JOHN DEE'S ACTIONS WITH SPIRITS:
22 DECEMBER 1581 TO 23 MAY 1583

in 2 volumes

by

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VOLUME II

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Conventions and Usages in the Transcription
1. Foliation and blank pages. The transcription follows the folio numeration made in pencil in the top right corner of each recto side of the manuscript by the Manuscript Department of the British Library. For ease of reference the recto and verso sides of each folio have been designated 'a' and 'b' in the transcription and the folio number with its side designation has been noted in square brackets in the top right corner of each page of the transcription. Where a page of the transcription contains text which proceeds from one folio side to another, both folio sides are noted (e.g. [62a-62b]). Except in the case where a folio side has no marginal notes and the text of that side ends with a happy coincidence at the bottom of a page of the transcription, the end of each folio side is designated by a continuous line across the page, after which follow the marginal notes, separated from the next folio side by another continuous line. Blank pages are indicated by the word 'blank' within slanting brackets between the continuous lines that mark the beginning and end of a folio side.

2. Lineation. The transcription provides a line by line reproduction of the original text and every fifth line of each folio side has been numbered down the right hand side of each page of the transcription. I have attempted as far as possible to maintain the relative indentations of the lines. Where a complete line cannot be contained in one line of transcription, the text of that line is continued below the beginning of that line, but separated by single spacing in contrast to the double spacing between each line.
3. **Marginal entries.** These are reproduced between the continuous lines which mark the end of one folio side and the beginning of another and are prefixed by the letters 'MN' together with the number of the line by which they are to be found. Where an Action ends in the middle of a folio, the marginal notes to that Action are reproduced at the end of the Action rather than at the end of the folio and are separated from the main text by dotted lines across the page. Unless otherwise noted, marginal entries occur in the left hand margin. Where they occur elsewhere their location is either noted in full, or else by the abbreviation 'RH' for right hand margin (e.g. MN3ORH signals a right hand marginal note to line 30). On occasions a multiplicity of marginal notes to one line has led to the use of 'LH' to designate a location in the left hand margin.

4. **Interlineations.** Some interlineations which constitute later corrections are reproduced in the marginal notes at the end of each folio side, but most are reproduced in the relevant line of the text. Superscriptions are noted by the signs \( \backslash \) and interlineations that occur below the line by the signs \( \langle / \). The use of a caret is shown by a superscribed 'c' (e.g. a superscription of the word 'and' using a caret is marked /\text{and}7/).

5. **Rules, underlinings and flourishes.** Rules and underlinings have been reproduced in pen. Dee frequently ends an Action with a large flourish and this has been noted by the word 'flourish' within slanting brackets.
6. Lines joining words and phrases. Dee quite frequently joins words and phrases on different lines of a folio side by freehand lines when he considers that there is some significance in comparing the parts of the text. This has been noted at the end of the marginal notes to each folio side.

7. Deletions and erasures. These are marked within square brackets. An illegible deletion or an erasure is marked by dots between the brackets.

8. Brackets. Dee's use of ordinary brackets and square brackets has been reproduced in the text, but in order to differentiate Dee's square brackets from those I have used to signify deletions and erasures, I have lengthened Dee's (e.g. [ ] in contrast to [ ]).

9. Minuscules and majuscules. It is often difficult to distinguish Dee's minuscules and majuscules, particularly with the letters S, L, V, W and Y. In the case of the first two letters I have made a decision according to relative size only, but in the case of the other three letters I have taken only the forms V, W, and Y as opposed to V, W, and Y, to be majuscules irrespective of their size.

10. Use of I and J and long s. In the transcription I have changed Dee's form ſ for both 'I' and 'J', when it occurs, to either 'I' or 'J' according to whether the sound is a vowel or a consonant. I have consistently changed long 's' to short 's'.
11. Contractions and abbreviations. I have reproduced the contractions and abbreviations used by Dee, noting the full form in the Commentary when difficulty might arise. An exception is 'γ' which I have always transcribed in full as 'the'. The most common contractions and abbreviations are listed below:

a) a line over a vowel, usually 'e', for a missing 'n' or 'm' (e.g. saeculorum for saeculum).

b) a line over a word indicating a contraction (e.g. omnium).

c) p for 'per' (percyue for percyue), p for 'pro' (propose for propose) and p̣ for 'pre' (sent for present).

d) ☘ for 'ner' (e.g. manner).

f) q for 'que' (e.g. expertique).

12. Ampersands and ligatures. Dee uses three forms of ampersand, &, †, and ††, and I have transcribed them all as '&'. I have used the transcription '&c' for the form &c and 'etc' for the form †. Dee consistently uses ligatures on 'oe' and 'ae' and I have ignored these when they are miniscules. I have also ignored the ligatured long 's' and 't' which Dee sometimes uses. Consequently the only ligature which is noted is capital 'Æ'.

13. Marginal and textual crosses and asterisks. These have been reproduced as in the original.

14. Diagrams. I have reproduced all diagrams as close to their original size as possible, but dimensions are also noted in the Commentary. When a marginal note is accompanied by a
small diagram of a hand with the finger pointing to the relevant line, I have noted 'with hand' in slanting brackets at the end of the marginal note.

15. Inks. The manuscript is written in black ink and I have noted the occasional use of red ink in the Commentary.

16. Readings from elsewhere. Where a word is illegible or the manuscript has suffered damage, I have turned to Ashmole's transcript (Sloane MS 3677). Where this has proved fruitful, readings of words or parts of words taken from Ashmole's transcript have been placed within pointed brackets (e.g. <the>). Where Ashmole's transcript has failed to provide the answer because the original had suffered damage even by the time that it came into his hands, I have reproduced within pointed brackets the line of dots that he has used for illegible or missing text, thus indicating that his transcript does not provide any further information (e.g. <....>). Where it has been possible to turn to another source, as when a quotation from a printed work has suffered damage, the missing words or letters are contained within slanting brackets. I have also used slanting brackets when I have made a conjecture over a word, either because it is illegible and Ashmole's transcript does not help, or because the word is missing but may reasonably be guessed.

17. Hands in the manuscript. The manuscript is in Dee's hand with the exception of certain words and inserted leaves in
Ashmole's hand and fol. 99, which apart from a marginal note by Dee, is in Kelly's hand. Ashmole's hand is indicated by a wavy underlining (e.g. the), except in the case of fols 2-3 (his preface to the MS) where it is noted in the Commentary only. Kelly's hand is noted in the Commentary and in the transcription of fol. 99b, where there is a marginal note by Kelly and a marginal note by Dee, the authors being noted in slanting brackets after each marginal entry.
Be it remembered, that the 20th of Aug. 1572.

I received by the hands of my Servant Samuell Story, a parcel of Dr. Dee's Manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: a. 1581. & continued to the end of May an. 1583. where the printed Booke of the remaining Conferences (published by Dr. Cawsabon) begins, & /[..] 7 are bound vp in this Volume.

Beside these, the Booke intituled, the 48 Claves Angelicae, also Liber Scientia Terrestris Auxilij & Victoria (These two being those very individuall Bookes, which the Angells comenced to be burnt, & [af] were after restored by the... as appeares by the printed Relation of Dr. Dee's Actions with Spirits pag: 418. & 419.) In the Booke intituled De Heptarchia Mystica Collectaneorum Lib: primus, and a Booke of Invocations or Calls, begining with the Squares [Letters] filled with Letters, about the Black Cross. These 4 Bookes I have bound vp in another volume.

All which were a few daies before delivered to my said Servant, for my perusal (I being then at Mr. William Lillies house at Horsham in Surrey) by my good freind Mr. Thomas Wale, one of his Mates Warders in the Tower of London.
Marginal note:

line 14:  

+ 10. Apr. 

+ 30. Apr. \) 1586 

[2b]

The 5th of Sept: following Mr Wale (having heard of my returne to Towne) came to my Office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, vizt: The Institution, Lawes & Ceremonies of the most Noble Order of the Garter, to this I agreed, and provided one, w'ch I sent him fairly bound, & gilt on the Back.

On the 10th of the 5th Sept: Mr Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, vizt: That her former Husband was one Mr Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the
shop told them it had ben parcell of the Goods of
M' John Woodall Chirurgeon (father to M' Tho:
Woodall late Serjant Chirurgeon to his now Ma'ie.
King Charles the 2d [&] (my intimate freind) and
tis very probable he bought it after D' Dee's
death, when his goods wer exposed to Sale.

Marginal note:

line 7: As a further Testimo= / ny of the Sence of M' /
Wales kindnes; shortly / after his death, I sent /
for his Son, & bestowed / on him, one of my depu= /
ties places in the Excise, / with an allowance /
of 80\frac{1}{2} p Anum.

Twenty yeares after this (& about 4 yeares before
the fatall Fire of London) she & her s\textsuperscript{d} husband
occasionally removing this Chest out of its usuall
place, thought they heard some loose thing rattle
in it, toward the right hand and, vnder the Box or
till thereof, & by shaking it, were fully satisfied
it was so: Hereupon her Husband thrust a piece
of Iron into a small Crevice at the bototme of
the Chest, & thereupon appeared a private drawer,
\textsuperscript{w}ch being drawne out, therein were found divers
Bookes in Manuscript, & Papers, together with a
little Box & therein a Chaplet of Olive Beades, &
a Cross of the same wood, hanging at the end of them.

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

About two yeares after the[se] discovery of these Bookes, M' Jones died, & when the fire of London hapned, /though/ the Chest perished in the Flames, because not easily to be removed, [but] /yet/ the Bookes were taken out & carried with the rest of M'r Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresd M'r Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E Ashmole.
Praeter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Haec una, maxime
Visitata fuit.
Oro mea Matutina, Vespertina: pro Sapientia.
In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen

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


Recte sapere, et intelligere doceto me (rerum oim Creator,) Nam Sapientia tua, totum est, quod volo: Da Verbum tuum in ore meo,
(rerum oim Creator,) et Sapientia tua in corde meo fige.

O Domine Jesu Christe (qui sapientia Vera es, aeterni et Omnipotentis tui Patris) humilim tuam oro Divinam Maiestatem, expeditum mihi vt mittere digneris, alicuius pij Sapientis expertiq Philosophi auxilium, ad illa plenissime intelligenda perficiendaq, quae maximi

Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: Vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficiu
assignatus fuerit: Tunc equidem humilimè, ardentissimè et constan-
tissimè a tua Diuina Maiestate requiro, vt ad me de caelis mittere
digneris bonos tuos Spirituales Ministros, Angelos, Videlicet Mi-
chaëlem, Gabrielem, Raphaël ac Vrielem: et (ex Diuino tuo
fauore) quoscung alios, veros, fideles tuos Angelos, qui me plene
et perfecte informent et instruant, in cognitione, intelligentiæ
vera et exacta, Arcanorum et Magnalium tuorū (Creaturas omnes
tuas, illarum naturas proprietates, et optimos usus, concernentium)
et nobis Mortalibus Situ necessariorum; ad tui nos laudem,
honorem, et gloriam; et ad solidam meas, aliornr (per me)
plurimorum
tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem,
et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay,
fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) [petitione] petitionem
hanc, modo tali, qui tibi maximè placebit.

Amen

\[\text{flourish}\]

Ab anno 1579. hoc ferè modo: Latine, vel Anglice; (ast circa
annū 1569)

alio et peculiari, particulari modo: interdum pro Raphaële,
interdum

pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: [et]
[est.] Mirrabilem in me faciat Deus Misericordia suam

Amen.

\[\text{flourish}\]

\[\text{blank}\]

[5b]
John Dee his Note

Etymologia:
Gratiosa
Afficta }
Dei
Misericors

Angelus siue In-
telligentia nunc
toti Mundo praet-
dominans

4. Angeli praesidetes
4. Cardinibus Caeli:
vt Agrippa notat
in scala Quater-
narij
Michael
Etymologiae
Fortitudo Dei

Gabriel
Prevalectentia
siue praepotentia-
siue Fortitudo }
Dei
praevalescens

Raphael
Medicina Dei

Vriel
Lux Dei.

Anna, et Annah, obsecratatis et confitentis particula est.
hac coe, non absurde innuare videtur,
orantem et confitentem Deum.
Ad Deum Omnipotentem Protestatio fidelis:

ad perpetuam rei memoriam A°. 1582:

O God Almighty, thou knowest, art my director, and witnes herein, That I haue from my youth vp, desyred & prayed vnto the for pure and sownd wisdome and vnderstanding of some of thy truths naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the world might be browght, in some bowntiful measure vnder the Talent of my Capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern and Sistern, in, & by thy Christ Saviour:

And for as much as, many yeres, in many places, far & nere, in many bokes, & sondry languagis, I haue sowght, & studyed; and with sondry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And alse also that to Abraham, Isaac, and Jacob,
Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good
Angels were sent, by thy disposition, to instruct them, informe
them, help them, yea in worldly and domesticall affairs, yea and
sometimes to satisfy their desires, doubts & questions of thy
Secrets:
And furthermore Considering, the Shew stone, which the high
preists did use, by thy owne ordering: wherein they had lights
and Judgements in their great doubts: and considering also
that thou (O God) didst not refuse to instruct thy prophets,
(them called Seers) to give true answers to common people
of things aeronomicall, as Samuel, for Saul, seeking for his
fathers asses being gon astray: and of other things vulgar true
c predictions, whereby to win credit in some thy weightier
affayres: And
thinking with myself, the lack of some thy wiseome, to me, to be
of more
importance, then the Value of an Asse or two, could be to Cis,
(Saul his father): And remembering what god cownsayle
thy Apostle James giveth, saying, Si quis autem vestrum
indiget sapientia, postulet a Deo &c And that Salomon
the Wise, did so, even immediately by thy self, atteyne to
his wonderfull wisdome: Therefore, Seeing I was sufficiently
towght and confirmed, that this wisdome could not be come by at
mans hand
or by humane powre, but onely from the (O God) mediately or
immediately)
And having allways a great regarde & care to beware of the filthy
abuse of such as willingly and wetingly, did invoke and consult (in
diverse sorts) Spirituall creatures of the damned sort: angels of
darknes, forgers & patrons of lies & vntruthes: I did fly vnto the
by harty prayer, full oft, & in sundry manns: sometymes Crying
vnto the,

Mittas lucem tuam et veritatem tuam, que me ducant &c sometymes
Recta sapere et intelligere doceto me, Nam sapientia tua totum est
quod volo: &c sometymes, Da verbum tuum in ore meo et sapientiam, 50
tuam in

tuam in corde meo fige, &c. And having perceyued by some slighter
experience with two diverse persons, that thow hadst a speciall
care <to>
give me thy light, and truth, by thy holy and true Ministers
Ang<elic>
and Spirituall: and at length hearing of one, (A Master of Art<s,>
as a preacher of thy word admitted) accownted a good Seer, and
skryer of Spirituall apparitions, in Christalline receptacles, or
in open
ayre, by his practise, procured: and trusting to frame him, by my
ernest & faithfull prayers vnto the (my God) to some my help
in my forsaid Studies: tyll, thow (o hevenly father) woldest
by thy unserchable provydence, send me some [better] apter man
or means thereto. Therevppon trying him and vsing him, I
fownd great diversity betwene his <private> usuall mnn), and
intents of
practise, and my pure, sincere, devowte, & faithfull prayer vnto
the onely. And therefore often & fervently I exhorted him
[& rebuked him]
to the good; and reproved both him, and his ministers, with my
no small daunger, but that thow (in manner vnhard of) didst
pitch thy holy tents to my defence, and cumfort, in conflict most
terrible: as thow best knowest O God, and I willed him /therevppon/ to preach
thy Mercyes, & the verity of the kingly prophet his testimony
Castra metatur Angelus Domini, in Circuitu timentii eum. 20
And out of Roger Bachon his boke written De mirabili potestate
Artis
et Naturae, [I warned] (where he writeth against the wycked Diuel
Callers) I noted vnto him that sentence, Facilius (sine comparatione
a Deo impetrandum foret, vel a bonis spiritibus, quicquid
vtile reputare &c which my crowsayle he promised me to
follow, as thow art witnes, o our true & almighty God.
And [albeit] /as/ thy good Spirituall Creatures neyther had delight
in the man, neyther wold so playnely & preistly give me their
answers or informations by him, that he might be hable to pceyve
the pith therof: So was he at length very vnwilling to
here him self rebuked for lila nawghtynes, and to be barred from
the Mysteries of /thy/ Gods truthes vnderstanding; which were
the onely things that I desyred, through thy grace, o our
most mercifull God. Therfore, as well for a Memoriall,
answerable to the premisses, as for the better warrant of my
Such exercises to be made account /of/ hereafter: (leaving all
unto thy infinite mercies, and unsarchable providence,) I haue
thought it not impinent, to note downe, even in this place
one of the last Actions, which I had with /the/ forsayd preacher:
when I made earnest & faythfull petition vnto the (o the
true & Almighty God) for sending, vnto my comfort &
eridition, (yf it wer thy blessed will,) thy holy, & mighty
Angel Annael: of whome as /of/ all the Hierarchies hevenly
all prayer /honor &7 thanks, be rendred vnto thy divine maiestie: now

/flourish/

Marginal note:

line 24:  
* Numquid non est / Deus in Israël, / vt eatis ad con= / sulendum Beelze= / bub, deum Accaron: /
Reg. 4. cap. 1.


After my fervent prayers made to God, for his mercifull cumfort and instruction, through the Ministry of his holy and myghty Angel, named Anaël, (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God [has] had sent his holy Angel Anaël, or no:

And Saul loking into my forsayd Stone, (or Chryste..l Globe) for to espie Anaël, he saw there one, which answered to that name. But being ernestly requested of me to tell the Truth ye he were Anaël, An other did appere very bewtiful, with apparell yellow, glittering, like gold, and his hed had beames like star beams, blasing, and spredding from it; his eyes fyrie. He wrote / in the stone very7 much [hebrue] in hebrue letters, and the letters seamed all transparent gold. which, Saul was not able eyther
presently to reade, that I might write after his voyce; neyther to
imitate the letters in short tyme.
A bright star, did go up [ad] and down by him.
There appeared also a white dog, with a long hed.
And many other visions appeared, with this second; the first
being voyded quite away. Thereupon I sayd, as followeth
\[\text{In nomine Jesu Christi, Quis tu es?}\]
\[\text{he answered}\]
\[\text{to Saul his}\]
\[\text{AN. Potestas omnis, in me sita est}\]
\[\text{hearing}\]
\[\text{An Bona et mala.}\]
\[\text{Then appeared in the stone, these two letters M. G.}\]
I then axing him some questions, de Thesauro abscondito:
\[\text{he answered,}\]
\[\text{AN. Ne perturbes: Nam hae sunt Nugae.}\]
\[\text{And withall appeared many dadd mens skulls,}\]
on his left hand.
\[\text{He sayd to me,}\]
\[\text{AN. [V] Vbi est potestas tua?}\]
\[\text{AN. Cur quaecis de potestate aliqua mea?}\]
\[\text{AN. Cur? Signifi, non mihi placet.}\]
\[\text{AN. I, thereupon, set by him, the stone in the frame:}\]
\[\text{and sayd.}\]
\[\text{AN. An bonus aliquis Angelus, assignatus est hinc speculo?}\]
\[\text{AN. Etiam.}\]
\[\text{AN. Quis?}\]
\[\text{he answered, by the shew of these letters in stone}\]
Δ—Bonus ne ille Angelus, de quò in scripturis fit mentio?

LN—Maxime.

Δ—Fieri non potest, quod ego eundem videam, et cù illo agam? 45

LN—Ita. and therewith appeared this character—

Δ—Quid per hoc, significare velis?

LN—Alterius Angeli character est.

Δ—Cur hic, et nunc ostendis?

LN—Causam ob magnam. Make an ende: It shalbe declared, but not by me. 50

Δ—By whome then?

AN.—By h.<h>  

Marginal notes:

Line 4: ANAEL

Line 9: Δ. Note / An illuding / intrucer even / at the first, / putting him / self, as an / Angel of lig: . / Take hede / allways of / vndue secu= / ritie :.

Line 19: Δ There / <Ther>e appeared a great / <gre>at number of dead / <de>ad mens skulls, like= / <li>kewise

In the Name of God, be Secret: and in all thy doings praying, tyll thou hast thy desyre: which shall not be far of.

After Newyeres tyde, Deale, But not on the Sabaoth day 5

Pray continually.
When it shall pleas god, to stir the vp, Then procede. In the brightest day,
When the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone.
Deale both Kneeling, and sitting. I haue done for this tyme.

My name is ANNÆEL.
I will speak ones more to [the] the: and than fare well: for thow shalt not haue me any more.

Be not to hasty in wrath.

Δ—Is this, that, you ment to speak?

Κ—I. Do good to all men. God hath sufficient for the, and for all men

Fare well.

Δ—Gloria patri et filio et spiritui Sancto. Sicut erat in principio,
et nunc et semper: et in saecula saeculorum

Amen.

—Remember, that diuerse other particulars, mowght haue byn Noted of this dayes
Action: but these may suffice: And yet it is not to forgotten, that
as he sayd his name was Annæal (with a doubbe n) so he also confessed
him self to be the same Annæl which is prepositus orbis veneris:
and also Chief governor Generall of this great period, as I haue Noted in my boke of Famous and rich Discoveries.

[Flourish]

Consider and That this Note, of the Action, (had with holy ANNÆEL),
Remember. is, of Prince Befafes, (otherwise called Obelison) accounted
as the Prolog of my first boke of mysticall exercises

A° 1582. Nouembris 20—— vide post.

Marginal notes:
line 2: Prayer
line 3: Fasting

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. Martij die .10. hora 11½ Ante meridiem. Saterday

One Mr Edward Talbot cam to my howse, and he being willing and desyrous
to see or shew some thing in spirituall practise, wold haue had me to haue
done some thing therein. And I truely excused my self therein: as not in
the vulgarly accounted Magik, neyther studied, or exercised: But confessed
my self long tyme to haue byn desyrous to haue help in my philosophicall studies
through the Cumpany and information of the blessed Angels of God. And there-
vpon, I brought furth to him, my stone in the frame, (which was given me of
a frende) and I sayd vnto him, that I was credibly informed, that to it
(after a sort) were answerable Aliqui Angeli boni. And allso that I was
ones willed by a Skryar, to call for the good Angel Anchor, to appere in that
stone to my owne sight. And therfore I desyred him, to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels. for I was not prepared thereunto, etc He then settled him self to the Action: and on his Knees att my desk (setting the stone before him) fell to prayer and entreaty &c In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furthering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, vsed; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is VRIEL. Are you one of them (sayd I, John Dee) that are answerable, (vpon due observations performed) to this stone? VRIEL— I am. Are there any more besyde you? VRIEL— Michaĕl and Raphaĕl. But, Michaĕl est princeps in operibus nostris. ys my boke, of Soyga, of any excellency? VRIEL— Liber ille, erat Adae in Paradiso reuelatus, per Angelos Dei bonos. Will you give me any instructions, how I may read those Tables of Soyga? VRIEL— I can— But solus Michaĕl illius libri est interpretator.
Δ—I was told, that after I could read that boke, I shold liue but two yeres and a half.

VR—Thow shallt liue an Hundred and od yeres.

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

VR—Praesentias hras postulate et invocate, sinceritate et humilitate.

Et Anchor, Anachor, et Anilos, non sunt in hunc lapidem invocandi.

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

VR—Haec maximé respiciunt Michaeli. Michael est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

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

VR—Omnis hora, est hora nobis.

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

Marginal notes:
line 4: Note: he / had two dayes / before made the / like demaunde / and request unto / me: but he went / away unsatisfied. / for, his comming / was to entrap / me, yf I had had / any dealing with / Wicked spirits / as he confessed / often tymes after: / and that he was / set on. &c.
line 10: a sketch of the stone, in its frame
line 49: Δ An illuding / spirit straight / way intruded / him self, and / this charac= / ter: as may / appere libri / Quinti appendice / Where the / character is / described exactly.

Δ—what is the intent, or use of this?

Sigillum hoc in auro sculpandum, ad defensione corporis, omni loco, tempore et occasione. et in pectus gestandum.

Δ—So we ceased, with thanks to god: and I mused much upon this 5 Action: and layd all vp in mynde, and writing.

Soli Deo Honor omnis, et gloria.
Amen.

Δ—

Marginal note:
line 3: *This was not / True Vriel: / as may appere / A° 1583: Maij 5.
The same Saterday afternoon. Hora .5.

Δ—After that Mē E.T. had called Vriel, and I was cōme to the stone

and had vsed a short speche of thanks giving to God: [an] I then required

some instruction for the purpose of Soyga

VR——Peace. you must Vse Michaēl.

Δ—I know no meanes or order to vse in the invocating of Michaēl

VR——He is to be invocated by certayn of the psalms of Dauld, and

prayers. The which psalms, are nothing els, but a means vnto the

seat and Maiestie of God: whereby you gather with your sēlues due

powre, to apply your natures to the holy Angels. I mean the

psalms, commonly called the Seven psalms. You must vse pleasant sauours

with hand and hart: whereby you shall allure him and wynn him

(thorowgh Gods fauour) to atteyn vnto the thing, you haue long sowght for.

There must be Coniunction of myndes in prayer, betwyxt you two, to

God continually.

Yt is the wyll of God, that you shold, ioinctly, haue the knowledge

of his Angells together

You had atteyned vnto the Sight of Michaēl, but for the imperfection

of Saul.

Be of good Cumfort.

Δ——The chayre cam into the stone againe: and I axed what

it ment.
VR——This is a seat of perfection: from the which, things shall be shewed unto the, which thou hast long desired.

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

VR——A Mysterie, not yet to be known. These two, shall remain in the stone, to the sight of all undefiled Creatures.

you must

Marginal note:

line 15: Note. /Δ—in this time / there appered / in the stone, / a rich chair: / and after a little / while, it was / out of sight.

you must use a four square Table, two cubits square: whereupon must be set Sigillum [Diuinitatis] /Dei/, which is already perfected in a boke of thine: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be looked on, without great reverence and devotion. This seal is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of colours. This seal must be 9 inches in diameter: The roundness must be 27 of an inch, and somewhat more. The thickness of it must be an inch and half a quarter and a figure of a cross, must be on the back side of it, made thus:
The Table is to be made of sweete wood: and to be of two Cubits high.

with 4 feete: with 4 of the former seales vnder the 4 feet.

Δ—The fashion of the 4 feet, standing vppon the foresayd round seales,

was shewed: so as the vttermost circle conteyning the letters, did seme to be

15
clean without the cumpas of the fete, equally rownd abowt the same fete.

And these seales were shewed much lesser than the principall seal.

Vnder the Table did seme to be layd red sylk, two yarde square.

And ouer the seal, did seme likewise red sylk to lye fowr square: somwhat

broadr then the Table, hanging down with 4 knops or tassells at the 20

4 corners thereof.

Vppon this vppermost red silk, did seme to be set the stone with the frame: right

ouver, and vppon the principall seal: sauing that the sayd sylk was betwene

the one and the other.

The Table was shewed to haue on the fowre sides of it, Characters and names,

25

tese, that are here in a schedule annexed, in 4 diverse rowes.
VR—The Characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.

Δ—What oyle is that

VR—[of] That oyle shall be opened unto you. The oyle, is perfect prayers:

of other oyle I have no respect.

We sanctifie, because we are holy: and you sanctify because of your holiness.

Marginal notes:

line 2: * erronice, / contra igno= / rati Æ mea. / vide post.

line 16: *Note this point.

line 25: <*> Cæuse: quia / angelus tenebrae / rum se intrusit /
       hic vt libri / Quinti appendice / apparavit.
VR——— There is a spirit, named Lundrumguffa using you.
who seeketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.

He haunteth thy house, and seeketh the destruction of thy
doughter.

His pretence was to have maymed the in thy sholder the last
and long ago. Yf thou do not discharge him to morrow
he will hurt, both thy wife and thy doughter.

He is here now

Give him a generall discharge from your familie and howse
He will seke Sauls death, who is accursed.

Δ—I know no means, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, when I found
Saul prouide dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he came after, and wold haue
carryed Saul away quick: as Robert Hilton, George, and other of my howse can testify.

VR——— The Cursed will come to the cursed.

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

VR——— But Thobias did his part. Art is Vayne, in respect of

of God his powre. Brymstone is a mean

Δ—When shall I do this?

VR——— To morrow at the tyme of prayers.

Δ——— Gl<or>ia Pri et filio et Spiritui Sancto
<sicu> t" &c. Amen.

//flourish/
Marginal notes:

line 7:  $\Delta$ Note:

line 8:  * so is it evidât / who went abowt / to hinder the / truth before in / the character / and in the bor= / der of the Table, / falsely counter= / feating &c as / it / allso in the next / action may appere. / $\{\text{rule}\}$

line 15:  Saul in dan= / ger of being / carried away / quick

1582 Martij 11

a

Sunday. a Meridie hora .3. circiter

$\Delta$—Vriel being called by $\cdot$.E.T. there appeared one, clothed with a

long robe, of purple: all spanged with gold. and on his hed, a garland, or wreath of gold: his eyes sparkling. Of whome $\sqrt{\text{asked}}$ I axed

Whether the characters noted for the Table, wer perfect:

He answered,

—They are $\Delta^*$ perfect: There is no question

$\Delta$—Are you Vriel.

Than presently cam in One, and threw the brave spirit down by the sholders: and bet him mightely with a whip: and toke all his robes,

and apparell of him: and then he remayned all heary and owggly.

and styl the spirit was beaten of him, who cam in after him. And

that spirit, which so bet him, sayed to the hearing of my Skryer,

Lo, thus are the wycked skourged

$\Delta$—Are you Vriel, who speaketh that?

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

line 35: Δ∗/ Hereby may appere / that this wycked / spirit foysted in / the shew of the / fals character / and names before

[llb]

worthy of the Noting.

This was thy persecutor Lundrumguffa. I brought him hither: to let the see, how God hath ponished thy enemy

Lo, thus, hath God delt for the: Lo thus haue I delt for the:

Thank God.

Δ—blessed be his holy name, and extolled, world with out ende.

E.T.: he drew the wycked spirit away, by the leggs, and threw him into a great pitt. and washed his hands, as it were, with the sweat of his [hed] own hed. for he seamed to be all in [√...7] [sweat.] a sweat.

Δ—Here upon, my skryer saw Vriel go away: and he remained out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither. Glorifie God for ever:

And than Vriel did stande behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long: He had wings: and all his lower parts seamed to be with fethers. He had a roab ouer his body: and a great light in his left hand. he sayd
Michaēl—We are blessed from the beginning: and blessed be the name of God for ever.

My skryer saw an innumerable Company of Angels about him: And Vriel did lean on the square Table by. He that sat in the chayre (whom we take to be Michaēl) sayd Than—Go forward: God hath blessed the

I will be thy Guide
Thow shalt attayne vnto thy seaching
The World beginneth with thy doings

Prayse God.

The Angels vnder my powre, shall be at thy commaundement.
Lo, I will do thus much for the
Lo, God will do thus much for the
Thow shalt see me: and I will be seen of the
And I will direct thy living and conversation.
Those that sowght thy life, are vanished away.

Put vp thy pen.

—so he departed.

Gloria, laus, honor, virtus et Imperium
Deo immortali, invisibili, et
Omnipotenti, in saecula saeculorum

Amen

\(\text{flourish}\)

Marginal notes:
line 1: Note / Lundrum=/ guffa skourged / spiritually.
Being desirous to proceed in this matter, by consent, we bent our selues to the Action. And after that had called Vriel and saw him, I cam to the desk from my oratorie.

There did continually appeare, the chayre and the Table.

I than being affrayde that any other shold come into the stone, in stead of Vriel, did earnestly require the spirituall creature appearing, to shew who he was, and what was his name.

At length he answered, and sayde to the hearing of E. T.

Vriel is my name, with diuerse called Nariel.

Stay.

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

Vr.—The strength of God, is allways with the.

Dost thou know, what thou writest?

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

Vr——Fortitudo Dei, tecum semper est.

He went away agayn, and cam agayn, following or wayting an other. and before that other, was a man hauing his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Note

This was Michael, with his sword in his right hand
Then cam Vriel to the man (having his head all byd, as it were in a blak hole) and took of that blak hole: and then lifted vp the Table cloth. He looked under it, and put it down againe: and lifted it vp again. The man stode still before Michael. Then Michael rose; and took of all the mans clothes, and left him, as it were, onely in his shirt

Then Vriel took a little round Tablet, as it were, of the bignes of a sixpence, having two letters in it thus:

and gave it to Michael.

Vriel lifted vp the Table cloth:

and, from thence, seemed to take appareile, and put on the man. It seemed to be sylk: and very full of wrynkle, or plights. And the man kneeled, and held vp his hands. Vriel took like a lawrel bush, and set uppon the mans hed. And then the man kneeled before Michael.

Michael took the round thing, with the letters: and gave it the man to eat: and he did eat it.

Vr—Lo, things are covered.

Δ—Then he covered the Table and pluckt the cloth over it, down to the ground, on every side. The man rose vp: And Michael dubbed him on the hed with his sworde. Then the man stode vp

Marginal notes:

line 10: *Agrippa hath so, / Cap. 24. Lib. 3. / Occultae phiae.
Then the man turned his face toward the skryer, and the man did resemble me (John Dee) in countenance. And then he turned to Michael again.

Michael wrote upon the man's back, thus,

ANGELVS Tuae PROFESSIONIS.

—Then E. T. asked me, yf there were such Angels of a man's Profession: and I answered yea; as in Agrippa and other, is declared.

Mi—Leave your folly: Hold thy peace.

Have you not read, that they that cleave unto God, are made like unto him.

—yes, forsoth.

Mic—Thow cam'st hither to lern, and not to dispute.

Laudate Dominum in operibus suis.

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

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

—Now Michael thrust out his right arm, with the sword: and bad the skryer to loke. Then his sword did seeme to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sword: and saue it, to Vriel. And sayd, thus
Mic——The strength of God is unspeakable. Prayed be God for ever and ever.

Δ——Then Vriel did make cursy vnto him.

Mi——After this sort, must thy ring be: Note it,

Δ——Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi——I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.

Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wroght by Salomon: This is it, which I have revealed vnto the. This is it, which Philosophie dreameth of.

This is it, which the Angels skarse know.

This is it, and blessed be his Name:
yea, his Name be blessed for ever.

Δ——Then he layd the Ring down vppon the Table: and sayd,

Note

Δ——It shewed to be a Ring of Gold: with a seale graued in it.

and had a round thing in the myddle of the Seale and a thing like an V, through the top of the circle: and an L, in the bottome: and a barr cleane through it: And had these fowre letters in it, P E L E

After that, he threw the ring on the borde, or Table: and it seemed to fall
to fall through the Table: and then he sayde, thus,

Mi —— So shall it do, at thy commaundement.

Without this, thow shalt do nothing

Blessed be his name, that compasseth all things:

Wonders are in him, and his Name is WONDERTVLL:

His Name worketh wonders, from generation, to generation.

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

Mi —— Note

Δ—Then he brought in the Seale, which he shewed the other
day: and opened his swordes, and bad the skryer reade; and

he red

EMETH

n the sword closed vp agayn: and he sayde

..i —— This [do] I do open vnto the, bycause thow mervayledst

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

Which he blessed for euer. This is the seale self. This is

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

Δ—Then the seale Vanished away. And I sayde to my frende

(the Skryer) In dede, this other day, I considered diuerse
fashions of this seal: and I found them much differing, one
from an other: and therefore I had need to know, which of them
I shall imitate: or how to make one perfect of them all.

Mi——Dowt not for the making of it: God hath perfyted
all things. Ask not the cause of my absence, nor of my
apparell: for that Mysterie, is known to God. I haue no
cloathing, as thou thyself shalt see. I am a Spirit of
Truth, and Vertue. Yea you shall see me in Powre, and
I will viset you in HOPE

Bless you the Lorde, and followe his wayes, for euer

Then he went away: and Vriel followed him.

And then I sayde to my skryer: It were good, we had euer
some watch word, when we shold not loke for any more matter
at theyr hands, euery tyme of theyr Visitting of vs.

Wherevppon, (unlook for, of vs,) he spake agayn

Mi——We lead tyme, Tyme leadeth not vs:

Put vp thy pen

The Name of God, be blessed for euer.

Then they lifted vp theyr hands to heuen ward (which heven,
appeared allso in the stone) and turned toward vs, and sayd

Valet e:

So they departed: and at theyr going, the chayr, and the
Table,
in the stone, did seme to shake

Soli Deo ois honor

Laus et Gloria:.

Amen.

(flourish)
Marginal notes:

line 3: The vse of the Ring
line 11: De Sigillo Emeth / vide Reuclini Arte / Cabalistica

lib. 3. / et Agrippa lib. 3. / Cap. 11.

Martij 15. Thursday. Hora 1½ a meridie

After [ET] his calling into the stone, appeared a tall man, with a sceptre

(very great) of gold, glittering. His body all red: and out of his hed, did shote out

beames of light, like the sonne beames.

[I] being desirous, to know who he was, and his name, I requested him earnestly

thereto. but he answered, as followeth.

--- Invocate nomen Domini, et agnoscat eum

Then I prayed the psalme, Deus misereatur neci, et bendicat nobis etc

after that he sayd

--- I am mighty:

Because he delayed to declare his name, [ET] the Skryer did require

him, in the name of God the father, Jesus Christ his Sonne, and of the holy

ghost, to expresse his name: and he answered in speche

--- So I will by and by

Then he seamed to take from his hed little bright sparcks, like little candells

endes: and to stick them abowt the chayre: and he went rownd about

the chayre: and than he spake, as followeth.
I am mighty, and working wonders: I am SALAMIAN.

I rule in the heavens, and bear sway upon earth in his name, who be

blessed for euer. Thow dost dowl at me. I am the servant of


and reverence. My name is SALAMIAN: Mighty in the Sonne,

worker of wordly actions, as well internall, as externall:

God: whose name I know, and bless for euer.

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

Thow knowest not, or thow wilt not know, that Mamon, with

his servants, are present aboute the: whose presence doth hinder

of the vertues Adonay our comimg. Blessed be God, in the highest

Amen.

He toke the forsaide flame of fyre, and flung it vp vnto the

ward

Mamon is a king whom God hateth: whose sect, continually

tempt, provoke and stir vp wickednes, against the lord, and

his annoyted. But he dyeth: blessed be God for euer. Drive

him away

It is incomparably more easy for you to do. And as for my

parte,

I fele neyther in body, nor soul, any token of his presence or working.

Thereupon he caused the whole chamber (which we were in) to

appere very

playnely in the stone: and so there shewed a great company of

wicked
spirits to be in the chamber: and among them, One, most horrible and
grisely thretting, and approaching to our heds: and skorning and gnashing
at vs.

Sala——God determines his mysteries, by Arte and vertue

\(\Delta\) Then he willed me very eagerly, to drive them away. And I prayed
fervently. And there seamed One to come into the stone, which
had very long armes: and he draue them away courragiously: And so they were druen away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held vp the cup: and sayd, as followeth,

\(\Delta\) Lo, this is my name.

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

Marginal notes:

line 18: SALAMIAN.
line 20: \(\Delta\) of Salamian you / may rede, in the / Call. Diei Dominicae / in Elemenis Magicis / Petri de Abano. /
There called Sa= / lamia.
line 32: Mamon.
line 52: Raphael
your Direction, which is called OCH

This name he spake: he shewed it also on the Table (before him) written.

He is mighty in the sonne beams. He shall profit the hereafter.

Then cam in another, and sat down in the chayre: and he sayde, as

followeth

The strength of God liueth: and God raigneth for euer

I am Fortitudo Dei.

Why then, you are Gabriel: and I toke you hitherto to be Michael

How shall I then amend my boke, in respect of your name, alwayes

Weiss before, written Michael?

Write down this name POLIPOS.

Dost thou understand it?

No, God knoweth

When that day commeth, I will speak with thee: ye thow observe that which I haue commanded thee.

As truely, as I was with SALOMON, so truely I will be with thee.

Then cam in another: whom we toke to be Vriel: for he went allso, as he was wont and leaned at the Table.

Search for wisdome and lerning, and the lord will deliver it unto you.

I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.
For Dei—Name I haue none, but by my Office.

SALAMIAN cam not hither, but by me

He is a mighty Prince, governing the heavens, vnder my powre.

This is sufficient for thy Instruction.

I was with Salomon, in all his works and wonders:

and so was this, whome God had appointed vnto him.

The Diuines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

△—Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

For Dei—I haue sayde.

△—What order will you appoint vnto vs two, in respect of our two beings to gither? My frende here, may haue other intents and purposes of his affayres, then will serve [for] me for his ayde hauing in these Actions?

For Dei—Joyne in prayers. For God hath blessed you. Dowt not. Consider these Mysteries.

△—Then they in the stone vsed to talk to gither: but not well to be discerned of the eare of E.T.

At length F.D talked very much, and spedily to E.T and disclosed vnto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and Circumstance about the Action intended, with the Gold lamin, the ring, the seales etc. And after I had spoken somewhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing
spoken of, he sayd

Marginal notes:

line 1: De OCH, vide in / libello Arbatel / in
line 16: / Perchaunce he / meaneth the / cownsayle of / Annael: before / specified.
line 33: —It is in Elementis / Magicis Petri de Abano / printed with Clauis / Agrippae, which / <l>ay in my Oratorie / amost vnnder my / wyndow.

Blessed be God who revealeth all Mysterie etc

I am strength in nede
And Lo, here is Medicine for the sore
We bless the lord: We gouern the erth, by the societie of Gabriel:
Whose powre, is with vs: but he not here. etc

Vse Patience

Vr—I liued with Esdras: I liued in him, in the lord, who
liueth
for euer.
Raph.—I liued with Tobie: Tobie the yonger.

—This was the white creature, that spake this.

We liue in the lorde: who be prayed for euer.

I stode silent a good while.

What wilt thow?

I did attend, what you wold say.

I haue sayd.
I have been long at this time, in my dealing with you. I trust, I do not offend you therewith. But, for my part, I could find in my heart to continue whole days and nights in this manner of doing, even till my body should be ready to sink down for weariness, before I would give over. But I fear, I have caused weariness to my friend here.

In virtue is no weariness.

Now [they] stode vp, out of his chair: and he, and they all, joyfully blessed us, stretching their hands toward us, Crossingly. And so they went away. The Table and the Chair remained. and the glittering sparckles, or drops of streaming little lightes were of the chair immediately.

Glorie, thanks, and honor be unto the Almighty Trinitie

Amen

Marginal note, written vertically in left-hand margin:

<God will be re>venged vpon Saul: for he hath abus'd his names in his Creatures / <He hath sinn>ed against kinde. His punishment is great: and so I ende.
Mysteriorum Liber Primus, booke ending here (as I conceive) after which follows Mysteriorum Liber: [Pr] secundus, but the beginning thereof is utterly perished.

So it appears to be by divine Quotations in the following Books

Marginal note:
line 3 [+ so by the Citation 28 / Ap. 1582.]

Mysteriorum Liber secundus.

*MNOTE. We bring tidings of light. The Lord is our.*
you and we prayse to gither. His name be prayed for ever.
in his Mysteries  0 holy and eternall God.

Δ  he bowed down to the Chayre and then to the table, and sayd, Bene
dictus qui venit in (and there stayed a little) and sayd agayn Bene
dictus qui venit in noie Domini

Δ  Than came in Michael, with a sword in his hand, as he was wont and I
sayd vnto him, are you Michael.
Mich.  Dowt not: I am he which reioyce in him that reioyceth in
titude and Strength of God.

Δ  Is this Forme, for the Great Seale, perfect?
Mi  The forme is true and perfect
Thow shalt sweare by the liuving God, the strength of his Mercy, and
his Medicinall vertue, powred into mans sowle neuer to disclose
these
Mysteries

Δ  ye No man, by no means, shall perceyue any thing herof, by me, I wold
think that I shold not do well.
Mi.  Nothing is cut from the Churche of God. We in his Saints
are blessed for euer.
We Separate the, from fyled and wycked persons: we move the to God.

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

MIC.  This is a Mystery, skarse worthy for vs our selues, to know, muche
lesse to Reueale. Art thow, then, so Contented?
Δ  I am: God be my strength.
Mic.  Blessed art thou among the Saints: And blessed are you both.
I will pluck the, from among the wycked he spake to my Skryer

Thow Commitystest Idolatry

But take hede of Temptation:

The Lord hath blessed the. This is a Mystery,

Dee, what woldest thow haue?

\(\Delta\) Recte Sapere et Intelligere. etc.

Mic. Thy Desyre is graunted the.

\(\text{Vsee}\)

Marginal notes:

line 5: \(<\ast/>\ldots/\ldots>\)

line 13: \(<\text{M}>\text{ichael} / \text{Fortitudo} / <\text{D}>\text{ei}\)

line 17: \(<\text{My Oa}>\text{the} / <\text{or}>\text{vow} / <\text{r}>\text{equired} / \text{for secresie}\)

line 32: ^To, E.T. / he spake

line 36: Dee

\(<\ldots>\text{they are corrupted} <\ldots>\)

\(<\ldots>\text{They} > \text{haue byn vsed} \text{to the wycked} <\text{Ther} . \ldots>\)

\(<\ldots>\ldots\ldots\ldots\ldots>\)

\(<\text{But}>\text{I will shew the in} \text{the mighty hand and} \text{strength of God,} <\ldots>\)

his Mysteries are. The true Circle of his aetern\(<\text{ity}>\)

Comprehending all vertue: The whole and Sacred Trinitie.

Oh, holy be he: Oh, holy be he: Oh, holy be he.

Vriel answered. Amen.

MIC. Now what wilt thou? \(\Delta\) I wold full fayne proceede

according to the matter in hand.
Divide this outward circle into 40 equal parts:
whose greatest numbers are four. See thou do it presently.

I did so. Dividing it first into four: and then every of them into ten. He called, Semiel, and one came in
and kneeled down: and great fire came out of his mouth:
Michael saith, To him, are the Mysteries of these Tables known?

Michael saith, Semiel (again) and by and by, He saith, O God
and thou liest for ever. Do not think here I speak to him. He spake that to us, least we might doubt of his last 
speches; as being spoken to Semiel: which he directed to the eternall god
and not to Semiel. Semiel stood up, and flaming
fire came out of his mouth: and then he said, as followeth.

Mighty lord, what wilt thou with the Tables?
It is the will of God, Thou fetch them hither.

I am his Tables. Behold these are his Tables. Lo where they are.

There can be 40 white creatures, all in white sylk long robes
and they like cylinders: and all they falling on their knees said
Thou onely art [Holy Holy] Holy among the highest. O God,
Thy Name be blessed for ever.

Michael stood up out of his chair, and by and by, all his legs
seemed to be like two great pillars of brass: and he was as high as half
way to heaven. And by [b] and by, his sword was all on fire
and he stroke, or drew his sword over all their 40 heads.
The Erth quaked: and the 40 fell down: and Michael called Semiael, with a thundring voyce, and sayd, Declare the Mysteries of the Liiuing God, our God, of one that liueth for euer.

Sem. I am redy. Michael stroke ouer them, with his sword

Marginal notes:

line 6:  <The> Circle / of AEterni / tie
line 12:  40
line 15:  Δ/ Semiel / this etymo= / logie, is as= / thowgh he / wer the secre= / tarie, for / the Name / of God
line 17:  The Tables
line 26:  Semiael
line 28:  40 White / Creatures
line 41:  Δ/ Semiel — forte significat Nomen ne= Deus: Ita quod Tabulae istae sint Nomen Dei / Vel Noia Diuina [with line from 'meu' to 'Name'(line 3)]

his sword agayne: and they all fell down, and Vriel allso <on his> knees And commonly at the striking with his Sword, flamyng <fier> like lightening did flash with all.

Δ. Note: here is a Mysterie.

Then stept furth, one of the 40, from the rest, and opened his brest, which was couered with sylk, and there appeared a great T all of Gold.

Δ. Note the Number. Δ ouer the T, stode the figure of 4, after <this> manner
The 40, all, cryed, Yt Liueth and Multiplyeth for ever: blessed be his name.

That Creature did shut vp his bosome, and vanished away, like unto a fyre.

Place that, in the first place. It is the name of the Lorde.

Then there seamed a great clap of thunder to be.

Then stepped (before the rest) one other of the 40, and kneled as the other did before: and a voyce was herd saying, Prayse God, for his name is reverent.

Michael sayd to me, say after me thus

Deus Deus Deus noster, benedictus es nunc et semper: amen
Deus Deus Deus noster, benedictus es nunc et semper: amen
Deus Deus Deus noster, benedictus es nunc et semper: amen

Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared

Write with reverence, These Mysteries are wunderfull, the Number of his name, and knowledge.

Lo, this it is. 9. Behold, it is but one, and it is marveylous

Then this Creature vanished away..................

The Seale of Gods Mercy: blessed be thy name.

It semed to rayne, as though it had rayned fyre from heuen.

Then one other of the 40 was browght furth: The rest all fell down and sayd. Lo, thus is god known.

Then he opened his brest, and there appered an n, (not of so big portion as the other), with the number of 7 over it.

Multiplicatum est Nomen tuum in terra
Then that man vanished away as it were in a golden smoke.

Mi. This must not write these things, but with great devotion.

He Liueth. Then cam other furth: Then all falling downe sayde, Vid-\textit{mus Gloriam} tuam Domine. They were prostratc on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small t vppon it: and the figure of 9 vnder this letter t.

Mi. Mark it, for this is a Mysterye. Then that Shewer (of the 40) seemed to fly vp into the ayre, like as it were a white garment.

Mi. \textit{Illius Gloria} sit nobiscum. All sayd; amen: and fell down.

Then stode vp another, and opened his bosom, and shewed on his brest bare (being like syluer) a small h; and he pointed to it, and ouer it was the number of 22.

Mi. \textit{Et est numerus virtutis} benedictus. This Shewer went away like a white Cok flying vp.

\textit{Videte Angelos Lucis}

\textit{Et sum Finis} et non est mihi Numerus. Sum Numerus in numero. 50

\textit{Et omnis Numerus} est mihi Numerus. \textit{Videte}

\textit{There appeared a small n on his skyn, being all spotted with Gold Then he}

\textit{Marginal notes:}

line 6: <the> very fas<hion> / of \textit{f} / <of> the T, w<as> / thus / <t>hus \textit{f}.
line 12: \( \Delta T. / \Delta T, \text{in the holy Language is named} \) 

\( \text{Gisg. vide / vide lib. 5. / post, et est} \) 

\( \text{Ultima Al= / phabeti litera} \)

line 21: \( \Delta \Delta / G, \text{a} \) 

line 30: \( K, \text{Drux:} \)

line 39: \( \Delta / \text{Gisg.} \)

line 45: \( \Delta / \text{Na} \)

line 48: \( \text{Angeli / Lucis} \)

line 52: \( \Delta / \text{Drux} \)

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[18b]

Then he went away like three fyres, red flaming, and coling to gather <againe> in the myddst of the firmament. \( \Delta \) you must Note that in the <e stone>

the whole world in \( \text{a} \) manner did seme to appeare, heuen, and erth. etc

Mi. (\( \Delta \) he cryed with a lowde voyce) Et est \text{Vita in caelis} 

\( \Delta \)

Then stepped furth one and sayd, Et ego viuo \( \text{cu} \) bene viuentibus, and withall he

kneeled down: and Michael stepped furth and toke of his veale on his brest

and he made Cursy and stode vp.

