This volume was purchased by Sir H. Sloane at the sale of Sir Joseph Ackylle's library, in ~~Feb.~~ January 17 $\frac{39}{40}$.
Lot 405.

See the Original manuscript, in Dr. Dee's handwriting, Mss. Sloane 3188.

J.M.

Doctoris Dee Mysteriorum Libri ~~Lox~~ Lxxxiiii

B: it remembred, that the 20th of August 1672 I received from the hands of my Servant Samuell Story, a parcell of Dr Dees Manuscripts, all written with his owne hand; viz: his Conference with Angells, wch first began the 22d of Decemb: anno 1582. & continued to the end of May anno 1583. where the printed Booke of the remaining Conferences (published by Dr Casaubon) begins, & are bound up in this Volume.

Besides these, the Booke intituled the 4th Clavis Angelica, also Liber Scientia Terrestris Auxilij & Victoria (These two being those very individuall Bookes, wch the Angells comanded to be burnt, & was after restored by them as appeares by the printed Relation of Dr Dees Actions with Sprite pag: 410. & 419.) The Booke Intituled De Heptarchia Mystica Collectaneorum {lib: primus, and a booke of Invocations or Calls, begining with the Squares filled with Letters, about the Black Cross. These foure Bookes I have bound up in another Volume.

+ 10. Ap. ‖ 30. Ap. } 1586.

+ of both wch these are Transcripts made with my owne hand. CM

All wch, were a few dayes before delivered to my said Servant, for my perusall (I being then at Mr William Lillies house at Hersham in Surry) by my good friend Mr Thomas Wale, one of his Ma:tys Wardens in the Tower of London.

The first of Sept: following Mr Wale (having heard of my retourne to Town) came to my Office in the Excise-Office in Broadstreet, & told me he was content to exchange all the aforesaid Books for one of myne, viz: The Institution Lawes & Ceremonies of the most Noble Order of the Garter; to this I agreed, & provided one, wch I sent him fairely bound, & gilt on the Back.

On the 10th of the said Sept: Mr Wale came thither to me again, & brought his wife with him, from her I received the following account of the preservation of these Books, even till they came to my hands, viz: That her former husband was one Mr Jones a Confectioner, who formerly dwelt at the Plow in Lombard street London, & who, shortly after they were married, took her with him into Old-street among the Joyners, to buy some Howshold-stuff, when (at the Corner house) they saw a Chest of Cedar wood, about a yard & an half long, whose Lock & hindges, being of extraordinary neate worke, incited them to buy it. The Master of the Shop told them it had been pareell of the Goods of one Mr John Woodall Chirurgion (father to Mr Thomas Woodall late Serjant Chirurgion to his now Ma:ty King Charles the Second, my intimate Friend) and his very probable he bought it after Dr Dee's death, when his Goods were exposed to sale.

Twenty years after this (& about 4 years before the fatall Fire of London) [redacted] her husband & she

do a further Testimony of the care of Mr Wale kindness (shortly after his death) I sent for his Son & bestowed on him one of my deputies places in the Excise wth an allowance of 50 li p Annum.

occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the Box, or Hill thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, wch being drawne out, therein were found divers 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 not great matter of these Bookes, &c: because they understood them not; wch occasioned their servant maide to waft about one half of them under Pyes, & other like ufes, wch when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones dyed; & when the Fire of London happned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her Good, into Moor fields, & being brought safely back, she tooke care to preserve them; and after marrying with the aforesaid Mr: Walley, he came to the knowledge of them, & thereupon with her consent, sent them to me, as I shall before set downe.

E. Ashmole


ELIAS ASHMOLE.

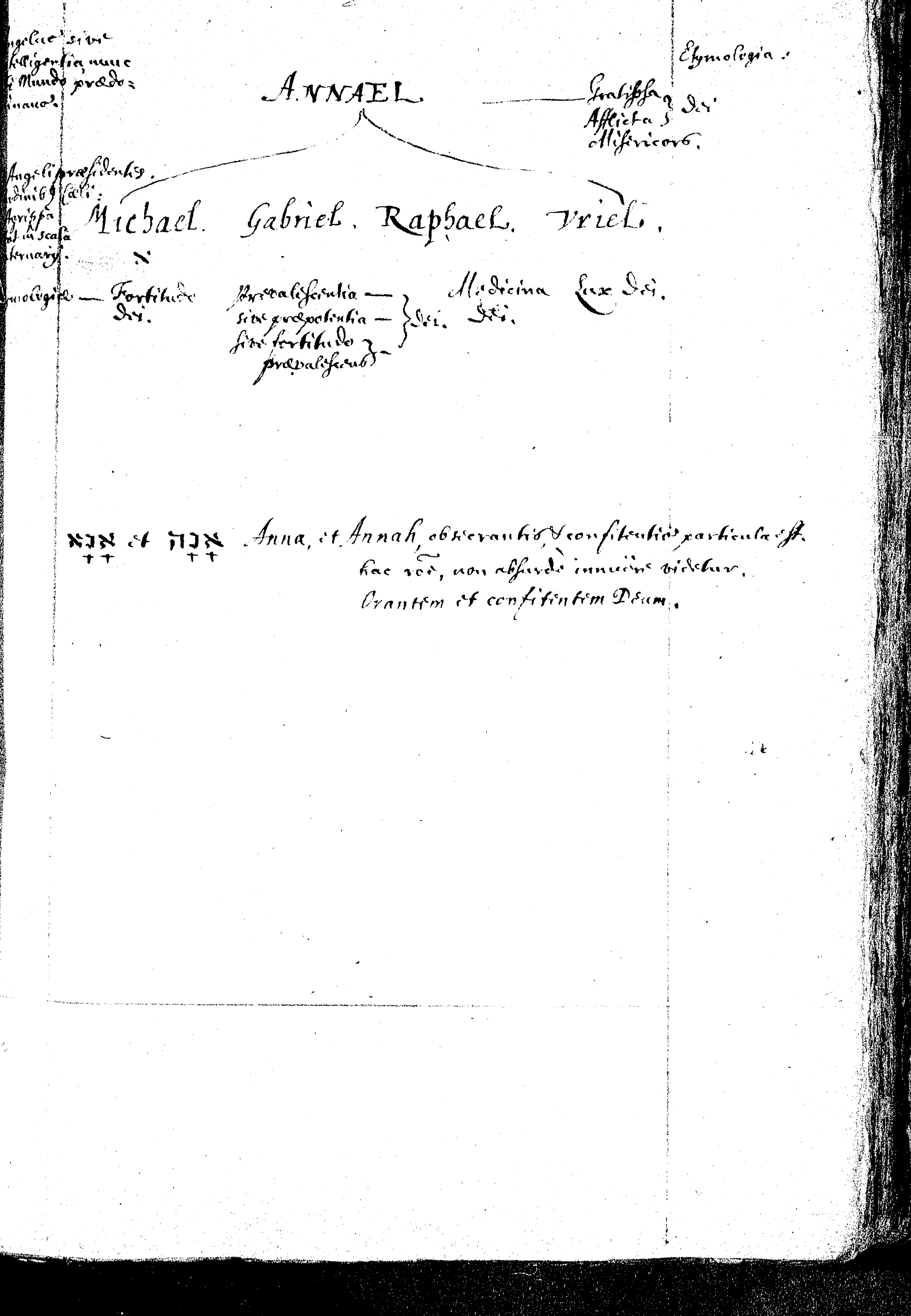
Anno 1591: 1592.

# Mysteriorum Liber Primus

Mortlaci.

+1+

John Dee his Note.




אנה et אנא Anna, et Annah, observantia, & consitentia particula est.
hac voce, non absurdè innuere videbor,
Orantem et confitentem Deum.

Præter aliàs meas extemporaneas Preces, et ejaculationes ad Deum vehementiores, Hæc vna, maxime vsitata fuit.

Oremea matutina, vespertinaq: pro Sapientia.

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

Omnipotens, Sempiterne, Vere, et Viue Deus, in adjutorium meum intende: Domine Deus nantium, Rex Regum, Jeouah Tsbaoth, ad adjuuandum me festina.

Gloria Deo Patri Filio et Spiritui Sancto: Sicut erat in principio, et nunc et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô verum ôm creator) Nam Sapientia hæc, totum est, quod volo: Da verbum tuum in ore meo, (ô verum ôm creator) et Sapientia hæc in corde meo fige.

O Domine Jesu Christe (qui Sapientia vera es, æterni et omnipotentis Dei Patris) humilimè tuam ero Divinam Maiestatem, expeditem mihi ut mittere dignerio, aliquem pij, Sapientiæ explicandæq, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus jam in terris vivat, qui ad hæc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuit: Tunc equidem humilimè, ardentissimè et

constant:

constantissimè a tua Divina Majestate requiro, ut ad me de Celio mittere dignetur bonos tuos Spirituales Ministros, Angelos, Videlicet, Michaelem, Gabrielem, Raphaelem ac Vrielem: et sic Divino tuo favore (quoscunq alios, vtros, fidelisq; tuos Angelos, qui me plenè & perfectè informent & instruant, in cognitione, intelligentiaq; vera et exacta Arcanorum et Magnalium horum (Creaturarum ordinis, illarumq; naturas, proprietates, et optimos vsus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis Laudem, Honorem et Gloriam; et ad solidam meam, aliarumq; (pro me) plurimorum horum fidelium consolationem: et ad Inimicorum horum confusionem & subversionem, Amen. Fiat Jehovah Tsbaoth, Fiat Adonay, fiat Elohim. O beata, et super benedicta Omnipotens Trinitas, Concedas mihi (Johanni Dee) petitionem hanc, modo tale, qui tibi maximè placebit. Amen.



Ob anno 1579. hoc ferè modo; Latine vel Anglicè (ast circa anno 1589. alio et peculiari particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum preces fundere: mihi gratissimum fuit, et est. Mirabilem in me faciat Deus misericordiam suam. Amen.

...icensia
...rig

8

8

Ad Deum Omnipotentem Protestatio fidelis: ad perpetuam rei memoriam.
A°. 1602.

O God Almighty, thou knowest & art my director & witness herein, That I have from my youth up, desired & praied unto thee for pure & sound wisdome & understanding of some of thy truthes naturall, & artificiall; such, as by which, thy wisdome goodness & power bestowed in the frame of the world might be brought in some bootifull measure under the talent of my Capacity, to thy honor & glory, & the benifit of thy Servants; my Brethren & Sisters, in and by thy Christ Our Saviour. And forasmuch as many years, in many places, far and neere; in many bookes, & sundry languages I have sought & studied & with sundry men a conferred, & with my owne reasonable discourse laboured, whereby to finde or get some ynkling, glymo, or beame of such the foresaid radicall truthes: But (to be breif) after all my foresaid endeavour, I could finde no other way, to such true wisdome attayning, but by thy extraordinary guift & by no vulgar schoole Doctrine, or humanie Invention. And seeing I have read in thy Bookes & Records, how Enoch enjoyed thy favour & conversation, with Moses thou wast familiar; And, also that to Abraham Isaac & Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, & sundry other, thy good Angelle were sent, by thy disposition, to instruct them, informe them, helpe them, yea in worldly & domestick affaires, yea & sometymes to

satisfie

satisfie their desires, doubts, & questions of thy Scripture:
And further more considering, the Shew stone, wch
the High Priests did vse, by thy owne ordinig, whereim
they had light & judgments in their great doubts: &
considering also that thou (O God) didst not refuse
to instruct thy Prophets (then called Seers) to giue
true answers to common people of things Oeconomicall,
as Samuel, for Saul, seeking for his fathers Asses,
being gon astray: and of other things vulgar true
predictions, whereby to wyn credyt vnto their
weightier affaires: And thinking to my selfe, the lack
of thy Wisdome to me, to be of more importance, then
the value of an Asse or two, could be to (is (Saul his
father): And remembring what good Counsell thy
Apostle James giueth, saying; Si quis autem vestrum
indiget sapientia postulet a Deo, &c: And that
Salomon the wise, did so, even immediately by thy selfe
attaine to his wonderfull wisdome: Therefore, seing
I was sufficiently taught & confirmed, that this
wisdome could not be come by at mans hand, or
by humaine power, but only from thee (O God) mediately
or immediately. And having alwaies a great regard &
care to beware of the filthy abuse of such as willingly
or wittingly, did invocate & consult (in divers sorts)
spiritual creatures of the damned sort: Angells of
darkness, forgers & patrons of lyes & vnthruths: I did
fly vnto thee by hearty prayer, full oft & in sundry
manners: sometymes crying vnto thee Mittas Lucem
tuam et veritatem tuam, quæ me ducant &c: sometimes
Recte sapere & intelligere doceto me, Nam sapientia
tua totum est quod volo: &c: sometymes, Da verbum
tuum in ore meo, et sapientiam tuam in corde
meo figo &c: And having perceiued by some slight

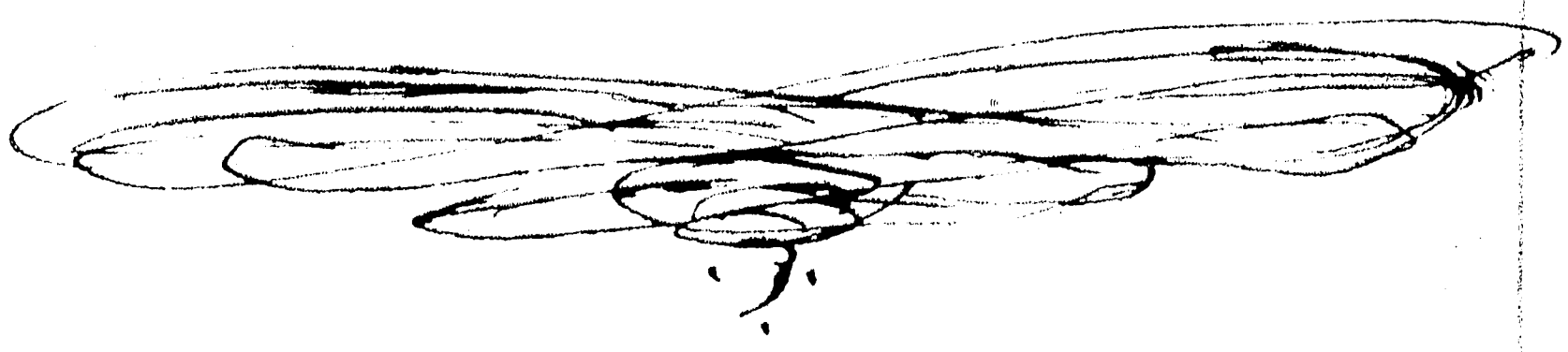
Sapie

Salomons wisdome excelled [illegible]
Country, & all the wisdome of Egypt. For he was wiser than [illegible]
than Ethan the Ezrahite, & Heman [illegible]

experience with two diuers persons, that thou hadst
a speciall care ... giue me thy light, & truth, by thy
holy & true ministers Angels ... and spiritualls: and at
length, hearing of one (a Master of Arts, a Preacher of
thy word admitted) accounted as a good Seer, and skryer
of Spiritual apparitions, in Christalline receptacle, or
in open aire, by his practise, procured: and treating
to frame him, by my earnest & faithfull praiers vnto
thee (my God) to some my help in my foresaid studies:
till, thou (o heauenly father) wouldst by thy inscrutable
providence, send me some apter man or meanes thereto.
Whereupon trying him, & vsing him, I found great
diversity betweene his priuate vsuall manner, &
intents of practise, & my pure, sincere, deuote, & faith=
full prayer vnto the Onely. And therefore & feruently
I exhorted him to the good, & reproued both him and his
ministers, with my no small danger, but that thou (in
manner vnheard of) didst pitch thy holy tents to my
defence & comfort, in conflict most terrible, as thou
best knowest o God. and I willed him thereupon, to
preach thy mercies, & the verity of the kingly Prophet
his testimony (castramentatur Angelus Domini in
circuitu timentium eum. And out of Roger Bacon
his Booke written De mirabili potestate Artis et
Naturae (where he ~~witnesseth~~ writeth against the
wicked Diuel=callers) & noted vnto him the sentence,
Facilius (sine comparatione) a Deo impetrandam
foret, vel a bonis spiritibus, quicquid hem ....
vtile reputare. &c: wch my counsayle he promised
me to follow, as thou art witness, o our true and
almighty God. And as thy good spiritual creatures
neither had delight in the man, neither would saue
plainely or precisely giue me their answers or infor=
mations by him, that he might be halde to perceiue the

* Numquid non est Deus in Israel, vt ratio ad consulendum Beelzebub, deum Accaron. Reg: 4. cap. 1.

pith strength: for was he at length very unwilling to
heare himselfe rebuked for his naughtiness, & to be barr'd
from the Mysteries of thy truthes understanding: o wch
this only things that I desired, through thy grace, o
our most mereifull God. Therefore, as well for a
memoriall answerable to the premises, as for the better
warrant of my such exercises to be made account of
hereafter (leaving all to thy infinite mercies & vnsearch=
able providence) I have thought it not impertinent
to note downe, even in this place, one of the last
Actions, wch I had with the foresaid Preacher: wherein
I made earnest & faithfull Petition vnto thee (o thee
true & Almighty God) for sending vnto my comfort
& erudition (if it were thy blessed will) thy holy and
mighty Angell Annachi: of whome & of all the
Hierarchies heavenly all praise honor & thanks, be
rendred vnto thy divine Maiestie, now & ever & world
without end. Amen, Amen, Amen.



Anno 1581. Decembris 22. Mane. Mortlak.

10

Δ After my fervent prayers made to God, for his mercifull comfort & instruction, through the Ministery of his holy & mighty Angel, named Anael (if it were his divine pleasure) I willed the Skryer (named Saul) to looke into my great Kristaline Globe, if God had sent his holy Angel Anael, or no: ANAEL

And Saul looking into my foresaid Stone (or Chrystall Globe) for to espye Anael, he saw there Δ one, wch answered to that name. But being so earnestly requested of me to tell the Truth if he were Anael, An other did appear very beautifull with Apparell yellow glittering like gold, & his head had beames like Star beames, blazing & spreading from it, his eyes fyerie. He wrote in the Stone very much in Hebrew Letters, & the Letters seemed all transparant gold. which Saul was not able either presently to read, that I might write after his voyce; neither to imitate the Letters in short tyme.

Δ Note, An illusion ~~spirit~~ intruder, even at the first, putting himselfe, as an Angelll of light. The hand always of undue security:

A Bright Star did go up & down by him.
There appeared also a white * Dog, with a long tail.
And many other visions appeared, with this second: the first being voyded quite away.
There upon I said as followeth.

* There appeared a great number of dead mens skulls likewise.

Δ —— In nomine Jesu Christi, Qui's tu es? —

He answered to Saul his hearing.

AN. —— Potestas omnis, in me sita est.

Δ —— Quae?

AN. —— Bona et mala.

Δ —— Then appeared in the Stone these two Letters,

M. G.

I then asking him some questions, de Thesauro abscondito: he answered,

AN. —— Ne perturbes: Nam ea sunt Nugæ.
And withall applied drad mirro many fecillo on his left hand.

He said to me

AN —— Ubi est potestas tua?

Δ —— Cur quæris de potestate aliqua mea?

AN —— Cur? signifi, non mihi placet:

Δ I then upon set by him the Stone in the frame; and said,

Δ —— An bonus aliquis Angelus, assignatus est huic speculo?

AN. —— Etiam.

Δ —— Quis?

AN —— מיכאל — he answered by the shew of these letters in the Stone.

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

AN —— Maxime.

Δ —— Fieri ne potest, quod ego eundem videam, et cum illo agam?

AN —— Sta. and therewith applied this Character

Δ —— Quid per hoc, significare velis?

AN —— Alterius Angeli character est.

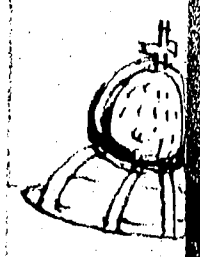
Δ —— Cur hic, et nunc ostendis?

AN —— Causam et magnam —— Make an end. it shall be declared, but not by me.

Δ —— By whome then?

AN —— By him that is assigned to the Stone; but not till after the Feast; & then thou must prepare thy self, to prayer & fasting.

Prayer & Fasting.



A

In the name of God be secret: & in all thy doings 11
praying, till thou hast thy desire: wch shall not be far off.
After Newyeares tyde, Seale, but not on the Sabaoth day.
Pray continually.
When it shall please God, to stir thee, then proceede.
In the brightest day, when the Sun shineth: In the
morning fasting, begin to pray.
In the Sun set the Stone.
Seale both kneeling & sitting. I have done for this time.
My name is ANNAEL.
I will speake once more to thee, & then farewell:
for thou shalt not have me any more.

Be not to hasty in wrath.

Δ — Do this that you meant to speake?

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

Δ — Gloria patri, et filio et spiritui sancto,
sicut erat in principio, et nunc et semper: et in
sæcula sæculorum. Amen.

Δ — Remember that divers other pticulars, mought
have been noted of this dayes Action: but these may
suffice: And yet it is not to be forgotten, that as
he said his name was Annael (with a duble n)
so he also confessed himselfe to be the same Annael
wch is prepositus orbis veneris. And also chiefe
Governour Generall of this great period, as I have
noted in my Booke of Famous & rich Discoveries.

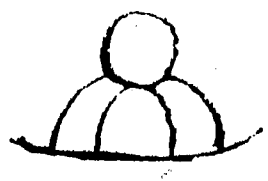
Consider & Remember } That this Note, of the Action (Rail with holy ANNAEL) is, of Princes Bysafis (otherwise called Obelison) accounted as the Prologue of my first booke of myshieall exercises. Ao 1582. Novembris 20. vide post.

In nomine Jesu CHRISTI. Amen.

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

Δ — One Mr Edward Talbot* came to my Howse, & he being willing & desirous to see or shew some = thing in spiritual practise, would have had me to have done some thing therein. And I truely excused my selfe therein: as not in the vulgarly accomited Magick, neither studied nor exercised; But confessed my selfe long tyme to have been desirous to have helpe in my Philosophicall studies through the company & information of the blessed Angels of God: & thereupon I brought forth to him, my Stone in the frame (wch was given me of a friend) and I said unto him, that I was credibly informed, that to it, (after a sort) were answerable Aliqui Angeli boni: And also that I was once willed by a Skryer, to call for the good Angel Anchor, to appeare in that Stone to my owne sight; And therefore I desired him to call him: and (if he would) Anacher and Anilos likewise, accomited good Angelles, for I was not prepaired thereunto. &c: He then settled himselfe to the Action: and on his knees at my Desk (setting the Stone before him) fell to praier & entreaty &c: In the meane space I in my Oratory did pray, & make motion to God, & his goods Creatures, for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the Stone: but he stiff expected for two moneth, deeming this to be one of the three (namely Anchor, Anacher Anilos)

* Note he had two daies before made the like demand & request unto me: but he went away unsatisfied, for his coming was unwap me; if I had any dealing with wicked spirits, as he confessed often tymes after: & that he was set on &c:



But

But I then came to him to the Stone. And after some thanks to God, & welcome to the good Creature, vsed; I required to know his name; And he spake plainely (to the hearing of E. T.) that his name is VRIEL.

A — Are you one of them (said I John Dee) that are answerable (vpon due observations performed) to this Stone,

VRIEL — I am.

A — Are there any more besides you?

VR — Michael & Raphael. But Michael est princeps in operibus nostris.

A — Is my Book of Soyga, of any Excellency?

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

A — Will you give me any Instructions, how I may read those Tables of Soyga.

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

A — I was told, that after I could reade that booke, I should live but two years & a halfe.

VR — Thou shalt live one hundred & od years.

A — What may I, or must I do, to have the sight & presence of Michael, that beloved Angel?

VR — Præsentias nras postulate & invocate, cum sinceritate et humilitate; Et Anchor, Anachor et Anilos, non sunt in hoc lapide invocandi.

A — OR my great & long desire hath been to be habled to reade those Tables of Soyga.

VR — Hæc maxime respiciunt Michaelem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.

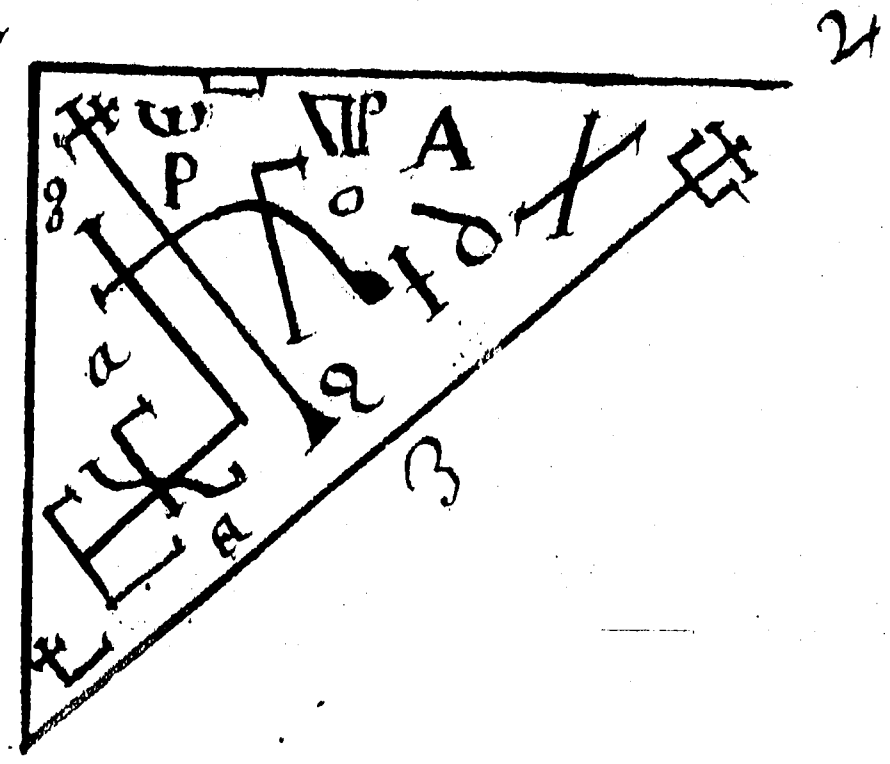
A — Is there any special hymn, or Prayer to be

observed to deale for the enjoying of Michael.

VR —— Omnis hora, et hora nobis.

A —— After this there appeared in the Stone, a strange Scale, or Characters much of this fashion ensuing:

An illuding Spirit straight way intruded himselfe, & this Character: as may appeare in Libri Quinti appendice, where the Character is described exactly.




A —— What is the intent or vse of this?

VR —— Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione, et in pectes gestandum.

* This was not here Vrie as may appeare a° 1603. May 8.

A —— So we ceased, with thanks to God: & I mused much vpon this Diction: & layd all vp in minde & writing.

A —— Soli Deo Honor omnis, et gloria.

Amen.

The same Saterdey afternoon, Hora 5.

A —— After that Mr. E.T. had called Vriel, I was come to the Stone, & had used a short speech of thanke giving to God. I then required some Instruction for the purpose of Scyga.

VR —— Peace, you must use Michael.

A —— I know no meanes or order to use in the invocat of Michael.

VR —— He is to be invocated by certaine of the Psalms of David, & Prayers. The wch Psalms are nothing else, but a meanes onto the State & Majesty of God: whereby you gather with your selves due power, to apply your natures to the holy Angelle. I meane the Psalms commonly called the Seaven Psalms. You must use pleasant savours, with hand & heart: whereby you shall allure him & wynn him (through Gods favour) to assyne onto the thing, you have long sought for.

There must be a Conjunction of minds in Prayer betwixt you two, to God continually.

Yt is the wyll of God that you should ioinctly haue the knowledge of his Angells together.

You had attained onto the sight of Michael, but for the imperfection of Saul.

Be of good comfort.

A —— The Prayer came into the Stone again, & I axed what it meant.

VR —— This is a Seat of Perfection: from the which thing shalbe showed onto thee, wch thou hast long desired.

A —— Then was there a square Table brought into the Stone: & I demanded, what that Table betokened.

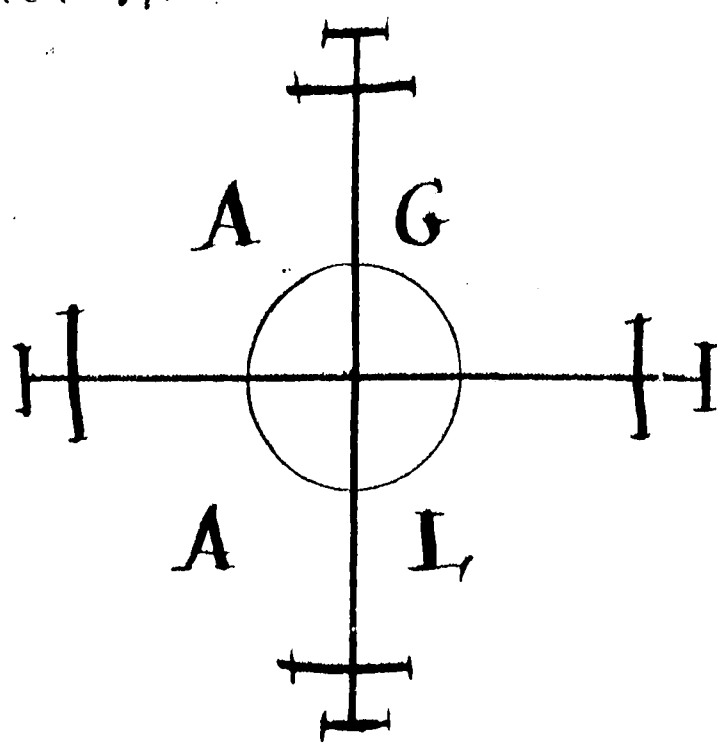
A. in this tyme there appeared in the Stone a rich Chair & after a little while it was out of sight.

VR — A Mystery, not yet to be known. There
here shall remaine in the Stone, to the sight of all
undefiled Creatures.

You must vse a foure square Table, two Cubits
square: whereupon must be set Sigillum ~~Divinitatis~~ Dei,
wch is already * perfected in a Booke of Hymns: or
Blessed be God in all his Mistries, & Holy in all his
worke. This Seale must not be looked on, without
great Reverence & Devotion. This Seale is to be made
of perfect wax, I meane wax, wch is cleane purified.
we have no respect of Colours.

* erratica, contra ignorantiam vide post.

This Seale must be 9 inches in Diameter:
The roundness must be 27 inches, & somewhat more:
the thickness of it must be of an inche & halfe 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 woods: & to be
of two Cubits high, with A feete, with A of the former
Seales under the A feete.

A — The fashion of the A feete standing upon the
forsaid round Seales was shewed, so as the vttermost
circle containing the Letters, did seeme to be
cleane * without the compass of the feete, equally round
about the same feete. And these Seales were shewed

* Note this point.

much

much lesser then the principall Scale.
Vnder the Table did seeme to be layd red silk, two yards square. And over the Scale did seeme likewise red silk to lye foure square: somewhat broader then the Table, hanging downe with 4 knops or tassells at the 4 corners thereof.

Vpon this uppermost red Silk, did seeme to be set the Stone with the frame: right over, & upon the principall Scale: saving that the said silk was between the one & the other.

The Table was shewed to have on the 4 sides of it Characters & Names, these, that are here in a schedule annexed; in 4 divers Rowes.

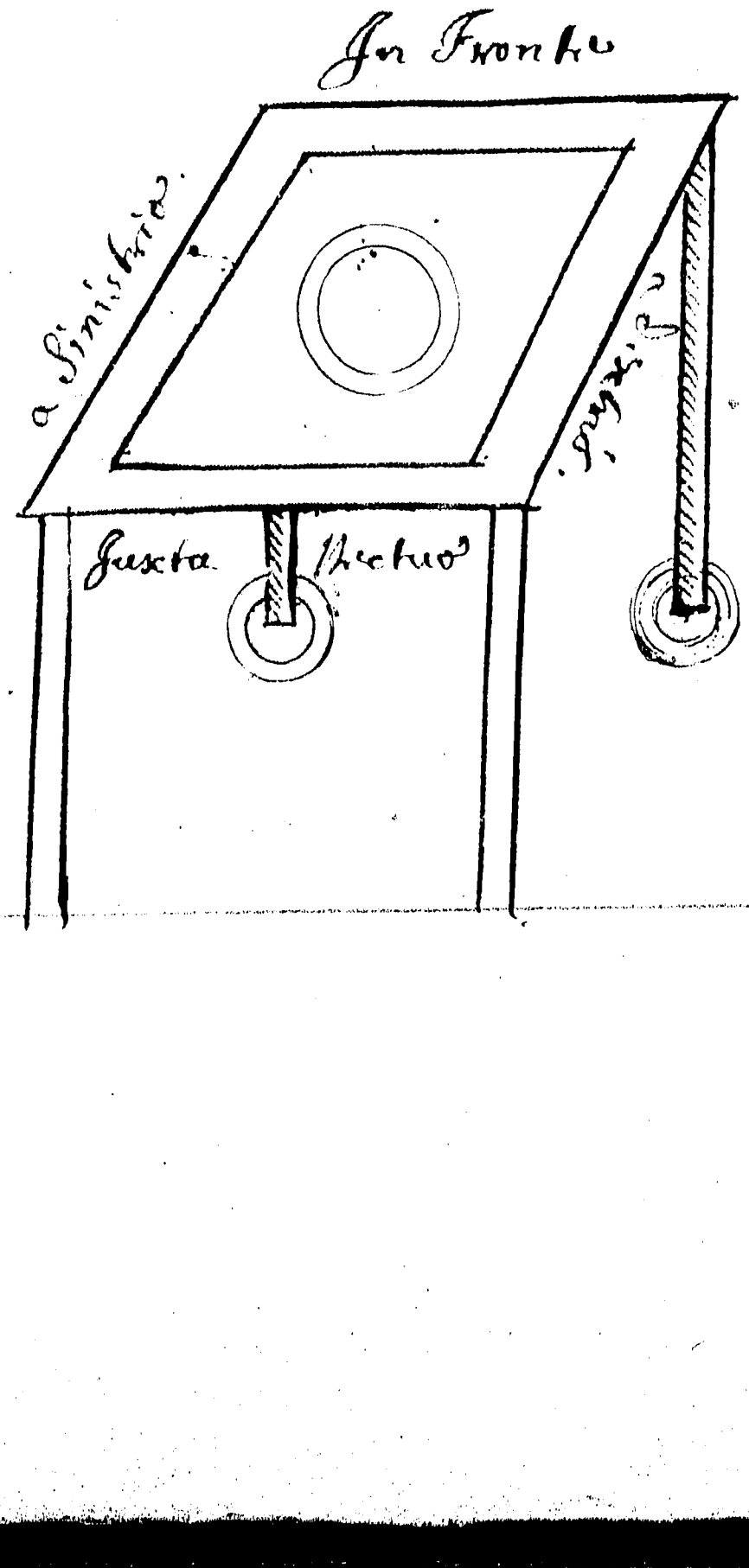
* Cabesquia Angelica hinc brevius si mihi licet, et Libri Quinti appendice apparabit.

VR —— The Characters & words on the sides of the square Table, are to be written with yellow, made of perfect Oyle, used in the Church.

Δ —— What Oyle is that?

VR —— Of that Oyle shalbe opened onto you. The Oyle is perfect prayers: of other Oyle I have no respect.

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




VR

VR —— There is a Spirit named Sundrumguffa ye 15
using you, who seeketh your destruction, in the ye
hatred of men, in the hurt of thy goods. Discharge
him too morrow with Brymstone. He haunteth thy
house, & seeketh the destruction of thy Daughter. His
presence was to have maimed thee in thy shoulder
the last night, & long agoe. If thou doe not ye
discharge him to morrow, he will hurt both thy
wife & thy Daughter.

He is here *now,
Give him a generall discharge from yo^r family & house,
He will seeke Saul's death, who is accursed.

A —— I know no meanes or art to doe this by. For I
did burne in flame of Brymstone, Mahersion his name
& Character, when I found Saul privily dealing w^th him,
(w^ch manner of wicked dealing I had oft forbidden him)
& yet he came after, & would have carried Saul away
quick as Robert Hilton, George, & other of my house
can testifie.

VR —— The Cursed will come to the Cursed.

A —— I beseech you to discharge himself to binde him
some where farr off, as Raphael did (for Tobias sake)
with the wicked Spirit Asmodeus.

VR —— But Tobias did his part. Art is vaine, in
respect of God his power. Brymstone is a meanie.

A —— When shall I doe this?

VR —— To morrow at the hyre of Praiers.

A —— Gloria Patri et Filio et Spiritui
Sancto, sicut &c. Amen.

A. Note

* So is it evident, who went about to hinder the truth before in the Character, & in the Border of the Table falsely counterfeit & it also in the next action may appeare.

Saul in danger of being carried away quick.

19.

1592. Martij. 11.

Sonday, a Meridie hora 3ª circiter.

Δ —— Uriel being called by E.T. there appeared one, clothed with a long Robe of Purple, all spangled with gold; & on his head a Garland or wreath of gold: his Eyes sparkling. Of whome I asked, Whether the Characters noted for the Table were perfect? He answered

Δ * Hereby may appe that this wicked spirit foisted in the shew of the false Charact. & names before.

Δ * —— They are perfect: This is no question.

Δ —— Are you Uriel?

Then presently came in, & threw the brave Spirit downe by the shoulders, & beat him mightily with a whip: & tooke all his Robes, & apparell off him: & then he remained all hairy & ugly. and still the Spirit was beating of him: And that Spirit, wch so beat him, said to the hearing of my Skryer, So, thus are the wicked scourged.

Δ —— Are you Uriel who speaketh that?

VR —— I am he, write downe & marke this, for it is worthy of the Noting.

Δ Note, Lundrumguffa scourged spiritually.

This was thy persecutor Lundramguffa. I brought him hither to let thee see; how God hath so punished thy Enemy.

So, thus hath God dealt for thee: So, thus have I dealt for thee: Thanke God,

Δ —— Blessed be his Holy Name, & exalted world without end.

E.T —— He drew the wicked Spirit away, by the Legge, and threw him into a great Pitt. and washed his hands, as it were, with the sweat of his owne head, for he seemed to be all in a sweat.

Δ —— Hereupon my Skryer saw Uriel goe away: and

He remained out of sight a little while. Then 16
he came in again: & an other with him: & ioyntly
these two said together. Glorify God for ever.
And then Vriel did stand behind: & the other did
sit downe in the Chaire, with a Sword in his
right hand; all his head glistering like the Sun.
The haire of his head was long: He had Wyngs:
and all his lower parte seemed to be w^th feathers.
he had a Roab over his body: & a great Light in
his left hand. He said.

Michael —— We are blessed from the bigining; and blessed be
the name of God for ever.

A —— My Skryer saw an innumerable Company of
Angells about him:
And Vriel did leane on the square Table by.
He that sat in the Chaire, whome we tooke to be
Michael, said thus.

—— Go forward: God hath blessed thee.
I will be thy Guyde:
Thou shalt attaine vnto thy seeking.
The world begins with thy doings.
Praise God.
The Angells vnder my power shalbe at thy comandm^t:
So, I will doe thus much for thee.
So, God will do thus much for thee.
Thou shalt see me: & I will sene of thee:
And I will direct thy Living & Conversation.
Those that sought thy Lyfe, are vanished away. Lundrum justa.
Put vp thy Pen.

A —— So he departed.

A —— Gloria, laus, honor, virtus et Imperium Deo
immortali, invisibili et Omnipotenti,
in secula seculorum. Amen.

Martij 14. Wednesday mane circa hora 9.[a]

A —— Being desirous to proceed in this matter by consent, we bent our selves to the Oration; And after that [E.T.] had called Uriel & saw him, I came to the Desk from my Oratorio.

There did continually appear the Chair & the Table.

I then being afraid, that any other should come into the Stone instead of Uriel, did earnestly require the spiritiall Creature appearing, to shew who he was, & what was his name: At length he answered, & said, to the hearing of E.T.

Uriel is my name, with divers called Nariel.*

*Agrippa Rabbo, Cap. 24. Lib. 3. Occulta Philos.

stay.

A —— Then he went away for a while; & came again, & said thus.

Ur: —— The strength of God is alwaies with thee.

Doest thou know what thou writest?

A —— In two sences, I may understand it; either that the good Angel Gabriel[Δ] is alwaies with me, though invisibly: or else that the strength & mighty hand of God alwaies is my defence.

Δ — potius erat dicendum Michael: Nam Gabriel est praevalentia Dei: et ita fortitudo quidem, sed altioris gradus.

Ur —— Fortitudo Dei, tecum semper est.

A —— He went away again, following or waiting upon another. and before that other was a man having his head all covered with black. Then he that came so in the midst, did sit down in the Chair, & spake these words following.

Mi —— Nathe,

A —— This was Michael, with his Sword in his right hand.

Then came Uriel to the man (having his head all hid, as it were in a black hood,) & took off

that

that Black Hode: and then lifted up the Table Cloth.
He looked under it, & put it downe againe: & lifted
it up againe. The Man stood still before Michaël.
Then Michaël rose; and tooke off all the Mans clothes,
& left him, as it were, only in his shirt.
Then Uriel tooke a little round Tablet, as it were, of
the bignesse of a sixpence, having
two Letters in it, thus:
& gave it to Michaël.
Uriel lifted up the Table Cloth:
& from thence, seemed to take
apparaile, & put on the Man. it seemed to be Silk:
& very full of wrynkles, or plighte. And the Man
kneeled, & held up his hande. Uriel tooke like a
laurell Bush & set upon the Mans head. And then
the Man kneeled before Michaël. Michaël tooke
the round thing, with the Letters, & gave it the Man
to eate: & he did eate it.

NA

Ur. —— So, things are covered.

A —— Then he covered the Table & pluckt the Cloth
over it, downe to the ground, on every side. The Man
rose up: And Michaël dubbed him on the head w^th
his sword. Then the Man stood up. Then the Man
turned his face towards [E T] the Skyer, and the Man
did resemble me (John Dee) in countenance.
And then he turned to Michaël againe.
Michaël wrote upon the Mans back thus.

ANGELVS TVÆ PROFESSIONIS.

A —— Then E.T. asked me, if there were such Angels
of a Mans Profession: & I answered yea; as in
Agrippa, & others is declared.

Mi —— Leave your folly: Hold thy peace.
Have you not read, that they that claime unto God, are

* vide Agrippam de Implicit bonis Custodi. lib. 3. cap. 22.

like

like unto him.

Δ —— Yes forsooth.

Mi. —— Thou camest hither to learne, & not to dispute.
Laudate Dominum in operibus suis.

Δ —— The Man kneeled downe, & so went out of sight.

Mi —— He hath eaten strength against trouble.
He hath eaten nothing, & in eating, he hath eaten all things. The ✠ name NA, be praised in trouble.

Δ —— Now Michaël thrust out his right Armes with the Sword, & bad the Skryer to looke in. Then his Sword did seeme to cleave in two: and a great fyre, flamed out of it vehemently. Then he tooke a Ring out of the flames of his Sword, & gave it to Uriel, & said thus:

✠ vide Reuchlin de Verbo mirifico de nomine NA.

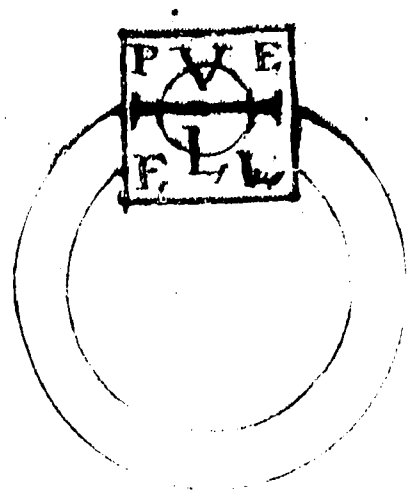
Mi. —— The strength of God is unspeakeable.
Praised be God for ever & ever.

Δ —— Then Uriel did make cursy unto him.

Mi. —— After this sort must thy Ring be made it.

Δ —— Then he rose & disappeared out of the Chaire. & by & by came again, & said as followeth.

Mi. —— I will reveale the this Ring: wch was never revealed since the death of Salomon: in whom I was present, I was present with him in strength & mercy.
So, this it is; This is it, wherewith all Miracles and divine works & wonders were wrought by Salomon: This is it wch I have revealed unto thee: This is it, which Philosophy dreameth of. This is it wch the Angels scarce know.



This is it, & blessed be his Name: Yea his Name be blessed for ever.

A —— Then he layd the Ring down upon the Table: & said, Note.

A —— It shewed to be a Ring of gold: with a Seale graved in it, and had a round thing in the midle of the Seale: and a thing like an V. through the topp of the Circle: and an L, in the bottome, & a barr cleane through it. And had these A Letters in it, P. E. L. E.

After that, he threw the Ring on the board or Table: & it seemed to fall through the Table: and then he said thus.

vide Reuchlinii Libru de Verbo Mirifico de noie PELE.

Mi —— So shall it do, at thy comandem:
Without this thou shalt do nothing.

Virtue of the Ring.

Blessed be his name that compasseth all things.
Wonders are in him, & his name is WONDERFVL:
His name worketh wonders from generation to generation.

A —— Then he went away, & came in again by & by.

Mi —— Note.

A —— Then he brought in the Seale, wch he shewed the other day: & opened his Sword, & bad the Skryer read; & he read EMETH.

Then the Sword closed up again; & he sayd,

Mi —— This I do open unto thee, because thou marveyled at SIGILLVM DEI. This is the name of the Seale: wch be blessed for ever. This is the Seale selfe. This is holy: This is pure: This is for ever. Amen.

De Sigillo Emeth vide Reuchlinum de Arte Cabalistica, Lib. 3. et Agrippa Lib. 3. Cap. 11.

A —— Then the Seale vanished away. And I saw to my friend (the Skryer) Indeede this other day, I considered divers fashions of this Seale: and I

found

found them much differing, one from another: & therefore I had mind to know, wch of them I shall imitate: or how to make one perfect of them all.

Mi — Doubt not for the making of it: for God hath perfected all things. Aske not the cause of my absence, nor of my apparell; for that Mistrie is knowne to God. I have no clothing, as thou thy selfe shalt see. I am a spirit of Truth & Vertue. Yea you shall see me in power, & I will visit you in HOPE.

Bless you the Lord, & follow his waies for ever.

A — Then he went away: & Uriel followed him. And then I said to my Skryer: it were good we had ever some watch word, when we should not looke for any more matters at their hands, every tyme of their visiting vs.

Whereupon (unlooked for of vs) he spake against.

Mi — We leade Tyme, Tyme leadeth not vs:

Put up thy Sword.

The Name of God be blessed for ever.

A — Then they lifted up their hands towards Heavenwards (wch Heaven appeared also in the Stone) & turned towards vs & said

Valete::

A — So they departed: & at their going, the Skaine & the Tables in the Stone, did seeme to shake.

A — Soli Deo eis honor
Laus et Gloria::

Amen.

Marty 15. Thursday, Hora 1 1/4 a meridie.

Δ —— After [E.T.] his calling into the Stone, appeared a tall Man, with a Scepter (very great) of gold, glittering his body all red: & out of his head, did shoot out beames of light, like the sun beames.

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

—— Invocate nomen Domini, & agnoscetis eum.

Δ —— Then I praied the Psalme, Deus misereatur nri, et benedicat nobis &c: after that he said

—— I am mighty.

Δ —— Because he delayed to declare his name [E.T.] the Skryer did require him, in the name of God the Father, Jesus Christ his Son, and of the Holy Ghost, to expresse his Name: & he answered in speech,

—— So I will by & by,

Δ —— Then he seemed to take from his head little bright sparks, like little Candles ends, & to stick them about the Chaire: & he went round about the chaire and then he spake as followeth.

—— I am mighty, & working wonders, I am

SALAMIAN

SALAMIAN.

A of Salamian you may read in the Coll. Sir Dominicus & Elementis Magicis Pichi de Mirandola, there called Salamias,

I reigne in the Heavens, & bear sway upon earth, in his name, who is blessed for ever. Here doest doubt at me, I am the servant of God; in his light, I serve him. I say, I serve him with feare and reverence. My name is SALAMIAN. mighty in the sun, worker of worldly actions, as well internall as externall: known unto God. which name I know, and bless for ever.

Δ ——

A —— There appeared a big flame of Fire by him in y' aire.

Sal —— Thou knowest not or wilt not know, that Mamon, with his servants, are present about thee. Whose presence doth hinder the presence of the vertues ~ Adonay our coming. Blessed be God in the highest. Amen.

A —— He took the foresaid Flame of Fire, & flung it up, unto the Heaven ward.

Mamon. Sal —— Mamon is a King whome God hateth, whose sect continually tempt, provoke & stir up wickedness against the Lord, & against his anointed. But he dieth: Blessed be God for ever. Drive him away.

A —— It is ~~more~~ incomparably more easie for you to doe. And as for my part, I feele neither in body nor soule, any token of his presence or working.

Thereupon he caused the whole Chamber (w^ch was wide) to appeare very plainely ~~to~~ in the Stones: and so there shewed a great Company of wicked Spirits to be in the Chamber, & among them, One, most horrible & grisly, threatning & approaching to our ~~body~~ heads, & stormig & gnashing at us.

Sala —— God determine his Mysteries by Art & Vertues.

A —— Then he willed me very eagerly to drive them away. And I prayed fervently. And there were one to come into the Stones, w^ch had very long armes: & he drave them away courageously: And so they were driven away.

After that presently, there came one into the Stones, all white.

Salamian reached this white one a fox.

The white man held the fox, & said as followeth.

So shall thou do my Name,

God bless you. Fear not, your faithfulness provoketh me to tell my Name, & thou shalt do (putting forth the lip again) for I am called Medicina Dei. I will show thee & I will show you, the Angel of your Direction, wch is called OCH. — Raphael. — I. Och vide in libello Arbatel in O.

A —— This Name he spake: He showed it also on the Table (before him) written.

Raph —— He is mighty in the sun beams. He shall profit thee hereafter.

A —— Then came in another & sat down in the chaire: & he said as followeth.

—— The strength of God liveth, & God reigneth for ever. I am Fortitudo Dei.

A —— Why then, you are Gabriel: and I took you hitherto to be Michael: How shall I then amend my Books, in respect of yr many, always before written Michael?

Dei —— What thou hast written, that hast thou written: It is true.

Write down this name POLIPCS.

Dost thou understand it?

A —— No, God knoweth.

Dei —— When that day cometh, I will speake with thee: If thou observe that wch I have commanded by * Obedience as hereafter with Salomon, so truly will I be with thee.

* perchance he meaneth the counsaile of Ammael before specified.

A —— Then came in another, whome we took to be Uriel, for he went also, as he was wont, and stand on the Table.

Dei —— Search for Wisdome & Learning, & the Lord will deliver it unto you.

A ——

A —— I would to God, I knew your name truly, or what peculiar Letter I might set for you, to note your words & actions by.

/For: Dei/ —— Name I have none, but by my Office.
SALAMIAN came not hither but by me.
He is a mighty Prince, governing the Heavens under my power.
This is sufficient for thy instruction.
I was with Salomon, in all his works & wonders.
And so was this, whomm God had appointed unto him.
The Divines know his name, & he is not as hidden from the face of the earth; his name is written in the Booke w^ch lyeth in the window.

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

/For: Dei/ —— I have said.

A —— What order will you appoint unto our two, in respect of our two being together? My friend here may have other intents & purposes of his affaires, then will serve for me, for his ayd having, in these Actions.

/For: Dei/ —— Joyne in prayers, For God hath blessed you, I doubt not. Consider of these Ministries.

A —— Then they in the stone used talke together; but not with to be discerned of the care of E.T.
At length, F.D. / talked very much & speedily to /E.T./ and disclosed unto him (which he expressed not to me at the Stone but afterwards)

A This is in Elmerich's Magicis, Petri de Abano printed in Pavia Agrippa, w^ch lay in my Oratory almost under my window.

all

all the manner of the practise, & circumstances about the Action intended, with the Gold Lamin, the Ring, the Seales, &c. And after I had spoken somewhat, in requesting him to shew me the manner, how I should artificially prepare every thing spoken of, he says

21

F.D.

Blessed be God who revealeth all Mysteries &c:

I am strength in needes.

On Lo, here is Medicine for the soul.

We bless the Lord: He governe the Earth, by the society of Gabriel: Whose power is with us, but he not here. &c:

Use Patience.

Ur. —— I lived with Esdras: I lived in him, in the Lord, who liveth for ever:

Raph —— I lived with Tobie: Tobie the younger.

Δ —— This was the white Creature that spake this.

/F. D/ —— We live in the Lord: who be praised for ever.

Δ —— I stood sylent a good while.

/F. D./ —— What will thou?

Δ —— I did attend what you would say.

/F. D./ —— I have said.

Δ —— I have been long at this Lyme, 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 daies & nights in this manner of doing: even till my body should be ready to sinke downe for weariness, before I would give over. But I feare I have caused weariness to my friend here.

/F. D./ —— In verten is no weariness.

Δ —— Now he stood up out of his Chaire: & he & they all ioyntly blessed us, stretching their hands towards us, crossingly: And so they went away. The Table & the Chaire remained. and the glittering sparkles, or drops of streaming little lights, went off the Chaire immediately.

Δ —— Glory, thanke & honor be unto the Almighty Trinity, Amen.

Wife — God will the messengers upon earth, for Raph abided Tho Moses in his Fasting.

Blessed be God who revealeth all Mysteries &c: — Tho punishment is great: & so God knows.

Write — God willeth his messengers upon Earth, to
the Faithful, punishment & grace, & so I pass

Blessed be God, who revealeth all Mysteries &c:

I am strength in neede.
On Lo, here is Medicine for the soule.
We bless the Lord: We governe the Earth, by
the society of Gabriel: Whose power is with us,
but he not here. &c:

Vse Patience.

Vr. — I lived with Esdras: I lived in him, in the
Lord, who liveth for ever:
Raph — I lived with Tobie: Tobie the younger.
Δ — This was the white Creature that spake this.
/F. D/ — We live in the Lord: who be praised for ever.
Δ — I stood sylent a good while.
/F.D./ — What will thou?
Δ — I did attend what you would say.
/F. D./ — I have said.
Δ — I have been long at this Hymne, in my dealing
with you. I trust I doe not offend you therewith.
But, for my part, I could find in my heart, to
continue whole daies & nights in this manner
of doing: even till my body should be ready to sinke
downe for wearinesse, before I would give over.
But I feare I have caused wearinesse to my friends
here.
/F. D./ — In verteu is no wearines.
Δ — Now he stood up out of his Chaire: & this be
they all ioyntly blessed be, stretching their hands
towards us, frostingly: And so they went away.
The Table & the Chaire remained. and the glittering
sparkles, or drops of streaming like lightes, went
off the Chaire immediately.
Δ — Glory, thanke & honor be vnto
the Almighty Trinity,
Amen.

Mustereorum liber Primus, hodie in Bibliotheca Regia asservatur. Mustereorum liber secundus, for so it appears by Rymer called, from Short Quotations in his Preface to Books) but the first Book, VIII Pylos, and the second is otherwise [illegible]

I suppose there were some other Actions between the 21 of March & 20 of April 1582 wch belonged to the 2d Booke, & are wanting.

22 Mar Mr Talbot went to London to take his Journey for the Booke vide Examinide.

If therefore there was any accon betw. 22 Mar. & 20 Ap. it must be after Mr Talbot returned, & where the returnal is not noted.

~~For 20 Apr. Mich.~~

For in the beginning of the Action of 20 of Apr. Mich: taxeth & threatneth A for his slackness in not [illegible] things appointed by him (wch A doubtlye for want of ability) but there is no mencon of such appointment in the Action of 21 of March.

I suppose also that somewhat is wanting of the 3d Booke, for there is only the Action of 2 daies, viz 20 & 29 of Ap: & the catch word of the last page is — Mi — Dicendis — but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582. & at the beginning of wch E. T. was unwilling to record as Skryver any further, because Mich: willed him to Marry, & his probable kind left offer. Besides the 4th Booke begins the 15 of Nov: 1582. & from the 4 of May to that time there is nothing extant. Yet that somewhat was done may be collected from what is entred under the Title viz: Post reconciliationem Killiamam, &c: implying that there had been some falling out betw. A & him, & it may hence be presumed, Killy had been employed as Skryver sometime before the said falling out

4 May. Mr Talbot went vide Sohum: So by it seemes Mr Talbot went away from Mortlack so soone as his accon of 4 of May was finished, & therefore he employed Killy.

m Mysteries,
. . . . . ow toward a thing . . . . . .
. . . house is hollow, it is empty & voyd. . . . .
. . . . . anto. The God of Heaven
and Earth, will send into . . . . . .
NOTE: We bring Lydnigo's *Light. The
Lord to our . . . . . you & we praise
together. His name be praised for ever. O . . .
. . . . . in his Mysteries. O holy and
eternall God.

Δ — He bowed downe to the Chaire, & then to the
Table, & said Benedictus qui venit in (& then
staid a little) & said again Benedictus qui venit
in nomine Domini.

Δ — Then came in Michaël, with a sword in
his hand; as he was wont, & I said unto him,
are you Michaël?

Mich — Doubt not, I am he, in rejoyce in him
that raigneth in the Fortitude & strength of God.

Δ — Is this Forme for the great Seale perfect.

elli — The Forme is true & perfect.

Thou shalt swear by the living God, in strength
of his Mercy, & his Medicinall vertue powred
into mans soule, never to disclose these Mysteries.

Δ — If no Man, by no meanes, shall perceive any
thing herof, by me, I would think that I should not
doe well.

elli — Nothing is cut off from the Church of God,
We in his saints, are blessed for ever.
We seperate thee from sylly & wicked, per sculs:
We move thee to God.

Δ — If Vow as you require, God be my Protect
Guide; now & ever. Amen.

A Michael Fortitudo Dei.

My Oath or Vow required for secrecy.

elli:

Mic —— This is a Mystery, scarce worthy for vs our selves, to know, much less to Reveale. Art thou then, so contented.

A —— I am, God be my strength.

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

[To F. T. he spake] [I will pluck thee from among the wicked [he spake to the Sayer] Thou committest Idolatry. But take heede of Temptation. The Lord hath blessed thee. This is a Mistery.

Dec. Dec, what wouldst thou haue.

A —— Recte sapere et intelligere, &c:

Mic —— My desire is granted thee.

Vse . . . . . .

with

. . . . . they are corrupted . . . .

. . . they have been used to the wicked: Their . . .

. . . . . .

But I will show thee in the mighty hand and strength of God; . . . . . his Mysteries are:

The Inner Circle of his eternity, comprehending all Vertues: The whole & sacred Trinitie.

Oh holy holy holy. Oh holy holy holy. Oh holy holy holy.

Christ answered, Amen.

Mir —— Now what wilt thou?

A —— I would fain proceede according to the matter in hand.

Mir —— Divide the outward Circle into 40 equall parts; whose greatest Numbers are fours. Can thou doe it presently?

A —— I did so, dividing it first into fours; and then, every of them into ten.

The Circle of eternity.

40.

the

A Semiel, this etimologie is as though he were ye Secretary for ye Name of God. — | So called Semiel. and once came in & knocked down: & great fire came out of his Mouth. Michael said, To him are the Mysteries of these Tables known.

The Tables. | Michael said, Semiel (again) & by & by he said, O God thou hast said & thou liest for ever. Do not think here I speake to him. A. He speake that to vs, lest we might doubt of his last speeches, as being spoken to Semiel. Semiel stood vp, & flaming fire came out of his mouth, & then he said as followeth.

Sem: — Almighty Lord, what wouldst thou vs the Tables.

Mi — It is the will of God, thou fetch them hither.

Semiel — Sem — I am his Tables.

Behold these are his Tables. So where they are.

40 white creatures. — A — There came in 40 white creatures, all in white silk long Robes, and they like Children: and all they falling on their knees, sayd

Thou only art Holy among the Highest. O God, Thy Name be Blessed for ever:

A — Michael stood vp out of his Chaire, & by & by all his Legs, seemed to be like two great Pillars of Fire: & he as high as high way to the Heaven. And by & by his Sword was all on fire, & he stroke, or drew his Sword over all their 40 heads. The Earth quaked: And the 40 fell downe: and Michael called Semiel, with a thundering voyce, & said

Declare the Mysteries of the Living God, Our God, of one that liveth for ever.

Sem — I am ready. A Michael stroke over them with his Sword again: and they all fell downe & Vriel also on his knees. And commonly at the striking with his Sword, flaming fire like lightning did flash withall.

A Semiel — for he significat Nomen meum Deus. Ita quod Tabulæ istæ sunt Nomen Dei, id est Nota Divina.

Mi — Note: There is a Mystery. 36

Δ — Then stept forth one of the 40 from the rest, and opened his Brest, wch was covered with silke, and there appeared a great T all of Gold. the very fashion of the T was thus T.

Mi — Note the Number. Δ over the T, stood this x figure of 4, after this manner $\overset{4}{T}$.
The 40 all cryed, It liveth & multiplieth for ever: blessed be his Name.

A — That Creature did shut up his bosome & vanished away, like unto a fire. Δ ℸ in the holy language is named Jesg. vide Lib. 5. post. et est ultima Alphabeti Litera.

Mi — Place that in the first place. It is the Name of the Lord.

Δ — Then there seemed a great clap of Thunder to be. Then stepped (before the rest) one other of the 40. & kneeled as the other did before; and a voyce was heard, saying,
Praise God, for his name is reverent.
Michael said to me, say after me thus,

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

Δ — Then the Creature opened his Brest, & Fire came out of the Stone as before, & a great Roman G appeared. Δ G: dr God. Lib. 5.

Mi — Write with reverence, these Mysteries are wonderfull, the Number of his name, & knowledge.
So this is. 9. Behold it is but one, & it is Marvellous.

Δ — Then this Creature vanished away.

Mi — The Scale of God's mercy: blessed be thy Name.

A — It seemed to raine, as though it had raigned fire from Heaven.
Then one other of the 40 was brought forth. The rest all fell downe & said, So, thus is God known. A
Then he opend his Brest, & there appeared an N (not of so big proportion as the other) wth the number of 7 over it. N, dr Drux.

Mi —

Mi — Multiplicatum est Nomen tuum in terra.

Δ — Then that man vanished away as it were in a golden smoak.

Mi — Thou must write these things, but with great devotion. He liueth.

Δ — Then came another forth: then all falling downe said, Vidimus Gloriam tuam Domine. They were prostrate on their Faces. Then this Creature opened his Brest, & he had there a Tablet all of Gold (as it were) & there appeared a small

Δ Fig. t upon it: & the figure of 9 under this Letter t.

Mi — Marke it, for this is a Mystery.

Δ — Then the Shower (of the Ao) seemed to fly up into the aire, like as it were a white Garment.

Mi — Illius Gloria sit nobiscum.

Δ — All said, Amen, and fell downe.

Δ — Then stood up another, & opened his Bosome, & shewed on his Brest bare (being like silver) a

Δ Xa. small h; & he pointed to it, & over it was the number of 22.

