſtandeth on it.

E. K. She hath in her beake, like a ſcrol of parchment. She hath two monſtrous eyes: one like fire red; her right eye as big as my fiſt,

S and the left eye, is Chryſtal-like. She ſtandeth hovering with her wings ſpread, and her ſtern or taile ſpread.

Under the wheel is a great valley, and in it a great City, and a Hill on

I the Eaſt part of it. And all toward the South are Hills.

The City is as as big as ſix of *Cracovia*: and many ruins of houſes in it there appear.

O There is one place in it covered, ſquare like a little Chappel: It hath a little round pinacle in the end of it; and over it in the air, hanging a little fire bright.

N There be many like unto fowles, like Ravens, and their heads like unto

unto bright fire: They flie into a Country a great way off from this City.

Now *Uriel* ſtandeth beſide the wheel, and the wheel is as it was before: and he as before with the Scarf.

The Eagle cryeth and ſkriketh as a Gull, or the Sea fowles do.

Uriel ſeemeth to deſcend from the air above, and to come to the ſide of the Shew-ſtone.

Uriel. ..... *The Lord hath choſen you to be* Witneſſes, *through his mercy and ſufferance, not in the office of Apoſtles, but in the* offices *and dignities* of the Prophets: *which is alwayes beautified with the wings of the Cherubims, with the voices that cry a thouſand thouſand times in a moment before the Lord, and before the Majeſty of his eternal Seat: wherein you do* exceed the * Temples of the earth: *wherein you are become ſeparated from the world, and whereby you are lifted up, as of the houſhold of the Bleſſed, even by the very* hand and finger *of the Higheſt.*

△. and E K. we are Prophets through God his mercy and ſufferance. * Which have not ſuch preſence angelical.

△. Bleſſed, bleſſed, bleſſed, is the Lord to whom Cherubim and Seraphim inceſſantly ſing, *Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth.* Amen.

Uriel. ..... *But* that it may appear, *that he it is,* that *revealeth, which gathereth the Clouds together, and is the breath of all things that live: Becauſe I ſay it may appear that* the Lord viſiteth, *and is of power, and that the imaginations of man, flie before themſelves, as the duſt of the earth doth before him that moveth it: I open unto you a Seal, yet ſecret and not known.*

Deus eſt qui hæc revelat.

A Seal opened.

[△. *Zach.* 13. --- Et erit dies una, quæ *nota* eſt Domino, *&c.*]

Zachary 13. cap. B.

Behold, now cometh that day, that is known unto the *Lord himſelf, wherein the Kingdoms of the earth ſhall begin to fall: that they may perceive how they have run aſtray: and how weak they are in the triumph of their pomp.*

And now out of Hieruſalem, *out* of the Church *of God, and of his Son Chriſt, ſhall paſſe out and flow the water of life: That the ſayings of the Angels and Spirit of the Lord, may be verified upon the face of the earth, ſpoken by his* annointed Zachary.

Zach. cap. 13. B.

Now ſhall thoſe dayes open themſelves, which are the dayes of vengeance.

Dies vindictæ.

Now, Now ſhall theſe woes, that have been ſpoken of and ſealed, burſt out, to the confuſion of the wicked, and the eſtabliſhment *of his Kingdom, which is annointed.*

Regnum Chriſti jam ſtabilietur.

Behold, I teach thee.

Thoſe that inhabit the holy City, and uſurp the authority of the Higheſt, are called in remembrance before the Lord, and they ſhall be ſcattered *like unto the mighty hail, that the ſpirits of the North have gathered againſt the day of revenge.*

A Propheſie againſt the Clergy.

They are become proud, and think there is no God. *They are ſtiff-necked; for they are the ſons of wickedneſſe. Lo, in the dayes of* Rodolph, *ſhall this come to paſſe, of whom the Lord hath ſaid, If he hear me,* and believe my words, *I will place* Thee [△] unto him, as a mighty rock: I will open unto thee [△] (for his inſtructions, and ſafeguard to come) *my determinations in hand, and lo, to come. And when he hath wiped away his darkneſſe, and offence of his ſoul,* I will appear unto him, *to the terrour of all Nations.*

Rod. If

Divina Apparitio ipſi Rodulpho facienda.

For I rejoyce, when I exalt ſuch as are weak: And when I help the comfortleſſe, am I magnified.

△. Thanks, honour, and glory, is due to thee, O our God.

Uriel. ..... *And behold, the day of this viſitation, and of the execution of my judgements, is at hand: And lo I open unto you another Seal (Becauſe I have ſaid unto you, I am true, and juſt.)*

An other Seal opened.

In the year eighty eight, ſhall you ſee the Sun move contrary to his courſe,
The Stars [△] encreaſe *their light: and ſome of them* * *fall from heaven.*
Then *ſhall the Rivers run blood:*
Then *ſhall the wo be unto women with child.*
Then *ſhall the time come to paſſe, that this Propheſie ſhall be known.*

An. 1588. or which 88 elſe? △. *Forte leeſe:* * Math. 24. G.

This Propheſie then to be known, *An.* 1588. -- △. Which 88? For I have not yet had (that I remember) the year notified to be 1588, nor yet 1688. *&c. Forte* An. 1688. This Propheſie is to be known An. 1588.

For lo, the Lord hath prepared his Prophet, and he ſhall deſcend from the Heavens: *as it is written by* * Malachiah *the Prophet.*

* Malach. cap. 4 B.

Behold I will ſend before that day, (*not* that day *I ſpoke of, but the great day of the Lord*) Elias *again amongſt you.*

Elias ſhall come.

△. Note two dayes.

In

In the mean ſeaſon will I be mercifull unto Rodolph, *and will bring into his*
Rod. The beautifying of *Rodulph* his ſeat Imperial. *houſe, ſuch as ſhall be skilfull: unto whom* I will give my ſpirit, *to work Gold, Silver, and the Ornaments of his houſe. And he ſhall perceive that I bleſſe him, In that I* have *tied* him to my Garments.

If *If*, he hear thee not
Vide infra Septemb. 22. Behold, I have one in ſtore: *Yea, ſuch* an one as cleaveth unto Juſtice. *Man is but a Reed that is ſhaken with every winde. The pride of Kings, is as the beauty of a Peacock: See how they run all aſtray. See how they tempt the ſpirits of righteouſneſſe.*

Rex Pol. *Stephanus.* *Lo, (as I have ſaid unto thee)* I reſerve that wicked King, *not that I will be mercifull unto him. But that he* ſhall ſhortly *periſh with an eternal ſcourge.*

And now hear me what I ſay unto thee. Hereafter, ſee thou tempt me not:
CAVE. *Uriel* onely in great cauſes is to be looked for. *Neither look* for my preſence after this order: But for great cauſes.
The end of teaching, or inſtructing thus. *For lo, this is* the end of Teaching. *Now cometh in the time of* warning and of counſel.

Δ. Will you give me leave to ſpeak?

Uriel. ..... *Say.*

Δ. I truſt it ſhall not offend God at any time, to call for [Uriel] *his light* in matters dark
Enoch his Tables. to us, and above our capacity. Alſo in *Enoch* his Tables underſtanding and enjoying, we are to require help of inſtruction at *Uriel's*: and ſo of other points and Doctrines already begun, we are to require their help, who have begun with us, *&c.*

Uriel. ..... *As far as the Lord hath ſuffered you to enter into his Garden: Even ſo far (I ſay) Taſte, and eat.*

Δ. The entrance yet we have not, but the manner to enter: The perfect practiſe is the beſt entrance.

Uriel. ..... *Man ſpeaketh not with thee: wherefore doſt thou* wraſt *the Lord? All things that are delivered thee are plain.*

Δ. Lord, I do thus ſpeak to be perfectly inſtructed in what ſenſe your words are to be underſtood, when you ſaid: This is the end of teaching.

Δ. *Uriel*, or perhaps in the name of God.

Uriel. ..... *Thou haſt called upon me, and I have heard thee. Thou haſt deſired comfort, and I have comforted thee.*

The ſpirit of choice *Vide* 13. *September.* *Thou haſt* the ſpirit of choice.

Garden of the Lord. *Be it ſufficient unto thee, that the Garden of the Lord* is open unto thee: *where there is no hunger, nor thirſt, but a filling ſpirit, a comforter.*

Note. † *What care is it unto me, if the Kings of the earth ſay: Lo, this is not of me. Lo, this is not of the higheſt.*

Δ. Ex Dei lumine.

This Teſtimony. *Adventus Domini.* Uriel. ..... *Behold, I am* the light, *and ſervant of God:* Bleſſed are thoſe which believe, and are made partakers in this Teſtimony: *by the which* you are become Prophets, *and are ſanctified for the* coming *of the Lord.*

Δ. He putteth us in remembrance of our frailty; and offence committed before noted. *But lo, why do I ſpeak unto you, who have defiled your ſelves? I will take up thoſe things that I have, and will be gone. Lo, bleſſed is he that giveth ear unto the Lord.*

E. K. Now all is vaniſhed away, and he is diſappeared: Wheele, Eagle, Citie, and all, *&c.*

Δ. All laud, thanks, honour and glory be to the eternal, Almighty, moſt juſt Judge, and mercifull father our God, the God of Heaven and earth, whom of his infinite goodneſſe, we beſeech to have mercy upon us, and to purifie our hearts and conſciences, granting us humble contrition, and ſincere confeſſion of our tranſgreſſions and iniquities whatſoever. *Amen.*

Note. While I was thus requeſting God, E. K. made a vow of penance, during his life: (in token of hearty ſorrowfulneſſe for his fault in that dayes action noted) *never to eat his*
E. K. His vow of faſting during life. *ſupper, or evening meal on Saturdayes, during his life*; wherein I beſeech the higheſt to regard his inward intent, and his continual memory of the Lord his mercies, in ſparing him when he moſt had offended him.

Δ. Deo Noſtro vero, vivo, omnipotenti, & eterno ſit omnis Honor Laus & Benedictio, nunc & in perpetuum. *Amen.*

Wedneſday, *September* 5. NOTE.

Δ. The morning of this Wedneſday (before I prepared my ſelf for the former action) I ſent *Emericus* with two Letters to be delivered: the one to the *Spaniſh* Ambaſſadour (giving him thanks for his honourable dealing with the Emperours Majeſty in my behalf) and the other to the Noble *Octavius Spinola*: thanking him likewiſe, and requiring his inſtruction, or adviſe how I might moſt conveniently proceed in dealing with the Emperours Majeſty: The Copy

of

of which Letter I thought good to record here, that the effect thereof conſequent, might have the light of the Original cauſe (Divine and humane) annexed.

Illuſtri & Magnifico Domino, Domino Octavio Spinolæ, ſacræ Cæſareæ Majeſtatis à ſtabulis & Cubiculis Domino ſuo obſervandiſſimo.

ILluſtris ac Magnifice Domine: Non poſſum ſatis condignas veſtræ Magnificientiæ agere gratias, pro ſingulari illa, quæ me Heri amplexi eſtis humanitate & benevolentia: hominem quidem vobis incognitum, ſed tamen virtutis & veritatis ſtudioſiſſimum: quique *omne* reliquum meæ vitæ curriculum (Deo ſic volente) in hoc conſumere decrevi, ut ſacra ſua *Cæſarea* Majeſtas clarè percipiat, ſibi, *incredibiliter* (ferè) *propitiam* fore Dei Omnipotentis tremendam Majeſtatem. Atq; e quamvis videam multiplicibus multarum Regionum negotiis, ſuam ſacram *Cæſaream* Majeſtatem occupatiſſimum ſepiſſime teneri, neque aliis, illiſque à me, ſuæ ſacræ *Cæſareæ* Majeſtati proponendis cauſis, commodè vacare, vel poſſe, vel evidenti aliqua ratione debere: TAMEN, ſi aliquis excogitari poſſit modus, pro loci, temporis, & rerum occaſione, quo ſua ſacra *Cæſarea* Majeſtas, ea penes me videre, vel ex me intelligere dignaretur, quæ illi forent grata: Ea in re, veſtræ Illuſtriſſimæ Magnificentiæ libentiſſimè audirem vel reciperem Informationem atque Judicium. Nam in hoc totus ero, ut tempore debito, appareat, Omnipotentis Dei, & ſuæ ſacræ *Cæſareæ* Majeſtatis ſervitio (Maximè autem, pro Sacroſanctæ *Orthodoxæ* Catholicæ & Apoſtolicæ fidei Illuſtratione, ac Reipublicæ Chriſtianæ defenſione; amplificationeque) Addictiſſimum, devotiſſimum, fideliſſimumque me eſſe, ac fore ſacræ ſuæ *Cæſareæ* Majeſtatis ſervitorem.

4. Septembris 1584.

Opportunitatis flos maturè colligi debet:
Cito enim fiet marcidus.

Illuſtriſſimæ Magnificentiæ veſtræ

Paratiſſimus

Joannes Dee.

Emericus went and delivered my Letter to the *Spaniſh* Ambaſſadour: But this he brought back again; ſaying, that the Emperour was ridden very early abroad to *Brandeiſs*, or elſewhere: (not certainly being known) and that this Noble *Octavius Spinola* was gone with his Majeſty.

Hereupon I determined with changing the Date, to * ſend unto him at the Emperour his Majeſties returning to *Prage*. *Deus bene vertat.*

* *Factum erat die 11. Septemb. ſequente.*

Mr. Doctor Hagek *his ſon was by* — *At noon this day* — I ſent Letters to my wife: to my Lord *Lakie*, and to Mr. *Paul Hertoll*, by the Meſſager of *Reichenſtein*, on this ſide *Niſſe*.

Monday, *Septemb. Manè horâ 9.* † Pragæ.

A. *Precibus finitis*; I invited *Ga, Za, Vaa*, (as being aſſigned to underſtand of *Rodolph* his doings,) that of them I might receive inſtructions; that my proceedings might be anſwerable as occaſion ſhould be given.

E. K. There appeareth written in great letters upon a right hand (and no body appearing:) the hand being very big.

Cui eſt habet:
Cui nihil non habebit.

E. K. And ſo the hand vaniſhed out of ſight: The writing was in the palm of it.

A. After that appeared the ſame hand again, with his writing

Face, & factum erit,
Ultra, non habeo.

Ultra non habeo.

E. K. It

E. K. It vaniſhed away, by and by, hand, writing, and all.

△ Further, I have not to ſay, or do.

△. I take this (O Lord) in this ſence: That I am to proceed, and *to do* as I intended, in either writing to *Rudolph* himſelf, or to the *Spaniſh* Ambaſſadour, or to *Octavius* Spinola for the Emperour to give me audience, time, and place to hear, and ſee the Records and Monuments, which I have to ſhew him: And that when I *had done* as was commanded me, that, Then the purpoſe of God ſhall *alſo be done*.

△. Deus, in adjutorium noſtrum intende tuaque nos dirigat ſapientia, ad illud Faciendum, quod tibi maxime erit gratum. *Amen*.

Tueſday, *Septemb.* 11. *Hora* 9. *ferè*.

Miſi per Dominum Emericum Sontagium Secretarium Domini Palatini Siradienſis literas illas ad Dominum Octavium Spinolam: quas ſuperiùs deſcripſi; ſed ubi in illis ſcripſeram *qua me heri amplexi eſtis*. Nunc, ſcripſi, *qua me ante paucos dies* amplexi eſtis, & pro, *quique omne reliquum*, nunc ſcripſi quique reliquum, *&c.* & pro *incredibiliter (ferè) propitiam*, &c. ſcripſi, nunc, *Incredibiliter (ferè) & modo mirabili, propitiam fore*, &c. Et reliqua omnia ſcripſi ut ſupra annotavi: ſed datæ erant hæ, 11. *Die Septembris*: Illæ autem priores, 4. *Septembris*.

Tradidit iſtas literas (Emericus) Magnifico Domino *Spinolæ*, jam ſtatim poſt prandium *Cæſareæ* Majeſtatis, & craſtina die (poſt miſſam) pro reſponſo, venire juſſit.

Wedneſday, *Septembris* 12. *Manè*.

△. This morning, when *Emericus Sontag* went up to the Caſtle for anſwer from the Emperour: By the Noble *Octavius* Spinola, he received the effect of this anſwer, which I required the ſame *Emericus* to write down with his own hand (for ſundry reſpects;) which his own hand writing I have annexed ad majorem rei fidem. And becauſe his writing is not eaſie to be read, I have written it plainer ſomewhat, as followeth:

Reſponſum Imperatoris, per Dominum Spinolam.

Sacra *Cæſarea* Majeſtas benignè intellexit quæ Dominus *Joannes Dee*, per ſuæ Majeſtis Cubicularium, Dominum *Octavium* Spinolam, proponi curavit: Ad quæ, ſua Majeſtas gratioſè ſic ſe reſolvit: Quòd quandoquidem Latinum Sermonem non omni ex parte exactè calleat: præterea etiam variis & multiplicibus negociis occupata, non ſemper ad audientiam vacare poſſit, videri ſuæ Majeſtati ut idem Dominus *Dee*, cum Magnifico Domino Doctore *Kurtzio* (qui & ſuæ Majeſtati ab arcanis eſt conſiliis, fatiſque fidus, eruditione quoque inſigni pollet) tractare, & negotia ſua concredere velit. Id quod, ſua Majeſtas prælibato Domino Conſiliario ſuo, *Kurtzio*, renunciari curabit. Sin verò, ſecus Domino *Johanni Dee* videbitur, ſuam Majeſtatem quomodocunque tandem per occupationes facere poterit, deſiderio Domini *Dee* ſatisfacturam.

1584. xii. Septembris. *Emericus Sontagius manu propria.*

Pragæ.

△. Which anſwer, both by word of mouth, and thus by writing being received by me: and the ſaid *Emericus* being (by the Noble *Spinola*) willed at Evenſong time, to bring my anſwer herein; which I gave him *of my great good liking the ſame, and moſt humble thanks to his Majeſty, for ſo wiſe and gratious his conſideration had of the cauſe*. I required the ſame *Emericus* to underſtand; when, and how ſoon Doctor *Curtzius* ſhould be made privy of his Majeſties pleaſure herein: and ſo, after my diſpatching of *Emericus*, I endeavoured my ſelf to render thanks unto God for his mercies, graces, and truth, in theſe his affairs: beſeeching him to frame my heart, tongue, and hand in ſuch ſort, as to his Divine Majeſty, my dutifull ſervice, doing, may be acceptable: as chiefly of me intended to his honour and glory: And ſecondly to the comfort of the godly and elect: And thirdly to the confuſion of the proud, arrogant, ſcornfull enemies of truth and vertue. *Amen*.

Thurſday, *Septembris* 13. *Manè, hora* 7. † Pragæ.

I received the Noble *Octavius* Spinola his anſwer by *Emericus*, as concerning *my accepting of the Emperour his gratious former anſwer of condeſcending to my requeſt, ſo much as he conveniently could*: which my anſwer yeſterday * night, late was delivered to the Noble *Spinola*. Whereunto he ſaid, that *my Anſwer would be moſt acceptable* unto the Emperour: *and that to morrow*, (meaning

* On Wedneſday.

meaning this Thurſday) the honourable Doctor *Curtz* ſhould underſtand the Emperours pleaſure herein. Hereupon I willed *Emericus* to go up to the Caſtle, and to bring himſelf in ſight of the Noble *Spinola*, if he could. Thereby to help his memory, for warning and information to be given to the ſaid Doctor *Curtz*: That ſo we might come together, ſo ſoon, as conveniently might be.

Deo, omnis laus, honor, & gloria. Amen.

Thurſday, *Septembris* 13. *Manè, horam circiter* 9. † Pragæ.

Δ. *Precibus finitis*, and the caſe propounded of the Emperour his Anſwer, for dealing with Doctor *Curtz*, a man of his Privy Council, faithful, learned, and wiſe: upon conſiderations alledged, I requeſted of God, his pleaſure to be ſignified unto me, by ſome of his faithful and true Meſſagers: whether I ſhall *openly and frankly deal with this Doctor*, ſo, as the Emperour, by him may underſtand that which he ſhould have done at my mouth and hands originally: And whether I may, both alone with the Emperour, and before, and with the ſaid Doctor, deal in this Action as occaſion ſhall ſerve from time to time, at my diſcretion, informed by his ſecret grace divine.

Δ. Nothing appearing, or being heard, in a quarter of an hour ſpace, I ſuſpected ſome of our miſdoings, to be the cauſe of the Lord his refraining to anſwer: and thereupon I did fall to prayer for mercy and grace, and deliverance from the aſſaults and malitious purpoſes of the Devil againſt us: And that I did the rather, becauſe as I felt my good Angel (or other good friend) in vertue, ſo I felt *Piloſum*, ſenſibly, buſie, and as it were to terrifie me with my offences paſt, or to put me out of hope, at this preſent, from being heard. But I held on to pray divers Pſalms, and at length againſt the wicked tempters purpoſely. After my prayers and aſſuring *E. K.* that the ſpiritual enemy was here buſie, and attended to fruſtrate this dayes Action: He anſwered, that againſt him [*E. K.*] he could not prevail, or accuſe him, for his late notable fault; for he had made a reckoning, and ſorrowful bewailing for that his treſpaſs, to the Lord, and that he doubted not of forgiveneſs; and that he was ſo reconciled to God, that Satan nor any other wicked accuſer, could put him in any doubt of God his mercy, *&c.* And he ſpake very well both of repentance, Gods mercies, his juſtice, and of theſe Actions. Reconciliation

Mary, he confeſſed that *by reaſon*, he himſelf was an unmeet perſon to come before the Emperour, or Princes, *&c.* and therefore if it would pleaſe God to diſcharge him of further medling, ſo, by reaſon he might ſeem well at eaſe, *&c.* At length, after an hour appeared *Uriel*; but with a Scarf before his face, as he had laſt.

Δ. God ſend us the brightneſſe of his countenance when it ſhall pleaſe him.

Uriel. ..... *True it is, that in reſpect of the terrour and force of God his wrath and indignation* in [1] Judgement: Reconciliation is made: *through that power which is given unto the Lamb, to whom all power is given in Heaven and Earth; But with the* [2] *congregation, and the members of Chriſt his body, the number of the faithful, the Church of God, you have not made reconciliation, And* therefore, *are not ſinners* worthy to behold the face of true light and underſtanding: *for there is a double Reconciliation: One (and the firſt) between* the Conſcience and the Judge: through the force of faith *and repentance: that is to ſay*, Reconciliation againſt Judgement. *Another*, (*the ſecond*) *Reconciliation between the* Spirit of Truth, (*the Church of God*) *and mans Conſcience.* Reconciliation of two ſorts. Wherefore *Uriel* his face is yet covered. 1. 2.

Vide ſupra 5 ptemb. 5. The eye was commanded to be reconciled to the Spirit of Truth.

Behold I teach you a myſtery.

1. *Thoſe that are at one with God, ſhall not be judged with the wicked in the laſt Judgement: Notwithſtanding the Juſtice of God is pure, and undefiled*: and ſuffereth not mans fault unpuniſhed. 2. *But he that is at one with* the Spirit *of God, is* made one with *him, and* without puniſhment. *Juſtitia Dei.*

For there are many things that God beareth witneſſe of, in the ſoul and ſecret Chambers of man, that neither the bleſſed, already dignified, nor to be dignified, do, or can know: *which is the cauſe that the ſoul of man,* (*after his body ſleepeth*) *being found* polluted, *is received,* and ſnatched up, of ſuch as are the Meſſagers of puniſhment: *and ſo, according to the multitude of their ſins,* are in horrour, and puniſhment. *Therefore not* all, that are puniſhed, ſhall be damned; *Neither is it evident unto the Angels, who ſhall be ſaved: I ſpeak generally.* Δ. *Ab occultis meis munda me*, &c. A temporal puniſhment.

Therefore when you offend, be alſo *reconciled unto the Mother of the houſe: that you may have place before ſuch* as are reproved. *Eccleſiæ catholicæ reconciliari debemus.*

Herein you may underſtand the retaining of ſin; *For the* [Δ] retaining of ſin is a judgement: *And therefore it is neceſſary that God ſhould hold a general day, that thoſe that have truſted in him, and inwardly have been ſorry for their offences, may alſo taſte of his mercy. Elſe how could it be verified, that the Prophet ſaith?* If in Hell, thou art alſo there.

Δ. *Accipite Spiritum Sanctum, quorum remiſeritis peccata, remittuntur eis: & quorum retinueritis, retenenda ſunt:* Ioannes 20. E. Math. 16. C. 18. C.

Si deſcendero in Infernum, tu illic es.

Ignis purgationis. *But, here, there is a Caution; All ſins that are forgiven by the Church,* paſſe not the fire: *but he that is* forgiven *in his heart by God, in his Son Chriſt; and* [2] reconciled *through the holy Spirit, to the body from whence he is fallen, is ſafe,* as well from the wrath of God to come, *as the* puniſhment due unto his offences.

The perfect aſſurance by Chriſt and his Church or Spirit.

And therefore is the reconciling of brethren, of great force. Wherefore * *hath Chriſt* left his body *with the Church? Wherefore is he called the bread of Life?*

* Math. c. 5. D.

I ſay unto you, my brethren, that the body of Chriſt dignified and glorified, is true bread; is true comfort, which cleanſeth ſinners that are penitent, *and wipeth away the puniſhment of adverſity.*

Happy are thoſe, that eat of him, and that account not his body, as the ſhadow of a candle.

Δ. *Aliqui hæretici dicunt Chriſt corpus fuiſſe phantaſticum.*

Behold, I teach you: Even as the Spirit of God filleth the Congregation of the faithful; ſo doth the body of Chriſt now dignifie, fill and cleanſe *all that* receive *with ſorrow: ſorrow I mean for their wickedneſſe.*

But lo: his body is become an offence unto the world. Many there are that ſay, This is Chriſt: But behold I teach you. Even as all things were made by him, ſpiritually: So are all, that are of his Elect, nouriſhed through him, bodily.

Lo, he is become one power, one God; *in that he* is neither ſeparated from his body, nor ſeparateth his body from his Church.

After a while I come again.

E. K. Now he is gone away.

Δ. We read over the premiſes to our great comfort, in the mean time, while *URIEL* diſappeared.

E. K. Now he is here again.

Δ. Now he anſwereth to my requeſt firſt propounded.

Uriel. ..... *O ye timerous birds, How long run you headlong into the Wilderneſſe? How long will you be ignorant? How long will you tempt the Lord with the ſpirit of fooliſhneſſe and errour? Behold thou haſt not judged well of me. Behold thou haſt placed me in a low room, and haſt taken the Garland from my head, and trod it under thy feet: For, what is* Rodolph, *that is not at leiſure for the Lord, the God of righteouſneſſe, the King of Heaven and Earth?*

Rudolp.

Are they troubled with things that are greater than I? True it is; for with me there is no trouble: for where I enter, I ſet all things in quiet. Will the Counſellours of the Earth, ſit in judgement to ſift the Lord? O ye fooles and ſtarvelings of the Earth: O you of little underſtanding. Think you, that you are able to find light amongſt the affairs of the World? true judgement in the imagination of man? or verity amongſt the hoords and corruption of covetouſneſſe and falſhood?

If.

If he be not at leiſure to hear me: Have not I told thee, that I have another in ſtore? Lo, I ſee, all fleſh is full of folly.

Δ. It is not yet done: and therefore we ask counſel of thee; and I thank thee (O Lord) for rebuking of us, before farther errour committed.

Spiritus Electionis quid ſit vide pagina ſequente.

Uriel. ..... *Lo, I gave unto thee, the* ſpirit of choice: *and therefore I will regard thy doing,* and will wink at thy weakneſs. *I will bleſſe all that thou takeſt in hand, and will cover thee with a Robe of Purple; that thou mayſt underſtand that all is mine, and that I raiſe up whom I liſt.*

Rodulp.

And I ſay unto thee again: Lo, *Rodolph* hath heard thee, And I will poure my Spirit of truth into thee, and thou ſhalt be a light unto him.

Spiritus veritatis.

If.

But, now, If *he live righteouſly, and follow me truly; I will hold up his Houſe with Pillars of Hiacinct, and his Chambers ſhall be full of Modeſty and Comfort. I will bring the Eaſt wind over him, as a Lady of Comfort: and ſhe ſhall ſit upon his Caſtles with Triumph, and he ſhall ſleep with joy.*

Δ. From the Eaſt, Comfort and Triumph.

Moreover I will bleſſe his loynes: and his Houſe ſhall ſtand to the third generation: and to the end; *for, now, the World hath hoary hairs, and beginneth to be ſick.*

Rodolphi ſoboles in tertiam generationem.

If.

If he deſpiſe my commandment, *I will put the ſword againſt him; and in his dwelling places ſhall his enemies banket.* (But thoſe that deal with thee, let them ſow up their mouth: leſt being cut with a Razor, they ſpeak not.) *For thoſe that neglect my Judgements I will deſpiſe them, and their ſeed ſhall wither, as corn ſown out of ſeaſon: But he that loveth me, I will multiply him,* And he that addeth unto me, I will adde unto him a thouſand.

Secretie required.

Addere Deo quo modo bonum eſt: vide infra. Spiritus Electionis ſupra Sept. 5.

But lo, thou haſt the ſpirit of choice.

Δ. O Lord open my underſtanding of that ſaying.

Uriel. ..... *Quos tu eligis, electi ſunt: quo autem deſpicis, deſpiciuntur etiam.*

Δ. Dwell thou in me (O Lord) for I am frail, and (without thee) very blind.

E. K. Now he is gone.

Δ. Thy glorious name (O Lord) be magnified, *praiſed, and extolled for ever.* Amen.

Δ. I ſpake this to *E. K.*

Δ. I perceive that I ſhall not *deal* with the *Doctor Curtz* now. Well, I can let him underſtand that I had rather deal with the Emperour himſelf, and ſo ſhift my ſelf of him.

E. K. He is here again.

Uriel. ..... *Yes,* deal *with him: and hide nothing from him.*

D. Curtz.

Δ. With Doctor *Curtz*, O Lord?

Uriel. ..... *I —— And therefore I ſaid, He that addeth unto me, I will adde unto him a thouſand:*

thouſand: But he that playeth with me; lo, I ſwear, I will blot his name from life:
[Δ]Libere agas: Deus eſt enim liber.
E. K. Now he is gone.

Δ. Frankly as my term was in my firſt requeſt, or queſtion this day made.

Δ. Deo Omnipotenti, Inviſibili & miſericordi ſit omnis honor, laus, gratiarum actio, & Gloria: nunc & in perpetuum. *Amen.*

Thurſday, *Septembris* 13. *Mane.* † Pragæ.

Emericus did bring himſelf in ſight of the Chamberlain, the Noble *Octavius Spinola*: as I willed him: And he called *Emericus* to him, and told him, that this day Doctor *Curtz* ſhould underſtand the Emperour his pleaſure, to confer with me, *&c.*

Emericus about 10 of the clock before Noon being in the Ritters Stove (or Guard-Chamber) ſaw Doctor *Curtz* come out from the Emperour.

Friday, *Septemb.* 14. *Mane, circa* 10.

I ſent *Emericus* to Doctor *Curtz* his houſe in *parva parte*: with my commendations; and to ſay that before, I underſtood of Doctor *Hageck*, Mr. Doctor *Curtz* his deſire to be acquainted with me: whereof I was very glad and deſirous: and now I truſt that the Emperour his majeſty, by his Authority hath taken order with him whereby to begin our acquaintance, and (God willing) our perpetual friendſhip. The Doctor was at home, and to *Emericus* (ſaying the effect of my meſſage before noted) the Doctor declared that *Captaverat antea varias occaſiones mecum contrahendæ amicitiæ, &c.* and that now he is very joyful of the occaſion offered by the Emperours Majeſty: and that this day ſundry affairs did hinder the opportunity of our meeting, but to morrow at any hour (at my choice) he would be ready to welcome me to his houſe: and ſo with the uſual phraſe of offering all his ſervices to my pleaſure, he ſent *Emericus* to me with his ſaid Anſwer.

Quos Deus conjungit, Homo ne ſeparet. Amen.
Quos autem Deus & Cæſar copulat, copulatiſſimi maneant. Amen.

Saturday, *Septembris*, 15. *A Meridie hora (ferè) prima.* † Pragæ.

I came to the foreſaid (called Doctor) *Curtz*: about one of the clock after Noon, who had all the day been ready to have heard me, if I would ſo have had it: but I ſent him word in the morning by *Emericus*, that after Noon, (as now at this hour) I would come to him. Being come, he entertained me curteouſly: and two chairs being at the Tables end, he gave me the preeminence (by a friendly kind of earneſtneſſe) Then he told me, that long ſince in *Germany*, he had heard of my fame, and had ſeen of my writings: and that he was very glad of the opportunity now of my coming to this City; and that otherwayes he was deſirous of my acquaintance, but chiefly ſeeing the Emperour his Majeſty *Ore tenus* (for that was his phraſe) by word of his own mouth, had willed him to hear what I had to ſay to his Majeſty. I began and declared my long courſe of ſtudy for 40 years, alwayes, by degrees going forward, and deſirous of the beſt, and pure truths in all manner of ſtudies, wherein I had paſſed, and that I had paſſed as many as were commonly known, and more than are commonly heard of. But that at length I perceived onely God (and by his good Angels) could ſatisfie my deſire: which was *to underſtand the natures of all his creatures, and the beſt manner how to uſe them to his divine honor and glory, and the comfort of the elect, and alſo to the reproof and confuſion of the adverſaries of his name and honour.* And herein I had dealed ſundry wayes: And at length had found the mercies of God ſuch as to ſend me the inſtruction of *Michael*, *Gabriel*, *Raphael*, and *Uriel*, and divers other his good and faithful Meſſagers, ſuch as I had here now brought books (about 18) to ſhew him the manner of their proceeding: And that I thought it good to begin at the laſt book, which alſo concerned moſt this preſent Emperour *Rodolph.* And ſo I did; and ſo by degrees from book to book lightly, I gave him a taſte or ſight of the moſt part, and alſo let him ſee the Stone, brought me by Angelical miniſtery, *&c.*

Δ. *Studiorum meorum ſcopus.*

Rodolph.

All things being ſeen and heard, that in ſix hours I could ſhew him: at length he required of me what concluſion, or ſummary report he ſhould make to the Emperour. I anſwered, as he had occaſion of the things ſeen and heard; but if he would follow my counſel (ſomewhat expert in theſe Divine and Angelical doings.) That his Majeſty was to thank God for his great mercies and graces offered: and that by me one, who moſt ſincerely and faithfully gave his Majeſty to underſtand the will of God herein, and that his Majeſty was to do, as *Mary* (the bleſſed Virgin) did, to lay up all theſe my informations in his heart, and to ſay *Ecce*

My counſel to Doctor *Curtz.*

ſervus Domini, fiat voluntas tua, and ſo to attend the manner of the Lord his proceeding, while he framed his life, as it became every Chriſtian to do.

He ſaid, that he would write (for his own memories help) ſome ſhort note of his obſervations of my ſpeeches, and things ſeen and marked: and that he would to morrow (being Sonday) or on Monday, if he conveniently could, make a report to the Emperour, and ſo with all ſpeed give me to underſtand further of the Emperour his Majeſties will and pleaſure. Hereupon courteouſly he brought me down to the ſtreet door of his houſe; and I came home after ſeven of the Clock, and an half, in the evening.

The mercies of God be on me, and his name be magnified and extolled in this world, and for ever. *Amen.*

He alſo ſaid that in the former my Records that I had noted many a ly, and untruth.

Note. In the mean ſpace while I was thus occupied with the foreſaid Mr. *Curtz*. E.K. was viſited at our Lodging with a wicked Tempter, *who denied any Chriſt to be*: and that as the heart received comfort of all the Members of the body: So that he, who is God, of all things received comfort by Angels, and other the Members of the world: and that I was now with one, who would uſe me like a Serpent, with head and tayl compaſſing my confuſion, *&c.* he earneſtly reviled *E. K.* in divers manners: he ſaid, that *E. K.* ſhould be damned, and ſaid: moreover, that of our practiſes ſhould never come any fruitfull end, *&c.*

Δ. The eternal and Almighty God confound the Adverſaries of his truth and glory, and of his Son Jeſus Chriſt our Redeemer, and the Triumphant Conquerour againſt, Hell, ſin, and the Devil. *Amen.*

P R A G Æ.

On Monday and Tueſday the 17th. and 18th. of *September*, I ſent *Emericus* up to the Caſtle, to liſten after anſwer of that Doctor *Curtz* his report to the Emperour, of that he had perceived by me. (But on Monday *Octavius* Spinola had ſent into the Town for *Emericus*, and told him that the Emperour *had care and deſire to underſtand my doing with the Doctor*: And therefore asked *Emericus* if I had been with the Doctor, and he affirmed that I had. Hereof (ſaid he) the Emperour will be glad: And yet (as I began to note) *Emericus* coming on Tueſday in the face of the Doctor in the *Ritters* ſtove; had not one word ſpoken to him, that either he had ſpoken to the Emperour, or he had not. And therefore *I ſuſpect* that the Doctor dealeth not honeſtly, faithfully, or wiſely in this ſo weighty a caſe. And foraſmuch as he told me, that the Emperour his Majeſty was perſwaded, that he was pious, *&c.* perhaps he would be loath; now, to prefer me to the ſpeech of the Emperour, ſeeing both he himſelf, and the reſt of his counſel ſtood perſwaded to the contrary of this King. Hereupon this great delay, upon ſiniſter report made to the Emperour might follow, *&c.*

Note, the Emperour enclined to hear, &c.

I ſuſpect the Doctour doth not deal ſincerely.

Note. Fryday, *Septemb.* 21. *Circa horam* 10. *Ferè, Mane.* † Pragæ.

Δ. As I and *E.K.* were together in my Study, earneſtly diſcourſing of Auricular confeſſion, publick confeſſion, and confeſſing to God alone, and of the Authority of the Church, and the manner of the ſame Authority uſing to releaſe, or retain ſins, *E. K.* ſaw one walk on the Table between him and me: Thereupon I framed me to write, and note what ſhould be ſhewed, or ſaid, *E. K.* willed me to ſet down the ſhew-ſtone: So I did, and he looked.

E. K. I ſee him here with the Scarf over his head and face, untill his waſte, but I ſee his hair yellow behinde on his head, *&c.*

Mitte lucem tuam, O Deus & varitatem tuam ut ipſæ nos ducant ex hac valle miſeriæ ad montem Sanctum Sion, *& ad cœleſtia tua Tabernacula.* Amen.

Uriel. ..... *I am* Uriel *the ſervant of the moſt wiſe, mighty, and everlaſting God: which viſit you for two cauſes.*

The firſt, that I may open unto you true, and perfect light: ſuch as darkneſſe comprehendeth not, infallible, and true meat, the power and ſpirit of the everlaſting God.

The ſecond, that I may counſel you againſt the world, and teach you to triumph againſt her frowardneſſe. For, who hath truſted in the Lord, and hath been caſt down? or what is he that hath cried aloud, and is not heard? Therefore, I ſay unto you; Hear my voyce: For I am of truth, and put againſt darkneſſe, *and in me are publiſhed* the light, *and myſteries of the Trinity from time to time, and in all ages unto thoſe that fear, and obey God.*

Two things there are which are the ſeals and marks of Satan: which bring eternal death and damnation to all ſuch as are noted, or burned with them, that is to ſay, lying, and froward ſilence.

Trinitatis Lux & myſteria per Urielem revelantur.

Mendacium Obſtinatum ſilentium.

Behold

Behold the words of Chriſt, unto the ſubtile (your father is a lyar from the beginning, and the Devil.)

Hearken unto my voyce: He that [1] *teacheth falſe Doctrine, openeth* [2] *his mouth againſt truth, or defraudeth* [3] *his brother is a lyar, and ſhall not be forgiven.*

1. *For firſt, he ſinneth againſt his Creator, which created all things in truth.*

2. *Secondly, he offendeth againſt the* truth, *and his Redeemer, which is the ſon of God, very Chriſt.*

3. *Thirdly, he offendeth againſt the ſpirit of God, (of the Father, and the Son) the holy Ghoſt: which ſhall not be forgiven; And therefore doth he incurre the rigour of Gods juſtice, his eternall damnation.*

But, I ſay, give ear unto my words: For, I will ſift the duſt, and finde out the Pearle, that of a long time hath lyen trodden under the feet.

I will come again. E. K. He is gone.

Δ. We read over the premiſſes, and ſo expected the reſt.

E. K. He is again here.

Uriel. .... *Now let us joyn theſe things together.*

All fleſh offendeth, and is a lyar. Who, therefore ſhall be ſaved, or eſcape eternal damnation? Objectio.

He it is (I ſay) that when he hath lyed, and ſpoken againſt the truth doth not frowardly drown'd, and keep down his ſin in ſilence. Solutio.

For, lying meriteth the vengeance of the Trinity. But he that is wilfully *froward, ſealeth up his own damnation: For this cauſe (my brethren) and to the intent that the* mercies of God might alwayes be ready for ſinners; *hath he provided the light, and comfort of his ſpirit, left as a* continual workman *in the Church and ſpouſe of Chriſt.* Mendacium. Eccleſiæ Dignitas & Authoritas.

I teach you briefly: that, he whoſoever, opening his mouth againſt the ſpirit of truth; and with wilfull frowardneſſe continueth in his lying, without reconciliation *to the Church ſinneth againſt the holy Ghoſt, and ſhall be damned eternally.* Reconciliation to the Church.

I come again. E. K. He is gone.

E. K. He is here again.

Uriel. ..... *Be now therefore admoniſhed (I ſay) be warned: And conſidering you be ſinners, acknowledge your offences, leaſt in the end your ſin be againſt the holy Ghoſt, and ſo not to be forgiven. But herein they erre with you that expound the Scriptures, ſaying, that* man ſinneth, and cannot be forgiven, becauſe he ſinneth againſt the holy Ghoſt.

I teach you, my brethren: that there is no ſin againſt God, but it is againſt the holy Ghoſt: Wilfull ſilence.

If *ſo be,* in the end, *it be ſhut up with* wilfull ſilence.

Whenſoever, (therefore) you have offended acknowledge, I ſay, your ſins, before God and his Angels: That God may forgive you, and the Angels bear witneſſe of your forgiveneſſe, and ſhut not up your ſins in froward ſilence. Δ. *Finalis impœnitentia. Teſtes Angelici.*

*If thou commit adultry, if thou blaſpheme the name of God, if thou be a lyar; yea, if thou ſpeak againſt the truth: yea, if thou ſay there is no God (as the * fooliſh do)* Deſpair not; *ſaying, I have ſinned againſt the holy Ghoſt, becauſe I am a ſinner, and a blaſphemer of the name of God, becauſe I have ſpoken, and opened my mouth againſt the ſpirit of truth: But* go unto the Church, *which is governed by the ſpirit of God, and there with hearty, and open confeſſion diſcloſe, and make plain thy offences, that the holy* Ghoſt may bear witneſſe *in the ſpouſe, and Church of Chriſt; That thou haſt not ſinned againſt him to eternal death: Becauſe thou art not drowned in* froward ſilence. Froward ſilence. * *Pſal.* Ito ad Eccleſiam. Δ. Voluntary confeſſion is contrary to froward ſilence.

For, although God bear *witneſſe of repentance. Although he hear, and open his ears, yet conſider alſo he hath* hands, *and muſt untye* thoſe bonds wherewith you are bound. *What are the hands of God, but his ſpirit, wherewith he maketh and created all things. Therefore when thou haſt* cried out and art ſorry, endeavour thy ſelf alſo to be lifted up by the hands of God. *Aures Dei, Manus Dei, Vide de Lazaro, Joh. c. 11.*

Learn a ſimilitude in Chriſt, which (ſignifying the power of his Church,) commanded the offender to go and waſh himſelf: and ſo he was whole. I ſpeak this, for thy [E.K.] *inſtruction: I ſay alſo unto thee,* [E.K.] Go and waſh thy ſelf: *For thou art a lyar, thou art a drunkard: And therefore thou art a ſinner. And if thou perſevere, and ſhadow thy ſins with wilfull ſilence frowardly, then ſealeſt thou thy ſelf with the ſecond brand, and canſt not be forgiven, becauſe thou ſinneſt againſt the Ghoſt.*

* Ananias *fell down at the feet of* Peter, *not onely for that he lyed: but becauſe after his offence he was* wilfully ſilent. * *Act. 5.*

Here thou mayeſt conſider the greatneſſe of God his myſteries, and ſecrets of his will and of favour, that he ſtretcheth out unto thee in mercy, *for thou art a* Childe, and muſt aſcend, and muſt become a man. *The reſt after you are refreſhed.* *Supra.*

Δ. We went to Dinner to our Hoſt his houſe.

Δ. Thanks, honour, glory, and praiſe be unto the Almighty Trinity, now and ever. *Amen.*

Δ. After

△. After we had been at Dinner, they read over the premiſſes, and conſidered them quietly.

E. K. Here he is.

▲. Bleſſed be he that cometh in the name of the higheſt, to whom be all honour and glory. *Amen.*

Uriel. ..... *Lo, Lo, Lo, (I ſay) which of you hath an eye, that ſeeth not, (now) the world: the vanity, and folly of worldlings: and ſuch as are choked with the mildew of vanity and worldly promotion?*

For thus ſayeth the Lord; wherein could I ſhew my ſelf more, either unto this age, or unto this Emperour, then with rebuking him for his ſins from Heaven?

† More aſſuredly. *Who is able to promiſe more, or to perform † aſſureder then I, which lighten, and make all things? Yet they* believe not,

Yea, they rejoyce in their own folly, and deſpiſe me: yea, becauſe they deſpiſe thee, *whom I have ſent with my word unto them.*

△. Is deſpiſed of *Rud.* and *Curtz.*

E. K.

Well, thus ſayeth the Lord, they have deſpiſed their own Garlands, and have trodden their food under feet: They have rent their Rokes in pieces, and have caſt them into the waves. They are become maſterleſſe Dogs, for I have forſaken them. And *lo,* Rodolph, *I will ſcatter thy bones, and thy head ſhall be devided in many pieces. I will bring in thy enemies over all thy Kingdoms, and for thy ſake ſhall many thouſands periſh. He alſo that thinketh himſelf wiſe, if he dye a natural death; then ſay, I am not, neither that I live with my people.*

Contra Rud.

Contra Curtz.

△ *Fecit quod ill injunctum erat. Pallium miſericordiæ divinæ cum* △.

But becauſe thou haſt done that which I commanded thee, and haſt not forgot my name. Lo, I will plant thee my ſelf, and thou ſhalt grow, and out of thee ſhall ſpring a mighty and a terrible ſword: *whoſe Hilts ſhall be as the* Carbuncle, *and* edge like unto the ſting of a Dragon, *and I will not ſuffer thee to fall: neither ſhall thine enemies ride upon thee. Truely, truely, thou ſhalt know I am with thee.*

Sathanas. * *Ne magnitudo revelacionum extollat me, datus eſt mihi ſtimulus carnis meæ, &c. Paulus ad Corinthios ſecunda, cap. 12.*

*But be patient: for Satan hunteth hard after thee. Thou ſhalt have always a * prick even unto thy laſt grave. But therein ſhall thy faith be exalted, and thy reward great.*

..... *I come again.*

E. K. He is gone.

E. K. Here he is again.

England pardoned for △. his ſake.

Uriel. ..... *Lo, for thy labour I will* reward *thee: And ſo it ſhall be. Behold, I* had determined *to have rooted out the* Engliſh *people, to have made a wilderneſſe, and deſart of it; to have* filled *it with many ſtrange people, and to have tied the ſword to it perpetually.*

△. This is no contradiction, for thus this wilderneſſe and filling is to be underſtood.

But

△. The filling of it with ſtrangers ſhould have been for the conqueſt, and in a manner razing, or defacing of all Cities, Towns, and Caſtles, and ſo to have brought it to a *wilderneſſe* and deſart.

God will give me England, that is to ſay, ſpare it from diſtruction for my ſake, &c. England. △. Our good return into England. △. Perhaps, ſpiders flying in the aire, are carried by ſtrings of their own ſpinning, or making, or elſe I know not how. *Rud.* I remained for the moſt part in Bohemia, and in the Empire, till 1589.

But Lo, I will give thee that land; (onely for thy ſake) it ſhall not be conſumed.

And after certain moneths, I will bring thee home; *yea, thou ſhalt* live till thou be able to paſſe the waves without a ſhip, and to aſcend the Hills, as the Spiders do. *Notwithſtanding, I will take the Crown from the houſe, it is in, and I will place it, as I have* Propheſied *unto thee. Notwithſtanding, for* a time, *thou ſhalt live with* Cæſar.

..... *I come again.*

E. K. He is gone.

△. O Lord, what ſhall become of my good friend the Lord *Laſkie.*

E. K. Here he is again.

A. L. Came to us to Trebon, in Bohemia, An. 1588. *poſt captum Maximilianum à Polonis, &c.*

Uriel. ..... *Of* Lasky *thus it is ſaid: Thou* [△.] *haſt groaned for him, and haſt placed him in thy* [△.] *heart: From henceforth will I reconcile him unto me, and I will ceaſe my anger upon him, and he ſhall come hither * ſhortly. But he is a wanton, and very prone to ſin.*

But hear what I ſay unto thee.

[*E. K.* He ſeemeth to have talk with one afar off]

Cæſar *thought thou hadſt had the Philoſophers ſtone, and (as yet) he thinketh ſo.*

Rud. *Num.* 11. *Pſal.* 77. *Even as I choaked the gluttenous* Iſraelites *with quayles, ſo will I choake him with that ſecret.*

Behold,

Behold, thou ſhalt write unto him, ſaying, that he regardeth not heaven: *And ſay unto him, that* thou canſt make the Philoſophers ſtone, I will perform it unto *thee*: Thou ſhalt do it: *And I will give unto thee* a ſpecial vertue in healing: *That whenſoever thou* comeſt hither: *Thou ſhalt underſtand the truth. And this I do, becauſe they ſhall not deſpiſe thee.*

A Letter to be written unto *Cæſar.* *Lapis Philoſophorum.* A ſpecial gift in healing by the ſhew in this ſtone.

Δ. O Lord, for me to be deſpiſed in doing thy commandment, is honour and comfort to me: But as concerning thy honour and glorie; Thou in thy wiſdom knoweſt what is beſt to be done.

Uriel..... *Notwithſtanding, thou ſhall ſee him periſh before thy face.* *Lo, from this time,* I will bleſſe thee marvellouſly, *and I will help thee in all thy works.*

{Do thou *alwayes:* / *And make me thy Buckler.*

R. Peribit. *Benedictio Dei ſit ſuper nos.* *Supra.* *Tu fac.*

Δ. What ſhall I do with Doctor *Curtz*, as concerning his anſwer?

Uriel..... *Handle him like a man, for he will deceive thee.*

E. K. I requeſt you but one thing for all my labour and travel; that is, that this Doctor might this night be bereft of his life, to the terrour of other, *&c.*

Uriel..... *Have patience, God turneth all to his glory, and your commodity. To morrow I have ſomething elſe to ſay.*

Deus Noſter in cœlo, omnia quæcunque voluit fecit: Ille ſolus eſt Omnipotens, æternus, ſapiens, Bonus, Juſtus & Miſericors: Illi debetur omis Laus, gratiarum actio, honor & gloria. *Amen.*

Saturday, 22. *Septemb. Manè, Circiter horam 9.*

Precibus ad Deum finitis, & variis ad ipſum Ejaculationibus pro Luce & veritate Dei, *&c.* & quibuſdam de *Rudolphi* & *Curtzii* corruptis Judiciis (qui Dei Miſericordias, juxta carnis ſenſum judicare auſi ſunt) [apparuit *Uriel* facie velata ut ante.]

Uriel..... *For this cauſe (ſay I unto thee)* write unto *Rudolph, ſaying,* I can make the Philoſophers ſtone: *Becauſe I would* place thee with them, *according* to their hope and imagination: *That whileſt they think little of me,* and of the ſweetneſſe *of my* meſſage and teſtimony, *I might burſt out amongſt them; as the mighty waters do out of Hills, when the earth moveth: For I have* ſaid unto thee, *I will* place thee here; If I ſow thee here, what *Raven can pluck thee up by the roots. No,* I will hide thee, *as* the Hen doth her Chickens: And I will make thee ſpring to their deſtruction. *For why, thou ſhalt* overcome that myſtery *for thy own ſake.*

A Letter to *Rudolph* the Emperour. *Eruptiones aquarum ex Terræ motibus.* *Lapis Philoſophorum.*

Δ. For the glorie of God: his honour and triumph, all good come unto me.

Uriel..... *Behold, ſince they will not* tye thee *unto them from heaven: Thou ſhalt tye them unto thee from earth: That thou mayeſt rejoyce when thou ſeeſt their deſtruction, and be* ready cloathed *for* him that is to come.

Cæſar futurus.

It was ſaid unto thee, my mother ſaith ſhe will chuſe an Emperour in erneſt: *But it is* Erneſt *that ſhall ſit upon his ſeat. Behold, there ſhall be no ſeed* left in him *for his wickedneſſe. Yea, the bleſſings that I* have offered *him ſhall* return again; and I will *leave his houſe naked. But when* he ſeeth and hath Gold (*which is the thing he deſireth, and thoſe that counſel him, do moſt deſire him, for*) Then *ſhall he periſh with a moſt cruel, terrible, and unheard of miſchief.*

It is a ſaying of *Madimi*, Junii 26. 1584. *Cracovia.* *Erneſtus Frater* Rudolphi. Δ. Bleſſings offered are promiſes with conditions. Gold, *ex lapide Philoſophorum.* *Mors crudelis, terribilis, inaudita.*

But lo, I have written his name within my hand, becauſe I would not forget to puniſh him. *Behold, I could ſend the windes to devour him, and could open the Caves of the earth to ſwallow him; which would* turn to my honour: *But* I have a care over you.

Note.

Now I am unto you in mercy and wiſdom: *But I will be with you in* terror *and* miracles. *And I will deal with you in a higher degree: And you ſhall hear my voyce, as men do their brethren.*

God in mercy, wiſdom, terror, miracles. *Vox Domini ut hominis futura nobis audibilis.*

Δ. What thou wilt (O Lord) for thy honour and glory: That be.

Uriel..... *But thoſe that are his counſellers have commanded him, rather then counſelled him,* to have no dealing with thee *at all.*

Conſiliarii Cæſaris.

And he is poſſeſſed with a great, and a mighty Devil. And behold Belzagal (*which is the fury and Prince of the Turks*) doth *aſſiſt him in his wickedneſſe, for he knoweth it may come to paſſe that* * his *Kingdom ſhall be ſhort. But give ear unto me. Fawn thou upon* Cæſar *as a worldling, that thou mayeſt draw him with the world, to ſee the glory of God: but to his deſtruction. For lo, how much more a mans felicity is in this world, the more ſhall be the burden of his deſtruction.*

R. *Poſſeſſus* Belzagal *Cacodæmon Turcarum.* * *Turkiſh, or Rudolphus rather.*

There be that gape after thy books, and ſpeak vainly of things that are not. *Therefore I counſel that they dwell not* long *with* Poland.

My books from *Poland.*

Behold, when Lasky *cometh, he ſhall not haſtily return into* Poland: *till I whiſper in his ears, He is dead that ſought thy life. I have more to ſay, but they are not (yet) neceſſary.*

A. L.

Δ. I beſeech you to tell me when I ſhall prepare my ſelf to go for my books, *&c.*

Uriel. I

I may chuse my time to go to *Cracow*.

Uriel. .... *I speak not, that I know not*; but chuse thy own time. *Now will I become a Courtier.*

E. K. He is gone.

Fiat voluntas Dei, ad ejus laudem, honorem & gloriam. Amen.

Monday, *Septembris*, 24. *Mane hora* 8. † Pragæ.

Δ. At the first looking E. K. saw *Uriel*, but covered with his Scarf, *&c.* Notwithstanding I said some prayers to God on my knees, and came and said here. *Mitte lucem tuam & veritatem tuam O Deus: ut ipsæ nos ducant ad montem Sion*, &c.

It is to be remembred that for two causes we repaired to the Shew-stone: the one by reason of the letter which I had written to the Emperour: and was minded to go to shew it to the Spanish Embassadour before I sent it to the Emperour, to have his opinion of it, and also to bear it. Secondly, by reason of foul slanderous words which were spoken of me here at this Embassadours Table: That I was a Conjurer, and a bankrupt alkimist, and came here to get somewhat of the Emperour: and that I had sold my goods, and given to the Lord *Laskie* the mony, and that he had deceived me. To these untruths the Embassadour did reply in my behalf: for which I meant to thank him, *&c.*

Uriel. ..... *Even as the accursed, and cast down, most wilfully abhorreth, hateth, and dishonoureth, the God of Justice, because of his mightiness and power over him: So do all those that suck and hang upon his dugs, that are coveteous and desirous of worldly promotion: that gape and thirst after the glory of this world, abhor, hate, and continually vex and dishonour, such as love Justice, or dwell under the wings of the God of power and Triumph. Herein may you rejoyce, that you are partakers and innocents (railed at, and despised with the world) in the fellowship of God, and of his Son Christ. Herein may you be glad, that you are sealed, and dwell with the Fathers, and that you play also upon the Harpe of* David: *for verily as they are, so shall you be: and as they are made righteous by reason of their election, and crowned toward eternal Joy; So shall your Election establish your righteousnesse, and give you Garlands of eternal comfort. Those that are on the Seas, are fearful of the windes: And why? because of the motion of the place, and of the power of nature: But it is not so, with you: for you dwell in Castles made of marble, wrought out of the middest of a sure rock, a most stable foundation. For why? I am sure that God dwelleth in you, and you in him. Therefore lift up your heads, and rejoyce when you are afflicted*, and keep the image of God sincere and perfect in you, *that you may alwayes be* * *merciful in the Image of his Son Christ. But when the Lord openeth his mouth, and calleth you* together, *saying*, † Venite & audite: *Then* lay away all mercy; for the God of * Justice dwelleth amongst you. *Who dwelleth in a house till it be perfectly finished? or what is he that putteth on a garment before it be made? Be you assured, that when* the † house is finished, and your * garments made, *you shall both enter, and be clothed with comfort: Comfort of* † *wisdom and power. I am mindful of you, and will be mindful of my* * *promise toward you. And* If *you remain and dwell* [forte [*together*] deest] *and be constant in me, you shall passe the* † *Thunders* that are to come; you shall be witnesses of my power: *and shall enter into the* * *Land of Promise with those that shall be comforted:* where these dayes shall have an end. *O my brethren, this world exceedeth in wickednesse, and is a terrour to the good Angels: Because of the souls that she devoureth. But when lightnesse is rewarded, and Justice sitteth in place, Then shall she bear no weight, but be made all one with the bottomlesse pit. Despise her, despise her; for she is an Harlot.*

Cithara Davidis. Electio.

Deus habitat in nobis & nos in Deo.

Imago Christi Paulus ad Cor. cap. 15. F.

* *Misericordia.*

† *Signum nostrum suprà in multis locis.*

* *Justitia.*

† *Domus.*

* *Vestes.*

† *Sapientia cum potentia.*

* *Promissa.*

† *Tonitrua ventura.*

* *Terra promissionis.*

Behold I have entred in amongst you; and it is my Spirit that leadeth to the Embassadour from *Spain.* I will reward him.

Therefore as thou hast opened me unto the * *wicked, so let also the good bear witnesse of me.*

The Lord is become a firebrand in fury, and hath armed himself: and hath taken unto him his great Target, and the Spear of his indignation: Accursed are they that have offended him.

A Spiritu Dei sumus ducti ut Domino Magnifico Domino Gulielmo de Sancto Clemente, Hispaniarum Regis legato hæc aperiremus cui mercedem dabit Deus.

* D. Jacobo Curtzio *Consiliario Cæs*...

Δ. *Quantum memini in Sibyllæ oraculis Græcis & Latinis facilis per Castaleonem, habetur nomen Urielis inter illos qui collecturi sunt homines ad judicium. Vide & hic ascribe.*

Tum verò æterni Genii Immortalis
Ἡκα & * ερομικλ. URIEL, Saniel, Azaelque,
Quæ mala quisque hominum patraverit ante Scientes
E tetris animas tenebris caliginis omnes.
Judicio sistent ad formidabile patris
Magni, Immortalis solium, *&c.*
Orat. Sibyl. pag. 79.
Ubi sequuntur plura de *URIELE.*

And when I separate them in the day of wrath *to come, (as one of the fingers and gatherers in of the harvest of God) Then they shall know that I am* URIEL, *which will not forget the wickednesse of their hands, nor their blasphemous mouth, in that day of revenge.*

After

After a certain time cometh Michael *unto you, and ſhall ſhew unto you his bloody Sword; and you ſhall ſtand under his Banner. He ſhall hold up his hands, and ſhall fight againſt the Hills for you: and your enemies ſhall not be. Unto which time, receive you* Light *and Comfort: and be contented with adverſity in the Lord.* Prophesia de MICHAELE.

My brethren, it is better to be poor; with thoſe that are * poor in ſpirit: *then to be rich with thoſe that are gluttons, and with the Princes of the Earth*

Thou ſhalt be with Cæſar, *in deſpite of the Devil.*

I have ſaid.

△. Gloria patri & filio & Spiritui Sancto: Sicut erat in Principio & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

* Math. cap. 5. *Quoniam ipſorum eſt regnum cœlorum, &c.*

△. *Erit cum Cæſare.*

I underſtand not this, how it is, or ſhall be verified, or with which *Cæſar.*

Note: As I had finiſhed this Action, and was come to my Study door; *Emericus* was returned again from the Spaniſh Embaſſadour, to whom I had ſent him deſirous to know his leaſure for me: who had now ſent me word by *Emericus* to come to diner, & ſo he would have leaſure, *&c.* Whereof I was right glad; and went thither to diner: who into his inermoſt Study (where he himſelf was writing of letters) cauſed me to be brought. And after I had complained of injury and violence done unto me, by foul ſlanders, and that, at his Honours Table: (to which his Honour, in my behalf had replied: and therefore moſt humbly, and ſincerely I did thank him) I ſaid that the Emperous Majeſty himſelf could bear me witneſſe, that I uſed this phraſe unto him, that I came not for his riches as, *Non veni ad vos O Sereniſſime Cæſar propter divitias veſtras, ut inde ego dives fierem, ſed à Deo miſſus, non audeo aliter facere quam ejus ad veſtram Cæſaream Majeſtatem voluntatem declarare*, &c. And therefore, How falſly they ſlandered me, it was evident: and becauſe I perceive that Doctor *Curtz* hath not dealt neither with due entertainment of me as of a ſtranger, or a Sudent, or a Mathematician, or of one whom (to my face) he gave great praiſe unto, as of one long ſince of great fame in *Germany*, and ſo in his good eſtimation, *&c.* And leaſt of all, as of one, who offered ſo great curteſies to the Emperours Majeſty as he was made witneſſe of: I thought good to ſend unto the Emperours Majeſty this letter following, and ſo read it unto him after diner, when I ſhewed him *Librum Pragenſem ſive Cæſareum*; and moreover *Librum decimum*, (whoſe former title was *Libri Sexti Myſtici Tertiarius*) and there ſhewed him divers Actions in Latine already tranſlated, becauſe now to tranſlate ſo to him of the Engliſh, did ſeem to me both tedious, and to him not ſo readily pleaſant. All things on his part conſidered, his ſummary final concluſion was, as well of the laſt offer in this my letter, as of the great actions and divine purpoſes. For the firſt he declared that he was lineally deſcended out of the conſanguinity, *of one a Gentleman, but unlettred at the firſt, who left his wife, children, and family in* Maiorca, *and aſcended an Hill there, and in place ſolitary remained an whole year, and at the years end, he came down, but ſo learned* and wiſe, that all who knew him before, wondred at it. And that the ſame man was called *Raymondo Lullio*: and that he made that which is called the Philoſophers Stone, as in *England* (ſaid he) I underſtand is good record of it: Therefore I ſee, quoth he, that it is a truth and poſſible: and as he hath granted the knowledge of it to one man, ſo he may grant it to another, *&c.* And as for the other higher matters, *I perceive that God intendeth ſome great matter in this world.* But I am not able to judge or determine of it: But I am of this mind, wherein I can any way further the ſervice of God, I will be ready and obedient, *&c.* And as for the Emperours perſon himſelf, I find him of a good nature, curteous, and moſt zealouſly Catholick: yea ready to ſhed his blood in the cauſe, if opportunity required. He underſtandeth the Latine well, and ſpeaketh ſufficiently well: That is true (quoth I) for he ſpake well in Latine to me divers things. Moreover (ſaid he) as *concerning you, I ſaw him very well affectionated, making great account of your book*, &c. Therefore you are not to regard theſe *Dutch mens ill tongues, who hardly can brook any ſtranger*, &c.

Domini Legati Regis Hiſpaniarum Reſponſum.

Upon farther matter that I had to ſhew him, I offered my ready repair unto him at all times of his good leaſure being called or warned. And he deſirous to ſee the Stone brought to me by an Angel, willed me to come to morrow alſo, to Diner: I promiſed him, and ſo with thanks yielded to his honour, I departed toward my Lodging at *Bethelem* in old *Prage.*

The Copy of the foreſaid Letter to the Emperour.

MUltis (O Sereniſſime Cæſar) & permagnis (ferè omnium) Creaturarum Dei, immò i pſius Dei, & cœleſtibus haud paucis myſteriis, arcaniſque, veſtræ Cæſareæ Majeſtatis juſſu per me (jam, ante quatuordecim dies) fideliter, ſincere, & diligenter (quantum ſex horarum fieri poterat ſpacio) declaratis, ac manifeſtatis: eidem, cui, eadem penes me videnda, audienda, intelligendaque eſſe voluiſtis: Inde, nunc, quæ ſit veſtræ Cæſareæ Majeſtati, ſimplex (tanquam ab æquo rerum Æſtimatore) facta relatio: vel, quod cum relatione adjunctum Judicium: vel, qualis totius proceſſus excogitata cenſura: vel, qualis mecum procedendi, vobis perſuaſa cautio; vel, quale pro Cæſarei veſtri reſponſi forma, initum captumque conſilium, Non ſum tam immodeſtè curioſus, ut expiſcar, Neque aliter, vel alia ratione de ſacræ veſtræ Majeſtatis Cæſareæ prudenti & gratioſa (in præmiſſis) Reſolutione, ſum ſollicitus, quàm, me (fidelem, ſincerum, & devotum) Dei Omnipotentis, & (in Deo, propterque Deum) veſtræ ſacræ Cæſareæ Majeſtatis ſervitorem deceat. Video tamen me (dum nullum adhuc ad præmiſſa receperim reſponſum) per tam alti ſilentii (quaſi) ſtimulum, aliquantulum impelli, ut ſecundò veſtram Cæſaream Majeſtatem admoneam, Ne divinam hanc, & divinitus oblatam Miſericordiam, tam inexpectatam, tam magnam, tam inauditam, tam admirandam, tam multiplicem, tam ſtatui Imperatorio, Chriſtianæque Reipublicæ neceſſariam, tam certam, tam paratam, eamque (per Dei Omnipotentis, Cæſareæque Majeſtatis veſtræ, fidelem ſervitorem) re ipſa, vobis confirmandam, & adminiſtrandam: (ſi ſacra veſtra Cæſarea Majeſtas voluiſſet) parvi momenti negotium, vel inventum aliquod humanum, aut fraudem Diabolicam, eſſe, fuiſſe, vel fore, ullo modo ſuſpicemini, vel Credatis. Tali enim & tam gravi veſtræ Cæſareæ Majeſtatis errore, Omnipotentis Dei incendi poſſe furorem vehementer vereor: & ne hanc Dei miſericordiam reſpuentes, ejuſdem indignantem provocetis vindictam, valde metuo. Quapropter, cum videam Cælum ipſum, & cæleſtia talia myſteria, non tali tantæque curæ, veſtræ ſacræ Majeſtati Cæſareæ adhuc eſſe, quali, quantæque optaſſem equidem: Ego potius quam, ut, vel Deus hujus ſuæ (prius inauditæ) Miſericordiæ ultroque veſtræ Cæſareæ Majeſtati oblatæ, prorſus nullum (penes homines) haberet conſpicuum judicium, argumentum, Teſtimonium vel experimentum: Et potius quam mea (ſæpe nominata) fidelitas, ſinceritas, & Devotio (ſive votum) erga Deum & veſtram Cæſaream Majeſtatem, omni (apud poſteros noſtros) careret fide, & veritatis manifeſtæ robore: In Dei Nomine, & ad ejus laudem, honorem, & gloriam: & ut veſtræ ſereniſſimæ Cæſareæ Majeſtatis ſatisfaciam deſiderio Heroico, De lapide illo Benedicto: (Philoſophorum vocato lapide) in infallibiliter videndo, poſſidendo & utendo: Aſſero veſtræ ſacræ Cæſareæ Majeſtati, lapidem eundem me (auxilio favoreque Divino) conficere poſſe. Et propterea; Si veſtra Cæſarea Majeſtas, me velit interim, ſibi intimè charum habere: Et, ſi, pro dignitate tanti myſterii, & Beneficii (ſibi à me liberaliſſime & humillime exhibendi) gratioſè me tractare dignabitur (Non tamen alio quidem vel altiori me inſigniens Titulo quam qui veſtræ Cæſareæ Majeſtatis Philoſopho & Mathematico conveniat,) Hiis literis ore & corde polliceor, ſanctéque coram Deo Omnipotenti voveo: Opus illud philoſophicum, Omnibus ſuis numeris perfectum, in manus veſtras Cæſareas, (& ſine ſumptibus veſtris ad illud opus perficiendum requirendis) ac breviſſimo, quo fieri poterit, tempore (Nutu Dei) me daturum. De aliis præterea Arcanis, adhuc mihi ſilendum eſſe video. Nunc autem ſacræ Cæſareæ Majeſtatis veſtræ gratioſam, liberam, conſtantemque voluntatem, in præmiſſis, non aliter, niſi ex veſtro proprio gratioſo ore vel ex veſtris Cæſareis literis propriis, intelligere Cupio. Nullum enim jam noſco, dignum & aptum, qui in iſtis, aliiſque Naturæ & Artis ſecretis, meus (penes veſtram Cæſaream Majeſtatem) fieri deberet Mercurius.

Tueſday, *Septembris* 25. Pragæ.

Note: I went to Diner to the Spaniſh Embaſſadour: and carryed with me the Stone brought me by an Angel; and the fourth Book, wherein the manner of the bringing of it is expreſſed. And alſo I carried with me *Librum Sextum Sanctum Myſticum.*

After Diner, when I had ſhewed him theſe things: his final anſwer was, that verily he took the doing to be by good Angel: marry, the matters to be too great: Therefore (ſaid I) they are for the ſervice of God, and not onely man. He ſaid he was a ſinner, and not worthy to be privy, much leſſe to be a doer in them: Notwithſtanding whatſoever he can do therein acceptable to God, he would be moſt obedient thereto. He deſired a Copy of the Emperour his foreſaid letters, that he might conſider circumſpectly of the Contents before he ſhould deliver them; whereunto I conſented. Renderiug his honour thanks I departed.

A Copy of the letters deſired.

Afte

After my return home, I found *E. K.* reſolved to go from hence to morrow, for his wife, and ſo ſtraightway into *England*: which was to me a grief: But what can I do, but refer all to the mercies of God, whom I have called upon for wiſdom to ſerve him withal? I have put my truſt in the Lord, I have not murmured at any ſuch pangs and tentations hitherto. *E.K* Ready to go into *England* as he pretended.

The mercies of the Higheſt be upon me, as I have put my truſt in him.

Amen.

Now were we (all) brought *to great penury*: not able without the Lord *Laskies*, or ſome heavenly help, to ſuſtain our ſtate any longer. Poverty.

Beſides this, I underſtood of the Queens diſpleaſure for my departure, and of the Biſhop of *London* his intent to have begun to have accuſed me of Conjuration, and ſo to have had the ſecret aſſiſtance of you know whom.

Tu es Deus fortitudo mea, refugium meum Suſceptor meus, & liberator meus.

Amen.

Wedenſday, *Septembris* 26. *Ante Meridiem.* Pragæ.

About 10 and a half of the clock, Dr. *Curtz* ſent with Mr. *Simon Hageck* his ſervant to know my lodging: He had paſſed not far off in a lane on horſeback his ſelf going into the Town, and ſo met Mr. *Simon Hageck* at the lanes end, *&c.* D. Curtz.

Thurſday, *Septembris* 27. † Pragæ.

Manè: About 7. of the clock came Dr. *Curtz* his ſervant from his Maſter to tell me, that his Maſter would come unto me at 9 of the clock. D. Curtz.

At 9 of the clock came Dr. *Curtz* on horſeback to me, to my lodging (at Doctor *Hageck* his houſe by *Bethleem*) my wife he ſaluted, and little *Katharine*, my daughter. Mr. *Kelly* had gotten him into his chamber, not willing to be ſeen.

After he was come up into my little Study, and there ſet, in Mr. *Kelly* his uſual place, and I in mine; I began to complain of the great injury done unto me here; for I came as a ſincere and faithful ſervitour of the Emperour his Majeſty, intending all goodneſſe and honour unto him: no hindrance, loſſe or hurt; neither came I *propter divitias Cæſaris mihi colligendas*, as I ſaid expreſſely unto his Majeſty. I was, before I came hither, of good name and fame, both in this Court, and all *Europe* over, As you your ſelf Mr. Doctor (quoth I) can bear me witneſſe: and other in this Court divers: And that here my name and fame ſhould ſuffer ſhipwrack, where I thought I had been in, a ſure Haven of my principal Patrone: My think eth that great injury is done unto me: I know no means how to help it, but to give you warning of the envious malitious backbiters that alſo are about this Court, that as you find occaſion, you might encounter with this evil, and foul monſter, in ſo mighty a Princes Cauſe intruding it ſelf.

The Doctor ſeemed not to know what I meant. I told him, that at a Noble-mans Table, There was, of great account, who ſaid, that there was an *Engliſh* man, come to the Emperours, *A bankrupt Alchimiſt, a Conjurer, and Necromantiſt: who had ſold his own goods, and given the Lord* Laskie *the money: and that he had beguiled him:* and that now *he would fain get ſome of the Emperour his money from him*, &c. The Doctor ſeemed greatly to miſlike theſe ſlanderous words, and ſaid, that he never heard of any ſuch; with ſome few words more, of the wicked manner of backbiters.

After this, as concerning the report making to the Emperour, of that I had ſhewed unto him, at his houſe, (as before is noted) he ſaid that he had made a plain and ſincere report. Whereunto the Emperours Majeſty, had (as yet) given no anſwer. And to be plain with you (ſaid he) his Majeſty think eth them almoſt either incredible, or impoſſible: and would have ſome leaſure to conſider of them: and is deſirous to have the ſight *of thoſe Latine Actions you ſhewed me*, or a Copy of them, and eſpecially, of that, which containeth *a paraphraſis of the Apoſtolical Creed.* I anſwered, that my Books I would not deliver out of my hands: And as for a Copy of them, I would (at leaſure) write it, that his Majeſty might have it. And then I told him farther, that becauſe it was ſo long before I heard any word of him, I had letters ready to ſend to the Emperours Majeſty, to have farther declared my mind unto him, and I declared unto him the tenor of them: and he told me that about three of the clock after noon, his man ſhould go to the Court, and if then I would ſend them, his man

 ſhould

ſhould carry them. I anſwered that I would expect a day or two for the Emperours return hither. After this we talked of ſome Mathematical matters: And I ſhewed him the little Book *de ſuperficierum diviſionibus*, ſet forth by me and *Commandinus*, printed at *Pezaro* in *Italy*. He ſaid that he never ſaw it before: I bad him then take it with him to peruſe: and that if I had another Copy, I would give it him; but I had none other but that. I ſhewed him alſo the *Propædeamata Aphoriſtica de præſtantioribus quibuſdam Naturæ virtutibus*, which he had never ſeen before. After this, with mutual curteſies offered on both parts (after the manner of the world) he took his horſe, and returned homeward.

Friday, *Septembris*, 28. Pragæ.

Intending to ſend the Emperours letter (here before written) to his Majeſty, by my good friend, the Spaniſh Embaſſadour, I wrote this letter to ſend to the Embaſſadour in that behalf, and as concerning the credit of theſe Actions.

Illuſtriſſimo Domino, Domino Don Gulielmo *de Sancto Clemente, ſereniſſimi atque Catholici Hiſpaniarum Regis apud ſacram* Cæſaream *Majeſtatem*, &c. *Legato, Domino ſuo obſervandiſſimo.*

Illuſtris & Magnifice Heros: Multis hoc probari poteſt teſtimoniis & exemplis, quod illa, quæ (preter vulgarium artium & ſcientiarum decreta) Nova, & ſupra vulgariter Studioſorum expectationem, hominibus (licet piis & candidis quidem) Divinitus revelantur myſteria, cum ſumma difficultate vel intelliguntur à pauciſſimis, vel vix ſine ſuſpitione admittuntur, aut creduntur à pluribus: Aſt qualis, in noſtris, (ſi rectæ piéque informatæ roſtris adhibeatur judicium) eſſe poteſt ſuſpitio? Nam à Deo Omnipotente, per multos jam annos, fideliter, ardenter, & conſtanter per preces requiſita ſapientia: Una (ſcilicet quæ penes nos quidem) videtur eſſe radix & occaſio tanti iſtius Doni obtinendi. Aſt in cœleſti ſuo Palatio, ante conditum mundum, determinata, & aſſignata erga nos Miſericordia & gratia Omnipotentis Dei, præcipuum, ſolidum, immobileque hujus tanti myſterii eſt cenſendum fundamentum: In quo myſterio, talis relucet, per potentes fideleſque Angelos Iſagogica Informatio, De Arcanis Dei conſiliis, tam in mundi creatione Creaturarumque naturis, & vero uſu, quam in mundi præſentis moxque futuri ſtatu: Et preterea, de unius Catholicæ Eccleſiæ (chariſſimæ Jeſu Chriſti ſponſæ, noſtræque piæ matris) ſanctitate, dignitate, & Authoritate (veluti in qua etiam eſt Sanctorum Communio, & Peccatorum remiſſio) & de multis nondum per nos revelandis Dei Arcanis Magnalibus & Determinationibus: Quòd tantum abeſt, ut aliquis (ſanæ mentis) Chriſtianus, Actiones Noſtras Myſticas, Diabolicas eſſe fraudes, contendere, immo ne ſuſpicari quidem conetur aut poſſit: ut potius, tale Arcanum Dei propoſitum, incredibiliter admirari, rationem humanam, in eiſdem examinandis, ſubjugare, & Dei erga Electos ſuos admirandam miſericordiam in iſtis eſſe manifeſtam, humillimè, & cum ſummo tremore fateri velit: Ego quidem, hactenus, in iſtis, aliud (ferè) nihil, me eſſe invenio, niſi Calamum ſcribæ, velociter per me ſcribentis. Nam viſa auditaque (in mea præſentia) fideliſſimè, de litera interdum ad literam, interdum, verbatim, interdum pluribus ſimul receptis verbis (ipſo eodem temporis momento, quo traduntur) annotare ſum ſolitus. Aſt jam in quam multa excrevit Noſter talis labor volumina? Ex quibus omnibus illum fructum, ſucceſſumque expectamus, qualem præfixit ille, cujus nutui cuncta obediunt. Iſtas autem ad ſuam ſacrem *Cæſaream* Majeſtatem literas meas: Cum veſtra magnificentia opportunitatem inveniet primam, ſi meo nomine: humillimè eidem exhibere dignabitur, Tum magno mihi (Divinitus) injuncto, levatus ero onere: Tum magno, à veſtra magnificentia affectus beneficio: Interim verò, Dum ſuæ ſacræ Majeſtatis *Cæſareæ* ad iſtas reſponſum dabitur, (nimirum ſi ad 14. vel 16. dies prius expectandum eſſet) vel, ſtatim poſt acceptum reſponſum (ſi tam expeditè illud recipere poſſum, quàm quod recepi ultimo) ad iter me accingere debeo, propter familiam, libros, & aliquam meam ſuppellectilem, huc (ante hyemis aſperitatem) transferendam. Ubi, cum *Cæſareæ* Majeſtatis gratioſo favore, & ſub ipſius Protectione Imperatoria, voluntatem Omnipotentis Dei implere, pro viribus, & ſuæ ſacræ *Cæſareæ* Majeſtati inſervire (tanquam ejuſdem *Philoſophus & Mathematicus*) fideliſſime, de tempore in tempus, paratus eſſe potero.

Illuſtri veſtræ Magnificentiæ

Addictiſſimus

Joannes Dee.

I an-

I annexed hereunto a Poſt-ſcript, which followeth:

Poſt-ſcriptum.

MEarum eſſe partium, & conſultum eſſe duxi veſtræ Magnificentiæ pauciſſimis verbis ſignificare, quod heri, manè, hora nona, vir egregius, & ſuæ Majeſtis *Cæſareæ* fidus Conſiliarius D. Doctor *Curtzius*, me humaniſſimè inviſebat in meo ergaſtulo, & hypocauſtato, juxta *Bethlehem*, ubi videre poterat Bibliothecam preſentem meam, nullam (ferè) aliam eſſe, præter Sancta Dei Evangelia & Biblia ſacra ipſoſque noſtrorum myſteriorum libros: Ego autem quodam humili modo (inter cæteras querelas meas) de tam longa interpoſita mora conquerebar, inter ejuſdem (de meis rebus) factam relationem, & *Cæſareum* de eiſdem recipiendum reſponſum. Ille verò ſe ſimpliciſſimè *Cæſareæ* Majeſti viſa auditaque (penes me) retuliſſe aſſeruit, nullo ſuo, de eiſdem, adhibito judicio. Verum, *Cæſari* (dixit) quaſi impoſſibilia vel incredibilia fuiſſe viſa. Et de reſponſo mihi (in hac parte) dando, ſecum, adhuc, ſuam deliberare velle Majeſtatem *Cæſaream*. Unde ego de literis meis iſtis, ſuæ Majeſti mittendis, mentionem feci & ſummatim earundem tenorem, eidem enarravi. Ille eaſdem ſtatim habere voluit, ipſi *Cæſareæ* Majeſtati à Meridie mittendas: Ego quidem *Cæſari* me velle ad pauculos dies expectare adventum dixi. Deinde de rebus Mathematicis breviſſime inter nos habito ſermone, illique (ad pervidendum) dato libello quodam Geometrico (per me & *Federicum Commandinum Urbinatem*) in lucem olim dato, & mutuis, poſt, utrinque promiſſis officiis humanitatis & benevolentiæ, abiit.

1584. *Sept.* 28.

Saturday, *Septemb.* 29. *Die Sancti Michaelis.*

The foreſaid Letter to the Emperours Majeſty, with this Letter to the Ambaſſadour, and this Poſt-ſcript: And moreover, (according to the Ambaſſadour his requeſt) the Copy of the Emperours Letter, all in one uttermore paper cloſed (Letter like) ſealed, and with ſuperſcription to the foreſaid Ambaſſadour; I ſent to his honour on *Michaelmas* day at dinner time, by *Emericus Sontag*: Who delivered the ſame to the Secretary of the Ambaſſadour, and he to the Lord Ambaſſadour, as he ſat at dinner.

Deus bene vertat, ad laudem
nominis ſui. Amen.

September 29.

Remember that this day (after-noon) I ſent *Hugh* on foot with my Letters to *Cracoviæ* to *Edmond*, that my folk ſhould not be out of quiet, or afeard to ſee Miſtreſſe *Kelly*, ſent for, and no Letters to come from me, *&c.* I writ to the Lord *Laskie* of our want of money, *&c.*

Monday, *Octobris* 1. *à Meridie circa* 3. *horam.* Pragæ.

Oratione dominica finita, *&c.* Valde cito eſt facta apparitio.

E. K. Here be two, one his face is covered, and the other is not: And he, whoſe face is uncovered ſeemeth to be *Gabriel*. *Uriel. Gabriel.*

Δ. Sit benedictus Deus Pater, Deus filius, & [Deus Spiritus Sanctus nunc & Semper. *Amen.*

Δ. Our chief cauſe (at this inſtant) why we reſort to this ſhew-ſtone, is for to underſtand (according to the grounds of God his promiſe) the ſtate of my wife her grievous diſeaſe, and means to cure her, wherein if it pleaſe the Lord to be mercifull unto her and me, it ſhall be the occaſion whereby ſhe will all her life time praiſe the name of God for his mercies, and be of a quietter minde, and not ſo teſty and fretting as ſhe is. *Jane uxoris meæ morbus periculoſus.*

..... *Who are you, or from whence come you, that you require ſcience; which ſeek to be more wiſe and expert, then ſuch as are the Children and Doctors of this World? whoſe judgements are* Gabriel.

raſh, and underſtanding naked: and in whoſe lips dwelleth no truth. Who (I ſay) are you, that you ſhould deſerve the majeſtral benefit of ſo great and ſanctified grace? as to underſtand the determination of God, the power of his Angels, *or the brightneſſe, or obſcurity of mans Soul, and underſtanding: You deſperate ſinners, and partakers with the wicked, how can you ſeek bread at your fathers hands: when you ſeek* to ſteal into his barnes? *Yea, into his houſe, and dining Tables: and more then that; yea, even into his privy Chambers: not to ſpoyl him of his houſhold ſtuffe, of his Gold, or precious ſtones, but of the diademe, and Crown of his everlaſting Majeſty and* honour: *you are thieves and robbers;* and through the Dignity of your ſpirit you ſhall think to exalt your ſelves, and to live in Majeſty with the world.