Mi. \( \text{Vivamus Halleluyah 0 Sanctum Nomen} \)

\( \Delta \)

All fell down on theyr faces, and Michael stroke over them <with his> sword

and a great flash of fyre: And this man his brest semed ope\(<\text{n}>, \) so that> his

hart appeared bleading, and therein the letter \( \text{m} \), and \( \text{6} \), over it thus \( <\text{m}> \)

Mic. \( \text{Benedictus est Numerus Agni} \)
Hereupon they all fell down

Mi. Orate invicem Δ Hereupon we prayed a psalme; [one] /My skryer/ saying one verse, and I the other etc

Mi: Omnia data sunt a Deo. Δ Then cam one in, hauing a round Tablet in his forhed and a letter o in his forhed: and 22 ouer it.

Mi. Et non est finis in illo.

Benedictus es tu Deus Δ and then that shewer vanished away: He flew vp, like a round raynbow knyt togither at the ends.

Mi. Angeli a nomine tuo procident Domine

Tu es primus Δ Halleluyah.

Δ. One stode vp and the rest fell down, and out of his mowth that stode, cam a sword: and the point, a [Δ] Triangle, and in the myddest of it a small a thus Δ, of pure gold, grauen very depe:

Et Numerus tuus viuit in caeteris, sayd the shewer. The number was 22 over the a

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

Mi. Nomen illius est nobiscum Δ He stroke agayne with his sword over them. Then stode one vp: who, vpon his garment had an n: and he turned abowt: and on his back were very many (ens) n

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

Mi Et te primus Creavit Deus Δ. Then the shewer flew vp like a star.

And an other cam in, all his cloth being plucked vp: and so seamed naked: He
hath a little, a,. This, a, did go rownd abowt him: beginning at his feete: and so spirally vpward: and he seemed to be all Clay over the, a, was the number 6.

Mi. Et Creata sunt et pereunt in Nomine tuo. △ and therewith

\[\begin{align*}
\text{this shewer fell down all into dust on the Earth: and his white garment flew vp, like a white smoke: and allso a white thing did fly out of his body.}
\end{align*}\]

Surgit Innocentia ad faciem Dei.

△ Michael did ouer them agayn with his sworde, and it seemed to lighten

He began to speak, and he stopped suddenly, and fyre flew from his mowth

Mi. Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus

\[\text{es in operibus tuuis △ Then cam one in, [all] with a garment all bluddy: he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath vpon his forhed a litUe, h,. He bowed to Michaēl and Michael sayd, Numerus tuus est infinitus; et erit finis rerum. △ This shewer seemed to powre him self away like}\]

Marginal notes:

- line 3: stone
- line 11: △ / Tal
- line 17: △ / Med
- line 25: △ / Vn.
- line 27: Corrected thus, / after, by / Vriel / to be 20
- line 30: △ / Drux
Line 36: \( \Delta / \text{Vn} \)

Line 40: Note these 3 / parts

Line 49: \( \Delta / \text{Na} \)

[19a]

Like a fluid of blood: and his garment flew upward

Mi: Non est illi numerus

Omnia pereunt a facie Dei, et a facie Terrae:

\( \Delta \) Then stepped one furth, and like a water running round about him,

and he cryeth miserably, \( \mathcal{O} \) benedictum Nomen tuum Domine.

Numerus perijt cum illis. \( \Delta \) A little, \( \mathcal{O} \), with 18 over it, appeared

\( \Delta \) This shower seemed to vanish away, and to cause a great water remain over all.

Mi. Lux manet in tenebris. Gloriosum est Nomen tuum

\( \Delta \) Then steped one furth from the rest, who fell down, as theyr manner was.

\( \Delta \) Note: All the Companies of these 40, stode, five to gether, and five to gether, and so in eight Companies; each, of five

\( \Delta \) This was a very white one: The upper partes of his throate, seemed open

and there seemed to cum out of it fyre, in very many and diverse cullours.

he sayd Trinus sum.

Mi. Benedictum sit nomen El

\( \Delta \) Than in the myddle of the fyres or smoke seemed an, 1, thrise placed,

on a bluddy Cross. and over the, 1, the number 26.
This shower seemed to have three mens heads and to vanish away in a myst with a thunder.

**Mi.** Labia mea laudant [bunt] Dominum

Then cam a very faire yong one in with long heare hanging on her (or his) sholders: and on her belly appeared a great scotcheon: to hir, or him, Michael gaue a flame of fyre and she, or he, did eat it and it waxed bigger and bigger: and a fyre did seeme to go round about it.

**Mi.** Benedicta sit aetas tua: and there appeared, under the l.

There cam a great many of little fyeras and did seeme to elevate this yong woman (or child) out of sight.

Michael stroke his sword over them agayn, and sayd

Natus est illa Lux
Iltre est Lux noster.

Then stept out an other and opened his white silk garmet vppermost: and vnder it, he seemed to be sowed vp in a white silk cloth

He had in his forhed an, n, in his brest an, n, and in his right hand an, n

**Mi.** Numerus tuus est benedictus They all fell down, saying Numerus tuus est Nobiscum: Nec adhuc nouimus finem [eius] illius

Venies cum numero tuo O vnum in aeternum

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

All sayd, Benedictus est qui sic et sic est, throwing vp in to the ayre three cornerd trenchers of this fashion all of Gold. The one side of the trenchers was thus marked, and the oth. side had nothing on.

Then stept one oute: and fyre cam out and in of his mowth: he kneeled, the rest fell down. This seemed a transparent body and he had in his eyes a small 1: and in his forhed the figure of 8.

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

All sayd
and the figure of, 7, over it. He went behind Michael and so vanished away.

Mi. Recte viuite omnes Sancti eius

△ One stept furth: and opening his brest, there appered a boke, and

turning over the leaves there appeared nothing but a little, r, and

13 over it. He went behind the Chayre and so vanished away.

Mi. Nic est Angelus Eccliae meae, qui doceat Ille viam meas.

△ There stept oute a playn man, and vnder his garment, a gyrdel, and

vnder his gyrdle a Rod: and in his hand he had a Sword, and in

his mouth a flame of fyre: he had a great H vpon his Sword 
and vnder it 22. he went behynde the Chayre etc

Michael standing vp still vpon his legs, like pillers of brass.

△ I axed yf I shold not cease now, by reason of the folk 
tarrying for

Vs to come to supper

Mic Lay away the world, Contynue your work:

Coniunxit spiritum mentibus illorum

△ Then stept out one, hauing vnder his garment a little Chest, 
and therein

a mans hart raw: and the hart was thus with two letters, one on
the one side, [and the] o, and on the other a, g, Δ as in
scotcheons of

armes, where the man and [th] his wives armes ar ioyned p pale, 
as the
heraulds term it
and went his way.

Mi. Numerus illius est sime numero

Δ Then cam in an other, saying

Temps est Deum vestrum agnoscate.

Δ This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little, t, and rr vnder it

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

Mi /\17 Mago tua, (mors,) est amara. 35

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

Iustus es malis deus \(\pi\) Δ The number of 15 vnder it.

Mi Place it in the former place

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

Hic est Deus \(\pi\) He shewed the letter of o on his naked brest and the figure of 8 vnder it. He went away.

Mi Ecce, Iniquitas regnat in domo mea

Δ Then stept one oute very lean, all his body full of little e, and vnder every one of them, 21. He went away behynde the chayre. 45

Mi Bestia deuoravit populum meum, peribit autem in aeternum.

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

Mi Iniquitas Abundat in templo meo, et sancti vivunt \(\text{cu}\) Inquis.

Δ One very lean, hunger sterued cam out, an A on his brest, and, ll, over it 50
and so

Marginal notes:

line 3: Δ/ Ged — G.
line 7: Δ. Note / this to be / the first / that vanished / away, going / behynde / Michael
line 11: Δ/ Don:
line 16: Δ/ Na:
lines 24 to 26: Δ/ <Med
ged
line 33: Δ/ Gisg.
line 35: Δ/ Gon — cu puncto, Y / Δ Imago. I / writ first but, / aunciently, and / vulgarly both in / writing and / print, you shall / fynde ymago / though not / according to the / LatinelMag
line 41: Δ/ Med.
line 44: Δ/ Graph
line 48: Δ/ Pa — b

and so went away
Δ There cam in an other
MI. Iniqua est Terra malitijs suis
Δ Then cam in one who drew out a bluddy sworde: on his brest a great romayn
I, and 15 over it. he went his way.

Δ Then stept one cute with a
Target and a little a on it, and ouer it the number of 8: he went away.
Mi  Regnabit Iniquitas pro tempore.  \( \Delta \) They all cryed Halleluyah

Then stept one furth with a golden crown, and a great arming sworde

his clothing all of gold with a letter r on his sword and, 16, ouer it

and so he went away.

Mi. Nulla regnat virtus sup terra.  \( \Delta \) Then stept one oute, hauing all

his body vnder his white sylken habit (as they all, had) very braue after

the fashion of these dayes, with great ruffs, cut hose, a great bellyed

dubblet a veluet hat on his hed, with a feather: and he advanced him

self braggingly. He had burnt into his forhed a little m, and Michael

sayd. Non est numerus illius in Caelis.  \( \Delta \) He went awaye.

Mi.  Antiquus serpens extulit caput suum deuorans Innocentes. Halleluyah

Then cam one who put of his white habit: and he toke a sword, and smote vp into the ayre, and it thundred: and he had a seal (suddenly there)

very gorgeous of gold and precious stone. he sayd

Regnum meum: Quis Contradicet?

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

non quod est A, sed quod contradicit A.

Nec portio, nec numerus eius invenitur in caelo

Habet autem Numerum terrestrem

Mysterium

\( \Delta \) He shewed three figures of, 6, in triangle thus 6 6
Mi. Vobis est Mysterium hoc, posterius reuelandum.

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

Mi. Perturbatur terra iniquitate sua

This shewer, his garments, white, vnder: his face as brass: his body gre=

vous with leprosy: hauing vppon his brest, an o, with the number of

10. vnder it: and so he departed.

Mi. Surgite O Ministri Dei. Surgite (inquam) Pugnate: No=

men Dei est aeternum

Δ Then cam two oute togither: they had two edged swords in theyr hands

and fyre cam oute of theyr mowthes. One had a G, and 5 ouer it, the other had

We fell to prayer. Wherevppon Michael blessed vs.

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

Mi. Omnis terra tremet ad vocem tubae illius

Δ One stept out, and vnder his habit had a trumpet. he put it to his

mowth, and blew it not. On his forhed a little, o, and 17 vnder

it. He went away.

Mi. Serua Deus populum tuum, serua Deus populum tuum Israel, ser=

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

Δ One appeared with a fyry sword, all bluddy, [his vesture all bluddy]

his vesture all bluddy. and he had s

Est numerus in numero. Δ he went away
I understand it to be a letter, and the number 5 also. Mi: So it is

Marginal notes:

line 2: Δ I think it be supfuous
line 10: Δ/ Vriel/ corrected/ if it after, / to be vnder
line 30: Mysterium/ nobis reue= / landum.
line 32: Δ/ My Skry= / <er> had omit= / ted to tell / me this, or / els, it was / not told / and shewed / but Vriel did after / supply it / by the / Skryer: / The first/ letter of/ Perturba= / tur, doth not make / shew, of / the letter / following / as other / before / did
line 51: Δ/ Fam

There cam one in with diverse owgly faces, and all his body skabbled

Mi Nunc sunt Dies tribulationis Δ he had an a on his [face]
forhed and the Number 5 vnder it.

Mi hic est Numerus predictus

Mi Audite, Consummatum est This had a great pot of water
in his hand and vpon the pot, grauen, a with 5 vnder it <; he>
de parted in fyre

Mi Angeles preparato Tubam tuam

Δ Then cam one out with a Trumpet. Venit Tempus.
Δ He offered to blow, but blew it not. on the ende of his Trumpet

was a little a and 24 vnder it; he went away.
They all now seemed to be gon: Michael and all.

He cam in agayn and two with him. And he sayd, Hij duo Caelati sunt adhuc. They two went away.

Mi. Vale. Natura habet terminum suum

He blessed vs and flourished his sword towards, and ouer vs.

and so went away: and Vriel after him, who all this while appeared not.

\[\text{Flourish}\]

Marginal note:

line 6: \(\Delta\) Vriel also did correct this place with deliue= ring this [for] in the place of the other des= cription before

\(\Delta\) After supper Mr Talbot went vp to his chamber to prayers: and Vriel shewed himself vnto him: and told him that somewhat was amyss, in the Table or seale which I had [Noted] byn occupied about this day. And therupon Mr Talbot cam came to me into my study: and requyred the Seale (or Tables) of of me: for he wished to correct somthing therin, (sayd he) I delievered him the Seal and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyt<\(y>\) and some for place ouer or vnder: and also in one letter or place omitted. Which I denied, of any place omitted by me, that was expressed vnto me. And the rather I dowted, vppon Michael his words last spoken, vppon two places then remay= ning yet empty: saying Hij duo Caelati sunt adhuc. But
If I had omitted any, there shold more than two haue wanted.  
Whereupon we thought good to ax Judgmet and dissolving of this dowte, by Michael. And comming to the Stone  
He was redy: I propounded this former Dowte. he answered  
M: Veitas est sola in DEO. Et haec ola vera sunt  
you omitted no letter or history that was told you. But the skryer omitted to declare vnto you. _ May I thus recorde it?  
It is justly reformed by Vriel: the one being omitted of the descryer  
and the other not yet /to7 [by] vs declared, might make that phrase meete to be spoken, Hij duo Caelati sunt adhuc.  
M: Thow hast sayd. _ I pray you to make vp that one place yet wanting. Then he stode vp on his great brasen leggs  
agayn: He called agayn: Semiel Semiel Than he cam, and kneled down.  
Consummatum est. _ The shewer (a white man) pluckt oute 

Marginal note:  
line 39: The descryer or, / The Skryer / omitted to / tell  
[ A line joins 'Hij' (line 13) to 'two' (line 31), which is itself joined by a line to 'Hij' (line 32) ]

oute a trumpet, and put it to his mowth, as though he wold blow: but blew  
not: and there appeared at the ende of the Trumpet the greke α  
There arose a myst, and an horrible Thunder.  
M: It is done. _ Then of the three 6 6 6 before Noted, with his finger he put oute the two lowermost: and sayd Iste est numerus suus.
and Michael did put his finger into the Trumpets ende; and pulled furth a round plate of Gold, wheron was the figure of .I. With many circles about it, and sayd Omnia vnum est.

The forme of the World which appered before, vanished away; and Semyel went away.

And Michael cam and sat in his chayr agayn:

and his brassen leggs wer gone. and vppon our pawsing he sayd

Mic. Go forward. Do you know what you haue allready written?
Laudate Dominum in sanctis eius.

Note: The Circumference (which is done) conteyneth 7 names:

7 names, conteyn 7 Angels:

Every letter, conteyneth 7 Angels:

The numbers are applyed to the letters.

When thow dost know the 7 names, thow shalt vnderstand the 7 Angells.

The Number of 4, pertayning to the first T, is a Number significatiue: signifying, to what place thow shalt next apply thy eye: and being placed aboue, it sheweth removing toward the right hand. Taking the figure for the number of the place applyable to the next letter to be taken. The vnder number, is significatiue: declaring to what place thow shalt apply the next letter in the Circumference, toward the left hand.

Which thow must reade, vntyll it light vppon a letter, without number,
not signifying. This is the Whole.

So shalt thou fynde the 7 principall Names: known with vs, and apply able to thy practise.

Make experience.

Then telling from T, 4 more places (toward the right hand)

\[ \Delta \text{ Exclu=} \]

suiely, I finde in that fourth place, from T, (but \( \sqrt{\text{being}} \) the fifth frō the beginning, and with the beginning) this letter h; with 22, ouer it. Therefore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places furder: I finde a little a with 5 vnder it: by reason of which vnnder place of 5 I 40 go toward the left hand, 5 places, exclusively; where I finde o with 10, vnnder it: wherupon I procede to the left hand, farder by 10 places and there I see the letter t, and 11, vnnder it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all Thaacho: ye this, as it shold be?

That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an h<ou>re and it

\[ \Delta \text{ Note these doings to be accounted Calls} \]

Marginal notes:

line 12: SemiEll

line 24: The decla / ration of / the num= / berg.
The hour being come we attended Michael his return to make the Practise evident of his first Rule.

Mi Salute.

Thou diddest err: and herein hast thou erred: and yet notwithstanding

No error in this, because thou knowest not the error.

Understand that the 7 Names must Comprehend, as many letters letters, in the whole, as there are places in the Circle: Some letters are

Significative of them selves: in deed no letters, but double numbers, being the Name of God. Thou hast erred in the first name, missetting downe A a, that is, twice a together, which differ the word. Which thou shalt Note to the end of thy work: Where soever thou shalt finde two a a together

Thou shalt finde 7 Names proceeding from three generall parts of the Circumference: My meaning is

Three generall letters: and onely but one letter, that is, this letter A. Account thou, and thou shalt finde the names just. I speak not of any that come in the beginning of the word but such as light in the myddest: Prove: prove: and thou shalt s<er>
Whereas thou hast 60, it is to be red 08. This is the whole.

I have read in Cabala of the Name of God of 42 letters: but not yet of any, of 40 letters: That of 42 letters is this: which in Latin, is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Diis sed unus Deus.

And this is of God, Unitas in Trinitate, so of Christ onely (the second person of the Divine Trinitie) the Cabalists have a name explained of 42 letters, on this manner.

That is in Latine Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.

I am not good in the Hebrew tongue, but, you know my meaning.

The letters being so taken out, being a name, and a number, doth certifye the old rule of 42 letters, when you restore them in again:

Note, Oute of this Circle shall no Creature pass, that entreteth.
This shall thou prove to be a mysterie unknown to man.

Marginal notes:

line 10: Dubble / Numbers (with hand)
line 13: Note
line 16: Δ / Note / 7 Names, proceding from / 3 generall / places of the / Circumference. / or 3 generall / letters, being / but one letter, / and that, A.
line 29: Δ / Vide Galata / tinu, lib° / 3°. cap. 11.
line 44: Δ / 42, are here / in Potetia / but, non Acta
line 47: the / Vertu / of this / Circle. (with hand)

Beasts, birds, fowle and fish do all reverence to it. In this they were all created. In this, is all things conteyned. In tym you shall find it, in Adams Treatise from Paradise. Looke to the Mysteries: for they are true. A and Ï : Primus et Novissimus; Vnus solus Deus viuit nunc et semper: Hic est, et hic erit: Et hic, sunt Nomina sua Divina Dixi.

Thou art watcht all this night: who is euernow at the Dore.

Clerkson.

Blessed are those, whose portion is not with the wicked

Benedictamus Dominum. Halleluyah.
Tuesday the 20 of Marche circa 10a mane

\[\text{Are you Vriel?} \quad \Delta \]
\[\text{Vr. I am. We thank the for thy great goodwill} \quad \Delta \]

\[\begin{align*}
\text{We cannot viset the now. At the twelfth howre thow shalt vse vs.} \\
\text{Fiat voluntas Dei.} \\
\text{A meridie: circa 2a}
\end{align*} \]

\[\Delta \]
\[\text{At the twelfth howre, my partner was busied in other affayres, and so} \]
\[\text{contynued tyll abowt 2 of the Clok: when, we comming to the stone,} \]
\[\text{fownd there Michael and Vriel. but Michael straight way} \]
\[\text{rose vp and went out, and cam in agajn, and one after him, carrying} \]
\[\text{on his right shulder, 7 little baskets, of gold they seamed to be} \]
\[\text{Mi.--- shut vp your doores.} \quad \Delta \]
\[\text{I had left the wttermore dore of my study, open: and did but shitt the portall dore of it.} \]
\[\Delta \]
\[\text{He toke the 7 Baskets, and hanged them rownd abowt the border of a} \]
\[\text{Canapie, of beaten gold, as it were.} \]
\[\text{Mi. Ecce, Mysterium est. Benedictus Dominus Deus Israel.} \]
\[\Delta \]
\[\text{Therewith he did spred oute, or stretch the Canapy: whereby it seamed to couer all the world which seamed to be in the stone allso,} \]
\[\text{Fiat voluntas Dei. Lhourish7} \]
\[\text{A meridie: circa 2a} \]
heaven, an erth [ ] so that the Skryer could not now see the
heaven
And the baskets, by equall distances, did seeme to hang in the
border of
the horizon.

Mi. What wold you haue Δ Sapientiam

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

Th[a]a[th]
Gal[a]as
Gethog
Hor[łon]
Innon
Ga[et]sog

Mi. Loke to the last name. Δ I had written, (as yt appeareth)
Ga[etsog]

Marginal notes:

line 23: <B>askets.
line 24: <Shut> }
{ <dor>es }

by misrecke[ing the numbers. Where I fownd it shold be Galethog [wh] with an h and not s.

Mi. Lo, els thow hadst erred. They are all right, but not in order
The second is the first (his name be honored for euer: The
first here, must be our third. and the third here must
be our second: thus set downe.
1. Galas.
2. Gethog.
3. Thaoth.
4. Horlon.
5. Innon.
6. Aoath.
7. Galethog.

He willed me, at each corner of these Segments, to make little
Crosses and so I did.

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

\textit{Omnia unum est.}

Then he pulled all the 7 plates out of his bosom: and Vriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly \textit{up} to heven under the Canapye.

\textit{Marginal flourish and rule to end of 'heven' (line 35)}

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

\textit{Mi. Seal this: For This was and is for euer}

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

\textit{Mi Oh how mighty is the name of God, which rayneth in the heavens. O God of the faithfull, for thow raynest for euer.}

\textit{Mi} he opened the basket, and there cam a great fyre out of it

\textit{Mi}

\textit{M[23a]}

\textit{Mi. Diuide the 7 partes of the circle next vnto that which thow hast done, every one, into 7.}

\textit{Note.} (for the tyme wilbe Long.) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouern-ment is. Blessed be he: yea blessed be the Lord: prayed be our god: His Name be magnified: All honor and Glory be Vnto him now and for euer. Amen

\textit{Mi} Then he toke oute of the fire in the basket, a white fowle like a pigeon

\textit{That fowle had a }\textit{vpon the first of 7 feathers which were on his brest.}
that first feather was on the left side

Mi Note. there is a mysterie in the seuen. which are the ?
governing the ?
which ? govern the earth. Halleluyah

Mi. Write the letters: △ Now, a small l in the second fether. Then he couered

those first two letters, with the other feathers
The third an l, like the other; then he couered that allso. 15
The fourth an R. he couereth that
the fifth a great roman H. he couereth it.
the sixth feather hath a little i. then he hid that feather.
the last feather had a small a.

Mi. Prayse god. △ we prayed.

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

Then he lift vp his swordes over vs, and bad vs pray. △ we prayed.

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

Mi. Dixit, et factum est

Mi. Note. △ The first feather hath a little a, on it: and it went
away: the next a □ great as the first

Then a C great
Then a little a
Then an other little a
Then a feather with a little c
Then one with a little b

\[\Delta\] Then he couered them all.

Mi. Thow hast truth.

\[\Delta\] Then he put vp the fowle into the basket, and hung it vp by the other in the ayre.

\[\Delta\] Than the third Basket cam to him: and he toke out a byrd all green

\[\Delta\] There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi. Pray

3. Mi. Note. \[\Delta\] On the first feather a small p

Then a small a

a little u

Then a small p

Then a small n

then a small h

Then a small r. Then he put the fowle vp into the Basket etc

Marginal note:

line 5: \[\Delta\] / Note of / <the> 7 Baskets

\[\Delta\] Then there cam an other basket to his hand

Mi. Dedit illi potestates in caelis

Potestas illius magna est.

Orate. \[\Delta\] we prayed
Then he pluckt out a fowle, greater than any of the other, like a griffen (as commonly they are figured) all red fyry. With skales like brass. Then on seuen scales, appered letters.

Mi. Note. \(\Delta\) first a little h.

\[\begin{align*}
\text{a little } & \text{d} \\
\text{a little } & \text{m} \\
\text{Then a little } & \text{h} \\
\text{Then a little } & \text{i} \\
\text{Then a little } & \text{a} \\
\text{Then a little } & \text{i}
\end{align*}\]

\(\Delta\) Then he put vp the fowle, & hung the basket in the Ayre.

\(\Delta\) Then there cam an other Basket to him.

Note: all this while the firmament was not to be seen.

Mi. Magnus est DEVS in Angelis suis. et magna est illorum potestas in Caelis

Orate. \(\Delta\) We prayed

\(\Delta\) Then he pluckt out a bird like an Egle: all his body like Gold and he had a little Circle of feathers on his brest: and in it betwene four parallell lines, twelue equall squares: and on the top, on the myddle, one [equall] like the other twelue, thus.
Then he put vp the Egle etc

Then cam an other Basket.

Mi. Nuncius tuus est magnus in caelis
Orate.

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

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

He opened the Basket and pluckt out like a phenix or pelican
of the bignes of a swan: all fyrie, sparkling: His byll is bent
into his brest: and it bled. In his brest was a quadrangle
made with his own feathers, thus. He put it vp, and
hung it by the other

Baskets

Marginal note:

line 36: Δ. Michael / Was the / sixth name / vide post
Then cam the last basket. Vriel stode still: and sayde

VR. Dedit angelis potestatem in lumine Caeli.

Orate A we prayed

Then cam Michael and toke the Basket of Vriel: and becam standing

on the great brassen Legs, as before.

He toke out of the basket a strange fowle with many wings:

This fowle had in his forhed a Tablet of this fashion

Mi. Et Coniunxit illos DEVS in vnum

All the Basket flew vp: and so the Canapie vanished away: and 10 the Heaven appeared.

Now he cam and sat down in his chayre

Michael sayd to Vriel: it is thy part, to expownd these Mysteries:

Go to, in the name of our God.

Vriel cam and stode before him and sayde: What will you: 15 our fellows, and servants to God? What will you?

Perfect knowledg and Vnderstanding, such as is necessary for vs.

VR. Looke vppon, and see if thow canst not vnderstand it: we will depart for a little space: and come to the agayne

So they went: and left all the stone in fyre, so that neyther 20 the Chayr or the Table could be seen in it

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

Mi. Loke into the 7 angles next vnto the vppermost Circumference
Vriel cam and stode before Michael.

Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLY GHOSTE. Looke vpon it: it is one of the Names, which thou hast Before: every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a Sufficient BOND to urge all Creatures to life or death, or any thing els conteyned in this World. It banisbeth the wicked, expelleth euyll spirits: qualifieth the Waters, strengthe neth the Just, exalteth the righteous, and destroyeth the Wicked. He is ONE in SEVEN. He is twice THREE He is seuen in the Whole. He is Almighty. His Name is everlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for euer.

Marginal notes:

line 13: Vriel

line 17: <M>y contynuall &/ and auncient p= / prayer

line 26: Δ/ Note these / these ma= / manifold &/ and great Mi= / Mysteries &/ and make th / these 7 diverse / Crosses wth / the 7 letters.

line 34: Note / this / Bond.
Thow must refer thy numbers therein conteyned, to the Upper Circle. For, From thence, all things in the inward partes, shalbe comprehended.

Looke if thow understand it.

\[\Delta\] I finde it to be GALETHOG

Vr. [So] it is so. \(\Delta\). I thank God and you, I understand now (also) the numbers annexed.

Vr. As this darknes is lightened, by the spirit of God, hereau: So will I lighten, Yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

Vr. To the next part. \(\Delta\) Michael sat still, with his sword in his hand.

Vr. The parte wherein thow hast labored, conteyneth 7 Angels.

Dost thow understand it? \(\Delta\) Not yet: Vr. Oh how far is mans 15 Judgament from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be vnto him, which seeth for euer. \(\Delta\). Amen, Amen, Amen.

Vr. Note. we can not tarry long.

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

Vr. Rede ———— Begyn at the first, and rede downward \(\Delta\) I rede thus, Zaphkie Zadkiel, Cumael a Z C a a c b Raphael, Haniel, M
châél, Gabriel pra.ysed be God. k k a a e e e Vr. Thus dost thou see, how
mercifully God dea= i i e e l l l leth with his servants.
e e l l M G
Every letter here, conteyneth or comprehendeth the number of 72
Vertues. Whose names thou shalt know: Skarse yet revealed to the world.
Vriel and Michael jointly togither pronounced this blessing on vs.

\[
\begin{align*}
\text{VR} & \quad \text{Mi.} \\
\{ \begin{align*}
\text{sowles} & \\
\text{Harts} & \\
\text{Bodys} & \\
\text{and all yo}^r \text{ doings.}
\end{align*} &
\end{align*}
\]

Michael with his sword, and flame of fyre flourished ouer she\n
Yet I will thus shew you, for your Cumfort beside. What
seest thou? he spake to the skryer. and he saw an
innumerable [angels] multitude of Angels, in the Châber or study
abowt vs. very bewtifull with wings of fyre. Then he sayd,
Lo, thus you shalbe shaddowed from the wicked Kepe these
Tables secret. He is secret that liueth for euer.

Man is frayle Fare Well.

Marginal notes:
line 7: [hand]
line 14: 7. Angels.
line 21: \(\Delta\) — I haue hitherto / forgotten to ax / wher Vriel /
his name may / appere.
The L Mowntegles bokes.

Wensday. 21. Martij, circa 2a a meridie

After appearance was had, there cam in one before Michael (who to
sat in his seat) and Vriel leaned on the table (as he, usually
did). This seemed

to be a Trumpeter: he was all in white, and his garments
bespotted with blud

he had nothing on his hed. his heare very long hanging behynde him on his
shoulders. The Trumpet seemed to be gold. The sound thereof was very playne.

Then Michael sayd, I warn'd the for axing of my apparell or manner.

**Et haec est Gloria illius, quae non comouebitur ab impijs**

**Mi.** *Quid vultis?* **Δ** Juxta voluntate Dei, Sapientiam nobis necessarium etc

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

Veniat materiitas Domini, ab universis mundi partibus.

Venite, venite, sic vult DEVS ADONAI

fac officium Phanaæl

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

Then from 7 partes of the world, (being equally divided about the Horizon,) cam 7 Cunpanyes of Pillers all of fyrye cullour glittring: And euery Cunpany of pillers high and great and as throwgh they were Pillers of fyre.

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

**Mi.** Multiplex est Deus noster

**Mi.** Mark this Mystery. Seuen comprehendeth the Secrets of Heven and erth: seuen knitteth mans sowle and body toegither (3, in sowle, and 4 in body)

In 7, thou shalt finde the [Trinitie] Unitie:

In 7, thou shalt finde the Trinitie

In 7, thou shalt finde the Sonne, and the proportion of the
Holy Ghoste. O God, O God, O god, Thy Name (O God) be praised ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. △ Amen, Amen, Amen.

Mi. In 7, God wrought all things.

Mi. Note

Marginal notes:
line 12: Note this / Trumpeter.
line 17: We were / commanded / Not to ax / of the appa / rayle of / Michael.
line 24: <Ph>anal
lines 38 and 39: Thrones
7 Trumpets
Angels

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

O Seuen ty mes Seuen, Veritie, vertue and Maiestie

I Minister by thy licence This expownd by thy Vertue (△ Michael spake that, pointing to Vriel.)

△ Michael and Vriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformly

Mi Sic est DEVS noster

△ One of the pillers leaned [down] toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an  $  

△ Then leaned down 6 Pillers more: and Michael, cryed lowd

Vnus est DEVS noster, Deus Deus noster.
Then orderly he opened all the pillers heads: and then the 7
foyned
all togither, distinctly to be discerned

Mi. Note. Δ. There appeared a great  $  
A
A
I

Then the sides closed vp, and hid those letters first shewed.
After that appered two letters more  E
M

Δ He made Cursy, and seemed to go forward, and vanished away.

Moseprop est   E   8

Δ The Pillers all foyned togither at the tops, making (as it
were) One
Mace or Pommell, and so flew vp to heven wards.

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

Δ Michael with his sword, Cut them asunder: and cryed out,
Away you workers of Iniquitie
Perijt Malus cum malis

Δ The pillers fell down, and the ground swallowed them vp.
Tanta est tua audacia Sathan
sed DEVS noster viuit.

Δ The Pillers which before ascended, cam down joyntly: and oute 35
of them a Voyce saying   NON SVM

Δ Then the 77 pillers next his right hand, bowed to Michael, And
outhe of them, a voyce sayd   SVM

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

Orate △ we prayed.

Mi, Write the Name down in the Tables

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

Mi, Ista sunt secreta secretorum

Invocate

Marginal notes:

line 1: [Hand]
line 26: NOTE
line 30: Note the / intrusion of / Error by the / Wicked powres / of Sathan.
line 36: △ / Non Sum / I understand / the refusall of / these two intruded / pillers.

Invocate Nomen eius, aut nihil agere possumus.

The key of Prayer openeth all things. △ we prayed.

△ Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and
the number 30 with a prik vnder
Then the Pillers ioyned theyr heds together very close, and flew vp into the firmament with Thunder

Sic Domine, Sic, Sic.

Mi, Place these in the Table. △ I wrote and he sayd, Thow hast done right
Laudate nomen Domini qui vluit in aeternum.
A voice came out of the next company of the 7 pillars (joining them selues together) saying Ipse.

Michael knelde when he sayd this

Michael shewed out of 4 of theyr beds, of the pillers, (and with all sayd) NO, NOT the Angels of heuen, (but I,) are priuie of these things: so there appeared, 4 letters, H E I D

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

Dominus collocatur in numero suo.

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

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

Michael pluckt of, flue of the tops.

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

Hoc mon est sine praecce

The other two opened, and there appeared A. Then they closed vp, and went away, with a great thunder

Then cam 7 other pillers to Michael, and a Voyce oute of them saying Serpens sum, et deuoraui serpentem.

Et bonis et malis serpens es Domine

Then they closed all vp: and Michael sayd, Orate. we prayed

Then Michael toke of the heds of 4: then appeared first an I
then M E G

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

Mi. Numerus illius, est nulli cognitus.

They ioyned theyr heds all togither, and ascended vp to heuenward: and
great lightening after them.

Then cam an other Septenarie of Pillers: and oute of them a voyce, saying

Ignis sum penetrabilis

Mi. Et sit nobiscum 0 Deus. Pray. A we prayed

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

They closed togither agayne

Then one other was opened, and I apered

Then $\frac{2}{3}$ appered, and did shut vp agayn.

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

Children

Note these Innumerable Angels

Marginal notes:

line 1: $\bigcirc$ / Note of / Prayer $\sqrt{\text{with hand}}$

line 14: $\sqrt{\text{hand}}$

line 46: $\Delta$ / $<T>$here is / $<V>$, omitted / $<by>$ our / $<ne>$glect

with wings: and there appered N, and suddenly did shut vp.

SIC SIC SIC Deus moster

$\Delta$ Then they ioyned all togither, and flew vp.

Mi. Note down in the table. $\Delta$ I Noted them down.
Then cam the last 7 pillers, and out of them this Voyce

Finis

Gaudium et Lux nostra Deus

Then they closed all in One

Mi. Orate. \(\Delta\) we prayed.

Then \(\sqrt{7}\) of the heds opened and appered I H R L A A

Then the seuenth opened: Then \(\text{seamed trees to leap vp,}\)

\(\text{and hills, and the seas and waters to be trubbled, and thrown vp}\)

a Voyce cam out of the Pillers Consu\(\text{mmatum est.}\)

There appeared in that Piller \(\frac{21}{8}\)

They ioyned togither and flew vp to heven ward.

Mi. VNVS VNVS VNVS

\(\text{Omnis caro timet vocem eius}\)

Pray \(\Delta\) we prayed.

Note that my skryer was very faynt, and his hed [da] in manner gyddy, and his eyes
dasyling, by reason of the sights seen so bright, and fyrie, etc

Michael bad him be of good cumfort, and sayd he shold do well.

Mi Cease for a quarter of an howre.

After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Vriel with him. Who, allso, had byn by, all the while, during the Mysterje of the \(7\). pillers.

Mic. Set two stoles in the myddst of the flowre.

\(\text{on the one, set the stone: and at the other let him knele}\)

I will shut the eares of them in the hou\(s\)e, that none shall heare

\(\text{vs. I will shew great Mysteries.}\)
Michael than, with a lowd voyce sayd

\textit{Adeste Filiae Bonitatis:}

Ecce DEVS vester adest:

Venite.

\[\Delta\] There cam in 7 yong women appareled \underline{all in Grene}, hauing theyr heds round about

attyred all with greene silk, with a wreath behinde hanging down to the ground.

Michael stroke [\textit{the}] \cancel{his} sword ouer them, no fyre appearing. Then they kneeled: And

after, rose agayn.

Mi. Scribe quae vides.

\[\Delta\] One of them stept out, with a blue tablet on the forhed of her: and

in it written \textit{El}

\[\Delta\] She stode a side, and an other cam in, after the same sort, with a great \textit{M} and a little \textit{e}, thus, \textit{Me}

The Third, cam as the other, and had \textit{Ese}

The fowrth \underline{Iana}

The fifth \underline{Akele}

The sixth \underline{Azdohn}

The seuenth stepped furth with \underline{Stimcul}

They, all togither

---

Marginal notes:

\textit{line 22:} \cancel{flourish}\n
\textit{line 27:} \cancel{hand}\n
\textit{line 32:} Filiae Bonita= / tis, / or Filiolae / lucis: vide pagina sequēt.
They altogether, sayd Nos possumus in Caelis multa.

Then they went theyr way, suddenly dispering

Note this in your next place but one I did so

Go to the next place. Stay.

Adeste Filiolae Lucis

They answered, all, cam in agayn, and answered, Adsumus tu qui ante

faciem DEI stas

They answered, all, Factum erit.

Valete.

Venite in Tabernaculo meo.

Venite (inquam): Nam Nomen meum exaltatum est.

Then cam in 7 yong men, all with bright countenance, white appareled, with white silk vppom theyr heds, pendant behinde, as the women had.

One of them had a rownd purifyed pece or ball of Gold in his hand

One other had a ball of siluer in his hand.

The third a ball of Coper

The fowrth a ball of Tynne in his hand

The fifth a ball of yern

The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands

The last had a ball of Lead

They wer all apparyled of one sort

Quamvis in vno generantur tempore, tamen vnum sunt.

[the that had the gold ball, had a rownd tablet of gold on his brest.
and on it written a great

Then he with the syluer ball, cam [he] furth, with a golden tablet

likewise, and on it written

He with the Copper ball, had in his tablet

He with the tyn ball, had in his tablet

He with the yarn ball, had in his tablet

He with the Mercury ball, had written

The yong man with the leaden ball, had

Mi. Facite pro illis, cum tempus erit

All answered, Volumus.

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

Valete.

They made cursy, and went theyr way; mownting vp to heven.

Dixit Deus, Memor esto nois mei:

Vos autem immemores estis.

I speak to you. Herevpon, we prayed

Mi. Venite, Venite, Venite

Filiae Filiarum Lucis Venite

Qui habebitis filias venite nunc et semper

Margarinal notes:

line 5: Filiolae / lucis

line 7: Michael / one of them / that are / cowunted to /

stand before / the face of God

line 10: flourish

line 11: Fili Lucis

line 16: Metalls
Dixit Deus, Creaui Angelos meos, qui destruent Filias Terras
Adsumus, Δ. sayd 7 little wenches which cam in
They were couered with white silk robes, and with
white about their hed, and pendent down behinde
very long.

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

Δ These, spake not so playn, as the former aid; but as thowght they had an
Impediment in their tongue.

Δ They had, every one, somewhat in their hands, but Ty Skryer
could not judge
what things they were. Mi. Non adhuc cognoscetur Mysterion hcc.

Δ Eache had fowre square Tablets on their bosoms, as yf they
were white Ivory

Ivory θ The first shewed on her Tablet a great S
The second __________________________ Ab
The third ___________________________ Ath
The fourth ___________________________ Ized
The fifth _____________________________ Ekiei
The sixth _____________________________ Madimi
The seuenth __________________________ Esene
Mi. Quid istoris facietis?

Erimus cum illis, in omnis operibus, illorum, they answered.

Mi Valete. They answered, Valeas et tu Magnus 0 in Caelis

Mi. Orate We prayed.

Mi. Et misit filios filiorum, edocentes Israel

Mi. Dixit Dominus, Venite ad vocem meam

Adsumus, sayd 7 little Children, which cam in like boyes covered all with purple, with hanging sleues attired all (after the former manner) with purple silk.

Mi Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cu illis tanta est illorum Injustitia. Veh mundo, scandalis. Veh scandalizantibus, Veh illis quibus Nos non sumus.

Δ These had tablets (on their breasts) three cornerd, and seemed to be very grene

greene, and in them, letters. The first had two letters in one thus, of E, L

The first ———— E, be sayd Nec mole meo timet Mundus

The second ———— An — Nullus videbit faciem meam

The third ———— Aue — Non est virgo sup terra cui dica, Δ and pointed to his tablet, wherein that word, Aue was written

The fowrth ———— Liba — Tanta est infirmitas sanctitudinis Diei. [Benefactientes decesserunt ab illo.}
The fifth ———— Rocle—Opare manu illorũ sūt vana

Nemo autem videbit me. 45

The sixth shewed his

Tablet and said, Ecce—Hagonã—Qui adhuc Sancti sūt, cū illis viuo.

The seventh

Marginal notes:

line 3:  <T>hey<r> Attyre.
line 10:  /hand/
line 13:  Filiae / Filiarũ
line 15:  Ath—
line 18:  Madimi—
lines 24-25: /[flourish]/
line 27:  Filij filiorũ
line 28:  Theyr Attyre
line 37:  E—
line 44:  Rocle
line 47:  Hagonel. / (vide de / hoc Hagonel, libº 4º.

[28a]

The seuenth had on his tablet—Ilemese—Hij imitauerũt doctrina mea<m>

In me Ois sita est Doctrina

△ I thought my Skryer had missheard, this word Imitauerũt, for Imitati sunt. And Michael smyled and seemed to lawgh and sayd, Non curat numerum Lupus and furder

5
he sayd: Ne minimam detrahet 'a virtute, virtutem

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

D. so they went, making reverence, and went vp to heuen

Mi.  Dictum est hoc tempore.

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

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

Vr.  Omnis Intelligentia est a Domino.

Mi.  Et eius Nomen est Halleluyah.

Compose a table diuided into 7 parts, square.

<table>
<thead>
<tr>
<th>S</th>
<th>A</th>
<th>A</th>
<th>I</th>
<th>E</th>
<th>M</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>T</td>
<td>Z</td>
<td>K</td>
<td>A</td>
<td>S</td>
<td>E</td>
</tr>
<tr>
<td>H</td>
<td>E</td>
<td>I</td>
<td>D</td>
<td>E</td>
<td>N</td>
<td>E</td>
</tr>
<tr>
<td>D</td>
<td>E</td>
<td>I</td>
<td>M</td>
<td>O</td>
<td>3</td>
<td>A</td>
</tr>
<tr>
<td>I</td>
<td>M</td>
<td>E</td>
<td>G</td>
<td>C</td>
<td>B</td>
<td>E</td>
</tr>
<tr>
<td>E</td>
<td>L</td>
<td>A</td>
<td>O</td>
<td>I</td>
<td>[2]</td>
<td>[2]</td>
</tr>
<tr>
<td>I</td>
<td>H</td>
<td>R</td>
<td>L</td>
<td>A</td>
<td>2</td>
<td>8</td>
</tr>
</tbody>
</table>

Vr. Those names, which proceed from the left hand to the right, are the

Names of God, not known to the Angels; neyther can be
spoken or red of man. Prove if thou canst reade them

Beatus est qui secrete
nomina sua conservat.

Vr. These Names, bring furth 7 Angels. The 7 Angels, and Go-

vernors in the heuens next vnto vs, which stand allwayes before the face of God.

Sanctus Sanctus Sanctus

est ille DEVS noster.

Vr. Euery letter of the Angels names, bringeth furth 7 dowghters

Euery dowghter, bringeth furth her dowghter, which is

7 Euery dowghter her dowghter bringeth furth a

sonne. Euery sonne in him self, is 7. Euery sonne hath

Marginal notes:

line 13: Vrielis / officiu

line 17: Δ Note: this / Table is made / perfecter by / the next side / following


line 30: Note these / two orders / of Angels: / and Note / V[i]riel doth / name him self / one of the standers / before the face of God

line 34: Δ / NOTE / well this / Rule of / Arte

[28b]

hath his sonne, and his sonne is 7.

Let vs praysie the God of seuen, which was and is

and shall Liue for euer.

Vox Domini in Fortitudine
Vox Domini in Decore

Vox Domini revelat Secreta

In templo eius, Laudemus Nomen eius El.

Halleluyah.

See if thou canst now understand this table.

The Dowghters proceed from the angle on the right hand, cleaving the myddle: where theyr generation ceaseth.

The Sonnes from the left hand to the right to the middle.

So proceeding where their number endeth in one Centre.

The Residue thou mayst (by this Note) Understanden.

Then Michael he stroke ouer vs ward, with his sword, and the flame of fire yssued ouute.

Looke to the Corner on the right hand, being the vppermost: where thou shalt finde 8. Refer thyne eye to the vpper number, and the letter aboue it. But the Number must be found under neth, because his prick so noteth.

Than proceede to the names of the dowghters in the Table: and thou shalt see that it is the first name of them: This shall teache the.

Loking now into my first and greatest Circle for 8, I finde it with 1 ouer it. I take this to be the first Dowghter.

Vr. you must in this square Table set E by the 8. and now write them Composedly in one letter, thus E-

Nomen Domini viuit in aeternum.

Vr. Give ouer, for half an howre, and thou shalt be fully instructed.
I did so, and after half an howre comming to the stone,
I was willed to make a new square table of 7: and
to write [do] and note, as it followeth.

\[
\begin{array}{ccccccc}
S & A & A & I_{\frac{1}{2}} & E & M & E_8 \\
B & T & Z & K & A & S & E_{30} \\
H & E & I & D & E & N & E \\
D & E & I & M & O & 30 & A \\
G & E & M & G & C & B & E \\
I & L & A & O & I_{\frac{2}{3}} & V & N \\
I & R & R & L & A & A & I_{\frac{2}{3}} \\
\end{array}
\]

- Viuit in Caelis
- Deus noster 35
- Dux noster
- 'Hic est
- Lux in aeternum
- Finis est
- Vera est haec tabula 40

Vera est haec Tabula, partim nobis cognita, et partim omnibus,
incognita

Vide iam.

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

The 26 45

Marginal notes:
line 10: Filiae
line 12: Filij
line 13: Note this / manner of / Center account / ted.
line 18: Note of Nubers / with pricks / signifying letters.
line 25: 1 the first / dowghter
The 26 by I, serueth for another purpose: but not for this Dowghter.

Dowghter.

The 21, is e, and 8 with the prick vnder it is l: which togethether maketh El, or thus compownded as it were one letter, E—

The Names in the great Seale must follow the Orthographie of this Table. Virtus vobis cum est.

Orate. △ we prayed.

△ Then there appeared SAAI₂ME: here is an E, comprehended in L

Vr. Read now the Table.

Angeli Lucis Dei nostri

Et posuit angelos illius in medio illorum

Vr. In the table are the names of 7 Angels. the first Zabathiel, beginning from the left yppermost corner: taking the corner letter first,

and then that on the right hand aboue: and than that vnder the first

and than the third from the first, in the ypper row: and then cornerwise

down toward the left hand: and then to the fourth letter frō the first

in the ypper row: where there is I with 2₁₈, which maketh El. So

1. have you Zabathiel.


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

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

Vr. Write these names in the Great Seal, next under the 7
names which thou wrotest last. videlicet, under E , Aue etc
distinctly in great letters.

Vr. Make the E and L of Zabathiel, in one letter compounded, thus
ZABATHIEL. In this, so fashion your E and L. And
this name must be distributed in his letters into 7 sides of that
innermost Heptagonum. For the other, I will teache you
to dispose them. you must make for IEL (in this name
only) I with the annexed. So haue you just 7 places.

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

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

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

Vr. In the middle now of the Pentacle, make a cross like a Crucifix and write the last of those 7 names Leuanael
thus

\[ \text{Va} \quad \text{LE} \quad \text{NA} \]

Marginal notes:

line 10: Angeli / Lucis

line 20: The true sound

line 24 RH: Δ This name / Corabiel you / may see in Ele= / mētis Magicis Petri / De Abano in the / Considerations Diei

[29b]

Vriel

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

Δ Michael stode vp and sayd

The aeternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, his SONNE
The Unspeakable Dignitie of GOD the Holy GHOSTE bless you, preserve you, and multiply your doings in his Honor and Glory.

Vriel. AMEN

Vr. These Angels are the angells of the 7 Circles of Heven, governing the Lightes of the .7. Circles

Blessed be GOD in vs, and by Vs

Which stand continually before the presence of GOD for euer.

DIXI.
Whan may we be so bold, as to require your help agayn.

Mic. Whan so euer you will, we are ready.

Farewell.

Sit Nomen Domini benedictum, ex hoc nunc, et Vsq in saecula saeculorum:

Amen

\[\text{flourish}\]

Anni Dni \{ At \\
1582. \} Mortlake by \\
Martij. 21. Richemond

\[\text{flourish}\]

Marginal note:

line 14 (at meeting of rules from lines 11 and 15): Note these / the order / of Angels
SIGILLVM DEI; AEMAETH EMETH
nuncupatum:

DEI hebraice
Mysteriorum, liber

Tertius. Δ

Anno 1582.

Aprilis 28.

Liber: us
Liber: us

E T. onely Michael appeared; and to diverse my Complaytes, and requests sayde

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

E T. All the chayre seamed on fyre
Mi. This is one Action, in one person: I speak of you two

Δ You meane vs two to be ioyned so, and in mynde vnited, as yf we wer one man

Mi. Thow vnderstandepest

Take heade of punishmet for your last slaknes.

Δ Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie to

buy and prepare things, appointed of you. Procure I pray you habilitie, and

so shall I make spede.

E T. A great hill of gold with serpents lying on it appeared: he smyteth it

with his sword, and it falleth into a mighty great water, hedlong.