Mi — Et est numerus virtutis benedictus.

Δ — This Shower went away like a white Cock flying up.

Angeli Lucis. Mi — Videte Angelos Lucis.

Δ — There came another in, & sayd.

Et sum finis, et non est mihi Numerus. Sum Numerus in numero. Et omnis Numerus est mihi Numerus. Videte.

Δ Drax. Δ — There appeared a small n on his Skyn, being all spotted with golde. Then he went away, like three fyres, red flaming, & coming together again, in the midst of the firmament. Δ You must note that in the Stone the whole world in manner did —

begin

seeme to appeare, heaven with earth &c.

Mi — (Δ He cryed with a loud voice) Et est vita in Celis. 27

Δ — Then stepped forth one & said, Et ego vivo cum bene viventibus, & withall he kneeled downe: & Michaël stepped forth, & took of his veale on his breast, & he made a Curcy & stood up.

Mi — Viramus Halleluyah. O Sanctum Nomen.

Δ — All fell downe on their faces, & Michael strook over them with his Sword & a great flask of fire: And thro' man his Brest seemed open, so that his heart appeared bleeding, & therein the Letter m & 6, over it thro' m. Δ Fal.

Mi — Benedictus est Numerus Agni.

Δ — Hereupon they all fell downe.

Mi — Orate invicem.

Δ — Hereupon we prayed a Psalm; my Skryer saying one verse, & Janetton, &c.

Mi — Omnia data sunt a Deo.

Δ — Then came in one having a round Tablet in his forehead & a letter o in his forehead: & 22 over it. Δ Mel.

Mi — Et non est finis in illo.
Benedictus es tu Deus.

Δ — And then that Skryer vanished away: He flew up, like a round Rainbow knit together at the ende.

Mi — Angeli a nomine tuo precedant Domine.
Tu es primus O Halleluiah.

Δ — One stood up & the rest fell downe, & out of thro' mouth that stood came a Sword: & the point a Triangle, & in the midst of it a small a thro' △a of pure gold, graven very delicate: Δ Vr.

Et Numerus tuus vivit in cæteris, said thro' Skryer; The Number was 22 over the a. Corrected thus after by Uriel, to be 20.

Then

This Shower went away with great Lightning covering all the World.

Mi — Nomen illius est nobiscum.

A — He stroke againe with his Sword over them.

Then stoode one up, who upon his Garment had an n: and he turned about, & on his back, were ∞ very many (ens) n:

A Drax.

Mi — Creasti te Domine Angelos tuos ad Gloriam tuam.

A — Over the n, was the Number of 1A. over that n: (Jmeane) wch was only on his Breast.

Mi — Et te primus Creavit Deus.

A — Then the Shower flew up like a Star. And another came in, all his cloth being plucked up, & so seemed naked. He hath a little a. This a, did goe round about him: begining at his Feete, and so spirally upward, and he seemed to be all Clay, over the a, was the Number 6.

A Vn.

Mi — Et Creata sunt et perseunt in Nomine tuo.

A — And therewith this Shower fell downe all into Dust on the Earth: and his white Garment flew up, like a white Smoke: and also a white thing did fly out of his body.

Note these 3 parte.

Surgit Jnnocentia ad faciem Dei.

A — Michael did over them againe with his Sword, & it seemed to lighten. He began to speake, and he stopped suddenly, & fyre flew from his mouth.

Mi — Jnnocentium Nomina, et sanguinem ∞ vidisti Domine a Terra, et Justus es in ∞ operibus suis.

A — Then came one in, with a Garment all Bloody,

his

he was like a Child, he had a Ball in his hand of 28
perfume, wch smoaked, and he hath upon his forehead
a letter h. He bowed to Michael & Michael said, A Na,
Numerus tuus est infinitus; et erit finis rerum.

A — The Shower seemed to power himselfe away
like a flood of Blood: & his garments flew upward.

Mi — Non est illi Numerus.
Omnia perierunt a facie Dei, et a facie
Terræ.

A — Then stepped one forth, & like a Water running
round about him, and he cryeth miserably. O
benedictum Nomen tuum Domine.

Numerus peryt cum illis. A A letter o, A Med
with ye over it appeared

A — This Shower seemed to vanish away, and to
cause a great Water remaine over all.

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

A — Then ~~one~~ stept one forth from the rest, who
fell downe, as their manner was.

A Note: All the Companies of these 40, stoode
five together, & five together, & so in eight
Companies; each of ~~five~~.

A — This was a very white one: the upper parte
of his Throate seemed open, and there seemed to
come out of it Fire, in very many & divers colours,
he said, Primus sum.

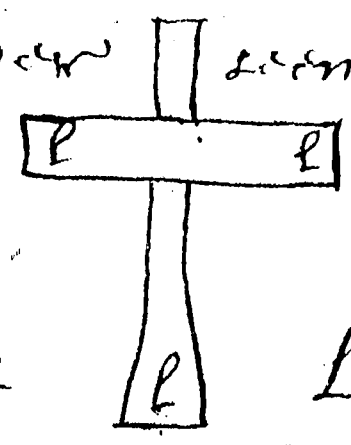
Mi — Benedictum sit Nomen El.

A — Then in the middle of the Fiery or smoke
seemed an L, thrice placed on a bloody Cross, and A Vr

obey

over the L, the number 26.

A — This Shower seemed to have three meno heads, and to mist with a



vanish away in a thunder.

Mi — Labia mea laudant Dominum.

A — Then came a very faire young one in with Long haire hanging on her (or his) shoulders: and on her Belly appeared a great Scotcheon: to her or him Michael gave a flame of Fire, & she, or he, did eate it.

A
2v. Mi — Et hic est EL: and so appeared a little, l, on the Scotcheon, and it waxed bigger & bigger: & a Fire did seeme to go round about it.

Mi — Benedictus sit atas tua.

A — And there appeared 30 under the L,

A — There came a great many of little Firy, & did seeme to elevate this young Woman (or Child) out of sight.

Michael struck his sword over them again, & said,

Natus est illa lux,
Ille est lux noster.

A — Then stept out another, & opened his white silk garment uppermost: and under it, he seemed to be sewed up, in a white silk cloth.

A
Drux. He had in his forehead an n, in his Breast an, n, & in his right hand an, n,

Mi — Numerus tuus est benedictus.

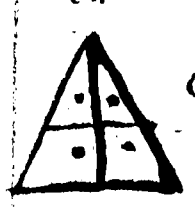
A — They all fell downe, saying,

Numerus tuus est Nobiscum: Nec adhuc noximus finem illius. Veniès cum numero tuo Venus in aeternum.

Δ — And they fell all downe againe. The Shewer departed, clyming up into the Olive, as if he had clymed on a ladder. 29

Mi — Linguis suis cognoverunt eum.

Δ — All said, Benedictus est qui sic et sic venit; throwing up into the Olive Trenchers of this fashion all of gold. the one side of the Trenchers was thro marked, and the other side had nothing on.



Δ — Then stept one out, & Fire came out of his mouth: he knelid, the rest fell downe. This seemed a transparent Body, & he had in his Eyes a small f, & in his Forehead the figure of a.

Δ vr.

Mi — Note this, videte. I mean the figure a. this, f.

Δ — All said, Et ex verus in operibus tuis. and so he vanished away in a flame of fire.

Mi — Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.

Δ God — G.

Δ — All said, Amen.

Δ — One stept forth saying, Incipit virtus nostra. He being covered vnder his Robe, all with Armour; and hath a great G on his Armour, & the figure of y over it. He went behinde Michael and so x x vanished away.

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

Mi — Recte vivite omnes Sanctei eius.

Δ — One stept forth, & opening his Breast, there appeared a Booke, & turning over the Leaves, there appeared nothing but a little v, and 13 over it. He went behinde the Chaire & so vanished away

Δ Don.

Mi — Hic est Angelus Ecclesiae, qui docebat Ille viam meam.

Δ Shew

Δ — There stept out a plaine man, & under his garment a Gyrdle, & under his Gyrdle a Rod; & in his hand he had a sword, & in his mouth a flame of fire; he had a great H upon his sword, & under it 22. He went behinde the Chaire &c. Michael standing up still upon his Leggs, like pillars of brass.

Δ Na.

Δ — I asked if I should not cease now, by reason of the folke tarrying for vs to come to supper.

Mi — Lay away the world, continue your worke.

Continuit spiritum mentibus illorum.

Δ — Then stept out one, having under his Garment a little Chest, & therein a mans heart raw: and the heart was thus with two Letters, one on the one side o, & on the other a g.: [Δ. as in scotchmens Armes, where the man & his wife's armes are joyned per pale, as the Heralds terme it. (o g) This Shewer shut up the Chest, and went his way.

Δ Mod Gd.

Mi — Numerus illius est sine numero.

Δ — Then came in another saying, Tempus est, Deum vestrum agnoscite.

Δ — This Shewer his Armes reached downe to his feete: he shewed forth his right hand, & in it a little t, and ii under it.

Δ Tog

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

Δ Con—cum punctis

Mi — Ymago tua (mors) est amara.

Δ Ymago, I was first, but anciently, & vulgarly both in writing & print, you shall finde Ymago. though not according to the Latin tongue.

Δ — There came one in with a big Belly, & fat Cheeks: an halfe sword pierced his heart, & a little y, written on it.

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

Mi — Place it in the former place.

Mi

Mi —— Opera fidelium, delectatio mea. [A Then came in one] Hic est Deus nr. He shewed the letter c on his naked Breast, & the figure of 8 under it. He went away. 30 A Med.

Mi —— Ecce, Iniquitas regnat in domo mea.

A —— Then stept one out very leane, all his body full of little e, and under every one of them, 21. He went away behinde the Scaffold. A Graph.

Mi —— Bestia devoravit populum meum, peribit autem in æternum.

A —— Then stept out one in bloody apparell, all his body full of Serpents heads, and a b, on his forehead, & the number of 10 over it. He went away. A Pa — b

Mi —— Iniquitas Abundat in templo meo, et sancti viuent cum Iniquis:

A —— One very leane, hungerstarved came out, an A on his Brest, & ii. over it, & so went away.

+ A —— There came another. A I think it be superflous.

Mi —— Iniqua est Terra malitijs suis.

A —— Then came in one who drew out a bloody sword, on his Brest a great Roman I, & 15 over it. He went his way.

Mi —— Angeli eius ministraverunt sanctis.

A —— Then one stept out with a Target, & a little a, on it, & over it the number of 61. He went away.

Mi —— Regnabit Iniquitas pro tempore.

A —— They all cried Hallelujah.

A —— Then stept one forth with a golden Crowne, and a great arming sword, his clothing all of gold with a letter r on his sword & 16 over it. and so he went away. A Vriel corrected it after to be order.

Mi —— Nulla regnat virtus super Terram.

A —— Then

Δ —— Then stept one out, having all his body under his whit silken habit (as they all had) very brave, after the fashion of those daies, with great Ruffs, cut Hose, a great bellyed Dublet, a velvet Hat on his head, with a Feather, & he advanced himselfe braggingly: He had burnt into his forehead a a little n, & Michael said, Non est numerus & illius in Cœlis. Δ —— He went away.

Mi —— Antiquus Serpens extulit caput suum devorans Innocentes. Hallelujah.

Δ —— Then came one, who put off his white Rabit: and he took a Sword, & smote up into the Aire, & it thundred: and he had a Scarfe (suddainely there) very gorgeous of gold & precious Stones, he said,

Regnum meum, Quis contradicet?

Δ —— He hath proceeding out of his mouth, many little (ens) n. and on his forehead a great A.

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

Mysterium.

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

Mysterium nobis revelandum.

Mi —— Vobis est Mysterium hoc, postrius revelandum.

Δ —— And there came a fire & consumed him, & his Chair away, suddainely.

Δ My Skrier had omitted to tell me this, or else it was not told & shewed, but Vriel did after supply it by the Skrier: The first Letter of Perturbatur, doth not make show of the Letter following as other Before did,

Mi —— Perturbatur terra, iniquitates suæ.

His shewes, his garments, white, under: his Face as brass: his body grevous with Leprosy: having upon his brest an O, with the Number of 10, under it: & so he departed.

Mi —— Surgite o Ministri Dei, Surgite (inquam) fugnate: Nomen Dei est æternum.

Δ

A — Then came two out together, they had two-edged Swords in their hands & Fire came out of their mouthes, one had a great G, and 5 over it the other had [A. We fell to pray. Whereupon Michael blessed us] The other had an h on his Sword, & 14 under it: and so they went away.

Mi — Omnis terra tremet, ad vocem tubæ illius.

A — One stept out, & under his habit had a Trumpet. He put it to his mouth, & blew it not. On his Forehead a little o, & iy under it, He went away.

Mi — Serva Deus populum tuum, Serva Deus populum tuum Israel, Serva (inquam) Deus populum tuum Israel. A. He cried this aloud.

A — One appeared with a fiery Sword all bloody, his vesture all bloody. and he had, s

Est numerus in numero. A. He went away.

A Fam.

A — I understand it to be a Letter, & the number 5 also.

Mi — So it is.

A — There came one in with divers ugly faces, & all his Body shaked,

Mi — Nunc sunt dies tribulationis.

A — He had an a, on his ~~Face~~ Forehead, and this Number 5 under it.

Mi — Hic est Numerus prædictus.

Mi — Audite, Consummatum est. This had a great pot of water in his hand, & upon the pott graven a, with 5 under: he departed in fire.

Uriel also did correct this place with deliering this in the place of the other description before.

Mi — Angelis præparato Tubam tuam.

A — Then came one out with a Trumpet.

Venit Tempus.

A — He offered to blow, but blew it not. On the end of his Trumpet was a little a, & 24 under it. He went away,

A They

A — They all now seemed to be gon; Michael and all. He came againe & bare with him; And he said, Hij duo Celati sunt adhuc. They too went away.

Mi: — Vale. Natura habet terminum suum.

A — He blessed us & flourished his sword towards, & over us, & so went away: and Uriel after him. who all this while appeared not.

A — After Supper Mr Talbot went up to his Chamber to prayers: and Uriel shewed himselfe unto him. and told him that somewhat was amiss, in the Table or Scale wch I had been occupied about this day. And thereupon Mr Talbot came to me in my Study, and required the Scale (or Table) of me: for he was wished to correct something therein (said he) I delivered him the Scale, & he brought it againe within a little tyme after, corrected; both in the numbers, for quantity & some for place, over or under; and also in one Letter or place omitted, which I denyed, of any place omitted by me, that was expressed unto me. And the rather I doubted of Michael's words last spoken, bade the places then remaining empty, saying Hij duo Celati sunt adhuc. But if I had omitted any, then should more then two have wanted. Whereupon we thought good to ask judgment & dissolving of this doubt, of Michael. And coming to the Stone, he was ready: I propounded his former doubt, he answered,

Mi: — Veritas est sola in Deo. Et hæc omnia vera sunt, Non omitted no letter or History that was told you,

But the Skryer omitted to declare unto you. — The Discryer, or The Skryer — omitted to tell.

A — May I this record it?

It is justly reformed by Uriel: the one being — omitted of the Discryer, & the other not yet by us declared, might make the phrase more to be — spoken, Ay duo Salati sunt adhuc. — 33

Mi: — Thou hast said.

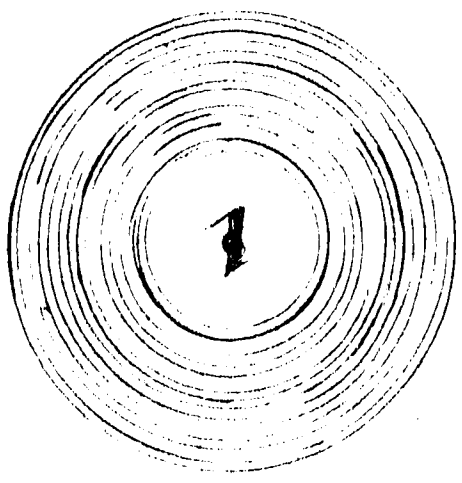
A — I pray you to make up, that one place yet — wanting. Then he stood up on his great brazen Legge again: he called again: Semiel, Semiel. Then he came & knuckled downe.

Consummatum est.

27 A — The Skryer (a white man) plucht out a Trumpet, and put it to his mouth, as though he would blow, but blew not: and there appeared at the end of the Trumpet the greek ω. There arose a mist & an horible Thunder.

Mi: — It is done.

A — Then of the three 6 6 before named, with his finger he put out the two lowermost, and said, Iste est numerus sunt. And Michael did put his Finger into the Trumpets end, & pulled forth a round plate of gold, whereon was the figure of 1. with many Circles about it, and sayd Omnia unum est.




A — The forme of the World which appeared before, banished away. Semiel and Semiel went away. And Michael came & sat in his Chair again, and his brazen Legge were gon, & you are passing he said.

Semiel

Mi: — Go forward. Do you know what you have already written. Laudate Dominum in Sanctis eius.

Note.

Note: The Circumference (wch wo' done) containeth y Names: y Names, contein ye Angells.

Every Letter, containeth y Angells:

The Numbers are applied to the Letters.

When thou dost Know the y Names, thou shalt understand the y Angells.

The Declaration of the Numbers

The Number of 4, pertaining to the first T, wo' a Number significative, signifying to what place thou shalt next apply thy Eye: and being placed above, it sheweth removing towards the right hand. Taking the Figures for the Number of the places applyable to the next Letter to be taken. The under Number, wo' significatives: declaring to what place thou shalt apply the next Letter in the Circumference, toward the left hand. Which thou must read, until it light upon a Letter, without number, not signifying. Wo' wo the whole.

So shalt thou finde the y princes all Names: Known with vo; and applyable to thy practise.

Make experience.

A — Then telling from T, 4 more places (towards the right hand) exclusively, I finde wi' this fourth place from T, (but being the fifth from the Begining, & with the Begining) this Letter b: with 22 over it. Therefore I proceede to the right hand, 22 places: and there I finde A, and ii over it. Going then towards the right hand ii places further: I finde a little a, with 5 under it: by reason of which under place of 5 I goe towards the left hand, 5 places, exclusively: where I finde a with 10 under it: wherupon I proceed to the left hand,

farther by 10 places, and there I see the letter t, and ii under it: and therefore going to the left hand ii places, I see there the letter h alone, without any Number. Wherefore, that letter endeth my word, and it is in all, ThAaoth: is this as it should be?

Mi:— That is not the Name. Thou shalt understand all in the next Call. The Rule is perfect. Call again within an houre, and it shall be showed. A Call.

A Note these doings to be accomulated Calls.

A— The Houre being come, we attended Michael his returne to make the practise evident of his first Rule.

Mi— Salvete.

Thou didst err: and herein hast thou erred, and yet notwithstanding no error in this, because thou knowest not the Errour.

Understand, that the y Names must comprehend as many Letters in the whole, as there are places in the Circle. Some Letters are significative of themselves: indeed no Letters, but dubble Numbers being the Name of God. Thou hast erred in the first Name in setting down A a; that is twice a together, which differ the Words. Which thou shalt Note to the end of thy worke: Wheresoever thou shalt finde two a a together, the first is not to be placed within the Name, but rather left with his inward power. Thou shalt finde y Names proceeding from three generall parte of the Circumference: My meaning is, from three generall Letters: Yonder but one Letter,

Dubble Numbers.

Note.

A Note, y Names proceeding from 3 generall places of y Circumference, or 3 generall Letters being but one Letter, that is A.

~~A Note these doings to be accomulated Calls.~~

that

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Mi— Salveto.

Thou didst err: and herein hast thou erred, and yet notwithstanding no error in this, because thou knowest not the Errour.

Understand, that the y Names must comprehend as many Letters in the whole, as there are places in the Circle. Some Letters are significative of themselves: indeed no Letters, but dubble Numbers being the Name of God. Thou hast erred in the first Name in setting downe A a; that is twice a together, which differ the Words. Which thou shalt Note to the end of thy worke: Wherisoever thou shalt finde two a a together, the first is not to be placed within the Name, but rather left with his inward power. Thou shalt finde y Names proceeding from three generall parte of the Circumference: My meaning is, from three generall Letters: Yonly but one Letter,

Dubble Numbers.

Note.

A Note, y Names proceeding from 3 generall places of y Circumference, or 3 generall Letters being but one Letter, which is A. Lord

~~A Note these doings to be accounted Calls.~~

that

that is, this Letter A. Account thou, and thou shalt finde the Names iust. I speake not of any that come in the begining of the word, but such as light in the middest: Proue, proue, & thou shalt see.

Whereas thou hast [go,] it is to be read [og].

This is the whole.

Δ — 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,

אב אלהים בן אלהים רוה הקדש אלהים
שלשה באחד אחד בשלשה.

id est: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in Vno, et Vnus in Tribus, vel Trinitas in vnitate, et Vnitas in Trinitate.

or this, ~~אב אלהים בן אלהים רוה הקדש אלהים שלשה באחד אחד בשלשה.~~

Λ Vide Galantinus Lib. 3. cap. 11.

wch in Latin is, Pater Deus, Filius Deus, Spiritus Sanctus Deus, attamen non tres Dij, sed vnus Deus.

And as this is of God, Vnitie in Trinity, so of Christ only (the second person of the Divine Trinity) the Cabalists haue a Name explained of 42 Letters, on this manner.

כאשר הנפש השכלית והבשר אדם אחד
כן האל וה אדם משיח אחד.

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

I am not good in the Hebrue Tongue; but you know my meaning.

Δ 42, are here in politia, but non metu.

Alli — The Letters being so taken out, being a Name & a Number, doth certifie the old Rule of 42 Letters, when you restore them in a game

Alli — Note; Out of this Circle shall we Creature pass, that

אב אל בן אל רוה אקדש לא אכל לא
שלשה אלהים כי אם אליא אחד

entreth, if it be made upon the Earth. My meaning is, if he be defiled: Thio shalt thou prove to be a mistery unknowne to man. Beasts, Birds, Fowle & Fish doe all reverence to it. In thio they were all created, in thio is all things contayned. In tyme thou shalt find it, in ADAM'S Treatise from Paradise. Look to the Mysteries: for they are true. A et Ω: Primus et Novissimus; Unus Solus Deus vivit nunc et semper: Hic est, et hic erit: Et hic sunt Nomina sua Divina. Dixi.

the vertue of thio Circle.

34

ADAMS TREATISE, Δ Ho meaneth my Booke that I call Soyga.

Thou art watcht all thio night: who is yon now at the doore Clerkson.

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

Benedicamus Dominum. Hallelujah.

†

Tuesday the 20 of March circa 10 mane.

Δ — Are you Uriel?

Ur: — I am; we thanke thee for thy great goode will. — We cannot visit thee now. At the twelfth houre thou shalt use it.

Δ I had made and written & corrected certaine prayers to them.

Δ — Fiat voluntas Dei.

A meridie: circa 2.

Δ — At the twelfth houre, my partner was busied in other affaires, & so continued till about 2 of the Clock: When, we coming to the stone found there Michael & Uriel. But Michael straight way rose up & went out, and came in again, & one after him, carrying on his

right

Baskets. right shoulder y litle Baskets, of gold they seemed to be.

Shut doors } Mi: —— shut up yo: doors. Δ I had left the outermost dore of my study, open: & did but shut the portall dore of it.

Δ —— He took the y Baskets, & hanged them round about the Border of a Canopie, of beaten gold as it were.

Mi: —— Ecce Mysterium est. Benedictus Dominus Deus Israel.

Δ —— Therewith he did spread out, or stretch the Canopy, whereby it seemed to cover all the world which seemed to be in the Stone also, heaven & earth. So that the Skyeir could not now see the Heaven. And the Baskets, by equall distances, did seeme to hang in the border of the Horizon.

Mi — What would you have? Δ Sapientiam.

Mi — Read the Names thou hast written.

Δ — I had written these according to the Rules before given, as I understood it

Ehpacth
Falpas
Jethog
Horlon
Inaor
Aacth
Galetsog

Mi — Look to the last name.

Δ — I had written (as appeareth) Galetsog, by misreckning the numbers, where I found it should be Galethog, with an h and not s.

Mi — Lo, so thou hast erred. These are all right but not in order. The second is the first / Rio'

name be honoured for ever. The first letter, must be our third, and the third letter, must be our second: thus set downe,

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

Mi: — Worke from the right, toward the left, in the first angle next unto the circumference.

Δ — He shewed than, thus, thus letter. G.

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

Δ — After that he shewed the second Letter, a great Roman A, thus A 24.

Then he shewed L 30.

Then — XE 21.

Then — 9

Then he shewed 14.

Then he shewed thus compound letter, with the circle & cross.

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

Δ — After every of the 7 Letters shewed, he did put them up in his bosome as soone as he had shewed them fully. The plates whereon those Letters were shewed, hath the forme of a segment of a Circle thus ⌓ & seemed to be of pure gold.

When

When the 7 Letters were placed he said,

Omnia vnum est.

Then he pulled all the 7 Plates out of his Bosome: and Uriel kneeled downe before him. Then the Plates did seeme to make two Wings (each of them) and to fly up to Heaven vnder the Canopy.

A — After this, one of the 7 Baskets (that w^ch is in the East) came to Michael, and he said,

Mi: — Seale this: For this was & is for ever.

A — Then he stood against on his Leggs like brazen pillars, & said,

Mi — O how mighty is the name of God which raigneth in the Heavens. O God of the faithfull, for thou raignest for ever.

A — He opened the Basket, & there came a great Fire out of it.

Mi: — Devide the 7 parts of the Circle next vnto that w^ch thou hast done, every one into 7.

Note (for the tyme will be long) Seven rest in 7: and the 7 live by 7: the 7 governe the 7: And by 7, all Government is. Blessed be: yea blessed be the Lord: praised be our God: His Name be magnified: All honor and glory be to him now & for ever. Amen.

A Note of the 7 Baskets.

1. A — Then he took out of the Fire in the Basket a white Fowle like a Pigeon. That Fowle had a Crown upon the first of the 7 Feathers w^ch were on his breast. that first Feather was on the left side.

Mi: — Note. there is a Mystery in this Seaven. w^ch are 7 governing the 7, w^ch 7 governe the Earth. Halle Lujah.

Mi: — Write the Letters. A. Now a small L in the second Feather. Then he covered those first two Letters, with the other feathers. 36

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

The fourth an R. he covereth that.

The fifth, a great Roman H. he covereth that.

The sixth feather hath a little i. then he hide, that Feather.

The last Feather had a small a.

Mi: Praise God.

A — Then he put the Fowle into the Basket: and set it downe by him. Then he hung it up in the ayre by him.

A — Then he lift up his sword over us, and bad us pray. A. We pray'd.

A — Then he stretched out his hand; and there came another Basket to him, and he plucht out a white Bird, much bigger then the other, as bigg as a Swan: with 7 feathers on the brest. 2.

Mi: — Dixit, et factum est.

Mi: — Note; A. The first feather hath a little a, on it; and it went away: the next a L, great as the first.

Then a C great.

Then a little a.

Then another little a.

Then a feather with a little c.

Then one with a little b. A Then he coberd them all.

Mi: — Thou hast truth.

A Then

A — Then he put up the Foule into the Basket, and hung it up by the other in the Olyve.

A — Then the third Basket came to him, & he took out a Bird all greene as grass, Like a Peacock in forme & bigness

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

A — There started out of this Birds brest, & Feathers like gold, and fyrie.

Mi: Pray.

3. Mi: — Note, A. 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 v. Then he put the Foule, up into the Basket, &c.

A — Then there came another Basket to his hands,

Mi: Dedit illi potestatem in Cœlis
Potestas illius magna est.
Orate, A — We praise,

4. A — Then he pluckt out a Foule greater then any of the other, like a Griphon (as comonly they are figured) all red fiery, with skales like Brass. Then on y skales, appeared letters.

Mi: — Note, A — a little h
a little d.
a little m
Then a little h

Then

Then a little i
Then a little a
Then a little i

Δ — Then he put up the Fowle, and hung the Basket in the Ayre.

Δ — Then there came another Basket to him.

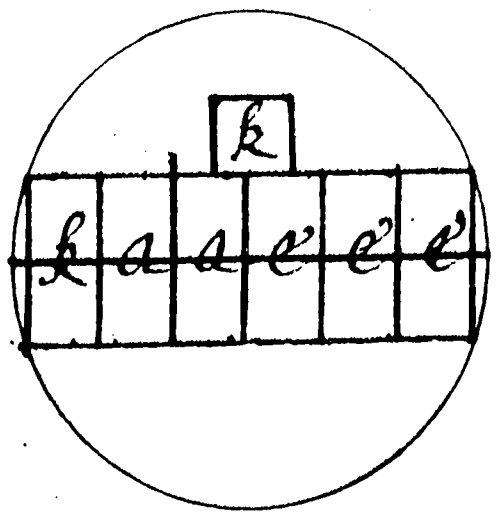
[Δ — Note, all this while the Firmament was not to be seen.]

Mi: Magnus est Deus in Angelis suis
et magna est illorum potestas in Celis.

Orate. Δ We prayed,

Δ — Then he pluckt out a Bird like an Eagle, all his body like Gold, & he had a little Circle of feathers on his Brest: and in it, between 4 parallel lynes, twelve equall squares, & on the top, on the midle, one, like the other twelve, thus.

5




Δ — Then he put up the Eagle, &c.

Δ — Then came another Basket.

Mi: Nuncius tuus est magnus in celis,
Orate.

Δ — He, and the Basket that was opened, shut, and set aside, seemed all to be gon: and the Baskette remaining, still hanging on the border of the Canaxius. Then he came again & went away again.

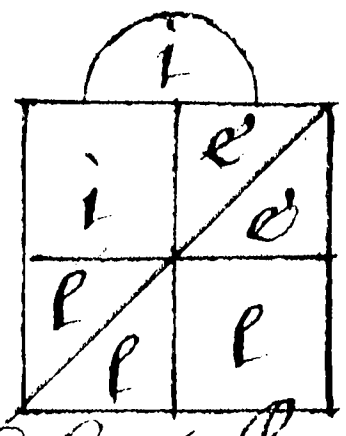
Then

Then came VRIEL and held the Basket: and his Leggs seemed to be such great tall Pillars of Brass, as Michael did stand on before.

Δ Michael was the sixt name: vide post.

Vr: — This is a Mistrie, He is here, and not here, which was here before.

6. Δ — He opened the Basket & pluckt out like a Phœnix [or pelican] of the bigness of a Swan: all fiery, sparkling: His Bill is bent into his Breast and it bled: In his Breast was a Quadrangle, made with his owne feathers, thus, He put it up, & hung it by the other Baskets.

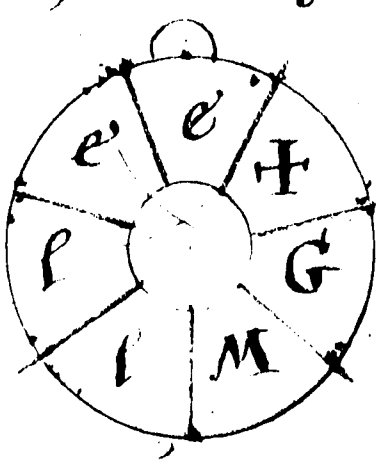



Then came the last Basket.
Uriel stood still, and said,

V.R: Dedit Angelis potestatem in lumine Coeli.
Orate. Δ Wee praied,

7. Δ — Then came Michael and took the Basket of Uriel: & became standing on the great brazen leggs, as before.

Δ — He tooke out of the Basket a strange Fowle, with many Wings: This Fowle had in his forehead a Tablet of this fashion,




Mi

Mi: Et Coniunxit illos DEVS in Vnum.

38

A — All the Baskets flew up: and so the Canopies vanished away and the Heaven appeared.

A — Now he came & sat downe in his Chaire.

A — Michael said to Vriel: it is thy part to expound these Mysteries:

Vriel,

Goe to, in the name of God.

A — Vriel came & stood before him & said: What will you: O our Fellow & Servant to GOD, What will you?

A — Perfect Knowledge & Vnderstanding, such as is necessary for vs.

ally continuall & ancient prayer.

Vr: — Looke vpon & see if thou canst not vnderstand it: We will depart for a little space, & come to thee againe.

A — So they went, and left all the stone in fyre so that neither the Chaire or Table could be seene in it.

A — After a quarter of an houre Michael and Vriel came both againe.

Mi: — Looke into the 7 Angles next into the vppermost Circumference.

A — Vriel came and stood before Michael.

Vr: — Those 7 Letters, are the 7 Seals of the One and everlasting GOD. His 7 secret Angels proceeding from every Letter & Cross so formed: referred in Substance to the FATHER: in forme to the SONNE: and inwardly to the HOLY GHOST. Looke

A Note, these manifold & great Mysteries, & marke these 7 diuers seales with these 7 Letters.

vpon

upon it: it is one of the Names w^ch thou hast before, every letter containing an Angel of brightness: Comprehending the 7 inward powers of God; known to none but himselfe: a sufficient BOND to urge all Creatures to lyfe or death, or any thing else contayned in this world. It banishth the wicked, expelleth evill Spirits: qualifieth the waters, strengthneth the Just, exalteth the righteous, & destroyeth the Wicked. He is ONE in SEVEN. He is twice THREE. He is Seven in the whole. He is Almighty. His Name is everlasting: His Truth cannot fail. His Glory is incomprehensible. Blessed be his Name; Blessed be thou (our GOD) for ever.

Note this Bond.

Thou must refer thy Numbers therein contayned, to the Upper Circle. For, From thence all things in the inward parte shalbe comprehended.

Δ He is twice three & one.

Look if thou understand it.

A — I finde it to be GALETHOG.

Ur: — It is so. A I thank God & you, I understand now (also) the numbers annexed.

Ur: — As this darkness is lightned by the Spirit of God, herein; so will I lighten, you so will the Lord lighten your Imperfections, & glorify your minds to the sight of innumerable most holy & unsearchable Mysteries.

Ur: — To the next.

A — Michael sat still, with his sword in his hand.

Ur: — The part wherein thou hast laboured, contyneth 7 Angelles. Dost thou understand it?

7 Angelles.

A — Not yet.

Ur: — Oh how far is man's Judgment from Celestiall

Doctr

powers? Oh how far are these secrets hidden from the wicked? Glory be onto him, wch seeth for ever. A— Amen, Amen, Amen.

Vr:— Note. We cannot tarry long.

Thou must set downe these Letters only, by y^m a square paper thro'.

Vr:— Ride — Begin at the first, & read downeward

| | | |
|---|---|---|
| Zaphkiel, | Z l l R H i a | A I read thro', |
| Cumael, | a Z C a a c b | Zadkiel, |
| Haniel, | p a u p n h r | Raphael, |
| Gabriel, | h d m h i a i | Michael, |
| red right. | k k a a e e e | Vr:— Thou hast |
| God. | i i e e l l l | A— praised bi |
| | e e l l M G H | |

A I have hitherto forgotten to ask where Uriel his name may appear.

A 40 Letters are here: and One is noted by a Cross: wch maketh the 49. of thy Cross & Angels order Juny 7. Ao 1614.

Vr:— Thro' dost thou see, how merciful God dealeth with his Servants.

Every Letter here contayneth or comprehendeth the number of 72. Vertues. Whose Names thou shalt know: scarce yet revealed to the World.

72: Vertues multiplied by 40 gives 3456.

Uriel and Michael joyntly together pronounced thro' Blessing on vs

Vr: } Mi: } Were bless you: your { Soules, Harts, Bodies, and all yr doings.

A— Michael with his sword & flame of fire flourished over our heads,

Yet I will thro' much show you, for yr Comfort besides. What sayst thou?

A— He spake to the Skryer, and he saw an innumerable multitude of Angels in the Chamber or Study about vs very beautifull, with wings of fire. Then he said,

Innumerable multitude of Angels.

So, thus you shalbe shaddowed from the wicked. Keepe these Tables secret. He is a secret that liveth for ever. Man is frailie.

Farewell.

A of this sentence came no fruit nor further confirmacon Therefore consider.

He must goe for the Bookes, else they will perish.

The Lord Mountegles Bookes.

— He meant that my partner Ed: Talbot should goe to fetch the Bookes from Lancaster (or thereby) wch were the Lord Mountegles Bookes, which Mr. Mort yet hath, whereof mention is made before.

The Moun Book

endeth hor. 5. a meridie

Tuesday the 20 Martij

1582.

Wednesday 21 Martij, circa 2a a Meridie.

Note this Trumpetier.

A — After appearance was had, there came in one before Michael (who sat in his Seate) and Uriel leaned on the Table (as he usually did) This seemed to be a Trumpetier. He was all in white, and his Garments bespotted with blood, he had nothing on his head, his haire very long hanging behind him on his shoulders. The Trumpet seemed to be gold. The sound thereof was very plainie.

A — I asked the Skrier in what manner Uriel now shewed (and Michael likewise.

Mi: — Then Michael said, I warned the for asking of my apparill or manner. Et hæc est Gloria illius, quæ non commovebitur ab impijs. Quid Vultis?

We were comanded not to ask of the apparell of Michael.

A fur

A — Juxta voluntatem Dei, sapientiam nobis necessariam. &c:

Mi: — Sapientia mundi, nihil est, peribit & autem in æternum.

Veniat æternitas DOMINI, ab universis & mundi partibus.

Venite, venite, sic vult DEUS ADONAY fac officium Phanael.

Phanael.

A — This Phanael was the Trumpeter (above mentioned) who thereupon blew his Trumpet, lustily, turning himself round about, to all the World. Then, from 7 parts of the World (being equally divided about the Horizon) came 7 Companies of Pillars all of fiery colour glittering: And every Company of Pillars high and great, &c. as though they were Pillars of Fire.

The Heavens, the Sunne, & Moone, & Starre seemed to tremble.

Mi: Multiplex est Deus noster.

Mi: — Marke this Mystery. Seaven comprehendeth the Secrets of Heaven & earth. Seaven knittith man's Soule & Body together (3 in Soule & 4 in body)

In 7 thou shalt finde the Unitie.

In 7 thou shalt finde the Trinity.

In 7 thou shalt finde the Sonne & the proportion of the Holy Ghost. O God, O God, O God.

Thy Name (O God) be prayse'd ever, from thy 7 Thrones, from the 7 Trumpets, & from thy 7 Angels. A. Amen, Amen, Amen.

7 { Thrones. Trumpets. Angels.

Mi: — In 7 God wrought all things.

Mi: Note.

Mi: — Note, In 7 & by 7 you must work all things.
O Seaven tymes seaven, Veritie, Vertue and Majesty, I Minister by thy Lycence:
Thro exponno by thy Vertues (A Michael spake that, pointing to Uriel.)

A — Michael and Uriel both kneeled downe, & the pillars of Fire, and brazen colour, came nerre, round about them uniformely.

Mi: Sic est Deus noster.

A — One of the pillars leaned towards the Skrieve and had like a pommel or Mace head, on the top of it. And Michael with great reverence tooke out of the top of it a thing like an S.

A — Then leaned downe 6 pillars more. & Michael cried lowd,

Unus es Deus noster, Deus Deus noster.

A — Then orderly he opened all the pillars heads and then they joyned altogether, distinctly to be discerned.

Mi: — Note. A Then appeared a great S

A
A
I

A — Then the sides closed up, & hid those letters first shewed. After that appeared two Letters more.

E
M

A — He made Cursy, & seemed to go forward & vanished away.

Moseqion est. E O

A The

A — The Pillars all coyned together at the topp, & making (as it were) one One Mace or Pommell, & so flew up to Heaven-ward.

A — There seemed two Pillars more to come downe from Heaven (like the other in forme) & took place there, where the other 4 stode, which went away.

A — Michael with his sword cut them asunder & veryed out,

Away you workers of Iniquity.

Perijt malus cum malis.

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

A — The Pillars fell downe, & the ground swallowed them up.

Tanta est tua audatia Sathan

Sed DEVS noster vivit.

A — The Pillars w^ch^ before ascended, came downe & joyntly: and out of them a voyce saying A Non sum.

A Non Sum I understand the resuall of those intruded Pillars.

A — Then the 4 Pillars next his right hand, bowed to Michael, & out of them a voyce said Sum.

A — Then one of the Pillars stood higher then his fellowes; & Michael opened all the toppes of them, and said

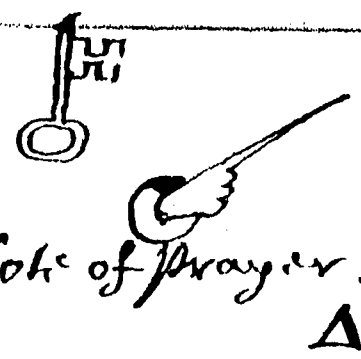
Orate, A. We prayed.

Mi — Write the names downe in the Tables.

A — Then he took of 3 of the heades of the Pillars and set them downe, & there appeared, B. T. Z. great Letters in hollow places, like square Cumfit Boxes.

Mi — Ista sunt Secreta Secretorum.

Invocatio



Note of Prayer.

Invocate Nomen eius, aut nihil agere possumus.

The Key of Prayer openeth all things. A — The praied

Δ — Then the other 4 Pillars, bowingly shewed 4 Letters thus; K. A. S. E. and the Number 30 with a prick under.

Then the Pillars joyned their heads together very close, & flew up into the Firmament with Thunder.

Sic Domine, sic, sic.

Mi: — Place these in a Table.

A — I wrote, & he said, Thou hast done right.

Laudate nomen Domini qui vivit in æternum.

A — A voyce came out of the next company of ~~Pillars~~ the 7 Pillars (joyning themselves together) saying

Ipse.

Mi: — Et Misericordia tua Dne magna est.

Δ — Michael kneeled when he said this.

Δ — Michael shewed out of 4 of their heads, of the Pillars (and withall said) NO, NOT the Angels of Heaven (but I) are privy of these things.

Δ — So there appeared 4 Letters, H. E. I. D.

Δ — Then the other three Pillars were opened, & had E. N. E. on their tops.

Dominus collocatur in numero suo.

A — The 7 Pillars mounted up into the Ayre, and it thundred at their going.

A — Then the fourth Company of Pillars bowed to Michael: out of them came a voyce.

Vivo sicut I. F. O in medio illorum.

Mi: — Et tua potestas magna est vbique.

A — Then Michael plucke of five of the tops.

Then

Then appeared D. then they joyned altogether. 42
then appeared E. I. M. O.

Mi: — Hoc non est sine præce.

A — The other two opened, & there appeared 30. A.

A — Then they closed up, & went away with a great thunder

A — Then came 7 other Pillars to Michael, and a Voyce out of them saying

Serpens sum, et devoravi Serpentem.

Mi: — Et bonis et malis serpens es Domine.

A — Then they closed all up, & Michael said Orate,

A — We prayed.

A — Then Michael took of the heads of 4: then appeared first an I. then M. E. G.

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

Mi: — Numerus illius est nulli cognitus.

A — They joyned their heads altogether, & ascended up to Heaven-ward: & great Lightning after them.

A — Then came another Septenari of Pillars: and out of them a voyce, saying

Ignis sum penetrabilis.

Mi: — Et sit nobiscum, O Deus. Pray.

A — We prayed.

A — Then he opened 4 of their heads & appeared in them I. I. A. O.

A — They closed together again.

A — Then one other was opened and I appeared.

A — Then 21 appeared, and did shut up again.
A.

A Then is V omitted by our neglect.
A Then

Note these Innumerable Angelo.

A — Then he smote fire out of the last pillar, and it thundred, & there seemed to come out of it innumerable Angelo like little children with wings: and there appeared N. & suddainely did shut up.

Sic sic sic Deus noster.

A — Then they joyned all together, & flew up.

Mi: — Note downe in the Table.

A — I noted them downe.

A — Then came the last 7 pillers, & out of them three voyces,

FINIS.

Gaudium et Lux nostra Deus.

A — Then they closed all in one.

Mi: — Orate. A We praied.

A — Then 6 of the heads opened & cryed I.H.R.L.A.A.

A — Then the seaventh opened: Then seemed Trees to leape up & Hills, & the Seas & Waters to be troubled, & throwne up.

A — A Voyce came out of the pillars, consumatum est.

A — There appeared in that pillar 2, 0.

A — They joyned together & fled up to Heaven-ward.

Mi: VNVS VNVS VNVS

Omnis caro timet vocem eius.

Pray. A We praied.

A — Note my Skrier was very faint, & his head in manner giddy, & his Eyes darking, by reason of the sights he seen so bright, & fiery, &c.

Michael bad him be of good Comfort & said he should doe well.

Mi: — Cease for a quarter of an Houre.

A Offe

A — After we had staied for a quarter of an hour, we coming to the Stone again, found him come already to the Stone, and Vriel with him; Who, also, had byn by, all the while, during the Mystery of the Y Millard. 43

Mi: — Set two Stoolis in the middst of the floore, on the one set the Stone: & at the other let him kneeld; I will shut the Dors of them in the house; that none shall heare vs.

I will shew great Mysteries.

Michael than, with a loud voyce said.

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

A — There came in Y young women apparaled all in Green, having their heads round about attired all with green Silke, with a wreath & bilmides hanging downe to the ground. Michael stroke his sword over them, no fyre appearing: Then they kneeled: & after arose againe. Filiæ Bonitatis. or Filiola Lucis: vide pagina sequente.

Mi: — Scribe quæ vides.

A — One of them stept out, with a little blue Tablet on the forehead of her, & in it written E.I.

A — She stood a side, & another came in, after the same sort, with a great M & a little e, thus Me

The third, came to the other, & had — Ese

The fourth — Iana

The fifth — Akele

The sixth — Azdobn

The Y^th stepped forth with — stimcul.

A — They all together said Nos possumus in sælis multa.

A — Then they went their way seddainely disappearing.

Mi: — Note this in yo: next place but one. A. I did so.

Mi: — Go to the next place. Stay,

Filiolæ Lucis. Mi: — Adeste Filiolæ Lucis.

A — They all came in again, and answered, Adsumus,

Michael one of them that are counted to stand before the face of God. Mi: — O tu qui ante faciem DEI stas.

Ayis nris benefacite.

A — They answered, all, Factum ~~est~~ erit.

Valete.

Filij Lucis. Mi: — Et dixit Dominus, venite Filij Lucis.

Venite in Tabernaculo meo.

Venite (inquam) Nam Nomen meum exaltatum est.

A — Then came in 7 young men, all w^th bright countenance, White apparaled; with white Silk upon their heads, pendant behind as the women had.

One of them had a round purified piece or ball of Gold in his hand.

One other had a Ball of Silver in his hand.

Metalls. The third a Ball of Copper.

The fourth a Ball of Tym in his hand,

The fifth had a Ball of Iron

The sixth had a round thing of Quicksilver, holding it between his two hands.

The last had a Ball of Lead.

They were all apparaled of one sort.

A chapt here wanteth non. Mi: — Quamvis in uno generantur tempore, tamen unum sunt.

A — He that had the gold Ball had a round Tablet on his brest, & on it written a great I ——

Then he with the silver Ball came forth, with a golden tablet on his Brest likewise, & on it written Ih ——

Filij Lucis. He w^th the Copper Ball, had in his Tablet — Ilr ——

He w^th the Tym Ball had in his Tablet Dmal ——

He w^th the Iron Ball had in his Tablet Heeoa ——

& so went aside.

He w^th the Mercury Ball had written Beigia —
The young Man w^th the Leaden Ball, had Stimcul —

Mi: — Facite pro illis, cum tempus erit.

Δ — All answered, Volumus.

Mi: — Magna est Gloria Dei inter vos. Erit semper.
Hallelujah. Valete.

Δ — They made curtsey, & went their way, mounting up to Heaven.

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

Mi: — Venite venite, venite. Filia filiarum.
Filia Filiarum lucis venite.
forte quia Qui habebitis filias venite nunc et semper.
Note they are defents — Dixit Deus, Gravi Angelos meos, qui destruent
Filias Terra
Adsumus, Δ. sayd y litle Wenches,
w^ch came in, They were covered with white silk robes, & with white about their head, & pendant downe behind very long. Their Attyre.

Mi: — Ubi fuistis vos? Δ. They answered;
In Terris cum sanctis, et in Cœlis cum glorificatis.

Δ — These spake not so plaine, as the former did;
but as though they had an impediment in their Tongue.

Δ — They had every one sum what in their hands.
but my Skryer could not iudge what things they were.

Mi: — Non adhuc cognoscetur Mysterion hoc.

Δ — Each had foure square Tablets on their Bosomes,
as if they were of white Ivory.

Δ — The first shewed on her Tablet a great — S. Filia filiarum.

Mi:

Ath — The second — Ab
The third — Ath
The fourth — Ized
The fifth — Ekiei
Madimi — The sixth — Madimi
The seaventh — Eseméli.

Mi: — Quid istis facietis?
Erimus cum illis in omnibus operibus illorum.

Δ — they answered,

Mi: — Valete.

Δ — they answered, Valeas et tu Magnus O in Celis.

Δ — And so they went away.

Mi: — Orate. Δ. We prayed.

Mi: — Et misit filios filiorum, edocentes Israel.

Filij Filiorum.

Mi: — Dixit Dominus, venite ad vocem meam.
Adsumus Δ. said y little Children, w^ch came in like Boyes covered all with purple, with hanging sleeves like Priests or Schollers gownsleeves: their heads attired all (after the former manner) w^th purple silk.

Their attire.

Mi: — Quid factum est inter filios hominum?
Male vivunt (said they) nec habemus locum cum illis tanta est illorum Iniustitia. vel mundo scandalis. vel scandalizantibus. vel illis quibus Nos non sumus.

Δ — These had Tablets (on their breasts) three cornered, & seemed to be very greene, & in them Letters.
The first had two Letters in one: three of E, I.

E

The first — Ev — Δ He said, — Nec noie meo timet Mundus.
The second — An — Nullus videbit faciem meam.
The third — Aue — Non est virgo super terram cui dicam,
[Δ and pointed to his Tablet wherein that word. Aue' was written]
The fourth — Lilia — Tanta est infirmitas sanctitudinis Dei. Benefacientes dereliquerunt abili

Hi

The fifth — Rocle — Opera manuum illorum sunt vana
Nemo autem videbit me. — Rocle. 45

The sixth shewed his Tablet, & said Ecce — Hagonel — Qui adhuc Sancti sunt, cum illis vivo. — Hagonel vide de Roc Hagonel. Lib. A°.

The 7th had on his Tablet — Ilemese — Hij imitaverunt doctrinam meam, In me Dis sita est Doctrina.

A — I thought my Skrier had misheard this word Imitaverunt, for Imitati sunt. And Michael smiled & seemed to laugh & said, Non curat numerum lupus. and farder he said, Ne minimam detrahet à virtute virtutem.

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

A — So they went, making reverence, & went up to heaven.

Mi: — Dictum est hoc tempori.

Mi: — Note this in thy Tablis.
Dost thou understand it? Look if thou canst.

A — He said to Uriel, it is thy part to interpret these things. — Urielis officium.

Vr: — Omnis Intelligentia est a Domino.

Mi: — Et eius Nomen est Hallelujah.
Compose a Table divided into 7 parts square.

| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | A | I 21 | E M | M | E 21 |
| B | T | Z | K | A | S | E 30 |
| H | E | I | D | E | N | E |
| D | E | I | M | O | 30 | A |
| I 26 | M | E | G | C | B | E |
| I | L | A | O | I 21 | 21 N | N |
| I | H | R | L | L | A | 21 |

A
Note this Table is made perfect in p: 44.

7 Names of God.

Ur:— Those 7 Names wch proceed from the left hand to the right, are the Names of GOD, not knowne to the Angells: neither can be spoken or read of man. Prove if thou canst read them.

Beatus est qui secretè
nomina sua conservat.

Note these two orders of Angells

Note Uriel doth name himselfe, one of the standers before the face of God.

Ur:— These Names bring forth 7 Angells: the 7 Angells, and Governours in the Heavens next unto vs, wch stand alwaies before the face of God.

Sanctus sanctus sanctus,
est iste Deus noster.

A Note with this Rule of Art.

Ur:— Every Letter of the Angells Names, bringeth forth 7 Daughters, Every Daughter bringeth forth her Daughter, wch is 7. Every daughter her daughter bringeth forth a Son, Every son in himselfe is 7. Every son hath his Son & his Son is 7.

Let vs praise the God of Heaven, which was, is, & shall live for ever.

Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini revelat secreta.
In Templo eius, laudemus Nomen eius El.
Hallelugah.

See if thou canst now understand this Table.

Filia.

Filij.

The Daughters proceed from the Angle on the right hand, cleaving the midles: where their generation ceaseth.

The Sons from the left hand to the right to the midles: so proceeding where their number endeth in one Center.

Note this manner of Center accounted.

The Residue thou maist (by this Note) understand.

Δ— Then Michael he struck over vs ward, with his Sword, & the flame of fire ysseued out.

Lock

Look to the Corner on the right hand, being the uppermost: where thou shalt finde ♌. Refer thyne Eye to the upper Number, & the Letter above it. But the Number must be found underneath, because Rio prik so noteth.

Note of Numbers with Prick signifying Letters.

Then proceed to the Names of the Daughters in the Table: and thou shalt see that it is the first name of them. This shall teach thee.

A — Looking now into my first & greatest Circle for ♌. I finde it with L over it. I take this to be the first daughter.

L the first Daughter.

Vr: — You must in this square Table set E by the ♌, and now write them composedly in one Letter thus E.

E.

Nomen Domini vivit in æternum.

Vr: — Give over for Rafe an Rourke, and thou shalt be fully instructed.

A — I did so, & after Rafe an Rourke comming to the stone, I was willed to make a new square Table of 7: & to write & note as it followeth.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| S | A | A | I 21 ♌ | E | M | E ♌ | — Vivit in Cœlis. |
| B | T | Z | K | A | S | E 30 | — Deus noster. |
| H | E | I | D | E | N | E | — Dux noster. |
| D | E | I | M | O | 30 | A | — Hic est |
| I 26 | M | E | G | C | B | E | — Lux in æternum. |
| I | L | A | O | I 21 ♌ | V | N | — Finis est |
| I | H | R | I | A | A | 21 ♌ | Vera est hæc tabula. |

Vera est hæc Tabula, partim nobis cognita, et partim omnibus incognita.

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

Note those other purposes

The

Ar.

This 26 by I serveth for an other purpose: but not for this daughters daughter.

This 21 is ♂, and ♂ with the prick under it is ♀ wch together makes E L, or this compounded, as if it were one letter Ea.

The Names in the great Scale must follow this Orthographie of this Table.

Virtus vobiscum est.

Orate. A. We pray.

A — Then there appeared. SAAI ♃ ME. here is an E, comprehended in L.

Ur: — Read now the Table.

Angeli lucis. Angeli lucis Dei nostri

Et posuit angelos illius in medio illorum.

Ur: — In the Table are Names of 7 Angels, the first Zabathiel begining from the left uppermost corner: taking the corner letter first & then that on the right hand above, & then that under the first, & then the third from the first, in the upper row, & then corner wise downe towards the left hand: & then to the fourth letter from the first in the upper row: where there is I with ♃, wch maketh el. so have you Zabathiel.

1. 2. Ur: — Go forward. A. So I find next Zidekiel.

this hath sound. Ur: — This I in the last syllable augmenteth the hinde sound of it.

3. A — Then next I find — Madimiel — Ur: it is so.

4. A — Then — Semeliel — Ur: it is true.

5. A — Then — Nogahel — Ur: it is so.

6. A — Then — Corabiel — Ur: it is so.

7. A — Then — Levanael — Ur: it is so.

A This name Corabiel you may see in Elementis Magicis Pichi de Abano, in the Considerationes diei D.

Ur: — Write these Names in the great scale next under the 7 Names wch thou wrotest last, Zidekiel, under Ea. An. Auc. Dc: distinctly in great letters.

Ur.

Vr: — Make E and L of Zabathiel, in one Letter compounded thro' ZABATHIEL. In thro', so fashion yo: E and L. And thro' name must bee distributed in bro' Letters into y sides of y innermost Heptagonum. For the other I will bach you to dispose them. You must make for IEL (in thro' name only) I with the 2 annexed. So have you iust y places.

Vr: — The next five Names thou shalt dispose in the five exterior angles of the Pentacle: every angle containing one whole Name.

Vr: — Set the first Letter of these 5 Names (in Capitall Letters) within the five acute internall angles of the Pentacle. and the rest of each name following circularly from bro' capitall Letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr: — Set Z of Zedekiel within the angle wch standeth up towards the begining of the greatest Circle: And so proceede towards the right hand.

Vr: — In the middle now of thy Pentacle make a Cross ✝ like a Crucifix & write the last of those 7 names Leuanael thro

VA
LE ✝ NA
EL

Vrid. Vidit DEVS, opus suum esse bonum & cessavit a labore suo.

Factum est

A — Michael stood up & said
The eternall blessing of GOD the FATHER,
The mercifull goodness of CHRIST bro' SONNE,

The vnspeakeable dignity of GOD the HOLY GHOST
bless you, preserue you, & multiply your
doings in his Honor and Glory

Vriel — AMEN.

Vr: — These Angels are the Angels of the y Circles
of Heaven, governing the lights of the y Circles
Blessed be GOD in vs, & by vs,
Which stand continually before
the presence of GOD for euer

Note these two order of Angels.

DIXI.

A — When may we be so bold, as to require your
helpe against?

Mic: — Whensoever you will, we are ready.

Farewell.

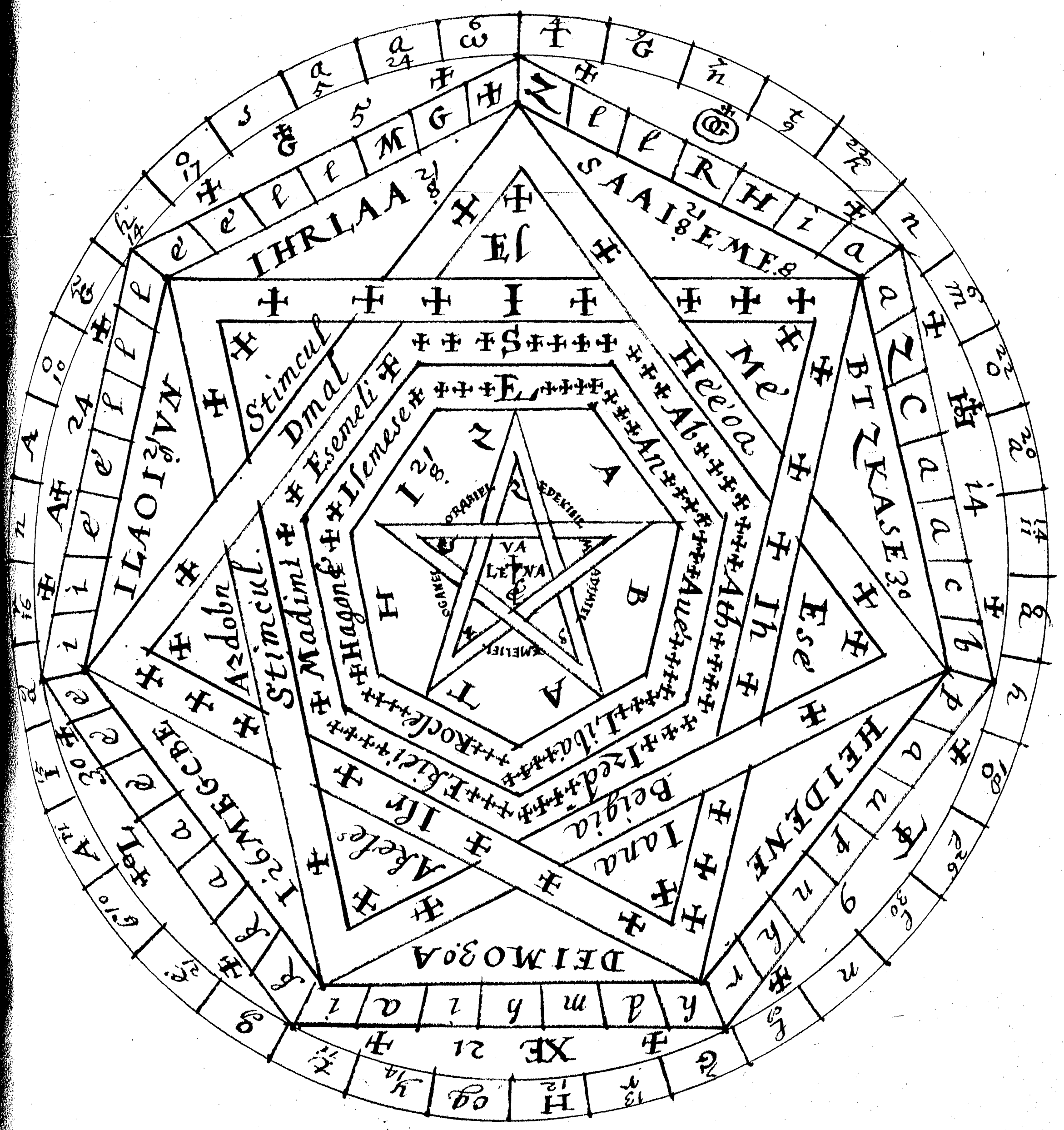
A — Sit Nomen Domini benedictum, ex
hoc nunc, et vsq in sæcula sæculorq
Amen.

Anno Dni 1582 Martij 21. } At Mortlake by Richemond.

# SIGILLVM DEI; ÆMÆTH: nuncupatum

EMETH

אמת
אמת } hebraice.



4

# Mysteriorum Liber Tertius.

Anno 1502.

Aprilis 2d.

LX

Anno 1502. Aprilis 20. 30

a meridie hora 4.

E.T. — Only Michael appeared

Δ — And to divers my Complaints & requests said

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

E.T. — All the chaire seemed on fire.

Mi: — This is one Action, and One person: I speak of you two. Vnion of vs two.

Δ — You meane vs two to be joyned so, and in minde united, as if we were one man.

Mi: — Thou understandest.
Take heede of punishment for yō: last slackness.

A — If you meane any slackness on my behalfe truly it was vtterly for lack of ability to buy & prepaire this apponited of you. Procure I pray you ability, & so shall I make speeded.

E.T. — A great Hill of Gold, with Serpents lying on it appeared: He smiteth with his Sword, & it falleth into a mighty great water headlong.

Mi: — Dost thou understande.

Δ — Not verily.

E.T. — He razed the Hill away, as though there had been none. Worldly ability.

Mi: — So, so it is of this worldly ability.

Δ — I pray you how the Famine be hanged? The Famine not simply spoken: for no such Famyn was to be made.

Mi: — As concerning the Famine, It must be hanged vnseeneth in some Sherfs.

The Ring when it is made, I will lyson it as according to my pleasure.

I meane by two Cubits, your vsuall yards, least for thou hast many things to doe.

Glory be to GOD, Peace vnto his Creatures, Mercy to the Wicked, Forguiness to the Faithfull: He liveth, & he raygneth, Thou art mighty, PELE: thy Name be blessed. A. Amen.

PELE.

Ese. Venito Ese.

A — He cried so with a loud voyce.