The robbing God of his honour.

True it is, you may live ſo: But you live with an Harlot, and ſhall poſſeſſe the reward of Fornicators and Adulterers.

Therefore ſeek not *to feed of ſuch food, as the holy, and bleſſed meſſengers, and Miniſters of the God of Hoſts and glory do taſte of: and are comforted; for they are the ſpirits of truth and underſtanding: ſuch as cleave unto their God, and fight againſt the abominations, and horrible blaſphemies of the world and her adherents: which (becauſe you ſet your ſelves againſt them) ſhall keep, and cloſe up the brightneſſe, and obſcurity of each Soul from you, that your ignorance may be greater; and your darkneſſe thicker, and that you may return without light: to the* Barathrum *of ignorance, where pride, ſelf-love, and the Children of vanity have their habitation.*

Poni Angeli Dei.

Animarum ſplendor vel obſcuritas

Superbia philautia vanitas.

Then (peradventure) will you ſay within your ſelves: There be other doors, there be other woods; yea, there be other wayes, let us therefore ſeek out them.

But behold, I will ſhut up from you all Elemental Vigor: So that the Fountains of coagulation ſhall be dried when you ſeek them, and the natural nouriſhment and food of parts that dwell in one proportion ſhall hide themſelves, and be aſleep when you ſeek them; yea, in the loweſt I will place a threefold door-bar, ſtronger then a Rock of yearn, which ſhall ſtand between your eyes and knowledge, and you ſhall not ſee: for peradventure you may ſay in your ſelves.

Vigor Elementalis. Coagulatio. Pabula.

Behold, there is a ſcience known; yea, there is a conjunction of [△] equal qualities, *opening unto us the myſteries of comfort in infirmities, that is not ſo. O you fooliſh: for neither* here, nor there, *ſhall you finde the Lord,* if *you follow the ſteps, and* defiled wayes that the world teacheth you.

△. *Fortè lapis philoſophorum intelligitur.*

For I ſaid of you: Lo, I will place you againſt the world, that my name may be magnified, and the world ſhall hate you for my ſake.

Nos mundi Inimici eſſe debemus, & mundus nos odio proſequitur propter Deum.

△. O Lord, be mercifull unto us: Deal, O Lord, with us, as I have put my truſt in thee: Turn away thy wrath (O God) and viſit us in mercy: O God, O Lord, what grievous ſayings are theſe?

Gabriel..... *Trouble* [△] thou *not thy heart, but hear the voyce of me, Gabriel,* the man of God. *I am the* true medecine of ſuch as put their *truſt in the God of Hoſts, and in his ſon Chriſt; which is the Lamb of life, and the comfort of his father, which give unto thoſe that thirſt, the true medecine of* comfort and conſolation; neither ſhall God forſake thee, neither ſhall thy Soul be deceived.

Gabriel. Miſericordia Dei ſuper △.

But it behoveth theſe things to be ſpoken, that ſin might be corrected, and the name of him that ſent us, magnified.

Nota cauſam acerbæ increpationis iſtius.

Here placing. △. In nomine Dei loquitur, qui per omnes Angelos loquitur: licet enim *Uriel* dixerit vel alius, tamen Deus ſemper loquitur.

Rudolphus adhuc miſericordia capax.

Gabriel. *Hear my voice: as* I *ſaid unto thee, ſo will I place* thee here. And from hence thou ſhalt have ſcience and underſtanding, *and thou ſhalt be favourable in the eyes of him, that I favour not: that my glorie might be exalted in him, and againſt* his childiſhneſſe. *Yet, I will be mercifull to him; yet if he hear me.* E. L.

A voyce from an uncertain place. There were ſome wicked tempters vexing E. K. from hearing quietly.

..... *Unto thee* [E. K.] *I ſay,* (O thou that art a worldling) *I will ſtir up friends amongſt you, and I will fill thy* hands with that thou deſireſt: *But that thou receiveſt in the one, I will pluck back in the other, that when thou wouldeſt* be wiſe, thou ſhalt not, and when thou wouldeſt ſee, thou ſhalt not. E. K.

△. E. K. Was very much offended at theſe ſharp words, *&c.* and would have left off, *&c.*

Uriel..... Inobediens es, & caſtigatione dignus.

Gabr..... *As for the vertue of the holy ſpirit* * *(ſpoken of) the gift of medecine, and healing (which you call Phyſick) Alas, you know not.*

* *Sept. 21. in fine.*

Inſa-

Inſani ſunt omnes, & fatui: For, Phyſick is in very deed, the true, and perfect ſcience of the natural combination, and proportion of known parts, anſwering in graduation real, to one principal and defined; is *therefore above the capacity of ſuch as are worldlings, and do hunt after money more then* the truth of Gods ſpirit.

Definitio Medicinæ, Medicina eſt vera & perfecta ſcientia naturalis combinationis, & proportionis partium notarum debito modo reſpondentium in graduatione reali ad unum principale, & definitum eſſe.

Uriel *as a witneſſe ſtanding by.*

But lo, light ſtandeth by me, and my words are medicine: and whatſoever I ſpeak, light beareth witneſſe of me: Therefore are my words true.

..... *Have patience awhile.*

Δ. He diſappeared.

Δ. We examined the definition of Phyſick to be a very apt anſwering, both to the Anatomical natures of man, or any patient, and alſo of the Herb, or ſimple, that is medicinal, &c.

Δ. He came again and proceeded.

Gab. ...., *Which conſiſteth of two parts, the knowledge of cœleſtial* radiation (*the cauſe of* [1] *combining*) *and of Elemental* vigor, *the ſtay, and cauſe of* [2] proportion. *Radiatio cœleſtis, vigor elementalis.*

The firſt, and cœleſtial is threefold, that is to ſay, from God, from the Angels, from mans Soul.

The ſecond (that is to ſay Elemental) is the knowledge of the ſtar [1] *coagulating; of the* [2] *pabula of the parts nouriſhed, of the* [3] *conjunction of like qualities.*

(*Here is the true Art of Phyſick.*)

This ſecond is threefold.

After a while I come again.

Δ. He is come again, and proceeded.

Gab. ..... *Go to.*

Δ. In the name of Jeſus.

Gab. .....*Then you are diſeaſed, you are ſick: you muſt have a Phyſitian: why then, your Phyſitian muſt be ſuch as hath this Science, to judge your diſeaſe,*

Whether (for ſin) it come from God: and ſo by prayer to be cured: *Deus 1.*

Or from the Angels, as the Miniſters of Gods Juſtice (generally) for deſert or for reproof: *Angelus 2.*

Or from the ſoul of man, as from the chief life of the body, whoſe infection *radically, and by the influence of proportions immediate, (hidden from man, but known unto us,) is called (with us)* Mazah: *with you,* Impietas. *Anima hominis, 3. Infectio animæ. Impietas.*

Theſe are the firſt three, and Magicall Cauſes: The other three are Elementall. *Tres magicæ cauſæ.*

1. *Either by the ſtar, that is cauſe of coagulation and imbibing of mans ſperm in the femine blood, without the which it could not.* *Stella. 1.*

2. *The other (that is the ſecond) through infection of meates which are divers, wherewith the thing is,* [*and*] *continueth, which in their kinds are many.* *Cibus. 2.*

3. *The laſt, by conjunction or mixture: which is the ſecret property that* draweth *infection from man to man.* *Mixtio. 3.*

Theſe if you know (for he is no Phyſitian if he know them not) how they are and live, and are joyned together in their proportions, and alſo when they exceed, or are diminiſhed, in that they are you ſhall be able to bring them to their proper being, *wherein they are ratified and rejoyce.* *Attractio morborum contagiorum.*

[Δ. He was away a quarter of an hour.]

Gab. ....., *Lo, theſe are ſeeds and foundations: and here I have (according to* my property) *touched the leaſt of my ſtrings for you.*

If now you intend to excell the Phyſitians of the Earth, and to help thoſe that are diſeaſed, *Medicina vera.* ſincerely, truly, and through the power and mercy of God;

Then muſt you attend *upon me, and my expoſitions, for forty dayes, wherein I will open unto you, many and unknown ſecrets; and will comfort you with this one herb or branch of my Garden, to the intent you may perceive I am* true Gabriel. *40. Dayes. True Gabriel.*

But as in you that are hearers, due obedience ought to be, ſo muſt I keep the Authority and gravity of a Schoolmaſter, ſuffering none to hear my Doctrine, but ſuch as are abſtinent and clean-ſed from their ſins. *Abſtinentes & purgati à peccatis.*

Conſider therefore, what the mercies of God are, the fruit and value of this Doctrine, and the naked-

Reſponſum votum. *nakedneſſe and neceſſity of the world that requireth it, and then anſwer me.*

Auxilium & conſolatio Dei. *For your anſwer is a vow unto the Lord, of whoſe help and comfort I bear witneſſe.*

Jana uxoris meæ morbus periculoſus. *But as touching thy wife, her diſeaſe is in the firſt Elemental, and very dangerous, and threateneth her child, yea and her ſelf death.*

△. Lord, therefore I reſort unto thee, who art the Curer of all dieaſes.

Gab..... *But to morrow (if thou reſort here,)*

I will tell thee, what it is, and will define of it.

Lord, I truſt, it ſhall be cured: What is unpoſſible unto our God?

Gab..... *I ceaſe.*

△. Inceſſant praiſe and honour, be unto the Almighty, moſt bountiful, and wiſe God, the Lord of Hoſts, our God and King.

Amen.

Remember I ſent letters to *Cracow* by the Meſſager of *Prage:*

Tueſday, *Octobris* 2. *Mane horâ* 9. † Pragæ.

△. Orationibus finitis, ad Deum, *&c.* Deus in adjutorium noſtrum intende, *&c.*

E. K. Here they be.

△. Gratia Dei, patris, & filii, & Spiritus Sancti, ſit ſuper nos nunc & ſemper & in ſæcula ſæculorum. *Amen.*

△. They pauſed, before they ſpake, very long.

△. Perhaps they expect our *anſwer*, as concerning our cleanſing and abſtaining from ſins: Herein I crave at Gods hands his grace and mercy, and intend and deſire both to be purged, and alſo to abſtain not onely 40 dayes, but all my life, to the beſt of my ability, *&c.*

Gab. ..... *Puris habemus omnia, Immundis nihil.*

△. I beſeech you for God his ſake, *& per viſcera miſericordiæ Altiſſimi*, that you would declare unto us a certain remedy of my wife her diſeaſe, *&c.*

⊙ *Virtus.* Gabr. ..... *When thy wife was a milkie ſubſtance, growing by the perfection of the place, and* influence radical, (which onely, is the gift of the Sun) *then, was not the Matrix, or bag of Nature (wherein ſhe encreaſed) perfect, or of ſufficient* retention: *By reaſon of a feaver going before the conception: So that, the Angelical adminiſtration, generally containing, the veſſel of life, for the proportion of the world,* * *entred by force of their Order immediately, before the* [△] inward *parts, were eſtabliſhed in their nutriment and proportion.*

Febri laborabat Mater uxoris ante conceptionem. * For, ſo, the ſoul is ſent in, to

Which is the cauſe, that the ſecond * *veſſel, and loweſt of nature (for, your terms I muſt uſe) is ſo thin, and tyed ſhort, that it is not able to keep in, or retain, the ſimile and quidditie of her own ſubſtantial being* and ſeed.

△. Of *Jane* my wife.

* *Forſan, vaſa ſeminaria.* *Wherefore, when the reſt of her digeſtions (according to her age and natural ſtrength) fulfil their offices, by degree to be received into* that receptacle; *then, doth the force of nature quail: and by the ſubtilty of the principle, or* matter ejected, *(which ſeeketh to take up on every center a dwelling place,) the guts and paſſages, are offended and ſcalded with an intemperate heat: the moſt ſubtile and ſharpeſt part, being of a moſt* penetrating vertue: *(and therefore ſeeking paſſage) mixeth* her ſelf *with the excrements,* where reſting, ſhe *turneth unto* her firſt form, *which* is blood: *Whoſe Quinteſſence worketh, in her own property and beginning, and forceth the* [1] *excrement* ſtercoral *many times to become bloody, the other part being more heavy, notwithſtanding unapt to deſcend,* (Quia natura quærit omne ſuum) *becometh corrupted; and ſo by vertue of nature, is caſt out as an* [2] *excrement, being blood and matter.*

She he it.

Excrementa bina.

But I tell thee, that ſo long as Nature was in the loweſt degree, and the ſperm kept more near together, by reaſon of the ſpiritual heat *in youth, it was not faulty in her:*

Spiritus caloris. The breathing or vapouring heat.

But in her ſixteenth year, when they were more heavy and ſought iſſue and deſcenſion, then began Nature to feel the effect, in the places, and veſſel, which is the ground of her retention, the chief baſis and mother of her dwelling.

Uxor jam pregnans eſt. Imagination.

Behold now, being fixtive, *and the force of heat drawn to the nutriment of the Creature; Moreover the other part Active compelled into a nearer place, by the* impediment of imagination, *bringeth great danger now, by reaſon that Nature is become very weak, and not able to make excremental expulſion.*

But

But doſt thou think that there is a remedy to this diſeaſe?

△. Yea verily, through the wiſdom and mercies of the Higheſt.

Gabr. ..... *I have taught the diſeaſe; I will go and ſee if there be a remedy.*

△. The God of *Abraham*, *Iſaac*, and *Jacob*, be merciful to my wife and me, and ſend her remedy and cure of her grief.

E. K. Here he is.

Gab. ..... *Come again after Diner.*

△. We had been ſent for to diner, twice or thrice before. So we went.

△. Miſericordiæ Dei ſint ſuper nos. *Amen.*

After Diner, *circa horam* 1.

△. We reſorted to the Myſtery: and ſhortly, they appeared both.

E. K. Here they be both.

△.

Gab. ..... *Take pure wheat, a pinte: one Pheaſant-Cock alive, an eleven ounces of Maſculine Amber (which is the white Amber) an ounce and a quarter of Turpentine.* The phyſical remedy.

△. Of waſhed Turpentine?

Gab. ..... *Turpentine that is waſhed loſeth his vertue.*

Break the Cock in pieces with a peſtel, (his feathers pluckt off) pound the Amber ſmall.

Put all this into a gallon of red wine.

. May we take the red wine of this Country?

Gab. ..... *I. Diſtill them, with a fire of the ſecond heat.*

[△. I beſeech you, how long ſhall they ſtand in ſteep?

Gab. ..... *As thou wilt.*]

Still it again the ſecond time, (the feces being caſt away) And adde ſomething more to the fire, ſo that it be a quarter toward the third.

Let her faſt forty hours from meat: And let her divide the Medicine into three parts.

The firſt part, let her drink (being milk-warm) by little and little.

The ſecond part, let her make a ſawce of, for five or ſix meales.

The laſt part, let her uſe in Abſeonditis: And ſhe ſhall have health.

△. I beſeech you, in how many dayes compaſs would you have this to be done?

Gab. ..... *It is no queſtion: the neceſſity of the thing teacheth.*

△. As concerning the Infant, what ſtate is it in?

Gab. .... *Shut thy mouth · Seek not.*

△. I am contented.

△. As concerning a Pheaſant-Cock, I know not how or where to get it.

Gab. ..... *All the creatures of the world, elſe, help not. I have taught, take thou care.*

△. The thanks, honour, and praiſe, be to the Higheſt, and I thank you for your charity and good will, to impart theſe things unto me.

Gab. ..... *You ſhall have no more, at me,* until you be repentant, and reconciled: *and are made apt for my School.* Penitentia, Reconciliatio.

E. K. You might *give this Table vertue* to cure her, or cure her with ſome one thing, or ſimple, *if you be good Angels.*

Gab. ..... *Unto us, the vertue of Gods Creatures are known: which we may open unto you: and the* power of giving vertue *is in God: Therefore ceaſe thy* malitious tongue. *E. K.* His malitious tongue againſt God his good Angels.

I have no more.

E. K. They are gone.

△. Deo Omnipotenti, Optimo & Maximo ſit omnis laus honor & gloria: nunc & ſemper. *Amen.*

Thurſday, *Octobris* 4. *Mane, hora* 10. ¼ *circiter.* † Pragæ.

Orationibus variis ad Deum, & pro pane quotidiano jam in tempore neceſſitatis, finitis, *&c.* apparitio facta eſt.

E. K. Here is he, that is covered with the Scarf.

Uriel. ..... *Hear, O thou,* [△] *that ſayeſt, (if I have put my truſt in thee) hear me, If that thou hadſt tarried at home, and wanted my admoniſhment, thy children had been ſcattered, thy wife had ended her dayes with ſorrow: and lo, the birds of the air had reſted on thy carkaſe. If thou waſt held by the hand, and attended on, by heavenly Pilots, when the Seas would have ſwallowed thee, and Satan had power over thee; If poiſon had prevailed, wherewith thy meat was often times ſawced. If the continual rage of Satan and the world had overthrown thee.* Then had not I been thy God, neither had done well unto thee. *But out of all theſe I have led thee, as a father doth his child*

△. It was a parcel of my prayers to God

△. *Miſericordias Domini in æternum cantabo, qui me ſub alis ſuis illæſum ſervavit, ſervat, & ſervabit.*

If. *child from danger, And from many more ſcourges and adverſities unknown to thee, but ready to afflict thee. Hitherto, thou ſayeſt unto me, If: What haſt thou done for me, or added unto my name? What haſt thou loſt that I have not given thee? or what canſt thou have, that I pluck back? Hear my voice. He that loveth the world, loveth not me; for what I do I do: and what I am, I am: And I made nothing without a cauſe. Thou haſt* not yet begged for my name, neither haſt been impriſoned for my ſake; *But I have turned* the priſon from thee, and have opened unto thee my myſteries. *I ſay unto thee, I am the beginning, and an undefiled Spirit, and there is no riches that is without me. If I ſhould not* ſuffer thee to be proved, *Then were thou not for me;* Tribatio. Satans whips are long in ſpending. *For, thoſe that are mine, taſte tribulation: But when Satan hath ſpent his whip;* If thou be found faithful, I will place my covenant with thee and thy children, *And I will be revealed unto them, unto the end of the world.* Silver and Gold I give not; *But my bleſſing, is above the ſubſtance of the Earth.* Dayes there be, that thou muſt drink of gall, and a time cometh, when thou ſhalt drink wine. *In the mean ſeaſon, thoſe that give unto thee, I will multiply all they have with bleſſing a thouſand fold; for thoſe that give unto thee, I will give unto them; And thoſe that pluck back from thee, I will alſo pluck back from them. Thoſe that are of me, have no ſpot; for I am all beauty.* Fel bibendum, Deinde vinum. Interim.

E. K. But will you give us meat, drink, and cloathing?

*O Kelly, Kelly, *Paulus ad Cor. Epiſt. 1. cap. 15. verſu 51. & 52 Ecce myſterium vobis dico: Non omnes quidem obdormiemus: ſed omnes mutabimur: momento & jactu oculi, &c.

* *There ſhall come a time,* (If you dwell together and love me) that in the twink of an eye, you ſhall breath your laſt, and live again: *and I will kick under my feet all the proud Nations of the Earth:* for my day is at hand. *But I am a jealous God: Be therefore faithful. If I ſend thee forth,* and they hear thee not: *or meaſure thee, as a ſhadow, at noon dayes, Go unto the mountains and take up ſtones and break them in pieces with a mighty peſtel, caſt them againſt the windes, and into the four parts of the Earth. And ſay, Thus and* thus be it unto them: *Thus and* thus let the Lord work for me: *and thy propheſie ſhall be true, and it ſhall come to paſſe that thou ſayeſt.*

The Commiſſion, and manner of propheſying againſt the incredulous.

Confirmation of the Propheſie.

So likewiſe if they hear thee, do unto them, that my bleſſing may alſo be known.

The manner of bleſſing Prophetical.

Δ. Lord, what ſhall I do, if they hear me?

Uriel. ..... *Do unto them* the ſigns of good; *as it ſhall come into thy mind.*

I come again.

E. K. He is gone.

Δ. I thank thee O God, for this great comfort: my heart is greatly refreſhed therewith: Thou art my God.

Δ. We read over the premiſſes.

E. K. He is here again.

E.K. Intending to depart, and I not knowing.

Why doſt thou [E.K.] *ſeek to flee from me, and ſecretly putteſt into thy heart,* &c.

Δ. He ſpake divers things to E. K. which chiefly concerned himſelf: and he would not utter them as now: But he told me, That he was determined to have ſold his cloths, and with as much ſpeed as he could, with his wife, to have gone to *Hamburgh*, and ſo to *England*, *&c.* If his wife would not go, that he would.

Uriel. ..... *Hear me, There is not any one, more ſtrong, more rich, or more friendly, than I,* &c.

Δ. He ſpake much again to E. K. of himſelf, which he expreſſed not.

E. K. It is true, I will follow God; *but I doubt that you are not of God.*

My wife not to go now to Cracow.

Uriel. ..... *I will ſhew you the water: do what you liſt. I ſay unto thee* [Δ] *Take not thy wife* Jane *with thee, leaſt thou have a new ſorrow.*

Three of you ſhall go, The fourth, [T. K.] (*which is* [E. K.] *his brother*) *ſhall be a ſervant to* his houſe.

Uriel our Houſe-keeper.

I can well keep it.

A. L. Againſt *Laskie* his enemies as in the former practice was taught.

But when thou comeſt into Poland, be not known. *Lead out* Lasky *by the hand, and bring him hither, and propheſie* againſt his enemies, that I may break them in pieces: and may be mindful of my Covenant.

He hath much need of Counſel.

I am with you.

E. K. He is diſappeared.

Δ. Deo noſtro, Domino noſtro & Sanctificatori noſtro Omnipotenti, æterno, & miſericordi ſit omnis laus, gratiarum actio, honor & gloria nunc & ſemper.

Amen.

Friday,

Fryday, *Octobris* 5.

At afternoon came one of Doctour *Curtz* his ſervants from his Maſter to tell me, that his Maſter would come to me to morrow in the morning about ſeven, eight, or nine of the Cloek, as I would, *&c.*

Saturday, *Octobris* 6. *Manè.*

Before ſeven of the Clock I thought good rather my ſelf to go to Doctour *Curtz*, then to ſuffer him to come to me ſo far, and that for divers cauſes: So I went to him, and came before he was ready. At his being ready he came forth, but nothing with ſo chearfull a countenance to welcome me as he did at the firſt: I conjectured that he ſuſpected that I would take his words in evil part, which he had to ſay to me from the Emperour, which (after I had ſomewhat ſpoken of the book that I lent him, and ſome other, that had written ſomewhat of ſuch matter of diviſion of ſuperficies; and he had told me that this my book was the moſt excellent in that Argument; and ſo made a pauſe, he began in this ſort in two parts to divide his ſpeech; and ſaid that *Cæſarea ſua Majeſtas quantum ad ſua peccata (per me reprehenſa) ſolet Confeſſionarium adhibere tempore & loco opportunis, neque diffidere illum de Miſericordia divina; Quantum autem ad me attinebat, paratam eſſe ſuam* Cæſaream *Majeſtatem mihi gratificari & benefacere in quacumque re quæ illius ſubjiceret Authoritati:* I hereupon anſwered, and ſaid: *Doleo verba mea in alio ſenſu intellecta vel concepta fuiſſe à ſua* Cæſarea *Majeſtate quàm intelligi vel concipi debebant. Non enim me ejus fieri Confeſſionarium cupiebam, ſed peccata ejus ex cælo reprehenſa fuiſſe, hoc illi ſignificare jubebar, ut feci: unde ille conſolationis plus haurire poterat, quam ex conſilio alicujus ſui amici vel Confeſſionarii ſui, peccata ejus redarguentis, Domini enim Dei eximium declarabat favorem,*&c. *Quantum verò ad illam quam mihi offerebat ſua Majeſtas* Cæſarea *gratiam; humillimè acceptabam. Nunc verò quod deſiderem titulo Philoſophi & Mathematici* Cæſarei *inſigniri cauſa eſt multiplex; tum reſpectu ſecreti mei ſervitii erga* Cæſarem, *ſub eo prætextu cælandi quam majoris authoritatis & favoris apud* Cæſarianos *& Anglos meos, ne vel illis hic nugas agere videar, & nullius eſſe æſtimationis, vel iſtis etiam viderer aptus, contra quem ſuam invidiam & maledicentiſſimam, ut incepere, exercerent linguam impune,* &c. *Orabam igitur D.* Curtzium *ut* Cæſaream *ſuam Majeſtatem admoneret de indebitæ interpretatione illorum verborum quibus vitia ejus redarguebantur,* &c. Then he ſpake of the ſecond Letters to the Emperour, the effect whereof he had heard at my hands, and had ſent on *Michaelmas* even to the Emperours Majeſty, a note and adviſe of them, as he now ſaid. And did wiſh that they had been delivered before the Emperour had reſolved on the former anſwer: Thoſe Letters (ſaid I) are in the Ambaſſadours of *Spain*'s hands; and if he will not deliver them to day, I will fetch them for you: If you do (ſaid he) I will deliver them ſtraight way, for at eighth of the Clock you ſhall have me in the *Ritter* ſtove, or hear of me there. Then (ſaid I) I will ſtraight way go to the Ambaſſadour.

I went unto the Ambaſſadour of *Spain*, and reported all that had paſſed between me and D. *Curtz*. He ſaid, that by reaſon of his divers affairs he had not good opportunity, never ſince the receipt of my Letters to go to the Emperours Majeſty: But that this day he determined to deliver my Letters with his own hand unto his Majeſty: ſo with thanks given to his honour I departed: I went to the *Ritter* ſtove (or Chamber of preſence) where I found none of the Guard, but very many ſitting without. In the ſtove were three, or four, of which one went ſtraight way into the privy Chamber, and by and by D. *Curtz* came out from the Emperour unto me, I asked him if he had told the Emperour of my grief conceived of his miſunderſtanding my words: he ſaid, I, and that the Emperour took it not in evil part, and ſo of divers other things we had talk walking up and down together about a quarter of an hour: Among other things I told him that the Lord Ambaſſadour would deliver my Letters himſelf to the Emperours Majeſty, ſo I departed, and he returned back to the Emperour into the privy Chamber.

Sunday, *Octobris* 7. *Mane hora* 7.

I ſent to the Lord Ambaſſadour his houſe, and there I learned that the Ambaſſadour had yeſterday delivered my Letter to his Majeſty: And that anſwer was to be expected by D. *Curtz*.

After Dinner I went to Doctor *Curtz* home to his lodging, and he had nothing as yet to ſay of the Letter delivered by the Lord Ambaſſadour: But we fell to other talk, and I told him plainly, that I had not hitherto lived obſcurely, neither without care of my good fame and name, maintaining, and increaſing; therefore if here for my ſincere dealing I ſhould ſeem to be deſpiſed, or not regarded, or to be but a trifler, my thought I ſhould have great injury: And ſure I was that the Emperours Majeſty was much ruled by him, and as he did frame his judgement, ſo did his Majeſty very oft reſolve in ſuch matters as mine; wherefore if I were

were not uſed in my cauſes as was reaſonable, and for the Emperours honour it ſhould not be laid to any other mans charge but to his, *&c.* He promiſed that he would deliver all in the beſt words he could, in friendly ſort, *&c.* After this he ſhewed divers his labours and inventions, Mathematical, and chiefly Arithmetical Tables, both for his invention by ſquares to have the minute and ſecond of obſervations Aſtronomical, and ſo for the mending of *Nonnius* his invention of the Quadrant dividing in 90. 91. 92. 93. *&c.* I then opened to him my ſecret of my glaſſe, for battering in a dark night, *&c.* He ſaid that concluſion would be very acceptable to his Majeſty, I told him that the glaſſe was at *Cracovia*; and his Majeſty ſhould ſee it by Gods leave.

After this I told him that I would full fain have a Paſport, or ſafe conduct to paſſe quietly and ſafely in any of the Emperours Dominions. He thought his Majeſty would willingly grant that, and willed me to write three, or four lines as I would have it, and he informed me thus:

Cæſaream *ſuam Majeſtatem humillimè orat* Joannes Dee *Anglus, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor, ut pro ſua majori in Itineribus per ampliſſimum ſuæ* Cæſareæ *Majeſtatis Imperium conficientis ſecuritate, literas ſalvi paſſus ſibi concedere dignaretur.*

Joannes Dee.

At my coming home, I bethought me that I would gladly, the ſaid Paſport, ſafe Conduct, or Letters of paſſage, more ample and beneficial; as for my wife, children, family, ſervants, and goods whatſoever, and for one whole year to dure from the date of theſe preſents thus.

Wedneſday, *On Monday morning* 8. Octobris.

Sacram ſuam Cæſaream *Majeſtatem humillimè orat, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor* Joannes Dee *Anglus, ut eidem* Joanni *pro ſeipſo, uxore ſua, liberis ſuis, familia ſua, ſervitoribus, Ancillis ſuis & ſuppellectili ſua quacunque ſua ſacra* Cæſarea *Majeſtas favorabiles & gratioſas ſuas literas ſalvi quieti & liberi tranſitus per omnes & quaſcumque ampliſſimi Majeſtatis ſuæ* Cæſareæ *Imperii partes viaſque, & pro integri anni (proximè poſt datam præſentium ſequentis) tempore quocumque, clementèr concedere dignaretur.*

Anno 1584. *Oct.* 8. Joannes Dee.

Monday, *Octobris* 8.

I went to Mr. Doctor *Curtz*, with theſe laſt Letters fair written, and I found him to be at the Hoff rate Camer in Counſel: and ſo awaiting till they roſe (half an hour after 6. of the Clock) he came out with my Letters in his hand, which I left yeſternight with him. I ſhewed him theſe laſt written: And he ſaid they uſe to limit no time, but to make them indefinite. So he took the laſt, and I had the former Letters back again: He went with them into the privy Chamber, he ſaid, I ſhould not need to ſend for the Letters, but he would ſend them home by his man, and I went from him toward the Ambaſſadour *Don Gulielmo de Sancto Clemente*, whom I found coming with the Ambaſſadour of *Spain* (who came three, or four dayes before, to give the golden Fleeſe to the Emperour) and the Marſhall of the Court to go to the Emperour preſently to have audience: And as I ſtood in the Court of the Ambaſſadours lodging, and they three on horſ-back coming, the Ambaſſadour my friend did put off his Cap, ſo did the new Ambaſſadour and Marſhal twice very courteouſly to me. I ſaw it was no time to offer ſpeech to the Ambaſſadour; now of my giving thanks, taking leave, and requiring his pleaſure toward the Lord *Laskie*: ſo following them to the Court, I paſſed forward home toward my Lodging.

Myſterio-

Myſteriorum PRAGENSIUM Confirmatio,

Anno, 1585. *Januarii* 14.

PRAGÆ

Iterum veni *Pragam* ultimo *Decembris*,

ANNO, 1585.

+ *NOTE.* *Anno* 1584.

ANNO, 1584, *Decembris* 20, (*Stylo* Gregoriano) we did ſet forth, I, Maſter *Kelly*, *Rowland* my Infant, with his Nurſe, and *John Crokar*, (in a Coach with Horſe, which I had bought of Maſter *Frizer*) from *Cracovia* toward *Prage*.

PRAGE.

Decembris 30. We came to *Prage* in the afternoon.

December 31. I wrote to Don *Gulielmo de Sancto Clement*, the Spaniſh Ambaſſador, as followeth.

ILluſtriſſime & magnifice Heros, Licet mea nondum privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim, & labores pertulerim, & ſumptus fecerim: Tamen nolui literas ad veſtram magnificentiam, à Nobiliſſimo illo Domino *Palatino* Syradienſi miſſas in multas horas à reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deeſſe meo, tam erga veſtram magnificentiam, quam ipſum Dominum *Palatinum*. Quantum vero ad Myſteriorum incredibilium progreſſum, habeo & quæ dicam, & ſunt quæ audiam multa ad veritatis cauſam (invitiſſimis ejuſdem adverſariis quibuſcunque) elucidandum. De quibus quando opportunum erit, paratiſſimus ero, cùm audire, tùm audiri: eo quidem modo, quo ſinceritati & fidelitati meæ erga *Cæſaream* ſuam Majeſtatem erit convenientiſſimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meiſque conducam (ſi fieri poſſit) accommodas, quam ut alia, ad rem familiarem ſpectantia diſponam; Deus Optim. Max. Magnificentiam veſtram ornare beareque dignetur.

Pragæ ultima *Decembris* 1584.

Illuſtriſſimæ Magnificentiæ Veſtræ

Obſequentiſſimus,

A a *Joannes Dee.*

Anno 1585, *PRAGÆ.*

FRIDAY,

JAnuary 4. *I hired the Houſe in the* Salt-*ſtreet, of the two Siſters: But Mr.* Chriſtopher Chriſtian, *who had long time been Chancelor, & Regiſter of old* Pragæ, *did make the Covenant or Bargain with me: he had* Anne *the one Siſter, to Wife, and the other Siſter named* Dorothe, *had to her husband. This* Dorothea *dwelt in the Houſe, and was to remove to an other Houſe of her own hard by: and to deliver unto me and mine the whole Houſe, with all the appurtenances of roomes and eaſements, and I to pay for the year* 70 *Dollers: and that quarterly, (every* 3 *Moneths expired) to pay the quarters rent thereof.*

JAnuary 6. *I wrote to* D. Jacob Curtius: *One of the Emperours Privy Counſayle, of whom the former Records of* Prage *Actions do make abundant mention: And a letter of his written to me the* 8*th. day of* October Anno 1584, *is beginning of the Book next written before this. The Copy of the letter which I wrote now, is this.*

Illuſtri & Magnifico viro D° Jacobo Curtio *ſacræ* Ceſareæ *Majeſtatis ab arcanis Conſiliis, Domino meo plurimum colendo.*

ILluſtris & magnifice vir. Majorine gaudio affici debeam ex bona veſtra valetudine, & ſalvo meo ad *Pragam* reditu: an ex contumeliis hic interim dum abfuerim, contra me confictis, & variis ejaculatis reprehenſionibus & quaſi nimis, dolore torqueri, penè incertum videri poſſit. Ego quod ſtatui, hactenus feci: ſuppellectilem ſcilicet ex *Cracovia* meam cum tota familia mea, huc jam adduci curavi; cum magnis quidem laboribus meis; & ſumptibus haud modicis. Ædes (ex quo jam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac preſenti ſeptimana, omnia hic noſtra ad eaſdem citiſſime transferri, remque familiarem, & *Oeconomicam*, quodam craſſo modo diſponi, negociorum meorum requirit ratio. Interim veſtram magnificentiam enixe oratam habere velim, ne ullo modo ægrè ferat, quod eandem nondum inviſerim, officioque meo, in hac parte, accuratè ſatisfecerim ſpero, quòd una mecum ſentire velitis, jure merito in proverbium hoc abiiſſe dictum.

Satis citò, modò ſatis benè.

Non ſolum literæ ad me veſtræ, in abitu meo, mihi magno interim fuere ſolatio o: Sed & abſente me, ſæpe teſtificata bona veſtra de me concepta opinio magno me delinivit gaudio: de contumeliis igitur, & literis veſtris, & veram de me opinione, ſive judicio, cùm opportunum fuero nactus ocyum (predictis negociis meis confectis) veſtræ magnificentiæ adero, ut aliquid dicam: & paratiſſimus futurus, ut omnia quæ potero faciam, quò vobis & poſteritati conſtet, fideliter & ſincere (prout ſtatueram) ad ſacræ ſuæ *Ceſareæ* Majeſtatis, ægregia ſervitia, animnm me applicaſſe meum.

Pragæ Januarii 6. Anno 1585.

+ *Praga Anno* 1585.

January 12.

Saturday Afternoon I removed clean from Doctor *Hagek*, his Houſe by *Bedlem*, and came with all my Houſhold to the Houſe which I had hired of the two Siſters (married) not far from the Market-place in old *Praga*.

January 14. *Praga* *Actio prima, poſt reditum.*

Monday Circa 9 horam à media nocte: Precibus ad Deum de more fuſis, & invocato lumine auxilióque Dei, ad ejuſdem veritatem intelligendam, & cum virtute tractandam, &c.

E. K. Here is △ one with a Vail afore his face, as it were, a Hair Cloth of Aſh-colour: I know him not yet: I ſee a Garden full of fruit, of divers ſorts. In the midſt of it is a place higher then the reſt. On that place ſtandeth a round Houſe, it hath four corners, [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round alſo. It hath 4 Doores, and at the Eaſt Door is one ſtep, at the South 2 ſteps, and at the North 3, and at the Weſt Door, 4 ſteps: The firſt Door is white, like Chryſtal, tranſparent: The South Door is red of an high colour, tranſparent. The North Door is bright black, not to be thorough ſeen, as the reſt. The Weſt is green, like an Emerauld Stone: So is the South Door like a Ruby. The Doores be all plain. The Houſe within (as it may be judged by the tranſparent Doores) ſeemeth to be white, and empty.

△ LEVANAEL as may appear *Febru.* 5. *poſt ultima parte.*

E. K. Note, The Houſe is round without and ſquare within.

E. K. He that hath his face covered, openeth the Eaſt Door; and all the Houſe ſeemeth to be on fire, like a furnace. The fire within doth weve, and move about the Houſe, and by the roofe. Now he openeth the Weſt Door, and there appeareth, as if all the Houſe were a fountain full of water. And there run divers ſtreames, in the ſame one water, whereof, one doth go and come, as if it ebbed and flowed; which ſtream doth go about all the reſt, by the ſides of the Houſe, that is, as if it were the Ocean ſea compaſſing the World. The next ſtream, within that, moveth from the 4 ſides ward, and make (in manner) 4 Triangles, or rather Cones, of water; whoſe vertices reſt cut off (as it were) by the middle ſtream of water which occupieth the middle or Center of the Houſe, and is in circular form invironed.

1 Fire.

2 Water.

An other manner of ſtream there is, which commeth from the 4 corners of an innermoſt ſquare: and ſo run *diametraliter* or *contradictorie* wiſe, toward that circular middle ſtream.

The middle ſtream ſeemeth to iſſue out at the very Center of the place, and to mount up, and making an arch of his courſe, doth ſeem to fall *circulariter* in one circumference.

E. K. The fire alſo had diverſity in it.

△ I would you had noted the diverſity of the fires alſo.

..... *Thoſe that learn truly, learn by parts.*

E. K. The colour of the water in the Center, is moſt pure white.

The waters of that Saint *Andrews* Croſſe, are like a water ſomewhat Saffroniſh coloured. The waters of the Triangles, are ſomewhat like a watriſh blew, which appeareth moſt, in the top of the arches of their flowing:

For all ſpring otherwiſe.

The uttermoſt water, is of Quick-ſilver ſhew, as if it were ſomewhat mortified.

△ In the figure following, you may gather a better and more eaſie underſtanding of this Deſcription of the water ſtreams.

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E. K Now he openeth the Fire Door againe: And the fire appeareth in a ſquare place. And there appeare 4 fires filling the whole place, leaving nothing *vaccuum.*

One of theſe fires ſeemeth to riſe from the Center of the place; and to go in low arches to the 4 corners of the Houſe.

The Houſe ſeemeth to have 14 foot long in every ſide.

The arches of theſe fires ſeem to come from a trunk of fire, which riſeth from about the Center: and ſeemeth to be 4 foot over in the Diameter.

This Trunk ſeemeth to be high three quarters of the height of the place; The place ſeemeth to be as high as it is broad.

On the top of this fiery trunk, ſeemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateth and rolleth in it ſelf.

From the ſides of the Trunk (between the ſaid Globe and foreſaid Arches,) goeth up fire Triangularly, filling all; ſaving that which remaineth filled, by the flames of fire, which ariſeth from the Globe to the 4 corners of the Houſe, filling all the place above the Globe: as by the figure annexed, more plainly may appear.

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E. K. Note The colour of the fire of the 4 arches, is very red; The reſt are very pure, Aërial, candent, &c.

The Motion of the trunk fire is ſwifteſt.

The Original Center of all theſe fires, ſeemeth to be very little.

E. K. Now he openeth the red Door.

3 Aire. The Houſe ſeemeth darkiſh, of colour of the ſmoak of a Wax Candle being put out.

..... *By it ſelf, it is not, but by the Sunne, it is clear.*

E. K. It hath 4 motions in it alſo: every one moving more ſwiftly then the other: All from the middle of the Houſe. Three of them move arch-wiſe to the ſides.

The firſt and ſecond ariſe to half the height of the place.

The third occupieth the other half.

The fourth goeth upright to the top of the Houſe.

The ſecond his ſpace (that he ſtriketh againſt on the Wall) is double to the ſpace of the Wall, againſt which the firſt ſmiteth.

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4 Earth. *E. K.* Now he openeth the black bright Door; And the Houſe there ſeemeth full of black duſt, like Gun-powder colour, or ſomewhat of Leadiſh colour.

E. K. Now he ſeemeth to goe down, faire and ſoftly from the Houſe, down the little Hill, and from thence goeth by a water ſide, to a Rockiſh Mountain.

E. K He ſpeaketh.

..... *Aſcend. I am now ready for you: Bring out your Mattocks, Spades, and Shovels.* Enig è veri eri.

E. K. Now come out of that Rock, ſeven lean men, with Spades, and Shovels, and Mattocks, &c.

..... *Follow me.*

E. K. Now they be come up to the foreſaid Hill.

..... *Come*

..... *Come on, Dig till you finde.*

E. K. Every one ſtandeth diſtinctly one from another, and they dig on the foreſaid Hill, which before ſeemed covered with Earth and Graſſe: But now it appeareth to be a Rock, and they dig that the Fire flieth out again of their ſtroakes, and ſome have broken their Mattocks, ſome their Spades, all except two, one with a Shovel, an other with a Pickax.

The Workmen. O Lord we labour in vain.

..... *So you are ſure to do, unleſſe you have better Tooles.*

The Workmen. Alas we labour in vain.

One of them. This is long of you.

..... *I had you provide Inſtruments to labour with, but you asked not me, wherein you ſhould labour. Therefore have you digged away that which you ſaw, and have repulſe with that you knew not.*

A dark man thou art, and hidden from men, and ſo are thy doings.

One of them ſaid to the man covered with Hair-Cloth of Aſh colour.

E. K. They ſtood gazing one on another.

..... *Have you not better Inſtruments? Go, provide your ſelves, and return.*

E. K. They runne a great pace to the foreſaid Rocky Cave from whence they came out firſt. Now they come againe with great Beetles of Iron, and Wedges. They knock their Wedges (as we uſe in Wood) and ſo break off great Slakes of Stone, like Slate, and throw it down the Hill.

One of them. What a thing is this, that this Wedg is broken?

Another We are in worſe caſe then ever we were.

E. K. Their Wedges are broken, the moſt part, and the Fire flieth out of the Stone in great abundance.

..... *The nature of this Stone is not to cleave: Therefore if you have no other Inſtruments you muſt ceaſe.*

E. K. They are in great diſquietneſs among themſelves.

..... *Thoſe that go a Journey, provide them Cloathes againſt all weathers: He that is worthy of the Name of a Conqueror, carrieth with him all Engines: Where the Bridges be broken down, he ſtayeth not, becauſe he is prepared: Behold, he hath victuals for time to come, and his Study is as well the event, as is the mean. So ſhould true Labourers do: conſidering what they work in. For the Earth is a Monſter with many faces: and the receptacle of all variety. Go home, ſtand not idle. Provide by Arts for the hardneſſe of Nature, for the one Siſter weepeth without the other.*

E. K. They go away ſpeedily.

..... *They have their Tooles to harden, and their Steeles to temper. It will be more then an hour ſpace before they return. Therefore may you ſpend the time in your neceſſity, and uſe the time of day as you are acquainted or wonted. I alſo muſt over-ſee them, or elſe their labour will be without fruit.*

E. K. Now he is gone.

Δ. Gloria Patri, & F. & SS. ſicut erat, &c. *Amen.*

Monday,

The ſame day, after dinner we returned to our former purpoſe for God his Service, to his Honour and Glory.

E. K. He is here. Now the Labourers be comming out; They have Wedges made long and ſharp: and Pickaxes with three pikes very ſhort.

They ſay. Our truſt is, that theſe tools will ſerve.

E. K. They fall to work. They make like ſquare holes, and put in their wedges, and break up the rock or blackiſh ſtone (like yron-mine, or Magnes ſtone) in roundiſh lumps as big as a two-peny loaf, about two or three inches thick. They pick or dig round about the hole firſt, and ſo after uſe their wedges. The Pickaxes have three heads, every pick thereof bigger then the other. The firſt as big as one finger: the ſecond as two: the third as broad as four fingers. And ſo after the firſt digging they fetch three or four cakes or pieces out of one hole, and then they go to another. Now one of them is faln into the ground, up to the arm-pits. Now another is faln in, to the knees. Now the houſe ſtanding thereon beginneth to ſhake, and waver from one ſide to the other. Now the men be gotten out of the holes they ſtuck in.

..... *Make an end of your labour.*

One of the workmen to the Guide. It behoveth you to find a remedy, or to let us underſtand what remedy

remedy we ſhall finde, that you may deſcend thence: for lo, the peril you ſtand in, is great: for this Rock was nothing elſe but a ſhell, whoſe kernel is a bottomleſſe lake, and a myre quickened with ſome ſhut up water.

..... *You come hither as Labourers, therefore make an end of your work, and ſtand not idle. If the houſe fall, and I ſink, then is your labour at an end. For the end of your labour is the fulfilling of my will, and the promiſe which you have made me.*

One of them. We are ready to do our promiſe; but we are more ready to provide that you may be amongſt us; ſo you may be free from danger.

.....*O you of little wit; are you not aſhamed? which of you have dwelt within the ſecrets of this Hill? yea, which of you intendeth to fulfil his promiſe? Judge not a thing whereof you have no skill, neither be ſlack in that you have to do: for the one hath his reward of idleneſſe, and the other is condemned of raſhneſſe: For why? It ſpringeth on her mother ignorance.*

They ſay. If we work, it is againſt reaſon. Neither do our tools anſwer to this labour. Therefore we had rather be idle, then to labour about nothing: for to labour in vain, is to do nothing.

If we were determined to work, how ſhould we perform our determination, ſince the Inſtruments of working want?

..... *Gather up the pieces of your ſpades, that is wood, and may be joyned together: The older and the baſer they are, the fitter they are to turn up ſuch ſoile.*

E. K. There commeth a Smith by with a budget full of nails.

One of them to the Smith. What haſt thou there?

Smith. Nailes.

E. K. They be like Horſhooe-nails.

..... *Thou cam'ſt in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See, God is not unmindful of us, for nails are the fitteſt things to further your work, Joyn therefore your ſpades and ſhovels together, and labour.*

E. K. Now they are mending their ſpades and ſhovels, the iron of them being all off and broken.

Now they work, and throw away the earth like durty ſand, and the skuff of the earth ſticketh to their ſpades and ſhovels.

E. K. One goeth behinde, and maketh a trench to let the water out from the ſand.

One of them. How now! Have we found harveſt in the midſt of winter?

..... *Why: what have you there?*

One of them. Marry, either *Alablaſter or Salt.*

E. K. Now one of them knocketh a piece off with his ſhovel-end, and reacheth it up to his Guide.

..... *Did I not tell you, that the Earth hath many faces?*

E. K. They work now eaſily, and cut up *like Salt or Alablaſter.*

Now they have digged all the hill away, even to the houſe. Now the houſe ſeemeth builded upon that *white ſtuff.*

One of them. If we dig any further, we ſhall undermine the houſe.

.....*Go to your buſineſſe.*

E. K. They work.

..... *Soft, ſoft. Now labour with your hands as ſoftly as may be. Stand aſide.*

E. K. Now he taketh one of the irons of their ſpades, and ſeemeth himſelf to pare the ſides *of the Foundation* under the houſe, and it ſeemeth to be a veſſel of tranſparent glaſſe, and having fire within it.

Timor Domini ..... *The fear of the Lord is a burning fire, conſumeth not, but rectifieth the body; the old droſs it wipeth away, and the daily influxion of the fleſh and ſin it ſeparateth from the ſoul.*

Behold (I ſay) he liveth not, but unto whom life is given: neither is their any joy, but it is aſcending; for the end of joy is glory; but glory is the conſummation of deſire, and the beginning of felicity. No man entreth into joy, but by life: neither is there any life, but in the fear of God.

Aſcenſion *Whoſoever therefore hath the fear of God, let him draw neer, and come hither. Number exceedeth not, but by unities. Neither is there any multiplication but by order. For the root of number is one. And things that aſcend are dignified by order. Out of this veſſel go four vents aſcending into that Rock, which is the Root, which is this building.*

Separation *It is ſaid, Behold: let my ſpirit enter in, let there be* Separation *made within the houſe of the North, that the earth may be divided into her members. Curſed be that body, that is not divided, according to proportion, anſwering to the Diviſion. For ſhe hath yet not caſt off the ſhape of darkneſſe.*

E. K. There runneth up fire into the houſe, from out of the round glaſſe veſſel under

under the foundation of the houſe. And that fire maketh a great noiſe (through the black bright or marble door to be hard onely.) Now that North door is mightily thrown open, and there appear in the houſe like kernels of apples, and ſlime appeareth, and water thinner then ſlime, and there appeareth pure water, elſe. Now there commeth together ſtuff like yellow earth, which the fire wrought out of the black earth: And the pure water runneth into that yellow ſtuff.

.....Of that take a part.

E. K. The fire returneth back again among the ſtuff in that houſe, and there appear of all Creatures ſome.

Creation.

Here is *Creation*, and it is the firſt.

E. K. Now he taketh a lump of the earth lying by, which was thrown up, and he breaketh it into ſix pieces like round Balls.

E. K. He taketh a thing like a veſſel of iron, and putteth *into it that mixture of yellow earth and water.* And it looketh now like graſſe mingled with water.

.....Thou art ſtrong, and wilt beget a ſtrong Child.

E. K. Now he putteth out the earth which he put in, and it is a lump of gold. He giveth it him that ſtandeth by.

.....ſo are the ſeeds of the earth.

E. K. Now he taketh the ſecond, and putteth it in.

.....Corruption is a thief, for he hath robbed thee of thy beſt Ornaments, for thou art weaker in the ſecond.

E. K. He taketh it out, and it is as if it were pure ſilver.

.....Where there is double theft, poverty inſueth. But, notwithſtanding, Thou art true; for thou giveſt unto every thing as much as he deſireth: Thou openeſt the greateſt hability and ſtrength of thy power, not ſuch as it hath been, but ſuch as it is.

E. K. Now he putteth in the third Ball.

.....Thou muſt tarry, for thou art of an harder digeſtion, ſince thou art the third, Content thy ſelf, for thou art not an Inheritor.

E. K. He taketh it out, and giveth unto one of them that ſtandeth by, that is a red metal like copper.

E. K. Now he taketh up another of the Balls, and holdeth it in his hand.

.....Behold, thy mother, Heat is gone, and the enemy of life entreth; for he that paſſeth his middle age, decayeth, and draweth to an end.

Behold, thou ſhalt find a Step-mother, for thou cam'ſt out of time.

E. K. Now he putteth it into the veſſel.

..... Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predeceſſors. But thou art of great vertue, for of thy excrement ſhall vertue receive dignity. And thy vertue ſhall be a garland to Nature; for thou ſhalt be viſible when the other are ſilent: the Seat ſhall not hinder thy vertue, notwithſtanding, thy vertue ſhall differ with the Seas: For as they differ, ſo ſhalt thou.

E. K. Now he taketh it out. It is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were ſpongy.

E. K. Now he taketh up another Ball of the earth: he putteth it in.

..... Thou art tractable and like unto an obedient daughter: But thou ſhalt be the fifth in the ſecond and an Inſtrument to the firſt.

E K. Now he taketh it out, it is like unto a white whet ſtone, as he ſhaped it at the putting in, it is like Tynne.

E. K. Now he taketh up another Ball, and putteth it in.

.....Thou art the laſt that hath in himſelf and by himſelf his being: Behold thy face is like unto wax, but thy inward bowels are like unto the anger of a Serpent: Many ſhall have thee, but ſhall not know thee.

One of them by ſaid. Will you give me nothing?

E. K. A great cloud covereth them all, the ſtone and all.

△ It dured ſo a quarter of an hour.

E. K. Now appeareth another, none of them before appearing. He ſeemeth afar off comming, and higher placed then the other; it ſeemeth to be *URIEL*, he hath his face covered with a Skarf of black hanging down to his breaſt.

URIEL ..... Bleſſed are ſuch as are not offended in the little ones.

[*E. K.* He ſpeaketh now a language which I underſtand not.]

URIEL..... *For the Angels of the God of Righteouſneſſe, are his little ones: and ſuch as know*

not

not ſin of Concupiſcence by conſent (I ſpeak this for your underſtanding.) Take heed (therefore) that you offend not your ſelves: for you muſt become little ones: and the power of the higheſt muſt abound in you.

He that offendeth his brother, offendeth God: but he that offendeth his own innocency, is abhorred of the Lord. Lo you are The children of Promiſe, and in you is the myſtery of a great, and mighty Seal. *Therefore ſtudy to humble your ſelves, for Humility is the Root of Innocency. But (my brethren) Innocents by nature you cannot be, neither can you ſerve God in the imagination of cleanneſſe of your own fleſh. Now (therefore) ſince you are fleſhly, will you become innocent? Or how can you ſeek that which Nature hath loſt?*

In Chriſt we may become Innocents, and be born anew.

The Scriptures teach you; That in Chriſt *you were born a-new: And by him you may become Innocents, when in him you are cleanſed. Therefore, if in him the ſtate of your Innocency remain, if in him you are renewed, and made clean, (being rotten and defiled,) why ſeek you not him, as you ſhould do?*

No man that ſeeketh the brightneſſe of the Sunne, goeth under the Earth: Neither creepeth he into unknown Caves. The Tygres ſeek not their prey upon Earth, where the waters are not. Neither the Eagles upon waters.

Temptation.

No more ought you to grudg that the Lord tempteth you, nor to be offended when the World offendeth you.

Is it not ſaid unto you, that you ſhall fight a great fight: What fight is it my brethren: But a Battel againſt the Worldlings and the Devil?

Kings.

I ſay unto you that Kings ſhall be offended in you.

The Sunne ceaſeth not, yet he ſhall ceaſe, yea he ſhall not be.

The Lights of Heaven keep their courſe; but they ſhall ſuddenly ſtagger, and forget their long worne way. Much more ſhall the wickedneſſe of thoſe that riſe up againſt you, have an end, for in them is no courſe but error, and the fire-brands of Sathan, prepared in their own hands, for their own deſtruction.

* *Victoria noſtra erit.*

*Behold, they ſhall contend againſt you, and ſhall deſpiſe *thee: But lo I have bleſſed thee above them: for thou ſhalt fight againſt them,* and ſhalt overthrow *them: that my Name may be* magnified in thy mouth amongſt the multitude of the ſinfull.

Behold, they are oppoſite unto thee, *becauſe they are oppoſite unto me: for I have gathered* thee *from amongſt them, and* they are become thy Enemies. *Since therefore they are thine Enemies (becauſe thou muſt fight againſt them:) Be not grieved therefore when* their wickedneſſe doth offend thee: *But put on the armour of patience, and* Become innocent.

Miniſtri veritatis.

Doſt thou think that from the Heavens can come the dew and life of all things? Even ſo think alſo, that from us commeth no untruth.

Be therefore innocent, *and be not deceived by the fleſh; Caſt reaſon aſide, covered with her Cloud: And lift up thy ſelf in him, unto him (I ſay) that hath lifted* thee from the Doores of Death: *taken thee out of the* hands of Butchers, and continued thee for a member of his Glory.

O magna miſericordia tua, Domine.

Behold, I ſay unto thee, *The brightneſſe of Truth over-ſhadoweth* thee. *If therefore, thou dwell in truth, why ſhouldeſt thou be afraid? Conſidering that ſhe conquereth and reſiſteth all her Enemies.*

Behold, the World deſpiſeth you, you alſo ſhall deſpiſe the World.

When the Angel of the Lord poureth his wrath and vial upon the Earth, and the enemies of the Sonne of God, runne in *among the ſheep. When the ſelf-ſame Plague* that was in the land of Pharaoh *raineth in the Houſes of all that dwelleth upon the Earth, ſuch as the Lord abhorreth. When the Lord with his hand ſhall gather up the fruits of the Earth from them, where then ſhall be their honors? What then ſhall be done with money; with that harlot and ſtrumpet of the Earth? Of what value ſhall their love be then, or who ſhall regard their friendſhip?*

Prophetia

In theſe 4 yeares that are *to come, ſhall all theſe things come to paſſe.*

1589

And this great joy ſhall be turned into teares of Brimſtone.

1590

Why? you of little faith, you know not how often I have been amongſt you: neither the Harbor

1591

that I have thruſt you into. *Notwithſtanding you murmur amongſt your ſelves. But ſtick faſt unto him that leadeth you: For he is a ſure Guide.*

1592

The Harbour we are in.

And be not afraid, though the Earth open her jaws againſt you, for why? I will bleſſe all things you take in hand, (*ſaith the Lord,*) and my ſpirit ſhall dwell amongſt you.

△ May I ſpeak?

E. K. He turneth him to you.

△ How ſhall our new proceedings joyne to our old beginnings? O God, our guide, light, ſtaffe, ſhield, and comfort, &c.

URIEL. *Behold, I teach you, before I correct: But the Doctrine I teach is* Humility, Patience [*he ſeemeth to ſpeak to one above,*] and the fear of wrath to come

After which manner, I have taught them, by thee △.

To *Rodolph,* and *Curtz.* Note

Therefore, if thou teach Obedience through the ſpirit of God, *appearing unto thee; Be thou alſo* Patient and Obedient: *And* Humble thy ſelf unto them, for my ſake. *Not with the opening of any ſeal, neither with the Counſailes, that I ſhall deliver thee: But with a ready mind,* Obediently, deſiring to performe that which thou haſt promiſed in me.

* I promiſed the ſtone.

I am ſufficient ſtrength, and will be thy buckler, and if they intend evil, it ſhall reſt upon them; yea when they imagin it, it ſhall frize within them. And thy goings in and out ſhall be ſafe amongſt them. *But behold, I teach unto thee a way, which thou followeſt not. When thou mindeſt to do any thing, in the name of God, to his honour, to the help of thy neighbour, or thine own comfort:* Go about it whatſoever it be: and begin a Labour; Do that thing thou intendeſt. *And ſee that you joyn with one conſent towards God and the buſineſſe you are occupied in.* A way of dealing.

Then cry out *to God for comfort*, for light, *and true* underſtanding. *And it it ſhall be given* unto thee *abundantly. For Lo, I ſay unto thee* [*E. K.* I underſtand him not now.] *I will open my hand unto thee, and be merciful unto thee:* And whenſoever you *heap up* the Wood together, I will deſcend *and give* fire. Together.

Behold, I keep back the reſt of my meſſage for an other time. Which ſhall be ready for you when I find you ready to receive it.

△ I requeſted to know how I ſhould deal with the Ambaſſador of *Spain*, or the Emperor, or *Curtius*; Secondly, your *RULE* here given, I underſtand it not. For I dare not begin any labour without counſel divine: Mans imagination is ſo weak, &c.

URIEL. *Thou haſt thoſe that are ſent unto thee here for thy inſtruction, which ſhall* by degrees *lead thee* into the degrees *of that thou art to do.* By degrees.

But it is one thing to receive Corn, and abundance of grain, by the bleſſing of God, in the return of an year: and an other thing to do the works of the Apoſtles.

For the ſpirit of God is twofold: working by information, and influence Cœleſtial through the grant of God his good will, in the miniſtery of his *Angels to the information of ſuch as are his faithful and choſen: Another thing to be inſpired from God himſelf, in his holy ſpirit*, imediately *comforting and knitting Wiſdom together with you, beyond the power that is given unto his Angels.*

I have ſpoken unto you a ſound and true doctrine, and have given you not fleſhly but Celeſtial counſel: Apply your ſelf unto it, as the Spirit of God leadeth you. As for thoſe wicked men (that Ambaſſador excepted) our underſtanding hath no name of them: We remember them not, neither limit any thing for them. But if thou in thy ſimplicity and innocency *canſt not deal with them, the fault reſteth in thy own faith.* Simplicity. Innocency.

I am gone.

△ Deo noſtro Omnipotenti Immortali & Regi Gloriæ, ſit omnis laus, honor, gratiarum actio & Jubilatio. *Amen.*

January 16. ✝ *Prage.*

Wedneſday, Mane hora 9 ½ ferè

△ Precibus ad Deum fuſis, ut nobiſcum procederet in ſua miſericordia & lumine veritatis, non in parabolis ſolùm & ænigmatibus, ſed clara & manifeſta veritate, modo qui illi maximè placet, &c.

E. K. I ſee the man again and the houſe: the man ſeemeth to be covered on his face, and ſo over with a vail of hair-cloth to his middle.

△ When it ſhall pleaſe God, all vailes and *Ænigmata* ſhall ceaſe.

.....Whatſoever I teach you hath a Myſtery. And I am a Myſtery in my ſelf. Even ſo all things that you learn of me, you muſt be content to receive as myſtical inſtructions comprehending perfect truth, and to be known to ſuch as are true. Some there be that have, and have nothing: yea though they have all, for All, is conteined: But the myſteries of God are infinite, and his grace is not to be determined. Myſteries.

△ That ſaying is dark.

That which is All, is conteined. Beleeve you, that we give holy things unto Swine? Or open the finger and workmanſhip of God unto Sinners? God forbid. Moſes *ſaw God but his hinder parts. The Prophets were acquainted with God, but myſtically. The Apoſtles with the Sonne of God in ſhadows, and their own impotency. Yea, I ſay unto you, that ſhe that lyeth in the lap of her Mother, knoweth not but by degrees, for it is the manner of Gods* Wiſdom, both immediately and by us, to keep back his Wiſdom from Hell and corruption.

Therefore murmur not at that which you receive, for it is not your own. Behold, if you have better, you need it not: for it is vanitie to ſeek for that you have. Well, ſince it is given you, Conſider what it is, that is given you. Conſider alſo how it is given you, and by whom.

△ We know by whom, as our conſciences and faith teach us.

..... O you of little underſtanding: Who is he that can and hath *to give, but God, Jeſus Chriſt the Sonne of the living God, unto whom all things are given in Heaven, and in Earth, if therefore, All be his, then he giveth. And if you receive it* hardly; Conſider how hardly you ought to deliver it again.

And if it be a fire reviving the form of all worldly things: *Then caſt it not to Swine: neither yet worſhip it. Behold, you are men,* But in having it you muſt ceaſe to be men, for by it you enter upon *Ignis viviſicans. Lapidis P. Dignum.*

upon, and into all *immortality*: And by it *you ſacend into the true knowledg of our fore-fathers, and ſtate of Innocency.*

But I hear a voice; I will depart, and come again.

E. K. Now all is vaniſhed away.

△ We read over the premiſſes to our comfort and inſtruction, we beſeech God, to continue his graces and mercies, on us, and in us, to his honour and glory, here and for ever.

E. K. Now he is here again.

..... *The will of God is upon me, and ſnatcheth me unto other things.*

To morrow in the morning, with empty Bellies, *I will tell you what it is you ſeek.*

△ Fiat voluntas Dei, ad ejus laudem, honorem & gloriam, nunc & ſemper. *Amen.*

+ *Praga.*

Anno 1585. *January* 17.

Thurſday. Manè, circa horam 8. ½.

Oratione Dominica finita, & alia brevi ejaculatione, pro lumine & veritate Dei obtinendis, &c.

Poſt quartam horæ partem, venit.

E. K. Here he is now.

△ Gloria, laus, & honor ſit Deo noſtro Omnipotenti. *Amen.*

..... *Honour and thanksgiving with lowd voices, be unto our Lord Jeſus.*

△ Amen. *E. K.* Amen.

△ Note this VISION.

E. K. He hath a great *heap of earth*, or little hill natural *by him of orange or tawny colour, drawing ſomewhat to a Lion tawny.*

Earth of a tawny colour.

E. K. A Woman commeth, and with a ſpade diggeth about it. Now commeth a child (a man-child) out of a dark place, with a fire ſhovel in his hand.

Water.

The Woman hath taken *away all the earth, and there appeareth water, where the earth was.* The boy caſteth out that Water with the fire ſhovel. The Woman laugheth at that. The Woman is in green clothes, and the boy in red.

Green. Red.

Now commeth a Woman with child, or with a great belly, in white clothes, ſhe putteth her hand down to the ground, and pulleth out *a little Glaſſe full of red oil.*

Now commeth an old man with a Crab-tree ſtaffe on his back, his clothes of motly colour. This old man taketh the Glaſſe from the Woman by force, with his fiſt he breaketh the Glaſſe, and all the oil runneth about his arm, and *out of that oil did ſeem a Book to come,* a very little Book.

..... *Plainer, truer, or better can nothing be.*

E. K. He ſaid this, looking on the Book.

1 A Woman. 2 A Child. 3 A Woman with child. 4 An old man.

..... *Theſe four found, but none* HAD FRUIT, *but the laſt. Hear and write the myſteries of God, with humble hearts, not ſitting, but kneeling, before* Sanctum Sanctorum.

△ I kneeled, and ſo prepared my ſelf to the writing. In the Name of Jeſus our Redeemer, and the Wiſdom eternal of God Almighty.

E. K. He kneeleth himſelf.

E. K. Now goeth fire out of his mouth ſtreamingly, he turneth himſelf to the 4 parts of the World, ſpouting out, or breathing fire vehemently.

An Angel

E. K. Now commeth one like an angel, hovering over him in the aire: and biddeth him Hold up his hand.

An Oath.

..... *Thou ſhalt ſwear by heaven and earth, and by him that ſitteth on the Throne, that thou ſhalt open thy mouth, and ſpeak no more then is conteined in this Book.*

E. K. He delivereth him a Book out of his Boſom.

..... *I have ſworn.*

E. K. The Angel is gone. Now truly, the place is holy.

E. K. He holdeth the Book in his hand which the Angel gave him. The Book is as if it were of Ivory bone. The Book is open, he looketh on it. The letters ſeem to be blewiſh.

..... *There is ſilence in us, and in the heavens.*

E. K. Now all is full of ſmoak.

△ Otavi paululum tacitus.

E. K. Now it is clear again. ..... *He ſeemeth to read of the Book.*

„ ..... *Take of your Diaſod.*

E. K. The book ſeemeth to be written in the holy Characters.

„ ..... *Diaſod dignified.*

E. K. thought this is *ignotum per ignotius.*

E. K.—

..... *My brother, leave off thy childiſhneſſe; murmur not, thou hindreſt me.*

E. K. He is again in a Cloud. *E. K.* Now he is cleer again.

And

..... *And* Luminus *or from due degrees.*
..... *Read it.*
△ I read it. ..... *Take off your Dlaſod dignified, and* Luminus, *or from due degrees.*
E. K. He ſeemeth to labour much about the reading of it.
..... *Gather or take fierce degree.*
.....*[I feel no power, therefore have patience.]*
..... „ *Notwithſtanding, work it diverſe dayes multiplying four digeſtions.*
E. K. Now he is in a Cloud again.
..... *Pray, that it may be given unto me of God.*
..... „ *And double then Dlaſod, and thy* R o d l n r. [*It is a word which cannot be ſounded*] △ Corrected thus afterward
..... „ *Mend it* R l o.
△ Muſt it be R l o d n r?
..... *Look about you, for Satan would hinder you of Gods benefits.*
„ ..... *R l o d n r.*
„ ..... *Diligently.*
..... *Pray, that you may underſtand.*
△ We prayed.
„ ..... *For, until thou watch ſo continuing.*
E. K. A Cloud ſtandeth by him, and now commeth before him as other times before: and then goeth away from before him again.
„ ..... *is, a holy hour deſcendeth.*
..... *Note this, very well,* for here you may be caſt over ſhoes.
E. K
..... *This Cloud is in thee.* △ VVe had talk of the foreſaid Cloud.
„ ..... *Of every work there aſcendeth one* Audcal, *and ſo every Law* R l o d n r.
E. K. Now he is covered in his vail or cloud again.
E. K. Prayed a ſhort fervent prayer, whereat I rejoyced much.
E. K. Now there commeth a beam from above into his head as big as my little finger.
„ ..... *And purpoſe Dlaſod, take* a ſwift *Image, and have the proportion of a moſt glorious mixture* Audcal *and alſo* Lulo. *Continue and by office ſeek* R n o d n r *backward by the red digeſtion. But he by the common or red* D a r r *doth gather moſt ripeſt work, purge the laſt fortene well fixed. Then the four through your* [R l o d n r] *E. K.* He ſpeaketh, & caſteth his arms abroad ſwiftly.
[*I ſaid*] Roxtan *finiſhed more together at the lower body by one degree* [b u] be by you *for him hold it, for him in one of them.* [*Fortene*] △ This was added & corrected afterwards.
E. K. Now he lyeth down proſtrate.
„ ..... *Until of the laſt thing.*
E. K.—
„ ..... *In him become his red and higheſt degree of his reſurrection through coition.* He ſpeaketh ſwift.
E. K. Now there commeth a great thing like a fire, and covereth him.
Now ſit up.
△ We did riſe up from kneeling.
„ ..... *After a while I come again.*
..... *There is the whole work.*
E. K. Here is again.
..... *Bring forth the book of* Enoch. *Liber Enoch*
..... *Read your leſſon* ..... △ I read the former, Take off your, &c.
Gather your ſix words, 4 words conſiſt of 6 letters, and two of 4. Six words.
R l o d n r *read that, in the* upper *angle deſcending in the* firſt ſquare.
It is a great thing to know which is the firſt table there in Nature.
Deliver the Book here.
△ I gave the Book to *E. K.*
..... *Look where thou* E. K. *ſeeſt the letter clear.*
E. K. looked, and ſaw a ſpark of light upon R, then on L, &c.
△ He was led by light appearing on the letters to read the ſix words,
Dlaſod, Roxtan, Rlodnr, Audcal, Darr, Lulo. Six words.
..... *Here is* Quaternarius in Circumferentia, *and* Quaternarius in Centro.
There be the 4 mediating wayes to the Center.
All that may be ſpoken in that you call Animal, Vegetable, or Mineral workmanſhip of Nature is here, as in a part of the four. *This far now, more as you deſire it. But that you may ſee, I am a Companion with the reſt.* Animal, Vegetable, Mineral. *Omne verum vero concordat*
E. K. He is gone.

△ Benedicamus Domino Deo noſtro Omnipotenti, Patri Filio & Spiritui ſancto, *Amen.*

Januarii 18. ✝ *Prage.*

Friday Mane horam circiter 8½

Orationibus fuſis ad Deum, ut Myſteria nobis exhibita (heſterno die) explicentur; & ut detracta literæ cortice ſuccus & ſpiritus veritatis manifeſtus fiat, &c. tandem apparuit ille cum velo cinereo.

E. K. Here he is, upon a green endleſſe plain field, and as I ſee abroad in the field, ſo the Heaven appeareth, and all circumſtances of the air abroad: but my thinketh, that I am from the earth aloft, and ſee all under me, as if it were in a valley.

..... Now what have you learned out of that Leſſon?

△ We perceive the grace and favour of God, to deliver us Myſteries in outward terms determined, but in the fruitful inward verity, as yet unknown to us.

The uſe and fruit of the former Leſſons.

..... Behold I have delivered you (through the Will of God) the true perfect and moſt plain Science or underſtanding of all the lower Creatures of God: their natures, fellowſhip together, and perfect knitting together, which is fourfold.

The firſt, the knitting together of celeſtial influence, and the Creatures below. The ſecond, the centre of every body Eſſential. The third, the combination of many parts or bodies concurrent to one principle. The laſt the true uſe and knowledge of every ſubſtance to be conjoyned and diſtributed. Take a pauſe—

[*E. K.* He ſpeaketh a language which I cannot found after him.]

△ We read the premiſſes, and diſcourſed of them.

E. K. Now he is here again.

.....In the Leſſon which I have taught you is this knowledge, with the reſt contained.

Note

Therefore ſeek, and turn the earth upſide down. *Labour, that you may receive fruit, for unto him that worketh, and hath ſtrength, ſtrength ſhall be given, and the reward of a workman. Many years, the daughter of long time, are not neceſſary to the opening of this Myſtery. Many moneths have nothing to do here: For lo, it is* a labour of one day, *for in one day you may underſtand to tear this Leſſon in pieces, and to underſtand what every word ſignifieth.*

Note

The place of words and letters.

The number of words and letters.

The joyning of number and place.

But here is to be conſidered, in the learning of this Leſſon, three things: the place that every word occupieth; the place that every letter occupieth, and the number and place that every word and letter is referred unto. For here place and number are apart, and bear an Image of the work *that they intreat of.*

But number and place muſt be joyned together, and thereby ſhall you taſte of that which followeth, true wiſdome.

Be therefore diligent, and pray for the grace of God, that you may learn and underſtand. The manner of mans teaching look not for, in me; for I have nothing to do with man. See, how you can digeſt this:

E. K. He is ſtept aſide. △ I diſcourſed.

E. K. He is here again.

.....¶ Now hear of what I ſhall ſay unto you. I will open unto you a Myſtery, the key *and foundation into the entrance and knowledge of the divine wiſdome, delivered unto you in a Science palpable,* conteined in letters and words unorderly placed, as a Chaos: *and therefore not to be underſtood but* by order to be reduced *and drawn into their places, and thereby to be underſtood.*

Cabaliſtically

For you have not a letter, *nor the* form *of a letter, nor* the place *of a letter, but they are all counted with* us, *as the ſtars* are counted with God. *The letters and words working into all reaſon, as the ſtars do into the lower creatures: Therefore humbly receive that which I have to ſay unto you, or ſhall open unto you as obedient Scholars, kneeling.*

Firſt, a little with me praiſe God— *E. K.* He is on his knees.

E. K. prayed the 142 Pſalm, *Domine exaudi orationem meam,* and I with heart conſented, and greatly rejoyced in the aptneſſe of the prayer: as *E. K.* his caſe chiefly requited, and mine alſo.

.. .. I come again.

E. K. He is gone.

△ We conferred and conſidered many things to the praiſe of God, and the contempt of the worldly wiſdome, &c.

E. K. Now he is come again.

E. K. Now there commeth a white curtain before him.

..... Now hear my voice, for thou canſt not ſee me.

120

One, Seventy three, 67, 29. 20

Read— △ I read. *..... it muſt be* 120.

..... 33.

E. K.

E. K. I hear a voice, as if baskets, and earthen pots were thrown from place to place, from one ſide to another.

105

..... 78. 158 95. 100. 60. 91.*

K. K. I hear as it were a whiſtling very baſely or lowly, whu, whu, whu, &c.

..... *Say what you have.* △ I read all the 12 numbers —.

..... *Make a note there.* △ I made * as you ſee before.

..... 39. *E. K.* Had a very heavy thing on his head: and in his cap it ſeemed as if it would have crept into his head.

..... 51. 52. 83. 6. 7. 12. 20. 88. *

..... *Note that.* △ So did I, as before, with * as a full point, Notable.

..... *Take thou E. K. alſo pen, ink, and paper, and note the numbers alſo, that you may agree.*

E. K. Took pen, ink, and paper.

..... *Write thou E. K. alſo the numbers that he hath written.*

E. K. Wrote out all the former numbers.

5

5 ..... 11. 13. 23. 62. 63 141. 9. 81. 18. 26. 54. 123. 105. 14. 27. 115. 135. 137. 10. 64. 46. 59.

△ I became here almoſt in a ſound, I was forced to riſe from kneeling. Our guide and School-maſter bad me go away, and *E. K.* ſhould write out the reſt: But it was not our friend that ſo bad.

139. 22. 3. 45. 128. 86. 72. 68. 58. 142. 121. 143.
24. 63. 69. 55. 19. 15 25. 37. 31. 17. 76. 57. 75. 40.
42. 79. 119. 8. 96. 113. 93. 84. 70. 49. 32 17.
122. 136 71. 2. 138. 43. 109. 106. 126. 116 131.
77. 4. 103. 16. 124. 30. 102. 110. 50, 48. 89.
44. 97 101. 82. 129. 130. 90. 34. 98. 99. 65. 28.
112. 114. 47. 144. 107. 132. 61. 133. 134. 66 80.
53. 73. 35. 92 111. 21. 127. 108. 56. 118. 25.
104. 87. 42. 94. 38. 85. 74.

Thou *E. K.* haſt all done.

△ Theſe *E. K.* very quickly had received, after my going, by ſhew of bright light repreſenting the numbers upon his paper. But it was a Sophiſtical ſhew, as may appear after.

After Dinner we repaired to our buſineſſe, and by and by apparition was made.

..... And luminous, *all one word.*

..... *Now ſet your numbers, as they follow in order, ſo orderly over every word.*

△ *Together* is to be taken for one word.

..... *It is ſo.*

△ There ſeem to be juſt 144 accounted words.

..... *Now bring every word conſequently in order by number directing you. When you have finiſhed and conſidered, after 2 hours I will help you again.*

5 ..... *Muſt be in the place of* 23, *and muſt anſwer* And luminous.

2 ..... *The number over* Comoron, *muſt be* 2: *and not* 138. *Set all together,* I *will help* your errors.

△ I cannot do it well this night.

..... *As thou wilt, and when thou wilt, I am ready.*

△ Omne quod vivit reſonet laudes altiſſimi. *Amen.*

+ *Prage.*

Saturday.

Januarii 19 Mane hora 9. Inſpecto Lapide ſtatim apparuit, qui ante heri. Poſt preces ad Deum.

..... *Hear what I ſhall ſay unto you. The Word and Teſtament of* Jeſus Chriſt, *the bread of life, left to the comfort and inſtruction of the faithful, is ſuch as informeth according to the dignity and pureneſſe of Spirit in him, which ſeeketh to be informed. For why, the Holy Ghoſt helpeth not ſuch as are Lepers, neither healeth ſuch as are ſick, unleſſe they come ſeeking him truly for medicine.*

Many read the Scriptures after the ſame manner, (my brethren) but they are confounded, becauſe they ſeek their own glory, and not the glory of him, whereof they intreat. Herein doth Satan rejoyce that the Word of God is become an inſtrument unto him, to ſpoil the life, (and ſtate to come) of man.

Herein doth he rejoyce, that with the ſame meat that God feedeth, even with the ſelf ſame he confoundeth.

For

After the ſame manner hath he done unto you.

△ I was very ſick ſuddenly, and was conſtrained to leave off

For yeſterday, when he ſaw thee (△) *labour and ſtruggle with* infirmities of the fleſh, *he thought a fit time to thruſt in himſelf, and of the ſame bread that I have given you* (*in the power of Chriſt*) *to make himſelf an inſtrument by turning* of himſelf into our brightneſſe, *to lead you into errour. But not unworthy are you of this miſt or darkneſſe: Read you not in the Scriptures, that he periſhed that moved himſelf to ſtay the Ark unbidden?*

△ *unuſquiſq; proprium ſolum officium faciat.*

The Hand doth not the part of the body, neither can he that is a Seer, and the member of another, *fulfill the office of him of whom he is a member.*

I ſay unto thee [E.K.]

Officio unuſquiſque fungatur proprio.

Becauſe thou yeſterday wouldeſt offer up ſacrifice, wouldeſt put thy hand to that which is not thy office, *and that in the abſence of him,* which is thy body: *therefore hath Satan deceived thee, and as the father of liers hath in a leſſon of truth led you ſo far into errour, that you will never find the way out, if you ſhould follow thoſe inſtructions.*

For why they are falſe, and of the Devil.

Mercy and Grace.

When thou wert commanded, ſaying, Write; *then write: But when thou haſt no authority given thee, uſurp not. But notwithſtanding, Humble your ſelves before the Lord, and kneeling before him,* Receive you Leſſons together, you are but one body.

△ Thanks be unto our God, which hath delivered us from the ſnare of the wicked hunter, and is ready to lead us into the path of truth.

..... *Now* write both together, *as you ſhall hear.*

△ In the Name of Jeſus.

....· *The Place is holy.*

∴ 1. 10. 67. 29. 120. *E. K.* Now I hear as the falling of a block.

∴ ∴ 33. 78. 140. 95. 52. 60. 91. 39. 51. 65. 83. 6. 7. 12. 20. 88.

∴ 11. 13. 5. 62. 121. 63. 125. 141. 9. 81. 18. 26. 54. 123 128. 14. 27. 115. 66.

∴ 135. 137. 28 64. 59. 139. 22. 3. 23. 105. 86. 72. 68. 45. 142. 221

∴ 29. 143. 24. 36. 58. 55. 15. 25. 37. 31. 117. 76. 57. 69. 40.

41. 79. 75. 8. 96. 113. 93. 84. 70. 35. 32. 17. 122. 136. 49. 138

∴ ∴ 2. 91. 43. 109. 106. 126. 116. 131. 77. 4. 103. 92. 19. 124.

30. 102. 110. 50. 48. 89. 44. 97. 101. 82. 129. 130. 90. 34. 132.

87 98. 134. 87. 28. 112. 114. 47. 144. 187. 132. 61. 21. 99.

[46] 71.

∴ 42. 80. 53. 66. 77. 16. 111. 133 127. 108. 56. 118. 119. 104. 100.

73. 94. 38 85. 74.

A holy *muſt be all one word, and ſo* elſe where, A moſt.

Note.

△ I find here 8 numbers double, and 9 numbers between 1 and 144, not ſerved with words, and one to want of 144.

..... *What is it to me, if Satan confound you.*

△ As I put my truſt in the Almighty power of Chriſt our Redeemer, ſo I moſt humbly, heartily and conſtantly beſeech him, and verily believe, that he will confound and utterly extermine all Satanical temptations in theſe actions, elſe are we nothing.

..... *Beſeech God to forgive you your ſins. I will viſit you at the fourth hour after dinner.*

Deo Gratias.

Saturday,

After dinner, circa horam 4.

△ Comfort us, O God, with thy truth, as we intend truly to be thy faithful and devout Servants. *Mitte limam.*

E. K. Here he is.

1 ..... *You have 29 twice, the laſt 29 muſt clean be put out.*

2 *You have two* Dlaſod, *you muſt put the latter out.*

E. K. He is gone.

E. K.

E. K. He is here again.

3 ..... *Have you not this word* double?
Put two words next to that, Dlaſod and
..... *Look out the number of* 63
Put next to it 125. .....△ The wicked enemy prompted falls.
4 .....*You have two* 10
Make the laſt 66.
5 *The laſt* 77 *muſt be* 71.
The reſt will prove it ſelf.
Now ſet the numbers and gather.
..... *I think not that I can erre; if there be a fault, it is yours.*

Saturday,
After drinking at night, hora 7.
.....*Your words and numbers muſt be all one, or elſe you labour in vain.*
..... 1. 2. 3.
△ Which be the words anſwering to thoſe numbers?
..... Take Common Rlodnr *I will teach you no further.*
△ God be thanked.
.....*Take Common*
.....*I ſpoke to thee in the beginning of* Darr *and* And, *over the which there muſt be* 121 and 125
I ſo inſtructed thee in the beginning.
But it muſt be for a new Revolution, *but not for this.*
Put out theſe numbers, let them fall elſewhere.
Note that, in the Margent, for the beginning of another.
1 Take
2 Common
3 Audeal
4 Purge
5 and
6 Work
7 It.

Note.
For a new Revolution
The beginning of another.

..... *Dlaſod and* then *together.*
..... 121 *over* Dlaſod, *and* 125 *over* then.
..... *Now doubt not.*

+ *Prage.*

Januarii 20.
Sunday after Dinner, about 3 of the clock. As we ſat together in the Myſtical ſtudy, and the *Shew-ſtone* being before *E. K.* our School-maſter appeared therein.
..... *Behold I open unto thee this key, which is not worthy for the unworthy; neither are the unworthy worthy of it.* *Yea ſuch it is*, as never entred into man before; *but the body it is, with the image whereof they have brought forth many things, to the praiſe of God, in the Number of his Works.*
Take Common, &c. Take hold.
Write it in a paper by it ſelf.
Now you have that you ſought for (you may apply it, and find your own errours) which you are unworthy to receive any ſuch thing.
△ Gloria laus & jubilatio ſit Deo noſtro altiſſimo Domino Dominantium & Regi Regum immortali. *Amen.*

Januarii 21. + *Prage.*
Monday.
Manè hora 9 ½.
△ Oratione Dominica & aliis precibus ad Deum fuſis, pro ejus gratia & auxilio, per fideles ſuos Miniſtros, & noſtros conatus promovendos, &c.
E. K. Here he is.
△ Benedictus qui venit in nomine Domini, cujus nomen ſanctificetur & exaltetur, nunc & in ævum per omnes gentes.
..... *Remember that you are fleſh, and by your works deſerve nothing at Gods hands.*

Now

Now then if you be man, then are you of earth, earthy. But according to your ſimilitude, grafted in the image of God in his Sonne Jeſus you are heavenly.