Mi. Dost thow vnderstand.  
Δ No verylie.

E T. He razed the hill away, as thowgh there had byxn none: and sayd

Mi. Lo, so it is of this worldly habilitie

Δ I pray you how must the lamine be hanged?

Mi As concerning the lamine, it must be hanged vnseen,

in some skarf.

The Ring when it is made, I will lessen it according to my pleasure

I meane by two Cubites, your usuall yarde.

Haste, for thow hast many things to do.

Glory be to God, Peace vnto his Creatures, Mercy to the wicked; 25
Forgivenes to the Faithfull. He liueth, Ô he rayngeth, O thow art mighty, PELE: thy name be blessed. Δ Amen.

Venito Ese,  
Δ he cryed so with a lowd voyce

E T. he is now couered, in a myghty couering of fyre, of a great beawty.
There standeth a thing before him I cannot tell what it is. 30

Laudate Dominum in caelis
Orate. Δ we prayed.

E T. His face remaineth covered with the fyre, but his body uncovered

Mi Adesdum Ese
Adesdum Iana.

Vobis dedit demonstrationem in Tabulis vris.

E T. There appeare of the figure, (before, imperfect) two little women:

One of them held vp a Table which lightened terribly: so that all the stone was couered: with a myst.

A voyce cam out of the myst, and sayd,

Ex hijs creata sunt et haec sūt noia illoru.

E T. The myst cleareth, and one of the women held vp a Table being thus written vppon.

Numerus Primus.

Δ The Table semed square, and full of letters and numbers, and crosses, in diverse places, diuersely fashioned

Δ Remēber, Ese and Iana, ar the thirde and fowrth of the septem Filiae Bonitatis, sup lib. 2. They are thus in order these, El, Me, Ese, Iana, Akele, Azdohn, Stimcul.

Marginal notes:

line 6: <V>inion / of vs <two.>

line 15: Worldly / hability.

line 19: The lamin / not sumple / spoken: for / No such Lamyn / <w>as to be / <m>ad<e>
A finger cam out of the mist, and wyped oute, the first Shew, with the Cross, letters, and numbers.

The second was in like wise

The third was a b with the tayle upward thus 3

The 52 with the three great B B B, seme to be covered with Gold

The two Crossed ones he did not wipe oute with his finger.

The next he blotted oute.

He blotted not oute the three b with the 8 and 3

The two barrs must go clere and not touch the

The Ç, the square, wherin it standeth, is all gold:

and that he let stand.

Five cam oute and burnt

The b is all of a bright cullour, like the brightnes of the Sonne

and that was not put out.

The places are very black, but where the letters and numbers do stand.

E T. hard a voyce saying Finis Tenebrarû: Halleluyah.

E T. There commeth a hand and putteth the little woman into the clowde.

Mi. Prayse God: Be inwardly mery.

The Darknes is comprehended
God bless you: God bless you: God bless you.

You must leave of for an howre and a half: for you haue .6. other
Tables to write to night.
Prayse God: be joyfull.

\[\text{Flourish}\]

After supper we resorted to our scholemaster.

E T. I here a voyce but see nothing: he sayeth

\[\text{Initium bonum in nomine eius et est. Halleluyah.}\]

E T. Three quarters of the stone (on the right side) are dark, the other

quarter, is clere.

M. \[\text{Venite filiae filiaru Ese}\]

The nethermost......

E T. There come six yong maydens, all in white apparell, alike.

Now they all be gone into the dark parte of the stone, except one

There cam a flame of fyre out of the dark, and in the flame written

\[\text{Vnus on this manner}\]

She that standeth without, putteth her hand into the dark: and pulleth out

a ball of light: and threw it oute: and it waxed bigger and bigger: and

it Thundred.

E T. A voyce sayd——-\[\text{Dies primus}\]
an other voyce——-\[\text{Vbi est Tabula?}\]
an answer ———-\[\text{Est, Est, Est}\]
She wyndeth and turneth her self about, beginning at her heed, and was Transformed into a Table, rounde

E T. Three faces do shew and shote oute, and ouer returne into one he<ad>

agayn: and with it cam a mervaylous swete sauour

The Table was of three cullours: white, redd, and a mixture of white and red

Marginal notes:

line 32: Filiae filiaru / Ese / sup lib'. 2°.
line 33: somewhat / wanting.
line 40: Lux
line 49: The Table / cullored

A line joins 'very black' (line 16) to 'Tenebraru' (line 17).

Numerus Primus

![Numerus Primus Diagram]
Of these seven tables, Characters, or scotcheons

Consider the words spoken in the fifth boke A° 1583, April 28

How they are proper to every King and prince in their order.

They are Instruments of Conciliation

volumine 5°. wher my Character, is fashioned
and red, changeably. A strong sounding cam withall, as of clattering of har<ness,> or fall of waters, or such like.

There cam a sterre shoting ous of the dark, and settled it self in the myd<le>

of the Table: And the fyre which cam ous with the woman, did cumpas

the Table about

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

The Table sheweth wunderfull fayre and glorious

Onely seuen priks appeare in the Table.

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

And in the right upper corner LV. (E T. the Table trembled)

And in the other Corner appeared thrse circles of aequall bignes, equally, or alike intersecting eche other by theyr centers.

A Voyce——Vnus est, Trinus est; in omni Angulo est

Omnia comprehendit: Fuit, est, et vobis erit.

Finis et Origo ( E T. 0, 0; with a dullfull sound)

E T. The woman sayth, Fui: sum, quod non sum

A voyce——Lux non erat et nunc est

E T The woman being turned, from the shape of the Table, into womans shape

agaym, went into the dark.

Then on part of the darknes diminished, In the dark was a mervaylous

turmoylng, tossing, and stur, a long tyme during.

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

E T. It is become Quiet, but dark still.
A voyce. — Pray and that vehemently, For these things are not revealed without great prayer

[flourish]

E T. After a long tyme there cam a woman: and flung vp a ball like glass: and a voyce was hard saying Fiat

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

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

The woman seemed to daunce and swyng the Table:

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

E T. The Woman is transformed into a water, and flyeth vp into the Globe of Light: [a voyce was hard Est, Est, Est]

[flourish]


E T. One commeth [out], (a Woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little round ball: and threw it into the dark and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it vp into the round Globe and sayd Fiat.

E T. She turned her back toward E T and there appeared a Table diuided in 24 partes. yt seemeth to be very Square.
A voyce.—Scribe. Veritas est.

E T. A sword cam out of the Dark: and claue the woman asunder and the one half becam a man, and the other a woman: and they went and sat vppon the Ball of clay or erth.

[fLOURISH]

Now seemeth the Dark part to quake

A voyce———Venito Vasdeg

E T. There c6ieth a woman oute of the Dark: she sayd Vita hijs ex mea manu.

E T. She sheweth a Table Square full of holes, and many things creeping out of it. This square is within a round

A voyce O Lux Deus nīr

Hamuthz Gethog

E T. Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark
(a bright thing) and cut it in twayn and
the one parte she cut into two vnaequall partes: and the
other half, she
cutteth into a thousand (or innumerable) partes. Then she toke
all the partes
vp into her skyrt. She hath a Table, and it hangeth on her
shuldres
She stept before the other woman, whose hed standeth in the
dark.
This woman her Table is fowresquare. She is very bewtifull:
she sayd Lumina sunt haec Intelligentiae tuae
She sayd Fere nulli Credendus est hic numerus.

This woman taketh the little peces, and casteth them vp, and they become
little Sparks of light: and of the things she cast, There were two
great rownd things. And they were allso cast vp to the white
Transpa rent Globe. And she went away into the Dark: which was, now, very
much lessened:

Then the other woman, (who was forestept) thrust outhe her hed
who had the round conteyning the Square, with 36 places.
She cryambleth clay, and it turneth to byrds. She seameth to be
like a witch. Into the bosse of her Table, she put her hand
and that bosse, was in the Dark: and outhe of the bosse, she 30
seemed to fatch that Clay . she sayd
Ad vsum tuum Multiplicati sunt.

ET She went into the Dark.

[flores]
Marginal notes:

line 16: Note this / stepping / before \[ with a line connecting 'stepping' with 'forestept' (line 26) \]

line 21: The sterrs / Sonne and / None / Created

Lines join 'Square' (line 5) to 'Square' (line 27), and also 'rownd' (line 6) to 'rownd' (line 27).
Marginal note:

bottom line of first Table: Note / the Cross / with the two / bees, the 4 and / the 6, is one of / the Notes annexed / to the second Table / of the 4 of Enochs / Tables: And the T of Enochs / Tables semeth to answer / vnto the T first in / the Seale of AEmeth / and the cross allso / \[
\begin{bmatrix}
A & B \\
B & A \\
\end{bmatrix}
\]
E.T. A voyce is hard saying

Omnia gaudent fine

E.T. There commeth oute a woman, out of the Dark. She plucketh at the dark, and casteth it on the ground: and it turneth to herbes, and plants

becomming like a garden. and they grow vp very fast: she sayd

Opus est.

E.T. She hath a fowre square Table before her.

Then cam one, all in white, and taketh the Darknes, and wrappeth it vp

and casteth it into the mydle of the Erthen Globe, on which appeared
Trees and Plants.

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

Mi Obumbrabit vestigia vera veritatis Luce

The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all: bless you from the wickednes of Deceyte: Create you new vessels: To whom I commyt you.

E.T: he holdeth his sword over vs, in manner, out of the stone.


\[\text{Gloria Prī et F et SS. } \text{S.e.i.p.e.n.e./s.e.7i,ss. amen,} \]

\[\text{flourish}\]

Note, All the Tables before were by E T, letter by letter noted out of the stone standing before him all the while: and [so wer] the Tables following wer written by me as he repeated them orderly out of the stone.

\[\text{flourish}\]

Marginal notes:

line 4: hearbs / &c
line 3: <+...> Centre }
<+D>arknes. }

Aprilis 29: Sunday: Nocte hora 8½.
E.T. Two appeare Michael and Vriel.

Mi. Et posuit illos in ministerium eius.

Quid desideratis?

\[ \text{Sapientiam et Scientiam nobis necessaria, et in Dei servito potentem} \]

ad eius gloriam.

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

\[ \text{Vr. Venite filiae} \]

E.T. Seuen women appeare bewtifull and fayre

Mi. This work is of wisdome (\(\Delta\) sayd Michael, and stodo vp).

E T, sayd to me (\(\Delta\)), He putteth oute his sword and willethe me to sweare, to

that, that he willethe me: and to follow his cownsayle.

Mi. Wilt thou \(\Delta\) Then with much ado, E T sayd as fowreth

E T. I promise, in the name of God the Father, God the

sonne and God

the holy ghost, to pforme that you shall will me, so

far as it

shall lye in my powre.

E.T. Now they two seeme to confer to gither

Mi. Now you towche the world, and the doings vppon earth.

Now we shew vnto you the lower world: The Gouernors that

work and rule vnder God: By whome you may haue powre

Marginal notes:

line 36: \(\Delta\) I am not sure / if it wer Mi. / or Vr, that / </\(c\)>alled

for the

line 42: \(<E>.T. his /</p>romise
powre to work such things, as shalbe to god his glorie, profit all
your Cuntrie, and the knowledge of his Creatures
What I do wish to do, thow shalt here /know/, before thow go.
We procede to One GOD, one knowledge, one Operation.

Venite filiae

Behold these Tables: Herein lye theyr names that work under
God vpon earth: not of the wicked, but of Angels of
Light. The Whole Gouernment, doth consist in the hands of 49:
(in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious
Mark these Tables: Mark them. Record them to your ....>
This is the first knowledge. Here shall you have >
haue Wisdome Halleluyah.

Mighty and Omnipotent art thou, O God, God, God,
amongst thy Creatures. Thow fillest all things>
with thy excellent foresight: Thy Glorie be
be amongst vs, for euer. △ Amen.
E.T. All the 7 (which here appeare) ioyne theyr Tables in One:
One Which, before they held apart. And they be of this
Forme all together. The myddelmost is a great Square
and on eche side of it, One, as big as it, ioyning close to it
And ouer it ioyned two, which both togethwr wer aequall
to it: and vnder it, wer such other two, as may appe<are>
in this little pattern. Being thus icoyned, a bright Circle did cumpas and enclose them all, thus: but nothing was in the Circle.

Marginal notes:
line 3: To E T. he / spake
line 5: Filiae
line 7: *.49. good / Angels / Governors.
line 1: The / first / know= /ledg
E.T. one step further, and said,

Wilt thou have wit, and wisdom

Here, it is. (△ pointing to the middle table)

An other said, the Exaltation and Government of Princis, is in my hand. (△ pointing to that on the left hand of the two uppermost)

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

The Gayne and Trade of Merchandise, is in my hand: Lo, here it is.

△ he pointed to the great table on the right side of the myddle Table

that I mean which is opposite to our right hand while we behold

those 7 Tables.

The Quality of the Earth and waters, is my knowledge

and I know them: and here, it is: (△ pointing to that on the right hand of the two lowermost.

The motion of the Ayre, and those that move in it, are all known to me. Lo here they are. (△ pointing to the other Table below, on the left hand.

△ I signify wisdom: In fire is my Government. I was in the beginning, and shall be to the end (△ pointing to the great table on the left hand of the Middle Table.

Mark these Mysteries: For, this known, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for ever.

Give diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,
Beginne the Myddle Table etc  I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did view them in the stone, and orderly express them.

As concerning 39 V. 47 L in the second Table, where are 7 places: and there but 6 numbers and letters, and yet every place semeth to haue a letter, in the judgemeht of E T his sight. Which is the Number and letter wanting, and where must it be placed?

Non potestis hoc videre sine ratione.

The Next day, as I was looking on the Tables being finished, and ioyned all to gither in One Compound Figure: [and] E T, cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw houering and hopping in the ayre over the sayd place, and the next before it: And that, which I had placed the sixth, was to be put in the seuenth place, and that which was wanting, was to be set in the sixth place being 30.N.

E.T. Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre

E.T: After all the Tables wer written, eche toke [her] his Table aparte agayn and stode in theyr order.

Note moreouer, The First, had Bokes in hi[r]s hand Kings The Second, a Crown in hi[r]s hand
Nobilitie——The Third, Robes

Merchants—Δ—Δ—The fourth, aldi—orapes viae omnis colorum

Terra—The fifth, Herbes

Aer—The sixth, a fanne

Ignis—The seventh, a Flame of fyrre & his

...Doo...

Marginal notes:

line 12: <Δ> I mar= / <v>ayle that the / <Ea>rth and <her>e are / <her>e ascribed to one.

line 34: Δ / This I enter= / sert now; / though it wer / ... at the / first Noting

line 38: / √.7 / tw two numbers and / tw two letters suffic to them.

A line joins 'wisdom' (line 2) and 'wisdom' (line 19).

Decedite in nobie eius, qui vos huc addicit.

E.T.—Vriel opened a boke in his own hand, and sayde

Vr.——The Fontayne of wisdome is opened. Nature shall be knowne: Earth with her secrets disclosed.

The Elements with theyr powres judged

Loke, if thou canst (in the name of God) understand Tables. Δ No: Not yet.

Vr. Beholde, I teache. There are .49. Angels glorious an <excellent> /excellent/ appointed for the governmet of all earthly actions. "... 4<9 doe >

do work and dispose the will of the C. ut ted from
the beginning is strength, power, and glory:

These shall be subject unto you, In the Name, and by the Name of God, which doth lighten, dispose, and comfort you. By them shall you work in the quieting of the estates, in learning, abiding in the depth of waters, Secrets of the Air, as in the bowells and entrails of the Earth, and by him, which is a Mystery in all things.

The letters are standing upon equal numbers, The letters are standing upon equal numbers, The letters are standing upon equal numbers. These shall be subject unto you, In the Name, and by the Name of God, which doth lighten, dispose, and comfort you. By them shall you work in the quieting of the estates, in learning, abiding in the depth of waters, Secrets of the Air, as in the bowells and entrails of the Earth, and by him, which is a Mystery in all things.

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beginning all, with B, according to the disposition of the number

\[ \text{... the } 29 \text{ general names be known. The first } 29 \text{ are more...} \]

more excellent than the rest. Every Name doth consist upon the quantity

of the place: Every place with addition bringeth forth his name,

which are 49. I have sayde.

\[ \Delta \text{ I pray you to tell me the first Name. Vr. } \text{The first Name...} \]

Mi I have to say to the, and so have I done

\[ \Delta \text{ Now he spake to } \text{E.T., of the matter he swore him to, the...} \]

of this last Instruction: and he told me after ward what Michael had willed

willed and moved him unto. Wherat he seamed very sore disqui and sayd this to me
to me E.T.: He sayd that I must betake my self to the world, and... the world. That is that I shold marry. Which thing to do, no na=

natural Inclination: nether with a safe Conscience may I... it, contrary

\[ \Delta \text{ to my vow and profession. Wherefore I think and hope, there is...} \]

is some other meaning in these their wordes.

Mi Thow must of force kepe it:

Thow knowest our mynde.

\[ \Delta \text{ Deo opt. Max}^0 \text{ ois honor laus. et gloria... in saecula saeculorum. Amen.} \]

Ended hora noctis, 11a circiter.
Marginal notes:

line 2: a boke
line 9: Erthly Actions
line 12: Practise
line 23: We two / together
line 31: \[\Delta / \text{Vide ipam} / \text{Tabulam ho=} / \text{ru} 49 \text{ noim} / \text{Collecta}, \]
\[\text{pa=} / \text{gina sequente} \]
line 34: The first 29
line 39: Le ment / to E T.
line 44: E.T must / marry

[40a]

Tabula Collecta: 49 Angelorū Bonoru, Noia continens per \[\Delta\]

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Coordinatio Angelorum honorum 49,
per Jo. Dee, ita disposita:
Fryday Maij 4. hor 2½ a meridie

Delta: wold not willingly now deale with the former Creatures: 
veterly islik<ing>
and discrediting them, bycause they willed him to marry. Neyther 

put of his hat in any prayer to god, for the Action with 

upon I went into my Oratorie, and called vnto God, for his 

for the vnderstanding of his laws and vertues [knowing and 

which he hath established in and amongst his Creatures, for the 

benefyt of mankinde, in his service, and for his glorie etc 

And comyng to the Stone, E.T. saw there those two, whom 

which we wer instructed to be Michael and Vriel. 

E.T.: Michael and Vriel, both kneled holding vp theyr hands: and 

named to sweat water abundantly, somwhat reddish or bluddish. 

There cam 7 Bundells down, (like faggots) from heven ward. And 

taketh them kneeling. And Vriel taketh a thing like a 

supraltare 

and layeth it vpon the Table: and with a thing like a Senser 
doth lace 

perfume at the fowre corners of the Table: the smoke ascending 

and the senser, at the last, being set on the Table it seemed 
to fall through 

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

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

A T. there commeth a man, as though he were all of perfect pure glistering gold: somtyyme seeming to haue One eye, and somtyme thrce.

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

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

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there it appered, that Bundells seemed to haue in them, of all Creatures some, in most glorious shew.

The glorious man seemed to stand vpon a little hill of flaming fyre. He taketh of, of one of the Bundells a thing like a little byrd; and it hoouerth affore him as though it had life: and than it rested vpon the thing like a superaltare

This glorious man seemeth to be open before, and his brest somewhat spotted with blud. He hath a berd forked of brownish cullour. his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittering, can not be discerned. His heares do
shake, as though the wynde carriedy them.

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

Now the byrd, which, before, seamed to be but as byg as a sparrow,
seareth to be as great as a swanne: very beutifull: but of
very cullours.

Now looketh Michael vp, and held vp his hands to heven, and sayeth 50

Sic, Sic, Sic, Deus noster.

Vriel, (sayd)—Multiplicabit omnia, benedictiones sua.

The former Beutifull man taketh this fowle, setteth it on the

on the place, from whence it was taken: And, now, the place

where 55

Marginal notes:

line 4:  E.T. is to / marry

line 20:  Vriel his / manner / of appari= / tion

line 26:  A Glorious / man.

line 35:  All Creatures.

line 41:  A description of / of the glorious / man.

line 49:  Many / Many cullours in all / all his garmets are / ar

shewed in se= / sequentibus libris

line 53:  Δ

where this byrd stode before, seameth allso, to be (proportionally)

as big, as the byrd, (thus enlarged).

this man taketh an other byrd, and putteth the wyng of it, beh<ind>
This second byrd, at this his first taking, was as byg, as
was become, (increased, as it shewed), and it was also a
very be<ti<full....>

E.T: all i. suddenly dark, and nothing to be seen, neyther Chayre,
any thing els.

E.T: a voyce was hard, like Michael his voyce, saying,
It was a byrd, and it is a byrd, absent there is nothing
but Quantitie

A voyce. Belo<eu<. The world is of Necessitie: His Necessit<e>
is governed by supernaturall Wisdome

N cessarily you fall: and of Necessitie shall rise ag<au<>
Follow me, Loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gone. Vriel standeth
at
the Table: and Michael sitteth now in his Chayre: and sayd

Mi. This doth GOD work for your understanding
It i. in vayne to stryve: All Government is in his hands
What will you els, what will you els?

A Progressum et profectum in virtute et veritate ad Dei honor<
et glori....

Mi This hath answered all our Cavillations

A What hath answered all our Cavillations?

Mi Know hast written

One thing you shall see more, as a persuasion to the
Infintitie.

E.T: The two byrds, which were there, before, [are] and gon out
of i.<t, now
are showed agayn: but none of the bundells appere
They seem to grow to a huge bigness, as big as mountaynes: incredibly

byg: and they seeme to hover vp in the ayre, and to fly vp toward

heuen, and with [theyr wing] theyr wings to towhch the sky: And one

of them with his bill seemeth to take sterres into it: and the other /bird/ to
take them from the same byrd, and to place them agayn in the heuen.

And this they did very often: and in diuerse places of the heuen

with great celeritie.

And this they seemed to fly ouer Cities, and townes, and to break
clowdes in peces, as they passed: and to cause all dust to flye
from all walls, and towres, as they passed, and so to make them
close:

And in the streetes, as these two Byrds flew, seemed diuerse brave
fellows, like bishops, and Princis and Kings, to pass: and by

wings of these byrds, they were striken down. But Simple

Sanely ones, like beggers, lame and halt, Childern, and old

men, and women, seemed to pass quietly, vntowched and

vnouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted vp,

[theyr wings] the endes of theyr wings, fowre Carkasses of dead

me (owte of the gronymd) with crownes on theyr heads: wherof

one seemed to be a Childe

First
Marginal notes:

line 3:  <The Yoa>king / <or cup>pling of / <the> two byrds
line 12:  Δ / E.T: sayd the / Voyce to be / like Michael / his
voyce.
line 14:  Necessitie.
line 19:  Vayne to / strive.
line 22:  Δ / fortè your
line 30:  The byrds towch / the sky and / sterres

First these 4, seemed leane, and deade: Then they seemed qui<ck>
c and in good liking: And they being raysed vp: parted eche
other, and went into 4 sundry wayes, Est, West, North and
Sowth.

Now these two fowles hauing theyr wings ioyned togither, light
$vppo<n>$
a great hill: and there the First fowle gryped the erth mightily
and there appeared diuerse Metalls, and the $\sqsubset$ Fowle spurned
them away

still,

Then appeared an old mans hed, heare and all on. very much
wythered. They tossed it betwene them, with theyr feete:

And they brake it: And in the hed appeared (in steede of the
braynes) a stone, round, of the bignes of a Tennez ball
of 4, cullours, White, black, red, and greene

One of them (he that brake the Skull) putteth that round stone
to the others mouth or byll.

The other eateth or nybbleth on it, and so doth the other allso
Now these two byrds, are turned into men: And eche of them haue two Crownes like paper crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and eares likewise All gold

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euerie of them, greater then other

They haue, by theyr sides, Sachels, like palmeres bags, full of gold. and they take it oute, and seemed to sow it, as corne, going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two xiien be vanished away.

Mi. Learne the Mysterie hereof.

Teache vs (O ye spirituall Creatures). than sayd Michael, Mi.—Joye and helth giue vnto the riche:

Open strong locks:

Be Mercifull to the wicked:

Pluck vp the poore:

Read vnto the Ignorant:

I haue satisfied the: Vnderstand:

Read them ouer: God shall giue the some light in them. I haue satisfied the: Both, How you shalbe icyned,

By whome,

To what Intent, and purpose: what you are,

what you were,

What you shalbe, (videlicet) in Deo.
Lok vp this Mysterie:

Forget not our Cownsayle:

O GOD

Marginal notes:

lines 3-5: [some faint marks remain on damaged margin]

line 6: <Great> hill

line 22: 26. / Crownes

line 45: ✗ to E T:

[43b]

O GOD, thow openest all things: Secret are thy Mysteries

and holy is thy name, for euer

The Vertue of his presence, here left, be

amongst you.

Amen

What am I to do, with the wax, the Table, the ring or the Lamine? etc

When the things be ready, then thow shalt know, how to vsu.

How shall I do for the grauing of the ring: May not a man do it, though, E.T, graue it not?

Cause them to be made vp, (according to Instruction) by any

What say you as concerning the Chamber, for our practis.

May my furdermost little chamber, serue, yf the bed be taken
d<owes>

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

Benedictus Deus in donis suis:
et sanctus in omnibus operibus [suis] eius.

Amen. ended hor. 4½.

\[\text{Flourish}\]

---

Quartus Liber Mysteriorum [Tertius]

\[\text{Flourish}\] A° 1582

\[\Delta\] Nouembris 15.

Post reconciliatiorem Kellianam:

\[\text{Flourish}\]

Miserere nsi Deus

Dimitte nobis, sicut et nos dimittimus

\[\text{Liber}^{5us}\]

---

\[\text{Blank}\]

---

\[\text{Blank}\]
Note. For, of Hagonel we never had any thing before.

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

Regnat potestas tua in filiis

Ecce signi Operis.

There appeared these two letters, euersed and aversed, in a white flag: and a woman standing by, whose armes did not appere.

Note. my name is Carmara.

On the other side of the flag, appeared the armes of England. The flag seemed old. Adhuc duo, et tempus non est, (Δ, sayd the man which stode before Carmara) and lifted vp his hand and avanced his body: and the other gave him place. he spred his armes abroad: and so turned round toward all the multitude (appering within the Globe:) as if he wold require audience, he sayd than thus.

The Sonnes of men, and theyr sonnes are subject vnto my commandement.

This is a mystery. I haue spoken of it. Note it throughly.

They ar my seruants. By them thou shalt work mervayles. I gouern for a tyme: My tyme is yet to come The Operation of the Earth is subject to my powre: And I am the first of the twelve: my seale is called Barees: and here it is (Δ This he held in
the palm of his hand: as though it had byn a ring, hanging also
over his myd=

die fingers. with a great voyce he sayd Come ye people of the
earth:

1. Then there came a great Number of onely kings from amongst the
rest of the multitude within the Globe. They kneele down; and some
kyssed his seale and some did stand frowning at it. These kings
that kissed it, had, each of them, a sword in one hand, and a
payre of

Ballance in the other: the balances being euen, and cownterpeysed.

30

But

the other had also ballances, which hong vneven, the one scale
lower then

the other. The euen balanced kings were of glad cheare: but

the other wer of sowre and hevy cowntynance

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

Then cam noble men: (Δ and he held vp his hand, and they

35

parted them selues into two Cowmpanyes. and ouer the heds of them,
appered

2.

these two wordes Vera, over one Cowmpany:and Impuria over the other

.....

....... etc

Verus cum veris, et Impurus cum Impuris

Come ye Princes of Nature. (Δ Then cam in Auncient and grim

Cowtenanced men in black gownes: of all manner of sortes Diuere of

them had bokes: and some had stiks like measures: and they parted

40

into two Cowmpanies. Eyther Cowmpany had his principall. One of

these Cowmpanies fell at debate among them selues. The other Cowmpany

stode still. There appeared before eche of these Cowmpanyes a great

boke

Vppon the bokes was written: on the one, Lucem; and on the other,
Mundi tenebras. The Forman [(or Principall)] spred his hands ouer them, and they all fell down: and the boke with Lucem on it waxed bright

Marginal notes:

line 16: fagenol
line 17: Filij Filij & Filij / Filij Filioru supra / sup libro 2°.
line 20: Kings / <Kings> of the erth / etc
line 21: Earth
line 22: :12.
line 23: Barees
line 24: O
line 25: All people / of the Erth.
line 26: Kings
lines 29-30: part of a sketch of a pair of evenly balanced scales and a sketch of a sword
lines 31-32: part of a sketch of a pair of scales unevenly balanced in favour of the right hand side
line 35: Noz / Noble men
line 42: Philosophers
line 42, over 'a tyme': Δ guerns
line 42, over 'my tyme': Δ particular or my governmet lasteth not
line 44, over 'measures': Δ Geometrae
At the foot of the page: Δ / He hath recyted the offices of [three] /two Kings, as of Blumaza and Bobogel / And then he sayeth, Gather by these few spriggs etc: which Bobogel is over the Nobility and written of / <Wisdom of Metalls, & all Nature>
'Δ,' (line 1) to 'I haue spoken' (line 19),
'Regnavit' (line 6) to 'Philosophers' (MN 42),
'in filijs' (line 6) to 'the Sonnes' (line 18),
'Carmara' (line 11) to 'twelve' (line 22) and
thence to 'ɔ' in the diagram (lines 5-9),
'the man' (line 13) to 'first' (line 22),
'come' (line 21) to '.3.' (line 43).

[45b]

waxed bright: and they which attended on that boke (Lucem)
<departed>

Gather by these few spriggs the Cumpas of the whole le field.

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

I am Primus et Quartus Hagonel

Δ This Pri: Quar, shewed his /the7 seal 0 to the Multitudes and

it, and of them some florish: som stand, and some fall.

Δ Then he sayd ___. The first were /the7 Kings of the earth:
which t<ell > tell the

priks of the last 8, take place, are, and shall be.

In this thow mayst lern science. Note a mysterie.

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

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

Here is his name, (pointing to Ho (Δ Car[a]mara ) on the 3

Vpper

part of the Globe) Notwithstanding I am his Minister — [Δ & 8 67]

There are kings, fals and vniust, whose powre as I haue us augce...

and destroyed, So shalt thow.

Thow seest the weapons. The Secret is not great.
I know not what the weapons are.

Pri. Quar said. Write, and I will tell thee. The three, of each side did sit down; while Pri. Quar did thus speak.

I am the first of the fourth Hagonel.

I had thought that ye [sad] said before, you had been the first and the Fourth

of Hagonel.

Pri. Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that govern the three. Therefore I am the first and the last of the

fore In the mean space of the former multitude some were fallen dead, of some their mouths drawn a wray: of some their legs broken.

And then, pointing to Ho (Δ X Carmara) he said.

In his name with my name, by my character and the rest of my Ministers, are these things brought to pass.

These things that lie here, are liers, witches, enchanters, Deceivers, Blasphme

ers: and finally all they that use NATURE, with abuse: and dishonor him which raineth for ever

The second assembly were the Governors of the Earth, whose glory, yf they be good, the weapons which we have wrought the, will augment: and consequently, if they be euill, pervert

The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with [eye] eyes looking toward heaven, the rest to the center of the Earth. vbi No

Gloria, nec bonitas nec bonum est. It is wrought, I say, it is wrought.
(for thy understanding) by the seuen of the seuen which wer the
sonnes of sempiternitie, whose names thou hast written and recorded
to Gods Glory. Then he held vp his hands, and seemed to speak
but was not herd (of E.[T]K.) as he told me: and therupon Fri quar:
sayd Neyther shalt thou heare, for it is Vox hominibus non digna. 45
Illi autem cum filijs suis laudauerunt Deum. Benedictus est
qui filius est unicus, et Gloria Mundi.
E K. saw like a black cloth come in and cover all the forepart of

Marginal notes:

line 1: <Hagonel.>
line 3: <The Foreman / with the short / .... >
line 7: <Kings / Kings
line 12: Carmara his / Minister: forte / Prince, / Hadonel
line 14 RH: Δ / in <generall> / pa<rticularly>/ ... B<umaza >
line 16: Weapons wherewith to destroy
line 25: Note this First, / and Last, / bycause of / Baligon
   all / Carmara, his / <prince> & tables.
line 29: Practise, with / spirituall weapons / pons
line 31: Liers / Witches / Enchanters
line 34: Gouernors
line 42: Note / :: Practise / lib°. 2° Filij filiorum /

E. 1.
An 2. These 7
Aue 3. are na-
Liba 4. med in
Rocle 5. the great
Hagonel 6. Circle
Elemese 7. following}
line 48: The black cloth / of silence, and / staying

At the foot of the page: Note: how he governeth Three, / and

Carmara (his King) hath also a Triple crown

lines join: 'et' (line 4) to 'first of' (line 20),
'shewed' (line 5) to 'seeest' (line 16),
'threw down' (line 11) to 'destroyed' (line 15),
'Fowrth' (line 21) to 'filius' (line 47),
'Ministers' (line 30) to 'seuen of the seuen' (line 41),
'the weapons' (line 35) to 'weapons' (MN29),
the second 'seueri' (line 1) to 'liii' (line 46),
'whose names' (line 42) to 'Illi' (line 46).

In the first leaf were the Offices
of the two Kings Blumaza & Bobogel
recited, as appears by the Note at the
bottom of the 2d page: /& also 5: May 1583.7 phaps this
first leafe was lost before he drew vp
his Booke of de Bonorū Angelorū invitatiōūus
because I find a Blank where Blumaza
is placed.

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

It apps by a note of Dr. A: (de Heptarchia &c:
Cap. 1.) That Michaell & Uriel were sent at the
begning of these revealed Misteries & gaue authority
to Carmara to order the whole Heptarchicall Revelacō
phaps this authority was entred in the first lost
leafe of this 5.7 4th booke (though Dr A: calls it [here]
the 2d Booke in this Note.) see Chap: 2. at y° begining.

By a marginall note at the begining of the first Chapter,
it should seeme, yt the Dr meanes by the first [chapter] Booke
the Action only of the 16 of Nov: 1582. & by the 2d Booke
the Actions of the 17 [&] 19 207 of Nov. 1582. but his marginal
Note of 19 should be 20 of Nov, for so it apps by y° Actions
entred. The 21 of Nov: vizt: the action of y° day he calls
the Appendix of the 2d chapter.

This is the writing
of Elias Ashmole.

FM

the stone, so that nothing appeared in the stone: then was hard
a voyce

saying. Loke for vs no more at this tyme: This shalbe a
token, (from this tyme furth) to leaue.

Laus et Honor sit Deo Immortali et Oipotenti nunc et semp.

Marginal note:
line 2: <The Token / < to leave of, by a black / < shade>owing,
all in 9 stone.
Die Q. A meridie: hora 5. Novemb. 16

He with the triple Crown on his hed, in the long purple robe, had now onely

that part of the rod in his hand, which was clere red: the other two parts being

vanished awaye. He shoke the rod, and the Globe vnder him did quake. then he

sayde Ille enim est Deus, Venite Δ. All the 7 did bow at his speache

He holdeth vp the flag, with the picture of a woman [in it]

paynted on it, with

the (as before was noted) on the right side of her. And on the

other side of the flag, were the Armes of England. He florished

with the flag very [muche] muche, and went as thoughe he <did> 

'marche, in warlike manner vppon the vpper & vtterparte of the

Globe.

He pointed vp to the Flag and sayde There is two to come, there

is no more. All the people in the Globe seamed to be glad and rejoyce

Now he setteth down. the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. they hold vp all togethet Heptagonum stellare, seeming to be Conner.

1: The first Holder, sayd, Ille nosti and

so pulled his hand of frō the Heptagonum.

2: The second of the . .7. taketh his hand of.

and doth reverence and sayd I am he

which haue powre to alter the

In corruption of NATVRE. with my seale, I seale her

and she is become perfect. I prevayle in Metalls: in the
knowledge of them. I haue byn in Powre with many  
bout Actually with few. I am of the first of the twelue  
the Second of the Seuen. wilt thou know my name  
\[\Delta\] full gladly.  I am BORNOGO: this is my seale:  
[what thou desyrest] This is my true Character. what  
thou desyrest in me, shalbe fullfilled. Glory to God. \[\Delta\]. He  
kneled down, and held vp his hands toward the Heptagonum.  

3: The next (or third,) sayd,  I am Prince of the Seas: My powre 35  
is vppon the waters. I drowned Pharao: and haue destroyed the  
wicked. I gaue life vnto the seas: and by me the Waters move.  

My name was known to Moyses. I liued in Israel. Beholde  
the tyme of Gods visitation. I haue measured, and it is .8. This  
is a mysterie. God be mercifull to his people. Behold, Behold  

Lo, Behold

Marginal notes:

line 13:  
\[\_]There is a marginal drawing of the arms of England  
in Sloane MS. 3677, similar to that at 45a,\[67\]

line 15:  
\[\_]There is an illegible marginal note which has been  
erased\[7\]

line 18:  
\[\Delta\] so he sayd / in latin, in / the forpart of / the  
leaf before.

line 20:  
\[\Delta\] Note. / Copper apperteyneth / to \(\Phi\) .

line 21:  
\[\Delta\] / Hagonel \[\_]with line to 'Holder' (line 21)\[7\]

line 22:  
\[\Delta\] Forte / Bagenol / Hagonel, if \(H\) be for B / Than  
B\[G\]gonel/<conteyned> Ba / genol

line 27:  
Metalls .
Lo behold, my mighty powr consisteth in this. lern wisdome by my <words.>

This is wrowght for thy erudition, what I enstruct the from God: Lok<e> c

Charge truely. Thow art yet deade: Thow shalt be redued. But <oh,>

bless God truely. The blessing that God giueth, I will bestow vpon the by per<mission>

6, now mighty is our god, which walked on the waters: which sealed me w<ith>

his name. whose Glory is without ende. Thow hast written me, yet dos<t>

not. Know me. Vse me in the name of God. I shall at the tyre prointed be ready

I will manifest the works of the seas, and the miracles of the <sape saal> je>

known. I was Glorified in God. I Skurged the world. Oh oh oh, now they do

report. Misery is theyr ende, and Calamitie theyr meat. Behold my name is pr<int...... >

for euer: behold it Δ he opened his bosom and seamed leane: and
had feathers vnder his robes: He had a golden
pyrde: and on it, written, BEFAFES  

Than he sayd. Blessed be thow ò God, God, God, for euer. I
have said,

he toke his hand of frō the Heptagonum.

The black Cloth was drawn, which is now appointed
to be <our>
token from them, that we must leave of for that instant

Deo soli, gis honor, et Gloria. Amen

Flourish

Marginal notes:

line 1: Δ
line 2: Δ / My charge
line 8: The seas
line 12: Prince / Befafes / wth feathers / vnder his robes.

Friday After drinking at night circiter hora 8a

Δ On the left side of Ho (sitting in the Chayre) appeared yet three

holding vp the Heptagonum. [and] one and the other side
below. He sat with his

his face from E K toward me. I stode and my face southward. E K

sat at the same table, with his face Northward.

The Fowrth (holding below) Cryed. Earth, Earth, Earth.

E.K. he speaketh Hollow, so that I vnderstand nothing. Δ than he 25
answered They are the wordes of my Creation, which you are not
not worthy to vnderstand. My Powre is in Erth: and I kepe the

Ladies
of the Dead. Their members are in my bokes. I haue the key of Dis=

solution. Behold Behold, All things, yea /bis/ All things, haue theyr

there workmanship with me For I am the ende of Working. E K 30

He falleth down prostrate, and speaketh I know not [what] what;

than he sayd I haue the Light of his anger, and I will destroy it. 6,

Ω, Behold, It is in a light left within the bottomles pit. It is the ende

and the Last. O blessed shall thy name be, Blessed shall thy name

be for euer. Behold this is my seal Behold, the bowels 35

Bowells of the earth are at my opening Then I requested

hek him to help me with some portion of Threasor hid, to pay

my detts withal

and to buy things necessarie etc. He answered O

Wordling

how shalt be satisfied with welth of this world. Behold Behold

Behold Lo lo Behold, vehemently I say Behold I haue, horded vp 40

Threasor, for the Sonne of perdition, the first Instrument

of his destruction. But, Lo these Cauerns he

shewed to E K the Cavernes of the earth, and secret places thereof

thereof and afterward sayd: Mark this, All spirits, inhabiting

within the earth; where, their habitation is, of force, not of will,

(except
c

\text{except} the myddest of my self, which I know not), are subject

to the powre hereof. \Delta Pointing to his Seal. With this you

shall
Marginal notes:

line 21, over 'and the other': and one on the other side below

line 27: In earth.

line 28: The Dead mens / bodyes.

line 32: The Light of / his anger. with a hand

line 37: Threason hid / requested.

line 41: Antichrist

line 46: How can the / middest of a / spirituall crea / ture

be ima= / gained? / my dowt to ax / He maant the

middest or > / Center of the Earth. The middest of

his charge / with a hand

lines join: 'his' (line 21) and 'ende' (line 30),

the diagram of the seal (line 35) and 'this' (line 44).

shall govern, with this you shall unklock: with this (in his name who

you shall discouer her entrayles. How say you now?

Can you do it? Ar not your Magicians acquaynted with me Yt

greueth me to regester the bones of the Wicked. Praye him Butmono,

Praye him Butmono, prayse him. Δ Is that your name, I pray you 5
tell me. he answered Yea it is my name. It is the ende of all

things. E.K. now he sitteth down.

Δ Now the Fifth turned his face toward .E.K. (who sat before

me,

and opposite vnto me) and stepped furth and sayd: I am life

and breath [of all things] in Liviing Creatures. All things

live by me, The Image of One excepted. Behold the face
of the Earth E K. There appeareth all [Creatures] of
were beastes,

fowles, Dragons, and other Δ He Clapt his hands to gather

and they all, vanished away ones: they cam agayn: and went

then away

and returned no more. But the people within the Globe remayned still 15
as from the beginning: he sayd while the beastes were yet in sight
Lo, all these, do I endue with life: my seale is theyr Glory.
Of God am I sanctifyed: I reioyce: the Living, The ende, and

beginning of these things, are known vnto me: and by sufferance

I o dispose them vntyll my Violl be run E K. he taketh

out of his bosom a bottle vyoil glass. and there seemeth to be fine or

six sonefulls of oyle in it. Δ He answered and sayd. That it

is: and it is a mysterie. Δ I spake somewhat of this oyle, and

he answered me, and sayd Thow sayst true. In token of God

his Powre and Glory, write down BLISDON.

E K. he taketh his hand of from the Heptagonu

The sixth pulleth open his Clothes and red apparell, and there

yeueth mighty fyre oute of his sides Δ Note, the

cote of the of these seuen is shorter then any of his fellows

coats

are. Δ The sight of the fyre is very owgly, grisely, terrible, and 30

skarsly of mans eye can be beholden. At length he pluckt his

goates to gather, and sayd to E K. Ô I wold shew the, but flesh and

blud cannot see. write shortly, (it is enowgh) Noui Januam

Mortis. Δ than sayd he to me in an ernest muse, Ô, Muse not, My

words ar dark, but with those that see, light enowgh. Et per

cussit Gloria Dei, Impiorum parietes. Dixi. Δ In
mervaylous raging fyre, this word BRORGES did appeare,
tossed to and fro in the furious flames thereof, so abundantly
streaming
out, as yf all the world had byn on fyre. so that E K, could
not endure, (without great annoyance to his ey sight) to behold the
and finally he sayd Mysteria \In\ animis vestris imprimit. and
fyre vanished away:

E K

Marginal notes:
line 1:  <Pr>actise
line 2:  \nd\n
line 5:  <Pr>ince / <Butm>ono
line 10, over 'Liuing Creatures':  \x In Animantibus oratis
line 11, over 'Image of':  (\x man)
line 17, written vertically:  \x A great ouwt <......> / me yet
the <di> / versity of t<he 4th> / and fifth
offi<cers, > / and officis as they are here a<nd in
the > Repetition ensuing
line 18:  Virtus officij / sui
line 21:  A little Viol / of oyle
line 25:  Prince / Prin[ce] Blis- / Blisdon
line 29:  Short Coat. / The first.
line 37:  Prince Bo- / Prin[ce] Brorges:
lines join: 'ende' (line 6) to MN17,
'Liuing Creatures' (line 10) to 'all these' (line 17).
EK. The stone semeth all Blew: and onely One now beholdeth the Heptagonum: all the rest being set down: who semed now c

\[ \sqrt{E_{\text{first}} \cdot \text{rued}} \] their hands one toward an other, as though they played, now being c

\[ \sqrt{\text{of theyr work. Now the last putteth his hand to the Heptagonum}} \]

and turned his face to E K, having his face (all the while before) turned toward Δ, he sayd The Creatures liuing in my Dominion, ar subject to my powre. Behold I am BRALGES

The powres vnder my subjection, are Invisible. Lo what... are. E K. All the world semed to be in brightnes or w... fire: and therein appered Diverse little things like little with... without any forme. he sayd. This is the seale of my Go... uernement. Behold I am come, I will teache the Names... with ut Numbers. The Creatures subject vnto me shalbe known... unto y u. Beware of wavering Blot out suspition of us... for we are Gods Creatures, that haue rayned, do rayne & shall ra'gne for euer. All our Mysteries shalbe known vnto you.

EK. All the 7 vanished away. onely Ho remayning who sayd (being stand vp and leaning vppon his Chayre, and turned to E K Behold, these things, and theyr mysteries shalbe known vnto you, reserving the Secrets of him which raigneth for euer: E K The voyce of a multitudine, answered singing, Whose name is Great for euer. Ho Open your eyes, and you shall see from the Hig...st to the Lowest. The Peace of God be vppon you.

Δ Amen. E K. The black Cloth was drawn before
all the things conteyned in the stone: which was the Token of Ceacing for that tyme.

\[\Delta\text{sanctus sanctus sanctus } \overset{\text{fivourish}}{\text{Das Deus ar}}\]

\[\Delta\text{BLVMAZA Rex est sup Reges Terrae } / 30\]

et illius sunt primus princeps, et illius Ministri vt colijcio

Marginal notes:
line 6, written vertically: But Baligon, <als> / Carmara, in the ende of this boke / sayeth it to be his / office.

Consider well

line 7, over 'Dominion': \[\Delta\text{forte, in Aure}\]

line 7: Prince / Bralges / hath Blumaza / his king

line 11: The scale.

line 14: Exchue / Wauering or / suspition
line 16: All Mysteries / shalbe known / to vs
line 20: Secreta / Dei, non / sūt hoibus / resuelanda.
line 24: Δ / Note Highest / and Lowest / to be vnderstode / phaps in Ta= / bula collecta.

LH of Heptagon: Hanc partem prima / vocat Ho vnum / Librum in / quinta pagina se= / quente, ad hanc / Notam

RH of Heptagon: Δ / It shold seme that this / character shold be onely / a circle and a pryck / fol. 6.b. I haue forgotten / how I cam by this Crosse / annexed to it

RH next to 'Befafes': Air / Reméber / Obelison his promise to m<e> / of knowing and vsing

RH at bottom of page: \{9 9 9 7 11\} 45


circiter l

Δ—The Cloth remayned drawn, a pretty while after we had done our prayers to God

and so was all the things in the stone kept from sight.

Δ—The Man with the Crowne, (he onely) appeared first, and the transparent Globe

with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell

of the forsaid Globe, was very glystring bright. The man shaked his hand toward me

and the bak of the Chayre was toward E.K. On this globe a[n] ered a trace

like a sorne, of two things ioyned to gither, or rather a very nacre...
below on the Convex superficies of this globe and went vpward to the verticall point or (as it were) the zenith prik of it: but fro the lower part of the same to the place where
the chayre stode, it seemed broder, and more worn, than from the chayre vp to the vertex
or top prik: for that part (which seemed to be about the eighth part of the whole

did apeare very smalle, and vnworne, or vnoccupyeyd.

Δ—He turning his face toward E K, spake this. I haue declared things past and present: And now I speak of things to come. The Whole shalbe manifest. Nam ipse venus et Indivisibilis est.
Gloria Gloria Gloria Creatori aro

Two partes are yet to come, the rest are finished alreadie Δ He round table with letters and numbers which master Kelly sent me: and then he toke it away agayn. then he sayd:

Venite gratiam repetamus opera Dei.

Δ The first of the 7. which had yesterday appeared, did now appere w/th the short robe, as he did before. Than Ho sayd smylingly (being turned to E K):

Haec sunt documenta tua, quae nondum intelligis

Δ Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd

Vnus est Deus, et vnum est opus ari

Δ Then cam very many vppon the Globe his convex superficies and they sayd,

Parati sumus servire Deo nostro.

Δ Eche of these had somewhat in theyr hands. som had crownes, some garnets, etc
The number of them was: 42. and stode in this order.

and sayd embracing (as it wer) the whole

number of this Company

et nomen meum, numerus est totus

Nec est crimen in numero nostro

Moyces nos nominavit

Potestas istorū, quam istorum, quamvis non una, tamen in uno sunt.

I sayd that I thought there wanted at the beginning of this sentence, this word Tam.

he answered, it might be understode by his pointing to them there standing, and sayd

furer in respect of this my doubt: Quatenus est haec vanitas vestrorū?

Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo.

In Deo, id est, Nobiscum. In Mundo, quantū apud vos: In

Minor Mundo, quantū in vobis.

(Coibernatur animus tuus cognitioane)

Dicitur apud Phos, idq. maxime.) de NATVRA, quae non

vobiscum, sed nobiscum (ah, ah, ah,) et nā potestate est.

Visebis Deum. Vidisti opera nā, Opera (inquā) manus suarū:

Digitō Dei mouebimur. A Deo venit. Homo et cū hominibus

fuit: est enim cū illis. Illius namq potestas vim, virtutem,

em esse dat,

non nobis solum modo, sed operibus nris

Inhumata tibi anima tua, quid quaerit? I understand you not he answered

Ab hu. o, homine; Ab homine dictum est. I axed the, what thou desyrect?

Wisdom, and Veritie, I answered: then, he, answered,

Thow shalt. I there cam in a smyling fellow: and they pluckt
Note this to be a REPETITION of the Heptagonon little Treatise afore. Lern to reconcile the 4/1th and the 5th

Marginal notes:
line 4: Carmara / ali Baligon
line 7: There is evidently a note missing
line 15: past / present / to come
line 18: A ha ....bis / dext... Adhuc / duo, et tempus / non est>
line 18, over 'partes are yet': A forte, of this work.
line 19: The round / Table.
line 22: Short Coat.
line 24: A I think he / ment by the / round table / shewed, which / H K. had sent / me etc. bycaus / the names cam / out of that / Table
line 29, over 'garmets': Vide lib 3º.
line 31: A / I dowt it shold / be short / coat holding / or / embracing all / the Table with / his hands, and not Ho.
line 36: A / Note Istorū / Istarū / as if it were / filios et filias etc
line 40: Numeri
line 44: Natura
line 48: Dei / potestas.
lines join: 'repetamus' (line 21) to note at line 55, 'Nobiscum' (line 41) to 'Deum' (line 46).
pluck him, and towsed him. He cryed he wold tell Newes: and they answered, that
there was none for him to tell and he skaped from them, or they let him slyp with

with all his clothes torn of: and he semed to crepe or get away
under the globe, and

and (as it wer) to get behinde the Diaphanous Globe.