E.T. — He is now covered, in a mighty covering of Fire, of a great beauty. There standeth a thing before him I cannot tell what it is.

Laudate Dominum in celis.

Orate. A. We praied.

E.T. — His Face remaineth covered with the Fire, but his Body vncovered.

Mi: — Adesdum Ese.

Iana. Adesdum Iana.

Vobis dedit demonstrationem in Tabulis vris.

E.T. — There appeares of the figure (before, imperfect) two like Women: One of them held vp a Table which terribly: so that all the Stone was covered, with a myst.

A Voyce came out of the Myst, & said

Ex hijs creata sunt, et hæc sunt nomia illorum.

Creatio.

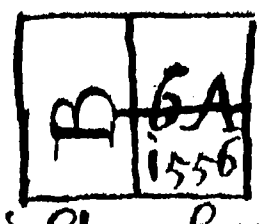
E.T. The Myst cleareth, & one of the Women held vp a Table being there written vpon.

Numerus Primus.

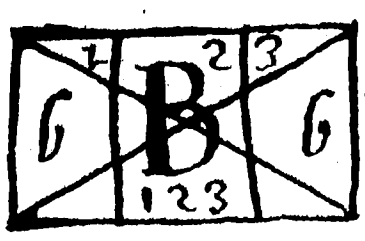
A — The Table seemed square & full of Letters and Numbers, & Crosses in divers places, diversely fashioned.

A Remember Ese, and Iana are the third & fourth of the septem Filiæ Bonitatis, sup Lib. 2. They are thus in order there, El, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A Finger came out of the mgst, & wiped out, the first shew, with the Cross, letters & Numbers.
The second was m likewise.
The third was a b, with the tayle upward thus g
The 52 with the three great BBB, seeme to be ∞ covered with gold.
The two Crossed ones he did not wipe out with his Finger.
The next he blotted out. b
He blotted not out the three b with the A and 3.
b
The two barrs must go close & not touch the b b b. The barrs.
b b b
b b b
The M, the square wherein it standeth is all gold; and that he let stand.




Fire came out and burnt




The is all of a bright colour, like y^e Brightness of the Sun, & y^t was not put out.
The places are very black, but where the Letters and Numbers do stand.

Finis Tenebrarum: Hallelujah.

E.T. — heard a voyce saying
E.T — There cometh a Hand, & putteth a little Woman into the Cloud.

Mi: — Praise GOD: Be inwardly merry.
The darkness is comprehended.
God bless you: God bless you: God bless you.
You must have off an for Forme & a Ralfe: for you have 6 other Tables to write to night.
Praise God: be joyfull.

After

After Supper we resorted to Schoolemaster.

E.T. — I heare a voyce but see nothing: he saith,

Initium bonum in nomine eius et est. Halleluyah.

E.T. — Three quarters of the Stone (on the right side) are darke, the other quarter is cleare.

Filiæ Filiarum Esc. sup. fib. 2. — Mi: — Venite filiæ filiarum Esc.

The Nethermost . . . . .

A Somewhat wanteth. E.T. — There came six young Maidens, all in white appellaliki. Now they all bee gon into the darke parte of the Stone except One.

There came a flame of fire out of the darke ~~part~~ ~~of the chamber~~ and in the flame written, Vnus, on this manner

V
nus
nus
nus

Lux. She that standeth without, putteth her hand into the darke, & putteth out a Ball of light: and threw it out: and it waxed bigger and bigger: and it thundred.

E.T. — A Voyce said — Dies primus.
another voyce — Vbi est Tabula?
an answer — Est, Est, Est.

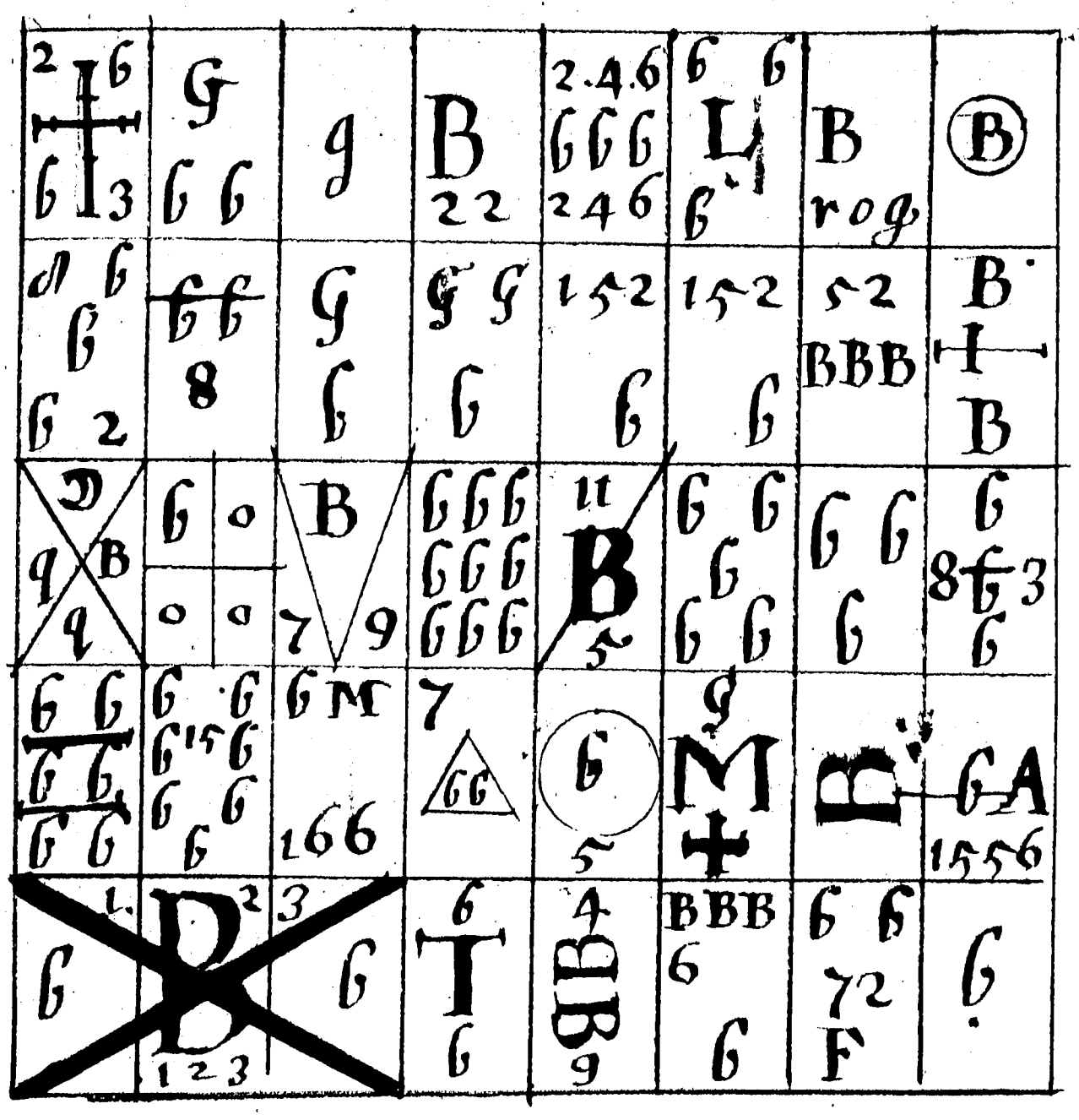
She windeth & turneth her selfe about beginning at her head, & so was transformed into a Table, round.

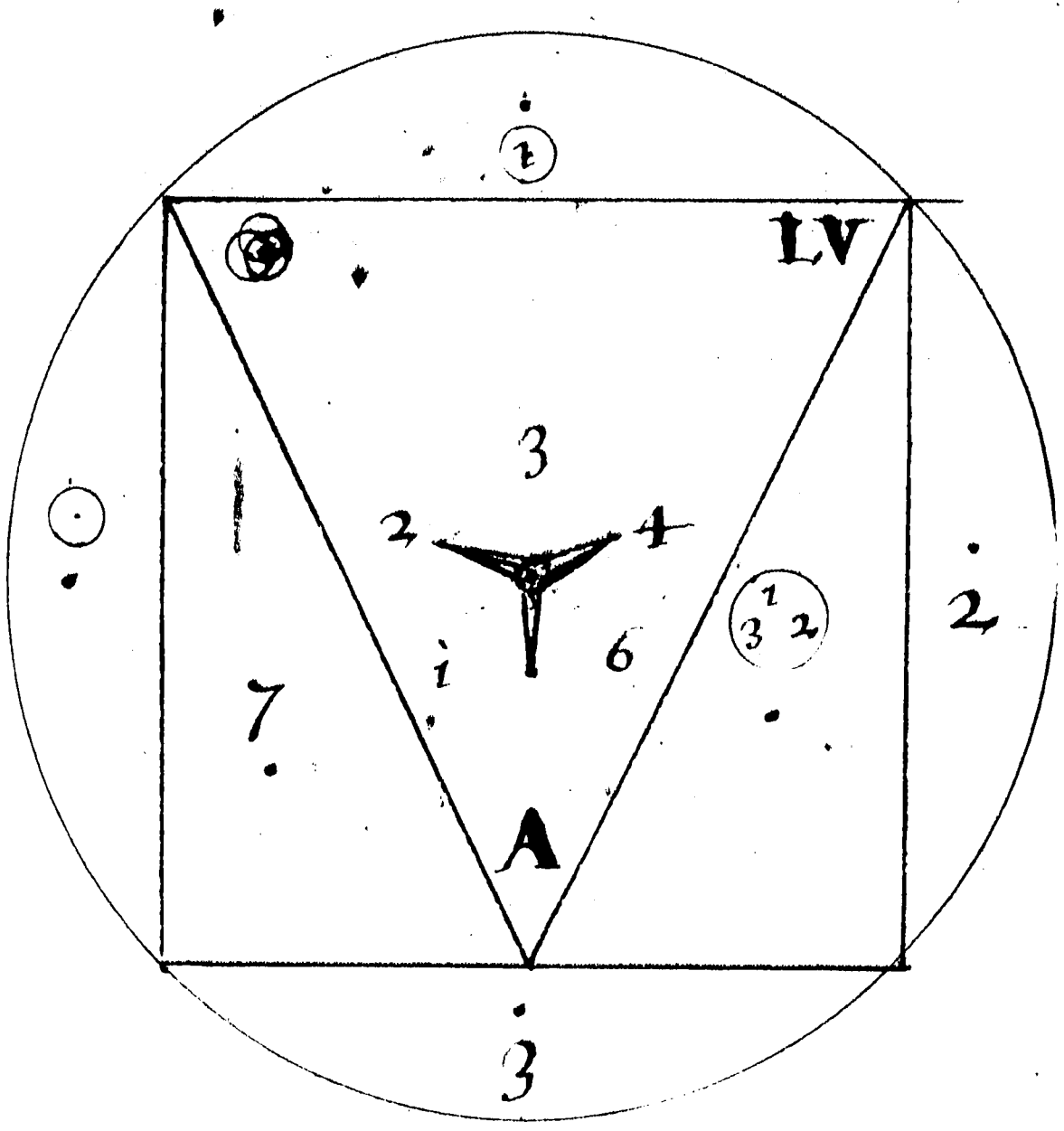
E.T. — Three Faces do shew & shute out, & ever reformed into one head again: and with it came a marvellous sweete savour.

The Table coloured. The Table was of three colours: White, Red & a mixture of White & Red, changeably. A Strong soundnig came withall, as of clattering of Harness,

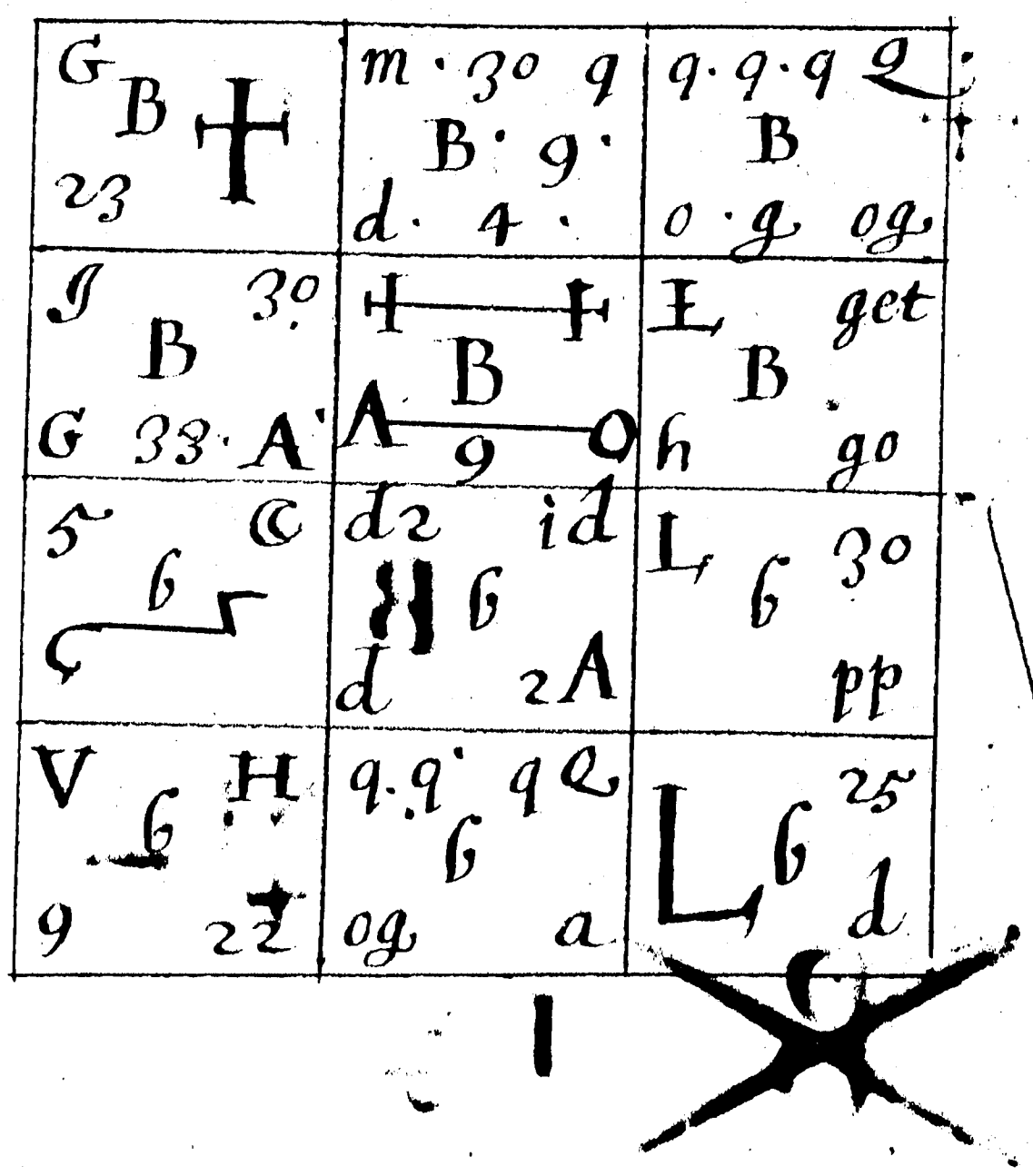
or

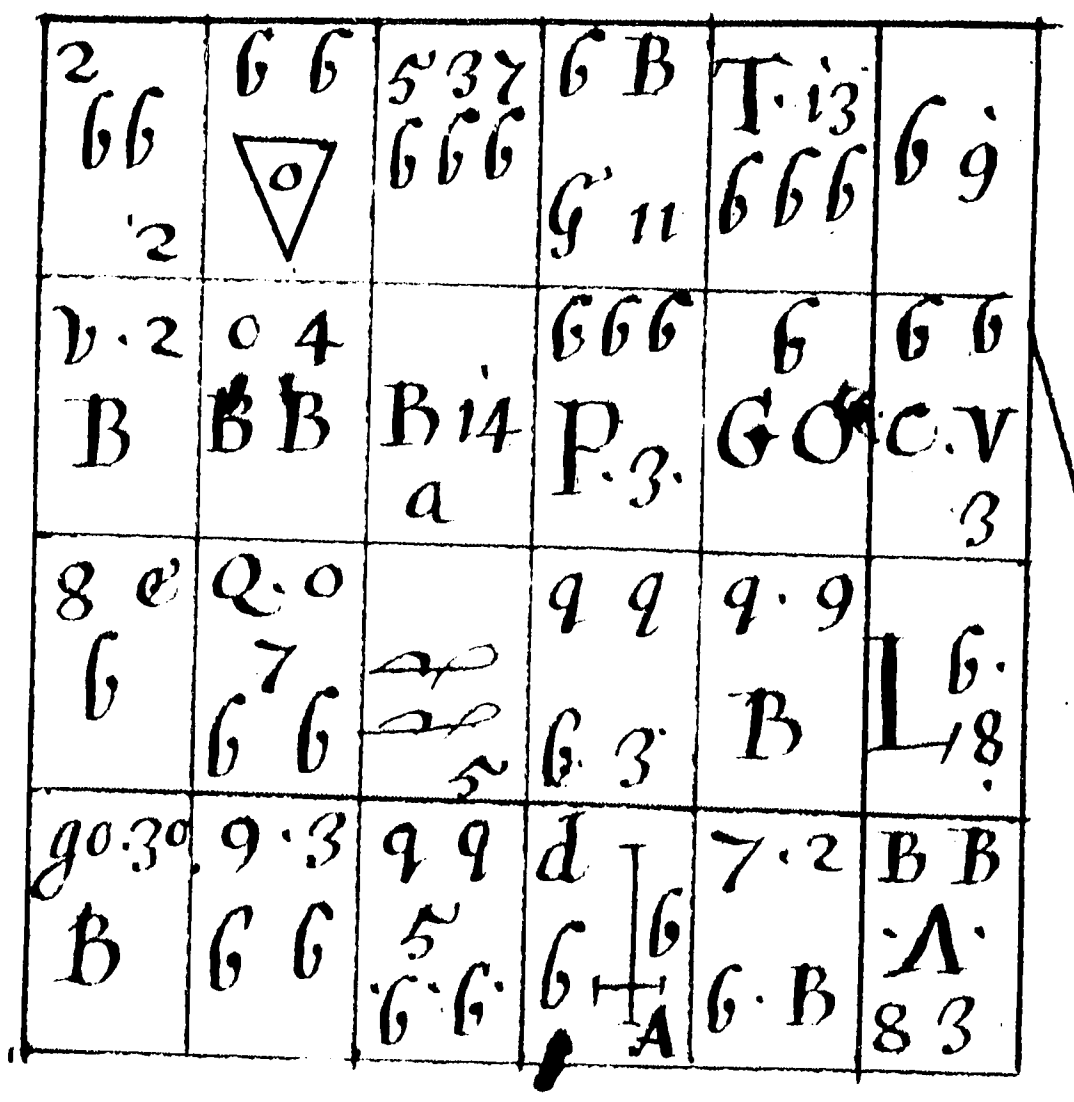
Numerus Primus.






A Of these seaven Tables, Characters or Scetchions
Consider the words spoken in the 5th Book, A°. 1583. Ap. 20.
How they are proper to every King & Prince in their order.
They are Instruments of Conciliacon
Voluminis 5°. where my Character is fashioned.





or fall of Waters, or such like.

There came a Star shooting out of the darke, and settled it selfe in the midle of the Table: And the fire wch came out with the woman, did compass the Table about.

A Voyce said, O honor, laus et gloria, Tibi qui es, et eris.

The Table shewed wonderfull faire & glorious.

Only seaven strickes appeare in the Table.

The 3 angles of the Triangle open, & in the lower point appeared a great **A**.

And in the right upper corner **I.V.**

(E.T. — The Table trembled.)

And in the other Corner, appeared three Circles of aquall bignes, equally or alike intersecting each other by their centers.

A Voyce — Unus est, Trinus est; in omni & Angelo est omnia comphendit: Fuit, est, & vobis erit. Finis et Origo (E.T. Ô, Ô. wth a dullfull sound he pronounced.

E.T. The Woman saith, 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 again, went into ye darke.

Then one part of the darkness diminished.

In the darke was a marvelous turmoyling, losing, & stir, a long tyme during.

A Voyce — For a tyme Nature can not abide these sights.

E.T. — It is become quiet but darke still.

A Voyce — Pray & that vehemently, For these things are not revealed without great Prayer! Prayer.

E.T. Offer

E.T. — After a long tyme there came a Woman: & flung up a Ball like a Glasse: and a Voyce was heard saying, **Fiat.**

The Ball went into the darkness, & brought with it a great white Globe, hollow transparent.

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

The Woman seemed to dance, & swing the Table.

Then came a hand out of the darke: & struck her & she stood still, & became fair: She said,

Ecce signum Incomprehensibilitatis.

Water. E.T. — The Woman is transformed into a Water, & flyeth up into the Globe of Light.

E.T. — A voyce. Est, Est, Est.

E.T. — One cometh (a Woman) out of the Darke very demurely, & soberly walking, carrying in her hand a little round Ball: and threw it into the darke: and it became a great thing of Earth.

Earth. She taketh it into her hand again, & casteth it up into the round Globe, & said, **Fiat.**

E.T. — She turned her back towards E.T. and there appeared a Table divided in 24. parts.

It seemeth to be very square.

A Voyce — Scribe. Veritas est.

E.T. — A Sword came out of the darke: & clave the Woman asunder; & the one halfe became a Man, & the other a Woman; and they went & sat upon the Ball of Clay or Earth.

Man.

Woman.

54

Now seemeth the darke part to quake.

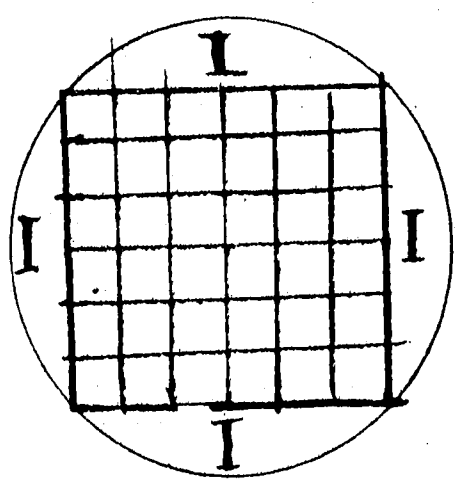
1 Voyce — Venito Vasedg.

E.T. — There cometh a woman out of the darkes sides.

Vita Kÿs ex mea manu.

E.T. — She showeth a Table square, full of holes, and many things creeping out of it.

This square is w^th in a round.




1 Voyce — O Lux Deus noster.

Hamathz Jethog.

E.T. — Then stept out another Woman having a Sword in her hand: She took a thing out of the darkes (a bright thing) & cut it in twaine, & the one part she cut into two unequall parts, & the other halfe she cutteth into a thousand (or innumerable) parts. Then she took all the parts up into her skirt. She hath a Table, & it hangeth on her shoulders. She stept before the other Woman, whose head standeth in the darkes. This Woman her Table is foursquare, she is very beautifull, she said, Lumina sunt hæc Intelligentiæ tuæ. She said, Ferè nulli credendus est hic numerus.

Note this stepping before.

This Woman taketh the little pieces, & casteth them up, & they become little sparks of light. and of the things she cast, there were two great round things. And they were also cast up to the white transparent globes, & she went away into the darkes: w^ch was now very much lessened.

Then the other Woman (who was foremost) thrust out her head, who had the round containing the Square; with 36 places. She cymbleth (say, & it turneth to Birds. She seemeth to be like a

The Stars, Sun & Moone created.

Witch.

Witch. Into the bosse of her Table, she put her hand; and that bosse, was in the darke: and out of the Bosse, she seemed to fetch that Clay, she said, Ad usum tuum multiplicati sunt.

E.T. — She went into the Darke.

E.T. — A Voyce is heard saying,
Omnia gaudent fine.

E.T. — There cometh out a Woman, out of the Darke. She plucketh at the darke, & casteth it on the Ground: & it burneth to Herbs & Plants becoming like a Garden: & they grow up very fast. she said,
Opus est.

Herbs, &c.

E.T. — She hath a foure square Table before her. Then came one all in White, & taketh the Darkness, & wrappeth it up, & casteth it into the midst of the Earthen Globe, on wch appeared Trees & Plants.

Centre Darkness

E.T. — Then appeared Michael, his Chaine, & Table again manifestly: wch all this while were not seene.

Mi: — Obumbrabit Vestigia vra veritatis lucis.
The Actor, The Actor, The Actor.
Our Disposer; he wch is One in all: & All in all.
Bless you from the wickednes of Deceipt.
Greate you new vestells: To whome I committ you.

E.T. — He holdeth his sword obliq vp in manner, out of the Stone.

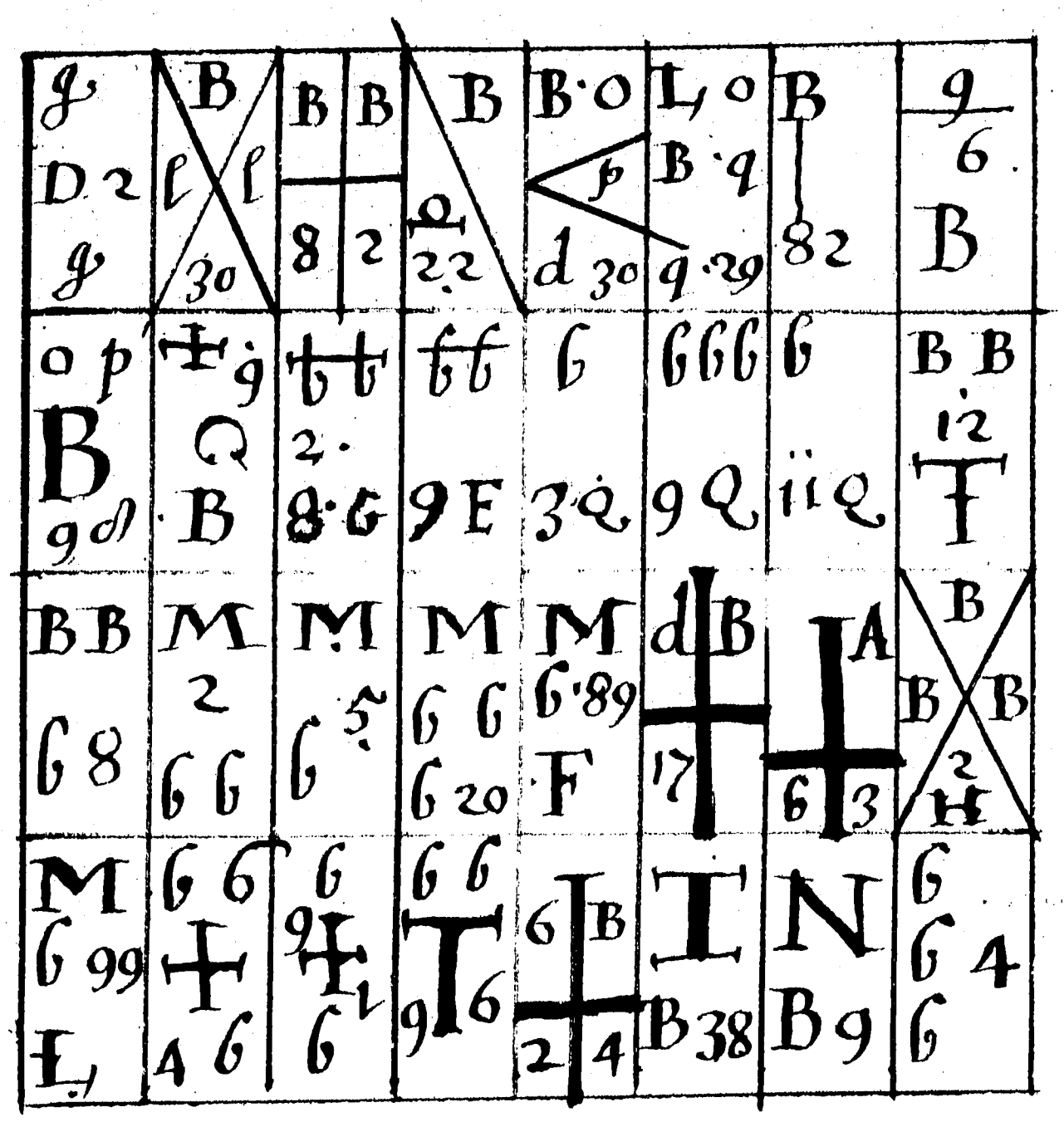
Mi: — Farewell. Serve God. Be patient.
Hate vaine glorie. Live iustly. Amen.

A — What speed shall I make for this yard square Table, the Wax, the Seale & the Character?

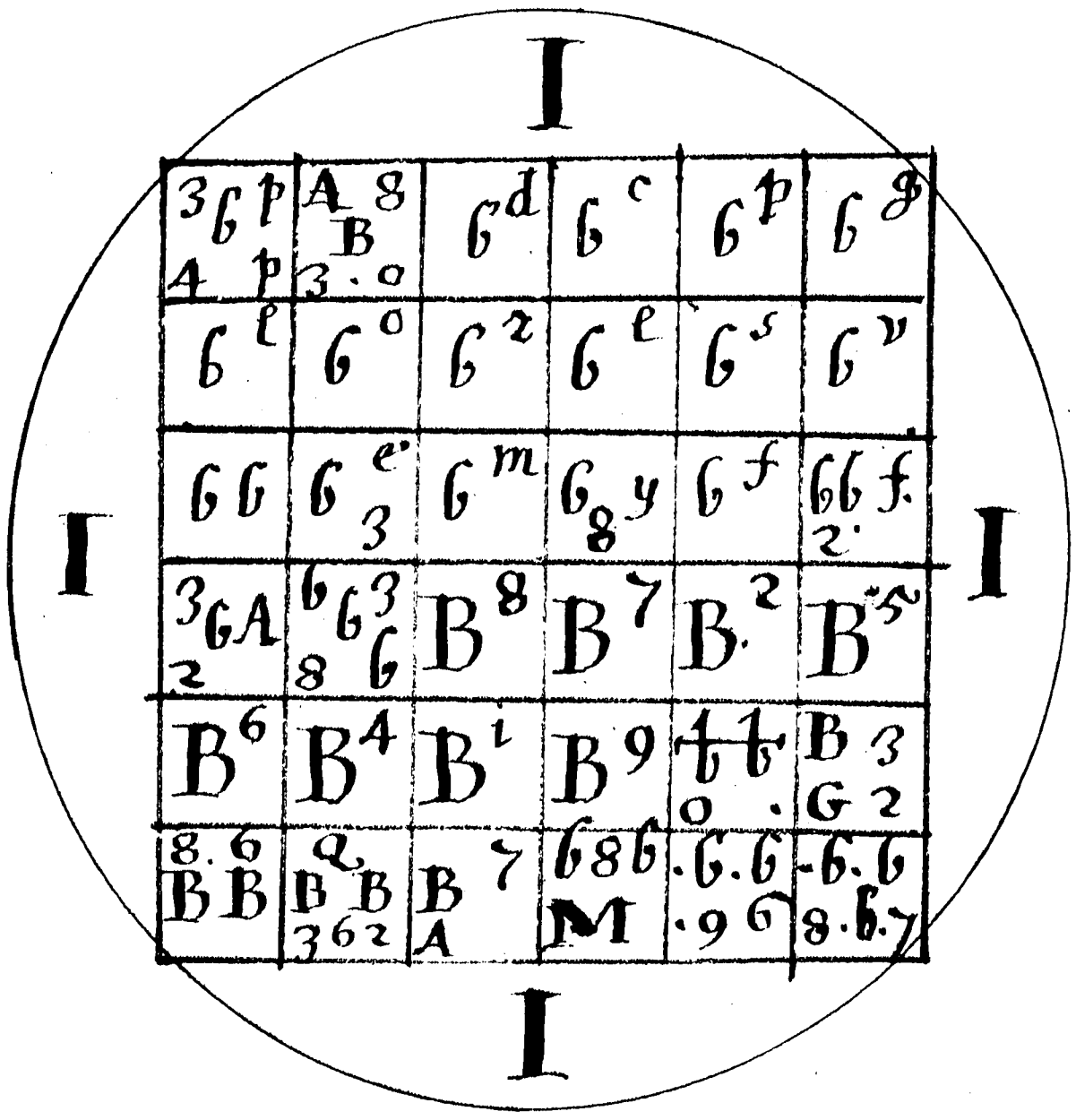
Mi: — As thou art instructed, so doe.

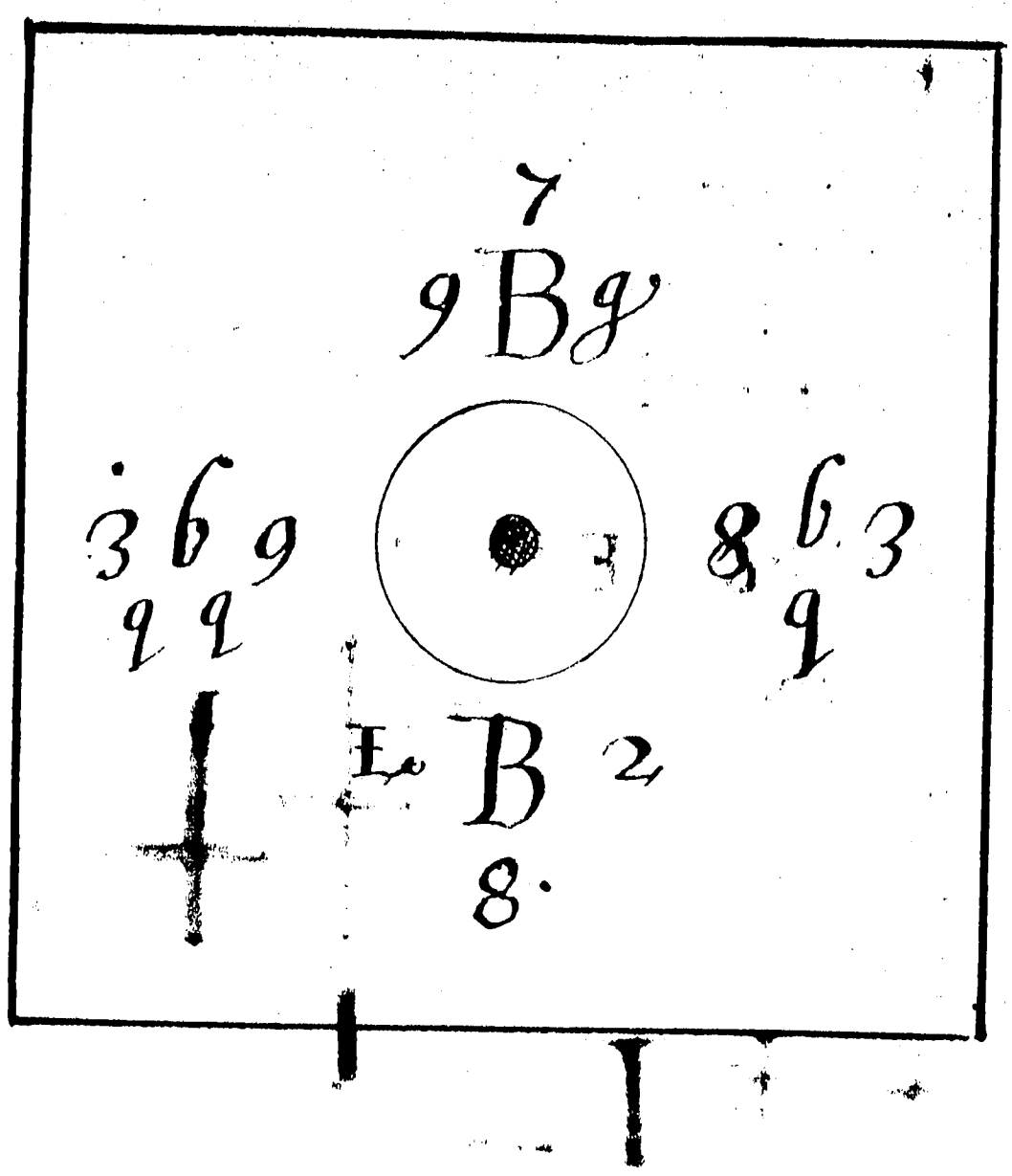
A — Gloria Pri et F. et SS. S. e. i. p. e. n. e. s. e. i. S. S. amen.

Mo



Note the Cross with the two Bees, the 4 & the 6: is one of the Notes annexed to the second Table of the ~~[illegible]~~ 4 of Enoch Tables. And the T of Enoch Tables seemeth to answer unto ye T first in the Scale of Enoch & the Cross also.






A — Note. All the Tables before were by E.T. letters for letter noted out of the Stones standing before him all the while: and the Tables so following were written by me as he separated them orderly out of the Stones.

Aprilis 29: Sunday:
Noctis hora 8 $\frac{1}{4}$.

E.T. — Two appeare, Michael and Vriel.
Mi: — Et posuit illos in ministerium eius.
Quid desideratis?
A — Sapientiam et scientiam nobis ~~to~~ necessarium, et in Dei servitio potentem ad eius gloriam.
Ur: — Venite filiæ
E.T. — Seaven Women appeare, beautifull & faire.
Mi: — This worke is of wisdome. (A said Michael and stood up)
E.T. — said to me (A) He putteth out his sword and willeth me to swear, to that, that he willeth me, & to follow his counsell.
Mi: — Will thou?
A — Then with much adoe E.T. said as followeth.
E.T. — I promise thee in the name of God the Father, God the Son, & God the Holy Ghost, to performe that you shall will me, so far as it shall lye in my power.
E.T. — Now they seeme to confer together.
Mi: — Now you touch the World & the doings upon Earth, Now we shew unto you the lower World: The ~~to~~ Governours that worke & rule under God: By whome you may have power to worke such things as shall be to God his Glory profit of your Country, & the knowledge of his Creatures
E.T. he speaks. — What I doe wish thee to doe, thou shalt here know before thou goest
We proceede to One GOD, One Knowledge, One

Ä Jam not sure if it were Mi: or Ur: y called for them.

E.T. his promise.

Practise the lower World.

Operation.

Filiæ. Operation. Venite filiæ.

49 good Angels Governors.

Behold, these Tables: Herein lye their names that worke under God vpon Earth: not of the wicked, but of the Angells of Light. The whole Government doth consist in the Rando of 49 (in God his power, strength, mercy & Justice) whose Names are here evident, excellent & glorious.

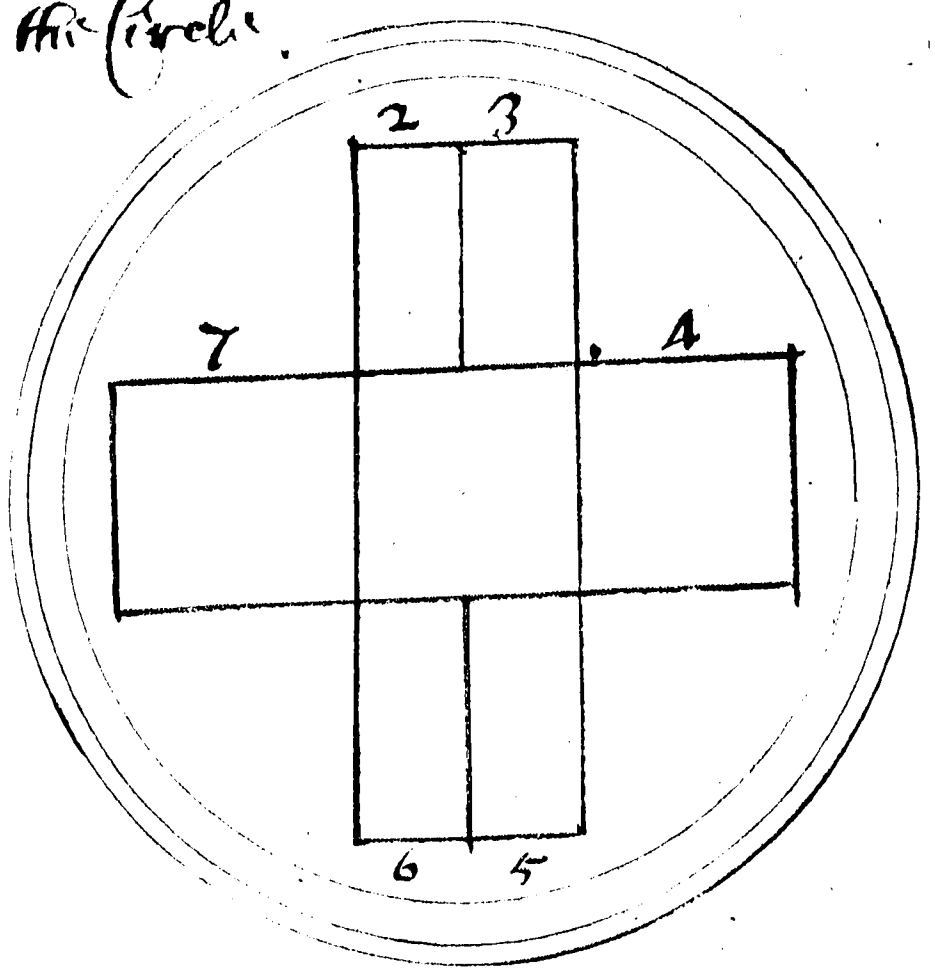
Marke the Tables, Marke them. Record them to yr

The first knowledge.

This is the first knowledge. Here shall you have wisdome. Halleluyah.

Mighty & Omnipotent art thou, O God, God, God, amongst thy creatures: Thou fillest all things w th thy excellent foresight. Thy Glory be amongst vs for ever. A. Amen.

E.T. — All this y (w ch here appeare) coyne their Tables in One, w ch, before they held a part. And they be of this Forme all together. The midlemost is a great square & on each side of it, One, as big as it, coyning close to it. And over it coyned two, w ch both together were equall to it: and vnder it were such other two, as may appeare in this little patterne. Being thus coyned, a bright Circle did compass & enclose them all, thus: but nothing was in the Circle.




E.T.

57

111.

The square not filled by mistake in the Original

alter R. R. 13. 30.

2

| | | | | | |
|---|---|---|---|---|---|
| 7A | 21O | 1A | 26E | 48A | 24 |
| 34T | 8D | 29M | 20O | 33A | 6 |
| 49A | 4E | 35A | 40M | 18L | 28 |
| 39V | 47L | 3A | 5L | | |
| 20E | 19R | 45A | 37R | 32I | 17 |
| 10A | 38O | 16V | 27A | 12R | 43 |
| 9E | 44A | 11E | 42L | 31A | 14 |

7

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

| | | | | | |
|---|---|---|---|---|---|
| 36E | 47E | 14L | 27F | 49D | 13I |
| 12L | 32A | 26G | 24O | 41R | 31I |
| 22O | 29O | 25 | 7D | 25R | 1O |
| 6A | 15E | 34O | 4M | 33E | 30E |
| 37E | 9E | 18O | 10L | 21O | 28E |
| 17M | 39A | 31S | 38L | 8E | 11L |
| 44O | 43T | 48R | 40O | 46B | 42A |

6

3

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| A 14 | A 7 S | 29 A | 15 B | 23 I | 8 B | 17 Z | | | |
| M 28 E | 36 A | 39 S | 12 A | 30 O | 1 L | 10 S | 21 N | | |
| M 23 | V | 31 S | 35 L 25 | 45 B | 26 N | 32 N | 3 P | | |
| V | | 8 | | 4 S | 27 R | 24 N | 24 L | | |
| | | | 7 A | 20 R | 16 T | 2 R | 22 N | | |
| R 22 Y | 49 M | 43 V | 35 R | 47 I | 9 F | 33 R | 42 I | | |
| V 46 V | 31 I | 46 S | 11 R | 41 R | 40 I | 28 I | 14 A | | |

4

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

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

5

This Circle about was bright
and Nothing in it.

(60)

59

E.T.— One stept forth, & said,
Wilt thou have Witt and Wisdome?
Heere it is. (A. pointing to the midle Table.

2. Another said, The Exaltation & Government of Princes, is in my hand, (A. pointing to that on the left hand of the two uppermost.)

3. In Counsell & Nobility I prevaile (A. pointing to the other of the two uppermost: wch is on the right hand.)

4. The gaine & trade of Merchandise is in my hands: So, heere it is. A. He pointed to the great Table, on the right side of the midle Table, That I meane wch is opposite to our right hand, while we behold those 7 Tables.

5. The Quality of the Earth & Waters, is my knowledge, & I know them: and heere it is. (A. pointing to that on the right hand of the two lowermost.)

A I marvaile that the Earth & Waters are here ascribed to one.

6. The motion of the Ayre, and those that move in it, are all known to me. So heere they are. (A. pointing to the other Table below, on the left hand)

7. I signifie Wisdome: In Fire is my Government. I was in the biginning, & shall be to the end. (A. pointing to the great Table on the left hand of the Midle Table)

Mi— Marke 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 ear: Be wise, merry, & pleasant in the Lord; in whose Name, NOTE,

Begyn

Begin the Midle Table &c:

A — I wrote out of the Stone, the whole 7 Tables (as y^u see them here with their Numbers & Letters) which w^ch E.T. did view them in the Stone, & orderly express them.

A — As concerning 39 V. 49 L. &c: in the second Table where are 7 places: & there but six Numbers and Letters, & yet every place seemeth to have a Letter in the Judgment of E.T. his sight. Which is the Number & Letter wanting, & where must it be placed?

Mi: — Non potestis hoc videre sine ratione.

A. That I interpret now though it were not at the first Noting.

A — The next day as I was looking on the Tables being finished, & joyned altogether in One compound Figure; E.T. came to me, & stood by me, & his Eye was on the foresaid place, w^ch I was forced to leave empty, in the 7^th & last. And behold he saw hovering and hopping in the Aynr over the said place, & the next before it. And that, w^ch I had placed the sixth, was to be put in the seaventh place, and that w^ch was wanting, was to be set in the sixth place being 30. N.

two Numbers & two Letters coupled to them

E.T. — Every of the 7 Tables, as they were written out of the Stones, doe seeme afterwards to burne all in Fire: & to stand in Fire.

E.T. — After all the Tables were written, each booke her Table a part against, & stood in their Order.

E.T. — Note moreover: The First had Bookes in her hand,
Kings — The second, a crown in her hand.
Nobility — The third, Robes.
Merchants — A Aq^a — The 4^th aial quadrupes viuu oim coloru.
Terra — The fifth, Herbes.
Aer — The sixth a Fanne.
Ignis — The 7^th a flame of Fire in his hand.

Mi: — Credite in notis eius, qui vos huc misit.

a Bookes. E.T. — Vriel opened a Book in his owne hand & said.

Vr: — The Fountaine of Wisdome is opened. Nature shall

shalbe known: Earth with her secrets disclosed. 60
The Elements with their powers iudged.
Look if thou canst (in the name of God) understand
Tables. A. No: Not yet.

Vr:— Behold I teach. There are 49 Angels glorious & excellent, appointed for the Government of all Earthly Actions, earthly actions: which 49 doe worke & dispose the will of the Creator: begotten from the Beginning in strength power & glory.

These shalbe subject vnto you, In the Name, & by Practise. Inuocating vpon the Name of GOD, which doth lighten dispose & comfort you.

By them shall you worke in the guieting of the elements, In Learning of Wisdome: pacifying of the Nobility; Judgment in the west, aswell in the Depth of Waters, Secrets of the Ayre, as in the bowells & entralls of the Earth.

Vr:— Their Names are comprehended within these Tables. Lo, he teacheth, he teacheth. Lo, he instructeth, wch is holy & most highest.

Take heed thou abuse not this Excellency, nor ouershaddow it with vanity. But stick firmely, absolutely, & perfectly, in the Loue of God (for his honor) together: We two together.

Be merry in him: Praise his Name: Honor him in his Saints. Behold him in Wisdome: And shew him in vnderstanding.

Glory be to him; To the O Lord, whose Name pierceth through the Earth. Glory be to thee for euer.

A — Amen, Amen, Amen.

Vr:— Lo, I will briefly teach thee: You shall know the Mysteries in him, & by him, wch is a Mystery in all things.

The Letters are standing upon 7 equall Numbers, the Number before them co signifying, teaching and instructing (from the first Table to the last) co^ch^ are the Letters that shalbe ioynted together: beginning all with B, according to the dispofition of the numbers untill the 29 generall names be knowen. The first 29 are more excellent then the rest. Every Name doth consist upon the quantity of the places. Every place with addition bringeth forth his Name, which are 49. —— I have said ——

* Vide ipsam Tabulam hoc nomi collecta pagina sequenti.

The first 29.

Δ — I pray you to tell me the first Name.

Vr. — The first Name is BALIGON.

* He means to E.T. Mi: — I have to say to thee, & so I have done.

Δ — Now he spake to E.T. of the matter he sewant him to, at the begining of this last Instruction: and he told me afterward what Michael had willed and moved him unto. whereat he seemed very sore disquieted, & said thus to me.

E.T. — He said that I must betake my selfe to this World, and forsake the world. That is, that I should marry. Which thing to doe, I have no naturall inclination: neither with a safe Conscience may I do it, contrary to my vow & profesion. Wherefore I think & hope, there is some other meaning in these their words.

E.T. must marry.

Mi: — Thou must of force keepe it. Thou knowest my minde. ——

Δ. Deo opt: Max: eis honor, laus & gloria, in secula seculorum. Amen.

Ended, hora nocis 11 ½ circiter.

Tabula Collecta: 49 Angelorum Bonorum, Xoia continens. [pars



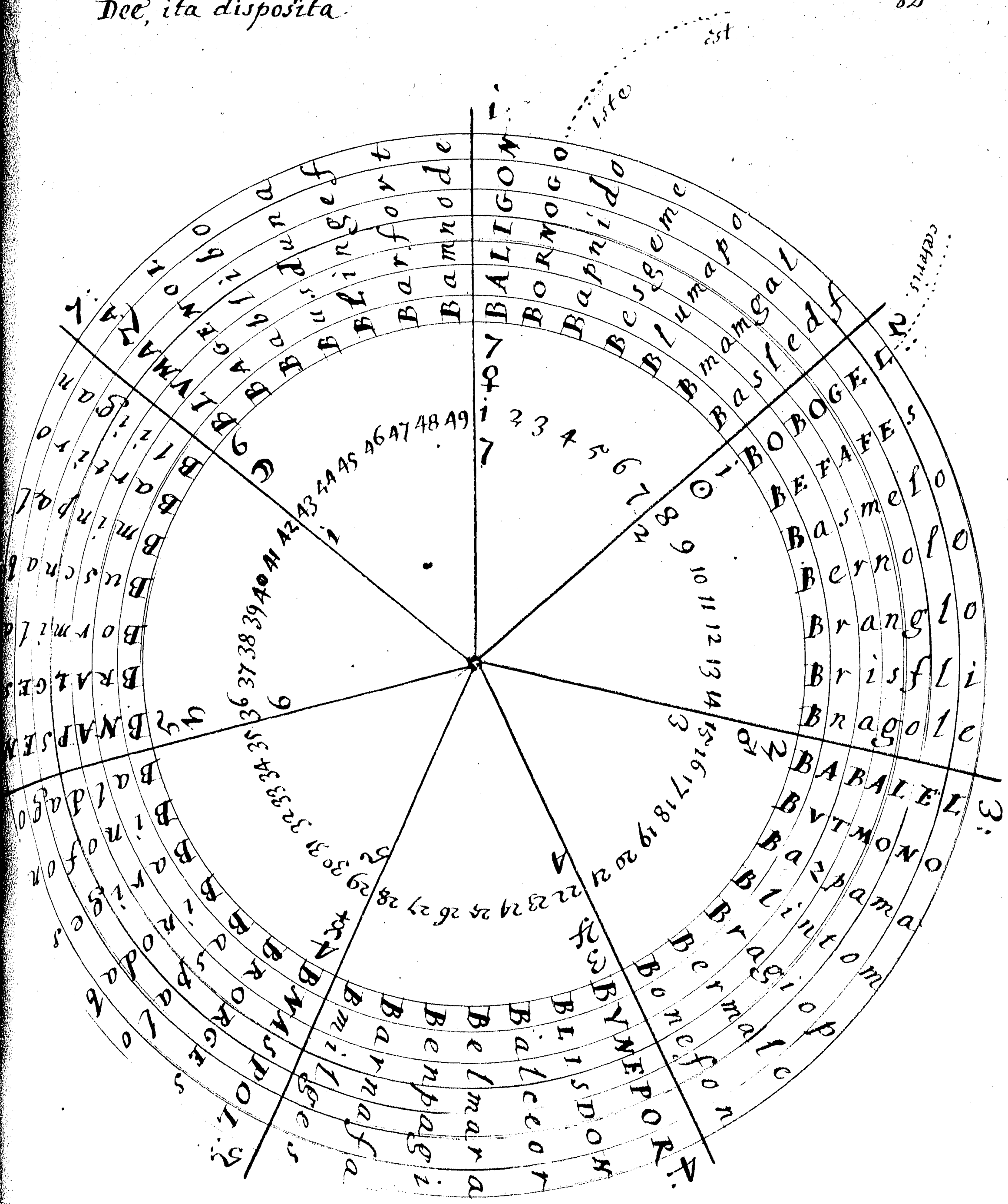
| | |
|---|---|
| i | BALIGON |
| 2 | BORNOGO |
| 3 | Bapnido |
| 4 | Besgeme |
| 5 | Blumapo |
| 6 | Bmamgal |
| 7 | Basledf |
| 8 | BOBOGEL |
| 9 | BEFAFES |
| 10 | Basmelo |
| 11 | Bernole |
| 12 | Brangolo |
| 13 | Brisfli |
| 14 | Bnagole |
| 15 | BABALEL |
| 16 | BVTMONO |
| 17 | Bazpama |
| 18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

119-

Coordinatio. Angelorum bonorum 49. per Jo: Dee, ita disposita

~~120~~.

62



121.

(66

Friday, May 4. hora $2\frac{1}{2}$ a meridie. Liber 4.

A. E.T. would not willingly now deale with this former Creatures: utterly misliking & discrediting them, because they willed him to marry: Neither would he put of his that in any prayer to God, for this Action with them: Whereupon I went into my Oratory, & called unto God for his Divine help for the understanding of his Lawes & Vertues, wch he hath established in and amongst his Creatures: for the benifit of mankind, in his service & for his glory &c: And coming to the Stones, E.T. saw there these two, whome hitherto, we were instructed to be Michael & Uriel.

E.T. Michael & Uriel, both holding up their hands: & Michael seemed to sweat water abundantly, some reddish, or bloodish.

There came y Bundles downe (like Faggotts) from heaven ward. And Michael taketh them kneeling. And Uriel taketh a thing like a Superaltare, and layeth it upon the Table: and with a thing like a Censer doth make perfume at the 4 Corners of this Table: the Smoake ascending up, & the Censer at the last being set on the Table it seemed to fall through the Table:

Uriel, his manner of apparition.

Uriel seemeth to be all in a white long Robe tucked up: his Garment full of glisters: & seemed now to have wings (wch hitherto, from the biginning of these kinds of Actions he did not) and on his head a beautifull Crowne, with a white Cross over the Crowne.

Uriel taketh the y Bundles from Michael & with reverence layeth them on the fore Superaltare.

E.T. There cometh a man, as though he were all of perfect pure glistering gold: sometymes seeming

A Glorious man.

to have, One Eye, & sometyme Three.

From under the Table cometh a great Smoke, and the place seemeth to shake.

Vriel lyeth now prostrate on his face: & Michael continually prayed sweating.

The Glorious man seemed to open the Covering of the y Bundelle (being of divers coloured silke) & there it appeared that these Bundelle seemed to have in them, of all Creatures some, in most glorious shew.

All Creatures

The glorious man seemed to stand upon a little Hill of flaming fire.

He taketh off, of one of the Bundelle a thing like a little Bird, & it roseth afore him, as though it had byne: and then it rested upon the thing like a Scepaltar.

A discription of the glorious man.

This glorious man seemeth to be open before & his Brest somewhat spotted with blood: He had a Beard forked of brownish Colour, his haire of his head long, hanging downe to his Shoulders: but his face for beautifull glittering, cannot be discerned. His Haires do shake as if the Winde carried them.

This Man kisseth the Bird, making a Cross over it: & so he did three tymes. He looketh up to Heaven.

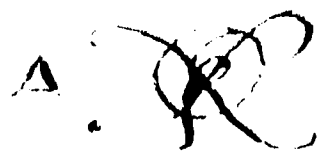
Now the Bird, w^ch^ before seemed to be but as big as a Sparrow, seemeth to be as great as a Swan, very beautifull; but of many colours.

A Many Colours in all his Garments are shewed in sequentibus libris.

Now looketh Michael up, & held up his handes to Heaven & saith

Sic, sic, sic Deus noster.

Vriel (said) — Multiplicabit omnia benedictione sua.

A. 

The former beautifull man taketh the Foelio, setteth it on y Bundell, & on the place from whence it was taken: and now the place where this Bird stood before seemeth also, to be (proportionally) waxen as big as the Bird (thus enlarged.)

The yoaking or cuppling of the two Birds. 64

This Man taketh an other Bird, & putteth this wing of it, behind the wings of the first (so though he yoaked them.

This second Bird at this his first taking, was so bigg as the first ..... was become (encreased as it shewed) and it was also a very beautifull .....

E.T. — All is suddaniely darke, & nothing to be seene, neither Chaire, nor anything else.

E.T. — A Voyce was heard like Michael his voyce saying

It was a Bird, and is a Bird, absent there is nothing but Quantity.

Voyce. — Believe, The World is of Necessity: His Necessity is governd by supernaturall Wisdome. Necessarily you fall: Of Necessity shall rise again. Follow me, Love me: embrace me: behold I AM.

E.T. all voyce like Michael his voyce.

Necessitie.

E.T. — Now all the Darkness vanished, the Man is gon. Vriel standeth at the Table: & Michael sitteth now in his Chaire, & said

Mi: — This doth GOD worke for yo: understanding. It is in vanie to strive: All Government is in his hands! What will you else, What will you else?

Vanie to strive:

Δ — Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.

Mi: — This hath answered all our cavillations.

Δ forth your

Δ — What hath answered all our cavillations.

Mi: — Thou hast written.

One thing you shall see more, as a persuasion to the Infirmity.

E.T. — The two Birds which were there before, & gon out of sight, now are shewed againe: but none of the Bundells appeare.

They

They seeme to grow to a huge bignesse, as big as Mountaines: incredibly big: & they seeme to hover up in the Aire, & to fly upward toward Heaven. & with their Wings to touch the Skies: And one of them with his Bill seemeth to take Stars into it: and the other bird to take them from the same Bird, & to place them again in the Skies. And thus they did very often and in diuers places in the Heaven with great celeritie.

The Birds touch the Skies & Stars.

After this they seemed to fly over Citties, & Townes, & to breake the Clouds in peeces, as they passed & so to make them cleare. And in the Streetes as these two Birds flew, seemed diuers brauie fellowes like Bishops & Princes & Kings, to pass: & by the Wings of these Birds they were stricken downe. But simple sorry ones, like Beggars, Lame & halt, Children & old aged men & women, seemed to pass quietly, untouched & vnoverthrowne of these two Birds.

↑ & to cause all Dust to fly from all Walls & towers as they passed.

And then they seemed to come to a place, where they lifted vp, with the ends of their Wings, foure Carkasses of dead men (out of the ground) with Crowns on their heads: whereof one seemed to be a Child.

First these 4 seemed Lame & dead, then they seemed quick & in good liking: and they being raised vp: parted each from other, & went into 4 sundry waies, East, West, North & South.

Now these two Foules having their Wings joyned together, light upon a great Hill: and there the first Foule griped the Earth mightily & there appeared diuers Metalls, & the Foule spurned them away still.

Great Hill.

Then appeared an olde Mans head, hair & all, on; very much withered; they tosed it betweene them with their feete, And they brake it: And in the head appeared (instead of the Braines) a Stone rounde of the bignesse of a Tennis ball of 4 Colours, White, Black, Red & Greene.

One of them (he that brake the Skull) guilteth that Round stone to the others mouth or Bill. 65

The other catch or nibbleth on it, & so doth the other also.

Now these two Birds are turned into Men: And each of them have two Crowns like Paper Crowns, white & bright, but seeme not to be silver. Their Teeth are Gold: and so likewise their Hands, feete, Tounge, Eyes, & Eares likewise, All Gold.

On each of these two men, are 26 Crowns of Gold, on their right shoulders, every of them greater than other! 26 Crowns

They have by their sides, Sackels, like Palmers Baggs, full of Gold. and they take it out, & seemed to sow it, as Corne: going, or stepping forward like Seedmen.

E.T. — Then said Michael, This is the end.

E.T. — The two Men be vanished away.

Mi: — Learne the Mysterie hereof:

A — Teach us (O yee spiritiall Creatures) then said Michael,

Mi: — Joy and Health give unto the Rich.
Open strong Locks:
Be merciful unto the wicked:
Pluck up the Poore:
Read unto the Ignorant.

I have satisfied you: Understand:
Read them over: God shall give the some Light in them. I have satisfied thee: Both, How you shalbe ioyned.

By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe (videlicet) in Deo.

Lock up this Mystirie:

E.T. Forget not our Counsaile:

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

Δ Amen.

Δ — What shall I do with the Wax, the Table, the Ring, the Lamine? &c:

Mi: — When the things be ready, then thou shalt know how to use . . . . .

Δ — How shall I do for the graving of the Ringe; — may not an o . . . . man do it, though, E. T. grave it not?

Mi: — Cause them to be made up (according to Instruction) by any honest . . . .

Δ — What say you as concerning the Chamber, for Our practise? May my hardermost little Chamber serve, if the Bed be taken downe.

Mi: — At the next fall, for the Chamber, you shall know what to do.

Δ Benedictus Deus in donis suis.
et Sanctus in omnibus operibus eius.
Amen. ended hor: 4 $\frac{1}{2}$.

141.

✝

# Quartus Liber Mysteriorum
## Anno 1582
## Novembris. 15.

Post reconciliationem Kellianam

Miserere nri Deus.

Dimitte nobis sicut et nos dimittimus.

Liber 59.

143.

The first Page in the Original is wanting
wch takes up two Lines of my writing, &
therefore I have left so much space for it.