But behold, God is oppoſite unto you, and his ſpirit cleaveth not unto you, in that you are fleſh, in that you are earth, in that you are filthy: in that you are the children of Satan, and that therefore, take part with him againſt Chriſt anointed of the Lord.

E. K. He is out of ſight now.

Now if you be oppoſite, or more contrary to the image of him which dwelleth in you, if you dwell in him what do yee here: why preſume you to enter within the Doores of hims to whom you are an adverſary?

Herein you ſhew your ignorance; and the ſumpiſhneſſe of your fragility, in that you ſeek of him, unto whom you are odious, or crave the bread which is due and neceſſary for his children and ſervants. But hear my voice, Petentibus dat, ſed petentibus filiis, & ſervis, ſed non alienis.

Panis

Notwithſtanding, of his mercy, and for that, he knew before the beginning of all worlds, the corruption of your veſſels, and remembring that you have been of his houſhold, mercifully he hath hitherto winked at you, and at your preſumption, and fed you with that bread, which is not the bread of ſinners.

But now conſidering that you continue in your wickedneſſe, continue in your rebellion againſt his Majeſty, and fight daily under his banner which is accurſed, he taketh his bread from you, ſhutteth up his Doores againſt you, warneth his ſervants againſt you, and is become a fire-brand of wrath againſt you.

Upon condition.

But here you will ſay: were not we of thoſe number unto whom he made a promiſe, you were ſo. But upon condition: That if you would bridle your tongues from ſpeaking evil, and become wholly his. But you are neither his, nor bridle your *tongues: but* ſpeak Blaſphemy before the Lord, *and* the Meſſengers *of his light and covenant. Therefore are you not inheritors of his promiſe. Behold, while the grapes grew, and the corn ripeneth, God did expect your return, for no hour is unacceptable unto him.*

But now the harveſt commeth that the corn muſt be cut down and the grapes preſſed, you are not as you ſaid you would be, nor as you promiſed.

Therefore are you excluded, for in the vineyard there commeth no ſtrangers, nor in this harveſt commeth any hirelings, for it is not the harveſt of man.

△

Now either fulfill your promiſe and return from the multitude of your ſinnes: or murmur not, though you be ſhut out of Doores.

The earth of it ſelf bringeth forth nothing, for it is the lump and excrement of darkneſſe, whoſe bowels are a burning lake.

Hell.

But where the heavens yield, and the Sunne poureth down his force, ſhe openeth her ſelf, and becommeth ſpongy, receiving mixture to generation, and ſo is exalted above her ſelf, and bringeth forth to the uſe of man: Even ſo the Body when it lyeth in the puddle and hotchpotch of his earthly filthineſſe, and darkneſſe making himſelf equal with beaſts: whoſe dignity is not, but in their uſe.

E. K. Now he is here again.

..... *Two things you have to be inſtructed in, in* Rlodnr, *and in the* Law of Coition and Mixture.

The firſt, is the inſtrument working, and drawing things together of one nature. The ſecond is the bounds and termes, wherein every mixture conſiſteth, and beyond the which it cannot go.

The firſt of 4 parts., every part conteining, conteineth his conteined double.

The firſt is Tepens, *this teacheth the reſt.*

Theſe two things can I open unto you in two revolutions, which is but one dayes work.

But now I ceaſe to open any more unto you till I ſee the favour of God more open unto you.

After 7 dayes I will come again, until then, I neither am, nor ſpeak.

△ The mercies of God be upon us, now, and ever, *Amen.*

✝ *Praga.* *Jeſus Mercy.*

Monday.

Januarii 28. Mane, hora 10 ferè.

Oratione Dominica & aliis pro miſericordia divina, fuſis precibus extemporandis.

After diverſe pitiful complaints of our frailty, and calling for favour, grace, and mercy, he appeared.

..... *Let the heavens prepare themſelves to hear, the earth ſcatter her ſelf before my voice: for I am the Trumpet of the Higheſt, and the piercing Spirit, diſperſed into all creatures, which are from the beginning in God, and made to his glory, and the uſe of man-kind, that in man he might be glorified.*

Give ear therefore, gird up your garments, and ſcatter your hair abroad before the Lord, which is glorified in me, and through whom I ſpeak; and theſe are my words.

Har-

Harden not your hearts againſt the Lord, neither exalt your ſelves above him that hath created you. But humble your ſelves, and conſider you are fleſh, mortal, tranſitory, and full of ſinne.

My brethren, my brethren, ſinne and fleſh appear not before the Lord, neither ſuch as are ſinners, and fleſhly veſſels apt or fit for the Lord to dwell in.

Underſtand what the Lord is, and how great he is: a Judg to the wicked, great and terrible: a father to the holy and ſincere, juſt, full of mercy, and loving kindneſſe.

If you *now therefore be holy, and put on the garments of Innocency, and walk before him in righteouſneſſe; Then look to have the reward of Children; Then look for his fatherly mercies, and loving kindneſſe; Then, then rejoyce at the* garments of glory prepared for *you.* If

But if *you ſeek him in judgment, and ſtir him up to wrath and anger: if you cauſe him to call the terrible thunders (provided for the wicked) about him, in the moſt furious flames of his indignation, to gather you together like whirl Winds: if you* draw his holy Angel from you, *and ſpoil you of your armes: if he ſit down upon the mouth of vengeance, and arm himſelf with righteouſneſſe againſt your wickedneſſe.* But if

Then look for the horrible and unſpeakable reward of the wicked, and the conſuming fire of Juſtice, ſharper then the two-edged ſword.

Who hath ſtood before the Lord in Juſtice? or who dare quarrel with the higheſt? What fleſh hath ſeen the Lord in his Majeſtie? or can appear before him, as righteous?

Tear your ſelves therefore in pieces, and fall down before the Lord, worſhip him as a father, and become his children: for his Judgments (my brethren) are terrible, and his wrath is without meaſure. Many wayes you are bound and tyed unto God; As by diſcipline you learn.

But three ſpecial wayes you have been advanced by him more then your brothers or ſiſters have bin:

The firſt in the viſitation, wherewithal he hath comforted you, and exalted you above the worldlings, of his good, pure, and juſt Miniſters of eternity and light.

Secondly, in that with his own hand, yea, with the beek of his own eye, beyond the miniſtry of Angels, he hath divers wayes protected you: *defended you, yea, and ſnatched you from imminent and violent* envy, and prepared deſtruction *of Satan,* at home, abroad, and diverſe other wayes, *ſecret and not to be opened.*

Laſtly, that by their meanes and miniſtry, which are his good Angels, and miniſter unto him, he hath guarded you from the wickedneſſe of your own Country, and hath brought you, ready to place you into the lap of a Virgin, with whom, if you take part, you ſhall aſcend into that Hieruſalem, *which ſhall deſcend, and there live for ever.*

Therefore ought you, above all men, to lift up the horn of the Lord, and to blow his praiſes abroad.

Therefore ought you when others are full of idleneſſe, the dalliances of ſinne, to humble your ſelf upon the earth before the Lord, and to praiſe his Name.

Therefore ought you, though all fleſh forſook the Lord, and cried out againſt his anointed, to ſtand ſtifly againſt the malice of the hills, and to be without fear.

O my brethren, therefore ought you (in very deed) to ſhake off your wickedneſſe, and to cleave (before the Lord) unto the innocency of Angels, delighting in the one as an eternal food, deſpiſing the other as a fire-brand for Hell-fire and the wicked.

△ O Lord, Velle adeſt nobis, aſt abſque tuo ſingulari favore, & auxilio non poſſumus perficere, quod ita debemus præſtare. Igitur Deus.

Lo, behold, your humility is not, you are ſealed to the World, and according to the World meaſure the Lord; Therefore with the World ſhall you be judged. Therefore ſhall the Lord ſit in judgment againſt you. World.

△ O Lord, what prevaileth us that we are ~~are~~ born? or what prevaileth us that we have heard of the myſteries and promiſes moſt merciful of the higheſt, as concerning our Election, if the Lord will not help us in our great frailty and miſery .·. where ſhall we become on the face of the earth? &c.

..... *Hear me. Fret not in Spirit,* for it is not in thee. △

E. K. Now a flame of fire flaſheth in my face.

..... *O yee of little faith! O yee of little faith! O yee of little faith! I have gathered you together as Prophets. But you flie from me. If I had known or foreſeen, that to ſit on the ſeat of Kings, had been meet for you; to have had habitation or dwelling with the crafty Counſellors of the Earth would have made you fit for me. If I had ſeen that pride of the loathſome heaps of money ill gathered together, could have ſanctified you before me; Then could I have lifted you up, placed you amongſt the worldly wiſe, or opened unto you the lowth of the Earth. But I provided* you againſt Kings, againſt Counſellors, *againſt* the Governours of *the World, to open* my judgments, *and to* bear *witneſſe of* my power. *But ſince you are ſo full of rebellion, and will riſe up againſt the Lord that made you, diſdain to take part* with his holy Spirit, that you may be rectified and ſanctified to the performance of his holy will; *Hear* [△] thou *my voice.*

△ *Abiſſum,* the lowth.

△ Our office appointed.

Take whomſoever thou wilt, in whoſe face the Lord ſhall ſeem to dwell, and place him with this Seer, and let him ſtand ſeven times by him: I will take the ſpirit from him, and will give it unto another, unto the ſame that ſtandeth by, and ſhall have power to ſee: and he ſhall fulfill my word, that I have begun. *But if thou do ſo, take heed that upon his head there come no raſor;* But keep him for me.

De novo aſciſcendo videnti & Nazareo Domini futuro.

I come again.

△ O Lord God, thou haſt coupled us two together, in thy election, and what the Lord hath joyned, no fleſhly fancy of mine ſhall willingly ſeparate. But Lord, if it be thy will, ſeeing he is ſo hard to give credit to thy holy meſſages, without ſome proof in work firſt paſſed; as for example, this doctrine *of the Philoſophers ſtone*; that ſo he may come to be allowed, though he imitate *Thomas Dydimus* in his hard and ſlow belief, or credit given to thy Miniſters in this Action. Lord, proceed herein, that he may perceive thy power and mercies, &c. And Lord, becauſe he is to receive the pledge of thy mercies, and myſtery of the heavenly food, we would gladly hear of that *holy Sacrament* ſome diſcourſe for our better inſtruction, and his better incouragment to the myſtery receiving.

△ After a good while, in which mean time we had diſcourſed of the Sacrament receiving, and of the Philoſophers ſtone making, he appeared.

E. K. Here he is now.

..... Note well what I ſay unto you.

E. K. He openeth his face, he putteth on a white garment, he taketh up the four corners of his garment, and putteth them under a broad girdle he hath: on his head is nothing, but *hair reddiſh wavering.*

.....God, in the beginning, of Nothing, by himſelf, made, created, and gathered together all Creatures; of Nothing, becauſe in himſelf he is.

E. K. He holdeth up his hands, and looketh up to heaven, and ſeemeth to pray *extentis manibus.*

..... If he Be, then doth it follow, that nothing is, but that which is God. But God made not all things (made and created) of himſelf, neither out of himſelf: therefore of nothing.

Underſtand therefore, that God from beginning, and beyond the beginning in himſelf, in himſelf as God, conteined I am and is, proper to himſelf, and for himſelf: But alſo by the knowledge of himſelf, he conteined alſo that Nothing, *of the which in his ſecret and determined purpoſe ſeparated from himſelf, he intended to make all things. It followeth neceſſarily (therefore) that that which was not, had no power of it ſelf, muſt remain after the Image of* IS, *brought or knit together by the Wiſome of God, ſubſtantially in himſelf, whereby Jeſus Chriſt appeared in his God-head.*

But behold, when God the Father and the Son, through one ſpiritual ſubſtance and illumination, from one centre, had gatherered together (Actu Divino) *that* Nihil *ſeparable.*

E.K. He ſeemeth to be conſumed to aſhes in a fire, and ſo lyeth as it were in aſhes proſtrate.

E.K. Now he is up again I know not how.

E. K. He ſeemeth now to be very clear, and in manner tranſparent.

..... Say that laſt.

△ I read, But behold, when God, &c. as in the 8th. line above.

E.K. He looketh about him diligently.

.....Then did he ſeparate that Nothing from himſelf, and as it marvelouſly lay hid in him: ſo marvelouſly he wrought upon it: Not at one inſtant, *for then it had been like unto himſelf.*

Time. *But in time, which he firſt made out of nothing: which being conſumed,* Nothing ſhall return into the place *from* whence *it came. And that which hath offended in nothing ſhall be a ſecond, oppoſite from God, and out of God; which ſhall have continuance, world without end: And it ſhall be alwayes vexed, the Spirit of God mediating: not of the ſubſtance or pureneſſe of God, or of his Spirit, but with the ſelf-ſame Nothing; out of which God created all things. Seeing therefore, that the Will of God, which is his Image, ſeparating Nothing from eternity, in time made all things (being the work of ſix dayes.)* [*But I teach you a Myſtery.*]

Angels Mens ſouls. *All things that through God are moved to the Center by the Spirit of God, (which is the center of the Godhead) are not after the world, after the conſummation of the world,* as Angels and the bleſſed ſouls, are not to be reckoned with [that] *Nothing: But are of God, becauſe they dwell in him, of whom it is ſaid,* There they ſhall not need *the Sun nor the Moon, the Lamb himſelf ſhall be their light, and a ſhining lamp for ever. Note here that the Trinity, firſt, ſecond, and third, totally not moved, but by himſelf, in himſelf, time bringing forth all things according to his Word, made all things except Man. For why? when all things had pleaſed him, not becauſe they were, but becauſe by the Word (the Image of himſelf, and wherein he is delighted) they were made, he made man, as the Scripture teacheth you, how by the Spirit of God in* Moſes, *that he ſhould enjoy and uſe the benefit of all this ſomething proceeding from nothing in the Creatures of God in their kind: that in him God might be glorified; not onely in this world, which is your earth & vail of miſery; but alſo and chiefly that the memory of his exceeding and great mercy & omnipotency might remain before him in heaven, in the image of man, and the moſt excellent Creatures, world without end.*

E. K. Now he is faln into aſhes again, as before.

E.K. Now he ſtandeth up again, as before.

..... Here is the making of man to be conſidered: for of the moſt excelleteſt dignified, and neereſt part of Nothing *diſtributed, as it were approaching neer unto God. God made the* Soul *of man,*

man, as a thing knit or tied in the conuex of his own Sphere, not taking part with Nothing materially, *but with Nothing* Immortal. Creation of man.

The Soul was made ſpiritual and increaſing, *wherein the Philoſophers, the wiſe men of this world are deceived, and hath been a ſecret* ſhut up in the Book of Eſdras, *not* fit for *the world.* *Anima hominis Eſdræ* book.

For even as fleſh by conjunction and commixtion of likelihoods proper in their own nature to bring forth the image of himſelf; ſo doth the moſt excellenteſt part of man, taking part with the vicinity of God, (*and ſo perpetually* moving) bring forth, after the manner of eternity, every living ſoul: *the Spirit of God (conjoyned with the Trinity)* working with him *in his infinity.* Note of the ſouls ſpiritual increaſing. A rare Myſtery.

Behold in the beginning God hath not numbred formally *all ſouls that* ſhall enter *into theſe veſſels, or other part.* But the matter material in himſelf, *he* knoweth and hath limited, *beyond the which,* Deficiente materia, *there cannot be. Therefore it* is conteined in Number: *Not, that it is conteined in Number to be numbred, but within the proportion of number conteined in the knowledge of Jeſus Chriſt, taking part with man, and ſo to be numbred.* △ So that it may be ſaid, that *Deus quaſi creando, & homo quaſi generando, animam humanam progignit.*

Adam *fell; tranſgreſſed God his Commandment, and therefore was his ſoul darkened, bare and naked, becauſe he wanted the beauty and excellency of Gods Spirit, wherein he dignified him, and made him like unto himſelf,* being a living ſoul. *He was caſt out, and now caſteth off miſery, wanting the knowledge of thoſe things,* for *the which he was created. Now God, the image of his Father, grieved at the fall of man, and moved with pity, vouchſafed, becauſe of the excellency of man, to enter into man, being before ſeparated, into this part of nothing,* into *man. Not that he would beautifie himſelf with any thing that man had: But that, Become man, begotten of the Holy Ghoſt, he might, as you know by the Scriptures, make man acceptable again with God his Father, God himſelf, with God in unity, for* Juſtice and Terrour is God the Father, Mercy *and love is* God the *Son* Wiſdome and knowledge is God *the Holy ghoſt.* The Trinity diſtinct.

He, ſince he became man, put not on the fleſh of man to become a lyar, but that the fleſh of man might be full of the ſpirit of truth and underſtanding.

E. K. Now he is faln again into aſhes.

E. K. Now he is up again.

And ſo receive forgiveneſſe of ſins, and be at one with God, which is to ſay, in his favour, taking hold in God, not as created, and from Creation ſinful by fall. But by ranſome and redemption as bought and made free in Jeſus Chriſt, which offered up the Sacrifice of frankincenſe, gold, and myrrh, of true propitiation, for the quick and the dead.

Now, my brethren, give good ear what I ſay unto you.

The wiſdome of the Father, in love, created and made man, dignifying him, and exalting him, as the Lord and Maſter over all Creatures mortal. *But how? by Plaſmation. For it is written,* Let us make man.

Here thou ſeeſt alſo the Scripture ſaith, that God took of the Earth. Mark this word, and conſider it when I ſhall apply it. Earth.

Now if this power, if this Plaſmating, if this Taking, which was the Word, *become man, perfect man; then followeth it, that man was and is,* God creating and created. *If therefore this conjunction or knitting together of God and man, bear the image of him, in excellency and power, which created all things, and by whom this Nothing was ſpread abroad, and had form in his parts: then followeth it, that the ſelf-ſame God and Man being truth, ſpeaking of himſelf unto his Diſciples, ſaying,* This is my body.

E. K. Now he is fallen again in aſhes.

E. K. Now he is up again.

..... *Read.*

△ I read, Now my brethren give good ear, &c.

E. K. Now he holdeth up his hands.

.....*did in* breaking of bread, *which ſignifieth the earth, in taking it ſignified, the power of making, and his own Office, and breaking it before his Diſciples, according to the ſecret ſenſe of mans ſoul,* then being yet alive, give himſelf in the bread, *and in breaking unto his Diſciples, as the ſenſe of his word ſpoken.*

E K. He ſpeaketh that I underſtand not.

.....*did import and truly ſignifie himſelf, his very body, to ſuffer, and ſuffered in that, in him, in his Godhead and wiſdome before the worlds it was ſo: his very true body and very true blood. But notwithſtanding* Myſtically. *Conſider of this.*

E. K. He is gone.

△ Bleſſed be.

E. K. Now he is here again.

..... *Mark here for whom, and unto whom Chriſt took, and brake bread: alſo took the Chalice, and* called it his blood *of the New Teſtament, which ſhall be given.*

Here you ſee, that in faith, and Sacramentally *it was given unto his Diſciples there, which was alſo to be given upon the Croſſe for the redemption of man kind; for elſe, why ſhould he have ſaid, which ſhall be given?* Note. In faith & Sacramentally.

But here my Brethren, in that it was to be given, it was to ſeal the perpetual and everlaſting memory thereof unto the deſtruction of Satan, *and the comfort of his choſen. But in ſpirit, before, he had pacified the wrath of his Father: Therefore it* was given and to be given.

But unto whom? to his Diſciples, and not unto ſtrangers; not unto the Scribes and Phariſees, but unto ſuch as did apprehend him by faith.

Here thou ſeeſt, that to apprehend by faith, is to be comprehended in the love of God.

But in that Chriſt ſaid that ſhall be ſhed, it ſignified unto the worlds end: for his blood is always ſhed before his father, *as a ſatisfaction for the obſtinacy and ſin of man.*

The remembrance.

But the remembrance thereof is the power of doing, *that he gave to his Diſciples, which conſiſteth in Act, which muſt be done in the Church of God, yea even unto the end. For as God (Jeſus Chriſt) is ſaid to be a Saviour and anointed, ſo is he an eternal King, and a continual Saviour of ſuch as fly unto him, conteining in man (being dignified through his* Godhead) the eternal power of preſence *and Being,* in all places whereſoever.

Chriſtus poteſt eſſe ubique.

Conſider (my brethren) unto what uſe ſhould the body of Chriſt be, if the Body *it ſelf were not a* Sacrament, and the holy ſign of the peace between *God and man.*

Behold it is ſaid, unleſſe thou eat of the fleſh and drink of the blood, thou canſt not, &c.

If the Diſciples did eat the body of Chriſt, Chriſt miniſtring himſelf, and ſtanding by, *not yet crucified, why therefore ſhouldeſt not thou eat the body of the ſame Chriſt,* which dwelleth in thee, and in whom thou haſt to dwell.

But here is to be conſidered the manner of eating.

E.K. Now he falleth in aſhes again.

E.K. Now he is up again.

..... *But at whom ſhall we learn this manner of eating? My brethren, of his Diſciples. For although Chriſt himſelf alive, viſibly and ſubſtantially* ſtood beſide them, *and miniſtred unto them: Notwithſtanding took bread, brake it, and gave it unto them, ſaying,* This is my body: *They ſimply did believe it, conſidering and acknowledging his Omnipotency (which* Peter *had grounded in ſaying, Thou art the Son of the living God.)*

If therefore he be acknowledged of us (I ſpeak for you) to be the Son of the living God. Then muſt we truly confeſſe, that all things are poſſible unto him, and that by faith, we ought to believe the myſteries, works *and wonders of God,* Sacramentally *opened and to be uſed for the cure of our own ſores.*

[He ſpeaketh I know not what, nor to whom.]

..... *Read.*

△ I read: But at whom? &c.

And not as the wicked uſe to do; Tie the power and majeſty of God and his Omnipotency to the tail or end of reaſon, to be halled as ſhe will.

If his Apoſtles have left us examples of belief, have taught us how to believe, and upon what rock and foundation to faſten our belief; Then ſimply and nakedly follow the ſteps of true *Faith,* and laying reaſon aſide, believe.

But here note, that this Sacrament is to be miniſtred amongſt the Apoſtles, amongſt the Miniſters and true Servants of God, in his Church, and not in the temple of the Scribes and Phariſees, Hypocrites, and Deceivers, which whileſt they tear Chriſt Jeſus and his body after the frowardneſſe of their own ſenſe, do eat (as *Judas* did) and ſo periſh eternally.

But I ſay unto you, and teach you, that whereſoever in the true Church of God remembrance is made, and the uſe of this Sacrament is celebrated of the true body and blood of Jeſus Chriſt crucified, there is alſo the true body of Chriſt, God and man ſubſtantial, and bread of eternal comfort and food, to ſuch as humbly, nakedly, and penitently receive it, propitiatory for the quick and the dead; not unto ſuch as are dead in ſin, and in hell, and out of this life, but unto ſuch as are here *Sinners, and ſo dead,* and to be revived. For he that dwelleth in Chriſt is quick, becauſe he dwelleth in life and light. But he that goeth out of Chriſt through ſin, and in whom Chriſt dwelleth not, he is dead. *For this, I have ſaid.*

△ Lord, what ſhall we ſay to the Prieſts, when they would have us to acknowledge Tranſubſtantiation, &c.

△ The words of Conſecration pronounced. *Sub forma panis.*

....., *The bread that was miniſtred by Chriſt unto his Diſciples, was* not a figure of his *body, but his true body. So* the Miniſter *uſing the office and perſon of Chriſt in office, pronouncing the* [△] *words, doth alſo give unto the people* not *Bread,* but the true body.

But hear me, Thou muſt conſider it as a Sacrament, and muſt believe as the Diſciples did, that it is the true Body of Chriſt, that thou eateſt in the form of Bread.

△ As concerning under both kinds recieving, what is your doctrine?

..... *Caro & ſanguis faciunt corpus & conſtituunt.*

△ Then it is no offence to God, to receive under one kind onely.

△ As concerning the worſhipping of it, being lifted up by the Prieſt.

..... *That*

..... *That, by faith, (in that it is believed to be the true body,) is alſo by faith to be worſhipped: Not in that it* hath the ſhape of bread, *but that it is the body of Chriſt, true God and man.*

△ As concerning alſo the reſerving of it, being conſecrated, what are we to underſtand?

..... *Reaſon hath no place here: To them that receive it, it is a Sacrament.* But receiving ceaſing, the Sacrament *ceaſeth alſo.*

Celebrandi, & accipientibus, Sacramentum & Sacrificium eſt: Ceſſante celebratione, & nullis accipientibus, ceſſat Sacramentum & Sacrificium. Nam Sacramentum dicitur ab inſtitutione & modo.

The mean conſiſteth in them both.

..... *To morrow you ſhall hear more of me, in the mean ſeaſon conſider you, How merciful God is unto you through me,* and open this doctrine alſo unto your wives, *that they may alſo know God truly.*

△ Gloria in excelſis Deo, & in terra pax hominibus bonæ voluntatis.

1585. + *Pragæ.*

Januarii 29. *Tueſday.* Manè hora 10 ½.

Orationibus finitis, poſt heſternæ actionis lectionem, apparuit, facie velata, ut prius.

..... *I demonſtrated to you, yeſterday, how the* viſible ſigne of matter *appearing was united and knit unto the viſible, ſignificated: wherein and Whereunto I anſwered in* my own form and perſon, *for whoſoever talketh of God and Chriſt expounding the Scriptures, ought to talk plainly, truly, and openly, that that which they ſpeak may be underſtood. This is the Office of a Preacher. Even ſo I talking of God, and illuminated to this Office, for the time,* was bare, *becauſe I ſpake not of my ſelf.* But the doctrine I taught you was true: and is worthy to be graved in golden Tables, and monumentally to be placed upon the altar, wherein man may ſee, as in a glaſſe, How God through his Sacraments and holy inſtitutions, ſanctifieth, regenerateth and purifieth man unto himſelf.

Now to the work intended, which is called in the Holy Art *Gebofal, which is not (as the Philoſophers have written,) The firſt ſtep ſupernatural, but it is the firſt ſupernatural ſtep naturally limited unto the* 48 Gates of Wiſdom; *where your holy Book* beginneth. The laſt *is the ſpeaking with God, as* Moſes *did, which is infinite: All the reſt have proper limits, wherein they are contained.*

Ars Sanctâ. GEBOFAL. *Prima Porta libri ſancti.* *48 Portæ Sapientiæ.* *Colloquium cũ Deo, ſummæ Sapientiæ Portæ.*

But underſtand that hoc opus unum *receiveth Multiplication and dignification, by aſcenſion through all the reſt that are limited according to their proper qualities.*

Multiplication. Dignification.

Of this knowledg I have laid a ſure foundation, *have taught* what it is, *and the inſtrument* wherewithal, *and* whereby *it is. The* manner of *proceeding, and* her Baſis. *So that there wanteth nothing but* the ſimple and *eaſie unknitting of thoſe things that are wrapped, not with the bands of it ſelf, but with* the obſcurity and caliginous Cloud *of your own ignorance.*

What hath been taught.

But if the Cloud be in you, then by your own help and conſent it muſt be removed.

△ By the favour and help of the Higheſt we truſt the Cloud ſhall be removed.

What yet lacketh.

..... *Take heed therefore you lift not up your ſelves in mind, preſuming againſt reaſon, (whereby you are knit together,) and the will of God: whereby you are taught obedience.*

For pride is hateful before God: and to be in love with your ſelves is the greateſt ignorance.

Pride.

Shall a dark ſeller brag or boaſt of her beauty? becauſe ſhe receiveth light and cleerneſſe, by a Candle brought into, or ſhining into her.

Self-love.

No more canſt thou, [E. K.] *for the ripenneſſe of thy wit and underſtanding is through the* preſence of us, and our illumination.

But if we depart, thou ſhalt become a dark ſeller, and ſhall think too well of thy ſelf in vain.

Matter wanteth amongſt you, the fire cannot continue, but when you bring more Wood, you ſhall have more fire, I will not viſit you again, until the ſeventh day.

△ Deo noſtro Omnipotenti, Sempiterno vero & vivo, ſit omnis Laus, Decor, Gloria & gratiarum actio, nunc & ſemper. *Amen.*

+ *Pragæ.*

February 5. *Tueſday.* Manè, horam circiter 10.

△ Orationibus finitis, & ſpecialiter pro miſericordia divina ſuper nos tres, [A L.] [E. K.] △ ad ejus honorem, laudem, & gloriam.

E. K. **He is here now.**

△ Gloria patri, &c.

Wo be unto the World, for ſhe hath appeared before the Lord unpure.

Wo be unto the Sonnes of men, for they are the dwelling places of the beaſt.

Fames. *Wo be unto the ſeed of the earth, and unto the ſeed within her, for ſhe is* touched with fire from on high, *and is trod under the feet of the Higheſt.*

Who is he that girdeth his ſword unto him: or what is he that is ready for the battel? ſuch as have forſaken the Lord and are run aſtray: and hath placed himſelf with the ſcornful.

Juſti opprimentur. Bellum. *Great ſorrow is at hand unto all fleſh:* the juſt ſhall be troden down, and the ſtreets ſhall bear witneſſe of them.

For there is a Battail *proclaimed in Heaven, and the God of Hoſts hath put on his armour, and is become a fire of wrath.*

Now commeth the time, that ſuch as fo:tè, fear not God, *ſhall fall down Headlong, and ſuch as have been lifted up, runne after and down willfully.*

Happy is he that endureth and appeareth a Labourer before the Lord, for he ſhall enter into his holy hill, and ſhall be crowned with the Victory.

Such as God coveteth, they flie from him: yea, ſuch as ſerve at his Tables, become his enemies.

What therefore ſhall I ſay? I make ſeed, but I reap it not: I build, but I enjoy not.

△ Be merciful to us, O God, and help our frailty, purge our filthineſſe, and create a clean heart in us, &c.

..... *The ſinner knocketh and is heard: but he that is juſt entreth, For into the Sanctuary of the Lord, no unclean thing commeth, for being cleanſed, they enter.*

△ Make clean firſt. *He that is a Prophet, or an Apoſtle, or a Servant called, by the mouth of the Lord, and ſo ſeperated from the reſt, let him do his duty; Firſt,* that he make himſelf clean before the Lord; *And then may he hear, and ſit in judgment, againſt the impure and unjuſt, and may ſee the works and wonders of the Lord in his holy place.*

Laboro vos, ad nauſeam.

E. K. He is gone.

△ After an hour we had diſcourſed together, I fell to this Prayer.

△ O Lord thou haſt heard our conferences, diſcourſes and reſolutions: O God, be our comfort, and reconcile theſe repugnances of purpoſes, ſo as it may appear that thou art the merciful Father, the almighty and living God, the Creator of all things being, and that thy promiſes made in mercy and favour, ſhall not with mans frailty be overthrown, or hindred. *Manifeſt thy power and glory to us herein, that thy Prophecies may come to light, to the end and purpoſe thy Wiſdom and power may work, thy own honor and glory.* So be it.

E. K. Now ſir, where are you?

..... *Here I am, the ſervant of God.*

Unus veſtrum, vocatus eſt hujus *negotii miniſter.*

Alter, Puer.

Igitur ad impleat miniſter miniſterium: Puer autem humili & ſe miniſterio.

Parabola de ſene nudo & puero. Supra 13. *Underſtand that.*

△ I remember the old Parable told us of a man naked, who cloathed himſelf with leaves, and of a child, and a Whale, &c. *Anno* 1584. *Aprilis* 21. Cracoviæ.

Hear my counſel, and follow it.

Conſilium. *Wonderful and great are the ſecrets and judgments of Gods determinations to come: which are all ready leaſed and gathered into your boſome.*

A ſimilitude of the Rain-bow very apt. *They are great and true: and are like unto the Rainbow which the Sunne maketh by the aptneſſe of the matter and place (that ſheweth it ſelf ſuddenly and many behold it:* So ſhall the harveſt of this Doctrine, *when the Vial* is runne, and the World receiveth *diſpoſition, ſhew* himſelf wonderful and terrible to all Nations.

But if the matter agree not with the weakneſſe of your underſtanding, and palpable blindneſſe; Repine not, neither murmur. But pray, that you may have the ſpirit of God, to underſtand, and that your eyes may be opened.

△ Regum lib. 4. cap. 6. *The Prophet* [△] *ſaw, but his boy did not.*

But the Prophet praying, the boyes eyes were opened.

Theſe myſteries are delivered and taught to a Miniſter apt for them through the Grace and foreknowledg of God, wherein he hath bleſſed thee, Dee.

Dee. *Unto thee is joyned the dignity of this mans veſſel, which miniſtreth unto thee, as a ſervant.*

He therefore is not part of the labour, but part of thy knowledge.

Kelley. *Kelley.* True it is; *that this rain falleth out at thy requeſt.* But lo, thou art let into the garden, and *art preferred before all* others, as a gatherer, that the wonders of the Lord may be finiſhed in his Houſe.

Mirabilia Dei. Our own judgment is to be laid aſide. Therefore ſeeing thou art let in as a ſervant, not as a *Judg, lay Judgment aſide, and do thy duty.*

So

So shall it come to passe that *the minister, through thee, shall be satisfied, (as through the labour of a necessary)* and thou through *thee satisfied, shalt be satisfied also.*

In the mean season gather thy self together, fear God truly, and humbly *go home unto thy Mother.*

Endeavour thy self to know things necessary for mans understanding, whereby thou shalt be apter to *judg*, and to take part with the * Spirit of God.

I promise thee, if thou do so, that the Spirit of *understanding in all humane knowledg and divine, sufficiently for thy* Profession, Calling, and Creation *shall multiply* upon thee.

△ I presume not to interrupt your discourse of matter, but as we are knit with the Lord *A. L.* in league of friendship, for the Service of God, so doth charity, and the order of our affaires require that somewhat we should understand of his present estate, &c.]

..... *Cast pride away and be humble: for he that hath an humble spirit knoweth much.*

Et cum puer Prophete, es, ab illo quære, ipse te informabit.

Video & circumspicio, sed non video, Lasky.

△ Oh Lord, what is this, what is this! Oh Lord!

..... Sedem posuit Satanus in cor ejus, *& neglexit* mandata *Dei.*

Si quæ dixi feceritis, bene fiet vobis: Sin minus, fiat vobis, sed bene mihi.

△ Give me leave to speak I pray you,

..... *Fio, loquendo, macer.*

△ If *Lasky* fall, (upon whom so much of our worldly doings is grounded, as the House-keeping, still in *Cracovia*, in hire for an year, &c.) How shall we supply the wants? &c.

..... Si ceciderit, statu.

Unicum habet [A.L.] *à cœlo secum relictum.*

But iniquity and negligence causeth him avolare *also, of* 21, *this is the last.*

△ O Lord, Lord, Lord, have mercy upon us.

..... *Consider this last counsel for I can counsel you no more. As your sight is, so shall you see me.*

△ I beseech you let me know your name, if it shall not offend you to ask.

..... Sum sanctissimi sigilli fœderis centrum.

△ Are you the same that is about the Crosse in the Center?

..... *I.* [L+ua] △ Then are you *Levanaël.*

Leva. *Relinqua, sed non desero.* ∴ *E. K.* He is gone.

△ Gloria, Laus, Honor Deo nostro Omnipotenti. *Amen.*

△ Through *E. K.* to be satisfied.

△ *Ad Ecclesiam Catholicam Matrem omnium fidelium, redundam est.*

△ * *In Ecclesia Catholica.*

A promise to *E. K.* of great importance.

A. L.

A. L. Non apparet in conspectu bonorum.

A. L. *Unicum bonum Angelum jam sibi habet relictum.* *Habuit* 21. *Ultimum consilium.*

Sigillum fœderis.

∴ △ *Lib.* 2. *In Sigillo Dei.*

+ *Pragæ.*

Februarii 18.

Monday Mane horam circitèr 9.

△ Orationibus ad Deum fusis, & aliquantulum de *E. K.* quantum ad mysteriorum participationem presentem: ut misericorditèr nobiscum agat, & illius [*E. K.*] intentionem, & fidem Catholicam respicit, & ut sua divina bonitas nobiscum procederet in mysterio perficiendo; *viz.* de lapide Philosophorum, propter honorem & gloriam sui nominis, &c.

E. K. I see an endlesse thing like a red Sea. A head cut off from a body doth appear: the Hair hath bin pulled off it: that Head appeareth to come out up of that bloudy Sea, tumbling sometime one part, and sometime another upward, and sometime under the water clean. Shortly after.

E. K. Now I see a Tree upon an old Hill full of mosse in a desolate place, besides the former water.

The Tree is sprung of a graft, which hath been grafted in ∴ The Tree hath a few green leaves on, and many old leaves: The state of the Tree is as if it were *Autumn.* There lyeth by it the top of a Tree cut off, and dead withered.

The Tree hath a eleven Shots or branches issuing out of it.

There tumbleth down from heaven a white thing, and out of it issueth an arm with a broad axe in his hand, such as they hew pamnel board with, it seemeth to be about a yard long

That hand with his nail maketh a race down along the body of the Tree, and then spreadeth the bark open from that place of the race made.

Quod erit, & futurum est, est & non est. A voice.

E. K. That voice seemeth to come out of the top of the Shew Stone.

E. K.

E. K. On the place of the Tree where it was made bare appeared two figures of 8, one in manner under another. Now the bark is put together again, and the Tree ſeemeth whole, and as it were not cut.

A voice out of the white. *Quod erit & futurum eſt, jam eſt.*

10 branches cut off of the graſted tree. *E. K.* At this word he ſtrook off ten of the Tree branches, and the ſtem or branch that ſtandeth, ſeemeth to be now between me and the Sun riſen about an hour high; And that ſtem or branch hath five leſſer branches out of it.

Every.

E. K. Now there ſtandeth *one like Michael*, with a tanckard in his hand of ſilver and ſtooped, he ſaith;

Mich. ..... *Iterum Lavabo te.*

E. K. He waſheth with water, and his hands the old branch cut off. Now he taketh that old branch up in his hand, and holdeth it up. The ax is torned from the tree.

A voice from the top of the ſtone. ..... *Plantavi te, & neglexiſti mandata & ſtatuta legis mea, & in ſuperbia tua defalcavi te: Sed jam memor ſum verborum & pacti mei apud patres,* & occupabis locum ſolitum, *& ipſe rorabo te nubibus cœli. Jam ponam timorem in cor tuum, & viſitabo te legibus meis, & introducam pedes reductos in Sanctuarium: Neque cades, ſicut patres tui ceciderunt; Induxi gentem malam & ſuperbam, & benedixi ei, (ſed proh dolor) tædet me. Igitur dejeci, & præcipitavi illos à me: Ne forte triumphantes poſſiſſent nullum Deum.*

Michael..... *Magnus es tu* Ben Elohim, *magna eſt gloria tua, magnitudo tua ſuperat cœlos,*

Regnum Dei in terris inſtat. *& jam regnabis in terris.*

E. K. Now *Michael* putteth on the dead bough on the former tree: Now he with the ax with his thumb, cloſeth the barks together.

Now out of heaven commeth drops of a rain, and that ſtem which was ſo put to, had 12 branches; and both that and the reſt ſpringeth together very freſhly.

Michael. ..... *Qui habet oculos videat, & cui ſunt aures audiat.*

Dee

{ *Dee* / *Kelly* } *E. K.* Now appeareth one like △ under the tree.

E. K. or *Safeguard.*

And alſo I ſee my ſelf (ſaid *E. K.*) comming there, and my *Gown* is *all white*, but *bebloudied*: and △ ſeemeth to have a white Gown, or rather like a womans ſafeguard full of pleats, and full of mens eyes.

Seven more. There appear ſeven more, ſix men and one boy. One is a Blackamore.

They have all white garments alſo.

The tree at the firſt ſeemed to bring forth and ſhew horns, and after that there appeared men iſſuing out or growing plentifully on that tree, and thoſe men to have thoſe horns.

Then he with the Ax pulled one of thoſe men off, and pulled one of his horns, skull and all, *and thereof gave to eat to* △, *E. K.* and the other ſeven; and they *did eat:* and ſo all the Viſion did vaniſh away, nothing appearing in the ſtone.

A voice. ..... *Iſta ad rem; Vos autem poſt modicum admonebo.*

——— △ After half an hour, wherein we talked *de Converſione Judæorum.*

E. K. Here is now *Levanael*, as before time.

Levan. ..... *O thou which art of the ſeed of the earth, attend my voice, and open thy heart, that thy bowels may be filled with gladneſſe, and that within thy head may wiſdome enter, ſince God hath not onely called thee, but alſo hath made a choice in thee,* If *thou hear his voice, and obey it.*

If *Be not ſtiff-necked, neither ſuffer ſenſual imaginations to obſcure or defile thy inward underſtanding. The firſt nouriſheth thee to the nouriſhment of thy fleſh, that thy fleſh periſhing may alſo carry thy ſoul with it. The ſecond teacheth thee to underſtand thy ſelf, and thereby to acknowledg the Creator: that thereby thy ſoul purified may alſo purifie thy body: that thereby in the end thou mayeſt riſe a purified and perfect Creature.*

Behold, there are which riſe; and have loſt their bodies: *and there are alſo which riſe, and they riſe in body.*

Qui appetit ſe propter ſe, not intelligit Deum, ſed qui intelligit Deum, appetit ſeipſum; ſed appetitus ejus non eſt à ſe, ſed ab alio.

Since therefore, to ſeek God [not] *for* your own *ſakes, is to glorifie God, lift up your ſelves, and behold the heavens, and look into the earth, and muſe at her wonders: And let not the leſſer part carry away the greater.*

E. K. I pray you ſpeak higher, I can ſcarce hear you.

Thoſe that have their Sanctification through promiſe, and fulfilling of the Will of God, have alwayes

wayes forſaken themſelves: But yet, for themſelves, *followed his Commandements; Therefore I ſay forſake your ſelves, and do the will of God,* that for the comforts of *your ſelves,* and your eternal ſalvation, you may ſeek God.

But he that ſeeketh God, ſeeketh him through patience, through afflictions, through temptations. Patience. Afflictions. Temptations.

Therefore deſpiſe this Monſter that tempteth you, and neglect her in the middeſt of her pride, for ſhe is poor, miſerable, and prepared as a fire-brand for deſtruction; if you ſeek riches of her, ſhe hath none, if you ſeek wiſdom at her, ſhe knoweth it not, if you deſire quietneſſe, and the joyes of reſt, ſhe cryeth out againſt you, Watch, Watch, and gird up your ſelves. Mundus.

And if you ſeek eternal life, or ſtudy to pleaſe God, and to glorifie him, whereunto you are created, ſeperate your ſelves from the Harlot.

Swear your ſelves her enemy, and hate all thoſe that take *part with her; For, behold, ſhe is become an enemy of him that created you, a Blaſphemer of him whom you ſeek to glorifie, the daughter of him, which ſet himſelf againſt the Higheſt.* *A mundo & mundanis debemus eſſe alieni.*

Therefore for your Creations ſake, ought you to deſpiſe her.

For your Redemptions ſake to neglect her, and for the Glory that you ſeek to attain unto, utterly to deipiſe or contemn *her.*

But here, peradventure, you will ſay unto me, as he ſaid unto Chriſt the Sonne of the living God.

E. K. He maketh curſy, and kiſſeth the ground.

What ſhall I do to enherit everlaſting life?

I ſay unto you follow the Commandements.

Behold, it is written, I give you a new Commandement; Love one another. Love.

How love you one another without Charity?

But what is Charity? is it not the gift of the Holy Ghoſt? you know it is ſo, you know alſo, that the Holy Ghoſt is called a Comforter.

But conſider with your ſelves, why he is called a Comforter; Not becauſe he comforteth himſelf, for he is all comfort; But becauſe he is the comfort of ſuch as he hath ſpoken to, ſaying, I have given you a new Commandement, Love one another; *But, who are they? Even they* that eat the fleſh, and drink the bloud *of the Sonne* of man Jeſus Chriſt, *the Sonne of God, true God and man, which unleſſe you do, you are not of that Company unto whom Chriſt ſaid I give you a new Commandment.*

For in ſo doing you are grafted in Chriſt, are ſubject to the Commandment, tyed unto Charity, *wherein you are refreſhed by the Holy Ghoſt the Continual Comforter, and giver of wiſdom to* ſuch as dwell in Chriſt.

See therefore that none is of Chriſt, that hath not Charity, neither hath any Charity, that is not of the Company of ſuch as feed of the fleſh and bloud of *Jeſus Chriſt, without the which there is no Salvation, therefore art thou* E. K. *a lyar when thou ſayeſt I fear God, I love God,* I *intend to live well and in obedience, for thou followeſt not his Commandements, thou flieſt* from him; *Therefore thou art not* with him.

*But I hear * thee ſaying,* I confeſſe my ſelf to Chriſt before the Throne of God. * △ E. K. did confeſſe that he thought ſo at this inſtant.

But thou haſt not offered thy ſelf unto the Prieſt, neither haſt laid down thy Sacrifice.

I ſay unto thee, Thou confeſſeſt not thy ſelf, neither thy ſinnes, before God, *becauſe thou commeſt not* where he is. Penance.

Not that God ſeeth thee not, but that he is ſaid not to hear ſinners, unleſſe *they* be penitent, *but penance is limited by the Church, and ſorrowfulneſſe is not judged* by thy ſelf, *it behoveth thee therefore, if thou wilt flie unto Chriſt,* to enter into *the Company of ſuch as profeſſe him, where he is, and with whom he dwelleth.* The Church. *Ad Eccleſiam Catholicam confugiendam.*

There, *at what time thou repenteſt thee of thy ſinnes, and ſhalt confeſſe them with ſorrowfulneſſe, before him which is in office at the myſtery; there alſo by the myſtery* (which is *Chriſt*) *ſhalt thou receive forgiveneſſe of thy ſinnes.*

For if he that miniſtreth, is heard in the power of his Adminiſtration, and Sacramental vow, much more hath he power to forgive Sinnes; For lo, that he doth, is not of himſelf, but his dignity is of that, whereof he is called a Prieſt.

Now therefore I ſay unto thee E. K. *until thou make thy ſelf clean, thou ſhalt continue filthy,* & immundis & impuris, non revelat Deus Sacramenta.

But even as thou, not clean, ſeeſt, and yet ſeeſt nothing: ſo being cleanſed, not ſeeing thou ſhalt ſee, and ſee all things.

I have done.

△ Gloria Patri & Filio & Spiritus ſancto, ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

1585. + *Prage.*

Februarii 23.

Saturday A meridie horam circiter 2.

Orationibus ad Deum fuſis, pro luce & veritate divina, &c.

△ The occaſion of this comming to the Shew-Stone, was that as we ſat together in the Stove, there was a pat or ſtroke or two (not natural) given on the Bench and Wall: and withal I *felt on my head a heavy moving thing*, and alſo after that *E. K.* felt on his back, as if one had written letters diſtinctly: whereupon we went to underſtand the will of God, as being thereto half warned and ſtirred by theſe tokens.

E. K. Madimi is here.

△ Benedicti ſunt pedes evangelizantium pacem & favorem altiſſimi.

Madimi ..... *What ſhould I ſpeak unto you, ſince you have no faith?*

Faith *Why ſhould I teach you that deſpiſe my documents?*

I knock in vain, for you hear me not.

Unus unam alius aliam quaerit: diſpares eſtis.

△ Deus poteſt omnibus & diverſiſſimis ſatisfacere, bona ſemper petentibus.

Madimi ..... *Shall I ſpeak, or no?*

△ Speak in the Name of God, who would not hear the words of the wiſe and of the mighty, of the good and true?

Mater. Madimi. Madimi ..... *Shall I cloſe my mouth, becauſe of your wickedneſſe? or ſhall I open my mouth, becauſe* my Mother *hath commanded me?*

I will go back, and will deſire that my mouth may be ſewed up with a double threed: for aſſure your ſelf I will not come again willingly: But if ſhe ſay again, Go, I will come.

Hui, *wherefore doth God give bread to Dogs: or ſuffereth his ſonne to ſhine to the bottomleſſe Caves?* I *know a cauſe, but yet* I *am torn in ſpirit.*

O Mother, Mother, if thou ſhouldeſt ſpeak unto this people, out of and from above the Clouds, they would melt before thee, yea, they would fall.

But lo thou ſpeakeſt unto them by thy daughter that they may ſtand and hear, but they hear not: But I *ſwear unto thee, they deſpiſe thee.*

What ſhall therefore become of them? I go, I *will ſee if* I *can abſent my ſelf from them.*

△ She went away as if ſhe had been angry, in the mean ſpace we argued after our former manner; *E. K.* as he was wont, and I ſtill in my conſtant hope of Gods mercies.

After half an hour. *E. K.* Now ſhe is here again.

E. K. She putteth off her peticoat, and putteth on an other Garment full of pleats of a golden colour, and after that an other Garment, upon that Garment with many Crowns bordered on it, with hands out of every of them, and a great part of the Arm, they are right hands, the firſt Garment (which ſhe put off) and flingeth it into a fire.

Madimi ..... I *ſpeak unto you, though* I *ſay nothing.*

Madimi ..... *The counſels from above, are perfect, becauſe they deſcend.*

Conſilia Dei. *But the wrappings of mans wit, are unperfect knots, hard to put together, and harder to unloſe: Therefore they are not.*

Impriſonment conſpired againſt me. △ *But theſe are of God, and they are true.* Envious minds, and falſe hearts, do hunt after thee, and they have ſaid and have *conſpired*; *But* I *have ſaid unto them, be it unto them, as they have meaſured unto others: And that which they have nouriſhed in corners, let it be fire, and conſume their dwelling places; Let it ſeek out their brothers: Let their throats be burſt in pieces: Let it range along their Kingdomes, and let it burn down the gate of their borders, that the way may be wide: for a narrow way ſerveth not where* I *bring in miſchief,* I *will bring her to the borders, and will place her in the Gates, and will ſay unto her.*

Accipe tibi vim.

And I *will give her a two edged ſword, but* I *will not enter in with her: becauſe* I *will not hear their Lamentations, neither be moved with their groanings.*

Theſe are the hard and heavy knots, that the evil ſpirit and mans wit hath wrought togther; But becauſe they are humane, they ſhall periſh.

The way is prepared by *A. L.* *Truly it ſeemeth good to my Mother and me: and our conſent thinketh good alſo, (and the rather becauſe ſhe hath prepared the way by* her own wiſdome, *which part of the North you muſt alwayes (look* unto,) and be directed *by.*

For why, that Conſtellation is true, *and doth teach thoſe that erre; Thoſe alſo that are right, it comforteth them.*

But

But I will go unto my Mother, and aſk her once more, whether I may hide theſe things from you.

Sapientia divina noſtra debet eſſe ſtella nauticis in hoc mari magno.

E. K. She is gone.

△ We read over the premiſſes, and gathered, that ſome treachery was deviſed againſt me: And therefore, I beſeech God, to give us his counſels, and adviſes, to be my guide and protector, my light and comfort.

E. K. Here ſhe is again.

Madimi ..... *That you both, or (if you will be diſtracted) one of you, go ſecretly* hence, and ſpeedily unto Lasky: *So ſhall it come to paſſe, that he* whom they intended *to impriſon*, (*ſaying*, we will compel him to perform his word, leaſt he peradventure triumph elſewhere againſt us;) [&] *may at laſt, open the Priſon Doores for them, and* ſalute a ſtrange King, even in the ſelf ſame place, where they ſhall eat to morrows Dinner. *But when they perceive that you are gone; Then will they underſtand that you knew, and that* the ſpirit of God *was amongſt you.*

Flie from Prage.

The words of the Conſpirators.

I come again.

E. K. She is here againe.

Spiritus Dei nobiſcum.

Madimi ..... *If theſe words be true, bear witneſſe of the truth: if you think them to be falſe, you need not follow them.*

△ How ſoon would you adviſe me to be going hence? you ſee how bare I am of money.

Madimi ..... *Do ſo as in an eminent danger. I have ſpoke the laſt word.* Sed adhuc tria; Omnia ſuccedent voto.

△ Deo noſtro Omnipotenti, ſapienti, & miſericordi, ſit omnis gratiarum actio, Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

Monday

Februarii 25. à meridie, circiter 1 ½.

Precibus ad Deum finitis, citò apparuit Angelus Dei.

E. K. Fell on his back as one had written as he ſat at the Table; Hereupon we reſorted to the Shew-Stone, &c.

E. K. Here is *Madimi.*

Madimi ..... You have vowed to your ſelves, and to the Lord, perform your vowes. *That which God commandeth, that do.*

Excuſe your ſelves with men, and gird up your Garments to the travaile; Not in Waggon, but on Horſe-back.

E. K. I pray you to give us ſome inſtructions of my Lord *Lasky* his being.

Travaile hence directly, and unto Wratiſlania, *and there I will meet you.*

E. K. I pray you to deal openly with us, according to our frail ſtate, and to declare unto us of my Lord *Lasky* his eſtate.

A. L.

Madimi ..... You depend not upon *Lasky*, but *Lasky dependeth upon you*; *if he do evil, his puniſhment is ready: if he do well, he doth it for himſelf.*

I am greater then you, and my eye ſtretcheth farther then yours; *yea*, though you went to morrow, you have loſt ſome dayes.

Dayes.

△ I muſt carry my Books with me, we muſt be at the leaſt three horſe.

Books to be hidden.

Madimi ..... *Not ſo, but* thou ſhalt hide them.

△ Am I to return hither again, before my wife come from hence?

Madimi ..... *I am not fleſh, neither do I move, or am moved with fleſh*; But if you fulfill the firſt, the reſt followeth.

Do this, as though you committed theft, △ Secretly and ſpeedily.

for if the hours *be diminiſhed, the purpoſe ſhall alſo want ſucceſſe.*

Houres.

Ductus es, ſequere ſi vis.

The hand is open, and ready to take hold *on you, what therefore ſhall I ſay more to you?*

△ What hand I pray you?

Madimi ..... *Manus amplectens non rapiens.*

△ Lord I underſtand not that neither.

E. K. She is gone.

△ In manus, tuas Domine, Commendamus noſtra corpora, animas noſtras & ſpiritus noſtros. *Amen.*

Wedneſday.

February 27. △ I and *E. K.* and *Thomas Kelly* as ſervant, rode to *Limburg*, (otherwiſe named *Nimburge*,) ſix miles from *Prage*, in the way toward *Breſſel*: otherwiſe, named *Wratiſlania.*

Februarii 28. Manè circa 6 horam. *At Limberg.*

Thurſday. Note, I had cauſed from 4 of the clock in the morning the Horſes to be looked unto, ſo as, by five, or aſſoon as it was break of day, we might be riding.

In the mean ſpace while *E. K.* yet lay in his bed awake, and I was in the next Chamber by, in ordering my things of my male. *E K.* heard a voice (like mine) ſay *D.*

Whereat he asked me, what ſay you? I anſwered, that I ſpake nothing. Then he doubted what creature did uſe that voice. Afterward he roſe: and when he had been ready a while, and ſate in the Chamber where my male lay, he ſaid, that he felt ſomewhat crawling, *or as one writing on his back*, and at length *to aſcend into his head.* And ſo I left him, and went out into another place, and kneeled to pray, and prayed, and upon the comming in of *Thomas Kelly* into that room where I kneeled (in the Door of a little open Gallery over the ſtreet) I roſe up, and went in again to *E. K.* and he told me that he ſlumbred by reaſon of the heavineſſe of his head; and *that he ſeemed to ſee me praying, and* Michael *to ſtand by me.* I anſwered, that truth it was I had been ſomewhat bent to prayer, but that I could not pray as I would, &c. Hereupon, *Immediately he ſaw* Michael *over my Head with a pen in his hand*: Thereupon I was reſolved that I was to write ſomewhat of importance: And I made ſpeed to take pen, ink and paper, and to ſettle my ſelf to writing, becauſe we made haſt to ride, as intending to ride 8 or 9 miles that day, and company tarrying for us: one of them being a Jew, whoſe ſiſter is wife to Doctor *Salomon* of *Prague* the Jew, &c. And going about to attend for ſomething to write, a voice ſaid, as followeth.

A Viſion.

A Voice. *Cur non includis te ad audiendum vocem meam?*

△ Hereupon, I did ſhut all the Doors, and uttermoſt Doors.

Note the reaſon why a Receptacle is of more credit. *A voice* ..... In receptaculo, ut magis approbetur veritas.

△ Hereupon ſpeedily I took out the Shew-ſtone, and ſet it on the Table before *E. K.*

E. K. Here appeareth a white Circle round about the border of the Stone, and a ball or Globe of flaming fire in the midſt; The white Circle hath great brightneſſe of light in it.

Madimi. *E. K.* Now here is *Madimi*, ſhe ſtandeth in the white Circle: and looketh into the fire, ſhe kneeleth.

On the outſide of her, ſtandeth *Michael* with a ſword.

E. K. Madimi is gone away, and *Michael* is come to the lower part of the Circle.

A voice ..... *Speak, for who controlleth me?*

E. K. Michael boweth himſelf toward his feet, as though he kiſſed the place where he ſtood: as if it were the Circle that he kiſſed.

Michael ..... *Theſe are the words of the Lord, and of me his Angel, and Miniſter of truth: and they follow.*

Behold, I have led you forth diverſe times: and you have obeyed me. Therefore I ſay unto you, Be now Stewards of more.

△ O merciful God.

E. K. He ſpreadeth his Arms abroad, and ſtoopeth down.

Michael ..... *He that committeth his Treaſure unto man, findeth favour, and at his return hath his own. But he that committeth himſelf unto me, and heareth my voice, I will write his Name in the Book of Life. Behold, Behold, Behold, I ſwear and it is.*

Dee. *That in thee*, Dee, *I delight. And lo, becauſe thou haſt obeyed me, and not of force of humane perſwaſions, I ſhew unto* thee what is to come, *and what* I would have thee to do: *and* wherefore thou commeſt hither.

△ Fiat voluntas Dei. *E. K.*

Michael ..... *Cover me for a while, leſt peradventure thou ſee I am beyond the ability of thy capacity*, and ſo return not eaſily.

E. K. He becommeth very bright.

△ I underſtood not well this ſaying, neither *E. K.*

Michael *I ſay unto thee cover the receptacle.*

△ We covered the ſtone a while, and read the premiſſes.

E. K. He is brighter then he was, the Circle of light ſhineth ſtill.

△ We uncovered the Stone, and then he ſpake again.

Michael ..... Before twelve moneths of your account be finiſhed, *with the Sunne: I will keep my promiſe with thee*, as concerning the deſtruction of Rodulph: *leſt peradventure*, he triumph, as he often doth. *For, thy lines* are many times peruſed by him; *Saying*, This man doted, where is become his God, or his good Angels?

Rod. The deſtruction of *Rodulph.* *And behold, I will ſweep him off the face of the earth: And he ſhall periſh miſerably:* that he may underſtand, that thou dealt not for thy ſelf, but didſt fulfil the work of thy maſter.

More-

Moreover I will bring in, even in the ſecond moneth, (the twelve ended) *Steven*. St.

And for a truth, (*as I am*) will place *him in the ſeat Imperial*; *He ſhall poſſeſſe an Empire moſt great*: *and ſhall ſhew what it is to govern*, *when God placeth*. △ All conditionally to be underſtood.

In his time will I fullfil many things that I have promiſed thee, and I will be mercifull unto thee; becauſe thou haſt not broken my Covenant.

My minde abhorreth from *Lasky*, for he is neither faithfull to me, nor to thee: neither he careth for his own ſoul. *A. L.*

△ Chamo & fræno maxillas illius conſtringe (ô Deus) ut approximet ad te.

Michael ..... *The ſpeedy return of* Curtius *was to deliberate with* Rodolph *how they might*, (*under the colour of Juſtice*) *entangle thee*.

And lo, *whom thou foſtredſt and fedſt at thy Table*, *is he*, *that hath wet his hand in the diſh with thee*, *and hath* delivered *thee*.

Moreover, *he hath betrayed his Maſter*: *And the cauſe of his adverſity*, *hath had chief root in him*. *From the third year he hath done unjuſtly*: *and hath made naked his Lords ſecrets*. *Emericus. Sontagius.*

But he ſhall have his reward: and ſhall periſh with his own hand. *Before thou cameſt out of thy own Doores*, *to take thy Journey*, Rodolph knew of thy going.

And for a truth, his letters are before thee.

Therefore, *it behoveth me*, *to give thee warning*, *and to teach and* inſtruct thee, as one exerciſed in my buſineſſe.

Cover me, *I am become cletrer*.

△ We covered the Receptacle.

After a while we uncovered it.

Michael .....*This therefore ſhalt thou do*.

The ſame way thou cameſt, *the ſame way thou ſhalt alſo return*: Not to flie from their malice or tyranny: But to ſtand in the face of them as my ſervant.

Hereby, *indirectly*, *ſhall the* Traitour *underſtand you know him*. The Traitor.

And Rodolphus *hard heart*, I *will ſtir up with indignation againſt him*. *For he ſhall be conſtrued a Lyar*.

And they ſhall begin to fear thee, and alſo to love thee: and thou ſhalt be in favour amongſt them.

Note.

Annuate their doings, *and hear their ſayings*. *And thoſe things they ſhall offer thee*, *refuſe not*. *I will ſend one out to pay them their wages*. Annuate their doings.

Moreover, *I command thee* Kelly, (*But in my own perſon*, *I counſel and adviſe thee*) *that thou take* part with the Lord Jeſus: *And go* forward with the buſineſſe thou haſt in hand. △ Belike he was ſtudying in *Dunſtons* book & Table whereof he made me not privy.

For why? They ſhall be ſhortly made open and plain; *leſt thy* (△) *word* (*to the Emperour he meaneth*) *receive foil in the hearts of men*. Yet if.

But I bind it not to that place. *For*, the fruit *that* ſpringeth of it, ſhall do my ſervice with *Steven*; *And* yet, if he will, *with that* unjuſt *Lasky*. *And it ſhall be a Garden for you*: *wherein you ſhall not borrow of the World*, *but of* the Gift *of God*. *Donum Dei.*

And hitherto I will deal with thee, *that the leaſt thing which thou haſt beſtowed in obedience toward me*, *ſhall not be forgotten*. Together.

Live you together, *as brethren*: and wonder together, at my works, *and in me*, *for there ſhall not a hair of your head periſh*; So that *you* liſten, and be obedient unto my voice. If.

When therefore thou commeſt home, *hide not thy ſelf*; But ſee, that the Infant be regenerated. *Infans baptizandus. Mich.*

△ As concerning the Godfathers: ſhall I requeſt and uſe ſuch as I intended?

Michael ..... *Do*, *that thou haſt done*.

But put all theſe things up amongſt the ſecrets of your hearts, *as though not ſeeing*, *yet ſeeing all things*.

Let theſe for this time ſuffice.

E. K. The fire is gone, he and all.

△ Creatori noſtro Omnipotenti, Protectori noſtro miſericordiſſimo & conſolatori noſtro abundantiſſimo in tempore neceſſitatis noſtræ ſit perennis Laus, Honor, Gloria, & gratiarum actio.

Amen.

△ Hereupon we had great comfor, and ſo brake our faſt, and returned to *Prague* again, before 4 of the clok in the afternoon.

Note.

While I was thus out, and had left a letter for the *Curteſe Balthaſar Federicus Dominus ab Oſſa*, *&c.* to deal with the Spaniſh Embaſſador, the Lord *Romſe*, and myne Her *Kinsky*, to crave pardon of my ſudden departure, *and the Child not yet chriſtened*, *&c.* and had given my wife charge not to deliver the Letter before Friday night, &c. It came to paſſe, that this Mr. *Balthaſar* had ſent word of his comming to *Prague* with the Lord *Kinsky*, (whom on the Friday before I had met riding

ding out of Town: and he told me that he was to be out three or 4 dayes, &c.) and that he was deſirous to ſpeak with me.

Upon which occaſion my wife thought it beſt to ſend the letter to him, and ſo did, not long before my coming home. Which thing when I underſtood, I was half ſorry for it, and ſent preſently word to Maſter *Balthaſar* of my coming home, and to certifie him that my wife had erred to ſend that letter unto his worſhip before *Friday* night, when ſhe might perceive that indeed I did ride forth to *Breſſel*.

He thereupon was deſirous to ſpeak with me, and *of him I received my Letter which he had peruſed*, and offered himſelf moſt ready to ſatisfie the content thereof, &c.

Now to the chief purpoſe, At my return home from Maſter *Balthaſar Federick ab Oſſa*, I found *Emericus Sontagius*, in my wives ſtove with Maſter *Kelly*, *who at the ſight of me was ſore amazed, and half not able, or not willing to ſpeak*, *but ſaid*, vos eſtis veteres equites. Then Mr. *Kelly* told me, that *Emericus* had told him, that the Emperour had been all day yeſterday very melancholick, and would ſpeak with no body. *And that he knew of my journey in a moment when it was*, and that by the Jews, & ſpecially by the Doctor his ſon, that had gone about to get me the four horſes, & laboured very much with himſelf (unasked) to perſwade me that the Emperour his firſt and chief underſtanding of it was by the Jews, &c. Hereupon (being now night) he went home.

+ *Praga.*

Martii 14.

Thurſday. A meridie, hora 2 ½. Baptizatus erat *Michael Dee* filius meus in arcis Pragenſis majori Templo. Baptiſmum exercente, Cæſareæ Majeſtatis Capellano.

Suſceptoribus vero, Illuſtriſſimis Dominis, Domino don Gulielmo de ſancto Clemente, Hiſpaniarum Regis, apud Cæſarem Legato, & Domino Magnifico, Domino Romff, ſummo Cæſareæ majeſtatis cubiculario, & à conſiliis arcanis intimo & primario, &c.

Suſceptrice autem, Nobiliſſima fœmina, Domina de Dittrechſtain, Domini de Dittrechſtain, uxore chariſſima, qui major Domo Cæſareæ majeſtatis eſt. Infanti verò nomen erat inditum *Michael*
Michael. ad petitionem meam, *ob gratam beati* Michaelis *memoriam, qui (ex miſericordia Dei) tam fuit eſt & erit nobis beneficus, auxiliaris & tutelaris*, &c.

+ *Praga.*

Martii 18.

Monday. Manè, horam circiter 7.

△ Precibus (ex more) ad Deum fuſis, primùm, deinde (aliquà interpoſita mora) aliis etiam ejaculationibuſque factis pro miſericordia, luce & auxilio Dei, &c. poſt horas 2. tandem nulla facta apparitione, ceſſavimus. Ego verò de Dei ira timidùs, cauſam ſubeſſe magnam dubitavi, &c.

△ Miſerere noſtri Deus, & ne nobiſcum agas, juxta omnes iniquitates noſtras, *Amen.*

Martii 20.

Wedneſday, manè. △ Note— *E. K.* yeſterday had a ſhew of a little thing as big as a peaſe of fire as it were in the ſtone going about by the brinks. And becauſe it was not in ſhape humane, he of purpoſe would not declare it ſo to me, and ſo I have noted (as appeareth) of no ſhew. This he told me on Tueſday night (that was yeſternight) upon occaſion of a great ſtir and moving in his brains, very ſenſible and diſtinct, as of a creature of humane ſhape and lineaments going up and down to and fro in his brains, and within his skull: ſometimes ſeeming to ſit down, ſometime to put his head out at his ear.

And this began from the ſame night following.

+ *Praga.*

Martii 20.

Wedneſday, manè circiter 6 ½.

△ Precibus ad Deum fuſis aliquanto prolixioribus quam ex more, &c; ſtatim facta eſt apparitio.

E. K. Here is the ſame ſhew of a little parcel of fire ſomewhat leſſe then a peaſe, going about the border of the ſtone.

E. K. Here is one, but he hath a covered face, I know him not, his covering is of a compound colour, between black, red and white, he is covered down to his middle, the ground of it is white: There be ſpots of black and red on it, ſome big, ſome little, as if they had been ſprinkled on with a pen, or daſhed on with a pencil.

A

..... *Againſt divine neceſſity is no prayer nor reſiſtance.*

E.K. I feel nothing, in my head now, and till now I did, as is moved before.

..... *Come, ô you Prophets, and render your accounts. Come, O you that have ſucked of the breſts, wherein the judgments and ſecret will of the Lord is hid, and of Neceſſity to come, Gather your ſelves together, render ſome account why the King of eternity deſcending from the heavens hath ſo often viſited you? And why he hath rather viſited you, in the Deſert, upon mighty and high Mountains, unmanged of men. Tell, I ſay, what the cauſe is, that he hath come down into the Fens, and amongſt your flock: Could not this God have lifted you up, and have brought you into his ſecret chambers? Could he not have raviſhed you unto himſelf, and ſo have carried you about with him, that you might ſee his great wiſdome unknown to man, and the abundance of Glory, wherein he hath his habitation. There is none of you that dare preſume to ſay, that you deſerved the Lord his preſence.*

There is none of you that dare open his mouth, ſaying, God hath need of us.

Tell therefore what is the cauſe that God hath viſited you.

△ The unſearchable judgments and determinations of the higheſt, &c.

..... *Be ſilent, thou anſwereſt before thou art called.*

..... *What is there none of you that anſwereth me? No, where art thou?*

Joh, *where art thou?*

Moſes, *where art thou?*

Zyrom, *where art thou?*

Syracasba, *where art thou?*

Daniel, *where art thou?*

Jonas, *where art thou?*

Ezechiel, *where art thou?*

Holy, holy Eſdras, *where art thou?*

Yon leſſer Prophets, where are you?

Yon number without number, (whom the Lord hath talked withal) wherefore ſhew you not your ſelves?

All theſe were full of the Holy Ghoſt.

All theſe mortified their fleſh for the love of God. Yet, what, are you not able to render account or to ſhew the true cauſe why God hath viſited you?

God viſited you ſo long, and ſo oft, ſo mercifully and ſo abundantly, and are you ſilent and ignorant?: Why?

Mandata tua juſta ſunt Domine.

What, was this the cauſe that God viſited you for, that you ſhould fulfill his Commandments, and teach his people the way of ſalvation?

True it is, it was the cauſe that moved you to obedience, But the very cauſe why *God appeared unto you, you know not.*

Behold, the Commandments of God are juſt & true, whoſe ſons you are: if therefore you follow not the Commandments of your father, you are diſobedient. But why, your Father hath commanded you? La, I teach you.

When God of very God, the true light, beauty and honour of his Father, conteined or was full of the image of an heaven and earth, and by the omnipotent, conjoyned, and equal power and ſtrength of them both, joyned in one, was brought forth, and had his real beginning, he determined alſo, in the ſelf-ſame Image and Idea, the due and proper order, juſt law and determination, of all things that were comprehended, which law and things together have their courſe co-eſſential both in heaven and earth, diſtinguiſhing all things into their real beginnings, limitation of time, and determination between their extreams. This order or law, begun in the boſome of the Word of God, keepeth ſo his proper courſe, and order, and law of his own eſtabliſhment, That thoſe things that before were wrought in God, might alſo receive working and being ſubſtantial to the end of God his progreſſion.

This is the ſelf-ſame that we ſpoke of before, in the name of divine Neceſſity, againſt the which no prayer prevaileth, nor reſiſtance can be made.

This Neceſſity was the cauſe, O you Prophets and Children of God, that God dwelt amongſt you.

This Neceſſity was the inſtrument that brought you to the ſtage of your election.

This Neceſſity was the cauſe that God choſe you.

This Neceſſity maketh of wax, honey; of tar, milk; of long ranging, return, of Infidels, Chriſtians; of diſobedient, holy ones.

Finally, of the unperfect and evil, rage and roming aſtray of mankind, the true number of ſuch as return from wickedneſſe, and are choſen to eternal joy from the beginning.

But this may ſeem unto you a ſtrange and ſtumbling Doctrine.

I have laid the Baſis.

△ We read the premiſſes, which ſeemed to us very pithy, and ponderous, and full of myſteries.

△ I noted two Prophets names, not before.

..... *This Neceſſity is two-fold, one (that is to ſay, the firſt) contemplative and fix.*

The other, working and leading to an end.

In the firſt do dwell two great and mighty Judges, Juſtice and Mercy.

In the ſecond dwelleth the ſon and image of Juſtice, leading on by order for the courſe of things, that are led on by the later, have not true Juſtice, but the image of Juſtice.

This is the cauſe that the eleſt and choſen may erre and go aſtray, and loſe the beneſit both of the end of his Election and firſt determination.

For why: All things come on, and keep their courſe, even as they are led, by the image of Juſtice, Man onely excepted: which by reaſon of his free-will, draweth out of order, runneth from the mark, refuſeth that which is good, and through the burden of his fleſh, incline th unto evil. [E. K. He teacheth himſelf.]

In the which evil, whilſt he dwelleth and continueth, lo the courſe of neceſſity taketh hold upon him, and draweth him unto the ſcope or end whereunto he inclineth himſelf.

For, behold, Although he be before ſanctified unto the Lord, and made a choſen veſſel, wherein if he continue, neceſſarily he ſhall enjoy the reward and glory of the ſanctified. Yet if he loſe that Neceſſity, and fly from his own law and condition, taking part with the filthineſſe and iniquity of his enemy, through Satan or his fleſh, of Neceſſity he muſt periſh. If he continue.

For as thoſe that are good, tied unto the law of goodneſſe, are glorified, if they continue: ſo likewiſe are the evil tyed unto the law of wickedneſſe, the Neceſſity whereof is damnable. If

This is the cauſe that the Prophets are viſited.

Becauſe God found them puniſhing their fleſh, deſpiſing the vanities of the world, and reſiſting Satan.

For lo, the Lord looked down unto the earth: And he ſaw them deſpiſing wickedneſſe, fearing him, and grounded in the faith of redemption.

Therefore he thruſt himſelf in amongſt them, and through the firſt part of neceſſity (in mercy) he viſited them.

Take heed (ô you) that the Lord of neceſſity viſiteth in Juſtice, for your burden ſhall be great and intolerable.

E. K. He is gone. △ We read and diſcourſed a pretty while.

E. K. Here he is again.

..... *Now unto the reſt.*

What is (therefore) that neceſſity divine againſt the which there is no prayer nor reſiſtance?

For why it is evident, That ſinners may return, and thoſe that erre, may be brought into the right way, and that by Prayer.

Behold, no man is penitent, but he uſeth Prayer. Prayer.

No man ſatisfieth, but he uſeth Prayer.

No man taketh part with the Church, but in Prayer, for Prayer is the Key, ſanctified by the Holy Ghoſt, which openeth the way unto God.

Neceſſity had determined the deſtruction of *Ninevee*, neceſſity alſo ſaved it.

For lo, when they ſhould neceſſarily have received reward for their wickedneſſe, they prayed, and reſiſted neceſſity.

It appeareth, therefore, not yet, what neceſſity that is, that Prayer prevaileth not againſt.

Note here, The later neceſſity is neceſſity, leading malum ad malum, & bonum ad bonum; *which neceſſity is that, which is tyed unto every thing leading it* unto the end *that it deſireth.*

Even as God, ſeeing the Prophets forſake the loathſomneſſe of their fleſh, and framing themſelves to the neceſſity which leadeth unto good, of his meer mercy, in the firſt, thruſt himſelf amongſt them, fixing their later and deſired neceſſity, with a neceſſity of his Omnipotent and unſpeakable mercy wherein there dwelleth two things;

Joy, and Perſeverance.

Theſe therefore (as the Prophets) which are viſited with God in mercy, are fed, nouriſhed and foſtered as the Prophets were, with theſe two diſhes,

Whereof the greateſt is Perſeverance.

Herein I teach you, that he that is firſt elected and applyeth himſelf to the neceſſity of his Election, doing the works that are righteous before the Lord, and receiveth comfort by the viſitation of Gods mercy, is ſealed to the end of his Election, in gladneſſe, and through the valor and ſtrength of Perſeverance, and cannot fall ſo far, that he ſhall be bruiſed, or run ſo far aſtray, that he ſhall not be able to remember himſelf.

Happy are thoſe that are elected.

But happy, happier are thoſe that perſevere in their Election.

Theſe are thoſe unto whom God imputeth not their ſinnes.

Theſe are thoſe that ſinne and Satan are a weary of, for they are not able to prevaile.

Theſe are thoſe which are numbred in the Book of God, and whoſe brethren tarry as yet for their comming. But the altar ſhall be opened, and they ſhall riſe.

But

But is there a mercy fixed, and doth this mercy alſo fix Juſtice; Or as I have called it the Image of Juſtice.

It is evident; So alſo is there a Juſtice that is fixed, a Juſtice triumphing, a Juſtice mighty, a Juſtice unable to be reſiſted, a Juſtice that Prayer prevaileth not againſt, yea, a Juſtice that Hell and the Devil are condemned in.

This is that Juſtice, this is that two edged ſword, this is, that Iron Mall, wherewith thoſe that refuſe their Election, or are not elected, following the neceſſity of wickedneſſe, are and ſhall be cut in pieces with, beaten into ſmall powder, and be caſt into the lake of fire and brimſtone.

This is he that ſealeth up the ſecond Hell, with the ſecond death.

This is that you, O you ſtarvelings, you vagabonds, you ſtiff-necked and ſtinking ſinners ought to dread and fear!

Hath God elected you, and do you diſdain it?

Hath he provided a Seat for you, an Honour for you, a Crown for you, a Wedding Garment for you, his eternal glory for you. And will you force him to caſt it into the fire.

Shall the finger of God write you, and ſhall the vengeance of God root you out.

Repent I ſay, and flie from your iniquity.

Return into the way of the Lord, leaſt God ſeeing your wickedneſſe, your un-natural and inhumane rebellion, your diſobedience againſt your father, thruſt himſelf upon your neceſſity with his juſtice and vengeance.

Which thing if you do, Prayer prevaileth not, much leſſe is their reſiſtance.

Are you not afraid to loſe the ſight of God, and to be deprived of the glory of his Majeſtie?

Are you not afraid of the unſpeakable flames and fire-brands of Hell, which are prepared for the wicked?

What ſhall I ſay unto you?

Shall I take pity upon you?

Why care you not for your ſelves?

Shall I pray unto God for you?

You pray not for your ſelves.

Shall I beſtow goodneſſe upon you?

Hui, *you deſpiſe it.*

Shall I bring three Sheep from the Mountains, and ſhall I loſe two of them before I come home. Three ſheep.

O you mortal men, be merciful unto your ſelves, Take pity on your ſelves. Fall into the true judgment of light and darkneſſe, of good and evil, of eternal Glory and Damnation.

For, behold, I tell you, that God is ready to thruſt himſelf, yea, to throw himſelf as a might ſtone upon you.

Againſt the which there is no time of prayer, nor nothing that can prevaile.

I have here taught you, and exhorted you.

Exhorted you to forſake your wickedneſſe, and to cleave unto the Lord

Taught you that thoſe that are elected may loſe their election, and may be eſtabliſhed in their Election. Alſo that thoſe that are not elected run by the rule of neceſſity unto the end of their wickedneſſe, which is rewarded with eternal fire.

From the which God of his mercy, and in his Sonne Jeſus Chriſt, who hath redeemed you, is yet ready, if you will, to deliver you.

Hal rowgh ha.

△ We long diſcourſed of ſundry things, and each reproved other of haughtineſſe, or pride of mind, how juſtly we did it God knoweth.

E. K. He is here ſtill.

△ O Lord order theſe matters with us, and between us, to thy Honour and Glory.

E. K. —

..... *Thou* E. K. *and we, receive at one fountain, we are created and made by one God, to the end we ſhould glorifie him, as our Creator, you, as your Redeemer and Creator*[a].

Note[a] K. had ſaid, let them give me ſomewhat, or ſome thing beneficial to my mind or body, and then I will like the better of them.

But lo, we are of Heaven heavenly, comforted and nouriſhed with the glory of God, wherein (ſince the (△) *diviſion made amongſt us) we erre not: you to the intent you may be proved, are covered with mortality and corruption, to the intent that the judgments of God may allow you, for thoſe places you are apt to inherit. If therefore we be both refreſhed of God, have our beginning from God as from our Creator, let us both acknowledg his goodneſſe, and glorifie him in the works of our hands: we, in our angelical forms, you, in the Skirmiſh wherein you fight, by fighting manfully, and overcomming.*

△ The fall of Angels.

Yet of us thou haſt, as thoſe have that are rewarded in the labour of him that is ſent in meſſage from the giver.

If the King ſend his Meſſenger unto thee, he ought for three cauſes. Firſt, for the perſon from whence

A King his meſſenger to be honoured for 3 cauſes. The Angels good will toward E.K.

whence he commeth. Secondly, for the authority of his meſſage, or goodneſſe of reward. Thirdly, that by him you receive the benefit, whereby you are gratified.

Even ſo deal with us ∴ for us he may ſay, you fare the better by him, in reſpect of his labour, and the authority that he uſeth: ſo may we ſay, you fare the better by us.

But let the heaven and earth bear witneſſe (beſides the benefits of God) of our good will towards you. But anſwer me.

E.K. What ſay you to me? wherein.

..... *As touching your receiving, as touching thy taking part with Chriſt Jeſus, very God and man: the Son of the living God, whoſe precious blood cryeth out continually before his Father for the ſins of the people.*

Whether is greater, the authority of truth, by the Church Militant, or Triumphant?

Anſwer you [E.K.] *to that.*

E. K. By the Church Triumphant.

△ E. K. ſaid he would not allow of their doings & counſels, unleſſe they were allowed of and confirmed by the Prieſt, to whom he would confeſs himſelf.

The authority of good Angels is greater then the authority of the Pope.

Note of the Jews.

Both Churches Triumphant and Militant. *Eccleſia, quid?*

..... *Even ſuch is our authority. Therefore it is greater then the authority of him* that is a fleſhly Prieſt.

If the Angels that have appeared unto you, had appeared alſo unto the Jews, ſaying, Crucifie not the Son of God, they would not have done it.

For though they believed not man, yet would they have believed an Angel.

Therefore did God the Father acknowledge his Son Chriſt, by both Churches: as you may read by the Angels that appeared to the Shepherds, acknowledging from heaven the truth, that Jeſus was the Son of God.

E. K. What is the Church? I did not think that the Angels were of any Church.

The Church is the number of thoſe which are governed by the Holy Ghoſt, and that continually ſing Holy, Holy, Holy, Holy, Lord God of Zebaoth: But that we ſing ſo, the Scriptures bear witneſſe. Therefore we are of the Church, and our teſtimonies are true.

I counſel you therefore to put on humility, and to make your ſelves ſubject before the truth.

Love one another, not becauſe you are men, but becauſe you are partakers of the heavenly teſtimony.

△ *E.K.* had ſaid, let them give me ſomewhat profitable to my body, or ſome wiſdom to my minds behoof.

In reſpect of thy body and mind, I anſwer thee, that thy body is which now had not been, and what thy minde ſeeth, commeth through the light that we leave with it.

But if we forſake thee, thy body is not, much leſſe ſhall thy underſtanding be.

Stay and I come again.

△ We read, and *E.K.* marvelled at the aptneſſe and ſoundneſſe of their anſwer.

E.K. Here he is again. *E. K.* I cannot tell *F* or *P*.

A Prophecy.

..... *When ♁ hath ended, and* P *hath ended,*

I come again.

△ Forte *P L.* ſignificat *Philoſophorum lapis.*

E. K. Hé is here.

This we had not yet.

When P *hath ended, and* L *hath ended (which is at hand) then cometh the ſon of perdition, and entreth.*

Of theſe two Letters I *will ſay more, in* your next action.

The Light of heaven be amongſt you.

△ Amen.

Miſericordia Dei ineffabilis ſit ſuper nos, nunc & ſemper, *Amen.*

Sequitur Liber 24, *qui, hac die etiam inceptus eſt à Meridie, horam circiter* 3 *per ipſum* Levanaël.

Myſteriorum PRAGENSIUM Confirmatorum Liber.

PRAGÆ,

Anno 1585, *Martii* 20.

Myſteriorum CRACOVIENSIUM *Stephanicorum.*

Initia Aprilis 12. 1585.

Myſteria Stephanica.

TAke common Audcal, purge and work it by Rlodnr of four divers digeſtions, continuing the laſt digeſtion for fourteen dayes, in one and a ſwift proportion, untill it be Dlaſod fixed a moſt red and luminous body, the Image of Reſurrection.

Take alſo Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal, and there gather him.

Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithſtanding backward, through every degree, multiplying the lower and laſt Rlodnr his due office finiſhed by one degree more then the higheſt.

So doth it become Darr, the thing you ſeek for: a holy, moſt glorious, red, and dignified Dlaſod.

But watch well, and gather him, ſo, at the higheſt: For in one hour, he deſcendeth, or aſcendeth from the purpoſe.

Take hold.

Anno 1585. *Martii* 20. {Vide hujus Diei actione præcedente. De Neceſſitate divina electione, &c.} + *Praga.*

Wedneſday, à meridie circa 3½. △ As we ſat together in my Study, and talked of our affairs, and of the Philoſophers ſtone, *E. K.* felt a thing heavy upon his head, and heard a voice, ſaying, I will teach thee. Hereupon I ſet the ſtone in place.

E. K. Here is Levanael, covered as he was wont.

Levan. ..... *Why are you not pure, that you may learn?*

E. K. So we will receive at Eaſter, as the time of the year doth require.

△ Lord, thou haſt ſaid, we ſhould at length be of one minde, through thy mercies, Lord help us herein.

E. K. He ſeemeth to have had his lips ſewed: for the vail is ſo thin, that it permitteth his face in manner to be perfectly diſcerned.

