

**Quinti libri
Mysteriorum**

Appendix

Scanned by Frater Alastor
Today December 27, 2003 and
Converted to Adobe Acrobat.

Aprilis 20.—Saturday

Δ: This satterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as. to be done by evill and illuding spirites: seking his destruction: saying that he hath often here to fore byn told things true, but of illuding diuells: and Now, how can this be other, than a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that whan they shold do good in dede that then they shrank from us: and that he was not thus to leese¹ his time: But that he is to study, to lerne some knowledge, whereby he may liue: and that he was a cume² to my howse, and that he dwelled here as in a prison; that it wer better for him to be nere Cotsall playne where he might walk abroad, without danger or to be cumbred³ or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster: who rayled at⁴ him for bearing witnes of a bargayn made betwene the same Ned (or Edward) and one Lush a Surgien, who was now falin in poverty, a very honest man &c: 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 replied, and sayd, that we might finde our selfs answered 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; shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all wold be to our funder cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing

1 Lease: "occupy." -Ed.

2 In Sloane 3677, EA reads "cumber." -Ed.

3 Cumbred: "obstructed." -Ed.

4 Railed at: "verbally abused." -Ed.

with us) he was to blame, to say or dowl the tree to be yll that bringeth furth good frute: for of these creatures, from the begynning of theyr dealing with us unto the last howre,



we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as haue byn imparted to man before: and therefore neyther impossible for man to enioye agayne, nor unmete for us to hope for: and though his trubbled mynde did dowl, yet my quiet mynde, which god hath made ioyfull through his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting 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 wisdom⁵ 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, wheil in tyme of nede they ax bred at his hands: besides that, *Voluntatem timentium se faciet deus*:⁶ and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing. unleast I might enioye his fauor, his mercies and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds,⁷ had a greater charge than he; and yet for all my 40 yeres course of study, many hunderd pownds spending, many hundred myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowit out some good thing, &c. Yet for all this I wold be very

5 Sapientia. -~. ("Wisdom." -Ed.)

6 *Voluntatem . . . deus*: "He fulfils the desire of all who fear God" (misquoting Psalm 145:19). -Ed.

7 £s 300 det.

well pleased to be deferred yet longer, (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdom, whereby to do 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 enioye the bottomles fowntayne of all wisdom, or els to pass furth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of true actions, such as myght sett furth his glory, so, as it might be evident and confessed, that such things wer done *Dextera Domini*.⁸ And many other discourses and answers I made unto his obiections and dowtes: Afterward A meridie 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 & talk of the matter, he appered that sayd he was called El or Il9 and sayd,

Now to the matter.

Δ: What matter?

IL:—I must have a Wallet to carry your witt and myne own in.

Δ: *Benedictus qui venit in nomine domini*.¹⁰

IL:—Then I perceyue that I shall haue a blessing. Blessed is the physicien that hath care of his patient, before the pangs of death doth viset him.

Δ: —What think you of that dowdy Heptagonum?

IL:—Dost thow consider, I go about it? I told thee, euery thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self one, and perfect:) so can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

8 *Dextera Domini*: “from the right hand of the Lord.” -Ed.

9 IL: the first of the 7 sonns of sonns of light. Δ: (HM).

10 *Benedictus. . . Domini*: “Blessed is he who comes in the name of the Lord.” -Ed.

EK: He went on the Heptagonon, as one might go on the top of a turning whele: (Δ: as some horses use to turne wheles as may appere in Georgius Agricola¹¹ de re metallica).

IL:—I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such corruption: and must nedes haue a potion appliable for the cure. But how will you do? I haue forgotten all my droggs behinde 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?—EK: He sheweth, a great bundell of empty potichayre¹² boxes, and they seme to my hearing to rattle.

Δ: How commeth it, that you pretend to come from a favorable diuine powre to pleasure us, and your boxes ar empty.

IL:—You sayd euen now in your talk, lovis omnia plena:¹³ yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty?

Δ: Then I pray you, to say somewhat of the vertue of your empty boxes, bycause we may haue the better confidence of your fulnes.

IL: Will you haue my bill? Δ: Shall we go to the Apothecaries, with your Bill?

IL: I will shew it: Serve it, where you list. Iudra galgol astel.

Δ: You know we, understand it not: how can it be serued?

IL:—You must nedes haue an expositor. What boke of physik is that, that lyeth by you?

11 1494—1555 German mineralogist and author. -Ed.

12 Potichayre: “apothecary (?)” -Ed.

13 lovis omnia plena: “Jove fills all,” from Virgil’s *Eclogues*, III, 60, repeated in Giovanni Pontano’s astronomical poem *Urania siue de stellis*, Lib. 1.628. Note that Pontano is cited by Philip Sidney in his *Defence of Poesia* (London: Dent 1595; Rutland, VT: Tuttle, 1997). -Ed.

Δ: There lay by me on my desk, Marcus Heremita de Lege spirituali¹⁴ in greke and latine but the latine translation lay open before, on the left side of which, the sentence began: Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur.¹⁵ And on the right side, began: Corpus sine mente nihil potest perficere¹⁶ &c.

IL:—Mary here is good physik in dede. You fownd my name the other day. Go to my name

: So I turned to the second boke and browght sigillum Æmeth: and there chose the Word Ilemese. He than axed me, which letter of this name I liked best, and I sayd, L: bycause it conteyned the name representing God: EI, &c. Then he sayd somewhat farder of the letters, which I wrote not.

IL:—Go to great M, the second: for this is it that shall serue his turne. Yf this can not serue him, he shall haue a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone.¹⁷

Δ: It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27 leaues furder: tyll I cam to the Quaternio of M, the second and there I fownd this sentence notified (by my lines drawn, and a Note in the margent Cor Contritum): Sine corde contrito impossibile est omnino liberari a malitia et vilijs. Content autem cor tripartita temperantia somni dico et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit repugnat verò præcationi et convenienti Cogitationi.¹⁸

14 De Lege Spiritualis: "concerning the spiritual law." -Ed.

15 Non raro ... obscuratur: "Furthermore, knowledge is obscured not rarely, through negligence, which is committed in the working of anything." -Ed.

16 Corpus. ... perficere: "Body without mind, achieves nothing. ..." -Ed.

17 A remedy for the blyndness of EK at this instant.

18 And so many dayes yet wanted of the 40, yf we accownt from the 6 day of April!: but if from the tyme of the begynning I wrote them, then there wanteth not so

Δ: This being considered by us, we ceased and this instant and thanked God of his mercies, that it wold pleas him to make us understand some iust cause whie clowdes now appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria.19 Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ: After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c. At length appeared in the stone a white clowde, seven-cornered. And behinde the Clowde a Thunder seemed to yssue.

A Voyce: Whan I gathered you, you were chosen of the myddest of Iniguitie:2° Whome I haue clothed with garments made and fashioned with my owne hand.—I. AM, Therefore, Beleue:

Δ: I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce: I, AM.

EK: Now standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying,

Æternitie, Maiestie, Dominion and all powre, in heuen the earth,

much as 9 or 10 dayes. Δ. Cor Contritum ... Cogitationi: "Contrite heart): Without a contrite heart it is impossible to be completely freed of malice and inferiority. And so I say, the heart crushes the threefold temperance of sleep, food, and bodily license. An excess and abundance of these others creates pleasure, but pleasure brings on distorted thoughts and in fact hinders prayer and proper thought." -Ed.

19 Soli. ...gloriΔ: "To God alone be all honor, praise, and glory." -Ed.

20 Nos. Δ. ("We/Us." —Ed.)

and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite, which respectest the glorie of thy owne name, above the frowardnes, and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownde no place free from filthynes and abhominacion. Glorie be to thee; ô, all powre: and magnified be thou, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation: and euen amidst and in the number of those, for whome thou hast prepared the flowres of thy æternall Garland.

Beare with them (o lord) for thy mercyes sake. For, woldest thou seeke. ²¹ in the mydde of miserie? Whom yf thou sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne own seat; and in thee, is no powre wanting, whan it pleaseth thee, to cast down, and gather them to gither, as the wynde doth the Snow, and in-hemme them with the mowntaynes, that they may not arrise to synne. But What thou art, thou art: and what thou wilt, thou canst.

Amen.

Δ: Amen.

Ur:—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 æternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde. We can not be Wittnesses to him which wittneseth of him self.

²¹ Δ: Here I mist the hering of a word or more.