145

69

~~146~~

[illegible]

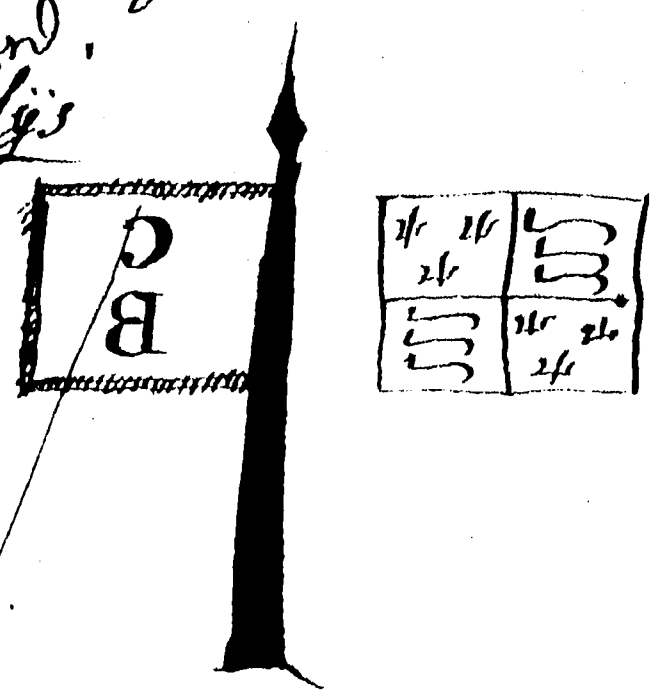
(Note: For of Hagonal we never had any thing before.

(A Carmara, otherwise Baligon. vide ..... ~~148.~~

2/ One, (of the 7 which was by him) he who stood before him, with his face ~~forward~~ from ward him, now turned his face to him ward. 16 Nov. 1682. by

Regnat potestas tua in filijs

Ecce signum Operis.



A — There appeared these two Letters, reversed & averseed, in a white Flag: and a Woman standing by, whose armes did not appeare.

Note: My name is Carmara.

A — On the other side of the Flag, appeared the Armes of England. The Flag seemed old.

Adhuc duo, et tempus non est. (A said the man wch stood before Carmara, and lifted up his hand and advanced his Body; and the other 6 gave him place. he spread his Armes abroad: & so turned round towards all the multitude (appearing within the Globe) as if he would require audience, he said than thus.

The Sonnes of men, and their Sonnes, are subject unto my commandement. This is a Mystery. I have spoken of it, Note it throughly.

They are my Servants. By them thou shalt work, A generally A particular. or my merbailes. I governe for a time: only time is yet to come. The Operation of the Earth, is subject to my power: And I am the first of the Twelve. My Scale is called Barrys: and here it is ⊙

A — This he held in the palm of his hand: as though it had been a Ring, hanging also over his midle fingers: With a great Voyce he said Come o ye people of the Earth.

A — Then there came a great number of only Knigs

Filij & Filij Filiorum. sup. Libro 2.

Knigs of the Earth.

Earth. 12. Barrys.

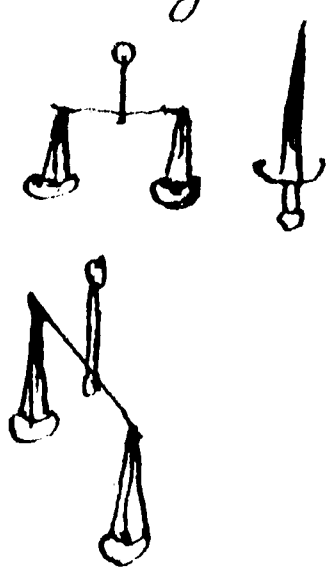
⊙

All people of the Earth.

1 from

A He hath recited the Offices of two Knigs. (as of Blumaza & Bobagel. And then he saith, Gather by thisse few Sprigges &c: wch Bobagel is over the Nobility, & wisdome of Mr Hallo, & all Natural.

Kings.



from amongst the rest of the multitude within the Globe. They knelt downe: and some kissed his Scale, & some did stand frowning at it. Those Kings that kissed it, had each of them a sword in one hand & a paire of Ballances in the other: The Ballances being even, & Counterpoised. But the other had also Balances, wch hung unevin, the one Scale lower than the other. The even Ballanced Kings were of glad cheere: but the other were of a sowre & heavy Countenance. It is & shall be so: And the Workemanship of this is to the end.

2 Noblemen

Then came Noblemen: (A and he held up his hand, and they parted themselves into two companies. and over the heads of them, appeared these two words [Vera] over one Company: and [Impura] over the other

∴∴∴∴∴ &c ∴∴∴∴∴ &c

Verus cum veris, et Impurum cum Impuris

3 Philosophers.

Come ô ye Princes of Nature. (A then came in Ancient & grave countenanced men in black gownes: of all manner of sorts. Divers of them had Books: and some had Sticks like Measures: A Geometrie and they parted into two companies. Either company had his Principall. One of these companies fell at debate among themselves. The other Company stood still. There appeared before each of these companies a great Booke, Upon the Bookes were written; on the one, Lucem: and on the other Mundi tenebras. The forman spread his hands over them, & they all fell downe: and the Booke with Lucem on it waxed bright; and they which attended on that Booke (Lucem) departed

Haggonel.

Gathe

Gather by these few spriggs, the Compass of the whole Feild.

Δ — I demanded of him, what his Name was: and he answered, (The Foreman with the short . . . .)

I am Primus et Quartus Hagonel.

Δ — His Pri: Quar, showed his Seal. ⊙ to the Multitudes: and they it, and of them some flourish, some stand, and some fall.

Δ — Then he said] The first were the Kings of the Earth: which till the prick of the last 8, take place, are, and shalbe. In this thou maist learne Science. Note a Mystery. 1 Kings.

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

Δ — Then he threw downe a great many of them before him. Here is his Name; (pointing to ✠ Ho [Δ: Carmara] on the upper part of the Globe) Notwithstanding I am his Minister. — [Δ in generall, pticularly Blumara.] (Carmara his Minister, forth Prince, Hagonel.)

Δ Here are Kings falo & vniust, whose power as I have augme . . . . and destroied, So shalt thou. ∴

Thou seest the Weapons. The secret is not great. (Weapons wherew th to destroy.)

Δ — I know not what the Weapons are.

Pri: Quar: said, Write & I will tell thee.

Δ — The three of each side, did sit downe, while Pri: Quar. did thus speake.

I am the first of the fourth Hagonel.

Δ — I had thought that y.e said before, you had byn the first & 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

governe

Δ Note this First & Last, because of Baligon also Carmara his Prince & Pables.

governe the three. Therefore I am the first & last of the foure: Δ. In the meane space, of the former multitude, some were fallen dead, of some their mouthes drawne awry: of so their leggs broaken. And then pointing to Ho (Δ N: Carmara) he said

Practise, w^th spiritual weapons.

∴ In his Name, with my Name, by my Character, and the rest of my Ministers, are these things brought to pass.

Lyers, Witches Enchanters

These that lye here, are Lyars, Witches, Enchanters, & Deceivers Blasphemers: and finaly all they that use NATVRE with abuse: and dishonor him w^ch raigneth forever.

2. Governours.

The Second assembly were the Governours of the Earth, whose glory, if they be good, the Weapons w^ch we have bought them, will augment: & consequently, if they be evill, pervert.

3.

The third assembly are those w^ch tast of Gods Mysteries and drinke of the ayres of Nature, whose mindes are doubtfull, some with Eyes looking towards Heaven, the rest to the center of the Earth, vbi non Gloria, nec bonitas, nec bonum est. It is wrought, I say it is wrought (for thy understanding) by the Seaven of the Seaven, w^ch were the Sonns of Sempiternity, whose Names thou hast written, & recorded to Gods glory. Δ. Then he held up his hands, & seemed to speake, but was not heard (of E.K) as he told me: and thereupon Pri: Guar: said, Neither shalt thou heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudaverunt Deum. Benedictus est qui filius est unicus, et Gloria Mundi.

Note:

∴ Practise.

Lib: 2: Filij Filiorum.

| | |
|---|---|
| El — 1 | These |
| An — 2 | are na= |
| Aue — 3 | med in |
| Liba — 4 | the great |
| Rocle — 5 | Circle |
| Hagonel — 6 | following |
| Hemesey | |

The Black cloth of silence & staying.

E. K. saw like a black cloth come in, & cover all the

foreparte

Note: How he governeth Three, and Carmara (his King) hath also a Triple Crowne.

forepart of the stone, so that nothing appeared in the Stone. Then was heard a voyce saying, A

Look for vs no more at this tyme: This shall be a tokin (from this tyme forth) to leave

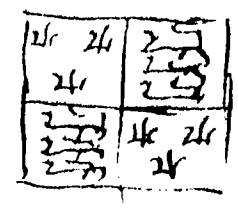
Laus et Honor sit Deo Immortali et Omnipotenti nunc et semper, Amen.

A The Tokin to leave off by a black shadow in all the Stone.

7

Die ♀. A meridie: hora 5: Novemb: 16.

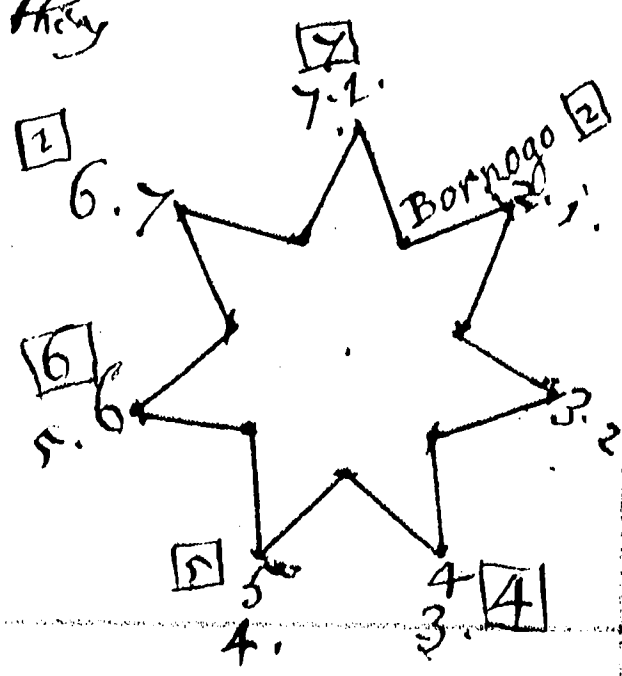
12. He with the triple Crowne on his head & the long purple Robe, had now only that part of the rod in his hand, w was cleere red: the other two parts being vanished away. He shoke his rod, & the globe under him did quake. Then he said, Illi enim et Deus, Venite. A All the heavens did bow at his speech. He holdeth up the Flagg with the Picture of a Woman 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 flourished with the Flag very much, and went as though he did march, in warlike manner upon the upper part of the Globe. He pointed up to the Flag & said There is two to come, there is no more. All the people in the Globe seemed to be glad & reioyce. Now he setteth down the Flag, & said, Come Come Come, And they came all before him. they hold up all together, Heptagonum stellare, seeming to be Copper.





1. The first Holdeth said, The nosell: and so pulled his hand of from the Heptagonum.

2 The second of the y taketh his hand off, & doth reverence, & said, I am he which have power to




A Thus Tokin to leave off by a black shadow in all the Stone.

A So he said in Latin in the forepart of the Glasse before.

A Note Copper appertaineth to it.

A Hagonel

A. Forte Bagonel. Hagonel. if it be for B. then Bagonel conteyned Bagenol.

alter

alter the Incorruption of NATURE, with my
Seale I seale her, and she to become perfect. I
Metallo. prevaile in Metalls, in the Knowledge of them.
I have byne in Power with many, but Actually
with few. I am of the first of the twelve, the
One of the first of the Twelve. second of the Seaven. Wilt thou know my Name.
Prince Bornogo. A — full gladly. I am BORNOGO: This is my
seale: this is my true Character. What they desire
in me, shall be fullfilled. Glory to God.
A — He kneeled downe, & held up his hands towards the
Heptagonum.
The next (or third) said, I am Prince of the Seas:
The Seas. all my power is upon the Waters. I drowned Pharoa:
and have destroyed the wicked. I gave life unto the
Seas: and by me the Waters moved. My Name was
known to Moyses. I lived in Israel. Behold
the tyme of Gods visitation: I have measured
and it is. 8. This is a Mystery. God bee
8 Gods visitation. merciful unto his people. Behold, Behold, Lo,
Behold, my mighty power consisteth in this.
Learne Wisdome by my words. This is wrought
My charge } for thy Erudition, what I instruct thee from God:
Look unto thy charge truly. Thou art yet dead:
Thou shalt be revived. But oh, bless God truly.
The Blessing that God giveth me, I will bestow upon
thee by permission. O how mighty is our God, w^ch
walked on the Waters; w^ch sealed me with his Name;
whose Glory is without end. Thou hast written,
but yet dost not know me. Use me with the Name
of God: I shall at the hyme appointed be ready,
The Seas I will manifest the works of the Seas, & the Miracles
of the Deepes shall be known. I was glorified in God.
I skourged the World. Oh, oh, oh, how they do repent.

[And it is d: may be d years,
added to this hymn: & that maketh
1590. Nov: 16.]

That d or d d. I know
not yet.

My

Misery is their end, & Calamities is their mate.
Behold my name is print ..... forever: Behold it.

A — He opened his Bosom & seemed Lance: & seemed to have Feathers under his Robes: He had a golden Girdle; and on it written, **BEFAFES**. Then he said. Blessed be thou ô God, God, God forever, I have said. — Prince Befafes. w^th girdle under his Robes.

A — He took his hand of from the Heptagonum.

A The Black Cloth was drawne: w^ch is now appointed to be our token from them, that we must leave off for that instant.

A Deo soli, eis honor, et gloria. Amen.

Friday. After Drinking at Night circiter hora 9^am.

A — On the left side of the 2^d (sitting in the Chaire) appeared yet three holding up the Heptagonum. on one side and the other side before. and one on the other side below. He sat with his Face from E.K. towards me. I stood and my face Southward. E.K. he sat at the same Table, with his face Northward.

4. The Fourth (holding below) cried Earth, Earth, Earth.

E.K — He speaketh Hollow, so that I understand nothing.

A — Then he answered. They are the words of my Creation, w^ch you are not worthy to understand. My Power is in Earth, & I keepe the Bodies of the Dead. Their numbers are in my Bookes. I have the Key of Dissolution. Behold, Behold. — In Earth. The dead mens Bodies.

Olle

All things, yea All things, have their Workmanship with me. For I am the end of Working.

E.K. He falleth down prostrate & speaketh, I know not what; A — Then he said, I have the Light of his anger, & I will destroy it. O O. Behold, It is a light lost within the bottomless pit. It is the end, and the Last. O Blessed shall thy Name be, Blessed shall thy name be for ever. Behold, this is my Seale Behold the Bowels of the Earth are at my opening.

The light of his Anger.

The Bottomless pit.

A — Then I requested him to help me with some portion of Treasure hid, to pay my debts withall, & to buy things necessary &c: He answered, O worldling, thou shalt be satisfied with the wealth of this world. Behold Behold, Lo Lo Behold, vehemently I say, Behold, I have horded up Treasure for the Son of perdition the first Instrument of his destruction. But Lo these Caverns.

Treasure hid, requested.

A. Antichrist

A — He showed to E.K. the Caverns of the Earth, and secret places thereof, & afterward said: Marke this, All Spirits inhabiting within the Earth; where their habitation is, of force not of will (except the midst of my selfe, wch I know not) are subject to the power hereof. A pointing to his Seale. With this you shall governe, with this you shall unlock: with this (in his Name who raigneth) you shall discover her entralls. How say you now? can you doe it? Are not your Magitians acquinted with me. It grieveth me to register the Bones of the wicked. Praise him Butmono, praise him Butmono. praise him.

A

How can the midst of a spirituall Creature be imagined? my court to ace.

He meant the midst or Center of the Earth. The midst of his Range.

Prince Butmono.

A — So that your name, I pray you let me.

4 Brach

He

He answered, yea it is my name. It is the end of all things. 73

E.K. — Now he sitteth downe.

Now the Fifth turned his Face toward E.K. 5

A — (E.K. who sat before me, and opposit onto me) and stepped forth & said, I am Life & breath in

A in Animarum ibi oratio

Living Creatures. All things live by me, the Image of One excepted. Behold the face of the Earth.

E.K. — There appeareth all kinds of Brute beaste, fowles, Dragons, & other.

A — He clapt his Handes together, & they all vanished away at once: they came again: and went then away, & returned no more. But the people within the Globe remained still, as from the beginning: He said, while the Beasts were yet in his sight, Lo, all these doe I endue with Lyfe: & by Scale to their Glory. Of God am I sanctified: I rejoyce the Living, the end, & beginning of these things, and known unto me: and by sufference doe I dispose them with my Vrott be men.

A ~~of great doubt~~ ~~nice yet, the diversity of the 4 Ayes~~ ~~Officers, & Officers are~~ ~~Ayes are five~~ ~~in the Description ensuing~~

Virtus officij sui.

E.K. — He taketh out of his Bosome a ~~bottel~~ little viott glass, and there seemeth to be five or six spoonifulles of Oyle in it.

A little Viott of Oyle.

A — He answered & said: That it is: and it is a Mystery.

A — I spake somewhat of this Oyle, & he answered me & said, Thou saist true. In token of God his power and glory, write down: BLISDON.

Prince Blisdon.

E.K. — He taketh his hand of from the Heptagonum.

The Sixth pulleth open his Clothes & redappeth, and there yssueth mighty fire out of his sides. 6.

[A. Note the Coat of the first of these seaven, is shorter than any of his fellowes Coates are.] Short coat the first.

The sight of the Fire is very ougly, grisly, terrible, & scarcely of mans eye can be beholden: At length he pluckt his coats together & said to E. K. O, I would shew thee, but flesh & blood canot see, write shortly (it is enough) Noui Januam Mortis.

Δ — Then said he to me in an earnest mese, Ô, Mase not, My words are darke, but with those see, light enough. Et percussit Gloria Dei, Impiorum parietes. Dixi.

Prince Brorges.

Δ — In marvelous raging fire, thio word BRORGES did appeare, tossed to & fro, in the furious flames thereof, so abundantly streaming out, as if all the world had byn on fire: so that E. K. could not endure (without great annoyance to his eyes sight) to behold the same, & finally he said, Mystiria in annimis vestris imprimite, & so the fire vanished away.

But Balzgon & Carmara, in the end of the Book, saith it his Office. Consider well.

E. K. — The Stone seemeth all blew: and only one now beholdeth the Heptagonum; all the rest being set downe, who seemed now to extend their handes one toward another, as though they plaied, now being rid of their worke. Now the Last puttith his hand to the Heptagonum, & turned his face to E. K. having his Face (all the while before) turned toward Δ he said, The Creatures living in my Dominion, are subject to my power, Behold I am BRALGES. The powers under my subjection are invisible. To what I ... are.

7.

Prince Bralges, hath Blumara his King.

Δ forte mistake.

E. K. — All the world seemed to be in brightnes or w... fire, and therein appeared divers little things like little smokes ... without any formes. He said,

This

This is the Scale of my Government. Behold I am come, I will teach thee Names without Numbers. The Creatures subject vnto me shalbe known vnto you. ¶ Beware of wavering. Blot out suspition of vs, for we are Gods Creatures, that have raigned, do raigne & shall raigne for ever. All our Mysteries shalbe known vnto you.

Sehue wavering, or suspition

All Mysteries shalbe known vnto vs.

E.K. All they vanished away, only Ho: remaining, who said (being stand vp & leaning vpon his chaire, & turned to E.K. Behold, these things, and their Mysteries shalbe known vnto you, reserving the Secrets of him wch raigneth for ever: [E.K. The voyce of a multitude answered singing] whose name is great for ever.

Secreta Dei non sunt hominibus revelanda.

Ho: Open your Eyes, and you shall see from the highest to the lowest. The Peace of God be vpon you. A Amen.

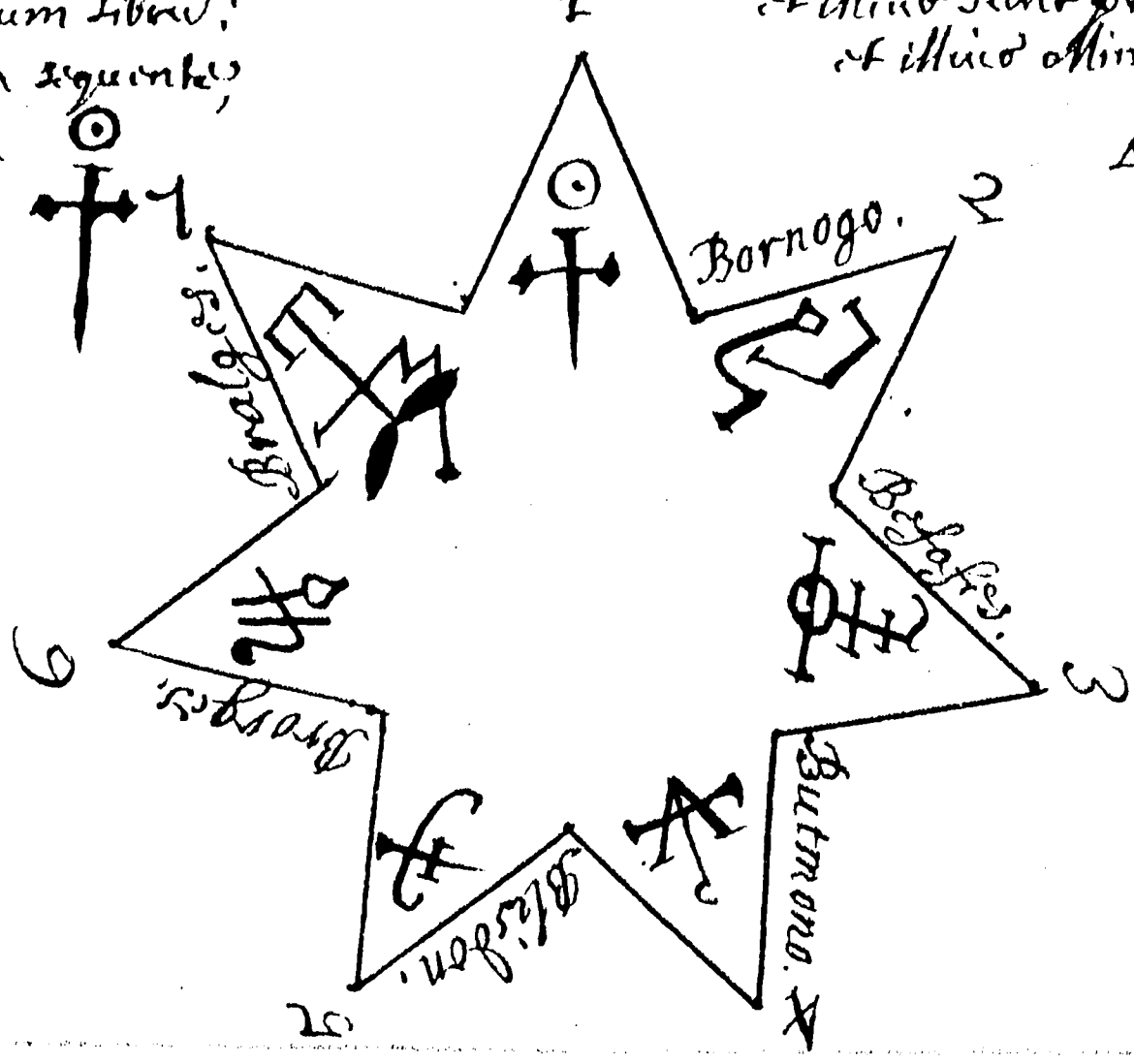
A Note, Highest & Lowest to be vnderstood ~ sicut in Tabula collecta.

E.K. — The Black Cloth was drawne before all things contayned in the Stone: wch was the tokin of ceasing for that hymne.

A. Sanctus, Sanctus Sanctus Dns Deus noster.

Hanc partem primam vocat Ho: vnum Librum: in quinta pagina sequente, vbi hanc notam

A. BLVMAZA Rex, est sub Regio Terra et illico sunt primus principes, et illico ministri, vt conijcio.




A It should seem that this Character should be only a Circle & a Prick. fol. 6. b. I have forgotten how I came by this Cross annexed to it.

Remember Obedison Rosenfield to me of knowing Hasting.

Words $\left\{\begin{matrix}9\\9\\9\\7\\11\end{matrix}\right\}$ 45.

157

An. 1582 Saterday. Die 17 Novemb.

A meridie horam circiter 1.

Δ — The Cloth remained drawne a pretty while, after we had done our prayers to God: and so was all thinges in the Stone kept from sight.

Carmara alias Baligon.

Δ — The Man with the Crowne (he only) appeared first, and the transparent Globe, with the people of the world in it, as before. The diaphanitie, or (as it were) the skill of the foresaid Globe, was very glistering bright. The Man shaked his head toward me, & the back of the Chaire was towards E.K. On this Globe appeared a trace like a Seame, of two thinges coyned together, or rather a very narrow path: wch began below on the Convex superficies of this Globe, & went upward to the verticall point, or (as it were) the Zenith prick of it: but from the Lower part of the same to the place where the Chaire stood, it seemed broader & more worme, then from the Chaire up to the vertix, or top prick: for that part (which seemed to be about the eighth part of the whole, did appeare very small, and unworne, or unoccupied.

Δ — He turning his face towards E.K. spake thus.

past / present / to come

I have declared things past & present: And now I speake of things to come. The whole shalbe manifest. Nam ipse unus et Indivisibilis est. Gloria Gloria, Gloria Creatori nro.

Δ fortè of this world.

Δ ... his dest... Adhuc dies, et tempus non est.

Two parts are yet to come, the rest are finished already. Δ — He shewed the round Table wth Letters & numbers wch Master Kelley sent me: & then he took it away again. then he said.

The round Table

Virtu

Δ ¶ Note this to be a Repetition of the Heptagonon little Treatise before. Learn to reconcile the 4 Hys. ~~1505.~~

Vnitis gradatim repetamus opera Dei. 75

Δ — The first of the y^es^ w^ch^ had yesterday appeared, did now appear, with the short Robe, as he did before. Short Coat.

Than 4 Ho: said smilingly (being turned to E.K.)

Hæc sunt documenta tua, quæ nondum intelligis. Δ I think he meant by the vomited Table shewed, w^ch^ Mr. K. had sent me &c: because these came out of that Table.

Δ — Then the Man with the short Robe, the Forman of the y (yesterday appearing) said

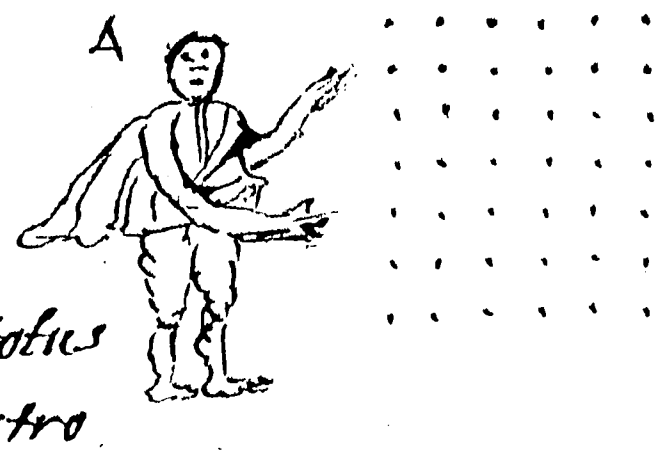
Vnus est Deus, et vnum est opus nrm.

Δ — Then came very many upon the Globe his convex superficies, & they said,

Parati sumus servire Deo nostro.

Δ — Each of these had somewhat in their hands; some had Crowns, some Garments &c: vide Lib: 3

The Number of them was 42. & stood in this order and said embracing (as it were) the whole Number of this Company.



Δ I doubt it should be Short Coat, holding or embracing all the Table w^th^ his hands & not Ho

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

Δ Note Istorum Istarum as if it were filiorum & filiarum &c:

Totistas istorum, quam istarum, quamvis non una tamen in uno sunt.

Δ — I said that I thought there wanted at the biginning of this sentence, this word Iam. he answered it might be understood by his pointing to them there standing, & said farder in respect of this my doubt:

Quatinus est hæc vanitas vestrorum in Mundo, & in minori mundo. In Deo, id est Nobiscum.

In nosti numeros hos esse in Deo & in Mundo, quantam apiced vos: In minori Mundo, quantu in vobis. Numeri

(Combinatur animus tuus cogitationes)

Dissertur

Natura.

Disseritur apud Phos, idq maxime) de NATVRA quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nra potestate est. Videbis Deum. Vidisti opera nra, Opera (inquæ) manuum suarum: Digito Dei movebimur. A Deo venit: Homo, et cum hominibus fuit: est enim cum illis. illius namq potestas, vim, virtutem, et ctæ dat, non nobis solummodo, sed operibus nostris.

Dei potestas.

Inhumata tibi anima tua, quid quærit.

A — I understand you now. He answerd,

+ Ab nemo homine; Ab homine dictum est.

I asked thee what thou desirest.

A — Wisdome; & Vertue, I answered: || then he answered,

+ Ho: — Thou shalt.

A — There came in a smylinig fellow: & they pluckt him & teused him. He cried he would tell News: and they answered, That there was none for him to tell, and he scaped from them, or they let him slip, with all his clothes torne off: and he seemed to creepe or get away under the Globes, & (as it were) to get behind the Diaphanous Globes.

A — These 42 had all of them somewhat in their hands; as either whole Crownes, or $\frac{3}{4}$ of Crownes, or Robes &c: Six of them seemed more glorious then the rest, & their coates longer: and had Circlets (about their heads) of Gold: and those had perfect Crownes in their hands. The second six had three quarters of Crownes. The third six have Clothes in their hands. All the rest seemed to have Balls of gold wch they toss from one to another: but at the catching they seemed empty Wind Balls: for they gripe them, closing their hands, as if they were not solid, but empty, like a Bladder.

Note, this reckoning by Six & Six.

A — the

A — The first six said, Our names cannot be expressed: neither can the names of these that follow. Names.

The first six made Curry to the Man with the Short Robe. the second six made Curry to the first, and the third to the second, and they all, & the short robed man, made Curry to Ho! Short Coat.

Our workmanship is all one. As said the short robed man. the said pagina precedenti, Unus est Opus nunc.

Ho! — The whole day is divided into 6 parts: Every part occupieth a part ~~hour~~ of them here (A pointing to the 42 standing there. Therefore if thou will work with Kingo (thou knowest my meaning) finally whatsoever thou will doe in their estate Cast thine Eyes unto the first place. In all good Causes thou shalt worke by six in generall, the rest are for deprivation: I meane the next six. The residue all doe serve to the intents & purposes appertayning unto Kings. But because thou shalt not be ignorant, what they are, in Name, they shall shew forth their Tables. The division of the day. Practise. Kingo

A — Then they, speedily (each of them upon the place of their standing, made a square Table: and every Table, had but one Letter. The first of the first Six, did goe away, and in his Table appeared an O. &c: and so of the second six, orderly their Letters appeared in their Tables: but the third six, they cowred downe upon their Letters, & vewing The first six. The second 6. The third 6.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | E | | | | | | 4 |
| O | F | S | N | G | L | E. | 4 houres |
| A | V | Z | N | I | L | N | 4 houres |
| Y | L | L | M | A | F | S | 4 houres |
| N | R | S | O | G | O | O | 4 houres |
| N | R | R | C | P | R | N. | 4 houres |
| L | A | B | D | G | R | E | 4 houres. |

Loath

loath to shew them: but at length did, &c: and at the last of every Row, they all came together &c:

Ho — Remember how they stood, when they were secondly disposed unto them. They stood first in six rowes, & next they were turned into y. I speake of the great Numbers & not of the less: In speaking of the greater, I have comprehended the lesser.

In sexto et y° sunt oia. fol. 10.

A — They went ever away toward the Rand.

The third row went off Lamenting: being commanded by the short robed man. All parted in fire, falling into the Globes.

The fifth row did smike into the Globes, every one in a sundry fire by himselfe.

The sixth fill with smoke downe into the Globes.

E.K. — Now remaineth only the Man with the Crowne Ho: he made shew with his hand, beckning toward E.K. & said, I have told thee, that their workmanship is together.

Their names are upon these Tables.

The first Letter, is the 2d Letter, of the first name of the Tables.* Thou hast 49 names in those Tables. Those Names thou hast in former Tables, by them written: in that of y tymes y. Confer it w the rownd Tables. 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 thou shalt finde, B.1. B.2. B.3. B.4. &c: & so to B.49.

Those Bees, begin the names of all the Powers y have governed, do governe, & shall governe.

The next Letter hath his Circle & Numbers going round about it, which thou shalt finde in the former Tables.

* A now he meaneth at Bo: bogel in that Table collected fro ⊞, made before

A How can Bobogel be accomplished the first name?

* sent to me by E.K.

⊞ a Sword in the man his hand within the Circle.

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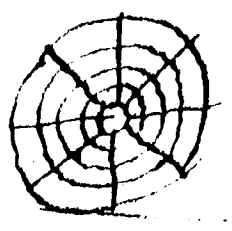
Note The Table ⊞ to be conferred with the rownd 

The Letter standeth in the midest of every Square, of every Circle: though some be turned upside downes, which only signifieth that they are Spirits of Destruction, Wrath & Indignation in Gods Judgment.

There are two Numbers: That, on the right hand, over the Letter, is the Number appertaining to that Letter.

O in the Circumference is the nynth Letter.

Gather the former Tables together, wch thou hast made before, containing 49, depending only upon B. Where thou shalt finde BOBOGEL, a name consisting on 7 Letters, & so the rest.

O (in this Table O F S &c:) is of the eighth name the second Letter, but the nynth here in respect of the Circle of Numbers.

Read my Instructions as concerning those Tables, and thou shalt finde the truth of them. —— J

Note who saith this.

have said,

Mighty is thy Name, O God of Hosts:
Blessed is thy Name, O Lord, for ever.

A Amen.

Note the like phrase fo: 2. Magonel who said he had spoken of it. whereas we had received nothing of him before.

After 7 of the clock at night. die ♄.

Ho. —— Lo, here I did them do, & they do; I have appointed them, & they are contented. All my charge is not of my selfe, neither doe I speake darkely, obscurely or without truth, in affirming that I taught thee those Tables: For they are from him, wch made & created all things: I am from A him them in power & message, under whome I here rule & shall doe till the end of all things be: O great & bountifull is his liberall

sup. fol. 1. & 2.

Baligono rule & government.

The end of all things.

mercy

mercy: the mercy of him, whome we praise & laud and sing unto, with Joy for ever.

Δ Dere his languishing desire.

Behold thou desirest, and art syk with desire. I am the disposer, though not the composer of Gods Medicines. Thou desirest to be comforted and strengthened in thy Labours. I minister unto thee the strength of God. What I say is not of my selfe, neither that wch is said to me, is of themselves, but it is said of him wch liveth for ever.

These Mysteries hath God lastly, and of his great mercies, granted unto thee. I have answered thy doubting minde.

God grant.

Thou shalt be glutted, yea filled, yea thou shalt swell & be puffed up with the perfect knowledge of Gods Mysteries, in his mercies. Abuse them not: Be faithfull. Use mercy. God shall enrich thee. Banish wrath. It was the first, & the greatest commandement. I raigne in him, & live by him wch raigneth & liveth for ever.

Δ it hardest for me in my of my frieds

Δ — I pray you make some of these last instructions more plaine and evident.

Ho. — I have shewed thee perfectly. Behold I teach thee again, O how merciful is God that revealeth so great secrets to flesh & blood?

42 Letters.

Thou hast 42 Letters. Thy Tables last, contayne so many. Every letter is the Name particularly by himselfe. of the generall actions, being & doing of these 42. wch appeared with their workemanship.

The Prince.

The first was their Prince: and he governeth ~~the~~ only the estate, condition & being, limited by God.

Kings of the Earth.

unto Kings of the Earth.

The Prince & his first y.

The y nyet him are those that are messengers of God his good gifte to those Δ Kings

Those — as he seemed to Embrace them. fo. 5.

Hal

* Δ I understood not then to be so: till he called to my remembrance, & made me tacme my Booke by y parcell, wch he called the Prologue declared by Annael: when Saul sewed Hy.

1 2 3

that believe him, & faithfully serve him: whereof few
ve . . . . . and raigne now fruitfull in his sight.

Regnat, Regnat, Regnat, O regnat Iniquitas super
faciem totius terræ. For hoc impletum est, ℞
malitia, et nequicijs.

Incipit, incipit enim nova illorum potestas, illis nor sinere dedita, nec dis . . . . . Vide quæso.

Istorum Nova potestas incipit.

A — He pointed downe to the people, in the Globe, all being
. . . . . some & diseased of some sore, sleer, botch, &c.

2 to Ho: — All the residue of the Angells (for so they are
indeed) are Ministers of God his Wrath & Indignation
upon the Faithless: whose ministry is most Lamentable.

Angells Ministers of Gods wrath.

Y only hath Y Letters comprehending the dignity
of their vocation. The rest are particular; not
only in power, but also in their vocation. Like
Leaves, they spring & grow from one branch.

Consider the reckoning here by Y, but before he had a reckon by 6.

These words w^ch thou sayst in the last Table, some of
them unable to be pronounced, are notwithstanding the
names of these + Y, w^ch held the fair & beautifull crowns.

+ There were but 6. Rold & beautifull Crowns.

Which Names (as I said before) do comprehend not
only the power, but also the Being of the rest.

The Power & Being of the rest.

The whole Composition is the truth of the words.

NOTE.

I will once more teach.

There were 42 that appeared, besides him w^ch was
their Prince.

The Prince.

The first ~~Prince is called~~ Y are called by those
Names, that thou sayst, as OFS &c.

Now by Y.

A — and so of AVZNSLN. &c: A each of y letters.

Ho: Thou hast said.

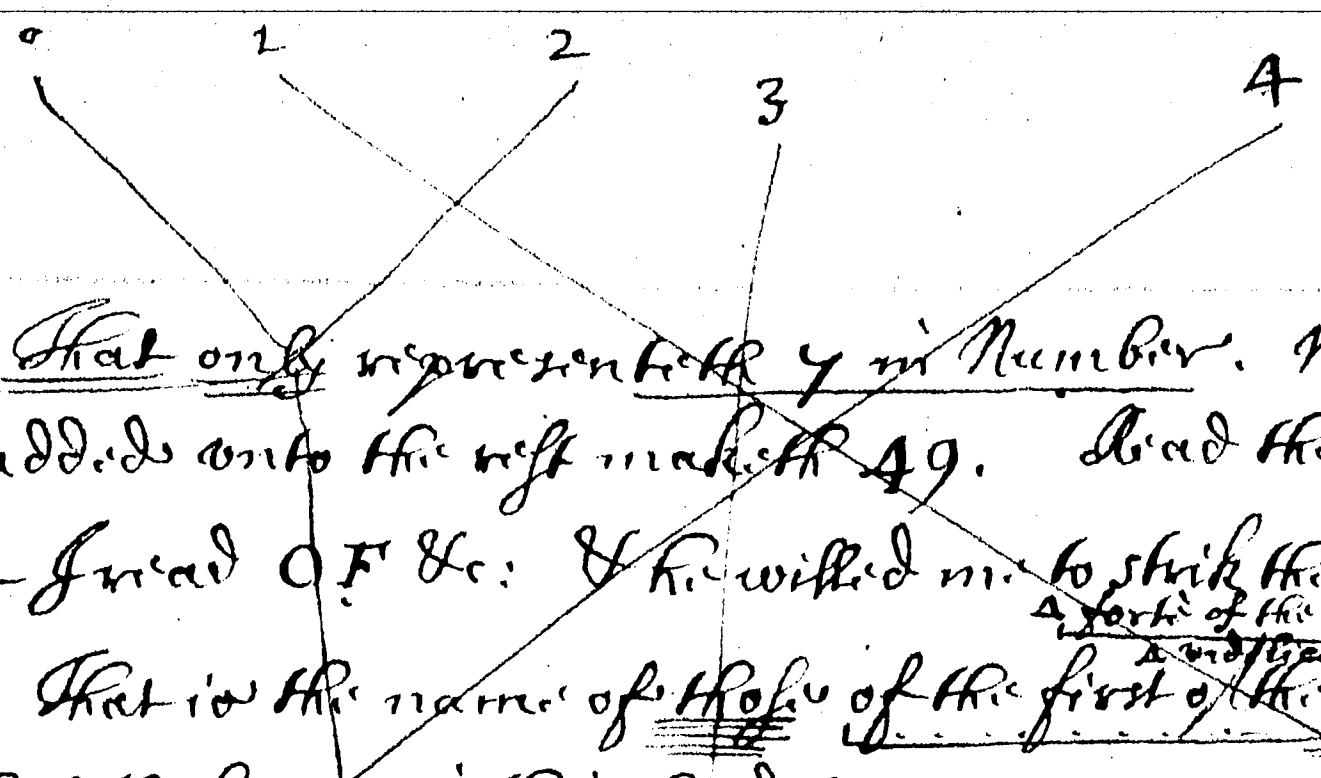
There are but 6. names, that are in subjection:
I teach briefly. Dost thou not remember the
Circle, & the prick in the midst: w^ch was on the right
hand of him, that was their Prince.

Six names in subjection.

⊙ on the right hand.

That

0 1 2 3 4 6




That only representeth 7 in Number. W^ch being added unto the left maketh 49. Read the Letters.

A — Read OF &c: & he willed me to strik them out.

2 + Ho: — That is the name of those of the first of the 7. which hold the Crowns in their hands.
A: of the six lynes.

Note. { The second lyne is the name of the second, & so to the end of the Table. 42 Letters; 42 names: 42 persons.

Note, Name & Character. The first, where his foot stood, is both his Name & Character. And so of the second, third, &c:

Notwithstanding, generally, these are the names, the first 7, the One presupposed, the rest being 6 in order. This is the truth, & the sum of the Tables. It is easy to be understood, and perfect.

Praxis. Call. Prince 1. Ministers 6. When thou wilt work for any thing appertyning unto the estate of a good King: Thou must first call upon him, w^ch is their Prince. Secondly the Ministers of his power are six: whose names contayne 7 Letters a peece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie thou shalt work for any Intent or purpose.

42. Do concerning the Letters particularly, they do concerne the Names of 42, which 42 in generally, or one of them do & can worke the destruction hinderance or annoyance of the estate, condition, or degree, as well for Body as Government of any Wicked or ill living Princes.

Destruction or hurt.

In outward sense my words are true. I speake now of the vse of one of the first, that I spake of are maintained yesterday.

Note. Said I not, & shewed I not w^ch had 7 Govern^t: of Princes? [A: Kings]

For, as it is a Mystery to a farder matter, so is it a purpose to a present use. 79

If it rule worldly Princes, how much more shall it work with the Princes of Creation?

Thou desirest vse, I teach vse, and yet this Art is to the farder understanding of all Sciences, that are past, present, or yet to come. Sciences, past present or to come.

Fruite hath a farder vertue then only in eating: Gold his farder Condition, properties & qualities, then in melting or common vse.

Kings there are in Nature, with Nature & above Nature. Thou art Dignified. Divers kings. Dignification.

Δ — If I would have the King of Spaine his heart to be inclined to the purpose I have in hand; what shall I do?

Δ who is that?

Δ Is it not Anna=el with whome I began?

Δ. Ergo, it should seeme to be his office to dialew^th Kings: but in the end he declareth his office to be of all Aeriall actions: 1

Ho: actio: First cast thyne Eye onto the generall Princes, Governour or Angel that is principall in this World.

Secondly consider the Circumstances of thy Instruction,

Δ.

Thirdly place my naiuel whome thou hast already.

Δ the naiuel

Fourthly of him, w^ch was shewed thee yesterday,

Δ Hagonel

whose garmente were short & of purple

Δ Character

Fifthly his power with the rest of his Officet Ministers.

of y Letters appeere

With those thou shalt worke to a good end. All the rest thou maist vse to Godes glory. For every of them shall minister to thy necessities.

Moreover when thou workest, thy Fruite must be placed upon those Tables w^ch thou erst written last, comprehending 42 Letters & Names. But with this Consideration, that the first Character, w^ch is the first of the 7, in thy former Bookes, be placed upon the top of the Table, w^ch thou wast & art & shalbe commanded to haue & vse.

The placing of my fruite in practise.

⊙ † note former Bookes

The Table of practise of a yardsquare. lib. 1.

Last

The Ring
The Lamina
The Stone was not yet brought.

Last of all, the Ring, wch was appointed there with the Lamina, comprehending the forme of thy owne Name: wch is to be made in perfect gold (as is afore)

Truth.

Even as God is iust, his Iudgments true, his mercies vnspeakable, so are we the true Messagers of God: and our words are true in his mercy for ever.

Glory, ô Glory be to thee, ô most high God.

E.K. — Now cometh Michael, & reacheth his hand out of the Stone & saith, GOD BLESS YOU.

Mich:

Ho: — So concerning the vse of these Tables, this is but the first step: Neither shalt thou practise them in vaine.

I shall not practise these Tables in vaine.

And whereas thou doest vse a demand, as concerning thy doings to a good intent & purpose: and for the praise and advancement of Gods glory, with Philip the Spanish King: I answer, that whatsoever thou shalt speake, doe, or worke, shalbe profitable, and accepted. And the end of it shalbe good.

Dei Misericordia magna ipi Aconcepa.

Moreover whereas thou vrgest the absence of thy friend, as an excuse for the Ring. Nor excuse can prevaile: Neither canst thou shew the fruit of a iust minde, but of a fainting stomack with this excuse.

God hath retorned him, I will be merciful vnto yu both.

Thy charges in worldly affaires are not so great that God cannot minister helpe to their necessitys: Thou shalt be comforted. But Respect the World to come. (whereunto thou art provided) and for what end. and that in what tyme.

Respice ista Tria.

Serve God truly, serve him iustly.

Great care is to be had with those that medlie with

Pri

Princes Affaires; Much more Consideration, with whome thou shalt medle or vse any practise.

But God hath shaddowed thee from destruction: the preserveth his faithfull, & shaddoweth the iust w^th a shield of honor.

None shall enter into thy knowledge of thy secrecy & Mysteries with thee but thy Worker.

Thy Estate with the Prince (now raigning) shall shortly be amended; thy Favour encreased, w^th the good will of divers, that are now Describers. Dee,

Thy Hand shall shortly be their Helpe: & thou shalt doe wonderfull, and many benifitte (to the augment of Gods Glory) for thy Country. God grant.

Finally, God doth enrich thee with knowledge: and of thy selfe, hath given thee vnderstanding of these worldly vanities: the w^ch Mercifull: and we his good creatures, neither have, do, nor will forget thee.

God doth bless you both: whose Mercy Goodness and Grace, I pronounce & offer vpon you.

I have said.

A Laus, Honor, Gloria, Virtus et Imperium,
Deo Opt.^o Max.^o
Amen.

Ho: — If you will stay one halfe houre, I will say farder onto you.

A — We will by Gods leave.

A. Olfhor

Δ — After that hath kouri passed (being $10\frac{1}{2}$ Noctis h^i) he said,

Ho. — Venito BOBOGEL, Rex et Princeps

Noblemen. Nobilitatis.

Venito cum Ministris: venito (inquam) ∞

Venito cum Satellitibus tuis munitus.

Δ — I fell: and (by a great thundering noyse, thumming thuming in myne Eares) I perceiued the presence of some spiritual creature about me.

E.K. — I heare the thumming.

Ho. — Behold, Before thio' worke be finished (I meane the Manifestation of these Mysteries) thou shalt be troubled, with the Contrarie Powers, and beyond any

Note

accustomed manner: But take heede, they provoke thee not to worke against our Commandemente.

Caue.

Both thy Eye & Hand shalbe manifest witness of it: well, thio' io knew.

E.K. — They that now come in are iolly fellowes, all trymmed after the manner of Nobilitie now a daies: with gilt Rapers, curled haire: and they bragged vp and downe.

Bobogel hio' apparell.

BOBOGEL standeth in a black velvet Coat: and his Hose close, round hose of Velvet vpperstocks: ouerlaid with gold Lace: he hath a velvet Hat cap, with a black Feather in it: with a Cape on one of hio' ∞ shoulders, hio' Purse hanging at hio' neck, & so put under hio' Girdle; hio' Beard long: he hath Pantofles & Pynsons.

Of these in Company are 42. 7 of them are ∞ apparelled like BOBAGEL sagely & gravely: All the rest are reffyn like. Some, are like to be men and women: for, in the forepart they seemed women,

and

and in the back part men, by their apparell. & these were the last 7. They danced, leapt & kissed.

E.K. — The Stone is brighter, where the sage & grauen 7. doe stand: and where the other doe stand, the stone is more darke.

E.K. — Now they come to a Circle, the sage & the right, but the Sage stand altogether. Circle.

A — The first of the Sage, lift vp his hand aloft, & said;

Faciamus secundum voluntatem Dei: Ille Deus noster est vere nobilis &c: aeternus.

He pluckt vp his right foote, & vnder it appeared an I.

Then the second moued his foote, & under the third; likewise, &c:

1. — I E E N A R B — appeared.

Then the last B, and imediately they grew all to together in a flame of fire, & so sunk downe into the former Globe.

2. Of the rest, the first pluckt vp his foote, & there appeard an I, &c:

I N A N A E B

At the last they fell downe, like drosse of Metalls.

3. Then whipped out foure in a Company.

R O E M

They clap together & fell downe in a thick Smoake

N A B

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4. L E A O R I B

A This I fashioned thus after my first dictata penning of my owne fantasie.

They roynie together & vanish like drops of Water — B

5. N E I C I A

They fall downe like a storm of haile. — B

6. A O I D I A B

The last vanished away. B


A — Then he said, Well, I will shew thee more of these things, at the next time.

God be with you: God bless you both.

A Amen.

A — When shall that next time be? a Voyce spake, On Monday.

A Deo soli omnis Honor & Gloria. Amen

Mond

Monday. Novembris 19. Circiter 3a horam à Meridie.

A — Long after our coming to the Stone (about half a quartier of an howre) the cloth of Sylence remained drawn: & nothing appeared: but E. K. heard as a far off, very pleasant Musick the while.

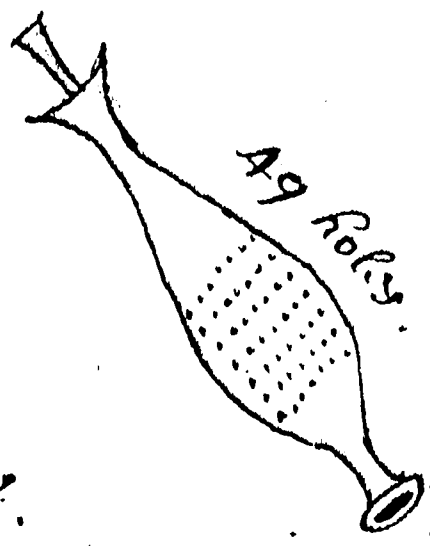
H.O. — He seemed to take the cloth away with his hands: After that (about 6 minutes, Nothing appeared or shewed, other then the standing furniture, usually of late appearing there.

E.K. — Now comes in 7 men with Musicall Instruments: and before them comes one with a velvet coat, & a Hat Cap, with a Sword by his side, & a Cloak or Cape hanging on one shoulder. and a black Feather in his Hat. &c:

Bobogel Rix, or

Afterward came 42 more, seeming to be very far behind the first 7. Their melody sounded very sweetly & pleasantly all the whiles from the begining.

The forme of their Musicall Instrument The Musitians did play, one with another restingly. They bobbed one another, & then played againes.




The 42, which seemed a far off, came nearer & nearer, & seemed to bring a round thing, like a Table in their hands.

a round Table.

The 7 Pipers went away: and the Man with the Cape hanging on one of his shoulders (somewhat like a Nobleman) remained.

They Pipers went away

Then were they come at hand, the 42 w^th the round Table. These seemed to be of two sorts. Of w^ch the last 7: on the foregart to be held, seemed rather Women, with Fardingales very much stroutring out, but their face

Women like

had

had no peculiar attire of Women.

The Circle. The 42 held the Circle (or round Table) up, over their head, flat wise.

Then they layd the Circle downe; & stood round about it.

Ho. — said, Tam mali, quam boni, laudant te,
Deus, Deus, Deus noster.

A — The Letters appeared to E.K, and he told me them, & I began to write, I.E.E.NARB.

Ho. — Thou writest in vaine. Thou hast written them already.

A — It is true: I see them now last before noted downe.

Ho. — Looke the eight name in the Table [A of 49, following] A the in Ho.

Character. { Looke to his character in [~~the Heptagono,~~ A the great Circle.] ~~the Table of y Angles~~ th
Looke the second name in the Table with y Angles.

A — That I finde to be Bornogo.

E.K. — He with the Cap on his one shoulder, saith, Nomen meum est Bovogel.

Bob: And he that is my subject, is Governour of the second Angle of the A in Heptagono. y.

Bob: I weare these Robes, not in respect of my state, but of my Government. /9

I am the Prince, Christ on his knees & speaketh words w^ch I understand not] [E.K. He falleth downe

yea, the only distributer, giver, and bestower of Wisdome and science.

Wisdome & Science have Nobility. I weare this Apparell, for that indeed, being a Prince, I am a Counsellor to Estate & Dignity.

Counsell. { All Dignity & Government, that is not Counselled by me, & my subjects is frustrate, voyde & clean without firme ground.

Stipers. Those w^ch thou sawest (being Stipers) signifie Prayers, with unaccustomed & not vsuall Instruments:

w^ch

which alwaies seemes to sound that, wch None but I my selfe, with my Subjects (yea not all of them! but the fewest) can performe.

But I am true Philosophie, I am true understand: Philosophie.
Oh my descending from him wch raigneth, is even vncomprehensible of the Angels. Neither do I know my selfe: But what I think I vttr; and what I measure I am.

Ordinationem Infinitae potestatis elevate. he said,

E.K.— Now come Three out of the A 12. & laid their Fingers vpon the three first Letters. and

A 1.

I. E. E.

The first said, O Vnitas in Natura et in Deo.
The second said, O Æqualitas Dei et Naturae. Deus in Deo, Natura a Deo et se.
The third said, Concentus eius, est sine numero: Tamen nobiscum est in Vno, Fons et Caput Naturae.

E.K.— They ioyne themselves together & became, all One Man, most beautifull to behold: Whose head, & to the Breast, seemed to be neere to Heaven. His Breast & Middle part, in the Skyes: His Feete, seemed to stand on the Earth. There came like a Fire, out of the Crowne of his head, & to enter into the Heaven, hard, by it: His great, high & faine man, said,

Veritas quaesita, nra est.

E.K.— His Apparell co divided into two halves: from the Crowne of his head to his feete. The one halfe seemed to be most fresh flourishing Herbes: The other halfe seemed to be of diverse Metalls: & his right foote seemed to be Leaden, He saith (with an Aposiopesis) thus

Vegitable
Mineralll
b.

Beatus est qui Lumen capitis mei &c.

E.K.—

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E.K.— The rest all quake. the said Garden

Unus in Capite, Unus in Pectore, Unus in Pedibus.

E.K.— Then stept out 9 at once,

E.K.— Then the great Man returned, or was restored to his former estate, of three particular men against, and they three leaned to the Gentleman w^th the Cape, on his Shoulder. & BoBoGEL. who said

Dee. Dee, Dee, Dee, at length but not to late,

E.K.— In the place of the former first Three appeared LEE.

2 NAR. E.K.— Of the 9 w^ch stept out, they of the first Ternario said, each three orderly 1 Volumus

2 Possumus

3 Quid non.

Adam. Tria Ternario said Faciamus, quæ fecerunt, nam nos Tres, sumus Adam, societate.

E.K.— They become One man, as the other before, but a slender & weake One, neither so high as the first, rather labouring & striving with it selfe to stand upright, but still it bended, bowed & inclined downward, as though it would fall, for feblenes. The Body of this compound man, seemed to be of Gold, glittering. When they returned to their distinct shapes; they seemed naked, & to be sorry & lament: And Bobogel did put them from him, with his Sword Scabbard & all, as it hanged by his side.

Their Letters were NAR

E.K.— Then came the Ternario BLN & orderly the said thus,

3 BLN. 1. Ab illo.

2. Per illum.

3. Cum illo.

Bob:

Bob.— Qui caret hijs tribus, [E.K. he whispereth him ... to him, and with all, — at the Apostrophe, he ... shall not doubt [pointing to me.]
to the first three seeing me mufle

In ecclesia Dei laborabit in Vanum.

E.K.— This Ternarie of men, became to have One only head, & three b..... and that one head was in good proportion.

E.K.— The side of the Diaphanous Globe opened, and this transformed Ternarie ..... point into it, toward the multitude: and the people had their breste naked: & seemed to wipe: & to wipe their breste, & where they wiped, the place became faire. — similitude.

E.K.— This Ternarie did seeme to stand upon a triangular stone & to turne (as an Horse doth, about onde a axeltree) orderly against, and by, the hole of the Globe so opened, and every of the three bodies, in their turning, as they came against the open place of the Globe, they extended, & stretch out their handes toward the people: 1. The first seemed to hold a round Ball in his hande, being litle but very faire white. 2. The second Body, his hand had in it, a litle Sword flaming with fire. 3 The third had a thing like a hat band of Lawnde, of many colours, wch, ever as his turne came to be against the opened hole, he seemed to cast — toward the people & the people did seeme to be drawne toward him, by the casting of it towards him.

These three Bodies, though they turned constantly, yet did the face or countenance of the one compounded head, stedily & immoveably regard or looke into the Globe at the foresaid hole thereof.

Dato:

Ho. — A Wonder to behold the Heaven, much more this.

E.K. — Now this Fornaris separated it selfe, & the Hole or Cleft in the Globe did shut to. These Three did sit downe by Bobogel.

Ho. — Sunt semper, et cibus illorum est vnus.

A. Note, The first Fornaris, they seemed to be stand leaning to Bobogel. The third Fornaris was set orderly and vicissim, close by Bobogel his feete, one of these betweene two of the first, ever so that orderly one of the first, & one of the third Fornaris, one of the first & one of the third; one of the first & one of the third.

E.K. — Then came the Fornaris They said orderly thus,

4 ANA.

ANA
1 Ab illo sed
2 Cum illo sed, looking on his owne Belly.

A — Then I demanded their Apparell. & E.K. said, that these were braver then the former Fornars. Bobogel said, Aliquid a dignitate, Cæteri talia quia non sunt Digni. This he said pointing to their Apparell.

Then he said. 3 Per illum Per illum Per illum. with a frowning countenance, thrusting forth his hand.

E.K. — They joyne together into one head and three bodies. The Hole of the Globe opened very wide now. This one compounded head had many Eyes, many Noses, many mouths, as though it were a Chaos of

Faces, in one head, but three Bodies; One of these Bodies had in his hand a little Ball, like the other before, very white, but with twinkling brightness in it. The other two Bodies, their hands were empty.

E.K.— They came in order against to Hole in the Globe. But the people regarded them not: but at their coming of the Hand with the ~~Globe~~ 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 estate, go and sit (with heavy cheere) by them that sat apart off from BOBOGEL: Their apparell seemed to be simple: Their good apparell was gon.

A. Here I found a certaine Error in my writing of the first Notes: wch I have amended in the writing of this: But while that Error did trouble me, the spiritiall Creature said these words. Bob: The Fault is in E.K. his remembrance, & not in his Will. Note this,

LEE are the Three that stand with me.
NAR are the Three that I reject.
BIN are ye Three w are interlinked w the 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 from that Company A of 30 came only 7 to the Circle again: Every of these 7 set their Circle, each upon a Letter of the Circle, wch Letters are these.

A Three remained two hours there.

Note by their sitting that they are indifferent: & so they say.

AOIDIAB

E.K. — They say, In * Deo, we are perfect; Misprised, we are Monsters.

* A They seemed therefore to sit between the perfect & the rejected, as indifferent.

Sumus septem Januae Naturae, et sui ipsius qui novit Deum.

E.K. — These 7 seemed to vanish into Wind, or White Smoake, & to fall into the Globe. And the six rejected, turned into a black smoake, ~~& fell into the Globe~~ and the rest of the 30 seemed all converted into Black Smoake & to fall into the Globe.

A beside AOIDIAB

[6, 7.] Bob: — said, In sexto et septimo sunt omnia.

E.K. — The six that were nigh him, seemed to cling hard & close to Bobogel. (Bob: Rehob)

E.K. — They be joyned all into one Body, & become like the Sunne, into the forme of a Bowle or Globe: & so moved up or rowled up the small narrow way, or lyne onwards, wch remained higher then the Staires, toward the top of the Diaphanous Globe, as before is declared.

NOTE. the narrow path above the Stairs.

LEE. BLN.

So that this Princely Noblemen & his six adherents, in this manner went out of sight.

Ho: — Formator horum, A Secundus est in Septagono.

^ Bornogo.

They are divided into the day, as the other were before: But whereas the other are chiefly upon y day wch you call Monday, So are these to be used only on the Sabaoth day.

Monday. Sonday:

Their use is only thus observing the former order, with the Circle upon the Ground.

Note former ergo there is also A. a Circle on the Ground.

A of the six orders.

The first six, with their King, & the Scale of their Princes, taketh place in the whole Body of the day: The other being six times six are divided into the parts of the day as before.

Practise by 6.

Ho:

Note the Circle upon the Ground.

vide ante 3 folio. Of every Circle placed upon the Table: ergo, they should seeme to be on the ground.

The Letters only where they stood, are their Names and Characters. What doth the Heaven behold or the Earth containe, that is not (or may be) subdued, formed and made by these.

Names & Characters. 86

Their Office.

What Learning grounded upon wisdome, with the excellencies in Nature, cannot they manifest.

Wisdome.

One in heaven they know.
One and all in Man, 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: & His Creatures well used.

Δ — I craved for some plainer Instruction, as concerne the vse of this / . . . . and he answered

Δ His Booke is sometimes called Liber Creationis, & sometimes ex Tabula Creationis.

Ho — Behold: Are thy Eyes so blind? Dost thou see & will not see. Thy Minde telleth thee, Thy understand furtherseth . . . . & thy Judgment doth establish it.
That as thou sawest a Body in three places, & of three Compositions, though but two in Forme,
So shall this Worke have relation to 1. time present & present vse, to 2. Mysteries far exceeding it, & finally to a 3. purpose & intent whereby the Maiesty and Name of God, shall and may, and of force must appeare with the Apparition of his wonders & mervaile, yet vnheard off.

Of three fold vse of this Doctrine.

Dixi.

A, Then imediately after he began again as followeth.

✝ Ho: — Venito, veni (inquam) adisto. Veni Rex.

Rex Aquarum — O Rex, Rex, Rex Aquarum, venito, venito inquam. Magna est tua, maior autem mea potestas. Deus nr, restat, regnat, et est, Quod, non sicut fuit.

E.K. — Then came one & said,

Parati sumus nomen eius, (creatoris nri nomen, nomen Laudare Nomen (inquam) & Vnius nunc et viventis.

Obscura sunt hæc ais obscuris: Vera et manifesta Veris et perfectis.

Ecce adsunt. E.K. he that said this, is as though he were a King, with a Crowne on his head. his Apparell was a long Robe whitish: But his left arme, was very white, & his right arme black.

Note this King's appell & shew.

E.K. — There came after this King a Company of 42. and every one of them had a Letter in his Forehead, & they were 7 in a row, & six downeward.

Kng Babalel. — The King had written in his forehead BABALEL.