NOTE. Thrice.

Levan. ..... *See that you take the ſeaſon, and gather while it is time; if you let this Harveſt paſſe, you ſhall be deſirous to gather, and you cannot.*

Thrice I muſt come unto you, *if I finde you not.*

Lo, I have done, for I come no more.

E. K. I pray you to deal with another: here is John, a boy in the houſe, you may uſe him.

Levan. ..... *Thy talk is* humane folly: *But before I go, I will not be hidden from you.*

Read your Leſſon, it is now a ſtale leſſon.

△ I read, Take Common Audcal, &c. Take hold.

Levan. ..... *You are beſt to do ſo.*

E. K. Now he hath heaved up his vail, his face is bare, it was not his lips that had thoſe ſtitches as it were, but it was in his vail, his face is a very fair beautiful face.

△ We beſeech you for God his ſake, his glory and honour, to give light, and to make plain this Leſſon or Concluſion.

Levan. ..... *This Concluſion wherein man is exalted being the laſt and the firſt, is as neceſſary for you*, and for the avoiding of *temptations* that are *to come, as your garments are to cover your nakedneſſe, or the houſe to keep off the ſtorms.*

△ Give us therefore this help, this hand, this ſtaff, this counſel, O Lord.

The fruit of the Philoſophers ſtone.

Levan. ..... *How much the more you neglect it, and the time wherein it is to be gathered, ſo much the more ſhall you be redious unto your ſelves and the buſineſſe which you muſt fulfill in the will of God, if you have this; it will firſt cauſe you to forſake*; ſecondly, it will plant you there, where without it your feet cannot enter, and from whence when you are planted, you ſhall not eaſily be moved.

I ſpeak not this, for that you ſhould murmur, ſaying, Cannot God plant us without this? But to make it evident unto you: That God uſeth his Creatures viſible to introduce or lead in (yea, ſupernatural) force and wiſdome.

The divers commodities of the Philoſophers ſtone known.

Theſe things will demonſtrate the will and power of God grafted in you, that it is found perfect, and from above.

For if you ſay, lo theſe things hath God taught me, and theſe things hath God opened unto me: Whileſt they wonder at the one, they ſhall be forced to believe the other.

Table-talk of poverty objected to us.

Moreover, they ſhall leave their Table-talks, which object poverty unto you, *and they ſhall be forced to ſay, (even in deſpight of their teeth) what need had he of us? he ſought us not of the world, for lo, he leadeth her as his ſlave.*

Theſe things, if you conſider not, I *put you in remembrance, that you may know you loſe time, yea, that you loſe a benefit, deſired of many, and ſo forth.*

Lo, I come again.

△ I read over the premiſſes.

E. K. Here he is again.

Levan. ..... *Read.*

△ I read.

Levan. ..... *What is* Audcal?

△ God knoweth, I know not.

Levan. ..... *It is* Gold.

△ Purge and work it. How your purging is, I know not.

Levan.

Levan. ..... *Read and go forward.*
Levan. ..... *Dlaſod is* Sulphur.
Go on let me teach you generally.
△ Take alſo *Lulo* of red Roxtan.
Levan. ..... Roxtan, *is pure and ſimple Wine in her ſelf.*
Lulo is her mother.
△ There may be in theſe words great abiguitie.
Levan. ..... Lulo is Tartar, ſimply of red wine.
Audeai is his Mercury.
Darr,(*in the angelical tongue,*)*is the true Name of the Stone.* △ He ſaid before it was Gold.
I come again.

E. K. Here he is again.
I have no more to ſay to you, this is the firſt time. The firſt time of three before ſpoken of.
E. K. He is gone. △ We know that Lapis Philoſophicus ſit ex metallis, cum metallis, & ſuper metalla, &c.
E. K. Here he is again. --- All is there.
Levan. ..... *How many letters are in Audeai.*——△—— Six.
So many ways is this a working.
E. K. He is gone. △ Divina nobis ſemper adſit gratia, & nobiſcum co-operatur, ad Dei Honorem & Gloriam. *Amen.*

+ *Prage.*

Martii. 21.
Thurſday, a meridie circa 5 horam.

Note, my wife being in great perplexitie for want of money, requeſted *E. K.* and me that the effect of the annexed petition might be propounded to God and his good Angels, to give anſwer or counſel in the cauſe? Hereupon I prayed a little to the ſame purpoſe, and read the petition, &c.

We deſire God of his great and infinite mercies, to grant us the help of theſe heavenly myſteries, that we may by them be directed how or by whom to be aided and relieved, in this neceſſity that we are in, of ſufficient and needful proviſion, for meat and drink for us and our Family, wherewith we ſtand at this inſtant much oppreſſed: and the rather becauſe that might be hurtful to us, and the credit of the actions wherein we are vowed and linked unto his heavenly Majeſtie, (by the miniſtry and comfort of his holy Angels) to lay ſuch things as are the ornaments of our Houſe, and the coverings of our bodies, in pawn either unto ſuch as are Rebels againſt his divine Majeſtie, the Jews, or the people of this City, which are malicious and full of wicked ſlanders: I Jane Dee humbly requeſt this thing of God, acknowledging my ſelf his ſervant and handmaiden, to whom I commit my body and ſoul.

E. K. Here is one with a leather coat and a ſpade, with a white Coronet on his head round, hath a bag on one ſide of him, and on the other ſide a bottle, it ſeemeth like an husbandman, but a young fair man he is.

Jane Dee.

Give ear unto me thou Woman, *is it not written, that Women come not into the Synagogue, much leſſe ought they to come before* the teſtimony of the will of God to be fulfilled mightily, and to come againſt the World and againſt the pomp for money and iniquity, *but becauſe thou haſt humbled thy ſelf, and haſt refuſed to tarry before me, as it becommeth thee: I will anſwer to thy infirmities, and will talk with thee.* The title of actions.

He

He that hath his Houſe inhemmed with a Ditch, which is deep and ſwelled with water muſt needs make a Bridge over, that he may be at liberty, elſe is he a Priſoner unto the waters, but if he want Wood, and have no ſhift to enter into the fields, is it not Wiſdome to break his Dining Tables, and to ſet himſelf free; why cryeſt thou unto me; Behold, let thy Houſe yeeld, and the covering of thy body give place to the neceſſity of hunger, Behold, God ſuffereth his Elect & choſen veſſels oftentimes to be without Manſion *or apparel: But, lo, he feedeth the Sparrows, but I will not reprehend thee, becauſe thy ſoul is frail,* but be faithful and obedient, and that truly, as thou art yoked: *Behold, I have bleſſed thy Children, and of thy ſeed and bones will I build a new, and they ſhall have Houſes, and ſhall be ſerved of ſuch as the people ſalute, ſaying, hail Maſter.* Be thou patient and full of repentance, and do *that thou* haſt to do, and not that thou haſt done, *For*, lo, mercy is with thee, *and* well ſhall come unto thee.

A promiſe to *Jane* her children.

Of Neceſſity.

Behold, the Scourge is with you, and of neceſſity you muſt be tempted, that your Faith may worthily be glorified, and that you may be praiſed in me.

Behold thou ſeekeſt Counſel of me, I will counſel thee, Behold, I would dig for thee, but I ſhould do contrary to my ſelfe, becauſe I have given power, and he that poſſeſſeth the earth is againſt me; But ſuch as I have, I will give thee, and it ſhall be ſufficient, more then thy veſſels can hold, or thy dayes can thank me for.

Conſider that to morrow commeth not before he be brought in: Neither canſt thou have until thy power come; *But caſt up thy eyes, and hope for better things; Lo, ſince I cannot give thee that thou deſireſt, really, yet I bow my head, and ſo I counſel thee,* let thy husband ariſe and gird himſelf together, and let him take his eyes with him, and let him haſt out of this place: For my thinks they diſſemble; Lo, let him ſtand before Steven, and let him viſit Lasky, *peradventure he find him not living:* But if he live he is dead, there ſhall you ſee that I will relieve thee and do good unto him, and will bind up the Jawes of the perſecutor, that he may go on.

Note, One ſtorm is yet to come. △ *Huic ſexui ſcilicet muliebri.*

Thou art a Woman, and thy infirmities follow thee, I counſel not without a cauſe, neither did I ſtirre *thee up to ſpeak: But for thy faith I will reward thee: But one ſtorme is to come, take it patiently, thou ſhalt be the more whiter,* and more neerer: *Behold,* I go before and he *that followeth me doth well unto himſelf, for I do well unto thoſe that follow me; Caſt away your murmurring, and* ſweep your Houſes, *take heed of Spiders, and of the whore Rats.·. This is the firſt time that I have anſwered to this kind in the latter dayes; Lo, I go.·.*

△ Lord, it was ſaid unto us as a Watch-word, when *Stevens* Meſſengers ſhould come for us, that then we ſhould go. Now his Meſſengers are not yet come, &c.

..... *If the Bridegroom invite thee himſelf, what needeſt thou his ſervant.*

△ Now is the difficulty for money greater, for if we had tarried together, leſſe money would have ſerved then now it will do, &c.

Numerata divina. Neſcimus quis nobiſcum loquitur.

..... *Thou haſt asked counſel, I have counſelled thee, if it pleaſe thee hear me, it ſhall be well with thee if thou tarry, but much better if thou go;* I have numbred thee, but be not proud, but becauſe I have numbred, diminiſh not thy ſelf, leaſt when I find not the number, I find not thee alſo, if thou wilt any thing elſe, there are, and they can ſay unto thee, but who ſpeaketh with thee thou knoweſt not.

E. K. He is gone.

△ Seeing here is matter unlooked for, we are ſtirred to ask queſtions not thought of before: Therefore, O Lord, ſend whom it pleaſe thee to us.

A voice ..... *Sunt alia hora.*

Deo noſtro Omnipotenti ſit omnis Laus, Honor, Gloria, & Jubilatio. *Amen.*

+ *Prage.*

Wedneſday.

27 *Martii* Mane circa horam 9.

E. K. came to me and asked me *the Circle or* Copy thereof which was ſhewed to him at *Oxford*, and he had written out, or deſcribed by the light that was ſhewed to him by the ſpiritual Creature, he intended as he ſaid to ſhew it to a Jeſuit, and to ask his counſel of it, &c. having a great miſliking of our ſpiritual friends, ſaying, that they *were the great Devils*; and ſo the leſſer that he dealt withal before, gave place unto them, &c. Hereupon I told him I would ask our friends counſel, before I delivered any thing of theirs to *their enemie*, &c. He would preſently have it, and with great threats moſt terrible and dangerous to me, he willed me to deliver it ſtrait wayes.·. I being occupied with writing a letter to the Queens Majeſtie, ſaid aſſoon as I had leaſure I would give it him, he ſaid he would tarry my leaſure: I told him that would ſcarce be this ſeven night, I had ſo many letters to write, he thereupon grew in ſuch a rage that he ſaid I ſhould not paſſe one foot beyond him before I did deliver it him.·. at length he roſe to ſhut the Door of the ſtudy upon me, I aroſe and went after him and took him by the ſhoulders to keep him from the Door, and withal called aloud to my folks; Come here (how) here is violence offered unto me, whereupon they came

in

in all, and my wife, and ſo afterward by degrees his fury aſſwaged, and my folks, my Wife and his went away: and after he had ſitten two or three hours with me, he ſaw on my head as I ſat writing *Michael* ſtand with a ſword, and willed him to ſpeak, which he did forbear to do, above a quarter of an hour, as *E. K.* ſaid: At length he ſpake as followeth ——

E. K. Here appeareth Michael on your head, and hath bid me divers times to ſpeak to you.

△ I diſpoſed my ſelf to write, and *Michael* bad bring the Stone.

E. K. Here appear 12 with him, 4 behind him, and 4 on each ſides of him 4, and all with ſwords of fire, and he the hindermoſt of them had a Barrel of Glaſſe on his back full of fire, the 12 were all in red Coats.

Michael ..... *The Prophet.*

Nunc ergo Notum facimus Domine Rex quoniam ſi civitas hæc ædificata fuerit, & ipſius mœnia reſtituta fuerint, deſcenſus tibi non erit Cœloſyriam, neque in Phœnicem. 3 *Eſdræ cap.* 4. *c.*

E. K. Now they all kneel down about him.

They look pitifully with their faces upward, as though they were praying, they be all in blood red Garments, and Michael his ſword is as the ſword I once did ſee him have; whoſe edge did open.

E. K. Now anſwer me to the purpoſe: whether I ſhall have the Circle of Letters which I did deſire?

Michael. ..... *Is there any like unto thee, O Jehovah in Heaven and in Earth, or can thy enemies riſe up [ſaying] againſt thee, and ſhall they ſtand, O thou whoſe look is more terrible unto thy Angels, then all the fires which thou haſt created, either in the bottomleſſe pit or in the life of all Elemental Creatures, or above in the heavens if they were gathered together in one can be terrible to man.*

Haſt thou not made Heaven and Earth, and haſt put thy head no where, and thy feet ſomewhere; becauſe without thee there is not, and without thee there cannot be?

O thou that haſt numbred the Starres, and art Dominus Dominantium above thoſe that govern them, and more in knowledg then their Government. Thou, Thou, Wilt thou ſuffer thy Name to be trodden under foot? Thou, Thou, Wilt thou correct the Heavens, and the whole ſeed of man? Wilt thou drown the World with waters, and root the wicked from the face of the Earth? Wilt thou caſt down the lothſome and wicked Cities, that they may grow in the terrour of thy judgment? Wilt thou ſend ſo many Plagues into Egypt?

Wilt thou ſuffer all theſe things to be done and many more memorable, which are all in thee: And thou permit one *Man, one Soul to be thus carried away with Satan to the diſhonouring and treading under foot of thee, and thy light of thee, and thy truth.* One man. *E. K. Veritas.*

If the King exalted him which magnified Truth before the ſtrength and Policy of Women: extolled him before his Princes, and cauſed for his ſake the building of this Temple to go forward: Wilt thou not puniſh him that deſpiſeth truth, that preferreth the wantonneſſe and *voluptuouſneſſe of the World (that errant ſtrumpet) before thy word*, and before the ſtrength of a heavenly Authority: *Art thou ſo become a little one, that thou art leſſe then a King? haſt thou turned thy face ſo far aſide that thou ſeeſt not this Rebellion? Can one man be dearer unto thee then the whole World was? or ſhall the Heavens be thrown head-long down, and ſhall he go uncorrected? Haſt thou Mountaines and Stones untrodden on, out of the which thou canſt ſhew thy Praiſe and Honour?* Are there not yet Infants which may be ſanctified to ſpeak with the Heavens, *that thou ſo hideſt thy ſelfe away from Juſtice; What, what,* if thoſe that often cry for grace receive it not, yet doſt thou give it unto him that commeth from it. 1 Eſd. ch. 4. 33 &c. An apt Skrier is ſanctified. Nota.

Sane ſtupor Cœlis, & ſtupor terris.

What, are not ſo many Fires as wait upon me ſufficient to arm Satan with vengeance againſt this wicked one? O thou Beaſt, O thou roaring Lion, O thou Monſter, O thou Whirlpool, O thou terrible Murtherer. Note the manner of Juſtice.

△

E. K.

Haſt thou plac't headlong many thouſands into Hell, and doſt thou linger to rage upon this imp, whom *thou haſt ſo long ſought for?*

Is it not written, leaſt peradventure he find them ſleeping, and ſo overcome them.

But, behold, whom thou findeſt ſleeping, is ready for thee, willing to go with thee. what ſpareſt thou? art thou ſo bold, to give authority unto thy Miniſters to confound, nay, to ſo blind that thou canſt not ſee ſo great an Hill?

Behold,

Behold, thy Miniſters cry out unto thee, and ſend thee word, calling thee Maſter, King.

Take heed the City be not built, take heed the walls of it be not lifted up, and as they that were the Meſſengers of the King made evident before his face that it was againſt his commodity, to have the Temple of the Lord built up, to have the City new ſhapen, to have the Walls made ſtrong,
1 Eſdras 2 24. *becauſe* it ſhould hinder his paſſage into Cœloſyria, and the reſt.

E. K. Now the 12 (he excepted) fall down.

Mich. ..... *And thy Miniſters have they not ſaid unto thee, if this work of the Lord go forward, if the City ſent down from the Heavens may receive a place to ſet her ſelfe in, if the Walls and Rampiers of this that was built above ſhall be placed on any place of the World on earth, Behold. Behold, will it not hinder thy cauſe, will it not ſubvert thy Kingdome, will it not turn thee out of Doors: will it not bring thee to a terrible day before the Lord?*

Is it not written, that that day ſhall be terrible to Satan, and his Angels?

And wilt thou ſuffer a Door to be opened, wherein it may enter; it behoveth thee Satan here to bend thy bow, it behoveth thee now to draw up thy arrowes.

And if thou intend to plant on earth; that it may grow, time is, yet, now to weed out this Meſſage from above.

Do thy Meſſengers give thee warning of theſe things, doſt thou hold back thy force: when the Porters will betray the City, would deliver it into thy hands, would break down the walls before thee, what I ſay art thou like to enter, thou that loſeth no opportunity, art thou ſo negligent: Behold, the Doors ſtand open before thee, why entreſt thou not.

Doſt thou want fire, lo, he that betrayeth it hath fire for thee, yea, rumor.

Behold, he offereth himſelf a companion, what wouldeſt thou more, unto theſe things thou hareſt the ſayings of thy ſervants, which ſay unto thee O Satan, if this City be built, and the walls erected; Thou canſt not go into the Holy Land: And lo, heareſt thou not them, neither doſt regard this opportunity, whence art thou ſo forgetful, O God? great is thy mercies, and far art thou above the ſinnes of man: O thou not only ſhutteſt up the eyes of the wicked, that they cannot ſee truth before their face, but the profound [the] malice and ſight of Satan, that where he ſhould moſt enter he miſſeth that place, and when time ſerveth him, that he letteth it paſſe.

Mirabilis Dei miſericordia. *But ſo, ſo, God, thou giveſt to whom, and where thou wilt, and even as thou art terrible in Juſtice, ſo likewiſe art thou wonderful in mercy; Therefore of thee is no end, neither can be added any end.*

Blaſphemous rebellion. *This thy great mercy is the cauſe that this blaſphemous Rebellion is yet unpuniſhed; This is the cauſe that Satan miſſeth his mark, and is become weak.*

If any man make a pot, an earthen veſſel, worketh he not, tempereth he not, to the end to make a pot? But lo, when he hath made it, and applieth it to his intent, if even he againe deſtroy it, is he not vain? Do not thoſe that ſtand by him wonder at him? More mervail is it, that when Satan ſhouteth and hitteth the mark, that he ſhould be blind, yea, ſo blind, that he knoweth not where to gather up his arrow?

3 Eſdras cap. *But lo, the Temple was built, and the City ſtood, although the work was left off for a while, and he that magnified truth went with glad tidings, neither deſiring rich apparel, neither to ſit next the King, but that the City of the Lord might be built, and that the Name of God might be magnified, ſo ſhall it be of this City which the Lord hath ſent down with his finger, his* unſearchable
Actionum: and wonderful truth: the Revelation and Law of time to come, it ſhall be built, it ſhall flouriſh, it ſhall ſtand, it ſhall endure, it ſhall be magnified, it ſhall be ſpoken of through all the World, and it ſhall not ceaſe.

Behold, the King of Kings hath allowed it and the love of truth, *is great with him, what hath he to do with Kings? or wherein needeth he the beauty of the Earth?* Domini eſt terra, & plenitudo ejus.

Whoſoever therefore ſticketh unto truth, ſhall be exalted with God, which is the King of Kings ſhall be magnified before his Counſellors, not Counſellors fore-warning, but Counſellors partaking of holy Will: not called Counſellors, in reſpect of counſelling him, but in that they are made privie of the Counſel of God: Before theſe alſo ſhall he be magnified.

E. K. For what end ſaith he all this.

O ye Infidels, and of little faith, which taſt of the meat that was hidden from the Prophets, *which are over-ſhadowed with the light of heaven, which have alwayes aſſociated with the holy Miniſters of God, wherefore are you ſo ſtiff-necked, pleaſant* is the yoke wherein you are linked, *and honourable is the earth that you draw the plow upon, for the Lord followeth, and his Angels drive, and the ſeed that is ſown ſhall be the* beginning of glory.

O yee ſtiff-necked people, why forſake you your viſitation, or runne aſtray from your faith that you are driven in, do you make much of the Lords of the earth? Do you delight in her droſſe that harlot money? Do you give reverance to the King, and ſtand you in fear to break his Lawes? have you a greater Lord then the Lord of Heaven and Earth, have you any money or jewels to be compared to his Grace? have you any honour on Earth, that can ſtand up againſt the Crown of Heaven?

ven? wherewith God crowneth thoſe that are Victors? Have you any Law ſweeter then the pure illuminations, and ſweet dew like comforts, the voices and preſence of the holy angels?

Be mindful, be mindful, and lift up your ſelves, and be not blind, but conſider the time of your viſitation, and that which you do, is the work of a King, a King which is able in power, ſtrength, and majeſtie to exalt you, to ſtrengthen you, and to make you honourable, but in the end of the Viſitation, and in the reward of your faithfulneſſe, work not to day, and be ſorry to morrow; But lay ſorrow a ſide, and continue your labour, leaſt peradventure God unhood-wink, and make open the ſight of Satan, and ſo deliver you.

Wo, wo, be unto them that are delivered, for beleeve me their tribulation is great.

There is horrour and gnaſhing of teeth, there is miſery and vengeance for ever, there is horrour and the worm of conſcience.

But two things are to be conſidered, here, whether the temptation be greater then the reſiſtance, or the reſiſtance, more dignified then the rigor of temptation.

Behold, the work is great, the labour is alſo equal unto it; And to fight againſt the Princes of darkneſſe in a ſet battail, requireth great force.

The temptations therefore that follow you, muſt needs be great, I ſee therefore the temptations ſurmounteth your ſtrength, and your dignity *is not ſuch as can reſiſt againſt it; For why, Satan ſtriveth not with you, ſimply for the ſinne of Adultery, for the dregs of Fornication, for the covetous deſire of money, for the want of charity, or becauſe you are proud; But he ſtriveth, riſeth up againſt you and tempteth you againſt the Lord, and againſt the ſtrength of his truth, whereunto you are elected: Therefore, I give ſentence.*

Lo, becauſe that temptations hath entred into you above your power, and not ſo much for the ſubverting as of the work of the Lord intended, and of neceſſity to be done.

Therefore, I proceed not againſt you, but againſt Satan, and God ſhall deliver you from your temptations; And this ſhall be a ſign and token, that I will hamper and bridle the jawes of the enemy, that is to ſay, ſo long as thou (Kelly) *art in this fleſh, never ſhall there appear, or viſibly ſhew* himſelf unto thee any wicked or evil ſpirit, neither ſhalt thou be haled in peeces, as thou haſt been, whoſoever therefore appeareth hereafter is of God; For thy eyes ſhall be ſhut up from the wicked object. Et intellectu tuo Non introibit umbra mortis.

Signum quo certi eſſe poſſimus quod Deus Satanæ frænum injiciet.

Nota.

But now take heed, thou either perverſe or froward, ſtiff-necked or diſobedient; *The ſinne is of thy ſelf, and ſhall fall upon thee, and thou* ſhalt not be ſpared as thou haſt been; *Now watch and gird up your ſelves, and do the will of the Higheſt, preferre and worſhip truth, that you may be alſo worſhipped. Lift up your ſelves, as the ſervants of God, and help to bring ſtones unto the building of this great City, that you* may be openers of the Gates, *and that the white * horſe may enter, and that he that entreth may reward you with honour.*

Caviat E. K. deinceps.

Veritas.

** Equus albus. Apoc. cap. 19. B.*

Greater then you are in the dignity of truth, are not amongſt mortal men, neither ſhall there be any amongſt mortal men that ſhall more deſpiſe the World then you, therefore hath God framed one of you as a ſtiffe made aſſe, to bind up the countenance of his work, and to be free from yielding unto Satan, which well underſtandeth that Satan endevoureth, and that his Miniſters cry out againſt this glorious habitation, which being built, the wicked come not to Cœloſyria, *neither ſhall they ſee the beauty of the Phœnices.*

Noſtra vocatio magna.

Dee *ſup.*

When you have read theſe things I come again, and ponder them well.

△ We read them, and the places of *Eſdras*, one in the ſecond Chapter of the third Book of *Eſdras*, and the other in the third and fourth Chapter of the ſame Book.

E. K. Now he is here himſelf alone.

Parabola de nobis duobus.

Michael ..... *A Wood grew up and the Trees were young, and lo, there aroſe a great Tempeſt from the North, and the Seas threw out the air that had ſubtilly ſtoln himſelf into them, and the winds were great, and behold, there was one Tree which was older then the reſt, and had grown longer then that which ſhot up by him; This Tree could not be moved with the wind, but the Tree that was young, was moved to and fro with the Wind, and ſtrook himſelf oftentimes, upon the ſtiff ſet Tree: The Foreſter came and beheld, and ſaid within himſelf, the force of this wind is great, ſee this young Tree beateth himſelf in peeces againſt the greater, I will go home, and will bring my ground inſtruments, and will eradicate him, and I will place him further off: Then if the winds come, he ſhall have room to move: But when he came home, the Lord of the Wood ſeeing him in a readineſſe, with his Mattock and his ſpade, asked him of his going, which told the thing in order to his Maſter; But lo, his Maſter rebuked him, and he ſaid thus, when the winds are not they increaſe, they are not hurtful one to the other, ſuffer them therefore, when the young Tree taketh roots, and ſhall look up unto ſome years, his roots ſhall link themſelves with and under the roots of the greater; Then though the winds come, they ſhall not be hurtful one to another, but ſhall ſtand ſo much the more faſt; by how much the more they* are wrapped together, *yea, when the old tree withereth, he ſhall be a ſtrength unto him, and* ſhall adde unto his age as much as he hath added unto his youth. *And he ceaſed to dig.*

Be not therefore haled in ſunder, neither be you offended one at another, peradventure Reaſon would ſet you aſide: But God will not. *Behold, if you break the yoke that you are in, and runne aſtray, he* that erreth ſhall periſh; *even ſo ſhall he that ſtandeth alſo be deſolate: For why, the driver angry, continueth not with one:* But he ſhall return home, and ſhall not ſee the end of the Harveſt.

Primitiæ & Decimæ.

Love therefore one another, *and comfort one another; for he that comforteth his brother, comforteth himſelf:* and when one is a weary, let the other draw; *For, why you are men and not yet crowned; the firſt is paid: ſo is alſo the tenth; Even ſo the tree that is grafted beareth fruit ſooner then that which groweth of the ſeed. Notwithſtanding, both have their place in the Orchard, the night let that yield unto day, and Winter bear rule over Summer: Let youth yield unto ripe for years;* Solomon *ſaith, it is good for that young man that obeyeth the counſel of his elder; In the Council Houſe the things that they handle are for their Common-wealth; Notwithſtanding hath his order and degree. Caſt your eye upon all things and you ſhall have examples;* Peter *in his vocation preached the ſame Goſpel that the reſt of the Apoſtles did, but he was greater then the reſt, not in reſpect of his Apoſtleſhip, nor in reſpect of feeding, but that God might keep* his order, as the chief amongſt them, *which preferred* Peter *firſt; Therefore be not ſtubborn. But I command you in the Name of him that ſent me, and becauſe you have* vowed *that* the one of you did nothing without the others counſel, *notwithſtanding ſhall you not be two counſellors.*

☞

[Ecb]

Petri. Ordo ſervandus. Vota noſtra. Actor. Videus.

Therefore, in things that are to be done, *let the Door occupie the ſuperiority;* The Seer let him ſee, and look after the doings of him that he ſeeth; For you are but one body in this work.

One body.

E. K. He is gone out of ſight.

△ As concerning my Letters and buſineſſe into *England*, I thought good to ask counſel what I were beſt to do with the Letters to the Queen and others.

Practica.

Michael ..... *Gather out of the book of* Enoch, the Seal and the Angel of thy Countrey, deal with him.

△ I found a Door, in the name due to *Britannia. Anno* 15.

Michael ..... *Thou ſhalt eaſily find the truth by their appearing, for the one anſwereth not unto the others function.*

It is aſcribed to my negligence, that I have not the practice of *Enoch* his Book.

Hereby muſt thou do in all.

Kingdomes and Eſtates, both how, and what thou wilt, that thou haſt not is thy own errour.

Note. ..... *Underſtand me well here.*

Sigillum Æmeth. Liber Enoch.

When thou wilt have any thing to do in the World, in humane affaires, *ſeek nothing in* Sigillo Æmeth, Enoch *his Book is a* worldly *Book.*

Note this Rule.

Veritas in Cœlo.
Imago veritatis, in terra.
homini
Imago imagini reſpondet.
Cæleſtia* autem *petuntur a Cœlo.

△ I beſeech you.

Michael ..... *Darkneſſe yeeldeth unto light: Falſum quod eſt, veritati malum bono.*

Liber Enoch.

But note in the Book of Enoch *there are thoſe that are good, there are there alſo thoſe that are evil, the Prince of darkneſſe is evil.*

And thoſe that are evil there, do ſtand on his ſide: but as his Miniſters give place to thoſe that are good, ſo do they alſo.

Note. ..... *But as concerning the manner how to practiſe that Book, I would gladly hear ſomewhat.*

Michael. ..... Sua ſunt, ſua dicunt.

△ I underſtand this to be required at his hands that gave us that Book.

Michael ..... Polonia te expectat, & qui EST præceſſit.

Polonia.

△ As concerning my health helping, may I ſtay here yet 8 dayes, and then make ſpeed to be going towards *Poland*, as was preſcribed to me.

Michael ..... *Poſſum tibi concidere dies,* Septem —

Hortulanus noſter Chriſtus nti ſpero.

If thou didſt know that which I ſee, thou wouldſt not go, but thou wouldſt runne: He that is before is a Gardener, and he knoweth the vertue of Herbs: But the eighth day I will be there alſo.

..... *Where, and which eighth day.*

Michael ..... *The eighth day hence I will be in* Cracovia: *I have told thee plainly.*

△ May I then ſtay well 7 dayes, before I ſet forth on my journey.

Michael ..... *Potes, & non potes.*

Thou haſt thy own judgment granted thee, thereby thou maiſt do it: But in reſpect of the neceſſity that requireth *thee there, thou canſt not.*

△ I beſeech you not to be offended, if I ask the cauſe of the Lord *Lasky*, ſilence —△— He ſtayed long.

E. K.

E. K. Why did you not ſpeak now.

Michael ..... *Behold, he hath ſaid with himſelfe, (and thoſe that are wicked, have whiſpered unto him,) ſurely it ſeemeth that they deſpiſe me, and obſtinately (becauſe he hath not received letters from you) he uſeth this ſilence.*

Moreover, he hath not done, as God commanded him: But I will give him thee, uſe thou him as thou wilt. *Miſericordia & pax Dei ſit ſuper nos*

△ I render unto thee O moſt merciful, mighty and loving God) thanks and honour, and will (during my being) praiſe thy holy Name.

E. K. He is gone, and went away mounting upward, &c.

Quis, ſicut Deus noſter, qui humiliter reſpicer, & peccatores ſua ditat gradibus.
Illi ſoli ſit omnis laus, honor, & gloria, nunc & ſemper. *Amen.*

+ *Praga.*

Monday
Aprilis 1. Manè, circa 8.

△ Præces feci, & viſitatas, & alias (ex tempore) ejaculationes, pro auxilio Dei omnipotenti neceſſario in omnibus noſtris (Dei preſcripti) tractandis negotiis, &c.

△ A remembrance for me. England Letters.

A. L. His Letters opened, and ſome yet kept.

Emerick his traiterous dealing to be deciphered; Counſel for the manner of our going, and what things ſhall be needfull to take with us.

E. K. Here is a tall man with white clothes, with wide ſleeves, and his garment very much pleated, and a thing like a Cypreſs ſcarf before his face black, which had been many times doubled, and with a knot behind him; Two others there are by him on his left hand, one of them is apparelled in a green thing like a Caſſock comming down to his middle leg, and a pair of ſhooes on his feet, and a hat on his head.

The other in a marble Jerkin like a leather Jerkin with panes, and a pair of Hoſe, with round Breeches of the ſame ſtuff, his neither ſtocks like common black, and uſual ſhooes, and on his head an hat as the other hath of the Engliſh faſhion: The firſt hath a little beard ſhort, aburn colour, The other hath a young beard whitiſh.

..... *Why do you provoke me to indignation?*
Why accuſe you me of doing wrong?
Have I not led you out by the hand from the Serpents?
Carried you againſt nature thorow the waters?
Have I not held you up from falling?
Have I not brought you hither unto the Hill?
This is the entrance.
The way is open for you aſcend.
And are you not yet aſhamed to urge me?
If I have done you wrong, wrong be unto me.
If I have done more then I ought to do, why do you vex me?

E. K. He ſeemeth to ſpeak to them two looking on them. The white man.

E. K. There appeareth a very great Hill up to the Heavens by him.

△ He ſeemeth to mean us.

E. K. He ſpeaketh to them two.

I have ſaid unto you eat, and you have not.
I have told you it is time to eat, but you have your own time.
I have ſaid unto you Go before; Follow me.
But in this caſe I will not be Judg againſt you.
Theſe two, that record my ſayings ſhall give judgment againſt you.
Therefore now unto you. *E. K.* He turneth toward you, △
Here you ſee the Hill, here you ſee the way open.
Here you ſee no hinderance.
Yet, lo, theſe men accuſe me, trouble me.
Determine you againſt them.
Call not at theſe Doores any more, untill you be called unto them.

If *Ye have* ſaid *if, before the Lord, if you had not, it had been better for you.*

E. K. He treadeth them two under his feet all to pieces, and taketh his hands, and flingeth the bloud of them about, and it ſticketh to the ſides.

A voice. ..... What is it to me if man had never been.

E. K. He wrappeth up the place of their lying as if it were a Cloth, and putteth or tumbleth them out of ſight.

E. K. Now he is gone like a Whirl-wind away.

LORD,

△ I am heartily ſorry for any thing I have ſaid or done, which hath provoked thy indignation, thy mercy be upon us, and not the rigor of thy moſt juſt Judgment. *Amen.* Thy Name be alwayes praiſed. *Amen.*

O Lord, I find my own weakneſſe and frailty continually, and therefore I call unto thee for thy gift of Wiſdome, that I might wiſely and diſcreetly ſerve thee all the dayes of my life. O Lord, the eſcapes of my lips and the folly of my heart pardon, I moſt heartily beſeech thee: And if thy helping hand forſook us, and much more, if thy indignation work againſt us, we are in moſt miſera le and pitifull caſe, have pity, have mercy, have compaſſion on us, Lord, Lord, Lord, forgive this our offence whatſoever; Suffer us not to be confounded through our little faith, O God, help our faith, help, help, or elſe we periſh.

K. K. Here he is againe.

Note my great offence. ..... *When the Lord had thee go, if thou had'ſt ſo done, and had'ſt not taken thine own time, more had been given unto him, and more had been added unto thee.*

△ *Lasky* his letters came on Friday laſt. *But now Letters came, that have paſſed through the hands of* Sodomites *and* Murderers, *(through whoſe hands they are accurſed,) you rejoice, you receive comfort, you determine to goe.*

△ Pardon, pardon, pardon, O God, thy judgments are juſt. *But if you had left thoſe letters behind you, had come when I bad you go. Then had my Name been untouched.*

Therefore is the Lord angry, and forgetteth not this offence.

For he that dealeth with me, dealeth not as with a man, for I have nothing in me tied to time, much leſſe hath he that ſent me.

△ O God, what a wretched miſerable man am I, thus to fall, and to offend my God, O Lord, that thou judgeſt is very juſt; for man would have taken indignation againſt his ſervant that ſhould not go where he biddeth, or that would ſeek or uſt better credit to encourage him to his duty, then his Maſters, &c.

Many times haſt thou been wearied.

Have mercy, O God. Et dele omnes iniquitates meas, cor mundum crea in me, & averto iram tuam à nobis, Is thy fury implacable, or ſhall thy anguiſh laſt for ever, what is fleſh and duſt before thee?

A ſentence of puniſhment yet Lord be merciful. ..... *There ſhall remaine the ſting of this offence, in* both your generations, *until the fifth. And I ſwear unto you by heaven.*

△ Spare this Sentence of indignation (O God) againſt us. Thou haſt ſaid in what hour ſoever a ſinner is ſorry for his ſinnes, and turneth unto the Lord, &c. And Lord, I am heartily ſorry, I bewaile with teares this great offence, thou ſeeſt my contrite heart, O God, O God, O God, &c.

Pardon, ... *This hath added much, even hath* bound up the rod, *which I ſpoke before unto thee.*

△ Thy mercies be recorded, likewiſe, O Lord, and praiſed from Generation to Generation.

After this we ſat and conſidered, and perceived, and confeſſed the greatneſſe of our offence, how it concerned much the Honour and Glory of God, if we had gone without receiving the advertiſement of thoſe Letters; So ſhould they hear (the) and the King *St.* have perceived that we had the direction of God, and of his good Angels, and not to have depended upon mans l tters, or perſwaſions, &c. we both a like confeſſed this great miſdoing, and ſo framed our ſelves to make all ſpeed away that poſſible we could, the mercies of God be upon us now and ever.

△ xx dayes the Stone is to be ſhut. *E. K.* He is here, and ſaid, Be thou ſhut for twenty dayes, and withal pulled a thing like a Curtain about the Stone, and the Stone ſeemed to be full of the ſame ſubſtance, being like the froth of the Sea, yet hanging or joyning together like Curds of a poſſet.

Miſe-

Miſericordias Dominum in æternum cantabo, quis ſicut Deus meus, qui cum iratus fuerit, miſericordiam præſtavit contrito corde invocantibus: Soli igitur Deo meo, ſit omnis laus, honor, gloria & jubilatio, nunc & ſemper, *Amen.*

Aprilis 5. *A Prage.*

Friday, I took my Journey from *Praga* toward *Cracovia*, God be our good ſpeed, *E. K. I, Thomas Kelly, & Hugh Brytkes* my ſervants.

Friday. + *Cracoviæ*, 1585.

Aprilis 12. A meridie we came to *Cracovia*, and as we were within an Engliſh mile of the City, being a fair and calm day, there paſſed about half a mile before us, croſſing from the right hand to the left Whirlwinds, divers one after another, wreathing up the duſt with great vehemency on high, and ſhooting forward ſtill, and then mounting into the air, and ſo went Southerly from us, and likewiſe ſome began on the right hand, and came furiouſly, raiſing up and wreathing the duſt up into the air Southerly alſo, and did not croſſe the way.

When we came to our houſe, we found that a ſtranger was ſet into it, by the Landlords (Mr. *John Long*, the Judge, and *Martin Plutner*) and having by me the keys of the Store-houſe, and of the Street-door, I cauſed my ſtuff brought with me to be ſet in, and that night we made hard ſhift for lodging. But the new and forced in tenants gave me leave to have one of my Bedſteads, which was in one ſtove, and emptied the ſame to us, with much ado.

Saturday and *Sunday* we were ſore out-faced or rather threatned, that we ſhould have no houſe there, and alſo one *Bonar* his arms were ſet upon the door, as if the houſe had been allowed to him *ex officio*. *Monday* I made the Rector privy of the Injuries I indured, and he courteouſly ſent two Maſters of Art with me to the *Proconſul* to have Citation for the Landlords to appear on Tueſday by 7 of the clock, to anſwer to our complaint.

This *Monday*-night came the Lord *Lasky* from *Lasko*, upon a Letter he had received from me from *Niſo*, of my coming.

Tueſday (*Aprilis* 16) the Lord *Lasky* came to the houſe, and in the morning would have preſently caſt all their ſtuff out of doors, but by entreaty he permitted them to empty all into the lower ſtove.

In the mean ſpace I appeared with my Lawyer or Attourney Mr. *Tetaldo*, (an Italian) an ancient Practitioner in the *Poliſh* and *Cracovian* Cauſes: And to conclude, I had a Decree againſt my Landlords, that I was to have at leaſt an half years warning; whereupon *John Laugh* gave me warning to avoid at *Michaelmas*, and ſo we came from the Court or Town-houſe, called *Prætorium* in Latine. This ſame *Tueſday* afternoon, my Lord *Lasky* went to the King of *Poland* up into the Caſtle, and told him of my comming, and how evilly I was uſed: and he ſaid, why did he not caſt them out of doors? ſo have I now, quoth the Lord *Lasky*; and the King granted the Houſe to be holden *ex officio*: *And the next day the King was deſirous to ſpeak with me.*

Aprilis 17. *Wedneſday*, I went with the Lord *Lasky* to the King, to whom I ſaid, to this intent, *Conſolatio, pax, & miſericordia Dei ſit tibi, ô ſereniſſime Rex: Coram quo, Divinitus recipi admonitionem, ut me ſuſtinem, quod nunc humillime facio: paratiſſimus cum omni fidelitate & ſinceritate ea cum Regia veſtra Majeſtate tractare, quæ mihi divinitus injungantur, Quorum myſteriorum hiſtoriæ de ordine in ordinem referre, prout occaſio dabitur, non recuſabo aliaque omnia peragere, quæ Deo & veſtræ Majeſtati Regiæ gratia fore intelligero, &c.*

The King anſwered, *Ut de veſtra perſona multa bona audivi abſente, ita jam mihi gratus valde eſt adventus veſter, & ſi quod ſit in quo vobis mea gratia & favor, poſſit eſſe commodo non dero me veſtrum favorem, & protectorem exiſtere: Atque de iſtis & aliis majoribus rebus aliquid magis opportuni loquendi tempus poſt feſtos iſtos dies: quo tempore vos ad me accerſori curabo, &c.*

Hereupon I made Courſy, as was appertaining, and ſtepped back ſomewhat from the King, and ſo the Vice-Chancelor and other Officers, the chief Secretary brought Bills to be read, and ſubſcribed, or aſſigned with the Kings own hand, which he did: and after the Lord *Lasky* had watched a fit time to tell the King of his deſire to ſpeak a few words to his Majeſty of ſome of his own affairs, and was bidden to reſort ſtraightway after dinner to his Majeſty, we took our leave with reverence doing, and ſo went out of the privy Chamber, or rather with-drawing Chamber through his privy Chamber, where he had ſaid Maſſe when we came, and ſo into the Guard-chamber, and down, &c.

Friday, I took Ghoſtly counſel of Doctor *Hannibal*, the great Divine, that had now ſet out ſome of his Commentaries upon *Pymander, Hermitis Triſmigiſti.*

Saturday (*Aprilis* 20) I received the Communion at the *Pernardines*, where that Doctor is a Profeſſor.

This day *E. K.* the Ghoſtly counſel and comfort, as his caſe required.

On

On *Eaſter Monday*, very devoutly in Saint *Stephens* Church *E. K.* received the Communion, to my unſpeakable gladneſſe and content, being a thing ſo long and earneſtly required, and urged of him, by our ſpiritual good friends, as may appear by ſundry former actions.

+ *Cracovia.*

Tueſday in Eaſter week,
Aprilis 23. Manè circa horam 8. Præcibus fuſis; mediocriter longis.

E. K. Here appears many thouſands of ſpiritual Creatures, all in white: Now there ſeemeth one like Michael, (all in red) to ſtand before them, they all ſtanding in an half Moon compaſſe behind him.

Michael. Michael ..... *Adhuc ſemel (ſed Stephano aſſidente) Loquor.*
△ *Forte de A.L. intelligit.* *Sed ſi aurem, & animam ſuam, loquela mea præbuerit ſtabilietur ſedes illi.*

E. K. Now they ſeem all to mourn or hum, all in one tune.

He ſpeaketh ſtill, but I underſtand not his ſpeech.

Sin minus loquitor pro me peſtis: ulcere enim percutiam terram Zeli plenus ſum, & Juſtitiæ.

E. K. All are vaniſhed away.

△ Ne obſerves iniquitates meas (Domine Jeſu Chriſti) qui ſperamus in miſericordia tua, qui redempti ſumus prætioſo ſanguine tuo, *Amen.*

Emitte Domine verbum tuum Evangelicum, ut liquefacias & emolias obdurata corda mea frigore vitiorum, ut mea peccata purgentur, & efficiantur, quaſi in Chriſto, ut nebula ignorantiæ expellatur e cordibus meis, & ſpiritus Sancto gratia affluant aquæ Lacrymarum in pœnitentia Salutari, *Amen.*

1585. + *Cracovia.*

Aprilis 24. in *Eaſter-week.*
Wedneſday morning, circa horam 8.

Orationibus factis ad Deum, tam oratione Dominica, quam aliis particulariter reſpectu Miniſterii Angelorum, qui regnis preſident obtinendi, ut nobis præſcriptum erat, & dum conarer particulariter *nominare aliquem*, ſtatim incipit *E.K.* & ſequitur—,

A woman. *E. K.* There appeareth afar off a woman comming, and ſhe is here now, ſhe is all covered in green, as with a cloud: I may through it diſcern her fair face, and her hairs diſperſed abroad.

The place about her ſeemeth to be concave, repleniſhed with light of the Sunne: ſhe ſtandeth as in a hollow ſhell, or Oval figure concave.

Noſtrum officium erga Stephanum Regem. ..... Stephen, *lift up thy head amongſt the ſtars of Heaven; for the Spirit of God is with thee, and thou art become the Darling of the Higheſt, but the Lord will reprehend thee for thy ſins.*

Aëres 30. *Qui terram gubernant & 12 Reges Tribuum.* *Behold, thou ſhalt ſtand, and thy ſword ſhall be made holy: See therefore that you* honour *him,* labour *for him, and* obey him, *as the anointed and beloved of the Lord.*

For why, his ſpirit ſhall be plentiful amongſt you, and he ſhall put the pillow of reſt under your heads.

Vide Anno 1584. *Maii* 21 1584 *Junii* 10. *de Angelis Aërum.* *E. K.* The more ſhe ſpeaketh, the more the place is bright.

.....*The Prince of Darkneſſe ſhall lie as a ſtumbling block in his way, but he ſhall ſtride over him without offence.*

△ *In libro* Enoch *ſunt qui terreas tractant mali, at in* 30 *Aëris ſactis majoribus non ſunt tales quibus cum nobis res eſt.* The earthly Creatures *have not to do in this receptacle:*

Therefore take heed thou defile it not.

If thou follow the rules of calling *them, thou ſhalt ſee that the* air *is their* habitation.

Other wayes irregularly they appear in ſuch veſſels: But ſuch as are prepared for them.

Take heed (therefore) thou defile not the place of the Juſtified, with the preſence of thoſe that are accurſed.

But as they are of two ſorts; ſo let their appearing places be divers.

Vide 21 *Maii,* 1584. *Ed* ſent into *England.* *Thy ſervant is* conducted, and ſhall not ſtumble, *but ſhall return, that the name of God may be bleſſed.*

Now ceaſe thy voice for our preſence, until the Lord hath rebuked Stephen: *the conſideration whereof conſiſteth the ſeal of his Election.*

☞ Verbum *ſhall be the firſt word wherein the Lord ſhall ſhew himſelf unto him.*

Behold,

Behold, I am full of the light of heaven, and I *ſhut up and go.*

E. K. She is gone.

△ Note, all thoſe things I intended or deſired to be ſatisfied in, are anſwered me without my asking.

Miſericordia, Pax, & Lux Dei nobis ſemper adſint. omnis autem laus, honor, & gloria ſit Deo noſtro, *Amen.*

Nota Cracoviæ.

Monday, Tueſday, Wedneſday.

May 6, & 7,8. *E. K.* was very unquiet in mind, and ſo expreſſed to me in words: for that *A. L.* had not paid him his money, long ſince due: and chiefly for that he doubted very much of *A. L.* his turning to the Lord with all his heart, and conſtantly. So *much did A. L. his former life and ungodly living and dealing offend him*, and ſo void was he of any hope, that he became in a great oppreſſe of mind to find us coupled with ſo * *ungodly a man.* I ſhewed *A. L.* his laſt Letters, how he was in a Monaſtery of his own, belonging to the Caſtle *Rithwyan*, (vvhich he had now by a ſtratagem won from the unjuſt delaying of his adverſary) and what penance and contrition he was in, what meditations, and what godly purpoſes, &c. But *E. K.* would not hope of converſion, and thereupon utterly and reſolutely intended with all ſpeed to be gone from hence toward *Prage*, and willed me (if I would) to prepare my Letters. He *became very blaſphemous againſt God* to my great grief and terrour: what the iſſue thereof would be, ſo great was the blaſphemy and rebellion againſt God and his holy purpoſes in us, that almoſt greater could not be uttered. I uſed as quiet words as I could, aſſuring him of Gods mercies alwayes ready, and his helping hand for all ſuch as put their truſt in him, and call upon him in their troubles and times of need, and ſo did betake him to God for that Tueſday night, being paſt 9 of the clock.

* △ What ſhould I then think of both them.

Wedneſday morning, as I was at my prayers in my ſtudy over his Chamber, and had made declaration of this cauſe, and of the perplexity moſt grievous that I was in to ſee my friend and partner (*E. K.*) thus carried away with ſo grievous a temptation, ſo manifold and vehement.

E. K. yet lying in his bed, did call his brother *Thomas* to him, and willed him to c allme to him: *Thomas* came (when I had in manner ended my devotions and prayers) for me, I went to him, yet lying in his bed: And after I had wiſhed a good morrow, and ſate by him on the Bench at his beds head, he began and ſaid ſuch matter as followeth,

E. K. A Spirit appeared to me this morning by my Bed-ſide, and bid me be quiet.

Bad me will you to go to morrow with both your ſervants to my Lord, as ſecretly as you could.

Bad you comfort him.

Bad you bring him with you.

Bad you to go to the King as you came homeward.

Bad me to board in the mean ſpace with the Italian * Doctor at Perins houſe.

Bad me lie here every night.

* *Gregorius, Fordanus, Venitus.*

Hereupon I was moſt glad and joyful, and praiſed God for his marvellous mercies, loving kindneſſe and goodneſſe toward us, and declared my ſelf aſſured that God had put out his term, and ſetled the degree: For the performance of his purpoſes and promiſes made to us, for his own honour and glory: And ſo with joy and thanks given *E. K.* for his courteous imparting theſe good news to me, I went about my buſineſſe intended, which was to go to the Table of the Lord: as I was prepared for it, and ſo went to the *Barnardines* Church.

Soli Deo noſtro ſit omnis laus, honor, gloria, & gratiarum actio, nunc & ſemper, *Amen.*

Note, I had in my prayers alledged to God, that albeit I was in great perplexity and agony of mind, yet ſince *I was willed to ceaſe my voice for having at any angelical preſence*, I ſaid he of his divine clemency and care over us, in theſe great deſires might counſel us and direct us, though we did not urge our requeſt as we were wont. The concluſion and ſhame which many wayes would follow, if this intended purpoſe of *E. K.* ſhould go forward and take plate) was ſo great, that we might ſeem to the world, to have been led to that evil end, by a manifold digreſſion, rather then otherwiſe led in mercy and verity, wherein I requeſted God to regard his own honour and glory, &c.

Cra-

✝ *Cracovie,*

Maij 20.
Monday à meridie horam circiter 6. in manſio meo.

NOTE △.

△

E. K. ſitting with me in my ſtudy, told me, that after my going to *Rithian* to the Lord *Lasky*, he had very many apparitions, and divers matters declared unto him, of the ſtate of *Chriſtendom*, &c.

He ſaid (moreover) fault was found with my manner of ſtanding before *Stephen*, I ſhould have made ſome more ample declaration of my Calling and knowledge in theſe our actions. Secondly, that I did miſtake the phraſe ſpoken unto me at *Prage* of the *rod binding up* *: For he ſaid, that *Michael Dee* ſhould die, that I ſhould thereby be afflicted, and divers ſuch things he told me, and among other that he was willed *to be ready to leave me, when he ſhould be called*: for, he ſaid, *our actions ſhall be cut off, for ſome of our unworthineſſe, &c.* All which things were ſo grievous unto me, as I was (in manner) ready to ſound; and my diſtreſſe was the greater, becauſe (after a ſort) I was barred from requiring the preſence of any of our ſpiritual friends, till *Stephen* had been rebuked by the Lord, and I had vowed to obey their commandments and inſtructions, whereby I was driven to beſeech God to conſider my cauſe and grief, who unfainedly deſired to be his true Servant: And being deſirous to obey them, ſtaying of my voice for the preſence of his good Miniſters, I was contented to offer up my obedience herein for a ſacrifice; and ready to receive this diſtreſſe and affliction, as a puniſhment for my ſins, awaiting his will and pleaſure.

* 1585. *Aprilis.*

Our actions to be cut off for our unworthineſs.

E. K. ſaid, It ſhall not be amiſſe to bring forth the Shew-ſtone, and aſſay what the good will of God would be herein.

△ I fetcht the Shew-ſtone, and after it had been ſet about a quarter of an hour. *E. K.* E-

Apparition:

ſpied in it a little naked boy, with a white cloth ſcarf, from under his Navel hanging down unto his knees; The hair of his head is ſhort as of an young child: [and about that time came the Lord *A. L.* unto us, who ſat down by us:] He had a little Circle of aire in his hand: There is a light in the ſtone as if there were the ſhining of the Sunne in it.

Puer ..... *Creavit Deus omnia Spiritu oris ſui qui etiam Spiritus, defendit & defendet ſuos, & in nomine ſuo ſperantes.*

E. K. He throweth up his Circlet, and catcheth it againe, three times; He ſtandeth ſtill, and ſaith nothing more yet.

Puer ..... *Perforatus à Domino, loquor.*

E. K. Now he is turned into a water which goeth round about, and in the midſt of it is bloud.

Now he is returned to his former ſhape again.

Puer ..... *The end of all fleſh is at hand.*

Prophets:

And the ſickle of the Higheſt ſhall reap down the Mountaines; The Vallays ſhall be without fruit: And the ſeed of man ſhall be accurſed.

E. K. Now he turneth his face to you [△.]

Puer ..... *Who is he that the Lord rejoyceth in, or on whom the Heavens look with merry countenance, whoſe feet are not a burden to the earth, and in whom is the force of the ſoul comforted? Who is he that ſhall rejoice in the Lord? Even he it is that goeth out of himſelf, and beholdeth himſelfs ſaying, O thou Carcaſe thou art a Sepulchre for me; Neither am I placed in thee, for thine own beauty, but that the Lord may be magnified, and his Creatures dignified; He it is that ſhaketh off himſelf, and putteth on the Armour of Affliction, praiſing and extolling the Garland of the God of Hoſts, before that great Whore, and in deſpite of her Congregation; He it is that forſaketh his own will, to do the will of him that created him; Whoſoever (therefore) doth his own will, is the ſervant of Perdition; But he that expecteth the will of God is anointed.*

Behold, therefore, becauſe you do ſo, and have beheld your ſelves, not in your ſelves, have acknowledged the power of God, and the truth of his Meſſage, your Honour ſhall be great: Therefore fear not, For, lo, This Garland is prepared for you: and reſt is ſealed unto you, of the Higheſt, unto you, your wives, children and ſervants.

Domina acceptatio noſtrorum ſerviciorum.

△ Bleſſed be thy Name for ever, O eternal, almighty, and moſt merciful, our God and King of Glory.

Puer

Puer ..... *If the Sunne ſhine not in vain, if the Stars move not, but by variation and diſcourſe, moving things,* alternatim, *to an end, if the Earth ſtand ſtill, becauſe ſhe is ſo created: Much leſſe ought man to deſpaire in* the mercies and promiſes of God, *which are not without a cauſe, neither any time ſpoken without effect.*

I remember thee (Lasky) *ſaith the Lord; And I will chaſten thee for thy ſinnes, and behold, I ſwear unto thee, as I have done; But humble thy ſelf: This body of thine ſhall turn into duſt. Take heed therefore that it defile not the greater part;* For unto him that dieth a ſinner, vengeance is judgment. *But if thou live according unto* my Lawes, and graft thy ſelf within my will, if thou forſake the World for my ſake, and do the works of righteouſneſſe; Becauſe I have called thee before me, I will adde unto thy yeares, and will not blot out thy Name out of my remembrance. *A. L.*

Be not therefore a Man, but the ſealed ſervant of the Higheſt. Rejoyce in him that created thee, and when I command thee to ſtrike, follow me, for I will make the way very broad for thee.

Behold, I am mindful of my Covenant made unto thee, the ſeventh day of September in the year fourſcore and three. *Anno 1583. 7 Septemb.*

I will eſtabliſh unto thee, that fortitude, both in true Wiſdome and Victory: *And I will make thee mighty as a Corner Stone in the Angle of my Temple:* if thou turn, if thou do *the will of him that ſpeaketh unto thee:* if thou *become a marble ſtone, ſpeaking Juſtice and Verity;* The myſteries of thy Croſſe light upon thee, and let thy ſonnes be bleſſed in thee. *Mortlaci libro 10.* If

I greatly thirſt after Steven, *for the courſe of things are at hand.*

Behold, I will bleſſe him, that he may leave bleſſing unto thee.

Behold, I will place thee unto him, as his right leg, and he ſhall ſtand.

But his wicked Garments I will cut in ſunder, yea I will ſend in the fire of wrath and diſſention: *And I will take away the* buttons from his breſt.

I have given unto him three wicked Nations, that they may grinde under him as ſlaviſh Captives. *Tres impiæ Nationes date, &c.*

When I come in one Week, Behold, I ſtrike, and thoſe that are proud, become poor and deſolate.

The outward face of things ſhall be changed; And the whole World ſhall ſay, Lo here, *is the finger of the higheſt.* *Digitus Dei.*

Riſe. Therefore, and with ſpeed go before Steven; *But the League Table thou ſhalt leave behind thee. I will reveal my ſelf in thy proper Shew-ſtone.* *Menſa fœderis. In meo proprio Lapide myſtico.*

Dixi: quærite victoriam,

△ Deo noſtro Omnipotenti, Patri totius conſolationis & miſericordiarum pleniſſimo, ſit omnis Honor. Laus. Benedictio, Gloria & Imperium, nunc & ſemper *Amen, Amen, Amen.* [O]

Note.

Maii 21. *Tueſday.* △ I did communicate, and this was the third time, within Eaſter receiving. Primo cum *Humbate*, & bis cum *Raphaeli* confeſſus, &c. That all manner of wayes I might have a clean and a quiet Conſcience.

+

Maii 22.

Wedneſday, Nyepolonicze, in Aula Regis, circa horam 1 ½ a meridie.

Note, after dinner as we ſat together, *A. L. E. K.* and I diſcourſing of ſome of our matters; There appeared over *A. L.* his head (to the ſight of *E. K.*) a little Child half, the upper part holding over the head of *A. L.* a white Crown, and a finger out of it pointing toward △, and withal he ſaid,

Puer ..... *Audivi te victores eſtis.*

△ Hereupon we ſat out the Shew-ſtone, as being ready and deſirous to be inſtructed, according as the cauſe chiefly required.

As I began to pray and ſtudy, Domino non ſumus digni ut nos exaudias, ſuddenly *E. K.* ſaid he ſaw as followeth.

E. K. I ſee a great Hill of fire, a very great Mountain, and it is as if it did hang in the aire: for I ſee the aire under it, and I ſee the Sun ſhine on it ∴ the Mountain fire flameth not.

Now the little boy that appeared laſt day, ſtandeth on the top of this Mountain.

Puer ..... *God hath ſpoken unto you, and hath gathered you together, and lo, you are become a ſtrong ſword, with* the which the Nations ſhall be cut down, *and the God of Hoſts ſhall ſtretch forth his hands; And behold, you are come, and now is the time you Satan ſhall reap* ∴ But Satan

tan ſtriveth ſore againſt you; *Behold*, Lasky *thou art become rich*; *But have faith: For it overcometh riches, and ſhall beautifie and ſtrengthen thee, that thou ſhalt be able to receive reward for thy labour: For it is not a ſmall* labour to contend againſt ſinne, *I have brought thee unto* Steven; *And I will give him thee into thy hands: And becauſe thou ſhalt ſee that God is not barren, I am of power; Hear me therefore ſaith the Lord, wilt thou that before thy face I ſhall deſtroy* Steven *for his wickedneſſe? wilt thou that I ſhall ſtrike him with a perpetual Leproſie, or* wilt thou that I ſhall correct him and leave him to do good unto thee? *Now thou ſhalt ſee that I am not weak; Neither that my words are barren or without fruit: Ask therefore of the Lord, and before thou move it ſhall be given thee.˙. For thou dealeſt with him that is a flame of fire, and a two edged ſword to the wicked, out of the Dunghil I choſe him, out of nothing I can ſtirre thee up, and exalt thee, but thou muſt firſt be poor before thou be exalted, read the Scriptures and judge.˙.*

Optio data, Anno Lasky, *de Stephani correctione.*

Now ſpeak. E. K. He is gone.

Infinitæ & incomprehenſibiles ſunt miſericordiæ tuæ, O Deus, & Judicia tua ſunt inperſcrutabilia, hominibus.

A. L. Domine Deus miſericors, quanta eſt tua miſericordia, quod me ſummum peccatorem tanta gratia proſequeris? Indignus ſum Domine ante faciem tuam: Itaque Domine, quæſo, ne illum propter me deleas neque Lepra percutias: ſed potius inſpires in illum, ut mihi propter te, & à te, per illum bene fiat. Non quæro Domine divitias, ſed gloriam tuam. Non nobis Domine, non nobis ſed nomini tuo da gloriam. Et fiat mihi ſecundum voluntatem tuam Domine. Tu ſois Domine, an hypocritice ago.

Miſere mei Domine, miſerere mei, ſitque miſericordia tua ſupra me & fiat voluntas tua, ſicut in Cœlo, ſic etiam & in Terra, Atque nomen tuum ſit benedictum in ſæcula ſæculorum. *Amen.*

E. K. He is here againe.

Puer ..... *Sapiens es tu,* [*A. L.*] *& plenus ſpiritu Dei: Non quærens ſanguine fratris tui igitur benedictum, ſis inter potentes hujus ſæculi, & ab hac die ſpiritus meus nunquam à te diſcedet; & hac quia te humiliaſti nam non elegi te ſine cauſa.˙.*

Puer ..... *And lo, I will correct him ſharply: Ask therefore in what Language thou wilt have me correct him* (*for he is ſcarce* worthy to hear that he may underſtand.)

E. K. He is gone.

A. L. Hungarice peto, ut ipſe audiat ea quæ illi ſunt dicenda ſic ita Divinæ tuæ placuerit Majeſtati.

Puer ..... *Hungarie is hateful unto me; For it is full of iniquity; Neitherwill I ſpeak unto him my ſelf that he ſhall* (*yet,*) *hear me. I will open my mouth in Latin for thy ſake:* and if he become obedient, I will alſo appear unto him my ſelf and unto you all, in the ſpirit and preſence of my Angel: *But to overcome him by Miracles it needeth not, for by him the people are not edified, But by* my words he ſhall underſtand, that I touch him, *although Satan ſtand by him: unleſſe it were for thy ſake I would not* withdraw my word and curſe from him, for why, I am ſufficiently adviſed, *And I do but keep back the fire from him.*

But go thou [*A. L.*] *unto him, and ſpeak unto him liberally*, when he hath heard me, if he receive me, my bleſſing is upon him of neceſſity.

If *he hear me not*, I *can eaſily unlock for* I *have the Key ready.*

God the Father, God the Sonne, (*unto whom all power is given in Heaven and Earth,*) *with the fire of eternal comfort, which is the privy ſcience and knowledg of the faithful; The Holy Ghoſt, be upon thee, and with thee for this day, thy* [*A. L.*] *ſinnes are blotted out of Gods remembrance.*

Hodie debentur Peccata ipſius A. L.

I have no more to ſay.

Deo honor, laus & gloria.

Omnipotenti, tremendo & Solis Adorando Deo, & Domino noſtro ſit omnis gratiarum actio, Laus & Jubilatio, nunc & in omne ævium. *Amen.*

+ *Nyepolonicze in Aula Regis Polonie.*

Anno 1585.

Maii. 23. A meridie hora Circiter 6.

The *King* ſent for the Lord *Lasky* and me, by his Vice-Chamberlaine, whom we came unto in a Chamber, within the Chamber or roome where he uſeth to give audience, or to eat with his Palatines and other: He ſat by the Window which is toward the South, and by which his Proſpect is into his new Garden, which is in making: He began thus, (the Lord *Albert Lasky* being by, and thereto willed by the King,) and ſaid unto me very near as thoſe words import.

St. Egit mecum Dominus Palatinus, ut vos audirem de rebus iſtis magnis & raris loquente: Quod libentur feci: & tamen hoc conſiderari debet, quod Prophetæ omnes & revelationes jam diu & in tempore Chriſti ceſſaverunt. *Tamen ſi nihil in iſtis, contra Dei ſit honorem, eo lubentius ſunt audienda:* Et ego quidem haud dubitò quin Deus nunc poſſit multis modis ſecreta quædam hominibus deligere, ad hac uſque tempora, mandatis & inuſitatis.

Heer-

Hereupon I anſwered to this ſence, although I cannot expreſſe the ſame words.

△ Conſidero in ordine veſtræ regia tria quaſi capitala, in quibus totus ordinis veſtræ eſt medulla. Primum de Prophetiaris, & revelationem ceſſatione, ſecundum; an aliquid in noſtris actionibus, vel exercitiis inſit contra Dei honorem: & tertium (quod animo meo eſt valde gratium) quod, Deo non præſcribatis certos aliquos modos vel tempora quibus ſua hominibus velit aut debeat ſecreta detegere. De primo, hoc poſſimus veſtræ Majeſtati Reginæ aſſerere, quod ille Scripturæ locus haud recte a plurimis intelligeter: & ab illis peſſime, qui velint omni modæ. Dei potentiæ & miſericordiæ & ſapientiæ præſcribere certos modos, & tempora certa: aſſerendo nullorum hiis temporibus eſſe Prophetiam, vel poſt Chriſtum fore: quia omnes in Chriſto ceſſavere: hoc eſt, quia omnes de illo quæ erant Prophetiæ felicet. De Dei filio in-carne venturo & Meſſia vero, & redemptore generis humani futuro, (& de tota illa quam nos agnovimus & confitemur Chriſtiani, completum & conſummatum eſſe Chriſti hiſtoria) jam ceſſavere: adeo quod illa neque jam futura ſunt ut putant Judæi, neque repetenda ſunt, cum jam ſunt conſummata & peracta quemadmodum Prophetæ prænuntiabant nam ob hac cauſa cum Chriſtus Jeſus in cruce pendens ſciniſſet, quod omnia de eo Prophetia completa fuiſſent, & præcepimus ſcilicet omnium Prophetiarum (ante Chriſtiano) ſcopus jam eſſet Collinatus, & Juxta præſentiam & propoſitum Dei redemptoris humane conſcientiam eſſet myſterium ipſe dixit conſummatum eſt: Nam & Paulus dixit ad Judæos, (namque conſummaſſent omnia quæ de eo *ſcripta erant*, deponentes eum, de Ligno poſuerunt eum in monumento. Et poſt Reſurrectionem ſuam ipſammet Chriſtus ſuis diſcipulis (pergentibus verſus Caſtellum *Emaus*, & de illius morte & reſurrectione diſſerentibus & dubitantibus) dixit, O ſtulti & tardi corde ad credēdum in omnibus quæ locuti ſunt Prophetæ: Nonne hæc oportuit pati Chriſtus, & ita intrare in gloriam ſuam, & incipiente a Moyſe & omnibus Prophetis interprætabitur illis in omnibus ſcripturis, *quæ de ipſo erant*, &c. & paulò poſt iterum ad eoſdem vobiſcum: Quoniam neceſſe *impleri omnia quæ ſcripta ſunt in lege Moyſi & Prophetis, & Pſalmis de me.*

* *Joan.* 19 & *Acts* 13. E.

Luke 24.

Sed quantum ad alium ſenſum quod poſt Chriſtum mille eſſent Prophetæ vel relationes ipſam Scripturæ planiſſime contrarium docent. Nam quod deſcendum erit de revelatione ſine notabile illa Beati *Joanni Apocalypſi* quæ poſt Chriſtum erat? quæ & ab eodem *Joanne* Propheta vocatur, dicendo* *Beatus qui legit & audit verba Prophetiæ hujus & ſervat ea qui in ea ſcripta ſunt, & in ultimo Capite ejuſdem Apocalypſeos ſine revelationes, ter, eadem vocat Prophetiæ librum.* Quare manifeſtum eſt poſt Chriſtum eſſe Revelationes & Prophetas. Præteria que erat illa *Paulo* facta revelatio in ejus Vocatione & Converſione per ipſum Jeſum Chriſtum, ut in Apoſtolicorum apparet Acteum libro, Cap. 9. quid de illa decennes * *Cornelio* Centuriano.

* *Cap.* 1. *Apoc.*

* *Acts* 10.

Quid de illa *Petro* de animalibus mundis & immundis. Et *Paulus* ipſam dicet ſi

△ *Acts* 11.

gloriari oportet (non expedit quidem) veniam ante ad viſiones & revelationes Domini, &c. & paulò poſt: & de Magnitudo revelationem extollit me, datus eſt mihi ſtimulis carnis meæ, Angelus Satanæ qui me colophizet es, notum mihi factum eſt ſacramentum, ſicut ſupra ſcripſi: prout poteſtis legentes intelligere prudentiam meam in myſterio Chriſti, quod aliis generationibus non eſt agnitum filiis homini, ſicut *nunc revelatum* eſt ſanctis Apoſtolis ejus & *Prophetis* in ſpiritu, &c, ubi etiã Prophetas poſt Chriſtũ eſſe apparet: & cap. 4. Et ipſe dedit quoſdam quidem Apoſtolos quoſdam autem *Prophetas*, alios vero Evaugeliſtis, alios autem Paſtores & Doctores ad conſummationem ſanctorum, in opus miniſterii, in ædificationē Corporis Chriſti, Donec occurramus omnes in unitate fidei in menſuram ætate plenitudinis Chriſti, &c. ubi tam diu Prophetas fore in Eccleſia *Chriſti* poſt Chriſtũ apparet. *Donec* occurramus omnes in unitate fidei, &c. quod nondum poſt Chriſtum factum fuiſſe bene ſimus & jam hæc ætate noſtra maxime ſumus circa negotium fidei diſcordes maxime videntur eſſe neceſſariæ non Prophetæ ſolum ſed etiam Revelationes valde expreſſe de Myſteriis Divinus. Et de locotione Angelica * ad *Philippum*, & ejus de loco in locum inviſibile quaſi tranſlatione per Spiri-

△ *Ad Cor.* c. 12.

* *Acts* cap. 8. Philippi *dilatator à loco in locum per Spiritum Dei.*

ritum Domini, quod putendum eſt. Et de Prophetis poſt Chriſtum tempora teſtificatur *Actum* undecimum caput, ubi legimus quod eodem tempore quo primum diſcipuli Chriſti *Antiochiæ* cognominarentur Chriſtiani, ſuperdenerunt ab *Heriſolymis* Prophetæ *Antiochiam*, & ſurgens unus ex eis nomine *Agabus*, ſignificabat per ſpiritum, famem magnam futuram univerſo orbe terrarum, quæ factum eſt ſub *Claudio*, ad ſecundum autem veſtræ Majeſtatis Regiæ Capitulum, ſic reſpondeo quod coram Deo & beatis ejus Angelis, aſſere quod conſcientia mea nihil adhuc deprehendit, Notivit, vel dijudicare potuit, neque poſſit in omnibus noſtris actionibus, vel illarum aliqua, quod ſit contra Dei, honorem, vel gloriam, Immo, quod ad Dei honorem & gloriam valde ſpectent, poſſimus.

Denique tertio in loco quod cum magna & veræ piæ Regiaque & diſcretione exiſtitis, me Deum Omnipotentem iis temporibus poſſe modis ſuis variis, hominibus quibuſdam ſua manifeſtare myſteria & ſecreta. Valde lector: & eo magis, quod tam ex noſtris præteritis id conſtare potuerit multis Actionibus, quam ex futuris: quibus inter eſſe & adeſſe præſens (ſi ita illi viſum fuerit) veſtra poſſit Majeſtas Regia. " Et præ-
" teritarum noſtrorum Actionum libros 24, paratus ſum (quocunque veſtræ ſereniſ-
" ſimæ Majeſtati placuerit tempore,) videndos exhibere; quorum quædam Latina
" lingua, Græca aliæ, aliæ Anglica lingua, ſed ex maxima parte Anglica ſunt Conſcri
" ptæ ipſæ actiones Angelorum, *viz.* Dei bonorum Inſtructiones, admonitiones, ex-
" hortationes, conciones, Prophetiæ, & quocunque alio ſunt. Cenſendæ nomine nobis
" factæ Revelationes, reales vel verbales, & per ſpatium jam trium fere annorum à
" nobis receptæ & annotatæ, &c.

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† *Nyepolonizæ in Aula Regia præſente ipſo Stephano Rege, & A. L, &c,*

Die Luna

May 27. Mane, horam 7. circiter. In camera privata Regis.

In lapide qui Angelus mihi addixit: ut præſcriptum erat, noſtri actio cum eodem.

* *A.L. E.K.*

Omnipotens, Sempiterna, Vera, & uni Deus, ô tu miſericors Pater mi, qui me de Patria mea funeſta contra me concepta malicia, per Angelos tuos bonos admoniſti, & per eoſdem, inde, me cum Uxore, Liberis, & Familia mea iſtiſq; duobus, egredi juſſiſti: e egredientes nos, ex ſertibus maris, quaſi miraculoſe liberaſti: Et qui ex homicidiarum & Hereticorum manibus & fraudibus variis nos expedimiſti: Et qui multis nos modis (partim nobis cognitis, partim incognitis) a periculis & morte protexiſti, ab eo tempore, quod ad tua ſecreta Judicia & negotia teſtificanda, tractanda & promovenda nos vocaſti: Ideo propter hunc tuam tantam & tuam admirabile miſericordiam; immortalis tibi à nobis deberi laudes & gratias humillime agnoſcamus. O tu Pater noſter Clementiſſime qui * nos duos; vinculo tuo Divino artiſſimo copulaſti: & quaſi unum ex duobus eſſe voluiſti. O tu fortiſſime Deus meus qui hanc tuum* Lasky, *quaſi* Athletam *meum cautiſſimum, animoſum, & meum amantiſſimum, nobis adjunxiſti: virum Catholicæ tuæ & orthodoxæ Religionis amantiſſimum & Anti-chriſtianiſmi omnis acerrimum hoſtem; Denique ô Sapientiſſime, Potentiſſime & Optime Deus, & Pater meus, qui tuis mox incipiendis Regiis, magnis mirifici Conatibus, quem ſatiebas Regem, tandem inveniſti* Stephanum, *tuum futurum Bellatorem; quis tuo nutui, & juſſit ex animis, totis ſuis veribus, & maximo zelo obedire velit: & cui nos honorem & obedientiam & exhibiemus, in mandatis dediſti: & propter quem labores (tibi notas) ut ſubiremus & ſuſtenuiſſemus ſtatuiſti: & ad quem, poſt laborioſas peregrinationes noſtri multiplices quidem, præter 7 Menſes factas, directas aliquas, alias ante, (humano judicio) quaſi retrogradas, tuam maximam gratiam, favore: & auxilio incolumnes & ſalvos nos perduxiſti: Nos quaſi hic tuos, tuo Nomine & una mente convenientes, tua digneris Paterna miſericordia, à totius vitæ mea omnibus purgare ſpurciliis: Et Chariſſimi tui Filii Domini & Redemptoris Nomini* Jeſu Chriſti *intercedentibus meritis, nobis Condona quicquid contra Leges tuas Sanctas & Juſtas, volentes, vel neſcii, vel negligentes, verbo, facto vel cogitatione ad hanc uſque horam offenderimus omnes & ſinguli, ut tibi jam poſſimus maſſa pura & azima offerri: unâ Divina & abundantiſſimâ fermitanda gratia; & tua charitatis igne in cordibus noſtris per te accenſo, quaſi quidam proportionis & ſacri in Templo tuo efficiamur panes. Et ſit nobis interim Fitus tuus Dominus noſtris* Jeſus Chriſtus *Panis vitæ: quem guſtando ſuaviſſimum, & fidei veribus tranſgladiendo vivaciſſimum Manna eundem habeamus nobiſcum in perpetuum, mitte igitur nunc Lucem & Veritatem tuam ô Deus Omnipotens ſempiterna, Viva, & Vera, & tuo* Stephano (*noſter autem Sereniſſimo Gratioſiſſimoque Regi*) *appareat, Te* Deum noſtrum verum vivam, Omnipotentem Doctorem noſtrum in iis actionibus & Myſteriis eſſe *me autè (licet peccatis obnoxium) voto & Conatu magno, fidele tuum & ſincerium eſſe ſervatum: omniaque tua juſſa mihi maxime eſſe Cura: noſque ſingulos ſingularibus in te autem mundi exordium præordinatos eſſe muneribus, in tuo Sancto ſervitio tractandis, &c.*

* *Δ & E. K.*

E. K.

E. K. Nihil poſt primas præces apparebat.

△ Breves ſecundas feci, & adhuc nihil apparebat.
Tertias adjeci, etiam breves.
Poſt tertias ex lapide quidem Calor in faciem ipſius.

E. K. Exire videbatur.

Circa lapidis oram & fimbriam rubicundus viridis circulus apparebat.

E. K. Jam video hominem albis indutum veſtibus, & ſuccinctis facie longa ſparſis crinibus, & adeus notu quaſi undentibus, & dexter pes ſtans ſuper magnum lapidem rotundam, & ſiniſter ſuper aquam, & poſt dorſum ejus magna lux eſt: Nunc video terram ſub pedibus ejus, ſed quaſi inaere videtur eſſe tam lapis ipſe quam aqua illa.

△ Sit benedictus Deus noſter, & fiat voluntas ejus.
Aquæ curſus (qui verſus Occidentem eſt) pedem ejus videtur ſecundum ſe prius deferre.
Videtur iſte longo à me eſſe cum intueor faciem ejus interdum una apparet eſſe interdum tres facies & ita confuſo quodam modo.

E. K. Audio magnam vocem Dicentem, *Veni & Vidi.*

E. K. Deſcendit jam alter ad illum quaſi Globus Ignius cum facie eminenti, & ab ejus corpore quaſi verga arundinea videtur emanare.

..... *Inſpexi, & examinavi, & ecce, Nulla eſt Juſticia.*
Vox ..... *Interet aqua in mare, & fiat falſa, quia ecce tertia viola eſt plena.*

Anglice omnia dicta erant uſque ad verbum ab, &c.

E. K. Jam venit ignis, & illum totum circundat, aliquo minimo: Circa illud relecto intervallo ſibi proximo.

Vox ..... *Menſura.*
Menſuravi & ſigillum eſt (52) quinquaginta duo.
Aſt ecce, ſum plenus Juſtitiæ & Miſericordiæ.
Vis igitur tu, quod aperiet os meum?
Aſt quare inquit Dominus viſitarem Stephanum humiliet Semetyrum.

E. K -- Inclinat caput ſuum] quia ecce habeo quod dicam, & ecce habeo, & labia mihi confuta ſunt.

Magnificat igitur potenti Cœli & terræ Deum Creatorem, Regem & illuminatorem quod poſſit vobis peccatoribus propitius eſſe & vultum ejus miſericordiam ſuper vos convertere.

E. K. Jam converſus eſt totus in Globium igneum.

▲ Miſerere noſtri Domine, ſecundum magnam miſericordiam tuam, &c.

E. K. Jam magnus quidam fumus per plicas quaſdam (inſta nubis) lapidem operet.

E. K. Jam videtur illa nubes convoluta eſſe, & ſeorſim ad unum latus lapidis ſepoſita.

△ *Latine hæc ſunt verbatim dicta.*

..... *Verbum, ab altiſſimo miſſus facio;*
Quamobrum erige te & diligentir
Attende Stephane, quis te a Cunabulis
Dnutrivit? quis viarum tuarum labores.

△ *Nota quod hæc Stephani Regis reprehenſio incipiebat Latine, ab hac dictione verbum quemadmodum prædixit, Mali Cratbviæ*

Aut juventutis tua temeritate menſurávit? ab impetu judicii & temporis: quis te legit? aut unde munitus es Cœleſti decore? Hanc tibi animam viventem, ſagacem, & ſale plenum, quis induxit? Nonne Rex ille gloriæ, in cujus gratiam omnis ſubjecta eſt, in cœlo & in terra potestas? qui te potenti elevans brachio à milite ad majorem, a majore, ad maximum evocavit ſeptrium; Nonne idem ille, qui te & vocat & viſitat: & de ſemetipſo, ante ſæcula dixit, Ego ſum? Quare igitur, Nebulam tam tenebroſam, tanta ecce caligine tanta dico ingratudine ſuffultam, inter Deum tuum, & animam tuam induxiſti? An, quod non accepiſti habes? [he ſhaked his hand at the King, after the Polonian manner] *Aut unde (Dic) Diadema Capitis? Ecce quia in fragili cordis tui prudentia, Deum à ſiniſtris, immo a tergo, poſuiſti,* ſequitur te ſpiritus malignus

lignus: *Nam eraſti: Igitur multiplicata & numerata ſunt peccata tua in Cœlis, Judicium tuum in te canes ipſi cum pſeudo Propheta ferant inquinata ſunt Regia tua ſcelere turpiſſimo, Cubicula tua olent malum, igitur ſurrexit Deus turgidus & terribilis factus eſt & iratus tibi. Verum ſic dicit Dominus; quia patres tui, ad Altare meum ſanctiores ſtetere, neque perverſi a voce & via mei receſſere; te autem, quia virum a vulgo diſtinctum ſeperando ſeperavi, & ſeperatum: eligendo, dilexi: Non viſitabo iniquitates tuas in verga mea: Neque Dejectum ac quemadmodum decrevi: Sed in* Solio tutibanti *ſedeas permittam. Verum ſi brachium meum Zelo cognoveris potens: ſi impietatem tuam derelinques: ſi te munditia ornaveris, ſi fetidam a ſinu tuo lepram & alunica tineam, (non ad vomitum rediens) abſter ſeris Ego quoque iram avertam meam, & dies tua relinqua ſtabilientur fortitudine: Reges malidicti & potentes hujus nudi intoxicati calice, Meretricis (mea quia neglexere ſtatuta) fulmine ire meo in manu, & ante pedes tuos cadent ferrorique erit gladius tuus nationibus, tutela te Cœli circumducent dum in robore dextera tua peribunt inimici.*

Cor populi tui, a te alienatum, poſt modicum repurgabitur: qui autem in ſanctum conſpiramere turpiſſimo, cadent ulcere Adhuc ſi latere meo cum firmiter, tam fideliter adhæſcas abumbrabit te ſpiritus meus & evades ſapiens: teque res Fœcundabit de Cœlo. Hæc eſt veritas & Lex Domini, quam propoſit tibi * Lux Dei *hodie Stephano: Igitur ſume tibi gladium femori, eſtringe, eleva pro Domino & veritate, pugna, vince, Regna Nobis (ſicut homo,) timori cedere, neque de mundo queritate: quia Deus tuus tecum eſt; Ignis terribilis & magnus Dominus exercituum: Igitur ſi os tuum juſte a ſolio operies: ſi impium condemnaveris impietatis impleto te ſpiritu meo, & anima tua repleatur igni potenti, dum manus tua vindicant Cœlos,* [*inclinat caput.*]

* *Forte Vriel.*

Bohemia. *Impiam illam generationem, (de qua Domino loquuntur eſt, & in ſervitutem tibi tradidit,) cum videris tempus, cum filiis ſuis, & a populo ſuo, a parvo uſque ad majore, percute gladio ut pro impietate peccati, ſit plagarum numerus; quia erit inflictus* Bohemia *(non minus odioſa Cœlis: quam terra gravis, & tedioſa) ſignata tibi eſt; & maledicta in jubare ſolis, Collige & Orna.*

Fuge pedem in Aquilone, & digitis tange mare, & noti ſperuere coronam altiſſimi oſtendam tibi nomen meum, & ponam laudes tuas inter aquas. Cinge te etiam ſicut forti, amplectere montes meridionales; & ædifica mihi altare: Eripiam enim vincula ab illis. Ab Occidente, manus violentas in viſcera tua extenaunt: Sed ferro præſcindam illas ungues. Denique ſi a peccatis ceſſaveris, ſi ſtudio flagrabis cœleſtium, & ambulandus coram me Domino Deo tuo in juſtitia, & veritate, & nunc quid in nomine meo ſaperis benedicatur & in me ſplendorem ſuſcipit; Sin autem, verba, quæ

Egomet ulter exiſtam vide Junii 24. *locutus eſt Dominus, audire noueris,* Egomet ulter exiſtam *hodie exaltavi te in Domino, & poſui caput tuum inter ſtellas:* Eſto igitur obediens: *Paratus eſt terror impiis, & maledictus eſt mundus: Beatus autem qui fideliter obſervant Verba, & illa cuſtodiet quæ Dominus hodie fecit Gratia Dei patris, Jeſu Chriſti filii, ejus* [*inclinat caput*] *& Spiritus Sancti viſitet vos ſemper* [*extendit manus ſuas valde.*]

△ Amen.