Δ These 42 had all of them somewhat in theyr hands: as eyther
whole Crownes or 4

of Crownes, or robes etc. Six of them semed more glorious than
the rest

and theyr Coates longer: and had cerclets (abowt theyr hed) of
Gold: and they

had perfect Crowns in theyr hands. The second six had thre quarters
of Crownes.
The Third six, haue clothes in theyr hands. All the rest semed
to have balls of

of gold: which they toss from one to an other: but at the catching
they semed empty wynde balls: for they gripe them, closing theyr
hand as yf they wer not solid, but empty, like a bladder.

Δ The first six sayde. Our names cannot be expressed neyt<her>
can the names of these that follow.

Δ The first six made cursy to the man with the short robe: the second six made cursy to the first, and the Third to the second
and they all, and the short robed man, made cursy to Ho.

Our workmanship is all one Δ sayd the short robed man

Ho The whole day is diuided into 6 partes: Every part occupyth a

part of them here (pointing to the 42 standing ther. Therfore

thow wilt work with Kings (thow knowest my meaning) finally

what soeuer thow wilt do in theyr estate; Cast thyne eye unto
the
first place. In all good causes thou shalt work by six in
general.

The rest are for Deprivation: I mean the next six. The
residue all do serve to the entents and purposes apperteyning
unto Kings.

But bycause thou shalt not be ignorant, what they are, in nare,
they shall shew forth their Tables

\[ \Delta \]

Than they, spedyly (each of them upon the place of their
table: and every table had but one Letter. The first of the first
first six did go away, and in his table appeared an 0. etc
and so of the second

six, orderly their letters appeared in

\[ \begin{array}{c}
E \\
O F S N G L E \\
A V Z N I L N \\
Y L L M A F S \\
N R S O G O O \\
L A B D G R E \\
\end{array} \]

\[ \Delta \]

How they stode, when

They stode first in six rows, and next

They were turned into seven. I speak

of the greater number and not of the

less. In speaking of the greater, I have comprehended the lesser.

\[ \Delta \]

They went ever away toward the hand

The third row went of lamenting: being commanded by the Short

man. All parted in fire, falling into the Globe
The fifth now did sink into the Globe, every one in a sundry fire by him self.

The sixth fell with smoke down into the Globe.

E K. Now remaineth onely the man with the Crown Ho: he made shew with his hands, beckning toward E K and sayd, I haue told the, that theyr workmanship is to gither.

Their names are upon these tables.

The first letter, is the Second letter of the first name of the Table

△ How can Bobogel Thow be accounted the first name?

Marginal notes:

line 7: Note this / reckening / by Six and / six
line 13: Names.
line 15: Short coat.
line 18: So he sayd pagina / precedete, vnu / est opus nrm.
line 19: The diuision / of the Daye
line 23: Practise
line 25: Kings.
line 29: The first 6
line 30: The second 6.
line 32: The Third six with line to 'The third' (line 45)
line 40: In sexto et / 7° sunt oia / fol. 10.
line 52: *△. Now he / meaneth at / Bobogel in / that table / collected fro / made before:
lines join: 'six of' (line 6) and 'six' (line 24), 'names cannot' (line 13) and 'in name' (line 26).
<Note>
The Table to be conferred with the roundTable

Thow hast 49 names in those Tables. Those names thow hast in former Tables,
y by the written: in that of 7 tymes 7. Confer it with the round Table

The first letter from the point of his sword, is B. That B
signifieth the number of the Bees, beginning the 49 names, environing that Circle
In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. etc and so to B.49
Those Bees be the names of all the powres that haue governed.
do gouern, and shall gouern

The next letter hath his circle and members going round abowt it: which
thow shalt fynde in the former Tables.
The Letter standeth in the myddit of euery square, of euery Circle:
though

Some be turned upside down: Which onely signifieth that they are
Spirits of Destruction, wrath and Indignation in Gods judgment.

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

O in the Circumference is the ninthe letter

Gather the former Tables to gither, which thow hast made before, contayning

49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.

Reade my instructions as concerning those Tables, and thow shalt fynde
the truth of them.------------------I haue sayd.
Mighty is thy name, o [Lord] God of Hostes:

Blessed is thy name,  O Lord, for euer.

\[\text{Amen.}\]

\[\text{<flourish>}\]

Marginal notes:

line 5, over 'the first letter': * sent to me by E.K.

line 8: Note

line 9, Rū: # a sword in the mans hand / within the Circle / refers to line 7

line 17: 0 in this Table [(in this Table] / <0>FS etc) is of /
<the> eighth name / <the> second letter / <but> the
ninth / <here> in respect / <of> the circle of /
numbers.

line 21: Note who / sayeth this.

line 22: \[\text{Note the like phrase / fol. 2. of Hagonel / who}

sayd he had spoken of / it. wheras we had receyued /
nothing of him before.

a line joins 'my' (line 21) to 'I' (line 30) and also to MN22.

\[\text{After 7 of the clok at night, die\textsuperscript{f}.}\]

Lo, here I byd them do, and they do: I haue appointed them, and they

are contented. My Charge is not of my self, neyther do I speak
darkly

obscurely or without truth, in affirming that I towght the those Tables:

For they are fro him, which made and created all things: I am from them
in powre and message, vnder whome I here rule and shall do, tyll the ende of all things be: ° Great and bowntifull is his liberall mercy. The mercy of him, whome we prayse and laude and sing vnto, with Joy for euer.

Behold thouh desyrest, and art syk with desire. I am the disposer though not the Composer of Gods medicines. Thow desyrest to be comforted and strengthened in thy labors. I mynister vnto 
The Strength of God.

what I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God Lastly, and of his great mercyes, granted vnto the I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed vp with the perfect knowledge of Gods Mysteries, in his mercyes.

Aovse them not: Be faithfull. Vse mercy. God shall enriche the Banich wrath: yt was the first, and is the greatest Commandement

I rayngeth in him, and liue by him which rayngeth and liueth for euer.

Δ I pray you make some of these last instructions more playne, and euidt.

marginal notes:

line 31, over 'them': Δ him
line 32: <Ba>ligons rule / La/nd governmet
line 32, over 'tyll the ende': sup fol. l. b.2.
line 32: <t>he / ende / <of> all / <t>hings

line 35: Δ / <D>see his / <l>anguishing / <d>esire

line 39: √hand

line 40: <God> graunt.

line 45: < I > understode / <not> this to / <be> so: till he / <ca>ll to my / <re>membrance / and made me / <tu>rne my bokes / <to> that Parcell which he called the Prologue declared by Annael: when Saul skryed, etc

line 5, over 'greatest Commandement': Δ ~ hardest, for me, in respect of my Imperfect<ions>

lines join: 'them' (line 31) to 'them' (line 38),
'art syk' (line 35) to 'medicines' (line 36).

[50b]

<Those as he> semed <to>
Embrace them <fo. 5.>

Ho I haue shewed the perfectly. Behold I teache the agayn 0 how mer...

Chifull is God that revealeth so great secrets to flesh and blud?
Thow hast 42 letters. Thy Tables; last, conteyn so many. Every
let<er>
isa [a name] the name particular by him self of the generall
actions, being,
and doing of these 42, which appeared with theyr workmanship. The
first wa<s>
theyr Prince: and he gouerneth onely the estate condition and
being, <limited>
by God vnto Kings of the earth. The 7 next him, are those that
are <Messagers>

{Messagers} of God his good gifts to those that beleue him, and
faithfully serve him: wherof few <re...> 10
and rayng now fruteful in his sight.
Regnat Regnat, Regnat ô regnat Iniquitas super faciem totius terræ

Cor hoës impetum est malitia, et nequiciæ

Incipit, incipit enim nova illorù potestas, illis non sine rededita, nec dis...

Vide quaeso. Λ He pointed down to the people, in the Globe, all bei<ng.....>

sore and diseased of some sore, vlerer, botch, etc

All the residue of the Angels, (for so they are in dede) ar

ministers of God h<iis>

wrath and indignation vppon the Faythless: whose mysterie is

most lamenta<ble.>

7 nely, have 7 letters comprehending the dignitie of theyr

vocation: The rest

are particular, not onely in powr, but allso in theyr vocation.

Like leaves

they spring and grow from one branche.

These words which thow seest in the last Table, some of them

unhable to be

pronounced, are notwithstanding the names of those 7 which held

the fayr

and bewtiful Crownes. which names (as I sayd before) do

comprehend not

onely the powre, but allso the Being of the rest.

The whole Composition is the truth of the words. I will ones

more teach.

There were 42 that appeared, besides him, which was theyr prince.

The first 7, are called by these names, that thow seest, as OFS
e tc.

Λ and so of AVZNILN etc Λ Λ Thow hast sayde

There are but .6. names, that are in Subjection. I teache

breifly

Doost thow not remember the Circle and the prik in the myddest:

which was on

the right hand of him, that was theyr Prince?
That only representeth 7 in number. Which being added vnto the rest maketh .49. Read the letters. I red OF etc and he willed me to strike them out.

No That is the name of those of the first of the, 7, which held the Crown<es> in theyr hands.

The second line, is the name of the second, and so to the ende of the table.

42, letters: 42 names: 42 persons.

The first where his fote stode, is both his Name and Character. And so of the second, Third etc.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and some of the Tables. It is easy to be understode and perfect.

Whan thow wilt work for any thing apperteyning vnto the estate of a good King: Thow must first call vppon him which is theyr prince. Secondly the ministers of his powre are Six: whose names conteyne 7 letters apece: as they Tables do manifest: by whome generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which

Marginal notes:

line 5: 42 letters.
line 8: The Prince.
line 9: Kings of / the erth.
line 11: The Prince and / his first 7
line 14: lrorum / Noua potes= / tas incipit
line 14, over 'dedita': N data
line 19: Consider / the recke= / ning here by 7 / but below he
/ had a reckening / by .6. [with hand]
line 25: The Powre and / being of the / rest.
line 24 RH: Δ There were but 6. holding / bewtiful Crownes
line 27: NOTE / The Prince
line 28: Now by 7
line 30: Six names / in subiection
line 30, over 'but six names': Δ each of .7. letters.
line 32: O on the / right hand
line 36, over 'of the first of the 7': Δ forte of the first 7. / Videlicet
line 38, over 'The second line': Δ of the six lines
line 39: NOTE
line 40: Note, Name / and Character.
line 47: Praxis / Call.
line 48: Prince .1. / Ministers .6. [with hand]
line 52: 42
lines join: 'Those' (line 1) to 'next him' (line 9),
'first' (line 7) to 'him' (line 27) and to 'theyr prince' (line 28),
'The 7 next him' (line 9) to 'onely in powr' (line 20),
'those 7' (line 23) to 'first' (line 36),
'7' (line 23) to 'Δ' (MN24 RH) and to '7' (line 36),
'Crownes' (line 24) to 'Crown<es>' (line 36),
"The first 7" (line 28) to '7 letters' (line 49),
'only' (line 33) to 'One' (line 43),
'understood' (line 44) to 'powre' (line 48),
The first '42' (line 39) to 'the Names of 42' (line 52).

[50b-51a]

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

In outward sense, my words are true. I speak now of the use of
one of the first, that I spake of, or manifested yesterday
Said I not, and shewed I not, which had the government of Princis?
For, as it is a Mystery to a farther matter, so is it a purpose to
present use. If it rule worldly princis, how much more shall it work
with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the farther
Understanding of all Sciences, that are past, present or [to come]
yet to come
Frute hath a farther vertue than onely in the eating: Gold his farther con-

Thow art Dignified.

If I wold haue the King of Spayne his hart to be enclined to
the purpose I haue in hand; What shall I do?

First Cast thyne ey vnto the Generall prince, Gouvernor or
Angel.
that is principal in this world as yet, is BALIGON or Carnara,

Secondly consider the circumstances of thy Instruction. T

Thirdly, place my name, whom thou hast all ready

Fourthly, of him, which was shewed the yesterday, whose garments were short, and of purple.

Firstly, his powre, with, the rest of his six perfect Ministers

With those thou shalt work to a good ende. All the rest thou mayst use to God's Glory. For every of them shall minister to thy necessities

Moreover, when thou workest. Thy feete must be placed vpon those tables

which thou seest written last comprehending 42 letters, and names.

But with this Consideration, that the first Character, which is the first of the 7, in thy former boke, be placed vpon the top of the Table, which thou was commanded wast, and art, and shalbe commanded to haue, and Vse.

Last of all, the Ring, which was appointed the: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.

Euen as God is iust, his judgements true, his mercies unspeakable so are we the true messagers of God: and our words are true in his mercy for euer.

Glory, Glory, be to the, o most high God.

E K. Now commeth Michael and heaveth his hand out of the stone

and sayth GOD Bless you.

Ho As concerning the use of these Tables, this is but the first step.
Neyther shalt thou practise them in vayne.
And whereas thou dost use a demaunde, as concerning thy doings to a good
I shall not practise these Tables in Vayne

Marginal notes:
line 2: Destruction / or hurt.
line 7: there appears to be a note missing
line 7, over 'Princis': ∆ K ∞ Kings
line 12: ... Sciences / past pres > nt / or to come
line 16: Divers <kin>gs
line 17: Dignifica= / tion
line 20: ∆ who is that?
line 21: Practise.
line 21 RH: ∆ Is it not / Annael w th / whome I began? with line to 'Generall prince' (line 20)
line 23: ∆ — Ergo it / shuld sem / to be his office / to deale with / Kings: but / in the ende / he declareth / his office to / be of all A ∞ / reall actions
line 24, over 'of him': ∆ the name
line 24, over 'whose garmets': ∆ Hagonel
line 26, over 'powre, with': ∆ Character
line 26, over 'perfect Ministers': of 7 letters a pece
line 30: The placing / of my fete / in practise with hand
line 33: Note former f boke
line 34: ∆ / The Table / of practise / of a yard square / libro: 1°.
line 36: The Ring.
line 37: The Lamino.
line 38: The stone was not yet browght
line 40: Truth.
line 43: Mich.

lines join: 'my name' (line 23) to MN23,
'perfect' (line 26) to MN40,
'them' (line 46) to 'I shall' (line 49).

[51b]

to a good intent and purpose: and for the prayse and advancement of God.

Glorie, with Philip the Spanish King: I answer whatsoever thou shalt speak or work, shall be profitable and accepted.

And the ende of it shall be good.

Moreover whereas thou vestest the absence of thy frende, as an excuse for the ring. No excuse can preueyle: Neither canst thou shew the frutes of a iust mynde, but of a sanynting stomack with excuse.

'God hath returned him, and wilbe mercifull vnto you both.

Thy Chargis in worldly affayres, are not so great, that God cannot
Minister help to theyr necessities. Thow shalt be comforted. But

Respect the world to come; (whereunto thou art provided)
and for what ende: and that, in what tyme.

Serue God truely: Serue him iustly

Great Care is to be had with those that meddle with Princes

Much more Consideration, with whome thou shalt medle or vs.

any practise. But God hath shaddowed the frō destruct<ion>

He preserueth his faithfull, and shaddoweth the iust with
a shi<eld>
shield of honor.

None shall enter into the knowledge of these mysteries with thee, but this Worker.

Thy estate with the Prince (now raynging) shall shortly be amended.

Her favor increased, with the good wills of diverse, that are now, deceuyers.

Thy hand, shall shortly be thyr help: and thou shalt do wunder, and many benefits (to the augmenting of Gods Glorie) for thy Cuntry.

Finally God doth enriche the with Knowledge: and of thy self, hath given the understanding of these worldly vanities He is Mercifull: and we his good Creatures, neyther haue, do, nor will forget the. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownce and utter vppo you.

I haue sayd:

Δ Laus, honor, Gloria, virtus et Imperium,
Deo Opt°. Max°.

Amen.

Ho yf you will stay one half howre, I will say furder vnto you.

Δ We will: by gods leave.

[f flourishing]

Δ After that half howre passed, (being 10½ Noctis h.) he sayd:

Venito BOBOGEL Rex et princeps Nobilitatis
Venito cu ministris: venito (inquam) Venito cum satellitibus tuis munitus
And I perceyue the presence of some spirituall creature about my care. And I here the thumbling.

E K. And I here the thumbling.

Ho Behold, Before this work be finished, (I meane the Manifestation of these Mysteries) thou shalt be troubled, with the Contrarie Poweres and beyond.

Marginal notes:

line 3: Dei Miseri= / cordia magna / ipi Δ concessa
line 11: Respice / ista Tria
line 19: Secresy.
line 21: Dee,
line 24: God graunt.
line 28: Worldly vanity.
line 29: Good Angels
line 41: Noble / men
line 46: Note
At foot of page: +

and beyond any accustomed manner. But take heade, they prouoke the not to

work a gai nst our Commandements. Both thy ey and hand shall be mani fest w tnes of it: well, this is true.

E K. They that now come in are ioly fellows, all trymmed after the manner of Noble

litie now a dayes: with gylt rapers, curled heare: and they bragged vp and down.
BOBOGEL standeth in a blak velvet coat; and his hose close, round hose of vel-
vet vpperstoks: ouer layd with gold lace: he hath a velvet hat-cap, with a blak
feather in it; with a cape on one of his sholders his purse hanging at his neck
and so put vnder his gyrdell. his berd long: he had pantofells and pynsons.

Of these, in Company, are 42. 7 of them, are apparayled like
BOBOGEL:
sagely and gravely: All the rest are ruffyn like. Some, are
like to be men and women:
for, in the foreparte they semed women, and in the bak part,
men, by theyr apparayle.

and these were the last 7. They daunsed, lepe and kissed

E K. The stone is brighter, where the sage and graue 7 do stand
and where the other do stand
the stone is more dark

E K. Now they com to a circle, the sage and the rest, but the
sage stand all to gither

A
The first of the sage, lyft vp his hand a loft, and sayde:
Faciamus secundVenturatDei: Ill Deus är est vero nobilis
& aeternus. he pluckt vp his right fote, and vnder it appeared,
an L.

L
Then the Second moved his fote, and E appeared.
Vnder the third, likewise E

etc.

N
A
R
B

Then the last, B. and immediately they grew all to gither in a
flame of fyre
and so 

and so sonk down into the former Globe

Of the rest the first pluckt vp his fot

and there appeared an L. etc

2.

At the last, they fell down like
drosse of mettall.

Then whipped out fowr in a cumpany

3.

They clasp togither, and fall down
in a thick smoke

4.

They ioyne to gither and vanish
like drops of water.
They fall down like a storm of hayle.

Marginal notes:
line 1:  <Ca>ve
line 4, over 'ioly':  Jolly
line 6:  BOBO / <BOBO>GEL his / <a>pparayle
line 16:  Circle [Part of this note is missing]
line 38 RH, over the table of letters:  Δ This I fashioned thus after / my first dictata penning / of my own fantasie.

6.

The last vanished away.
Δ then he sayd Well, I will shew the more of these things at the next time.

God be with you: God bless you both.
Δ Amen.

Δ When shall that next tyme be? a voyce spake, on monday.
Δ Deo soli omnis Honor et Gloria. Amen.
Monday, Novembris 19. Circiter 1a hora a meridie.

Long after our comming to the stone (about half a quarter of an hower)

the Cloth of sylence [was] drawn: and nothing appeared: but E K heard

as a far off very pleasant Musik the while

He seemed to take the cloth away with his hands. After that (about 6 mi=

6. minutes, Nothing altered or shewed, other than the standing furniture, usually

of late appearing ther.

E K. Now come in 7 men with Musicall Instrumēts and before them cam one

with a veluet Coate, and a hat Cap, with a sword by his syde, and a Cloke or

Cape hanging on one sholder: and a blak feather in his hat. etc.

Afterward cam 12. more, seeming to be very far behyne the first 7. Their

Melody soundéd very swetely and pleasantly all the while frō the beginnyng

The forme of theyr Musicall Instrumēt

These Musiciens play, one with an other, iesingly they bobbed one an other, and than played agayn.

The 42, which seemed a far off, cam nerer and nerer, and seemed to bring a rownd thing, like a table in theyr hands.

The 7 Pipers went away: and the Man wth Cape hanging on one of his sholders (somwhat like a Nobleman) remayned.

Then wer they come at hand, the 42 with the rownd table.

These seamed to be of two sortes. Of which, the last 7: on the forepart
to behold seamed rather wemen, with fardingales very much sprouting out

but theyr face had no peculier attyre of wemen.

The 42 held the circle (or rownd Table) vp, over theyr hed, flatwise.

Then they layd the Circle down, and stode rownd abowt it

Ho sayd. Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.

Δ The letters appeared to E K, and he told me them, and I began to write

LENAR

Ho Thow writest in vayne. Thow hast written them allready

Δ It is true: I see them now last below noted down.

Ho Loke the eight / [ tenth ] 7 name in the Tables / \ of 49, collected / \[ the Heptagono, \ / \[ the the Table w/th 7 Angles. ]

Δ Loke to his Character in [ the great Circle/ the Table w/th 7 Angles. ]

Δ Loke the second name in the Table w th 7 angles.

That I finde to be Bornogo.

E K. He with the cape on his one sholder; sayth, Nomen meu est Bobogel.

And he that is my subject, is Governor of the second Angle of the 7

Bobogel——Rex
Bornogo——Princepa

Marginal notes:
line 22: BOBOGEL / Rex,
line 30: a rownd / Table
line 31: The .7. pippers / went away
line 35: women like
line 37: The Circle
line 45 RH: \( \Delta / \) sight that is Bobgel.

line 46: Charac= / ter

line 49: Bob.

line 52 RH: \( \Delta / \) in Heptagono \( \equiv \) with line to 'of the 7' (line 50)\( \equiv \)

line joins 'far' (line 24) to 'far' (line 29).

Bob: I weare these robes, not in respect of my self, but of my Governmest.

I am the Prince, Chief, E K. he falleth down on his knees and speaketh

words which I understand not Yea the onely distributer, giver, and bestower of Wisdome and Science.

I weare this apparyle, for that in dede, being a Prince I am a Counsayler to estate and dignitie. All Dignitie and gouernmest that is not counsayled

by me, and my subjects, is frustrate, voyde, and cleane without firm grownd.

Those which thow sawest (being pipers) [wh] signifie praters, with

unaccustomed, and not vsuall Instruments: which allwayses seeme to sound

that, which None but I my self, with my subjects, (yea not all of them,

but the fewest) can performe

But I am true Philosophie. I am true understanding. Oh

my descending from him which rayngeth, is euene vncomprehensible

of the Angells. Neyther do I know, my self: But what I

think, I ytter, and What I measure, I am.

he sayd. Ordinationem Infinitae potestatis elucate
E K. Now come Three out of the 42, and layd their fingers vpon the
the three first letters. and

The first sayd: 0 Unitae in Natura et in Deo  

The second sayd 0 AEqualitas Dei et Naturae. Deus in Deo
Natura a Deo et se.

The Third sayd: Concentus eius, est sine numero: Tamen
mobiscum est in Uno, Fons et Caput Naturae

E K. They ioyne them selues to gether and become, all One Man,

most beaw-
tifull to behold: Whose hed and to the brest, seemed to be neare
to heaven.

His brest and myddle part, in the ayre: His feets seemed to
stand on

dean earth. There cam like a Fire, out of the Crown of his hed,
and
to enter into the heaven, hard, by it: This great high and fayre
man

sayde  Veritas quaesitas, nfa est. 

E K. His apparayle is diuided, into two halfes: from the Crown of
his hed to

his feets. The one half seemed to be most fresh florishing herbes:
The other half seemed to be of diverse metalls: and his right
feet seemed
to be Leade. he sayd (with an Apoiopeisa) thus

Beatus est qui Lumen capitis mei etc. 

E K; The rest, all, quake. he sayd furder

Vnus in Capite, vnus in pectore, vnus in pedibus

E K. Then stept oute 9, at ones

E K. Then the great man, returned, or was restored to his former
estate of three.

particular men agayn: and they three leaned to the Jentlemã
with the Cape on his sholdier. N BOBOGEL, who sayde

Dee, Dee, Dee, at length, but not to late.

E K. In the place of the former first thre, appeared LEE

E K. of the 9, which stept out, they of the first Ternarie

sayd eche thus orderly

1 Volumus
2 Possamus
3 Quid non

This Ternarie sayd, Faciamus, quae fecerunt, nam nos Tres, sumus Adam, societate.

E K. They become one man, as the other before, but a slender and a weak one

nether so high as the first, euer laboring or striving with it self to stand vp

right, but still it bended, bowed, and inclined downward, as though it wold

fall for feeblenes [of ..] The Body of this Compownd man, seamed to be

of Gold

Marginal notes:

line 4: Wisdom / & Science: /true No=/bility.
line 5: <Councell>
line 9: Pipers,
line 13: philos / sophie
line 19: .l. / LEE
line 32: Vegetable, / Minerall.
line 34: 1
line 42: Dee
line 44: 2 / NAR
Of Gold glitt'ring. When they returned to theyr distinct shape: they semed /naked/ naked> naked<

and to be sorry, and lament: and Bobogel did put them frō him, [wi<th>]

with his sword, skabbard and all, as it hanged by his side:

Theyr letters were NAR

E K Then cam the Ternarie—BLN, and orderly they sayd thus 5

\begin{align*}
1 & \text{ Ab illo} \\
2 & \text{ Per illum} \\
3 & \text{ Cum illo}
\end{align*}

Bob. Qui caret hijs tribus, E K: he whispereth to the first

Three lea<ni...>

to him and with all, seeing me muse at the Aposiopesis, h<e...>

No No, Thow shalt not dowe [ pointing to me. ]

In ecclesia Dei, laborabit in Vanum.

E K. This Ternarie of men becam to have one onely hed, and three <d...> and that one head was in good proportion

E K. The side of the Diaphanous Globe opened, and this Transformed Tern<arie...> point into it, toward the multitude: and the people had theyr breasts nak<ed:> and semed to wepe: and to wipe theyr breasts, and where they wiped the place becam fayre.

E K. This Ternary did seme to stand vppon a triangular stone, and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole
of the Globe so opened. and every of the three bodies, in their
turning, as they
cam agaynst the open place of the Globe, they extended, and
stretch out their
hands toward the people: The first seemed to hold a round ball
in his hand
1. being very little, but fayre white.
2. The second body, his hand had in it, a little sword flammaing with
fyre.
3. The third had a thing like a hatt band of lawn, of many cullours,
which
ever as his turne cam to be agaynst the opened hole, he seemed
to cast tow=
and the people, and the people did seeme to be drawn to him ward,
by the
casting of it toward them.
These three bodies, though they turned contynually, yet did the
face
or Coynence of that one Compound hed, stedyly and immovable
regard or loke into the Globe at the forsayd hole therof.

Ho A wonder to behold the heuen, much more this.

E K. Now this Ternarie separated it self, and the hole or Clyft in
the Globe
did shut to. These three did sit down by Bobogel.

Ho Sunt semper, et Cibus illorum est vnum.

Note. The first Ternarie, they seemed to stand leaning to Bobogel.
The Third Ternarie was set orderly and vicissim, close by
Bobogel his feete, one of these betwene two of the first,
euer
so that orderly one of the first, and one of the Third
ternarie:
one of the first and one of the third; one of the first
and one
of the third.
E K. Then cam the Ternarie

They sayd, orderly thus.

1. Ab illo sed

2 Cum illo sed, looking on his own belly

Then I demaunded of theyr [Appr] Apparayle: and E K sayd that these were brauer than the former

Then the third sayd. 3. Per illum, Per illū, Per illū rayle

with a frowning countenance thrusting furth his hand.

E K. They ioyne to gither into one bed and three bodyes.

The Hole of the Globe opened very wyde now

This one

Marginal notes:

line 5: .3. / ELN
line 17: Penitence
line 19: △
line 43: 4 / ANA

This one Compound Hed had many eyes, many noses, many mouthes, as though it were a Chaos of Faces, in one bed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, [but] very white, but with twinkling brightness in it.

The other two bodyes, theyr hands were emptie.
E K. They turn in order against the Hole of the Globe. But the People regarded them not: but at the coming of the hand with the Ball, against the hole, the people looked a little up at it.

Bob. said. Et quia carebant in ardentibus ignis

E K. These, being dissolved into their former state, go and sit (with heavy) by them that sat afar off from BOBOGEL. Their apparatus seemed to be simple: their good appareyves was gone.

Here I found a certain error in my writing of the first Notes: which I since amended in the writing of this: But while that error did trouble me, the spirituall creature said these wordes Bob — The Fawt is in EK his remembrance, and not in his will. Note this,

LEE are the Three that stand with me
NAR are the Three that I reject
BLN are the Three which are enterlincked with me
ANA are the Three that are rejected.

Bob. said. Omnes naturam ad, Sed, Non in illo.

E K. The 30 remaining, came all away, and sat between Bobogel and the rejected Company. and fro that Company came onely 7 to the Circle again. Every of these 7, settt theyr feete, eche vpon a letter of the Circle, which letters are these,

AOIDIAB

E K. They say, In use, we are perfect; Misused, we are Monsters.

Sumus septem Januae Naturae, et sui ispius qui novit Deum.

E K. These 7, seem to vanish into wynde, or white smoke, and to fall into
the Globe. And the six rejected, turn into a black smoke: and the rest.

of the 30 seemed also converted into black smoke, and to fall into the Globe.

Bob. sayd In sexto et septimo sunt omnia.

E K The six that were next him, seemed to cling hard and close to Bobogel

(Bob. Behold.) E K They be ioyned all into One body, and becam like

the sonne, into the forme of a bowle or Globe: and so moved vp [the] or rowled

vp the small narrow race, or line vnworne, which remained higher then the

chayre, toward the top of the Diaphanous Globe, as before is declared.

So that this Princely [Jen] Noble man, and his six adherents, in this manner went out of sight

Ho Formator horum, secundus est in Heptagono:

They are diuided into the day, as the other wer before: But wheras

the other are chiefly vpon that day which you call Monday, so are these to be Vsed onely on the Sabaoth day.

Theyr Vse, is onely thus (observing the former order) with the

Circle vpon the ground. The first six, $\triangle$ of the six orders7 with theyr King

and the scale of theyrr Prince, taketh place in the whole body of the

day: The other being 6 tymes six, are diuided into the partes of the

day as before.

The Letters onely where they stode, are theyrr names and Characters

What doth the heven behold or the earth conteyne, that is
Note the Circle upon the ground.

Marginal notes:

line 22: Δ There re= / mayned 10 / tymes Three
line 23, over second 'Cumpany': Δ of 30
line 27: Note by theyr sitting / that they are / indifferent:
    and so / they say:
line 27: * Δ They see= / med therefore / to sit betwene / the
    perfect / and the re= / iected: as / indifferent.
line 31, over 'the 30 seemed': Δ beside AOIDIAB
line 32: [6, 7.]
line 36: NOTE / the narrow / path, above / the chayr.
line 38, over 'adherents': LEE. RLN
line 40: Δ / Bornogo.
line 42: Monday
line 43: Sunday:
line 44: Note former. ergo / There is also a / Δ circle on the
    ground
line 47: Practise. / by .6.
line 49: Names and Cha= / racters
line 52 RH: vide ante 3folia, of my fete placed vppon the /
    Tables: Ergo they shold seme to be on the ground
line connects 'ANA' (line 20) to 'six' (line 30)

is not (or may be) subdued, formed and made by these.
What learning, grounded upon wisdom, with the excellencies of Nature, cannot they manifest?
One in heaven they know
One and all in men, they know.
One and all in earth, they know.

Measure heaven by a part, (my meaning is, by these few)

Let God be Glorified: His name praised.

His Creation well taken: and his Creatures, well used.

I craved for some plainer Instruction, as concerning the use of the...
and he answered:

Behold: Are thy eyes so blind? Dost thou see and wilt not see.
Thy mind telleth the. Thy Understanding furthereth, and thy Judge-ment doth establish it: That as thou seest a

Body in three places, and of Three Compositions: Though but two

So shall this work have relation, to present & present use, to Mysteries far exceeding it. And Finally to a purpose and intent, Wherby the Majesty, and Name of God, shall and may, and of force must appear, with the Apparition of his wonders, and marvels, yet unhard of.

Dixi.

Than Immediately after he began agayne as followeth.

Venito, Veni (inquam) adesto. Veni Rex.
O Rex, Rex, Rex Aquarum, Venito, venito inqu.<am.>
Magna est tua, maior autem mea potestas
Deus nār, restat, regnat, et est, Quod, et sicut fuit
EK. Then cam one and sayd

Parati sumus nomen eius Creatoria nri, nomen, nomen laud<are>

Nomen (inquam) Vnius nunc et viuentis. 30
Obscura sunt haec ais obscuris. Vera et manifesta Veris
et perfectis.
Ecce adsunt  EK. he that sayd this, is as though h<e>

were a king, with a Crown on his hed: His apparrayle was a long
robe whitish: But his left arme was very white, and his
right arme, black.

EK  There cam after this King a Cumpany of 42: and [every] e<very>
one of them had a letter in his forhed, and they were 7 in a row
and six, downward.
BABALEL
The first 7, (beginning frō EK his left hand

toward his right) had these letters, and
the second, Thirth etc had these letters as
here appeare.

E  At the next tyme, more.

Δ Õe quod viuit Laudet Deu
Vnum et trinū, in Õe ænnum

EK  The cloth draws. Amen

[Margins]. notes:

line 1:  Theyr off<ice>
Wisdonie.

This boke is sometimes called liber Creationis & sometimes Tabulae Creationis

A Threfold Vse of this Doctrine

Rex Aquaru

Note this Kings appa= rayle, and shew.

King BABALEL

Noueb. 20. Tuesday, a meridie circa 2a.

After a great half howr attending, and diverse tymes our prayers to god

The black Cloth was pulled vpward: and so vanished away.

Ho appeared sitting in his chayre, and his face toward me: and so looking

about he paused awhile half a quarter of an howr.

In the meane space cam one skyppping lightly, a little boy, in a grene coate

and sayd, He is here, at an ynche Than he sayd, Hark. To

me he sayd, Ha Sir, ha. what wilt thou say to me? Grene Coate I am Multin his minister, wilt thou any thing with me? I cannot tarry. Then this skipiak espyed a spirituall creature comming, and

sayd: Ha, ar you there? and so went out of sight

This was King BABALEL, with a crown of Gold on his hed, his garm-ment whitish, and his right [ar] sleue [of] on his arme, blak: and the left sleue very white. He seamed to stand vpon water

The other 42 cam likewise and stode

Bab. Veni princeps 7 principū qui sunt Aquarū Principes.

Ego sum Rex potens et mirabilis in aquis: cuius potestas est
aquarū Visceribus.

Princeps ista (pointing to a Prince, new come to sight which had
red long robe, and a cerclet of gold on his hed) est
Tertius

principium in Heptagonon. I sayd Heptagon: he replyed
Heptagonαγε, [ad] and sayd: vere, planē; et perspicuē dixi.

Bab
Mensurasti aquas? Befafes answered, Factum est.

A I seemed to doute of some matter here, and [Bab] Befafes7
sayd, Thow

shall be answered in any dowe. I am thy frende: I haue

fauored

the in many things. Phērs haue imagined vaynely of my name.

For thy loue towards me, Thow shalt know my name.

I was with Salomon; I was also (unknown) with Scotus.

I was in respect of my powr: unknown, in respect of my name.

He called me Mares. Since I was not with any. And I preserued

the from the powre of the wicked, when I told the things of truth to

come. When I rid thy house of wycked ones, and was with the in

extremeties. I was with the. Behold: I was with the throwghly.

Then he bad E K Ax me, yf I knew Obelison. A I had to do

with Obelison, but by reasons of my Skryers nawghtynes, I was in

dowt

what I might credit.

Bef. Thow shalt know this for a most manifest truth hereafter.

I am Obelison, the fifth of the Seuenth which haue the

skowrging of Obelison the wicked: but not wicked for euer,

neyther accursed to the ende.

We Angels haue tymes, and our faultes are amended.

shall I Note your name, by Befafes. he answered, my
The name is so, in deed: The AEgyptians called me [so] Obelison in respect of my nature. I pray you what is the Etymologie of Obelison? Bef. A pleasant deliverer

The former, have Crownes: Their letters stand between their feet.

E K

Thow hast receyued these letters allready.

E K. The water seameth, continually to pass over these letters.

Bab. I Govern upon Tuesday

E K the first seven take the water and throw it vp, and

it becometh

The fifth of the seventh

I understand not this yet Vide lib. 5. A0 1583 Maij <.1.>

Marginal notes:

line 9: Multin / his Mini / ster
line 12: <Babalel.>
line 16: <He calleth / Befafes.>
line 19: Befafes.
line 20: The Prince his / apparayle.
line 24: Prince / Befafes / my old frende / unknown of me
line 30: Mares
line 34: OBELISON
line 39: NOTE of / Wicked spirits / some restitution / to favor
line 46: or Cerclets / <p>haps.
line 50: Tuesday.

line connects 'principû' (line 16) and '?' (line 46).
1. It becommeth clowdes.

2. The second throweth it vp, and it becommeth hayle and snow.

One of the first 7. sayde, Behold, Behold, Behold:

All the motion of the waters, and saltnes thereof is equally

sured by vs: we giue good success in battayles, reduce ships,

& all manner of vessells that flote vppon the seas: our might <is>
is great. Muse not For when the seas are trubbled, with <the>

the wickednes or vprore of man, our Authority giueth victor<y,>

from him that is most Victorious. Fishes and Monsters <of the>

of the sea, yea all that liueth therein, are well known with

Behold we are (generally) the Distributers of Gods Judgm<ents>

ents vppon the waters that couer the earth.

E K. Than stept furth all the rest

The Third seuen sayd, some of vs conduct the waters through the
earthe. Other of vs, do beawtify Nature in her Composition.

The rest of vs are distributers and Deliuerers of the Threasures

and the unknown substances of the seas

Bab. Prayed be God which hath created vs, from the beginnyng with

with Glory. His Glory be augmented.

E K. Now the 42 diue into the Water and so vanish away: and

Befafes, and Babale also wer suddaynly gon.

Ho. standing vp sayd, Lo, Thus thou seest the glory of Gods crea-
tures: Whome thou mayst vse, with the consideration of the
day, theyr king, theyr Prince, and his Character.

The King and prince gouern for the whole days: The rest

according
to the six partes of the day
Vse them, to the glory, prayse, and honor of him, which created
them to the Laude and prayse of his Maiestie.

A day is 24 howres. \(\Delta\) But whan doth that Day begun?
Ho Thow shalt be towght the rest.

No, proceeded, and

\(\text{Vitam dedit Deus omnibus Creaturis}\)
\(\text{sayd Venite. Veni Ignis, veni Vita mortalium}\)
\(\text{(inquam) Venito. Ades dum. Regnat Deus}\)
\(\text{\(\&\) Venite. Nam unus ille Regnat, et est}\)
\(\text{Vita Viuentium.}\)

\(\Sigma K.\) Now there commeth a King, and hath a Prince next him
and after them \(42,\) like ghostes or smokes, wit\(h\)out
all forme; hauing euery of them a little glittring spark of
fire in the myddest of them.

The first \(7,\) are red, as blud
The second \(7,\) not so red \(\{\) The sparks of these were greater
then of the rest. \(\}\)

The Third \(7\) like whitish smoke

\(\Delta\) Whereas in the former Treatise, ther was a dowt of Butmono The
fourth
and Blisdon theyr offices, being assigned here clere contrary:
The dowt may

\(<\text{be answer}>ed\) by <the> notes A\(\text{o} 1582\ \text{Maj} <.5.>\) of the Table
and my character.

Marginal notes:

line 4: Theyr officis
line 7: \(\Delta\)
line 14: The Third 7.
line 16: Threasors in the seas.
line 23: Practise
line 25: King and Prince / <g>overn the whole / day.
line 27: Vse
line 29: A Day:
line 33: Ignis
line 46: Therefore I suspect / <some Intruder / to have first

[56a]

The fourth 7
The fifth { are diverse colours: All had fiery sparks in their
The sixth } middle.

Every spark had a letter in it.

Verè beatus (sayd this King

that now came)

△ I pray you to tell me yo\textsuperscript{r} name.

I am the fourth in the Table

△ I understand in the Table of the

names collected from the 7 Tables

of 49. And in those tables taking of the first septenarie

Baligon

for the first $\overline{\text{King}}$, and in the second septenarie Bobogel for the

second King,

and in the third septenarie, taking Babalel, so accounted the

third

and in the fourth septenarie, the first of septenarie is

Bynepor, and

so accounted the fourth: but accounting every one from Baligon

he is the 22\textsuperscript{th}: and so the fourth and the two and twentieth.
E K. a Voyce I here, saying, you shall begynne to work agayn, at 6 of the clok next.

\[\text{Oim honorù largitori, laus perennis et immensa,}\]

Amen.

\[\text{[Flourish]}\]

Marginal notes:

line 8: <...... / .... or / King.>
line 8, over 'fourth': \(\triangle\): King
line 12: <\(\triangle\) Butmono / his Pri>nce

\(\triangle\) Abowt half a quarter of an howre after 6: we retorned to the work

and the cloth was drawn away. Ho sitting in the chayre.

Ek. There appeared a little rounning water very clere chrystalline:

this side the 42 last specifyed.

Bynepor sayd: Lo, (□ and than he kneeled down, and semed to pray, a prety

while)\(\square\) The generall state and condition of all things resteth, onely

and dependeth vpon the distribution, and participation of my exalted

most especiall and glorified powr. My sanctification, glory, 30

and renowne, all though it had beginnyng, cannot, shall not

nor will haue ending. He that Measureth, sayd, and I was the

ende of his workmanship. I am like him, and of him, yet not

as partaking nor adherent, but distant in One degree.

The Fire that holdeth, or is, the first Principle of all things in

generally, \(\sqrt{\text{generalitye}}\) hath his [workmanship of my creation]
universall and
vmmeasurable powre in the workmanshipe of my Creation: Visible
and Invisible, were not, withoute my record. when he cam
I was magnified by his comming, and I am sanctifyed, world
Without ende:

Vita suprema,
Vita superior,
et Infirma, sunt meis mensurata manibus

Notwithstanding, I am not of my self, Neyther is my powre myne
owne,
Magnified by his name: Behold I double life from One, vnto a 45
thousand of Thousands: and one thousand of thousands, to a
number

Marginal notes:
line 25: Δ Note this Chrys/ talline water.
line 32: Ipse dixit.
line 35: Fire, one of / the 4 Elements
line 38: Ipse

number, exceeding count: I speak in respect of mans Capacitie. I
am <in all>
and all hath some being by me: yet my powre is nothing in respe<ct
of>
his powre, which hath sent me. Write this reverently.

note it with Submission: What I speak hath not byn revealed <no>
\sqrt{not} in these last tymes, of the second last world.

But I begynne new worldes, new peoples, new kings, < & new>
knowledge of a new Gouernment. To be short,
Vitam [dediti] tradidit, dedit mihi pot<estatem> estem esse, Viuera, et in perpetuum, glorific<....> omnibus et vibiq.

As these cannot be comprehended, what they are, with mo<or....> So cannot any thing be broughgt to pas in me, without a <living>
sight, and a perfect mynde.

I Gouern vpon Thursday. For Instruction, the rest as befo<re.>
Thow shalt work mervaylously, by my workmans<hip> in the highest. To whom*(with overshaddow<ing>
thy light, with life, and blessing you both, in his name
of whom I am the Image,) I prayse God.

E K. Now he descendeth into the Globe, and it becam very bright there among

the people: which, aliso, at his comming, seamed to be more cherefull.

He stode vp and moved his hand, aboue his hed, cumpassing with it a loft.
After that cam a Cumpamy, with a King, and after him a prince
The king had a red robe on, and a crown on his hed. The Prince had a robe ot many cullours, and in his lied a Cerclet.
The Cumpamy seemed to stand rownd abowt a little hill of Claye Behynde this Cumpamy seamed to stand an innumerable multitude of Vgly people /a far of:/7 Those which seeme to stand rownd abowt the little hill seame to haue in the palmes ot theyr hands, letters, in order as here appereth.

[BINEPOR sayd]
A The King spake. Beholde, All
the Earth with her bowells
and secrets what soever, are
delivered unto me. And what I
am there thou mayst know.
I am great, But he in whom
I am, is greater then I. Unto
my Prince, (my subject)
are delivered the keyes of the
Mysteries of the earth. All these
are Angells that govern under
him whose Gouernment is divided, as
before, Use them, they are
and shalbe at thy commaundement. Those that stand afar off
vide libo 5: 1583. Martij 26 Vide de istis are the
in libro Craco=

Marginal notes:
line 5: Note second / last world.
6: Ecce oia / Noua.
line 12: Note.
line 14: Thursday
line 16: I dowe, / I did not here / pfectly at / this
writing / down.
line 25: The king
line 26: The prince
line 27, over 'Cumpany': 42
An Innun= / rable Cum= / pany of vgly / Creatures, a / far of.

△ / Bnaspol

Wensday

△ / Elisdon

Angells.

Vse them.

are the spirits of perdition, which kepe earth with her Threasor, for him etc. and so furth. I haue sayd.

△ Ho, standing vp, sayd, His name is the fifth and the 29th; and his Prince his name, § fifth, and the 23th. △ The first name, I understand in Tabula collecta,

The second name I understand, for the fifth to be in Heptagono and the 23th to be so found the same, in Tabula collecta.

Ho: Venite, vbi nulla quies, Sed stridor dentium

E K. Then cam the man agayn, with vgly fyrie flames out of his sides, which was here before, the last day. Ἡ Ho beckened with his hand vnto him, [and]

and his coates went to gither, and so couerod that horrible sight.

E K. There appeareth a round Table, which 42 hold, and toss, all in fyrie flames.

Ho: Write quickly, thow / E K / canst not behold it

E K. The first seemeth to be a King with a crown on his hed, and the etc

Lo I Gouern (as I haue sayd before) All enchanters, Conjurers, witches,
Wicked spirites that are hated of God, and included for ever, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye, whose measure I haue, and kepe account of) are all my governmet. By me thow shalt cast oute the powre of all wicked spirites By me thow shalt know the doings and practises of euill men, and more then may be spoken or vttred to man.

Blessed be his name, whose Glory is everlasting, fend to the Just, and sem-
piternall .". to the Wicked. 25

Ho The 36 the name, is the King his name, And his Prince his name is the last written in the Heptagonon.

△ Brorges.

Ho Venite vos qui sub mea estis potestate. 30

ΕΚ. Then cam bright People 42: And besides these, all the fyre swarmeth with creatures.
Heyr letters are in theyr forheds: these stand in a circle: they take the letters 
from theyr forheds, and set \(\) them \(\) in a Circle

Ho Of these, I am Governor my self.
Behold I am of tyme present. I am of the last Ternarie.
Loke what may be wrowght, in all ærial Actions, I can
distribute and
bestow at my pleasure: my tyme and day is Friday
The day of the last before, is Saterday
The day of the Fifth is Wensday

Marginal notes:

line 1: <Treasure hid in> earth, kept by wycked spirites.
line 3: <Bnaspol> } Bl<is>don }
line 14: The King
line 15: Mark who sayd so / before
line 17: Note a great / Secret of / spirits in payn / expecting /
release.
line 23: Saterday
line 25: somewhat / was not hard / of me, or after / got — phaps 
Terror
line 26, over 'King his name': Δ. Bnapsen
line 27: Δ saue one
line 27 RH: this I considered / Note Δ 1583. Maij In deede after
a sort / Brorges may be counted the last, for the
beginning secretly / was with Bralges
line 30: Bralges / sayd his govern = / ment was of / such sup 
fol / 4.b.
The Circle of letters.

The last Ternarie

RH: That is expounded lib° / 5. Martij 5

Friday

Behold

I have taught thee. His name be blessed who reigneth and liueth [for] /< for> /[e]>ue<r>

Amen, Amen, Amen.

I will answer the of all Dowtes herein (being demaunded of me) to /morrow /[morrow] 5

For, so I call it, for thy sake: Not, for that, it is so to me.

so he went away.

Then cam VRIEL, and MICHAEL, and an other (I think RAPHAEL>) and the chayre and table appered, as in the first boke hath byn shewed: And

also Ho had his peculier chayre, at his tymes of teaching me. 10
MICHAEL (sayd) Mercifull is our God, and glorious is his name
Which chuseth his creatures, according to his own Secret
Judgement
and good pleasure.

This Arte is the first part of a Threefold Art, ioyning Man
(with the Knowledge of the WORLDE, the GOVERNMENT
of his Creatures, and the SIGHT of his Maiestie):

Vnto him: (Ô, I say) vnto him; which is
Strength, Medicine, and Mercie
to those that feare him:

Amen.

Δ Gloria, laus, honor, et perennis Jubilatio,
sit Deo nro Omnipotenti,
Optimo, Maximoq.

Amen.

[FLOURISH]

Δ Note, Rememeber, and enquire what it meaneth, that no Mention
is made of Bralges the Prince,—Nor of Blumaza his king.
in this Treatise, being a certayn Repetition of the
Heptagonum stellare, going next before.

Marginal notes:

line 10: Note a pe= / culier chayre
line 14: Prima / pars Artis / Triplicis. / he termeth / this
afterward / of three pro= / portions in / Esse:
Consider / theyr three / principall points / here.
line 18 RH: Annæel
line 26: 1588. on twelfth / day at night / as I reconsidered /
the Method of this / boke, this cam / to my mynde.
There appered the first table, covered with a cloth of silk changeable
cullour red and grene: with a little cloth vnder it: all hanging very
low. The first Chayre allso: wherein Michael vsed to sit.
And Ho did appere likewise, and his peculier chayre: and he standing by it.
But the Diaphanous Globe, and the people or world in it, did not now appere.
and, bycause no voyce or word cam from these spirituall creatures, yet:
I declared that I did attend theyr pleasure first, as a scholer coming in the
presence of his Master; and whan they had sayd those things which were
for vs first, (at this instant) to lerne, that then, I wold move some dowtes
of the premisses, as I was yesterday advised to do:
Ho, he held vp his rod, (which had two portions or partes of it black and
one red: and sayde.
Ô quanta est hois infirmitas et Corruptio, qui Angelis, idq
suis
bonis, fidem autem Deo, vix habet?
Ôia mundana, faeces: Mundi Corruptiones in se habent:
Deus Ír, Deus Ír, Deus [Ír], (inquam) ille Ír Verus, cum
Veris suis angelis, eiq İzq inseruentibus Semper verus est,
Pete quae vis? Dixi: et quod dixi, obumbralu
est veritate, iusticia et perfectione

Ecce, (Δ holding vp the rod)

Hic (Δ pointing to the ende of the rod)

Per hoc (Δ pointing to the middle of it)

Et a Mensurae fine, nos nostramq mensurabis potestatem.