The first 7 (beginning from E.K. his left hand towards his right) had these Letters, & the second, third &c: had these Letters as here appeare.

| | |
|---|---|
| E | I |
| L | O |
| M | F |
| O | N |
| E | O |
| T | P |
| T | A |
| S | A |
| G | A |
| C | I |
| Y | O |
| N | E |
| D | P |
| O | N |
| N | O |
| O | N |
| M | A |
| N | E |
| T | E |
| V | L |
| G | L |

✝ Ho: — At the next hymne mori.

A — Omne quod vivit laudet Deum unum et trinum, in oe ævum. Amen.

E.K. — The Clerk draweth.

Now

Novemb: 20. Tuesday, a meridie circa 2.

A — After a great halfe houre attending, & divers hymns our prayers to God, the Black Cloth was pulled upward; and vanished away.

Ho: — appeared sitting in his Chaire, & his face towards us: and so looking about he paused a while, halfe a quarter of an houre.

In the meane space, came one skipping lightly, a little boy, in a greene Coat, & said, Here is here, at an Inche. Then he said Harke. To me he said. Ha Sirha.

A — What wilt thou say to me? [Greene Coat] I am Multin his Minister, wilt thou any thing with us. I cannot tarry. — Multin his Minister.

A — Then this Skipiack espied a spiritual creature coming, & said. Ha, are you there?

A — And so went out of sight.

A — This was King BABALEL, with a Crowne of gold on his head, his Garments whitish, & his right sleeve on his arme, Black: and the left sleeve very white. He seemed to stand upon water. — Babalel.

Bab: — Veni princeps 7 principum qui sunt Aquarum Principes. Ego sum cuius potestas est aquarum viscribus. — He calleth Befafes.

Princeps iste (A Nonitring to a Prince new come to sight w^ch had a wid long Robe, & a Circlet of gold on his head) est Tertius principum in Heptagonon. — Befafes the Princes apparell.

A — I said Heptagono: he replied Heptagonon, & said: vere, plane, et perspicue dixi.

Bab: — Mensurasti aquas? Befafes answered, Factum est.

A — I seemed to doubt of some matter here, & Befafes said Thou shalt be answered in any doubt. I am thy friend. I have favoured thee in many things. Philosophers have imagined vainely of my name. For thy love towards me, — Prince Befafes my old friend unknowne of me.

Thou

Thou shalt know my Name. I was w^th Salomon; I was also (vnknowne) with Scotus. I was in respect of my power: vnknown, in respect of my name. He called me Mars. Since I was not with any. And I preserved thee from the power of the wicked, when I told the things of truth to come. When I rid thy house of wicked ones, & was with thee in extremities. I was with thee. Behold I was with thee throughly.

Mars.

A — Then he bad E.K. ask me if I knew Obelison.

OBELISON.

A — I had to doe with Obelison, but by reason of my Skryers naughtiness, I was in doubt what to credit.

Bef: — Thou shalt know this for a most manifest truth hereafter. I am Obelison; the fifth of the 7. w^ch have the scourging of Obelison the wicked: but not wicked for ever, neither accursed to the end. Wee Angels have times, and our faults are amended.

∴ NOTE. of wicked spirits some restitution to favour?

A — Shall I note your Name by Befafis.

He answered, my Name is so indeede. The Aegiptians called me Obelison, in respect of my Nature.

A — I pray you what is the Etymologie of Obelison.

Bef: — O pleasant deliverer.

A — E.K. — The formerly, have (rowmes, their Letters stand

or perhaps phaps.

between their faces. EILOMFO. &c:

Bef: — Thou hast received these Letters already.

E.K. — The Water seemeth, continually to pass over these Letters.

Tuesday. Bab: — I Governe vppon Tuesday.

E.K. — The first seaven take the Water, & throw it vp, &c it becometh (lowdes.

A I

∴ A the fifth of the seaventh

I understand not this yet. vid: Lib. 5 A° 1583. May. 1.

The second throweth it up, & it becometh Haile & Snow. 88

2. One of the first seaven said, Behold, Behold, Behold. Their Offices.
All the motion of the Waters, & Saltnes thereof, is so equally measured by vs: We gaie good success in Battells, reduce Ships, & all manner of Vessells that flote vpon the Seas. Our might is so great, Music not. *
For when the Seas are troubled, with the wickednes or vprore of man, our Authoritie giveth Victory, from him that is most victorious. Fishes & Monsters of the Sea, yea all that liveth therein, are well knowne with . . . Behold we are (generally) the Distributers of Gods Judgments vpon the Waters that coverthe Earth.

E.K. — Then stept forth all the rest.
The Third Seaven said, Some of vs conduct the Waters through the Earth. Other of vs, do Branchifie Nature in her Composition. The Third 7. 3.
The rest of vs are Distributers & Deliverers of the Treasures, & the vnknowne Substances of the Seas. Treasures in the Seas.

Bab. — Praised be God wch hath created vs, from the Beginning, with Glory. His Glory be augmented.

E.K. — Now the 42 dive into the Water & so vanish away: and Belfegor, & Babalel also were suddainely gon.

Ho. — standing vp said, Lo, Thus thou seest the glory of Gods Creatures: whome thou mayst vse, in the Consideration of the day, their King, their Prince, and his Character. The King and Prince governe for the whole day, the rest according to the six parts of the day. Practise. King & Prince governe the whole day.

Use them, to the glory, praise and honor of him, wch created them, to the laud & praise of his Maiestie. Vse.

A day is 24 Hours. A But when doth ye day Begin. A Day.

Ho. — Thou shalt be tought the rest.

Ho.

Ho: proceeded, and said,

Ignis.

{ Vitam dedit Deus omnibus creatoris
{ Venite; Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus.
Ô Venite: Nam unus ille Regnat, et est Vita
Viventium.

E.K. — Nowthere cometh a King, and hath a Prince with him, and after them 42. like Ghosts or Smokes without all forme; having every of them a little glittering sparke of fire in the midst of them.

The first 7, are red, as Blood.
The second 7, not so red.
The third 7, like whitish Smoke.
} The Sparkes of these were greater than of the rest.

The fourth
The fifth
The sixth
} are all divers colliers: All had fiery sparkes in the midst.

Every Sparke had a letter in it.

Verè beatus (said this King that now came) — B B A R N F L / B B A I G A O

Λ — I pray you tell me your Name. — B B A I P A E

Λ King — I am the fourth in the Table, and the Δ two and twentith in number. — B B A N I F G / B B O S N I A / B B A S N O D

or King.

Λ — 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 King, and in the second septenarie Bobogel for the second King. And in the third Septenarie, taking Babalel, for accounted the third, and in the fourth Septenarie, the first of Septenarie

Λ Butmono his Prince

Wherefore I suspect some Intruder to have first

Δ Whereas in this former Tuesday there was a doubt of Butmono, the fourth, & Blisdon their Officer, being assigned here clearly contrary: The doubt may be answered by the Notes Aprilis 3 Maij. 5: of the Table & my Character.

ꝯ Bynepor, and so accomted the fourth: but accomting every one from Balgon he ꝯ the 22th: and so the fourth & the two & twentith.

E. K. a Voyce Speare, saying, You shall begin to worke againes, at 6 of the Clock next.

A: Omni bonorum largitori, laus & perennis et immensa.

Amen.

A — About halfe a quarter of an Houre after 6: we returned to the worke, & the Cloth was drawne away. Ho: sitting in a Chaire.

E. K. — There appeared a little running water very cleere Christalline: & on the other side the 42 last specified Bynepor said: LO, [and then kneeled downe, and seemed to pray, a pretty while] The generall state and condition of all things resteth onely, and dependeth upon the distribution & participation of my exalted and most especiall, and glorified power. My sanctification, glory & renowne, although it had begining, cannot, shall not; nor will have ending. He that measureth saith, & * I was the end 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, hath his universall and

A Note this Christalline water.

* Ipse dixit.

Fire one of the 4 Elements.

Ipse.

vnmeasurable power in the workemanship of my Creation: Visible and Invisible, were not without my record. When he came, I was magnified by his coming, and I am sanctified world without end.

Vita Suprema,
Vita Superior,
et Infima, sunt meis mensurata manib.

Notwithstanding I am not of my self, Neither in my power myne owne, Magnified be his Name. Behold I dubble Life from One, vnto a Thousand of Thousands: and One thousand of thousands, to a number exceeding Count: I speake in respect of mine capacity. I am in all, and all hath some being by me: yet my power is nothing in respect of his power, wch hath sent me. Write this reverently. Note it with submission: What I speake hath not been revealed no not in these last dymes, of the Second last World.

Note, Second last Worlds.

But I begin new Worlds, new People, new Kings & new Knowledge of a new Government: To be short

Ecce dia Nova.

Vitam tradidit; deditq mihi potestatem esse,
Vivere, et in perpetuum glorifica .... omnibus
et vbique.

Note.

Notw. Thus cannot be comprehended, what they are with me .... So cannot any thing be brought to pass in me, without a living sight & a perfect minde.

Thursday

I governe upon Thursday. For Instruction this was before. Thou shalt work mervailous mervailously, By my workemanship in the highest. To whome, (with overshadowing thy light, with life, and blessing you both, in his Name, of whome I am the Image) I praise God.

* ^ I doubt I did not heare perfectly at this writing downe.

F. K. — Now he descendeth into the Globe & it became very bright there among the people: wch, also, at his coming, seemed to be more cheerfull

~~1 Act~~

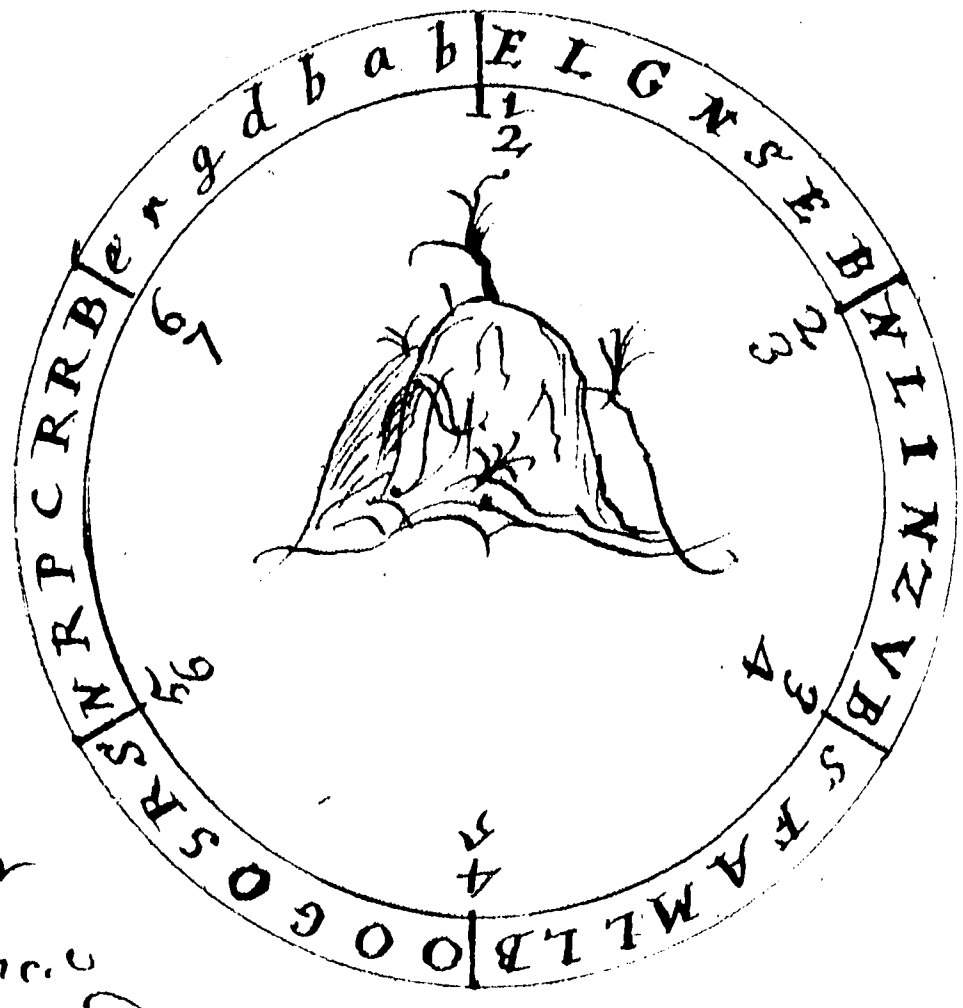
Ho: stood up and moved his hand, about his head, ∞ ∝ Compassing with it aloft. — 90

After that came a Company, with a King, and after him a Prince.

The King had a Red Robe on, & a Crowne on his head. — The King.

The Prince had a Robe of many Colours, & on his head a Coronet. — The Prince.

The Company 42 seemed to stand round about a little hill of Clay. Behind this Company seemed to stand an innumerable multitude of ugly people. A a far off. Those which seemed to stand round about the little hill, seemed to have in the palmes of their hands, letters, in order as here appeareth. — An Innumerable Company of ugly Creatures a far off.




A — The King spake, Behold, All the Earth with her Bowells and Secretts whatsoever, are delivered unto me. And what I am there thou maist know. I am great, But he, in whome I am, is greater then I. Unto my Prince (my Subject) are delivered the Keyes of the Mysteries of the Earth. All these are Angelles that Governe under him. Whose Government is divided as before. Use them, They are & shalbe at thy Commandement. — A Bnaspol. Wednesday. A Blisdon. Angelo. Use them.

13/ Those that stand a far off, are the Spirits of perdition, which keeps Earth with her Treasure for him &c: and so forth. I have said. — A Antichrist. Treasure hid in Earth kept by wicked Spirits.

Ho: Standing up said this Name is this 5. th & this 29. th and his Princes name this fifth & this 23. — Bnaspol. Blisdon.

A — The first Name I understand in Tabula Collecta. The second

vide Lib: 5. 1503. Martij 26.

vide de ... in Libro Cracoviensi. Junij 26.

Second name I understand, for the fifth to be in Heptagono, and the 23th to be so formed ~~in~~ the same, in Tabula sollecta.

Ho: — Venite, vbi nulla quies, Sed stridior dentium.

E.K. — Then came the man again, with vgly fiery flames out of his sides, wch was here before the last day. Ho. beckned with his hand vnto him, & his coates went together, & so couered that horrible sight.

E.K — There appeareth a round Table, wch 42 held, & hofs, all in fiery flames.

Ho: — Write quickly, E.K thou canst not behold it.

E.K — The first seemeth to be a King, with a Crowne on his head, and the Ve:

The King.

A Marke also said to before.

I.o I Governe (as I haue said before) All Enchanters, Conjurers, Witches, & Wicked Spirits, that are hated of God, & included for euer in outward darkness (except a few wch remaine in a second paine, wch gape & groane for the mercy of God, & haue hymn of Joy, whose measure I haue & keepe account of) are all at my Government. By me thou shalt cast out the power of all wicked Spirits. By me thou shalt know the doings, & practises of euill men, & more than may be spoken or vttered to man.

Note a great Secret of Spirits in paine expects releases.

Blessed be his Name, whose Glory is everlasting fode to the Just, and Sempiternall.

A. Bnapsen.

Ho: — The 36th names, is the King his Name, and his Princes his name is the last written in the Heptagonon.

A. Brorges.

Note a. 1503 May. Though I considered Indeede after a sort Brorges may becomted the last, for the Biginning secretly was with Bralges.

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A somewhat was not heard of me or forgotten phaps Error;

* A same order.

Ho: — Venite vos qui sub mea estis potestate.

E.K — Then came bright people 42: And besides these, all the Ayre swarmeth with Creatures.

Their Letters are in their Forehead: These stand in a Circle: They take the Letters from their Forehead, & set them in a Circle.

Ho: — Of these I am Governor myselfe.

Behold I am of tyme present. I am of the last Ternarie. Look what mery be wrought, in all Clerrall Actions I can distribute & bestow at my pleasure: My tyme & day is Friday.

The day of the last before is Saturday.

The day of the fifth, is Wednesday.

Bralges said his Government was of such sup fol. 4. b.

The Circle of Letters.

This is expounded Lib. 5. ellarly 5.

The last Ternarie.

Friday.

B. noble

✠ Ho: — Behold, I have bought thee.
His Name be blessed who raigneth & liveth forever.
A. Amen, Amen, Amen.

✝ Ho: — I will answer thee of all Doubts herein (being demanded of me) too morrow: For so I call it, for thy sake: Not for that it is so to me.
A. So he went away.

A — Then came VRIEL, and MICHAEL, and another (I think RAPHAEL) and the Chaire & Table appeared, as in the first Booke hath been shewed; And also ✝ Ho: had his peculiar Chaire, at his hymes of teaching me,

Note a peculiar Chaire.

MICHAEL (said) Mercifull is our God, and glorious is his name, which chiseth his Creatures, according to his owne secret Judgment, and good pleasure

Prima pars Actio Triplicis.

This Art is the first part of a Threefold Art, joyning Man (with the knowledge of the WORLD, the GOVERNMENT of his Creatures, and the SIGHT of his Maiestie)

He learneth this afterwards of three portions in Jos. Consider this three principall points here.

Unto him (O, I say) unto him; which is
Strength, Medicine, and Mercie
to those that feare him.
Amen.

A. Gloria, laus, honor, et perennis Jubilatio,
sit Deo nro Omnipotenti,
Optimo, Maximoq
Amen.

is dos on Twelfe day at night as I considered the method of this booke, this came to my minde.

A. Note, Remember, & enquire what it meaneth, that no mention is made of Bralges the Prince, nor of Blumaza his king, in this Treatise; being a certaine Repetition of the Heptagonum stellar, going next before.

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Wednesday, Novemb: 21. hora 7 a meridie. 92

A — There appeared the first Table, covered with a Cloth of silke changeable colour red & greene, with a white Cloth under it, all hanging very low. The first Chaire also: wherein Michael used to sit. And Ho: did appeare Two Chaires. likewise, & his peculiar Chaire, & he standing by it. But the diaphanous Globe, & the people or world in it did not now appeare. and, because no voyce or word came from the Spiritual Creatures, yet: I declared that I did attend their pleasure, first, as a Schollar coming in the presence of his Master; and when they had said those things wch were for as first (at this instant) to learne, that then I would move some doubts of the premises, as I was yesterday advised to doe.

Note, The colour Redd Greene of the Table of Covenant, Two Chaires.

Ho; he held up his Rod wch had two portions or parts of it Black, & one red: & said

Ô quanta est hos infirmitas et corruptio, qui x Angelis, idq suis bonis, fidem autem Deo, vix habent. Oia mundana, facis: Mundi Corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr Verus, cum veris suis Angelis, idq inservientibus semper verus est. Pete quæ vis. Dixi: et quod dixi obumbratum est veritate, iustitia et perfectione.

Note of this Rod,

Ecce, (A. holding up the rod)
Hic, (A. pointing to the end of the Rod)
Per hoc (A. pointing to the midle of it)
Et a Mensura fine, nos nostramq mensurabis potestatem. Age (inquam) Quid vis?

A — I, then, of the premises used a little discourse: how x they might parabolically, betoken other more profound matter, & litterally other; yet what sence soever the premises had, that their first rudiments & text was to

be

be made somewhat plainer to me, then yet they were: because I doubted aswell of the understanding of some of that, I had written, as also of miswriting: either through E.K. his misreporting to me matter shewed to him, or by my mis-hearing or negligent writing &c: to some part thereof he said these words ensuing

Ho: — In vmbra mortis non est æqualitas.
Obscurum enim nihil est quod per illum E.K. recepisti. Ag.

A threefold worke.

Ho: — Thou hast a worke of three proportions in esse, of 7 in forme: wch is of it selfe divide by a number septinarie, of the course, estate & determination of things above, things next, & things below; wch of it selfe, is pure, perfect, & without blemish.
Notwithstanding I will answer thee thus.

The 7 Kings are orderly contained in the first of the Heavens, divided in generall Numbers: whose names are expressed, published & perfectly formed within the first ground & foundation of this threefold worke.

A threefold Worke

The Kings with their Characters.

The Kings I meane with their Characters, & the Names of their 7 living & semper adherent Ministers:

* Δ Filij Filiorum — An, Aur, &c:

Whose Names thou maist see not only there written but verily, & most plainely, truly & sincerely spoken of before: as by due examination of thy Bookes, thou shalt manifestly perceive.

Examination to be made of these Bookes.

Notwithstanding, as every King, in his Majesty doth comprehend the dignity of his whole State & estate, So

The first King.

I of my selfe being the first, have the government of my selfe perfectly, as a Mystery knowne unto my selfe: which is a thing unlawfull to be published unto man, and lawfull in respect of the charge committed unto us: and the stricter dignification of many fraile estates, wch thou maist see in this Heptagonon: where, there wanteth a Name: The rest of the S . . . . . the other Circumference of the Globe, are the six Kings Or . . . . . following: according as they are written in the Mysteries of the . . . . which doe begin the Starres with

A forte Vnlawfull.

The Globe.

A forte, their

[An. Aur. Rocle. Liba]

Δ I understand of Il, An, Aur &c: in the Characters of the 7 Kings.

with their Princes, and of the Characters 93

Orderly takin, by & vpon the Heptagonon - - -

Ô God, how easie to the first vnderstanding. Liber Creationis

Thou hast been told perfectly, plainely & absolutely, not only the Condition, Ignity & estate of all things that God hath framed: But also withall, thou wert deliuered the most perfect forme & vse of them. Note what hath been taught in this Booke.

But this will I tell thee (to the intent thou shalt know, & for by cause I would not thou shouldst be ignorant in true Wisdome) that those six Names in and vpon the Heptagonon are collected, do grow, and are gathered from the Names in generally afores: A as may appear by the 49 names collected.

Take the Names (which) I will teach thee to know them, which else by direction thou canst not finde.

Loke thy First Table: I am called RALIGON. with men. Thou hast noted my Name (which secret) among the Angelo, begining with this Letter M: & consisting of 7 Letters, the last being an A. A I suspect this to be an imperfect phrase. Name among Angelo.

I am called MARMARA: but otherwise CARMARA: but the Letter M, shall not be expressed. MARMARA. CARMARA. M.

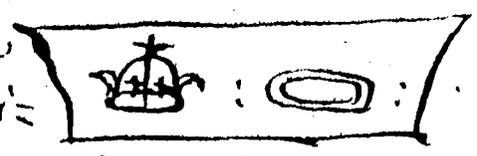
Thou seest next BOBOGEL; He it is that is the second King. Bobogel.

Thou seest the Name BORNOGO, to be the first vpon the Heptagonon, it is his Prince. And therefore I did Note him with a Coronet, and not with a Crowne: nay rather, but with a Circlet about his head, &c: A Name expressed Bornogo. Note Attire.

and farther —

A I concluded (of his Instruction) the Kings, and their Princes their names to be thus Learned out of the Table Collected of 49 Names, it is to wete

| | | | |
|---|---|---|---|
| | i — ~~A~~ — 44 | | |
| Addenda 7 fit hic processus. Ergo addendo 7, numero 43, provenit 50: numer major quam 49 p. i. qui respicere ~~et~~ ad illum primum Regem Baligon. | 8 — 2 | addendo 7, fit processus hic. g. 8, 15, 22, 29, 36, 43 addantur numero 37. unde emergit 44, proximo principio. modo retrogrado quasi. | A So far as I remember, he said, My Princes in my selfe: wch is a Mystery. |
| | 15 — 9 | | |
| | 22 — 16 | | |
| | 29 — 23 | | |
| | 36 — 30 | | |
| | 43 — ~~A~~ — 37 | | |



Rex: Princeps:

A It is not Baginol but Begenol, wch e not i, & therefore consider

A ~~My conjecture rested upon this Retrograde respect to find the Princes among the 49 names in tabula Collecta in that Baginol in the Princes under Baligon: because the Letters are all one: but the order of their places diverse: & so is this Princes contained in Kingsfolk.~~

A ~~It allowed of my conjecture for this. 6. but of his Princes I than said nothing: till at this faire writing hereof, this line added came into my minde, How well I know not yit: Novemb. 23.~~

Characters.

A Note that he calleth that continually, A Globe: upon such a Globe Nabbage shewed out all the Calls.

[and farther he said The characters of Kings, are in the Globe; & of the Princes in the Heptagonon. /15/

A — Note, from the ☞ on the last side, untill these words finished, he was out of sight: and when he had ended these words, he came in sight again: and brought a thing in his hand like a star: ✡ or Heptagonon.

. . . peculiar
. . . of Princes

Ho: Behold, Every one of the Princes, hath his peculiar Table. Thou hast noted the first Table which beginneth, as I will tell thee.

fn

In BOBOGEL, that O, (the second letter) is the first of the Table OFSNGLE and the second of Befafes, is the second, and the third of the third; and the fourth of the fourth, & the fifth of the fifth, and the sixth of the sixth, and E (is the seaventh, Bragole is the seaventh, and last of this first seaven of this first Table: accounted the first CAVZNILN

2. 94 King first, answering to Blumaza as I perceived 1503. May 8. marie by meditation: & of necessity must be, if the last be for Baligon.

The second seaven by like order is gathered of Babalel, and the rest of his Septinarius. And so forth to the end downward, as thou didst before, &c:

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 &c: and so you have LEENARB. for the rest keepes that order downward to the end of the last name Bamnode. transversim, quasi retrograde.

A 2. 3. The next L is the last Letter of Babalel, & then transversim as before. &c:

In the third begin at the lower (last) letter [of ye latter word (last)] of the last of the second seaven; and so upward to the right (left) hand: A the last word is of second seaven is Bragole: the last letter thereof is e: which is the first of this third Table. and the i in Brissli, is the second, and L in Brangle the third, and then so forth upward, overthwart, toward the left hand, till ye come to Bobogel, his second Letter being O. Then to N in Bonefon: e: in Bermale: O: in Bragiop. &c:

3. 4.

For the fourth Looke Bobogel. Then looke to this fourth Table:

4. 5.

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 fourth Letter [R] is the third of Bernole.

The

The fifth is the fourth of Branglo.
The sixth is the fifth of Brisfli.
The seaventh is the sixth of Bragole.
And so in to the ne of seaven downeward orderly,
for the rest of the Table.

5. 6. The fifth beginneth from Bragole vpward: — beginning at the last Letter being e: and then vpward crosswise exactly till the B of Bobogel. And so of the next seaven, for the next: begining at the n of Bonefon, & so forth.

6. 7. In the sixth (the Infernall Table) the first is B of Bobogel. the second is A of the 15th. the third is N of the 22th, the fourth is the fourth of the 29th: the fifth of the 36th: the sixth of the 43. and the seaventh of the 49: being E in Bamnode. two Letters being taken in that last septenarie.

The second Septenarie beginneth at the first of the 15th. the second at the 2d of the 22th (being Y) the third at the third of the 29th. then the fourth, of the 36th: the fifth of the 43d.

7. 1. The seaventh: the first A, is the A of Balzgon, and so downeward all the second Letters of the 7 Kings: then all the third Letters, then all the fourth Letters, then all the fifth Letters, then all the sixth Letters only, and finally the seaventh & last Letters of the first names of the seaven Septinaries.

A — Note this Table is made all of kingly substance &c.

A — Now I trust I understand (sincerely well) the making of these 7 Tables. I would gladly heare some instruction of the great Circular Table (wch you call the Globe: wch hath the Kings . . . . with their characters, & so within 7 lynes 7, seaven lynes . . . . .

The Vse of this Circular Table here before often called a Globe) at another lyne.

7 times 6, seaven times furnished with Letters and Numbers . . . . . sorts.

✝ Ho: — That doth appertaine to another times.

E.K. — The Cloth was let downe, and the stone did yeild voyce, but nothing visible, but the foresaid black cloth.

---

✝ Ho: — One thing is yet wanting: a meete Receptacle &c. Cl Voyce.

There is yet wanting a stone &c:

One there is, most excellent, hid in the secret of the depth, &c:

In the vttermost part of the Roman Possession.

✝ Ho: — Write, All Laud, Glory & Honor be vnto him, wch raigneth for ever Amen. Bee of good Comfort.

Lo, the mighty hand of God is vpon thee.

Thou shalt have it. Thou shalt have it.

Thou shalt have it.

Dost thou see, Look, & stir not from thy place.

E.K. pointed towards it. A — I see it now.

✝ Ho: — It is sanctified, blessed, and . . A . . . . . in the eye of his creatures.

A I omitted a word, and our memoriallo could not yeild it, then, perhaps Dignified.

Thou shalt prevaile with it with Kings, & with all creatures of the world: whose beauty (in deede) shall be more worth, then the Kingdomes of the Earth.

Look, if thou see it: But stir not, for this & Angell of his power is present.

E.K. Looked towards my west window & saw there; first vpon the Matto by my Booke a thing (to his thinking) as big as an Egg: most bright, cleere & glorious: and an Angell, of the height of a little Child, holding vp the same thing in his hand towards me: and that Angell had a fiery sword in his hand &c:

An Angel holding vp the Stone.

✝ Ho:

✝ Ho: — Go towardes it, and take it up.

Δ — I went toward the place wch E. K. pointed to, & till I came with in two foote of it, I saw nothing: and then I saw it like a shadow, on the ground or Matto hard by my Bookes, under the West = window: the shaddow was roundish, & less then the palme of my hand. I put my hand downe upon it, & I felt a thing cold & hard; wch (taking up) I perceived to be the Stone before mentioned.

✝ Ho. — Keepe it sincerely.

Veritas in veritate: Deus in Deo, Vnus in Vno est.

Cave. Let no ~~man~~ mortall hand touch it but thyne owne.

Prais God.

Δ Illi qui venturus est Judicare Saeculum per ignem, sit ow honor, Laus et Gloria in sempiterna Saecula.

Amen.

201.

203.

# Liber Mysteriorum Quintus.

1503. Martij 23.

Liber. 6 9
Liber. 7 9

205.

An: 1603. Martij 23. Saterday 97
a meridie.

A — E.K. being come, with Mr. John Hussey of Blokley (on the 22 day of March) and E.K. being desirous to understand somewhat of our spiritualll Friends, as concerning such matters as had fallen out very strange to him, & Mr. Hussey: about a certaine monument of a Booke and a skroll found in Northwik hill, by the direction & leading of such a spiritualll creature, as when they had gotten the same, and they endeavoured by Art to have some exposition of the Skroll, written in strange characters, they were willed to repaire to me, & there they should be answered &c: which thing now they did.

The Booke found in Northwik Hill.

Being therefore now ready to receive Instructions of our Friends, there appeared in the Stone One in a Foolis coate, going about a Cloude, w^ch appeared first in the Stone. I charged him if he were the enimie of God to depart. He tore his Cloths all, & appeared all hairy under, & said Penetrasti vim ~~[illegible]~~ iniustitiae meae.

Philosoc.

A — Glorify God & depart. He said, Fiei, Nam decedo. He went away as it had bin a bunch of Feathers pulled in peeces.

The Cloude waxed bigger, & went all to the right hand. At length the Table appeared, But the Chair seemed not to be of the same sort it was, but more glorious.

Then appeared three, of w^ch two went away, & one tarryed behinde, he said ——— Auete

Verum est et incredibile

He knelled to the Chair & spake, but his words could not be discerned,

Via, Veritas, et Virtus, vnum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Justitia. Aue verbum, Aue rerum formatrix et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: vita bonis, mors autem impijs, et a consideratione tua abjectis. Quanta et innumerabilia sunt (Justitia) dona tua? O remiges varpax Kyrie eleyson.

A — Then thou he said kneeling to the Quire; and then he rose; and I said, O beata Trinitas, mitte ex lucem et Veritatem tuam vt ipsa me ducant ad montem sanctum, et ad tabernacula tua.

The — Vbi non increduli.

A — Nos non sumus increduli: sed spes nra vivit eterna et Omnipotens est veritas, fons vitæ.

Aqua. The — Adduxi vobis aquam ex eodem rivulo. Medicina vero est imperfectionibus et necessitatibus vestris. Intelligite nunc, et quis sum, et quibus ornatus. Bibite, et accipite ossibus vestris pinguidinem. Multa namq; sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbitis. Verbum est lumen illud quo dis imperfectio abolebitur. Credentis introib... in sanctum eius: vbi potio, et medicina sempiterna. A Cogitasti veri. Sum etiam et credas. Nam veritate et iustitia vera et perfecta sunt verba et disciplina eius. What wilt thou?

A Seqvitur de mea cogitatione, quod esset Raphaël.

A — Recte sapere. The — Thou hast it.

A — I perceive it not otherwise, then that I believe, it may be the Decree of the highest.

A —

A — He showed a Tree, and a great deale of Water at the
roote or bottome of it: and he said [Me.] Hath this Tree,
now, any fruite?

A — I see it not. But the Skryer may say,

E.K. — The Water cometh up the Tree, & it swelleth, and it hath
Fruite, great, faire & red.

Me — So, I eate of it my selfe, & it lightieth the hearte of those
that are chosen. [He seemeth to eate] So it is
in this.

A — Ecce servus Domini, fiat Decretum eius in me, &
(iuxta misericordiam eius) de me pronunciatum.

Me — Go and thou shalt receive. Tarry & you shall receive
Sleepe & you shalle see, But watch, & your Eyes shalbe
fully opened.

One thing wch is the ground & element of thy desire,
is already perfected.

It seemeth that you beleeve not. But I have said, Incredibile:
as he hath said, & his word shall endure for ever:
For he shall & will performe it, for he liveth for ever.

Out of Seaven thou hast ben instructed most perfectly of the lesser part, the rest I have brought you, in this
my Vessell, of Medicines sufficient to extinguish and
quench out the Enimies, to our felicity:

Muse not, though I say ours: for we all live in tasting
of this Liquor. His Head is a Marble Stone; His
Heart is the blood of a Dragon: His Leggs are the tops
of the Northerne Mountaines: His Eyes are bright, and
his Face of many Colours, each substance amongst the
turmoyle & trouble of nothing. For as then they were
nothing: had a Forme applyable & necessary, according
to their quantity & secret quality. The Heavens are
lightned by his two Eyes: whereof the One sight is so
brighter than the other. Above & in himselfe, wch is
by himselfe, & in no other, is this great & vertuous
Fountaine. In nature Intellectuall he hath evaded

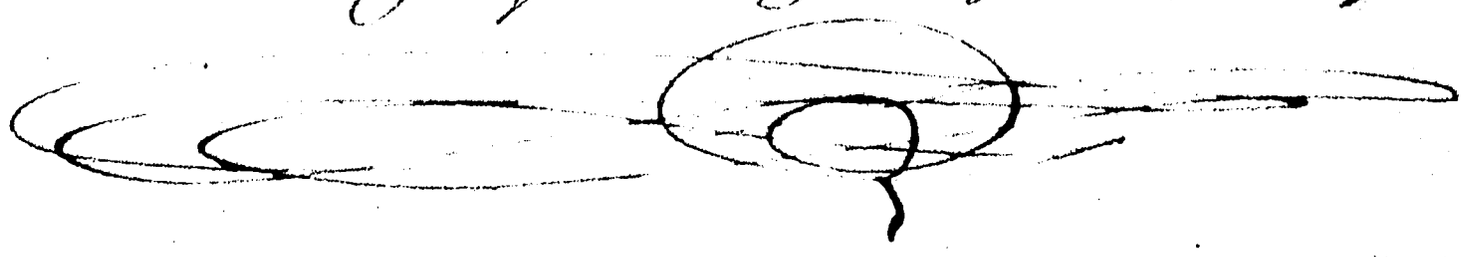
Seaven.

A Parable.

Nothing.

the plants of her beauty, & stroked up the Garments of her felicity. In her darkest members entreth in the taste and savour of this steering Medicine; reviving & recalling all things past present & to come, unto their lively & dignified perfection. My words are Sentences. My Sentences wisdome; my Wisdome the end of my Message of all things. Mighty & Glorious is the Vertue of it, whose Springs do endure, & are clear for ever: whose name be blessed.

A — Amen. I respect the hymn: God be with you.



March 24.

## Sonday morning about 9.

A — The Table appeared, and the Chairs: and he who appeared yesterday: kneeling or rather lying prostrate on his Face, as if he were a sleeper: he lay a long while.

a Lambs head. A thing like a Lambs head did seeme to lick him, & then he rose and wiped his Face, as though he had wept.

The — He said, Signa sunt hæc vobis, humilitatis et pœnitentiæ; quæ facio omnia, vra non mea sunt. Laudetur verbum eius in cælo, laudetur etiam in terris: Investigate potentiam in humilitate loquela eius, et videbitis gloriam frontis eius. Misericors namq; et omnipotens et gloria virtutis eius. Vana sunt corruptionibus suis; Necessaria vero Necessitatibus vestris. Nam fecit ora ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite. Humilitate vigite. Medicina vero mea (quæ eius est) omnia sanabit.

Note hereby to consider their actions, gestures & other circumstances.

The Fields wither without the drops of his Mercy: Mans Memory is dull, unless it taste of the sprinkling of his Vessell.

[E.K. He hath a great thing under his Gownde]

Nature & Reason have disputed profoundly, & truly by the Savour hereof: it pierceth deeply. But understand: and Reason have elevated & lifted up the dignity and worthiness of Mans Memory by taste hereof. Nature :: Reason ::

The immeasurable & unspeakable beggynings (yea with the beggynner & principle thereof) are exactly (after a sort) & perfectly known of them. it hath taught from the Earth unto the Heavens: from the Heaven unto his Seate: from his Seate, into his Divinity: From his Divinity a capable measuring of his unmeasurable mercies. It is true, most true, & true shalbe for ever. That from the lowest Grass to the highest Tree [from] the smallest valley to the greatest Mountaine; yea even in the distinction, betwixt light & darkness: the measure whereof is the deepest: yea, (I say) it hath taught a Judgment. When he asked Wisdome, and forsooke the world he received it, and it mensured the things of this World. Great are the inward Eyes, & greater are the meanes, wch deliver things subject or object to them. Finally, it proceedeth from him, that proceedeth: Whereunto the first was formed, after, & not like, whose foote slipping hath dashed his head in peeces, and it became darke: untill against, the Medicine wch I have brought, revived his slumbering.

*Hereby, he not only knew all things, but the measure and use thereof. If the Body have no inward Fire, it presently falleth. Every Organ is voyde of qualities, unlesse a meane be adjected.

* Note
* Adam before his fall knew all things.

NOTE the true use & order of this premises.

So is all that thou hast before, more wonderfull, than as yet, profitable, onlyes thou be directed & led in onto the true use & order of the same.

Great are my words, and great is thy thought: Greater shall be the end of these Gods mercies.

New Worlds. New Worlds, shall spring of these.

The thorny path. New Manners; Strange often: The true Light, & thorny path openly seen. All things in One, & yet, this is but a Vision. Wonderfull & Great are the purposes of Him, whose Medicine I carry. I have said.

A — He lay downe again, a good while, and at length he rose: after my long prayer & Confession made to God, & my discourse to him, &c.

E.K. — He plucketh out a Booke: all the leaves are, as though they were gold, & it seemeth written with blood, not dry.

a Booke.

A — He said, Count, A — He turned over the leaves, but E.K. could not well count them: whereupon he said: I will rake out thy dulness, & at length make thee clean.

40 leaves. E.K — There are 40 leaves.

27 &c. — Et Finis est. One is one; neither is, was or shall be known: And yet there are just so many,

40. i

49. Mysteries before. These have so many names, of the so many Mysteries, that went before.

Note of this Booke. This is the second & 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 Wickednesses, Mighty is his Sin.

I Dee, and E.K. These shalt thou know: These shall you use. The One is a Master, the other is a Minister. The One is a hand; the other is a finger: Stretch not: Neither

Let

Let Wickedness tempt you: Love together.
Be contented with yo^r calling: For, all Bragho
see not alike: yet they are all Creatures. Vissetho
not of one Bigness, yet are they all full. Both
most sufficient: but according to faith & vnder=
standing of Conscience. Yet must there be a Third; a Third to be chosen,
whome, God doth not yet chuse. The Tyme shalbe
short; the matter great, the end greater.
Ask now what thou wilt, & he shall answer thee.

E.K. — There appeared one like my selfe laying his two
armes; one on E.K. his shoulder, and the other
on a man his shoulder vnknowne to vs, but some=
what like to M^r. Adrian Gilbert, &c.

A — Do it your will to proceed in this matter, you
now have begun withall: or wilt you of these ~~ow~~
Characters, & places of Treasure hid (here portraited by
picture) say any thing?

Mei — Do thou wilt: A — Do the will of God is,
so wilt I. The will of God you know, better than I.

Mei — The eternall Liquor be vpon you. Once more,
what wilt thou?

A — I doe prefer the heavenly Liquor before all things, &
do desire to be bedewed, with the supercelestiall dew thereof.

Mei — Consider the former Tree.

A — The Tree with the Water at the fote?

Mei — Thou hast said. His growing power bringeth {Potentia Actea.
forth Act. Remember the Prince & Subjecto,
w^ch have power (as is told thee) of Earthly Bowells
(the thing there, [which you] desire of me, is not part
of my charge) Call him: It is his Office: for
by his Ministers it hath bin shewed. God doth
impart his mercy, to those he loveth in all necessity
whether of the one or of the other where it is due.
I have it: his Office is to speak it. Notwithstanding

A Blisdon is the Prince vnder Bnaspol the king vide supra li. A. d° 1507. Circa diam: quidam Bir (spiritualis) (natura) dicit ipsi E.K. se custodinisse illum pulverem & Librum Dunstani, &c:

Libro

live in truth & humility: Use God his creatures to his Glory, & thy necessity, the profit of thy owne Symmo, & cutting out of all canker & rotten flesh. Thou understandest: For thy Eyes shalbe opened. Amen.

E.K. — He spreadeth his hands abroad, and goeth away, and putteth his Booke in his Bosome as he goeth.

A — Gloria Patri &c: Amen.

Marty 26. Tuesday hor: 10: ante Meridiem.

First appeared a Cloude, & that vanished away; Three came in, they made Cursy to the Chaire: and two went away. Then the third ch remained, lay downe on the ground, as before: there came like a Lamb's head & licked him. He said then as followeth, being stand up.

A Al Lamb's head may be a token of our humilitie required &c:

Magna sunt Alla, quae dixisti, making Cursy to the Chaire. There was a sonnd heard before. after a while he said.

Mei — Thy knigdome is established in eternity. Thy Hands are invisible, & no man can distinguish thy mercies. I attend yr desire.

A — As concerning the Characters, & shew of the ten places, we are desirous to know, whether we may require now Bnaspol, or other under him, to say unto us, that ch may content us, for the case as it standeth with us.

Bnaspol.

Mei — The buylder of the Temple was rich, before it was adorned. With Wisdome, came the Instruments necessary

for

for mano worldly vse. He hideth no Light from those he loueth: neither shutteth vp his Tents from such as seeke him. If one be great, o how small is this other? How small therefore is the mynde, & how much weakned that dessireth these trifles? But as this smallest thing is fittest to the smalest vse, so is this estimation of things of light account, necessary for the lightness & vanity of this World. A part (Notwithstanding) may beautifie the whole: and a small thing, may cure a great infirmity.

Note. All tymes specialll tymes.

I tolde the before, that my feete are not placed vpon such brittle & crackling sand, neither are my lippes occupied with the vanity of nothing.

I will not manifest in any point, the thing which thou desirest, neither is it any part of my charge.

Note. ——

I haue been thy Schoolemaster, & director to the Sterne, to rule the reason thereof, with those w^ch can reach the Judgment thereof.

All those before spoke of, are subject to thy Call. This Vessell at all tymes they greatly accept: yet haue they tymes & Seasons: When order breaketh in her selfe, the Labour is vaine. Every thing is for, and to one end.

Of Friendship at any tymes, thou maist see them, & know what thou will.

Of Friendship at any tymes.

But one thing differeth, the End, & the Begining.

That only is the Ell, rod, or measure, which already is deliuered. The stroke of which, bringeth all things in their degrees, to an end: as far as the season (magnificence of every Science) stretcheth out it selfe.

Every one (to be short) shall at all tymes and seasons, shew the direction in any thing. But so, thou canst not vse them, in the determination, and

Note.

full

full end of every practise.
It is one thing to affectionate; & another thing to effect.
What thou seest is true, and to a further former Comodities.
For, with Furtherance, every thing in Nature is aydid.

Δ —

Reade over that, wch now lastly, I declared: Thinke, if you be not answered.

Δ —

Note, whose charge it is to deliver it.

Therefore maist thou know, what that is, although thou dos not yet, or presently, put it in practise, by him, whose charge it is, to deliver it.

Δ — Of yr so greatly commended liquor I am desirous to have farder understanding.

Ille: — What Liquor is more lively than the dew of Truth proceeding from a Fountaine, most sweete & delectable? even that verily, wch thy mouth hath preached of.

Veritas.

Lingua et vox Angelica.

What water refreshth more, or cooleth ignorance deeper, than the knowledge of our Celestiall Speech? Your voyces are but fained! Shaddowes of the words and voyces, that substantially comprehend every substance in his kinde. The things wch you dos looke on, because you see them not indeede, you also dos name them amiss, you are confounded; for yr offences: and disperced for your punishments: But we are all one, & are fully understanding. We open the Eares, & the passages thereof, from the sonne in the morning, to the sonne at night. Distance is nothing with us, unlesse it be the distance wch separateth the wicked from his mercy. Secrets there are none, but that buried are in the Shaddow of mans Soule.

The power of the primitive divine or Angelicall speech.

We see all things: and Nothing is hyd from us: respecting our Creation.

The Waters shalle stand, if they heare their owne speech.

The Heavens shall move, & shew themselves, when they know their Thunder. Hell shall tremble, when they know what is spoken to them.

The first excepted, No man ever was, is, or shalbe (excepted where I except) that ever shall understand hath or doth know, the least part (O it is incomprehensible) of this Vessell. He named all things (wch knew it) and they are so indeede, & shalbe so for ever.

Angelorum Colloquia.

Thou shalt speake with vs; & we wilbe spoken with of thee.

Iuss ab hoibus in Calcographi cum Angelis conversantis Enoch Elias } forti Io...

Three they are excepted, wch taken from among you, as they were, doe yet speake with vs, wch are provided ~~for~~ in the three Lawes to destroy that Monster. They are fed wth Celestiall food; & they, talking, speake all understanding.

This it is, I take God (only him that created me) to record. It is determined: else would I not; And may be undetermined, if you breake his Commandements.

Note.

A Stone it is that pierceth downe all things before it; & casteth them under him, as the Heavens do a Cloude. What art thou (O God) and how mighty are the drops of thy Mercy, that preparedst man before to examine thy Mysteries? The Plagues of those that plagued ye themselves, shall fall upon you, yf you transgress one iote of your sysight.

yf

Note.

For what you desire is granted: and yf you love him, you shall endure for ever. I am not as a Cloude, shivered with the Winde; nor as a Garment, that waxeth olde, & torne in pieces: But I am for ever, (because my message is such) and my truth shall endure for ever.

Behold, Behold, yea let Heaven & Earth behold; for with this, they were created, and it is the Word & speech of him, wch proceeded from the first, and is the first; whose glorious name be exalted in his owne Kingdome of honor. So, this it is.

The Booke.

[E.K. He sheweth a Booke, as he did before, all gold]

The first Language of God Christ.

And it is truth; whose Truth shall endure for ever.

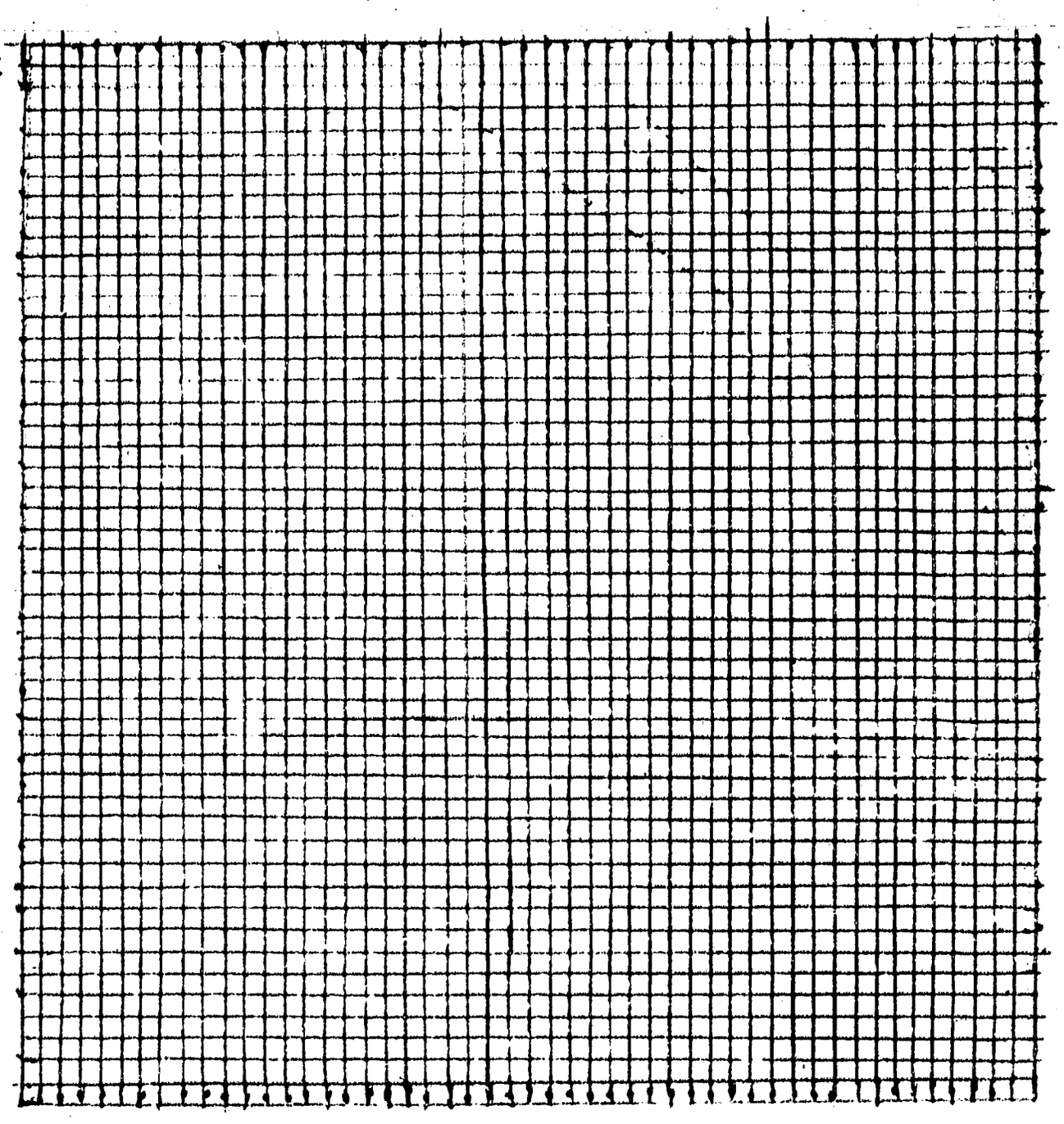
E.K. — The Leaves of the Booke, are all lyned:: full of square places, & those square places have characters in them, some more then other: and they all written with colour like blood, not yet dry. 49 square spaces every way, were on every Leafe. wch made in all, 2401 square places. He wiped his Finger on the top of the Table, and there came out above the Table certaine characters enclosed in no Lynes: but standing by themselves, & pointe betweene them.

The Colour of the Letters.

21 Characters.

He pointed orderly to them with his Finger, and looked towards the Skryer at every pointing.

2 tr. alle: — Note what they are.



A. — They are noted.

A. By his often taking things from under the Table, it should seeme that there should be some shelfe made under our Table.

E.K. — He tooke from under the Table, a thing like a great Globe, & set that in the Chaire, and upon that Globe, layd the Booke. He pointeth to the Characters: and counteth them

them with his Fingers, being 21: and begining from the right hand, toward the left. He putteth off the Crowne of Gold, from his head: & layeth it, on the Table. His haire appeareth yellow. He maketh Cursy: and from under the Table taketh a Rod of gold in his hand, being divided into three distinctions.

He putteth the end of this Rod on the first of the characters, & saith Pa, and there appeared in English, or Latin Letters Pa: he said Veh, & there appeared Veh in writing: then Ged, and after that he said Vnus, Vnus, Vnus, Magnus. Magnus, Magnus es. Then his pointed to another, & said Gal, & there appeared Gal: then Or, [the voyce seemed Orh] Then Vn [the sonnd seemed Vnd] Then Graph [the sonnd seemed Graupha in the Throat] Then Tal [in sonnd Stall or xtall] Then Gon. Then Na [but in sonnd Nach, as it were in the Nose] Then Ur, [in sound our or ourh] Then mals [in sound machls] Then Ger [in sound gierh] Then drux, [in sound drovx] Then Tal, the p being sonnded vnitely Then med: He said Magna est gloria eius. Ceph, sonnded like Keph: But before that, was Don: Then Van, Fam; Then Gisg. Then he lay downe before it, and there came two Lynes & parted the 21 letters into 3 parts, each being of seaven, he said, Numerus ô perfectissimus, Vnus et Trinus, Gloria tibi, Amen.

| | | |
|---|---|---|
| Pa | — | b |
| Veh | — | c |
| ged | — | g |
| gal | — | d |
| or | — | f |
| un | — | a |
| graph | — | e |
| Tal | — | m |
| Gon | — | i |
| na | — | hath |
| vr | — | l |
| mals | — | p |
| ger | — | q |
| drux | — | n |
| Tal | — | x |
| med | — | o |
| don | — | r |
| ceph | — | z |
| van | — | u |
| fam | — | s |
| Gisg | — | t |

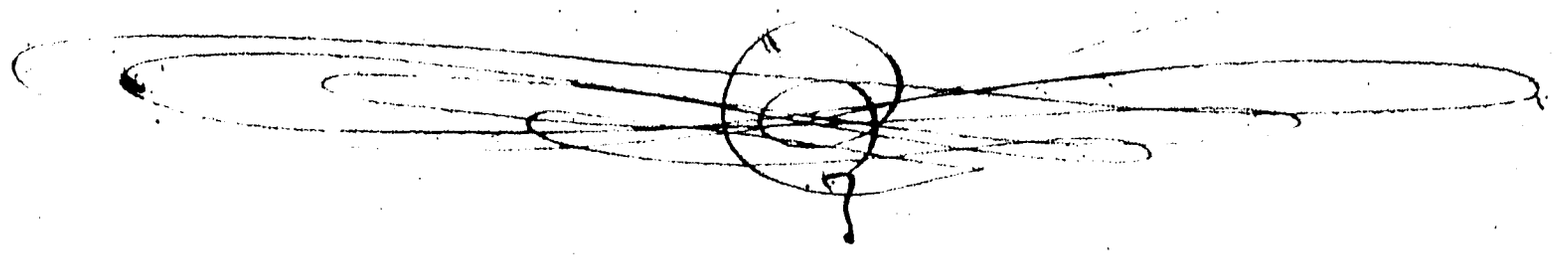
Then he put on his Crowne, and pluckt a Rack

Vail.

Vrah before all in the Chaire, he said, Remember to learne those Names without book, & to know them.

A Thus I dreiphird them after a day two or three.

| | | |
|---|---|---|
| t s u z r a x | n q p l h i m | e a f d g c b |



Marty 26 a meridie † Tuesday. hor: 5 $\frac{1}{2}$.

A Battell foreshowed,

First there was a great noyse of harmony heard.

There appeared two great Armies fighting, & much bloodshed on both sides.

One Captaine in red Harness, the contrary Captaine in white & greene.

There appeared Flaggs with a crooked tree, or like a ragged staff, or Cudgell in them: & they were on the red Captaines side; the Ohio Soldiers had the worst, and were put to flight, & they ran away.

The Captaine with the white & greene was Master of the field; & assembled & gathered his men together after the victory.

Now this Captaine goeth to a Towne, & stretcheth with his hand to heave up the Towne, being a big Towne.

There was a voyce heard saying this — So shall it be with 21. more.

A — With what one & twenty?

A Voyce — (to yet you cannot know.

This shall happen, before the Sonne hath twice gone his course.

Before 2 years. Ergo before a. 1505. Marty 26. F. K. — Now the Captaine appeared alone on foote, in his Harness; he holdeth up his hands to Heaven. He is now vanished away. I meane the Captaine in white and greene.

(111) Now appeareth the red cloth before the Chaire. There come in three. They all make Cursy. & two of them went away. Three 104.

A — Our desire is to know what we are to thinke of the Man w^ch came out of my Oratory, & layd the fiery Ball at Mr. Adrian Gilbert his feete yesterday, as he sat in my study with Mr. Lilly & me. whether it were any illusion or the act of any Seducer? A. Gilbert.

Me: — Noe wicked power shall enter into this place. Neither shall Iniquity range where the fyre of his pewering Judgment and Election doth light, w^ch shall quicken his deadness, and revive his courage to the advancement of the name of him w^ch liveth now. NOTE Election

The Apostles on Whit Sonday.

The chose with Fire, & lightned their hearts, & they imediately understood & felt the Illumination of his glory. What will thou?

A —

To the performance of the Glory & increasing of this name, w^ch shortly maketh an end with for ever.

A — This phrase, for ever, is somewhat darke

Me: — With this World for ever:

A — This giveth some light.

E.K: — The Stone is become very darke.

Me: — As the Building is grounded & ended upon three, so might the Mysterys hereof be practised with three. The Fourth is the Booke. n^ch, lo, is here present. Three Fourth.

A — Must Adrian Gilbert be made privy of these Mysteries?

Me: — Thou hast said.

A — May I note to your Name any peculiar Character or Syllable to distinguish your speeches from ours or others?

Me: — Medicina sum.

A — I may then use this Syllable Me, to Note Medicina or Medicus Dei.

Adrian Gilbert may be made privie, but he is to not to be a Practiser.

Behold.

Me: — Behold, these things shall God bring to pass by his hands; whose mynde he hath now newly setton fyre. The corners & sweights of the Earth shalbe measured to the depth: And strange shalbe the wonders that are creeping into new Worlds. Tyme shalbe altered with the difference of day & night. Old things have growne almost to their fulness. But beware of pride. We teach duty, humblenes, and submission. Shortly shall these things come to pass.

A: Gilbert his Taske.

Note, a prophesy.

Pride.

Δ — Than this Adrian Gilbert shall carry the name of Jesus among the Infidels, to the great glory of God, and the recovery of those miserable people from the mouth of Hell, into which, for many hundred yeares past, & yet continually they doe fall &c.

Adrian Gilbert

Me: — Who made the mouth to prophesy? or who opened the Eyes of thy understanding? who annoynted thy Δ Eares, or fed thee with unknowne meate. Even he it is, that pricked these things forward, and shall use you as his Instruments to a mighty honor.

Δ: God

Description Geographicalle. Δ — May we require description of the Semicircle, for his better instruction &c:

Me: — Let darkenes goe behind thee, & tempt him not that wdgeth. These things belong not to my charge. Thou knowest them, ch are sufficient, when shortly more shall serve; for the whole instruction. Greater neede were to enquire, How & by what meanes thou maist be made worthy; and so, consequently, hauing knowledge for the knowing, hauing & using of this Celestiall Medicine.

Fenestra. post dorsum.

Instruction requisite.

Note.

Forget not

I instructed the before hand, & told the, that both of ye must joyntly learne those holy Letters (for so I may boldly call them) in memory: with their namis: to the intent, that the finger may point to the Head,

Both joyntly E: K. & J. D:

and

and the Head to the Vnderstanding of his Charge, for discouerie & making of the Seas, & their Bounds.

A — You perceiue that I haue diuers affaires, wch at this present doe withdraw me from peculiar diligence vsing to these Characters & their names learning by heart: And therefore I trust, I shall not offend, if I bestow all the conuenient leisure that I shall get, about the learning hereof.

Mc: — Peace, Thou talkest, as though thou vnderstoodest not: We know the, we see the in thy heart: Nor one thing shall let another.

For short is the tyme, that shall bring these things to proofe: wherein he that liueth, shall approue himselfe aliue. God will shew himselfe aliue. Beautifull are the Footesteps of his coming, & great is the reuenge of the wicked.

Liber

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui.

Lumen Medicinae mea, vobis.

E.K. — He holdeth his hands abroad, He draweth the curtaines.

A — Gloria, Laus, et Honor Deo pri et F. et S.S. Amen.

Marty 2d. Thursday morning. Mawndy Thursday.

A voyce — Pereant omnes qui insidiantur virtuti nois mei:
Insidiatores. et qui Lumen abscondirunt Justitia mea.

E:K: — Now the veale is pluckt away,
Three appeare as before hymd,
All three said — Multa nos, quia multa patitur ipse.

E:K: — The hug goe away and the third remaineth who is like him, who yesterday to me alone, in your absence had declared himselfe to be in all points to an Illeder. A NOTE, for the better understanding of this daies Act it may be remembred the E. Kelly, while I (John Dee) was at London, yesterday (being Wednesday) had used meanes to have conference, with the good creatures, with whome we have dealing ioynlly: and that there appeared one very like unto our good freind, who tooke upon him to be the same, and now seemed to be confirmed by E.K. to tell the truth: and therefore his outward Beautifull apparell seemed to goe off, & his body appeared hairy and he confessed that he was an Illeder &c: &c

Pilosus.

Whereupon E.K. was in a great perplexity of minde and was ready to have gone his way: And at my comming home tolde me a long process of this Tragicall Act, But I comforted him, & would not yeild to his opinion, But did declare my confidence in the goodness of God: for that we craved at his handes things good & necessary: and that therefore he would not give his children a Stone, for Bread or a Scorpion for needfull foodes required &c: And this morning the matter was propounded by me, & thereupon the former sayings were used, and all the consequency of matter, wch hereafter ~~was~~ is recorded.

A — The verily I require of Yesterdaies doings wch E.K. in my absence.

Camikas sure he said, holding his handes up to heaven.

E.K — He walketh up & down & seemeth angry: and did beate his handes together. There cometh a little streame

of

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of fine whitlish from above: and came to his head.
He kneeleth downe before the Chaire, & looketh vp &
said,
Me: — O how brittle are the works of thy hands [he looked
vp] whose imperfections are more innumerable
then the sands of the Sea: or Clouds that were so
lifted vp since the bigining of the world. Darkness
dare presume to place himselfe in Lightness: yea
dishonor (o God) to dwell in place of glory:
His lying Lips presume against truth: Whilst thou
sufferest his old & withered face to be garnished with
thy beauty. Heaviness is his seate, yet are his Lips
mirthfull: and little there is, that seperateth him
from the dignity of Honor: But his punishment
is sufficient, his dishonor vnspeakable, Thou, o
thou (I say) that liuest (wch hast estranged him so
far from thy glory) makest only manifest. But
yet how long shall the Sons of men puff vp themselues
with bragging & boasting of that they see not? But
(alas) all things are confounded, & are contrary to thy
Comandements: some only wch differ, remaine with
concordant minds praising the, and lifting vp thy
name, as much as strength performeth. But herein
is thy glory & long sufferance manifest, in that thou
dost not only with griefe behold their sinne, but like a
iust Judge fauourably dost ponder the greatness of their
enimies, which infect their minds, & blind the light, wch
thou hast given vnto their vnderstanding, wth inflamations
bodily, instigations worldly, & tentations innumerable
Great therefore & most great, & none greater can be, wch
deuideth the adversary, & healeth the weake: whose
smalenes of habilities thou canst augment, wherein
the misteries of thy great glory & might, is manifest.
Thy seate yeild praises, with incessant & dutifull
obedience. Thy name be magnified, thy mercy
published to thy glory: Holy, Holy, yea great & most Holy,
is thy everlasting kindness for ever.