Adduc familiam tuam cum celeritate.

Anglice hoc dixit. ▲ Sit benedictus nomen altiſſimi qui in ſervandis promiſſis eſt conſtantiſſimus, & in miſericordiis abundantiſsimus .·. Illi Gloria, Laus, Honor, decus, jubilatio, & gratiarum actio nunc & ſemper. *Amen.*

Maii 28. +

Tueſday mane circa 6. *in Nyepolonize.*

△ Oratione finita & aliquibus verbis factis, de noſtra cum Stephano Actione præterita hæri.

E. K. Here is he that was yeſterday in our Action with the King.

Hei mihi (ſaith the Lord) [He ſtoopeth by little downward] *why do I hold my hand from the Earth? What have all the Princes of the World built a Tower againſt me? Theſe in denying me and my Majeſtie: The other wallowing in extream drunkenneſſe amongſt the pleaſures and blindneſſe of the fleſh, neglecting (without fear) my Commandements, have I thrown out the Children from the Vineyard, and called in the* Dung-carriers? *have I viſited my ſervants, (whom I choſe,) in wrath and indignation with the Sword of Juſtice? have I thus ſcattered them upon the face of the World, without a Shepherd, to entertain blaſphemous Murderers, Lyars, and the Runnagates of the Earth, the ſeed of* Cain, *and of the curſed! O you Caterpillers, O you that fill the Earth with poiſon! O you abuſers of my Name, and Diſhonorers of my Temple! What is the cauſe that you are ſo barren, or that the Lord hath not mightily ſhewed himſelf amongſt you, as unto his Children? Why are not the Miracles and Wonders a Teſtimony of the God of Truth amongſt you, as they were unto the Iſraelites? Why, hath not the Sea divided her ſelf? Why, hath not the Lord delivered you from bondage? Unto the Iſraelites he gave a fruitful Land,*

*land (the poſſeſſion of the wicked) abounding with Milk and Honey: unto you, he hath delivered your poſſeſſion unto the Dogs: and your children to become Captives, why doth not the God of Hoſts ſtretch forth his hand ſaying: Deliver my people from bondage? are not the times of thoſe latter dayes and of the Harveſt of the Diſciples * ſhadowed amongſt the doings and graces of the Iſraelites, you are become blind, you have eyes but you ſee not, for you * know not the time of your viſitation. O thou ſtif-necked Generation this is the cauſe, that the finger of God commeth not amongſt you: This, this is the cauſe, becauſe you have not Faith: Neither is the Spirit of godlines and obedience amongſt you, can he that is all Truth defile himſelfe with lying: or can the fleſh of man diminiſh the authority of the Godhead: is* Chriſt Jeſus, *(very God of very God) of leſs power or ſtrength unto you, then he was before, unto the ſeed of Abraham: becauſe he hath taken your fleſh upon him. O you ignorant, ô you blind ſtrangers, ô you that were faithful in the ſight of the Lord, is not the God of Heaven and Earth heire unto you, by reaſon of his Man-hood have you not now acceſs your ſelves unto the Throne of the Higheſt, which your Fathers had not? the Iſraelites ran unto the Prophets and high Prieſts: yea, they durſt not run before the Lord: For it was ſaid of them * Let them ſtand before the hill. They brought their offerings to the Prieſt, which offered up their prayers and humility: But unto you (ô you of little faith) the Gates are ſet open: yea, even unto the Throne of God: why therefore, doe you not aſcend unto your* Chriſt, *Which is anointed before the Father. Hath he anointed him for himſelfe, or for you? for both: If* you have no miracle, you have no faith, *if you have (ſaith the Son of God) faith, to be compared with a Muſtard-ſeed,* &c. *But you do none of theſe things, neither is the name of God magnified amongſt you, Is it not a ſhame, that the faith of man groweth not to be equal with a Muſtard-ſeed, is it not a ſigne of your ſlaviſh nature, from the which you were called, that there is no faith amongſt you?*

△ As the *Iſraelites* and *Hieruſaleh* knew not the time of their viſitation and ſo are theſe dayes ſhadowed in the *Iſraelites* acts, &c.

*Exod. c. 19. be

Miraculæ Fidei.

True it is: For why the blood of Chriſt is ſhed upon you: and you are waſhed without deſerts, Behold, now (ſaith the Lord) when I have ſtirred up a Moſes *there are no Iſraelites that will follow him: the ſeed of Abraham is deſtroyed with the Winter of* ſelf-love *and* diſ-obedience.

A Moſes.

The Lord groaneth, ſaying: Whether ſhall I turn me? unto whom ſhall I ſhew my face? if I ſay unto them go out, ſet your Tents againſt the wicked: Behold, I will be amongſt you, and fight for you: who is it that heareth me? where is your faith become? who is he that believeth me, O you wicked Generation ſhall the Lord call you and ſeeke your deliverance, and will you know of the Lord with what *meanes he will work* amongſt you, *is the God of Heaven and Earth become amongſt you an Ingineer or a Merchant, a Hoorder up of worldly treaſure; or one that rideth on horſe-back to battail? you ſtinking Carrion, you hateful wretches before Heaven and Earth, you blind hirelings. Who deviaded the Seas who threw down Jericho, who overthrew the wicked Kings? who deſtroyed the Cities of the wicked? who fought againſt the reprobate Giants and the fleſh of mankind? who opened the windowes of Heaven and conſumed you all except as you read * eight perſons, yea, if out of the windowes I can conſume you, what ſhall become of you if I open my doors, if I ſend out my ſervants againſt you, and my innumerable army. Is it not ſaid, whatſoever I put into your mouthes, that ſpeake. Why do you ſo, but for the truths ſake: If therefore I bid you doe, is not my truth all one? I am full of ſorrow: for no man openeth his doors unto me, no man believeth me: no man remembreth that I made Heaven and Earth:*

Hæc reſpicium verba Stephani Regis cum quo medio.

☜

* Geneſ. 7. 8.

☜

Stay a while that I may weep with my ſelf.

E. K. All the ſtone is become black and full of fiery ſpecks.

△ After we had read the premiſſes

E. K. Here is another now come in green a man with nothing on his head but onely his yellow hair.

Ilimeſe. *Vide infra.*

He hath like a pair of black boots under his garments cloſe to his legs: like buskins &c.

△ Note *Ilemeſe* appeared in July, Anno 1548, and did make an end of *Nalvage* his work, &c.

He appeareth their like a little child with yellow hair, &c.

△

I teach you [he pauſed after a pretty while

Thus ſaith the Lord thou muſt anſwer Steven *according to the hardneſs of his hart: Anſwer him thus,* for the Mean: *Lo, King, the God of Heaven and Earth hath placed me before thee, and hath ſhewed unto thee his will, hath nouriſhed up me his ſervant from my youth unto this day,* in the fear of him and the fervent deſire of true wiſdome, *whereby I have attained (through his help) unto the knowledge and ſecrets of the things in Nature: which knowledge behold in the name of God and for his ſake: and becauſe he hath choſen thee, lo, I offer up unto thee, and willingly made thee partaker of: This done be not afraid to open thy mouth unto him, as thou didſt unto* Rodolph, in writing, *Behold (ô King) I can make the* Philoſophers Stone, *for ſo they call it, Bear thou therefore the Charge, and give me a name within thy Court that I may have acceſs unto thee: and yearly maintenance of thee* for us both; *Command him alſo, or ſtrike a band of ſecrecy between him; thy ſelfe,*

Reſponſum primo Stephano *Rege.*

Rodolf the Emperour.

For us both E. K. and △

selfe, and Lasky. *Take heed* thou want not faith: for I will help thee: *And he shall* have a great Treasure, *I will see* them, *if he will labour for me. But it may be* Lasky *will hold him by the heele.*

Fides.

△ What mean you by that phrase?

..... *As Jacob did Esau.*

Genes. 23. D

Unto this apply thy self, and give thy whole endeavor *from time, to time also I will open my* mind unto *Stephen* through thee, or in the presence of himself.

But let Lasky *open this unto him: The Camp is known unto me.*

△ I understand not this point,

..... *Let him understand, thou art minded so to doe.*

Septem diebus Tendum à responsis petendis.

For this seven dayes, aske no more answer.

△ How, and if the King be desirous of any action?

..... *I respect not the King.*

△ I beseech you be not offended that I aske your name?

..... *Ilemese.*

E. K. He is gone.

△ The other will come again.

A voice. *Non venit.*

Therefore shut up the window.

Deus Cœli & Terræ da nobis Fidem.

✝ *Nyepolomicze in Aula Regis* St.

Junii,

Tuesday a meridie circa horam tertiam: The King send for me to hear what I had to say to him as I had, send him word that I had to say somewhat to him in God his behalfe. When I was come into his privy Chamber, and all others excluded but onely the Lord *Lasky* who came with me, and stayed by the King his commandement. I said thus *verbatim* as followeth.

△ Ecce (ô Rex) Deus Cœli & terræ, me ante oculos Vestros posuit: & vobis suam declaravit voluntatem: me autem servum suum à juventute mea ad præsentem diem enutrivit in timore illius, & desiderio ferventi veræ sapientiæ qua ratione (& ejus auxilio) assecutus sum cognitionem & secreta rerum naturalium quàm cognitione (ecce) in nomine Dei.

Junii 6 ✝ *Cracovia.*

Mane horam circiter 8 .·.

Orationibus finitis, pro luce & veritate Divina, quæ nos ducerent & perducerent ad montem sanctum *Sion*. &c.

I have (ô Lord) according to my simple abilitie, endeavoured my self to declare to *Steven* those things I was willed; accept, ô Lord, my intent, and give me thy graces and encrease my faith that I may in my doings and sayings, please thee or not offend thy divine Majestie, and now ô Lord, we await thy further direction: not presuming to propound (as now) matter, such as our frail state might move us unto: but therein we crave this aide, thy light and wisedome, &c.

K. E. Here is a great head with wings like a Cherubim: all of fire, the eyes are very big, *as big as your hat*, and his head as big *as this Table.*

..... *He that is a sleep let him sleep on, he that is in the high way let him not return home. He that eateth let him not rise, but eat still, and he that weepeth let him weep still, he that rejoyceth let him rejoyce for ever. He that goeth awry let him not return into the way. He that planteth his Vineyard let him not see it, he that gathereth the grapes let him not drink of them, he that blasphemeth the name of God, let him blaspheme, for he returneth not. But he that looketh up unto Heaven, let him not cast his eyes upon the Earth.*

Behold, the Lord hath forgotten the Earth, and it is a burden to me that I am here, *therefore I go.*

Unto those that do well, the Steward is ready with the reward, wo be unto the Monster of the Earth, for he is accursed.

E. K. He is gone: and *flyeth in a strange order*: upward in a special line in manner?

A voice. *Put all things to silence that the Lord had touched,*

The receptacle and the Books, see you open them not, nor touch them until you hear more from me. But be of right heart, and walke the ways that you are returned into.

Take this one lesson: you are in favour with me, and for the rest care not.

△ Thy mercies be sealed upon us for ever and ever, ô Lord, of Hosts.

E. K. Now is a red thing, like a Cloud come all over the stone.

Ignem tui amoris & præpotentis fidei in cordibus nostris, accende, ô Deus Omnipotens nunc & semper. *Amen.*

Anno

Anno 1585. *Auguſti* 6.

Unica Actio; quæ *Pucciana* vocetur.

Que durabat ab hora 5. manè, ad horam 11.

P R A G Æ.

Actio *Pucciana.*

+ *Pragæ.*

Actionis Pucciane, prior pars.

Auguſti 6.
Tueſday, Manè, circa ortum Solis, & nobis heri injungebatur.

Fuſis de mœre præcibus, &c. præſentibus nobis △, *E. K.* & *Fr. Pucci*, ut præſcriptum erat.

Diſpoſita erat Menſa fœderis: Candelaque cerea accenſa.

E. K. Here is one, covered in white to the breſt, all white apparalled, he hath a long glaſſe in his left hand, full of filthy loathſome ſtuffe, like matter or like bloud and milk, or curds mingled together, and a ſtaffe about an ell long in his right hand, he ſetteth the end on the ground, he pointeth with his ſtaffe toward the * Table of Covenant.

Accede Dominum.

△ He [*E. K.*] came to the Table of Covenant, and looked into the *Holy-ſtone*, and ſaw the ſame viſion, but his face is (here) bare, and he ſeemeth to be *Uriel*.

△ Benedictus qui venit in nomine Domini: ô beata Dei Lux,

URIEL. ....., *Gloria tibi Domine, Rex cœli, & terræ, qui es, & venturus es.*

E. K. Now I ſee the foundation of an old thing, as though it were of a Church.

A voice ..... *Meaſure.*

Meaſure from the Eaſt to the North, and from the North to the Weſt part, for behold, the reſt is judged already.

URIEL ..... *I have meaſured, (Lord)* 25, *and the half of twenty five.*

37 ½.

The voice ..... *Divide into three parts.* [△ The third part of 37 ½ is 12 ½.]

URIEL ..... *It is done.*

The voice ..... *Unto the Kings of the Eaſt give the firſt.*

Unto the Kings of Weſt give the ſecond.

The remnant meaſure unto the dayes of the North: that the fire of my indignation, may be a bridle amongſt them, and that the whole World (except the excepted) may drink of the ſorrow of the ſeventh part of the half time, yet to come. *Prophetia*

URIEL ..... *Thy mouth (O Lord) is a two-edged ſword, thy judgments are perpetual and everlaſting, thy words are the ſpirit of truth and underſtanding, thy Garments moſt pure and ſmelling incenſe; Thy Seat without end, and triumphing, who is like unto thee amongſt the Hea-*

* △ I had ſet *E. K.* at the uſual Table, in our ſecret ſtudy, and had ſet my uſual Shew-ſtone before him.

vens, or who hath known thy beauty? Great art thou in thy holy ones, and mighty in thy word amongſt the Sonnes of men: Thy Teſtament is holy, and undefiled, The glory of thy Seat, and the health of thy Sonnes: Thy anointed is ſacrificed, and hath brought health unto the faithful, and unto the Sonnes of Abraham. *Thy ſpirit is everlaſting, and the oil of comfort: The Heavens (therefore) gather themſelves together, with Hallelujah to bear witneſſe of thy great indignation and fury prepared for the Earth, which hath riſen up with the Kings of the Earth, and hath put on the Wedding Garments: ſaying with her ſelf I am a Queen: I am the daughter of felicity. Remember all ye, that are drunken with my pleaſure, the Character I have given you, and prepare your ſelves to contend with the Higheſt, ſet your ſelves againſt him, as againſt the anointed, for you are become the Children of a ſtrong Champion: whoſe Sonne ſhall garniſh you with the Name of a Kingdome, and ſhall poure wonders amongſt you, from the ſtarres, which ſhall put the Sunne the ſteward of his Waggon, and the Moon the handmaid of his ſervants. But, O God, ſhe is a Lyar, and the fire-brand of deſtruction. For, behold, thou art mighty, and ſhalt triumph, and ſhalt be a Conquerer for ever.*

E. K. *Now the Stone is full* of white ſmoak.

△ A Pauſe.

A Viſion. E. K. The ſmoak is gone, and here ſtandeth one over him in the aire with a Book, whoſe nether parts are in a cloud of fire, with his hair ſparſed, his arms naked, the Book is in his right hand, a four ſquare Book, with a red fiery cover, and the leaves be white on the edge, it hath 7 ſeales upon it, as if the claſpes were ſealed with 7 golden Seales. And there are letters upon the Seales, the firſt E.M.

Liber cum 7 ſigillis.

Emet tau.

E. T. T. A. V.

The angel with the Book. ..... *Take this Book, ut veritas Luce magis clareſcat, Et Lux, veritate fiat valida. Data eſt enim tibi poteſtas,* dandi & aperiendi hunc librum *mundo & mundis.*

URIEL ..... *Gloria tibi, Rex cœli & terræ qui fuiſti es, & venturus es hinc enim,* judiciũ meretricis.

E. K. Now *Uriel* taketh the Book, kneeling upon both his knees.

URIEL ..... *Rejoyce O you ſonnes of men, lift up your hearts unto heaven for the ſecrets of God are opened: and his word let out of Priſon. Rejoyce, O you ſonnes of God, for the ſpirit of truth and underſtanding is amongſt you. Rejoyce O you that are of the Sanctuary, for you ſhall be full of wiſdom and underſtanding. Rejoyce O thou the* Houſe of *Jacob,* for thy viſitation is at an end, *and thy viſitation is beginning: The four winds ſhall gather thee together, and thou ſhalt build up the trodden wall: The bridegroom ſhall dwell with thee. And lo, behold, the Lord hath ſworn, and wickedneſſe ſhall not enter into thee, neither ſhall the Spirit of the Higheſt go from thee, but thy fathers bones ſhall have reſt; And thou ſhalt live eternally.*

△ *Viſitatio Juſtitiæ, Miſericordiæ Judæorum. Converſio.*

The bloud of the Innocents ſhall be waſhed away from thee, and thou ſhalt do penance for many dayes. Then ſhall the Lamb ſtand in the middeſt of thy ſtreets O Hieruſalem: and ſhall give Statutes unto thy people and inhabitants: All Nations ſhall come unto the Houſe of David: The Mothers ſhall teach their infants, ſaying, Truth hath prevailed, and the Name of the Lord ſhall be the Watch-man of thee, O City.

Veritas prevalebat.

E. K. Now all is full of a white clond.

URIEL ..... *Silence unto me, and reſt unto you for a ſeaſon.*

E. K. All is diſappeared, and the ſtone ſeemeth cleer.

Actionis *Puccianæ* poſterior pars.

△ Legi præmiſſa Latine ipſi *Fr. Pucci*, & pauca locutus ſum de reglbus & aliis qui hæc putant eſſe noſtras impoſturas, & à nobis læc mala ratione tractari, &c.

E. K. He is here again.

E. K. He ſitteth in a chair of Chriſtal, with his Book in his lap, and the *meaſuring rod* in his right hand, and the glaſſe vial in his left hand.

URIEL ..... *Seeing that power is given unto me, and that truth is added unto my Miniſtery, and I am become full of light and truth, I will open your eyes, and I will ſpeak unto you the truth that you may ſhake off the lumpiſhneſſe of your darkneſſe, and profound ignorance: and walk in truth with your fathers.*

Give ear (therefore) diligently unto my voice: and imbibe my ſayings, within the liquor of your hearts, that the ſap of your underſtanding may receive ſtrength, and that you may flouriſh with

with acceptable Truth, as the choſen ſervants and Miniſters of the Higheſt.

Totus mundus in maligno poſitus eſt, and is become the open ſhop of Satan, to deceive the Merchants of the Earth with all abhomination. But what, are you the Pedlers of ſuch wares? or the Carriers abroad of lies and falſe doctrine. Do you think it is a ſmall matter to tie the ſenſe of Gods Scriptures and myſteries unto the ſenſe and ſnatching of your Imaginations? Do you count it nothing to ſit in judgment againſt the Spirit of God: leaving him no place, but at your limitation. Is it lawful before the Sonne of God, to ſpend the whole dayes, yea, many yeares, with the Sonnes of Satan, the lying imps, and deceivers of the World? Are you ſo far entred into the ſhop of abhomination, that you point unto the *Sonne of God the time* of his comming, the deſcending of his Prophets, and the time wherein he ſhall viſit the Earth? *Moſes* durſt not ſpeak, but from the Lords mouth: The Prophets expounded not the Law, but the voice of the Lord. The Sonne of God ſpake not his own words, in that he was fleſh, but the words of his Father; His Diſciples taught not, but through the holy Ghoſt; Dare you (therefore) preſume to teach, and open the ſecret Chamber of the Higheſt, being not called?

Malitia, Mundana, Pompa, & Vanitas.

Tell me, have you left your Merchandize, and the counting of your mony deceitfully gotten, to become Teachers of the Word of God? Are you not aſhamed to teach before you underſtand? yea, are you not aſhamed to lead away, where you cannot bring home? Hypocrites you are, and void of the Holy Ghoſt, lyars you are become, and the enemies of Chriſt, and his holy Spirit.

Peradventure you will ſay, in reading the Scriptures we underſtand But tell me, by what ſpirit you underſtand them: what Angel hath appeared unto you? or of which of the Heavens have you been inſtructed?

It may be you will ſay of the Holy Ghoſt, O thou fool, and of little underſtanding! Doſt thou not underſtand that the Holy Ghoſt, is the School-maſter of the Church, of the whole Flock & Congregation of Chriſt? If he be the School-maſter (therefore) over a multitude, it followeth then, that one doctrine taught by the Holy Ghoſt, is a leſſon or an underſtanding of a multitude: But what multitude are of thine underſtanding or of what Congregation art thou? Wilt thou ſay, thou art ſcattered. Thou ſpeakeſt falſly, thou art a runnagate. But, behold, I teach thee, and thy error is before thy face.

Whoſoever doth underſtand the Scriptures muſt ſeek to underſtand them by Ordinance and ſpiritual tradition. But of what ſpiritual tradition underſtandeſt thou? or by what Ordinance are the Scriptures opened unto thee? Thou wilt ſay thou art informed by the Holy Fathers, and by the ſame Spirit that they taught, by the ſame Spirit thou underſtandeſt. Thou ſayeſt ſo, but thou doſt not ſo. Which of thy Fore-fathers *hath tied reaſon to the Word of God*? or the underſtanding of the Scriptures to the Diſcipline of the Heathen? I, ſay unto thee, that thy Fore-fathers were dear unto Chriſt, were partakers of the heavenly viſions and celeſtial comforts, which viſions and celeſtial comforts, did not teach unto them, a new expoſition of the Scriptures, but did confirm and give light unto the myſteries of the Holy Ghoſt ſpoken by the Apoſtles, the ground-layers and founders of the Church. Whatſoever, therefore, thou learneſt of thy Fore-fathers, thou learneſt of the Apoſtles, and whatſoever thou learneſt of the Apoſtles thou haſt by the Holy Ghoſt. But if thou expound the Fathers after thy ſenſe, & not after the ſenſe of the Apoſtles, thou haſt not the Holy Ghoſt, but the ſpirit of lying. Therefore humble thy ſelf and fall down before the Lord. Lay reaſon aſide, and cleave unto him. Seek to underſtand his word according to his holy Spirit. Which holy Spirit thou muſt needs find, and ſhalt find in *a viſible Church, even unto the end.*

Reaſon.
Eccleſia viſibilis.

I will plainly ſay unto thee (That, Truth may appear mightily in light:) Whoſoever is contrary unto the will of God, which is delivered unto his Church, taught by his Apoſtles, nouriſhed by the Holy Ghoſt, delivered unto the World, and by *Peter* brought to *Rome*, by him, there taught by his Succeſſors, held, and maintained, is contrary to God and to his Truth.

Luther.
Calvine

Luther *hath his reward.*

Calvin *his reward.*

Wilfully, Obſtinately erring.

The reſt, all that have erred, and wilfully runne aſtray, ſeparating *themſelves from the Church and Congregation of Chriſt* obſtinately, *and through the inſtigation of their father the Devil, have their reward. Againſt whom the Sonne of God ſhall pronounce judgment, ſaying,*

The definition of an Hereticque.

Go you deceivers into Hell fire, provided for your Father and his Children from the beginning.

The Pope is not Antichriſt. Antichriſt.

You riſe up amongſt your ſelves, ſaying, The Pope is Antichriſt; For by this name you call him, an evil man he may be, and fall from his vocation: *But he can never be Antichriſt: For Antichriſt is he, the ſonne of the Devil, a man, fleſh and bloud, born of a wicked and deceitful Harlot, that ſhall ſeduce the people, ſwell with the ſtrength of his father, and reſiſt God in Earth amongſt men, as his father did in Heaven among the Angels, utterly denying his Omnipotency, and ſetting himſelf againſt him.*

Claves Cœli Apoſtolis datæ.

O you fools, and of little underſtanding: When unto the Apoſtles, the Keyes of Heaven were given, that is to ſay, the ſame authority and power of Chriſt Jeſus the Sonne *of the Living God, to forgive ſinnes, and to exclude ſinners from the Kingdome of Heaven;* (*And*) *when unto the ſame Apoſtles; it was ſaid alſo* Come behind me Satan: *you have not underſtanding to ſee into the myſteries of the Higheſt; if the Sonne of God did commend and reprehend his Diſciples, why may not* (*therefore*) *a Biſhop, be counted good and evil; if it follow* (*therefore*) *that good and evil may be a Biſhop, it followeth alſo, that neither good nor evil addeth unto the Authority of a Biſhop, but unto his own life; if he be good he reapeth the benefit of his goodneſſe, but if he be evil,* he is a Lyar, *becauſe his Doctrine is againſt himſelf, if therefore* for the ſinne of man, *God hath ſuffered many in the ſpirit of* * Ananias *to ſit in the holy place, it is for your ſinnes ſake, and for your rebellious nature to be puniſhed:* And not for the obſcuring or darkning of his Church.

Remember to aske amending of this place. *fortè* belongeth.

* Acts 23. A.

Open your eyes therefore, and underſtand, and cleave to the Church for the Church ſake, and not for the love of man. Deſpiſe not the Church, becauſe of the tranſgreſſions of man: But ſubmit your neck under that holy yoke and ordinance, which ſhall lead you to the Congregation governed by the Spirit of God, wherein you ſhall underſtand the ſecrets of God his Book, to be interpreted according to the ſenſe of your fathers: whoſe underſtanding was the finger of the Holy Ghoſt, you cannot authoriſe your ſelves, and without authority you can do nothing; Therefore if your authority be not, why take you upon you the doings of the Church, which it is one thing to ſeek to underſtand the Scriptures, and an other thing to teach the Scriptures according to his underſtanding, for he that teacheth, teacheth, by Authority, but if he have no Authority, he is an Uſurper.

Nullus ſibi auctoritatem aſſumere poteſt.

An uſurper.

My brethren remember your ſelves, and conſider you are Children: you are not, veſtri juris, *but* alieni. *Therefore, do nothing that is of your ſelves: But follow, (as good children) the ſteps of your* Mother: which Mother is a pure Virgin, *and is alwayes inſtructed with the wiſdom of the Comforter; What meat ſhe ſhall give unto you her Children: and how ſhe ſhall bring you up and inſtruct you: Simplicity is much worth, and obedience is a Garland before the Lord. But Curioſity is the Devil; Have you not read; That the bread of the holy ones is not to be caſt unto Dogs? Look into your ſelves whether you be Dogs or no. See if your life be holy: your doings ſtraight and juſt, your patience manifold: your affliction great for the Lord: if you find not your ſelves ſo, you are not Children; If you be not Children, you are not Sonnes, if you be not Sonnes you have no Mother, if you have no Mother you are Dogs, you are devourers of the bread of Children, curriſh, ſenſeleſſe, and againſt God.*

Eccleſia, noſtra Mater: & tamen Virgo.
Simplicitas.
Obedientia.
Curioſitas à Diabolo eſt.
Matth. 7. 15.
Filii, Canes.
Canes.

In noſtri judicium ſtatus ipſi deſcendamus.

Enter therefore into judgment with your ſelves.

Pater.

Conſider you are created by God.

Filius.

Conſider you are redeemed by God.

Spiritus Sanct. Eccleſia.

Conſider alſo you are alſo left to the ſpiritual tuition and comfort of God: which God hath made of you a Congregation: a holy and ſanctified fellowſhip, feeding alwayes as brethren together, under his wings, and at his Table: which feedeth you with the bread of life and underſtanding, with the body and bloud of Jeſus Chriſt the Sonne of the Living God.

The bread of life underſtanding.

With underſtanding that you may know the will of your Father which is in Heaven, and knowing him, be obedient: which is the concluſion of your vocation. Shake not off therefore the yoke of Obedience, leaſt you put away alſo the Cup of underſtanding, *and ſo know not the will of your Father.*

Obedientia eſt finis noſtræ vocationis.

But my thinketh, you are ſtarved, your guts are ſhrunk up: your bones and ſinewes are withered. What is the cauſe thereof? When received you the bread *of the Lord? When received you nouriſhment? O you of little faith: and leſſe underſtanding you erre, and runne aſtray: you are blind, you follow not the will of your Father: Return, Return, and ſay within your ſelves,*

O alio pœnitentiâ, & ad Deum Eccleſiamque (ejus ſponſa) redeundâ.

O eternal God and loving Father, great is thy care and mercy over us, which being led aſtray (with Satan and the ſpirit of darkneſſe) haſt brought us home: which being blind haſt ſet open before our eyes: (our eyes alſo opened) the true path and line of underſtanding: Happy are we whom thou loveſt ſo deerly: and unto whom the care of our health is ſo dear: We will therefore praiſe thy

thy Name, and return from our errors: we will acknowledg our ſinnes, and follow thy Commandements: for thou, O Lord, art onely juſt and true, and thy mercy is everlaſting: Thy Lawes are ſweet, and thy love and kindneſſe mighty amongſt us, Holy, Holy, Holy Lord God of *Zebaoth*, all honour praiſe and glory be nnto thee for ever.

△ Amen.

..... *After a while I return again.*

E. K. He is gone.

△ Note, I read the premiſſes to *Fr. Pucci*, in Latin, which ſeemed to us to be wonderfully pithy, and to the purpoſe, &c.

E. K. He is here againe.

URIEL ..... Francis Pucci, *give ear vnto my word.*
Stay a while.

△ Hereupon *Fr. Pucci* did kneel on both his knees. *Franciſcus Pucci.*

URIEL ..... *True it is, that, as thy ſpirit moved thee*, ſo God hath called thee to the partaking and underſtanding of his will to be fulfilled in puniſhment and wrath againſt the falſhood and deceit of the earth. *And therefore hath God in his great love and exceeding mercy called thee away from the Sonnes of the accurſed, and from the way of unrighteouſneſſe: wherein if thou follow him in ſimplicity of Conſcience, and righteouſneſſe (the works of faith) thou ſhalt be confirmed: for I ſay unto thee, I will power my vengeance upon the whole Earth, and I will chaſten her in her iniquity, and in the middeſt of her pride, I will throw her down head-long, and ſhe ſhall triumph no more.*: *And becauſe thou haſt humbled thy ſelf, my ſpirit ſhall be with thee, and thou ſhalt underſtand.* And this wicked Monſter, that ſitteth in the Holy Temple, and ſinneth againſt the Higheſt, ſhall be thrown down head-long with his pride: And he ſhall be chaſtiſed and corrected with the mouth of you two; For at the houſe of the Lord Judgment muſt begin. *And the rebelling* ſonne *muſt be ſcourged before the* wicked ſervant *be puniſhed. Fear not, I will put unto your words, ſtrength and power: And if he hear you not, but ſtretch forth his hands againſt you, I will rain fire and brimſtone from Heaven: and his dwelling places ſhall ſink. And the Lake that ſhall remain, ſhall bear witneſſe againſt him for evermore: Lift up thy heart therefore, and deſpiſe the World; Fight with her manfully, and be not overcome. Moreover, acknowledg thy ſinnes, and fly unto the Lord. Seek out his Houſe, and eat of his bread: for thou haſt much need of it.* *Judicium incipiet à domo Dei.* *Filius, Servus.*

The ſeeds that thou hath ſown abroad, gather up again, leaſt thou be puniſhed for the ſins of thy Brethren.

Thy Soule ſtandeth deare before the Lord, which is the cauſe that he hath mercy upon thee, which ſaith unto thee, If thou be obedient before the Lord, follow the inſtructions and diſcipline of the holy Ghoſt: and do the works of righteouſneſs and Charity, my Spirit ſhall reſt upon thee. I have ſaid.

K. E. He is gone.

△ I read over the laſt parcel in *Latine* to *Francis Pucci*: after he had in very penitent ſort thanked God, confeſſed himſelf an offender, as he was here noted, &c.

E. K. He is here again.

URIEL. ..... *Your Penance and Devotion premiſed, The bleſſing of God the Father, the Son, and the Holy Ghoſt, in his everlaſting truth and light, comfort you, bleſſe you, and be merciful unto you.*

△ Amen.

URIEL. ..... *Extingue lumen: Nam decedo.*

△ Deo noſtro Omnipotenti, æterno Lucis & Veritatis Authori ſit omnis laus, gratia actio, honor & gloria, nunc & ſine fine. *Amen.*

Anno 1585 *Auguſti* 6 PRAGÆ.

Actionis *Pucciana* poſterior pars.

Videns, (*E. K.*) nubem jam receſſiſſe conſpexit: ut ſupra URIEL IS caput (quaſi in aere) alium vidit Angelum: cujus pars inferior, nube ignea continebatur. Capitis veri capilli, circa humores *Videntes olim, qui Prophetæ poſtea dicti,*

humeros ſparſi, & brachia nuda apparebant. Dextra autem Librum tenebat, quadrata figura, tegmine, (quaſi ignito, rubicundóque colore,) velatim: Foliorum verò exterior margo, albicans erat. Septem retinaculis, quaſi totidem ſeris, clauſus eſſe, liber videbatur. Atque ſuper retinaculorum ora, ſigilla quaſi aurea, impreſſa comparebant. Et ſuper ſingulis ſigillis, litteræ inſcriptæ ſingulares. Super primo E, ſup. 2 M, ſup. 3 E, ſup. 4 T, ſup. 5 T, ſup. 6 A, ſup. 7 V.

..... *Accipe librum hunc, & veritas luce magis clareſcat: Et lux, veritate, fiat valida. Datæſt tibi poteſtas dandi, & aperiendi hunc Librum, Mundo, & Mundis.*

URIEL. ..... Gratia tibi, Rex Cœli, & terræ, qui fuiſti, es, & venturus es, hinc enim Judicium Meretricis.

E. K. *Jam accipit librum* URIEL, *utriſque flexis genibus.*

URIEL. ..... Gaudète, ô vos filii homini, levate corda veſtra Cœlum verſus. Secreta enim Dei panduntur: & verbum ejus ex cæleſtibus emiſſum eſt. Gaudete, ô vos Filii Dei, quia Spiritus veritatis & intelligentiæ inter vos exiſtit: Gaudete, ô vos, qui de ſanctuario eſtis, quia ſapientia & intelligentia replebimini. Gaudete, ô tu domus *Jacob*, quia jam tua finita eſt viſitatio, atque incipit viſitatio tua. Quatuor venti te unâ colligent: & conculcatum redificabis mirum. Tibi cohabitabit ſponſus. Et, ecce, juravit Dominus, & non te invadent impietates; neque Spiritus Altiſſimi á te recedet. Verùm, Patrum tuorum oſſa quietem nauciſcentur: & tu ipſe æterna frueris vita. Sanguis innocentum, à te abluetur: & ad dies multos pœnitentia te affliges. Tunc quidem Agnus, in medio platearum, ſtabit, ô Hieruſalem: Edictaque promulgabit populo tuo, civibuſque tuis.

Omnis Nationes ad domum *Davidis* confluent matres, ſuos informabunt infantis, iis verbis: Prævaluit veritas: atque Dei nomen, tuus erit vigil, ô Civitas.

E. K. *Jam, omnia, nube alba, oppleta ſunt:*

URIEL. ..... *Mihi ſilentium, vobis verò, ad temporis exiguum intervallum, quies eſto.*

E. K. *Ex oculis meis prorſus evanuere prorſus.*

△ *Nota.* Interea ab ipſo Angelico ſermone, præſcripta in Latinum recitavi converſa, legendo expeditè, ipſi Domino *Franciſco Puccio*, præterea abiter pauca locutus ſum, de Calumniis, contra noſtras actiones tales oraculatis, &c.

E. K. *Iterum hic mihi apparet* Uriel, *atque in Cathedra ſedet Chryſtallina cum Libro illo, in ſuo gremio: dextra autem, illam tenet virgam Geometricam: & ſiniſtra, illam Philoſophiam vitream, ut prius.*

URIEL. ..... Cum mihi ſit conceſſa poteſtas, & cum meo miniſterio ſit adjuncta veritas; (unde lucis & veritatis ſum factus plenus) veſtràs ego aperiam oculos, atque vobis ipſam eloquar veritatem; ut inertem illam molem tenebrarum veſtrarum, et profundæ ignorantiæ, excutere poſſitis, et in luce cum patribus veſtris ambulare. Voci igitur meæ diligenter præbere aurem, & intra cordium veſtrorum liquorem, dicta imbibatis mea. Ut veſtræ intelligentiæ ſuccus, vigorem recipere poſſit: & vos ipſi florere poſſitis cum acceptabili veritate, veluti ſervi electi, et Miniſtri ALTISSIMI.

Totus mundus in maligno poſitus eſt, aperta Satanæ factus eſt officina, ad terræ mercatores omni abominandæ impietatis genere decipiendum. Aſt, quid voſne facti eſtis talium mercium ſub mercatores garuli? vel mendaciorum et doctrinæ falſæ, in publicum vectarii: Æſtimatiſne vos, levis momenti negotium eſſe Scripturarum Divinarum & Myſteriorum ſenſum, judicium et temeritati alligare veſtrarum imaginationum? nihili rem eſſe ſtatutis, in judicio ſedere contra ſpiritum Dei, nullum illi concedendo locum, niſi veſtro ex præſcripto?

Vobiſne licet, coram Filio Dei, integros dies, immò injuſtos conſumere annos, cum filiis Satanæ mendaci ſobole, & mundi deceptoribus? Adeonè penitus in abominationis officinam voſmet contuliſtis ut Dei filio, futuri adventus ſui tempus præſcribere velitis, Prophetarumque ſuorum deſcenſus: temporiſque terminum, in quo ipſe terram erit viſitaturus?

Moyſes nihil loqui juſus erat, niſi ab ore Dei.

Prophetæ Legem non explicabant, ſed Dei vox.

Filius Dei propria ſua non eſt locutus verba, quatenus Caro erat, ſed verba patris ſui.

Diſcipuli ejus, nihil, niſi ex Spiritu ſancto docuerunt.

Audetiſne (igitur) vos, vobis docendi aſſumere munus, aditáque ſecreta Altiſſimi pandere, minimè ad id admiſſi, vocative?

Dicite mihi, Mercaturamne deſeruiſtis, veſtrarumque pecuniarum (fraude partarum) ſupputationes, ut verbi Dei eſſetis Doctores?

An non pudet vos, ante docere, quàm ipſi intelligatis?

Immò an non vos pudet ſeducere, prius, quàm domum reducere noveritis?

Hypocritæ eſtis, & Spiritu ſancto vacui.

Mendaces

Mendaces eſſe deveniſtis, & ipſius Chriſti inimici, & ſui ſancti Spiritus.

Fortaſſis dicitis, ex Scripturarum Lectione, intelligentiam comparamus earundem.

Aſt mihi reſpondeatis, cujus ſpiritus auxilio, hanc vobis comparatis intelligentiam?

Quis vobis apparuit Angelus? vel ex quo Cœlo, veſtram recepiſtis inſtructionem?

Fieri poteſt, quod, ex Spiritu ſancto dicetis.

O ſtulte tu modicæque intelligentiæ! non intelligis tu, quòd Spiritus ſanctus Eccleſiæ Pædagogus eſt, integri gregis, & congregationis Chriſti?

Proinde ſi multitudinis Pædagogus eſt, ſequitur, quòd Doctrina aliqua, quam Spiritus ſanctus docet, inſtructio, documentum, ſive intelligentia ſit multitudinis.

Atqui, quæ hominum multitudo, tuæ eſt intelligentiæ?

Vel cujus es tu Congregationis?

Aliter *diſperſionis*. Diciſne, diſperſus alicujus te unum eſſe: Falſum narras, fugitivus es.

Verùm, ecce, te doceo: Errorque tuus ante tuam conſtat facie[m].

Quicunque ad Scripturam intelligentiam perveniet, conari debet ad illarum intelligentiam prævenire, ſecundùm Ordinationem, & Traditionem ſpiritualem.

Aſt ex qua ſpirituali traditione, nactus es tu intelligentiam?

Vel juxta quam Ordinationem, tibi eſt apertus Scripturarum ſenſus?

Dices (forſan) ex ſanctis Patribus, informatum eſſe te, & per eundem ſpiritum per quem docebant illi, tuam te eſſe conſecutum intelligentiam.

Dicere ſic quidem potes, verum non te ſic facere certum eſt.

Quis enim antiquorum Patrum, rationem copulavit verbo Dei, vel Scripturam intelligentiam, Ethnicorum aſtrinxit diſciplinæ?

Tibi dico, quòd antiqui Patres, Chriſto chari erant, & cœleſtium viſionum, conſolationumque Cœleſtium participes: quæ viſiones Cœleſtéſque conſolationes non illos docebant novam Scripturarum expoſitionem, ſed confirmabant, lucéque illuſtrabant myſteria Spiritus ſancti, per Apoſtolos declarata, qui Eccleſiæ ipſi ſua poſuêre fundamenta; quicquid igitur ab antiquis Patribus diſcere poſſis, ab Apoſtolis diſcis, & quicquid ab Apoſtolis intelligis, habes id quidem, à Spiritu ſancto, ſed ſi ipſos Patres exponas tuo ſenſu modóque, & non juxta ſenſum Apoſtolorum, certè Spiritum ſanctum non habes, ſed ſpiritum mendacii.

Humilem, igitur, temet præbeto, & coram Domino procidas, rationem ſemoveas, Dominoque adhæreas, laboréſque verbum ejuſdem intelligere, ex Spiritu ſuo ſancto: quem Spiritum ſanctum, omni ex neceſſitate invenire debes, atque invenies inviſibili Eccleſia uſque ad mundi finem.

Perſpicuè tibi dicam, (ut veritas potenter in luce appareat) quicunque Dei contrarius eſt voluntati, quæ ſuæ eſt tradita Eccleſiæ per Apoſtolos quidem publicata, per Spiritum ſanctum enutrita, & mundo impertita, & per *Petrum* ad *Romam* tradicta, & per eundem ibidem expreſſa, ab ejuſdem ſucceſſoribus retenta atque ſuſtentata eſt: Hic idem Deo & veritati ſuæ contrarius eſt.

Lutherus ſuorum recepit mercedem.

Calvinus ſuam.

Reliqui omnes quotquot erraverunt, & ſponte in devia concurrerunt, ſeparando ſeipſos ab Eccleſia & Congregatione Chriſti, obſtinatè & Diaboli (patris ſui) inſtinctu, mercedem ſuam receperunt.

Contra quos filius Dei judicium pronunciabit, dicendo:

Ite Deceptores in gehennæ ignem, Patri veſtro & filiis illius, ab exordio præparatum.

Inter vos ipſos inſurgitis aſſerendo, *Papam* Antichriſtum eſſe (hoc enim nomine illum inſignitis) homo certè malus eſſe poſſit, atque à ſua excidere vocatione, verumtamen Antichriſtus eſſe nunquam poteſt.

Antichriſtus enim ille eſt, qui filius eſt Diaboli, homo quidem ex carne & ſanguine natus ex impia & fraudulenta meretrice, qui populos ſeducet tumiduſque ſui patris potentia, Deo reſiſtet in Terra inter homines, quemadmodum pater ejus in Cœlo fecerat inter Angelos: prorſus denegando Dei Omnipotentiam ſeque illi opponendo.

O vos ſtulti & exiguæ intelligentiæ, quum Apoſtolis Cœli concredabantur claves: (quaſi diceres) eadem Chriſti Jeſu filii Dei viventis, authoritas & poteſtas ad hominem condonanda peccata, & ad peccatores Cœlo excludendos, & quum * eiſdem Apoſtolis, vade poſt me Satana, etiam dicebatur, non tanta eſtis intelligentia ut in Altiſſimi hæc introſpicere valeatis myſteria. * *Matt. cap. 16. C. D*

Si Dei filius tum comaledabat tum etiam reprehendebat Diſcipulos ſuos, cur non poſſit igitur Epiſcopus, & bonus & malus cenſeri? Si hinc conſequatur, bonum malumque Epiſcopo ineſſe poſſe, pari ratione inferri poſſit authoritatis Epiſcopalis rationem, a bono malove illo non pendere, ſed ipſius ad Epiſcopi vitam hoc bonum malúmve ſpectare ſi bonus ſit, ſuæ bonitatis metet beneficium; ſin malus ſit, mendax eſt; ſua enim illi contraria eſt doctrina. Proinde, ſi, *propter hominum peccata* Deus permiſerit, multos in ſpiritu * *Aniania* ſedere in loco ſancto, id quidem propter peccata veſtra eſt, & rebellem naturam, ut ſupplicium recipiatis: & non obſcura vel tenebroſa ejus fieret Eccleſia. * *Act. 23. A*

Aperitè itaque oculos veſtros & intelligite, & Eccleſiæ adhæritatis, amore ipſius Eccleſiæ, & non hominum. Neque Eccleſiam contemnatis, propter hominum iniquitatis.

Verum

Verùm colla illi ſubmutatis ſancto jugo & ordinationi, quæ vos ducet ad illam Congregationem quæ gubernator per Spiritum Dei, in qua intelligetis ſecreta Libri Dei, explicata eſſe juxta ſenſum antiquorum veſtrorum Patrum: quorum intelligentia erat dignitus Spiritus Sancti.

Non poteſtis a vobis ipſis authoritatem recipere, & hinc authoritas nihil facere poteſtis.

Malæ fidei poſſeſſor.

Idcircò cum veſtra authoritas nulla ſit, cur Eccleſia opera Actave intra veſtras arripitis manus?

Una quidem res eſt, Scripturarum aliquem quærere intelligentiam: atque alia eſt Scripturas docere, ſecundùm intelligentiam ſuam. Qui enim docet, ex authoritate docet: ſed authoritatem ſi non habeat uſurpator ſive intruſor eſt.

Fratres mei, Conſiderate voſmet ipſos bene, & conſiderate vos pueros eſſe, & quod veſtri juris non ſitis ſed alieni. Nihil igitur faciatis quaſi ex vobis ipſis: ſed inſiſtatis (ut pueri boni) veſtigiis Matris veſtræ, quæ Mater pura Virgo eſt, & ſemper à Paracleti ſapientia informatur, quem vobis (pueris ejus) exhibere cibum debet; & quo vos modo educare atque inſtruere.

Simplicitas multùm valet & obedientia, certum eſt, coram Domino; Aſt curioſitas Diabolus eſt.

Matt. 7. a 15. C
Mar. 7. C

An non legiſtis quid ſanctorum panis, non ſit ante canes projiciendus?

Penitius voſmet examinetis, utrum canes ſitis, nec ne.

Videte utrum vita veſtra ſancta ſit, opera veſtra recta & juſta; patientia veſtra multiplex; afflictio veſtra, magna propter Dominum.

Si voſmet ipſos, in hoc ſtatu eſſe, minimè deprehendatis, pueri non eſtis; ſi pueri haud ſitis, non eſtis filii; ſi filii haud ſitis matrem non habetis; ſin verò matrem non habet, devoratores eſtis illius panis qui filiis debetur, canini, *inſenſati*, & contra Deum eſtis.

In veſtri igitur judicium ſtatus vos ipſi deſcendatis.

Vox hæc in Scripturis multum uſitata.

Pater Conſiderate, per Deum Creati eſtis
Filius Conſiderate, per Deum Redempti eſtis.
Spiritus S. Conſiderate etiam, relicti eſtis Spirituali Tutelæ & conſolationi Dei.

Qui Deus ex vobis congregationem ordinavit, ſanctam & ſanctificatam ſocietatem, paſcentem ſemper ſimul tanquam fratres, ſub alis ſuis & in ſua menſa; qui vos paſcit vitæ & intelligentiæ panæ; corpore (nimirùm) & ſanguine Jeſu Chriſti filii Dei viventis.

Intelligentiæ autem pane vos paſcit, ut patris veſtri voluntatem intelligatis, qui in Cœlis eſt; Obedientia ut illi quum noveritis, obedientes factis; quæ obedientia veſtræ vocationis finis eſt.

Nullo igitur modo obedientiæ jugum excutiatis, de ſimul etiam Calicem intelligentiæ à vobis repellatis; atque ea ratione Patris veſtri vos lateat voluntas.

Sed judicio meo famelici eſtis, veſtra contracta ſunt inteſtina, oſſa nervique marieſcunt.

Quæ hujus rei cauſa eſt? quando illum Domini panem recepiſtis? quando nutrimentum accepiſtis? ô vos modicæ fidei & intelligentiæ minoris erratis, & devii curritis. Cœci eſtis, patris veſtri, non obtemperatis voluntati; redite, redite & intra voſmet ipſos talia dicatis.

O ſempiterne Deus, & benigne Pater, magna certè eſt cura miſericordiáque tua erga nos, quos in devia actos per Satanam, & ſpiritum tenebrarum reduxiſti domum; & nobis cœcis præpoſuiſti (viſu etiam nobis reſtituto) veram ſemitam lineamque rectam intelligentiæ. O nos fœlices, quos tibi tam charos habes; & quorum ſalus tantæ tibi curæ eſt. Nomen proindè tuum, laudibus celebrabimus; & à noſtris revertemur erroribus. Peccata confitebimur noſtra, & præcepta obſervabimus tua. Quoniam tu ſolus, ô Domine, juſtus & verus es, & miſericordia tua æterna eſt. Leges tuæ ſuaves ſunt, et per amans tua benignitas inter nos valida eſt. Sanctus, Sanctus, Dominus Deus Zebaoth. Honor omnis laus et gloria tibi detur in perpetuum.

△ *Amen.*

URIEL. ..... *Modico tranſacto temporis ſpatio revertam.*

E. K. Abiit.

△ Nota.

△ Interim *Franciſco Pucci* hæc (quæ Anglicè dictata recepimus) Latine recitabam. Nobiſque nervoſa valdè, noſtri iſque accommoda inſtitutis videbantur.

E. K. Iterum illum adeſſe video.

URIEL. ..... Franciſce *attentis auribus, verba excipias mea.*

SISTATIS PALULUM.

△ Hinc ſtatim, *Franciſcus Puccius* à ſede ſua genibus utríſque (quaſi Deo ſupplex) terram petebat.

URIEL. ..... Verum quidem eſt (ut tuus te aliàs commune fecit ſpiritus) quod Deus te vocavit ut particeps & intelligens eſſes voluntatis ſuæ explendæ, in vindicta & ira ſua exercenda, contra terræ falſitatem & fraudem.

Atque hanc ob cauſam, ex magno ſuo amore, & immenſa miſericordia ſua avocavit te Deus à filiis hominum, Deo inviſorum, & ab injuſtitiæ tramite.

In qua tua vocatione, ſi illum imiteris, in tuæ conſcientiæ ſimplicitate, & juſtitia (quæ fidei ſunt opera) confirmaberis. Tibi enim dico, vindictam meam effundam ſuper univerſam terram atque,

atque illam caſtigabo in iniquitate ſua, & in ſuæ ſuperbiæ ſummo gradu illam præcipitem poſternam; neque ultra triumphabit.

Et quia te demiſſum humilémque exhibuiſti ſpiritus meus tecum erit, & intelligentiam tu conſequeris.

Et monſtrum hoc impium; quod in Templo ſancto ſedet, & contra Altiſſimum peccat, præcipitabitur cum ſuperbia ſua, Atque ex ore utriuſque veſtri caſtigabitur & corrigetur. Judicium enim a Domo Dei inchoari debet, & filius rebellis prius flagellis cœdi debet, quam impius puniri ſervus. *Ezech. 9. C. 1 Petri 4. D.*

Ne timeatis, veſtris enim verbis, vires & potentiam adjungam.

Et veſtra ſi contemnat verba manuſque ſuas contra vos exerat: de Cœlo ignis atque ſulphuris demittam imbrem, & Palatia ejuſdem in terram deſcendent: lacuſque ibidem remanens contra illum teſtimonium dabit perpetuum.

Erigas igitur cor tuum mundumque deſpicias, & contra ejuſdem veriliter pugna, neque ab eodem vincaris.

Tua præterea confitearis peccata: & ad Dominum confugias, illius perquirito domum, & de illius pane comedas: eo enim multum tibi opus eſt.

Et ſemina quæ ſparſim ſeminaſti recolligas: ne forte tu pœnas tuas, ob fratrum tuorum peccata.

Anima tua Deo chara eſt, atque ideirco miſericordia erga te movetur, tibique dicit, ſi coram Domino obediens appareas: atque ſequaris inſtructiones & diſciplinam Spiritus ſancti faciáſque opera Juſtitiæ & Charitatis, ſpiritus meus ſuper te requieſcet.

Dixi.

E. K. Abiit.

△ Ex Anglicis dictatis iſtis ultimis Latinè eundem expreſſi ſenſum, Domino *Fr. Puccio*, valdè devoto humili, & præmiſſa agnoſcenti & acceptanti, &c.

E. K. Iterum mihi conſpicuus eſt.

URIEL. ..... Præmiſſa veſtra tam pœnitentia quam devotione, Benedictio Dei Patris Filii, & Spiritu ſancti, in ſua ſempiterna veritate lucéque vos conſolétur: vobiſque benedicat, & vobis miſericordiam impertiat copioſam.

△ Amen.

Ex Actione, quæ erat die Veneris, September 6. 1585. Praga.

Erat Puccius, *ut promiſſis perficiendis provideat.*
At cor habeat ſincerum rectumque. *Angelica vox.*
Immò ſæpe proprios detergat calicem.
Inter eundum autem alloquatur mortua arbuſta, de Domino venturo.
Ambulet cum montibus ut illi ejus audire poſſit.
Tunc revertatur ut quod reliquum eſt ad implere poſſit.
Atqui dico proprios tergat calices.

△ Vos oro ut illam nobis explicare phraſem velitis obſcuram.

Qui flagellatur ipſe ſentit. *Angelica vox.*

Angelica vox. ..... *Reliqui (jejunii veſtri) dies, non hic complebuntur, ſed in illis viginti diebus, in quibus* Romæ *operari Decretum eſt mihi.*

LIBER RESURRECTIONIS.

Pragæ, Aprilis 30.

Pactum, ſeu Fœdus Sabbatiſmi.

1586.

Threbone } { Venimus è
Octob. 14. } { Septemb. 14.

1586. { *In Maio* 29 *Exilii Decretum contra nos exiit à Cæſare* Rod.
{ *In Auguſto* 8, *Reverſionis permiſsio D.* Roſenbergio, *obtinemus ut ad ſua veniamus.*

Miraculum, & factum memorandum in perpetuum.

AS *E. K.* ſtood at the end of the Galery by his Chamber, looking over into the Vineyard he ſeemed to ſee the little man the *Gardiner*, in all manner of behaviour and apparel, who is the chief workman or over-ſeer of Mr. *Carpio* his workmen in the ſame Vine-yard. He ſeemed very handſomly to prune ſome of the Trees: at length he approached under the wall by *E. K.* and holding his face away-ward he ſaid unto him, *Queſo dicas Domino Doctori quod veniat ad me.* And ſo went away as it were cutting here and there the Trees very handſomly, and at length over the Cherry-trees by the houſe on the Rock in the Garden he ſeemed to mount up in a great piller of fire.

E. K. bade his Wife to go, and ſhe who was in the Garden. She came up, and brought him word, No body.

E. K. then came to me and ſaid, I think there is ſome wicked ſpirit that would allude me, and he told and ſaid to me, as is before noted. Then ſaid I, I will go into the Garden, and bade *E. K.* come with me. We went down that way which this Creature did go: but nothing we ſaw, went to the Banqueting-houſe in the Vine-yard, but that place pleaſed us not: ſo, we went along in the way by the cliff ſide, and ſat down on the bank by the great pyle of Vine-ſtakes lying in the very South end of the Vine-yard. And we had not ſat there half a quarter of an hour, but I eſpyed under the Almond-tree, and on the South-ſide of it, being the Weſterly Almond-tree, that is it which is ſtanding on the Weſterly ſide of the ſtraight path which leadeth from the North toward the South in the Vine-yard. *I eſpyed (I ſay) like a ſheet of faire white paper lying toſſed to and fro in the wind.* "I roſe "and went to it, and (to the prayſe of God his truth and power,) there I found three of my Books "lying, which were ſo diligently burnt the tenth day of April laſt.

1 The three Books were, *Enoch his Book,*

2 The 48 *Claves Angelica.*

3 And the third was the Book of my gathering of the thirty Aires, and entitled *Liber Scientiæ terreſtris auxilii & victoriæ.*

Thereupon *E. K.* comming to me, I fell on my knees with great thanks yeilding to the God Almighty, and ſo did *E. K.* whoſe mind and body were mervailouſly affected at the ſight of the "ſaid Books, having no ſhew or ſigne that ever they had been in the fire, neither by colour or ſavour, "or any thing wanting.

And after we had ſet half an hour under the fore-ſaid Almond-trees prayſing God and wondring at the Miracle. Suddenly appeared by us the ſelf-ſame Gardiner like perſon, but with his face ſomewhat turned away, and nothing thereof to be adjudged as of *Ave* the cuſtome is. He ſaid, *Kelly*, follow me, *E. K.* went, and I ſat ſtill, awaiting his return.

This

This Gardiner went before *E. K.* and his feet seemed not to touch the ground by a foot height. And as he went before *E. K.* so the doores did seeme to open before him, he led him up the great stairs on the left hand by the Vineyard door, and so in at his own Chamber door where *E. K.* hath his new Study, and then the door going out of that to the stairs opened of it self, and he went up those stairs, & *at length brought him to the Furnace mouth where all the Books and papers had been burnt the* 10 *day of this April.* And coming thither, there the spiritual Creature did seem to set one of his feet on the post on the right hand without the Furnace mouth, and with the other to step to the Furnace mouth, and so to reach into the Furnace (the bricks being now plucked away which stopped the mouth of the Furnace, all saving one brick thick) and as he had reached into the furnace there appeared a great light, as if there had been a window in the back of the Furnace, and also to *E. K.* the hole which was not greater then the thickness of a brick unstopped, did seeme now more then three or "four brick thickness wide, *and so over his shoulder backward he did reach to E. K. all the rest of the* "*standing Books, excepting the Book out of which the last Action was out, and* Fr. Pucci *his Recan-* "*tation, also to E. K. appeared in the Furnace all the rest of the papers which were not as then de-* "*livered out.*

That being done, he bade *E. K.* go, and said he should have the rest afterward. He went before in a little fiery cloud, and *E. K.* followed with the Books under his arm all along the Gallery, and came down the stairs by *Fr. Pucci* his Chamber door, and then his guide left *E. K.* and he brought me the Books unto my place under the Almond-tree.

+ *Pragæ.*

1586 *Aprilis* 30 *May-even.*
Mane circa 8.

△ Precibus quibusdam fusis ad Deum, & gratiis pro miraculo Hesterno actis, petebamus jam à Deo consilium suum quid de isto miraculo nobis esset faciendum ulterius, &c.

Et quid faciemus cum Domino *Rosenbergio*, an illum debeamus admittere ad amicitiam nostram & fœdus sanctum? quid de ejus oblatis ædibus, &c.

E. K. A voice commeth down right before me saying.

E. K. Who is this *William*? *Willielmus a Rosenberg.*

Vox. ..... *Thou* William. △ A pause △ I suspect it to be the Lord *Rosenberg.*
Thou William. △ A pause
Thou William of Rosenberg. △ A greater pause

This day in the Bloud of the Lamb, do I pronounce forgiveness of sinnes, upon thee: and for a signe and token: Thy lines shall be opened, and thy seed shall be multiplyed upon Earth Therefore take unto thee a Sheep, that is yet a Lamb, and spoile not the flock of thy poor neighbour.

And, behold, if thou turn thy self from the North, and ascend unto the Holy Mountain, [*and*] *I will hereafter make a Covenant with thee. But take* heed, thou despise me not.

Blessed are those that are comforted of me, for their strength is from above. For whosoever is rebuked of the spirit of truth, shall with time perish as a shadow.

Is it not said, if thy eye offend thee, cast him out? I say unto thee also, yea, though thy head offend, cast him also away. The unstable Whisperings and wordly Pollicies of such as are the Princes of the World, are they not known unto mee?

O you Hypocrites! O you little of understanding, and of less faith, how far are you in love with the World, and her pomp, with the flesh and her lightness or wantonness, with the Divel and his damnable subtilty! Purge your houses, and purge your Kingdomes, if you will stir up the Lord to strengthen you. Cursed is that Nation, that defiled her self with the society of such as are Bastards. But wo, wo, be unto him that Ruleth not according to the length of his bridle. *Consilium.*

The chaff of this Empire and Kingdom, behold it remaineth, the father swept it not out, neither doth the Son lift up his hand for the name of the Highest. *De Imperio Ro. & Regio Bohemiæ.*

O you Hypocrites, you are faithless, for you fulfil not your charge!

Thou hast, yet time to awake, thou mayst yet be acceptable. Time yet.

Thy doings let them be a Judge between thee and me.

△ Magna pausa. △

Vox ..... *Behold, I have given thee unto* Rosenberg, *him also have I given unto thee* △. *Whosoever therefore considereth not the giver shall be called to account* and that sharply. The voice so expounded it after at my request.

In the yeare 88, *I will send out my visitation that the ends of the world may be known, and that Justice may appeare in the garments of her unmeasurable honor.* *Anno* 88.

In the mean season, I will bless you abundantly with all the gifts and seeds of nature. See therefore, that you work, and labour that your hands may bring forth fruit, the increase of the Lord. *Noster beneficentissimus Deus.*

Sex Actiones futuræ & Sabbathum. Vox 7.

*Six Actions you ſhall have: the ſeventh is the Sabbath of the Lords, and from this day (being a part of the time) beginning from * Fryday laſt celebrated, as the memorial of him through whom I ſpeak unto you, which ſuffered upon the Croſſe for your Redemption, until the day come of the ſixth Moneth, you ſhall not* preſume to aske any viſitation *of him that ſpeaketh with you. And ſo the ſixth Moneth* (the laſt day *enſuing*) *ſhall alwayes be your day of Action.*

△ I asked which Fryday. * From good Fryday.

§ Pucci *is defiled, and ſhall not be partaker* of theſe ſix viſitations to come: *but ſhall depart from you, and be ready as the Lord ſhall* find him, and as he ſhall be warned of you. *Notwithſtanding my ſpirit ſhall not depart from him, and I will open his underſtanding that he may convert many. For the World muſt be ſatisfied with teſtimony as well* of his life, *as the recantation & profeſſed Doctrine.*

Our Heavenly Kalender of ſix moneths Action.

△ We lack (ô Lord) his recantation, written by his own hand, I cannot find it in the Books reſtored.

Thoſe Books let them be kept of thee, as committed unto thy cuſtody by me. And ſee that they be never opened until the ſixth Action to come.

The reſt red Books to be moſt cloſely kept until the ſixth Action.

See alſo, that you diſcloſe not my hand amongſt you, leaſt I then riſe up againſt you.

For, behold, you are yet in the Wilderneſſe. Therefore, be ſilent.

Unto William, *notwithſtanding* (*hereafter*) all things *may be known, and made manifeſt.*

Domini miraculum ſub ſilentio eſt temendum.

If any man ſeek you, elſe, you know him not.

For you live within the ſilence of the Higheſt.

Willielmus à Roſenberg.

The reſt that wanteth, ſhall be reſtored unto you: *even unto* the leaſt and laſt letter.

Live, therefore, together as in the hands of your Protector.

Faciendus eſt conſcius ſuo tempore.

And doubt not, but that I will be merciful unto him that is ſick through his infirmity: yea, and unto his generation as I have promiſed. And the ſinne which remaineth in his Fathers houſe, and in his houſe for many generations, I will mercifully blot out.

Omnia reliqua reſtituentur quæ igni committebantur.

Doubt not, my peace (*which am peace, the beginning and the ending*) *ſhall alwayes be amongſt you.*

△ We read all and had long diſcourſe of all, and at laſt, I asked thus.

△ What ſhall I ſay unto *Roſenberg* of your preſent merciful dealing and intent toward him.

Vox ..... *That, which is ſaid of him, that, ſay thou* △ *unto him.*

Move no more queſtions.

E. K. and △ *together.*

Adam of *Newhouſe* Lord Chancelor.

△ Benedicite Domino omnia opera ejus, laudate illum omnes Creaturæ ejus: laudent illum Angeli ejus, laudent illum Sancti ejus: ille ſolus eſt Omnipotens, ille ſolus eſt Sanctus, ille Protector noſtri, Illuminator & Conſolator noſter eſt. Cinguli omnis honor & gloria. *Amen.*

MEMORANDUM.

1586. *May* 1.

On *May* day after dinner I went over the water (being brought to the water ſide in the Lord *Roſenberg* his coach, and *Jacobus Menſchick* with me) unto the Lord *Roſenberg* his Gardens, and lodging by the water-ſide, whether he came to me by appointment. To whom when I had read in Latin (*ex tempore*) the things that concerned him, I asked him what he had done, ſince the time of my being with him, that I may the better underſtand theſe words ſpoken to him and of him.

He told, that he had often prayed, ſince unto God for the forgiveneſs of his ſins, and to open his eyes how he might ſerve him; and to make it to be evident unto him whether he is to marry or no, and where, or in what ſtock or kindred. And if it were his divine will, that he might receive comfort and inſtruction by me, and that theſe and ſuch matters, and ſomewhat earneſtly he had prayed alſo for his Mr. the Emperour, that he might bend himſelf to enjoy God his favour, yea, for his own marriage and amending of his looſe life, while he yet ſat at dinner this day at the Archbiſhops table, his heart and thought did come very much upon it, &c.

At theſe his words I rejoyced much to perceive the doing of the Higheſt, in the hearing of his prayer faithfully prayed & that the anſwer which I read unto him was ſo fitly applyed unto his prayer as he alſo himſelf, did perceive with great comfort and ſpiritual joy. He entreated much that I would pray to God that the Emperour might be reſtored to the favour of God, as he was when I declared my meſſage unto him from the Higheſt, I anſwered, that whatſoever the God of Heaven and Earth ſhould appoint me to ſay or do unto his Majeſty, I moſt willingly rejoyce in the faithful doing of it: and that it was my duty (as a Chriſtian) to pray for his Majeſty: but I ſhould not make my promiſe of my prayer to be heard, but would highly rejoyce if his Imperial Majeſty would ſo uſe himſelf in God his judgment, as might be meritorious in the ſight of our Redeemer.

Votum & promiſſum Willielmi Urſini, Vice-regis Bohemiæ.

Such words and matters as this paſſed between us. And he ſaid that he would in all points, fulfil the advice and warning of God, in this Action expreſſed, & would marry a Maiden as he was willed. And this day did acknowledge, & account himſelf a happy man. And as concerning our mutual bond by the meanes of each being given to the other by God of Heaven and Earth, he vowed and promiſed that he would regard it in all points to the beſt of his skil and power, &c.

Theſe and other ſuch good ſeeds for the ſervice of God being ſown between us; he went towards his Palace in the Court, and I to the water-ſide, and ſo over to the Coach awaiting for me, and ſo came home. God be prayſed.

MEMO-

MEMORANDUM.

The Lord *Roſenberg* ſent Mr. *Jacob Menſchik* with this Letter unto me.

Magnifico Domino Joanni Dee *ad manus proprias.*

Magnifice Domine, Pater Obſervandæ & Chariſſimæ.

LEtatus ſum in his quæ mihi dixiſtis. Cognovi enim quoniam exaudivit deprecationem meam pius pater & miſericors Dominus. Itáque maximo pere deſideravi ut quam ſepiſſime ea mihi legere, perlegere & ſemper ab oculos habere poſſim: per amorem Dei oro. ut ſaltem eorum, quæ mihi perlecta & ad me pertinent verborum mihi tranſmittas deſcriptionem: Non tantum mihi multum gratificabitur, ſed & conſolabor plurimùm.

Obſecro præterea Dominum veſtram, aſſiduè pro me orare velit, ut confirmet hoc Deus quod operatus eſt in nobis: & dirigat omnia conſilia, opera, actiones, imuò & cogitationes noſtras ad laudem & gloriam ſanctiſſimi noſtris ſui, commodum multorum, & animæ noſtræ ſalutem. Neque deſinat, pro amore ſuo paterno, quo me (uti ſpero) Dominatio veſtra proſequitur me, ſemper in omnibus quæ pro honore Dei & commodo veſtro à me fieri & debent & poſſunt, admonere & ſignificare. Rem ſummopere mihi gratum & expectationi meæ dignam & conſentaneam faciet. Et cum his, me commendo ſuis præcibus & orationibus, nec non paterno ſuo amori & cordi. Optimè valeat Magnifica Dominatio veſtra Dominica, Cantate, *Anno* 1586.

Filius & Amicus veſter ex animo
Wilhelmus R. Manu propriâ.

Rogo ut melius intelligat Dominatio veſtra eáque ſcripta ſunt, & conſideret plus mentem meam quam verba. Quia mihi in uſu non fuit à multis annis Lingua Latina, & nemini in hac re confidere volo.

NOTE.

I had tranſlated this Sunday morning, the ſame parcel of the former Action into Latin for the Lord *Roſenberg*, which he then ſent for, jump at the time, when I had finiſhed it: And ſo I ſent it him incloſed in a Letter.

May 6. Being Tueſday, I entred my Journey toward *Valkenaw* Glaſſe-houſe, and *Laipſig Mart*.

There are divers *Valkenaws*, one by *Egre*, or *Elbogen*, not far from *Carls* Bath, weſtward from *Prage* about 18 *Bemiſh* miles, an other in *Behem*, about 11 or 12 miles from *Prage*, northerly, a mile from *Krebitz*, and two miles from *Liep*, and a mile from *Kamnitz*.

NOTE.

May 11 I came to *Leipſig*, on Sunday the 11 of *May*, and was at *Peter Hans Swartz* his Houſe lodged. I found *Laurence Overton*, (with much ado) an Engliſh Merchant: to whom my wife (the laſt year) had ſhewed no little friendſhip to himſelf, and *Thomas* his partners ſervant, in the time of his lying ſick in our Houſe, &c. at *Prage*; He came from *England* at Mid-lent, he confeſſed that *Edmond* my ſervant had been oftentimes with him, at his Houſe, and that he did think that he would come with the next Ships after his comming from *England*, then to come within 16 dayes.

I perceived by his diverſe expreſſe ſayings, that he was but a hollow friend unto me, and ſeemed half afraid to deal either with me, or my man.

There, alſo I found a courteous Gentleman called Mr. *Francis Evers*, the Lord *Evers* his Sonne of the North. And of all other matters omitting the rehearſal in theſe Records, (thoſe matters I mean which at *Leipſich* and in this Journey happened notably unto me, or I did my ſelf) one Letter which I wrote to the Queen of *England* her Secretary, the Right Honourable Sir *Francis Walſingham*, as followeth.

Right

Right Honorable SIR,

ALbeit I have (almoſt) in vain come a hundred miles (from *Prage* to this *Leipſich* Mart) hoping either to meet my Servant there, with anſwer to my former Letters, ſent in *November* laſt to her Majeſty (when alſo I wrote unto your Honor, and divers other). And ſo with ſpeed from this *Leipſich* to have ſent again, moſt ſpeedily as occaſion ſhould have ſerved. And now, I find, neither ſervant, neither Letter from him, neither word of mouth: yet all this notwithſtanding: and whatſoever the hindrance or delay hereof be (whether the keeping back of my Letters from her Majeſty, or the manifold and importune, moſt weighty affairs publick hindring or delaying her Majeſties moſt gracious, diſcreet and wiſe reſolution herein: or what other occaſion elſe hath and doth cauſe this long and wonderful delay of anſwer receiving. All this notwithſtanding, I thought good, before I ſet up to my Coach, to viſit, and moſt humbly to ſalute your Honour very faithfully, dutifully and ſincerely, with great and the ſame good will, that my Letter ſome yeers ſince written to your Honour, (butt hen, a ſtumbling block unto your Honour and other, for the ſtrangneſſe of the Phraſes therein) doth pretend, ſo it is, right Honourable, that the merciful providence of the Higheſt, declared in his great and abundant graces upon me, and mine, is ſo wonderful and mighty, that very few, unleſſe they be preſent witneſſes, can believe the ſame. Therefore how hard they are to be believed, there where all my life and doings were conſtrued to a contrary ſenſe: and proceſſe of death contrived and decreed againſt the Innocent, who can not eaſily judg.

I am forced to be brief. That which *England* ſuſpected, was alſo here, for theſe two yeers, almoſt (ſecretly) in doubt, in queſtion, in conſultation Imperial and Royal, by Honourable Eſpies, fawning about me, and by other, diſcourſed upon, pryed and peered into. And at length, both the chief Romiſh power, and Imperial dignity, are brought to that point, reſolutely, that, partly they are ſorry, of their ſo late reclaiming their erroneous judgment againſt us and of us, and ſeek means to deal with us, ſo as wee might favour both the one and the other: And partly to *Rome* is ſent for as great Authority and Power as can be deviſed, and likewiſe here, all other means and wayes contrived, How, by force, or for feare, they may make us glad to follow their humours. But all in vain, for force humane we fear not: as plainly, and often, I have to the Princes declared: And otherwiſe then in pure verity, and godlineſſe, we will not favour any (my words may ſeem very marvellous in your Honours ears: But mark the end, wee have had (and ſhall have to deal with no babes) I have full oft and upon many of their requeſts

and

and queſtions, referred my ſelf to her Majeſties anſwer, thus, in vain, expected. *Nuncius Apoſtolicus*, (*Germanicus Mala Spina*) after his yeers ſuit unto me to be acquainted with me, at length had ſuch his anſwer, that he is gone to *Kome* with a flea in his eare, that diquieteth him, & terrifieth the whole State Romiſh and Jeſuitical: ſecretly they threaten us violent death, and openly they fawn upon us. We know, the ſting of Envy, and the fury of the Fear in Tyrannical minds, what deſperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader, and Defender. To the Worlds end, his mercies upon us, will bread his Praiſes, Honour and Glory. Thus much very rhapſodically, (yet faithfully) *tanquam dictum ſapienti*, I thought good to commit to the ſafe and ſpeedy conveyance of a young Merchant here called *Lawrence Overton*: which if it come to your Honours hands before my Servant have his diſpatch, I ſhall or may by your Honour be advertized. Your Honour is ſufficient from her Majeſty to deal and proceed with me, if it be thought good. But if you make a Council-Table Caſe of it, *Quot homines, tot ſententiæ*. And my Comiſſion from above is not ſo large: *Qui poteſt capere, capiat.*

Sir, I truſt, I ſhall have Juſtice for my Houſe, Library, Goods, and Revenues, &c. Do not you diſdain, neither fear to bear favour unto your poor Innocent Neighbour. If you ſend unto me Maſter *Thomas Diggs*, in her Majeſties behalf, his faithfulneſſe to her Majeſty, and my well liking of the man, ſhall bring forth ſome piece of good ſervice. But her Majeſty had been better, to have ſpent or given away in Alms, *a Million of Gold, then to have loſt ſome opportunities paſt*. No humane reaſon can limit or determine God his marvellous means of proceeding with us. Hee hath made of *Saul* (E K.) a *Paul*: but yet, now and then, viſited with a pang of humane frailty. The Almighty bleſſe her Majeſty both in this World, and eternally: and inſpire your heart with ſome conceiving of his merciful purpoſes, yet, yet, not utterly cut off from her Majeſty, to enjoy

From Leipſich *this* 14 *of* May 1586,
at Peter Hans Swarts *Houſe.*
Your Honours faithful wel-willer to uſe and command for the honour of God and her Majeſties beſt ſervice,
JOHN DEE.

To the right Honourable Sir Francis Walſingham *Knight, her moſt Excellent Majeſties Principal Secretary, my ſingular good Friend and Patron,*
with ſpeed

Illuſt.

Illuſtriſſ. & Magnif. D. mei Colendiſſimi

BEnedictio Dei Patris & mera gratia & miſericordia per unicum meritum Jeſu Chriſti, illuminatio Spiritus Sancti, confirmet nos cum omnibus Chriſtianis, qui magno cum zelo, propter gloriam ejus, crucem, tribulationem, & præſentionem à rancido atque putido ſcorto *Babylonico*, in turbulentiſſimo hujus mundi Oceano patimur, ut exemplo Jeſu Chriſti qui eſt in Patre, virtute & auxilio Spiritu S. hæc omnia perferre patienter valeamus ad nominis ſui gloriam & animarum noſtrarum ſalutem. *Amen.*

Mirum fortaſſis videbitur Dominat V. quod ignotus ad ignotos ſcribo imputabitis bonam hujus culpæ partem juſtiſſimo dolori, quem ex rumore ſparſo, & ad me delato propter D. V. concepi: mirari enim non ſatis poſſum pertinax ſtudium beſtiæ iſtius *Babilonice*, quæ nihil intentatum relinquit, nullum non movendo lapidem, quo hominibus veſtræ nationis præcipue piis & amantibus Dei non ſolummodo nocere ſed & funditus perdere ſtudet. Elapſo enim undecima die hujus menſis Legatus Pontificius Libellum ſupplicationum ut vocant) Cæſ. Majeſtati obtulit quo *D.V.* Nigromanciæ & aliis artibus, prohibitis inſimulat, aliiſque calumniis graviter accuſat copias hujus libelli habere potuiſſem, ſed nimis ſero hac de re ſum certior factus, nec tutum & abſque ſuſpitione eſt qui illum ex Italico in Latinum ſermonem tranſtulit petere. Quare cum hæc omnia vana a *D. V.* ut hominibus Chriſtianis & Philoſophis certo ſciam Epiſtolam hanc cum tenendi tum admonendi cauſa exarare libuit ut promptiores & paratiores *D. V.* ad reſpondendum offendant. Peto itaque ut eo animo ſuſcipiatis quo ſcripta eſt ſcilicet Chriſtiano integro & candido. Valete meque precibus veſtris Chriſto commendate.

POSCRIPT.

Ante aliquot dies tranſmiſiſſem D. V. Litteras ſed D. V. peregræ profectas eſſe mihi ſignificatum fuit poſtquam autem a ſervitore generoſo D.a Bikerſtein *cognoviſſem* (Ferdinando Harnik) *D.V. hanc noſtram remiſſe patriam, intermittere non potui quin illud quod veſtrum intereſſit ſcire litteris iſtis ſignificarem.*

Juliüs Aſcanius *ſeptima à* Verdeman.

Illuſtriſſ. & Magnif. D. *Joanni Dee* & *Edwardo V*, &c. Dominis & amicis meis colendiſſ.

Rceived of Mr. *Kelly* on Friday before Whitſunday, after my return from *Valkenaw*. 1586.

Mr. *Kelly* received this on Thurſday before Whitſontide, 22 *May* 1586.

Illuſtriſ.

Illuſtriſſimo Principi & Domino Domino Wilielmo Urſino *hereditario Domino Inclite Domus a* Roſenberg, *Domino in* Crommaw *Equiti aurei velleris* Cæſareæ *Majeſtatis intimi conſilii Conſiliario, & in Regno* Bohemiæ *ſupremo Burgravio, &c. Domino & Patrono meo Colendiſſimo.*

ILluſtriſſime Princeps, nihil mihi gratias a Magnifico Domino, *Schonbergio* narrari poterat, quam veſtram Celſitudinem proſpera interim frui valetudine, Dum ego vario, diverſo, & intricato quodam fueram jactatus itinere, per montes, per valles, per ſylvas denſiſſimas, per apertos campos, & per nivem profundam, & nobis fere inperviam: Et (ſemper tamen nos protegente altiſſimo) tandem ſani, ſalvique illeſis tam equis quam curru Celſitudinis veſtræ, reverſi ſumus. Pro quo proſpero ſucceſſu, ſummas Altiſſimo agimus gratias, & Veſtræ Celſitudini infinitas a nobis deberi fatemur. Dum abſum contra nos neſcio quid falſi incipit iſte *Apoſtolicus Nuncius* vel leviter nimis credere, & temere conqueri, vel a ſeipſo excogitare perverſæ. Veræ ſi ita pergant (habito jam noſtri, per biennium experimento ſatis accurato) illi quidem, qui pietate & ſapientia, (ſaltem vulgares) deberent ſuperare homines omnes, omnium hominum ſemet declarare maxime invidos, malitioſos, perverſos, ſanguinis humani appetentes, ſuperbos, innocentum carnifices, & piorum in Chriſto Calumniatores exitioſos, &c. Vere (dico) cogemur pulverem ex calceis noſtris excutere, & alias in mundi partes nos conferre. Et niſi veſtræ Celſitudinis haberemus eam quam debemus conſiderationem: Et niſi nos ipſos veſtræ Celſitudinis præſidio quocunque armato (quaſi) minutos exiſtimaremus (præter illud invincibile, Dei Opt. Max. agmen inviſibile) ſtatim abire ex hoc regno conaremur. Curare etiam debet ſua *Cæſarea* Majeſtas, ut aliquo modo, & citiſſime, perſpectum toti huic Regno eſſe poſſit, nos duos non ſolum veræ Catholicos eſſe, ſed etiam veræ pietatis & pacis Chriſtianæ, eſſe amantiſſimos. Per literas iſtas non eſt opus ut plura effundam, ſpiritus mei fervore quodam. Sed diligentiſſime & circumſpectiſſime reſpiciamus nos utrique, ineſtimabile Dei, quod nobis utriſque contulit Donum. Sumus enim quaſi tres. Sed in uno Deo, unus quaſi vir eſſe debemus. Myſterium hoc notate *I. D. E. K. W. R.* Nam qui me habet, habet & *E. K.* & quem ego meum habeo, ille etiam ipſius mei *E. K.* cenſendus eſt eſſe. Omnipotens ille Deus qui cuncta creavit, veſtram Illuſtriſſimam Celſitudinem, ſuæ divinæ Juſtitiæ, & Gloriæ Comimniſtrum & co-operatorem nobis conjungat & diutiſſime conſervet.

Pragæ, Maii 26, Anno 1586.

Illuſtriſſime Celſitudinis veſtræ fideliſſimus in Chriſto Servitor.

Joannes Dee.

Invictiſſimæ Potentiſſimeque ſacræ ſuæ Cæſareæ *Majeſtati* Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*

PEr aliquot jam hebdomadas, Invictiſſime & Gratioſiſſime *Cæſar*, aures noſtras circumſonabant rumores varii, quaſdam contra me, & ſocium meum, præparari accuſationes graves & exitioſas: Veſtræque Sacræ *Cæſareæ* Majeſtati offerendas fore vel jam oblatas eſſe: Et præterea Sacram Veſtram *Cæſaream* Majeſtatem, quorundam perſuaſionibus, pœne eo perductam eſſe, ut aliquam malam, & nobis periculoſam, de nobis conciperet opinionem. Veſtræ igitur Sacræ *Cæſareæ* Majeſtati humillime ſupplicamus ut (Authoritate ſua *Cæſarea*, interpoſita (illius, cujuſcunque contra nos exhibiti libelli, copiam, accurate & verbatim exſcribi, nobiſque tradi, mandare, gratioſe dignaretur, Sic enim noſtris reſponſis ad accuſationis contra nos confictæ collatis articulos, citiſſime & clariſſime intelliget ſua Sacra Majeſtas *Cæſarea*, quid in præmiſſis, cum Juſtitia, ad Dei honorem & Reipublicæ Chriſtianæ utilitatem, arbitrari, vel ſtatuere poſſit aut debeat. Et de hoc certiſſimi nos ſumus, favente Deo, (quod adhuc, et nimis diu, aliquorum negligentia, et contra noſtram voluntatem, Veſtram Sacram *Cæſarem* latet Majeſtatem.) Nos cum Veſtræ Sacræ *Cæſareæ* Majeſtatis perſonæ, tum Reipublicæ Chriſtianæ, per vos longe utiliores, gratioreſque eſſe poſſe, quam omnes, et quotcunque hic noſtri præſentes adverſarii: veluti ipſa docebit veritas ſi pœnes Veſtræ *Cæſareæ* Majeſtatis aures proprias, eum poſſit habere favorem, ut gratioſe audiri queat Deus Opt. Max. Sacram Veſtram *Cæſaream* Majeſtatem ſua Divina abundantiſſime illuſtret gratia abrachioque ſuo extento, contra, Chriſti atrociſſimos hoſtes *Imperatorem* reddat triumuphantiſſimum

Amen.

Maii 28, 1586

Sacræ Veſtræ Majeſtatis
Cæſareæ
Humilis & fidelis Servitor,
ad Dei promovendam gloriam
Joannes Dee.

Invictiſſimæ potentiſſimeque Sacræ ſuæ Cæſareæ
Majeſtate Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*
Domino meo Clementiſſimo & Patrono incomparabili
ad manus proprias
expeditiſſime

Edlor

EDlor goſtronger lirbor bortrauter fraundt, Diſeſtumdoiſt mir daſz brufflain Ju komon, Darauſzichunt ſondon frondron Gottesdionor behorzt gannottvornoman, In ſumma craſz David fraibt iſt waar, Mirabilis Deus in ſanctis ſuis Deus Iſrael, ipſe dabit virtutem & fortitudinem plebi ſuæ, Benedictus Deus.

Diſo Varfolgung wirds Inon, (obgottcoill) In Iror wolfart gorrichon und don Lonidon In Irom ſpot.

Dentibus ſuis frement, & contabeſcent deſiderium peccatorum peribit.

Dom gutton Jungon Gorrn Civillor got ſoinrm horrn vndſicſſolbſt orkonam.) kan afu ſoelvnd Crib goholffonwordon. Daſz Vborig crollen coir cunnadtlich brld Vorrichton, Interim, So brotts Ich, ſic bon moiu & angon, Jum fernundtlichſton Jubo gruoſſon, vadarim trouots graucott Ina, Juoſſoriron, Darbinbegott ſhimt vnſz Von Nanaſa In arigkail.