Nota et
Cauē

But **(this sayeth the Lord)**, Beholde yf you trouble me one 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 those that are of quiet myndes. with the strength of my powre.²² You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding **I haue hardened the hart of One of you, yea, I haue hardened him as the flynt. and burnt him to gither with the ashes of a Cedar: to the entent he may be proued just in my work, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I haue chosen him,**²³ **to be a first erthely witnes of my Dignitie.**²⁴

Your words are, yet, not offensiue unto God: Therefore, will not we, be offended at any thing that is spoken: For it must be done²⁵ and shall stand; yea and in the number which I haue allready chosen.

Note

But, this sayeth the Lord: Yf you use me like worldlings I will suerly stretch out my arme uppon you, and that heuily.²⁶ Lastly, I say,



²² Nota et Cauē Δ: ("Note this and beware." —Ed.)

²³ Election confirmed.

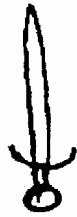
²⁴ One of us is by the Lord confirmed in constant purpose.

²⁵ A I think "sayeth the Lord" is forgotten here.

²⁶ Note.

{ Be Faithfull,
Honor God truely.
Beleue him hartily.

EK: He kneleth down, and semeth to pray.—Now he standeth up.



Note

Ur: Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Striue not with God: But receyue, as he imparteth.²⁷ 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.²⁸ Come, for thy Glory sake, it is tyme. Amen.

Δ: Seing it is sayd that in 40 dayes the boke shalbe finished and seing it is sayd that our former Instructors shall not come nor appeare to us tyll the boke be finished: And seing here to fore the boke used to appere to EK, that he might write, whan so euer he bent him self therto:

and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know; What token, or warning shall be giuen us, henceforward, whan due tyme serueth for the same purpose.

Ur:—Dy in the folly: I haue sayde.

EK: It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ: EK sayd, that at the very begynning of this days action, when he

²⁷ Note.

²⁸ Vengeance cryed for.

expressed the first Voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght 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 &c. Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, muche more then it was before.

Δ: I sayde certayn prayers to the Almighiie our God and most mercifull father, on my knees; and EK on his knees likewise, answered diuerse times, Amen.

After this, we made AG. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde. And, so EK, was fully satisfied of his Dowtes: And AG, and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis, sed nomini tuo
Gloriam omnem Laudem et honorem damus, et

dabimus in perpetuum.²⁹

Amen.

Aprilis 26. Fryday

A

NOTE

Δ: By the prouidence of god, and Mr Gilbert his meanes, and pacifying of EK his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to

²⁹ Non nobis. . . perpetuum: "Not for ourselves, O Lord, not for ourselves, but for the glory of your name, we give and we will give all praise and honor, forever" (Psalm 115:1). -Ed.

EK in Word, and countenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, through the grace and mercy of the highest.

1583. Aprilis 28. Sonday. after Dynner abowt 4 of the klok.

Δ: As I and EK had diuerse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spiritual! Creature, li, and sayd,

IL:—Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ: I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier unchangeable proportion of theyr formes,—and likewise that theyr order is also Mysticall.

IL:—These letters³⁰ represent the Creation of man: and therefore they must be in proportion. They represent the Workmanship wherewithal! the sowle of man was made like unto his Creator. But I understand you shall haue a paynter shortly.

Δ: —I pray you, what paynter may best serve for the purpose? Can master Lyne serue the turn well?

IL: Dost thou think that God can be glorified in hell, or can diuells dishonor him? Can Wickednes of a paynter. deface the mysteries of God? The truth is, I am come to aduertise you, least with a small error you be led, far, asyde.

³⁰ The mystical¹ Alphabet.

Let me see the forme of your Table.³¹

Δ: —I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

IL:—How do you like those letters? Δ: I know not well what I may say. For, perhaps, that which I shuld like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.

IL:—Thow sayest wel.

Behold, great is the fauor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther what that shewed or deliuered by any good and perfect messenger from God. A wicked powre did intrude him self;³² not onely into your societie, but ailso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are diuinish: and a secret band of the Diuell. But, this sayeth the lord, I will rayse them up, whom he hath ouerthrown: and blott oute his fotesteps where they resist my glorie. Neyther will I suffer the faithful! to be led utterly awry: nor finally permit darkness to enhemme them for euer. He sayth, I AM, and they³³ are most untrue. But behold. I haue browght thee the truth: that the Prince of reason, God of understanding may be apparent in euery part of his Cælestiall demonstration. Therefore, as thow saydst unto me ones,

So say I now to thee: Serue god.

Make a square,³⁴ of 6 ynches euery way. The border therof let it be (here) but, half an inche: but on the Table it self, let it be an inche broad.³⁵

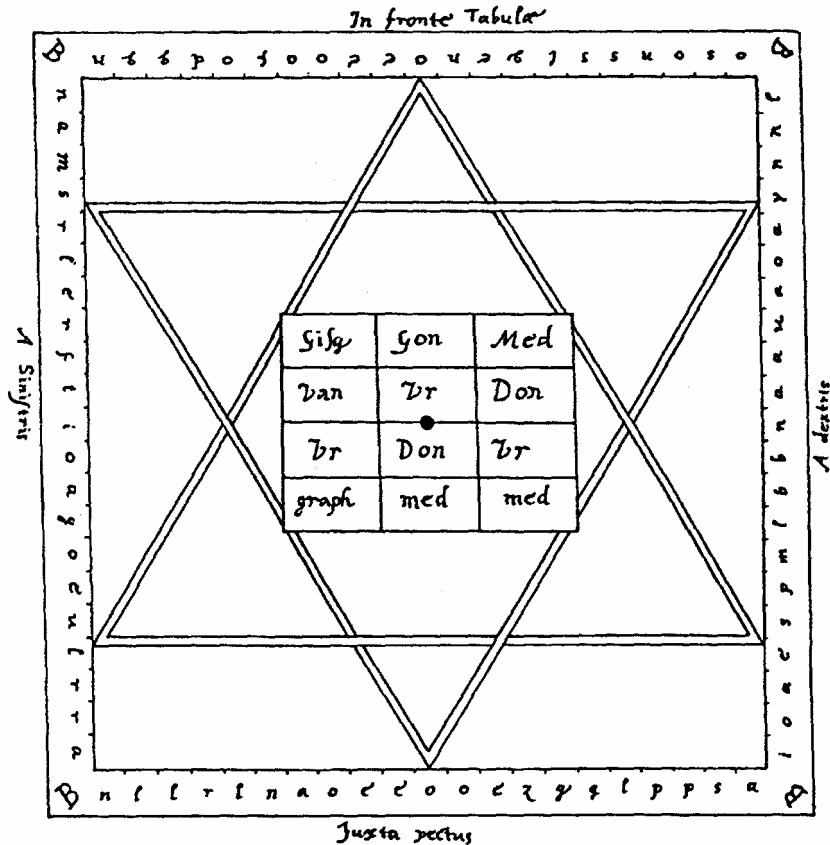
31 The Table of Practise.

32 Illuding spirits thrusting in themselues.

33I understand that the characters are most untrue.

34A The Inner square, of 6 ynches.

35A vide post foliam, et etiam in Tabula cordis carnis et cutis, nam in lineis defendentibus, ibidem habes hanc tabula hic incipiendo sed in primo omittendo ! et



Every one of those sides must have 21 Characters: But, first, at every corner make a great B.

Prayer is the key of all good things:

Δ: After our prayers made, EK had sight (in the stone) of innumerable letters and after a little while, they were brought into a lesser square and fewer letters. First appeared in the border opposite to our standing place, (which I have used to call, in fronte Tabulae) these letters following, beginning at the right hand, and proceeding toward the left.

accipiendo o. ("See on the next sheet, and also in the table of the heart, flesh, and skin, for in the surrounding lines, you have this table here commencing the same, but

omitting '1' at the start, and gaining 'o'.") Note: This note is written inverted above the diagram in very small script. There is a hand pointing to the first "o" in the top border. In fronte tabulæ: "in front of the table"; a sinistris: "on the left"; a dextrā: "on the right"; iuxta pectus: "next to the chest." -Ed.

1 ³⁶		2 ³⁸		3 ³⁹		4 ⁴⁰
Med	}	druX	}	druX	}	gon
fam		un		ur		med
med		tal		ur		un
druX		fam		don		graph
fam		don		ur		fam
fam		ur		druX		mals
ur		graph		un		tal
ged		don		med		ur
graph		or		graph		pa
druX		gisg		graph		pa
med		gon		med		druX
graph		med		med		un
graph		un		graph		un
<u>tal</u> ³⁷		ged		ceph		van
med		med		ged		un
or		graph		ged		med
med		van		ur		un
gal		ur		mals		gon - with a prik
ged		don		mals		druX
ged		don		fam		druX
druX		un		un		ur

36 In fronte Tabulae. ("In front of the table" -Ed.)

Forte med. ("Perhaps 'med'" -Ed.)