E:K:

E. K. — Now he standeth up, & said,

Me: — Do I have already told, from whome I came, so have I not hidden, what I am, or what message I bring; why it is sent, it is also written.

Raphaëlis Officium.

How long shall I persuade to stedfastness? But the greater your measures are, the greater shall be the quantity. These afflictions are necessary. For herein is a measure to distinguish* from falshood, Light from darkenes, & honor from dishonor. The more they are like vs, or shew themselves so, (for nothing can be more dislike) the more they are Judges of their owne damnation. Yea if his strength had been great, he would have devoured thy soule, [looking to E. K.] But whome God hath chosen, shall none overturne. Bragg not, either credit my words by thyne owne reason. But consider that divers may be dishonored, yea though they be in honor; yet shalt not thou neither be overturned w^th the one wynde nor the other: though the afflictions that shall follow thee, be great & hard.

*forth, truth.

Afflictions to E. K.

In my words are no errour: neither have y^u found my Lipps untrue. When I knewlid I spake for y^u.

This place

But I have promised that No unclean thing shall prevaile within this place. Neither am I a reviving Spirit, nor of any such office. I quicken the dead, revive them that are fallen, & cure or sow up the wounds, w^ch they are permitted to worke upon man, as tokens of God his Justice.

Raphaëlis Officium.

I call the same God (whome I have called before) to record, that these words are true, my sayings just, & his mercies more perfect. Whilst Heaven endureth & earth lasteth, never shall be ~~called~~ rased out the memory of these Elections. Vse Humilitie. Rejoyce when the enemy is discomfited in his

Note the durance of these memorialls.

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Brains, and inventions. A punishment so great. Et cetera.

When I yoaked your* feathers together, I joyned them not for a while. Your flying is to be considered in quantities, qualities & Relation.

* Note of the vision w was shewed a° 1502.

Thank God, Be merciffull: forget your Sins: and prepare yo^r selves, For, great & wonderfull is the immediate power of him that illuminateth from above.

It shall light upon you: For those that are present with him, lived with him eat & drank with him, [and] were instructed by him, Were but heavers only. At length God was Glorified, in one instant all things brought unto their remembrance: yea some of them taken to behold the Heavens, & the earthly glory. I have said.

A — Ecce, Veniat vindictum dei, et percutiat x x
Ecc: — linguam mentientem.

E.K. — He goeth his way, and taketh all with him, Table, Chairs, & Curtains & all. There came in a great many with flaming swords, and bring in the wicked spirit, who yesterday dealt so divilishly with E. K. One of them holding him by the arme, said, Speak now for your selfe, you could speake yesterday. They all drew their swords: they snorked fire. And there seemed a water to come in, but it went away again.

Voice — Dicat, nam nram est. (non)

E.K. — Now is the Skroll with the Characters brought in which was found by spiritiall direction this moneth the 12 day, about 10½ after none, by Mr Kelly & Mr Fusy. He seemeth now as like our good friend as may be. Our friend came with a Sponge & annoynted the wicked Spirit his Lips.

The finding of the Scroll, of the Treasure.

Voice — Elo could I not speake.

A Sering

A — Seeing now thou canst speake, answer me.

The wicked said — Ask quickly.

A — What is thy name? — The wicked answered Gargat.

A — What is the sentence of that Scrowles?

Gar: — I know not.

A — In the name of Jesus, I charge the to tell me the truth, as concerning that Roll here shewed.

a counterfeited Roll. Gar: — I have counterfeited this Roll, & brought it, for it is not the true Roll.

A — After many words betweene him & me, & the more, because he denyed that he knew of any Glory belonging to God, I urged him so, at length with shortt evident argument, that he answered, he must confess the power & glory of God: and said that he was damned for ever: and did wish damnation to me: & then I requested God to vse his Justice on him, for the glory of his name: then he entreated me somewhile, & somewhile derided me, saying, art thou so Lusty &c:

A — All the Company fell on him, and hewed him in peeces: and digged a hole in the Earth, w^th their swords, & he fell in, & after that was a mighty roaring heard.

A voyce — Sic solo iniustis.

A — The Company went away. There came a Fire, & seemed to burne alls the houses.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

A — Then returned our friend Mr: and all seemed light & bright again. Likewise alls the furniture of Table, Chaires, Stoles in the Chaires, covered with a red Covering &c:

Writes. Mr: — Visio vera, vere denotatur. Denotetur etiam ad gloriam Dei.

A — Master Kelly, is your doubt of the Spirit now taken away?

E: K. — yes truly: I beseech God to forgiue me.

Me: — Dixisti, et factum. 100

A — Do concerning Adrian Gilbert, there might be some doubt in common externall Judgment, of his aptness to the performance of the voyage with the appurtenances, But the secrett of God his Providence, I will not meddle withall: for he can make Infants speakable, and the dum to shew forth his glory &c: A. G.

Me: — If God be almighty, acknowledge his power. Who made the some of nothing? or man, so brittle a substance? Nature throsteth up her shoulders amongst Trees & Herbes, like a gentle fire: In Beasts & all Creatures of the fields, waters & earth, in a palpable imagination: Amongst the sons of men, she aduanceth her selfe, wholy in the light of understanding. In all these she wacketh by her owne qualities, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in their kinds are perfectly & substantially nourished. If Nature have such power, What power hath our God, & how great is his might in those, in whome he kindleth a soule, understanding: The strength of Body & inward man, is the strength of him that also leadeth him, are augmented & diminished at his pleasure. If earth in a mixture become fine, how much more shall he encrease, whome God hath strengthened: If he would have conquered with thousands, he would not have sent back the dogged hearted people. If riches or renowme were his felicities, he would have kindled the twelue Lamps of his eternall light, on a higher mountaine: But he chose them in the vallies, and from the watering places. I think this be sufficient to confirme yor. understanding.

Body
Soule
Spirit

2 the

3

the 12 Apostles.

A — I trust God be not offended with this matter so proponended &c:

Me

Mr. — He is pleased: And it is enough. Eternitie is mighty & glorious to the righteous.

A — When shall I make him privy of these things?

Mr. — When thou wilt. For every thing is acceptable with those that are accepted. See thou Counsaile him & be his Father.

A: G:

John Davis: A — As concerning John Davis, we are to aske somewhat, &

Mr. — John Davis is not of my Kalendar. Learne of them of whomme it is necessary.

Be not negligent, in learning the things before prescribed.

Learne the Alphabet.

God be amongst you.

E. K. — He hath drawne the Curtaines of mids.

A. Soli Deo sit eis honor et gloria. Amen.

Mawndy Thursday, after noone. hor: 3 $\frac{1}{2}$.

A — The Vriale being drawne away, after a quarter of an houre (almost) after the first motion made by me, Three came in and made obedience to the Chaire, Two went away, & the Third remained there as before.

A — As concerning the Kalendar to be reformed, I am grieved that her Ma.tie will not reforme it in the best Formes of Divinity.

The Reformacon of the Kalendar!

And as for the priviledge for Mr. Adrian Gilbert his Voyage, I think not well of it, that Royalties should not be granted.

Therefore both these points, respecting her Ma.tie I would gladly have Counsaile, such as in the Judgement of the Righteous might be most for my behalfe to follow.

Mei — In one Government, there are sundry principall parts: Every part in subdivision, contyneth many & sundry Offices: Many Offices require many dispositions: yet hath every disposition continually some partition in his qualities. Ill things, one thing: And onely thing, something: Something many things, & many things, most innumerable.

The Heavens in proportion are governed universally of a few; particularly of many: each place possesseth his division: and every thing devided, his propriety.

Princes are Governours, wch move & stir them up to worke, as it is provided; & to behold in speculation, How every particular Action, shall have due, perfect and appropriated locall being, motion & Condition.

Subjects (yea the Highest) are stirred up, by their proper Angels: The inferiour sort doe follow the disposition of their leaders. Angels propry.

Vertues & Vice shall dwell every where.

Light & Darkness are alwaies intermedled:

Consider how I speake it.

The Myndes of all that move, even onto the least qualities in Nature, have of themselves proper Vertues: and therefore proper Instigators. Peculiar and pp Instigators.

I call to memory thy words, the manner of thy speech, & the secret pourposes or meaning, whereonto it is utered. I see thy Infirmities, & know what thou desirest.

But marke me, Whome God commonly choseth, shall be whome the Princes of the Earth doe disdaine. God his Elect.

Consider how the Prophet that slew that monstrous Gyant, had his Election.

God respecteth not Princes, particularly, so much as the state of his whole People. For in Princes mouthes is their poyson as well as pronurbs. And in one heart more sinn, then a whole world can containe.

~~But~~ It is not my Office to medle with their vanities, neither

Medicine.

neither is it a part of my pageant to touch any thing that tasteth not of Medicine.

But what? doth thy minde reply? Dost thou think that my Counsaile herein, to a grieved minde, is (though it can be) Medicinall?

Peradventure thou thinkest, I am not [in] thy marrow: yes, I have been long in the highest part of thy Body, & therefore am something perswaded of thy meaning.

Δ Raphael long tyme visiting my head.

Δ — Indeede, I thought that yo: good Counsaile, was or might be a remedy, & a medicine to my afflicted minde for the: vnseamely doing, in the two former ponito: expressed.

Vt Mel: — Behold, whereunto thy earthly man would seduce thee. Dost thou think that if it please God it shall not please the Prince? if it be necessary, already prepared?

A Secret.

Secretum dico.

For all things are limitted, with a full mensuration, & vnsearchable foresight: Yea, I say, already, vnto: y: end. Be not discomforted. Quayle not at the blast of a small tempest. For those that speake the faire, have dissembling hearts: & powrbily doe they shoote at thee, with arrowes of reproach.

Lingua dolosa.

When they have neede of thee: I meane of the helpe of God through thee (some shut up, some entangled, some ex gadding like Masterles Doggs) than shall they gladly seeke thee, and desire to finde thee. They shall smell out thy footesteps, & thou shalt not see them. The key of their faces shalt thou be Master of: And they themselves shall not vnlock their cunne grievousness. Yea they shalle say, Oh, let the earth devoure vs. But I am too long.

England.

Misery to come.

Note, each in his Office.

I answer the, although it be not my Office, to declare that thou desirest: yet for that thou desirest my Medicine, I say, Thou shalt prevaile against them, yea even against the Mightiest.

Prevalescentia.

As thou wilt, so shall it be in Gods his blessings.

Beware of Vaine glory. Use few words.

Conquest.

Thy Weapons are small, But thy Conquest shalle great.

firme faith.

So, doth this satisfie thee? Have a firme faith. It is the greater lesson. Be it unto thee as thou hast delivered.

A firme faith. 110

One thing I answer thee, for all Offices. Thou hast in subjection all Offices: Use them when it please thee, And as thy Instruction hath bin.

All Offices.

I have said.

A — Clothings be planted here, for preparation of Table, Sigillum Dei &c: wch things are not portable with easy; So because I think, that some services to be done in Gods purposes by me, Will require other places than this house, so shall divers my practises have (as I think) a more compendious manner, & ready to be executed in any place &c:

Mr: — Truly thou hast said, & so shall it fall unto thee: As I am here in this place, & yet indeede not, so, here: so shall it fall out, & follow in the Mysteries of your associated Operation.

A: & E: K. and M: Gilbert.

The other shalle but as a necessary helpe, to the first Practises, to plant the Tree: wch being confirmed and strongly rooted, shall bring forth fruite; most aboundantly.

The Earth & the Tree cannot be seperated.

The Earth } 1. E.K.
The Tree } 2. A.
The Planter } 3. A.G.

The Planter may be seperated from Tree & Earth.

This is the end, & true it is.

Let him be record, whom I beare record of here.

And so, with thee, Amen.

I must helpe thee. Learne joyntly the Elements or Grounds of this heavenly Doctrine; the end & consummation of all thy desired thirst: in the which God shall performe the thy Philosophicall Harmony in * Prayer.

Note, Lane the Mfabit.

* Philosophicall Harmony in prayer. is meant by this Prayer wch I daily use, & often. Deus m. a. m. in. S. a. a. m. f. G.T. e. F. e. s. &c:

Then knowest what I meane.

The eternall Phisitian minister his heavenly grace and continuall blessings upon you, to the Glory of his Name, execution of your proceedings, & holy insatiable desires.

A. Amen: Omnipotenti Deo, nro, Servatori Redemptori & Sanctificatori, sit honor laus & gratiarum actio. Amen.

Deus in adjutorium meum intende
Domine ad adjuvandum me festina
Gloria patri et filio et spiritui sancto &c.

Jesus.

Jesus.

On good Friday; Afternoone.

A — There was a savour of Fire felt by E. K.

There seemed one with a Sword, suddenly to thrust out of the stone at E. K. head, whereat he startled & said, he felt a thing (immediately) creeping within his head, & in that pang became all in a sweat. Ould he remained much mislikinge the moving & creeping of the thing in his head. At a quarter of an houre ended it came to one place; and so ceased somewhat; and then the Curtaine was drawne away; and there appeared the Table, & the Chaire covered.

Then came Three, Two went away, & the one remained as before was used. E. K. held the Paper of the Letters in his hand; and Ille: bad him put it out of his hands.

Ille: — The taste of this merciffull Potion, yea the savour only of the effect worketh most extreamely against the maymed drowsiness of ignorance. If the hand be heavy, how weighty & ponderous shall the whole world be?

What will you?

A — This he said upon our sylence after his former words. I answered, we desired to learne the Mysteries of this Booke.

The Booke now appeared (the Cover of the Chaire being taken away) the Booke lying upon a round thing: which E. K. was not yet able to discerne what it ~~was~~ to.

The first side of the first leaf of the Booke appeared fell of the former Letters, every side having 49 lynes 49 square places, with Letters, some more then other.

49
49
441
196
2401.

Ille: — Every side contayneth 2400 & one odd Letter.

E. K. — All the Letters seemed to be of bloudy colour & red. The lynes between the squares, seemed to be like a shaddow. In the first square were 7 Letters.

Ille: — Say after me: But pray first ere you begin.

A — We praied!

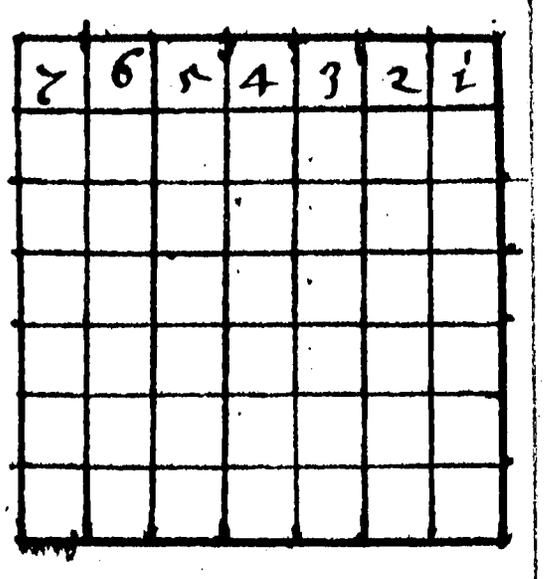
E.K. — All became black as pitch in the Booke. ///.

Then it became light again.

Now he pointeth up, with his Rod of Agold divided into 3 equall parts, wch Rod he took from under the Table.

Me: — Keph Van [he lifted his face to heaven]

i. Don graph fam Veh na.




E.K. — Now he kneeleth downe, & holdeth up his hands.

The letters of the first square are 7.

Now he pointeth to the second.

2. Med gal [E.K. he turneth himselfe about.] vn gal vn Mals na

3. Me: — Twice seaven, three and All one. & his mercy endureth for ever.

4. Tal vn vrh.

5. Fam graph ~~drux med~~ fam.

6. Ged graph drux med.

7. Vn van.

8 Tal vn don vr vn drux. sounding as δοῦξ.

9 Med

10 Tal van fam mals vn

11 vn ged gon med gal.

12 Mals vn drux

13 Ged vn

14 Fam graph fam

15 Ged vn tal mals graph gal vn keph

16 Veh vn mals veh drux graph na A capeneh

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. 100.

24. Van don graph mals don graph fam.
E.K. Now he seemeth to weepe, & knock his Brest.
He ponitetth with the Rod, up, against, & said,
25 vn gal graph mals gal
26 vn keph graph
27 Gal don van keph
28 Gisg vn don gal graph tal vn na
29 van vn
30 veh graph fam gisg fam
31 ged don vn mals vn gal he staied 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
36 veh na graph van vn veh na.
37 Tal vn na
38 elled fam fam na graph
39 gal vn mals na
40 med drux gon keph gal vn don. This is a words.
41 mals vn drux ged graph mals na gon.
E.K. Now he walked up & downe before the Chaire
and came against & pointed. The Letters now
following seeme to be written with Clay.
42 elled gal vn tal na
100. 43 ged graph tal graph gal fam vn vr: eight Letters.
44 vn
45 gal don drux med keph vn
46 na med pal mals med don. Now he walketh
against & Looketh upwards.
Then he pointed against.
47 vn gal mals van drux
48 Gal vn don
49. ged vn don tal graph fam: he walked between
the shewing of the tal and graph.
There are six Letters in that words.

112

Me: — Say after me (shall I speake the Mystery of thy glory, ch thou hast secreted, from the inhabitants upon the Earth? Yea Lord it is thy will, whose head is high, & sees every where, ready to revenge the blood of Innocents; & to call home the lost Sheepe.

Say after me

Zuresk od adaph mal zez geno all (ses: the Letters give Veresk and Zuresk are all one.)
marlan ob muzpa agiod pan ga zez (ses)
gamphedax (pe) Kapeno (z kapkeno) go [le] od semela (= A perchance Zuresch with ch, for K, and so the word shall be of 7 Letters.)
bugen donkna (m) fian (phian) ga vankran vreprez (s)
adeph arxeo (azo) drux (z) Jardemah va tzests (kezts) (cests)
grapad. zed unka (unbar) domiol adipoad
chienak mah eshe daph Onixdar *
pangepi adamh gemedsol a dincxa
hoxpor adpien dar garnies (gharnies).

Me: — I teach. Let this Lesson instruct the to read all that shall be gathered out of this Booke hereafter. It is not to be spoken, but in the tyme of his owne tyme. It shall be sufficient to instruct the. Farewell.

* It is not to be spoken or interrupted but when the tyme appointed is comes.

E.K. — Now he covereth the Booke with the veale.

A — Praises & thanke be rendred to God, of vs his seely ones, now & ever Amen.

A — Note, All the former Letters & Words in the Squares, were only in the first or upper row, begining at the right hand, & so going orderly to the left. And secondly Note, That this Lesson he read, pointing with his rod orderly upon the same foresaid first row.

38 pa vn drux vr graph fam
39 med don gal vn drux. [Now he maketh low obeysance to the Prawe ward.
40 Mals vn Incomprehensibiles es in aeternitate tua.
41. Mals don graph fam
42. van tal pa vr med fam gal vn
43 van med don pal
44 drux vn gal med drux
45 mals vn gisg don med mals na graph fam.
46 van drux gal graph fam
47 vn gal med drux
48 ged vn drux graph pa drux fam
49 gon na graph na van gal keph.

Note van ask this doubt

Alle: — Shall I read it? ^ We pray you.

[2] Jhekusch Gromadox (Gronkadox) arden, o na gempalo
micasman (cicasman) vandres erda beuegiah (beueiah) nos
pligna fo zampónon aneph. [Here is a stop]
Ophad a medox maruno gena pras no dasmat.
Vorts manget A deüno damph. naxt os
vandeminaxat (vandemhnaxat). Orophas vor minodal
amidas ger pa o daxzum banzes erdan
ma pres vmblesda vorx nadon patrephes
vndes adon ganebes Jhehud:

^ Note: A deüno must be pronounced as one word; like as Reipublica, in Latin. Also here would seme to be so words, but A deüno, came out of mis square.

A — Jehudz consisteth of 6 Letters: But Jon na graph na van gal Keph consisteth of 7. I would gladly be resolved of that doubt if it please you.

E.K. — He boweth downe, & put the Rod away, & then kneeled downe.

A — He rose & asked me, What wilt thou?

A — The former question to be solicited.

W.H. — Thou hast written false: for, it must be Jehudz; and so it co' of 7 Letters.

A — If every side contayne 49 rowes, & every row will require so much tyme to be recited as thio hath done it may seeme that very long tyme wilbe requisite to thio doctrine receiving: But if it be Godes good liking, we would fayne have some abridgment, or compendious manner, whereby we might the sooner be in the worke of Godes service.

E.K — The Chaire & the Table are snatched away, & seeme to fly toward Heaven. And nothing appeared in thio stone at all, But wao all transparent cleare.

A — What thio snatching away of Chaire & Table doth meane we know not: But if the Lord be offended with thio Younglings, & Novices in these Mysteries, for proponiding or requiring a Compendious Method &c: then we are very sorry & aske forgiveness for the rashness of our Lips: and desire hio Majestie not to deale so rigorously with vs: ao though we had sufficient wisdome or warning, to beware of such motions or requests making to hio Ministers. Let it not be so said of the holy One of Israell, but let hio mercy abound with vs to hio glory. Amen.

A — Note & take heede from hence forward.

E.K — Now cometh all downe agayne ao before.

W.H. — What are the stones of Allen, that they put tyme in her owne bosome? or measure a Judgment that is unsearchable.

A —

Mei — I help thy imperfections. What man thinketh to Wisdome, is errour in our sight. But because my Nature is to cure, & set up those that fall, Thus much understand,

Of the Booke 49 powers with their Inferiors. vide sup 40: after a sort: and 1. vide clearly 24.

So I have said: The 49 parts of this Booke, 49 Voyces, Whereunto the so many powers, with their inferiours & subjects, have been, are, & shalbe obedient.

Every Element in this ollystery is a World of understanding. Every one knoweth here what is his due obedience; and this shall differ the in speech from a mortall creature.

Angelical Language.

Consider with thy selfe how thou striuest against thine owne light, & shaddowest the windowes of thyne owne understanding. I have said, Be it unto thee, as God will. I am not a power or whirlewinde that giuith occasion of offence.

Longe sumus a perversitate destructionis.

Thus much I have said, for thy reformation and understanding.

A —

Mei — So, untill the secretes of this booke be written, I come no more: neither of me shall you haue any apparition. Yet, in power, my office shalbe here.

Raphael is to be absent for a certaine time: but his power shalbe here.

Say, what you heare for every word shalbe named unto you: it is somewhat a shorter way, and more according to your desire.

Of the Booke Languages.

Every Element hath 49 manner of Understandings. Therein is comprehended so many Languages. They are all spoken at once, & severally by themselues, by distinction may be spoken.

Untill thou come to the Citty, thou canst not behold the beauty thereof.

Nihil hic est, quod non est perfectum.

I go: I have said (and it is true)
Nor unclean thing shall enter.
Much less, then, here: For it is the sight of whose Majesty, we tremble & quake at.
He shall teach of himself: for, we are not worthy:
What then, of your selves? But such is his great & singular favour, that, he is of himself, & w^th^ those, whome he chooseth.

A Note, that we shalbe theodidacti, of God himselfe, & no Angel herein.

For the end of all things is at hand,
and Power must distinguish, or else nothing can prevail.

The end of all things is at hand.

What you hear, yea what thou feelest, by thy finger, Record, & scale sum. This is all, & in this is contayned all, that comprehendeth all, The almighty power and profundity of his glory.

What also?

Oh thou seest, & shalt see, whose sight is the light of this his owne power, His might is great.
The dew of his stradfastness, & glorious perfection hold up & rectifie the weakness of your fragilities:
Make you strong to the end of his workmanship, to whome I comit you.

The sight of God.

E.K. — He plucketh this veale over all.
O voyce afterward —— Ne Ne Ne na Jabes.

A Sanctus Sanctus Sanctus Dominus Deus Sebaoth: Pleni sunt cœli et terra gloria Majestatis eius. Cui sit honor, laus et gloria.
Amen.

Jesus. ✝

15 die Aprilis 2. Tuesday, before noone.

Δ — A Voyce like a Thunder was first heard.
The Chaire & Table appeared.
There appeared Fire in the Chaire, & burnt away the Veale or Covering thereof.
The Cellar of the Flames of the Fire, was as of Aqua vita burnt.

A Voyce — Sum.

E.K. — There goeth a Cloude or smoake from the Chaire, & coverith the Table. That smoake filled all the place.

A Voyce — Impleta sunt ora gloria et honore tuo.

E.K. — All is become cleere save the Table, wch remained covered with the Cloudes still.
A great Thunder began again, & the Chaire remained all in Fire.
Now the Booke appeareth evidently, lying upon the Globe in the Chaire, and the Letters appeared wet still, as if they were bled.

Note, Fire. — There appeared Fire to be throwne out of the Stones, upon E.K.

The sound of many voices seemed to pronounce this } Let all things praise him and extoll his name for ever.

E.K — The Fire is still in the Chaire, but so transparent that the Booke & Letters thereof may well be seene.
E.K. felt his head as if it were on fire.

A Voyce — Sic solio errores hominum purificare.

A voyce — Say what you see.

E.K. — I see Letters as I saw before.

Move not from yo: places — A Voyce — Move not from yo: places, for this place is holy.

A Voyce — Read; ——— E.K. I cannot

Δ — You should have learned the Characters perfectly & their names, that you maught now have readily named them to us,

as you should see them.

Then there flashed Fire upon E.K. again.

A Voyce — Say what thou thinkest. A He said so to E.K.

E.K. — My head is on Fire.

A Voyce — What thou thinkest every word that speaks.

E.K. — I can read all, now, most perfectly, & in the third row, this I see to be read.

Palce duxma gena dim oh elog da vedge
ma fedes o ned a tha lepah nes dim
Shehudetha dan vangem onphe dabni oh
nax palse gedah mas gem fatesged oh mal
dan gemph naha Lax ru lutudah ages
nagel osch. macom adeph a dosch ma handa.

A I doubt wch of these three must serve ⟨ses

The third row of the first page.

E.K. — Now it thunderth again

A Voyce — Ego sum qui in te. Mihi ergo qui Sum.

A — Non nobis domine non nobis, sed nomine tuo damus gloriam.

A — Then E.K. read the fourth row as followeth.

Pah o mata nax lasco vana ar von zimah
la de de poh o gram nes ca pan amphan van
zebog ahah dauez öl ga. Van gedo oha ne
daph aged onedon pan le ges ma gas axa
nah alpod ne alida phar or ad gemesad
argla nado oges.

The fourth Row

A — Blessed be the name of the highest, who giveth light & understanding.

E.K. — It thunderth again.

A Voyce — Orate.

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Fire again.

A Vide

A — We prayed, and returning to the worke again the Fire covered all still, & E.K. heard voices, singing (as a far off) very melodiously.

Then all became evident unto E.K. his perfect Judgment.

The fifth row. A — E.K. read thus. (pronounce)

Mabeth ar mices (mises) achaph pax mara geduth alides creanor manch (mansh) arseth. olontax x angeban vox portex ah pamo. agematon x burise ganport. vdrios pasch. Machel x lin arvin zembuges. vox mara. gons x Ihebusch dah parsodan maäh alsplan x donglses adipr (adipat) agmet. archad (arkad) dons a dax van famlet a dex argo pa gens.

* it is significative.

The sixt row

Van dansar oripat es vami gest agiff ormate= nodah zalpala doniton pasdas (pasdas) ganpogan x vndanpet adim achaph maradon oxamax x anolphe dan ich voxad mar vox ihedutharb aggs pal med lifex IAN lifa dox parnix o drds (drds) drods marsiblih aho dan adeph uloh iads x aselih da verox ans dalph che damph lam achos (akos).

E.K. — There is great thundering again.

A — It is the hand of the highest, who will get him honor by his owne worke.

E.K. — The voyce & sound of pleasantness & rejoycing was heard: & all was darkness. 117

mal voyce — Locus est hic sanctus. Locus sanctus

other voyce — Sacer est a te Domine.

E.K — Office is now opened againe.

A — Then E.K. read thus.

Amídam iàh gah Lesco van gedon amchib ax or madol cramsa ne dah vadgs lesgomph lesgamph ar: mara panosch aschedh or samhámpors afcò pacadabaah asto a vdrios archads ors arm. pamphica lan gebid druxarh fres adma. nah pamphes eä vanglor briffog mahad ✠ no poho a palgeh don la def archas NA. Degel.

The Seaventh row

Afcò with a prick over the ò, is to be pronounced as Asto.

Vnam

Vnaem paligh agan drosad germax. fa lefe pandas mars langed vndes mar: pachad ✠ edídos martíbah vdramah noges gar ✠ lengis argrasphes drulthes las asóraphos ✠ gamled cam led caph. Smicol lumrad v ma. pa grangef paphres a drinox a dempheh NA. gemile o ✠ danpha NA ges a ne gaph a.

The Eight Row

E.K. — The sound of Melody begineth againe.

A — The Fire came from E.K. his Eyes, & went into the Stone againe, & then he could not perceive, or read one word. The Fire flashed very thick, & all was covered with a veale.

A — Praise we the Lord & extoll his Name; for his hand hath wrought wonderous Worke, for his owne glory: Amen.

Note this Mystery of God his power drawne to himselfe againe.

✝

Aprilis 3. Wednesday, Forenoone.

Δ — First the Curtaine was drawne ~~again~~ away: & then all appeared on Fire: The whole place all over. E.K. heard voyces, but could not discerne any thing but the humming of them.

Δ — There came Fire againe (out of the Stones) upon E.K. all his body over.

E.K. — The Fire so diminisheth itselfe that the Booke may be perceiued.

A Voyce — Magnus, Magnus, Magnus.

Another Voyce — Locus sacer et acceptabilis Deo. Locu

E.K. felt the Fire to gather up into his head. Shortly after he could read the Booke, as he could do yesterday.

Δ of the first Chapter of Vlla Jdoleff

The ninth Row.

אגלת מנא

Vlla doh aco par semná gan var segar on dien. sebo dax se pal gènso vax nèera par sesqui nat ✦ axo nat sesqui ax olna lam vor gèn vos nap vax ✦ Ùro varca cas nel vndát vom Sangef famsèo. Oh sih ádra gad gisco vansax ora gal parsa ✦

The Tenth

Jave ✦ nab vbrah NA pa uetol gèd adèo ✦ pa sem cem na dax ✦ van sebrá dah ogkèo afehm o nap gem phè axo or ✦ nec a vè da pengon a moroh ah èha aspah ✦ niz ab vdrah gohèd a carnat dan faxmal gamph ✦ gamph naere vax aselad caf prac crúscansè ✦

gohèd pronounced as Gohèd signifieth Ouer-lasting all things depending vpon Ouer. and gohèd Ascha is as much to say as One God.

cansè signifieth mighty: & crúscansè more mighty.

ga

gam + ohe gemph ubráh ax + Orpna (the a reduced)
nex or napo, gemlo + a chyph can sedlo pam (the last h scarcely sounded)
geman ange hanru (ALLA +) (appo se damo
gam vas oro dax vá ges pálo palme pola +

E.K — All this (now read) falls out, & all the rows, before, likewise.

Vegre — Praise God.

A — We praise, and after was this shewed.

Gals ange no tímpa ro sama dan genzi ax +
falod amruh ácurtoh saxx par mano gan
(a must be sounded long)
vax no + gramfa gim sadglá loh vrox +
sappóh iad ah oha vnra +

The Eleventh 118 Row.

All these words have lyes under them are each but one word of divers syllables, being 9 words of them.

Pola & Pala signify two: Pola signifieth two together, & Pala signifieth two separated.

A This was a parcell of a row w^ch only appeared by knifeing.

A ~~All no, ind 49, & so here are 10 other~~

A — Now appeared another Row.

So gors axol ma pa a oh la sabúlan + (aph
ardox anpho nad vrnah ud ago lan vans +
(vns)
Úxa grad órno dax palmes árisco dan vnra +
vánsanpho gals not zablis óphido ALLA
loh + gaslah osson luzo adáo max vanget
or dámo ans + Lóz dasch Lóha dan so +
glásspa neh +.

The Twelfth Row.

All became darke, & it thundred.

Vegre — Praise God.

A — We praised.

A. — Now appeared three or foure Rowes together.

The Booke seemed to fly, as if it would fly a peeces (the fire remaining) & to make a great shewing in the place where it lay.

Amyot

[Ke 13]

Ti Hrio w a prick betokenith y.

Ampri apx ard ardo argá argés argáh ax + osch nédo lés icás + han andam von ga lax man + nosch + dóngo a gntar céy ludo asch úrisc alpó + gim var dancét + nap alpód úrsbe temps a vod nos gima o ulon x x mánceparx oxnó pricos a got + zalpa nó x doxam órnó + .

[14]

pronounce Asto.

Admay apa asco tar + gans oärz am seph x selqui quisbén alman x gons sa ich mársiblih gron áscabb gamat + ney adén vdan phand sempés nar narran al + cano gimó dansó x áldo nétes parcélah arb ner ga lun pancu priscas ábra múscc an nox & napód a on dan sim gés aschó.

E.K. understood the language: I would have spoken sometimes: but he was willing to stay

E.K. — A sound of many voyces, said —— Orato.

[15]

Mica surascha para tó gámmes ádrios x NA danos + Vra lad pacad ur gesmó x

pronounce as we do Cruse a Cup

crus a prasep éd + a palsó nax varno zum + zancú asdom Bagód + Vrmigar orch x phaphés ustrà nox affod masco + gax x cámlis vnsanba a oh la gras par quas . cónsagual lat gimdax tantat ba vod x talpah iàn +

Ge

o long

Gescó a taffom gis nat gam * pamphó ✠
kid,
ordáquaf cesto chidmap mischná iaisg *
ià ià lphzudph a dancét vnban caf ✠
graos
ránsembloh * dafma vp aschim graos ✠
chrámsa asco dah * Vímna gin áldi os ✠
papsam och láuan vnad.. Oh drosad
údrios nagil panzo ab sescú * Vórgi
a long
afcál vslaffda mórsab gaf ham di ✠
pilch asca.

119

sempiternall One & indivisible God.

a very long.

a reverend word the a very long, io; be it made with power.

as chal, iently & the a long.

Δ — This went away when it was read.
It waxed darke!
voyce — Orate. Δ — we praise
F.K. — It beginneth to cleere.
voyce to F.K. — Say.

This divine power creating the Angel of the Sun.

Artosa gimi oh gábagin axa loph gibed adóp:
zarcas vr vánta pas ámphi nódi alpan *
nocas se ga ormácased lax naph talpt *
pámphicas Sandam Vosméh iodh asclad
ar * phan gas málsi a guaz nam vngim
vansel gimbúgel a gimbusz áro tehl
alts murt valtab bámffa faxed ar chgi
chlifod.

17

4

4 manner of construction in that one word.

aro io one word divided as vis — publica & here this word io divided into two squares & so there are 49.

19

A tam nat + glun asdíh ablud gádre fam +
Shing la dan + guinsè lifè arilsar zabulan
(a long; è long)
chèuach sè + amph lèschè andam var gis ar
(pronounce ar)
phèx arè + NA tax páchèl lapídox ar da
vax malcos + vna gra tassox varmára ud ga
lès vns ap sè + nè da ox lat gis ar +

lifè lephè lurfando ió a strong charg to ÿ wicked to hell the truth.

A Thio said to my Dè mand of thio phrase which I had neuer many yeans since.

NA. The name of the Trinity, One separable for a while.

Now it waxeth darke. A — We must pray: said I and so we did. But E.K. praied zealously in the Angelos Language. &c:

19

Asmo dabán pan casmè co caph al oh +
(a long, only one a sounded)
san gid a bansaa vn adon a sèb Ian + aglaho
(orcha)
dánfa zúna caps orcha dah os + fámsah ON
naäb ab nagah gèha fastod + hansèy om
hauan lagra gèm gas mal + parcóg dax nèdo
(in stupeloco)
va geda lèb arua nè caps sèm carvan +

a sounded as au

the g not expressly sounded.

20

Onsèm gethóldm gèb abmh ian +
oxpha bas cappó cars órdrizph grip gars +
of vindrès nah gès páhado vllónooh can vaz a +
fam gisril ag nóhol sip gérba dof vánca NA +
sèm ah pa nèx arpah lad vamó iar sigues +
(sounded pa lif)
vad ro garb + ah sèm dan van gid ah paliu

it is but one word.

Now the Fire shot out of E.K. eyes, into the Stone again, And by & by he understood nothing of all neither could make any thing: nor remember what he had said. All became darke. Then was the Curten drawne & so we ended.

A — Gloria patri & filio, & spiritui sancto nunc et semper. Amen.

✝

Aprilis 3. Wednesday Afternoon hor: 5 ¼.

A — A pretty white Vial remained over all: then it was taken away.

First Fire was thrown upon E.K. out of the Stone. Many voyces concordantly said — Bonum est ô Deus, quia Bonitas ipsa es.

Another voyce — Et magnum, quia tu magnitudo ipsius Magnitudinis.

A voyce — Adgmach adgmach adgmach. (= much glory)

A great voyce — Sum, et sacer est hic Locus. (Sacer Locus.)

A voyce — Adgmach adgmach adgmach kúcacha.

A — Then E.K. read the Roll on this manner:

Padohomagets (ghibo) galpz arps (read as arch) apa nal Si ✝ gámvagad al pódma gans NA ✝ Ur cas nátmaz ándiglon armvu ✝ zántclumbár ar noxóchar-mah ✝ Sapoh lan gamnox vxála vors ✝ Sábse cap vax mar vinco ✝ labandáho nas gampbox arce (se) ✝ dah gorhahálpstd (+) gascámpho lang go ✝ Befis argedro nax (‡) arzulgh (*) orh ✝ (✝ cum humilitate adoramus te / cum adoratione trinitatis)

(This word hath 72 significations.) (of two syllables.)

Semhaham vncal laf garps oxox ✝ loangah ✝

vin in vinco must be pronounced long as if it were a double i

+ or gáscampho, why didst thou so? as God said to Lucifer. the word hath 64 significations.

‡ This is the name of the Spirit contrary to Befafis

* Orh: ✝ Deus sine fine. Gorh: ✝ Deus a Deo.

Befis, the vocative case of Befafis.

Befis is as much as to say, come Befafis V. 1266.

Befafis ô, is to call upon him as on God.

Befafis oh, is as much as to say, Come Befafis V. Bear witness.

✝

A — Now appeared Raphael, or one like him, & said.

Salus vobis in illo qui vobiscum ✝

I am a Medicine that must prevaile against your Infirmities: I am come to teach, and bid take heed.

Befafis his Etymologie, is as much as to say, as Lumen a Lumine.

Spiritus Orh, secundus est in gradu imperfectionis tenebrarum.

A How can orh signifie Deus sine fine, if it be the name of a wicked Spirit?

Yf

If you use dubble repetition in the things that follow, you shall both write & worke, & all at once; which mans nature cannot performe.

The troubles were so great that might ensue thereof, that your strength were nothing to prevaile against them.

When it is written, read it no more with voyce, till it be in practise.

All wants shalbe opened unto you.

Where I found you (with him, & there) I have you.

Comfortable Instruction is a necessary Medicine.

Farewell.

E.K. — The Booke & the Chaire & the rest were all out of sight while Raphael spake, & he Lay downe prostrate.

E.K. saw a great multitude in the farder side of the Stone, they all came into the Stone, & said

What now?

How now?

Vos mábberan ✱ ✱ how now: what hast thou to doe with us?

Δ — as I began thus to say (The God of power, of wisdome) they all interrupted my intended prayer to God for helpe Me: and said We go, we go.

Δ — and so they went away.

Then the Booke & the rest came in again.

A voyce — One Note more I have to tell thee.

Ask him not what he saith, but write as thou hearest; for it is true.

Δ — Then ô Lord make my hearing sharp & strong, to perceive sufficiently as the case requireth.

Raph: — Be it unto thee.

Δ — Then E.K. read as followeth.

22 ors lah gémphe nahoh amanatorph dis garhul vansoph iuma lat gédos lubah aha last gesto ✱

vars macom dis curad vals mers gaph gimsted 121

pa campha zednu ábfada mases lofgono ✕ ✕

Luruandah lesog iamlis padel arphes nades ✕ Larvandah

gulsad maf gescon lampharsad surem paphes ✕

arbasa arzuesen agsde ghehol max urdra paf

gals macrom ~~[illegible]~~ fini stab gelsaphan astn

vrnah.

Δ Note these ss words stand in 49 places: of wch ss some two stand in a square place, some three, as I have noted.

3 voyces — Whatsoever thou settest downe shalbe bound.

Δ — I thank God most heartily: the case also requireth it so to be.

Asch val iamles árcasa árcasan arcúsma ✕ 23

iabse gliden paha pacadúra gebnes óscaroh

gádnes af au arua las genast ~~k~~ cásmes palsi uran

vad gadeth axam pambo cásmala sámnefa

gárdomas árxad pámses gémulch gápes lof ✕

lachef ástma vates garnsnas eruces gad garmah

sárquel rúsan gages drusala phimacar aldech

oscom lat garset panóston ✕

here are no points, neither in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation & distinction of Angels &c:

gudes laz miz lábac vsca losd pa Copad dem sebas 24

gad vánero umas ges umas umas ges gabres ✕

umas umáscala umphazes umphagám maaga

mosel iebal loges vapron fimses dapax orgen

lascod ia lascoda vaga am lascafes iarques

preso

préso tamisel vnsnapha ia dron goscam lápo
voxa chimlah aucaux losgo auioxan lárgemah.

25

zureth axad lomah ied gura vancrásma ied
sech lapod vonso avó avó lamsago zimah +
zemah zúmacah vormex artman voz zozcha
tolcas zapno zarvex zorquem allahah +
ghi gibúrod Ampátraton zimegauna zonzo +
zámca asch aschma vlpa tapa van vorxvam +
drusad caph castárago grúmna cáncaphes
absacáncaphes zúmbala teuort granx +
zumcot lu graf saxma capo.

26
Bobagelzod

Col ago lam gem fam tepham vra ap du ca +
sampat vóxham lúnzapha axquem Bobagélzod
gaphémso lúnso agni cam setquo teth gaphad
oxámarah gimnephad vóxcanah vra dago
paphcod zámbuges zámbo ach oka zambúges
gasca lunpel zadpho zómephol zun zadchal
úresch varún pachádah gusels ex amna
pa grama ok vz.

A — I think it wilbe darke by & by, and our Company will expect our comming downe to Supper. Therefore if, without offence we might now leave off, it might seme good so to doe. 122

Avoyce — gemeganza N your will be done.

A — Ho I was discoursing with E: K: after we had done, and he seemed yet skilfull & able to say much of the understanding of the premises, & began to declare somewhat, How they did all appertaine to Goods & Angels; Suddainely, there came the Fire from his Eyes into the stone againe, And then he could ~~not~~ say no more: nor remember any thing of that he had heard, seene or understood, like then halfe a quarter of an houre before.

A. Deo nro vivo vero et omnipotenti sit eis laus et grazz actio, nunc et semper, Amen.

Aprilis 4. Thursday † mane hor. 5 ½

A — I made a Prayer

A — A Voyce — Quia ipse Deus Deus Deus nr cujus misericordia infinita.

A — The Fire imediately shot out of the Stone into E: K: as before. His tongue did thereupon quake, in his mouth. Note

E: K. — The Vealu hangeth yet before.

A — Then all being uncovered there he read.

Atra

27

Atra cas carmax pabámsed giro adol ✠
macom vaxt gestes Ladúch carse amages
dascal pansélogen dursca zurcóch pamcasáh
vsca huädrongúnda malue iór ✠ gascama
af orthox VAN CORHG aspe zubra ✠
vaacäah gandeuá arinmaphel vax oh ✠
saoh abra ichudeh gamphe vndáxa ✠
casmat lafet vneas lapket vanascor ✠
torx glust hahaha enséde gumah galseds.

28

Pacádpha palzé zuma carphah uzad
capaden élsage EXCOL PHAG MARTBH
iasmadel vóscon sem abnérda tohcoth
iamphala páhath órcheth iesmog pasque
labäk agas lada vng lasco ied ampha
léda pageh gemze axax ózed chaphzed
campha voxal luthed gedan famech ✠
ártsnad gathad zureich pascha lo ume
hálpe dax vancren patel zurad.

Sheio name comprehendeth the number of all the Fayries, who are divided next to the estate & condition of man &c:

29

Canda lahad Bobagen afna vorzed ✠
phadel NOBTDAMBTH gáscala oxad
vanges vedoth murred achna adeol ✠

dam

damath zovvamcul pacadáah zimlo
zorston gok gako mazad pathel cusma
iaphes kuráscah órphado Loscad magies
mat lúmfango detekel orzo cámalah ⁂
vndan padgzo páthmataph zumad Lepháda ⁂ Justitia a
ohäax vlschan zembloh agno phamgah numine divino
iudad capex Luzad vemech arso. sine labo.

---

30

onda gams Luzgaph vxan genzed pádex
CÓNGAMPHLGH ascath gadpham zurdak ⁂ sive that
zamgo gloghcha sapax tastel vnsada ⁂ viveth mans
phatheth zúncapha oxamáchad semteph ⁂ brest. The
asclo zuncas magzed dulm pamfra húsago holy ghost.
axad exóradad casmet amphigel adcath ⁂
Luza pathem nécotheth gesch Labba doh ⁂
dóxa vascheth hoxan Lamésdo Lampha ⁂
iodoch gonzak hamges glutha óxmogel ⁂
démapha vzed ascraph:

---

31

zudath chádgama ómsago hor gadsa gézes
ORPHÁMZAMNAHE gedod asphed voxa
gémgah lath gáphes zembloth chasca olphe

dax

dax marpha lothe sool separ margis
bosqui laxa cosneth gonse dadg voxma
umage unx gascheth lood admah loo
ga zem chá na phe amna la ia pacheth
noxda a mah

~~31~~

~~zudath chádgama omage hor gadsa~~
~~gézes ORPHAMZAMNAHE~~

32

Gedox al SEM GA NA DA BAH ongagágeda
phachel loodath haxna guna pa gepha
al se geda oh oödo géhoph pachad enol
adax loges famgah laxgui hasche, vadol
vomsana gax ma deph na zad gel pancra
vam sesquin oxal genoph voödal umadabah

33

Asge lun zumia paxchádma enohol
duran ORCHLÓDMAPHAG mages oschan
lod bunda cap luzan lorpha leuándah
orzzed famzad genósodah phasélma
gesda chom gas naph geth nag goth ládmano

24 words kitter

o long

umva

vmvar gezen vax gulzad margas luxt lapch 124
iudath zomze van goth dah vorx guna ia ada-
vox hamana.

---

Arze galsam vnza vcha pasel noxda 34
NOBRÓSCHOM gunadiphogas dúnseph
mancaxmalcasmah ied hah mel car na
zemphe vncah lethop both ned ga phi cas mel
ioth hath chasad mane ded magon zuna gothel
paschcph nodax vam phath mato.

A Here are but 40 words, I doubt there lacketh one.

---

voyce — Orate — A We praied.

Aphath zunca voxmor can zadcheth napha 35
VORDOMPHANCHES gaucsgosadel gurah
leth agsnah orza max pace ieth cas lad fam
pahógaina zonchasphama zumbleschaphax
vargatmagaster nehogat magan vn ga phax ma la
gegath laxgu goga lab naches.

Here seems to be too many by 3 or 4.

---

A — Thereupon the Veile was drawen, & the Fire came from EK his Eyes against into the Stone.

A Deo opt. Max. eis honor
Laus et gloria. Amen.

†

Aprilis 5. Friday a meridie hora 5 $\frac{1}{4}$.

A — The Veile was taken away without any speech shed by me or E.K. The Booke & all the furniture appeared very bright.

A — I made a praier to God, begining — Expectans expectavi Dominum &c.

E.K — I heare the sonne of men playing very melodiously on Instruments & singing ...

A voyce — Serve God, & take heede of Nettello.

Take heede of Nettello. A — This was spoken to E.K. in respect of a great anger he was in yesterday night, by reason that one had done him iniury in speech at my Table. [Charles Sled]

E.K — There appeare a great many a far off, as though they appeared beyond the top of a house; and so seemed far off behind the Stone; and they seeme to have no heads.

A voyce — A peculiar people, and shalbe restored.

Perhaps the Jewes shalbe restored. A — After the sacd Voyce the sacd headles people disappeared then all appeared fire, & a cloud covered all: and in the top of the fire in the Chaire, appeared three Faces, and seemed to stick and close in one. The Faces seemed each to burne round, & so to joyne in one afterwards.

A voyce — Praise him in his Glory, & worship him in his truth.

A — The Fire entred into E.K.

A voyce — Orate. A. We praise.

A — Then this appeare.

36

gedothar argo fa adopkanab gamsech olnek varasah illsmach

Interpret not yet. (× Begotten)

A voyce — Interpret not, till your understanding be furnished.

Vsel

vschna phaol doa vah oho lazrd lazurd 125
ámma donax valesto acaph lamphages
ronox ganma iudreth loth adágma ∞
gonsaph godálga pharrph iadsma zema loa
zunah
agnaphagon zunaha al mo ionáphacas zeda ox
arm.

---

agzilia
Adgzilga olms vánaph osma vages otholl doa 37
dox an gahad latgui dónaphe zu gar ∞
ia
fama I will give
phamah nordeph gasmat gasque gasla gas NA
gasmaphés gasmagél gasnúnabe vamseeh ∞
abseehel gúlapha axnécho demsa pambochaph
ichúsa gadaámah nosad iures eky almse ∞
orsa vax marde zun effa mochoffa zurcheffa
asga lubeth bethlémcha máxiche ichúscoth
iaphan órnada vamne od ghim noh

once word

---

I desire thee o God
nid
Aiphe lamse gaphnedg argaph zonze zumcoth 30
lig
Ómdopadáphaab nulech gaartha ancáphama
soldémcah casdra vges lapha ludasphándo
this shiny things made of dust
galubanoh apachana iedeph zembloh ∞

This was put in & out a good while before E. K. could have a perfect view to read it.

zamgyssel

zamgýssel chéuacha laquet Lozódma ierinth
onaph uzad máspela gyman orphámmagah
iumesbalégo archánphame + zameeth zoach.

A here seems to want 5 or 6 names

39

Ámchama zeuoth luthamba ganeph iamda
ox oho iephad made noxa voscaph bámgephes
noschol apeth iale lod ga NA zuma datques
vorzad nu mech apheth nudach caseth iotha
lax arseth armiplicatar bám a co zamgeph
vrnod arispa iex ban setha + oh lagnaph
dothoth brazed vamchack odoámaah zimblis
gunza naspolge gáthme orsoth zurath
vámeth ansich +

nu mech is two words

one word.

this is two words are in one square.

40

zalpe iedmacha ámphas nethoth alphax durah
gethos ascheph nethoth iubad laxmah ionsa
max dan donasdoga matastos Lateth vnchas
amse Jacaph zembloágauch adphamagil
ludchadámsa amphicatol arnópan
adapagémoh nodásma machestepholon

this furious & spiritual fire inclosed for the punishment of them that are banished from glory.

one word only syllables: 4 in the first part, & 3 in the last.

Lumbor rimásch onzed gamphidárah ✠ [41] 126
gomáschapa zoba zun amph naho zucath
uomplinanokáhal machal lozma dauan=
=geth búches lauax orxod maches ✠
donchaph luzath marpheth oz lanva don
gáuah oschol lúmasa phedeph omsa nax
domágero angenophácha phachadóna.

---

Óschala zamges orphá gimes phaches ✠ [42]
nolpha daxeth machésmachoh vastnálpoh
gemas nach loscheph daphmech neth ✠
chales zunech maschol L u gasnaph [L u]
maloes getheaph madna madena cäh gemsah pa ✠ from one
luseth iorbástamax eleaph rusam phanes
domsath iel gil pachadóra amáxchano ✠
lumagéno armachaphámelon adro micho
natath iamesebáchola donádocha ✠

---

A — The Fire went from E. K. his eyes to the stone again.
then E. K. his understanding was gon also.

A Deo soli sit ois laus honor et gloria
per infinita seculorum secula,
Amen.

Aprilis 6. Saterday afore noone her 10 $\frac{1}{4}$.

Δ — The Fire shot into E.K. as before was used: wherewith he startled. All was uncovered, as the manner was. But E.K. had such a whirling & beating inwardly in his head, that he could not use any judgment to discerne what appeared, for halfe a quarter of an houre almost.

A voyce — SVM

and again a voyce — Gohoachma [= sum quod sum, E.K. expounded it.

43 Asmar gebótha gabseph achándas vnáscor
sátquama latquataf kun gánses luximagélo
ásquapa lochath (locat) anses dosam váthne
gálsador ansech gódamah vonsepalóscoh
ádmacah lu zámpha oh adma emblodárma
varmiga zuna thotob amphichanósa
gemichanadábah vademado vaselapagédo.

44 Amascabalonocha anódah aduradámah
gonadephagéno vnachapesmacho
geminadochapamica vuamsapálage
vocórthmoth achepasmácapha emcanidobah
gedóah.

* it was in the begining

nostah

Nostoah gemámna da oscha lus palpal ✕ 45 127

medna gorumbalogeph acapnapádapha ✕

volsima gonogédocha ambusabaloh ✕ ✕

gemúsacha vamiliópha zumnegadaphágepha

iurehoh This last word was hid a pretty while with a rym like a thin bladder afore it: and when it was strictly seen, then there appeared a bloody cros over it. It is a word signifying what Christ did in that.

Zémnoda amni fa chebseth vsángrada 46

bosadóma zumacch aphinàbácha ✕ ✕

buzádbazu amachapadomicha ✕ ✕ ✕

zumanepassó NA vuamanábadoth ✕ ✕

zumblegampha zumblecaphámacha

A here seemes to lack words

E.K — All is covered with darkness.

Terrible flashes of fire appeared, and they seemed to wreath and wrap one about another.

In the Fire over the Chaire appeared the three heads, which appeared before.

voyce — Laua zuraah. ✕ use humility in praiere to God, that is, fervently pray. it signifieth pray onto God.

A — After our praiers was a very heavenly voyce heard.

zudneph

47

zudneph arni ioh pan zedco lamga nakad
lebalo nochas arni cans losmo iana olna
dax zemblocha zedman pusatha vamo
mah oxex parzu drana anza pasel
lumah coxech adamax gonboh akzo dah
Lusache asneph gedma noxdruma ✠
vamcaphnapham astichel ratrugem abnath
Lonfas masgueth tauinar tadna gehodod
gaphramsana asclor drusaxpa.

---

Δ pronounce ach chee in cheery

Δ ratrugeem is one of the words on the side of the table first prescribed.

✠ Here begins a new

40

Δ The 49 row follows the 48th after Leazo Arney vah not &c:

✠ Amgedpha lazad ampha ladmaachel ✠
galdamichael vnza dedma luz zacheph ✠
pilathob gano vamah zunasch zemblagen
onman zuth catas max ordru iadso lamad
caphicha aschal luz ✠ ampna zodminada
excaphanog salgimphanee om vrza lat ✠
quartphe lasguo deth ürad oxmana gamges.

Δ — Now the Booke was covered with blue silk sindall, & upon that blue covering appeared Letters of gold, ✠ conteyning these words

Amzes naghezes Hardeh — Note this to be pronounced vomedly together

E.K. — It signifieth — The universall name of him that created universally be praised & extolled for ever.

Δ Amen.

Blew

Note this covering to be made for the Booke.

A Cloude covered the Booke.

A voyce — Mighty is thy name (o Lord) for ever.

E.K. — It lightneth.

A voyce — The place is holy; stir not [said the three Heads.

Δ — Now appeared to E.K. some imperfection passed in the eleventh row. And that we were taught how to amend it, and so we did.

Δ — Then the fiery light went from E.K. into the Stone again: ~~[illegible]~~ and his inspired perseverance and understanding was gone: as often before, it did to be. Inspiration

Δ Gloriam Laudem nri Creatoris, ac Creature indisinenter resonent: Amen.
Halleluiah, Halleluiah, Halleluiah.
Amen.

Aprilis 6. Saterday afternoone.

Δ — The Table, Chaire, Booke & Fire appeare.
And while I went into my Oratory to pray, fire came thrice out of the Stone upon E.K. as he was at prayer, at my Table in my Study.

E.K. heard a voyce out of the Fire saying } Why doe the children of men prolong the tyme of their perfect felicitie, or why are they dedicated to vanity? Many things are yet to come: Notwithstanding the tyme must be shortned. I AM THAT I AM.

A voyce.

A voyce — Veniet vox ejus, vt dicat filijs hoim quæ venturæ sunt.

E.K — Here is a man in white come in, like Vriel, who came first into the Stone.

A — Benedictus qui venit in nomine Domini. Vr: Amen

Vr: — I teach: E.K. said that he turned toward me.

Vr: — What wilt thou I shall answer thee, as concerning this Work?

E.K. — He hath a Ball of Fire in his left hand, and in his right hand a Triangle of Fire.

A — What is most needefull for vs to learne herein, that is my chiefe desire.

Vriel — Foure ~~things~~ moneths, are yet to come: The fifth is the begining of great misery, to the heavens to the earth, & to all living creatures. Therefore must thou needes attend vpon the will of God. Things must then be put in practise. A thing that knitteth vp all, must of force contein many celestiall vertues. Therefore; in these doings, must things be finished speedily, & w^th reverence.

Prophesy very dreadfull now at hand.

speedily, reverently.

This is the Light wherewith thou shalt be kindled, This it is it, that shall renew thee, yea againe & againe, and, seaventy seaven tymes againe.

Vriel held vp now the Triangle of Fire.

Then shall thy Eyes be cleared from the dymnes. Thou shalt perceive these things, w^ch have not ben seene, No, not amongst the Sons of men.

Vriel now holding vp the Ball of fire in his left hand, said as is there written.

This other have I brought, whereof I will now, bestow the seaventh part of the first part of seaventy seaven. The residue shall be fulfilled; in, & with thee; In, (I say) and together, with thee.

Behold (saith the Lord) I will breath vpon men, and they shall have the Spirit of vnderstanding.

In 40 daies must the Booke of the secrets, & Key of this world, be written: even as it is manifest to the one of you

Liber 40

A If from the first day of writing we account, than from Good Friday the reckoning doth begin, and so ende this

in sight, & to the other in faith. Therefore have I brought it to the window of thy senses, & doores of thy Imagination: to the end he may see & performe the hymne of God his Abridgment. That shalt thou write downe in his proper & sanctified distinctions.

129

The Abridgment of hymne.

speaking to Δ

His other (pointing to E.K.) shall have it alwaies before him, and shall daily performe the office to him committed, which if he doe not, the Lord shall raze his name from the number of his Blessed, & those that are annoynted in his Blood.

The danger thereat-ned, if E.K. doe not his duty.

For Behold what man can speake, or talke with the spirit of God? No Flesh is able to stand, when the voyce of his Thunder shall present the part of the next leafe unto sight.

Note, a terrible thing.

You have wavering minds, and are drawne away with the World: But brittle is the state thereof:
Small therefore are the vanities of his Illusion.

Be of sound faith. Believe. Great is the reward of those that are faithfull.

God will not be dishonored, neither will suffer them to receive dishonor, that honor him in holyness.

Behold, Behold, Mark, ô and Behold: Each line hath stretched himselfe, even to his end: and the midest is glorious to the good, & dishonor to the wicked. Heaven & Earth must decay: so shall not the words of his Testimony.

The end of all.

Δ — Ecce servus ~~sit~~ et miseras homunculo Dei nri fiat mihi iuxta beneplacitum voluntatis suae &c.

Δ — Uriell tooke a lithe of the Fire in his left hand, and flung it at E.K. and it went in at his mouth.

Note, by the place here before what measure or poorrow of power & understand his was, in respect of the whole Ball of fire.

Ur: — My Message is done.

Δ — May I note Ur: (meaning Uriel) for yr name, who now deale with us,

Ur: — I am so.

A — I pray you to give vs advice what we are to doe in our affaires.

Vr: — It is said,

A — He said to E.K. Tell him I have told him, & seemed to smile.

A — Of Mistris Howard (Gentlewoman of her Ma:ties privy Chamber) I would faine know, wherefore we were not warned of her coming? she hath caused vs now, for an houre or two, to intermit our exercise: So it the will of God; that for her great charity vsed towards many (as in procuring the Queenes Ma:ties Alms to many needy persons) the Lord intendeth to be merciful vnto her? I meane at the pitch of these great miseries ensuing, now (by you) told of. And that by her, I may doe good service concerning the Queenes Ma:ties Comfort.

Mistris Frances Howard elected to taste of God his way for his charitable heart &c:

Vr: — Who is he that opened thy mouth, or hath told thee of things to come? What thou hast said, is sayde. Marke the end. It is a sufficient answer.

Vr: — Looke vp — A he said to E.K. who looking vp, saw the Booke, the Chaire & the Globe a part, abroad, out of the Stone, & then, none remaining in the Stone to be seene, and it came neere & neere to him, & it burned, as before.

Vr: — So, set downe what thou seest. What thou seest deliver vnto him, For it is his Will, so be it vnto thee. Doe thy duty, whereunto thou art moved, and it shalbe sufficient. Farewell for a time.

A — The Booke & writing was made very plaine to him.

E.K — Now is all covered with a white Cloude, such a one as I saw not yet.

A — We put vp the Stone: and the former Booke & other Furniture, appeared vpon the Table hard by E.K. and he was to write out as he saw: which he began to doe, both in Characters & Words: but it was too cumbersome to him: and therefore he wrote only the words in Latin Letters.

130

Δ — After he had written 20 Lines there in that pap book, the first word being Arney, and the last being nah suddainely all was taken away out of his sight. and so likewise his understanding of that he had written was quite gon. For, continually as he wrote, he understood the language & since thereof: as if it had been English.

A — After he had finished that second page of the first Leafe, I then did coppy it out as followeth.

Δ forte, Asney

49

אבד מצא מדבר

Arney vah nol gadeth adney ox vals nath
gemsch ah orza val gemah, oh gedva on
zembah nokhad vomfah olden ampha nols
admacha nonsah vamfas ornad, alphol andax
orzadah vos ansch hanzah veh adma ioha
notma goth vamsed adges onsepl endemax
orzan, vnfa onmah vndabra gonsah gols
nahad NA.