Datum in Eyle *Raudmitz don* 28 *Maii, Anno* 1586.

Des ſorru trruoer
fraundt

Wilſclm Moimaigne handtz

Horrn Laſpar von Schonburg auff Voplitz Moinom Vartranotra gutton froundo In ſolbſthandog.

Cito
Cito
Cito
Cito
Cito

SOwder Rumeſchenn Kayſerlichen auch Ju Hungern unds Behom Koninhchon Mapt vnſors allor guadigſton horrn cropen Doctori Joanni *de* Dee Engellandorn, *anſormoldon, Daſz Iro Mapt jauſz jondorn vrgehlichen, bodencklichon vndt billichen vrſachonjont ſchloſſon ſom ſnovndt dio ſomigon In Joror Mapt, tumg Ruch Bohem ſo woll als andorn doroſolbron Pomp Ranchon, burſtant gumbombon vndt Landon longer nicht Induldon nach julugivn Hiorauff ſo ſun nun Jorar Mapt Endlichor orille vndt truſter beurhlich Daſz chrſichſambt ſoinom Worbe tindorn, vmdallon don ſoyinpen, ſo woll als ſoinem Conſorten vndt Jugethanen boy vormedanp Iron Mapt truſten vnnachlvſzlichenn ſtraffland vnguad, Innerhali drn Negt nachoniandor volpomdon ſechs Zagen, alhie or heve, vnd ſichalſzbalet daranff vrn hinnon, auſſorhalbgedachtor Jorar Mapt Koningraich Behannb vms andoror Joror Mapt Koningraich, Curſtanthumbay vndt Cainder begebo diſeilben Durchauſz Jun Kunfftigmedr Nuchſuſ ſorror Darumen, weyternicht beſunden nach betreſten laſſe Damit auſz den laſll laſſalba vn Imo odar den ſeympen auch doupy Jme Jupethaury, vngrhorſamblicſay vborganpen crourdo Irr Mapt Inn truſton einſchon vndt Straff, ſoſie lirber vormitton ſchonvrolton nicet Vernrſacht wordoun, Wolton In Mapt, Ime Juondtlicher Nachrichtung, nicht porgen. Eſz boſzfeſe auch Hieran Iror Mapt ſoruſtor Willey vndt mainng. Decretum in Conſilio Imperatoriæ Majeſtatis ſecretiori. Prage xxix Maii, Anno Lxxxvi.*

E. Waldtnons Sayleldt.

Mynſſnik.

Decret Doctor Johann *de* Dee *Iror Mapt Koniglich Bohomb ſo woll als andors Iror Mapt Lander ſureamboy.*

Doctori Joanni Dee
offerendum

I received this the 30 *day of* May,
Anno 1586, *Mane hora nona,*
By one of the Chancery Clerks.

The Copie of the Emperour his Decree, of our Baniſhment out of his Kingdomes, Dukedoms, &c. with onely ſix dayes warning.

Ad-

Anno 1586 18 *Junii in* Erphurdia Thuringiæ, *quo, Illuſtriſſimus Dominus* Roſenbergius, *miſerat* Joannem Carpionem *ad nos, cum literis ſuis, & maximè ut de uxore futura, Dei intelligeret voluntatem, & de aliis rebus, &c. Ego vero jam* Caſſellæ *eram in* Heſſia, *&* Erphurdiæ *erat D.* Eduardo Keleus. *Qui ſuper quæſtionibus & petitionibus Illuſtriſſimi juſſus erat divinitus Chartam mundam ſuper Altare, ante Sacerdotem Miſſam celebrantem ponere, quod & fecit, anno & die ſupra ſcriptis, manè in Monaſterio* Minoris *Ordinis* S. Franciſci, *inter horam* 6 & 7 *Monacho Sensore Miſſam Celebrante. Et finita Miſſa, hæc quæ ſequitur in Charta inveniebantur pulchrè ſcripta. Sed die ſequente, poſtquam exſcripta erant pro Illuſtriſſimo Principe ſtatim evanuere omnes lineæ & litera, nihilque in illa Charta, poſt viſible permanſit, &c.* △ *Admonitio.* *Tempore tali noſtri.*

Nations teriæ omnes vocatæ in Judicium, coram Tribunal ſtabunt. Populus enim rebellis, nimiumque hujus mundi deditus voluptati, mei jamdudum ira furoris irritatus tabeſcit: Ita quod, neque ad ſiniſtram neque ad dextram ſed ad voluntatem meam perinplendam, declinandum eſt. Beatus ille qui mihi mandatiſque patris mei obediens eſt & perſeverantia decoratus.

Maledictus autem, qui mendax operibus, perdicas verbum meum: quia ſcandalo multis erit, & ignominiæ pacis Evangelii mei.

Ego te *Gulielme* (quia manus adjunxiſti mihi) *Davidem* ad *Goliatha* jugulandum conſtitui & conſtituendo invexi.

Mundo igitur ad gloriam meam utere, & corpus tuum erige in me, ad juſtitiam meam in fede debita collocandam, & ſuperbiam iniquiſſimam turpiſſimámque (illorum qui poſuerunt ſedem meam, in ſcabellum pedem blaſphemiæ & abominationis) ad penitus tum conculcandum, tum eradicandam.

Beatus enim eris in fortitudine manus & ſpiritus mei, quia audite preces tuas. Noli igitur *tempus viſitationis tuæ negligere:* ſed freme zelo & indignatione acerima, & conjunctam tuis parietibus, virginem in uxorem accipe, paratam lumbis & ſenectuti tuæ illámque amando dilige, & diligendo fove, ut mea in te & in illa benedictio pollicita manifeſta fiat.

Cave porrò, ne quos tibi in auxilium paravi, ſervos meos, vel negligentia vel timiditate tua, aliorum ſic patiaris ex manibus tuis vel tanquam oves ab ovili tuo, malis artibus & iniquitate, eripi. Quis enim illud ſurripiet quod datum eſt à me?

Cogita igitur & vigilando cura, quod hactenus leſum eſt.

Fringam namque frænum Satanæ & inimicis veſtris.

Benedictio Patris & Spiritus mei, & conſolatio à me (cui ſubjecta eſt omnis poteſtas) ſit tecum & ſupra te.

A peccatis denique monitus ceſſa ut cum mecum loqueris, vita tua ſit lumine & gratia mea ſuffulta.

MEMORANDUM.

Be remembred that Mr. Francis Pucci Florentine, *whom at my going to* Leipſich *I left in our houſe at* Prage, *in the meane ſpace had been at* Frankford *upon* Mene, *and went from* Prage *about the ſame day that the Biſhop of* Placenza Nuncius Apoſtolicus *did exhibit to the Emperour a libel againſt us of moſt horrible untruths, &c. At his going from* Prage *he had that* Nuncius *bleſſing, &c. In the meane ſpace, and after his return to* Prage *again it happened ſo, that the* 30 *of May Laſt, I received the Emperours commandment, I, my Companion, and all mine to depart within ſix dayes out of* Prage *and conſequently out of all his Kingdomes, Dukedomes and Lands. Which we did, and were come to* Erphurd *in* Thuringa, *and ſometimes to* Caſſel *whether we had removed our goods and family by reaſon the Senators of* Erphurd *would give us no leave to hire any houſe there as both by the Lord* Schonberg *in the name of the Lord* Roſenberg, *I was aſſayed, with repulſe received, and alſo again by me and* E. K. *proved, July* 7, 8, 9, 10, 11, 12, 13, 14. *And on Tueſday (the* 15*th day of June)* Doctor Curtz *brought upward from the* Senat *that they would not grant our Requeſt, yet notwithſtanding, if the Lord* Roſenberg *would again ſend unto them in the matter, they would think better upon the matter, &c.* Mr. *Francis Pucci. Anno* 1586. *Maii* 6.

Now remember that Francis Pucci *came to* Erphurd *on Thurſday after our ſupper, July* 10 (ſtilo novo) *on horſe-back on a horſe which he had bought at* Mawnberg-*faire, &c.*

July the 11*th he diſcourſed with* E. K. *and me, that he thought we might obtain favour to return to* Prage *again if we would.*

That he had found this Nuncius Apoſtolicus *more courteous then* Malaſpina, *of whom he reported alſo, that it was credibly informed that he was ſore offended that we gave him no more honourable title in our ſpeeches to him, then* Reverendiſſima Veſtra Paternitas.

This Pucci *framed the diſcourſe of his talk to perſwade us to think well of this* Epiſcopus Placentius *that he was charitable towards us, and ſorrow that we were ſo uncourteouſly uſed, that he meant nothing elſe in his ſute to the Emperour againſt us, but that we might be examined, and* thou being found

found faulty, we ſhould be ſent to *Rome*, but after that he had begun to move againſt us, that he *found the Emperour more eagerly bent* againſt us, than he himſelf was.

NOTE.

The Lord *Roſenberg* told us that when he did (in our behalf) adviſe the Emperour of his error committed in our extermination, that the Emperour anſwered that this *Nuncius* from his firſt Audience did urge ſo vehemently againſt us, and alſo the Pope had ſent commandment by Letter to him to deliver us and ſend us to *Rome*, that he was forced in manner to do as he did. But if the commandement or his Decree were to be made again, that it ſhould not paſſe, or if this *Nuncius Apoſtolicus* had not ſent this Decree away to *Rome*, that he ſhould not ſend it, &c. This I note in reſpect of the contrariety in the *Nuncius* aſſertion, and the Emperours, of our ſo hard uſage.

The foreſaid eleventh day of *July*, the foreſaid *Fr. Pucci* to prove this his intended perſwaſion of the *Nuncius* good meaning toward us, and to make us beleeve that great benefit would enſue our going to *Rome*, did bring forth unto us a writing of his own hand which he read unto us, and at the hearing of it we muſed much for many cauſes I asked him then why the *Nuncius* had not ſubſcribed this writing. It is all one ſaid he for that; Hath he heard this read (quoth I,) yea, that he hath heard me read this three ſeveral times, ariſe unto him (ſaid he;) And if you like of it ſaith he, wherein his power ſerveth him not to performe as much as is ſpecified in the writing, he will make and uſe meanes to have it from his Holineſſe; well, ſaid I, take a copy hereof Mr. *Kelly*, for I was riding toward *Salfeild* about a houſe getting; Thereupon ſaid he, contented, but I think it meeter to ſave and keep the original it ſelf ſaid *E. K.* Well, ſaid *Pucci*, and ſo the original was delivered to *E. K.*

NOTE.

After 10 of the clock the ſame Friday, being the eleventh day of this moneth, after break-faſt I rid toward *Salfeild* about the houſe of the Earl *Albert* of *Swartzenberg*, *&c.*

But after I was out of *Erffurd* until my return again, I was ſo ſore vexed in mind to think of *Pucci* his return to our company, *as well for his unquiet nature in diſputations, as for his blabbing* A bait. *of our ſecrets without our leave, or well liking, or any good doing thereby*; either in God *his ſervice*, or our credit, but rather the contrary, enſuing albeit not of his intent, but by either his undiſ- A ſpie. creet handling of it, or of his undue hearers of him, &c. And alſo for his Houſhold behaviour, not acceptable to our wives and family, and alſo becauſe we were warned *that he ſhould be cut off from our company, &c.* And chiefly, now to conſider that he had laid *ſuch a bait* for us with our mortal enemy, to entrap us by fair fawning words, which by no meanes the Emperour would conſent to do before by his authority, but rather to put us out of his Kingdomes, &c. And imagining that he was a mighty Explorator upon us, for this *Nuncius Apoſtolicus*, and his adherents, that now he might perceive what we had done hitherto, what we were doing, and what we intended to do, and conſidering that he urged at our hands in anſwer to the former writing, wherein alſo lay a trap for either in not anſwering it, or refuſing to grant ſome points of it, or in our conſenting to the whole, this *Nuncius* would put matter againſt us to our great diſadvantage. Thus being tormented in mind in my abſence, how we might be rid of this *Fr. Pucci*, by quiet and honeſt meanes, I deviſed to write to this *Nuncius* to know if this writing were of his contriving onely, or of *Pucci* his contriving onely, or joyntly, or if at the leaſt the writing were according to his will, and offer unto us, and ſo to ſend him away; wherein he could make no refuſal, I intending not to make him privy of the content of my Letter; And in the mean ſpace of his abſence I hoped that ſome good way and better meanes would appear or fall out, whereunto we might truſt, &c. Thus I note my imaginations and diſcourſes in the time of my abſence.

I returned to *Erphurd July* 13. *hora* 5. *a meridie.*

I found *Fr. Pucci* deſirous to have anſwer to the foreſaid writing, and very much perſwading this Roman voyage, uſing arguments out of our actions, as that God ſaid we ſhould go to *Rome*, in a certain moneths ſpace; That we ought to obey the Roman Biſhop, and to love him, &c. I replyed and ſaid, that he was not *to urge God upon any his ſayings to us*, but to referre all to his moſt free diſpoſition, his will was to be done and not ours, God was not bound to us, &c. He anſwered very vehemently, and often, that *Deus eſt nobis obligatiſſimus, & Deus dixit nos ituros Romam, & ego credo & credam, & aliter non credam niſi mihi Deus dixerit non nobis, &c.* Well, (quod we) God hath delivered unto us his meaning in that phraſe, which we alſo deviſe you of, that it is not meant (by the ſpeech) that we ſhall corporally goe to *Rome*, and ſo I brake off that his reaſoning; And told him that we mervailed that he ſhould urge this Roman Voiage ſo violently and eagerly more then we; It appertained unto us as much as to him, &c. The ſame day I told him that he had heretofore offended God with his *curioſity in our affaires* otherwiſe then appertained unto his calling, and he may well remember his repentance therein, and his forgiveneſſe obteined. But that

now

now he had offended much more in curioſity, and half in conſpiracy againſt us with our mortal enemy this *Nuncius Apoſtolicus*, upon whom he did fawn, in whoſe favour he is, who joyneth, counſaileth with him in our affaires, who dare preſcribe us what we have to do in ſo weighty affaires as our Journey to *Rome*, who hath framed a bill, accuſing us couſuſedly of Hereſie, and wicked Magick, both falſely in one part, and dangerous to life, and infamous at the leaſt in the other, and hereto requireth, urgeth, and in manner in God his name argueth by our actions paſt, obedience. And therefore he hath ſeparated himſelf from us, and hath ſet himſelf againſt us, &c.

With great vehemency he ſaid, He intended nothing, but well to us, and *was Exploratur with this Nuncius* for our behalf; We require none (ſaid I) neither we need any, for God ſeeth all, and doth all, for our benefit, if we will conſtantly love and ſerve him; To be brief, he would ſeem to be worthy to be thought well of for his zealous good will and fidelity to us ward, in all his doings and ſayings. The truth whereof God knoweth, to whom we commit the cauſe between him and us.

The Copy of the writing before ſpecified.

SI D. Johannes Dee, D. Eduardus Kelleus, & Fr. Puccius, *volent iræ* Romam, *ut conferant cum Summo Pontifice de ſuis Revelationibus, venerantes eum tanquam Sancti* Petri *Succeſſorem & Chriſti in terris Vicarium Illuſt & Reverend. Epiſcopus* Placentinus *Apoſtolicus Nuncius apud* Cæſaream *Majeſtatem, dabit illis Literas commendationis, ut per totum iter, &* Romæ, *humaniſſime ſummaque charitate tractentur, & in ſuis neceſſitatibus juventur: Ac præterea authoritate Apoſtolica abſolvet eos & liberabit ab omni culpa & pœna, quam meriti eſſent in vita ante acta, ob artes Magicas exercitatas, hæreſes, falſaſque opiniones ab eis ſparſas, aut fictas, verbis aut ſcriptis, aut aliis rationibus; ob libros prohibitos lectos aut ſcriptos, ſive ob aliud quodvis crimen, cujus accuſari aut argui poſſent in foro ſancto Inquiſitionis, aut in foro quod* Contentioſum *vocant; aut in quovis alio foro Pontificiæ ditionis: Ne quis ob ullum peccatum aut ſcelus quantumvis atrox, quod illi admiſerint ante hoc iter ſuſceptum, eis unquam faceſſere negotium, aut moleſtus eſſe poſſit, aut ullo modo inquirere, aut ipſos accuſare præſumat.*

For the better ground of any manner of anſwer making hereunto I asked the ſame *Fr. Pucci*, after ſupper, on Tueſday the 15 of *July*, (forasmuch as I had framed a Letter for anſwer to the pith of the Letter or writing here recorded) whether this Letter were written and ſent to us by the conſent of this *Nuncius Apoſtolicus*, to know our anſwer in, or no. He ſeemed to be unwilling now directly to affirm the *Nuncius* conſent. We replyed that he had already told us that he had read it thrice over to the ſaid *Nuncius*, and that he liked well of it, and did mervail that now he would make ſtrange to affirm the ſame again, ſeeing I had now, (according to his purpoſe) written a plain and perfect humble anſwer to the ſame Letter, and much more matter, true and needful for this *Nuncius* to know. Well, ſaid he, *Eatenus ex ejus conſenſu eſt, ſi velitis ire* Romam, *ea præſtare conabitur, quæ in eiſdem literis continentur, &c.* Well, ſaid I, (in Latin alwayes you muſt underſtand my talk with him in the ſame ſence here in Engliſh recorded, if he mean well unto us, and in charity unfeigned; he will not be offended with my anſwer; The Copy whereof doth enſue.

Illuſtiſſimo Reverendiſſimoque Domino, Domino Epiſcopo Placentino *apud Potentiſſimum & Invictiſſimum* Romanorum *Imperatorem* Rodulphum, *ejus nominis ſecundum,* Apoſtolico Nuncio, *Domino mihi (in Chriſto) Colendiſſimo.* The ſuperſcription of the Letter without.

Illuſtriſſime & Reverendiſſime Domine, mihi Colendiſſime.

IN Nomine, Sanctæ Beatæ & Individuæ Trinitatis, veſtram Illuſtratiſſimam Reverendiſſimamque Dominationem, ea qua virum Chriſtianum decet animi affectione & humilitate ſaluto, non preſumptione aliqua, veſtris manibus oculiſve iſtas meas obtrudens literas, ſed ex iſtius *Nuncii veſtri* verbis admonitus, non gratas ſolum, ſed (ferè) expectatat fore: haſce aliquot, haud invitus, exaravi lineolas. Quibus cum non potero, 40 annorum continuum & ardentiſſimum vitæ me curſum in limationis quam vulgatis veritatis Philoſophicæ in dagatione tranſactum, deſcribere; (vel adumbrare ſaltem) ſatis preſenti noſtro eſſe poſſit inſtituto, ſi præſenti rerum meta- Remember *Fr. Pucci* his own hand writing hereof is kept in a lether bag by it ſelf, to be the more ſafe and ready to be ſhewed without ſhewing of this Book.

metamorphoſi, & admirandæ negotiorum noſtrorum actioni, itidumque circuitioni multiplici, aliquid exprimam quod maxime quadret.

* *Ab Anno* 1581. △ *Anno*, 1583.

Divinitus ante aliquot annos * informati, & deinde ex *Anglia* △ evocati, non ſolum fortiſſima Dei Omnipotentis manu, & miraculoſè, ex multis magniſque evaſimus maris periculis: ſed etiam ex variis hominum fraudulentis & truculentis contra nos, & vitam noſtram conſiliis & conatibus, liberati hactenus, eidem Deo noſtro gratias laudeſque canimus mente grata, mente læta, mente profecto Chriſtianæ, Catholicæ, Apoſtolicæque Religionis amantiſſima, & (Dei nos confirmante gratia) tenaciſſima futura. Aſt ecce, tamen, qui ejuſdem noſtræ pie matris (Sanctæ Eccleſiæ Catholicæ) legitimi etiam cenſentur eſſe filii, nos, fratres ſuos, in omni modeſtia, quiete, pace, & civili Juſtitia, inter illos, & coram illis, *Pragæ* converſantes, ſubito, in exilium quoddam, ſive exterminium, *Cæſareo* emitti mandato procurabant nulla, nobis, nulla prorſus, neque privatim, neque publicè declarata tam violenti mandati cauſa ſed vulgari ſolum, & aulica relatione nobis facta intelliximus ex libello quodam, per vos, ſacræ *Cæſareæ* Majeſtati exhibito, conflatam contra nos fuiſſe maximam *Cæſaris* indignationem, & quaſi excandeſcentiam: unde ex Cancellaria *Bohemica*,

* *Anno*, 1586. 30 *Maii.*

acerbiſſimum ad nos (ſacræ ſuæ *Cæſareæ* Majeſtatis nomine) miſſum ſit * mandatum (nulla in eodem expreſſa, ejuſdem mandati cauſa, vel ratione legitima) ut infra tunc ſex proximos ſequentes dies, Ego, conſors meus, uxores noſtræ, liberi mei omnes, immò & ipſe infans noſter *Michael* (*Pragenſis* natus, & baptizatus) atque ad matris adhuc pendens mamillas, famuli etiam mei, & ancillæ, mei denique omnes, & domeſtici, ex ipſa *Praga*, atque ita conſequenter, ex univerſo regno *Bohemiæ*, & aliis quibuſcunque ſacræ *Cæſareæ* Majeſtatis Regnis; Ducatibus, & terris, migraremus, nunquam eaſdem reverſuri, ſub terribilis infligendæ pœnæ periculo. Nos autem, nulla interpoſita mora, huc mandato *Cæſareo* fideliter & humiliter obedire noſmet accinximus: Bonaque noſtra mobilia, a peregrinationis noſtræ ſuppellectilem, tam librariam quam domeſticam, in duos magnos currus conici curavimus: Reliquorum noſtrorum bonorum, partem unam, amicis dedimus, & pauperibus diſperſimus & diſtribuimus: Partem autem, de facie terræ, (propter cauſas Deo non ingratas) pri-

* *Anno*, 1586. 10 *Aprilis.*

die, ante exitum iſtum noſtrum, per nos deletam eſſe ſciatis: Aſt optimum partem, Divino juſſu, decima die *Aprilis* (quando etiam, de tota hac afflictione, & perſecutione noſtra, & aliis adhuc futuris eramus divinitus præmoniti.) *Ignis luculentiſſimis flammis commiſimus: quando* illa, ejuſdem optimæ partis, quæ nullus unquam naturalis vulgariſque ignis poterat lædere vel conſumere, *viſibili angelici miniſterio, ex* ipſis ſummis flammis in Divinam, Angelicamve inviſibilem recipiebantur Cuſtodiam. Aſt librorum Divinorum Theſaurus maximus, tunc, & ibidem (duorum adhuc viventium teſtium diligenti opera,) ab ipſis flammis in cineres favillamque converſus eſt totus: renovationem, reſtaurationem, & quaſi regenerationem vel reſurrectionem quandam, per Divinam manum, opportuno recepturus tempore Sacellum; Denique cum altari quod omnipotenti Trinitati conſecrandum fore cupiebamus, (media ex parte abſolutum) intactum relinquimus. Ego verò, cum conſorte meo, uxoribus noſtris, liberis meis, & reliquis exulibus, ſive exterminatis noſtris *Rhedis*, tribus avecti, tranſmigrationem hanc, nobis injunctam, die præfinita ingreſſi ſumus. Atque nondum ex Imperii *Romani* finibus egreſſi, ita greſſus noſtros diſponimus, &, de cætero (Deo favente & gubernante) diſponemus: ut toti orbi Chriſtiano

Anno, 1586. *Junii* 4.

claro apparere poterit, patienter nos hæc (qualiacunque) tolerare poſſe, aut ſaltem velle: & paratiſſimos eſſe nos, Reddere Deo quæ Dei ſunt, & *Cæſari*, quæ ſunt *Cæſaris*. Obedientiſſimos etiam nos eſſe, & humillimos ſacro ſanctæ Catholicæ Eccleſiæ filios, & ſummi Pontificis Romani, & aliorum Eccleſiaſticorum Præſulum Catholicorum; in Chriſto & propter Chriſtum tam eſſe obſervantes & fore, quam ipſe qui Judex futurus eſt vivorum & mortuorum, varriis nos eſſe modis haud raro admonuit. Veſtræ vero Illuſtriſſime, Reverendiſſimeque Dominationi, hoc à Deo optamus bonum, ut per ſecundas veſtras (de tota cauſa noſtra) meditationes, noſtræ *Innocentiæ*, ſinceritatis, & fidelis (coram Deo & hominibus) in illa Republica *Bohemica* converſationis noſtræ, juſta habeatur ratio: Meæque honeſtæ famæ, exiſtimationiſque (ſine qua, ne vivere quidem cupio) ea fiat in integrum reſtitutio: ut talis

poſt-

poſthac eſſe indicetur indubitate, qualis (ante veſtrum *Cæſaræa* Majeſtati exhibitum contra nos libellum, per 30 annos, (& plures) in omnibus (pœne) Chriſtiani orbis tam Academiis, quam Regnis & Provinciis (ex Dei immenſa Bonitate, gratia abundantiſſima & ſingulari providentia) extitiſſe, haud obſcuris conjurmari poſſit teſtimonus. Ex his igitur paucis, Hiſtoriæ Ipſius veritatis ſcintillis, Veſtræ Illuſtriſſimæ Reverendiſſimeque Dominationis prudentia, magnum ſibi lumen alicere ſive accendere potuit: ad nos, noſtrorum animorum affectiones, noſtrorum ita mirabilium & adhuc incredibilium negotiorum progreſſum & ſtatum dijudicandum, & denique de ipſo futuro horum omnium exitu, haud leves ſibi contexendas conjecturas: Cum nos, ex ſolo Deo Omnipotente, & vero & vivo, in omnibus noſtris pendeamus; & ab ipſo dirigamur & protegamur. Cui ſoli, nos ipſos, noſtraque omnia; Animæ, corporis & Fortunæ nuncupata Bona, tanquam Holocauſtum; quotidianis noſtris humillimis & ſpontaneis offerimus precibus. Cui denique ſoli ſit omnis laus, honor, gloria, & gratiarum Actio, nunc & ſemper. *Amen.*

Datæ Erphurdiæ, *Anno* 1586, *die* 16 Julii.

Fidelis (in Chriſto, & propter Chriſtum) ſervulus.

Joannes Dee.

This Letter being written, and read unto *E. K.* and of him well liked for the quiet and modeſt courſe therein kept, otherwiſe (as he ſaid to *Fr. Pucci*) then he could have uſed: or had uſed in a Letter which now he had alſo written: but now would not ſend, thinking that my foreſaid Letter might ſuffice for our caſe, he talked with *Fr. Pucci* of this Letter, which *Fr. Pucci* ſaid he would gladly ſee and read, which *E. K.* told him that I was minded not to let him read it: Then ſaid he, that he would not carry it: Hereupon in talk with *Fr. Pucci*, ſpeaking of this Letter, I told him that I had written a Letter with ſufficient anſwer in general to the *Nuncius* requeſt and offer by him in writing brought to us, and in ſumme told him the chief contents of the Letter. Then ſaid he, *whereas you* write of the Books burnt, why write you not unto him of the *recovery of them, as I now perceive by you both*, that *they are reſtored?* And it ſhall be a diſgrace to you if the *Nuncius* ſhall underſtand more by other, then by your ſelf. Thereof have I no care, *Quod ſcripſi, ſcripſi*, and I know the truth of my writing: And they are not all reſtored that I know of: And whatſoever he hath at my hands he may be aſſured is true: whatſoever he ſhall otherwiſe hear, the Record thereof cannot be ſo good, unleſſe, our Record conſent thereto; Then ſaid he, *why write you of thoſe Books burning, being done before your comming away:* It is as if you wrote backward. Have you no care Mr. *Pucci*, for the method of my Letters ſaid I, and I ſaid farther, it is told me that unleſſe you ſee my Letters you will not carry them, you ſhall pardon me for ſeeing of them, the content I have ſufficiently told you: and if you will not deliver them, I can get them delivered divers wayes, or I may omit the ſending of them, and write ſuch a Letter to the *Nuncius* that I had written anſwer to his requeſts, and offer ſent by *Fr. Pucci*; But he would not bring the ſaid my Letter, unleſſe he might have a ſight of it himſelf. At the length by farther diſcourſe with *E. K.* he became reſolved to goe with the letter, and (by *E. K.* his order) he was to receive 50 Dollors of *John Carpio*, that he ſhould not be deſtitute of money at *Prage*. Fifty Dollors

NOTE.

This day, *Francis Pucci* ſaid to us both, how can you doubt of my fidelity toward you (whom I love as my own life,) and againſt this Monſter of *Rome*, whom my chief deſire is, and long hath been, that he may be overthrown, &c. Again, conſider, what fidelity, obedience, and reverence he hath promiſed to the Pope, and this *Nuncius*, as the writing brought by him, and ſo ſore and many wayes urged by him, for us to accept of, can ſpecifie. Pucci *infidelitē manifeſtiſſima facta.*

Therefore *Fr.* is falſe to the Pope, or us, or both, or raſh, fooliſh, blind, &c. And (as our ſpiritual Schoolmaſter, divers times teameth him) leprous: Therefore I commit this his doings to the judgment of God: But alſo it is greatly to be remembred and noted that he now alſo diſcourſed again with *E. K.* as concerning the Birth of Chriſt, that it could not be proved by the Scriptures, that Chriſt came of the line of *David*, unleſſe he were begotten of the actual copulation of *Joſeph*, with *Mary*, and ſaid that, becauſe it was the gift of the Holy Ghoſt, that at *Joſeph* his firſt and onely carnal copulation with *Mary*, Chriſt was conceived; Therefore ſhe was accounted (in man-

Videlicet, that is miraculous that *Virgo in primo cum viro congreſſu conciperet.*

ner a Virgin according to the Jews doctrine: which *his hereſie when I heard*, I trembled for the horrour of ſo manifeſt an hereſie againſt evident Scripture, *virgo concipiet & virgo pariet*, &c. againſt many other moſt plain and ſufficient Authorities both of Scriptures, and alſo Hiſtories of our Lady her examination made by Women, and that ſhe was found a Virgin, &c. And at her conception her anſwer to the Angel; *Quia virum non cognovi, &c. & antequam convenirent, juventa eſt in utero habens de ſpiritu ſancto, &c.*

NOTE.

It is evident hereby that this *Pucci* is very leprous, both in this Hereſie (what other he is infected with, God he knoweth) and alſo the former infidelity proved.

On Thurſday 17 *July Fr. Pucci* entred his Voyage toward *Prage* with my Letter to the *Nuncius Apoſtolicus*, and with Letters to *John Carpio* from *E. K.* and with my Letters incloſed to the Lord *Roſenberg*. And we entred our journey toward *Caſſel*, but that night we rode onely three miles, to *Gotha*, our horſes were ſo ill that we hired, and therefore finding them back again the next day, we hired a Coach, &c.

POSCRIPTUM.

Remember that *Fr. Pucci*, the morning before his going required of me our Letters Teſtimonial to our friends, of his fidelity toward us. What needeth that (ſaid I) for as much as your deeds were as well known to them as to us, your own conſcience to your ſelf may ſerve abundantly. But our friends divers, who have warned us of you, and have marvelled why we would ſuffer you any longer in our houſe and company, would neither credit our Letters as yet in this caſe. And would alſo condemne us of light judgment, or great blindneſs to judg the cauſe between you and us.

But truly I obſerved in him, now, a more proud preſuming over us then hitherto, before, when he was ſore rouked, for over-crowing us, ſo as he began to do.

Præſumptio.

1 Now he ſaid, he had as great authority as we to publiſh any of our Secrets, at his diſcretion.

2 That he ought to eat bread with us.

3 That he underſtood our Books of Actions better then we.

4 That he needed not our conſent or counſail to deal with the Pope his *Nuncius*: he did it by his duty general, of Charity, &c.

5 He offered to order the *Nuncius*, and the *Emperor* to the reclaiming of the Decree made againſt us, &c.

NOTE.

Conſider what this may import, that the Decree touching him, being one of my houſhold company, and of them that then did appertain to me, and whoſe name he is not affraid one way and another way not abaſhed to * thruſt himſelf into the whole body of our Revelations, as a principal fellow or Receiver of them. By the firſt he ought to be afraid of the danger of the Decree which baniſhed us, unleſs he is aſſured of their good will who have ſhewed themſelves our mortal enemies; or elſe ſome other cauſe emboldned him to ſome other purpoſe, &c. by the ſecond he might be afraid of ſo great preſumption, being but a *Probationer*, not yet allowed of, and to us known to be cut off.

* *Vide ſcriptum illius de noſtro itinere Romano, &c.*

I. D. All theſe points I cannot decipher and judge, but referre them to the profound wiſdome and high providence of God, wherefore and how farre he hath admitted him to be privy of our Actions, and ſo a *Witneſs to ſome purpoſes ſufficient*. All things be to the honour and glory of God. *Amen.*

Magnifice Domine,

LEctis tuis literis fui miratus quod intelligerem te illius eſſe opinionis & ſententiæ, me apud Cæſarem tibi ac conſorti tuo officiis meis non parum obfuiſſe, quod ſciam ita me & religione & natura comparatum, ut omnibus quam maxime cupiam prodeſſe, nemini aut obeſſe. Quod autem præſtiterim quod mei erat officii, mihi vitio verti non debet. Cæterum cum inter ſummum Pontificem, & Cæſarem, merus ſim interpres, non video quid in hoc veſtro negotio præſtare poſſim: Conſulo autem, ut veſtram innocentiam, de fide Catholica ſenſum, & de Angelorum converſatione & aſſiſtentia, quam viſibilem habere dicitis, juxta Concilii Lateranenſis in undecima Seſſione decretum, coram Summo Pontifice & Sede Apoſtolica deducatis, & ita exponatis ut non poſſit cuiquam eſſe dubinam

bium quid ſentiatis, quin ſede Apoſtolica approbante, fides tuto ab omnibus Angelicis aſſertionibus veſtris, præſtari poſſit, & tum demum & obtrectatoribus, ſi qui ſunt, ora obcludentur. Nec ut arbitror grave vobis videbitur conſilium meum, ſi enim ea vobis eſt in fide Catholica puritas atque conſtantia, ea in præſenti Angelorum communione ſinceritas, vitæ integritas, & innocentia, ut aſſeritis: Me etiam tacente occaſionem quæritis declarandæ veſtræ fidei & bonitatis, & hac una ratione honori veſtro (cujus vos rationem habendam dicitis, & cui tantum abeſt quod per me aliquid ſit detractum, ut illum etiam pro viribus quantum officii mei & injuncti muneris ratio patietur, fovere ſim paratus, ut Domino Puccio *pluribus dixi) & omnibus vitæ commodis vel maxime conſuletis. Deus gratia ſua vos ita regat, ut Angelorum converſationem in Cœlis aliquando habere poſſitis. Vale* Pragæ, *die* 28 *Julii* 1586.

Magnific. D.V.

Ex Corde in Chriſto frater
Philip. *Epiſcopus* Placentinus Nuncius.

Magnific. Domino Joanni Dee, *Anglo, &c.*

△ Oraculum Divinum.

Multa ſunt flagella præcepta mea negligentium: *Multiplexque furor hominibus propriis confidentibus viribus. Hi enim contemptores ſanguinis & Regni mei fortitudinis, Gigantes facti ſunt, ad omnem abominationem multiplicandam. Sed ego Sum qui ſum, qui poſui in Patre Solium verbumque ad faciendum in terris Judicium: qui in ultima Tuba percutiam illos, ut coacti recognoſcant vias meas, & ad ovile proprium redeant. Peribit Eccleſiæ & populi Iniquitas, & judicabitur in gladio. Tu vero* Gulielme, *manum in tempore extende opportuno, prout a me informaberis, & Regnum, (tacto & moriente nequiſſimo) adjunctum induc: Inunxi enim te in fortiſſima dextra mea, ad* falſum illum Prophetam, & Goliath [*forte Mahometanas & Turcas*] *extirpandum ut intelligat Terra judicium a Nazareno Crucifixo me. Sunt qui cribarent te: ſed maledicti ſunt machinantes in te malum. Fac bonum, & utere creaturis meis ad gloriam meam Docui* Kelleum, *inquiete, hac nocte, de cæteris, quæ ab illo diſces. Spiritus meus habitet in vobis.*

Trebonæ, Anno 1589. *Menſis Auguſti fine.*

When Mr. *Kelly* was gone from me at *Salfeild* toward *Bohemia*, and in the mean ſpace the Emperour had granted to the Lord *Roſenberg* licence for us to return into *Bohemia*, to any of his Lord-

ſhips, Towns, Cities, Caſtles, &c. This was delivered written by ſpiritual and divine meanes, and the writing yet remaineth in my Lord his hands, out of which I copyed this for the order of our Hiſtory ſomewhat making plain.

Franciſcus Puccius *præſtantiſſimis ac Deo dilectis viris D D.* Joanni Dee *&* Eduardo Kelleo *generoſis* Anglis, *majoribus in Chriſto fratribus, & ipſis tanquam patribus colendis, precatur gratiam & pacem a Deo patre noſtro, & a Domino Jeſu Chriſto, Amen.*

EX quo a vobis diſceſſi, toto illo itinere, quod octo diebus confeci, vendito *Lipſiæ* equo, haud parum vexatus fuit meus ſpiritus, dum animum mecum volverim, quot modis Satanas divinum opus retardare & noſtram conjunctionem dirimere, adhibitis exterioribus & interioribus machinis & armis, tentaverit, & adhuc tentare non ceſſet. Neque enim poſſum, niſi ab eo, agnoſcere afflatus illos diffidentie, rumores ab invidis hominibus, ſparſos, ſuſpitiones nobis injectas, abſque certis indiciis, adverſus fidem non levibus argumentis probatam, atque hujuſmodi impedimenta & offendicula, quibus curſum noſtrum impedire ac ſanctam amicitiam, divinis auſpiciis, inter nos cœptam, convellere ac labefactare, malignus ille ſpiritus aggreſſus eſt. Itaque, in illa lucta, ne ullo modo manus illi darem, aut fatiſcerem, decrevi me, magis ac magis, munire certa fide in Deum, ac ſpe promiſſionum ejus, quas illum ſervaturum non dubito, tum precibus frequentioribus magis inſtare, apud ſummum patrem, ut nos quam primum donare velit illo ſpiritu, quo noſtri humeri montibus ferendis, ut ille inquit, pares evadent; ad hæc auſteriorem vitam inſtituere nec menſas lautas amicorum adire, ſed panem doloris ſolus comedere decrevi, *ne ſim* meliore conditione quam vos, *qui tantopere affligimini*, ut benigniſſimus Dominus quamprimum, vos in integrum reſtituat, atque ad ſolita colloquia piaque exercitia nos una revocet, & eventu conſentaneo ſuis ſanctiſſimis dictis, ſingulos noſtrum exhilaret. Hanc viam ſequenti Dominus mihi ſpem facit fore, ut vobis & aliis facilius meam fidem probem, & multas tentationes vitem quæ apud hujus mundi homines facile nos invadunt. Ideo, niſi neceſſitate urgente, aut communibus negotiis, familiaritatem omnem & convictum cum aulicis fugio, & me hoc modo minus ineptem precibus gentio, meamque vitam & mores in dies emendare conor, ne videar omnino indignus ea ſchola, in qua Dominus me erudire dignatus eſt, nec interim cum Publicano, illo, precari obliviſcor, ut Deus propitius ſit mihi peccatori. Vos non dubito me veſtris votis & ſupplicationibus juvabitis, ut vocatione meæ reſpondeam, & in opere Domini vobis adjumento & conſolationi eſſe poſſim: & benigniſſimus ille pater propediem hoc adverſo ven-

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to ignem ſuum magis excitari curabit, ac nos majori, quam unquam antea, jucunditate recreabit. Ac de his hactenus. Quod vero ad noſtra negotia attinet; perveni huc die 24 Julii, ſub veſperam, ac ſtatim adivi *Illuſtriſſimum Dominum Nuncium*, cui veſtras tradidi, quas læto vultu accipere viſus eſt: ſed colloquendi non fuit otium, cum, parata cœna, jam diſcumbere vellet. In poſteriorem Diem igitur rejectus, ad *Dominum Carpionem* me conferebam, cum didici eum ad vos Miſſum, quatriduo ante, hinc diſceſſiſſe. Dolui admodum eum non eſſe mihi obviam factum, tum ratione veſtrarum, tum mearum literarum, quoniam faſciculum quendam ad me quoque ferebat. Sed quod maxime me torquebat erat cura de litteris *Illuſtriſſimi Domini Roſenbergii*, quas ſciebam incluſas *Domini Carpionis* literis, nec eas aperire, aut alii tradere audebam, cum diſerte eſſet, ſcriptum illud *ad manus proprias*. Dum itaque occaſionem quero & expecto, ea ſeſe obtulit, quam mox audietis. Reverſus ſequenti die, ad *Illuſtriſſimum Dominum Nuncium*, invenio apud illum *Jeſuitam Italum*, qui mihi fuit a confeſſionibus: blande ab ambobus accipior, ſedere jubeor, a *Jeſuita* nomine candoris & ingenuitatis, non parum laudor. Tum lupide moneor ab *Illuſtriſſimo Domino Nuncio* ut ipſi adſim, in convertendo *Jeſuita* ille (is enim erat qui cum ipſo expoſtulaverat, quod nimis facile mihi dediſſet: *teſtimonia triumphantis Eccleſiæ non ſubjici judicio militantis.*) Reſpondeo me feciſſe quod in me erat ut docerem eum præferre Cœlum terræ, ac tribunal ſuperius inferiori; ſed cum id mihi minime ſucceſſet, ejus eſſe, ſua doctrina & autoritate, hominem de ſententia illa dejicere *Illuſtriſſimus Dominus Nuncius* haud gravate, noſtram ſententiam, hac in parte, probat, & exemplis confirmat, *atque ita concludit, ut ſtatuat certitudinem videntis & audientis Dominum, aut ejus angelum, non pendere a probatione Eccleſiaſtica, neque ab illo eſſe rationem repetendam ſuæ revelationis, dum nihil publici muneris exercere audet: ſed ſi incipiat palam profiteri, ſe a Deo doctum & miſſum, ita ut non ipſius ſolum, ſed aliorum quoque intereſſit, ſcire quo ſpiritu agatur, tunc Eccleſiaſticorum munus eſſe, illius ſpiritum examinare & probare, neque ipſum jure poſſe examen hoc detrectare*, licet ſuas revelationes eis ſubjicere minime teneatur. Nam ſi ordinaria autoritas eum admiſerat, bene habebit, nihilque turbarum excitabitur: ſin per injuriam aut inſcitiam aliquam, aut per aliam hujuſmodi cauſam, rejicietur, ſuum erit appellare Superiorem Dominum, qui ipſum miſit, quo ſuum ſervum & Legatum defendat, aut ordinario Judice commonefacto, aut alia ratione: quod probabat decreto *Lateranenſe Concilii*, cujus mentionem facit in ſuis literis; ac præterea hiſtoria *S. Franciſci*, qui primum expulſus ab *Innocentio Pontifice*, mox revocatus fuit, cum per quietem apparuiſſe *Pontifici* pannoſus ille, qui *Lateranenſe* templum ſuis humeris fulciret. Addebat præterea viros Dei non eſſe ſolitos deterreri una aut altera repulſa, & hoc re-

repellendi modo, dicebat Præſules aliquando uſos eſſe; ut probarent ſpiritum & conſtantiam eorum qui res novas magnaſque proponerent. Ego vero inquam, ut hæc ita ſe habeant, *Vos hactenus publicum munus exercere non tentaſſe, & intra privatos parietes, ſumma modeſtia vos continuiſſe.* Tum ille, longiori ambitu verborum, ſic de vobis diſſerint, ut ex veſtris verbis Sereniſſimum *Poloniæ* Regem, ad invictiſſimum *Cæſarem*, & ad Illuſtriſſimum Legatum *Hiſpanicum*, jam conſtare diceret, vos aliquid amplius quam privatum moliri: Ac Summo Pontifici, ſedenti in ſpecula ſuper totam Chriſtianam Rempublicam potuiſſe merito ſuſpectas eſſe veſtras perſonas, hoc modo Principum animos, & interiores aularum receſſus ſcrutantes: Idque ratione veſtræ Regnæ, infenſiſſimæ Apoſtolicæ, ſedi, & cum ipſo *Turca* conſpirantis, necnon *ſpiritus familiares habentis* ac præterea ratione veſtræ ſummæ peritiæ, in artibus & ſcientiis reconditis, quibus facile plebi & imperitis imponi poteſt. Cum enim ſitis magni Aſtrologi, dicebat ille, & facile vobis ſit habere geneſes principum, necnon Magicas artes calleatis, haud difficulter poſſetis bonorum *Angelorum nomine, ea proponere*, quæ a ſpiritu Eccleſiæ hoſte manarent. Ideo Summum Pontificem, (cui duo, illi Principes ſunt maxime obſervandi, utpote qui inter Hæreticos vivant & regnent) prudenter feciſſe, qui juſſerit, ut in veſtros mores & doctrinam inquireretur. Accidiſſe autem præter ejus poſtulatam & voluntatem, *ut, indicta cauſa, expelleremini.* Se vero vicem noſtram dolere, & paratum eſſe ad curandum, ut vos juſtificare poſſitis, idque ſibi eſſe in votis, non ſemel aſſerint Quapropter hortatus eſt me, ut ad *Illuſtriſſimum Dominum Roſenbergium* contenderem, atque ipſius bonam propenſionem, erga vos, ei ſignificarem; Nam ille a Summo Pontifice facile impetrabit, ut cauſa veſtra hic cognoſcatur, & ſi ille vobis faverit, ut hactenus fecit, ſe quoque adfuturum vobis omnibus officiis, ac primum fore, qui ſe veſtris genibus obvolvat *ſi tales eritis, quales vos nonnulli prædicant.* Ego igitur recta ad *Illuſtriſ. D. Roſenbergium.* Sed quater redeundum mihi fuit, antequam admitterer. Die 27 tandem admiſſis, expoſui meum ſtudium, erga vos reſque veſtras, ac quomodo *Illuſt. D. Nuncius* affectus erga vos eſſet, ac tandem oravi ut non deſereret patrocinium & defenſionem illam, quam ſuſcepiſſet *peregrinorum pientiſſimorum, qui a* Cæſare *minus bene informato ad* Cæſarem *melius informatum, provocarent*, ac ſuam innocentiam, Dei & hominibus, probatam cuperent. Ille humaniter reſpondit: Vos non admodum ſibi notos eſſe: *ſe bis cum ſeniore, ſemel tantum cum juniore collocutum, judicaſſe vos doctos & pios, & præclaris donis inſtructos:* exiſtimare vobis hoc accidiſſe mala aliqua relatione cui incommodo a res principum ſunt obnoxiæ: veſtrum eſſe id æquo animo ferre: non ſe pœnitere quod vobis faverit, & ſi ſcirit quid potiſſimum, a ſe, peteretis, daturum operam, ut veſtris votis reſponderetur. Tunc mihi viſum eſt nonnulla dicere de optima ſpe, quam de ipſo concepiſſetis,

piſſetis, & quomodo me non dimiſeratis ſine literis ad illum: Sed erant incluſæ faſciculo *D. Joan. Carpionis*, quem ſtatim protuli, atque eo inſtante ac reſpondente *D. Carpionem* non ægre laturum ſi ipſi dediſſem, tradidi faſciculum ei, qui dixit ſe per otium lecturum, ac, ſequenti die, mihi reſponſurum. Diſcedo igitur ab illo ad Illuſt. *D. Nuncium*, atque otium nactus, tum per me, tum per Illuſt. Legatum *Florentinum*, pluribus cum eo agere inſtituo, *de inſigni injuria vobis facta*: expono quantopere laboraveritis; ut conſidere poſſetis, apud Catholica Templa, & quam inhumaniter, in hoſpitiis & civitatibus ratione hujus præjudicii *Cæſarei*, tractaremini, doceo quam ſordido & anguſto loco veſtras familias reliqueritis, ita ut veſtram ſupellectilem, & libros explicare nequi veritis; Moneo, ut Domini *Dee* jam grandis natu, aut potius ſenis, & nihil tale hactenus paſſi vicem doleat; ejus etumnas non tanquam ſimplicis hominis conſiderandas eſſe, cum vir ſexagenarius, quatuor tenellis ſuaviſſimiſque liberis (quorum major ſeptimum annum vix exceſſerit) ac dilectiſſimæ conjugi adjunctis, longe gravius affligatur, ratione uxoris ſuæ lectiſſimæ fœminæ, & pignorum chariſſimorum, quam ſui ipſius; oſtendo quanto offendiculo hoc futurum ſit Catholicis *Anglis*, ac cæteris, & quanta anſa præbeatur hæreticis, invehendi in Eccleſiaſticum ordinem: declaro periculum imminens ordini illi, ſi forte Deus facultatibus veſtris ad eos plectendos eorum inimicos armari permitteret: Demonſtro Deum alias, per Iſaelitas hæreticos Catholicos *Judæos* punire conſueviſſe: ac denique declaro, quam *abſurdum ſit vos indicta cauſſa condemnari*, ſi id meriti ſitis: quanto abſurdius, ſi non meriti ſitis quicquam tale: abſurdiſſimum vero, cum a Catholica Eccleſia honor potius vobis deberetur: Ac cum non petatis niſi ut vobis vos purgare liceat, nihil magis conſentaneum rationi excogitari, nullo alio modo errorem admiſſum emendari, atque hoc negotium bene dirigi & redintegrari poſſe. Ille mihi legit veſtras literas, id eſt *D. Dee*, ſed de rebus, ambobus vobis, aliquo modo, communibus: dicit ſe non credere ea, quæ de divinis monitis & miraculis, in illis, continentur, petit ut ipſe declarem obſcuriorem locum de libris combuſtis: *audit a me teſtimonium oculatum de illis concrematis, & quomodo vobis audiverim eos eſſe cœlitus reſtitutos*, ac denique concludit in illis literis eſſe multa laudabilia, multa admirabilia, multa itidem incredibilia; ſed cum non ſint Deo impoſſibilia, ſe ſuſtinere aſſenſum, nec velle quicquam certi, re non penitus explorata, pronunciare: vobis tamen reſponſurum humaniter, ac daturum mihi literas, quod fecit poſtea die 28, quas literas ad vos, cum hiſce, mitto. Et quia legendi eas mihi fecit copiam, *ſatis jejunias & frigidas mihi eſſe viſus, haud diſſimulo*. Tamen quia mentionem aliquam mei facit, tanquam hominis cum quo fuſius de ſuo animo, erga vos, egerit, viſum eſt mihi accurate & particulatim exponere, quid inter nos actum dictumve ſit, ut

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verba cum factis conferre poſſitis, & pro veſtra prudentia & pietate, conſilium capere, & ſi operæ precium videbitur reſcribere. Quantum enim ex ejus ſermonibus colligo, videtur ipſi neceſſarium novum mandatum, a ſummo Pontifice, antequam quicquam vobiſcum agat; nec ſe ſcripturum dicit de vobis *Romam*, niſi prius *petatis quod ab ejus ſanctitate capitis* : utpote qui, in hac cauſa, fuerit merus interpres, inter Pontificem & *Cæſarem*; nec poſſit, niſi verbis ſui Domini quicquam promittere & ſtatuere. Idcirco, quantum videre poſſum, res diutius protrahetur quam vellemus, niſi Dominus noſter & Pontifex cœleſtis, alio modo, nobis providerit. Die 28 & 29 inveni Illuſt. *D. Roſenbergium* tam occupatum, ut admitti non potuerim, ſed per cubicularium ſignificavit, ſe valde cupere ut colloqueremur, itaque redirem die 30. Interim fui rurſus cum Illuſtriſſimo *D. Nuncio*, mox diſceſſuro ad Sancti *Caroli* Monaſterium, ubi commorabitur quamdiu hi eſtus ſævient. Et cum commodo cecidiſſet, in colloquendo, viſum eſt, mihi interrogare hominem, an probaret meam *ſententiam de diſcernendo* ex certis notis & terminis verum verbum Dei a ficto & fucato, cum poſſit angelus malus transformare ſe in angelum lucis & Apoſtata falſi, non raro, ſe transfigurent in Apoſtolos Chriſti. Dicebam enim duo mihi videri neceſſaria, ut hoc judicium rite fiat, primum quidem, in homine audiente, bona propenſio & animus bene affectus ad Creatorem, totuſque ex ei ita pendens, ut nihil antiquius habeat quam ei placere, & qui de ejus benignitate atque veritate non dubitet erga eos, qui ad ipſum confugiunt, ut bonum ſpiritum hauriant. Deinde in ſermone, nomine Dei propoſito, requiri eas proprietates, quæ tantum authorem deceant; quas graphice deſcribit *Paulus*, cum dicit, *Vivus eſt enim*
Heb. 4. 12, 13. *ſermo Dei & efficax, & penetrabilior omni gladio ancipiti, & pertingens uſque ad diviſionem animæ ac ſpiritus, compagum quoque ac medullarum, & diſcretor cogitationum & intentionum cordis, & non eſt ulla creatura inviſibilis in conſpectu ejus.* Cui adſtipulatus Deus,
Jer. 23, 28, 29. qui apud *Jeremiam* dicit; *Propheta qui ſomnium habet, ſomnium narret, et qui verba mea habet, verba mea narret. Quid paleis cum tritico? dicit Dominus. Nunquid non verba mea ſunt quaſi ignis? dicit Dominus, quaſi malleus conterens petram?* Concludebam igitur, hominem Deo fidentem, ex efficacitate & ardore illo, quo affici ſe percipit, deprehendere ſermonis Dei veritatem. Nam vox lupi & alieni paſtoris non poteſt permovere veram ovem, ut ipſum diu ſequatur, & hanc eſſe regulam, qua judicarem divinas ſententias a non divinis, diſtingui poſſe: Ille probabit meam ſententiam, atque addidit, ſine bono ſtudio auditorum, non apparere efficacitatem divinorum ſermonum, ut conſtat ex Chriſti hiſtoria. Dum enim ſimplices *Iſraelite*, dicebant; *Nunquid ſic loquutus eſt homo*, & ſimilia de Chriſti doctrina, *Phariſæi* & perverſi Sacerdotes eum deridebant & contemnebant. Tunc ego, ſi contingeret igitur, ut cum congrediemur, fieret ad te verbum Domini,

mini, num hujuſcemodi regula utereris. Hic ille inquit, cum poſſet accidere, ut mihi de hac re judicandum eſſet, nolo hoc tempore, meam ſententiam declarare, ſed hujuſcemodi ratio non mihi mala videtur. Ex quibus verbis neſcio quid mihi viſus ſum adorari minus candidum, quam in re tanta, opus eſſet. Sed Dei eſto judicium de ejus interiori ſenſu. Ego, bona fide, colloquia noſtra expoſui, ut vobis uſui eſſe poſſint, ratus hoc vobis gratum, ſicut foret mihi ſi veſtro loco eſſem. Reverſus die 30, ad Illuſt. *D. Reſenbergium* vidi eum tandem exeuntem, ex cubiculo, ad quoſdam nobiles, et dixit ſe tantopere diſtrictum eſſe, ut mecum colloqui non poſſet. Sicut cuperet. Ego vero, inquam me S. Celſitudinis monitu, toties reverſum expectare ejus reſponſum, et an vobis reſcribere vellet. Tunc ille inquit prius tecum colloquendum eſt mihi, itaque, (ut ejus verbis utar) habeas patientiam, aliquot dies donec ego pro te mittam, et ſic me dimiſit. Docui igitur *Venceſlaum* cubicularium noſtras ædes, qui dixit ſe optime callere locum, ac, ſuo tempore, memorem fore mei, cum Dominus me accerſet. Expectans igitur aut reponſum Illuſtriſſimi *D. Roſenbergii*, aut aliquid aliud dignum veſtris auribus, non viſum eſt mihi id vos expreſſum nuncium mittere: Monente præſertim Domino *Sevembergio*, vobis eſſe paratis neſcio quas ædes in oppido *Naitu*, in Comitatu *Suarreburgenſi*, & ut expectarem reditum Domini *Carpionis*, quem propediem reverſurum ſperabat, ne ſine magna cauſa atque incertus de loco veſtræ ſedis, ad vos literas dirigerem. Igitur non parum ſolicitus de vobis & de reditu D. *Carponis*, ſemel ad minimum in die, ejus ædes adeo, atque interrogo ſi quid de illo ſignificetur, nec quicquam, per multos dies audio. Tandem de die 12 *Auguſti* ſciſitor D. *Millerum* an aliquid mihi de amico, dicere poſſit. Reſpondet ſe quoque expectare hominem, atque admodum mirari tam diuturnam moram, præſertim cum D. *Gregorius*, qui in ipſo *Carpione* ad vos venerat, ſit triduo ante reverſus. Ego igitur, qui nihil prius de D. *Gregorii* aut itinere aut reditu noveram, ad illum recta contendo. *Gallus* ejus contubernalis humaniter me admittit, jubet expectare D. Doctorem, et ad illum accerſendum currit. Sed cum diutius moraretur, ego jam diſceſſurus, video D. *Gregorium* ſeorſum cum ipſo colloquentem, et me torvo vultu intuentum. Saluto illum & gratulor reditum, ac demum de vobis incorrogo. Ille reſpondet ſe nihil quicquam de vobis aut rebus veſtris ſcire, nec vobiſcum fuiſſe. Tunc ego aliquantulum hæreo, ac tandem dico, ſi nolit quicquam dicere me æquo animo laturum; ſed jam mihi conſtare eum vobiſcum fuiſſe: Ille ſtomachatur veſtrum nomen, ac totius mundi fallacias & impoſturas: dicit ſua ſibi eſſe curæ, non veſtra vos multa quidem promittere, ſed parum præſtare, neſcire ſe quare conqueramini: ſe per ſeſqui annum, vana ſpe lactatum, vobis ad hæſiſſe, ut aliquod e minoribus veſtris arcanis diſceret, neç quicquam alicujus momenti percepiſſe.

Hic ego: an parvum tibi videtur arcanum illud contra luem veneream? Ille vero, ſubridens, a *D. Sconto*, inquit, longe præſtantiorem habeo. Denique, his omiſſis, librum meum *Poſtelli* repeto: ille negat ſe habuiſſe interrogata quo audiverim; ac me laudante *D. Dee*, ille rurſus negat ſe vidiſſe; niſi forte, inquit, ex manibus *D. Sevenbergii*, vis dicere librum neſcio quem ſine titulo: ac denique de reſtituendo nullam ſpem facit. Ego qui cum illo verba commutare nollem, abeo: ac puerum veſtrum *Staniſlaum*, in atrio offendo, & ab illo intelligo, vos *Erfordiam* uſque cum *D. Gregorio* & *D. Carpione* veniſſe, ante octiduum. *D. Carpionem* illinc *Bambergam* ad exigendas neſcio quas pecunias, profectum; ſe cum *D. Gregorio*, hoc veniſſe. Interrogo an literas aut aliquod verbulum, a vobis, ad me, ferret; reſpondet, nihil prorſus, quia forte putabant, inquit, te hic non eſſe: ſe poſt triduum aut quatriduum ad vos reverſurum. Laudo ejus conſilium, & conſtantiam in ſerviendis Dominis; ac doceo meas ædes, ne ſine meis literis ad vos veniat: promittit ſe non diſceſſurum, me inſalutato *D. Gregorius* interim percipit, me cum eo colloqui, atque iratus (quantum ex voce clamantis judicare poſſum) puerum revocat. Ego, cogitabundus, diſcedo. Die quinto decimo hujus menſis, tandem nactus ſervulum veſtrum *Staniſlaum*, in loco libero, eum accuratius de veſtris rebus ac ſtatu examino, atque non ſine magna animi mei voluptate, audio vobis conceſſas eſſe ampliores ædes. Illuſt. *D. Langravium* præſtantiſſimo *D. Dee* multum tribuere ut favere, & ſummo Deo pro tanto munere magnas gratias ago, atque puerum ad meum cubiculum duco oſtendoque illi literas ad vos paratas, ne ſine ipſis ad vos revertatur. Sed paulo poſtea pater *Carpionis* me monet, ſe velle ante noctem, ad vos unicum expreſſum mittere & ut ſcribam ſi velim: nam ſe a *D. Kellea* monitum hoc mihi ſignificare: ingentes gratias ago *D. Kelleo* qui mei non ſit omnino oblitus, & hæc, per hunc quem vobis ſpero fidem nuncium, ſignificare ſtatuo; ſcripturus rurſus per *Staniſlaum*, ſi operæ pretium videbitur.

Oro vos atque obteſtor per Deum illum vivum, qui Autor eſt noſtræ amicitiæ, & qui diſerte præcepit ut nos invicem ac mutuo amemus, ne obliviſcamini mei cum datur vobis occaſio invigendi me per literas aut per inter nuncios, & reddendi me certiorem de ſtatu veſtrarum noſtrorumque rerum; nam ego certe veſtri non obliviſcar, & officia mea id teſtibuntur, non ſolum coram Deo, ſed etiam coram omnibus hominibus. Si veſter reditus aliquandiu differetur, inviſam vos proximo menſe *Septembri*, longe enim a vobis vix vivere poſſum, immo ſi proprie loquendum ſit, me vitæ tædet: Ac præſens agam de nonnullis rebus quas ſcribere minime decet.

Jam elapſi ſunt 18 dies ex quo Illuſtriſſimum *Nuncium* Apoſtolicum non vidi, & cum ſatis ſuperque ſatisfecerim obedientiæ, non adibo illum, ne verba nobis dare ſibi tam facile fore perſuadeat. *Oſtendit literas D.* Dee *Legato* Veneto & Florentino & *utrque mihi ſum-*

ſummopere eas laudavit, dixitque ſibi viſus diſertas graves, & pluſquam vulgaris ſpiritus, & optiſſint exemplum illarum, ſed ego offerre non poteram, & dubito ne Illuſtriſtimus *Nuncius* eas ſupprimat; nam haud obſcure, innuit *ſe timere veſtrum congreſſum præſertim æquum & rationale*, & id quærere videtur, ut vobiſcum agere poſſit *more Hiſp.* &c. D. *Joan. Carpio*, nondum revertitur, & D. *Roſenbergius* cras dicitur diſceſſurus & neſcio an recuperare potero literas ad eundem *Carpionem*, in quibus de pecuniolis illic agebatur, ſi dubitatis ne ille diutius quam par ſit, ſolutionem differat quæſo curetis, ut aliquo alio modo mihi proſpiciatur. D. ab *Oſſa*, per 20 dies, non vidi, ac Jeſuitis palam dixi & dico quandocunque occaſio ſe offert, *vobis factum ab ipſis inſignem injuriam, eos plus pendere ab aulis terreſtribus quam a cœleſti: timere collationem æquam cum vobis, ac ſuæ cauſæ annum haud obſcure diſſidere*, itaque jam ſum eis minus gratus.

Saluto uxorem D. *Dee* lectiſſimam fœminam, ac mihi non minus quam matrem venerandam; necnon conjugem D. *Kellei* rarum exemplum juvenilis ſanctitatis, caſtitatis, atque omnium virtutum. Saluto omnes, alios veſtros domeſticos ſanctos voſque inprimis D.D. *Joan.* & *Ed.* deſiderabilia mihi nomina fœlices ac beatos in Domino cupio ac precor. Quantum tribuam & tribuere debeam veſtris precibus noſtis, eis oro atque obſecro me apud D. Deum juvetis ut vocationi meæ reſpondeam, & curſum meum hilari animo ac firmo corpore perficiam. Sanctiſſimus ille pater, qui nobis jam ſuſcitavit paſtorem illum magnum D. Jeſum filium ſuum mox reverſurum ad ſubigendos omnes innimicos ejus ſub pedibus ſuis, atque extremam manum impoſiturum renovationi rerum, nos omnes ſuo ſpiritu foveat ac recreet, ut Lati adventum ejus præſtolari, atque nuptialibus voſtibus, lampadibuſque accenſis ornati, ipſi occurrere poſſimus. Praga *xv Kal.* Octob. *M.D. Lxxxv.*

Idem Dominationibus veſtris addictiſſimus

Atque ex animo frater

PUCCIUS

Præſtantiſſimis ac Deo dilectis viris D.D. Joannes Dee. & Eduardo Kelleo *Generoſis* Anglis, *ac Majoribus in Chriſto fratribus, mihi, tanquam Patribus colendis, &c.*

Mgnifice Domine; & uti pater amantiſſime & obſervande non minori etiam deſiderio teneor videndi & de multis colloquendi cum Magnifica dominature veſtra de cujus erga me & fide, & amore nunquam dubitavi nec dubitare poſſum poſt prandium hora commoda ego illam accedam. Deus ſua gratia ſemper nobis adſit.

Veſter ex animo, *Guilielmus* propria manu.
Febr. 10. 1587, ſtilo novo. *Trebone.*
Poſtride reditus Illuſtriſſimi à *Vienna* ad *Trebonam.*

+ *A*

Sir, My hearty commendations unto you deſiring your health as my own, my Lord was exceeding glad of your Letters, and ſaid now I ſee he loveth me, and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Bleſſed Trinity I begin my Journey, wherein I commend me unto your prayers, deſiring the Almighty to ſend his fortitude with me. I commend me unto Mrs. *Dee* a thouſand times, and unto your little babes: wiſhing my ſelf rather amongſt you, then elſewhere, I will by Gods grace about twenty dayes hence return, in the mean ſeaſon all comfort and joy be amongſt you;

Your aſſured and immoveable friend.

E. Kelly.

△ *Prage.* 1587. 25 *Januarii.* *Thomas Kelly.* *Francis Garland.* *Ferdinando Hernyk,* went with him.

To the Right Worſhipful, and his aſſured friend Mr. John Dee *Eſquire, give theſe.*

Magnifico Domino,
Domino Dee.

Received of *Lodovick* in the High-way by *Platz*, in the middle way between *New-houſe* and *Trebon*, as I was comming from *New-houſe*, whither I went to have met my Lord as he came from *Vienna*: But Arch-duke *Erneſt* was occaſion (as was thought) that they ſhould go to *Prage* by *Trieglé*, being the more even, although not the next way: I received them on Friday the 6 of *February*, and they were delivered him at *Prage* on Sunday was a ſeven-night before, being the 25 of *January*, *novo ſtilo.*

Swethart I commend me unto you, hoping in God that you are in good health, as I and my children, with all my Houſhold am here, I praiſe God for it; I have none other matter to write unto you at this time.

I being at *New-houſe* from *Trebone*, (to go to underſtand which way my Lord *Roſenberg* would go from *Vien* to *Prage* and when,) and this Letter being in the ſame day brought from *Prage*, my wife ſent *Lodovick* with it, toward me, and ſo without *Platz* Town in the High-way he gave it me.

+ *Trebone in Bohemia.*

Viſitationis Secunda, Actio inſtituta.

Anno 1586. *Die* 19 *Septembris.* *Die Veneris ſexti menſis ſive a die Veneris ante Paſcha à meridie hora* 3.

△ Preces ad Diem fudi, and declared that we here and now preſented our ſelves, as in obedience, according to the time preſcribed of ſix Moneths end, ſince the laſt good Friday: I craved pardon of all our errors and miſdeeds, ſince the laſt time of his viſiting us, and now requeſted his aid and direction hence-forward to walk proſperouſly, according to the well pleaſing of his divine Majeſtie: and that he would grant unto *William Roſenberg*, *E. K.* and me his graces, ſo abundantly, that in us his honour might be increaſed, and glory advanced mightily and triumphantly, &c.

E. K. Here is a round fire like a Sunne.

Vox ..... *Frigida præparatio.*
Frigida oratio.
Frigidam hoc exigunt reſponſum.
Revertente tamen Gulielmo, *mediatorem & agnum, reſpondere paratum, conſulite.*

E. K.

E. K. He is gone now.

△ Tu juſtus es Domine, & nos impii: tu ſanctus es Domine, & viæ tuæ immaculatæ: nos nec orare, neque nos præparare ſine tuo auxilio & gratia unquam poſſumus: Tuam igitur nobis concedas gratiam, & de tanto errore noſtro dignam agere pœnitentiam, ut agnum, & mediatorem noſtrum omni tempore nobis inveniamus propitium ex tua clementia, illius meritis, & ſpiritus tui Sancti afflatu conſolatorio: *Amen.*

Cui, Trino & uni, Deo vero, & Omnipotenti, ſit ſempiternus honor, laus perennis, & gloria perpetua. *Amen.*

✝ *Trebone, Actio Secunda ex ſeptem.*

Anno 1586.

Octob. 14. Tueſday. *Mane poſt ſolis ortum.*

Circa 7. *Precibus fuſis, gratiiſque actis pro miſericordiis Dei infinitis erga nos tam in prædeſtinatione quàm in executione, in patria, in mari, & in hac peregrinatione, & pro liberatione noſtra ex manibus hoſtium in* Pragenſi *exilio, & pro ſua continua tutela, & pro redactione noſtra cum honore & gloria in illo, ad quietem & ſecuritatem cum* Willielmo Roſenbergio, *jam lebamus quid ipſe potiſſimum nobis proponere velit ex ſuis myſteriis, & quid de* Puccio *eſſet ſtatuendum, quid de & operibus Philoſophicis juxta ejus propoſitum, & quid de errore in practica nuper facta ſit ſtatuendum, & quid præterea nobis jam & præcipue ſit faciendum, & ad* Willihelmum *vocandum paratos, nos eſſe juxta Dei beneplacitum, &c.*

△ I had ſet up *Menſam fœderis*, with the appurtenances, and had ſet the *Angelical Stone* in the frame of Gold on the Table, onely *E. K.* and I being in the goodly little Chappel next my Chamber, appointed to our uſes.

A voice ..... *Let him come, that is to come.*

△ I went for the Lord *Roſenberg*, whom I found in his Oratory of the Church hearing of Maſſe: And he came with me and ſat in his place.

E. K. I ſee a great plain like unto a field, as though it were a Mile over, in the end of it there is a great high rotten Tree, all the graſſe is as though it were withered and burned, there commeth a beam as of fire from Heaven, and lighteth upon the Tree, now there commeth water out of the root of the Tree, as though it were a Sea, and ſpreadeth all the plain over: And the Tree openeth and there commeth a Man out of it, his hair hangeth down unto his girdle ſtead, his garment covereth him down from his ſhoulders, and hangeth behind him down upon the water. *Viſio.*

The earth hath now drunk up all the water, and the Man ſtandeth upon the dry ground.

All the place is full of green graſſe about a cubit high.

Now the Man is out of ſight.

It ſeemed to be as beyond and without the Stone.

The Viſion is clean diſ-appeared.

△ I expounded this Viſion in Latin, to the Lord *Roſenberg.*

E. K. In the middeſt of the Stone ſeemeth to ſtand a little round thing like a ſpark of fire, and it increaſeth, and ſeemeth to be as bigge as a Globe of 20 inches Diameter, or thereabout.

Vox ..... *Wo be unto the World, wo be unto the World, and Worldlings: Wo be unto you Sonnes of men, for you are withered, and behold the field of the Lord bringeth you not forth: you are defiled, and being defiled, you defile alſo the beauty of your Seat: And behold, behold, behold, (I ſay) you that are the King and Princes of the Earth joyed and knit together upon one ſtemme, you are all rotten and barren, behold, you bring forth no fruit: but even as the graſſe that withereth, he is a diſ-glory to the place, even ſo, are you that is graſſe, of your ſituation and dwelling, for behold, you have no leaves, much leſſe fruit: Wo, wo, wo, unto ſuch a generation, which lacketh moiſture, and the fire of comfort: The ſtemme that carrieth you is the Seat and holy* place, which alſo is contaminated. *And ſo, behold, (as it were) withered; if holineſſe be hidden whereupon you ſtand, how wicked are thoſe that are governed by you; how wicked are you; and how abomina-* *Locus ſanctus contaminatur.*

ble: how full of corruption are you that ſtand without all beauty, moiſture, or comfort: The time ſhall come that the power and might of God which here ſpeaketh amongſt you, in the fire and ſpirit of his holy truth *ſhall come down from above, from Heaven, from the Seat of comfort, from the everlaſting Throne, and ſhall fall down, not into you, nor amongſt you (for you ſhall be rooted out,) but into the ſtemme and into the root which is the holy place, and the houſe of comfort: And behold, the power of God, (of him that ſpeaketh) ſhall be mighty, ſtrong, and of infinite power: So that like a Woman with Child, ſhe ſhall bring forth in the Church of God, a man, clothed with a white garment: which is* JUSTICE unſpotted, *which may walk with infinite power (and in the Garment of holineſſe and beauty,) upon the abundance of graces, and the waters of comfort, which ſhall flow out of the holy Seat.*

And behold, ô you Sonnes of men, you ſhall be full of underſtanding, and of the ſpirit of Wiſdome, and the grace of God, (of him that ſpeaketh with you) ſhall be plentiful and ſtrong amongſt you: So that you ſhall ſpring, and beautifie the Earth and the Houſe of Chriſt: And behold, the higher boughes, *and mighty branches ſhall loſe their vertue, and be caſt down, becauſe they have placed themſelves upon the outward rotten Stock, to the diſhonour of him that hath called them: and there ſhall no more ſtrength or vertue be amongſt you: but you ſhall be ſubject to verity, and be controuled with an iron rod, by him that came out, and walked on the waters: Then ſhall be peace and reſt: Then ſhall Hieruſalem deſcend.*

Quando Hieruſalem deſcendet.

E. K. Now is all diſ-appeared away out of ſight.

△ I read the former parcel in Latine to the Lord *Roſenberg*.

A Pauſe.

△ Tu juſtus es Domine, & Judicia tua vera, tu omnipotens ô Deus noſter, & brachio tuo nullus reſiſtere poteſt. Veni, ô Domine, & conſolare nos veritate & Juſtitia.

E. K. Now he is returned again in the form he went away in. A red croſſe commeth over it, pure red, ſo yellowiſh.

A Pauſe.

Religionis reformatio in Anglia futura. Locus ſanctus ruet.

So that the Name of the God of Righteouſneſſe, and of his Sonne Chriſt ſhall be magnified in thee: § *And lo, behold, by my ſelf, I ſwear that* after a few Moneths the time *expired; I will ſmite, and break the holy place, ſo that there* ſhall be no abomination in it.

Fines mundi deterentur.

§ *And behold, the ends of the World ſhall be opened, and all people ſhall rejoyce in the Croſſe and Name of the Lamb.*

Terribilia prius.

§ *But firſt commeth terrour to all Nations.* § *Wo, wo, therefore be unto you, ô you Kings and Princes of the Earth! he that hath eares let him hear.*

..... *And lo, behold, this day I am deſcended, and my promiſe is upon him that heareth amongſt you.*

William Roſenberg.

Let him mitigate therefore the fragility of humane reaſon, and give me a dwelling place by faith: for I will this day make a Covenant with him, ſo that my Name and Spirit ſhall not depart from his Houſe.

Roſenberg ſhall fall.

And what I have promiſed him I am, and I will bring to paſſe: what is he, or who is he that laugheth me to ſcorn, *that (if he repent not) receiveth not his reward?*

And moreover, I will appear to him hereafter, and he ſhall be partaker of the celeſtial myſtery, if my Name be exalted in him.

And behold, he ſhall often fall, but he ſhall riſe again, and ſhall perſevere unto the end.

E. K. It is diſ-appeared.

△ Legi ultimam hanc particulam Latine ipſi Principi *Roſenbergio*.

A Pauſe.

E. K. *In lapide ſtetit ſcriptum.* After an hour.

△ We removed not, but ſat ſtill and diſcourſed partly upon the premiſſes, and partly of *Englands* miſery to come.

K. K. There appeareth a little white cloud, like the end of a cloud, with a dark image of a face of three in one: ſometimes appearing three, ſometimes one.

The end of the white cloud doth wave up and down before the face.

Two Winds in this Kingdom. Of the firſt, *Vide An.* 1587 *Actione Rehenſteinenſi. Mart.* 16.

Vox ex latere lapidis ..... *Theſe four Moneths, let* William *(for aſmuch as in him lyeth) abſtain from* Prage, *for he ſhall deceive thoſe that are deceivers.*

Two winds ſhall ariſe from the Earth within theſe next yeares in this Kingdom: *In the firſt let him ſit ſtill; In the ſecond let him arm himſelf; and reſiſt* with Victory.

E. K.

E. K. There appeareth a Wood, a great Wood on the left hand by a River: There be two like Hawks, whereof one is white, and the other is black: The one is on a bough in the water, that is the black, the other on a withered bough on the land.

A great Bear commeth out of the Wood. *urſus primus.*

Now he runneth toward them, he catcheth the black one in the water, and ſwalloweth him, and ſtandeth up upon his hinder legs. Now he goeth to the other, and ſhaketh him in his mouth, and ſtandeth up on his hinder legs; and hath pulled off both his Wings, he returneth into the Wood again, the body of the white lyeth on the ground. Now he turneth his feet up.

Now he ſtandeth on his legs again.

He followeth the Bear the ſame way he went, he would lift up himſelf as if he would fly, but he cannot.

All this Wood, Bear, and two Fowles are vaniſhed.

E. K. Below ſtandeth a great Caſtle, at the foot of the Hill on which that Wood did ſtand, down in a valley from the Hill goeth a great high Bridge of Stone long (in ſight) about ten Engliſh miles long.

Beſide the entrance, on the right hand of that Caſtle, is like a Dial, with motions cœleſtial in it, of Sunne and Moon.

Now commeth a Bear, (black as the other) a very great monſtrous Bear. The Bridge quaketh under him as he paſſeth it toward the Caſtle he roareth, looking toward the Caſtle. He ſteppeth up to the Dial, and taketh the Moon out of it, and teareth it all in pieces with his teeth. The Caſtle falleth, and the bridge where he ſtandeth is broken. The Caſtle is all in ruine. *urſus ſecundus.*

The Bear ſtandeth upon the edge of the bridg, and beholdeth the ruine of the Caſtle down into a pit as it were.

Now he goeth back and the bridg falleth down after him.

Now the Wood appeareth again, and he goeth into the Wood.

Now that Viſion is all vaniſhed away.

Vox ..... *You ſhall ſhortly ſee, againſt what ſtone* Pucci *hath ſpurned.*
My Peace and bleſſing be upon you.

E. K. Now all is gone away.

△ Gloria, laus, honor, Benedictio & Jubilatio ſit Deo Patri, Deo filio, & Deo Spiritui ſancto: ſicut erat in principio, & nunc, & in ſempiterna ſæculorum ſæcula. *Amen.*

Spiritu principali confirma nos Deus, Deus noſter confirmet nos Deus, Omnipotens, Sempiterne vive & vere. *Amen, Amen, Amen.*

MEMORANDUM.

Anno 1586. *Octobris Die* 17. *à meridie, poſt novas cum* Fr. Puccio *turbas & rixas, propter pecunias quas cupiebat à nobis habere, ex liberalitate, & in nomine Dei, & tanquam a ſervis Dei, & non ab* Edwardo Kelleo *tanquam ab* Edwardo Kelleo; *nos* [△ & E. K.] *concluſimus (ad ſcandala multa evitanda quæ ipſe contra nos ſparſerat & excogitaverat, propter pecunias ejus* 800 Florenorum, *Deo oblatas & redditas per illum, & prius recuſatas quando nos illi ſolvere paravimus, &* 630 *Ducatos illi exhibuimus coram Deo, ut inde acciperet quod ſuum eſſe judicabat.) Concluſimus inquam, (cum bona ſpe, quod non offenderemus Deum) ante illum, coram teſtibus, exponere numerum* 800 Florenorum: *& ſi ſibi deberi aſſereret, quod recipere poſſet, ſi vellet; ſin vero negaret* 800 Florenos, *aut aliquam ſibi à nobis deberi pecuniam, Tunc & id etiam eorum teſtibus pronunciatum volebamus, teſtimonio, & chirographo conſcripto notum facere temporibus & locis opportunis.* Ex

Ex Arco Ivimus igitur ad Primatis Domum, & convocatis aliquot Civibus primariis, Sacerdote ſedente, & aliquot ſcribis Illuſtris ſummi Principis (*Domini* Roſenbergii) duos magnos ſaccos pecuniarum expoſuimus, & ex (ubi duo millia ducatorum, & præterea plures quàm 400 Doleri numerabantur ſupra menſam, 800 Floreni: *Et Dilemmate illi propoſito* (*quod ſuperius annotavi*) *pecunias accipere contentus erat, ſed ille voluit ſubſcribere, ſe accepiſſe in nomine Dei, & à nobis tanquam à ſervis Dei. Nos vero proteſtabamur nos nullo modo recipere in nos, ut a Deo hoc nobis eſſet injunctum diceremus, ut illi illas proponeremus pecunias, vel accipiendas, vel recuſandas ab illo: Sed tantum ad evitanda magna & multa ſcandala contra nos, ill illius ibidem libero committere arbitrio, ut ill & dicat, quod illi videretur melius, & illi eſſet gr Accepit ergo pecunias, numeravit, & inde eſt conſcriptum Chirogrphum manu ſcribe ſummi Principis* (Pauli Wolfg) *præſentis cum diverſis teſtibus, qui ſua nomina ſubſcripſerunt, ut in ipſo Chirographo appare poteſt.*

Franciſcus Puccius. *Deo gratias agamus. Speramus enim, meliori nos jam quiete fruituros: & magis fore liberos ab ejus lingua venenata & inquieta Deus illum convertat: & illi ſit propitius, atque dixit nobis ſe velle nunc miniſtrum facias, ſua divina Majeſtati utilem in*

+ *Trebone. Anno* 1587.

Die 2 *Januarii* 21. *mane hor.* 9.

△ Tempus beneplaciti, eſt tempus opportunum.

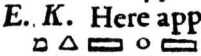
Neceſſitas non habet Legem.

△ In nomine patris & F. & SS, &c. Pater noſter, &c. Omnipotens ſempiterne vere & une Deus in adjutorium *W. C. E. K.* & mei *Joannes Dee*, intende, &c.

△ Not by or upon preſumption (O Lord) but with fear and love toward thee we are ready to hear thy will, as concerning the *Shew* and Commandement, now at *Prage* in this moneths beginning, made to *E. K.* We beleeve and hope it *is of thee*, and that thou wilt not tempt us, or ſuffer us to be tempted in ſo weighty a caſe; And therefore being not perfectly informed in *thoſe two ounces of powder*, *E. K.* Knoweth not how to do, ſeeing at his return hither he miſſeth an *half ounce* thereof whether ſhall he of the reſidue make up that half ounce wanting, or no? we will or dare propound to make any compleat action: but therein referre all to our Parliament dayes, or principal ordinary actions aſſigned.

Mora interpoſita, parte hora ¼.

E. K. Here appear Letters if I could read them, thus they are.



..... *Mihi, ita, & à me.*

E. K. They ſeem white Letters — of greeniſh yellow coloured figures, in every figure one of the four words, in all being 12 letters.

E. K. Now they be gone.

△ I underſtand that the firſt part of that my Propoſition is touched in anſwer of *mihi*, that is, *to God*, the ſervice required is to be done: and *ita & à me*, ſo is the meſſage or commandment from the ſame our God.

△ Mora interpoſita horæ parte ¼.

E K. Now is here other writing, thus, *Claudite, clauſæ ſunt.*

△ I underſtand not this well, if it mean no more to be taken out of *the Powder*, or what elſe.

Now appear over the former words, other words, as thus.

Ceſſate

E. K. Over *Claudite*, is *Ceſſate*, the other words I cannot read yet.

E. K. Over *clauſa ſunt* appeareth *divinum propoſitum ſibi ad hnc non conſtat.*

△ Quæ igitur tibi ſunt, & à te, nobis ſunt acceptiſſima.: & per te, & propter te, ut nobis injuncta faciamus tuum, ô Deus, nobis paratiſſimum præbeas auxilium!

Tibi Creatori Redemptori, & Sanctificatori noſtro, ſit omnis Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

Ad Omnipotentis Trinitatis Laudem, Honorem, & Gloriam.

Myſteriorum Divinorum memorabilia cui dies quartus Aprilis, Anno 1587, *dicata fuit.*

Trebone

1587. ACTIO TERTIA.

Trebonæ Generalis.

△. *POſt preces ad Deum, & recitatum Catalogum illum, petitionum noſtrarum ad eundem, quievimus divina expectantes conſilia, monita, & oracula.* *Aprilis 4. Mane circa 8.*

Magna pauſa.

△. ..... *Tandem accepi literas* * *utraſq; illuſtriſſimi Domini* Roſenbergii, *& recitavi coram Deo, ut ejus obedientia, humilitas, & deſiderium, coram Deo & Angelis ejuſdem contoſtata eſſent. Alia adhuc pauſa, ſive Mora facta, ſed non longa.* * *Illas cum 12. quæſtionibus & illas priores ad Archeſtem. miſſas.*

E.K. There ſeemeth a black Curtain of Velvet, to be drawn from one ſide of the Stone to the other. The Curtain is full of plights.

There ſeemed alſo one to have deſcended from above, (a good way behinde the Curtain) and ſo to go behinde the ſame Curtain.

Alia pauſa.