Age (inquam) Quid vis?

I, than, of the premisses used a little discourse: how they might parabolically, betoken after more profound matter, and literally other:

yet what sense so ever the premisses had, that their first rudiments

and Text was to be made somewhat plainer to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as also of my writing: eyther through E.K. his my reporting to me [his] matter shewed to him, or by my myshering or neglect writing etc. To some part therof he sayd these words ensuing

Ho In umbra mortis non est aequalitas.

Obscurum enim nihil est quod per illi K7 recepisti. Age.

Ho Thow hast a work of three proportions in esse; of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things above, things next, and things below: which, of it self is pure perfect and without blemish. Notwithstanding I will answer the thus

The 7 Kings are orderly conteymed in the first of the Seuens diuided in generall numbers: whose names are expressed, published and perfectly formed within the first ground and fowndacion of this threefold work. The kings I mean with their Characters, and the names of their 7. living and
semper adherent Ministers: Whose names thou mayst see

An Aue: Rocele Liba

not onely

Marginal notes:

line 2: Note. / The Colour / red & grene / of Table of / Covenant.

line 5: Two Chaires.

line 21: Note of this Rod.

line 37: A Three= fold work.

line 45: Threfold / Work

line 48: The Kings with / their Characters.

line 48, central at foot of page: I understand of Il, An, Aue &c /
in the characters of the 7 kings.

Δ. Filij filiæm — An, Aue &c

not onely there written, but openly, and most playnely, truely, and sincerely

spoken of before: as, by due examination of thy bokes thou shalt manif<estly> perceyue. Notwithstanding, as every king, in his Maiestie, <doth> comprehend the dignitie of his [hol] whole seat and estate, So I of my self being the First, haue the gounernment of my self perfectly, as a mysterie known [to] \(\sqrt{\text{vnto}}\) my self: which is a thing vnlawfull to be published vnto man

and lawfull in respect of the charge committed vnto vs: and the slender ...

Dignification of manns frayle estate, Which thou mayst see in the
tagonon: where there wanteth a name: The rest of the S.
the utter Circumference of the Globe, are the six Kings <or> ....

following: according as they are written in the Mysteries of

which do beginne ^ the Powres, with theyr Prince, and th<e> ....

Characters orderly taken, by and vpon the Heptagonom. ....

O God, how easy is this first understanding.

Thow hast byn told perfectly, playnely and absolutely, not onely the

Condition, dignitie, and estate of all things that God hath fra=

med: But allso withall, thow wart deliuered the most perfect forme

and Vse of them.

But this will I tell the, (to the intent thow shalt know: and forby cause

I wold not, thow sholdest be ignorant in true Wisdome) that those

Six Names in and vpon the Heptagonum are Collected, do growe

and are gathered from the names in generally affore sayd.

Take the Names, I will teache the to know them, which els, by

direction thow canst not fynde.

Looke thy First Table: I am called BALIGON

with men. Thow hast Noted my name (which is secret)
among the Angels, beginnyng with this letter M, consisting of
7 letters, the last being an A.

I am called KARMARA: but otherwise CARMARA: but

that letter M, shall not be expressed. etc.

Thow seest, next BOBOGEL; He it is that is the Second King

Thow seest the name BORNOGO, to be the first vpon the Heptagonu:
it is his Prince. And theryfore I did Note him with a Coronet,

and not with a Crown: may rather, but with a Cerclet about his 35

hed. etc
I concluded (of his instruction) the Kings and their Princes, their names to be thus lerned out of the Table Collected of 49 names, it is to weete

\[
\begin{array}{cccc}
1 & \Delta & 44 & \\
8 & 2 & \\
15 & 9 & \\
22 & 16 & \\
29 & 23 & \text{modo retro=} & \\
36 & 30 & \text{grado quasi} & \\
43 & \Delta & 37 & \\
\end{array}
\]

then Rex. Princeps

[\(\Delta\) He allowed of my Conjecture and farder he sayd, The for these .6. but of his Prince Characters 50 I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. Howwell I know not yet: Novemb. 23.]

Marginal notes:

line 3: Examination / to be made / of these bokes
line 5: The First King
line 6: A Mysterie.
line 8: \(\Delta\) / forte, Vnlawfull / and was myshard.
line 11: The Globe.
line 13: \(\Delta\) / forte their
line 13, over 'Prince': princis
line 16: \(\Delta\) / Liber Creationis
line 17: Note, what hath/ bin tawght in / this boke.
line 20: Δ as may apper, / by the 49 names / Collected
line 24, over 'els, by': wth out
line 25: Δ / I suspect / this to be / an impfect / phrase.
line 26: [hand]
line 27: Name / among / Angela
line 30: MARMARA / CARMARA.
line 31: M
line 32: Bobogel }
Bornogo }
line 33, over 'first vppon': Δ × name expressed.
line 35: Note Attire.
line 40, between 'Δ' and figures: Addendo 7 — / fit hic
processus. / Ergo addendo 7, / numero 43, pro=
ueniet 50: numerus : / maior [41] quā 49, / per .l.
qui respi= / cere pt illum [44]; primū Re- / gem
Baligon.
line 41, under central 'Δ': Addendo 7, fit processus hic. 8° /
Si 7 addantur numero / 37: inde emerget 44. / pro
proximo principe
line 46, under above note: [ Δ / It is not Baginol, / but
Bagenol / with e not i. / and therefore con / sider]
line 46, RH of above note: 44° / .l.
line 41, under RH 'Δ': Δ As far as I remēber, he / sayd, My
Prince is in my / self: which is a mysterie
line 44, under above note: [ Δ: My Coniecture(herevppon, and / vppon this retrograde respect / to finde the princis
among the / 49 names in Tabula Collecta) / is, that
Baginol is the Prince / vnder BALIGON: by cause the /
Letters are all one: but the order of theyr places diverse: and so is his prince conteyned in him self.] line joins 'Δ' (line 1) to 'before' (line 3)

[59a]

Δ Note that he calleth that, continually a Globe:

upon such a globe Nalugae shewed out all the Calls

The Characters of Kings, are in the Globe, and of the Princis in the Heptagonon

Δ Note, from the on the left side, vntyll these words finished, he was out of sight. and [what] he had ended these words, he cam in sight again: and browght a thing in his hand like a stere : or Heptagonu

Ho Beholde. Every one of these Princis hath his peculiar Table.

Thow hast Noted the First Table which begynneth, as I will tell the.

[1,7] 2: In BOBOGEL, that 0, (the second [the] letter) is the first of the Table

OF/E7SNGLE. and the second of Befafes, is the second, and the third of the third: and the fourth of the fourth and the fifth of the fifth, and the sixth of the sixth, and E, in the seuenth, [Bag] Bnagole is the seuenth and last of this first seuen of this first Table: [so] accounted the first CAZNILN. The second seuen by like order is gathered of Babalel, and the rest of his Septenarie. And so furth to the ende downward
as thou didst before, etc.

2. 3: In the second Table; L (the first letter thereof), is out of Bobogel

his last letter, the second letter, is the sixth of Befafes:
the third
is the fifth of Basmelo etc and so you haue LEENARB.
for the rest kepe that order downward to the ende of the last
name Bamnode. trauersi, quasi retrograde.

3. 4: In the Third, begyn at the lower letter of the latter words
of the last

of the second seven: and so vpward, toward the right hand:
\[ \Delta \]

last word is of second seven is Bnagole: the last letter
tharof

is e: which is the first of this Third Table and the i, in
Brisfli, is the second, and l in Branglo the thirdth, and
than so

furth, vpward, overthwart, toward the [left rig] left
hand till ye

come to Bobogel, his second letter being 0. Then to n in
Bomejon: e in Ber

\[ \text{male: } o \text{ in Bragnop. etc.} \]

4. 5: For the Fowrth, loke, Bobogel. Than loke to this fowrth Table

The first B of the table is the first B of Bobogel
The second B of this Table, is the B of Befafes,
The third letter is \[ A \] the second letter of Basmelo.
The fowrth letter, \[ R \] is the thirdth of Bernole
The fifth is the fowrth of Branglo.
The sixth is the fifth of Brisfli
The seventh is the sixth of Bnagole

And so in to the next sevens downward orderly for the rest
of the Ta
5.6: The Fifth begynneth from Bzagole vpward: beginning at the last letter being e: and then vpward crosswise: exactly tyll the B of Bobogel. And so of the next seuen, for the next: beginnning at the n of Bonefon, and so furth.

6.7: In the sixth, (the Infernall Table) The first is B of Bobogel. The second is A of the 15th: The third is N of the 22th: the fourth, is the fourth of the 29: the fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode two letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being Y), the third at the thirth of the 29th, then the 4th of the 36th: the 5th of the 43th.

Marginal notes:
line 3: Characters
line 9: <...> peculier / <...> of Princis
line 12: <...> king / <..... fir>st, / [BOBO] / answering / to Blumaza, / as I perceyued / 1583 Maij .5. manè / by meditation: and / of Necessity must be: / yf that last be for Baligon.
line 21: Δ / The next L is the last / letter of Babalel / and then transversim / as before etc.
line 26, over 'lower': last
line 26, over 'latter': last
line 27, over 'right': left
7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all
the second letters of the 7 kings. Then all the third letters, then all y/e7
fourth letters, Then all fifth letters, then all the sixth letters only, &
finally the seventh, and last letters of the first names of the 7:
tenaries.

Note, this Table is made all of Kingly substance, etc.

Now I trust I understand (meterly well,) the making of the 7.
Tables: I wold gladly here some instruction of the great
Circular table (which you call the Globe): which hath the Ki...
with theyr Characters, and so within, 7 tymes 7, seuenteymes .
7 tymes 6, seuentymes furnished with Letters and numbers....
sorts

That doth appertayn to an other tyme.
The Cloth was lett down; and the stone did <y>eld
voice but nothing visible but the forsayd blak cloth.

One thing is yet wanting. a meate receptacle etc
there is yet wanting a stone etc
One there is, most excellent, hid in the secret of the depth etc
In the uttermost part of the Roman Possession

Write. All lawd, Glorie and honor be vnto him, which rayneth for
euer. Amen. Be of good Cumfort
Lo, the mighty hand of God is vppon the
Thow shalt haue it. Thow shalt haue it, Thow shalt haue it
Dost thow see, loke and styr not Fro thy place. E K pointed toward it

I see it not

It is sanctified, blessed, and ...Δ...............In the use of his Creatures.

Thow shalt preueyde with it, with Kings, and with all Creatures of the world: whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thow seest: But styr not, for the Angel of his powre is present.

E K looked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding vp the same thing in his hand toward me: and that angel had a fyrey sword in his hand etc.

Go toward it; and take it vp.

I went toward the place, which E K pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow, [of the bignes of] on the ground or matts hard by my bokes vnder the west window. The shaddow was rowndysh and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which (taking <v>p I) perceyued to be the stone before mentioned.

Kepe it sincerely.

Veritas in veritate: Deus in Deo, Vnus in vno est.

Let no mortall hand towche it, but thine owne.
Prayse God.

\[ \Delta i l l \ q u i \ v e n t u r u s \ e s t \ I u d i c a r e \ S a e c u l u s \ p i g n e \]

sit ois honor, laus, et gloria, in sempiterna saecula. Amen.

Marginal notes:

line 9: The Vse of / The Circular / Table, (here / before, often, / called a globe) / at another tyme
line 15: A voyce
line 27: \[ \Delta / I \ o m i t t e d / a \ w o r d, \ a n d \ o u r \ m e m o r i e s / c o u l d \ n o t \ y e l d / i t, \ < t h e n > \ p e r h a p s / D i g n i f y e d \]
line 36: An Angel hol= / ding vp the / stone.
line 49: Cauce \[ w i t h h a n d \]

[60a]

Liber Kysteriorũ Quintus

[flourish]

1583 Martij 23.

[flourish]

[60b]

[blank]
Jesus.  


Δ E K being come, with John Husey of Blokley. (on the 22 day of marches  
and E K being desirous to understand somewhat of our spirituall friendes  
as concerning such matter as had fallen out very strange to him  
and Husey: about a certayne moniment of a boke and a skroll fownd in Northwik hill by the direction and leading of [some] such a spirituall Creature, as when they had gotten the same, and they endeuoured by art to  
haue some exposition of the skroll, written in strange characters, they wer  
rilled to repayre to me, and there they shold be answered: etc: which thing now they did.  
Being therefore now ready to receyue instructions of our frendes, there appered  
[first] in the stone One, in a foles cote, going about a clowde, which  
appered first in the stone. I charged him if he were the enemy of God  
to depart. He [tore] his clothes all, and appeared all herly vnder. a.d  
sayd Penetrasti Vim iniusticiae meae  
Δ Glorifie God and depart. [Fe] he sayd Feci, Nam decedo.  
He went away as it had byn a brush of fethers pulled in peces.  
The Clowd wexed bigger, and went all to the right hand  
At length the Table appeared, But the Chayre seamed not to be the same  
sort it was, but more Glorious.
Then appeared three, of which, two went away, and one tarryed behynde.

he sayd—- Auete

Verum est, et incredibila he kneeled to the

Chayre and spake, but his words could not be discerned 25

Via, veritas et [virtus] virtus, vnum sunt: et multiplex
et admirabilis est eius magnitudo: Et venit ab ore tuo flatus,
(et vitam habet) quo vivunt oia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatix et mensura eorum
quae fuerunt, sunt, et erunt: Illuminasti oculos creaturarum 30
monimentis et admonitionibus planis: Vita bonis, mors autem
impijs, et a consideratione tua abiectis. Quanta et innumerabili
sunt, (Justitia) dona tua? O remiges varpax

Kyrie eleison.

All this he sayd Kneeling to the chayre; and then he rose; and 35

I sayde O beata Trinitas, mitte lucem et veritate tuam, vt
in me ducant ad montem sanctum, et ad tabernacula tua.

Vbi, non increduli.

Nos non sumus increduli: sed spes ina viuit asterna et

Omnipotens est Veritas, fons vitae 40

Adduxi vobis aquam ex eodem riuulo. Medicina vero est
imperfectionibus et necessitatibus vris. Intelligite nunc
et quis sum, et quibus ornatus. Bibite, et accipite Ossibus
vris pinguidinem. Multae nam sunt mortali imperfectiones.
habeo, et habebitis: Adduxi, et videbitis. Verbum est 45

Lumen

Marginal notes:

line 6: The Book.
The boke fownd in / Northwik / hill

Pilosus / Pilosus

Justitia / Justitia

Aqua. <A>qua.

Lumen illud quo est imperfectio falletur aboletur. Credentes introibu..<...

in Sanctum eius. vbi potio, et Medicina semperiterna.

Cogitasti verè. sum, etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.

What wilt thou?

Recte sapere. Thow hast it.

I perceyue it not: otherwise, then that I beleue, it may be the decree of the highest.

He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd Hath this Tree, now, any frute?

I see it not. But the skryer may say.

The water cometh vp the tree, and it swelleth, and it hath frute, great, fayre, and red

Lo I eate of it my self, and it lighteth the harte of those that are chosen he semeth to eate. So is it in the.

Ecce servus Domini, fiat Decretum eius in me (iuxta misericordiam eius), de me pronunciatum.

Go and thow shalit receyue. Tary, and you shall receyue slepe, and you shall [see] see, But watch, and your eyes shall be fully opened
One thing, which is the ground and element of thy desire, is all ready perfyted.
yt seemeth that you beleue not. But I haue sayd, as he hath sayd
and his worde shall endure for euer.
For he shall, and will performs it, for he liueth for euer. 25
Oute of Seuen thow hast byn instructed most perfectly
of the lesser part, the rest I haue browght you, in
this my vessell; A medicine sufficient to extinguish
and quenche oute the enemy to our felicitie:
Muse not, though I say ours: for we all liue in tasting of 30
this liquor. His hed is a marble stone: His hart is
the blud of a dragon. his leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many
Cullours, eche substance amongst the turmoyle and trubble
of nothing. For as then, they were Nothing: Had a forme 35
applyable and necessary according to theyr quantitie and secret
qualitie. The heuens are lightened by his two eyes: wherof
the one sight is brighter then the other. Aboue and in him self
which is by him self, and in no other, is this great and vertuous
fowntayne: In nature Intellectuall he hath watered the 40
plants

Marginal notes:

line 3: △ <Loquitur de> / mea cogita= / tione quod / <esset>
Raphaël
line 23: Increduli
line 26: Seuen
line 31: A parable.
plantes of her beauty, and stroked vp the garments of her felicitie.  
In her darkest members entreteth in the taste and sauour of this piercing 

Medicine, reviving and recalling all things past present and to come; 
unto theyr lively and dignified perfection. My words ar sentences.
My sentences, wisdome; My wisdome the ende in my message of all things: Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: whose name be blessed

\[ \text{flourish}\]

\[\Delta\]

Amen. I respect the time: God be with you.

Martij 24: Sunday: morning about 8.

\[\Delta\] The Table appeared, and the Chayre: and he who appeared yester=day: kneeling or rather lying prostrate on his face, as if he were a slepe: he lay a long while
A thing like a lambs hed did seeme to lik him: and then he rose and wiped his face, as though [w] he had wept.


The feldes wither without the drops of his Mercie
Mans Kemorie is dull, vnleast it taste of the sprinkling of this vessel. E K. He hath a great thing vnder his gown.

Natuure and reason haue disputed profoundly and truely by the fauour hereof: it perceth therfore deeply. But understanding and reason haue elevated and lifted vp the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with the begynner and [Principall] Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth vnto the heauens: from the heven, vnto his seat: from his seate, into his Diuinitty. From his Diuinitty, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for ever. That from the lowest grass to the highest tree, the smallest Valley, to the greatest mountayn; yea even in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Judgment. When he axed Wisdom.

Marginal notes:

line 14: A lambs hed.
line 16: Note hereby to / consider theyr / actions, gestures / and other cir= / cumstances.
line 29: Nature :/ Reason :.

Wisdom, and forsake the world, he receyued it and it measured the
things of the world. Great are the inward eyes, and greater are the
meanes, which deliver things subject or object vnto them.

Finally it procedeth from him, that procedeth: Wherevnto the
first was formed, after, and not like: Whose foote slipping hath
dashed his head in pieces, and it became dark: vntyll agayn, the
Medicine

which I haue brought, revived his soul. Hereby, he, not onely
knew all things, but the measure and true use thereof. If the body
have no inward fyre, it presently falleth. Every Organ is voyde of
quae

litie, vnleast a meane be adiected. So, is all that thow hast
before, more wonderfull, then, as yet, profitable, vnleast thow
be directed and led in vnto the true use and order of the same.

Great are my words; and great is thy thought: Greater shalbe the
ende of [God] these Gods Mercies

New worlds, shall spring of these

New manners: strange men: The true light, and thorny path,
openly seen. All things in one, and yet this is but a Vision.

Wonderfull and great are the purposes of him, whose Medicine
I carry. I haue sayde.

Δ he lay down agayn, a good while. and at length he rose: after
my long

prayer and confession made to god, and ...y discourse to him. etc.

Ε Κ. He plucketh out a boke: all the leaves are, as though they
were
gold, and it semeth written with blud, not dry.

Δ he sayd, Count, Δ he turned over the leaves. but Ε Κ
could not well count them: whereupon he sayd: I will ...ze out
try
dulnes, and at length, make the clere
E K. There are 48 leaves

Me. But finis est. One is one, neyther is, was or

\textit{Male known}: And yet there are \textit{just} so many.

These haue so many \textit{names}, of the so many Mysteries, that \textit{went} 30 before

This is the second and the Third: The Third and the last.

This is the measure of the whole.

\O what is man, that is worthy to know these Secrets? Heavy are

his Wickednesse, Mighty is his synne.

\textit{These shall thou know}: These \textit{shall you use}. The one is a

\textit{Master}, the other is a \textit{Minister}. The One, is a hand, the other

is a

\textit{finger}: Crutch not. Neyther let wickednes tempt you: \textit{love to

\textit{other}}.

Be contented with your calling: For, all beasts see not a like: yet

are they all Creatures. Vessels, not of one bignes, yet are

they all full.

\textit{Both, most sufficient; but according to \textit{fayth}, and understanding

of Consci}

\textit{ence}. Yet must there be a \textit{third}; who, God doth not yet chuse

The tyme shall be short: the matter great, the ende greater.

Ask now what thou wilt and he shall answer the

E K. There appeared one like my self laying his two armes; one, 45

on E K his

sholde: and the other on a man his sholde unknowen to vs,

but somewhat

like to \textit{Mr} Adrian Gilbert, etc.

Marginal notes:

line 7: *Note / *Adam, before / his fall, knew / all things
ys it your will to procede in this matter, you now have
begonne withall:

or will you of these characters, and places of Threasor hid
(here portray-

ed by picture), say any thing?

Me: As thow wilt. Δ As the will of God is, so will I. the will

of God you know, better then I.

Me The aeternall liquor be vppon you. Ones more, what wilt thow?

Δ I do prefer the heuenly liquor, before all things, and do
desire to be

bedewed with the supercaelestiall dew thereof.

Me. Consider the former tree.

Δ The tre with the water at the fote?
Thou hast said, His growing powre, bringeth furth Act

Remember the Prince and Subjects, which have powre (as is told the) of Erthly Bowels (The thing there, whose /which you/ desire of me, is

no parte of my charge,) Call him: It is his office: for by his ministers it hath hym shewed, God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew. I leave it: his Office is to speak it. Notwithstanding liue in truth and humilitie: Vse God his Creatures, to his glorie, and thy Necessitie, the profitt of thy own lymms, and cutting /out/ of all Canker and rotten flesh. Thow understandest: For thy ayes shalbe opened. Amen.

E K. he spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Gloria pri. etc. Amen.

[flourish]

Marginal notes:

line 11: ^Potentia
<Actus.

Martij 26. Tuesday hor. 10: ante Meridiē.

First, appered a cloud: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down of the ground as before. There cam like a lambs hed, and licked him. he sayd then, as followeth: being stand vp:

Magna sunt, Alla, quae dixisti, making cursy to the chayre. There was a sword hard before. after a while he sayd.

Me

Thy Kingdome is established in aeternitie

Thy hands are invisible, and no man can distinguish thy mercies.

I attend your desire.

As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other vnder him, to say vnto vs, that, which may content vs, for the Case as it standeth with vs.

Me. The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly vse.

He hideth no light from those he loveth: neyther shutteth vp his tents from such as seke him. Yf one be great, O how small is the other? How small therfore is the mynde, and how much weakened that desireth those trifles? But as the smallest thing is festest to the smallest

Marginal notes:

line 30: ∆ / A lambs hed, / may be a token / of our humilitie / required etc.
the smallest use, so is the existinction of things of light account, necessary
for the lightnes and vanitie of this world. A part (Notwithstanding) may beautify the whole: and a small thing, may cure a great infirmity.

I told the before, that my fete are not placed vppon such brittle and crackling sand, [nay] neyther are my lipps occupied with the vanitie of nothing.

I will not manifest, in any point, the thing which thow desyre, neyther is it any part of my charge.

I haue byn thy Scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the Judgment therof.

All those before spoken of, are subject to thy call.

This vessell at all tymes they greatly accept: yet haue they times and seasons: when order breaketh in her self, the labor is in vayne.

Every thing is for and to an ende.

Of frendeship at any time, thow mayst see them, and Know what thow willt.

But One thing differeth, the Ende, and the Beginnyng.

That onely, is the El, rod, or measure which all ready is deliuered

The stroke of which, bringeth all things, in theyr degree, to an ende:

as far as the seven (magnificencie of every Seuen) stretcheth out it self.

Every one (to be short) shall at all times and seasons, shew the
direction in any thing. But, SO, thou canst not see them, in the determination, and full end of every practise. It is one thing to affectionate; and an other thing to effect.

What thou seest, is true, and to a former furder commoditie: For, with

Furderance, every thing in Nature is ayded

\[ \Delta \]

Reade ouer that, which now, lastly, I declared: Then see, if you be not answered

\[ \Delta \]

Therefore mayst thou know, what that is, all though thou do not, yet, or presently, put it in practise, by him, whose Charge it is, to deliver it.

\[ \Delta \]

Of your so greatly commended liquor I cam desirous to haue furder Understanding.

Me. What liquor is more liuely then the dew of Truth, proceding fro a fowntayn

most sweete and delectable? even that veritie which thy mowth hath preached of.

What water recreateth more, or cooleth ignorance deeper than the knowledg of our Caelestiall speche? your voyces are but fayned: shadows of the wordes and voyces that substantially do comprehend every substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse:

you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night.
Distance is nothing with vs, vnleast it be the distance, which separateth the
wicked from his mercy. Secrets there are none, but that buried are
in the
shaddow of mans Sowle.

We see all things: and Nothing is hid from vs: respecting our
Creation.

The Waters shall stand, if they here theyr own speche.

The heuens shall move, and shew them selues, when they know theyr
thunder.

Hell shall tremble, whan they know what is spoken to them.

The first

Marginal notes:
line 1: Note. / All tymes
   Speciall tymes connected by a line to the
   beginning of line 11
line 6: Note —
line 10: NOTE.
line 14: Of frendship, / at any tyme.
line 21: Note
line 32: NOTE / Whose charge / it is to deliuer / it.
line 35: Veritas
line 37: Lingua et / Vox Ange= / lica
line 46: The Powre / of the primitieue / diuine [spech] / or
          Angelicall / speche.

The first excepted, No man euer was, is, or shall be (excepted
where I except)
that euer shall vnderstand, hath, or doth know the least part (it is incomprehensible) of this Vessel. He named all things, (which knew it): and they are

so in deed, and shall be so for euer.

Thou shalt speak with vs; and we will be spoken with, of the. 5

Three they are excepted, which taken from amongst you, as they were, do yet

speak with vs, which are provided in the three laws to destroy

that Monstre

They are fed with cælestiall fode, and they, talking, speak all understanding.

This it is, I take God, (only him that created me) to records.

It is determined: els wold I not: And may be undetermined, yf you break his

Commandements.

A Stone it is that perceth down all things before it; and kepeth them vnder him, as 

the heuens do a clowde. What art thou, (O God,) and how mighty ar the

drops of thy mercy, that preparedst [man] man before to examin thy Mysteries?

The plagues of those that plagued them selues, shall fall vpon

you, yf you transgress

one iote of your eye sight.

For, What you desire, is graunted: and if you loue him, you shall endure for euer.

I am not as a clowde, sheuered with the wynde: nor as a garment, that waxeth

olde, and torn in peces: But I am for euer (bycause my message is such) and

my truthe shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they

were created: and it is the voyce and speche of him, which proceeded from
the first, and is the first; whose glorious name be exalted in his own horn

of honor. LO, this it is. E K. he sheweth a boke, as he did before all gold And it is truth; Whose truth shall endure for euer.

E K. The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other: and they all written with cullour, like blud, not yet dry. 49 square spaces, euer way, were on everie leaf, which made in all .2401. square places

He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters enclosed in no lines: but standing by them selues, and points betwene them

He pointed orderly to them with his finger, and looked toward the skryer at euer pointing Me. Note what they are.

They are Noted.

E K. He toke from vnder the Table, a thing like a great globe, and set that in the chayre and vppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21: and beginnyng from the right hand, toward the left.
He putteth of the Crown of gold, from his bed: and layeth it, on the Table. His here appereth yellow. He maketh curry: and from vnder the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of

Marginal notes:

line 2: **ADAM**
line 5: Angelorū Collo= / quia
line 6: Tres ab hoibus in / caelos rapti in / Angelis conversātēs
line 8: Enoch
   Elias
   <Jo...>
   forte.
line 10: **NOTE**
line 13: **Yf**
line 13, over 'perceth': forte / presseth
line 15: **Note**
line 21: The boke / The first / Language / of God Christ.
line 31: The cullor of the / Letters.
line 37: **21 Characters**
line 47: △ By his often taking / things from vnder / the table it shold / seme that there shold / be som shelf made / vnder our Table

the Characters, and sayeth Pa

and there /appared/ in english, or latin letters, V—Pa—b
Pa: he sayd Veh: and there ap-
pered Veh in writing: then Ged:
and after that he sayd Vnus Vnus.
Vnus, Magnus, Magnus, Magnus,
es. Then he pointed to an
other, and sayd Gal, and there
appeared Gal: then or. the
Voyce seemed Orh. Then vn
the sownd semed vnd, Then
Graph: The sownd Granpha, in
the throte
Then Tal, in sownd stall or xtall.
Then gon: then na but in
sownd Nach as it were in the nose.
Then ur, in sownd our or ourh
Then mals, in sownd machls.
Then Ger, in sownd gierh. Then
drux, in sownd drovx. Then
Pal the p being sownded remisaly.
Then med: he sayd Magna est
gloria eius. Ceph, sownded like
Keph, But before that, was
Don: Then Van, Fam, Then
Gisg. Then he lay down before it: and there cam two lines and parted
the 21 letters into 3 partes, eche being of 7. he said. Numerus
Then he put on his crown, and pluckt a black veale before all in
the Chayre
he sayd. Remember to lerne those names without boke, and to know
them.
Marginal notes:

line 29:

line 32 RH:  

Thus I / deciphered / them after / a day or / two or / three

Martij 26.  

a meridie  

Tuesday  

hor. 5½

First there was a great noyce of harmony, hard

There appeared two great Armies fighting, and much blud shed on both sides.

One Captaine in red harness, the Contrary Captayn, in white and grene.

There appered Flags with a croked tree, or like a ragged staff, or cudgell, in

them; and they were on the red Capitayns side. He and his soldiers had the worse

and were putto flight, and they ran away.

The Captayn with the white and grene was Master of the felde: and assemled and gathered

ered  
his men to gather after the Victorie.

Now this Captayn goeth to a town and semeth with his hand to heave up the townes

being a big towne.

There was a voyce hard, saying thus ——— So shall it be, with 21 more

Wyth what one and twenty?

A Voyce—As yet, you can not know.

This will happen, before the sonne hath twice gon his course.
E K. Now the Capteyn appeared alone, on fote, in his harness. he holdeth vp his hands to heven. He is now Vanished away. I meane the Capteyn in white and grene

Marginal notes:

line 36: [some indecipherable marks]

line 38: A Battle / foreshewed.

line 50: Before two / yeres finished / Ergo before / A° 1585 /

Martij 26

Now appeareth the red cloth before the chayre. There come in Three.

they all make cursy: and two of them went away.

Δ Our desyre is to know what we are to think of the Man which cam out

of my Oratory and layd the fyry Ball at M° Adrian Gilbert his fete yesterday;

as he sat [by me] in my study with M° Kelly and me. Whether it were any Illusion, or the act of any seducer?

Me No wicked powre shall enter into this place. Neyther shall Inquitie

range where the fyre of his percing Judgment and election doth light;

which shall quicken his deadness, and revive his courage to the auancement

of the name of him, which liueth now

He chose with fire and lightened theyr harts, and they immediately understode

and felt the Illumination of his glory. What wilt thou?
To the performance of the glorie and encreasing of his name, which shortly
maketh [and] an ende With for euere.

This phrase, for euere, is somewhat dark
With this world, for euere. This giveth some light.

The stone is become very dark
As the Building is grounded and ended vppon Three, so must the
mysteries hereof be practised With Three. The fourth is the Boke,
Which, Lo, is here present.

Must Adrian Gilbert, be made priuie of these Mysteries?
Thow hast sayd

May I note to your name any peculier Character or syllable to
distinguish your
specches from ours or others?

Medicina sum.

I may then use this syllable Me, to Note Medicina or Medicus
Behold, these things, shall God bring to pass by his hands
whose mynde
he hath now newly set on fyre. The corners and streights of
the earth
shall be measured to the depth: And strange shalbe the wonders
that are
Creeping in to new worldes. Tyme shalbe altered, with the
difference of day and night. All things haue grown allmost to
theyr fullness.

But beware of Pride. We teache duty, Humbleness, and submission
Shortly shall these things come to passe.

Than, this Adrian Gilbert shall cary the name of Jesus among
the Infidells to
the great glory of god, and the recovery of those miserable people from the mouth of hell

into which, for many hundred yeres past, and yet cotynually they do fall. etc.

Me Who made thy mouth to prophesy? or who opened the eyes of thy understanding?

Who annoynted thy Jaws, or fed the with unknwn meate. Euen he it is, that pricked these things forward, and shall use you as his instruments to a mightie honor.

May he require description of the Cuntryes, for his better instruction, etc.

Me Let darknes go behinde the, and tempt him not, that judgeth. These things belong not
to my charge. Thow knowest them, which are sufficient, when short time shall serve, for the whole instruction. Greater neede were to enquire How
or by what meanes thow mayst be made worthy: and so, consequently, have knowledge for the knowing, hauing and vsing of this caelestiall medicine. Forget not.

I instructed the before hand, and told the, that both of you must jointly lerne those holy letters (For so, I may boldly call them) in memory: with their names: to the intent, that the finger may point to the head, and the head to the understanding of his charge.

for Discoveries making of the seas and their bounds.

Marginal notes:

line 1: Three.

line 4: A. Gilbert.
You perceive that I have diverse affayres which at this present do withdraw me
from peculier diligence vsing to these Characters and their names lerning by hart:
therefore, I trust, I shall not offend, if I bestow all the convenient leyer that I shall
get) about the lerning hereof

Peace, Thow talkest, as though, thow understodest not we know the, we
see the in thy hart: Nor one thing shall not let an other

For short is the time, that shall bring these things to profe; wherein he

that liueth, shall approve him self aliv. Beautiful are the

footsteps

of his coming, and great is the reuenge of the wicked

O Liber, Liber, Liber, bonis vita, malis vero more ipsa

Magna sunt mirabilia in te inclusa: et magnus est nomen

Sigilli tui

Lumen Medicinae meae, vobis

E K. he holdeth his hands abroad. He draweth the Curten.

Δ Gloria Laus et honor Deo prī et F. et ss. Amen

\[\text{flourish}\]

Marginal notes:

line 8: God will shew / him self aliv.
line 10: Liber

Martij 28 Thursday morning Mawndy Thursday

A voyce. Pereant omnes qui insidiantur virtuti nois mei: et qui

Lumen [as] absconderunt Justitia mea.

E K. Now the veale is pluckt away

Three appeare, as before time

All three sayd—— Multa nos, quia multa patitur ipse

E K. The two go away and the Third remayneth, who is like in all

points to

him, who yesterday to me alone, in your absence had declared

himself to be

an Illuder. Δ NOTE; for the better understanding of this
dayes Act
it may be remembered that E Kelly, while, I, (John Dee) was at
London, yesterday (being Wednesday) had used means to have conference, with
the good Creature, with whom we have dealing jointly: and that there
appeared one
very like unto our good friend, who took upon him to be the
same;
and now seemed to be constrained by E K to tell the truth: and therefore
his outward beautiful apparel seemed to go off, and his body
appeared hairy
and he confessed that he was an Illuder etc. Whereupon E K was in a
great perplexity of mind, and was ready to have gone his way. And
at my coming home told me a long process of this Tragical
Act. But
I comforted him, and would not yield to his opinion, but did declare my
confidence in the goodness of God: for that we craved at his
hands, things
good and necessary: and that therefore he would not give his
children
a stone for bread, or a scorpion for needful food required etc.
And this morning the matter was propounded by me, and thereupon
the former sayings were used, and all the consequences of matter, which
hereafter is recorded.

The verity I require of yesterdays doings with E K in my
absence.

Camikas zure he said, holding his hands up to heaven.

E K. he walketh up and down and semeth angry: and beat his hands
together

There commeth a little stream of fire whitish from above:
and came to his head:
he kneleth down before the Chayre, and loketh vp and sayde

Oh how brittle are the works of thy hands whose Imperfections are more innumerable than the sands of the sea: or clouds that were lifted vp since the beginning of the world. Darkness dare presume to place himself in Lightnes: yea dishonor, (O God) to dwell in place of glory: His lying lipps presume against Truth: whilst thou suffredst his old and withered face to be garnished with thy beauty.

Heavines is his seat, yet are his lipps myrthfull: and little there that

Marginal notes:
line 17: Insidiatores
line 30: Pilosus.

that separateth him from the dignitie of honor: But his punishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thou, O thou (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest But yet how long shall the sonnes of men puff vp them selues with bragging and boasting of that they see not? But (alas) All things are confounded, and are contrary to thy commandements: some onely which differ,
remayn with concordant myndes praysing the, and lifting vp thy name, as
much as strength performeth. But herein is thy glory and long sufferance
manifest, in that thou dost not onely with greif behold theyr synnes, but
like a iust judge, fauorably dost ponder the greatnes of theyr enemies, which
infect theyr myndes, and blynde the light, which thou hast given
\[\text{unto} \] theyr understanding, with inflammations bodily, instigations worldly, and ten-
tations innumerable. Great therefore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thou canst augment, wherein the mysteries of thy
great glorie and might, is manifest. Thy seat yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy
everlasting kindenes for euer.

E K. Now he standeth vp, and sayd

As I haue all ready told, from whome I cam, so haue I not hydden, what
I am, or what message I bring; why it is sent, it is also written.

How long shall I perswade \[\text{to} \] stedfastnes? But the greater your measures are
the greater shalbe the quantitie. These afflictions are necessary. For herin
is a measure \[\text{is a measure} \] to distinguish from falshode, light from darknes and honor from dishonor. The more they are like vs, or shew them selues so,
(for, nothing can be more dislike) the more they are Judges of their own damnes
nation. Yea, if his strength had byn great, he wold haue
devoured thy

sole. loking to E K But whome God hath chosen, shall
none over-

turne. Brag not: eyther Credyt my words by thyne owne reason.
But

Consider that diuerse may be dishonored, yea though they be in
honor: yet

shallt nor thow neyther be overturned with the one wynde nor
the other:

Though the afflications that shall follow the, be great and hard.

In my words are no error: neyther haue you fownd my lipps
vntrue.

Whan I kneeled, I spake for you. But I haue promised that No
unclean

thing shall prevayle within this place. Neyer am I a
revenging spirit

nor of any such office. I quicken the deade, revive them that
are fallin

and cure or sow vp the woundes, whith they are permitted to
work vpon

man, as tokens of God his Justice.

I call the same god, (whome I haue called before) to recorde,
that these words

are true, my sayings iust, and his mercies more perfect. Whilst
heven

endureth and earth lasteth, never shall be razed out the Memorie
of these

Actions. Vse Humilitie: Rejoyce whan the enemy is discomforted
in his traynes, and inventions: A punishment so great, Et
castera.

Whan I yoked your feathers to gither, I joyned them not for
a while.

your flying is to be considered in quantitie, qualitie and
Relation.

Thank God: Be mercifull: forget your synnes: and
prepare
your selues, For, great and wonderfull is the immediate powre of him that illuminateth from aboue.

It shall light apom you: For those that are present with him, liued with him, eat and drank with him, [and] were instructed by him. Were

but

Marginal notes:

line 22:   Raphaëlis / officium
line 26:   *fortè, truth [with caret under 'truth']
line 34:   Afflictions to / E K
line 37:   This place
line 38:   Raphaëlis / officium
line 43:   Note the durance of / of these Memorialls
line 46:   *Note of the / Vision which / was shewed / A° 1582.

but hearers onely: At Length God was glorified, in one instant a<ll> things brought wynto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd

Behold, Veniat vindictum dei, et percutiat linguam mentientem E K. he goeth his waye and taketh all with him, Table, Chayre, and Curten

and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so diuileishly with E K.

One of them holding him by the arme, sayd, Speak now for your self, you
could speak yesterday: They all drew theyr swords: they sknorked
fire. And then seamed a water to com in, but it went away again

A voyce ——— Dicat, nam ārū non est

E K. Now is the Skroll with the Characters browght in, which was fownd by spirittuall direction this [last] month, the 12 day, aboutt 10½ after none.

by Mr Kelly and Master Husy

He semeth now [to] as like our good frende, as may be.

Our frende cam with a sponge and annoynted the wicked spirit his lipps

A voyce ——— Else could I not speak.

E Being now thou canst speak, answer me

The Wicked, sayd ——— Ask quickly.

What is thy name? ——— The wicked answered Gargat.

What is the sentence of that Skroll? ——— Gar. I know not.

In the name of Jesus, I charge the to tell me the truth as concerning

That roll here shewed: ——— Gar. I haue counterfeted this roll, and browght it: for it is not the true roll.

After [many] many words betwene him and me, and the more, bycause he denied

that he knew of any Glorie belonging to God, I urged him so, at length w/th/

short and evident argumet, that he answered, he must confess the powre

and glorie of god: and sayd, that he was damned for euer, and did

wish damnation to me: And I requested God to vse his Justice on him

for the glory of his name: then he entreated me sometime, andsomwhile

derided me, saying, Art thou so lusty? etc

All the Cumpayny fell on him, and hewed him in peces: and digged a hole
in the earth, with theyr swords, and he fell in, and [there] after that

was a myghty roaring hard

A voyce——Sic soleo iniustis.

△ The Cumpany went away. There cam a fire and seemed to burn all the howse.

A voyce——Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

△ Then returned our frende Me, and all seemed light and bright agayn:

likewise all the furniture, of Table, Chayre, Globe in the Chayre covered

with a red covering etc.

Me. Visio vera, vere denotatur. Denotetur etiam ad gloriam Dei.

△ Master Kelly, is your drouth of the spirit, now taken away?

EK. ye truely, I beseche God to forgive me.

Me. Dixisti, et factum.

△ As concerning Adrian Gilbert, there might be some drouth in common externall

Judgment, of his aptnes to the performance of the Voyage with the appertenances,

But the Secret of God his prouidence, I will not meddle with all: for he can

make infants speak, and the dum to shew furth his glory etc. 50

Me. Yf God be mighty, acknowledge his powre. Who made the sonne

of nothing?

Marginal notes:

line 14: The finding of / the skroll, of / the Threasors.
line 24: Cownterfeted / Roll.
line 25: vid. infra / pag 152. 153 &c.
line 43: Write
line 47: A.G.  
line 44: ▼Hand▼
of nothing? or man, so brittle a substance? Nature thrusteth vp
her sholders

amongst trees and herbes, like a ientle fyre: In beasts and all
the creatures

of the fiedle, waters, and earth, in a palpable imagination:
Amongst the

sonnes of men, she walketh by her own qualitie, mixing the
quantities, with her before

judged proportion. Amongst all these is some distinction, yet in
all theuyr kindes

are perfectly and substantially norrished. Yf Nature haue such
powre,

What powre hath our God, and how great is his might[e] in those [he]
in whom
He kindleth a sowle, vnderstanding. The strength of body and
inward

man, with the strength of him that also leadeth him, are augmented
and di=

minished at his pleasure. Yf earth, in mixture become fyre, how
much

more shall he encrease, whom God hath strengthened: Yf he wold
haue con=

quered with thowsands, he wold not haue sent back the dogged
harted people.

Yf riches or renowne were his felicitie, he wold haue kindled the
twelue Lamps

of his aeternall light, on a higher mowntayne: But he chose them
in the

Valleys, and from the watering places. I think this be sufficient
to

confirm your Vnderstanding.

\[\Delta\]

I trust, God be not offended with this matter propounded, etc

He is pleased: And it is enowgh. Eternitie is mighty and
glorious to the

righteous.
Whan shall I make him priuie of these things?  

When thou wilt. For every thing is acceptable with those that are accepted.

See thou comnsayle him, and be his Father.

As concerning John Dauia, we are to ax somwhat etc.

John Dauis, is not of my Kalendar. Lern of them, of whome it is necessary

Be not negligent, in lerning the things before prescribed.

God be amongst you.

E K. He hath drawn the curten of red.

soli Deo sit ois honor et gloria. Amen.

[flourish]

Marginal notes:

line 7: /hand/

line 8: \ Note Body / sowle / spirit

line 13: The 12 Apostles

line 20: A.C.

line 23: Jo. Dauis

line 25: Lern the / Alfabet.

Mawndy Thursday, after None. hor. 3½

The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre

Two went away, and the third remayned there, as before.

As concerning the Kalendar to be reformed, I am grieved that her Ma/tie/ will not reforme it in the best termes of Veritie

And as for the priuiledge for Mr Adrian Gilbert his Voyage, I think not well
of it, that Royalties shold not be graunted.

Therefore both these points, respecting her Ma^tie, I wold gladly haue cownsayle, such

as in the Judgment of the highest might be most for my behoife, to follow.

In one government there are sundry principall partes: Every part in subdivision conteyneth many and sundry offices. Many Offices require many disposers: yet hath every disposition continually some partition in his qualitie.

All things, one thing: And one thing, something: some thing many things, and many things, most innumerable

The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his division: and every thing divided, his propriety.

Princes are governors which move and stir them vp to work, as it is provided,

and to behold in speculation How every particular Action shall have due, perfect,

Marginal notes:

line 34: The reformation of the Kalendar.

and appropriated Locall being, motion and Condition

Subjects, (yea, the Highest,) are stirred vp, by theyr propre Angels:

The inferior sort do follow the disposition of theyr leaders

Vertue and Vice dwell every where

Light and darknes, are allways intermedled

Consider, How I speak it.
The myndes of all that move, euem vnto the least qualitie in Nature, haue

of them selues propre vertues: and therfore propre Instigators.

I call to memory thy words, the manner of thy speche, and the secret purpose

or meaning, wherevnto it is vttred. I see thy Infirmities, and know

what thou desyrest.

But mark me, Whom God commonly choseth, shalbe whom the

Princis of the Erth do disdayn.

Consider, how the prophet that slew that Monstrous Gyant, had his election.

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs.

And in one hart, more Synne, then a whole world can conteyn.

yl it is not myne office to meddle with theyr vanities, neyther is it a part of

my pageant to towch anything that tasteth not of Medicine

But what? doth thy mynde reply? Dost thou think, that my cowsayle herin, to a grieved mynde, is, (thowgh it can be) Medicinall?

Peraduenture thou thinkest I am not, in thy marrow: yej I haue byn

long in the highest part of thy body, and therfore ame somthing perswaded

of thy meaning

Δ In dede, I thought that your good Cownsaile, was or might be a remedie

and a medicine to my afflicted mynde, for this vnseamely doing, in the

[the] two former points expressed.

Me Behold, whervnto thy earthly man wold seduce the. Dost thou think,
that if it pleas god, it shall not please the Prince? if it be ne=
cessarie, all ready prepared?

secretum duo

For all things are Limited, with a full mensuration, and
unsearchable
go	 yea, I say, all ready, unto the ende.
Be not discomforted. Quayle not at the blast of a small tempest:

For those that speak the fayre, haue dissembling harts, and
private do

they shote at the, with arrows of reproche.

When they shall have neede of thee: I mean, of the help of God,
through the, (some shut vp, some entangled, some gad=
ding like masterles Dogges,) Than shall they gladly seke the
and desire to finde the. They shall smell oute thy fote steps,
and thou shalt not see them. The key of their Cares
shall thow be Master of: and they them selues shall not unlock
their own grievousness. yea they shall say, Oh let the earth
devour vs.

But I am to long. I answer the, all though it be not my
office,
to declare that thou desirest: yet for that thou desyrest my
Medicine,

I say, Thou shalt preuayle agaynst them, yea euen agaynst the
Mightiest.

As thou wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes

Thy weapons, are small, but thy Conquest shalbe great.

Lo. Doth this satisfy the? Have a firme faith:

It is

Marginal notes:

line 2: Angeli / proprij
line 8: Peculier and / propre Instiga= / tors
line 12: God his Elect.
line 20: Medicine
line 24: Δ / Raphael long / tyme visiting / my hed
line 30: A secret
line 36: Lingua dolosa.
line 38: England,
line 40: Miserie to= / come.
line 45: Note. eache in his / office.
line 47: Praealescentia
line 50: Conquest.
line 51: A firm faith.

A line joins 'all ready' (line 31) to 'all ready' (line 34).

[68a]

It is the greatest lesson. Be it vnto the as thow hast deliuered

One thing, I answer the, for all Officis. Thow hast in

Subiection all Offices: Vse them when it pleas the,

And as thy Instruction hath byn.

I haue sayde.

As things be planted here, for preparation of Table, sigillum
Dei etc which things are not portable with eas: so,

bycause I think, that some services to be done in goda purposes

by me, will require other places than this howse, so shall c
diuere my practises haue /as I think/)7 a more compendious manner, and redy

to be executed in any place etc.

Truely thow hast sayd, and so shall it fall vnto the.
As I am here in this place, and yet in deed not, So, here: so shall it fall out, and follow in the Mysteries of your Associated Operation.

The other shall be, but, as necessary help to the first Practises, to plant the Tree: which being confirmed and strongly rooted shall bring forth fruit, most abundantly.

The Erth and the tree, can not be separated

This is the end, and true it is.

Let him be record, whom I bear record of here,

And so, with the. Amen.

I must help the. Lerne ioyn tally the Elements or grounds of this heuenly doctrine; the end and Consummation of all thy desired thirst:

in the which God shall performe the, thy Philosophicall Harmonie in prayer. Thow knowest what I mean.

The Aeternall physitian minister his heuenly grace and continuall blessings vpon you, to the Glorie of his name, execution of your proceedings, and holy and insatiable desires.

Amen: Oipotenti Deo, nro,

Creatori Redectori et sanctificatori, ois honor laus et gratiaru actio.

Amen

Marginal notes:

line 2: All Office

line 14: Δ: and E K, / and / A. Gilbert. With line to 'other'

(line 16)
The erth 1. E K
The Tree 2. ∆
The planter 3. A G

The Planter / may be separated from Tree and Erth

Note Lerne / The Alphabet.

Philosophicall Harmony in prayer, is meant by the prayer which / I daily use, & often. / Deus in a.m. Ἰν. / D.a.a.m.f. G.p. / e. F.e.s. etc.

Jesus.

On good Friday; After None

There was a savor of fire felt by E K.

There seemed one with a sword, suddenly to thrust out of the stone at E K his head.

Whereat he started; and said he felt a thing (immediately) creeping within his head,

and in that pang became all in a [swete] sweat. And he remained much misliking

the moving and creeping of the thing in his head. At a quarter of an hour's end

it came to one place: and so ceased somewhat: & then the cover was drawn away: and there appeared the Table, and the chair covered.

Then came three, two went away and one remained: as before was used.

E K held the paper of the letters in his hand: and Me bad him put it out of his hand.