38 A sinistris. ("To the left." -Ed.)

Juxta pectus. ("Next to the chest." -Ed.)

40 A dextris. ("To the right." -Ed.)

IL: What haue you in the myddle of your Tablet? Δ: Nothing.

IL: Sigillum Emeth, is to be sett there.

IL: The rest, after supper.

Δ: Soli Deo Omnipotenti sit laus perennis.⁴¹

Amen.

After supper, returning to our businesse, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the Center ward.

IL:—The heds of the letters must be next or toward the center of the square Table or Figure. Diuide that within, by 12 and ^{7.42}

Δ: I diuided it.

IL:—Grace, mercy and peace be unto the liuely branches of his forishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence opened unto man: And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternarjo et Quaternario: a quo principium et fundamentum omne huius est tui sanctissimi operis.⁴³ For, yf thow (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the Influence of thy supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therefore rest in thee; Amen.

41 Soli Deo. ...perennis: "To God alone be eternal praise." -Ed.

42 Note of the Square within.

43 Ternarius et Quaternarius. -A. Numero ...operis: "In the numbers of the ternary and quaternary, from which is the beginning and the entire foundation of this, your most holy work." -Ed.

Δ: The Spiritual! Creature seemed to eate fyre, like balls of fyre:

having his face toward me, and his bak toward EK.

IL: Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table diuided by 12 and 7:44 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 theyr Princis: And read them on the right hand from the upper part to the lowest, and thou shalt finde, then, the Composition of this Table. Therein they are all comprehended, sauing certayn 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:⁴⁵ Which excellency is comprehended, and is ailso manifest, in that Third and Fowrth member.

Rownd about the sides of this square is euery letter of the 14 names of the 7 kings and Princis.

Hereafter shall you perceyue that the Glorie of this Table surmown-teth the glorie of the sonne.⁴⁶

All things els appertayning unto it, are allready 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.⁴⁷ Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.⁴⁸

12, 7.

⁴⁵ Note of these kings and Princis.

⁴⁶ The dignity of the Table of practise.

⁴⁷ He alludeth to our talk had of Transposition of letters.

⁴⁸ Note, danger of violating precepts of doctrine.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	^o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p ⁴⁹	a	n
s	e	g	l	a	r	a	z	a	m	u	l

Aprilis 29. Monday, a meridiē

Δ: As EK and I wer talking of my boke Soyga, or AldaraiΔ: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam⁵⁰ by the Alphabet therof, suddenly appeared the spiritual creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd:

Then, a primo.

Δ: Qui primus est et nouissimus, Alpha et Omega, misereatur nostri.⁵¹

IL:—Amen. Glorie be to thee, which art one, and comprehending

⁴⁹Forte s p. -A. The manuscript originally had “p s,” but these are crossed out and “s p” inserted. -Ed.

⁵⁰ Adam.

⁵¹A primo ...nostri: “from the first. Δ: Which is the first and newest, Alpha and Omega, may he have mercy on us.” -Ed.

all. Mervaylous is thy wisdome, in those, of whome, thow wilt be comprehended.

A short prayer, but appliable to my purpose.

Euery prayse, with us, is a prayer.

Δ: He taketh-of, his pyed⁵² coat, and threw it up 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.⁵³

IL:—Well I will give you my lesson, and so byd you farewell. First I am to perswade you to put away wavering myndes. Secondly, for your Instruction, in these necessarie occasions, thus it is:

The owtsides or skyn must be the Centre.⁵⁴ There, is one fowndation.

The Flesh must be the owtside.

The Centre it self must be disseuered into 4 æquall 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 most holy name:⁵⁵ The Erth is a fowndation to euery thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied. **God is the begynning of all things,**

**but not after one sorte, nor to euey one alike. But it is three manner
of works, with his name:**⁵⁶

52 Pied: "spotted or patched." -Ed.

53 Apparayle changed.

54 An ænigmaticall lesson.

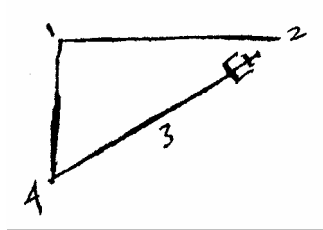
55 Note.

56 Three manner of works with God his Name.

**The One, in respect of Dignification:
The second, in respect of Conciliation:
The third, in respect of an ende and determined
Operation.**

Now syr, to what ende, wold you were your Character?

Δ: At our two first dealings to gither, it was answered by a spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.⁵⁷



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.

Δ: We understand not. IL:—Hereby you may gather not onely to what ende, the blessed Character. (wherewith thou shalt be dignified) is prepared, but ailsso the nature of all other characters.⁵⁸ To the second.—

Δ: Conciliation you meane.

IL:—The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out

57 Vide inscriptiones suo loco, An. 1582, Martij die 10. f. 6. -A. ("See the inscription in its own place, 10 March 1582, folio 6.") Sigillum. . . gestandum: "Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and to be worn on the chest." -Ed.

58 The Nature of all Characters.

into the forme of Armes: which are propre to euery king and Prince⁵⁹ according to theyr order.⁶⁰

Now to the last: Δ: As concerning the ende and determined Operation.

IL: It onely consisteth in the mercy of God, and the Characters of these boke.⁶¹ For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Maiesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God.⁶² But, (in dede), they are but one Name; But according to the local! and former being, do comprehend the universall generation corruptible and incorruptible⁶³ of euery thing. It followeth, then, it must nedes comprehend the ende of all things.

Thus much, hitherto.

The Character is fals and diuilish.⁶⁴

He that dwelleth in thee, hath told thee, so, long ago. The former Diuel, did not onely insinuat him self, but these things.

Δ: I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things, (character and Table): and yet they were fals.

IL:—Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred to pass under the forme of wyckednes.⁶⁵ The Truth is to be
NOTE.

60 Note here of the 7 Tables of Creation, how they apperteyn to the 7 kings and Princes.

61 This boke of 48 Tables.

62 Note of the Names of God.

63 Generation: corrup., incor. ("Generation: corruptible, incorruptible." -Ed.)

64 The Character allso was a falls tradition.

65 Note.

gathered upon the first Demonstration (my demonstration and yours⁶⁶ are not all one: you will not be offended with me, syr.)

I gaue thee a certayn principle, which in it self is a sufficient demonstration: I told thee, the placing of the Centre, the forme of it, with a lineamentall placing and ordring of that which thow lookest⁶⁷ for. Δ:

But truely I understand not.

IL:—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 theyr propre characters.⁶⁸

Write: Neuer since the begynning of the world was this secret deliuered, nor this holy mysterie set open, before the Weaklings of this world. Write in the uppermost prik 'o', and 'b' on the right hand, and 'g' on the left &c. The two extreme pricks, one on the right hand, 'a' and the other, on the left 'o' &c.

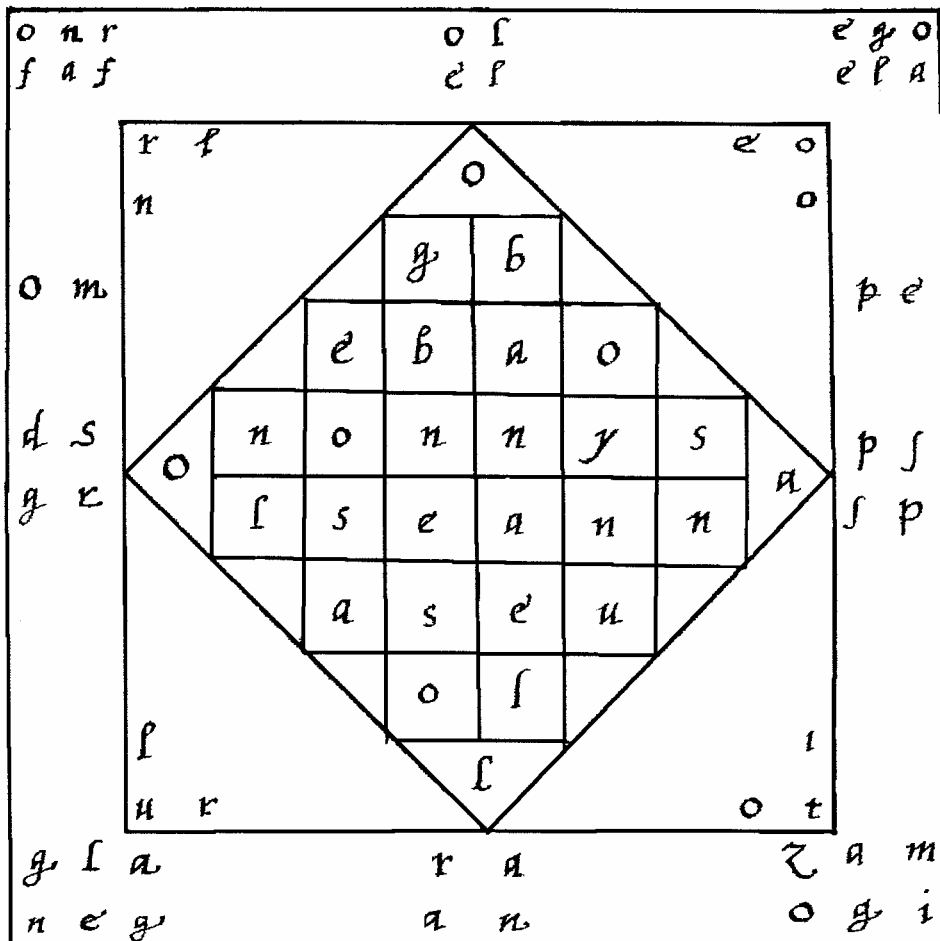
There is the whole.