---

1. Oxar varmol pan sampas os al pans orney andsu alsaph oucha cosdam onzagoles
natinatatp max, olnah von gansa pacath
olnoh vor nasguah loth adnay nonsah
oxansah vals nodax vonqueth lan

2

sandquat

sandquat ox ardánh onzâbel ormach
douquin astmax arpagels ontipodah omrah
nosch als mantquts armad notgals
Vantantqueah †

I doubt whether ar mad be two words or one.

2 ondroh als vrh panchah orn sandvah
loh andah nol pan, sedmah zugeh als
almicadampâget ordomph, axah gethol
vav axel anthath gorsan vax parsah
vort lang ándamsah gethol, vrchan
navádah óxembles armax lothar, vos
antath, orsé vax alnoth, other mals
olnah gethem vardamach, alls ; Orgeth

3 Or pasquah omzádah vorts, angénodah
varsáua onch aldúmph, ánget ónsaual
gálta oth aneth ax pa gesné ouád ax
orneh aldumbages voscomph alzé ax,
orzad andah gost astoh nadah vortes,
astmah notesma geth nathad omza, géth
altéth ox, dégáth onda voxa gemnaché
adna dansa als alst

arsa

4 arsah ✓ Orthath ols gast ardoh max 131
vármah doth novámq lath adnab gothan,
ardrinoh astómagel arpáget asteth ardo
obzá, ols (NA) gemnapálabamida orsat
nahah odmázen ándulphel, ox ambrássah
oxah géth nor vamfah genoh dagueth
als astna, oh tatóh, alsah goth necor
androh neo alda nah.

Here seeme to be so named & soe one too many.

5 Vanlah oha demagens on sunfah, paphah 6
olemna ózadeha lax ornah vor admeo ox
vastmah gu labazna, gamnácho asthmah
ocádo landridah vons sah, lúgho iahat
nabscham nohads vandispa vessomed ✓
andreeh alphoh, zúmbloh ásnah gonfageph
aldel lo dah vax orb ásmo, gad au dansegun
deo, dath vax nograh vor segbat ollon.

6 Arni olbah galpa lohánaha gáupumagénsah ollo 7
var se darsah goho álbumiclámácapáloth
icho nad veslah vors ardno inmony asguam
rath als vásmah génda loggahah astmu.

Here are but 38.

7.

Arnah notah lax vart luhoh desmaphi ol
capraminacah oxandanvah gemneloriphitonpha
accamplahnostapha ormaxadahahar
orzemblizadmah panchefelogedoh
áschah ólmah ledóh vaxma

8

Gans na cap lan seda ax nor vorza vo
laspral onsa gem gemah noph gázona
von santfa nostradg ansel vnsa pah
vort velsa or alda viax nor adroh
semneh ols vandesqual olzah nolpax
pahah lothor ax ru vansar glimnaph
gath ardot ardri axa noh gaga leth
ardo maxa.

9

Corsal mabah noplich alps arsod vord
vanfax oriox nabat gemnepoh lapet
Foda nat vombal nams ar geth alloah
nephirt lauda noxa voxtaf ardno
androch labmageth ofsu allmaglo ardot
nalbar vanse darto vorts parsan vr
vnrah vor gádeth leth orze nax vomrch
agelpha, legar ormombla ar vah su.

Tancheumáchaseph, olzaminóah
valsebúrah nodaligánax orsápnago
darságnapha nobsiblith armipyth
arsepólonitantons Jimbulsamar lebógo
axpar ornáza oldaxardacoah

here are 4

Sémno ah alchidoachada Selpaginodah
adahubámicanoh dam pha gli ás cha nor
oxompaminapho lemp, na, góu sa pha
ne co ál pha as pa gémo cal na tú rage

50 words

Sin gál se quar rus fa glan sux taft
ormaca ox i no dál ge brah nop tar ná gel
vom na ches pál ma cax, arsep as dón sadg
asc lan fán che dah nor vi car máx coh
zum bla zámpha ad geh do ca ba ha

Ar gém na ca pál fax, or nido hab cas pigan
alpuh gágah loth ral sá bra dan go sá pax
volsan gues tan ondapha opicab or zy lápa
achrapamáles ad má car pah oxalps
on da pa, gém na de vor gusc

Sat

14.

Sat gans sa par sat lastéah lor adah nóxax
ardéphis nonson andoh gvinzi vor sab líboh
ad ni sa pa loth gaho lar va noxa oho lan
sempah noxa vriah séphah lúsaz odgálsax
nottaph ax vrnoc arpos arta zem zubah
lothor gas lubah vom za da phi cá no

15

Assótaphe ondah vor ban sanphar pa loth
agno iam nésroh am algórs vrrábah gewsch
alds ox nah vors púrblox ámphicab
nóstrohh admág or napsú asmo lon
gamphi arbel nof ámphi on saubloth asch
nur laffax las doxa pra gem a sestrox
amphi nax var sembbh

16

Angésel oxcapácad onz adq ochádah ókzah
vor náh orpogógraphel al sa gem ua ca pícoh
vl da pa pórsah naxór vonsa vons vrbanf
lab dún zaph algadef loh gem vortaóh amph
akoha za vaxorza léph oxor neoh ah va
dunaca pi ca lodox ard nah

17

Gahod vox ar pi cah lót tár pi ges
nol zim na plah ge ó gra plih ne gó ab
va lu gán zed am phi la doh zan veh al

nex oh alpha zè goth gèdóth axor van zebá al cá pa luma gès ard dè ohak

133

Hiere secundo Tobie 50.

Onchas lagod van sèbagèh oxangam pah gos dah manzèh ocendah vardol sèbagh ol madan N.A ohal sèbagèt, otoxèn narvah lubatan ansèm nofèt au naba notoh ax arsah mans vstgam pahod pah mal sèdnah gèstons amphès al manso gapalèbâton arra nax vamfès amah dot agèn nalphat ar zamnè oh sagès

~~19~~

nax lrua nath zèmbloh axpadabamah sanzápas gunzanquah ona var dimnèh gah lod vmnah doxa val tarquat mans ol gèm nagèph au zanbat vx anzach al pamboha naxtath ol nada vam nonsal aua nal gèdot vorx algè lah dèspa gu prominabâmigah elpaz ord gamnat lèm paz cath normadah on dèmq

~~20~~

of the n & u
of the word
of double.

lassah iè ogg dalsèph abrimanadg oldomph lèdothnar ymnachar onzè vam sèpno voxauarèt ol zantqur amph nas sagès om nartal vor miscam bèmcax lappad gèfo

~~21~~

drux

At vom was a † to note the end of a line: But both these make but 49 names.

drux capgol ass letnar vom
Sausah or gamprida ornat vol asmd onza
duh get hansa gorth hubra galsaropah nequax
dap gemno ab pridah noxd lumbam.

21

al gethroz ax arvan oh zempal guh arvax
no demnat ar pambals nop nonsal geh axor
pam vartop ab vbrah cardax lon songis au
dumax ar nephar lu gemne om Asda vorts
vmrod val mangh noh sam, naga vrbrast
Survandax vpplod dam zurtax loa an
avarn nar gemplicabnadah oxa

22

nooa Babna ampha dum nonsap vrs
daluah marsasgual orma nabath
Sabaothal netma vol sempia isch laur
ondch noh semblax or mansa macapal
vngenel vorsepax vrsabada noxanguah
vndalph asmoh vxa na Gaspar vmpaxal
Sapproh Gadd nomval up setquam nol
astma vors vrdem gnasplat bef
affafefafed noxtah volls laydam ovs
nac

23 cedah or manvich gih axax nolsp damva ~~24~~ 134
dor demgoh apoxan subliganaxnarod
orchal vamnad vez gimlihox ar drulalpa
ax vr samfah oladmax vr sappoh luah
vr pabmax luro lam faxno dim vombris
24 adufx or sembal on vamne oh lemne
val sequap vn nap nastosm dah voz
mazax lemato games on neda

ej. words.

24 voh gemse ax pah losquan nof afma ~~25~~
dol vamna vn samses oh set, quamsa
ol danfa dot santa on anma ol subracah
23 Babalad vnsag olso pas gonred vorn
chechust axaroh rugho am nadom val
sequot ne texpa vors vrs al pam vans
na tomvamal ansipamals notims
arxe al

25 pangef offd ne pamfah alibok a ~~26~~
nostâfâges almesed vrmast gus
vrmax au semblox satq quayntah
luzez arne noh pamna sams bantis
orn volsax vors vmisapa monsel
dah nox ah pah vomrib doth dansegox

anzzed

anzazed onz anfal nom vamrch volts
vrnacapácapah noshan galt gelfay nor
sintqbt onbanzar luntaf val sintepax

26

ornisa nor Tampals 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 vrnach vanecf ban yanzem oh aha
vons nabrah vh asmo drat vormez al
pasquar no gems nah zem Lasquith apsantah

27

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 gueayntah gam vemney oh
asq al panst ans vntah hunsansa Apnad
ratq a sanst nel odogamanázar
olzah guh oh nah varsa opangah neoh aho

28

Notgah ox vr auonsad vl dath nox lat
ges orn val sedeoh leth arney vas aos
galep odámpha nol axar vox apracas
nolph admi adpálsah noh vrh gednach

vax varsablox vrdam pagil admax lor
vamtag oxandah lamfó nor vorsah
axpáa, ols nugaphar adras vxar ~ x
nostrílgan ampacoh vortis lisgual exoh.

---

29 Ses vah nómro gal sables orzah, get lis ~~30~~
part, ox ar se do cólmachu avdih lox
gempha lar vamra goh naxa vors admah
gebah semfúget ádmá geod akeh orzam
vánsket, oxam prah geh orzad val nexo
vam seleph oxá, noha par gúmsah askiph
nox adroh lestof ad moxa nonsurrach

---

30 vomchál as pu gán san var, sem guah lah ~~31~~
set gedoh argli oranza vor zina sedcatah
zurehoh admich, ars arsah varsab, okiba
vortis lúnsanfah, adnah vor simquax,
vorsan lap varsah gebdah voxlar ~
geoh, gemfel ad guns. aldah gor vanlah,
gehudan vor sableth, gedvel ax ors,
manch var simbloh. 40.

---

31 Ar damfa gé do hah Luxh arcan ~ ~~32~~
Mans lichrah vor simblas adna gor

partat,

partat, nor vilso ádchu apri sed amphle,
nor arua getol. vor sambla geth, arse pax
vor sah gelh aho gethmah or gemfa nah
prax chilad ascham na prah oxáh var
setqua Lxoh vor sámblih zubrah.

32 Sax or setquáh vah lox rimah Nof sadma
vort, famfa le gem nah or sepah vartif a
geh Oha lon gaza Onsa ges adrux;
vombalzah ah vaxtal. noh sedo lam, vom
tántas oxárzah Mechól va zebu geth
adna vax, ormacha lorui adrah, Gens
arnah vor, Arsad odicoh alidah nepho-

33 Hastan bah ges loh ru mal; vrabro din
varsah, Mah rox idah ru gebna dimphe,
ors amvi ar, Genbá, oxad va ges lath
vriop: nal pas vi meróto ádnavah ged
anse lah verbrod vn gelpa, lux árd
do ah vast vor Ge ma fá noh

34 Amles ondan ondanpha noxt vradah ge
núbrod Arb á cha lo pe go há pa ra
zem che pár ma la Na bu rá doh
gem la pa or zin fax nol ad mirapar

vó si pi cá la ton andrah vox ardno, ~~gth~~ 136
get na ca ploh gálzun

Ór ge mah luza cá poh nox tráh vioxah ~~36~~
nebo hu ge o milah cox chá dah ovna hú da
vol sa pah: No bra ch, ál pa chídomph
náb la grux la vx ar gá fam gel ∞ ∞
ne do gá lah vo sa pah

Ga la gé dop áx ix ox a max lun fá gem pah ~~37~~
orsa dezólmah Ge pa cha vor si ma coh
alduth gempfa: Nox gal max ar hú gaf
gli nó rob va gen lá car du zum ∞ ∞
ax ám pli zam zu latmah ge gé ma ohahah.

Ga lá pa drux vax ma geb lá geb ∞ ~~38~~
or chó plon gan zéd ah vox ár vox ∞
doryminaplah vor zinach cú pa chef ardrah ox ox
gelet ar gahad, gan pe gan pol sa gal máx nah
guth ardéth on zupra cró cro gah var sa mánal

Ar sa bá choas noh al geh oh, ax ár pa gal ~~39~~
olza déh or za zúmax exoh eh, or cha
pal donzahá onza zethas: nor sap se pah

onzap

a palmah aldoh voh náblebah gemnapam
os malsa or naoh zar bu lagém pah
neó ka brah

---

[39] Tal gep ar sep nah doh, vors alsa doh
neroh am ar geth na ges alpran odox
malsápnah, gohor ahoh gadmah ol
dáneph aludar dónzagab ol sa gah
nebthuh or sapnar balgorph nep gemloh,
ax amna duth achar las pá, vohá, náxvolh
gas vergel ah pratnom géa nostúamph

the Coppy had ounna I could not conjecture

---

[40] Van sa pal sah gón so gon ge la bu rá doh
tato lang ge mé fe ran ón da pans
ge lá brah: or pa ge mal on san fen gen
ole ma cha lan von se gor a prí cas
nor vá gel om brá cau cohadal.

---

| |
|---|
| adros,ac lod,fac,dogepnah,lapcah,mocdácode,famón,tuals,do |
| vrásnageph,amphidon,gánsel,vax,órehamah,vóx,safan,sauca |
| damífaga,na,bulax,orsageh,naḿvah,ocar,lunsangel,carpaco |
| lunsemneph,odárnachoh,zembloh,oblícandon,galsorxvlág |
| fómnaph,apánsageh,lonsúgalan,grast,vblánso,árnox,vonsá |
| taltémaphech,órmaehadágenox,vrstámvah,nadvareh,ensar |
| zucánzu,napliorah,norge;hakanaha,vsplah,gradúnzah,nadí |
| arsah,vónrogen,dahvalah,orzap,clv,carsed,a,porsal,qástavo |
| ganfúmarabómonah,gástages,érdolpk,naqas,orgemvah,noxaa |

A — And this is the later end of the second page, of the first leafe of this excellent Booke. The other Leaves are written a part, in another Booke, as may appeare:

But with these 9 rowes, and the former 41. doth arise the some of 50: wch is one more than 49: Therefore I am not only of this but of divers other imperfections yet remaining in this page, to aske the solution & reformation.

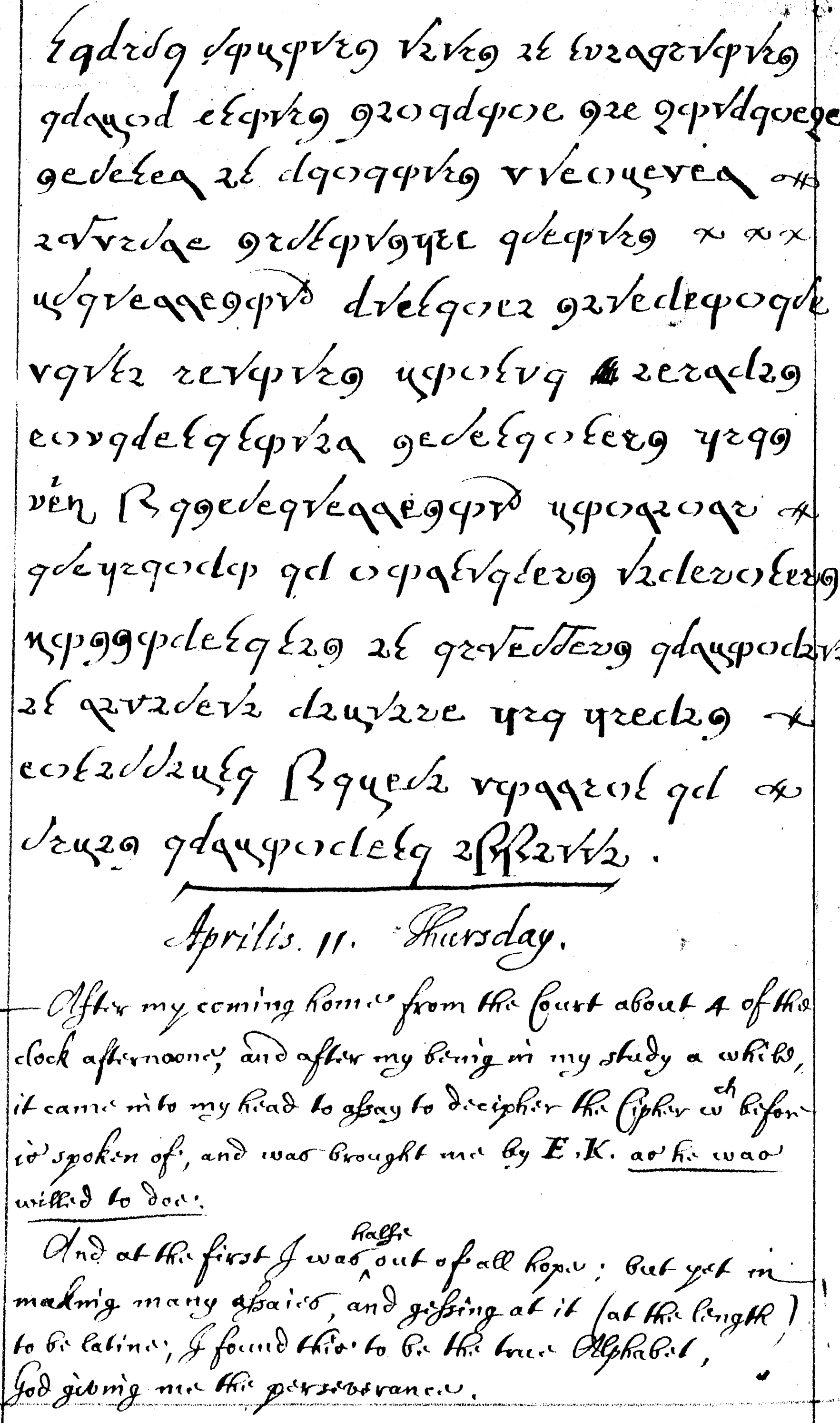
A — When I had told this my doubt to E.K. he answered me that the first row of these last 50. before set downe, was the last of the first page of this first leafe: and true it is, that in the first page were first set downe 40. rowes, of wch eight & fortith now beginneth with this word Angedpha &c. And therefore the next row so following (begining with Arney vah nol gadeth &c:) is the nyne & fortith row of the first page, & so the last row of that page: And thereby also the second page of the first leafe hath these 49 rowes here noted: And so is one doubt taken away: The other is of the number of words in some of these 49 rowes of this second page.

Aprilis 10: hor: 9.

A — do we were talking of the Macedonian (the grecian) who yesterday came with Mr: Sandford his Letters, there appeared in the corner of my Study a Black shaddow: and I did charge that Shaddow to declare who he was: There came a Voyce & said, that it was the Macedonian: and about his hat was written in great Letters, this word, Κατάστιχτος, which E.K. wrote out: and it signifieth maculosus, or condimnatus &c: and the voyce said, that word was sufficient.

adding Est,

A — God be thanked and praised.



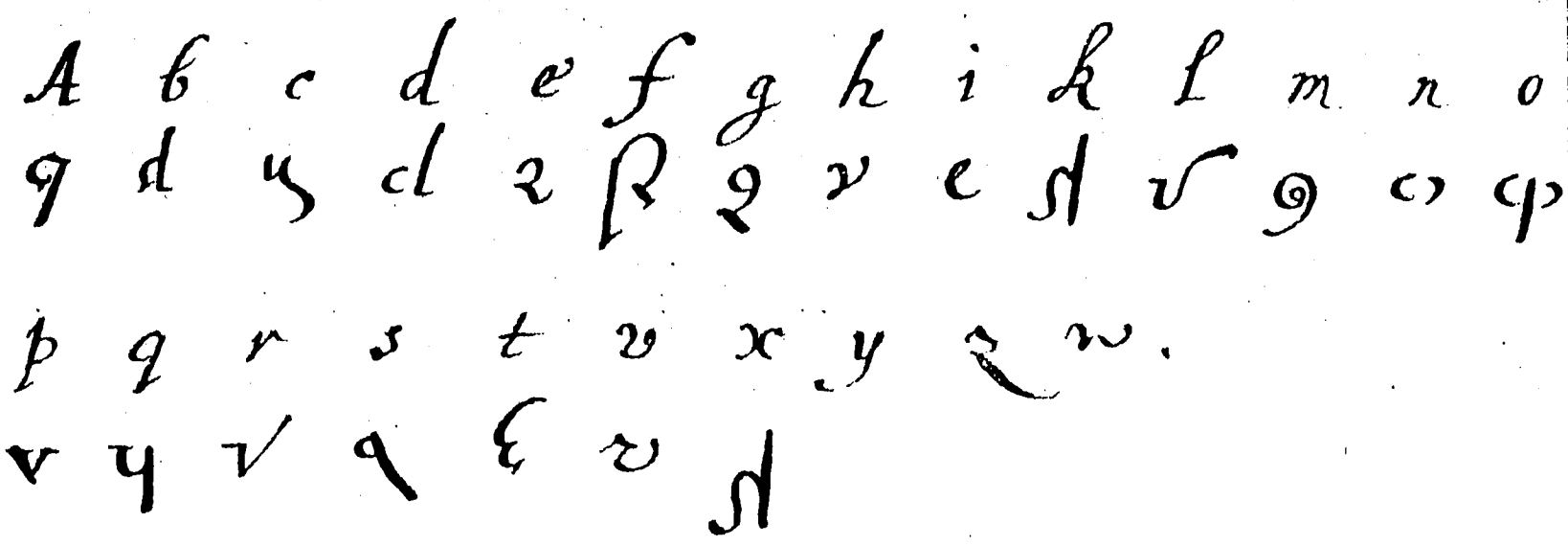
April. 11. Thursday.

Δ — After my coming home from the Court about 4 of the clock afternoone, and after my being in my study a while, it came into my head to assay to decipher the Cipher wch before is spoken of, and was brought me by E. K. as he was willed to doe.

And at the first I was halfe out of all hope; but yet in making many assaies, and getting at it (at the length) to be latine, I found this to be the true Alphabet, God giving me the perseverance.

Δ They were found at Hutton Cross as the spirituall Creature affirmed when he led them to the finding of this Monument, and a Booke of Magick and Alchimie.

Perhaps that is the Cross called Hutton Cross being the fourth of them below.



And the first longer writing was thus.

Tabula locorum rerum et thesaurorum absconditorum Menahani, mei Gordanili, militis, et Danaoru Principis expulsi, multorumq; aliorum Clarissimorum Britanniæ meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic familiarissimorum consensu, aliquando ad nostratium redeuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.

Note. J: Dee. the last being of the Danes here, was about the year 1040.

And the Notes of the Ten places, here by, affixed, are thus to be read orderly.

1. Gilds cros
hic o . . . . . .
mer 1 d 10
onali . ot on

2 blankis Suters croces

3 Marsars got cros

4 Autios cros

5 Flids grenul

6 Mons Mirc

7 Mountiglis armd

8 Sansapant

9 Corts nelds

10 Mnrr Mirse

of this K I doubt yet

# Aprilis 15. Monday.

A — Mr E.K. was writing the eighteenth Leafe, wch was of the Spirits of the Earth (in the afternoon about 4½ of the Clock) he read a parcell thereof, plainely & aloude to himselfe, and thereupon suddainely at his side appeared three or foure spirituall Creatures like labouring men, having Spades in their hands, & their haires hanging about their Eares, and hastily asked E.K. what he would have, & wherefore he called them. He answered that he called them not, and they replyed & said, that he called them; then I began to say, they lyed: for his intent was not to call them, but only to read & repeat that wch he had written; and that every man who readeth a Praier to procure the sence thereof, praieth not. No more did he call them: and I bad them be packing out of the place, & thereupon removed from my Desk (where I was ruling of Paper for his writing) to the greene Chaire, wch was by my Chimney: and presently he cried out & said, they had nipped him, & broken his left arme by the wrist: and he shewed the bare arme, & there appeared both on the upper side & lower side imprinted deepe in, two Circles as broad as Groats thus  very red: And I seeing that, sought for a stick, and in the meane while, they assaulted him, & he rose & cryed to me (saying) they come flying on me, they come; and he put the Stole wch he sat on, betweene him & 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

h

tooke the Stick & came to the place, and in the name of Jesus comanded those Baggagio to avoyd, & smitt a cross stroke at them, and presently they avoyded.

All thanks be to the only one Almighty Everliving God, whose name be praised now and ever. Amen.

Aprilis 1d. Thursday morning. Hor. 8. circiter.

A — Do E.K. came to write out the Tables, according as he was wont; and to have the Letters appearing in the ayre hard by him, he saw nothing but a black Cloud — seven cornered. and after I had put the Stone againe into the Frame, and thereupon did make long and oft requight, for answer having, there appeared nothing, neither was any thing seene in the Stone. Then I fell to Praier againe, and at length there appeared written upon, or yssuing out of the Cloud: thus sentenced

He promised, be not carefull.

△ Note, Now 30 Tables being written. since Good Friday; & daies only 21 passed since Good Friday

△ Note, there are just 21 Letters.

△ Do who should say αυτος εφα, ipse dixit: Sed Deus.

E.K. — The Letters seemed to stand at Fingers ends (being 21) and so every Finger had a Letter on it: and the Fingers ex seemed to be placed in the Corners of the Heptagonall Cloud: and as soone as the Sentence was ~~[illegible]~~ read, the Fingers ex seemed to yssue out of the Heptagonon, did shrink in againe & disappeare.

A — All Laude Honor & thanksgiving, be to the Highest, our most loving, merciful & almighty God, now, and ever — Amen

The Stone out of the Frame,

Thursday

Thursday. Aprilis 10. after Dinner.

A — We being desirous to know the cause of this our stay making in the Tables of shewing as before was accustomed; and now (24 leaves being written) a darke Cloude to hang in the place of a glorious booke, did greatly disquiet our minds, and brought to my feare of some offence lately comitted, by any one, or both of us, whereby the Indignation of the Lord might be kindled against us. Hereupon we praied as seriously; and at length (no alteration or better comfort happening to us) I prayed in the hearing of E.K. (by my Deske on my knees) in great agony of minde, and behold there appeared one standing upon, or rather somewhat behinde the Heptagonall Cloude, who said

I am sent, to understand the cause of yr griefe, and to answer your doubts.

A — I then declared my minde briefly, according to the effect of my praier, whereunto he answered at Large, reproving of my appointing God a tyme, or to abridge the tyme spoken of. and among his manifold grave speeches, he had these words.

Prepare all things. — Prepare all things, For tyme is at hand
His Justice is great, and his arme strong.

How darest thou doubt or dreame, saying, So, God, this may be done in shorter tyme &c: But such is flesh. Be Rocks in faith. It is not the manner of us, good Angelo, to be troubled so oft.

Good Angelo

Of the tyme appointed, thou shalt practise: While
Sorrow shalbe measured, thou shalt binde vp thy Fardell.

Great is the light of Godes sincerity,
Appoint God no tyme. Fulfill that is commanded.
God maketh cleare when it pleaseth him. Be you
constant and avoyd Temptations: For true it is,
that is said: And lastly I say, It shalbe performed.
What is it now thou wouldst desire to be made plaine?

A — Still he proceeded vpon my answers: and at length
he said

Neither is the tyme of mans Justification known
Until he hath been tryed.

Tyme of Justification known when.

You are chosen by Gods mercy to an end and purpose,
which end shalbe made manifest by the first beginning
in knowledge in these Mysteries.

The end of our Election

God shall make cleare when it pleaseth him: He open
all the secrets of wisdome when he vnlocketh.
Therefore seeke not to know the Mysteries of their
Book, vntill the very houre that he shall call them.

Till the very houre.

For then shall his power be so full, amongst you,
that the Flesh shall not be perceiued, in respect of
his great glory.

But was there ever any, that tasted of Godes mercies
so absurdly, that wanted due reuerence?

Want of due reuerence shing in our actions is reproued.

Can you bow to Nature, & will not honor the Workeman?
Is it not said, that this place is holy? What are the
works of holiness? I doe advertise you: for, God
will be honored. neither will he be wrasted, in any
thing he speaketh.

Think not, that you could speake, or talke w^th^ me,
vnlesse I did greatly abase my selfe, in taking vpon me
so vnlikely a thing in forme, as to my selfe. &c:
But he doth this, not for your cause, not for yo: disserts,
but for the glory of his owne Name.

Angels abase themselues, to pleasure man by their Instructions, when they take vpon them, or shew any seemable kindnes of themselues or bodyes &c:

One.

Three are to be lightned. One is not to be lightned, but all. And w^ch all? The two feathered Fowles, together with the Captaine.

40 daies. Aske what thou wilt: for, untill the 40 daies be ended, shalt thou have no more shew of us.

A: G: A — Whether shall we give Counsaile, or consent to the Captaines, to goe downe into his Country, as, presently he intendeth.

Vr: — So he listeth. A. E. K. said that this was Vriell who now had appeared & answered all this.

Vr: — I will ask thee one question, Have we any Voyce, or no

A — I do think you have no Organs or Instruments apt for voyce; but are meere spiritualls, & nothing corporall, but that you have the power & property from God to insinuate your message or meaning to Eare or Eye, in such sort as mans Imagination shalbe, that both they heare & see you sensibly.

Vr: — We have no voyce, but a full noyse that filleth

Vox angelica. every place; which when you once taste of; Distance shall make no seperation.

Vriell putteth one into his place. Let there one come that may better answer: not in respect of thy selfe, but one more neere to thy estate. Doe thy duty.

A — He sayd this to one who came in, & he departed himselfe.

A — This new come creature sayd, Would you have any

A Jl, or El. thing with me Jl?

A — Who art thou: Art thou one that feareth and honoureth our Creator?

Jl — Will you see my heart. — E. K. he openeth his

El. body & showeth his heart: and thereon appeared written EL

JL A — He seemed to be a very merry Creature, & skipped here and there, his apparell was like as of a Fiet in a Play:

an

and so was his gesture & his scoffing, as the outward shew thereof was to be vulgarly deemed: but I did carefully ponder the pith of the words which he spake; and so forbare to write very much which he spake at the begining. by reason E. K. did so much misliking him, & in manner take him to be an Illuder. 142

Δ — As you are appointed to answer us by the Message of God, so answer us (who desire the pure & plaine verities) as may be correspondant to his credit that assigned you, and to the honor of God who created us.

Il — My answer is threefold — I answer by gesture — by my apparell — and will answer thee by my words. Note threefold answer

Δ — Doe you know where the Arabick Booke is that I had: wch was written in Tables & Numbers?

Il — It is in Scotland, — A Minister hath it: it is nothing worth. The Booke containeth false and illudring Witchcrafts. All laude & honor & praise be to the One & everlasting God: for ever & ever. Liber Arabicus. E. K. He knew both Coins.

Δ — The Lord Treasurer, hath he any Bookes belonging to Soyga?

Il — He hath none; but certaine Introductions to all arte.

Δ — But it was reported to me by this Bearer that he had certaine peculiar Bookes relating to Soyga, otherwise named Ysoga, and Agyos, Literis transpositis. Note,

Il — Soyga signifieth not Agyos. Soyga alca miketh.

Δ — What signifie these words? The true measure of the will of God in judgments wch is by wisdome.

Δ — What Language is that I pray you?

Il — A Language taught in Paradise.

Δ — To whome?

Il — By infussion to Adam. The Language taught in Paradise.

1674 The Duke of Lauderdale hath a folio M.S which was Dr Dees with these words in the first page Adaraia Siu Soyga voron

Δ — To

A — To whome did Adam vse it?

Il — To Cheirah.

A — Did his posterity vse the same?

Il — Yea, vntill the Ayrie Tower was destroied.

A — Be there any Letters of that Language yet extant among vs mortall men?

Il — ... That there bee.

A — Where are they?

Il — O Syr, I shall make you in Love with yo Mastership Bookes.

A — Did Adam write anything in that Language?

Il — That is not question.

A — Belike then, they were deliuered from one to another by tradition, or else Enoch his Booke or Prophisies, doth or may serue, to be written in the same Language: because mention is made of it in the New Testament, in Judes his Epistle where he saith, Prophetauit autem de his septimus ab Adam, Enoch, dicens Ecce venit Dominus in sanctis suis facere iudicium contra omnes, et arguere os impios, de omnibus operibus impietatis eorum, quibus impie egerunt; et de omnibus duris quæ locuti sunt contra Deum peccatores impij, &c.

Enoch

Il — I must distinguish with you. Before the Flood, the Spirit of God was not vtterly obscured in man. Their memories were greater, their vnderstandings more cleere, & their Traditions most, vnsearchable. Nothing remained of Enoch but (and if it please your Mastership) mought haue bin carried in a Cart. I cannot bring you the brass, but I can shew you the Bookes. Stripe 20 daies & you shall finde them vnder your pillow when you doe rise.

Note, excellent memories for Traditions continuing and preserving.

A — Note 20 daies more, doe make vp the 40 daies before notified.

A —

Esdras Bookes.

A — Do concerning Esdras Bookes, which are missing? what say you?

Jl — The Prophets of the Jewes have them.

A — But we can hardly trust any thing in the Jewes hands concerning the pure verity: They are a stiffnecked people, & dispersed all the world over.

Jl — I will shew you a trick.

A — He lifted up his foote, & shewed the sole of his shoe, and there appeared the picture of a man, who seemed to have a scorf or foule skin on his face: wch one tooke off: and then there appeared on his forehead this two figures 88

A This might seeme to signify the calling home of the Jewes wch is ordeed to come.

I will shew you more then that to: and will speake to a man shortly, that shall bring Water to wash every mans face.

A — What meane you by every man? shall all men be made cleane?

Jl — There is a difference in washing of faces.

E.K. — This Creature seemeth to be a Woman by his face: his apparell seemeth to be like a Vice in a Play.

Note, E.I seemed to be a woman.

E.K — You are now a kinsman to Syngolla?

Jl — I Syr, & so are you a kynsman to Syngulla.

A — A man may finde Corne in Chaff.

Jl — So may you (perchance) find me an honest man in my ragged clothes.

A — This other day, when I was in doubt of the Grecian (the Macedonian) whether he had any good & profound Learning or no, he was represented spiritually, and about his hat in great letters was written this xo greeke word Κατάστιξο: I pray you what doth it signifie? I asked the Grecian & he said, Sprsbaco

Jl

Jl — Look in yo: Booke.

A — I tooke the common Lexicon: and he said, No, not that: then I asked if I should take Pauorinus his Lexicon, & he answered, not that: and I asked which then: and he said yo: Booke covered with the white parchment, and I asked, that of Munsters of Latine, Greeke & Hebrew? and he said, yea, and there you shall finde that Maculosus hath only y^t^ one word, ~~yet as ye to~~ Longing to it. I looked & so I found it, which satisfied me very ~~much~~ well.

A — I pray you what say you of Gariladrah; doe you know him? who long since did deale with me?

Jl — If he were lesser than I, I durst speake ~~of~~ to him: But because he is greater than I, I am not to speake to him. All under, & nothing above me, I deale.

Gariladrah.

Look in yo: Tables, and there you shall finde another name of his:

A — I remember noe such thing.

Jl — Consider who hath set me here. If the Truth thou hast already, be of a greater then my selfe, then is it sufficient.

That was Vrick. pag: precedent.

A — What day was that Name given me?

Jl — Immediately, Syr, after your* worships last coming.

he pointed to E.K.

A — That was Raphael: And I remember that Gariladrah, said that he must leave me, and his better (Raphael) should be my Instructor; and that then the same Raphael was in my head then, &c:

A — Sing a song to his praise who created so.

Jl — I will sing a short song.

Your doings are of GOD: your calling greate:

Go

Goe downe & seeke the Treasor, & you shall obtaine it. Take no care: for this Booke shalbe done in 40 daies. Begin to practice in August. Serve God before. You shall know all things, ictu oculi.

And so, praise, glory, & eternall singing, with incessant humility, be unto the Creator that hath framed, made & created all things, for ever and ever. Now say you (if you will) Amen. A. Amen Amen Amen →

Thesaurus abscondites } 40 daies August.

Knowledge to be infused Ictu oculi.

Jl — After the end of 40 daies, goe downe for the Treasure. When those 40 daies are done, than this Booke shalbe finished. The rest of the hymne untill August, is for rest, Labour, & praier.

Thesaurus abs. 40. Note till August.

A — What Labour?

Jl — In digging up of those Treasures.

A — Must we needes digg for them?

Jl — otherwise if thou wilt.

A — How I pray you? For to digg without Lycence of the Princes, is dangerous by reason of the Lawes: and to aske Lycence, is halfe an odious suite.

Jl — If thou have a parcell or part out of every place of the Earth, in any small quantity, thou maist worke by the Creatures, whose power it is to worke in such causes: wch will bring it (never trust me) before you can tell twenty.

without digging.

A — He meaneth. Never trust him, if it be no soe as he hath said.

Jl — No, never trust me, if it be not soe.

A — You meane those ten places, marked in the Table, which last day I deciphered.

Jl — I marry, now you hit it. Yea Sir, & yo: Christ also,

Ten places } The Christ.

it would doe you no hurt. Give me One: and I will make 40: and give you twenty, & take twenty to my selfe: and when you have it, I pray you lett me have some little portion for my wife & children.

A — Do concerning that Chest, I pray you how came the Macedonian, or Mr: Sanford to know of it, so particularly as he did?

H — Hurry told of it, openly, at the bord at Brainford in the hearing of divers. The Grecian will seeke him out.

The Greeke in Greecia perhaps can finde out Treasure, but not in Anglia. The Greeke hath a Treasure in his head, that will enrich him to be a Foole.

I was yesterday at London, I met with a black Dyer. he had a cupple of Rings, that would give better Instructions.

Δ True it is, I had hidden them in a Capcase, the records of my doings with Saule, & others &c:

Your Chimney here will speake against you anon; yet I am no Bricklayer. I must be gone.

Δ God, for his infinite mercies be alwaies praised, glorified, & extolled of all his Creatures Amen.

The Booke
The Powder
The rest of the Roll.

He advised E. K. to comunicate to me the Booke, and the Powder, and so, all the rest of the Roll, which was there found: saying, True Friends ought not to hide anything each from other.

A — An old Proverbe it is Amicorum ora comunia.

Unde, Deo soli ois exhibeatur Laus honor et gloria Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.

303.

3050.

# Quinti Libri Mysteriorum Appendix.

## Aprilis 20 — Saterday.

A — This Saterday had bin great & sager ganga
between E. K. & me: while he would vtterly
discredite the whole process of our actions: as to
be done by evill ~~spirits~~, and illudinge spirits: seekinge
his destruction, saying that he hath often hereto-
fore bin told things true, but of illudinge deviles:
and now, how can this be other, than a mockery, to
have a cornered darke cloud to be shewed him instead
of the plaine writing, which hitherto he had written
out of? and that when they should doe good indeede
that then they shrunke from vs. and that he was
not thus to loose his tymes: But that he is to
study to learne some knowledge, whereby he may
live, and that he was a cumber to my house,
and that he dwelled here as in a prison: that it
were better for him to be nere Cotsall plaine; where
he might walke abroad, without danger, or to be
cumbred or vexed with such slanderous fellowes

as

as yesterday he was, with one Little Ned, dwelling at the Black Raven in Westminster; who rayled at him for bearing wittness of a bargaine made betweene the same Ned (or Edward) and one Lusk a Surgeon, who was now fallen in poverty, a very honest man &c. with a great deale of more matter, melancholick, and cross overthwartly to the good and patient vsing of our selves to the accomplishing of this action.

I replyed, & said, that we might finde our selfe answered on Thursday, as, That God would cleare, when it pleased him: and that we were not to appoint God a tyme to performe his mistries & mercies in, shorter then he hath spoken of: And that vndoubtedly, the occasion of this black cloude, was some imperfection of ours, to be amended, and that then, all, would be to our farder comfort. And as concerning his doubting the goodness of the creatures (dealing with vs) he was to blame, to say or doubt the Tree to be ill, that brought forth good fruite: for of those creatures, from the biginning of their dealing with vs, onto the last houre, we never heard other then the praises of God, instructions & exhortations to humility, patience constancy, faith &c: the things they promise be such, as God can performe, & is for his service & glory to performe: and such as have been imparted to man before: and therefore neither impossible for man to enioy against, nor vnmeete for vs to hope for. and though his troubled minde did doubt yet my quiet minde, wch God hath made ioyfull through his mercies, and wch accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but is only bent & settled in awayting the Lord his helpyng hand to make me wise for his service, according as long tyme my daily praier to him hath byn) and

Sapientia.

seeing I have & doe ask wisdome at the Lord his hands, and put my trust in him, he will not suffer me to be so confounded: neither will he offer a Stone to his seely children, when in lyme of need they aske bread at his hands: besides that voluntatem timentium se faciet Deus: and (by his graces) I feare him so, and am so carefull to doe that should please him, that I make no account of all this world possessing, unless I might enjoy his favour, his mercies & graces. 146

And whereas he complained of want, I said my want is greater than his: for I was in debt almost 300 pounds, had a greater charge than he, and yet for all my 40 years course of Study, many hundred pounds spending, many hundred miles travelling, many an incredible byte & foreing of my wit in study using to learne or bowlt out some good thing &c: yet for all this I would be very well pleased to be deferred yet longer (a yeare or more) and to goe up & downe England clothed in a blanket, to beg my bread, so that I might at the ends be assured to attaine to godly wisdome, whereby to doe God some service for his glory. And to be plaine, that I was resolved, either willingly to leave this world presently, that, so, I might in Spirit, enjoy the bottomlesse fountaines of all Wisdome, or else to pass forth my daies on earth with Gods favour and assurance of enjoying here his merciefull mighty blessings, to understand his ministries, meete for the performing of some actions, such, as might set forth his glory, so as it might be evident & confessed, that such things were done, Dextera Domini. And many other discours & answers I made unto his objections & doubts.

300 debt

Afterward,

A Meridie — Afterward I began to speake of the troubles & miseries foreshewed to be neere at hand: and by that tyme I had entred a little into the consideration & taske of the matter, he appeared that said he was called, E.I. or J.I. & said,

Now to the matter.

A — What matter?

E.I. J.I. — I must have a Wallet, to carry yo: wit & myne owne in.

A — Benedictus qui venit in nomine Dni.

J.I. — Then I perceive that I shall have a Blessing. Blessed is the Phisitian that hath care of his patient, before the pangs of death doth visit him.

A — What thinke you of that cloudy Heptagonon?

J.I. — Doest thou consider I gave about it? I told thee, every thing I did, was an Instruction. Nor I cannot stand stedfastly upon this (it self One, and one perfect) so cannot my mouth declare, as much lies speake, that you may comprehend it what this is whereupon I gave.

E.K. — He went on the Heptagonon, as one might goe on the top of a burning wheele; (A as some Horses are to turne wheeles, as may appeare in Georgius Agricola de re metalica)

J.I. — I know what all your taske hath been. But such minds, such infection, such infection such corruption: and must needes have a portion as appliable for the cure. But how will you doe? I have forgotten all my drugs behinde me. But since I know that some of you are well stored with sufficient ayrumenta, I do intend to visit you only with their helpes. You see all my boxes are empty.

E.K. — He showeth a great bundle of empty poticary boxes,

and they seemed to my hearing to rattle.

A — How cometh it, that thou preterd to come from a favourable divine power to pleasure us, & your boxes are empty.

Jt — You said even now in yor talke, Jovis ora plena: if my empty boxes be vertuous, how much more shall any thing be, wch I bringe not empty:

A — Then I pray you to say somewhat of the vertue of your empty boxes, because we may have the better confidence of your fulness.

Jt — Will you have my Bill?

A — Shall we go to the Apothecaries, with your Bill?

Jt — I will show it serve it where you list.

Judra galgol astel.

A — You know we understand it not: how can it be served.

Jt — You must needes have an expositor.

What booke of Phisick is that, that lyeth by you?

[A. There lay by me on my Deske Marcus Hermita de Lege spirituali in Greeke & Latine, but the Latin translation lay open before, on the left side of which, the sentence began, Non raro per negligentiam, quæ circa alicuius rei operationem committitur, etiam cognitio obscuratur. And on the other side began Corpus sine mente nihil pt perficere &c:]

Jt — Marry here is good Phisick indeede.

You found my name the other day. go to my name.

[A. So I turned to the second Booke, & brought Sigillum Emith. and there chose the word Hemesse. He then asked me, wch letter of this name I liked best: and I said I. because it contained the name expressing God. El. &c:

then

then he said somewhat farder of the letters, wch I wrote not,

A remedy for the blindness of E.K. at this instant.

JL — Go to great M the second: for this is it, that shall serve his turne, If this cannot serve him, he shall have a Medicine, that a Horse cannot abide. Use this, & I warrant you, your blindness will be gone.

A and so many daies yet wanted of the 40, if we account from the 6 day of Aprill: but if from the tyme of the beginning to write them, then there wanteth not so much by 9 or 10 daies.

A — It is here greatly to be noted: that I turned in this Booke of Marcus, 24 leaves furder: till I came to the ∞ Quaternio of M the second, and there I found this ∞ sentence notified (by my Lynes drawne, & a Note in the margent for Contritum) sine corde contrito impossibile est omnino liberari a malitia et vitijs. Contrit autem cor tripartita temperantia somni dico, et cibi, et ∞ corporalis licentia: Cæterum horum excessus et ∞ abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit: repugnat vero precationi et conveniente cogitationi.

A This being considered by vs, we ceased and this ∞ instant, and thanked God for his mercies, that it would please him to make vs understand, some cleare cause, why Clouds now appeared instead of brightness, &c.

Soli Deo sit honor laus et gloria.

Amen.

Apr

Aprilis 23. Tuesday, mane hor. 9.

A — After our praier joyntly, and my long praiers, at my Desk, requesting God to deale with vs, so, as might be most for his glory, in his mercies; not according to our desertes & frowardnes &c. At length appeared in the Stone a white Cloud, seaven cornered.
And behinde the Cloude a Thunder seemed to ensue.

Voyce — When I gathered you, you were chosen of the middest of Iniquity, Whome I have clothed with garments, made and fashioned with my owne hand — I, AM, Therefore believe:

A — I praised and thanked the highest, that so mercifully regarded our Misery

Voyce — I, AM.

E.K — Now standeth Vriel upon the Cloude, & seemeth to looke downeward, & kneeled saying,

Vr: Eternitie, Majesty, Dominion & all Power, in Heaven the Earth, and in the secret parts below, in thyne, thyne, yea thyne; and to none besides, but unto thee, whose mercies are infinite, in respecth the glory of thine owne name, above the frowardnes and perversenes of mans nature: in swarmeth with sinne, & is covered with iniquity, and in the which there is found no place free from filthines and abhomination. Glory be to thee, O all Power and magnified be thou, in the workemanship of thy owne hands, from tyme to tyme, & without end of tymes, from generation to generation, and even amidst and in the number of those, for whome thou hast prepaired, the Flowers of thy eternall,

Garland

Nos

Garlands. Beare with them (ô Lord) for thy mercies sake. for, wouldst thou strike

A Here I mist the hearing of a word or more.

A the midst of misery? Whome if thou — shouldst iudge according to thy Justice, How should thy Name be glorified so in thy selfe, to thy owne determination, and writing, sealed before the Creation of the Worlde? The fire of thy Justice consumeth thyne owne State, and in thee co nor power wanting, when it pleaseth thee to cast downe, and gather them together, as the Winde doth the snow, and in hemme them with the mountaines, that they may not arise to synne. But what thou art, thou art; and what thou wilt, thou canst. Amen.

A — Amen.

Vr — I have measured tyme (saith the Lord) and it is so: I have appointed to the Heavens their course, and they shall not pass it.

The sinnes of Man shall decay, in despite of the Enimy: But the fire of eternity shall neber be quenched, nor never faile.

More then is, can not, nor may not be said.

We cannot be Witnesses to him, wch witnesseth of himselfe. But (thus saith the Lord)

Nota et fauete:

Behold, if you trouble me once more, or touch the wings of my Excellency, before I shall move my selfe, I will raze you from the earth, as Children of perdition, and will endue those that are of quiet minds, with the strength of my power. You are not faithfull, saith the Lord, whome you believe not.

One of vs is by the Lord confirmed in constant purpose.

Notwithstanding I have hardened the Heart of one of you, yea I have hardened him as the Flint, and burnt him together with the Cloaths of a Cedar: to

this

the intent, he may be provide iust in my worke, and great in the strength of my Glory. Neither shall his minde consent, to the wickednes of Iniquity. For, from Iniquity I have chosen him, to be a first earthly witnes of my Dignity. 149 Election confirmed.

Your words are, yet, not offensive onto God: Therefore will not we be offended at any thing that is spoken: For it must be done, A and shall stand; yea, and in the number wch I have already chosen. A I think: A saith the Lord is forgotten here.

But, this saith the Lord, If you use me like wordlings, I will surely stretch out my arme upon you, & that heavily. Lastly, I say,

Be faithfull,
Honor God truly,
Believe him heartily.

E.K. — He kneeleth downe, & seemeth to pray.
— Now he standeth up.

Vr — So, as a number increasing is alwaies bigger: So in this world decreasing, the Lord must be mightily glorified. Strive not with God: But receive as he imparteth. Note

The Mercy of my message, quencheth the obscurity and dulness of your soules: I meane of the Infection, & wherewithall they are poysoned.

So, now the Earth cryeth vengence. Come, for thy glory sake, it is tyme! Amen. Vengence cried for.

A — Seeing it is said, that in 40 daies the Booke shall be finished: and seeing it is said that our former & Instructors shall not come, nor appeare to us till the Booke be finished: and seeing heretofore, the Booke used to appeare to E.K. that he might write, whensoever he bent himselfe thereto: and seeing the same Booke appeareth not so now: and seeing we are desirous, to be found diligent in this worke, and to omit no opportunity wherein the writing thereof may be furthered: We would gladly know, what token or warning shall be given us & hence forward

Kene forward, when due Lynie serveth for the same purpose.

Vr — Lye in thy selfe: I have said.

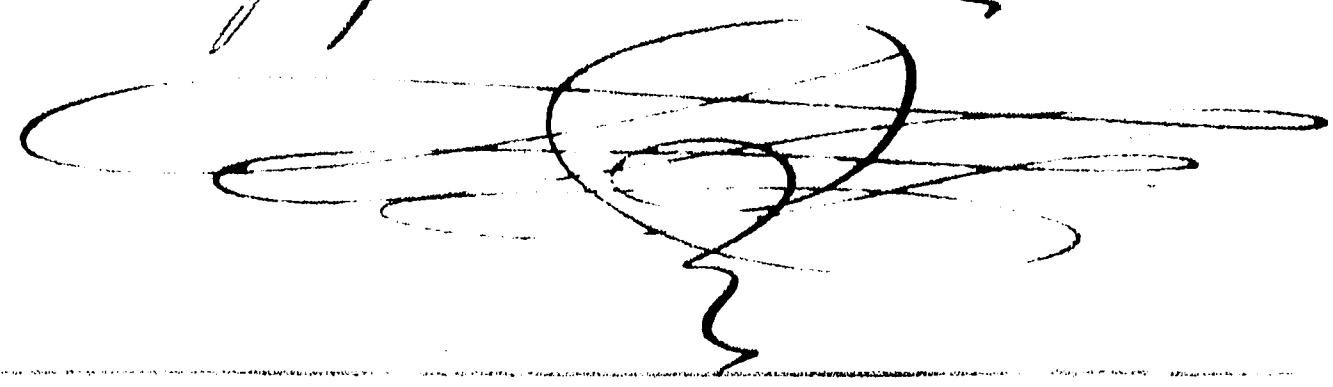
E.K. — It thunderetth & lightneth about the Clouds, and now all is vanished away.

A — E.K. said, that at the beginning of this daies action, when he experienced the first voyce (this day) heard of him, his belly did seeme to him, to be full of fire: and that he thought verily, that his bowels did burne: and that he looked downeward toward his Liggs, to see if any thing appeared on fire: calling to his minde the late chances that befell the adulterous man & woman by St Bryds Church in London. &c:
Also that when he had made an end, he thought his Belly to be wider, & enlarged, much more than it was before.

A — I said certaine prayers to the Almighty, our God and most mercifull father; on my knees, and E.K. on his knees likewise answered diverse times, Amen.

A.G. After this we made A.G. to understand the mercies of the Highest, So E.K. was fully satisfied of his doubts. And A.G. and he, were reconciled of the great difference which, yesterday, had been betweene them &c:

Non nobis Domine, Non nobis,
sed nomini tuo Gloriam omnem laudem
et honorem damus, et dabimus
in perpetuum Amen



April

Aprilis 26. Friday.

NOTE

A — By the providence of God, and Mr. Gilbert his meanes, and pacifying of E. K. his vehement & passions and pangs, he came again to my house: and my wife very willing, & quieted in minde, and very friendly to E. K. in word and countenance: and a new pacification on all parts confirmed: and all upon the confidence of God his service, to be faithfully and chiefly intended, and followed, in & by our actions, through the grace & mercy of the Highest.

1583. Aprilis 27. Sonday after Dinner about 4 of the Clock.

A — So J & E. K. had divers talkes & discourses of Transposition of Letters; and J had declared him my rule for to know certainely how many waies, any number of Letters (proponded) might be transposed or altered in place or order: Behold suddainely appeared the spiritueall Creature, JL, and said,

JL — Here is a goodly disputation of transposition of Letters. Cease whether you will dispute with me of Transposition, or J shall learne you.

A — J had rather learne than dispute. And first J think,

that

that those Letters of our Adamicall Alphabet have a due peculiar unchangeable proportion of their formes, and likewise that their order is also Mysticall.

The Mysticall Alphabet.

Il — These Letters represent the Creation of Man: and therefore they must be in proportion. They represent the workmanship wherewithall the Soules of man was made like unto his Creator.

But I understand you shall have a Stamper shortly.

A — I pray you what Stamper may best serve for this purpose? Can Master Lyne serve the turne with?

Il — Dost thou think that God can be glorified in Hell, or can Divills dishonor him? Can wickedness of a Stamper deface the Mysteries of God?

The truth is I am come to advertise you, least with a small Errour, you be led far aside.

The Table of practise.

Let me see the forme of your Table.

A — I shewed him the Characters & Words w^ch were to be painted round about in the Border of the Table.

Il — How do you like those Letters?

A — I know not well what I may say. For, perhaps that w^ch I should like, were not to be liked: & contrariwise that I should think well of, might be nothing worth.

Il — Thou saist well.

Behold, great is the favour & mercy of God towards those, whome he favoureth. All things are perfect but only that: Neither was that shewed or delivered by any good & perfect Messager from God.

Illuding Spirits thrusting in themselves.

A wicked power did intrude himselfe, not only into yo: Society, but also into the workmanship of Gods Mysteries. Sathan dare presume to speake of the Almighty. Those Characters are divilish: and a secret band of the Divill.

But, thus saith the Lord, I will raise them up, whom he hath overthrown: and blot out his footesteppes, where they resist my glory. Neither will I suffer the faithfull to be led utterly astray: nor finally permit darkness to enkindle them for ever. He saith, I AM, and they are* most entrue. But behold, I have brought the the truth: that the Prince of reason, God of understanding, may be apparent in every part of his Celestiall monstration.

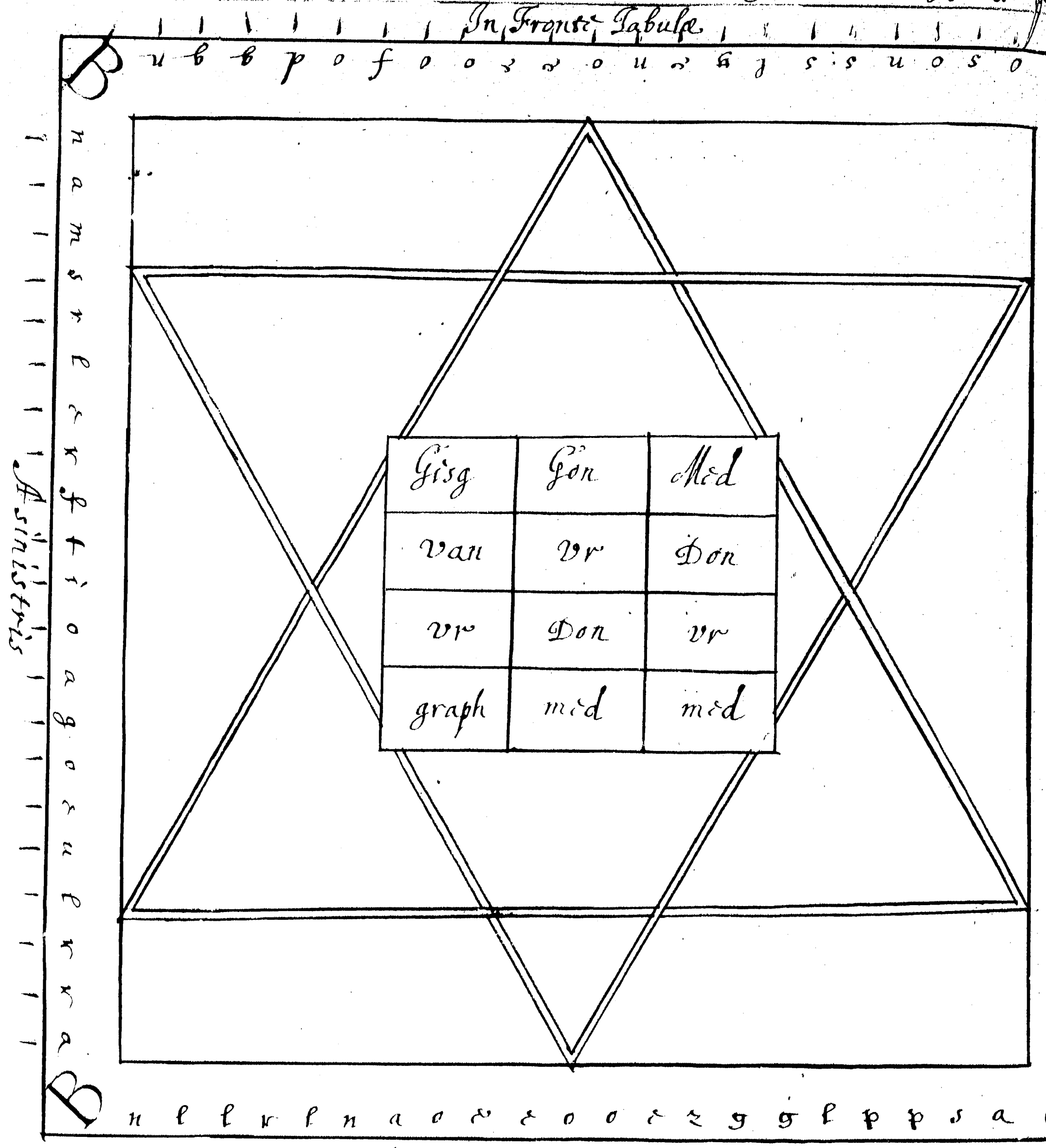
Therefore as thou saidst unto me once,
So say I now to thee; Serve god.

Make a square△*, of 6 inches every way.
The border thereof let it be (here) but halfe an Inch:
but on the Table it selfe, let it be an Inch broad.

*I understand that the characters are most entrue.

△* The Inner square of 6 inches.

In




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:

A — After our prayers made, E. K. had sight (in the Stone) of innumerable Letters: and after a little whiles, they were brought into a lesser square and fewer Letters. 152

first appeared in the border opposite to our standing place; (wch I have cled to call, in Fronte Tabulæ) these Letters as following, begining at the right hand, and proceeding toward the left.

| 1 | 2 | 3 | 4 |
|---|---|---|---|
| Mid | drux | drux | gon |
| fam | vn | vr | med |
| med | tal | vr | vn |
| drux | fam | don | graph |
| fam | don | vr | fam |
| fam | vr | drux | malo |
| vr | graph | vn | tal |
| gid | don | med | vr |
| graph | or | graph | pa |
| drux | gisg | graph | pa |
| med | gon | med | drux |
| graph | med | med | vn |
| graph | vn | graph | vn |
| tal | gid | esph | van |
| med | med | gid | vn |
| or | graph | gid | med |
| med | van | vr | vn |
| gal | vr | malo | gon — wth a prick |
| gid | don | malo | drux |
| gid | don | fam | drux |
| drux | vn | vn | vr |

In fronte Tabulæ — A sinistris — Luxta pectus — A dexteris

Q — What have you in the midle of your Table?

A — Nothing.

Q — Sigillum Enoch is to be set there. The rest after Supper.

A. Soli Deo Omnipotenti sit laus perennis. Sigillum Enoch.

Amen.

After

After Supper, returning to our business, I first doubted of the header of the Letters in the Border, to be written, wch way they ought to be turned, to the Center-ward of the Table, or from the Center-ward.

Il — The header of the Letters must be rect or towards the Center of the Square Table or Figure,

Note of the Square within.

Divide that within, by 12 and 7.

A — I divided it.

Il — Grace, Mercy, & Peace be unto the lively branches of thy flourishing kingdome: and strong art thou in thy glory, wch dost unknit the secret parts of thy lively workmanship: and that, before the weake understanding of man.

Herein cō thy power & magnificence opened onto man.

And why? because thy Divinity & secret power cō'tained shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne hujus est rei sanctissimi operis.

Ternarius et Quaternarius.

For, if thou (o God) be wonderfull & incomprehensible in thyne owne substance, it must needes follow, that thy workes are likewise incomprehensible: But, Lo, they shall now believe, because they see, wch heretofore could scarcely believe. Strong is the sufficiency of thy supercelestiall power, & mighty is the force of that arme, which overcometh all things: Let all power therefore rest in thee:

Amen.

A — This spirituall Creature seemed to eate fyre, like balls of fyre; having his face towards me, & his back towards E.K.

Il — Leave out the Bers of the 7 names of the seven Kings, and 7 Princes; and place them in a Table divided by

12 and 7: the 7 spaces being uppermost; and therein write, in the upper line, the Letters of the King, with the Letters of his Princes, following next after his names: and so of the six other, and their Princes: and reade 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, saving certaine Letters, wch are not to be put in here: By reason that Kings & Princes do spring from God; and not God from the Kings & Princes. Which excellency is comprehended, and is also manifest, in that Third & Fourth member. Round about the sides [of this Square] is every Letter of the 14 Names, of the 7 Kings & Princes.

12 } 153
7

Note of these Kings & Princes.

Hereafter shall you perceiue that the glory of this Table surmounteth the glory of the Sun.

The dignity of the Table of Practise.

All things is appertaining unto it, are already prescribed by your former instruction.

I haue no more to say, but God transpose yo: minde, according to his owne will & pleasure.

He alludeth to our talk had of transposition of Letters.

You talked of Transposition.

Too morrow I will be with you again. But call not for me, lest you incurre the danger of the former Curse.