The taste of this mercifull potion, yea the savour onely of the vessel worketh most extremely against the maymed drowsing of ignorance, yf the hand be heavy,

how weighty and ponderous shall the whole world be? What Will ye
This he sayd vpon our silence after his former words. I answered, we desyred
to lerne the Mysteries of the boke.

The Boke now appeared (the cover of the chayre being taken away) the boke lying

lying vpon a rownd thing: which E K. was not able to discern what it is.

The first leaf /side7 of the /first leafe of the7 boke appeared full of the former letters, [consi] every side

having 49 tymes 49 square places, with letters: some more then other.

Every side conteyneth 2400 and one [letter] od letter.

E K. All the letters semed to be of bluddy cullor, and wet: The lines betwene the squares, semed to be like a shaddow.

In the first square were 7 letters.

Say after me: But pray first ere you begynn. We prayed

E.K. All became blak as pych in the boke

Then it becam light agayne.

Now he pointeth vp, with his rod of gold diuided into 3 equal partes, which

rod he toke from vnder the Table.

Keph van he lifted his face to heven.

Don graph fam veh na.

E K. Now he kneleth down, and holdeth vp his hands

The letters of the first Square, ar 7.

Now he pointeth to the second

Med gal E K. he turneth him self abowt.
3. vn gal vn Mals na.
   Me 'Twise seven, Thre and All one; and his
   mercy endureth for euer.

4. Tal vn vrh.

5. Fam graph Fam.


7. vn van.

8. Tal vn don vr vn drux. sounded as £ννγ


10. Tal van fam mals vn.

11. vn ged gon med gal.

12. Mals vn drux


14. Fam graph fam.

15. ged vn tal mals graph gal vn keph

16. Veh vn mals veh drux graph na    capcneh

17. ged med.

18. med gal.

19. Fam graph tal graph ur vn pa van ged graph drux

20. Gal med tal drux vn.

21. mals na gon vn tal

22. ged vn

23. van vn drux veh don vn drux.

24. Van don graph mals don graph fam

   E K. Now he seemeth to wepe, and knock his brest.
   he pointeth with the rod, vp agayn, and sayd

25. vn gal graph mals gal

26  vn keph graph

27  Gal don van keph

Marginal notes:

line 6: 49
        49
        441
        196
        2401

line 44: 100

[69a]

29. Van vn

30. Veh graph fam giegn fam

31. Ged don vn mals vn gal. He stayed here a good while.

32. Fam graph gal

33. Van drux pa vn don

34. Gal med tal gon med vrh

35. Vn gal graph mals med vn gal

39, 38, 37, 36. Veh na graph van vn veh na. / Tal vn na / Med fam fam

na graph / gal vn mals na /

40. Med drux gon keph gal vn don. This is a word

41. Mals vn drux ged graph mals na gon.

E K: Now he walked vp and down before the chayre: and cam
agayn and pointed.

The letters now following seme to be written with Clay.

42. Med gal vn tal na

43. Ged graph tal graph gal fam vn vr: eight letters

44. Vn

45. Gal gon drux med keph vn

46. Na med pal mals med don. Now he walketh agayn, and loketh vpward.

Then he pointed agayn.
17. Venus male van drux

20. Say after me (Shall I speak the Mysteries of thy glory, which thou hast secreted from the Inhabitants upon the earth? yea Lord, it is thy will, whose hand is high; and fete everywhere, ready to revenge the blood of Innocents, and to call home the lost sheep.)

30. Say after me, Zaresk od adaph mal zez geno au marlan oh muspa

35. Me, I teache. Let this lesson instruct thee to read all that is gathered out of this boke hereafter. It is not to be spoken, but in the time of his own time. It shall be sufficient to instruct thee. Fare well

E K. Now he covereth the boke with the veale. Prayes and thankes be readed to god, of his sely ones, now and euer. Amen.

Note. All the former letters and words in the squares, were only in the first
or upper row, [of the side] beginning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly upon the same forsaid first row.

\[flourish\]

Marginal notes:

line 14: 100
line 27: Veresk and / Zuresk are / all one. / \(\Delta\) perchance / Zuresch, / with ch, for / K, and so / the word shalbe / of [8] \(\Delta\) letters.
line 35: \(\Delta\) it is not to be / spoken or interpreted, but whan / the time appointed, / is come

Martij 31. Easter day after none about 4.

E K. hard first a sound of Musicall harmonie
\(\Delta\) The Veale was pluckt away

Three cam in, two went away, as before accustomed.

E K. Now he lyeth down. he riseth and pulleth the veale fro the chayre.

That veale was of cullor as a raynbow.

The boke appeared playne and evidently on the globe in the chayre.

E K felt the thing ronne in his hed as the other day it did. Me taketh out the rod from vnder the Table: he sayd

\[Aeternitas in Caelo\]

\(\Delta\) upon my staying from speche, he sayd, What wilt thou?

\(\Delta\) The proceding instruction necessary for understanding of the boke.
Mensuratur. A he putteth vp his rod to the boke

Sint oculi illorū clari, vt intelligant he held vp his hands and seemed to pray.

He pointed now to the second row of the 49 rows of the first page of the boke; and sayd

Secundus a primo

1 Gon na graph na van fam veh na. Now he walketh vp and down.
2 Ged don med drux na vn gal med kephe. he walketh agayn
3 [1.] Vn don gal graph drux he walked agayn.
4 [2.] med
5 [3.] drux vn he walked
6 [4.] ged graph tal mals he walketh vn vr med. 7 letters.
7 [5.] med gon veh vn fam tal vn drux
8 [6.] van vn drux gal don graph fam
9 [7.] med don gal vn
10 [8.] van graph van graph gon vn na
11 [9.] drux med fam
12 [10.] mals vr gon ged drux vn mals na graph
13 [11:] Keph vn tal mals med drux med drux
14 [12.] vn drux graph mals na
15 [13.] med mals na graph [veh] gal: here, veh or gal is indifferent.
16 [14.] vn
17 [15.] Tal graph gal med [Keph] or rather pal so it shalbe better understode
18 [16] Tal vn don van drux graph
19 [17] ged graph drux vn
20 [18] mals don graph fam Now he walketh
21 [19] drux med
22 gal vn fam tal vn gisg
23 van med don gisg fam
24 tal vn drux ged graph gisg __so it is
25 {gal graph van drux graph
26 gal vn tal mals na
27 drux vn pal gisg
28 med fam
29 van vn drux gal graph tal na drux vn pal vn gisg __12 letters

Marginal notes:

line 36: RH: △ Note this diuersitie / of sownd and / writing: as X for Z __with line to 'so' (line 35) __

30 med don med mals na vn fam
31 van med don
32 tal gon drux med gal vn vr
33 vn tal van gal vn fam
34 ged graph don
35 mals vn
36 med
37 gal vn pal keph van tal
38 pa vn drux veh graph fam
39 med don gal vn drux. __Now he makest low obeysance to the chayreward.
40 Mals vn Incomprehensibilis es in aeternitate tua.
41 Mals don graph fam
van tal pa yr med fam gal vn
van med don pal
drux vn gal med drux
mals vn gisg don med mals na graph fam.
van drux gal graph fam.
vn gal med drux.
ged vn drux graph pa drux fam.
gon na graph na van gal keph

Me Shall I rede it? \ we pray you

Gronhadoz
Ihehusch Gro[m]/n/adox arden, o na gempalo micasman

veusiah s
vandres orda beugiah noz plignase zamponon aneph
there is a stop

Ophad a medox marune gena pras no dasmat. Vorts manget
vandemhaxat

a defne damph naxt os vandeminaxat. Orophas vor

minodal amudas ger pa o daxzum banzes ordan ma
pres vmblosda vorx madon patrophes vndes adon ganebus

Ihehuzt Note A defne must be pronownced as one

A defne, cam out of one square.

Gehuzt consisteth of 6 letters: but Gon na graph van gal keph

consisteth of 7. I wold gladly be resolued of that dowt if it
pleas you.

EK he boweth down, and put the rod away, and than Kneled down.

He rose and axed me what wilt thow?

The former question to be soluted. Me Thow hast written
[falh] fals:
for, it must be Ihehudz; and so it is of 7 letters.

Δ Yf every side coteyne 49 rows, and every row will require so much tym to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgemet [of] or compendious manner, wherby we might the soner be in the work of Gods servyse

E K. The Chayre and the Table are snatched away, and seme to fly toward heven

And nothing appeared in the stone at all. But [the] was all transparent clere.

Δ What this snatching away of Chayre and Table doth meane we know not: But if the lord be offended with his yonglings, and Novices in this Mysteries, for propownding or requiring a compendious Method etc Then we are very sorry, and ax forgivenes for the rashnes at our lipps: and desyre his maiestie not to deale so rigorously with

Marginal notes:

line 19 RH: Δ forte yan / Ax this dowte

line 42: Δ / Note / and take / hede from / hence forward

with vs: as though we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but that his mercies abownd w/th vs to his E K. Now commeth all down agayn as, before glorie. Amen Me. What are the Sonnes of men, that they put time in her own bosom? or
measure a Judgment that is vnsearchable

I help thy imperfections. What, man thinketh wisdome, is error in our sight. But because my Nature is to cure, and set vp those that fall,

Thus much vnderstand

As I haue sayde: The 49 partes of this boke 49 voyces, 10
Wherevnto the so many powres, with their inferiors and subiects, hauebyn, are, and shalbe obedient

Every Element in this mysterie is a world of vnderstanding

Every one knoweth here what is his due obedience: and this shall differ the in speche from a mortal Creature

Consider with thy self, How thou striuest against thyne own light, and shaddowest the windows of thyne own vnderstanding

I haue sayde: Be it vnto the, as God will.

I am not a powre or whirlewynde that giueth occasion of offence.

Longs sumus a perueraitate destructionis 20

This much I haue sayd, for thy reformation and vnderstanding

Lo, Vntill the secrets of this boke be written, I come no more. neyther of me shall you haue any apparition. Yet, in powre, my office shall be here

Say, what you here, for euery word shall be named vnto you: it is somewhat a shorter way, and more according to your desyre

Every Element hath 49 manner of vnderstandings

Therin is comprehended so many languages

They are all spoken at ones, and seuerally, by them selues, by dis- tinction may be spoken.
Vntill thow come to the Citie, thow canst not behold the beauty thereof.

Nihil hic est, quod non est perfectum. 35

I go. I haue sayde, (and it is true,).

No vnclean thing shall enter:

Much less, then, here: For, it is the sight of whose Maiestie

We tremble and quake at

He shall teache, of him self; for we are /not/ [vn]worthy:

What then, of your selues? But such is his great and singular fauor

Marginal notes:

line 10: Of the boke
line 11: 49 Powres with / theyr Inferiors / vide sup. 48 after /
a sort: and .l. / vide Martij 24.
line 15: Angelicall / Language
line 24: Raphael is / to be absent / for a certayn / time: but /
his powre shall / be here
line 29: Of the boke
line 30: Languages
line 40: Δ / Note, that we / shalbe Theodi= / dacti, of god /
him self and, / no Angel herein

fauor, that, he is [of him] of him self, and with those, whome he choseth.

For, the ende of all things, is at hand,

and Powre must distinguish, or els nothing can prevayle

What you here, yea what thow feelest, by thy finger, Recorde,

and seale sure. This is all, and in this is conteyned all, 5
that comprehendid all the almighty powre
and profunditie of his glory.

What els?

As thou seest, and till he see, whose sight, is the light of this
his own
powre, His might is great. The dew of his stedfastnes
and glorious perfection hold vp and rectify the weaknes of your
fragilitie: Make you strong to the end of his workmanship
to whome I commit you.

E K. He plucketh the veale over all

A voyce afterward——Ne Ne Ne na Iabes

A Sanctus Sanctus Sanctus Dns Deus Zebooth: Pleni sunt
caeli et terra gloria Maiestatis eius. Cui soli ois

honor, laus et gloria:

Amen

[flourish]

Marginal notes:

line 1, supra: Potentia.

line 2: The ende / of all things / is at hand

line 9: The sight / of god.

1583. Aprilis 2. Tuesday Jesus. before none

A voyce like a Thunder was first hard

The chayre and Table appered /\ therof

There appered fyre in the chayre, and burnt away the veal or
covering [therf]

The cullor of the flame of the fire was [of] as of Aqua Vitae
[bunt] burnt.

A voyce——— Sum.
E K. There goeth a clowd or smoke from the chayre; andcovereth the Table

That smoke filled all the place

A voyce——— Impleta sunt oia gloria et honore tuo

E K. All is become clere, save the Table which remayned couered with the
clowde still

A great thunder began agayn, and the chayre remayned all in fire.

Now the boke appeareth euidently, lying vpon the Globe in the chayre

and the letters appered wet styll, as yf they were blud

There appered fire to be thrown oute of the stone, vpon E K.

The sownd of many voyces——— Let all things prayse him and extoll his name

semed to pronownce this——— for euer

E K. The fire is still in the chayre, but so transparet, that the boke and

letters therof may be well seen.

E K felt his hed as if it were one fire

A voyce——— Sic soleo errores hominum purificare.

A voyce——— Say what you see

E K. I see letters, as I saw before

A voyce——— Moue not from your places; for, this place is holy.

A Voyce——— Read.———E K, I cannot

Δ you shold

Marginal notes:

line 33: 

line 35: Note, fire
you shold haue lerned the characters perfectly and theyr names, that you
mowght now haue redyly named them to me as you shold see them.

Then there flashed fire vppon E K agayne.
A Voyce Say what thow thinkest. he sayd so to E K.
E K. My hed is all on fire
A Voyce What thow thinkest, euery word that speak.
E K. I can read all, now, most perfectly and in the Third
row thus I see to be red.

Palce duxma go na dem oh elog da ved ge
ma fedes o ned a tha [h]lepah nes din.
Ihehudétha dan vangem onphe dabin oh [n] nax
palse ge dah maz gem fatesged oh mal dan
gemph naha Lax vu lutudah ages nagel osch.
macom adeph a dosch ma handa.
E K. Now it thundreth agayn
A voyce ——Ego sum qui in te Mihi ergo qui Sum
Non nobis domine non nobis, sed nomini tuo damus gloriam.
Then E K red the fourth row, as followeth:

Pah o mata nax lasco vana ar von zimah
la de de pah o gram nes ca pan amphan van:
zebog ahah dauez ôl ga. Van gedo oha ne
daph aged onédon pan le ges ma gas axa
nah alpod ne alida phar or ad gemésad
argla nado oges.

Blessed be the name of the Highest, who giveth light and

understanding.
E K. It thundeeth agayn. All is covered.

A Voyce ———— Orate.

\[\Delta\]

We prayed and returning to the work agayn, the fire covered all still

and E K hard [voyces] voyces, singing (as a far of) very melodiously.

Then all became evident agayn vnto E K his perfect Judgment.

\[\Delta\]

E K then red thus

\[\text{mises } \text{pronounced}\]

Mabeth ar \text{mices} achaph pax mara geduth alides

man\[\text{sh}

orcanor manch arseth, clontax ar geban vox portex

ah pamo agematon burise ganport. vdrios paseh

Machel 35

Marginal notes:

line 3: Fire agayn

line 9: \[\Delta I dowt which of / these 3 must serve \]

line 10: The Third / row of the / first page.

line 18: The fowrth/row.

line 32: The fifth / row.

Machel len arvin zembuges + Vox mara.

gons Ihehusch dah parsodon ma\[\text{h} alspan

*adiper / arkad
dongleses adipr / aginot. archad dons a

dax van famlet a dex arge pa gens

Van danzan oripat es vami gest ageff

pasdas

ormatenodah zalpala doniton pasdaes ganpogan

[72a]
Vandapel adin achaaph maradon oxamax
andiphe dan ieh voxad mar vox ihedutharh
 aggi pal med lefe. IAN lefa dox parnix
 dros
0 droses marsibleh aho dan adeph uloh iads
 akos
ascleleh da verox ans dalph che damph lam achos

E K. There is a great Thundring agayn

Δ It is the hand of the highest, who will get him honor by his own works.

E K. The Voyce and sound of pleasantnes and rejoycing was hard:
and all was dark.

A small voyce ———— Locus est hic sanctus.

An other voyce ———— Sacer est a te Domine

E K. All is now opened agayne.

Δ. Then E K, red thus

iah
Amidan gah lesco van gedon amchih ax or
lesgomp
madol cramsa ne da vadge lesgamph ar:
mara panosch aschedh or samhamphors asco
pascadabaah asto a vdrios archads ors arni.
pamphica lan gebed druxarh fres adma. nah
pamphes eä vanglor brisfog, mahad, no poho a palgh eh donla def arehas NA. Degel.

 vnarn
Vnaem palugh agan drosad ger max. fa lefe pandas
mars langed vndes mar. pachad odidos martibah

Marginal notes:

line 3: *it is significative
line 6: The sixth / row.
line 17: Locus sanctus
line 21: The Seventh / row.
line 23: Asco, with the prick / over the ő, is to be / pronounced as / Asto.
line 29: The eight / row.

The sound of Melodie, beginneth againe
The fire cam from E K his eyes, and went into the stone againe
And then; he could not perceyue, or read one words
The Fyre flashed very thick and all was couered with a veale.

Prayse we the lord, and extoll his name:
For, his hand hath wrought wundrous
Works, for his owne glorie.
[Whose name which]
Amen

Marginal note:
line 8: Note: this Mysterie of god his powre drawn to
him self agayne.
Aprilis 3. Wensday, Forenone

First the Curten was drawn away: and then all appeared on fire. The whole place all ouer. E k hard voyces, but could not discern any thing but the hummering of them

There cam fire agayn (out of the stone) vppon E K, all his body ouer E K. The fire so diminisheth it self that the boke may be perceyued.

A Voyce ———— Magnus Magnus Magnus
An other voyca———Locus sacer et acceptabilis Deo

E K felt the fire to gather vp into his hed

Shortly after he could read the boke, as he could do yesterday.

Vlla doh aco par semna gan var se gar on dun.
sebo dax se pal genso vax necra par sesqui nat +
ex
axo nat sesqui ax olna dam var gen vox nap vax +
Ur varca cas nol vndat vom Sangef famsed oh +
sih adra gad gesco vansax ora gal parsa +

Varo, nab vbrah NA pa uotol ged ade

Marginal notes:
line 23: Locus Sacer
line 26: Δ / of the first character / Of Vlla, I dowt
line 27: The ninthe / Row
line 33: The Tenth.
sem
pa cem na dax + van sebra dah oghe aschin
o nap gem phe axo or + nec a ve da pengon
vdrāh lohed
a moroh ah oha aspah + niz ab vdrāh gohed
a carnat dan faxmal gamph + gamph nacro
vax asclad caf prac cruscanse -

A

gam + ohe gemph ubrah ax + orpna
nex or napo, gemlo + a cheph can sedlo'
pam geman ange hanzu (ALLA) C'ippo se
damo gam vas oro dax va [ges/] ges palo
pal me pola +

E K. All these, (now red,) fall out and all the rows, before, likewise.

A Vogce ————Prayse God.

A We prayed. and after, was this shewed.

Gals ange no tempa ro sama dan genze axe +
falod amruh acurtoh saxx par mano gan vax
no + gramfa gem sadglia loh vrox sappoh
iad ah oha vnra.

A

A Now appeared an other row.

Se gors axol ma pa a oha la sabulan + Caph
vns
ardox anpho nad vrnah ud ago lan vns +
Vxa grad orno dax palmes ārisso dan vnra +
Vansample galse not zablis ćphide ALLA loh -
gaslah osson luze adař max vanget or dâmo ans .
leöz dasch lečha dan se glaspa neh .

A
Marginal notes:

line 3: gohad, pronounced / as Iohed signifieth / One
euerlasting / and all things de = / pending vpon
One. / and gohed Ascha / is as much to say / as One

god.

line 5 RH: canse, signifieth / mightie: and Crus= / canse, more /
mightie.

line 7 RH supra: the a produced [refers to orpna]

line 7 LH: The eleuenth / Row.

line 8: All these which / haue lines vnder / them are eche /
but one word / of diverse syllas / bles: being 9 /
words of them.

line 8, over 'ceph...sedlo': the last h remissly sowned [refers
to ceph]

line 11: Pola and Pala / signifie two: / Pola signifieth / two
togither, and / Pala signifieth / Two separated:

line 15: Δ This was a / parcell of a / row, which onely /
appered by him / self.

line 17: Δ / [At no, ende / 49, and so / here ar .10. over]

line 17, over 'sadglia': a must be sowned long

line 21: This se is / the nine and fortyeth / word longing /
to them before [with line to 'se' (line 21)]

line 22: The twelfth / row

[73b]

All becam dark, and it thundred

A Voyce ——__Praye God.

Δ We prayed

Δ Now appered three or four rows to gither
The boke seemed to fly, as if it wold fly a peces (the fyre remayning)
and to make a great sturring in the place where it lay.

Ampri apx ardo arga arges argah ax.
osch nedo les icás + han andam von ga lax man.
sey nosch + dongo a yntar cey lude asch úrise alpe

gem var dancet. [na]nap alped vrsbe temps a
vod nos gema o ulon mán cepox oxne' pricos
a gót. zalpe na doxam 'orne.

Admag apa asco tar. gans ohrz am seph
selqui quisben alman. gons sa ieh
marsibleh gron áscabb gamat. ney aden vdan
[phl]phand sempés nar narran al. cáno géme.
danse'áldes nótes parcelah arb ner ga lum
musse. long
pancu priscas abra músc an nox. napod
aske
a on dan sem ges asche

EK A sound of many voyces, sayd ———— Orate

Mica suráscha para te gammes ádrios NA danos.
Vra lad pacad ur gesme crus a prásep ed.
a palse nax varmo zum. zancú asdom baged
Vrmigar orch phaphes ustra' nox affod masco:
gax cámles vnsanba a oh la gras par quas.
cónsaqual lat gemdax tantat ba vod.
talpah ian.
Marginal notes:

line 7: [The 13]
line 7: a long
line 9: this with / a prick beto= / keneth y.
line 14: pronownce / Asto
line 16: y
line 19: E K vnderstode / the Langage: and wold / haue spoken somewhat but / he was willed to stay.
line 24, over 'crus': pronounced as we do Cruse a cup

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[74a]

Gesco a taffom ges nat gam + pamphe ordaquaf

kid
cesto chidmap mischna iaisg - iialphzudph a

dancet vnban caf ransembloh + dafma vp

gras
aschem graos chrëmsa asco dah . vimna
gen âlde os papéam och lâuan vnad.
Oh drosad ûdrios nagel panzo ab sescu +
Vorge afcal valaffda mörsab gaf ham de
Peleh asca.

[74b]

17

This went away, when it was read

It waxed dark.

A voyce ———— Orate Δ we prayed

E K. It beginneth to clere.

A Voyce to E K. ———— Say

Artosa gemo oh galsagen axa loph gebed adop:
zarcas wr vanta pas ampe node alpan + nocas.
se ga omacased lax naph talpt + paphicas sandam
Voscmeh iodh asclad ar + phan gas ma'se a
quaz nam vngem vansel gemb'gel a gembusez
aro tehl alta murt valtab baniffa faxed
ar [chyso]chlysod

A tam nat + glun asdeh ahlud gadre fam Shing
la dan + guanse life arilsar zabulan cheuach se .
amph lesche andam var ges ar phex are .
NA tax pachel lapidox ar da vax malcos . vna
gra tassox varmara ud ga les vns ap se .
ne da ox lat ges ar .

Marginal notes:
line 1, over 'Gesco': _o long
line 2: Sempiternall One / and indiuisible / God.
line 3: _a very long
line 4: a reverent word / the _a very long / and is, be it/
made with powre.
line 7, over 'gaf': _a long
line 7: chal, iently, and / the _a long
line 14.RH: The <div>ine powre creating / the <An>gel of the
sonne [with line to 'galsagen' (line 15)]
line 16: 4 manner of co= / structions in / that one word.
line 20: Aro is one / word diuided, / as respública, / and here
this / Word is diuided / into two squares / and so
there / are 49.
line 24, over 'guinse': _e long
line 24, over 'cheuach': along

line 24: life lephe Lurfando / is a strong charge / to the wicked to tell / the truth

line 24, RH of above note: A / This he sayd / to my/demand / of this phrase/ wherof I / had mention / many yeres / since.

line 25, over 'ar': pronounce ar

line 26: NA. The name of the / Trinitie, One / Separable / for a while

[74b]

Now it waxeth dark. A We must pray: (sayd I) and so w< e did.>

But E K prayed perfectly in this Angels language etc.

Asmo dah\'an pan casme co caph al oh
san ged a bansaa va adon a seb Ian

orka
agl\'aho d\'anfa zuna cap orcha dah os
f\'amsah ON na\'b ab nagah geha fastod
hansey om hauan lagra gem gas mal
parc\'og dax nedo va geda leb \'aru\'a ne cap sem carvan

Onsem gel\'oh\'odim geb ab\'nih ian
oxpha bas capp\'o cars ordriph grip gars
of vindres nah ges p\'ahado vill\'onooh can vaz a
fam gisril ag n\'ohol sep g\'erba dot v\'anca NA
sem ah pa n\'ex ar pah lad vamo\' iar s\'equa
Vad ro garh , ah sem dan van ged ah paleu

Now the fire shot oute of E K his eyes, into the stone, agayne

And by and by he [sho] understode nothing of all, neyther could reade
any thing: nor remember what he had sayde. All became dark.
Then was the curten drawne, and so we ended.

\[\Delta \text{Gloria } \tilde{\text{F}}\tilde{\text{r}}\tilde{\text{i}}\text{ et filio et spiritui sancto}\
\text{nunc et semper}\
\text{Amen}\
\]

\[\text{[flourish]}\]

Marginal notes:
line 4, over 'bansaa': a long onely one a soulded
line 6: a soulded as au
line 8, over 'sem': in eius loco.
line 8: the g not ex= pressly soulded. \(\text{[refers to 'parcog]}\)
line 14: it is but one / Word \(\text{[refers to ar pah]}\)
line 15, over 'paleu': soulded, palef

\[\Delta \text{Aprilis .3. Wensday After none hor 54}\
\text{A pretty while the veale remayned ouer all: then it was taken away}\
\text{First fire was thrown vppon E K out of the stone}\
\text{Many voyces concordantly sayd—Bonum est } \tilde{\text{D}}\text{eus, quia Bonitas ipa}\
\text{es.}\
\text{An other voyce ——— Et magnum, quia tu magnitudo ipius \text{Magnitudinis.}}\
\text{A voyce ———— Adgmach adgmach adgmach}\
\text{A great voyce ———— Sum, et sacer est hic locus.}\
\text{A voyce ———— Adgmach adgmach adgmach hucacha.}\
\text{Then E K read the row on this manner Padoho magebs galpz arps ap\'nal Si.}\
\text{gavagad al podma gans NA + vr cas}\
\text{natmaz}\
\]
Marginal notes:

line 31, over 'Adgmach': much glory
line 32: Sacer locus
line 35, over 'arpe': redo as arch

Now appered Raphael or one like him, and sayde

Salus vobis in illo qui vobiscum +

I am a medicine that must prevayle against your infirmities: and am

come to teache, and byd take hede

If you use double repetition, in the things that follow, you shall both

write and work and all at ones: which mans nature can not performe.

The trubbles were so great that might ensue thereof, that your strength

were nothing to prevayle against them.

When it is written, reade it no more with voyce, till it be in practise

All wants shalbe opened vnto you

Where I found you, (with him, and there,) I leave you.

Cumfortable Instruction, is a necessarie Medicine

Farewell.
EK. The boke and the Chayre, and the rest were all out of sight while Raphael
spake, and he lay down prostrate

EK. saw a great multitude in the farder side of the stone: They all cam in to the
stone, and axed

What now?

[What now How now?]

How now?

Vors mabberan x how now: what hast thou to do with vs?

\(\Delta\) as I began thus to say (The God of powre, of wisdom,) they all
interrupted

my entended prayer to god for help etc and sayd We go We go.

\(\Delta\) And so they went away.

Then the boke and the rest cam in agayne.

A Voyce — One Note more, I haue to tell thee

Ax him not, What he sayeth, but write as thow hearest:
for

it is true

\(\Delta\) Then, o lord, make my hearing sharp and strong to perceyue
sufficiently

as the case requireth.

Rap. ——— Be it vnto the.

\(\Delta\) Then E K red as followeth

Ors lah gemphe nahaoh ama patoph des garhul vanseph
iuma lat gedos lubah aha last gesto Vars macom des
curad Vals mors gaph gemesed pa campha zednu abfada
mäes löfismo Luruandah lesog iamle padel arphe
nades gulsad maf gescon lampharsad surem paphe arbasä
Marginal notes:

line 1:  <.....> piller of Light / <stoo> de before the /
        <Bo> oke

line 3:  [Vin in vinco must / be pronounced long / as if it
         were a / double i.]

line 4, over 'gascampho':  or gascampho:

line 4, over above note:  why didst thou so? as god said to
         Lucifer. The word / hath 64 significat= / tions

line 5:  [Orh ∼ Deus sine fine / Gorh ∼ Deus a Deo]

line 5, over 'argedco':  ∼ cum humilitate aducamus te / cum
         adoratione Trinitatis.

line 5, over 'orh':  This is the name of the spirit contrary to
         Befafes. √with a line to 'arzulgh' (line 5)√

line 5, RH beside 'semhaham':  This word hath / 72 significations

line 5:  Befafes, the vocative / case of Befafes: /[Befas is as
         much to / say as come Be / fafes and see us / √Rule7 /
         Befafes & is to / call uppon him as / on god / √Rule7
         / Befafes oh, is as muche / to say, come Be= / fafes
         and be our / Witness.] / √Rule7 / Befafes his
         Etymologie / is as much to say / as, Lumen a, / Lumine.
         / Spiritus orh / secundus est in / grada imperfectiois /
         tenebrarū. / ∆ how can orh / signifies Deus sine / fine,
         if it be / the name of a / wicked spirit?

line 6, over 'loangah':  of two syllables. [this wor]

line 8, over 'Raphael'.  Me
Larvandah

Δ Note these 55 wordes stand in 49 places: of which 55, some two stand in a [pla] square place/some three, as I / haue noted.

A Voyce ———— Whateoeuer thou settest down shalbe true

Δ I thank god most hartilie: The case aliso requireth it so to be.

Asch val lames árcasa árcasa arcúsma íabso gliden

ieb af paha parcadura gebr oscarah gánde au arua las
genost cásmale palsi uran vad gadeth axam pambo
cásmala sánme fala gardomas árxad pámes gómulch
h gápes lôf lachef ástma vates garansas orue gad
garmah sárquel rúsan gages drusala phimacar aldech
oscom lat garset panoston.

gude laz mix labac vsca losd pa Copad dem sebas
gad vâncro umas ges umas umas ges gabre umas umascales

ghes umphazes umphagam maaga mosel iahal logos vapron

ghen femse dapax orgen lascod ia lascoda vaga am lascafe:
larques présó tamisel vnsapha ia dron goscam lâpe voxa
chimlah aueaux losge auioxan lárgemah.

zureth axad lomah ied gura vancrasma ied sesch
lapod vonse avo' avé lamsage zimah zemah zúmacah
Vormex artman voz vozcha tolcas zápne zarvex
Col age lam gem fam tepham vra ap du ca sampat
Voxham Lunzapha azquem Bobagelzod gaphemse lunse
agni cam setquo teth gaphad oxamarah gimnephad
ie voxcanah vrn dage paphcod zambuges zambe ach oha
zambuges gasca lunpel zadphe zomephol zun zadalh
ureseh varun pachadah gusels vx amna pa gramia oh vz

\[75b-76a\]

I think

Marginal notes:

line 3: There are no points neyther in the last before. They be parcells of invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels etc.

line 27: Bobagelzod

\[76a\]

I think it will be dark by and by, and our Company will expect our coming down to supper. Therefore, if without offense we might now leave off, it might some good so to do

A voyce—gemeganza your will be done
As I was discoursing with E K after we had done, and he seemed yet skylfull
and hable to say much of the vnderstanding of the premises, and began to
declare somwhat, How they did all apperteyne to Good Angels; Suddenly
there cam the fyre from his eyes into the stone agayne. And than he could
say no more: nor remember any thing of that [w]he had seen or
Vnderstode less than half a quarter of an howre before.

\[\begin{align*}
\text{Deo &ro Vuo Vero et Qipoteti} \\
\text{sit ois laus et gra2 actio} \\
nunc et semper Amen
\end{align*}\]

Marginal notes:

line 12: \[\sqrt{\text{a few scribbled marks of the following nature:}}\]

Aprilis 4. Thursday \[\tilde{\mathfrak{f}}\] mane hor 5\[\frac{1}{2}\]

I made a prayer
A voyce \[\tilde{\mathfrak{f}}\] Quia ipse Deus Deus Deus nr cuius misericordia
infinita.
The fire immediately did shote out of the stone into E K, as before
His \[\sqrt{\text{tung}}\] therewppon did quake in his mowth
E K The Veale hangeth yet before.

Then, all being vncovered, thus he red
Atra cas carmax pabamsed gero adol macom vaxt
ie / ies
\(\text{gestes} \quad \text{ladech carse amages dascal panselogen dursca zursech}\)
\(\text{pamcasah vsca huadrongunda malue ior} \quad \text{gascama af}\)
orthox VAN CORHG aspe zubra vaacāh gandeuā
arinmaphel vax oh saoh abra iehudeh gampe vndaxa
25
casmat lafet vncas laphet vanascor torx glust habaha
ensede gumah galseds.

Pacadpha palze zuma carphah uzad capaden /lsage
EXCOL PHAG MARTEH iasmadel voscon sem ahnērda
30
tohcoth lamphala pāhath ĕrcheth iesmog pasque Labāh
agas lada vng lasco ied ampha leda pageh gemze axax
ie ek
ızed caphzed campha voxal luthed geden famech
lu
artenad gathad zuresch pascha lo guma hälpe
dax vancron patel zurad.

Marginal notes:
line 17: Note
line 31: This name cōpre= / hendeth the num= / ber of all the /
fayries, who / are diuels / next to the state and
co= / dition of man / etc.

Canda lahad Bobagen afna vorzed phadel
ies
NOBTDAMETH gascala axad vanges vodoth mured
ak
achna adcol damath zesvamcul pacadaah zimles zoraston
gle galze mazad pathel cushima iaphes hurascah ōrphade
ies
loscad mages mat lumfamge detchel orze camalah
kel
al se geda oh oïda gehoph pachad enol adax loges

Marginal notes:

line 6:  ✦ iustitia a minime / diuino sine Labe

line 11: ✦ fide that reviveth / ma<ns> brest mano / The holy ghoste:

[77a]

famgah laxqui hasche vadol vomsana gax ma deph na zad
gel panca van sesquin oxal genoph voödal umadabah.

33

Asge lun zuma paxchadma enohol duran
ORCHLODMAPHAG mages oschan lod bunda cap
luzan lorpha leuandah orxzed famzad genosodath
phaselma gesda chom gas naph geth nag goth ladmano
Vmvar gezen vax guizad margas luxt lapeh
iudath zomze van goth dah vorx guna ia ada:
Vox hamana

34

Arze. galsam vnza vcha pasel noxda
Nobro'schom [GVADEPHOGAS] gunadephogas dunseph
man cas mal cas mah ied hah mel car ha zemphe vncah
lethoph both ned ga phi cas mel ioth hath cha sad
ma na ded ma gon zuna gothel pascheph nodax
vam phath mata

A voyce ——— Orate ——— △ we prayed :

35

Aphath zunca voxmor can zadcheth napha.

keth
Therevppon the Vele was drawn, and the fire cam from E K his eyes again into the stone

Deo opt. Max. ois honor
laus et gloria Amen

Marginal notes:
line 6: 21, words hither
line 7, over 'goth': o long
line 13: in great letters refers to Hobroschom
line 17: here are but 48 words: I dowe / that there lacketh one.
line 23: Here seme to be to many by 3 or 4.

Aprilis 5. Friday a meridie hora 5

The Vele was taken away, without any speche used by me or E K
The boke and all the former furniture appeared very bright.
I made a prayer to god, beginnynng Expectas expectau Dominu etc
E K I here the sound of men playing very melodiously on instruments and singing
A Voyce —— Serue God and take hede of Nettels. △ This was spoken.

to E K in respect of a great anger he was in yesternight, by reason that one

had done him iniurie by speche at my table ___Charles Sled._

E K There appere a great many, a far of; as though they appered beyond the
top /of/ a howse: and so semed far of behinde the stone: and they seme
to haue no heds.

A Voyce —— A peculier people, and shalbe restored

△ After this Voyce, the sayd hedles people disappered.

Then all appered fyre, and a clowd covered all: and in the top [of the] of
the fyre in the chayre, appered three faces, and seemed to shute and close
in one. The faces seemed, eche to turn rownd, and so ioyne in one afterward

A Voyce —— Praye him in his glorie and wurship him, in his truth.
△ The fire entred into E K

A voyce ——Orate. △ We prayed

△ Then thus appeared

godothar argo fa adophanah gamsech olneh varasah
iusmach

A voyce —— Interpret not, till your understanding be furnishe.

Vschna phaol doa vah oho lazad la zu red amma
donax valesto acaph lamphages ronox genma iudreth
loth adagma gonsaph godalga phareph iadsma zema

zunah
loa agnaphagon zunaha al ma ionaphacas zeda ox arni.

agzelia ia
Adgzelga olma vanaph osma vages otholl dox an ga had
latqui dönaph zu gar + phamah nordeph gasmat

gasque gasla gas NA gasmaph's gasmagel
gasnunabe vamsech absechel gulapha axnécho
demsä pambochaph iehusa gada'amah nosad
iures chy almse orsa vax marde zun effa
mocho effa zuréheffa asga Lubeth bethléemcha máxiche

Marginal notes:
line 6: Take hede of / Nettels.
line 12: Perhaps the / Jues ahall / be restored
line 22, over 'iusmach': × begotten
line 23: Interprete / not yet
line 29, over 'dox an ga had': one word
line 30, over 'fama': × I will giue

Arphe lamse gapn hedg argaph zonze zumcoth

Omdopa phaab nulech gaartha ançaphama soldemcah
casdra vges lapha luda sphándo galubanoh apáchana
iedeph zembloh zamgy'sel cheuacha laquet lozôdma
ierinth onaph uzad maspela gyman orphamagah

zoah
iumesbalego archanphame - zamcheth zoach

Amchana zeuoth luthamba ganeph iamda ox oho iephad
made noxa vọscaph bamgephes noschol apeth iale
lod ga Na zuma datques vorzad numech
apheth nudach caseth iotha lax arseth
armi pli ca tar bám a co zamgeph gaseth vrnod
arispia iex han setha + oh lagnaph dothoth brazed
vamchach odoamaäh zembles gunza naspolge gâthme
orsoth zurath vámeth anseh +

Zalpe iédmacha amphas nethoth alphax. durah
gethos ascheph nethoth iubad Laxmah ionsa max
dan do nasdoga matastos lateth vńchas amse
gaf
Iacaph zembroaauh ad pha ma' gel lud cha dan sa
amphicatol arnopaa adapagemoh nodásma
mache ste'pholon

Lumbor iemasch onzed gamphidarah go mas cha pa
zeba zun amph naho zucath uomplinanohahal machal
lozma dauangeth buches lauax orxod maches
donchaph luzath marphabet oz lanva don gǎuah oschol
lúmasa phedeph omsa max domàgere angenophàcha
phachadóna.

Marginal notes:
line 1, over 'Arphe': X I desire the O god
line 2: This was put in / and out a good / while before E K /
could haue a / perfect vew to / rede it
line 3, over 'apachana': 'the slymie things / made of dust

line 6: Δ / here seeme to / want 5 or 6 / names.

line 10: nu_mech is / two wordes.

line 12: one word

line 15: These two words / are in one square.

line 19, over 'do nasdoga matastos': 'the furious and perpetuall
fire enclosed for the ponnishment of them that / are
banished from the glory.

line 19: one word of 7 / syllables: 4 in / the first part / and
3 in the / last.

[78b]

Oschala zamges onpha gemes phaches nolph
daxeth machesmachoh vastnalpoh gemas nach
loscheph daphmehc noth chales zunech maschol
madna
Lu gasnaph malces getcaph madena oاه
gemsah pa luseth iorbastamax elcaph rusam
iel
phanes domsath gel pachadora amaxchano
Lumageno armachaphamelon adro micho
natath iamesebachola donadocha

Δ

The fire went fro / E K. / his eyes to the stone agayn. Then
his understanding was gone allso.

Δ Deo soli sit ois laus honor
et gloria per infinita saeculo
saecula. Amen.

[fLOURISH]
Marginal note:
line 4: \[\text{Luke} / \text{N: fro one}\]

Aprilis 6. Saturday affore none hora 10 1/2.

The fire shot into E K, as before was vsed: whereat he startled

All was uncovered, as the manner was. But E K had such a

whirling and beating inwardly in his head, that he could not use any

Judgment to
discerne what appeared, for half a quarter of an hourre almost. 20

A Voyce ——— SVM

and again — a voyce — Gahoachma. \(\text{Ex:} \text{Sum quod sum, E K expounded} \{\text{it}\}\)
EK. All is covered with darkness. Terrible flashes of fire appeared
and they seemed to wrench and wrap, one about another. In the fire over the chair appeared, the three heads which appeared before.

A Voice ———— Laura zuraah

After our prayers was very heavenly noyce hard.
Marginal notes:
over line 1, centrally placed: it was in the beginning. (line 1)
line 4, to right of 'iurehoh': This last word was hid a pretty while with a rym like a thin bladder / affore it: and when it was perfectly seen there appered a bluddy / cross over it. It is a Word signifying what Christ did in hel.
line 9: here seme to / lack 5 words
line 14, to right of 'zuraah': Vse humilitie in prayers to God, / that is fervently pray. it signifieth / Pray into god
line 20: / pronownce as che / in chery
line 21: / ratruegem is one / of the 7 words on / the side of the Table / first prescribed
line 25: I will beginne / anew
line 27: The 49th row followeth / after 2 leaves. / Arney vah

Om vrza lat quartphe lasque deth ùrad

A Clowde covered the boke.
A Voyce Mighty is thy Name (ô lorde) for euer.
EK. it lightneth'

A Voyce ——— The place is Holy: stur not [sayd the three

heds

\[\Delta\] Now appered to E K, some imperfection passed in the eleuenth row. And that

we wer towght how to amend it. and so we did.

\[\Delta\] Then the fry light went from E K into the stone agayn. and

his

inspired perceuyerance and understanding was gone: as

often before

it used to be.

\[\Delta\] Gloriam laudemq, nri Creatoris, oes Creaturae

indesinenter resonent: Amen

Halleluiah Halleluiah Halleluiah

Amen

\[\text{Flourish}\]

Marginal notes:

line 3: Blew

line 4: Note this / covering to / be made / for the boke

line 5 RH: ———-Note this to be pronounced / roundly to gither.

line 16: Inspiration

Aprilis 6. Saterday after none

\[\Delta\] The Table, Chayre, boke and fyre appeared

And while I went into my oratorie to pray, fire cam thrise

out of the stone

vppon E K, as he was at prayer, at my table in my study.

EK hard a

voyce out of the

fyre, saying

Why do the Children of men prolong the time

of theyr
perfect felicitie: or why are they dedicated to vanitie?

Many things ar yet to come: Notwithstanding, the

Time must be shortned,

I AM THAT I AM

A voyce——Veniet Vox eius, vt dicat filijs hominum quae ventura sunt.

E K There is a man, in white, come in, like Vriel, who cam first into the stone

Δ Benedictus qui venit in noie Domine——Vr: Amen

Vr ______ I teache: E K sayd that he turned toward me

Vr ______ What willt thou I shall answer the, as concerning this work?

E K He hath a ball of fire in his left hand and in his right hand

 ______ a Triangle of fyre

Δ What is most nedefull for vs to lerne herin, that is my chief desire.

Vriel—— Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures. Therfore must thow

nedes attend uppon the will of God: Things must then

Marginal notes:

line 39: O Δ

line 43: A prophesie / Very dredfull / now at hand

then be put in practise. A thing that knitteth vp all

must of force conteyn many celestiall Vertues
Therefore, in these doings, must things be furnished speedily, and with reverence.

This is the light, wherewith thou shalt be kindled. This is it, that shall renew the: yea agayn and agayn, and sevenly seuen tymes, agayn. Then shall thy eyes be clered from the dymnes. Thow shalt perceyue these things which haue [b] not byn seen, No, not amongst the Sonnes of men.

This other haue I browght, whereof I will, now, bestow the seventh part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with the; In, I say, and to gather, with the.

Behold (sayth the lord) I will breath vppon men, and they shall haue the spirit of Vnderstanding. In 40 dayes must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in faith. Therfore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgement. That shalt, thow, write down in his propre and sanctified distinctions.

This other, (pointing to E K) shall haue it allways before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are annoynted with his blud.

For, behold, what man, can speak, or talk with the spirit of God?
No flesh is hable to stand, whan the voyce of his Thunder shall present the parte of the next Leaf vnto sight:

You haue wauering myndes, and are drawn away with the World: But brittle is the state thereof: small therfore are the Vanities of his Illusion

Be of sownd faith. Beleue. Great is the reward of those that are faithfull

God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ã and Behold: Eache line hath stretched him self, eu'en to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Ecce seruus et misellus homuncio Dei nri, fiat mihi iuxta beneplacitum voluntatis

Vriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth

My message is done.

May I Note Vr, (meaning Vriel,) for your name [that no] who now deale with vs.—— Vr ——— I am so

---

line 3: Spedily & ~<&> reuerently

line 5: Δ. Vriel held / vp now the / Triangle of / fire [with hand]

line 9, over 'these': those
line 11: Δ/ Vriel now/ Holding vp/ the Ball of/ fire in his/ left hand,/ sayd as/ here written with hand and joined by an integral to MN7

line 16: Liber / 

line 17, written vertically: Δ if fro the first day of/ writing we account/ than fro good friday the/ reckoning doth beginne. / and so ende <this>

line 20: The Abridg= / met of time

line 20: speaking to Δ

line 23: The danger / threatened, if / E K do not / his dutie

line 27: Note a / terrible / thing

line 37: The / ende of / all.

line 42: Note, by / the place / here before / what measure / in proportion / of power and / understanding / this was, in / respect of / the white ball / of fire.

line joins 'seventith part' (line 11) to 'Vriel toke' (line 42).

Δ I pray you to give vs advise what /e7 are to doe in our affayres.

Vr. It is sayde

Δ he sayd to E K, Tell him, I haue told him, and seemed to smile.

Δ Of Mistres Haward (Jentlewoman of her Maties priuie chamber)

I wold fayn know, wherfore we were /not warned of her comming? [to make vs]

she hath caused vs, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie vsed toward many, (as in procuring the Quenes Maties Almes to many [d] needy persons) the lord entendeth to be mercifull
to her? I meane at the pynche of these great miseries ensuing, now
(by you) told of. And that by her, I may do good service concerning
the Queenes Maiesties Cumfort?

Vr—— Who is he, that opened thy mowth, or hath told the of things to com<e?>

What thow hast sayd, is sayde. Mark the ende.

It is a sufficient answer.

Vr—— Loke vp. — Δ he sayd so to E K. who loking vp, saw the boke

the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene. and it cam nearer & nearer to him, and it burned, as before.

Vr. So, set down, what thow seest.

What thow seest, deliuer vnto him.

As it is his will, so be it vnto the: Do thy duty, wherevnto thow art moved, and it shalbe sufficient.

[Vr] Farewell, for a time

Δ We put vp the stone: and the former boke and other furniture appeared vpon the table hard by E K. and he was to write out as he saw: Which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in latin lettres

Δ After he had written 28 lines there in that [boke th] paper boke, the

first word being Arney, and the last, being nah, suddenly all was
taken away out of his sight: and so likewise his understanding of that

he had written was quite gone. For, continually as he wrote, he Vnderstode the language and sense thereof, as if it had byn english.

\(\Delta\) After he had finished that second page of the first leafe, I then

Did copy it out as followeth

Arney vah nol gadeth adney ox vals nath gemseh ah orza val gemah, oh gedva on zembah nohhad vomfah olden ampha nols admaça nonsah vamfas ornad, alphol andax orzadah vos ansch hanzah voh

adm< a>

Marginal notes:

line 7: Mistres Francis / Haward elected / to taste of god /
      his great mercy / for her charitable / hart. etc

line 19, RH: \(\Delta\) The boke and writing was made / very playne
      to him.

line 35: \(\leftarrow\) forte Row

line 38: \(\Delta\) / forte, / Asney.

In the tables expressed.

drux 1

na 2

ger 3

pa 4

van 5
I finde diverse douts which I cannot order, to my contentment.

1. How many \( \sqrt{\text{of my ruled leaves, shall I take for the writing of the first leaf}} \)
2. How shall I make the distinctions of the last [8] 9 lines of
the first leafe answerable to all the [former] words: how
to
move them [into] this & [place all] of [th] these letters,
&
this 9 rows having but 49 letters.

3. how shall I do for the true orthographie: Seing g and C and
P etc have so diverse sounds: & not allways one
as g sometymes as gh & sometymes as J: and C
sometymes like K sometymes like S. p sometymes like ph,
&
sometymes p—— & sometyme f.

4. The number of the words in the first leafe,—— every row, is
not all one: nor 49 allways

5. of the [wide] Table, [where] is to be set downe all the
tables following, all the Table [over], it will not agree
15
to fill [vp] vp [also the] all places, & to set down the
[rows]

perfectly.

Marginal note:
[written at top of page]: solgars

adma ioha notma goth vamsed adges onseple ondmax
orzan vnfa onmah vndabra gonsah gols nahad NA.

Oxar varmol pan sampas os al pans orney andsu
alsaph oucha cosdám onzagoles natmátatp max, olnah
5
von ganse pacath olnoh vor nasquah loth adnay
nonsah oxansah vals nodax vonqueth lan sandquat
ox ardanâ [ozabel] onzâbel ormach douquin astmax
[al] arpagels ontipodah omvah nosch als mantquats, [ar]
armad notgals ∗ Vantantquah ∗

Ondroh als vrh + panchah orn sandvah loh andah nol
pan, sedmah zugeh als abmicadampâget ordomph,
axah gethol vav axel antath gorsan vax parsah
vort lanq andamsah getheol, vrchan navâdah
óxembles armax lothar, vos antath, orsê vax
alnoth, other mals olnah gethom vardamach, alls ∗∗
Orgeth

Or pasquah omzâdah vorts, angénodah varsaua
onch aldûmph, ânget onsaual galta oth aneth ax pa
gesné ouâd ax orneh aldumbâges voscómph alze ax,
orzad andah gost astoh nadah vortes, astmah notesma
goth nathad omza, geth altêth ox, degâth onda voxa
gemnaché adna dansa als alst

arsah + Orthath ols gast ardoh max vârmah doth novámq
lath, adnab gothan, ardrinoh astómagel arpâget asteth
arde obzá, ols ∗∗∗ gemnapálamâida orsat nahah

Marginal notes:
line 4:  <I> dowt / <w>hich is n / <a>nd which is / u.
line 10:  a dowte whether / ar mad be / two words or / one.
line 17:  ∆ / Ω
Odmázen andulphel, ox ambrassah oxah gëth nor vanfah

genoah daquieth als astna, oh tatôh, alsah goth necor andeoh

neo alda nah

Vanlah oha demagens on sunfah, paphah olemneh, özadcha

lax ornah vor adme ox vastmah gu labazna, gamnach<o>

astmah ochádo landridah vons sah, lúgho lahat nabscham

nohads vandispa rossâmod androch alphoh, zümloh ásnah
gonfageph aldeh lo dah vax orh asmo, gad au dansequa
deo, dath vax nograh vor segbat Mon.