Δ: We prayed (unbidden) in respect of the mysterie revealed. EK, was skarse able to abide or endure the voyce of the spiritual! Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.

66 Lepidê, mathematicas meas demonstrationes deuolat. -A ("Neat! He endorses my mathematical demonstrations." —Ed.)

67 He meaneth my propre Character truely made.

68 Note. These to be put in propre Characters.



IL:—Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.⁶⁹ Let Bobogel be first, and Bornogo is his prince.⁷⁰

Δ: Note here the three diuerse manners how the letters ar cumpassed. 1: The middel is called the Hart or centre, 2: those abowt, enclosing the hart, ar called the flesh, and 3: the two owtside pillers (of two letters in a row) is cownted the skynn.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	e	l	a	b	a	
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

IL:—Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.

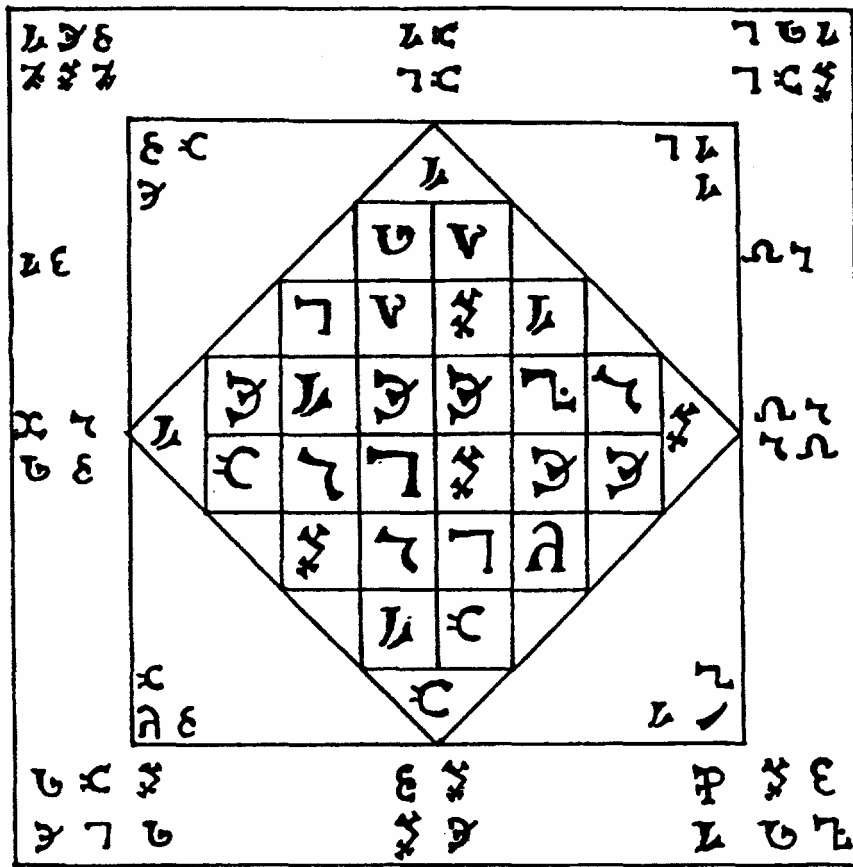
Δ: I see now allso, how, the flesh, is become the owtside: o g e l o r n o &c. IL: I haue done tyll sone.

Δ: Deo nostro omnipotenti perennis laus sit et immensa gloria.⁷¹
Amen.

⁶⁹ So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory. -A (HM).

⁷⁰ Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol. -A (HM).

⁷¹ Deo nostro ...gloriΔ: "Perpetual praise and unlimited glory be to our almighty God." - Ed.



NOTE.

Δ: After that these things were finished, and EK rose up from the table and went to the west window, to reade a letter which was, euen than, browght him from his wife: which being done, he toke a little prayer⁷² boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to

⁷² The Title of the boke was *Seuen Sobs of a Sorrowfull Sowle for Synne*. -A. London: 1583. Hunnis' book consists of a translation of the *Seven Penitential Psalms* in rhyme.

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 bokes ende:

and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character for Conciliation, and that other, (notified by the hart or Center, skyn and flesh before this present howre, he becam astonied,⁷³ and in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other: meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam EK to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart unto you: Then sayd I, What is that? And at the fyrst (being yet tossed in his mynde, with this great iniurie of the suttle supplanter of man, ambitiously 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 vewing it, fownd it to be ment to be the counterfeat of ours, but, with all, imperfect diuerse wayes, after the order of our method: yea though 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-hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Diuillish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the Worthynes and goodnes of the same things receyuing, and so eyther to leaue of, or with fayntharted wavering to procede. But I by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyue wisdome from him) to be so uniuistly dealt withal! or unkindly

73 Astonied: "bewildered." -Ed.

1583. Aprilis 29. Monday. after supper. hora 8 a .

Δ: I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely cownterfeted the hand and letters of EK: as is here before declared, and by the thing it self may appere here. Likewise EK 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, EK espyed a spiritual! creature come to my Table:

whome 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: And before I began to do any thing, I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereupon that spiritual! creature, who, as yet had sayd nothing, suddenly used these words: I give place

to my better.

EK: There semeth to me Uriel to be come, and IL to be gone away. Δ: Then began that new-come Creature to say thus,

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him. The Lord hath hard thy prayers, and I am URIEL,⁷⁴ and I haue browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght 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 sowles. which are yet to put on the vilenes and corruption of the flesh,⁷⁵ 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 uppon the sonns of men: Whereunto I

74 Uriel.

75 Note, sowles created before the bodies are begotten.

haue Chosen three of you,⁷⁶ as the mowthes and Instruments of my determined purpose. Therefore (sayeth the Lorde), Be of stowte and courragious mynde in me,⁷⁷ for me, and for my truth sake: And Fear not the assalts of temptation, For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite⁷⁸ and must ordinarilie follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord) know me to be mercifull? But I am honored in hell; and wurshipped with the blasphemers: Pugna erit, vobis autem victoria:⁷⁹ yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection.⁸⁰ But, what? and doost 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 bloks before the feete of thy ministers:⁸¹ Therefore, be it unto thee, as thou hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done.

But thou, o yongling,⁸² (but, old synner,) why dost thou suffer thy

76 Three elected.

77Fortitudo in deo et propter deum. -A. ("Strength in God and because of God."
-Ed.)

78 Temptation necessary.

79Pugna. . . Victoria: "They will have fought, but victory will be yours." -Ed.

80 A perfect begynning.

81 Sententia contra istum Malignum spirituum qui nobis inpenere voluit. -A ("A judgment against this evil spirit who wished to use us." -Ed.)

82 He spake to EK.

blyndeness thus to encrease: or why dost thou not yeld thy lymmes to the service and fullfilling of an æternall veritie? Pluck up thy hart: let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

You began in Tables. and that of small accownt. But be faithfull for you shalbe written within Tables of perfect and euerlasting 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 thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot pronounce it: But what his Judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning;⁸³ yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquainted with the secrets of mans fingers, so much as he [Uthat] hath byn a director? My sayings are no accusation: neyther is it my propertie to be defyled with such profession.⁸⁴ But I cownsayle you generally; and aduertise you through the grace and by the spirit of unspeakable mercy.