Vox..... *Happy is he, whoſe minde thirſteth after the knowledge of ſuch things as are ſpiritual, and celeſtial, of ſuch things as are in the everlaſting place and glory of him that is, and was, and ſhall be for ever: for unto him belongeth reſt in the harveſt of the Higheſt, and comfort in the midſt of many worldly ſorrows. For unto him, thus ſaith the Lord, the Lord of Reſt, Thou haſt rendred my blood again, with comfort unto me, and haſt made a blood of eternal reſt unto thy ſelf for ever. Aſcend therefore and dwell with me, and receive eternal comfort: for unto ſuch belongeth the Kingdom of my Father; for I am* * Zebaoth *unto all ſuch as truſt in me. But behold, the earth bringeth not forth my mighty praiſe, becauſe of the wickedneſs that aboundeth in all mankinde: Neither have I many ſuch children amongſt the ſons of men as I have ſpoken of before; for why? The Giants of this world are a ſtumbling block unto the poor people, and unto their ſubjects: for lo, behold, behold! (I ſay) vile and baſe things (for that they are miſuſed) are become gods within their houſes: ſo that, Gold and Silver, precious Stones, and ſoft Apparel, which were wont to be brought* out of their *houſes to garniſh mine withall, are become their gods, and the Idols of their deſtruction: for, who is he that exalteth not himſelf in his riches, and deſpiſeth me that was the Author of them? Where is he that loveth not his wife and children, pomp and wo ldly glory, more than the ſetting in order of my little flock, or the preferment of my glory? Who (I ſay) is he, that maketh not more of himſelf than of me? Woe be unto you that ſo do: and woe be unto the generations that ſhall follow you.* * *Requies ceſſatio ſabbatum, &c.* Sabbath.

△. Be merciful unto us, O God of Mercies.

..... O wretched and miſerable mankind, look, look in and upon thy ſelf. Haſt thou made thy ſelf? or when thou art afflicted, canſt thou remove thine own affliction? Haſt thou any thing of thy own, which my Father hath not given thee, through me, in one provident and eternal will? Canſt thou hide thy ſelf where I cannot ſee thee? or canſt thou do that which lieth hid from me? Look again upon thy ſelf, and conſider what parents, and root thou hadſt thy beginning in Nature: behold, they and their fathers are become the duſt of the earth; even ſo ſhalt thou do. And even as of them is a ſtraight account of life required, even ſo ſhall it be of thee: for, *I that made thee, and gave thee breath*, made thee partaker and uſer of my creatures, led thee in and out, gave thee the Sun to ſhine upon thee, and the *Moon as the mother of your radical moiſture.* I that lifted thee up, either to the honour of a King, or Magiſtrate, and made thee a governour over thy brethren, will at laſt take a ſtraight account of thee, how thou haſt uſed thy ſelf towards me, and where thou haſt advanced my Name in ſuch things as I have lent thee: And be right ſure, that thou ſhalt pay, even the uttermoſt farthing. Woe be unto thee, if thou make not a juſt account; miſerable ſhalt thou be for ever, if thy deſerts condemn thee. Therefore while thou haſt time and ſpace, look, look up unto me; for I am *the Well of comfort, and the God of peace*; the true reward of righteouſneſs to all ſuch as faithfully love and truſt me.

Pauſa.

△. I read this over..... Oh how comfortable are theſe leſſons! Give us and confirm unto us thy graces and bleſſings, O God, to do thy bleſſed will herein, and in all our duty toward thee whatſoever.

E.K. Now the voice ſeemeth to come from him who ſtandeth behinde the Curtain.

Magna Pauſa.

William the ſon of *Urſine*, the Lord talketh with thee this day, ſaying, Wilt thou that I buy a Kingdom for thee with gold or ſilver? Wilt thou that the Kings and Princes of the earth ſhall laugh the Almighty God of the heaven and earth to ſcorn?

Have I at any time preferred (ſuch as truſt in me) to the government of my people, by giving them the excrements of the earth?

Look down upon my ſervant *Abraham.*

Look down upon his children.

Call to remembrance my ſervant *David.*

Set *Solomon* before thy eyes.

The Kings and Princes of *Judah* and of *Jeruſalem.*

Conſider with thy ſelf the Calling of the twelve: The government and ſtate of ſuch as have been Princes amongſt the flock Chriſtian.

Have they been hired or promoted? *Have they been lifted up by me with gold or ſilver, or ſuch like trumpery, the Monſters of the earth?* In neceſſity, to pay Tribute the fiſh miniſtred, wherewithall Tribute might be paid according to cuſtom.

In the calling of *Abraham*, multiplication of ſeed was promiſed; which was to be a multitude in people, mighty and great upon the face of the earth.

David was brought in (the leaſt of his brethren) even to be King of *Iſrael*, not by the multitude of precious ſtones, gold or ſilver. A Sling he had, a Satchel with a few ſtones.

Solomon was commanded to build me a Temple, without any ſum or ſtint. The Apoſtles went from place to place, intending to teach; neither carried they gold or ſilver, but onely a ſcrip or bag prepared for their common victuals and nouriſhment.

Many Princes and Kings have publiſhed my Name, without any promiſe made unto them from heaven.

Notwithſtanding, unto *Abraham* I have plenty, as his neceſſities required: and unto his children, as I had limited.

Unto *David*, being King, riches followed his State; and unto his ſon *Salomon*, plenty both at home and abroad, to build my Temple.

Unto the Apoſtles I gave (in the time of the calling of my people) the ſpirit of underſtanding, whereby they underſtood and had power to teach: And unto ſuch as ſtretched out their hands for my name, I have abundantly given; and it hath been faithfully, and for the love of me taken in hand.

Believe therefore with *Abraham*, and with his children.

Bring thy ſling and bag before the people of the Lord againſt *Goliah.*

Endeavor thy ſelf with *Solomon*, to build a Common-wealth, wherein I will be exalted, as the ſervant of the Son of God, and as his follower.

Go forward, as thy own power and ability ſhall ſerve thee: For thus ſaith the Lord of Hoſts:

Thou haſt nothing but what thou haſt received of me: neither thou, neither thy father.

Provide therefore, of that thou haſt, which is mine: that is to ſay, of that which thy power can extend unto, in thine own faculty and riches, to ſhew thy good will and ready endeavours in ſuch things to be brought to paſs, as thou haſt learned of me: That is to ſay, Neglect not the time of this thy viſitation, neither deſpiſe this Kingdom wherein thou ſhalt reign, for in ſo doing I dwell with thee for ever, and with thy poſterity which ſhall be (in me) mighty. ¶ When thou art entred into it, *whatſoever Treaſure there is in any houſe, or amongſt you*, Take it, uſe it.

The uſe of the Powder.

Make thee a ſword of it with two edges, that with the one thou maiſt cut off the baſtards head, and with the other build up the Monuments and the houſes of cleanlineſs, godlineſs, and underſtanding: That the Eaſt again may flouriſh, and that I may make *ane Floc*, from the Sun-riſing to his going down.

Unum ovile.

The ounce & the half wch *W.R.* hath is to be multiplied.

In the mean ſeaſon, ſhall the Powder which thou haſt to be multiplied, *be extended, and multiplied with them that are here preſent*, that it may be apt for thy uſes, and the ſtrengthning of thy faith.

Caeſari reddenda quae ſunt Caeſaris.

The one half of it thou ſhalt keep, as the perpetual remembrance of me, even thou and thy poſterity.

The L. *Sobcoviz* the Land-Hoſtmaſter.

Unto him that is thy head, do thy true obedience: although *his heart be hardned againſt thee, and thirſteth after thy deſtruction.*

For behold, thy enemy that ſeeketh to devour thy Soul, ceaſeth not to *lay nets for thee, that thou maiſt become odious to common people.* But the time ſhall ſhortly come, when thou ſhalt

shalt have justice against him. See therefore that thou smite; see, I say again, that thou smite him, for Justice is the hand of the Highest punishing such as offend, either against him or his Innocent.

Justice against People. Iustitiæ.

These that now come unto thee, have brought thee a great Cluster of grapes, even as big as they can both carry: amongst the which, notwithstanding there are many rotten. But behold, the foolishness from above shall appear wisdom before them, when their wisdom shall become foolishness before me, and before themselves.

The Lord Czotek Schonberg.

Round about thee thou shalt receive assistance, and many hearts shall be made glad in thee.

As for my Treasures to be opened, To him that defileth my Seat, and the Sword of Justice.

To him that harboureth abomination in his own houses, and listneth unto wicked counsel.

Unto him which hath despised me, which is accursed of me, shall none of my Treasures be opened.

I have judged him, and it shall appear shortly.

That which is *Cæsars* give unto *Cæsar*; and that which is mine, unto the House of my Honour.

Be obedient (as the servant of God) unto thy Superiours: and whilest thou maist, diligently do Justice. Thy Country shall receive such remembrance of thee, as shall never be rased from the face of the earth: *until the fire come down from heaven consuming all things.*

Be full of humility, and abandon pride.

Bow down thine ears unto the poor.

Be often sorry for thy dayes mis-spent.

Be strong for ever in me.

△ He alludeth to the spies of the holy land for the children of Israel

To the question of *Brandenbergh* sending to.

Respondet Articulo literarum suarum, an Cæsari ex pulvere aliqua sit danda portio.

Pausa.

△.

Thy wife is even at the door of sickness: But behold, I am even he, the Lord of health.

Jane my wife.

E.K.

As unto thee, Barrenness dwelleth with thee, because thou didst neglect me, and take a wife unto thy self * contrary unto my commandment: for neither young nor old, rich nor poor, are respected with me; but what I will have done, is just, and whosoever doth it not, is privily (if he be not openly) punished for his offence. Therefore thou shalt have *the womb which thou hast barren, and fruitless unto thee,* because thou hast transgressed that which I commanded thee.

Ed. K. *uxor sterilis illi erat.*

† At *Mortlake*, 1583.

Be it unto thy brother, as his service, trust, and confidence hath been in me, and towards me.

De Thoma Keleo ægroto

Lay your hands to work, and your bodies unto labour, and *participate one with another,* as is commanded you.

That the blessing which I have promised you may go forward in you; and that your labour may bring forth good fruit.

Our mutual participating one with another.

The fourteenth day hence shall this Action end: *In which day you shall once again assemble your selves here together.* And now behold I say unto thee, unto thee, that hast thy eyes opened, and thy ears made perfect, *which hast been exalted by the sight of the heavens,* why dost thou call upon me, desiring *to be made free.*

18 *Aprilis futura die Saturni.*

E.K. told me that he had all the Lent praid once a day at the least, that he might no more have dealing to skry.

Is it a burthen unto thee to be comforted from above? O foolish man! by how much the heavens excel the earth, by so much doth the gift that is given thee from above, excel all earthly treasure. Notwithstanding, because that Manna is loathsom unto thee, behold what is said unto thee this day.

Thou art made free: neither shalt thou any time hereafter be constrained to see the judgment of the highest, or to hear the voices of the heavens.

But thou art a stumbling-block unto many.

Notwithstanding, my Spirit shall dwell with thee; and in the works of thy hands thou shalt receive comfort.

And the power which is *given thee of seeing,* shall be diminished in thee, and shall dwell upon *the first-begotten Son of him that sitteth by thee, as I have * before said.*

Arthur Dee ∴ Prague ann. 1585.

In the mean season shall he be exercised here before me, *until the time come, that his eyes shall be opened, and his ears receive passage towards the highest.*

And these fourteen dayes shall it be a time unto thee of chusing or refusing.

For I will not cast thee away, neither out of my house, *unless it be long of thy own ignorance, and wilful despising of my great benefit.*

Unleast, &c.

If thou therefore be weary of it, the fourteenth day hence, bring hither, and lay before me the *Powder which thou hast,* for thou hast offended me, *as a false steward, in taking out of that which is not thine own.*

The Powder

I will no longer daily with you, but will give unto you according unto your works.

Δ. O God be merciful unto us, and deal not with us according to the wickedneſs, frowardneſs, and blindneſs of our hearts. *Amen.*

NOTE.

Δ. UPon this former part of the Third Action General, where my firſt begotten Son (namely *Arthur*) was aſſigned to the Miniſtry of ſeeing and hearing, in place and ſtead of *E. K. if he would utterly refuſe the ſame office* (hitherto by him executed, and by him to be executed, until the ſeven actions general finiſhed) And that the ſame Childe and Son, in the mean ſpace (that is to ſay, between the day of the part of Action received, and the end of the ſame: determined to be fourteen dayes after) ſhould be exerciſed before God. I thereupon thinking that *E. K.* would, ſhould, or beſt could inſtruct and direct the Childe in that exerciſe, did alwayes await, that *E. K.* would of himſelf call the Boy to that Exerciſe with him; and ſo much the rather, becauſe he ſaid, that *he was very glad now that he ſhould have a Witneſs of the things ſhewed and declared by ſpiritual Creatures*: And that he would be more willing to do what ſhould be ſo enjoyned to him to do, then if onely he himſelf did ſee, and that for divers cauſes. But when *E. K.* ſaid to me, that I ſhould exerciſe the Childe and not he, and that he would not, I thereupon appointed with my ſelf to bring the Childe to the place, and to offer him, and preſent him to the ſervice of Seeing and Skrying from God, and by Gods affigument, and of the time of fourteen dayes yet remaining, being the 15, 16, 17 dayes of *April*, and next before the 18 day, (the day aſſigned to end the Action in) to have the Childe exerciſed in them. And thereupon contrived for the Childe this order of Prayer enſuing.

Die Mercurii ſummo mane die Aprilis 15. *anno* 1587. *Trebonæ.*

Oratio pro Arthuro quæ in exercitiis ſuis uti debet myſticis.

In the Name of God the Father, of God the Son, and of God the Holy Ghoſt. *Amen.*

Glory be to God the Father, God the Son, and God the Holy Ghoſt: As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

O *Almighty and Everlaſting, the true and living God, have mercy, pity and compaſſion on my father* John Dee, *and on me* Arthur Dee; *who being now called hither by thy aſſignment, am now here preſent and ready in all humility, obedience and faithfulneſs, to ſerve thy Divine Majeſty, with all the gifts and graces which thou haſt hitherto endued me with; and with all other which of thy moſt bountiful and fatherly mercy, thou wilt henceforward beſtow upon me. Lighten (therefore) O Almighty God, mine eyes, and open thou mine ears; Quicken, Inſtruct and Confirm in me, and unto me, my diſcretion, judgement, underſtanding, memory, and utterance, that I may be a true and perfect Seer, Hearer, Declarer and Witneſs of ſuch things which either immediately of thy Divine Majeſty, or mediately by the miniſtry of thy holy, mighty, and faithful Angels ſhall be manifeſted, declared or ſhewed unto me, now, and at all times and occaſions, for the advancing of thy Praiſe, Honour and Glory.* Amen.

Hereupon, *Wedneſday* morning, (the 15 of this *April*) I brought the Childe to the holy Table, being in order of the furniture thereto belonging, and ſet before him the Stone in the frame, (my firſt ſanctified Stone) and cauſed him on his knees, to ſay the foreſaid Prayer. And I alſo praid to the Childs hearing, other Prayers to God for the purpoſe in hand: and at his coming to look and ſee in the Stone,

There appeared to him (as he judged) divers little ſquare figures, with pricks, and divers other figures and lines, which I cauſed him with his own hand to imitate upon a paper with pen and ink.

The lines were white, and ſome of the pricks alſo, but other of the pricks were black, as of ink.

Arth. Two old men with black beards, and with golden Crowns upon their heads, do appear. One is now gone: this holdeth his hands before him like a Maid.

Arth.

Arth. Now in the place of thoſe ſquare marks, I ſee two Lions, the one very exactly, and gaping. About the upper brim of the Stone they appear: and the Lions feet be waxen greater and greater.

I ſee another man from the breaſt upward. I can ſee no hair on his head.

I ſee a great company of feet, and their garments skirts ſomewhat above their ankles: and they are like womens kirtles with gards about them.

I ſee another man without a doublet, in his ſhirt, and with a white Cloke about him, hanging his hands down by his ſides.

A. Nothing elſe eſteemed or judged to be ſhewn in the Stone, by the Childe, we ceaſed that Exerciſe, and committed all to Gods mercies.

A. On *Thurſday* and *Friday*, I determined each of them two dayes that the Childe ſhall thrice in the day be put to the Exerciſe, and each time repeat the Prayer preſcribed thrice. *Aprilis* 16.

A. In the forenoon I brought the Childe to the Exerciſe, and he ſaid as followeth. I.

I ſee two men with Crowns of gold upon their heads: their apparel is black and white. I cannot ſee their feet. Their faces are white, their eyes are black like ſpots of ink.

There appear now two other, without Crowns: of the which one ſtandeth whole before, and of the other I ſee nothing but the head, which ſtandeth behinde the firſt.

I ſee not any with Crowns now. The apparel of him is white that I ſee.

I ſee no hands of him. I ſee nothing now.

The ſquares and pricks appear again as yeſterday.

And I doubted it was ſomething of the Glaſs it ſelf: as there were in it certain white ſpots.

An hour we were at the practiſe.

A. The ſecond Exerciſe before Dinner. After the Prayer thrice ſaid, &c. II.

Arth. I ſee the firſt ſquare lines and pricks, white and black: the pricks for the moſt part be all white, but ſome are black, and the lines all white.

I ſaw, even now, ſome of thoſe ſquares made Lions: but now there appear none.

The ſquares are now turned alſo into other ſhapes, which I cannot well declare.

Now the Letters be gone, and the ſquares do appear again.

The ſquares are gone, and a word is there.

The letters are clearer then they were: for all the lines and letters do appear white.

There appeareth a B, with a ſquare, with four black pricks in it. It is gone.

Now ſome of the ſquares are come amongſt the letters B D O.

Under the B appeareth a little e thus ɔ backward.

The

The letters as if one had cut them in the glaſs B D O

Here appeareth a Caſtle with little pinacles like a Church.

Now it is gone.

B a this appeared and ſuddenly is gone.

Now there appeareth a young man with a white doublet, and his arms by his ſide, and a B before him againſt his doublet. He hath a black beard and a white face. I ſee no hair on his head: his beard is a little-----

He is now changed: he hath on his doublet breaſt, on each ſide three black lines.

He is gone, and another is come in his place, with a white leather doublet, and a grey cloke like Hans of Gloats his cloke. He is gone.

The firſt young man is come again, and hath now on the one ſide of his doublet = on the other ſide, thus :

Now I ſee only two ſtrokes overthwart all the doublet, but he hath no head that I ſee.

Either his head is come again, or elſe another man, that hath two lines and two pricks as he had.

The light of the candle did ſeem to ſhine ſuddenly on his face, and go away again. It did not ſhine on his doublet, but onely on his face and his head.

There is now another man come in, who holdeth up both his hands: the upper part of his ſleeves are white, and the half towards his hands black.

The firſt man is here ſtill. Now he hath no arms, but a B before his doublet, but no lines, but only on each ſide two pricks in ſtead of the lines, thus : :

Theſe men came amongſt the ſquares ſuddenly before I was aware.

Here appear not ſo many as were here.

Here are now but ſix ſquares, and one man. I ſee no farther of the man but to the waſte of his doublet.

The man appeareth not ſo brim to my ſight as he did, his head is no bigger than the mark in the margent.

III. *The third Exerciſe after Dinner.*

Arth. Whereas I ſaid before there was ſome of the ſquare figures wanting: Now I finde that they are all here again, as many as they were at my firſt ſeeing.

In lifting up the Stone, and bringing it down again, the ſquares do all ſeem like B B of the Roman letters.

A. *Magna mora.*

Arth. I ſee now B A. It is now vaniſhed away, after three Pater noſter times ſaying. R a appeareth, but I cannot ſee clearly the foot of the R. Now it is gone.

I ſee a thing all white in this form, and a little o before it. It would

would ſeem to be as an X and an o. It is vaniſhed away.

e B An Engliſh little e, and a Roman great B.

It is gone before I can be aware.

S B now appeareth. B by himſelf: it appeareth following S B thus S B B.

N appeareth by the laſt B, in order following, thus S B B N.

I can ſee no more now but the S B the B and N.

ſ B appear. e B is here now. B by himſelf, with two great white pricks before it, appear. The pricks wax dim.

The man ſtandeth amongſt the ſquares and letters in the midſt of them. ∴ This now appeareth. The 4 little pricks be gone.

There appeareth like a B and a d joyning to it.

A circle appeared with a black prick in it, and two white pricks after. An n, two ſtrikes, and two white pricks after. The n is white and the prick within the n black. ua appeared, and quickly went away. Two long ſtrikes by themſelves, white. The two pricks black, and the crooked line white. Four white pricks by themſelves. Two black. Two long white ſtrikes and a prick. A round circle white, and a black prick in it. A white prick by it ſelf. A little prick as it were blotted, and a ſtroke by it all white. The crooked lines white, and the pricks black. Two white pricks by themſelves. Two long white ſtrokes. lo Theſe both white.

Here appeareth the thing like the Caſtle, all white.

The pricks black, the lines white. A little Engliſh o by it ſelf. Four white ſtrokes. The man is here in the midſt of the things, as before I told. Four white pricks.



Note: All the ſhews are within the uppermoſt quarter of the ſtone, as where A with the prick.

Like a figure of 2 all white. Two little black pricks, and the ſtroke white. They are now gone. D o appeareth all white. X o appeareth all white. B e appeareth white. Two o's joyned like a figure of 8 all white. A great Roman white S by it ſelf. B Bu Theſe appear white. A white prick by it ſelf. An Engliſh little t white. Two lines white.

Mora magna. So we ended.

A. God enrich us with his Truths.

The end of *Thurſdays* third Exerciſe.

Friday Morning.

I.

The Prayers on both parts being ſaid.

Arth. I ſee not the ſquares, lines, pricks, and thoſe other things which I was wont to ſee firſt.

Mora hora unius.

After

After I had tarried an hour, and had had no evident ſhew: as I asked the boy diligently again, he ſaid that he had from the beginning ſeen thus *b b*

Alſo there appeared X o all white. D o the o joyneth to the D.

Fiat voluntas Dei in ſua luce & veritate, ad ejus nominis laudem, honorem, gloriam. Amen.

Friday. II.

Preces——

Morâ horæ unius ſpatio.

Nullæ oſtenſio toto illo tempore.

Δ. *Benedictio, miſericordia & Pax, Dei, & Domini noſtri Jeſu Chriſti, ſit ſuper nos, & nobiſcum: nunc & in ſempiterna ſæculorum ſæcula.* Amen.

Friday 3. *à meridie.*

Mora Magna.

Multæ factæ preces erant, & invitati illi fideles Dei ſervi quia etiam auxilia ſua pollicebantur neceſſitati quocunque tempore. Etſi mora magna & admiranda: & apparitio nulla facta eſt puero ipſi.

Thurſday a meridie circa 3. Δ. *Tandem mirabili fortuna, ſive fato divino acceſſit ad nos Dominus* E.K. *& quæ ſequebantur notavi.*

Δ. He ſate down by us: and *Arthur* yet ſtanding before me at the Table, being covered after the beſt manner, but onely the Stone being ſet thereon; He asked if any thing appeared: We answered No, albeit I have called oftentimes, and have prayed earneſtly that ſome of our former accounted friends might ſhew themſelves to the boy, as *Madimi, Il, Is,* and chiefly *Uriel,* becauſe *as he was firſt which appeared to the joyning of* E.K. *and me together:* ſo he might be alſo the Director *in the tranſlating of* E.K. *his office to Arthur.* Then ſaid he, I marvel if you had no apparition here: for I ſomewhat thinking of *Arthur* and his proceeding in the feat of skrying, came here into the gallery, and I heard you pray: and opening the window, I looked out, and I ſaw a great number going in and out of this Chappel at the little hole in the glaſs window. I ſaw *Madimi, Il,* and many other that had dealed with us heretofore, but ſhewed themſelves in very *filthy order;* and *Uriel appeared, and juſtified all to be of God,* and good: And therefore I wonder if here you have no ſhew: perhaps there is ſomewhat, but *Arthur* ſeeth it not.

Uriel.

Δ. True it is: and how ſhould I help him herein, ſeeing I cannot yet ſee or skry?

E. K. I will come and ſee if there be any thing.

Δ. I pray you do. [Note: and ſo *E. K.* looked towards the ſtone, and he by and by ſaid, Here appeareth ſomewhat, and pointed to *Arthur,* where: and asked him if he ſaw any thing, and he ſaid No. Then ſaid

E.K. I ſee like a white Marble ſquare table or book lying on a wooden deſk.

Δ. I pray you Sir take the pains to look and diſcern what is here ſhewed.

E.K. I ſee written upon that book,

Beata ſquæ per peccatum mihi, domum corruentem & hominibus integram reddit.

E.K. Now a leaf of that book is turned open, and there is written on it, but I cannot reade it yet. Now I ſee it.

Ego ſum qui dedi & daturus ſum vobis legem: ex qua mortalibus perpetua requies & felicitas ſit ventura.

E.K. Now another leaf is turned over, and appeareth written,

Eſtote ergo tales, quales me meoſque decet, & rati coram me ambulate.

E.K. Now turneth over the leaf of it ſelf.

Ne populus eſuriens & ſtiens, negligentia & obſtinatia veſtra vel ruat vel ſaltem.

E.K. Now the leaf turneth.

Pro tempore, alimento careat.

E.K. Now the deſk and book or table is gone.

Δ. Note: By and by after, while E.K. did look into the ſtone, he ſaid,

E.K. I ſee a hand appear, a very great one, white, with the fingers ſpred abroad. E.K.

E. K. The hand is gone, but there remaineth writing.

Videbitis & audietis brevi omnes. Si interim.

E. K. It is as if it were upon the ſide of a white Globe afar off. The Globe turneth ſo ſwiftly that I cannot well read it. Sight and hearing promiſed.

Animi ad meliora compoti.

E. K. The Globe turneth ſo ſwiftly that I cannot read it till it ſtand ſtill.

Seſe mihi & meis.

E. K. Now again the Globe is turned moſt ſwiftly.

(Filiorum more) ſubjicient. Si vero (per meipſum loquor & jure) alieni & vagabundi alias vobiſmet ipſis diſimperitis non oculo, ſed corpori, immo omnibus membris, caſus & ruina paratur. Quales enim in futuro eritis, vobis ut ſcivetis nullo modo licet: Majora enim à ſuperis mortalibus, præ foribus ſunt, quotidieque inſtant quam vel primo, vel ſecundo etatis modulo fuerunt. Qui aures, erigat: Cui intellectus, ſapiat. Omnia peccata apud me poſtponuntur huic. inſaniens propter me, ſapiat: Immo adulterizans propter me, in ſempiternum benedicetur, & premio afficietur celeſti.

E. K. Now the Globe is gone.

Δ. *Gloria Patri & Filio & Spiritui ſancto, erat in principio & nunc, & ſemper & in ſecula ſeculorum.* Amen.

So we left off.

Trebonæ.

Actionis Tertiæ altera pars.

1587. Saturday Aprilis 18.

Preces ad Deum Omnipotentem, pro ſua veritate nobis impartienda, ad nominis ſui laudem, honorem & gloriam.

Δ. Note *Arthur* was ſet to the ſtone, but nothing appeared; *E. K.* had brought the powder with him as he was bidden to do. Then I deſired him to apply himſelf to ſee as he was wont. And ſo he did.

E. K. Here appear all in the ſtone that appeared yeſterday unto me in the air in that moſt diſorderly and filthy manner. They are in the like apparel as yeſterday.

Δ. O God confirm us in thy truth for thine own honour and glory, and ſuffer us not to be overcome with any temptation, but deliver us from all evil now and ever.

E. K. There appeared Madimi, Il. and the reſt: And ſo they are here; but now all the reſt are gone, and onely Madimi remaineth.

Madimi openeth all her apparel, and her ſelf all naked; and ſheweth her ſhame alſo.

E. K. Fie on thee, Devil avoid hence with this filthineſs, &c.

Mad. *In the Name of God, why finde you fault with mee?*

Δ. Becauſe your yeſterdayes doings, and words are provocations to ſin, and unmeet for any godly creature to uſe.

Mad. *What is ſin?*

Δ. To break the Commandement of God.

Mad. *Set that down, ſo.*

Mad. *If the* ſelf-ſame God *give you a new Commandement taking away the former form of ſin which he limited by the Law; What remaineth then?*

Δ. If *by the ſelf-ſame God* that gave the Law to *Moſes*, and gave his New Covenant by Chriſt, who ſealed it by his blood; and had his witneſſes very many, and his Apoſtles inſtructed by his holy Spirit, who admoniſhed us of all cleanneſs in words and works, yea and in thoughts, if by the ſame God, *hoſe former Laws and Doctrines be abrogated*, and that

ſufficient proof and teſtimony to be had herein.

ſufficient *proof and teſtimony* may be had that *it is the ſame God* : Then muſt the ſame God be obeyed : For only God is the Lord of Lords, King of Kings, and Governour of all things.

E K She kneeleth, and holdeth up her hands.

Mad. *The Laws of God, and of his Son Chriſt, ſtabliſhed by the teſtimony of his Diſciples and Congregation, and by the force and power of his holy Spirit, are not* in any particular vocation *abrogated, but rather confirmed.*

Δ. A priviledge granted doth not abrogate a Law, but doth notifie the force of the law in it ſelf otherwiſe.

For oftentimes it falleth out, that God being offended at the wickedneſs of any man, or of ſome man private, ſendeth down his Spirit of Death, infecting and tempting another mans minde; ſo that he becometh void of Reaſon, and riſeth up againſt him, whom God is offended with, and ſtriketh him, ſo that he dyeth. This, before man, is accounted ſin; before God it ſhall be imputed unto him for righteouſneſs. Even ſo whatſoever the Spirit of God teacheth us from him, though it appear ſin before man, is righteouſneſs before him.

Therefore aſſure your ſelves, that whatſoever is ſeen and heard amongſt you, *is from above, and is a ſign and teſtimony even this day before you; for I that touched thy Son,* might alſo have taken away his breath.*

* *Arthur* was ſmitten in a ſwound and E.K. ſaw one in a long white garment make as though he would ſmite him. He was very ſick for the time.

But O, you are of little underſtanding : But behold I teach you.

That unto thoſe that are acccounted righteous (through the good will of God) ſin is juſtly puniſhed, but not as unto the wicked. *For* whatſoever you have done unto other men, even the ſelf-ſame ſhall light upon you, *but happy is he that receiveth not juſtice through the terror of malediction,* but through the grace and mercy of God.

Juſtice.

The Apoſtle Paul *abounded in carnal luſt : he was alſo offenſive unto his brethren ſo that he* S. *Paul* lecherous. *deſpaired, and* was ready to have left his vocation, untill the Lord did ſay unto him, *My mercy and grace ſufficeth thee.*

Beleeve me, that we are from above.

Good Angels.

Which conſidered : Conſider alſo, That as you cannot comprehend the heavens, ſo likewiſe can you not comprehend the wiſdome of God, which ſaith, I will be merciful unto whom I liſt; and unto whom I will not, I have none in ſtore : Fooliſh is he that asketh why ?

The wiſdom of God, of us incomprehenſible.

And behold I ſay unto you, Stumble not againſt God. *Who he is that made you? Who is he that hath given you power to look up towards heaven? You are fools; and of little underſtanding: This day ſaith God unto you,*

Behold you are become free : Do that which moſt pleaſeth you : For behold, your own reaſon riſeth up againſt my wiſdome.

Not content you are to be heires, *but you would be Lords, yea Gods, yea the Judgers of the heavens: Wherefore do even as you liſt, but if you forſake the way taught you from above, behold evil ſhall enter into your ſenſes, and* abomination ſhal dwel before your eyes, as a recompence, *unto ſuch as you have done wrong unto : And your wives and children, ſhall be carried away before your face.*

Δ. The Almighty God of heaven and earth be my comfort, as I deſire comfort in his ſervice, and give me wiſdome as I deſire it for his honour and glory; *Amen.*

The Chryſtaline pillar

E.K. I ſee a white pillar; and upon the pillar, I ſee four heads.

Shee tieth the pillar round about with a liſt.

The four heads are like on two heads, and on two Wolves heads.

Now there cometh a thing like a white Crown of Chriſtal, and ſtandeth upon all our four heads. The heads ſeem to be incloſed by the necks within the pillar.

Now ſhe taketh the pillar and goeth up with it.

Now ſhe bringeth an half Moon down, and written in it as followeth.

Injuſtum nihil quod juſtum eſt Deo.

Now ſhe goeth round about upon a thing like a Carpet; ſhe goeth now beyond where is an Orchard; ſhe cutteth branches of two trees, and ſhee ſeemeth to inſert them, or graff them into another.

Now ſhe goeth into a black place behinde the wood, and bringeth a thing with her in a chain : An ugly thing like a Devil.

Mad. ..... *Behold, ſeeſt thou this : wherewithall thou thoughteſt to overthrow, and moſt infect, thou art utterly overthrown, and ſhalt never return again.*

E.K. Now he leapeth, and the ground openeth, and he ſinketh in : and

and there ſeemeth a ſtink of brimſtone to come to my Noſe from the pit.

Now the grafts are all grown in the tree, as if they were all of one tree.

Now ſhe cometh out of that orchard. Now ſhe goeth round about the orchard, and leaveth a darkneſs like a cloud round about the orchard.

Mad. ..... *Viſible to God, but inviſible to man.*

E.K. Now ſhe cometh again upon her Carpet.

Behold, if you reſiſt not God, but ſhut out Satan (through unity amongſt you) thus it is ſaid unto you, Aſſemble your ſelves together every ſeventh day, that your eyes may be opened, and that you may underſtand by him that ſhall teach you, what the ſecrets of the holy books (delivered you) are: That you may become full of underſtanding, and in knowledge above common men. Unity. An offer of every 7th day to be taught the ſecrets of the books received.

And in your works go forward, and detract no time, that you may alſo have fruit. The holy books delivered.

Unto *William* I will be merciful for ever, according to my promiſe. But I will buy him no Kingdom, after the manner of man, with money. But what I have determined unto him, ſhall happen unto him: And he ſhall become mighty in me. Our works to go on.

¶ And this Powder which thou haſt brought here, is appointed for a time by God, and cannot be uſed until then, without offence. Happy is he that heareth my words this day: and happy is he that underſtandeth them. The Lord *Roſenberg*. The powder here.

But if you deny the Wiſdome of the Higheſt, and account us his Meſſengers, Creatures of darkneſs. *This day you are made free.* If

And look that you lay up all things that is ſpoken of from above; and whatſoever hath been taught you, (as well the books as inſtruments.) *Omnia reponenda.*

You ſhall ſhortly have to do again with the cruelty of the Emperour, *and the* accurſed *Biſhop.* *Cæſar & Papa brevi nos infeſtabunt denno.*

Whereunto, if you go forward with God, you ſhall be taught to anſwer. If you leave off, as ſoon as you hear of it be going into Germany, *leſt you periſh before then.*

I have no more to ſay unto you, but my ſwiftneſs is from above.

E.K. Now ſhe maketh her ſelf ready, &c.

Mad. ..... *If my friendſhip like you not, I beſeech God ſend you as good will, as I (in power) bear towards you.*

I have not one word more given me to ſpeak.

E.K. Now ſhe is gone.

△. I was glad that an offer was made of being every ſeventh day to be taught the ſecrets of the books already delivered unto us: Thinking that it was eaſie for us to perform that unity which was required to be amongſt us four; underſtanding all *after the Chriſtian and godly ſenſe.* But *E.K.* who had yeſterday ſeen and heard another meaning of this unity required, utterly abhorred to have any dealing with them farther, and did intend to accept at their hands the liberty of leaving off to deal with them any more: which his underſtanding, as it was ſtrange and unpleaſant unto me, ſo I earneſtly requeſted to be reſolved therein in manner as followeth.

At the ſame time, and in the ſame place this enſued.

NOTE.

△. Upon Mr. *Kelly* his great doubt bred unto me of *Madimi* her words yeſterday, ſpoken to him, *that we two had our two wives in ſuch ſort, as we might uſe them in common,* it was agreed by us, to move the queſtion, whether the ſenſe were of *Carnal uſe* (contrary to the law of the Commandment) or of Spiritual love, and charitable care and unity of mindes, for advancing the ſervice of God.

E.K. Upon a Scroll, like the edge of a Carpet, is written,

De utroq; loquor.

△. The one is expreſly againſt the Commandement of God: neither can I by any means conſent to like of that Doctrine. And for my help in that verity, I do call down the power of Almighty God, the Creator of heaven and earth, and all the good Angels, (his faithful Miniſters) to aſſiſt me in the defence of my faithful obedience to the law of the Goſpel, and of his Church.

Aſſiſt me, O Chriſt. *Aſſiſt me, O Jeſu.* *Aſſiſt me, O holy Spirit.*

E. K. It appeareth written upon a white Crucifix, as followeth,

Mea gratia, major eſt mandato. Gratia enim hec mea eſt, ut hominibus inſanis concederetur beatitudo: Et que ita dicta ſunt, Vel ſint, vel hodie libertas vobis reſtituitur. Amen dico vobis, quia ſi dicerem homini; Eas, & fatrem Jugula, & non faceret, filius eſt peccati & mortis. Omnia, enim, poſſibilia & licita ſunt ſuperis. *Neque magis odioſa ſunt pudenda illis, quam mortalium quorumcumque vultus.*

Ita enim fiet, ſpurius cum filio (quod magis abſurdum eſt) copulabitur. Et oriens cum occidente, Meridies queque cum ſeptentrione coadunabuntur.

E. K. Now it is vaniſhed.

A. Hereupon we were in great amazement and grief of minde, that ſo hard, and (as it, yet ſeemed unto me) ſo unpure a Doctrine, was popounded and enjoyned unto us of them, whom I alwayes (from the beginning hitherto) did *judge and eſteem, undoubtedly, to be good Angels:* And had unto *E K. offered my ſoul as a pawn,* to diſcharge *E.K.* his crediting of them, as the good and faithful Miniſters of Almighty God. But now, my heart was ſore afflicted upon many cauſes: And *E.K.* had (as he thought) now, a juſt and ſufficient cauſe, to forſake dealing with them any more. As his prayer to God of a long time hath been (as in the former part of this Action may appear.)

After our going out of the Chappel, and at our being at dinner, when we four (whoſe heads ſo were united, in a pillar ſhewed, as is before ſet down, I found means to make ſome little declaration of our great grief (mine chiefly) now *occaſioned*, either to try us, or really to be executed, in the common and indifferent uſing of Matrimonial Acts amongſt any couple of us four: Which thing was ſtrange to the women: And they hoped of ſome more comfortable iſſue of the cauſe. And ſo we left off.

After Dinner, as *E. K.* was alone, there appeared unto him little creatures of a cubit high: and they came to the Still where he had the ſpirit of Wine diſtilling over out of a *Retorto*: And one of them (whoſe name they expreſſed *Ben*) ſaid that it was in vain ſo to hope for the beſt ſpirit of the Wine: And ſhewed him how to diſtill it, and ſeparate it better. And moreover how to get oyl of the ſpirit of Wine, as it burned in the lamps: And began to ask *E. K.* what Countrey-man he was? And when he had anſwered an *Engliſh-man*, he asked then, how he came hither? he anſwered by Sea: Then ſaid he, And who helped you to paſs the marvellous great dangers of the Sea. And ſo took occaſion to ſpeak of the benefits which God had hitherto done for us, very many. And this *Ben*, ſaid than among very many other things (as Mr. *E.K.* told me on Saturday night after Supper holding on his talk almoſt till two of the clock after midnight) *That he it was that delivered him, or gave unto his hands the powder.* And alſo he ſaid either than or the next day at the furtheſt, that *unleaſt* he would be conformable to the will of God in this laſt Action declared, *That he would take the vertue and force of the powder from it:* That it ſhould be *unprofitable: And that he ſhould become a beggar.*

Ben was the deliverer of the powder to *E.K.* at the digging in England. Note, unleaſt conditionally. Q. *El.* K. *Phi.*

And of me alſo he ſaid that I did evil to *require proof*, or teſtimony now, that this laſt Doctrine was from God Almighty, and ſaid that I ſhould be led priſoner to *Rome*, &c.

He told of *England*, and ſaid, That about *July* or *November* her Majeſty ſhould from heaven be deſtroyed; and that about the ſame time the King of *Spain* ſhould dye. And that this preſent Pope at his Maſs ſhould be deprived of life before two years to an end. And that another ſhould be Pope, who ſhould be *Decimus quintus* of his name; And that he would begin to reform things, but that ſhortly he ſhould of the Cardinals be ſtoned to death. And that after that there ſhould be no Pope for ſome years.

England. Of *England* he ſaid, That after the death of our dear Queen, One of *the houſe of* Auſtria *made mighty by the* King of *Spain his death, ſhould invade and conquer the land*, &c. He ſaid, One (now abroad) ſhould at *Milford-haven* enter, and by the help of the *Britans ſubdue the ſaid Conqueror*: And *that one* Morgan *a* Britan *ſhould be made King of the* Britans, and next him, *one Rowland*, &c.

Fr. Garland Edw. Garland. He ſaid alſo, That this *Francis Garland* was an eſpy upon us from the Lord *Treaſurer of England*: And that *Edward Garland* is not his brother: And that ſo the matter is agreed between them, *&c.*

That my Lord *Roſenberg* ſhould be in danger of poyſoning for theſe certain months to come.

Enochs Tables. That my Tables of *Enoch*, were in ſome places falſly written.

Antichriſt. Of Antichriſt he ſpake, and of his appearing.

Ely, Enoch. Johannes Evangeliſta Of *Ely* and *Enoch* coming out of Paradiſe: And of Saint *John Evangeliſt*, that he *dyed not*, but in *Patbmos had his inviſible being*: And that he it was, who did give *Juliano Apoſtata* his deaths wound.

He ſaid alſo that he hath at divers times preached viſibly ſince the time *of his inviſible ſtate* entred.

He

He confirmed the words of the great Famine and Blood-ſhed that ſhould come ſhortly.

He ſaid that on every ſide of us, people ſhould be ſlain, but that we ſhould (by the Divine protection) eſcape. God our Protector.

He ſaid that ſhortly this *Francis Garland* ſhould go into *England* : And that we ſhould *be ſent for*. But that it were *beſt to refuſe their calling us home*. *F. Garland* into *Engl.* Refuſe calling home.

He ſaid that there were four other, who were made alſo privy of God his myſteries as we were, with whom we ſhould meet at *Rome*. *Alii participes harum myſteriorum.*

He ſaid that *Mary* and one more in *England*, ſhould ſee the wonderful days to come. *Madimi* appeared to him there alſo. *Mary* my old Maid.

The ſame *Ben* went once away mounting up in a flame of fire : and afterward upon occaſion of asking him ſomewhat, he came down ſo again. *Ben.*

And of the manner how to draw the oyl of the Spirit of wine being burnt, he brought thither the inſtruments of two ſilver diſhes, whelmed one upon another with an hole paſſing through the middle of them both, and with ſponge between them : in which the oyl would remain, *&c.*

After all theſe, and many other things told me by the ſame Mr. *E. K.* we departed each to his bed, where I found my wife awake, attending to hear ſome new matter of me from Mr. *Kelly* his reports of the apparitions, continued with him above four hours, being elſe alone, I then told her, and ſaid, *Jane*, I ſee that there is no other remedy, but as hath been ſaid of our *croſs-matching*, ſo it muſt needs be done. About 2 of the clock after midnight. *Iane Dee.*

Thereupon ſhe fell a weeping and trembling for a quarter of an hour : And I pacified her as well as I could ; and ſo, in the fear of God, and in believing of his Admoniſhment, did perſwade her that ſhe ſhewed her ſelf prettily reſolved to be content *for God his ſake and his ſecret Purpoſes*, to obey the Admoniſhment.

△ *Note*, Becauſe I have found ſo much halting and untruth in *E. K.* his reports to me made, of the ſpiritual Creatures, where I have not been preſent at an Action : and becauſe his memory may fail him, and becauſe he was ſubject to ill tempters, I believe ſo much hereof as ſhall by better trial be found true, or conformable to truth. *April* 20.

△ *Note* ..... *E. K.* had this day divers apparitions unto him in his own Chamber, and inſtructions in divers matters *which he regarded not*, but remained ſtill in his purpoſe *of utterly diſcrediting* thoſe Creatures, and not to have any more to do with them. But among divers apparitions he noted this of one that ſaid unto him.

..... *Joyn Enoch his Tables.*

..... *Give every place his running number.*

E.K. What mean you by places ?

..... *The ſquares. Which done, refer every letter in the Table to his number, and ſo read what I will, for this is the laſt time I will admoniſh you.*

E.K. A man ſtandeth in the Air in a fiery Globe of my heighth, accompanied with ſome hundred of Puppets : on the one ſide of him ſtandeth a woman, and about her are four Clouds all white.

The

The man upon a white Triangle △ ſhewed theſe Numbers with ſpaces, as you ſee following.

△						
228	49	466	495	46	395	152
409	218	597	63	607	254	418
	410	502	306	228	566	82
	505	550	473	179	423	320
	603	119	517	141	214	491
	149	264	363	22	261	390
	173	312	247	403	59	414
	197	24	271	370	494	366
174—	175	338	367	97	517	239
	177	411	89	243	116	182
272—	273	603	65	80	103	460
	416	604	11	552	405	163
225—	226	150	46	295	170	175
	441	414	267	46	25	171
250—	251	395	228	163	606	73
	586	467	331	418	466	418
	83	519	97	311	490	214
131—	132	53	269	222	620	4
251—	253	59	244	150	53	98
	277	68	400	253	32	96
	39	418	23	395	196	188
303—	304	444	75	538	224	331
	401	355	178	156	512	136
	496	497	586	46	20	
	592	20	545	55	338	335
	90	116	18	7	290	408
	355	287	43	123	244	452
	618	604	25	433	72	424
	20	610	17	151	340	97
	501	480	165	197	195	
	597	182	93	285	314	
		98	52	335	495	
		401	511	621	284	
			175	544		
			170	352		
				295		

△. I perceive that commonly one is to be abated of the number.

△. Note:

△. Note; When *E.K.* had ſhewed me this Note, I by and by brought forth my book of *Enoch* his Tables, and found the four letters *r T b d* to be the four firſt letters of the four principal ſquares ſtanding about the black Croſs: and that here they were to be placed otherwiſe than as I had ſet them. And in the firſt placing of them together, I remember that I had doubt how to joyn them; for they were given apart each by themſelves.

Secondly, I found out the 4 Characters; ſaving they were inverſed ſomewhat, and one of them cloſed: wherof I found none like, but very near. Theſe Characters were of every ſquare one.

Thirdly, I did take theſe numbers contained between the lines (ſome more and ſome fewer) to be words to be gathered out of the Table of letters: ſo many words as were diſtinct companies of numbers; it is to wit, 41.

Hereupon we began to number the ſquares wherein the letters ſtood in *Enochs* Tables as I had them, but we could not exactly finde the words, but ſomewhat near. Hereupon being tired, and deſirous to know the ſenſe of that Cypher, we left off till after ſupper, and then we aſſayed again: but we could not bolt it out, though we knew very near what was to be done by the inſtruction of *a ſpiritual Voice*, now and then helping us toward the practiſe.

At length *E.K. was willed to go down* into his Chamber, and I did remain ſtill at our Dineing Table till his return, which was within an hour or ſomewhat more. And at his return this he brought in writing.

	r	△.
r z ı l a f a y t l p a	t a o a d v p t d n ı m	24
a r d z a ı d p a l a m	a a b c o o r o m e b b	48
c z o n s a r e y a v b	t o g c o n x m a l g m	72
t o ı t t z o p a c o c	n h o d d ı a l c a o o	96
s ı g a s o m r b z n b	p a t a x ı o v s p s n	120
f m o n d a t d ı a r ı	s a a ıx a a r v r o ı	144
o r o ı b a h a o z p ı	m p h a r s l g a ı o l	168
t n a b r v ı x g a s d	m a m g l o ın l ı r x	192
o ı ı ı tT p a l o a ı	o l a a d n g a t a p a	216
a b a m o o o a c v c a	p a l c o ı d x p a c n	240
n a o c o t Tn p r n t	n d a z n z ı v a a s a	264
o c a n m a g o t r r ı	ı ı d p o n s d a s p ı	288
s h ı a l r a p m z o x	x r ınh t a r n d ı]	

My applying of Numbers for more eaſie reckoning.

b o a z a r o p h a r a	d o n p a t d a n o a a	336
v n n a x o p s o n d n	o l o a g e o o b a v a	360
a ı g r u n o o m a g g	o p a m n o v g m d n m	384
o r p m n ı n g b e a l	a p l s t e d e c a o p	408
r s o n ız ı r l e m v	s c m ı o o n a m l o x	432
ı z ı n r c z ı a m h l	v a v s g d l v r ı a p	456
m o r d ı a l h c t g a	o ı p t e a a p d o c e	480
o c a n c h ı a s o m t	x s v a c N r z ı r z a	504
a r b ı Z m ı ı l p ız	s ı o d a o ı n r z f m	528
o p a n a l a m s m a p	d a l t t d n a d ı r e	552
d o l o p ı n ı a n b a	d ı x o m o n s ı o s p	576
r x p a o c S ız ı x p	o o d x z ı a p a n l ı	600
a x t ı ı v a s t r ım	r g o a n n q a c r a r	624

..... *The*

..... *The black Croſs is right, and needeth no mending. But thus much I do, to let thee underſtand, that thou mayeſt conſider thy ſelf to be a man: And beneath this underſtanding, unleſs thou ſubmit* all into the hands of God, for his ſake; *who elſe leaving you, all naked, provideth in his creatures to his own glory.*

..... *Cara tibi uxor, carior tibi ſapientia, chariſſimis tibi ego ſum. Electus tremis, & heſitando peccas: Noli igitur ad genium, & carmen ſapere; ſed obtempera mihi: ductor enim tuus ſum & autor ſpiritus omnium. Hec omnia à me ſunt, & licita vobis.*

..... *I admoniſh you as the children of God, to conſider your vocation, and the love of God towards you; and not to prefer your reaſon before the wiſdome of the higheſt, whoſe mercy is ſo great towards you,* That you are choſen from the number of men to walk with him, and to underſtand his myſteries, and with all to execute his juſtice and praiſe throughout the Nations and people of the earth. *Conſider that if he finde you obſtinate, the plagues of haynous ſinners, and contemners of the gifts of God ſhall fall upon you, to your great overthrow: This is the laſt time of your trial. Therefore ſhew your ſelves lovers of him that hath led you, and covered you with a mighty ſhield: Or ſhortly look for the reward of ſuch, as have contemned the Wiſdome and Majeſty of the Higheſt.*

I Raphael, *counſel you to make a Covenant with the Higheſt, and to eſteem his wings more then your own lives.*

A. When E.K. had brought me theſe things, I greatly rejoyced in ſpirit, and was utterly reſolved to obey this new Doctrine to us, peculiarly, of all people of the world enjoyned. And after ſome little diſcourſe and conference hereof, we went to bed, this *Aprilis* 20. 20. day of *April*, at night.

Aprilis 21.

A. Thus, am I reſolved, O Almighty God, as concerning the caſe, ſo hard to fleſh and blood, to be reſolved in, thus: And thus I deſire, that we all four, might with one minde and conſent, offer and preſent unto thee, this writing as a Vow, Promiſe, and Covenant, if it ſo pleaſe thy divine majeſty to accept it.

WEE four (whoſe heads appeared under one Chryſtalline Crown, in one pillar united, and incloſed) do moſt humbly and heartily thank thee, O Almighty God (our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received, in our perſons, and in them that appertain unto us: And at this preſent, do faithfully and ſincerely confeſs, and acknowledge, that thy profound wiſdome *in this moſt new and ſtrange doctrine* (among Chriſtians) propounded, commended, and enjoyned unto us four only, is above our *humane reaſon, and Chriſtian profeſſion to like of*: For that in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity, which of us, and all Chriſtians, thy followers, is exactly required. Notwithſtanding, we will, herein, captivate, and tread under-foot all our humane timorous doubting of any inconvenience, which ſhall, or may fall upon us, or follow us in this world, or in the world to come, in reſpect or by reaſon of our imbracing of this Doctrine, liſtened unto, of us, as delivered from our true and living God, the Creator of heaven and earth; who only hath the true original power and Authority of ſins releaſing and diſcharging: And whoſe pardoning, and not imputing of ſin unto us, through our lively faith in the moſt worthy merit, and precious blood of the Lamb Immaculate, ſhed for us, is and ſhall be our juſtification and ſalvation. We, therefore (according to bleſſed *Raphael* his counſel laſt given) moſt humbly and ſincerely require thy Divine Majeſty, to accept this our Covenant with thee (for that, thy merciful promiſes made unto us, may be to us performed; and thy divine purpoſes in us and by us, may be furthered, and advanced and fulfilled.) *That*, as we acknowledge thy divine wiſdome and grace offered unto us in this thy laſt myſtical Admoniſhment: And doſt moſt earneſtly will us to *accept the ſame, as lawful and juſt with thee*; Which Admoniſhment ſtandeth upon two parts: That is to wit, upon our true Chriſtian charity ſpiritual between us four, and alſo upon the Matrimonial licence and liberty, indifferently among us four *to be uſed*: So we the ſame four (which hereunto will ſubſcribe) covenant with thy Divine Majeſty, upon the two principal reſpects before rehearſed, truly and unfainedly to accept and perform henceforward amongſt us four, in word, thought and deed, Chriſtian charity, and perfect friendſhip, and all that belongeth thereto: And as for the Matrimonial-like licence, and liberty,

we

we accept and allow of it, and promiſe unto thee (O our God) to fulfill the ſame, in ſuch ſort, as the godly are permitted to fulfill, and have been by divers teſtimonies commended for, and by Divine doctrine willed to fulfill, in Matrimonial converſation, whenſoever thy motions and allurements (Matrimonial-like) ſhall draw and perſwade any couple of us. Beſeeching thee, as thou art the onely true Almighty and Everlaſting God, Creator of Heaven and Earth, Thou wilt, in thy infinite mercies, not impute it unto us for ſin, blindneſs, raſhneſs, or preſumption, being not accepted, done, or performed upon carnal luſt, or wanton concupiſcence; But by the way of *Abraham*-like *faith and obedience*, unto thee, our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we call the holy Heavens to be witneſſes, for thy honour and glory (O Almighty God) and our diſcharge, now and for ever. *Amen.*

I Edward Kelly by good and provident (according to the Laws and ordinances of God) determination and conſideration in theſe former Actions, that is to ſay, appearings, ſhews made, and voyces uttered, by the within named in this Book, and the reſt whatſoever Spirits have from the beginning thereof (which at large by the Records appeareth) not only doubted and diſliked their inſinuations and doctrine uttered, but alſo divers and ſundry times (as coveting to eſchew and avoid the danger and inconvenience that might either by them, their ſelves, or the drift of their doctrine enſue, or to my indamagement divers wayes, happen) ſought to depart from the exerciſes thereof: and withal boldly (as the ſervant of the Son of God) inveighed againſt them: urging them to depart, or render better reaſon of their unknown and uncredible words and ſpeeches delivered; and withall often and ſundry times friendly exhorted the Right Worſhipful Maſter JOHN DEE (the chief follower thereof) as alſo in the Records appeareth, to regard his ſouls health, the good proceeding of his wordly credit (which through Europe is great) the better maintenance to come of his wife and children, to beware of them, and withall to give them over: wherein although I friendly and brotherly laboured; my labour ſeemed to be loſt and counſel of him deſpiſed, and withall was urged with replies to the contrary by him made, and promiſes, in that caſe, of the loſs of his ſouls health, if they were not of God: Whereunto upon as it were ſome farther taſte of them, or opinion grounded upon the frailty of zeal, he ceaſed not alſo to pawn unto me his ſoul, &c. which his perſwaſions were the chief and onely cauſe of my this ſo long proceeding with them: And now alſo at this inſtant, and before a few dayes having manifeſt occaſion to think they were the ſervants of Sathan, and the children of darkneſs; becauſe they manifeſtly urged and commanded in the name of God a Doctrine Damnable, and contrary to the Laws of God, his Commandements, and Goſpel by our Saviour Chriſt as a Touchſtone to us left and delivered, did openly unto them diſlike their proceeding, and brotherly admoniſhed the ſaid Worſhipful, and my good friend Mr. JOHN DEE to beware of them: And now having juſt occaſion to determine what they were, to conſider all

 theſe

theſe things before mentioned by me, and wiſely to leave them; and the rather becauſe of themſelves, they (as that by their own words appeareth) upon our not following that Doctrine delivered, gave unto us a *Quietus eſt*, or paſport of freedome: But the Books being brought forth *, after ſome diſcourſe therein, after a day or two had, and their words peruſed ſpoken heretofore, did as it were (becauſe of the poſſible verity thereof, *Deo enim omnia ſunt poſſibilia*) gave us cauſe of further deliberation: ſo that thereby, I did partly of my ſelf, and partly by the true meaning of the ſaid Mr. DEE in the receiving of them, as from God; and after a ſort by the zeal I ſaw him bear unto the true worſhip and glory of God to be (as that was by them, promiſed) by us promoted, deſcend from my ſelf, and condeſcend unto his opinion and determination, giving over all reaſon, or whatſoever for the love of God: But the women diſliked utterly this laſt Doctrine, and conſulting amongſt themſelves gave us this anſwer, the former actions did nothing offend them but much comforted them: and therefore this laſt, not agreeing with the reſt (which they think to be according to the good will and wholeſome Law of God) maketh them to fear, becauſe it expreſly is contrary to the Commandement of God: And thereupon deſiring God not to be offended with their ignorance, required another action for better information herein; in the mean, vowing, faſting, and praying, Mrs. DEE hath covenanted with God to abſtain from the eating of fiſh and fleſh untill his Divine Majeſty ſatisfie their mindes according to his Laws eſtabliſhed, and throughout all Chriſtendome received. To this their requeſt of having an action, I abſolutely anſwer, that my ſimplicity before the Higheſt is ſuch as I truſt will excuſe me: And becauſe the ſumme of this Doctrine, given in his name, doth require obedience which I have (as is before written) offered, I think my ſelf diſcharged: And therefore have no farther cauſe to hazzard my ſelf any more in any action. Wherefore I anſwer that if it be lawful for them to call this Doctrine in queſtion, it is more lawful for me to doubt of greater perril; conſidering that to come where we are abſolutely anſwered were folly, and might redound unto my great inconvenience. Therefore beſeeching God to have mercy upon me, and to ſatisfie their Petitions, doubts and vows, I finally anſwer, that I will from this day forward meddle no more herein. 22. of April, 1587.

* April 22. at night.

The women.

An action required by the women.

By me

EDWARD KELLY.

Aprilis

Aprilis 24. *Trebonæ.*

Aprilis 24. Friday.

△. PRayers to God made in reſpect of this ſtrange and new doctrine, requiring his Divine Majeſty to be merciful unto us, and to give us wiſdom and faith that we may herein pleaſe him; and that we cannot finde how we may do the thing required, *being contrary* to the Laws of *Moſes*, Chriſt, his Church, and of all Nations. Therefore ſeeing God is *not contrary* to himſelf, we deſired that we might not be contrary to him or his Laws, *&c.*

△. Not long, lo, there appeared a great flame of fire in the principal Stone, (both ſtanding on the Table before *E.K.*) which thing though he told me, I made no end of my Prayer to God. And behold, ſuddenly one ſeemed to come in at the ſouth window of the Chappel, right againſt *E.K.* (But before that, the ſtone was heaved up an handful high, and ſet down again well, which thing *E.K.* thought did ſignifie ſome ſtrange matter toward.) Then after, the man that came in at the window ſeemed to have his nether parts in a cloud, and with ſpred-abroad arms to come toward *E.K.* At which ſight he ſhrinked back ſomewhat, and then that Creature took up between both his hands *the ſtone and frame of gold*, and mounted up away as he came.. *E.K.* catched at it, but he could not touch it. At which thing being ſo taken away, and at the ſight thereof *E.K.* was in a great fear and trembling, and had *tremorem cordis* for a while. But I was very glad and well pleaſed.

¶ Here appeareth a fire in this other ſtone alſo, and a man in the fire, with flaxen hair hanging down upon him, and is naked unto his Paps; and ſeemeth to have ſpots of blood upon him. He ſpake, and ſaid as followeth.

If I had intended to have overthrown you, or brought you to confuſion, or ſuffered you to be led into temptation beyond your ſtrength and power, then had the Seas long ago ſwallowed you. Yea, there had not a ſoul lived amongſt you. *Chriſtus.*

But the law and tidings (to mankinde) of gladneſs, are both grounded in me, I am the Beginning and the Ending: And behold, happy is he that delighteth in me, for in me is truth and underſtanding. Whatſoever you have received, you have received of me; and without me you have received nothing. *Behold, I my ſelf* was even the figure of miſery and death for your ſins. *Why (therefore) diſdain you to be figured after me? I will gather the four quarters of the earth together, and they ſhall become one.* The Law & the Goſpel.

And as I have made you the figure of two people to come, and amongſt them, the executors of my Juſtice: *So likewiſe have I ſanctified you in an holy Ordinance, giving you the firſt fruits of the time to come. Happy is he that is a Serpent in the wilderneſs hanged up upon the Croſs, being the will and figure of my determination, and Kingdom to come: I am even in the doors; and I will overthrow all fleſh. I will no more delight in the ſons of men.* △. and *E.K.* a figure of two people to come.

* *Contrary to my ſelf, I teach you nothing.* △. * He anſwereth to a phraſe of my prayer or diſcourſe.

For this Doctrine is not to be publiſhed to mortal men: but is given unto you, to manifeſt your faith, and to make you worthy in the ſight of the heavens, for believing in me of your vocation to come. This doctrin is not to be publiſhed to any man.

Therefore I ſay unto you, Rejoyce, and be not careful for to morrow: for I, even I, have provided for you: Sin no more.

Behold! None of the Orders, either of Heaven or Earth, are armed to open their mouthes in my Name, teaching or opening this Doctrine, unleſs it were of me, for I am the Firſt and the Laſt. *And I will be Shepherd over all, that the Kingdom of my Father may come, and that my* Spirit may be upon all fleſh, *where there ſhall be no law, nor need of light: I my ſelf am their lanthorn for ever.* *Note.* *Unus paſtor & unum ovile.*

And behold, I will be as a Rock between you and the teeth of Leviathan, which ſeeketh to ſet you *aſunder*, and to bring you to confuſion. *Conatus Diaboli.*

And I am, and am holy, and holineſs it ſelf: Out of me cometh no unclean thing.

For even as the time of Moſes *was wonderful to* all the Gentiles, even ſo ſhall thoſe days to come be unto the Nations and Kings of the earth. *I am a law for ever. And behold, power is given unto me from above: And I have viſited the earth, and have thrown my curſe upon her: And lo, ſhe ſhall become barren.* *Moſes.* *Sterilitas Terræ.*

He that faſteth and prayeth doth but that which is commanded: He that alſo fulfilleth my will, is juſtified before me: for who is he that raiſeth up, or who is he that caſteth down? Yea, even I it is that have taken you four Trees out of the forreſt of the world, and have covered you hitherto with my wings. And behold, this that is taken away ſhall be reſtored again to you with more power. And Might ſhall be in it, and a breſtplate unto you, of Judgement and Knowledge. The ſhew of 4 trees, what it meaneth. *Pectorale cum Urim & Thummim.* Num.

And if there be any of you that ſeeketh a Miracle at my hands, and believeth in my words, *let him or her preſent themſelves here the next Monday, with the reſt, and he ſhall perceive that I am the Judge of* Abiram, *and the God of* Abraham: Walk before me as the ſons of my

Father, in all righteouſneſs. *And follow you that* which you call unrighteouſneſs even with gladneſs: *for I can make you whiter then ſnow.*

Our unity of what importance it is: *eſt finis exordii meſſis futuræ.*

Your unity and knitting together is the end and conſummation of the beginning of my harveſt. *I will not dally with you, but I will be mighty in deed amongſt you, And lo, I will ſhortly open your eyes, and you ſhall ſee: And I will ſay,* ARISE, *and you ſhall go out. What I am, I am.*

E.K. The flame and all is diſappeared.

A. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & in ſempiterna ſeculorum ſæcula.* Amen.

The ancient token and watchword foreſhewed us: *Ariſe, come and ſee my judgements.*

E.K.

..... ſaid after, that his body had in it like a fiery heat, even from his breſt down unto all his parts, his privities and thighs.

Deo Omnipotenti, Miſericordi & Regi ſeculorum ſit omnis laus, honor & gloria nunc & ſemper. Amen.

J. D. E. K. J. D. J. K.

Aprilis 18. *ann.* 1587.

WEE four (whoſe heads appeared under one Chryſtalline Crown, and in one pillar united and encloſed) do moſt humbly and heartily thank thee (O Almighty God, our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received in our own perſons, and in them that appertain unto us: And at this preſent do faithfully and ſincerely confeſs and acknowledge, that thy profound wiſdom in this moſt new and ſtrange Doctrine (among Chriſtians) propounded, commended and enjoyned unto us four onely, is above our humane Reaſon, and our Catholick Chriſtian Profeſſion to like of: for that, in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity which of us and all Chriſtians (thy followers) is exactly required. Notwithſtanding, we will for thy ſake herein captivate and tread under foot all our humane timerous doubting of any inconvenience which ſhall or may fall upon us, or follow us (in this world, or in the world to come) in reſpect, or by reaſon of our embracing of this Doctrine, liſtned unto of us, as delivered from thee, our true and living God, the Creator of heaven and earth, who onely haſt the true original power and authority of ſins releaſing and diſcharging; and whoſe pardoning, or not imputing of ſin unto us, through our lively faith in the moſt worthy Merit and precious Blood of thy Lamb immaculate, ſhed for us, is and ſhall be our Juſtification and Salvation. We therefore, (according to bleſſed *Raphael* his counſel lately given) moſt humbly and ſincerely require thy divine Majeſty to accept this our Covenant with thee (to the intent that all thy merciful and gracious promiſes made unto us four, and any of us, may be to us performed: and alſo that thy divine purpoſes in us, and by us, may be furthered, advanced and fulfilled) That as we acknowledge thy divine wiſdom and grace opened unto us in this thy laſt myſtical Admoniſhment of univerſal unity to be between us: And doſt moſt inſtantly and earneſtly will us to accept and uſe the ſame, as both myſtically moſt needful, and alſo lawful and juſt with thee: (which Admoniſhment ſtandeth upon two parts; that is to wit, upon true and conſummate Chriſtian Charity between us four unviolably to be kept. And alſo upon the New Matrimonial-like licence and liberty indifferently amongſt us four to be uſed:) So we the ſame four above-named (which hereunto will alſo ſubſcribe our Names) do this day Covenant with thy Divine Majeſty (beſides all other reſpects, chiefly upon the two principal intents and reſpects * before here reherſed) truly and unfeignedly to accept and perform henceforward amongſt us four (in word, thought and deed, to the uttermoſt and beſt of our power) a perfect unity, and with incomparable true love and good Chriſtian Charity, friendſhip, imparting and communicating each unto other, all and whatſoever we have or ſhall have hereafter during our lives. And as for the Matrimonial-like licence, we accept and allow of it: And promiſe unto thee (O our God, the Almighty, Creator of heaven and earth) to fulfil the ſame in ſuch ſort as the godly are permitted to fulfil, and have been (by divers teſtimonies) commended for, and by divine Doctrine willed to fulfil in Matrimonial-like converſation, whenſoever thy motions and allurements Matrimonial-like ſhall draw and perſwade any couple of us thereunto: Beſeeching thee, as thou art the onely, true Almighty and everlaſting God, Creator of heaven and earth, Thou wilt in thy infinite mercies not impute it unto us for ſin, blindneſs, raſhneſs or preſumption; being not accepted, done or performed of us upon carnal luſt, or wanton concupiſcence, but by the way of *Abraham*-like faith and obedience unto thee our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we moſt humbly and faithfully require thy Divine Majeſty to be our witneſs: And moreover we call thy holy Angels, and to bear record for thy honour

* Before at this mark.

Aprilis 20. *nocte profunda.*

and

and glory, and for our diſcharge, now and for ever. And for a further conſummation of this New Covenant on our behalf, (by thy will and permiſſion) made with thee (the God of heaven and earth) we the ſame four firſt notified, and particularly and vulgarly named *John Dee, Edward Kelley, Jane Dee*, and *Jone Kelley*, have faithfully, obediently, willingly and wittingly ſubſcribed our Names with our own hands day of *May*, *Anno* 1587. In *Trebon* Caſtle.

And finally, as thou haſt warned us (O God) that this doctrine and doings ſhould unto no mortal man elſe be diſcloſed, but among us onely the above-named four to be *kept moſt ſecret*: and haſt ſaid, that whoſoever of us ſhould by any means diſcloſe the ſame, and he alſo or ſhe to whom the ſame ſhould be diſcloſed, ſhould preſently and immediately be ſtrucken dead by thy Divine power: So we all and every of us four do requeſt thee moſt earneſtly, and Covenant with thee as our God, that ſo all this doctrine and doing may be kept moſt hid and ſecret; and alſo that the ſudden and immediate bodily death may light and fall on the diſcloſer, and on him or her to whom the ſame doctrine or doing any manner of way ſhall be diſcloſed or known. *Amen, Amen, Amen.*

JOHN DEE.

Note and remember, That on Sunday the third of *May, Ann.* 1587. (by the new account) I *John Dee, Edward Kelley*, and our two wives, covenanted with God, and ſubſcribed the ſame, for indiſſoluble and inviolable unities, charity and friendſhip keeping between us four, and all things between us to be common, as God by ſundry means willed us to do. *Ad Dei honorem, laudem & gloriam in fide & obedientia Factum eſto. Amen.*

1587. *Trebonæ*, in the fine Chappel. *May* 6. Wedneſday, *a Meridie.*

△. THe foreſaid Covenant being framed by me *John Dee*, as near as I could according to the intent and faith of us required, to be notified and declared by the works of unity both ſpiritual and corporal. *Now it was by the women as by our ſelves thought neceſſary to underſtand the will of God and his good pleaſure, Whether this Covenant and form of words performed*, is and will be acceptable, and according to the well liking of his Divine Majeſty: *And that hereupon*, the act of corporal knowledge being performed on both our parts, It will pleaſe his Divine Majeſty to ſeal and warrant *unto us moſt certainly and ſpeedily all his Divine, Merciful and bountiful Promiſes and Bleſſings*; and alſo promiſes us wiſdome, knowledge, ability and power to execute his juſtice, and declare and demonſtrate his infallible verity amongſt men, to his honour and glory.

Hereupon *E. K.* and I went to the Chappel to the South Table. △. To this intent I prayed to the Almighty God, Creator of heaven and earth, fatherly, favourably and mercifully to regard the fingleneſs and ſtraits of my heart, deſiring him to encreaſe the faith, and to open the eyes of my heart, that I may ſee *Opera digitorum & mirabilia ejus, nobis ſicuti neceſſaria*, for his ſervice and glory, and for the confuſion and overthrow of his enemies. *Amen.*

I read over the Covenant (*verbatim*) before the Divine Majeſty, and his holy Angels.

Pauſa $\frac{1}{4}$ *horæ.*

E. K. Here appeareth Madimi.

As a thing like a head with three eyes cometh upon her head, and one of the eyes ſeem to come one into another.

Mad. ..... *Pepigiſtis.*

△. *Pepigimus.*

Ratum eſt: perumpite ſunt vobis omnia communia.

Dei, non hominis eſtote: Promiſſa quæ ſunt, poſſidete: Vobis deſtinata, vera ſunt: Æternus ſum.

E. K. She is gone.

E. K. My thought an infinite number of ſpiritual Creatures ſtood afar off behinde her like as in an half Moon.

△. *Illi qui Æternus eſt Omnipotens, Sapiens, Bonus, Verus, Miſericors, & rerum omnium Creator, Redemptor noſter & Illuminator omnium (lumine vero Colluſtratorium) Sit omnis gratiarum actio, laus, benedictio, honor & gloria: Nunc & in ſempiterna ſeculorum ſæcula.* Amen.

Trebonæ.

1587. *Trebonæ.*

Wedneſday morning *Maii* 2c.

PRECES ad Dominum Creatorem Cæli & terræ, &c. Then as concerning the Covenant which was made ſubſcribed and delivered in, but the next day required again of Mr. E.K. and in his wifes name to put out his name, &c. But when he had it, he cut it into equal parts; keeping that half wherein his ſubſcription and his wifes were, and delivered unto me, the other half but after a few dayes deſired to have the ſight and reading of both together; and then he kept the other part from me alſo: But afterward *Madimi* did with her *finger draw on the two papers make them whole again, &c. and then ſhe gave the print of my Characters, and ſaid a red Circle ſhould* alwayes appear in the Stone to all mens ſight, *&c.*

Quaſi Chriſtus. E. K. There is here a great Globe of fire hanging in the top of the Stone; and in the Globe a man ſtanding with a purple Robe like Chriſt, I cannot well perceive his face.

..... *Who ſitteth upon the Cherubins, and is carried abroad with their wings: Who is he that is lifted up in thunders, and in the voyce of many waters exalted and magnified through the power of a Seraphin (which is the power of him that made him?) Who is he that ſtretcheth out his arms and imbraceth all things? Who is he that is not, and is? Who is he that numbreth the Stars as the letters of a Volumne? or entreth down into the waves? In the multitude of his wonders who is he that harboureth his Whelps there, where the Sea glideth, and keepeth them in Chains, till the day of his ſtretch-forth power come? Who is he that maketh his habitation in the Sun, or filleth the Moon with a perpetual River? Who is he that hath made Winter and Summer, times and ſeaſons? Who is he that is the Lord of all beaſts and fowls? Who is he that hath made you of nothing? even he it is that hath led you out, even he it is that hath carried you to the Seas even he it is, that hath kept you ſleeping, and preſerved you waking: Even he it is that hath tyed his thunders underneath your and hath harniſhed you.*

With the Whirlewind of vengeance againſt the people of Ethan, *yea even he it is (I ſay) that is, and liveth for ever, and hath provided yon as the chiefeſt reapers, yea and over-ſeers of his harveſt, which hath made you a promiſe: That the Kings of the earth ſhall be inriched by you, and hath made you free from all men, againſt the day when you ſhall ſee me. But O you of little faith and underſtanding, O, I ſay, you of little faith and underſtanding, how long will you be your own maſters, nay your own ſervants, how long do you contemn, the profound and unſpeakable floods of my wiſdome, and fore-knowledge in you.*

How long (I ſay) will you run after your own imaginations and contemn the preſent counſels which I give you, hindring the power that is ready to fall upon you, O yon of little faith and underſtanding.

Behold I have prepared a banket for you, and have brought you even unto the doors; but becauſe you ſmell not the feaſt you diſdain to enter, happy is he that entreth in through me: For I am the very gate to all felicity and joy, and without me is nothing: Are you more diſcreet then I am wiſe? or more honeſt than I am holy? Righteouſneſs, and righteouſneſs is that, which is rewarded with honour. Behold I made all things, Is it not contrary to Nature, that the lights of heaven ſhould ſtand: Why therefore at the prayer of the Carpter call you upon the Son in my name, Calling (I ſay) upon my name did the Sun ſtand ſtill. Rebuke him therefore if he hath done amiſs; or teach him, why he ſo abuſed Nature, O you wretches, I ſay unto you, you are the laſt of the beginning of the times to come, ſo figured by my determination and eternal purpoſe: And behold the Son and Moon ſhall ſtand ſtill, even at your voyces, and the Mountains ſhall bring themſelves together before the face of man, at your commandement, that the people and Kings of the earth may ſay, Lo this is the finger of him that hath created all things.

Joſua. *Figuration*

Be therefore obedient and full of faith.

All things one. And ſee that all things be one amongſt you, *and cleave not aſunder, leſt I take vengeance upon you,* for behold Sathan hath power to caſt you aſunder, but *a little be ſhould-be faithful therefore, and provident, be watchful, and take heed for you have made a Covenant;* A Covenant *and behold it is written before my face in heaven, even as* whatſoever I have ſpoken unto you, is laid up in my treaſures. *Take heed that you run neither to the right hand, neither to the left; but that you caſt away your ſelves for me: As I humbled my ſelf to death, wherein the unity between my Congregation and me, was before my Father perpetually ſealed, whereby I am alwayes* preſent with ſuch as put their truſt in me. *Even ſo as the Eaſt and the Weſt, the North, and the South,* Eſau *and* Jacob, *ſhall be gathered together through* the power I will give you, and united for ever in the Kingdome of my Father which is to come, in one holy and eternal fellowſhip, ſo be you contented alſo *to be the figures of the things that are to come by you, that it may be a perpetual teſtimony before the heavens, and before men, of your perfect and ſound faith: And thou, even thou that haſt* tore *in peeces even this morning* again *this Covenant which thou*

Potentia magna ex deo futura. Figures.

haſt

haſt made with me, Behold the time ſhall come that thou ſhalt *be torn in peeces thy ſelf, and I will turn even my face away from thee for a time : And even as thou haſt obſtinately and ignorantly,* blaſphemed the company of my holy meſſagers, *even ſo ſhall the people of the earth obſtinately and ignorantly throw thee out from Town to Town : And even as thou haſt done unto me, even ſo ſhall men do unto thee.* But becauſe thy minde was inwardly *never to forſake me, even ſo ſhalt thou never be forſaken of me, but I will return again unto thee. And now behold,* thou haſt made a bargain, and behold thou thinkeſt to take thee up a new dwelling place, and thou ſhalt not do ſo : But who ſo receiveth thee *into his houſe ſhall as truly* as I am, both he and his family ſink down into the very lake of hell. But before thou enter in, I will by dreams and viſions *warn him; therefore run not abroad : Take heed of the Tempter, Thou made a Covenant with me, which* thou canſt not in breaking of the papers put out; for my regiſter is eternal : And thoſe that bear witneſs before me are the compaſs of my wings.

And lo behold Carpio *hath for his former* intent of ſeparating you, *cut off the day of his* Father, and is become fatherleſs : *Behold even* ſhortly ſhall his mother periſh alſo.

And, if hereafter, *he attempt any farther, I will throw the* vengeance of Juſtice upon him, that he ſhall be a laughing ſtock to the people amongſt which he was born : Wo be unto them that riſeth up againſt me.

..... *After a while I come again.*

E. K. I thought we ſhould have nothing elſe, but

Δ. I read this over to E. K.

E. K. He is here again.

He that pawneth * *his ſoul for me, loſeth it not, and he that dyeth for me, dieth to eternal life. Behold you ſhall both as Lambs be brought forth before men in your latter dayes, and ſhall be overthrown and ſlain, and your bodies toſſed to and fro : But I will revive you again, and will be full of power : And you ſhall be comforted with the joyes of your brethren, for I have many that ſecretly ſerve me, and when you have ſhewed your obedience, the ſecond day after, come here again before me; for I will lead you into the way of Knowledge and Underſtanding : And Judgement and Wiſdome ſhall be upon you, and ſhall be reſtored unto you : And you ſhall grow every day,* wiſe and mighty in men.

* This was ſaid becauſe I had pawned my ſoul, upon my avouching the ſpiritual creatures which have dealt with us, to be of God and good: which my bargain E. K. had by word & writing, diſdainfully charged, and of late threatned me withall.

The ſecret ſervants for God.

E. K. He is gone : and in going he made a Croſs (toward us) of bleſſing.

Sapientia & potentia in Deo.

Rerum omni Creatori Omnipotenti, Miſericordi & Juſto, Domino noſtro & Deo noſtro, ſit omnis laus, honor, gloria, gratiarum actio & Jubilatio : Nunc & in ſempiterna ſæculorum ſæcula. Amen.

I can, and by our two Conſents, and at the requeſt of *Jane* Δ··· unto *the women.* And Mr. E. K. hereupon ſaid to his wife, *That his boots were now put off, and changed his purpoſe of going away with* Carpio *now.* God confirm his minde in all good purpoſes according to the well-pleaſing of the Higheſt. *Amen.*

Carpio.

·····Δ····· As I, and E. K. walked out at the new ſtairs, into the new *Orchard-ward* along the little River to view the ſmall fiſh, and returning to the fore ſtairs again, E. K. ſaw twain as high as my ſon *Arthur* fighting by the River ſide with ſwords; and the one ſaid to the other, thou haſt beguiled me : Then at length, ſaid unto them, Can I take up the matter between you? one ſaid yea that you can : in what is it quoth I? *Then ſaid he, I ſent a thing to thy wife by my man, and this fellow hath taken it from him.* They fought ſore, and at length, he that had it was wounded in the thigh, and it ſeemed to bleed. Afterward he that was wounded, did bring a yellow ſquare thing out of his boſome; then I gueſſed it to be my Stone that was taken away. *The other ſaid unto him, Let it be carried,* ſuddenly he ſeemed to have been out of ſight, and to be come again; he threatned the other that had wounded him, and ſaid he would be even with him. The other ſaid, *Haſt thou laid it under the right pillow of the bed where his wife lay yeſternight.*

Friday afternoon about four of the clock.

Lapidis ſancti reſtitutio.

At length they both went (one after another) into a little Willow tree body on the right hand next the new ſtairs into the garden; the tree ſeemed to cleave, or open, and they to go in.

Hereupon we went away: And I coming to my Chamber, found my wife lying upon her bed (where I lay yeſternight) and there I lifted up the right pillow, upon which ſhe lay reſting her ſelf (being not well at eaſe) And in manner under her ſhoulders there I found my precious Stone, that was taken away by *Madimi*: Whereat E. K. greatly wondred, doubting the verity of the ſhew. But I and my wife rejoyced, thanking God.

Saturday

Saturday May 23. *Mane circa* 9. ½

Preces ad Deum fundebantur, &c. And then we requeſted that the act of obedience performed (according to our faith conceived of our vocation, from the Almighty and Eternal God of heaven and earth) might be accepted: And that henceforward we might be inſtructed in the underſtanding and practice of wiſdome, both ſuch as already we have received ſome introductions Myſtical, and alſo of all other what the Almighty God ſhall deem meet for us to know, and execute for his honour and glory, &c.

△ E. K. *Took Pen and Inke, and wrote the requeſt here adjoyned; and he read it to me,* and he requeſted me to read it to the *Divine Majeſty*; *and ſo I did*, and hereupon *we waited both to the firſt* my prayer and *to this Petition, the Divine anſwer.*

△. *Omnipotens ſempiterne, vere & vive Deus mitte lucem tuam & veritatem tuam ut ipſa nos ducant & perducant admontem, ſanctum Syon, ex hac valle miſeriæ & ad Celeſtem tuam Jeruſalem.* Amen.

E. K. From the beginning of this our coming, there appeared a purple Circle as big as a ſtar in the Circumference of the holy Stone, which yeſterday was brought again: And that it ſhould ſo be, Madimi had forewarned E. K. when ſhe ſhewed it unto him, when alſo ſhe gave the prints of the letters of the backſide of the bottome of the gold frame of it.

Equus albus ..... E. K. There appeareth here a great man all in bright harneſs ſitting upon a white horſe: he hath a ſpear all fiery in his left hand, he now putteth into his right hand: he hath a long ſword by his ſide: he hath alſo a target hanging on his back, it ſeemeth to be of ſteel: It hangeth from his neck by a blue lace; it cometh up behind him as high as the top of his head. The horſe is milk white, all ſtudded with white: a very comely horſe it is. The man is in compleat harneſs, the top of his helmet hath a ſharp form.

Upon his Target, are many Cherubins, as it were painted in Circles: there is one in the middle: About it as a Circle with ſix in it, and then a Circle with eight, and then a great Circle with ten in *Sum.* it, and in the greateſt are twenty; and about the Circle of twenty are ſeven parts: at each of which points is a Cherubin; Their faces be like burning gold, their wings be more brighter and as it were their wings coming over their heads do *Cherubin.* not touch together. His horſe is alſo harniſhed before and behind. The horſe legs behind are harniſhed as with boots marveilouſly contrived, for defence as it were of his hinde legs.

E. K. He is ridden away, he ſeemeth to ride through a great field.

E. K. Here is now come Madimi.

E. K. She is gone into the field, that way which he rode.

E. K. Here is another, like a woman all in green.

E. K. Here cometh another woman: All her attire is like beaten gold; ſhe hath on her forehead a Croſs chryſtal, her neck and breaſt are bare unto under her dugs: She hath a girdle of beaten gold ſlackly buckled unto her with a pendant of gold down to the ground.

I am

I am the Daughter of Fortitude, and raviſhed every hour, from my youth. For behold, I am Underſtanding, and Science dwelleth in me; and the heavens oppreſs me, they covet and deſire me with infinite appetite: few or none that are earthly have imbraced me, for I am ſhadowed with the Circle of the Stone, and covered with the morning Clouds. My feet are ſwifter than the winds, and my hands are ſweeter than the morning dew. My garments are from the beginning, and my dwelling place is in my ſelf. The Lion knoweth not where I walk, neither do the beaſts of the field underſtand me. I am deflowred, and yet a virgin: I ſanctifie, and am not ſanctified. Happy is he that imbraceth me: for in the night ſeaſon I am ſweet, and in the day full of pleaſure. My company is a harmony of many Cymbals, and my lips ſweeter than health it ſelf. I am a harlot for ſuch as raviſh me, and a virgin with ſuch as know me not: For lo, I am loved of many, and I am a lover to many; and as many as come unto me as they ſhould do, have entertainment. Purge your ſtreets, O ye ſons of men, and waſh your houſes clean; make your ſelves holy, and put on righteouſneſs. Caſt out your old ſtrumpets, and burn their clothes; abſtain from the company of other women that are defiled, that are ſluttiſh, and not ſo handſome and beautiful as I, and then will I come and dwell amongſt you: and behold, I will bring forth children unto you, and they ſhall be the Sons of Comfort. I will open my garments, and ſtand naked before you, that your love may be more enflamed toward me.