Arni olbah galpa lohánaha gáupumagénsah osso var se darsah

goaho álbumiclámacapáloth ieho nad veslah vors ardno

inmony asquam rath als vasmah gëndoa loggahah astzu

Arnah notah lax vart luhoh dësmaph, ol capraminacah

oxandanyah gemneloríplitonpha accamplahnostapha

ormaxadahahar orzemblizadmah panchefelgodoh

áschah òlmah ledóh vaxma

Gans na cap lan seda ax nor vorza vo laspral onsa gem

gemah noph gázo na von santfa nostradg ansel vnsa pah

vort velsa or alda viax nor adroh semneh ols vandésqual

olzah nolpax pahah lothor ax ru vansar glimnaph gath

ardot ardri axa noh gala leth arde maxa.

Corsal mabah noplich alps arsod vord vanfax oriox

nabat gemnepoh laphet ïôda nat vombal nams ar
geth alloah néphirt. lauda noxa voxtaf ardno
ándroch labmageh ossu állmaglo ardot nalbar vanse

dar to vorts parsan vr vnrah vor gadeth leth orze
nax vornreh agelpha, legar or nembla ar va Su

Marginal notes:

line 3: here seems to / be 50 names and / so, one to many
line 14: here are but 38
line 32: 48

Zanchumachaseph olzamindah Valseburah noda.liganax
orsagnago darsagnapha nobsiblith armipyth
arespôlônitantons
Iembûlsamar lebôge axpar ornáza oldaxardacoah

Semno ah al chi do a cha da Selpaginodah adahubâmicanoh
dam pha gli âs cha nor oxompaminapho lemp, na, gôn sa pha
ne co ál pha [aspa] as pa gé mo cal na tú ra ge

Sen gal se quar rus fa glan sûx taft ormaca
ox i no dal ge brah nop tar ná gel vom na ches pál ma cax, 10
arsep as don sadg asc lan fán che dah nor vi car máx coh
zum bla zânpha ad gah do ca ba ah

Ar gém na ca pál fax, or[r] nido hab cas pigan alpah
gâgah loth ral sâ bra dan go sâ pax vûlsan quês tan


ondapha opicab or zy lá pa achrpa mâles
[adm m] ad má car pah oxalps on dá pa, gem ha de vor guse

lat gans sa par sat lastéah lor adah nóxax ardephis
nónson andoh gómzi vor sab líboh ad ni sa pa loth gaho lar 20
va noxa oho lan sempah noxa Vriah sephah lúsaz
odgalsax nottaph ax vrnoc árpos arta zem zabah
lothor gas lubah vom zá da phi cár no

Alsotaph [no] ondah vor ban sanphar pa loth agno iam
nésroh am algors vrrábah geuseh alde ox nah vors
púrblox ámphicab nóstrohh admag or napsú asmo lon
gamphi arbel nof ámpfi on Saubloth aschi nur laffax
beth
las doxa pra gem a Sestrox amphi nax var sembbh

Marginal notes:
line 3: <h>ere are / <.....4.>
line 7: .50. words

Angésel oxapácad onz adq ochádah ólzah vor nah
orpogógraphel al sa gem ua ca pi coh vl da pa pórsah
naxor vonsa [n] rons vrbanf lab dun zaph algadep
fe
loh gem vortáoch amph ahoña za vaxorza leph oxor
neoh ah va dunaca pi ca lodox ard nah.

Iahod vox ar pi cah lot tar pi ges nol zim na plah
ge o' gra plih ne go' ah va lu' gan zed am phi la doh

Luma ges ard de oh ah

Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah
vardol Sebagh ol madan NA obal Sepaget, otoxen narvah
lubatan ansem nofet au naba notoh ax arsah mans Vstgam
pahod pah mal sednah gestons ampheres al manso gapalebâton

arrâ naa' vamfes amah dot agen melphat ar zamne oh Sages

nax lerua nath Zembloh expadabamah Sanzâpas
gunzanquah ona var demneh gah lod vmnah doxa val tarquat
mans ol gem nageph au zanbat vx [na] anzâch al pambohä

naxtath ol nada van nonsal aua nal gedot vorx algé lah
despa[g] gu promínabâmîgah olpaz oord gamnät lem paz
cath normadah on demq

Laffah le ogg dalseph abrimanadg oldomph ledothnar
ymnachar onze vam sepno voxauaret ol zantqr amph
nas Sages on nartal vor miscam bemcax lappad gesso
drux capgol ass letnar vom
sausah or gamprida ornat vol asmd onza duh get hansa
gorh hubra galsaropah nequax dap gemno ab pnidah
noxd lumbam

al gethroz ax arvan oh zempal guh arvax no demnat ar
pambals nop nonsal geh axor pam vartop ab vbrah cardax
lon songes au dumax ar nephar lu gemne om Asda

Vorts
Marginal notes:

line 10: here seem to / be 50.
line 19: of the n and / u of this word / I dowl. [Refers to 'gunzanquah']
line 28: At vom was / a † to note / the end of a / line: But both / these mak but / 49 names.

[84a]

vorts vmrod val manch noh Sam, naga vrbrast Luvvandax

nọoa Babna ampha dum nonsap vrs daluah marsasqual orma

nabath Sabaothal netma vol sempra isch laue ondeh noh

semblax or mansa macapal vngenel vorsepax vrsabada noxanquah

vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval

vp setquam nol astma vors: vrtem gnasplat bef affafefafed noxtah

Volls laydam ovs nac

cedah or manveh geh axax nolsp damva dor demgoh apoxan

subliganaxnarod orchal vamnad vez gemlehox ar drulalpa

ax vr samfah oladmax vr sappoh Luah vr pabmax luro

lam faxno dem vombres adusx or sembal on vamne

oh lemne val se quap vn nap nastosm dah voz mazaz

lumato games on neda.

voh gemse ax pah losquan nof afma dol vamna'vn sames

oh set, quamsa ol danfa dot santa on amma ol subracah

Babalad vansag olsö pas gonred vorn chechust axaroh
rugho am nedom val sequot ne texpa vors vrs al pam
vans na tommamal ansipamals notems anq, arxe al

pangef offd ne pamfah aliboh a nostâfâges almesed vrmast
geus vrmax au semblox satq quayntah luzez arne noh
pamna sams bantes orn volsax vors vnsapa monsel dah
nox ah pah vomreb doth danséquox anzazed onz anfal
nom vamreh volta vnrmacapâcapah noshan yalt gelfay
nor sentqbt onbanzar luntaf val sentepax

ornisa nor Pampals anz alpah nox noxa gendah von
gamne dah vors ad na lepnazu acheldaph var honza
gune alsaph nal vomsan vns alpd a domph ar zemnip
ans vnrmach vancef ban yanzem oh aha vons nabrah
vh asmo drat vormez al pasquar no gems nah zem
lasquith apsantah.

Marginal notes:
line 16: 51 words

Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh
nad.vnsemel apodmacah vnsap val vndar ban cefna dux
hansel yax nolpah volts quayntah gam vemneg oh asq
al panst ans vntah hunsansa Apnad ratq a sanst nel
odogamanazar olzah guh oh nah varsa vpangah neoh aho

Notgah ox vr auonsad vl dath nox lat ges orn val
sedcoh leth arney vas ars galep odampha nol axar vox
apracas nolph admi adpâlsah noh vrh gednach vax
varsablox vrdam pagel admax lor vamtage oxandah
lamfô not vorsah apáa, ols nugaphar âdras vxâr
nostrîlgan ampacooh vortes lesqual exoh.

Ses vah nóôre gal sables orzah, get les part, ox ar se
de cólmachu ardêh lox gempha lar vamra goh naxa
vors admah gebah, semfûgel adma geod alzeh orzam
ket
vanchet, oxam prah geh orzad Val nexo, vam seleph
oxa, noha par gûmsah askeph nox adroh lestof ad moxa
monsûrrach

Vomchâl as pu gân san var, sem quâr lah set
gedoh argli oranza vor zina sedcâth zurêhoh admich,
ors arsah varsab, oliba vortes lunsañfah, adnah vor
semquax, vorsan lap varsah gebdah voxlar geôh, gemfel
ad güns. aldhah gor vanlah, gehudan vor sableth, gedvel
ax ors, manch var sembloh.

Ar dam fa gê do hah Luxh arcan Mans lubrah vor
semblas adna gor partat, nor vilso âdchu apri sed amphle
nox arua getol. Vor sambla geth, arse pax vor sah gelh aho
gethmah or gemfa nah prax chilad ascham na prah oxâh
var setqua lexoh vor sambleh zubrah.

Lax or setquâh vah lox rémah Nol sadma vort, famfa
le gem nah or sepah vartef a geh Oha lon gaza Onsa ges
adrux: vombalzah ah vaxtal. noh sedo lam, vom
tantas

Marginal note:
line 26: 48

[85a]
tantas oxarzah Mecho'la va zebn geth adna vax, ormacha
lorni adrah, Gens arnah vor, Arsad odicoh 'alida nepho.

Hastan bah ges loh ru mal; vrabo den varshah, Mah vox
idah ru gebna dempeh, ors amvi ar, Genba' oxad va ges
leth vriop: nal pas vi me ro to 'adnavah ged anse lah
verbrod vn gelpa, lux ard do ah: vast vor Gemaf'ano

Amles ondanfaha noxt vradah gel 'ubrod Arb'cha
lo pe go had pa ra zem che pár ma la Na pura doh gem la pa
orzin fax mol ad micapar vo si pi cá la ton andrah vox
ardno, get na ca ploh gálzun

Ór ge mah luza cá poh nox tráh vioxah nebo hu ge o mí lah
cox chá dah or na hu da vol sa pah: No bro ch, ál pa
chidomph náb la grux la vx ar ga fam gel ne do gá lah
vo sa pah

Gu la gé dop áx ix ox a max lun sa gem pah orsa de'lmah
Ge pa cha vor si ma coh alduth gempfa: Nox gal max
ar hu gaf gli nó rob va gen lác car du zum ox ám pli zam
zu latmah ge ge ma ohahah.

Galá pa drux váx ma geb lá geb or ché plon gan zéd ah
Vox ár vox gelet ar gahad, gan pa gan doruminapläh
vor zinach cu pa chef ar drah ox ox pol sa gal máx nah

guth ardéth on zupra cro cro gah var sa má nal

Ar sa bá cho as noh al geh oh, ax ár pa gal olza deh
or za zu máx exoh eh, or [cha] cah pal donzahá onza
zethas: nor sap se pah onzap a palmah aldoh voh
náblebah gennápam os málsa or naoh zar bu lagém pah
neó ha brah

Tal gep ar sep nah doh, vors alsa doh necoh am ar geth
na ges alpran odox malsápnah, gohor acoh gadmah

ol dáneph aludar donzagab ólsagah nebthuh or
sapnar balgonph nep gemloh, ax amna duth
achár laspá, voha, náxvolh gas vergol ah pratnom
i
géa nostuamph

Van sa pal sah gon so gon ge la bu rá doh tato lang,
ge mé fe ran on da pans ge lá brah: or pa gé mal
on sah fan gen ólc ma chá lan Von se gor a prá cas
nor vá gel om bra cau cohadal.
And this is the later ende of the second page of the first leaf of this excellent boke.

The other leaves are written, apart, in an other boke[s] as may appere

But with these 9 rows and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diverse other imperfections yet remayning in this page, to ax the solution and reformation.

When I had told this my dowte to E K. he answered me that the first row of these last 50. before set down, was the last of the first page of this first leaf: and true it is that in the first page were first sett down 48 rows, of which eight and forthyrow bgynneth with this word Amgedpha etc And therfore the next row following, (begynning with Arney vah nol gadeth etc) is the nyne and fortyth row of the first page and so the last row of that page: And therby, also the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the [imperfect] numbers of words
Aprilis 10. hor. 9. As we were talking of the Macedonian (the greciā), who yesterday came with Mr Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shadow to declare who he was: There came a voyce and sayd that it was the Macedonian: and about his hat was written in great letters this word ἀποκαλεσθαι which E K wrote out: and it signifieth maculosus, or condemnatus etc and the Voyce sayd, that word was sufficient adding Est, God be thanked and praised.

Marginal notes:

line 2: the copy had / quæm / I could not conjecture
line 39: [firmus]——

To me delivered by Mr Edward Kelly 1583. Martij 22 friday Mr Husy came with him from blockley
Aprilis. 11. Thursday

After my coming home from the court, about 4 of the clock after none, and after my being in my study a while, it came into my head to assay to decipher the cipher which before is spoken of; I brought me by E K, as he was willing to do.

And at the first I was half out of hope: but yet making many
assayes, and gessing it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perceyverance.

And, the first longer writing, was thus,

Tabula locorum rerum et Thesaurorum absconditorū Menahani, mei Gordanīi, militis et Danaorū Principis, expulsi, multorum aliōrum clarissimorū (Britanie meridionali parte) virorū, contra eiusdem inhabitatores militantium: quam, ħic, familiarissimorum consensu, aliquando ad nostratum rediuntium commoditatem et auxilium absconderet et sepelire decrevi: Qua quidem intellecta, facile possunt ad lucem abscondita efferre.

And the Notes of the ten places, here by, [notified] affixed are thus to be red orderly

1. Gilds cros
   hic o .......
   mer id io
   onali ot on

2. blankis Suters
   croces

3. Marsars got cros
4. Huteos cros
5. Fleds grenul

6. Mons mene
7. Nowatagles arnid
8. Lam sapant

9. Corts nelda
10. Marr Merse
Marginal notes:

line 5: They were found at Huets Cross as the spirituall creature affirmed when he led them to the finding of this Moniment & boke of Magik & Alchimie. Perhaps that is the Cross called Huteos Cros being the fourth of them below.

line 15: Note J Dee the last being of the Danes here, was about the year 1040.

line 23: of this K I doyt yet

line 32: ∆ forte Marr

Aprilis 15 Monday

As E K was writing the eighteenth leafe which was of the spirites of the earth, (in the after none about 4½ of the clok) he read a parcell thereof, plainly ∆ aloude to him self, and herevpon suddenly at his side appeared three or foure spirituall creatures like laboring men, having spades in theyr hands & theyr heares hanging about theyr eares, and hastily asked E K what [they] ∆ he wold haue & wherfore he called them. He answered that he called them not. & they replied, & sayed that he called them: Then I began to say, they lyed: for his intent was not ∆ to call them, but onely to read and repeat that which he had written: and that every man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them and I bad them be
packing out of the place, and thereupon removed from my desk

(where I was ruling of paper for his writing) to the green chair which

was by my chimney: and presently he cried out and said they had nipped him and broken his left arm by the wrist: and he showed

the bare arm and there appeared both on the upper side and lower side

imprinted deep in, two circles as broad as grotes thus very red: And I seeing that, sought for a stick and in the meantime, they assailed him, and he rose, and cried to me (saying) they come flying on me, they come; and he put the stole, which he sat on, between him and them, but still they came gaping or gyrning

at him. Then I asked him where they were: and he pointed to the place

and then I took the stick and came to the place, and in the name of Jesus commanded those Bagagias to avoid and smite a cross stroke at them and presently they avoided.

All thanks be to the onely Almighty, and everlasting God

Whose name be praised now & ever. Amen

Aprilis 18. Thursday morning. hor. 8. circiter

As E K came to write out the Tables according as he was wont: and to have

the letters appearing in the air hard by him, he saw nothing but a black cloud seven cornered, and after I had put the stone again into the frame, and

thereupon did make long and oft request, for answer having, there appeared nothing, neither was any thing seen in the stone. Then I fell to prayer
agayn, and at length, there appeared written vpon, or [out of] yssuing out of the clowde, this sentence.

He promised, be not carful:

E K. The letters semed to stand at fingers endes, (being 21); and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and assone as the sentence was red the fingers which seemed to issue out of the Heptagon did shrink in agayn and disapere

Δ All laude honor and thanksgiving, be to the hignest, our most louing mercifull and almighty God, now and euer amen.

The stone out of the frame

Marginal notes:

line 29: Note. Now / 30 Tables, / being writte / since good / friday: and / dayes onely / 21 passed / since good / friday.

line 37: Δ as who shold / say αὐτός / ἔφη, ίπη / dixit dεῦ / Deus.

line 37, RH: Δ Note, here are iust 21. letters

line joins 'stone' (line 32) to 'stone' (line 44)

[89a]

Thursday. Aprilis 18. after dynner.

We being desirous to know the cause of this stay making, in the Tables shewing as before was assustemed; and now (24 leaves being written, a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and
brought vs in fear of some offence lately committed, by any one, or both of vs,
whereby the Indignation of the lord might be kindled against vs.
Herevppon we prayed severally: and at length, (no alteration, or better
Cumfort hapening to vs, [w] I prayed in the hearing of E K, [at my]
(by my desk, on my knees) in great agony of mynde; and Behold there
appeared one standing vppon, or rather somewhat behynde the
Heptagonall clowde
who sayd I am sent, to understand the cause of your greif, and
to answer your dowtes.
△ I, then, declared my mynde breifly, according to the effect of
my prayer.
wherevnto he answered at large, reproving my appointing of god
a tyme
or to abridge the tyme spoken of. and among his manifold
grava speaches
he had these words
Prepare all things, For tyme is at hand
His Justice is great, and his arme stronge
How darest thou doubt or dreame, saying: Lo, God, this may be
done
in shorter time etc. But such is flesh.
Be rocks in faith

It is not the manner of vs, good Angels, to be
trubbed so oft.
At the time appointed, thou shalt practise: While sorrow shall
be measured, thou shalt bynde vp thy fardell.
Great is the light of Gods sinceritie.
Appoint God no tyme, Fullfill that which is
God maketh clere when it pleaseth him. Be you constant and avoyde
Temptations: For True it is, that is sayde: And
lastly I say,
It shall be performed
What is it now thew woldest desyre to be made playner? still he proceded vppon my answers: and at length he sayd

Neyther is the time of mans Justification known vntyll he hath

byn tryed.

You are chosen by God his mercy to an ende and purpose: Which ende shall be made manifest by the first beginnyng in knowledg in these

Mysteries.

God shall make clere when it pleaseth him: & open all the secrets of wisdome

when he vnlocketh. Therfore seke not to know the mysteries of this boke, tyll the very howre that he shall call the. For then shall his powre be so full amongst you, that the flesh shall not be perceyued,

in respect of his great glory

But was there euer any, that tasted of gods mercies so asuredly, that

wanted due reuerence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy?

What are the works of holines? I do aduertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh;

Think not, that you could speak or talk with me, vnleast I did greatly abase my self, in taking vppon me so unlikely a thing in forme, as to my self. etc

But he doth [it] /his/ not for your causes, not for your deserts, but for the Glorie of his own name.

One

Marginal notes:
line 16: Prepare / all things
Good Angels

Tyne of Justification known Whan The end of our election

Tyll the very howre

want of due reverence Vsing in our actions

Angels abase them selves, to pleasure man by their instructions when they take upon them, or vs any sensi ble evidence of them selves

One is not to be lightened, but all. And which all? The two feathered fow to gither with the Captayn

Ask What thow wilt: for, vntyll the 40 dayes be ended, shalt thou haue no one more shew of vs.

Whether shall we give Cownsayle, or consent to the Captayne to go down into the Cuntry, as, presently he entendeth

As he listeth E K. sayd that this was Vriel who now had appered and answered all this.

I will ask the one question. Haue we any voyce or no?

I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property frō god to insinuate your message or meaning to eare or eye, in such sort as mans imagination shall be, that both they here and see you sensibly.
Vr.—we have no voice, but a full noyse that filleth every place: which

when you ones taste of, Distance shall make no separation. 15

Let there one come that may better answer: not in respect of thy self

but one, more nerer to thy estate.—— Do thy Duty.

He sayd this, to one who cam in, and he departed him self.

This new come Creature sayd, Wold you haue any thing with me, Il?

Who art thou: Art thou one that loveth and honoreth our Creator?

Il—will you see my hart — E K. he openeth his body and sheweth his hart

and theron appered written EK.

he seemed to be a very mery Creature, and skyped here and there, his apparell was

like as of a vyca in a play: and so was his gesture and his skoffing, as the

outward shew therof was to be vulgarly demed, but I did carefully ponder the

der the pith of the worda which he spake: and so forbare to write very much which he

spake at the begynning, by reason E K did so much mistake him, and in "a"

in a manner toke him to be an Illuder.

As you are appointed to answer vs by the Messager of God, so answer vs, (who desyre the

pure and playne verity,) as may be correspondent to his credit that assigned you, and 30

to the honor of God who created vs.

Il—My answer is Threefold— I answer by gesture by my apparyle and

will answer the by my wordes.

Do you know where the Arabik boke is that I hTed which was written in tables and

numbers?

Il—It is in Scotland— A minister hath it: it is nothing worth. The boke
conteyneth false and illuding Witchcrafts. All lawde honor and prayse be to
the One and everlasting God: for ever and ever.

\[ \Delta \] The Lord Threasorer, hath he, any bokes belonging to Soyga? Il—he hath
none: but certain Introductions to all artes.

\[ \Delta \] But it was reported to me by this skryer that he had certain peculier bokes pertayning
to Soyga, otherwise named ysoga, and Agyos, literis transpositis.

Il—Soyga signifieth not Agyos. Soyga alca miketh.

\[ \Delta \] What signifieth those wordes? The true measure of the Will of God in judgment
which is by wisdome.

\[ \Delta \] What language is that, I pray you? Il—a language taught in Paradise

\[ \Delta \] To whome? Il—by infusion, to Adam. \( \Delta \) To whome did Adam
vse it? Il—vnto Chevah \( \Delta \) Did his posteritie vse the same?

Il—yea, vntyll the Ayrie Towre was destroyed. \( \Delta \) Be there any
letters of that Language yet extant among vs mortall men? 50

Il <....> that there be \( \Delta \) Where are they? Il—\( \wedge \), syr, I shall
make

Marginal notes:

line 1: Three are / to be lightes / ned.
line 3: 40 dayes.
line 5: A.G.
line 14: Vox ange= / lor\( \wedge \)
line 16: Vriel putteth / one in his / place.
line 19: \( \Delta / \) Il or El
line 22: El.
line 23: Il
make you in love with your Masterships boke.

Did Adam write any thing in that Language. Il—That is no question<.>

Belike than, they were deliuered from one to an other by tradition, or els

Enoch his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra osa, et argure osa impios, de omnibus opibus impietatis eorum, quibus implè egerunt; et de omnibus duris quae locuti sunt contra Deum peccatores impij. etc

I must distinguish with you. Before the flood, the spirit of God was not utterly obscured in man. Their memories were greater, theyr understanding more clere, and theyr traditions, most, vnsearchable. Nothing remayned of [Enoch] Enoch but (and if it pleas your mastership) mowght haue byn carried in a cart.

I can not bring you the brass, but I can shew you the bokes.

Sleep 28 dayes, and you shall fynde them, vnder your pillow when you
do rise.

As concerning Esdras bokes, which are missing, what say you?  

The prophets of the Jues haue them. But we can hardly, trust

any thing in the Jues hands, concerning the pure Veritie: They are a stiffnecked

people and dispersed all the world ouer.

I will shew you a trik. he lifted vp his fote, and shewed the

sole of his shoo: and there appeared the picture of a man, who seemed to haue a

a skorf or fowle skynne on his face: which one toke of: and then there appered

on his forhed these two figures 88

I will shew you more then that, to. and will speak to a man shortly, that shall bring

Water to wash euery mans face.

What mean you, by euery man? shall all men, be made cwayne?

There is a difference in washing of faces.

This creature seemeth to be a Woman by his face: his apparell semeth to be like

a Vice in a play.

Are you not a Kinsman to syngolla?

I syr, and so are you a kinsman to syntulla.

A man may finde corn in chaf.

So may you (perchaunce) finde me an honest man in my ragged clothes.

This other day, whan I was in dows of the Grecian (the Macedonian) whether he had

any good and profownd lerning or no, he was represented spiritually, and abowt

his hat in great letters was written this greke word ΚΑΠΙΣΙΟ Β. I pray

you what doth it signifie? I axed the grecian and he sayd
Il. Loke in your boke. Δ I toke the common lexicon: and he sayd, Not that: Then I axed if I shold take ἰαυρομας his lexicon; and he answered. Nor that, and I axed which then: and he sayd your boke covered with a white parchmet. and I axed, that of Misteries of Latine greke and hebrue? and he sayd, yea: and there you shall finde that Maculo= sus hath onely that one word κατασκευας longing to it. I loked & so I fownd it which satisfyed me very well. Δ I pray you what say you of Gariladrah; do you know him? who long sins did deale with me? Il—Yf he were lesser then I, /I/ durst speak [of] /I/ to/ him: But bycause he is greater then /I/, I am not to speak to him. All ynder, and nothing above me, I deale. Loke on your Tables, and there you shall finde an other name of his. Δ I remeber no such thing: Il—Consider who hath set me here Yf the Truth thow hast allready, be of a greater then my self, then is it sufficiet. Δ what day was that name given me? Il—Immediately, sir, after your Worships last coming Δ That was Raphael: And I remeber that Gariladrah sayd that he must leave me and his better (Raphael) shold be my instructor, and that then the same Raphael was in my hed then; etc.

Marginal notes:
line 4: Enoch
line 11: Note / excellent / Memories, / for Traditions / contynuing and / preserving.

line 15: Δ forte. 18. / Note 28 dayes / more do make, / iust the 40 / dayes, before / notified.

line 17: Esdras / bokes

line 18: The Jues

line 24: Δ this might / seeme to signifie / the calling / home of the / Jews, A° 1588. / to come

line 29: Note, El / seemed to / be woman.

line 46: Gariladrah

line 5: That was / Vriel / pag. precedeta.

line 54: *he pointed / to E K.

Δ Sing a song to his prayse, who created vs.

Ii I will sing a short song.

Your doings are of GOD: your calling great:

Go down and seke the Threasor, and you shall obtayn it.

Take no care: for, this Boke shall be done in 40 dayes 5

Begyn to practise in August. Serue god before.

You shall know all thing, ictu oculi.

And so, prayse, glory, and eternall singing

with incessant humilitie be vnto the Creator [t] that hath framed, made and created all things, for 10

euer and euer, Now say you (yf you will)

Amen  Δ Amen Amen Amen

After the ende of 40 dayes, go down for the Threasor

When those 40 dayes are done, than this boke shall be finished. The rest of
The time untill August, is for rest, labor, and prayer.

What labor? Il—In digging vp of those Threasors.

Must we nedes dig for them? Il—otherwise, yf thou wilt.

How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the lawes: and to ax licence is halfe an odious sute.

Il—yf thou haue a parcell or part out of euery place of the erth, in any small quantitie, thou mayst work by the Creatures, whose powre it is to work in such causes: which will bring it (neuer trust me) before you can tell twenty.

he meaneth. Neuer trust him, if it be not so, as he hath sayd.

Il—No, neuer trust me, if it be not so.

you mean those ten places, marked in the Table, which last day, I deciphred.

Il—I mary, now you hit it. yea sir, and your chest allso, it wold do no hurt. Give me one: and I will make 40: and give you twenty an<

and you take twenty to my self: and when you haue it, I pray you let me hau<

some little portion for my wife /and7 children.

As concerning that Chest, I pray you how cam the Macedonian, or M/r7 Sanford to know of it, so particularly as he did?

Il—Husey told of it, openly, at the bord at braynford in the hearing of diuers

The Grecian will seke him oute.

The Greeks in gresaia perhaps can finde out Threasor, but not in Anglia.

The Greke hath a Threasor in his bed, that will enrich him to be a folie.
I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold glue better instructions. Your Chymnay here will speak agaynst you anon: yet I am no bricklayer.

I must be gone.

△ God, for his infinite mercyes be allwayes prayed, glorified, and extolled of all his Creatures: Amen.

He advised E K to communicate to me the boke, and the powder, and so al<1> the rest of the roll, which was there fownd: saying, true <vse> friends not to hide any thing eche from other.

△ An old proverb it is Amicorum cia cia
Vnde, Deo soli cia exhibeaturs laus honor et gloria
Amen.

Note: There followeth Quinti Li< bri> Mysteriorum Appendix

Marginal notes:
line 4: Thesaurus } absconditus }
line 5: 40. dayes.—
line 6: August —
line 7: Knowledge to be / infused Istu / Esult:
line 13: Thesaurus / abs.
line 14: 40
line 15: Note: / till Au= / gust
Quinti libri Mysteriorum

Appendix

Aprilis 20——Saterday

This Saterday had byn great and eger pangs between E K and me: while

he wold utterly discredit the whole process of our actions: as, to be done by evill

and illuding spirites: seking his destruction. saying that he hath often heretofore

byn told things true, but of illuding diuells: and Now, how can this he other, than

a mockery, to have a cornerd dark clowd to be shewed him in steade of the playn

writing which hitherto he had written out of? and that when they shold do good in deede

that then they shrank from vs. and that he was not thus to leese his time: But that

he is to study, to lerne some knowledge, whereby he may liu: and that he was a c<umber>

to my howse, and that he dwelled here as in a prison: that it [was] wer better for him

to be nere Cotsall playne where he might walk abroade, without danger

[and or] to be cumbred /or vexed/ with such sklaunderous fellows as yesterday he was, with one
little Ned dwelling at the black raven in Westminster: who rayeld at him for bearing

witness of a bargayn made [by] betwene the same Ned (or Edward) and one Lush

A Surgeon, who was now fallen in poverty, a very honest man etc. With a

great deale of more matter, melancholik, and cross overthwartly to the

good and patient using of our selues to the accomplishing of this action.

I replyed, and sayd, that we might finde our selves answered [yest] on

thursday, as, That God wold clere when it pleased him: and that

we were not to appoint God a time to performe his mysteries and mercies

in; [shot] shorter then he hath spoken of: And that undoubtedly, the

occasion of this black cloud, was some imperfection of oures, to be amended

and that then, all, wold be to our furder cumfort. And as concerning his dowting

the goodness of the creatures, (dealing with vs) he was to blame, to say [the] or dowt

the tree to be yll that bringeth furth good frute. for of these creatures, from

the beginnyng of theyr dealing with vs ynto the last howre, we never hard other than

the prayse of god, instructions and exhortations to humilitie, patience, constancy,

fayth etc. The things they promise be such as god can performe, and

is for his servyce and glory to performe: and such as haue bryn imparted to man

before: and therefor neyther impossible for man to enjoye agayn, nor

vnmete for vs to hope for. and thoughg his trubbled mynde did dowt, yet

my quiet mynde, which god hath made [straight] joyfull through his mercyes,
and which accuseth me not in this action of any ambition, hypocrisy,
or any secretly leaing, but openly is bent and settled in awaityng
the Lord

his helping hand to make me wise for his servyce, (according as
long tyme my
daylie prayer to him hath byn,) and seing I haue and do ax wisdome
at the

lord his hands, and put my trust in him, he will not suffer me to
be so

confounded: nether will he offer a stone to his seely children,
when in tyme

of nede they ax bred at his hands: besides that Voluntate
timentium

se faciet deus: and (by his graces) I feare him so, and am so
carefull,
to do that shold pleas him, that I make no account of all this
world
possessing, vnleast I might enjoy his favor, his mercies and graces

And whereas he complayned of want, I sayd, my want is greater than
his: for I was in det all of 300 powuds, had a greater charge
than he, and yet for all my 40 yeres course of study, many
hunderd pownds spending, many hunderd myles travayling, many an
incredible byte and forcing of my witt in study vaing to lerne
or to bowlt

out some good l[ing, [ye] etc. yet for all this I wold be very
well pleased
to be deferred yet longer, (a yere or more) and to go vp and
down England.
clothed in a blanket, to beg my bred, so that I might, at the ende
be assure<d>
to atteyn to godly wisdome, whereby to God some service for
his glory. And
to be playne, that I was resolued, eyther willingly to leave this
world presently

that, so, I might in spirit enjoie the bottomles fowntayne of all
wisdome, or
els to pass furth my dayes on earth with gods favor and assurance of enjoying
here his mercifull mighty blessings, to vnderstand his mysteries, mete for the
performing of [of] true actions, such as might sett furth his glory, so, as it mig<ht>
be evident and confessed, that such things wer done Dextera Domini.
And many other dyscourses and answers made vnto his objections and dowtes:
After ward I began to speak of the trubbles and misery foreshewed to be nere at hand, and
by that tyme I had entred a little into the Consideration and talk of the matter, he appered
that sayd he was called El or Il, and sayed

Now to the matter.

what matter?

I. I must haue a Wallet to carry your witt and myne own in.

Benedictus qui venit in noie Dni

II. Then I perceyue that I shall haue a blessing

Blessed is the physitem that hath care of his patient, before the pangs of death
doeth visit him.

What think you of that clowdy Heptagonu?

Dost thow consider, I go about it?

I told the, every thing I did, was an Instruction. As I can not

stand stedfastly vppon this, (it self one and one perfect:)
so can not my mouth declare, much lesse speake, that you may
comprehend it, what this is whereupon I go.

E K. He went on the Heptagonon, as one might go on the top of a turning
wheel: (as some horses vse to turn wheels as may appere in
Georgius Agricola de re metallica)

Il.— I know, what all your talk hath byn: But such myndes, such Infection,
such Infection, such corruption: and must nedes have a potion appliable for the
cure. But how will you do? I haue forgotten all my druygs
behindes me.

But since I know that some of you are well stored with sufficient oyntments,
I do entend to viset you onely with theyr help. you see, all my boxes
ar empty?— E K he sheweth, a great bundell of empty poticharie boxes,

and they seme[d] to my hearing to rattle

How commeth it, that you pretend to come fro a favorable
diuine powre to pleasure vs

and your boxes ar empty.

Il.— you sayd euyn now in your talk: Jovis cia plena: yf my empty

boxes be Vertuous, how much more shall any thing be, which I bring not empty?

Then I pray you, to say somwhat of the vertue of your empty boxes, bycause
we may haue the better confidence of your fullnes

Il.— Will you haue my bill? Δ shall we go to the Apothecaries, with your Bill?

Il.— I will shaw it: serve it, where you list.

Iudra galgol astal.
\(\Delta\) you know we, understand it not: how can it be servued?

Il.— you must need haue an expositor

What boke of physik is that, that lyeth by you?

There lay by me on my desk, Marcus Heremita de Lege spirituali in greke and latine

but the latin translation lay open before, on the left side of which, the sentence began

Non raro per negligentiam, quae circa alicuius rei operationem comittitur, etiam Cognitio obscuratur

And on the right side, began Corpus sine mente nihil pt parficere etc

Il.— Mary here is good physik in dede

you fownd my name the other day. go to my name. \(\Delta\) so I turned

to the second boke and broughght sigillu AEmeth, and there chose the word Ilensee. he than axed me, which letter of this name I liked best

and I sayd, L: bycause it conteyned the name representing God. El. etc

then he sayd somewhat furder of the letters, which I wrote not.

Il— Go to great M, the second: for this is it shall serve his turne

\(yf\)

Marginal notes:

line 6: A meridie —

line 11: El

\(yf\) this can not serve him, he shall have a medicine, that a horse can not abyde. Vse this, and I warrant you, your blindenes will be gone.
It is here, greatly, to be noted: that I turned in this boke of Marcus, 27 leaves further: till I came to the Quaternion of M, the second and there I found this sentence notified (by my lines drawn, and a note in the margin,

\[\text{Cor contritum) Sine corde contritio impossible est omnino liberari} \]

a malitia et vilius. Conterit autem cor tripartita temperantia somni dico
dici et corporalis licentiae. Caeterum horum excessus et abundantia

voluptatem generat. Voluptas autem praes cogitationes ingerit

repugnat verò praecationi et convenienti Cogitationi

This being considered by vs, we ceased and this instant and thanked God

of his mercies, that it wold pleas him to make vs understand some just cause

while clowdes now appeared in stede of brightness etc.

Soli Deo ois honor laus et gloria Amen.

\[\text{[Flourish]} \]

Marginal notes:

line 1: <A> remedy for / <the> blyndenes / <of> E K at /
<the> his instant

line 3: \[\text{\(\Delta\) and so many / dayes yet / wanted of / the 40, yf we / account frō / the 6 day of / April: but / if frō the tyme / of the beginnyng / to write them, / then there waniz / teth not so / much by 9 / or 10 dayes} \]

Aprils 23. Tuesday, mane, hor 8.

After our prayer jointly, and my long prayer, at my desk requesting God to deale
with vs, so, as might be most for his glory, in his mercies: not according to our deserts, and
frowardnes: etc. At length appeared in the stone a white clowde, seven cornered.
And behind the Clowd a Thunder seemed to yssue

A Voyce ———— When I gathered you, you were chosen of the myddest of Iniquitie:

Whome I have clothed with garments made and fashioned with my owne hand ———— I, AM, Therefore Belieue:

A I prayed, and thanked the highest, that so mercifully regarded our miserie

A Voyce ———— I, AM.

E K. Now standeth Vriel vpon the clowde, and semeth to loke downward

and kneeled, saying

Æternitie, Malestie, Dominion and all powre, in heuen the earth and in the secret partes below, is thyne, thyne yea thyne; and to none els is due, but vnto the: whose mercies are infinite; which respectest the glorie of thy owne name above the frowardnes, and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownd no place free from filthynes and abomination. Glorie be to the; ô, all powre: and magnified be thow, in the workmanship of thy owne hands, from time to time, and with out ende of time, from generation to generation: and euен amidst and in the number of those, for whome thow hast prepared the flowres of thy aeternall Garland. Beare with them (ô lord) for thy mercyes sake, for, woldest thow seeks A in the myddst of miserie? Whom yf thow sholdest
judge according to [ius] thy justice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne own seat. and in the, is no powre wanting, when it pleaseth the, to cast down, and gather them to gither, as the wynde doth the snow, and in hemme them

Marginal notes:
line 21: Nos
line 26: Vr.
line 41: △ here I mist / the bering of / a word or / more.

△ Amen.
Vr.—I haue measured time (sayth the lord) and it is so: I haue appointed to the heauens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of aeternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde We can not be Witnesses to him, which witnesseth of him self. But (this sayeth the Lord). Behold yf you trubble me ones more, or towche the wings of my excellency, before I shall
move my self, I will raze you from the earth, as children of perdition

and will endue [that] those that are of quiet myndes, with the strength of my powre. You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding I haue hardened the hart of One of you, yea, I haue hardened him as /the7 flynt, and burnt him to gither with the ashes of a Cedar: to the extent he may be proud lust in my work, and great in the Strength of my Glory. Neither shall his mynde consent to /the7 wyckednes of Iniquitie.

For, from Iniquitie I haue chosen him, to be a first erthely witnes of my Dignitie.

Your words are, yet, not offensive vnto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done /aret7 ad shall stand; yea and in the number /which7 I haue allready chosen.

But this sayeth the lorde: If you use me like worldlings I will surely stretch out my arme vpon you, and that heuily Lastly, I say

Be Faithfull,

Honor God truely

Believe him hartily.

E K. he kneleth down, and semeth to pray.—Now he standeth vp

Vr. Lo, As a number increasing is allways bigger: so in this world decreasing, the Lord must be mightily glorified Strive not with God. But receyue, as he imparteth.

The Mercy of my message, quencheth the obscuritie and dullnes of your sowles. I mean of the Infection, wherewithall they are poysoned.
Lo, how the Earth cryeth vengeance. Come, for thy Glory

sake, it is tyme Amen

\[\Delta\] Seing it is sayd that in 40 dayes [and before 40 dayes] the boke

shalbe finished: and seing it is sayed that our former Instructers

shall not come nor appeare to vs tyll the boke be finished. And seing

heretofore the boke vsed to appere to E K, that he might

write, whan so euuer he bent him self thereto: and seing the

same

---

Marginal notes:

line 11: \[\frac{4}{8}\]

line 12: NOTA et / Caeue.

line 17: One of vs is / by the Lord / confirmed in / constant purpose

line 21: Election / confirmed

line 25: \[\frac{\Delta}{\Delta} I\ think / sayeth the Lord / \frac{\text{[care]}\;\text{is\;forgotten}}{\text{here}}\]

line 27: Note / \[\frac{8}{8}\]

line 33: \[\frac{8}{8}\]

line 35: Note

line 39: Vengeance / cryed for

---

same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omit no Opportunitie wherein the writing therof might be furdred: We wold gladly know, What token or warning shall be giuen
vs, henceforward, when due tyme serueth for the same purpose. 5

Vr—Dy in the folly: I haue sayde

E K. It thundreth and lightneth about the clowde: and now all
is vanished away

E K sayd, that at the very beginnyng of this days action,
when he
expressed the first Voyce (this day), hard by him, his belly
did
seame to him, to be full of fyre: and that he thought veryly,
that his bowells did burne: And that he loked downward
toward his leggs, to see if any thing appeared on fire: calling
to his mynde the late chance that befell to the Adulterous
man

and woman by Sainct Brydes church in London. etc

Also that whan he had made an ende, he thought his belly
to be wyder, and enlarged, much more then it was before.

I sayde certayn prayers to the Almightie our God and most
mercifull father, on my knees; and E K on his knees
likewise, answered diuers times, Amen. 20

After this, we made A G. to understand these the mercies of the
Highest: and he rejoyced greatly, and prayed the Lorde:

And, So E K, was fully satisfied of his Dowtes:

And A G, and he, were reconciled of the great discorde

which, yesterday, had byn betwene them etc.

Non nobis, Domine, Non nobis,

sed nomini tuo [da] Gloriam omnem

Laudem et honoré damus et
dahimus in perpetuum

Amen

[flourish]

Marginal note:

line 21: A G,
Aprilis 26. fryday

\[ \Delta \]

Note

By the prouidence of god, and Mr Gilbert his meanes, and pacifying of

E K his vehement passions and pangs, he cam agayn to my howse:

and my wife very willing, and quietted in mynde, and very frendely
to E K in Word, and countenance: and a new pacification on all partes confirmed: and

all vpon the Confidence of God his servyce, to be faithfully and cherfly intended, and

followed in and by our actions, through the grace and mercy of the highest.

\[ \sqrt{\text{flourish}} \]


\[ \Delta \]

As I and E K had diuerse talks and dyscourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propounded,) might be transposed or altered in place or order: Behold, suddenly appered, the spirituall creature, IL, and sayd

Il—Here is a goodly disputation of transposition of letters

Chuse, whether you will dispute with me, of Transposition, or I shall lerne you

\[ \Delta \]

I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due pecullier vnchangeable proportion of their formes, and likewise that their order is allso Mystical
Il—These letters represent the Creation of man: and therefore they must be in proportion. They represent the Workmanship wherewithal the soul of man was made like unto his Creator.

But I understand you shall have a painter shortly.

Δ—I pray you, what painter may best [serve] serve for the purpose? Can master Lyne serve the turn well?

Il.—Dost thou think that God can be glorified in hell, or can diuells dishonor him?

Can Wickednes of a painter, deface the mysteries of God?

The truth is, I am come to advertise you, least with a small error you be led, far, a syde.

Let me see the forme of your Table

Δ—I shewed him the Characters and words which were to be painted round about in the border of the Table.

Il.—How do you like [it?] those letters? Δ I know not well what I may say. For, perhaps, that which I shuld like, wer not so to be lyked;

and contrarywise what I shold think well of, might be nothing worth.

Il.—Thow sayest well.

Behold, great is the favor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther was that shewed or deliuered by any good and perfect messager from God. A wicked powre did intrude him self, not onely into your societie, but also into the Workmanship of Gods mysteries

Sathan dare presume to speak of the Almighty. Those Charac-
ters are diuilish: and a secret band of the Diuell. But, this sayeth
the lord, I will rayse them vp, whom he hath ouer thrown:
and blott
oute his fote steps where they resist my glorie. Neyther will
I

Marginal notes:
line 22: The mysticall / Alphabet.
line 32: The Table / of Practise
line 42: Illuding / spirits thru= / ting in them / salues.

[94b]

I suffer the faithfull to be led utterly awry: nor finally
permi&lt; t darkness&gt;
to enhemme them for euer. He sayeth, I AM, and they ar&lt;emost
untrue.>

But behold I haue brought the the truth: that the Prince of
reason, God
of Understanding may be apparent in every part of his
Caelestiall de=
monstration. Therefore, as thow saydst vnto me ones,
So say I now to the: Serue god.

Make a square, of 6 ynches every way
The border therof let it be (here) but half a inch: but on
the Table it
self, let it be an inche broad.
Every one of those [sy] sides must have 21 Characters

But, first, at every corner make a great B

Prayer is the key of all good things;

After
Marginal notes:

line 2: "I understand / that the Charac / ters are most Vntrue

line 7: A* / The Inner / square, of / 6 ynashes;

line 10, RH upside down: A vide post. [2] folia[e], et etia in /
Tabula cordis, carnis et / Cutis, nam in lineis def. / endentibus, ibidem habes / hanc tabula hic incipiendo / sed in primo omittendo 1 et accipiendo o [with hand /
pointing to first 'o' of top border of the table /
('in fronte Tabulæ')]

After our prayers made, E K had sight (in the stone) of
innumerable letters

and after a little while, they wer brought into a lesser
square and fewer letters.

first appered in the [opposite] border opposite to our
standing place (which I haue

used to call, in fronte Tabulæ) these letters following:
beginning at the right

hand, and proceding toward the left.

<table>
<thead>
<tr>
<th></th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Med</td>
<td>drux</td>
<td>drux</td>
<td>gon</td>
</tr>
<tr>
<td>fam</td>
<td>vn</td>
<td>vr</td>
<td>med</td>
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<tr>
<td>med</td>
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<td>drux</td>
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<td>don</td>
<td>graph</td>
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<td>fam</td>
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<tr>
<td>drux</td>
<td></td>
<td></td>
<td>pa</td>
</tr>
</tbody>
</table>
### Marginal notes:

- **Line 20:** *forte med*
- **Line 29:** *Sigillû / Emeth.*

---

After supper, returning to our business, I first dowted of the heads of the letters in the border, as they were written, which way they ought to be turned, to the center ward of the Table or from the center ward.
I1.---The heads of the letters must be next or toward the center of the square Table or Figure

Divide that written by 12 and 7

I divided it

I1.---Grace, mercy and peace be vnto the liuely branches of his florishing

kingdom: and strong art thou in thy glory, which dost vnknytt the

secret partes of thy liuely workmanship: and that, before

vnderstanding of man

Herein is thy powre and Magnificence opened vnto man: and why?

because thy diuinitie and secret powre is here shut vp in Numero

Ternario et Quaternario: \(\frac{3}{4}\) principio et fundamentum

omne huius est tui sanctissimi operis

For, yf thou (o God) be wunderfull and incomprehensible in thyne

owne substance, it must nades follow, that thy works are likewise

incomprehensible. But, Lo, they shall now beleue, because they

see, which heretofore could skarsly beleue. strong is the

Influence of thy supercelestial powre, and mighty is the

force of

that arma, which overcommeth all things: let all powre

therefore rest in the. Amen.

---

Marginal notes:

line 39: Note of / the Square / within

line 47: Ternarius et / Quaternarius

△ The spirituall creature seamed to eate fyre, like balls of fyre: hauing
his face toward me, and his back toward E K.

Il—Leave oute the Bees of the 7 names of the [Kings] seven Kings, and ?

Princis: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and their Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table.

Therein they are all comprehended, saving certain letters, which are not to be put in here: By reason that the Kings and Princis do spring from God; and not God from the Kings and Princis. Which excellency is comprehended, and is also manifest, in that Third and Fourth member.

Round about the sides of this square is every letter of the 14 names, of the 7 kings and Princis

Hereafter shall you perceyue that the Gloria of this Table surmounteth the glory of the sonne

All things else appertayning [to it] vnto it, are alreadie prescribed by your former instruction.

I haue no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.

Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.
As E K and I wer talking of my [boke] boke Soyga, or Aldaraia: and I

at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam

by the Alphabet thereof, suddenly appeared the spirituall creature, which sayd

yesterday that he wold come agayn, this day, vncalled: and at his first comming
he sayd Then, a primo

Δ 

Qui primus est et nouissimus, Alpha et omega, misereatur női.

Il—Amen. Glorie be to the, which art one, and comprehending all.

Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.

A short prayer, but appliable to my purpose

Every prayse, with vs, is a prayer.

Δ he taketh of, his pyed coat, threw it vp on the corner of my desk.

and then he seemed clothed in an ancient doctorly apparayle:
and on his
hed he had a wrethe of white sylk of three braydes.

Il.—Well I will give you my lesson, and so byd you farewell

First I am to persawade you to put away wavering myndes.

Secondly, for your Instruction, in these necessarie occasions, thus it is:

The owtsidee or skyn must be the centre. There is one fowndation.

The Flesh must be the owtside.

The Centre it self must be disseuered into 4 aequall partes.

There is your lesson

Δ We understand not, this dark lesson

Il——The hart must be the fowrth part of the body; and yet the body

perfect and sownd. The skynne must occupy the place of the hart
and yet without deformitie

God is the begynning of all things: The fardest parte of all things is in

the hands of God.

The like shalbe fownd amongst the number of his One and most holy name:

The Erth is a fowndation to euyer thing: and differeth but onely in forme
In the forme of his own application wherevnto it is applied.

God is the beginning of all things, but not after one sorte, nor to every one alike.

But it is three manner of works, with his name:

The One, in respect of Dignification:

The Second, in respect of Conciliation:

The Third, in respect of an ende and determined Operation.

Now syr, to what ends, wold you were your Character?

at our two first dealings to gither, it was answered by a spirituall creature (whome we toke to be Vriel,) sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.

IL——But how do I teache?

The Character is an Instrument appliable onely to Dignification

But there is no Dignification (syr) but that which doth procede, and hath his perfect Composition,

Centrally, in the square number of 3 and 4

The Centre whereof shall be equall to the greatest.