This night. yf your prayers had not byn: yea, if they had not perced into the seat of him which sitteth aboue: Thow, yea (I say) thou hadst byn carryed, and taken away. this night, into a wilddernesse, so far distant hence Northward, that thy destruction had followed.⁸⁵ Therefore lay away thy works of youth; and fly from fleshly vanities. Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

83 Angelus malus proprius ipius EK. ("The wicked angel belonging to EK himself."
-Ed.)

84 Diuels are accusers proprely.

85 EK had byn carryed away in the wrath of God. If fervent prayer had not byn, as may appere in the begynning of this nights Action.

I say, be strong: Be Humble, with Obedience: For, All the things that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish.⁸⁶ Finally, God hath blessec you, and will kepe you from temptation⁸⁷ and will be merciful! untc you: and perfect you, for the dignitie of your profession⁸⁸ sake: Which, world without ende for euer and euer, with us and all creatures, and ir the light of his own cowntenance, be honored.

Amen. Amen. Amen.

Δ: Hereuppon I made most humble prayer with harty thanks to oui God, for his help, cumfort, and Judgment against our enemie, in thi\$ case, (so greatly concerning his glorie.) And at my standing up I understode that Uriel was out of sight to EK. Yet I held-on my purpose tc thank him; and to prayse god for Uriel that his so faithfull ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehe ment a temptation.

Deo nostro Omnipotenti; sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,⁸⁹

Amen.

86 The boke of this Prophesie shall contynue.

87 = a malo Temptationis. -A. ("Against the evil of temptations." -Ed.)

88 Professio mea est Philosophia vera, vide Libro primo. -A. ("My profession is true philosophy. See Book 1." -Ed.)

89 Deo. .perpetuum: "May all praise, honor, and thanksgiving be to our almighty God, now and forever." -Ed.

1583 Maij 5. Sunday. a meridiē hor 4. vel circiter.

Δ: For as much as, on fryday last, while my frende EK was about 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 answered; after, the after none had so far passed, as tyll somewhat past 4 of the klok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, EK sayd, here is one whome we toke to be Urie!, as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our spiritual! instructor, who, thus began his speche, after I had used a few wordes begynning with this sentence, Beatipedes, evangelizantium pacem &c.⁹⁰

Uriel:—The very light and true wisdom (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 mercies. Amen. Δ: Amen, per te Jesu Christe:⁹¹ Amen.

Ur:—This boke,⁹² and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being. and ende of this world, is so reuerent and holy: that I wonder (I speak in

⁹⁰ Beati ...pacem: "Blessed feet, gospel of peace" See Romans 10.15. Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem evangelizantium bona!: "And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" This verse quotes from Isaiah 52:7. Quam pulchri super montes pedes annunciantis et praedicantis pacem: annunciantis bonum, praedicantis salutem, dicentis Sion: Regnabit Deus tuus!: "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion: 'Your God reigns.'" -Ed.

⁹¹ Per te Jesu Christe: "Through you, Jesus Christ." -Ed.

⁹² This Holy Book.

your sense) whie 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:⁹³ One thing excepted: which is the use thereof. Unto the which the lord hath appointed a day. But (bycause I will speak to you, after the manner of See that a!! things be in a redynes agaynst the first day of August next.⁹⁴ Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe deliuered.⁹⁵ For why? The Lord hath sent his angels allready to viset the earth,⁹⁶ and to gather the synnes thereof to gither. that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fulfilled. Dowt not, for we are good Angells.⁹⁷

The second of the greatest prophesie is this⁹⁸ (O ye mortal! men) For the first was of him self, that He shold come: And this, is from him:

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.⁹⁹

93The boke to be finished to morrow.

94The day appointed for the use of this Book. Augusti 1.

95 Our nine dayes contrition preparatiue. -A. Note the Clavicula Salomonis prescribes a nine-day preparatory period before calling spirits that includes penitential prayers and abstaining from impurity. See S. L. Mathers, ed., *The Key of Solomon the King* (York Beach: Samuel Weiser, 1972 repr. 1989), book 2, chapter 4. The magi (Zoroastrian priests) also undergo an elaborate nine-night purification ceremony ("Barashnum") in order to prepare for higher religious ceremonies. —Ed.

96 Angels sent to viset the heape of sinnes in the world abownding &c.

97Good Angells.

98 The second of the greatest prophesie, is this.

99Our Testimony of this Prophesie, all the World ouei to be (by us) published.

Therefore (I say) prepare your bodies, that they may be strong enough for armors of great professe.¹⁰⁰ Of your selves, you cannot: But desire and it shall be giuen unto you. For Now, is euen that wicked childe grown up unto perfection: and the fier tungs redy to open his Jaws.¹⁰¹ WO therefore shalbe to the Nations of the earth: And wo wo innumerable to those that say, we yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

In 40 dayes more must this boke be perfyted in his own manner to the intent that you also may be perfyted in the workmanship of him, which hath sealed it¹⁰²

Oute of this, shall be restored the holy bokes. which haue perished euen from the begynning. and from the first that liued And herein shalbe deciphred perfect truth from imperfect faishode, True religion from fals and damnable errors. With all Artes: which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE.¹⁰³

Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle.¹⁰⁴ In the myddst whereof, must the stone be which was also brought:¹⁰⁵ Wherein, thou shalt, at all times behold, (priuately to thy self,) the state of gods people through the Whole earth.

The fowre fete of the Table must haue 4 hollow things of swete

¹⁰⁰ Our bodies to be made strong.

¹⁰¹ Antichriste is allmost ready for his practise.

¹⁰² 40 dayes more for the tables writing in their own Characters.

¹⁰³ The frute of this boke.

¹⁰⁴ The backside of my Character.

¹⁰⁵ The use of the stone which a good Angel brought to me the last yere: remember it is half an inche thik.

wood,¹⁰⁶ whereuppon, they may¹⁰⁷ stand: within the hollownes
wherof thy seales may be kept unperished.

month is all, for the use thereof.¹⁰⁸

Thus, sayeth the Lord, when I browght you up in likenes of birds,
encreasing you, and suffring you to touche¹⁰⁹ the skyes, I opened unto
you the ende of your reioysing: For, this Doctrine shall towche the skyes,
and call the sterrs to testimonie therof: And your fotesteps shall viset
(alimost) all ¹¹⁰ the partes of the whole world.

The sylk, must be of diuerse cullors, the most changeable that can be
gotten:¹¹¹ For, who, is hable to behold the glory of the seat of God?

All these things must be used, as that day.¹¹²

All errors and dowtes ells may be amended by the rules of reason:

But Notwithstanding, Ask, and thow shalt be answered.

Δ: As concerning Mals don Mals, what is the veritie to be placed in
the middle of my practising Table?

Ur:—Write

106 The 4 hollow fete of the Table.

107 HM reads "must." -Ed.

108 The use of the Table of practise is onely for one Month.

109 Vide sup. A°. 1582 Majj 4.

110 Great long iornayes to be gon of us two.

111 The Cullor of the silk for the Table.

112 On the first of August next.

o o e		t i o
l r l	rather	u l r
r l u	thus ¹¹³	l r l
o i t		e o o

Δ: From whence, are these taken?

Ur: They owght to be gathered of those names, which are first gathered by thee, by ordre: (In the myddst of them:) the Kings and Princis being placed, as thow (of thy invention) diddst gather them: Not putting their own princis, next to the kings: but as they follow in Tabula, Collecta¹¹⁴ by thee: as thus,

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	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

Δ: Wherefore is the Table of Kings, and Princis set down in so diuerse manners?¹¹⁵ as, One, to haue Bobogel and Bornogo in the first row: and other to haue Baligon and Bagenol (his prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

113 A So they seeme to haue byn ment in the figure of the Table of practise before described.

114 The Princis here not put next to their kings.

115 Note. 4 diuerse Wayes.

Ur: Blumaza, is the first, in respect (And so all the rest, are the first in respect) of theyr own being. That secret is not to be deliuered but by the distinction of the boke: Notwithstanding, thow hast truely considered of it all ready.¹¹⁶

Δ: I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur: They shall be deliuered to morrow.

Δ: Whether is the King his Name Bnaspén, or Bnapsen?

Ur: Bnapsen.

Δ: The Character or Lamine for me was noted (Nouemb. 17. A° 1582117) that it shold conteyne some token of my name: and now, in this, (accownted the true Character of Dignification) I perceyue no peculier mark, or letters of my name.

Ur: The forme in euery corner, considereth thy name.¹¹⁸

Δ: You meane there to be a certayn shaddow of Aelta? Ur: Well.