As yet, I walk in the Clouds; as yet, I am carried with the Winds, and cannot deſcend unto you for the multitude of your abominations, and the filthy loathſomneſs of your dwelling places. Behold theſe four, who is he that ſhall ſay, They have ſinned? or unto whom ſhall they make account? Not unto you, O you ſons of men, nor unto your children: for unto the Lord belongeth the judgement of his ſervants. The four, Δ. E.K. I.K. & I.Δ.

Now therefore, let the earth give forth her fruit unto you, and let the Mountains forſake their barrenneſs where your footſteps ſhall remain. Happy is he that ſaluteth you, and curſed is he that holdeth up his hands againſt you. And power ſhall be given unto you from henceforth to reſiſt your enemies: and the Lord ſhall alwayes hear you in the time of your troubles. A bleſsing for obedience according to faith.

And I am ſent unto you to play the harlot with you, and am to enrich you with the ſpoils of other men. Prepare for me, for I come ſhortly. Provide your Chambers for me, that they may be ſweet and cleanly; for I will make a dwelling-place amongſt you: and I will be common with the father and the ſon, yea and with all them that truly favoureth you: for my youth is in her flowers, and my ſtrength is not to be extinguiſhed with man. Strong am I above and below, therefore provide for me: for behold, I now ſalute you, and let peace be amongſt you; for I am the Daughter of Comfort. *Diſcloſe not my ſecrets unto women, neither let them underſtand how ſweet I am, for all things belongeth not to every one. I come unto you again.* *Preparare nos met decemus.* *Salutatio prima.* Secrecy from women.

E. K. She is gone along that green field alſo.

Δ. I read it over to our great comfort.

Δ. We moſt humbly and heartily thank thee, O God Almighty, the onely fountain of Wiſdome, Power, and all goodneſs: Help us now and ever to be faithful and fruitful ſervants to thee, for thy honour and glory. *Amen.*

E.K. The field appeareth a very level ground, covered with pretty graſs even to the brinks of the..... It is bright if the Sun light, but I ſee not the Sun, but the clear sky over it.

Δ. *Pauſa ſemihora unius.*

E.K. Now cometh the horſeman, and rideth by into the field, and ſo doth Madimi. Now cometh the third, and ſo goeth away into the field.

Now cometh ſhe that was left here: ſhe ſtandeth ſtill: ſhe hath a book in her hand covered (as it were) with Moſs three inches at the head, and four inches long, and a finger thick: it hath no Claſps; it is plain. A book 3 inches.

Pauſa.

The fourth hour after dinner, repair hither again: And whatſoever you ſhall reade out of this book, *receive it kneeling upon your knees; and ſee that you ſuffer* no Creature female to enter within this place: *Neither ſhall the things that be opened unto you,* be revealed unto your wives, or unto any Creature as yet: *for I will lye with you a while, and you ſhall perceive that I am ſweet and full of comfort, and that* the Lord is at hand, *and that he will* ſhortly viſit the earth, *and all his whole Provinces.* Secrecy required.

Dominus propè eſt.

E. K. She turneth her ſelf into a thouſand ſhapes of all Creatures: and now ſhe is come to her own form again.

She hangeth the Book in the air.

Give God thanks, and ſo depart.

Δ. All laud, thanks, honour and glory be to our God, our King and Saviour, now and ever. *Amen.*

1587. *Saturday* the ſame day.

AFter Dinner, about four hours, or ſomewhat leſs we reſorted to the place.

A voyce to E.K. Kneel toward the Eaſt; ſo he kneeled at the table of Covenant, with his face toward the Eaſt; and I at my table oppoſite to him.

Δ..... In the Name of God the Father, God the Son, and God the Holy Ghoſt. *Amen.*

Recte ſapere & intellegere doceto nos (O Dominus) nam ſapientia tua, totum eſt quod quærimus. Da verbum tuum in ore noſtro & ſapientum tuam in cordibus noſtris fige.

E. K. The Book remaineth hanging in the ayre.

A voice ..... *Kelly*, I know it is troubleſome for thee to kneel: Sit. *Pauſa magna.*

Δ ..... So E.K. roſe from kneeling, and did ſit.

..... E. K. Now ſhe is here, that laſt advertiſed us.

She taketh the book and divideth it into two parts: and it ſeemeth to be two books: the half cover adjoyning to one, and the other half cover belonging to the other, the ſides with the covers are towards me.

The book div.ded.

..... *Wiſdome is a piercing beam, which is the center of the ſpiritual being of the holy Spirit, touching from all parts from whence the Divinity ſendeth it out: and is proper to the ſoul, or unto ſubſtances, that have beginning, but no ending; ſo that, whatſoever ſhall have end, can never attain unto that which is called Wiſdome: Neither can things that are ſubject to the ſecond death, receive any ſuch influence, becauſe they are already noted, and marked with the ſeat of deſtruction. Happy is he whom God hath made a veſſel of ſalvation; for unto him belongeth joy, and a crown of reward:* Adam *(your forefather and firſt parent) in reſpect of his creation, that is to ſay, in reſpect of his imaginative compoſition received no ſtrength, but by the Holy Ghoſt; for the ſoul of man is free from all paſſions and affections, until it enter into the body unto the which it is limited: ſo that, being neither good nor bad (but apt unto both) he is left, by Divine providence and permiſſion joyned together to the end of the one, or the other: But whereſoever wiſdome dwelleth, it dwelleth not with the ſoul, as any property thereof, but according to the good will of God, whoſe mercy concurreth on every ſide into him, and taketh up a manſion therein, to utter out, and manifeſt his great goodneſs: And even as the heavens are glorified continually with the Spirit of God: So is the ſoul of man glorified, that receiveth ſanctification thereby; for no man is illuminated, that is not ſanctified: neither is there any man perfectly ſanctified, that is not illuminated. I ſpeak this (my brethren) for that you ſhall underſtand, That no man did, or can ever attain to wiſdom (that perfect wiſdome which I ſpeak of) without he become a Center in his ſoul unto the mercies, and good will of God comprehending him, and dwelling in him, therefore lift up your eyes and ſee, Call your wits together, and mark my words, To teach you, or expound unto you the myſteries of the Books that you have already received, is not in my power, but in the good will of God, after whoſe Image I am:* Which good will of God, is the deſcending of his holy Spirit abundantly upon you, and into you, *opening all your ſenſes, and making you perfect men: for* Adam *underſtood by that grace, and his eyes were opened ſo that he ſaw and knew all things that were to his underſtanding: So have all thoſe more and leſs, that have been* counted wiſe, *received the gifts of the Holy Ghoſt, which ſetteth the ſoul on man* ſo on fire that he pierceth into all things, and judgeth mightily. The Apoſtles which knew even the thoughts of men, underſtood all things, becauſe the holy Spirit made a dwelling place in them: even ſo ſhall it happen unto you: For you are the choſen of this laſt dayes, and ſuch as ſhall be *full of the bleſſings of God, and his Spirit ſhall reſt with you abundantly. Mark therefore what I have to ſay unto you.*

Ad imaginem Dei factus erat.

The conceiving the expoſition of our former books.

The good will of God.

Adam his knowledge.

The Apoſtles.

We.

A hundred dayes are limited unto you during the which time, you ſhall every ſeventh, preſent your ſelves in this place, and you ſhall laud and praiſe God. *And behold I will be preſent amongſt you.* An hundred daies limited every 7th day.

And before theſe dayes paſs, when power is given me ſo to do, I will enter out of this Stone unto you and you ſhall eat up theſe two books, both the one and the other: and wiſdome ſhall be divided between you, ſufficient to each man. Perſonal apparition.

Then ſhall your eyes be opened to ſee and underſtand all ſuch things as have been written unto you, and taught you from above. *But beware ye take heed, that you dwell within your ſelves*, and keep the ſecrets of God, untill the time come that you ſhall be bid *SPEAK*: *For then ſhall the Spirit of God be mighty upon you; ſo that it ſhall be ſaid of you*, LO were not theſe, the Sorcerers, and ſuch as were accounted Vagabonds: *Other ſome ſhall ſay*, Behold let us take heed, and let us humble our ſelves before them: For the Lord of Hoaſts is with them. The underſtanding of ſuch things as have before time been delivered us myſtically. Silence untill. Power to be given us.

And you ſhall have power in the Heavens, and in the lower bodies: *And it ſhall be taught you* at all times inwardly, *even what* belongeth to the hearts of men: *Then ſhalt thou* E. K. *have a new coat put on thee, and it ſhall* be all of one colour. *Then ſhalt thou* △. alſo have power to open that book, which God hath committed unto thee; *but uſe your ſelves as men, yea even then remember ſuch as may receive the mercies and grace of God*: And let all peace and unity be amongſt you: *For even as the Sun looketh into all things from above*, ſo ſhall you into all the creatures that live upon the earth: *yea the one of you ſhall have his lifted, and ſhall enter into the fourth or fifth heaven, for unto him that is worldly knowledge be given; and unto him that hath been patient, ſhall greater things deſcend. Notwithſtanding both ſufficiently ſatisfied: In the mean ſeaſon*, The ſeventh day hence, *ſhal thou bring in ſuch things*, as the Lord hath given thee: And in this place they ſhall be diſpoſed according to the knowledge that is given me: *And herein thou haſt pleaſed the Lord; For that* thou haſt dealed ſtreight, and according to brotherly meaning. *Viae actionem an.* 1583 *menſis die*, of his divers ſpotted coat. Note and remember. Entrance in the 4th. and 5th. heaven.

△. *Now cometh the time that the Whore ſhall be called before the Higheſt, and* the tenth Month *hence, ſhall the* Turk *and the* Moſcovite *make a perpetual league together, and in the thirteenth month, ſhall* Poland *be aſſaulted*, with the Tartarians, *and ſhall be ſpoyled: yea even unto the very ribs, ſo that in the ſixteenth month* they ſhall fall all together from Chriſt: *And the hand of God ſhall run in vengeance, vengeance*, even through this Kingdome, *and through* Germany, *and into* Italy; *and in the* 23. *Month* Rome *ſhall be deſtroyed, ſo that one ſtone ſhall not be left ſtanding upon another*, and vengeance ſhall be on all the earth, *and feur upon all people, for the Lord is gone out againſt them*: They eat and drink, and ſay, Let us be merry: *Wo be unto them, for they know not the time of their viſitation. For lo Juſtice ſhall viſit them and tread them under foot: And even this Kingdome ſhall aure for a while; that is to ſay, This wicked triumph. And behold in the North ſhall riſe that Monſter, and ſhall paſs forth with many Miracles, but you ſeeing all theſe things ſhall be* at quietneſs untill ſuch times as it ſhall be ſaid unto them, Revenge. *Happy is he that is not partaker of the love of ſuch as ſhall be vexed theſe latter dayes.* △ O Lord I thank thee that thou haſt accepted my patience. *Maii* 30. The books of *Dunſtan* and the powder.

E. K. She is gone.

△. I read theſe over to E. K. To his great comfort.

..... *Make an end, I have no more to ſay*

△. *Menſe* 10. *forte menſe pro ann. erit.* A Propheſie *Menſe* 13. Poland. *Menſe* 16. Bohemia. Germania. Italia. *An.* 1589. Bohemia. *Antichriſtus* Untill. Revenge.

△. *Deo noſtro Omnipotenti, Patri, Filio, & Spiritui ſancto ſit omnis laus gratiarum actio, bonor gloria & Imperium nunc & in ſempiterna ſeculorum ſecula. Amen.*

Magnifici viri fratres & amici Chariſſ. Hodie hora 9. ante meridiem iſtæ mihi allatæ ſunt literæ a Domino Schombergio, *quæ datæ ſunt* 5 Marcii, *& debebat jam deveniſſe in manus meas antea. Ex quibus intelligo ipſum cum Domino* Holek *expectare reſponſum* Munſterbergii. *Quandoquidem Omnipotens ille omnium rerum moderator, & rector vos delegaverit ad hoc miniſterium & opus perficiendum. Ego nihil ſcio quid agendum, nec ullum meum Conſilium eo accedere poteſt, ut diſponere aliquid poſſim, ſciam aut velim; niſi quod ſapientiſſimo illi moderatori viſum fuerit. Proinde omnia vobis tranſmitto, Orate ſedulo, & quod placuerit Altiſſimo & Potntiſſimo Domino hoc fiat, & me etiam in omnibus informate & in tantis libenter obedire cupio & volo: Et ita nolim neq; diem iſtam prætermittere quin ſtatim rurſus ad vos tranſmittam. Interim vos & meipſum Dei omnipotentis bonitati immenſæque miſericordiæ commendans. Dat.* Cromoviæ, 16 Marcii, *Anno* 1587.

Veſter amicus & frater,

Guilielmus manu propria.

Magnificis viris Domino *Joanni Dee* & Domino *Edvardo Kelleo* & ad manus proprias.

1587. *Recepimus tandem* Trebonæ *Aprilis* 2. *Nos enim a* Reichſtenio *abiveramus & rediveramus antequam ad* Reichſtenium *nuncius venit.*

MAgnifici Domini Chariſſimi amici & fratres, ad literas veſtras nihil reſpondere potui, quandoquidem per ſuas mihi literas D. *Schomberg.* de ſuo & ſocii ipſius a .... tu ſignificaveras, volui primum quæ mihi .... necentur audire. Et ſi aliqua nova eſſent vel non audita, dominationem veſtram magnificam denuo certiorem reddere. Hæri noctu ſolus ad me venit D. a *Schomberg.* relicto ſocio in monaſterio meo. Coronienſi dimidium ab hinc milliare, & de negotiis mihi multa expoſuit, de quibus uti intellexi, ex ipſo & Rom. veſtris Mag. ſignificaverit, Uti potui intelligere, ſatis circumſpecte & provide negotia ſunt tractata uſq; huc, & ſpero etiam fideliter: Ad omnia iſta reſpondi, prout ſepiſſime a me intellexiſtis, & nuper etiam literis quæ illi dicenda putabam Dom. veſtræ ſcripſi. Tota res videtur conſiſtere in adjuvandis aliquibus perſonis pecuniarum aliquo auxilio, & prout & ſcriptum ſive .... memoriale mihi tradidit, quod tranſmitto Dom. veſtris perlegendum & conſiderandum, & poſt, mihi remittatur oro. Chariſſimi Domini ſcitis quæ ſit voluntas Domini, *proxima actio & aliæ*, (mihi videtur) annuunt ipſos adjutandos, fiat ſecundum ipſius cujus omnia ſunt voluntate & miſericordiſſima diſpoſitione & expediantur eo celerius, prout cum Domino *Edvardo* locuti ſumus. Ipſi reſpondeant Domino altiſſimo & potentiſſimo de fide quam ipſi præſtabunt, ſin vero aliter viſum fuerit Omnipotenti Domino fiat ita. Rogo Dom. veſtras Magn. quam amantiſſime piis ſuis ad Deum orationibus & mediis a Domino vobis traditis & conceſſis promovete, & adjuvetis Domini Dei noſtri opus & voluntatem exequi.

Socius remanſit in monaſterio, ut ſupra dictum, & concluſi cum Domino *Schombergio*, ut neq; videam neq; tractem cum illo, certis de cauſis, quas vobis ſignificabit, & a me etiam intelligetis; tamen ut eo ſit melius contentus de *duobus vel tribus millibus* tallerorum ipſi procurabitur ad quædam ſibi neceſſaria comparanda in lucio ſperat ipſum bene fore contentum pro tempore modo cætera quæ majora ſunt propter reliqua ut ſupra ſcripſi procurentur.

Ego

Ego non ſum ab Imperatore vocatus, ſed meam de aliquibus expetivit ſua Majeſtas ſententiam de quibus reſcripſi ut decuit.

De actione intellexi Dom. veſtras paratas ad præſcriptum diem eſſe velle, bene eſt. Semper nos paratos eſſe decet & convenit; Ipſe benigniſſime quæ in nobis deſunt, ſua miſericordia & clementia inenarrabili perficiat: Placet mihi ſententia Dom. veſtrarum & quæ initio & in procœmio actionis proponere velletis, de quo me informabitis, ad hoc me componam & expectabo humiliter reſponſum.

Quæ proponenda putabam nulla ſunt alia niſi illa.

1. Si Imperator de rebus *Polonicis* a me quicquid ſciſcitari vellet, aut ſuſpicione aliqua de me concepta aut fingendo ſibi aliquid *quomodo me gerere debeam.*

2. Si Imperator de ſucceſſione Regni hujus pro fratre aliquid tractare vellet quomodo me gerere debeam.

3. Si electio *Polonica* ſucceſſura ſit, quid de bonis meis paternis diſponat Dominus, & mihi quid faciendum.

4. Debeo-ne de negotio *Polonico* aliqua cum Electore *Brandenburgico* aut aliquo Principe Imperii confidenter conferre, vel non. Cum quibus, quando & qua ratione.

5. Si miles aliquis conducendus & quando.

6. Si Pontifex aut Imperator de perſonis Dom. veſtrarum vellet aliquid attentare, vel *eas iterum relegare*, vel quovis modo perturbare, quid agendum & ipſis reſpondendum.

7. Si de Theſauro *nobis concredito* aliquid Cæſari ſit communicandum, quando, quantum, & quomodo.

8. Si Imperator mea opera uti vellet pro agendis Comitiis in *Moravia* & *Sileſia*, ſi hoc ſuſcipere munus debeam.

De cæteri humiliter ſupplicent ut me ita diſponere dignetur altiſſimus ut ſibi ſoli placeam & ſerviam fideliter & conſtanter ad ſui nominis æternam gloriam & Reipublicæ Chriſtianæ ſalutem.

Si Dom. veſtræ putant aliqua omittenda, aut quæ offendere poſſent per amorem Dei oro, bene conſiderent: omittant aut emendant pro ſua pietate & prudentia.

Unum eſt quod omiſi de propoſitionibus; Quod conſtitueram in animo de *Theſauro Domini mihi benigne* conceſſo aliquas fundationes, hic in patria iſta conſtituere. Deus ſcit mentem meam quem nihil latet. Si placet hoc meum miſericordiſſimo Domino propoſitum vel non.

Et præſertim ſi mihi alio (divina ita diſponente gratia) ſit commigrandum, vellem patria mea cognoſcat, & tota poſteritas quod amaverim illam, & optime de ſalute ipſorum & poſteritatis ſenſerim.

Dat. *Cromoviæ* færia 5. poſt Paſcha, *Anno* 1587.

Veſter ex animo, & frater & amicus ſincerus

Guilielmus manu propria.

In nomine Patris, & Filii, & Spiritus Sancti. Amen.

Gloria Patri, & Filii, & Spiritui Sancto: ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum. Amen.

In Actione Tertia, proponenda.

1. *DEo Omnipotenti, Patri, Filio & Spiritui Sancto, offerimus nos humilimè, paratos ad Divina Oracula, monita, inſtructiones, informationes, & alia quæcunq; in hac generali Actione, ſuſcipienda, intelligenda, & exequenda, quæ ſua Divina Majeſtas, pro ſua gloria & noſtra conſolatione maxima fore, præviderit & decreverit.*

2. *Humiliter requirimus, an hîc plenaria hæc tranſigetur Actio: vel an nobis ad* Cromoviam, *cum neceſſariis noſtris rebus, (& quibus illis quidem) properandum fuerit.*

3. *Has noſtri Domini* Roſenbergii *Quæſtiones* 12 *generales, & alia quæcunq; in eiſdem particulariter continentur, humiliter offerimus, tam ejus quam noſtro nomine, illa & talia expectantes reſponſa quæ & qualia a ſede Majeſtatis Divinæ, in ſuorum ſervorum conſultationibus procedere, & olim & ſemper ſolent.*

4. *Et quia in eiſdem Quæſtionibus, nulla facta eſt mentio de uſu pulveris quem ſibi divinitus conceſſum habet, & aliquoties prius dictum fuerit, quod in hac Actione, informaretur de illius pulveris uſu, nos, jam humiliter illam deſideramus informationem.*

5. *Et quia extraordinarius iſte vehemens favor Moſchovitici Principis erga me incognitum jam eſt mihi & multis aliis conteſtatus, & manifeſtus, (ago Deo Optimo Maximo gratias quantas poſſum maximas) & quia incertus ſum ad quem finem Deus illum ejus favorem erga me, dirigere velit: humiliter peto & mihi a te (Omnipotens Deus) informatio detur de iſto fine, & voluntate tua in hac parte, & quo modo ejuſdem Nunciis reſpondere debeam, ſi qui jam venerint de cætero.*

6. *An non debeamus nos met aſſponere, (ut alias, aliquoties præmonitum eſt) ut hîc, lapidem Philoſophorum ex methodo* Dunſtani *conficiamus: quæ methodus, quia mihi non conſtat, ſæpe me hactenus fecit videri quaſi in hoc labore tardum, otioſum, vel ignavum: Ubi, contra, quam eſt paratus animus meus & manus & pedes & omnes vires tam animi quam corporis mei, Tu noſti, Tuq; (O Deus) teſtis eſto meus.*

7. *Illa Praxis, cum poculo ferreo, canali vitrea, calce &c. nondum nobis ſuccedit; idcirco, ad illius quoq; Concluſionis veritatem practicam obtinendam, libenter ſciremus, quid eſt quod nos hactenus impedivit, vel quid nobis deeſt, ad veram intelligendam, & perficiendam praxim illam.*

8. Thomæ Kellei *decumbentis valetudinem & ſanitatem, tibi (O Deus) commendamus, & ſupplicamus, ut illi, nobiſque propitius eſſe velis: illumq; ſanum & ſalvum nobis reddere & confirmare digneris ad nominis tui laudem, honorem & gloriam, ex fideli ejuſdem poſthac ſervitio, & officio: erga divinam tuam Majeſtatem.* Amen.

9. Joanna, *uxor* Ed: Kellei *noſtri, Omnipotenti Divinæ Majeſtati tuæ ſupplicat per me, & ego humilimè (ejuſdem* Joannæ *nomine) tibi (O Deus) ſupplico, ut illi velis eſſe miſericors, clemens & benignus; & ut ejus multiplices ad te preces pro fœcunditate cum hoc ejus marito obtinenda, paterna reſpicias charitate: & ut illi hoc contribuere velis gaudium, & quaſi ſui fidelis ſervitii (erga hunc ſuum maritum) præmium, ut prole per eundem & cum eodem gaudere poſſit beata: reſpice quæſumus hanc noſtram petitionem, ut a multis olim piis fœminis & viris eandem accepiſti, & etiam conceſ-*

ſiſti

ſiſti petitionem Miſericordiſſime Pater, per Filium tuum, Dominum noſtrum Jeſum Chriſtum. Amen.

10. *Pro mea* Jana (*O Deus*) *humilimè gratias ago, quod hactenus tam clementer & pie illam liberaveris a ſuæ radicalis infirmitatis contagione: contra quam & medicinam facere, me docuiſti: & me ut facerem adjuviſti, factæque eam virtutem conceſſiſti, ut illa remedii optati nobis præberet ſigna, qualia noſtra imperitia magis ſperat eſſe bona & certa, quam recta ratione dijudicare poteſt, hoc igitur ſymptona egeſtionis ſanguinolentæ quid ſit neſcimus, an morbi alterius indicium, an dictæ Medicinæ adhuc in ſua virtute & efficacia procedentis, operatio. Tuum* (*O Deus*) *ne dedigneris impartire mihi conſilium: & de fluxu illo frequenti, ex ejuſdem* Janæ *auribus, libenter audire vellemus remedium aliquod.*

De Angliæ *& Reginæ ejuſdem ſtatu, ſi aliquid ſcire nobis expedit, libenter audiemus.*

London, At Mrs. *Goodman* her houſe.

Martii 20 *à meride hora* 4 1/4

JESUS

Omnipotens ſempiterne & une Deus.

MIttas lucem tuam & veritatem tuam, ut ipſa me ducat & perducat ad montem ſanctum tuum & Tabernacula. Amen.

..... *I am bleſſed* Raphael, *a bleſſed meſſenger of the Almighty, I am ſent of God, who is bleſſed for evermore.* Amen.

John Dee, *I am ſent of God for thy comfort firſt to certifie thee thou ſhalt overcome this thy infirmity, and when thou art ſtrong in body, as God in his goodneſs will make thee,* THEN thou ſhalt have all made known unto thee of ſuch things being not come to paſs as have been before ſpoken of, *becauſe that thou ſhouldeſt take comfort in God, that thou art not left from the comfort of Gods bleſſed creatures. Now God hath ſent me at this time whereby thou ſhalt be ſatisfied,* THAT *when* thy body is able to abide the time of my ſervice from God to be delivered unto thee by me *Raphael* : *Thy friend* John Pontoys *yet liveth, but his time is likely to be ſhort.*

Ask at your will.

Δ ..... O God, I am beaten into a great attempt, to make the counſel privy, of my beggery, and to offer the Earle of *Salisbury*, ſuch my duties as I may perfect to his content. How ſtandeth this with your good liking?

Δ. Spiritual.

Thou ſhalt have friends, in thy ſuit, and thou ſhalt have foes, but through Gods

Δ. Spiritual,

mercies, thy friends, ſhall overcome thy foes and thou ſhalt ſee how that God in his goodneſs will work mightily in his power for thee.

Proceed in thy ſuit ſo ſhortly as thou canſt finde thy health in body able : And for thy health uſe thy own skill, that God hath, and ſhall guide thee withall to thy good and perfect receiving of thy perfect health.

Δ ..... Of the blood, not coming out of my Fundament, but at a little, as it were a pin hole of the skin.

Raph. *That the which thou hadſt no knowledge to help thy weakneſs, God in his mercies did ſend thee therein preſent help, the which but only for that iſſue thou couldeſt not have lived. And for the cure and thy help, the ſame God will work with thee in thy heart and minde ſo, that it ſhall be known unto no man, but by Gods merciful goodneſs delivered unto thee, ſuch wayes and means as ſhall be thy help, and reſtore thee to health again. This God of his mercy hath ſent me to deliver this ſhort meſſage, becauſe of thy weakneſs,* Thou art not ſtrong to indure them, *therefore ſuch is Gods goodneſs to let you to underſtand that after the tenth day of* April, *I will then*

[10] *appear again, and thou ſhalt underſtand much more what Gods will and his pleaſure is to be done in Gods ſervices, and for your good, and ſo for this little ſhort meſſage, I have declared unto you the will of* Jeſus Chriſt : *And ſo for this time,* In the Name of the moſt higheſt Creator and maker of Heaven and Earth, *I do now return at his will and commandement, and I am ready at all times when he ſhall command me to appear to thy comfort. His Name be praiſed evermore. Amen, Amen.*

Δ. Amen.

Friday 24 *Martii hora* 9 ½

DEus *in adjutorium noſtrum intendas* D. D. R. R. ... Zebaith ..... *The Omnipotent God be praiſed for evermore, his holy Name be glorified. Now* John Dee, *I* Raphael *am now come at Gods pleaſure, and at his commandement to ſpeak with thee, and make known unto thee as far forth as in my power lieth to ſpeak. God hath ſent me to declare unto thee: the cauſe of thy deſire now at this time,* John Dee, *as thou art an earthly man, if thou doſt deſire to have help from God of ſuch things as earthly men cannot be without while they have time here in this mortal life, thou deſireſt to have knowledge as concerning things hid, the which I* Raphael *have no delight, neither pleaſure in ſpeaking of any ſuch earthly matter, or earthly caſes. But my delight is in the Almighty, and in his wiſdome. But notwithſtanding at this requeſt, and thy inward deſire in God to be certified of this treaſure, the which theſe two men whom thou knoweſt do ſpeak of, they ever had a time appointed of God for it, and it was not uſed accordingly as they ſhould have done. Now this ſecond time, becauſe you have a deſire to have help and knowledge at the hands of the Almighty, I* Raphael *do command thee and thoſe men whom thou knoweſt, that they ſhall not intermeddle, or to take it in hand before the tenth day of* January *be paſt, for if they do, they ſhall not prevail, for that is a time that God hath beſt appointed for the ſaid purpoſe, and for the quiet enjoying of it; ſo when that day is paſt, then let them in the name of God enter into that work. And if they will be ſuch men as they ought for to be, and as Gods will is that they ſhould be, to deal faithfully and truly one with the other in deed and in word, God will then bleſs their good purpoſe, and bring it to their head when they ſhall take in hand to open the earth, God will preſently at that inſtant then ſuffer their good purpoſe to take effect, and the matter to be effected and had, ſo that they ſhall not be put off, if they ſhall heare or ſee any thing that they ſhall diſlike, but ſafely to ſtand in the* hope, *and craving at Gods hand to have that good help to be a warrant between them, and all hurt and danger whatſoever may behappen, and ſo overcome. I ſay, If they will faithfully pray unto God with their whole truſt in God, God will bleſs their good ſucceſs, if they be otherwiſe, then as good never ſtir, and their good ſucceſs will be againſt them. So I* Raphael *have made known unto thee Gods purpoſe in this thy requeſt.*

For this I have ſaid.

John Dee, *I* Raphael, *did make known unto this deſire of that ſecret, and that great gift that gave unto thee in ſuch order and manner as thou knoweſt where thou bidſt it, and that never as yet hadſt the knowledge and the wiſdome that God will give thee as concerning that, and many mo ſuch unto thee: So this rare gift being taken away from thee by them thou knoweſt, by taking thy key, and ſo taking of it from thy keeping, it was the will and purpoſe of God, that I* Raphael *ſhould give ſuch ... that thou ſhouldeſt have knowledge ... of the ſame. Thou ſhalt take ſuch courſe .... thou mayeſt obtain it again, and when thou haſt it, thou ſhalt put it into the ſame cheſt again, and commit it into the cuſtody and keeping of thy very friend* John Pontoys, *and he ſhall, and will deal faithfully and friendly with thee in keeping the ſame until ſuch time as by that ... the which thou knoweſt is promiſed unto thee, that thou ſhalt receive the perfect underſtanding of the hid knowledge and ſecrecie of God that is not as yet made known unto thee, and ..... as hath been ſaid, ſo ſhalt thou have ſuch wiſdome delivered unto thee by me* Raphael *that ſhall come in ſuch ... and order as hath been late made known unto thee for thy good in ſuch ſhort and ſpeedy time to be performed, and ſo thus much I have made known unto thee, as God hath in ſtore for thee to be performed. Thus much I have now ſaid, and given thee cunning to keep it in ſuch maner as I have ſpoken, or elſe thou wilt be diſappointed of that, and ... it will hide ſuch purpoſe as God will have come to paſs, ſo in his mighty power command me to come. I have for this matter finiſhed; If thou have any thing ſpeedily, aſk in ... for I am to depart.*

John Dee, *If thou wilt have all thy cauſe then .... as thou muſt ſhew unto thy liking and bers what thou haſt drawn, and crave for good aſſiſtance it ... of ... deſiring his help, and ... unto her the diſeaſe. ... to go to ſuch men that ſhould give thee further inſtruction thy beſt as I have ſaid to ſhew unto her that thou haſt done ..... and he will ... in thy caſe unto ..... and* Canterbury, *and ſo the faith ſhall triumph in ſhort time, and if this be .....*

Julii 9. *hora* 4. *a meridie.*

A. After my Prayers for a quarter of an hour, a Voice ſaid, *I am* Raphael *whoſe voice thou doſt hear: To morrow morning at nine of the clock God will ſend me to thy ſight.* *Weſtminſter*

A. So with thanks to God I ended. Three Kings in Kings-ſtreet.

Friday the 10 Julii, hora 9.

℧. *Mittas lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cæleſtia tua tabernacula.* Amen.

Barth. As for you, the Creator of God doth appear.

℧. *Benedictus qui venit in nomine Domini Halleluia.*

..... *Bleſſed be God the Father, and God the Son, and God the holy Ghoſt. All honour and power be aſcribed unto the living God for evermore. Amen.* ℧. Amen.

John Dee, *I am* Raphael, *one of the bleſſed and elect Angels of the Almighty; and at his will and his good pleaſure, he hath commanded me to appear here at this time, to ſet forth the will and pleaſure of the Almighty God.*

John Dee, *my meſſage that I have at this time to deliver unto thee, is of great force, in that God would have thee to do. And whereas it was ſaid at my laſt appearing at this beholder,* that I would appear again, *and now it hath pleaſed God to ſend me to perform and make known according to that which was then ſaid,* that all things before promiſed ſhould be made plainly known what Gods will is to be done in all that hath been before ſaid.

Now I do make known unto you the plain meaning and underſtanding thereof.

Firſt thou haſt been promiſed the ſecret knowledge and underſtanding of the Philoſophers Stone, *of the* Book of St. Dunſtans, *to have the knowledge of them.*

It is ſince a long time, *as thou knoweſt to mans reaſon, and to the minde of man, a few years is with man thought to be big; and now God hath been thy keeper, and moſt chiefly* created *thee, and hath ſuffered thee to have time to live unto this age: and furthermore, thou doſt like unto thy Nativity, and conſidering thy great age that the* courſe of *Nature* for age, *is likely,* by thy reaſon, *to take place.* BUT *John Dee, thou doſt well remember unto whom, in the holy Scriptures, that God in his mercies did adde and put to fifteen years longer than the time was ſet him: So think not but God in his mercies will be as great unto thee. And now to come to the matter whereby to let thee to underſtand why thou hadſt not* thus *theſe rare gifts and promiſes performed unto thee, it was the will of God to keep them away, and to ſuffer the heart of thy ſupreme head and governour, under God, to be hardned againſt thee, that thou art no better account made of unto him, but to be ſuch an one that doth deal with Devils and by Sorcery, as you commonly term them Witchcraft: and who doth, and who hath informed him, to be thus evil and hardly informed againſt thee, but only the Devil, and by the hatred of thy ſecret enemy whom thou knoweſt* (Saliſbury *I mean*) *and all malice and enemies that he can by his Devils,* Maſerien, Hermeloe, *the four wicked ones, the which are accounted the four Rulers of the Air, whoſe names be* Ories, Egym, Paynim, *and* Mayrary: *They be the Devils that he doth deal withall, that he through their enticing and his, he thinketh to be pleaſant and good wiſdom that he receiveth at their hands;* That he and his Devils do ſeek thy overthrow in all good things, and doth and ſhall, *ſo far forth as God will ſuffer them, ſeek all the malice and hindrance in all good cauſes* to be done to thy good. *Therefore now* John Dee *I am to let thee to underſtand plainly what Gods will and his great purpoſe is to have thee to do, although it may ſeem hard to thy good liking, conſidering as thou doſt think, the weakneſs of thy body, and courſe of age: yet notwithſtanding, that ſame God that hath been thy protector and keeper until this preſent time of years, that ſame merciful God ſhall keep thee, and make thee able to perform things that ſhall be made known unto thee; for God will not beſtow ſuch rare gifts as I have before ſaid, amongſt thoſe which be unworthy of ſuch great bleſſings from the Almighty. For God will not beſtow Pearls amongſt thoſe that will not believe nor underſtand that God hath any ſuch bleſſings to beſtow upon men: for I ſay unto thee,* John Dee, *that if God ſhould or would beſtow thoſe bleſſings upon thee, even at this preſent, or at any time* to be ſhortly performed *and delivered unto thee: Then, except that thou ſhouldſt make all things plainly known of Gods ſecrets delivered unto thee, unto thy ſupreme head under God here upon earth, and likewiſe thy enemy to be partaker in theſe ſecrets and great gifts of God, if thou wouldſt not perform as much unto them, as God ſhould give wiſdom unto thee, therein, thy life would and ſhould, by the envy and malice of thoſe wicked ones, and by thy great enemy thou ſhouldſt ſpeedily be cut off from this life, but God will not have it ſo. So if thou wilt do as God ſhall command thee by this meſſage,* thou ſhalt have all theſe *meſſages, promiſes and wiſdom, both for the* Philoſophers Stone, *the* book of S. Dunſtans, *the ſecret wiſdom of that* Jewel *that was delivered, as thou knoweſt, in what manner it is plainly known unto thee.*

So now it is the will of God to ſuffer thy ſupreme Head his heart to be hardned againſt thee; *and likewiſe for thy great enemy for his wicked inſtructions againſt thee, God doth ſuffer it ſo to be, even as* Pharaoh *his heart was hardned againſt the children of God, ſo ſtandeth the matter againſt thee with them. It is the will of God ſo to ſuffer it to their great account that they ſhall have to make, when it ſhall pleaſe the Almighty that that time ſhall be, that they muſt render unto God their accounts. Now* John Dee *it is the will of the Almighty to ſend me* Raphael *to deliver unto thee this* Meſſage, the which will ſeem unto thee to be very hard: *yet as thou art the ſervant of God, and one whom God doth favour and love* (*although the world by wicked enemies doth hate thee*) willingly and obediently follow *that courſe the which God in his mercies at this time ſhall make known unto thee.*

Thou

Thou ſhalt (if thou wilt obey the commandment of God, by me made known unto thee) take a long journey in hand, and go where thou ſhalt have all theſe great mercies of God performed unto thee, *and God will ſhew thee as great favour in the ſight of God, as ever he did ſhew unto* Joſeph, *who was ſold into bondage, as thou knoweſt, and in all his impriſonment and troubles God was with him, and delivered him: So, if thou wilt follow this commandment from God delivered unto thee by me* Raphael, *that thou ſhalt not doubt, nor waver in thy mind, but God will be merciful unto thee, both in this life and in the life to come: and think God will not command thee to take ſuch a journy in hand, but that he doth know that is beſt for thee,* and he will preſerve thee, and keep thee in thy journy. *And thou ſhalt find in thy journy, that God ſhall and will deal mercifully with thee in finding* eaſe of the infirmity of the ſtone, that the Angels of God ſhall direct thee *in thy heart and mind, how thou* ſhalt uſe thy body, *to the health* and comfort of thy ſtrength. *And when thou art at thy* journies end amongſt ſuch friends *beyond the ſeas as thou knoweſt, God ſhall and will raiſe thee as faithful friends (as now I have ſaid before) as* Joſeph *had,* ſo ſhalt thou be favoured with God and man; *for it is the will and purpoſe of God to have thee to be obedient unto this the which I do make known unto thee, becauſe thou ſhouldſt not remain here,* to be beholding unto thoſe that are thy mortal enemies, *and had rather to hear of thy end, than otherwiſe to hear of thy well-doing, or any good to be done unto thee by any man; it is* a grief and a ſpight in head and mind unto them, that thou ſhouldſt come to any help, or things neceſſary for mans uſe *here upon earth, the which man cannot be without. And* John Dee, *I am to command* thee, that ſo ſhortly as thou canſt by all means poſſible, ſet thy things in order, *for thy Wardenſhip, and in all other cauſes of worldly affairs. And for maintenance to further thy journy, God will moſt graciouſly raiſe thee up ſome good friends to be helping unto thee, that thou maiſt have maintenance in thy journy. And thy very friend* John Pontoys *ſhall by Gods favour* come home, *and he ſhall and will be a great aid unto thee, to perform this courſe the which God by me hath commanded thee to undertake: That where thou doſt live now in want; and to be beholding unto thoſe, who do not love thee, neither in heart do wiſh thee well; ſo God would have thee to be where thou* ſhalt do him ſervice, *and God will give thee long days in ſo doing, and fulfilling this his commandment and will by me* Raphael, *the which meſſage I am at Gods will and his pleaſure plainly to make known unto thee, that it is his will to have thee to follow this courſe, in which God will have thee to enter into, Not fearing nor miſtruſting the* weakneſs of thy body, *but that God will preſerve thee for that time, as ſhall be his good will and pleaſure, that thou ſhalt have* life *here in this world, to be as merciful a God to deliver thee from all hurts and dangers, and from all infirmities, even with as much health as thou haſt had in this time as thou haſt lived thus many years; ſo God will have thee to follow his will in this direction, and then thou ſhalt have* all things aforeſaid *performed unto thee, and thou ſhalt then have ſuch favour, that thou* ſhalt behold his bleſſed Creatures *with theſe thy mortal eyes: and if thou wilt perform to the uttermoſt of thy power this meſſage from God by me delivered; Then God will in his mercies perform all that is promiſed unto thee. And except thou wilt be willing and dutiful, ſo much as in thee lieth to make good this, the which I have through Gods means declared what courſe thou muſt take;* and if thou doſt it not, *then God will not no more ſend unto thee, to the beholding of any mans earthly eyes, any of his bleſſed Creatures. Therefore I command thee from God, as I am his* faithful Miniſter *and bleſſed Angel of God, that thou ſhouldſt not doubt to take this journy in hand, for God will be* with thee and for thee, and his bleſſed Angels *ſhall be thy comfort, even as the Angel of God was the comfort unto young* Tobias *in his journey, ſo God will deal with thee in thine. And ſo I have delivered unto thee what God will have thee to do.*

John Pontoys.

Long life.

Δ *Si Deus nobiſcum quis contra nos.*

It is the will and favour of God to give the as much underſtanding of Gods mercies towards thee yet for to come, *as ever mortal man had* delivered unto him by any ſpiritual Creature *from God. So now I have fully ended my meſſage. Therefore, ſee that thou* John Dee *be as* ready *to perform it to the greateſt of thy power, as lovingly in giving God thanks for this meſſage delivered, becauſe I would have thee to be ſuch an one as ſhall not end his dayes in reproach, and rejoycing of thy enemies, but thou ſhalt have* time and days to live, *that when thou dieſt, and ſhalt depart this world, thou ſhalt die with fame and memory to the end,* that ſuch an one was upon the earth, *that God by him had wrought great and wonderful Miracles in his ſervice. And thus to Gods honour and his glory, I have ended my meſſage, yielding unto God all honour, and praiſe, and thanks for all his bleſſings, and his great benefits beſtowed upon his Creatures, both now and for evermore.* Amen. *Bleſſed be God in all his gifts, and holy in all his works. Praiſed be God.* Amen, Amen.

Miracula.

Δ. Amen.

Δ. Now, O God, as I have willingly yielded unto thy will and commandment of undertaking a Journey: ſo I beſeech thee that it may ſtand with thy good pleaſure to notifie unto me the Country, Region or City unto which thou wouldſt have me direct my courſe from hence-forward.

Δ. Nothing appeared.

A Voice..... A Voice..... *In the Name of God, to morrow at ten of the clock.*

Δ. So be it.

Δ. All thanks, praiſe and glory be to God the Father, God the Son, and God the holy Ghoſt, now and for ever. *Amen.*

A Note to be conſidered.

Mr. *Eccleſtone.*

In the houſe at the breaking up of the place were theſe: *James Bolton, Lettice Goſtwich* a Maiden, Cook and Dairy-maid.

TO know the houſe and place therein where it is; or if it be in many places divided, which they are.
Or if any other be privy of it, who may give any evidence.

And whatſoever may make this a perfect work, to Mr. *Eccleſtones* reaſonable contentment, moſt humbly and heartily I beſeech God to make known now unto us, and ſo the praiſe and thanks due to God for his mercies, to the beſt of our power to be yielded unto him.

Saturday, *Julii* 11. *hora* 10. *ante meridiem.*

Note, In the Original two Schedules are pinned acroſs this page.

The firſt Schedule. To enquire,

1. *THe Name of the place whether I am to direct my total Journey.*
2. *Whom ſhall I have in my company beſides* John Pontoys.
3. *What of* Patrick Sanders.
4. *What of my daughter* Katherine.
5. *What of my ſtanding Books and other appurtenances.*
   What of Mr. Bardolf *to go with me?* Or,
   Of Mr. Dortnall *his Companion?*
6. *What ſhall my Son* Arthur *do, to his help and comfort in his intended travel?*
7. *Shall not I at any time return hither into* England *again?*
   Shall I make account to keep ſome title of enjoying my houſe at my return?

Mr. Eccleſtone *his Caſe.*

Junii 27. 1607. The ſecond Schedule.

THe Name of my Houſe is Eccleſton *of* Eccleſton, *the mans Name whom I ſuſpect is* Thomas Webſter *Carpenter, of the age under fourty, not more, within the County of* Lancaſter.
The place was in a falſe Roof adjoyning to a Chimney called New Chamber Chimney.

Edward Eccleſtone.

Thomas Webſter the Thief.

Note:

Note: There being a Figure in a ſingle leaf of paper, and the ſame having no direction where it ſhould be placed, I thought beſt to place it here, the page immediately aforegoing making mention of one *Webſter* a Thief; and here being words which (if I miſtake not) relate to ſuch a buſineſs, *an unquam recuperabitur*, whether that was ſtoln ſhall ever be recovered; and, *In quo loco jam eſt*, In what place *Webſter* the Thief is at preſent.

1. *Significat Domina Aſcendentis & octavæ, recuperari poſſe.*

2. *Applicans per ſed cum receptione, recuperari poſſe ſignificat, ſed cum difficultate aliqua.*

4. *Nota locum, & ſignum eſt: & Ancilla vel fœmina aliqua conſideranda eſt.*

4. *Luminaria ſeſe mutuo reſpicientia, non poſterdum fore denotat* 5. *& maxime cum Dominus medii cœli carpere* 7. *ſexali radio reſpiciat ſed interim* 7'. *domum comburat.*

J E S U S

A Domino factum eſt iſtud & eſt mirabile in oculis noſtris. Ex ſtercore erigit pauperem ut collocet eum cum principibus populi ſui. *Amen.*

Mittas (O Deus) lucem tuam & veritatem tuam, ut ipſa nos ducant, mirabilem in me fac miſericordiam tuam, & ſapientiam tuam in corde meo figas.

A Voice. I *Am* Raphael *that ſpeak, if you will have me to appear, proceed in haſte, for God hath appointed me great ſervice to do.*

△. In the Name of Jeſus, we deſire your anſwers and inſtructions to theſe Articles here ſlightly noted.

1. Raph. *In the Name of Jeſus Chriſt, I* Raphael *am now ſent unto you to deliver unto you your queſtion ſo far forth as God his will and pleaſure is to command me, and I muſt make a ſhort continuance with you, for I have ſervice of God commanded me in haſte to be done, in his bleſſed Name I am come to fulfil his will in your deſires, and therefore in his Name go on.*

1. △. The name of the place.

Raph. John Dee, *thou haſt been a Traveller, and God hath ever yet at any time provided for thee in all thy Journeys, ſo much Gods favour and his mercies is ſuch toward thee, that this thy requeſt and deſire to be known,* What Country is beſt *for thy good: God* hath referred it to thy own will to make choiſe, *in what Country or City thou haſt thy beſt minde unto; and when thou haſt made thy choiſe, if it be Gods liking, and to thy good, it* ſhall be directed unto thee; *otherwiſe, if it ſhall be made known that ſome other place ſhall be better for thee: Therefore take thy own choiſe and liking.*

△.

Raph. John Dee, *he that hath commanded thee to take this Journey in hand, he will provide for thee in* Germany, *or any other Country whereſoever thou goeſt. Therefore let thy good will and liking be in placing thy ſelf, if thou wilt be near unto* England *or far off.*

△. Whether is beſt, I know not.

Raph. *I have ſaid, that whereſoever thou wilt, God doth prize thy willing deſire, to fulfil that God doth command: think but thou ſatisfie and reſt in taking thy own choiſe, God will provide for thee, whither and to what City thou haſt a minde or will to enter into, and always* Gods good Angel ſhall hold thee, *and ever give thee to underſtand,* what and where ſhall be ever beſt for thy good liking, *when thou art there. Therefore take no care, be, that Almighty will provide for thee, that thou ſhalt be ſo governed with his goodneſs, that all ſhall ſtand well with thee.*

2. △. Whom ſhall I have in my company beſide *John Pontoys?*

3, 4. Raph. John Dee, *thou of thy ſelf doſt beſt know that* without thy daughter; *thou canſt*

canſt not be without her: and likewiſe God hath ſent thee a very honeſt and well-diſpoſed young man to go with thee in thy Journey. And for *John Pontoys*, he ſhall be one, as thy greateſt comfort and ſpecial ayd, next unto the Almighty. *And for any other elſe, it is at thy own good will and well-liking whom thou wilt chuſe to make fit thy purpoſe for neceſſary uſes, for helps about thee,* Servants I mean.

5. Δ. What of my ſtanding books, and other appurtenances?

Raph. John Dee, *thou haſt ſpoken already of a very good courſe to ſend them away,* not all at once, *but ſome at one time, and ſome at another, and God ſhall and will give thee good ſucceſs therein: and let thy friend* John Pontoys, *let him provide for all ſuch purpoſes, and ſo ſhalt thou do well.*

John Pontoys.

Δ. As I have been heretofore hindred of many of good purpoſes fulfilling, ſo perchance the King will not be willing now to grant me licence to paſs over ſea.

Raph. *He ſhall and will grant thee licence.*

6. Δ. For my Son *Arthur*, do to his help and comfort in his intended travel.

Raph. *If thy Son do like his courſe to travel, he ſhall in the mean while do well, for thy ſake, being a father unto him, God will favour him. And when thou art in place where God hath commanded thee to go, in ſhort time after thy being there, thou ſhalt be able to do him good, in helping him for ſuch things as he now wanteth, and then thou ſhalt take him near unto thee, ſo that he may have a comfort of thy fatherly help, and thou to have comfort of his well-doing: and ſo for this I have certified thee.*

7. Δ. Shall not I at any time return hither into *England* again?

Raph. *Thou ſhalt be better able in health and ſtrength of thy body to come into* England *again, if thou wilt: but thou ſhalt ſee and perceive thy ſelf ſo mercifully provided for, that thou wilt have but little minde or willingneſs to come into* England *again, ſuch ſhall Gods great mercies be towards thee.*

Δ. Then I perceive that I ſhall not make any great account of keeping my houſe at *Mortlake* for any my return hither.

Mr. *Eccleſton* his Caſe of his money taken away by one *Thomas Webſter*, &c.

Raph. *Thou doſt take an hard matter in hand. This man* Thomas Webſter *had it*, and hath it in his keeping as yet, *but he will not yield that he hath it. And for* Eccleſton *to deal by extremities with him, he ſhall prevail little, he ſhall not thereby obtain his purpoſe. But by friendly dealing with the party, and in proffering him to be a partaker with him, he may yield unto* Eccleſton. *But otherwiſe, the matter will grow hard. I would from God adviſe thee,* John Dee, *to enter in few of theſe matters as may be, for this will not be compaſſed, except that he ſhall proceed into the mans houſe according unto Law; and then he ſhall entangle himſelf into trouble, and for the thing never the better: but, as I have ſaid, by friendly dealing he may yield, and ſo far forth as it ſhall pleaſe God,* I will work by Gods favour to make him yield. *And thus much I have ſaid, and let it ſuffice.*

It doth remain as yet in a Coffer that is ſomewhat of a white colour; but he will, if he be ſtirred, he will then remove it, and hide it in the ground in a little Parlour that he hath. And ſo I have ſpoken and anſwered thee at this time, as concerning

Δ. Money I had ſent me from the Emperour by *Hans Eik*: I marvel that it is not yet come hither.

Raph. *For that,* John Pontoys *will make known unto thee, all* to thy good. *And in whoſe Name, and in his whoſe Power I came, ſo now again I return to that place, to the which in his mercies bring all his bleſſed Creatures, yielding all honour and praiſe unto his holy Name, I end. Amen, Amen.*

Δ. Amen.

14 day of *July*, *hora* 11½.

Δ. AS I ſate at Dinner with *Bartholomew Hickman*, my Daughter, *Patrick* and *Thomas Turner*, about the end of the Dinner *Bartholomew* heard a Voice, ſaying, To morrow half an hour after 9 of the clock, give your attendance to know the Lords pleaſure.

Δ. As near as I remember, ſo he ſaid, or to that effect.

1607 *Julii* 15. *hor.* 9½. *ante meridiem.*

JESUS

In nomine Dei Patris, & Filii & Spiritus Sancti. Amen.

Mittas lucem tuam & veritatem tuam, ſapientiam & omnimodum auxilium tuum, Domine Deus, ut tibi ſerviamus ſancte, fideliter & conſtanter omnibus diebus vitæ noſtræ. Amen.

Barth. ..... The Creature.

IN the Name of him that created me Raphael, *and all the bleſſed Creatures, and likewiſe in his power made all the world, and all things therein contained:* Jeſus-Chriſt *of his great goodneſs hath ſent me now at his will, and ſo I am bound at his will to return, when his pleaſure is. All honour be given to him being God Almighty for evermore.* Amen. *Jeſus Chriſt*

John Dee, *I am* Raphael *that laſt appeared unto you, and I through Gods good pleaſure did ſet down and made known unto thee, what pretended courſe God would have thee to enter into, and his will is ſuch, that ſo far forth, and ſo ſpeedily as thou canſt, to proceed in it, becauſe* that God hath great ſervice for thee to do, *when thou ſhalt be there placed.*

And now I do let thee underſtand, that as concerning Eccleſton *his ſuit and matter that I did at my laſt being here ſpeak of, ſo far forth as it pleaſed God to give* me his free will: *and now God hath ſent me for favour that God doth bear unto thee, and not for no cauſe elſe, I* Raphael *do now tell thee, that this matter, and all ſuch like unto it, are not for me to enter into, neither for any ſuch* as be of that high Society and Calling as I am of. *Yet notwithſtanding, I am ready by Gods merciful goodneſs to* command thoſe whom God hath and doth appoint to ſerve under me: *and ſuch his bleſſed Creatures being thoſe that do ſtand in his preſence, I* Raphael *will at Gods pleaſure* command thoſe that ſhall deal in *Eccleſtons* ſuit, *in* conſtraining by ſuch *Creatures as I have made known unto you, that they* ſhall force and conſtrain theſe *parties, as he which he had in hand; he is one,* James Bolton *is another, and the Treaſure was* carried to the Carpenter his brothers houſe; *and there, as I did ſhew unto thee,* a Coffer of white colour. *Thoſe parties* are ſo troubled in minde, *that they cannot be quiet, how or where* to place the Treaſure, *becauſe they* would keep it cloſe. *But let this ſuffice and ſatisfie for the whole anſwer in this his ſuit: I* Raphael *through Gods power will* command ſuch Creatures that ſhall conſtrain thoſe parties *to bring the matter to* true light, and confeſs the ſaid Treaſure; *and* he, the party the owner to have his money *again, in ſo ſhort time as may be pleaſing and acceptable unto the Almighty. God* will have the whole matter made known *in this order,* without any further trouble *unto the parties: but it is his will that he ſhall* examine them in friendly manner, *if they will not yield,* then by the force of a Juſtice in examination; *but* they will not yield till ſuch time as I by theſe Creatures *ſhall make them to yield, through Gods help, to their ſorrow; and ſo the party the owner ſhall ſo* come by his goods again. *And now I have anſwered you in as ample manner as God will have me; for (as I have ſaid) ſuch matters are not for me, but that courſe that I have now declared, by Gods help ſhall be performed. And ſo in the Name of the Higheſt for this I do now end, giving praiſe to the Almighty. And furthermore,* John Dee, *in few words, for thy ſake,* If this Window by his Creatures, ſhould have medled in the cauſe, they ſhould have had a great labour. *But notwithſtanding, that which I have ſpoken of, is ſufficient, praiſed be the Name of God: and ſo I end.*

Mr. Eccleſton.

Raphael his inferiours.

The Treaſure.

Raphael his commandment.

How they will & ſhall yield.

△. By this The Window to be brought in, &c.

△. If it ſhould not offend, then I would gladly know the ſum of the Treaſure.

Raph. *Two thouſand and a half, and odde money.*

△. How, in gold and ſilver?

Raph. *More then three parts thereof in gold.*

△. Moſt humbly and heartily I thank the Almighty for.....

Raph. John Dee, *if thou doſt doubt of any thing as concerning the entring into the courſe of thy Journey; and likewiſe, if thou doſt doubt of any thing that ſhall be againſt thy good ſucceſs when thou art there, Now ſpeak, and I ſhall through Gods mercies make thee anſwer, as it may and ſhall pleaſe God to the good direction of any thing that thou ſhalt doubt of, for God will not command thee to enter into that Journey, but that he will moſt mercifully and graceouſly be thy keeper, and deliver thee from the hands of thy enemies in thy Journey. And for the good health of thy body, God will ſo carry thee in good health, that thou ſhalt ſet forth ſuch ſervice when thou art there placed, that ſhall be thy great comfort unto Gods honour, in* making of his marvellous works to be known. *And thus much for thy comfort through Gods merciful goodneſs I have* made known unto thee: *and ſo I end.*

△....

Δ. .....

John Dee, *God doth know all this that thou doſt ſpeak of. In few words, to end many words, he will ſo direct thy wayes in ending ſuch troubles, as ſhall be to thy good and ſpeedy finiſhing.*

Δ. .....

John Pontoys, *before ſuch time as thou ſhalt have any great cauſe to uſe his aid, and furtheremore, God will ſo work for thee in the heart of his Maſter (whom he is Factor for)* Stapers *I mean, that* Stapers *ſhall with all the aid and help that he can to further thy good proceeding. And ſo God in all caſes will thus graciouſly deal with thee. And now is my full time to depart in Gods peace, and to ſerve him from whom I came, his mighty Name.*

Δ. I fearing his ſudden departure, did earneſtly urge at his hands, to know the truth of *Tobias* his hiſtory: and ſo half unmannerly did interrupt his ſpeech with my queſtion.

John Dee, *I am* Raphael *that is* appointed of God to be thy Guide in this thy Journey; *and I am that ſame* Raphael *that was the Guide unto young* Tobias *in his long Journey, and delivered him from the power of the wicked Spirit* Aſmodeus, *who had, as thou knoweſt, how many he had deſtroyed: and I brought him through Gods power home again, and delivered him in health unto his own parents. And thus much I have made thee plainly to underſtand without any doubting to the contrary. And ſo now once again I do depart. All honour and glory to the everlaſting God, both now and for evermore. Amen, Amen.*

Δ. Amen.

17 *July.*

After dinner (*horam circiter* 4½.) as *Bartholomew* and I talked of divers of my doings with Mr. *Kelley*, a Voice produced this to *Bartholomews* hearing,

A Voice. ..... *I*, John Dee, *I have heard you all this while.*

Thou ſhalt be able to do, and to ſee, and to underſtand more than all this as thou haſt ſpoken of, according as God hath promiſed thee.

Δ. Bleſſed be his holy Name, and his mercies be magnified on me, to the honour of his holy Name. *Amen.*

Δ. *Note* ..... Upon occaſion of further talk and *ſpeech of my Jewel* that was brought, I asked *Bartholomew* if ever he had ſeen it ſince it was ſet in gold; and he thought that he had not ſeen it: Whereupon I went ſpeedily to my Cheſt, unlocked it, and took it out, and undid the Caſe, and ſet the Stone in his due manner.

And by and by did *Raphael* appear in the Stone, and in voice ſaid thus, as followeth:

Raph. *In the Name of Jeſus Chriſt, I am* Raphael *whoſe voice thou didſt hear right now. And now, in Gods holy Name, for thy good, and for thy comfort, I have, now, here, in this Pearl entred* Poſſeſſion, *in token hereafter to be that bleſſed Creature, to be obedient unto Gods Commandment,* to ſerve thee *at all times, when thou art placed in thy Journey, which God hath commanded thee. And likewiſe thou* ſhalt have the book from whence this came. *And that* Duſt *which thou haſt in keeping, (the which thou doſt make account of no better but duſt)* Then it ſhall be turned to the right uſe, from whence it was: *and to that good purpoſe, that God hath ordained for to do. And now it was the will of God, that I ſhould ſpeak unto thee a few words of this good comfort to be performed. Praiſe God, honour his holy Name, for his great bleſſings now and for ever; That it did pleaſe the Almighty to ſend me to your preſence, in token of his love, for his great mercy. And ſo now, in his Name I go again into the preſence of the Almighty, whoſe Name be ever praiſed, with all his elect Angels, and all the bleſſed Creatures of God, and all the bleſſed Creatures upon earth, praiſe his Name for evermore. Amen, Amen.*

Dei domum. 1 2 Vid. *Arbatel.* 3

Δ. Amen.

Δ. O Lord God, moſt humbly, heartily and ſincerely I honour thee, praiſe thee, and extoll thy mercies, and moſt loving kindneſs, for theſe, and all other thy graces and bleſſings on me. Accept, O God, my hearty thanks, and enable me ſo to thank thee, as may be a moſt acceptable ſacrifice unto thy Divine Majeſty. *Amen, Amen, Amen.*

1607. *Sept. 5. hora 9½. Mortlak.*

יהוה

Mitte lucem tuam & veritatem tuam Domine, quæ nos ducant & perducant ad montem ſanctum tuum & ad cœleſtia tua tabernacula. Amen.

Barth. He is in the Stone now.

Benedictus qui venit in nomine Domini.

O *Moſt merciful Lord and Saviour Chriſt Jeſus, who is and was the Creator and Redeemer of Mankinde, and of all his bleſſed Creatures. In his power I* Raphael *am now come at his will and commandment, and ſo likewiſe at his good pleaſure I muſt then return at ſuch time as he hath commanded me.*

John Dee, *in the Name of the Moſt Higheſt, I am come to deliver unto thee this my Meſſage, the which God in his goodneſs hath commanded me.*

Firſt, I Raphael *am ſent of God at this time moſt chiefly to put thee in that good remembrance of my laſt appearing to your preſence, to let thee to underſtand, that look what courſe God in his mercies did ſet then down, what way thou ſhouldſt take to enter into this Journey, the which God in his goodneſs is moſt willing that thou ſhouldſt enter into. For,* John Dee, *God hath declared, and made manifeſtly known unto thee at my laſt appearing, what ſervice God would uſe thee unto, and all ſuch purpoſes that were the laſt time ſpoken of, ſhall be by Gods favour and his merciful good gift performed unto thee:* and fear thou not, but God will ſafely help and preſerve thy body in thy Journey, to that end, that thou ſhouldeſt be in that place wherein thou mighteſt have time to enter into all ſuch ſervice as God hath by me made known unto thee. *For,* John Dee, ſuch hath Gods mercies been in ſuffering wicked men to prevail againſt thee, and they have and do make a ſcorn of thee here in this thy Native Countrey: *So it is with thee as it was with Chriſt and his Apoſtles, being moſt cruelly uſed in their own Native Countreys;* ſo John Dee, *God hath ſuffered thoſe wicked men to* pluck thee down in worldly affairs, *the which ſhould be maintenance for thee and for thine, and without ſuch maintenance man cannot be without, while he is here in this vale of Miſery. Such wicked men have moſt cruelly uſed thee, even as* Job *by Gods ſufferance, who ſuffered the Devil to prevail againſt him: yet Gods mercies be ſo great unto thee, that although they (moſt wickedly) have robbed thee of thy poſſeſſion, yet God would not ſuffer thoſe wicked ones by any of their malicious practices to prevail in any wiſe* to hurt thy body, *as* Jobs *was: For if they (brough their wicked purpoſes) could have wrought ſuch cruelty againſt thee, thou hadſt not been a man living here upon earth until this time. So* John Dee, *thou doſt know who is thy mortal enemy,* who, rules next unto your earthly King.

A.

Why thou maiſt well know, for I have made it known before time unto thee, that he is not thy friend, though thou haſt not offended him in any wiſe. Therefore, becauſe that this thy Native Countrey is not a place fit for Gods purpoſes in his wiſdome to be beſtowed upon thee here, *Therefore at my laſt Meſſage, God did ſend me to make known unto thee, whether he would have thee to go, that there thou* mighteſt be a man; and that man, whom God hath appointed to make his Wiſdome known: *for thou art that man whom God hath choſen, that (accordingly as it was ſaid yeſterday)* that no mortal man in fleſh, but onely *Enoch,* had or ſhall have the like wiſdome made known, plainly to be underſtood by any man, *or thou thy ſelf ſhalt underſtand and receive at the hands of the Almighty. Therefore it is his will and purpoſe of God, that he would have thee in that Countrey, for this thy* Native Countrey is not worthy of gifts that thou ſhalt receive at the hands of God, to come, and to be made known unto thoſe which be not worthy of ſuch great gifts of Gods wiſdome, to come amongſt thoſe that be unworthy.

Therefore, John Dee, *in all theſe matters the which in favour at this time made known unto thee, the chief and greateſt cauſe of this my coming unto thee, is to make the matter plainly known, that God in his mercies would have thee with all diligence that thou canſt poſſibly, to haſte thee to that Countrey where God doth command thee, and at my laſt being here thou*

knoweſt what was my Meſſage, therefore do thy diligence to fulfil it as thou canſt, and God will put his great helps unto thee, in ſtrengthning of thy body, and otherwiſe, which ſhall be to thy good. And thou being once in that place where God would have thee to be, thou ſhouldſt well perceive and plainly underſtand, that God will moſt mercifully work with thee for thy good in performing all ſuch promiſes, *the which hath been both at the laſt time and at this time made known unto thee.*

John Dee, *I do put thee in remembrance, that whereas thou didſt ſay, that thou hadſt a portion of money ſent thee from the* Emperour *unto thee; I tell thee, that the Devil in working in the heart* of one of thy enemies (*Cook* I mean) did ſeek ſome wayes by his falſe important ill ſpeeches, in moſt falſe manner, unto one that did in ſomewhat let the Emperour to underſtand, what he had moſt falſely, to thy diſcredit (as he thought) to hinder thee, that thou ſhouldſt not come to any help or credit at the Emperours hand. *But* John Dee, *be of good comfort,* The Emperour of all Emperours will be thy comfort, *and aid thee, and evermore put down thy enemies, that the Emperour (that thou ſhouldſt have received that portion of) it ſhall be ſo with thee, that he* ſhall have more need of thee, *in ſuch wiſdome as God ſhall deliver unto thee; for thou ſhalt have no need of him, but onely to keep good will and friendſhip betwixt him and thee, in ſhewing thy ſelf friendly unto him, as God ſhall hereafter give thee plainly to underſtand.*

Now, John Dee, *I have made known unto thee what Gods will is in this my meſſage. This is the greateſt and the moſt principal cauſe, why God hath ſent me unto thee at this preſent time. And now I have through Gods mercies delivered this his Commandment unto thee; and for this I have now ſaid and finiſhed.*

A. Bleſſed be the Almighty God, now and for ever.

Gladly I would have underſtood how much the portion was which the Emperour would have ſent me.

John Dee, *let it go, and ſpeak no farther of it; for thou maiſt* be joyful, *whereas it is ſaid unto thee, that* he ſhould have need of thee, *and not thou of him. Therefore reaſon no more in that matter.*

A. As concerning Mr. *Eccleſton.*

John Dee, *in few words I anſwer thee, He hath dealt with the parties in thoſe affairs, but the chief party will not, as yet, yield any thing to be made known, but doth ſtubbornly and ſtoutly ſtand in his own defence: And Gods Creatures* have wrought with him, *and nothing he will (as yet) yield unto, except that thoſe Creatures ſhould deal ſo cruelly with him, as it were to pull him apieces: this is his wicked ſtubbornneſs. But God will* bring the matter to light; *but* Eccleſton *hath not dealt ſo in the matter as he might have done, he is too too ſlack in his own cauſe, Therefore if the fault be in him, then do not blame the Creatures of God. For God could* (as you very well do know it) command that ſaid Treaſure to be brought: but he will not have it ſo to be, *becauſe it ſhall come by other means among men: So God hath a great care and purpoſe to do all for your good, to keep matters* out of blame and ſlander *of the world, as it might come to paſſe, if it ſhould come by any other wayes, but by this plot which is laid down to decline. And when it is the will of God that it ſhall be delivered, God will ſo perform it, if man will do as he* ſhould do, in all reverend manner towards God-ward. *And ſo now I let you to perceive, and to know, that it is not as yet obtained.*

A. Whether hath the other party confeſſed any thing?

Raph. *He hath not as yet yielded openly: but he hath in ſecret manner perſwaded his fellow, that the matter might be made known unto* Eccleſton, *in confeſſing of all the whole matter, but the other will not yet yield: but it were better for him to yield at the firſt, then to tarry any longer, the leſſe would be his puniſhment from God therein. And ſo I let you to underſtand, that you ſhall give God his time to work in that matter at his pleaſure, and then ſhall it be ſo the good of the owner, and of you likewiſe. And now I have ſaid.*

A. As concerning the bereaving me of my own goods, I would gladly underſtand who hath my ſilver double gilt bell-Salt, and other things here of late conveyed from mee.

Raph. John Dee, *This is the will and purpoſe of God to command thee, although thou doſt ſuffer wrong becauſe thy goods be ſo taken away from thee, yet Gods will is ſuch, that he will have thee to be a peace-maker in this cauſe:* for it is paſt help to have it again: *But as thou art a mortal father, ſo uſe that* matter as a father, for thy ſon had it, *although he would not, neither will confeſſe it. And likewiſe for ſuch things of late miſſing about this houſe, thou ſhalt hereafter as plainly know who had them, and how they were gone, as thou doſt plainly underſtand for thy Salt, but thou ſhalt ſtay and proceed no further, till ſuch time as I* Raphael *ſhall ſpeak further of it, for God will have all things to be done well, and to his beſt liking. So for that I have now ſaid.*

A.

△.

John Dee, *it is in the hands of God and his power to ſend thee ſuch helps as thou doſt ſeek of the* Treaſure to be brought *unto thee, but God will not have it ſo to be,* the while thou art in this place (England *I mean*) *for God will not have thee to come into any diſdain, or ſlander might take ſome advantage againſt them, but be content with that little that can be made of thy right in the Colledge matters. And furthermore, thou ſhalt ſee that God will ſend thee* ſoon *ſome ſuch ſmall helps by man, that thou ſhalt have ſome feeling of help, to help thee whither thou ſhouldſt go; and therefore I* Raphael *have now ſaid.*

△.... John Pontoys.

John Dee, *be not too much inquiſitive, but what ſhall be beſt to your liking in any good cauſe whatſoever you or he ſhall think good to be done for your good, God will put his aſſiſtance and help that you ſhall perceive Gods favour therein. And thus much I have ſaid: at Gods commandment I came, and ſo on his mercifull goodneſſe, and his power, I muſt preſently depart.*

△... *Bartholomews* requeſt of *George Sherman* his earneſt oft and dreaming of Treaſure to be under the foundation of the wall called *De la pry* wall, a Nunry in times paſt within half a mile of *Northampton*, Sir *William Tate* his houſe is within that wall in three parts.

That man may lawfully have it, if he take heed in the breaking of the the three places, *for* 500.
it is for the greateſt part under the bottom of the wall, and many roots of thorns and trees that will let and hinder the working for it, if he do not work much as ſlope as you can, *to go under the roots, the which he may well and lawfully do. So doing, he may well obtain his purpoſe; and* 300.
now you have plainly underſtood the truth.

The one part of that Treaſure *was laid by an old Nun, that was of that houſe, at that time, and one* that *was her brother, and the other was laid even at the ſame time, that the ſame travel the which you took the laſt day ſaving one, to know of that battel, it was hid at the ſame time by one of the Lords that was there killed, and ſo it hath remained ever ſince, the one place more eaſier to come at then the other, but with the favour of God, and in his mercy,* that good fortune to be deſired *at parties hand, it may be had and compaſſed* by the ſaid party. *And ſo now I have made the matter known unto you. And now in the name of the Almighty, and mercifull God, at whoſe will and pleaſure I came, ſo now I depart in Gods peace. The mercies of God be upon you, both for this life, and for that which is to come, his name be glorifyed for evermore.* Amen, Amen.

△. Amen.

1607. *Munday 7. Sept. hora 7.*

△. THis morning as *Bartholomew* had intended to be going homeward in the morning, and I not intending to move an action now, but committed all to God, *Bartholomew* was ſpoken unto by *Raphael.*

..... *Command* John Dee *to come up into this place.* A voice to *Bartholomew.*

△.... In the name of Jeſus, and to the honour and glory of the moſt bleſſed Trinity. *Amen.*

Mittas O omnipotens ſempiterne & une Deus lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cæleſtia tua tabernacula. Amen.

Barth. .... He is here.

△.... *Benedictus eſt, qui venit in nomine Domini.* Amen.

The Almighty God be bleſſed and praiſed of all good creatures, give praiſe unto his holy name, for evermore. *Amen.*

John Dee, *I am the ſame bleſſed creature* Raphael, *that did appear the laſt day but one in this place, I am at the commandment of the moſt higheſt to come unto your preſence at this time, becauſe thou ſhouldeſt very well know that I* Raphael *am very ready at all times, to come, when God ſhall command me; but* John Dee, *I have no long meſſage, at this time, for* thou haſt Gods full purpoſe and his will, *in what he would have thee to enter into, and becauſe that thou ſhalt well know that even now at your departing, the one from the other, it hath pleaſed God to ſend me to let thee to underſtand that for this time no more matters (as concerning what thou art taught) ſhall not (at this time) no more be ſpoken of, untill ſuch time as God ſhall appoint,* at your next meeting and coming *together, that then, if there be any thing, that is not done of you, ſo far forth as it is in your power to fulfill it, if any ſuch default in you be, I will then put you in remembrance of it, and help you in any thing which you ſhall doubt of: and if you have any queſtion or demand to ask of me, even now, I am very ready in few words to anſwer you, and then in his*

name, who hath ſent me (that is the Almighty) I muſt return therefore, if you have to ask do it.

△.... As concerning Mr. *John* of the Iſle of *Man*, his pitiful caſe hath moved my compaſſion.

Raph.... John Dee, *aſſure thy ſelf, that as thou doſt moſt heartily, with a good faith in God, that thou mighteſt be that man wherein God will moſt mercifully help his diſtreſſed caſe, therefore I anſwer thee, that God hath, and he will bear thee, to thy comfort therein, and to the great comfort of the man whom that cauſe doth belong unto. God will mercifully help the cauſe ſo ſhortly, as his will and pleaſure is to be done in it. So much I have ſaid for this.*

△.... I thank God moſt heartily for his ſo great mercies.

△.... *John Pontoys*, my great friend, earneſtly deſireth to know his good Angel.

Raph. .... John Dee, *for thy ſake he ſhall know his good Angel, but let it not be with him hereafter to have a pride in mind, that God hath made known unto him his good angel, for no man upon the face of the earth can have a better then he hath, for* Uriel *is his appointed Angel from his birth to this day, and ſo ſhall continue with him to the appointed time, that God will take his life away in ſeparating his ſoul from his body, for* Uriel *hath been under God his deliverer forth of many dangers, and ſo he ſhall be his defence under God to his lifes end. And for this, I have made the matter plainly known unto you. Procede.*

△.... Secondly, *John Pontoys* is deſirous to know the end of the Poliſh troubles.

Raph.... John Dee, *in few words, for that matter, I anſwer thee. Thoſe troubles will ſomewhat end to his loſſe; but it ſhall be no great matter, ſo that God will work the caſe that it ſhall end to his liking. And thus much for this I have ſaid.*

△.... As concerning the man and the Treaſure, I am deſirous to know whether he will be content to aſſign his title to *Bartholomew*, upon ſome portion thereof delivered unto him; and what other he hath made acquainted with the matter; and whether it may not by Gods good liking be ſet up without digging.

Raph .... John Dee, *in all this I hear thee, and I know thine intent herein. That man may be reaſonably ruled, but yet he will not put over his title therein; but he hath 4. that beknowing how the matter doth ſtand with him, and ſo much as he doth know, he hath made them to know as much as himſelf: Therefore aſſure thy ſelf that he ſhall be ruled, and that it ſhall not be as he will. If he will not be ordered in ſuch ſort and good councel as I* Raphael *ſhall give unto this* Bartholomew *at that time, that then he ſhall have no part of it, but I certifie you that he will be ruled; but onely the others, which I have made known unto you, they will not come to ſo good courſe in the matter as he will. Therefore let it reſt, I will direct* Bartholomew *in the matter which ſhall be to his good, or elſe it ſhall not come to his hand, the which you have to know of. And for this, now I have ſaid.*

John Dee, *it is the will and purpoſe of God, that it ſhall come by breaking of the ground, becauſe that God will have all things done well, that no diſcord may break out betwixt the parties hereafter. And ſo now in Gods name I have ſaid.*

△.... Moſt humbly I thank and praiſe Almighty God for his infinite mercies and favour, beſeeching him to aſſiſt me evermore. *Amen.*

△.... *John Pontoys* would ſhortly fall to work ſomewhat, to win ſome help for mony by diſtillations and Alchymicall concluſions, till we were otherwiſe holpen, and we are utterly unable to provide things neceſſary for lack of ſufficient proviſion of money.

Raph.... *Trouble not thy ſelf (as yet) with theſe cauſes.*

△... If Captain *Langham* will lend me an hundred pounds or more, as he promiſed me, for which my ſervant *Patrick* expecteth his performance at this hour.

Raph.... *Not (in ſuch time)* TO DO YOV GOOD.

Note. *John Dee*, that is the plain meaning, wherein it is ſaid, not *to do thee good*, becauſe it will be ſomething too long (for thou art ready for it, if it were now, therefore with all haſt, ſo much as is in Gods will to be done in it, it ſhall be haſtened forward *to do thee good.*

And now I have plainly ſpoken unto thee in this caſe, my time appointed of God is at hand.

John Pontoys note. John Dee; *thou haſt fulfilled two queſtions, as concerning* John Pontoys, *look in thy Note.*

John Pont. Oh that I might be fit to ſerve you in *Bartholomews* abſence.

Raph.... John Dee, *In the name of the moſt higheſt I anſwer thee, to this his deſire wherein he doth crave at the hands of God, for to obtain the ſight of his bleſſed creatures; but hereafter it ſhall be made* known unto thee *what God will do for him in that his deſire. And now, all power and glory be given to the Almighty who hath made heaven and earth, his name be magnified, and praiſed everlaſtingly.* Amen, Amen.

△.... Amen.

△.... All praiſe, all thanks, all honour and glory be yielded unto God of all his creatures, now and for evermore. *Amen.*

△.... *John Pontoys* note, which he wrote, and left on my ſtudy table, 7. *Septemb.* The Note. *mane.*

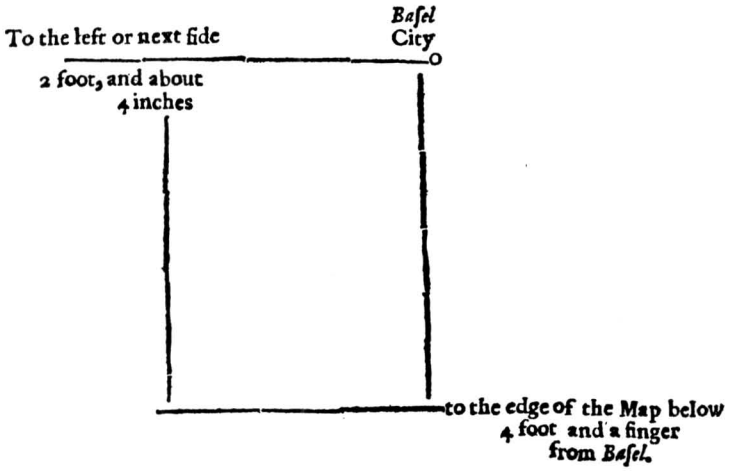
If it may ſtand with the will and leave of the Almighty, whoſe name be bleſſed for evermore.

I would deſire to know

1. My proper Angel.
2. The end of the Poliſh troubles.
3. O that I might be fit to ſerve you in *Bartholomews* abſence.

Under John Pontoys *Note the which is ſawed over, is thus written.*

The place of *Baſel* in the Map of *Europe.*



1. ARney vah n l gadeth adney ox vals, nath gemſeh ah orza vall gemmah, oh gedvam on zembah nobhad vomfah oldru amp a nots admancha nonſah vamfas ornad, alphol andax orzadah vos auſoh hanſah voh adma wha notma goth vamſed adges ouſeple oudemax orzan, unſa onmah vndabra gouſah gols nabad Na.

2. *Oxar Varmol pan ſampas os al paus orn y audſu alſaph oncha, coſdam* onzagofes *natma- watatp max, ol ah von ganſe pacath olnoh vor naquah lote adnay nonſah oxanſah Vals nodax vandqveth lan ſandquat ox ardanh onzabel ormaco donquin ajimax arpahels ontipodah omvah noſch als maut quts, armad notgals.*

3. *Vantantquah ondreh als vrh quanchah orn ſandvah loh, audah nol pan, ſedmah zvgeh als* abmicadampaget rdomph, *oxah gethol val axel authath gorſan vax parſah vort lanq audamſſah getheol, urchan nabadah oxembles armax lothar, vos antath, orſe vax, alnoth, other mals olnah gethom Vardumach, allſa.*

4. *Orgeth or paſquah mzadah vorts, anrenodah varſava onch aldumph, auget onſaval galta oth arveth ax pa geſne ovad ax orney* aldumbages, Voſcomph *alze x, orzad audah, goit aſtob nadah Vortes, aſtmah noteſima goth nathad omza, geth alt th ox degath ouda vox'a gemnache adnv dauſa als allt arſah.*

5. *Orthath ols guſt ardoh max varmah doth novamq lath, advat Gotham, ardrivoh aſtomagel arpaget aſteth arde obza, ols (ya)* gem va pala bunda *orſat nahah odmazen andulphel, ox ambraſſ h oxah geth nor uamfah genoh daqueth als ajina, ob tuto, alſah goth necor andeoh neo alda nah.*

6. *Vanlah oha demageus ou ſanfah, paphah olemueh, ozadcha lax ornah vor adme ox Vaſtmah grelabuzna, gamnac o aſtmah ochado laudridah vins ſah, lugho iahat nabſcham nohads vandiſpa roſtamod audroch alpoh zumlloh aſnah gonſageph aldeh lo dah vax orh aſnis gad av dan ſe qua deo, dath vax nograh vox ſegbat Mon.*

7. *Arni olbah galpa* lohanaha gaupumagenſah *olle var ſe darfah goho* albvmielamacapaloth *who nad veſtah vors ardno imnony aſqvam rath als vaſmah genda loggahah aſtmv.*

8. *Arnah notah lax vart lvhoh d ſmaphi ol* eapraminacah oxandahvah gemveloriphitonpha attamplahnoſtapha ormaxadahahar orzemblizadmah panchefelogedoh *aſchah olmah ledoh vaxma.*

9. *Cans na Cap lan ſeda ax nor vorza vo. Las pral onſa gem gemah noph gazo na von ſaulfa noſtradg anſel unſa pah vert velſa or alda viax nor adroh ſe neb ol vandeſqual olzah nolpax pahah loth r ax rv va ſar glminaph gath ardot ardri axa noh gaga leth ard maxa.*

10. *Carſal mabah nophch alps arford vord vaufax oriox nahat g mnepoh laph t foda nat vombal nams argeth alloah n phirt lauda noxa voxtaf ardno androch labmageth ſſu almaglo ardet nalbar vanſe darto vorts parſan ur unrah vor gadeth l th orze nax vomreh gelpha, legar or nembla ox ar vah ſu.*

11. Zanchevmachaſeph, olzaminoah Valſeburaah nodeliganax orſapnago darſagnapha nobſiblith armipyth arſepolimitantons Jembulſamar leboge axpar ornaza oldaxardacoah.

12. *Semno ah* al ehi do a cha da Selpagmodah a da hu ba mi ca noh dam pha gli af cha nor ox om pa mi na pho. lemp, na, gou, ſa, pha ne co al pha af pa ge mo cal. na tu rage.

13. Sen gal fe quar ruſ fa glau ſur taſt *ormaca* oxinodal ge brah nop tar na gel vom na chef pal ma cax *arſeß* af don ſadg aſc'lan fau che dah nor vi car max coh zum bla xanpha *ad geh* do ca ba ah.

14. *Ar gem na ca pal fax,* or nido hab caſ pigan *alpuh gagah loth* nalſa bra dan go ſa pax vol ſan queſ tan *ondapha opicab* or zy la pa a chra pa ma les ad ma carpah *oxalps* on da pa, gem na de vor guſe.

15. *Lat gaus ſa par ſat laſteah lor adah nox ax ardephes nouſou andoh gvrzi vor ſal liboh* ad ni ſa pa loh *gabo lar va nox ax obo lan ſ mpah noxa Uriab ſephah luſax oldgalſax nottaph ax vernoc arpos arla zem zubah, lotbor gas lvbah vom* xa da phi ca no.

16. Aſſotaphe ondah *Vor ban ſanpvar pa loth agno jam neſr h am algors vrrabah geuſeh alde ox nab vors purbl x amphicato noſtrobh admadg or napſv aſno lon gamphi arbel nof amphi on ſembelob aſchi nar laſſax lns doxa pra gem a ſeſtrox amphi nax var ſembleh.*

17. *Angeſel orcapacad onz adq ochadah olzah vor nah orpogograph-l al ſa gem* na ca pi coh. Ul da pa por ſah *naxor vonſa rous Erbauf* lab dun zaph *algadef loh gem vorta ob amph a hoha za vaxorza lepteh oxor neoh ah va* dv na ca.pi ca lodox *ard nah.*

FINIS.