IL——Hereby you may gather

Marginal notes:

line 3: Adam

line 12: Apparayle / changed.

line 18: an aenigmat= /tical lesson
Note here of the 7 Tables of Creation how they appertain to the 7 kings and Princes.

not only, to what ends, the blessed Character, (wherewith thou shalt be dignified) is prepared, but also the nature of all other Characters.

To the second———Δ Conciliation you mean.

1—The Table is an Instrument of Conciliation.

And so are the other 7 Characters: which you call by the name of Tables, squared out into the forms of Arms: which are proper to every king and Prince according to their order.

Now to the last: Δ As concerning the ends and determined Operation

11—It onely consisteth in the mercy of God, and the Characters of these books. For, Behold, As there is nothing that cometh or springeth from God, but it is as God, and hath a secret hierasticall and inexplicable Operation in it: So every letter here bringeth forth the Names of God: But, (in deed), they are but one Name; But according to the local and former being, to comprehend the universal generation corruptible and incorruptible of every thing. It followeth, then, it must medea comprehend the ende of all things

This much, hitherto
The Character is false and diulish

He that dwelleth in the, hath told the, so, long ago

The former Diuel, did not easely insinuat him self, but these things

Δ I do mervayle, that we had no warning hereof ere now, and that I was

c often tymes called on, to prepare those things (character and Table): and yet they

were false

II——If it shold haue byn gon abowt to be made, it shuld not haue byn suffred
to pass vnder the forme of wyckednes.

The Truth is to be gathered vppon the first Demonstration (my demonstra-

monstration and yours are not all one: you will not be offended w/th/m,

me, ayr).

I gaue the a certayn principle, which in it self is a sufficient demon-

stration: I told the, the placing of the Centre, the forme of

it, with a lineamentall placing and ordring of that which

thow lookest for Δ But truely I understand not.

II——I teache. Take cleane paper

It must be made 4 inches square

Pray. Δ We prayed.

II——These letters, which I shall speak now thow shalt, afterward,

put them in their propre characters:

Write: Neuer since the beginnyng of the world was this

secret deliuered, nor this holy mysterie set open, before

the Weaklings of this world

Write in the uppermost prink 0,

and h on the right hand, and g on the left etc
The two extreme priks, one on the right hand, another and the other

Marginal Notes:

line 4:           The Nature / of all Character ters.
line 7:           Instruments / of Conciliation
line 9:           NOTE
line 10:          Order
line 14:          This boke / of 48 Tables
line 17:          Note of the / Names of / God.
line 19:          Generatio < corrup
line 20:          incor.
line 23:          The Character also / was a falls / tradition
line 29:          Note
line 32:          * / lepide, mathe / maticas meas / demonstrationes /
          denotat
line 37:          he meaneth / my propre / Character / truely made
line 41:          Note. These / to be put in / propre Character ters.
other, on the left o etc

There is the Whole

Δ We prayed (vnbidden) in respect of the mysterie revealed.

EK, was skarse able to abide or endure the voyce of the spirituall

Creature, when he spake of these things now: [it] the sownd

was so forcible to

his hed that it made itake vehemently.

---

II—Set down the kings, and theyr Princis in a Table (as thou

knowest them:

with theyr letters backward: excepting theyr Bees, from the

right hand, to the left.

Let Bobogel be first, and Bornogo, is his prince.
IL—Here is the skynn turned into the Centre: and the Centre turned into 4 partes of the body

I see now also, how, the flesh, is become the owtside: o g e l o r n o etc.

I have done tyll sone.

Δ Deo nro Qipotenti perennis laus sit et immensa gloria Amen

(FLOURISH)

Marginal note:

line 11: Δ/ Note here the / three diverse mans / ners how the letters / ar encumpased. / The midder is called / 1. the Hart or centre / those abowt enclo= / sing the hart, ar / 2. called the flesh, / and the two owtside / pillers (of two letters / in a row) is / skynn / 3. to the skyn.
NOTE

After that these things were finished, (and) E K rose vp from his table and went to the west window, to reade a letter which was, even than, brought him from his wife: which being done, he toke a little prayer boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had [left] here and it lay on the Table) by vs all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokea ende and beholding it, judged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, skyn and flesh before this present howre, he cam astonied, in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other, meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam E K to me, as I was writing down fayre this last Action, and sayd, I have strange matter to impart vnto you: The sayd I what is that? and at the fyrst (being yet tossed in his mynde with this great injurie of the suttle supplanter of man, [and] ambitiouusly intruding him self, to rob god of his glory) he sayd, you shall know, and at length shewed me this little paper, here, by, being the one of the white
leafes in the ende of the /forsayd/ little prayer boke. And I
viewing it to
be ment to be the counterfeat of ours; but, with all, imperfect
diverse wayes,
after the order of our method: yea though[t] the words, out of
which it had sprong
had bin good, and sufficient: and thereat laughed, at, and
derided the
Wicked enemy, for his envy, his ass heeded folish ambition,
and in dede mere
blyndenes to do any thing well. To conclude, we fownd, that
with an incredible speche this Diuilish figure was written down
by some
Wicked spirit, to bring our perfect doings in dout with vs:
thereby eyther
to provoke vs to /utter/ vndue speaches of gods good creatures,
or to wavering
myndes of the Worthynes and goodnes of the same /thins receyued/
and so eyther to
leave of, or with fayntharted wavering to procede. But I /by gods
grace/ contrary

to such inconvenience) [being] /was/ armed with constancie, and
certain good
hope, that God wold not suffer me, (putting my trust in his
goodness and
mercy, to receyue wisdome from him) to be so vnjustly dealt
withall
or vnkindely or vnfatherly vsed at his hands etc. and entended
after
supper to make my ernest complaint to the diuine Maistie [of]
/against/ this
wicked intrusion and temptation of the Illuding diuell: and so
we went to supper.

Marginal notes:
line 4: * / The Title of the / boke was Seuen / sobs of a
sorrowfull / soule for synne.

I went into my oratorie, and made a fervent prayer against the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely counterfeted the hand and letters of E K: as is here before declared, and by the thing it self may appere here: Likewise E K on his knees (at the greene chayre standing before my chymney) did pray: after which prayers ended, I yea, rather, before they were ended, on my behalf, E K espyed a spirituall creature come to my Table: whom he toke to be IL. and so, a lowd, sayd He is here. and thereupon I cam to my desk, to write as occasion shold serue: [or receyue] And before I began to do any thing I rehearsed part of my intent, vttred to god by prayer and half turned my specha to god him self, as the cause did seeme to require

Thereupon that spirituall creature who, as yet had sayd nothing, suddenly used these words ———— I give place to my better.
E K. There semeth to me Vriel to come, and IL to be gone away. Then began that new creame Creature to say thus

Marginal notes:

line 39: Δ——prayed }
line 43: E K prayed }
Marginal notes:

line 1, RH: \textit{o h a b r a h a m o x} / \textit{E K's hand} /

line 11, RH: \textit{\textgreek{} / Belmagel / his counter= / festing of \textgreek{}} / instruction re= / ceyued fr\textgreek{} god, / and to E K / his hand, as / likely as could be / \textit{Dee's hand} /
to say thus

Most abundant and plentiful are the great mercies of God vnto them

which truely and vnfaynedly feare, honor and beleue him

The Lord hath hard thy prayers, and I am VRIEL, and I haue brough't the peace of God, which shall from henceforth visit you.

If I had not made this action perfect (sayeth the lord) and wroght some perfection in you, to the ende you might performe: yea, if I had not had mercies (sayeth the lord) over the infinite number and multitude of soules, which are yet to put on the vilenes and corruption of the flesh,

Or if it wer not time to loke down, and behold the sorrow of my Temple, Yet wold I, for my promiss sake, and the establishing of my kingdom, verifie my mercies vppon the soules of men:

Wherevnto I haue Chosen three of you, as the mouthes and Instruments of my determined purpose. Therfore (sayeth the Lorde) Be of stowte and courragious mynde in me, for me,

and for my truth sake: And Fear not the assales of temptation,

For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, so is Temptation requisite and must ordinariilie follow those, whome it pleaseth to illuminate with the beames of triumphant sanctification.

If Temptation wer not, how shold the soules of men (sayeth the lord) know me to be marcifull? But I am honored in hell, and wurshipped with the blasphemers: Pugna erit, vobis autem victoria: yet, albeit, (thus sayeth my message) I will defend you from the crueltie of these dayes to come.

and will make you perfect: that perfectly you may beginne in the works.
But, what? and dost thou (sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling blocks before the feet of thy ministers: Therefore, be it unto the, as thou hast deserved: And be it to this people, and holy place, (as it is, the will of God; which I do pronounce) light without darkness, Truth without falsehood, righteousness without the works of wickedness. I haue pronounced it, and it is done. But thou, o yongling (but, old synner,) why dost thou suffer thy blindness thus to encrease; or why dost thou not yeld thy lymmes to the service and fullfiling of an aeternall veritie? Pluck vp thy hart. Let it not be hardened. Follow the waye that leadeth to the knowledge of the ends; the open sight of God his word verified for his kingdoms sake. 

you began in Tables, and that of small account: But be faithfull: for you shalbe written within Tables of perfect and everlasting remembrance. Considering the truth, which is the message of him which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, loue, and diligently Contemplate the mysteries therein. He that hath done this euill, hath not onely synned against the, but against God, and against his truth. Judgment ia not of me, and therefore I cannot

Marginal notes:

line 4: Vriel
I can not pronounce it: But what his Judgment is, he knoweth in
himself. His name is BELMAGEL and he is the fyrrebrand which
hath followed thy sowle from the beginnynge; yea seking his
destruction.

Who can better counterfeite, than he, that in thy wyckednes is
chief lord
and Master of thy spirites: or who hath byn acquaynted with the
secrets
of mans fingers so much as /[that_] / hath byn directer? My
sayings
are no accusations; neyther is it my proprietor to be defyled with
such
profession. But I counsayle you generally; and advertise you
[through]
through the grace and by the spirit of vnspeakable mercy.

This night, yf your prayers had not byn, yea, if they had not
perced
into the seat of him which sitteth abowe: Thow, yea (I say) thow
hadst byn carryed, and taken awaye, this night, into a willdernesse,
so far distant hence Northward, that thy destruction had followed.

Therfore lay away thy works of youth; and fly from fleshly Vanities
...not upon joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

I say be strong: Be humble, with obedience: For, all the things, that have been spoken of, shall come to pass: And there shall not be a letter of the book of this prophesie perish.

Finally, God hath blessed you, and will keep you from temptation and will be mercifull unto you: and perfect you, for the dignitie of your profession sake: Which, world without end, for ever and ever, with vs and all creatures, and in the light of his own countenance, be honored.

Amen Amen Amen

Hereupon I made most humble prayer with harty thanks to our God, for his help, comfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie). And at my standing vp I understode that Vriel was out of sight to E K. yet I held on my purpose to thank him, and to praise god for Vriel that his so faithfull [and frutefull] ministerie unto his divine Maiestie, executed to our needfull comfort in so vehement a temptation.

Deo ad Omnipotenti, sit ois laus, honor, et gratiarum actio, nunc et in perpetu

Amen

\[flourish\]

Marginal notes:

line 2: Angelus malus / proprius ipsius / E K.

line 3: \(\Delta\) / Diuels: are / accusers. pro= / prely.
line 11: E K had byn carn / ryed away in the / wrath of God / if fervent prayer / had not byn, as / may appere in the / beginnynge of this / mightie Action.

line 19: The boke of / this Prophesie / shall contynue

line 20: \( \Delta \sim \) a malo Temp / tationis

line 22: \( \Delta / \) Professio mea / est Philosophia / vera / vide Libro / primo.

\[101a\]

\( 5 \专注于 Maïj [4] \) Sunday. a meridie hor. 4 vel circiter.

\( \Delta \) Forasmuch as, on fryday last, while my frende E K was abowt writing

of the Tables he was told that the same shuld be finished on monday next:

and that on sonday before, (it is to wete, this present sonday) at after none,

all dowtes shold be [and] answered; after, the after /none/ had so passed, as tyll

somewhat past 4 of the clock: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, E K sayd, here

is one. whom ([in dede]) we toke to be Vriel: as he was, in dede

I had layd 28 questions or articles of dowtes in writing vpon my desk,

open, ready for me to rede (vpon occasion) to our spirituall instructor: who,

thus began his speche, after I had vsed a few wordes beginnyng with this sentence. Beati pedes, evangelizantia pacem etc

Vriel—The very light and true wisdome (which is the somme of my message,

and will of him that sent me) make you perfect and establish
those things, which he hath sayd, and hath decreed: and likewise your
myndes, that you may be apt vessells to receyve so abundant

Vr—This boke, and holy key, which vnlocketh the secrets of god
his determination,
as concerning the beginnyng, present being, and ende of this
world,
is so reuerent and holy: that I wonder (I speak in your sense)
while it is deliuered to those, that shall decay: so excellent
and great
are the Mysteries therein conteyned, aboue the capacitie of
man: This boke
(I say) shall, to morrow be finished: One thing excepted: which
is
the vse thereof. Vnto the which the lord hath appointed a day.
But (bycause I will speak to you after the manner of men) See
that
all things be in redynes agaynst the first day of August next.
Humble your selues nine dayes before: yea, vnrip (I say)
the cankers of your infected sowles that you may be
apt and meet to vnderstand the secrets, that shalbe
deliuere. For why? The Lord hath sent his
angels allready to viset the earth, and to gather the
synnes thereof to gither, that they may be wayed before
him in the balance of Justice: and Then is the tyme
that the promise of God, shalbe fullfilled. Dowt not
for, we are good Angells.
The second of the greatest prophesie is this (o ye
mortall men). For the first was of him self, that
He shold come: And this, is from him, [self]: in
respect of that he will come. Neyther are you to speak
the wordes of this Testimonie, in one place, or in one people,

but, that the Nations of the whole world may knowe

that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.

Marginal notes:

line 18: This Holy / boke
line 23: The boke to be / finished to morrow / [rule]
line 24: The day appoin= / ted for the Vse / of this boke /
   Augusti .l. / [rule]
line 27: Our nine / dayes contrition / preparatius / [rule]
line 31: Angels sent / to viset the / heaps of sinnes / in the world / abownding etc.
line 35: Good Angels.
line 36: The second / of the greatest / prophesie, is / this.
line 40: Our Testi= / mony of this / Prophesie, / all the World / ouer, to be (by / Vs) published.

[101b]

Therefore (I say) prepare your bodies, that they may be strong enowgh,

for armors of great profe. Of your selfs, you cannot: But desire c
   and it shall be giuen vnto you. For Now, is even that wicked childa c
grown vp [vnto] vnto7 perfection: and the fier tungs red to open his Jaws.

Wo therefore shalbe to the Nations of the Earth: and Wo Wo

innumerable to those that say, We Yelde:
Wickednes (o lorde) is crept vp, and / hath/ filled the dores of thy holy
sanctuarie; defyled the dwelling places of thy holy Angels: and
poysonned the earth, as her own sheet.

In 40 dayes more must this boke be perfyted in his own marks to the intent that you also may be perfyted in the workmanship of him, which hath sealed it.

Oute of this, shall be restored the holy bokes, which have perished even from the beginning, and from the first that liued And herein shalbe deciphered perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes: which are propre to the vse of man, the first and sanctified perfection: Which when it hath spread spread a While, THEN COMMETH THE ENDE.

Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven vppon the other side in a circle. In the myddst whereof, must the stone be,

Which was also brought: Wherein, thou shalt, at all times behold, (privately to thy self,) the state of gods people through the Whole [world] earth.

The fowre fete of the Table must have hollow things of sweete wood, wherevpon, they may stand: within the hollownes wherof, thy seales may be kept vnperished.

One month is all, for the Vse thereof.

Thus sayeth the Lord, when I brought you vp in likenes of birds, encreasing you, and suffering you to touche the skyes, [and call the sterrs to testimonie thereof] I opened vnto you the ende of your reioycing: For, this Doctrine shall touche the skyes, and call the sterrs to testimonie thereof: And
your fotesteps shall viset (allmost) the partes of the [world] whole world.

The sylk, must be of diuerse cullors, the most changeable that can be gotten. For, who, is hable to behold the glory of the seat of God?

All

Marginal notes:

line 1: Our bodyes to / be made / strong
line 4: Antichriste / is allmost / ready for / his practise
line 10: 40 dayes more / for the tables / writing in their / own Characters.
line 13: The frute / of this boke
line 21: The backside / of my Cha= / racter.
line 22: The Vse of / the stone / which a good / Angel browght / to me the / last yer. / Remember it is / half an inche thik
line 26: The 4 hollow / fete of the / Table
line 29: The Vse of the / Table of prac= / tise is onely / for one Month.
line 31: * / Vide supra / A 1582 Maij 4.
line 35: Great long / iornayes to / he gon of vs two
line 37: The Cullor / of the silk / for the Table

All these things must be used, as that day.

All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.
As concerning Mæs don mæls, what is the veritie to be placed in the middle of my practise Table?

Vr. — Write

\[
\begin{array}{c}
\text{o o e} \\
\text{l r l} \quad \text{rather thus} \\
\text{r l u} \\
\text{o i t}
\end{array}
\]

from whence, are these taken?

Vr. They owght to be gathered of those names, which are first gathered by the, [by] by ordre: (In the myddst of them:) [the] the Kings and Princis being placed, as thow (of thy invention) [dost] diddest gather them: Not putting their own princis next to the kings: but as they follow in Tabula, collecta by the:

as thus

| a l i g o n | m o r n o g o |
| o b o g e l e f a f e s |
| a b a l e l u t m o n o |
| y n e p o r l i s d o n |
| n a s p o l r o r g e s |
| n a p s e n r a l g e s |
| l u m a z a a g e n o l |

Wherefore is the Table of Kings and Princis set down in so diverse manners?

1: as, one, to haue Bobogel and Bornogo in the first row: an other to haue

2: Baligon and Bagenol (his prince) in the first row: and here thirdly

3: Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

4. Vr. Blumaza is the first, in respect (And so all the rest, are the first in
respect) of theyr own being. That secret is not to be
delivered but by

the distinction of the boke. Notwithstanding, thou hast
truely considered

of it all ready.

\[\Delta\]

I required the perfect forms of the 21 letters, that I might
imitate the

same in the Table of practise, and in the holy boke
writing etc.

\[\text{[Vr]}\]

They shall be delivered to morrow.

Whether is the King his Name Bnapasen, or Bnapsen?

\[\text{[Vr.]}\]

Bnapsen.

\[\Delta\]

The Character or Lamine for me was noted ( Noue b 17. A^0 1582
\[\frac{p.85\text{t}}{\text{f.}}\])

that it shold cöteyme some token of my name: and now, in this,
(accounted

the true Character of Dignification) I perceyue no peculier
mark, or

letters of my name

\[\text{[Vr.]}\]

The forme in every corner, considereth thy name. \[\Delta\] you meane
there
to be a certayn shaddow of \(\Delta\)elta. \[\text{Vr.}\] Well.

\[\Delta\]

Bycause many things do seeme to be taken from vnder the Table,
as out of a

stoare howse, shall there be any shelf framed vnder our square
Table of Practise

or handsome stole set in apt place to lay things on?

\[\text{Vr.}\]

These things that were delivered by show, vnder an Imagined
Table, were

the

---

Marginal notes:

line 1: \(<\ldots/>\) the / <fir>st of / August / next.

line 6, RH: \(\Delta\) So they seeme / to haue byn / ment in the figure /
of the Table / of practise / before described.
The members of God his secret Providence,

the members of God his [providence] secret Providence, distributed vnto his Ang< elles>

as the Principals of theyr Officis. But under thy Table is nothing to be set.

What more vses are there of the great Circle or globe, wherein there are Capitall

letters vnder the Kings names and Characters: and allso there are other letters

with numbers: of which we haue receyued no instruction: and more ou> of these

letters, some are avversed and some euersed, etc?

The letters turned bak to bak, (/being7 [the] Capitall letters,) ar aequally to be diuided,

according to their numbers, with a circle compassing the name and Charac=

ter of the king vnder which they are placed

The other letters, whose greatest number doth not excede 7, are certayn By notes

\{ of wicked and euill powres: which cannot, any way, but by the towchestone
\{ of truth be deciphred from the good. Wherof Notice shall be given
at large by the boke.

He that standeth in the myddst of the globe, signifieth Nature.

wherevppon, in the first point, is the Vse and practise of this work

that is to say, as concerning the first part, for it is sayse before.

The Boke conteyneth three kinde of Knowledges.

.3. 1 The knowledge of GOD, truely
.2. 2 The number, and doing of Angels, perfectly
.1. 3 The beginnyng and ending of Nature, substantially.

And this hath answered a great dowte.

What is the vsse of the 7 lamines, (like armes,) and from what grounde are they framed or deriued?

Vriel—They are the ensignes of the Creation; wherewithall they were created by God:

known onely by theyr acquayntance, and the manner of theyr doings.

Are they to be made in any mettall?

Vr—They are to be made in [pure tynne] purified tynne: And to be vsed at the time

of theyr Call

Are the letters there to be altered into the holy [Ch] Alphabet letters or characters?

Into theyr propre Characters. Δ May I not use them as they ar, vnaltered? Vr—<...........>

How to be vsed; hanged or layd?

To be layd before the vppon the Table. Or thow mayst place them, (yf thou wilt,) continually at the 7 angles of the Holy seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches

from the Vtter border of the holy Seale, all at ones: Or els they
may be paynted, On the Table.

\[\Delta\]

What is the [yse] foundnation of the first 40 letters, in the principal letters of holy seale Emeth: and what other vses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequence, or following eache other, seing in our practise we cull them out by a peculiar order?

\[\Delta\]

Vr——Thow hast nothing there, but what hath byn sufficiently spoken of.

\[\Delta\]

yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row? 45

Vr——How canst thou distinguish any thing with god?

\[\Delta\]

Lord I know not

Vr——Yet, by the boke it shall be perfectly known: but by skyll above nature.

\[\Delta\]

Hau<e> 50

Marginal notes

line 3, over 'pals' of 'Principals': ples

line 9:

\[\Delta\] perhaps somewhat like this,

line 15: The man in the / myddst of the / globe or circle

line 18: Three kinde of / Knowledges in / this boke.
Hauie I rightly applyed the dayes to the Kings?
Vr—The dayes are rightly applyed to the Kings

How is the phrase The fifth of the seventh vnderstode, which Befafes speakeoth of him self?
Vr—He speakeoth so of him self, in respect that he shall be the fifth that shall be Vsed. In consideration of Nature he is the fifth, although not consequently in the Order of Operation

It was promised that we shold be instructed, when the Day (in this practise) is to be accounted to beginne.
Vr—It is not to be enquired, which is sufficientlly taught, it is a thing most easy, and perfectly delievered.

Adrian Gilbert how far, or in what points is he to be made priuie of our practise? seing it was sayd, That none shall enter into the Knowledge of these mysteries with me, but onely this worker.

Truely the man is very comfortabole to our societie.

Vr—He may be made priuie of some things: such as shall be necessarie for the necessitie of the Necessities wherunto he shall be driuen.
The phrase of the last Ternarie, which, Baligon (otherwise named Carmara, or Marmara) vsed, I understand not.

Vr—He is the ende of the Three last corruptible times: wherof, this is the last.

The one, at Noes fluid ended, the second at Christ his first coming, and this is the third.

Vr—It is so.

The Characters and words annexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be vsed?

Vr—They are to be paynted uppom swete wood: and so to be held in thy hand, as thow shalt haue cause to use them.

For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Vr—After you haue eaten, it shall be told you.

We prayed, and so went to supper.

Marginal notes:

line 1: <.......> Dayes and there / <.....>ngs
line 4: Befafes
line 12: A G.
line 13: sup'
line 18: The last / Ternarie.
line 21: Three / times
line 24: Vide supra pag: / gina praecedente.
line 27: Δ / The 7 / characters / of the 7 kings / as on the / former page / is Babalel / Liba etc.
The same sunday. [M] Maij. 5. [after supper hora 8½]

△ After diverse our ejaculations and pangs of prayer and thanks
unto god, this was sayed

Vr—Be it thus unto you [He prayeth in his own language]

After this holy boke is finished, then is it necessarie with expedition

that the foresayd commaundement, as concerning the fetching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My angel shall be amongst you, and shall direct his iournay: and

will bring his feate, euem into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him. For, Error shall not deceue him. Notwithstanding what I will haue done with it

Marginal note:

line.39: Expedition

or how it shall be bestowed, is yet to be enquired of.

Secret are the determinations, and vnsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh vnto the

and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thou haue any dowte herein it shall be satisfied.
△ What if he go first to Nubery, and with the erth being taken thence, to proceed to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith found, and the red congeled thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for enjoying the premisses, to be lerned. or how else will you have him order his iornay

Vr.—As thou wilt herein, so shall it be brought to pas.

△ As concerning the Victorious Captayn /The Lord Albert Laski/ [Alasko] the Polake

who so much desyreth my acquayntance, and Conference, how shal<ll> I use my self, to God his best liking, my Cuntries honor, and my own good Credit?

Vr.—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in the, above worldes: and shall give the sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

△ As concerning the Chamber for Practise, appointed by me, and the halpe pace whereon the Table standeth, how is allowed <of?>

Vr.—The place can not sanctifie the Action, but the Action the place. But I answer the, after the manner of men, It is sufficient

△ The 4 hollow feete for comprehending the 4 letter seales, how great owght they to be?

Vr. According to the fete, of the nearest proportion And so, as the heith of the Table, be, as it, now, is.

E K. He semeth now to sit in the ayre: but I perceyue no chayre behinde him.
Are all these things of this dayes Action to be Noted with your name: as Vriel?

I am Vriel, which allwayes will answer vntill this Action be finished

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall sustayne much bodyly sadness

More then my mesage, I may not: And it is done

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Marginal notes:

line 1: How the / Threasor is to / be vsed
line 13: The Skroll / The Boke / The red powder
line 18: Albertus / Laski, / Palatinus / Siradiensia / venit ex /
Polonia Londiniū / 1583. Maij initio
line 24: My good Angel.
line 30: .:. Hereby may many / other answers / be considered
line 40: VRIEL
line 43: Multa nobis / perpetienda / propter Deū / nostrum /

---

As concerning the Vision which yester night was presented (vnlocked for)

to the sight of E K as he sat at supper with me, in my hall,
I meane: the apperering of the very sea, and many ships thereon,
and the Cutting of the hed of a woman, by a tall blak man,
What are we to imagin therof?

Vr——The One, did signifie the prouision of forrayn powres against the
Welfare of this land: which they shall shortly put in practise:
The other, the death of the Queen of Scots. It is not long
unto it.

The Majesty of his invisible power, which overcometh
all things be among you, vppon you, and rest with you
for ever

\[ \text{Amen} \]

E K. At his last words he flung fyre with his hands from him toward
vs, and it spread it self in the manner of a Crosse.

\[ \text{A Gloria sit semperiterna Deo nro} \]

\[ \text{Omnipotenti et AEterno} \]

\[ \text{Amen} \]

\[ \text{Flourish} \]

Marginal notes:

line 4: 

line 8: Note The Queene / of Scots / to be behedded. / \{Rule\} / So she was / A\(^0\) 1587 at / Fodringham Castell / And allso the / same yere a / great preparation / of ships against / England by the / King of Spayn / the Pope and / other Princis / called Catholik / etc

Maij: 6. Monday, I went to london,; and E K remayned [writing
the Tables]

attending the accomplishing of the promise, for the Tables
ending

and for the perfect forme of the holy letters receyuing:

Which

two points (when I cam home that after none), I fownd done.

But it is to be Noted, that, When E K could not aptly imitate
the forme of the Characters, or letters, as they were shewed:
that then
they appered drawn on his paper with a light yellow color, which he drew the black upon, and so the yellow color disappearing there remained only the shape of the letter in black: after this manner, and just of this quantity and proportion

\[\text{Flourish}\]

Marginal note:

line 27: Note.

[104b]

<Ma>ij 8. Wednesday. After dinner hora circiter 4
\[\Delta\] Being desyrous to furder all things on my part to be performed, and <n..>

to lack the Company of E K going for the Erthes (before spoken of)

and to be away 10 or 12 days: and for as much as the boke was to be written in 40 days before August next: and uncertain of those days when they shold beginne: and also for that I wold do all things (gladly) by warranty of cowmsayle of our Instructor, I was desyrous to know whether the boke were to be written in paper or parchment: in what color the lines were to be ruled, green or bluw
etc. and of diverse other doubts, necessary to be dissolved, I was carefull
to have had some advertisement. After long prayers of vs both,
Nothing was either seen in the ayre, or hard. Then it cam in my head
to set furth the stone.
E K. sayd that assone as he looked into the stone, he saw there the Table, Chayr,
and three, com into the stone. Vriel sat down in the chayre: the
other two, inclined their body to him reverently: and then, stode by; one on the
one side of the chayre, the other, on the other side.
The sides of the Table-cloth were turned vp, and a thing like an yong
shepe, bigger then a lamb, appered vnder the Table. Then they two did
knele before Vriel and sayd
Verus et sanctus et sempternus.
Then they rose again. and they semed to have talk, a conference togethier
and therevppon Vriel sayd

Then they rose agaym. and they semed to have talk, a conference togethier
and therevppon Vriel sayd

Be it so, bycause powre is giuen vnto him.

E K. The Table, Chayre and all the [rest] three do disappear: and therevppon immediately appered in the stone a fayre Pallace: and out
of the pallace cam a tall wellfauored man, very richely apparyled
with a braue hat and a fether on his hed: and after him followed a
great number, all like curteours. and this brave man sayd

-Man—How pitifull a thing is it, when the wise, are deluded?

—I smell the smoke; procede Syr, in your purpose.

-Man I come hither, for the desyre I have to do the good.
Come you, or are you sent. Tell the Veritie I charge thee,
in the name and by the powre of the aeternall Veritie.

Note: After I perceyued euidently that it was a wicked tempter, who had powr

permitted him at this instant, I began with some Zeale and egreness
to rebuke, and to charge him. But he stifflly and stowtely did
contemne me a good while, mock me, and at length threatned
to destroy me, my wife, and children, etc

I therewith made my earnest prayers to god agaynst this spirituall enemy:
but he in the myddle of my prayers, sayed thus.

As truely as the Lord liueth, all that is done, is lies

That, thy sentence, will I record agaynst thee; to be layde
to thy charge
at the dreadful day:

After this great turmoyle past, was this voyce (following), hard of E K.

All went suddenly out of sight, Prince and pallace and all
And the Chayre and Table and Vriel appeared againe

Marginal notes:

line 3: The Erthes
line 8: The boke
line 13: Note the / stone
line 19: The shepe / Vnder the / Table
line 26: A Temptation / permitted by God.
a line joins 'powre' (line 24) to 'powr' (line 35).
Arme your selues; for, great shall be the temptation followinge.

You shall be hindred, in all, that may be.

Nothing can hinder god his determined purposes.

Man may hinder his owne salvation

Fullfill those things that are commaundad.

Forme, and write the boke after thyne own Judgment.

God his determination is just; Therfore putte your hands

More then hath byn sayd, and more plainely, cannot be Vttred.

His works are true, for, and to the ende.

Forasmuch as expedition is to be made for the erthes fatching
and divers

other things: and we haue made assay to get an horse: But we could

get none as we wold: and without somme better provision of
mony then

we haue, we cannot redress the case. Therfore, if it might
pleas god,

that of the ten places Noted, we might haue but the possession
of

the smallest of them, deliuered here, vnto vs, at this pynche,
it might

greatly pleasure vs.

Will these worldlings hold on in theyr iniquitie?

They pulle the leggs of the Table away, and seme to
carry all

away in a bundell like a clowde. and so disappeared utterly.

Herevppon I was exceding sorrowful: and betoke my self
to a

lamentable pang of prayer.

After long prayer, appered in the stone a thing like a Tunge

all on fyre. thus hanging downward

and from it cam this voyce
Tung—Thow hast delivered thy self vnto the desires of thy hart, and hast done that which is not Convenient.
Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by Vs, decay, in your Wickedness.

△ I dowt of the Veritie of that tung.

Tung—Man (o God) beleueth him self in his own Imagination
Therfore Wipe our holines from the face of the erth And Justifie our doings, where we lawde and prayse the.

△ I becam now abashed of my former speche, and perceyued my error:
axed forgivenes bitterly at the Lord his hand. and at length it was sayde

Tung—Do that, which is commaunded, the Lord is Just.

△ 0 lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall ytterly perish;

Unleast thy mercy be our savegard, destruction is our desert.

Tung—It is forgiuen: but it shall be punished.

E K. The tung mounted vp toward heven, and he saw it in the ayre out and above the stone aboue a hand brendth, mounting vpward

△ Thy Name be prayed, in AEternitie, 0 God Amen

△ Hereupon

Marginal notes:
line 1: Temptations & / hinderances
line 6: The forme / of the boke / committed to / my discretion
Hereupon I was in an exceeding great heavines, and sorrow of mynde:  
A<nd>  
sundry tymes, bewayled my case to God: and promised a greater  
henceforeward, of Governing my Tung: and consenting to any  
unlawfull or inconvenience desire of my hert: yea, [or] /to  
forbeare/ to accum<pany>  
with my own wife, carnally,; otherwise then by heaveny leave  
c  
and permission, or /if vpon/ my protestation making in the  
hardines of the conflict  
c  
that unleast the lord order and redress my cause, I shall  
be overcome: That if  
I shall, so deliberately call for help, and not withstanding  
be entrapped,  
That then, such trespace, shall not be imputed vnto /me/, as  
gladly, gladly,  
or willingly committed [etc] of me etc.  
/fluish/  
 Maij 9. Holly Thursday in the morning.  
△ Being desyrous (before E K. his going down into the Cuntrie)  
to haue som<e>  
Cumfort and token of free forgiuenes at Gods hands I brought  
furth  
the stone. Then I went into my Oratorie first requesting the  
Almighty God to respect the harty sorrowfull paines [I] I had  
endured for  
c  
my offences; /to regarde/ the Vows and intent of /my/ better  
hede taking henceforth  
etc. and prayed the 22 Psalm in the conclusion of the pang.  
E K—One, all in white appeareth in the stone, who sayde  
It is written: It is written: yea, it is written:  
Euen as the father his compassion is great over his yonglings  
and Children: So, is the abundance of thy mercy (o lord)  
great and unspeakable to the long offences and sinnes
of thy servant. For, it is written, the light of thy eyes have beheld those that fear thee; and those that trust in thy mercy, shall not be confounded.

Be it, what it was: And be you, what you were:

For, the Lord, is even the same, that he was, before:

But be you Warned

Behold, my arms are longer than my body, and I have eyes round about me: I am that, which [g] GOD pronounceth upon you: Be it as I have sayde. 

Thereupon he disappeared; and immediately, appeared Vriel, who sayd

Vri. — Actum est. Δ Then the other two, and the Table and Chayre, and the ancient furniture appeared, again restored, and more bewtifull, then in foretyme.

Vri — Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserve brightnes ten tymes cl<er>er then this

The rising of synners doth greatly rejoyce vs [ ]and [ ]

That, he hath sayde, Do good vnto those that fear me: and defend them, bycausethey know my name. For in Justice they

Marginal notes:

line 20: Δ forte. / Annaül
line 29: [hand]
line 30: Misericordia / Dei.
line 36: NOTE
they shall finde me theyr God; & in mercy their great Comforter.

Therefore we say, In thy name (o thou most highest) fiat.

fiat.

Justifie not your self:

Be humble and diligent:

Continue to the ende. For great is the reward of them that

feare the Lorde stedfastly.

Whereas the ordering of the boke is referred to my Judgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, so the beginning of the boke must be, (as it were, in respect of our most usuall manner of bokes, in all languages of Latin, greke, english etc) at the ende of the boke: and the ende, at the beginning, as in the hebr bible. secondly the first leafe cannot be written in such little and aequall squares, as [the] all the rest of the leaves are: bycause, the first leafe, except 9 lines (of the last second page) thereof: is all of words: some conteyning many letters, and some few, very diversely: wherfore, I intend to make many leaves, serve to distinguish the 49 rows of the leafe: and at the ende of every word to draw a line of partition, vp and down, betwene the two next parallell lines. etc. or as shall come in my mynde then.

Vr—He, that sayeth, DO this, directeth thy Judgment.

E K. Now is there a veale drawn before all: and all things appere far bewtifuluer then euer they did.
I rendred thanks to the highest, and became in mynde very Joyfull, that the Lord had pardoned my offences: whose name be praysed, extolled and magnifyed world with out ende. Amen.

I prayed after this the short psalmes Jubilate Deo:

quotquot in terra versamini etc. 

∥Flourish∥

E K, immediately was to take bote and so to go to London: ther< e> to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bought a pretty dun Mare, of goodman Pentecost: for iijs, redy mony, in angels [god]

God be his guyde, help, and defense

Amen.

∥Flourish∥

Marginal notes:

line 1: Justice.
line 10: The boke.
line 14: Note


Δ E K being come [home] yesterday [frō his ior] againe & having........ the erthes of the eleuen places before specified: Wee being desirous to...... the furder pleasure of the highest therein, and in other matters pteyn/g/: to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring
thanks for E K his safe returne, and for the benefit receyued of late of the
Governor and assistants for the Mines Royall: (which I perceyued, was the
extraordinary working of god /for/ theyr /inward/ perswasion; /they/
being /else/ very unwilling
so to let the lease, as I obteyned it.) and moving somewhat towching
Albert Lasky
At length, E K hard a Melody /a far of/, and the voyce of many,
singing, these words

Pinzuv[a] Lephe ganiurax Kelpadman pacaph

At the length the curten was taken away, and there appered a
clere whitis<h>
fume, but not fyre
After that, cam the three, which were wont to come in.
Michael——— Grauida est terra, laborat iniquitatibus
inimicorum lucis.

Maledicta [est] igitur est, quia quod im vtero
perditio<nis>
et tenebrarum est.

Vriel——— Sordida est, et odiosa nobis.
Raphael——— Proprijs sese flagellat tremulis.
E K. They loke abowt them, as though they loked for somewhat
or at somewhat
Rap.——— Veh dicat, sed non est qui audiat

Gementem vidimus, sed mon est, qui misereat.

Sancticemur igitur Sanctum eius, quia<n>os
sanctificamur in illo
Mich.——— Fiat.
E K. He pluckseth all the vsmall hangings down about the place
and now they take the Table away, and the Chayre:
And where the Chayre was semeth a Canapy or
cloth of state to hang

Michael——— Transseunt vetera, Incipiunt nova.

E K. Now seeme like crowdes to come about the Canapy being very
beautifull: and the bottom or flowr of the place, all covered
with pretious

stone, bigger then ones fist.

Mi ——— This.

Vriel——That } they sayd, pointing about the howse.

Rap ——— We

E K. They bring in a Throne like a Judges seat or Throne and

set it vp with the back of it to the Wall.

Mich ——— Be it covered for a season: For euer and euer

and

Marginal notes:

line 3:  <T>he Erthes.

line 7:  <T>he stone /

line 11:  <T>his was / <s>owned to the / <e>nde of pinzu /

<u>s we use in. / <e>nglish balads / <a>s with this /

<w>ord down / <a> is sowned / <h>ey downa / <d>own

a down a / etc.

line 32:  Nova

[c]

E K. And thers.

cam light fire flashing from the Throne

There commeth a beame from the Throne, and through Raphael

his head, and semeth to come out at his mouth. The other two

seem
to knele downe: Michael on his right hand, and Vriel on his left.

Raphael. — I will speak (o lord) because it is just that thou hast commanded.

Your rashnes (o worldlings is trodden vnderfote: He sayeth,

(I say not) your synns are forgiven

O blessed God; o prayse we his mercyes for euer: o Comfortable newes.

Raph. — For, whome I will viset, those do I cleanse (sayeth the Lord)

Whan other things decay by reason of theire age and filthynes quae

nunc sunt in summo gradu, and I will not suffer them to move one

fote farther ([ ], sayeth the lord,) Then shall your branches begin

to appere: And I will make you flourish, for my gloryes sake,

And my testimonies are true, and the wordes of my covenant

just: My paths are thorny, but my dwelling place, is cumfortable

[And lift vp your harts, as from the strength of an other]

[But be you vnto me]. My hand is heuy, but my help is great.

Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift vp your harts as from the strength of an other. But be you vnto me a new people: because I am to you no new god. Dwell with me to the ende because I haue bym with you from the beginynng: For Who soeuer shall arise agaynst you (Behold) I am With you.

Your fathers liued in darknes, and yet were revived

yea your fathers were in light, and yet they saw not Truth.

But I will be known: yea the Nations vppon earth, shall say
Lo this is he, whom we have risen against I AM. therefore rejoyce.

All three said We perish (O Lord) for our unrighteousness and the rest:

they fell down But in the we were created and in the

We rise again: Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacad=

usam

Gyrd your gyrdles togethers and pluck vp your myndes: I say, open your eyes: and ye haue eares, heare: for we tremble and quake. This mercy was never: no not in Israel

Decedant mali, et pereant.

Depart o ye blasphemers, and workers of Iniquitie: For,

Here is Glory, Justification, with Sanctification

I answer the. 

Note: he meaneth, now to such matters as

I propounded first of my self, and this Poland<er>

prince etc to give answer. The Prince had left with me these questions:

1. De Vita Stephani Regis Poloniae quid [st...] dici po<ssit?>

2. An successor eius erit Albertus Lasky an ex domo Austria<ca?>

3. An Albertus Lasky Palatinus Siradiensis habebit regni Molda<uiae?>

Marginal notes:

line 6: Just:
line 9: Peccatoru re= / missio
line 17: The Thorny path / supa: Mar: / 24+
line 31: Angeli iusti respectu / Justitiae Divinae
line 37: Mercy,
Behold you thanked God, and it is accepted.

I say, Although we require speed of the and of you: yet ... ... speed of vs, you have a Master, we are his mouth ... ... are Schollars, without vs, you could not heare him: Nay ... ... we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is already appointed
And What He Was, is and shalbe, it is not of our determination
His purposes are without ende: yet, to an ende; in you, to an ende 10

Therfore When you shall be called upon, DO that which is commanded: But appoint no forme vnto god his buil-ding. Many wyndes are to come: but theyr furey is in Wayne: It is sayd: The Conquest shall be yours.

To the purpose. Who put vp this princis father with desire to 15

Viset these cuntres: or who hath prevented him? even he. that hath provided him a sonne, as an arme vnto his chosen

Truely the hills shalbe couered with blud: The Valleys shall take vp the Cedar trees vnframed: He seeth these places, but knoweth not to what ende. He is dead, in respect of his absence: But honor them, whome God hath sanctified. For, Behold, the Lord hath sayd: Thow shalt gouern a people: a time there is, which is prefixed: and it is the course of the sonne: Then sh<all> it be sayd vnto him, O King.

When you semed to be carriedy vnto mowntaynes, you touchedy his [his] ... ... Behold (sayeth He). Fornication shall not prevayle:
the very stones shall be taken away: and the Tables shall be covered

with blud: and their daily bankett shall be Wo Wo.

Whatsoever thou takest in hand, First loke vp: see if it be Just: yf it be, put furth thy hand: for it is granted.

It is sayed, I haue given the powre; and thy perswasion shall <be>
like fire: and for my names sake, thou shalt triumph against the mightiest. But beware of Pride.

Many Witches and enchanters, yea many duels haue rosen vp against this stranger, and they haue sayd, We will preuaile against him: for why? There is one that aspireth and he it is, that seeketh his confusion. But I will graunt him his desire. He shall do good with many: your names are in one boke. Feare not, therefore; Love together

There

Marginal notes:

line 1: .......... / .......... / require none at / Gods hands in / this Case.
line 11: Note / we shalbe / called upon.
line 17: Albertus / Lasky
line 20: The dead / man [hand]
line 22: Prophetia de / regno Albert a / Lasky. sed ipse / noluit constanter / se convertere ad / Deum: et ad= / here Deo / &c.
line 26: Fornication
line 29: Justa / facienda.
line 32: Perswasion / ∆
There shall arise, saying, let ................
talked with strangers: But I ................
I will drive them from they own ................
the bones which are buryed a far of ................
They do spit vengeance against ................
them in their own filthynes ................
All men loke vppon the cause it is glorified ........
Happy are they, whose faces are marked, and in w ........
is a percing fyre of workmanship.
I will move the Prince (sayeth the Lord) Be ........
shall shortly say, O give me Cownsayle: for th ........
cownsayled me, conspire against me 
Behold, such as shewed the, little frendeship, are rather such...
dede (as thou justly hast confessed,) as were forced to doe ....
good: I say they, begun to repine at that, they haue ....
Let those which are of tyme, yelde to time 
One everlasting cumfort of grace, and perfect loue, 
be amongst you: to the honor and glory of him that 
loueth you.
Beleue, for the teacher his sake. 
All thow demaundest, is answered.
Of our selues, (we say,) We desire to be with you: 
And what is of vs, the same be it vnto you
E K. They pluck the curten, affore the stone, all ouer.
The curten is like beaten gold:
Semper sit benedictus Trinus et unus.
AEternus et omnipotens Deus nr.
Amen

Liber sexti [et sancti] Mysteriorum (et sancti) parallelus, [sequitur] Noualisq

Marginal notes:
line 4: <...ria bones /... be /... to>
line 8: Fa=/<Fa>ces marked
line 11, over 'for th': <forte they that>
line 13: */The Company /for the mines/ royall which/ had
made A.G./and me a lease/for Devonshire/myne
etc
line 14, below 'doe': <forte done>
line 16, RH: [we were called to/dinner often/so he
ended.
line 25, RH: [The other curtens did not/not cover all so
wholy/as this did.
The plate of the Holy Table shown in Meric Casaubon's *A True and Faithful Relation of What Passed for Many Yeers Between Dr. John Dee...and Some Spirits* (1659), facsimile edition 1974, (copyright: The Antonine Publishing Co. Ltd.).
Manuscripts

a) British Museum Library:

Additional MS 36674. Material by Forman, Dr. Caius and others; scrying experiments of H.G. and Jo. Davis (fols 58-62); invocations for consecrating a glass or crystal.

Cotton MS Appendix XLVI, parts 1 & 2. Dee's Actions with spirits later published by Meric Casaubon as a True and Faithful Relation.

Cotton Charter XIII, art. 39. A chart drawn by Dee in 1570 outlining how to 'Make this Kingdom Flourishing, Triumphant, Famous, and Blessed'.

Cotton Charter XIV, art. 1. Traces the ancestry of Queen Elizabeth and John Dee back to the earliest Welsh kings.

Cotton MS Vitellius C.VII, arts 1-6. A Compendious Rehearsal; 'Perspectiva, sive de arte mensurandi'; 'Of Famous and Rich Discoveries'; 'De trigono circinoque analogico'; 'De speculis comburentibus'; Supplication to Queen Mary. All are in Dee's hand.

Harleian MS 249, art. 13. Tract on British sea limits and a letter from Dee to Dyer dated 8 September 1597 concerning Manchester College (fols 104-105).

Harleian MS 1879, arts 1, 5 & 6. Catalogue by Dee of some 230 manuscripts in his possession; catalogue by Dee of printed books in his library; catalogue by Dee of manuscripts in his library. The last two items are dated 6 September 1583.

Harleian MS 6986, art. 26. Letter from Dee to Queen Elizabeth concerning his return from the Continent, dated 10 November 1588.

Lansdowne MS 19, art. 38. Letter from Dee to Burghley dated 3 October 1574.

Lansdowne MS 61, art. 58. Letter from Dee to Burghley dated 22 August 1589.

Sloane MS 3188. Dee's Actions with spirits between 22 December 1581 and 23 May 1583.

Sloane MS 3189. The Book of Enoch, in Kelly's hand.

Sloane MS 3191. '48 Clauses angelicae'; 'Liber scientiae auxilii et victoriae terrestris'; 'De heptarchia mystica'; 'Tabula bonorum angelorum invocationes'. All are in Dee's hand.

Sloane MS 3677. Ashmole's copy of the contents of Sloane MS 3188.
Sloane MS 3678. Ashmole's copy of the contents of Sloane MS 3191.

Sloane MS 3824. A number of instructions for summoning angels and experiments in the art of scrying. 17th century.

Sloane MS 3848, fols 148-161. Invocations for use with mirrors and crystals in the art of scrying. 17th century.

Sloane MS 3851, fol. 50 ff. Instructions for summoning angels into a crystal. 17th century.

b) Bodleian Library:

Ashmole MS 423, art. 122. Ashmole's transcript of Dee's personal memoranda found in the margins of Stoffler's Ephemerides, covering the period from 1543 to 1566.

Ashmole MS 487. The Ephemerides of Stadius for 1554-1600 (Cologne 1570) in the margins of which are Dee's personal memoranda covering the period January 1577 to December 1600.

Ashmole MS 488. The Ephemerides of Maginus for 1581-1620 (Venice 1582) in the margins of which are Dee's personal memoranda covering the period September 1586 to April 1601.

Ashmole MS 972. A copy of Ashmole's Theatrum Chemicum with his own notes and corrections. The copy contains a number of notes by Ashmole concerning Dee and Kelly.

Ashmole MS 1142, II. Ashmole's copy of Dee's library list.

Ashmole MS 1446. Townesend's annotated copy of Theatrum Chemicum with various notes about Dee.

Ashmole MS 1788, arts 1-16. Ashmole's copy of A Compendious Rehearsal; a copy of 'Praefatio Latina in actionem' (published by C.H. Josten as 'An Unknown Chapter'); letter from Dr. N. Bernard to Meric Casaubon and some ensuing correspondence; copy of a letter from Dee to William Camden, 7 August 1574; list of contents of 'Of Famous and Rich Discoveries'; copy of the Supplication to Queen Mary; miscellaneous notes on Dee; copy of a letter from William Aubrey to Dee; 'Medicina ad cancrum curandum'; two horoscopes for Dee; horoscope for Edward Kelly; Ashmole's comments on Dee's horoscope; information about Dee from Hollinsworth's book of antiquities; John Aubrey's account of Dee gathered from Goodwife Faldo; notes by Ashmole on his discourse with Goodwife Faldo.

Ashmole MS 1790, arts 1-4. 'Praefatio Latina in actionem'; various papers relating to the Actions with spirits; Ashmole's notes concerning the Actions with spirits; Ashmole's correspondence relating to Dee.
Douce MS 363, fol. 125. A record that Lasky arrived in England on 30 April 1583.

Rawlinson MS D 923, arts A12 and B10. Family tree taken from Dee's grandson Rowland; letter by Casaubon undated.

Selden Supra MS 79, fols 171-187. Notes copied by Brian Twyne from various manuscripts written by Dee.

Smith MS 95, fols 131-146. Thomas Smith's notes on Dee.

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