Δ: Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur: These things that were deliuered by shew, under an Imagined Table, were the members of God his secret Prouidence, distributed unto his Angels as the Principals¹¹⁹ of theyr Officis. But under thy Table is nothing to be set.

Δ: What more uses are there of the great Circle or globe, wherein

there are Capitall letters under the Kings names and Characters: and
also there are other letters with numbers: of which we haue receyued

116 A Secret of preeminence due to the Kings &c: as in Astrology. I use to mak every
planet a base or a grownd in his propre signification &c., & so every howse of the
12 &c. in respect of his proper and severall signification.

117 P. 85. -E.A.

118 The Symbolism of my name, in my character, how and where.

119 Princeples.

no instruction: and more ouer of these letters, some are auersed some
euered, &c?

Ur:—The letters turned bak to bak, (being Capitall letters,) ar æqually
to be diuided, according to theyr numbers, with a circle cumpassing the
name and Character of the king under which they are placed.¹²⁰

The other letters, whose greatest number doth not excede 7, are cer-
tayn By-notes of wicked and euill powres; which cannot, any way, but by
the towche stone 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,¹²¹ signifieth Nature
whereuppon, in the first point, is the use and practise of this work that is
to say, as concerning the first part. For it is sayde before The Boke
conteyneth three kinde of Knowledges.

- | | | |
|-----|---|--|
| .3. | { | 1 The knowledge of GOD, truely. |
| .2. | | 2 The number, and doing of his Angels, perfectly. |
| .1. | | 3 The begynning and ending of <u>Nature</u> , Substantially. |

And this hath answered a great dowte.

Δ: What is the use of the 7 lamines,¹²² (like armes,) and from what
grownde are they framed or deriued?

Uriel:—They are the ensignes of the Creation;¹²³ wherewithall they
were created by God known onely by theyr acquayntance. and the
manner of theyr doings.



¹²⁰ Δ perhaps somewhat like this:

¹²¹ The man in the myddst of the globe or circle.

¹²² Tables.

¹²³ The 7 ensignes of creation.

Δ: Are they to be made in any metal!?

Ur:—They are to be made in purified tynne: And to be used at the time of theyr Call. 124

Δ: Ar the letters there to be altered into the holy Alphabet letters or characters?

Ur: Into theyr propre Characters. Δ: May I not use them as they ar, unaltered?

Ur:—

Δ: How to be used; hanged or layd?

Ur: To Ge layd before thee uppon the Table: Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted. On the Table.¹²⁵

Δ: What is the fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, Seing in our practise we cull them out by a peculier order?

Ur:—Thow hast nothing there, but what hath byn sufficiently spoken of.¹²⁶

Δ: Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur:—How canst thow distinguish any thing with god?

Δ: Lord I know not.

Ur: Yet, by the boke it shall be perfectly known: but by skylle above nature.

124 At the time of theyr call.

125 The 7 ensignes to be paynted on the Table.

126 Supra. -A. ("Above." -Ed.)

Δ: Haue I rightly applyed the dayes to the Kings?

Ur:—The dayes are rightly applyed to the Kings.

Δ: How is this phrase The fifth of the seuenth understode, which Befafes¹²⁷ speaketh of him self?

Ur:—He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthough not consequently in the Order of Operation.

Δ: It was promised that we should be instructed, when the Day (in this practise) is to be accounted to begynne.

Ur:—It is not to be enquired, which is sufficiently thought, it is a thing most easy, and perfectly deliuered.

Δ: Adrian Gilbert¹²⁸ how far, or what points is he to be made priuie of our practise? Seing it was sayd,¹²⁹ that none shall enter into the Knowledge of these mysteries with me. but onely this worker. Truly the man is very Cumfortable to our societie.

Ur:—He may be made priuie of some things: such as shall be necessarye for the necessitie of the Necessities whereunto he shall be driuen.

Δ: The phrase of the last Ternarie,¹³⁰ which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Ur:—He is the ende of the Three last corruptible times:¹³¹ wherof, this is the last.

Δ: The one, at Noes Flud ended, the second at Christ his first coming and this is the third.

Ur:—It is so.

Δ: The Characters and words annexed to the Kings names in the

127 Befafes.

128 A.G.

129 Supra.

130 The last Ternarie.

131 Three times.

utter circumference of the great circle or Globe: How are they to be used?¹³²

Ur: They¹³³ are to be paynted uppon swete wood: and so to be held in thy hand, as thow shal it haue cause to use them.

Δ: For the bringing of the erthes hither from the places of hidden Threosor, what is your order and direction?

Ur:—After you haue eaten, it shall be told you.

Δ: We prayed, and so went to supper.

1583

The same sonday. Maij .5. after supper hora 8 1/2

Δ: After diuerse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur:—Be it thus unto you. He prayeth in his own language. After this holy booke is finished, then is it necessarie with expedition¹³⁴ that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My Angel shall be amongst you, and shall direct his iornay:¹³⁵ and will bring his feete, euen into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyue him. Notwithstanding what I will haue done with it, or how it shall be bestowed, is yet to be enquired of.¹³⁶

132 Vide supra pagina precedente. -A. ("See above on the previous page." -Ed.)

133 The 7 characters of the 7 kings as on the former page is Babalel, Liba, &c.

134 Expedition. -A. ("Expeditiousness." -Ed.)

135 Journey. . Ed.

136 How the Threosor is to be used.

Secret are the determinations, and unsearchable purposes, where-withal! the most mightiest dealeth with worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assaile 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 thow haue any dowte herein it shall be satisfied.

Δ: What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd. and the red congeled thing in the hollow stone,¹³⁷ to come directly hither: and then the rest of the peculier practise for enjoying the premisses, to be lerned. Or how els will you haue him order his iornay?

Ur: As thow wilt herein, so shall it be browght to pas.

Δ: As concerning the Victorious Capitayn, The Lord Albert Laski the Polake who so much desyreth my acqwayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good Credit?¹³⁸

Ur:—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee, 139 is above worldes: and shall giue thee sufficient discretion worldly, in worldly occasions. Foi Where the blessings of God are, euery thing is perfyted.

Δ: As concerning the Chamber for Practise, appointed by me, and the half-pace whereon the Table standeth, how is allowed of?

137 The Skroll, The Boke, The red powder.

138 Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583 Maji ini tio. - A. "Albert Laski, the Palatine of Sieradia (Sieradz), came from Poland to London in early May, 1583." The Polish prince Albertus Laski visited London on 1 May 1583. At the Queen's command, he was received with much honor. He visited Dee on 15 June along with Philip Sidney. The prince was so impressed with Dee and Kelley that they were invited to Lasco, the prince's seat near Krakow. They left with their wives and families on 21 September 1583. Laski plays a major role in Dee's subsequent actions. -Ed.

139 A My good Angel.

Ur:—The place can not Sanctifie the Action, but the Action the place. But I answer thee, after the manner of men.¹⁴⁰ It is sufficient.

Δ: The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?

Ur: According to the fete, of the nearest propotion. And so, as the heith of the Table, be, as it, now, is.

EK: He semeth now to sit in the ayre: but I perceyue no chayre behynde him.

Δ: Are all these things of this dayes Action to be Noted with your name: as Uriel?

I am URIEL, which allwayes will answer untill this Action be finished.

I teache. Be Mercifull, Thankfull!, and mery in him, and for him for whose name you shall susteyne mucche bodyly sadnes.¹⁴¹

More then my message, I may not: And it is done.



Δ: As concerning the Vision which yester night was presented (unlocked for,) to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting-of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur:—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 Quene of Scotts. It is not long unto it.¹⁴² The

140 Hereby may many other answers be considered.

141 Multa nobis perpetienda propter Deum nostrum Omnipotentem. -A. ("Our great suffering near for our almighty God." -Ed.)

142 Note The Quene of Scotts to be behedded. So she was A°. 1587 at Fodringam Castell. And ailso the same yere a great preparation of ships against England by the King of Spayn, the Pope and other Princis called Catholik, &c.

Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for euer.

Δ: Amen.

EK: At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

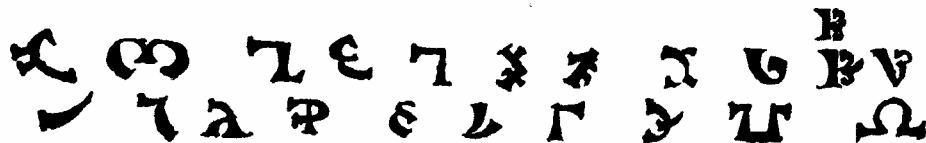
Δ: Gloria sit sempiterna Deo nostro

Omnipotentī et Æeterno.¹⁴³

Amen.

May 6.

Monday, I went to London: and EK remayned 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 EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing: there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and propotion.



¹⁴³ Gloria ...Aeterno: "Everlasting glory be to our God, almighty and eternal." .Ed.

Maij 8. Wensday, After dynner horam circiter 4 a

Δ: Being desyrous to furder all things on my part to be performed, and n. . .
. to lack the Cumpany of EK going for the Erthes,¹⁴⁴ (before spoken of)
and to be away 10 or 12 dayes: and for as much as the boke was to be
written in 40 dayes before August next: and uncertayn of those dayes
whan they shold begynne: and allso for that I wold do all things (gladly)
by warranty of cownsayle of our Instructor, I was desyrous to know
whether the boke¹⁴⁵ were to be written in paper or parchment: in what
cullor the lynes were to be ruled, grene or blew &c:

and of diuerse other dowtes, necessary to be dissolued, I was careful! to
haue had some advertisement. After long prayers of us both, Nothing
was eyther seen in the ayre, or hard. Then it cam in my hed to set furth
the stone.

EK sayd, that assone as he loked into the stone, he saw there the
Table, Chayre, and three, com into the stone. Uriel sat down in the
chayre: the other two, inclined theyr body to him reverently: and then,
stode by; one on the one side of the chayre; the other on the other side.

The sides of the Table-cloth were turned up, and a thing like an yong
shepe, bigger then a lamb, appered under the Table:¹⁴⁶ Then they two
did knele before Uriel and sayd,

Venus et sanctus et sempiternus.¹⁴⁷

Δ: Then they rose agayn: and they semed to haue talk, or conference
together and theruppon Uric! sayd,

Ur: Be it so, bycause powre is giuen unto him.

EK: The Table, Chayre and all the three do disapere: and thereup¹⁴⁴

144 The Erthes.

145 The boke.

146 The shepe under the Table.

147 Verus. . .sempiternus: "True and holy and everlasting." -Ed.

pon immediately appered in the stone a fayr Pallace:¹⁴⁸ and out of the pallace cam a tall wellfauored man, very richely apparayled 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 pitiful! a thing is it, when the wise, are deluded?

Δ:—I smell the smoke; procede Syr, in your purpose.

Man: I come hither, for the desyre I haue to do thee good.

Δ:—Come you, or are you sent. Tell the Veritie I charge thee, in the name and by the powre of the æternall Veritie.

Δ: 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 stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children, &c.

Δ: I thereuppon made my earnest prayers to god agaynst this Spirituall enemy, but he in the myddle of my prayers, sayed thus,

Man:—As truely as the Lord liueth, all that is done, is lies.

Δ: That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ: After this great turmoyle past, was this voyce (following), hard of

EK.

A voyce:—Pereant tenebræ, cum Principe Tenebrarum.149

Δ: All went suddenly out of sight, Prince and pallace and all. And the

Chayre and Table and Uriel appeared againe.

Ur:—Arme your selues, for, great shall be the temptations following.
You shall be hindred, in all, that may be.¹⁵⁰

Nothing can hinder god his determined purposes.

148 A Temptation permitted by God.

149 Pereant. . . Tenebrarum: "May darkness perish with the Prince of Darkness." -Ed.

150 Temptations & hinderances.

Δ: Man may hinder his owne saluation.

Ur:—Fullfill those things that are commaunded. For me, and write the booke after thyne own Judgment. God his determination is iust; Therefore putte your hands.¹⁵¹ More then hath byn sayd, and more plainely, cannot be utted. His works are true, for, and to the ende.

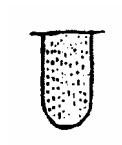
Δ: Forasmuch as expedition is to be made for the erthes fatching and diuers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better prouision of molly then we haue, we cannot redress the case. Therefore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, unto us, at this pynche, it might greatly pleasure us.

Ur:—Will these worldlings hold on in theyr iniquitie?

EK: They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ: Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ: After long prayer, appeared in the stone a thing like a Tunge, all on fyre thus hanging downward:



and from it cam this voyce:

Tung:—Thow hast deliuered thy self unto the desires of thy hart, and

hast done that which is not Convenient. Thow hast spoken iniquitie, and therefore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ: I dowl of the Veritie of that tung.

151 The forme of the boke committed to my discretion.

Tung:—Man (o God) beleueth him self in his own Imagination. Therefore Wipe our holines from the face of the erth And Justifie owr doings, where we lawde and prayse thee.

Δ: 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 iscommaunded, the Lord is Just.

Δ: O lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish; Unleas thy mercy be our savegard, destruction is our desert.

Tung:—It is forgiuen: but it shall be punished.

EK: The Tung mownted up toward heven, and he saw it in the ayre out and above the stone aboue a hand bredth, mownting upward.

Δ: Thy Name be prayed in Æternitie, O God.

Amen.

Δ: Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or inconvenient desire of my hert: yea, to forbear to accompany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleas the lord order and redress my cause. I shall be overcome: That, if I shall, so deliberately call for help: and notwithstanding be entrapped, That then, such trespac, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

May 9 Holly Thursday in the morning.

Δ: Being desyrous (before EK his going down into the Cuntrie,) to haue some Cumfort and token of free forgiuenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightye God to respect the hartly sorrowfull! paines I had endured for my offenses; to regarde the Vows and intent of my better hede taking henceforth &c, and prayed the 22 Psalm in the conclusion of the pang.

EK:—One, all in white, appeareth in the stone, who sayde,¹⁵² 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 haue beheld those that feare thee: and those that trust in thy mercy, shall not be confownded. Be it, what it was: And be you, what you were: For, the Lord, is euen the same, that he was, before:



But be you Warned.¹⁵³

Behold, my armes ar longer then my body, and I haue eyes rownd about me: I am that which GOD pronownceth uppon you: Be it as I haue sayde.

Δ: Thereuppon he disapeared; and immediately, appered Uric!, who sayd,

Uri:—Actum est.¹⁵⁴ Δ: Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn restored, ¹⁵⁵ and more bewtifull, then in foretyme.

152 A Forte Annaël.

153 Misericordia Dei. -A. ("God's mercy." -Ed.)

154 Actum est: "It has been done." -Ed.

155 NOTE.

Uri:—Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserue brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [Uand] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice they shall finde me theyr God: & in mercy their great Comforter.¹⁵⁶ Therefore we say, In thy name (o thow most highest) fiat.

fiat.¹⁵⁷

Justifie not your self:

Be Humble and diligent:

Continue to the ende. For great is the reward of them that fear the Lorde stedfastly.

Δ: Whereas the ordring of the boke¹⁵⁸ 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 begynning of the boke must be, (as it were, in respect of our most usual! manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebru bible. Secondly the first leaf cannot be written in such little and æquall squares,¹⁵⁹ as all the rest of the 47 leaves are: bycause, the first leafe; excepting 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diuersly: wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of euey word to draw a line of partition, up and down, betwene the two next parallell lines &c. or as shall come in my mynde then.

¹⁵⁶ Justice.

¹⁵⁷ fiat: "Let it be so." -Ed.

¹⁵⁸ The boke.

¹⁵⁹ Note.

Ur:—He, that sayeth, Do this, directeth thy Judgment.

EK: Now is there a veale drawn before all: and all things appere far bewtifuller then euer they did.

Δ: I rendred thanks to the highest, and became in mynde Very Joyfull, that the Lord had pardoned my offences: whose name be prayed, extolled and magnified world with out ende. Amen.

I prayed after this the short psalme, Jubilate Deo quotquot in terra versamini¹⁶⁰ &c.

EK, immediatly was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iij £s, redy mony, in angels.

God be his guyde, help, and defense.

Amen.

Thursday. May 23. Circa 1 10 1/2 mane

Δ: EK being come yesterday agayne and hauing the erthes of the eleuen places before speci

fyed:¹⁶¹ we being desirous to ...the furder pleasure of the highest therein, and in other matters perteyning to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe

¹⁶⁰ Jubilate. . . versamini: "Rejoice in God all ye dwelling on the Earth." This is reminiscent of several Psalms. -Ed.

¹⁶¹ The Erthes.



The stone

retorne, and for the benefit receued of late of the Governor and assistants for the Mines Royal! (which I perceyued, was the extraordinary working of god for they inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) And moving somewhat towching Albert Lasky At length, EK hard a Melody a far of, and the voyce of many, singing, these words,

Pinzua¹⁶² Lephe ganiúrax Kelpadman pacaph.

Δ: At length the curten was taken away, and there appered a clere whitish fume, but not fyre. After that, cam the three, which were want to come in.

Michael:—Grauida est terra, laborat iniquitatibus inimicorum hucis. Maledicta igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel:—Sordida est, et odiosa nobis.

Raphael:—Proprijs sese flagellat tremulis.¹⁶³

EK: They loke aboutt them, as thowgh they loked for somewhat or at somewhat.

Rap :—Veh dicit, sed non est qui audiat.

Gementem vidimus: sed non est, qui misereat. Sanctificemur igitur, Sanctum eius, quia nos sanctificamur in illo.

162 This “a” was sownded to the ende of pinzu as we use in english balads, as with this word down is sownded as downa, down a down a, &c.

163 Michael: Gravida ... tremulis: “Michael: The earth is pregnant and struggles with the iniquities of the enemies of light. It is therefore accursed, because it is in the womb of damnation and darkness. Uriel: It is filthy and offensive to us. Raphael: It scourges itself by its own shaking.” -Ed.

Mich:—Fiat.¹⁶⁴

EK: He plucketh all the usual 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 stade to hang.

Michael:—Transeunt vetera, Incipiunt nova.¹⁶⁵

EK: New seeme like clowdes to come about the Canapy being very beautifull: and the bottom or flowr of the place, all couered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.

EK: They bring in a Throne like a Judgis seat or Throne and set it up,

Mi:	This.	}	[They sayd, pointing about the howse.]
Uriel:	That.		
Rap:	We.		

with the bak of it to the Wall.

Mich: Be it couered for a season. For euer and euer and euer is thy Justice, O GOD. all three sayd.] EK: And there came light fire flashing from the Throne

Thre commeth a beame from the Throne, and through Raphael his head, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Uriel on his left.

Raphael:—I will speak (o Lord) bycause it is iust¹⁶⁶ that thou hast commaunded:

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.¹⁶⁷

164 Rap: Veh dicit. . . Fiat: "Raphael: He says 'veh,' but it is not what he hears. We have seen lamentation, but he doesn't feel misery. May we be sanctified therefore, his holy one, because we are sanctified in that one. Michael: Let it be so." -Ed.

165 Nova. -A. Transeunt. . . novΔ: "The old ways cease, the new begin." -Ed.

166 Just.

167 Peccatorum remissio. -A. ("Remission of sins." -Ed.)

Δ: O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph:—For, whome I will viset, those do I dense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu,¹⁶⁸ and I will not suffer them to move one fote farder, sayth the lord,) Then shall your branches begyn to appere:

And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust My pathes are thorny, but my dwelling place, is cumfortable.¹⁶⁹ 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 up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I haue byn with you from the begynning:

For Who soeuer shall arrise 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 uppon earth, shall say, Lo this is he, whome we haue risen agaynst. I AM: Therefore reioyce.

All three sayd, We perish (o lord) for our unrighteousnes sake and therewith they fell down. But in thee we were created and in thee We rise agayn:¹⁷⁰ Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam.

Gyrd your gyrdles together and pluck up your myndes: I say, open your eyes: and yf you haue eares, heare: for we tremble and quake. This mercy was neuer:¹⁷¹ no not in Israel.

168 Quæ.. gradu: "which they are now in the highest degree." -Ed.

169 The Thorny path sup. 24 March.

170 Angeli iniusti, respectu Iusticiae Divinae. -A. ("Unrighteous angels, with respect to Divine Righteousness." -Ed.)

171 Mercy.

Decedant mali, et pereant.¹⁷²

Depart o ye blasphemers, and workers of Iniquitie: For Here is Glory, Justification, with Sanctification. I answere thee.

Δ: Note: he meaneth, now to such matters as I propounded first of my self, and this Polander prince &c to give answer. The Prince had left with me these questions:

1. De Vita stephani Regis Poloniae quid dici possit?¹⁷³
2. An successor eius erit Albertus Lasky, an ex domo Austriaca? 174
3. An Albertus Lasky Palatinus siradiensis habebit regnum Moldauiae?¹⁷⁵

Behold you thanked God, and it is accepted. I say, Although we require speede of thee and of you:¹⁷⁶ yet....

....speede of us, you haue a Master, we are his mowth...

are Schollars, without us, you could not heare him: Neyther could we heare him of our selues.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is allready 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. Therefore When you shall be called-uppon,¹⁷⁷ DO, that which is commaunded: But appoint no forme unto god his buylding. Many wyndes are to come: but theyr fury is in Vayne: It is sayd: The Conquest shall be yours.

172 Decedant. . . pereant: "May the wicked depart and perish." -Ed.

173 De Vita. . . possit?: "Regarding the life of Stephen, King of Poland, what can be said?" -Ed.

174 An successor . . . Austriaca?: "Will his successor be Albertus Laski, or from the House of Austria?" -Ed.

175 An Albertus . . . - Moldauiae?: "Will Albertus Laski, Palatine of Sieradia, have the kingdom of Moldavia?" -Ed.

176 require none at Gods hands in this Case.

177 Note, we shalbe called upon.

To the purpose. Who puffed-up this princis father with desire to Viset these cuntries: or who hath prevented him? Euen he that hath prouided him a sonne.¹⁷⁸ as an arme unto his chosen.

Truely the hills shalbe couered with blud: The Valleys shall take up the Cedar trees unframed: He seeth these places, but knoweth not to what ende.

whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt gouern me a people: a time there is, which is prefixed: and it is the



He is dead,¹⁷⁹ in respect of his absence: But honor them,
course of the Sonne: Then shall it be sayd unto him, O **King.180**

When you semed to be carryed unto mowntaynes, you towched his...
. . Behold (sayeth He) Fornication¹⁸¹ shall not prevayle: the very stones shall be taken away: and the Tables shalbe couered with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoever thow takest in hand, First loke **Up:** see if it be just.¹⁸² Yf it be, put furth thy hand: For, it **is graunted,183**

It is sayed, I haue giuen thee powre. and thy perswasion¹⁸⁴ shall be like fire. And for my names sake, thow shalt triumphe against the mightiest. But beware of Pride.

Many witches and enchanter, yea many diuels haue rosen up against this stranger,¹⁸⁵ and they haue sayd, We will preuayle against

¹⁷⁸ Albertus Lasky.

¹⁷⁹ The dead man.



¹⁸⁰ Prophetia de regno Alberti a Lasky, sed ipse noluit constanter se convertere ad Deum et adherere Deo, &c. ("A prophecy of the rule of Albertus Laski, but he himself has been constantly unwilling to convert himself to God and adhere to God." -Ed.)

¹⁸¹ Fornication.

¹⁸² Justa facienda. ("Just cause." -Ed.)

¹⁸³ This phrase is heavily underlined in the manuscript. -Ed.

¹⁸⁴ Perswasion, A.

¹⁸⁵ Alb. Lasky ¶

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.¹⁸⁶ Feare not, therefore, Love together.

There shall arise, saying, let ..talked with strangers: But I ..

I will driue them from theyr own.

the bones which are buryed a far of. ...¹⁸⁷ They do spit vengeance agaynst.

them in theyr own filthynes.

All men loke upon the. ...bycause it is glorified.... Happy are they, whose faces are marked,¹⁸⁸ 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 ¹⁸⁹ cownsayled me. conspire agaynst me:

Behold, such¹⁹⁰ as shewed thee, little frendship, are rather such. dede (as thow iustly hast confessed,) as were forced to doe.

good: I say, **they**, begyn to repine at that, the haue.

Let those which are of tyme, yelde to time.¹⁹² One euerlasting 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.

186 Alb. Lasky his name, in one boke with our names.

187 ..rie bones ...be ...to.

188 Faces marked.

189 Forte: "They that." -E.A.

190 **The** Cumpany for the mines royall, which had made A.G. and me a lease for Deuonshire mynes, &c.

191 Forte: "done." -E.A.

192 A we were called to dynner often so he ended.

Of our selues, (we say,) We desire to be with you: And what is of us,
the same be it unto you.

EK: They pluck the curten, affore the stone, all ouer. The curten is like
beaten golde: The other curtens did not cover all so wholly as this did.

Δ: Semper sit benedictus Trinus et Unus. Æternus et
omnipotens Deus noster.
Amen.

Liber, sexti Mysteriorum (et sancti)
parallelus, Noualisque
sequitur.¹⁹³

193 Semper ...sequitur: "May the Trinity in Unity, our eternal and almighty God, be ever
blessed. Amen. Here follows the Sixth Book of the Mysteries (and holy), parallel,
and of a new land." -Ed.