Note danger of violating precepts of Doctrine.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| l | o | n | c | g | a | n | o | g | i | l | a |
| o | g | o | n | r | o | l | c | g | o | b | o |
| s | c | f | a | f | e | l | c | f | a | b | a |
| o | n | o | m | t | u | r | c | p | e | n | y |
| n | o | d | s | i | f | b | o | p | s | a | n |
| s | e | g | k | o | k | n | c | ~~p~~ s | ~~y~~ p | a | n |
| s | e | g | b | a | k | a | z | a | m | u | l |

forti s. p.

Aprilis 29. Munday; a meridie.

A — Mr E.K. and I were talking of my Booke Soyga, or Aldaraia: and I at length said (as far as I did remember) Zadzaczadlin was Adam by the Alphabet thereof, suddainely appeared the spiritiall Creature, wch said yesterday that he would come again this day, uncalled: and at his first coming he said,

ADAM

Then, a primo.

A — Qui primus est et novissimus, Alpha et Omega, misertatur nri.

H — Amen. Glory be to thee, wch art one, and comprehending all. Mervaylous is thy wisdome, in thee, of whome, thou wilt be comprehended.

A short Praier, but applicable to my purpose.

Every Praise with us is a Praier.

A — He taketh off his pyed Coat, and threw it upon the corner of my Desk, and then he seemed clothed in a doctorly apparell: and on his head he had a wreath of white Silke of three brayder.

Apparell changed.

H — Well, I will give you my Lesson, & so bid you farewell. First, I am to perswade you to put away wavering minde. Secondly, for yr instruction in these necessary ~~things~~ occasions, thus it is.

The Outsides or skin must be the Center.

An Enigmaticall Lesson

Here is one foundation.

The Flesh must be the Outside.

The Center it selfe must be dissevered into 4 equall parts.

This is your Lesson.

A —

A — We understand not this darke Lesson.

M — The Heart must be the fourth part of the body; and yet the body perfect and sound. The Skin must occupie the place of the heart, & yet without deformity.

God is the begining of all things: The farthest part of all things, is in the hands of God.

The like shalbe found amongst the number of his One, his most holy Name. Note

The Earth is a foundation to every thing: and differeth but only in forme. In the forme of his owne application whereunto it is applied.

God is the begining of all things, but not after one sort, nor to every one alike.

But it is three manner of works, with his name.

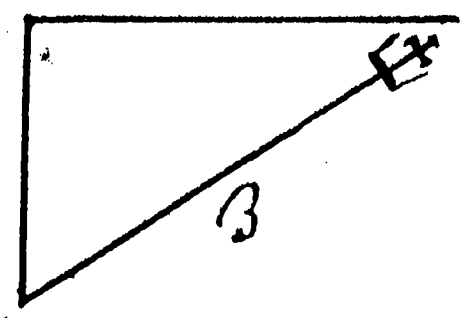
The One in respect of his Dignification:

The second in respect of pacification.

The third, in respect of an end & determined operation. Three manner of works with God his Name.

Now Sir, to what end, would you wear yo: Character.

A — At our two first dealings together, it was answered, By a spiritual Creature (whome we tooke to be Uriel)




Sigillum hoc in auro sculpendum, ad defensionem corporis omni loco, tempore et occasione, et in pectus gestandum. vide Inscription suo loco an: 1582. Martij die 10.

M — But how doe I teach?

The Character is an Instrument, applicable only to Dignification.

But there is no Dignification (Sir) but that which doth proceed, & hath his perfect composition, Centrally, in the square Number of 3 and 4.

The Center whereof shalbe equall to the greatest.

A — Was

Note here of the 7 Tables of Creation, how they appertaine to the 7 Kings & Princes.

A — We understand not.

Il — Hereby you may gather, not only, to what end, the blessed Character (wherewith thou shalt be dignified) is prepaired, but also the nature of all other Characters.

The Nature of all Characters.

To the second —

A — Conciliation you meane.

Il — The Table is an Instrument of Conciliation!

Instruments of Conciliation.

And so are the other 7 Characters! which you call by the Names of Tables, squared out into the forme of Planets: which are proper to every King & Prince, according to their order!

NOTE!

order.

Now to the last:

A — Do concerning the end & determined Operation.

Il — It only consisteth in the mercy of God, & the Characters of these Books. For Behold, Do there is nothing that cometh or springeth from God, but it is as God, and hath secret Majesticall & inexplicable Operation in it. So every Letter here bringeth forth the Names of God: But (indeed) they are but One Name: But according to the Locall & former bring, to comprehend the universall generation, corruptible and incorruptible of every thing. It followeth then, it must needes comprehend the end of all things.

The Books of 4 Tables.

Note of the Names of God.

generation { corrup. incorrup.

Thus much hitherto.

The Character is false and divilish.

The Character also was false tradition.

He that devilleth in this, hath told this, so long ago.

The former Divill, did not only insinuate himselfe, but these things.

A — I do marvell that we had not warning hereof, ere now; and that I was oftentymes called on, to prepaire these things (Characters & Tables) and yet they were false.

Il.

Jl — If it should have been gon about to be made, it should not have been suffered to pass under the formes of wickednes. Note 155

The Truth is to be gathered upon the first Demonstration (my demonstration & yours* are not all one: you will not be offended with me Sr.)

* Lapidis, Mathematicae meae demonstrationis denotat.

I gave the a certaine principle, which in it self is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a lineamentall placing and ordering of that which thou lookest for.*

* he meaneth my proper Character truly made.

A — But truly I understand not.

Jl — I teach. Take cleane paper,

It must be made 4 Inches square:

Pray. A — We praied.

Jl — These Letters, which I shall speake now, thou shalt, afterward, put them in their proper characters.

Note, These to be put in proper characters.

Write: Never since the begining of the World, was this Secret delivered, nor this holy Mystery set open, before the weaklings of this world.

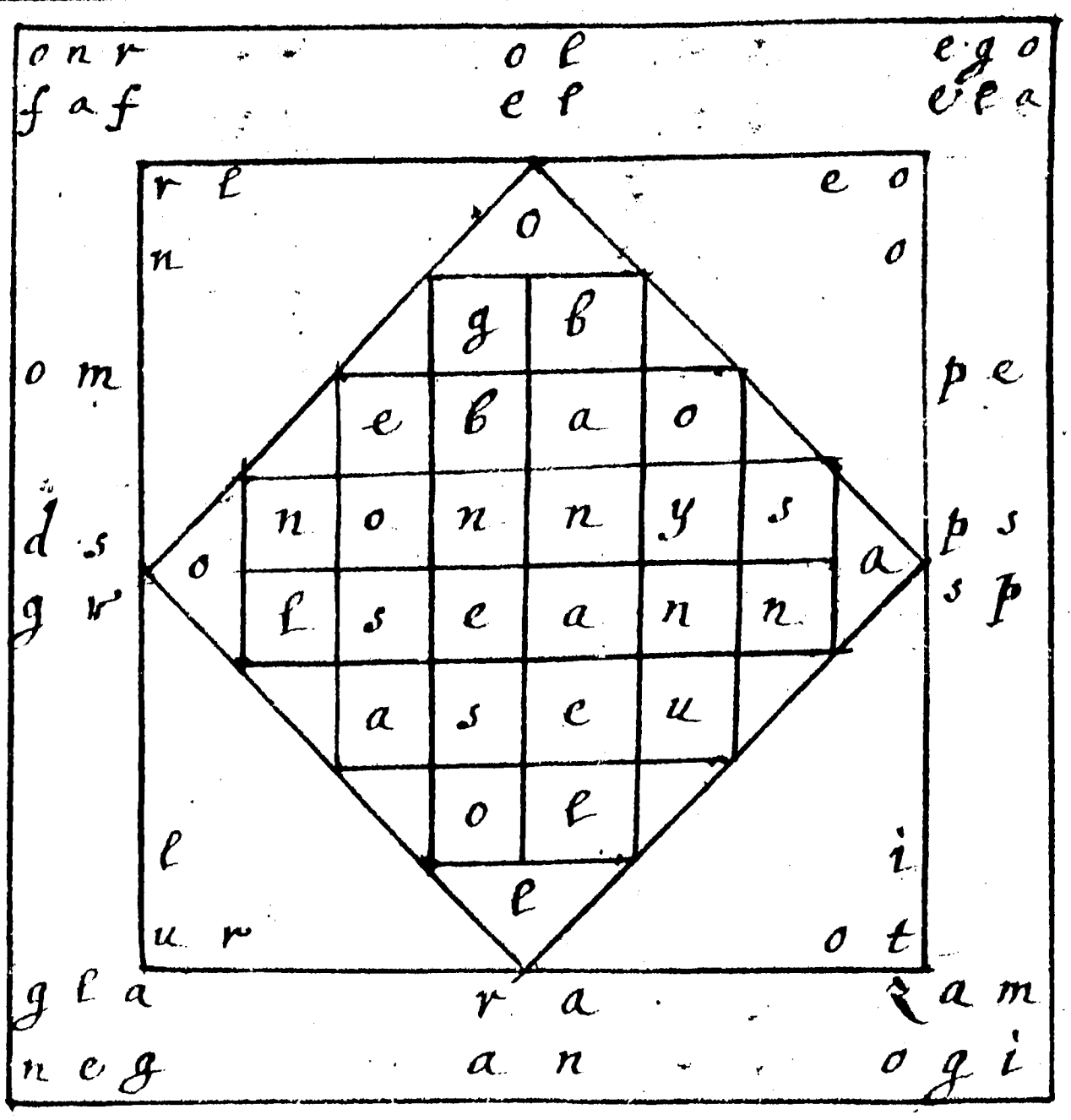
Write in the uppermost prick O,

and b on the right hand, & g on the left, &c:

The two extreame pricks; one on the right hand, a and the other on the left o &c:

There is the whole.

A — We praied (unbidden) in respect of the Mystery revealed. E. K. was scarce able to abide or endure the voyce of the spirituall creature, when he spake of these things now: the sound was so forcible to his head; that it made it ake x x vehimently.




Jl. — Let downe the Kings, & their Princes, in a Table (as thou knowest them; w^th their Letters backward; excepting their Beds, from the right hand to the left. Let Bobogel be first, and Bornogo, w^th his Princes.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 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 | 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 |

A

Note how the 3 diverse manners how the Letters are composed.

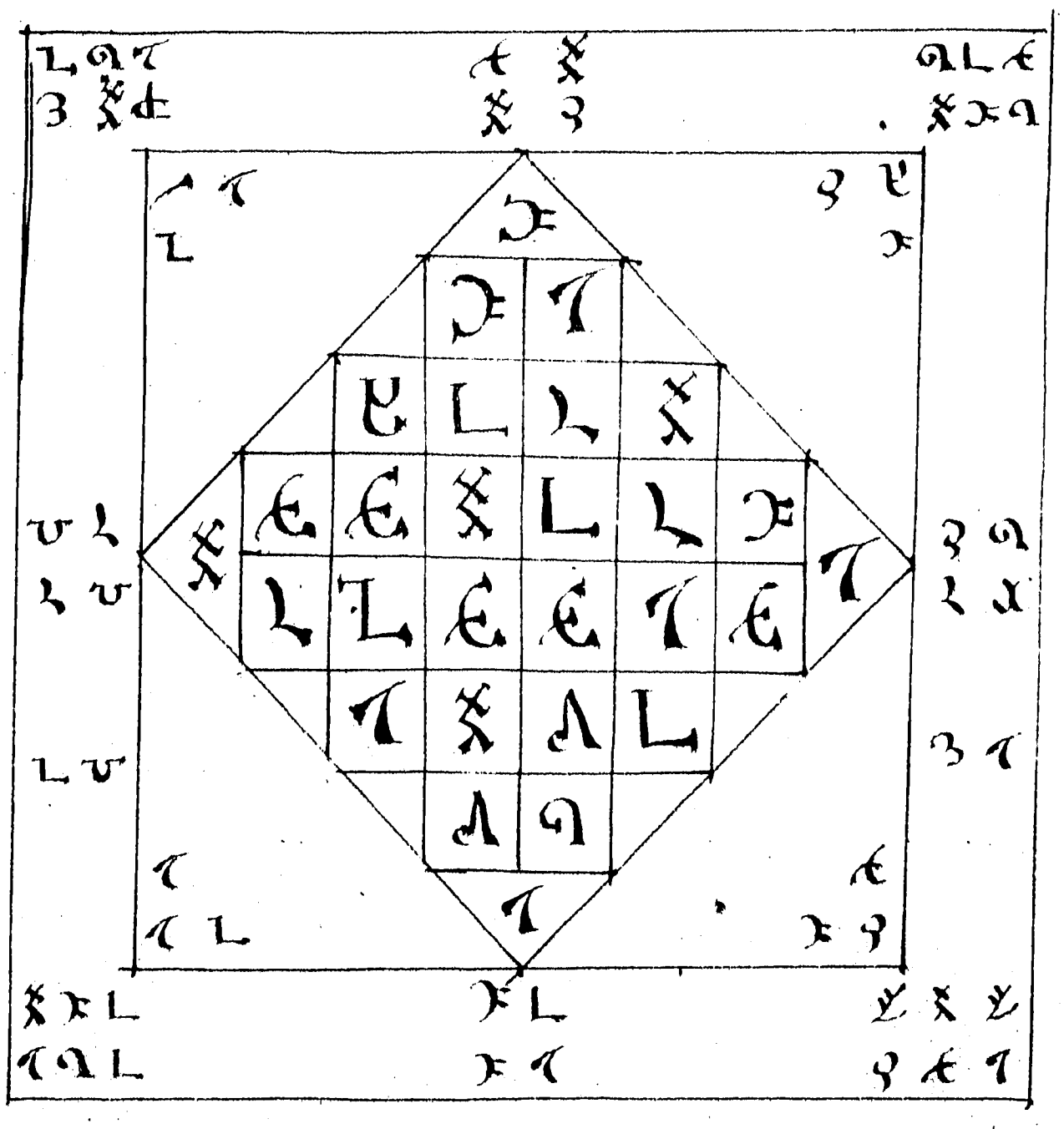
The middle w^ch called the 1. heart or Centre, that is the inclosing the heart, and 2. called the flesh. & the outside pillars (of the in a row) w^ch combine 3. the skyn.

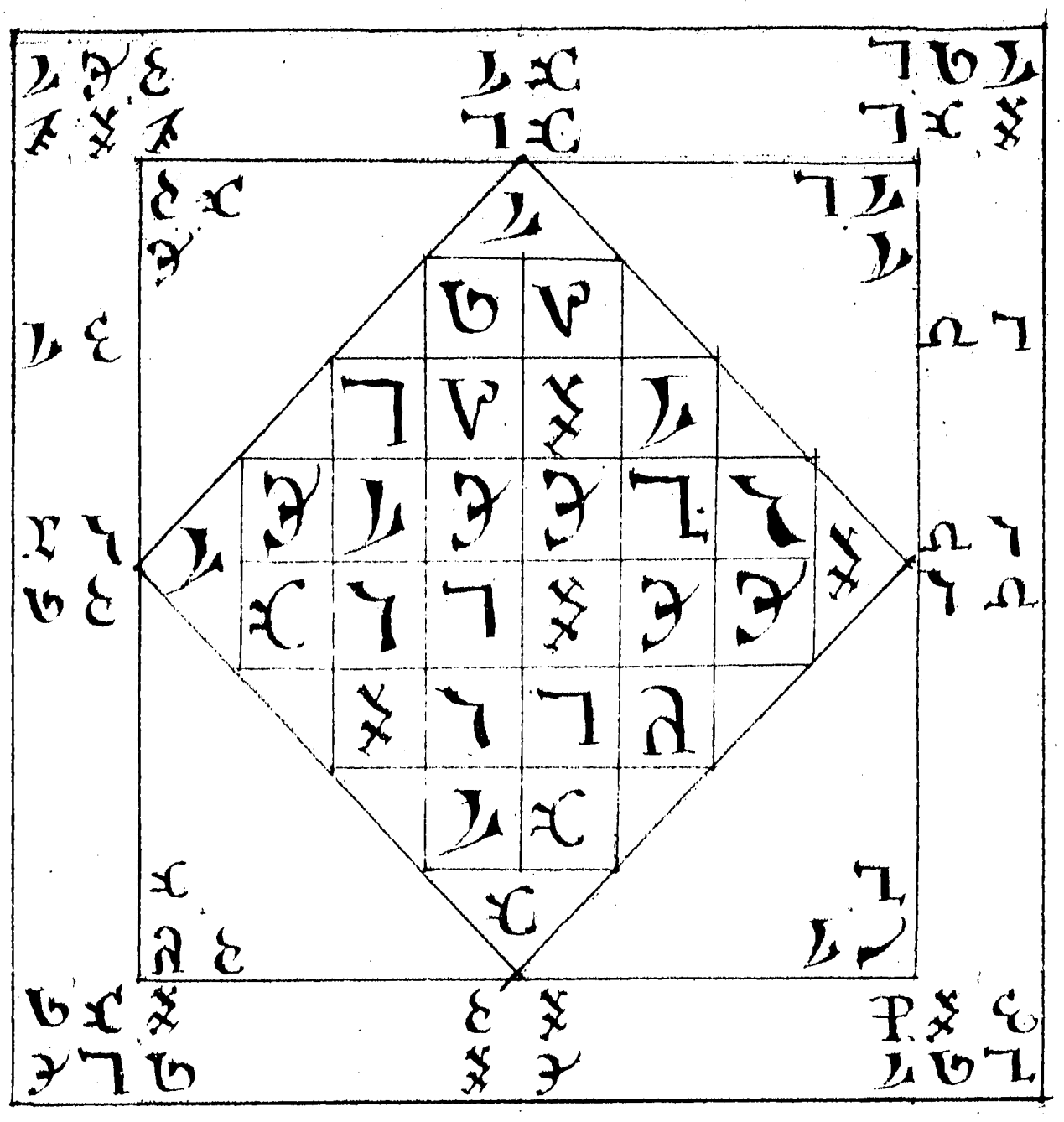
Jl — Here w^th the Skyn turned into the Centre; & the Centre turned into 4 parts of the Body.

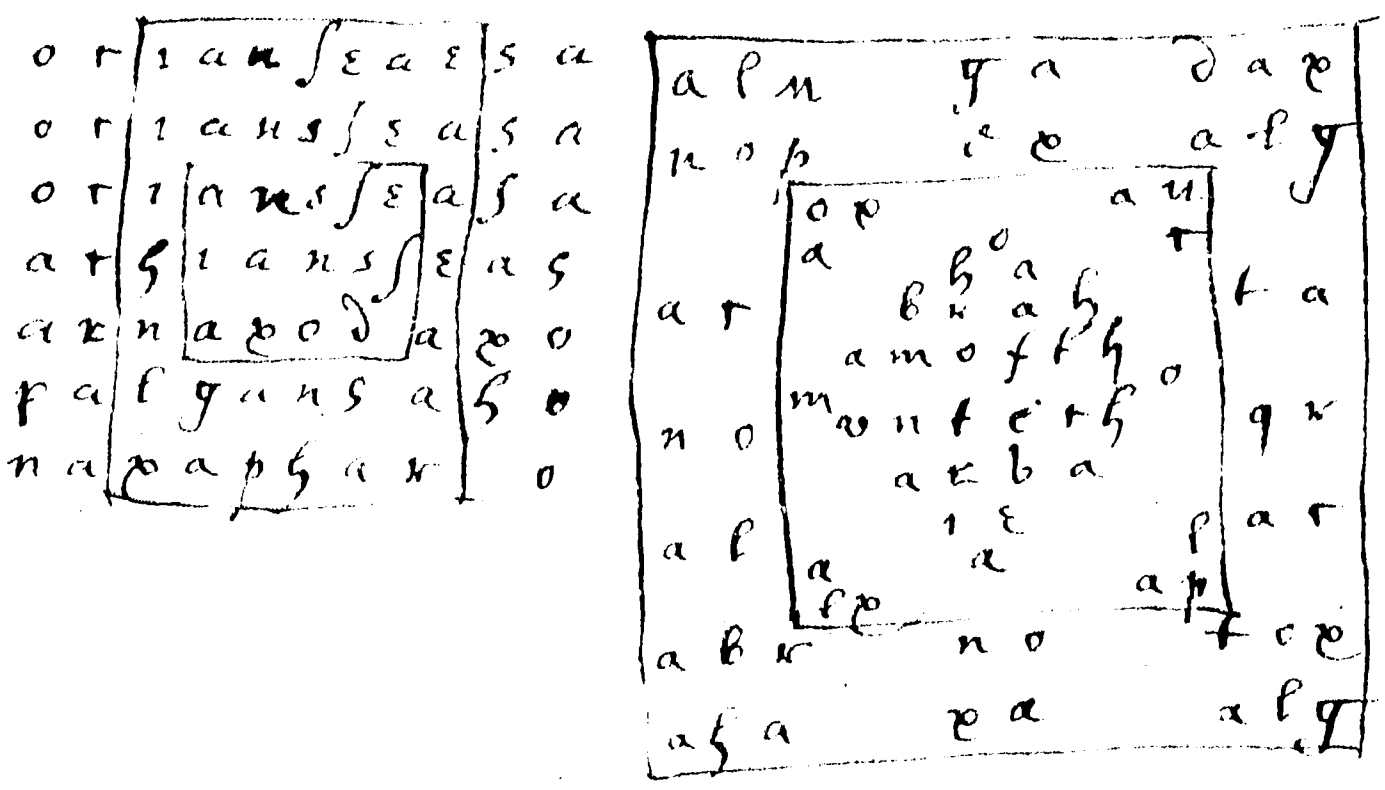
A — I see now also, how the flesh, w^ch becomes the outsides: o g e l o r n o

Jl — I have done till soon.

A — Deo nro Omipotenti perennis laus sit et immensa gloria, Amen.







ohabrahamop

Belmagel his counterfeiting of our instruction received from God & to F. K. his hand as likely as could be

# NOTE

After that these things were finished, E. K. rose up from the Table, and went to the west window, to read a Letter wch was even then brought him, from his wife: wch being done he tooke a little Prayer Booke* (in english meter made by one William Hunnis which Mr. Adrian Gilbert had left here, & it lay on the Table by vs all the while of this first action) and with this Booke he went into his bedchamber, intending to pray on it a certaine Praier wch he liked; and as he opened the Booke, he espied strange writing in the spare white paper at the Booke's end, and beholding it, iudged it verily to be his owne Letters, and the thing of his owne doing: But being assured that he never saw the like of this Character [for Conciliation] and that other, notified by the Heart or Center, skyn and Flesh, before this present hour, he became astonied & in great wrath; and behold suddainly, One appeared to him and said, Lo, this is as good as the other, meaning that wch we had received, & is here before set downe on the former page. With this newes came E. K. to me, and I was writing downe faire this Action, and said, I have strange matter to impart to you. Then said I what is that? and at the first (being yet bested in his minde, with this great injury of this subtile & supplanter of man, ambitiously intruding himselfe, to rob God of his glory) he said, you shall know. and at length shewed me this little paper, here, by, being the one of the white Leaves in the end of the foresaid little Booke. And I viewing it, found it to be meant to be the counterfeit of ours; but withall imperfect divers ways, after the order of our method; yea, though the words, out of wch it had sprung, had ben good and sufficient: and therat laughed at, & derided the wicked enimy, for his envy, his assayled foolish ambition, and indeede mere blindnesse

* The Title of the Booke was Seaven Sobs of a sorrowfull Soule for sinne.

to doe any thing well. To conclude, we found that with an incredible speede this Divilish figure was written downe by some wicked Spirit, to bring our perfect doings in doubt with us; thereby either to provoke us to utter undue speeches of Gods good creatures, or to wavering minded of the worthiness and goodness of the same things received, and so either to leave off, or with faintheartedness wavering to proceede. But I by Gods grace, (contrary to such inconvenience) was armed with constancy, and confident good hope, that God would not suffer me (putting my trust in his goodness & mercy to receive wisdome from him) to be so unrightly dealt withall, or unkindly or unfatherly used at his hands, &c; and intended after supper to make my earnest complaint to the divine Majesty against this wicked intrusion & temptation of the Illeuding Divill, & so we went to supper.

1583. Aprilis 29. Munday, after supper, hora 9ª.

A — I went into my Oratory, and made a fervent prayer against the Spiritualls enimy: specially meaning the wicked one who had so suddainely and subtilly and so lively counterfeited the hand & Letters of E. K. as is here before declared, and by this thing it selfe may appeare heere. Likewise E. K. on his knees (at the greene chaire standing before the Chimney) did pray: after which prayers ended, yea, rather before they were ended, on my behalfe, E. K. espied a spiritualll creature come to my Table, whome he tooke to be. I, and so aloud said He is here, and thereupon came to my desire, to write as occasion should serve: And before I began to doe

A prayed

E. K. prayed

any thing, I rehearsed part of my intent, offered to God by prayer, and halfe hurried my speech to God himselfe, as the cause did seeme to require. Thereupon that spirituall Creature, who, as yet had said nothing, suddainly used these words —— I give place to my betters.

E.K — There seemeth to me Uriel to come, and I to be gon away.

A — Then began that new come Creature to say thus,
Uriel { Most abundant & plentifull are the great mercies of God onto them which truly & vnfainedly feare, honor, and believe him. The Lord hath heard thy prayers, and I am Uriel, and I have brought the peace of God, w^ch from henceforth visit you.

If I had not made this action perfect (saith the Lord) and wrought some perfection in you, to the end you might performe: yea, if I had not had mercies (saith the Lord) over the infinite number & multitude of Soules, which are yet to put on the vilenes and corruption of the flesh, Or if it were not lyne to looke downe, & behold the sorrow of my Temple, Yet would I, for my promise sake, & the establishing of my kingdome, verifie my mercies upon the sons of men: whereunto I have chosen three of you, as the mouthes & Instruments of my determined purpose. Therefore (saith the Lord) Be of stoute & courageous minde in me, for me, and for my truth sake: And feare not the assaults of temptation, for I have said, I am with you. But as mercy is necessary for those that repent, and so faithfully forget their offences, so is Temptation

Note, Soules created before the bodies are begotten.

Three elected,

Fortitudo in Deo et propter Deum.

Temptation necessary.

requisite; and must ordinarily follow those, whome it pleasethe him to illuminate with the Beames of triumphant sanctification. If Temptations were not, how should the Sonne of man (saith the Lord) know me to be merciffull? But I am honoured in Hell, & worshipped with the Blasphemers: Pugna erit vobis autem victoria: yet, albeit (thro' saith my Message) I will defend you from the Enemy of these Daies to come, & will make you perfect: that perfectly you may begin in the workes of my perfection: But, what? doyst thou (Satan) think to Triumph? Behold (saith the God of Justice) I will banish thy Servants from this place & region; and will set stumbling Blocks before the feete of thy Ministers! Therefore be it onto thee as thou hast deserved: And be it to this people, & holy place (as it is the will of God) which I do pronounce) Light without darkness, Truth wout falshood, righteousness without the worke of wickedness. I have pronounced it, & it is done.

A perfect begining.

Sententia contra istu Malignum Spum qui nobis imponere vobeit.

* He spake to E.K.

But thou, o *yonglig (but old synner) why dorst thou suffer thy blindness thus to encrease: or why dorst thou not yeilde thy Synnes to the service & fulfilling of our eternall vivitie? Pluck up thy heart; Let it not be hardned. Follow the way that leadeth to the knowledge of the end; the open sight of God his word verified, for his kingdome 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, w^ch is the fountaine & Life of the new perfect & most glorious Life to come, Follow Love, & diligently contemplate the Mysteries therein.

He that hath done this Evill, hath not only sinned against thee, but against God; and against his truth. Judgment is not of mee, & therefore I cannot pronounce it:

But what his Judgment is, he knoweth in himselfe. His name is BELMAGEL: and he is the Firebrand, wch hath followed thy Soule from the beginning; yea & seeking his destruction, who can better counterfeit, than he, that in thy wickednes is chiefe Lord & Master of thy Spirits: or who hath been acquainted with the Secrets of mans fingers, so much as he [that] hath bin a director. A Only sayings are not accusation, neither is it my ~~purpose~~ property to be delighted with such profession. But I counsell you generally; and advertise you through the grace, and by the Spirit of unspeakable mercy.

This night if your prayers had not bin, yea, if they had not pierced into the Leaf of him which sitteth above: Thou, yea (I say) thou hadst byn carried, & taken away this night, into a Wilderness, so far distante hence Northward, that thy destruction had followed.

Therefore lay away thy workes of Youth: and fly from & fleshly vanities, If not upon Joy & pleasure of this presence, yet for the glory of him that hath chosen you. I say be strong: Be humble with Obedience: For all the things, that have bin spoken of, shall come to pass: And there shall, not a Letter of the Booke of this Prophisie perish.

Finally God hath blessed you, & will keepe you from A Temptation, and wilbe merciffull onto you: and perfect you, for the dignity of your * profession sake: which worke without end, for ever & ever, with us, & all creatures, and in the light of his owne countenance, be honored.

Amen Amen Amen.

A Hereupon I made most humble prayer with hearty thanks to God, for his helpe, comfort and Judgment, against our enimie in this case (so greatly concerning his

But

glory

160

Angelus malus oppressus ipsius E.K.

Diabolo an' accusers ply.

E.K. had bin carried away in the wrath of God, if fervent prayers had not bin; so may I apparent in the begining of this night Action.

The Booke of this Prophisie shall continued.

A Ex a malo Tentationis.

* Professio mea est Philosophia vera vide libro primo.

glory) And at my standing up, I understood that Uriel was out of sight to E. K. Yet I held on my purpose to thanke him, and to praise God for Uriel, that his so faithfull ministrie unto his divine Majestie, exercised to our needfull comfort in so vehement a temptation.

Deo nro Omnipotenti, sit omis Laus, honor, et gratiarum actio, nunc et in perpetuu

Amen

15 d3. May. 5.

Sonday, a meridie hor: 4. vel circiter.

Forasmuch as on Friday last, while my friend E. K. was about writing of the Tables, he was told that the same should be finished on Munday next: and that on Sonday before (it is to wite this present Sonday) at afternoone all doubts should be answered: after, the afternoone had so far passed, as till somewhat past 4 of the Clock: Then we fell to praier, & after a quarter of an houres invocation to God; and praiers made, E. K. said, here is one. whome we took to be Uriel, as he was indeede.

I had layd 20 questions, or articles of doubts, in writing upon my deske open, ready for me to reade (upon occasion) to our spiritualls Instructor; who thus

Began his speech, after I had vsed a few words beginning with this sentence, Beati pedes evangelizantis pacem &c:

Vel — The very light & true Wisdome (wch is the summe of my message, & will of him that sent me) make you perfect and stablish these things; wch he hath said and hath ~~declared~~ decreed: and likewise your minds, that you may be apt vessells to receive so abundant mercies. Amen.

A — Amen, per te Jesu Christe: Amen.

Vr: — This Booke, & holy key, wch unlocketh the secrets of Gods determination, as concerning the Begining, present being, and end of this world is so reverent & holy: that I wonder (I speake in yr sence) why it is delivered to so these that shall decay: So excellent & great are the mysteries therein contained, above the capacity of Man: This Booke (I say) shall, too morrow, be finished: One thing excepted, wch is the ofe thereof. Unto wch the Lord hath appointed a day. But (because I will speake to you after the manner of men) See that all things be in a readiness, against this first day of August next, Humble your selves nine dayes before: Yea vnrip (I say) the sankers of your infected soules; that you may be apt & meete to understand the secrets that shalbe delivered. For why? The Lord hath sent his Angells already to visit the Earth, and to gather the sins thereof together, that they may be wayed before him in the Balance of Justice: and then is the tyme that the promise of God shalbe fulfilled. Doubt not, for we are good Angells.

The second of the greatest Prophisie is this (O ye mortall men) For the first was of himselfe, that He should come: And this is from him~~selfe~~: in respect of that he will come.

This Holy Booke.

The Booke to be finished too morrow.

The day appointed for the ofe of this Booke. Aug: 1.

Our 9 daies contrition preparation.

Angells sent to visit the sinnes in the world abound &c:

Good Angels.

The second of the greatest Prophisie is this

Neither

Our Testimony of this Prophesie, all the world over to be (by us) published.

Neither are you to speake the words of this Testimony in one place, or in one people, but, that the Nations of the whole world may know that there is a GOD which forgetteth not the truth of his promise, nor the safegarde of his Chosen, for the greatness of his glory.

Our Bodies to be made strong.

Therefore (I say) prepare your Bodies, that they may be strong enough, for armore of great proofe. Of your selves you cannot: But desire & it shalbe given unto you.

Antichrist is almost ready for his practise.

For Now, is even that wicked Child growne up unto perfection: and the fire tongs ready to open his Jawes.

WO therefore shalbe the Nations of the Earth: And WO, WO innumerable to those that say, We yelde.

Wickednes (O Lord) is crept up, and hath filled the dores of thy holy Sanctuary: defyled the dwelling places of thy holy Angels: and poysoned the Earth as his owne scale.

40 daies more for the Tables writing in their owne Characters

In 40 daies more must this Booke be perfected in his owne marks, to the intent that you also may be perfected in the workemanship of him, which hath sealed it.

The fruite of this Booke.

Out of this shalbe restored the holy Bookes, which have perished even from the begining, and from the first that lived. And herein shalbe deciphered perfect truth from imperfect falshood. True religion from fals and damnable errors. With all Arts, which are proper to the vse of man, the first & sanctified perfection: which when it hath spread a while, THEN COMETH THE END.

The backside of my Character.

Thy Character must have the names of the 30 Angels (written in the midest of Sigillum Dei Emeth) graven upon the other side in a Circle. In the midest whereof must the Stone be, wch was also brought. Wherein

thou shalt at all tymes behold (privately to thy selfe) the state of Gods people through the whole Earth.

The foure feete of the Table must have foure hollow things of sweete wood, whereupon they may stand: within the hollownes thereof thy Seales may be kept unperished.

The 4 hollow feete of the Table.

## One moneth is all, for the use thereof.

The use of the Table of practise, is only for one moneth.

Thus saith the Lord, when I brought you on mi likenes of Birds, encreasing you, & suffering you to touch the Skies; I opened unto you the end of your rejoycing: For, thus Doctrine shall touch the Skies, and call the Starres to testimonie thereof: and your footesteps shall visit (almost) [all] the parties of the whole world.

* vide sup. Ao: 1612. May 4.

Great long Journey to be gon of vs two.

The Silke must be of diuers colours the most changeable that can be gotten. For, who is able to behold the glory of the seat of God?

The colour of the silke for the Table.

All these things must be vsed as that day.

..... the first of August next.

All errors & doubts els may be amended by the rules of reason. But notwithstanding, Ask & thou shalt be answered.

A — Do concerning Mals don Mals, what is the verities to be placed in the midle of my practising Table?

Vr: — Write.

| | | |
|---|---|---|
| o | o | e |
| l | r | l |
| r | l | u |
| o | i | t |

rather thus

| | | |
|---|---|---|
| t | i | o |
| u | l | r |
| l | r | l |
| e | o | o |

A — So they seeme to have been ment in ye figure of the Table of practise before described.

A — From whence are these taken?

Vr — They ought to be gathered of those names, wch are first gathered by thee, ~~by the~~ by order: (In the middest of them) the Kings and Princes being placed, as thou (of ~~thy~~ mi bention didst gather them: Not putting their owne Princes, next to the Kings: but as they follow in Tabula collecta by thee, as thus

Princes here not put next to their Kings.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| a | f | 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 |

NOTE. A — Wherefore is the Table of Kings & Princes, set down in soe divers manners? as One to have Bobogel, &

4 divers waies.

:1: in soe divers manners? as One to have Bobogel, &

:2: Bornogo in the first row: another to have Baligon and Begenol (his Princes) in the first row: and here

:3: thirdly Baligon and Bornogo: and in the Heptagonon

:4: Blumaza seemeth to be first discoursed of, & his Princes and Ministers: but very secretly.

Vr: — Blumaza is the first, in respect (And so all the rest, are the first in respect) of their owne Kingdom.

A Secret of preheminence due to the Kings &c: as in Astrology &c: & so every Kingdom of the 12. &c: in respect of his Essentiall signification.

That Secret is not to be delivered but by the distinction of the Booke. Notwithstanding, thou hast truly to considered of it already.

A — I required the perfect forme of the 21 Letters, that I might imitate the same in the Table of Practise, and in the Holy Booke writing &c:

Vr: — They shall be delivered too morrow.

A — Whether is the King his name Bnaspin, or Bnapsin?

Vr: — Bnapsin.

A — The Character or Lamine for me was noted (Novij. Ni isd2) that it should contayne some token of my name: and now, in this (accomited the true Character of Signification) I perceiue no peculiar marks, or Letters of my Name.

Vr: — The forme in every Corner, considereth thy name.

A — You meane there to be a certaine shadow of Aleta.

Vr:

Vr: — Well.

A — Because many things doe seeme to be taken from under the Table, as out of a Storehouse, shall there be any shelfe framed under our square Table of practise, or handsome stole, set in apt place to lay things on?

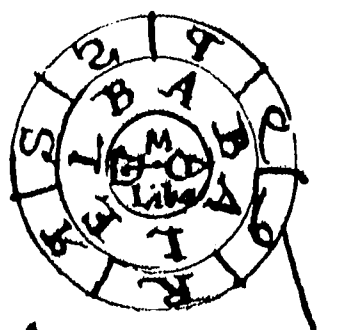
Vr: — Those things that were delivered by shew, under an imagined Table, were the members of God his secret Providence, distributed unto his Angells as the principalls of their Offices. But under the Table is nothing to be set.

The members of God his secret Providence.

A — What more use 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 w^ch we have received no instruction; and moreover of those Letters, some are averted, some reversed, &c:

Vr: — The Letters turned back to back (being Capitall Letters) are equally to be divided, according to their numbers, with a Circle compassing the name and character of the King under w^ch they are placed.

The other Letters, whose greatest number doth not exceed 7, are certaine By notes of wicked and evill powers; which cannot, any way, but by the touchstone of truth be decyphered from the goods. Whereof Notice shall be given at Large By the Booke.




A perhaps somewhat like this?

He that standeth in the middest of the Globe signifieth Nature, whereupon in the first point, is the use & practise of this Worke; that is to say, as concerning the first part. for it is said before.

~~He that~~ The man in the midst of the Globe or Circle.

The Booke contyneth three kinds of Knowledge.

Three kinds of knowledges in this Booke.

3 { 1 The Knowledge of God truly.
2 { 2 The number, & doing of his Angels perfectly.
1. { 3 The begining & ending of Nature, substantially

And this hath answered a great doubt.

A — What is the vse of the 7 Lamins (like Arms) and from what ground are they framed or derived?

Vri — They are the Ensignes of the Creation; wherewithall they were created by God: knowne only by their acquaintance, and the manner of their doings.

The 7 Ensignes of Creation.

A — Are they to be made in mettall?

Vri — They are to be made in purified Tynne: And to be vsed at the tynne of their call.

At the tynne of their call.

A — Are the Letters there to be altered into the holy Alphabet Letters or Characters?

Vr — Into their proper Characters.

Letters to be altered.

A — May I not vse them as they are?

Vr — . . . . . .

A — How to be vsed; ranged, or layde?

Vri — To be layd before the vpon the Table. Or thou maist place them (if thou wilt) continually at the 7 angles of the Holy Scale: 7 ynches from the vther border of the holy Scale, all at once: Or else they may be vse painted on the Table.

The 7 Ensignes to be painted on the Table.

A — What is the foundation of the first 40 Letters; in the principall, or holy Scale Aneth: and what other vses have they, then yet hath bin spoken of: And what is the reason of such their consequence, or following each other, seeing in our practise we call them out by a peculiar Order?

Vr — Thou hast nothing there, but what hath bin sufficiently spoken of.

Sup — A — If 42 Letters be 42 names, & 42 persons, how shall distin

distinction be made between any two or three, of one name, & in one row?

Vr: — How canst thou distinguish any thing with God?

A — Lord I know not.

Vr: — Yet, by the Booke it shalbe perfectly knowne: but by skyll above nature.

A — Have I rightly applied the daies to the things? ..... delivered their ... go.

Vr: — The daies are rightly applied to the things.

A — How is this phrase The fifth of the seventh, understood, wch Bezaleel speaketh of himselfe? Bezaleel.

Vr: — He speaketh so of himselfe, in respect that he shall be the fifth that shalbe used. In consideration of Nature, he is the fifth, although not consequently in the Order of Operation.

A — It was promised that we should be instructed, when the Day (in this practise) is to be accounted to bigin.

Vr: — It is not to be inquired, wch is sufficiently taught, it is a thing most easy, & perfectly delivered.

A — Adrian Gilbert how far, & in what points is he to be made privy of our practise? seing it was said, * That none shall enter into the knowledge of these Mysteries with me, but only this worker. A. G. * sup.

Truly the man is very comfortable to our society.

Vr — He may be made privy of some things: such as shalbe necessary for the necessities wherunto he shalbe driven.

A — The phrase of the last Tirnarie, which Baligon (otherwise called Sarmara, or Marmara) used, I understand not. The Last Tirnarie.

Vr: — He is the end of the three last corruptible times: whereof this is the last.

A — The one, at Noahs flood indeed, the second at Christ's first. Three times

first coming, and this is the third.

Vr: — It is so.

A — The Characters & Words annexed to the Kings names in the other Circumferences of the great Circle or Globe: How are they to be used?

Vr: — They are to be painted upon sweet wood: and so to be held in thy hand, as thou shalt have cause to use them

A — For the bringing of the Earths hither from the places of hidden Treasures, what is your order & direction?

Vr: — After you have eaten it shall be told you.

A — We praised, & so went to supper:

A The Characters of the 7 Kings, as on ye former page is Babalit, Liba &c:

vide pagin praec

1583.

The same Sonday May 5. [after Supper; hora 8½.

A — After divers our ejaculations & songs of praise and thanks unto God, this was sayed,

Vr: — Be it thus unto you [He praiseth in his owne language]

Expedition.

After this holy Book is finished then is it necessary with expedition, that the foresaid commandement, as concerning the fetching the Earth, be fulfilled and performed. And be it unto you as HE will.

And HE. saith thus,

My Angel shall be amongst you, & shall direct his Journey, and will bring his fishes, even into the place and places, where that earthly filth & corruption lyeth

Beh

Behold I will deale mercifully with him: For, Error shall not deceive him, Notwithstanding what I will have done with it, or how it shalbe bestowed, is yet to be enquired of. 165

How the Treasure is to be vsed.

Secret are the determinations, & vnsearchable purposes, wherewithall the most mightiest dealeth with worldlings; and looketh onto the vse & necessary application of worldly things. Many temptations shall assaile him in following this commandiment. But it is said, I will be with him. God will deale mercifully w^th^ you. This is sufficient. Yet once more.

If thou have any doubt herein, it shalbe satisfied.

A — What if he goe first to Newbury, and with the Earth being taken thence, to proceede to the other places noted in the Scrowle; and then with the Earth in those ten places, the rest of the Scroll, the Booke therewith found, and the red congealed thing in the hollow stone, to come directly hither; and then the rest of the peculiar practises for enioying the premises, to be learned.

The Scroll
The Booke
The red powder

Or how else will you have him order his Journey?

Vr: — Do thou wilt herein, so shall it be brought to pass.

A — Do concerning the victorious Captaine, the Lord Albert Laski the Polacke, who so much desireth my acquaintance & conference, how shall I vse my sifte to God his best liking, my countries honor, and my owne good credit?

Albertus Laski Palatinus Siradiensis venit ex Polonia Londinum 1583. Maij initio.

Vr: — Remember it is said, That Princes of the Earth shall not diseredit, much less worke thy confusion. He that dwelleth in the is above worldes! and shall give the sufficient discretion worldly, in worldly occasions. For where the blessings of God are, every thing is perfected.

My good Angel.

A Do

A — Do concerning the Chamber for practise, appointed by me; and the half pace, whereon the Table standeth, how is allowed of?

Vr: — The place cannot sanctifie the Action, but the Action the place. But I answer thus, after the manner of men, It is sufficient.

"Whereby, many many other answers be considered.

A — The 4 hollow feete for comprehending the 4 lesser Scales, how great ought they to be?

Vr: — According to the feete of the nearest proportion. And so as the height of the Table, be, as it, now, is.

E.K. — He seemeth now to sit in the ayre, but I perceive not any Chaire behind him.

A — Are all these things of this daies Action, to be Noted with your Name, as Uriel?

VRIEL. Vr: — I am ~~Uriel~~, VRIEL, wch always will answer, untill this Action be finished.

Multa nobis perpetienda propter Deum non omipotentem.

Ithach. Be mercifull, thankefull, & merry in him, and for him, for whose name you shall sustaine much bodily sadnes: More then my Message, I may not: And it is done.

A — Do concerning the Vision wch yesterday was presented (unlooked for) to the sight of E.K. as he sat at Supper with me in my hall, I meane the appearing of the very Sea, & many Ships thereon, and the cutting off the head of a Woman, by a tall Black man, What are we to imagine thereof?

Note {The Queene of Scotts to be beheaded.

Vr: — The One did signifie the provision of forraine powers against the Nation of this Land, wch they shall shortly put in practise: The other the death of the Queene of Scotts. It is not long unto it.

So she was a° 1587. at Fodringham castle, And also the same yeare a great preparation of Ships against England by the King of Spaine the Pope & other Princes called Catholicks &c:

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The Majestie of his invisible power, wch overcometh all things be among you, upon you, & rest with you for ever.

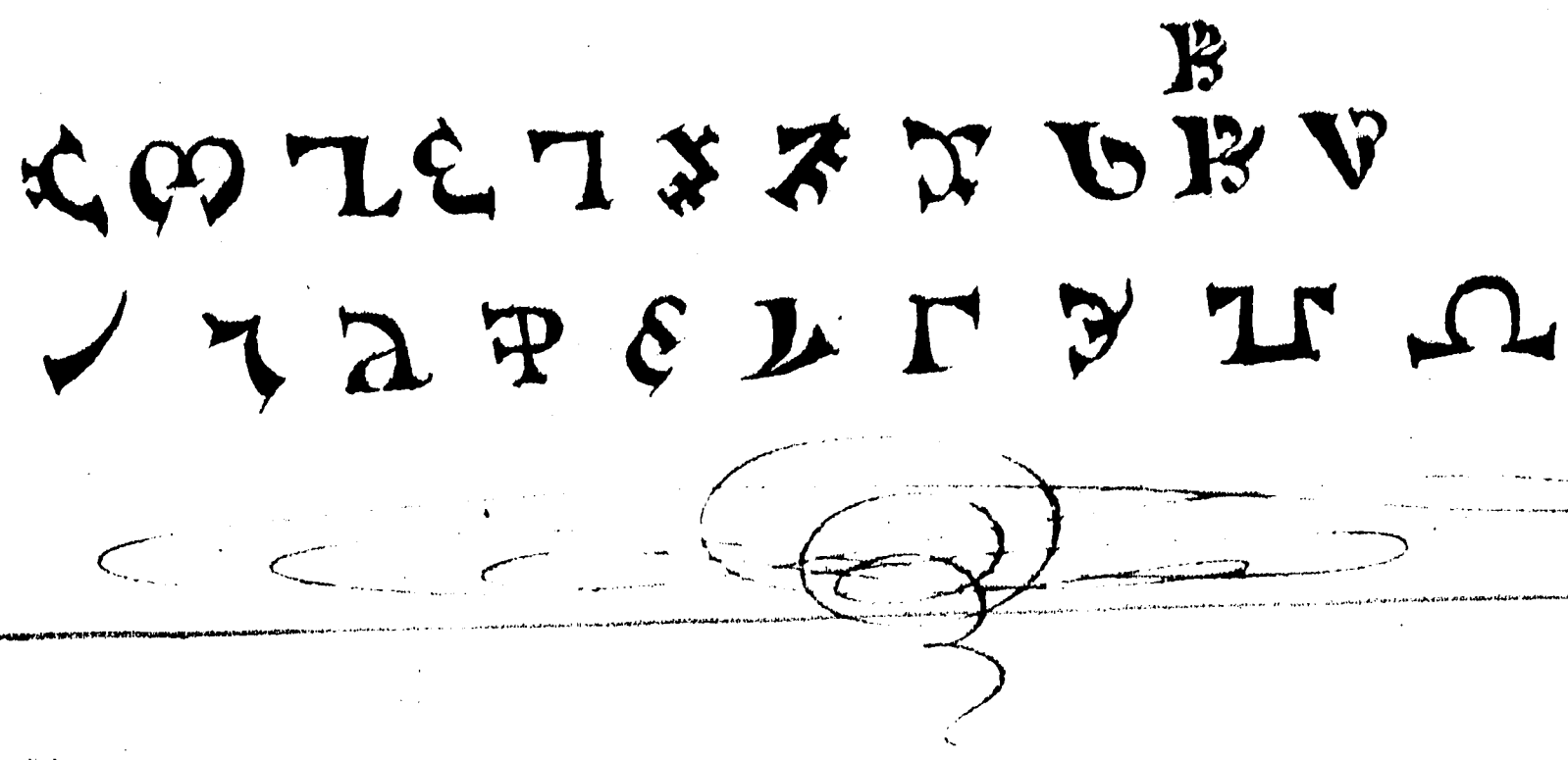
A. Amen.

E.K. — At his last words he flung fire with his hands from him towards us, & it spread it selfe in the manner of a fros.

A Gloria sit sempiterna Deo nro
omnipotenti et aeterno
Amen.

May 6. Munday, I went to London: and E.K. remained attending the accomplishing of the promise, for the Tables ending, & for the perfect forme of the holy letters receiving: wch two points (when I came home y afternoon) I found 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 appeared drawne on his paper with a light yellow colour; wch he drew the black upon, and so the yellow colour disappearing there remained only the shape of the letter in black, after this manner, & just of this quantity and proportion

Note.



May 1. Wednesday after dinner hora circiter 4.

A — Being desirous to further all things on my part to be performed, and n . . . to lack the Company of E. K. going for the Earths (before spoken of) & to be away 10 or 12 daies: and forasmuch as the Booke was to be written in 40 daies before August next: and of uncertainie of those daies when they should begynn, and also for that I would doe all things (gladly) by warranty of Counsell of our Instructor, I was desirous to know whether the Booke were to be written in paper or parchment: in what colour the lynes were to be ruled, greene or blew, &c; and of diverse other doubts necessary to be dissolved, I was carefull to have had some advertisement. After long praiers of us both, Nothing was either seene in the ayre or heard. Then it came into my head to set forth the Stone.

The Earths.

The Booke.

Note the Stone.

E. K. said, that assoone as he looked into the Stone, he saw there the Table, Chaires & Others come into the Stone. Uriel sat downe in the Chaires, the other two inclined their body to him reverently: and then stood by; one on the one side, of the chaires, the other on the other side.

The sides of the Table Cloth were turned up, and a thing like an young shrimpe, bigger then a Lambe, appeared under the Table. Then they two did so knecle before Uriel and said.

The Shrimpe under the Table.

Verus et Sanctus et sempiternus.

A — Then they rose againe, and they seemed to have talke or conference together, & thereupon Uriel said,

Vr: — Be it so, because power is given unto him. 167

E.K. — The Table Chairs, and all the three doe disappeare: and thereupon imediately appeared in the Stone a faire Pallace: and out of the Palace came a tall ruffavoured man, very richly apparelled, with a brave hat and a feather on his head: and after him followed a great number, all like Courtiers. & this brave man sayd,

A Temptation permitted by God.

Man — How pittifull a thing it is, when the wise are deluded?

A — I smell the Smoake; proceed Sr in your purpose.

Man — I come hither for the desire I have to doe the good.

A — Come you, or are you sent. Tell the verrite I charge thee, in the Name & by the power of the eternall Verrity.

A — Note: After I perceived evidently that it was a wicked Tempter, who had power permitted him at this instant, I began with some zeale & eagerness to rebuke & to charge him. But he stiffly & stoutly did contemne me a good while, mock me, and at ye length thereto to destroy me, my wife & children &c:

A — I thereupon made my earnest prayers to God & against this spiritual enimy: but he in the middle of my prayers said thus.

Man — As truly as the Lord liveth, all that is done is Lyes.

A — That thy Sentence will I record against thee, to be Layd to thy charge, at the dreadfull day.

A — After this great Turmoyle past, was this Voyce (following) heard by E.K.

Voyce — Pereant tenebræ, cum Principe Tenebrarum.

A — All went suddainly out of sight, Prince & Pallace & all, And the Chairs & Table & Vrie appeared again.

Vr: — Arme your selves, for great shalbe the Temptation follow: You shalbe hindred in all that may be.

Temptations & Hinderances.

A — Nothing

A — Nothing can hinder God his determined purposes.

Vr: — Man may hinder his owne Salvation.

Fulfill those things that are commanded.

The Forme of the Booke comitted to my discretion.

Forme & write the Booke after thyne owne Judgment. God his determination is iust: therefore put to ye hands. More then hath been said & more plainely cannot be uttered, his workes are true, for, & to the end.

A — Foramuch as expedition is to be made for the earthes fitching, & divers other things: and we have made ye away to get an horse: But we could get none as we would: And without some better provision of money than we have, we cannot redress the case. Therefore if it might please God, that of the Ten places Noted, we might have but the possession of the smallest of them, delivered here, unto us, at this price, it might greatly pleasure us.

Vr: — Will these worldlings hold on their iniquities?

E.K. — They pull the Liggs of the Table away, & seeme to ye carry all away in a Bundle like a Cloude, and so disappeared utterly.

A — Hereupon I was exceeding sorrowfull; and betooke my selfe to a lamentable pang of prayer.

A — After longe prayer, appeared in the Stone, a thing like a Tongue, all on fire thus hanging downward [illegible] and from it came this voyce.

Tongue — Thou hast delivered thy selfe unto the desires of thy heart, and hast done that wch is not convenient. Thou hast spoken iniquities, and therefore doth the verities of Gods Doings by us, decay in ye wickednes.

A — I doubt of the Verities of that Tongue.

Tongue — Man (o God) beliveth himselfe in his owne Imagination therefore wipe our holynes from the face of the Earth,

And justifie our doings, where we laude & praise thee.

A — I became now abashed of my former speech, and perceiued my Errour, asked forgiueness bitterly at the Lordes hand, and at length it was said,

Longue — Doe that, wch is comanded the Lord is Iust.

A — O Lord, forgiue me my trespasses, & deale not w me according to Justice; for then I, & all mankinde shall utterly perish; Vnless thy mercy be our safeguard, destruction is our desert.

Longue — It is forgiuen! but it shall ~~not~~ be ~~pardoned~~ punished.

E.K. — The Tongue mounted vp toward Heaven, and he saw it in the Ayre out and above the Stones above a hand bridth, mounting vpward.

A. Thy Name be praised in Eternity O God. Amen.

A — Hereupon I was in an exceeding great Rapture & sorrow of minde: And sundry times bewailed my fall to God: and promised a greater care hereafter forward, of Governing my Tongue: and consenting to any vnlawfull or vnconuenient desire of my heart: yea to forbeare to accompany with my owne wife, carnally: otherwise then by heauenly leaue and permission, or if vpon my protestation making in the hardness of the Conflict, that vnlesse the Lord order & redress my Cause, I shall be ouercome: That, if I shall so deliberately call for helpe, and notwithstanding be enlarged; That then such ~~offence~~ trespass, shall not be imputed vnto me, as gladly, & greedily or willingly committed of me, &c:

May

May 9. Holy Thursday in the Morning.

A — Being desirous (before E.K. his going down into the Country) to have some comfort & token of free forgivness at Godo's hando, I brought forth the Stone.

Then I went into my Oratorio first requesting the Almighty God to respect the hearty sorrowfull paines I had endured for my Offences; to regard the bowels and intent of my better heede taking henceforth &c: and praied the 22 Psalme, in the conclusion of the Stangle.

A forti E.K. — One, all in white, appeareth in the Stone, who said,

Annael — It is written: It is written: yea, it is written:
Even as the father his compassion is great over his younglings & children: So is the abundance of thy mercy (O Lord) great and unspeakeable to the Long Offences & Sinns 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.

Misericordia Dei.

But be you warned.
Behold my armes are longer then my body, and I have eyes round about me: I am that n GOD pronounceth upon you. Be it as I have said

A — Whereupon he disappeared; & imediately appeared Vri, who said,

Uri — Actum est.

A — Then the other two, and the Table & Chairs and the ancient furniture appeared, against restored, & more beautifull, then in former tymes.

NOTE.

Uri — Thus, saith the Lord: Even as the Tabernacle

which

which Jrestore, is ten tymes brighter then it was, 169
So may your worthines deserve brightnes ten tymes
clerer then this. The rising of sinners doth
greatly rejoyce vs, [and] That he hath said,
Do good vnto those that feare me: and defend
them, because they know my name. For in
Justice they shall finde me their God: and in
mercy, their great Comforter: Therefore we say,
In thy name (o thou most highest) fiat.

Justifie not your selfe.
Be humble and diligent.
Continue to the end. For great is the
reward of them that feare the Lord stedfastly.

A — Whereas the ordering of the Booke is referred to my
Judgment; in my minde it seemeth requisite, that as
all the writing & reading of that holy Language is from
the right hand to the left, so the biginning of the Booke must be (as it were, in respect of our most vsuall
manner of Bookes, and all Languages of Latin, Greeke
English &c:) at the end of the Booke: and the end
at the biginning, as in the Hebrew Bible. The Booke.
Secondly the first leafe cannot be written in such
litle & equall Squares, as all the rest of the 47 leaves
are: because the first leafe, except 9 lynes (of the
second page) thereof: is all of words: some containing
many Letters, & some few, very diversly: Wherefore,
I mitend to make many Lines serve to distinguish
the 49 rowes of the first Leafe: and at the end of
every word to draw a lyne of Spartition vp & downe
betweene the two next parallell lynes, &c: as shall
come in my minde then. Note.

Vr: — He, that saith Do this, directeth thy Judgment.

F. K — Now is there a Veale drawne before all; and all things appeare far beautifullier then ever they did.

A — I rendered thanks to the Highest, and became in minde very ioyfull, that the Lord had pardoned my offences: whose name be praised, extolled, and magnified world without end. Amen.

I praied after this the short Psalme Jubilate Deo omnes qui in terra versamini &c:

F. K. immediately was to take Boats, & so to goe to London, there to buy a saddle, Bridle, & Boots heere, for he had (here) yesterday, bought a pretty Dun Mare, of goodman Pentlecoast, for 3 li. ready money, in Angello.

God be his Guide, Helper, and Defender.

Amen

## Thursday, May 23. Circa 10 ½ mane.

A — F. K. being come yesterday against, & having ..... the Earthe, of the eleaven places before specified: Were being desirous to ..... the further pleasure of the highest therein; and in other matters pertaining to our Actions in hand: I made praier to such intent, both in my Oratory, & at my Desk, rendring thanks for F. K. his safe returne; and for the benefit received of late of the Governour & Assistants for this

The Earthe

allyn

The Stone

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Mynes Royall (wch I perceiued was the extraordinary working of God for their inward persuasion, they being eche very unwilling so to let the Lease, as I obtayned it.) and moving somewhat touching Albert lastly, at length E. K. heard a Melody a far off, and the voyces of many singing, these words,

Pinzu[a] Lephes ganiirax Kelpadman paraph.

A — At the length the Curtaine was taken away, and there appeared a cleare whitesh stone, but not fyne.

After that came the three, wch were wont to come in.

Michael — Gravida est terra, laborat iniquitatibus inimicorum suis.

Maledicta igitur est, quia quod in utero, perditionis et tenebrarum est.

Mich — Sordida est, et odiosa nobis.

Michael — Proprijs sese flagellat tremulis.

E. K. — They looke about them, as though they looked for somewhat or at somewhat.

Raph: — Vek dicit, sed non est qui audiat.

Gementem vidimus, sed non est, qui misereat.

Sanctificemur igitur, Sanctum eius, quia nos Sanctificamur in illo.

Mich: — Fiat.

E. K — He plucketh all the vncall hangings downe about the place, and now they take the Table away, and the Chaires: And where the Chaires was, seemeth a Canopy or Cloth of State to hange.

Michael — Transeunt vetera, Incipient nova.

E. K. — Now seeme like Clouds to come about the Canopy being very beautifull: and the bottome or floore of the place,

This [a] was sounded to the end of Pinzu as we vse in English Ballads, as with this word downe a do sounded, hey downe down a down a &c:

NOVA.

all

all covered with precious Stones: and in the midle thereof, a round thing, like a Carbuncle stone, bigger than ones fist.

Mi: — This
Uriel — That
Raph: — Were } [they said, pointing about the house.

E.K. — They bring in a Throwne like a Judges Seate or Throne & set it up, with the back of it to the Wall.

Mich: — Be it covered for a season. For ever & ever, and ever, is thy Justice, O GOD [all three said]

E.K. — And there .... came light fire flashing from the Throne.]

E.K. — There cometh a Beame from the Throne, and through Raphaell his head; and seemeth to come out of his mouth, The other two seeme to kneeke downe; Michael on his right hand, and Uriel on his left.

Just: Raphael — I will speake (o Lord) because it is iust that thou hast commanded.

Your rashness (o worldlings) is troden under foote: Peccatorum remissio

He saith, (I say not) your sinns are forgiven

A — O Blessed God; o praise we his mercies for ever: o comforthable Newes.

Raph: — For, whome I will visit these do I cleanse (saith the Lord) When other things decay by reason of their age and filthiness (quæ nunc sunt in summo gradu, and I will not suffer them to move one foote further saith the Lord) then shall your branches begin to appeare: And I will make you flourish, for my glories sake. And my Testimonies are true, and the words of my Servant iust: My paths are thorny, but my dwelling place is comfortable. My hand is heavy, but my helpe is great. Be ye comforted in me; for from me, in my selfe I am your Comforter: and lift up your hearts as from the strength of an other. But be you unto me a new people: because I am to

Just. The thorny path sup. March 24.

you

you no new God. Dwell with me to the end;
because I have ben with you from the begining.
For, whosoever shall arise against you (Behold) I am
with you.
Your Fathers lived in darkenes and yet were revived,
Yea yo: Fathers were in Light, & yet they saw not Truth.
But I will known; yea the Nations upon earth shall say,
Lo this is he, whome we have risen against I AM. therefore rejoyce.
Wee parish (o Lord) for our unrighteousness sake.
[and therewith all they fell downe] But in this we
were created and in the we rise againe: Husch Husch
Husch garmal, Pelch Pelch Pelch paradueasam.
Gird your girdles together, and pluck up your mindes:
I say, open your eyes: and if you have eares, heare:
for we tremble and quake. This mercy was never
no not in Israell.
Deredant mali, et perant.
Depart o ye blasphemers & workers of Iniquitie:
For, Here is Glory, Justification, with
Sanctification.
I answer the..

Angeli mirabi, respecte Justicie Divina.

ellerey.

Note: he meaneth now to such matters, as
I proponided first of my selfe, and this
Polander Prince de: to give answer.
The Prince had left with me these questions:

1. De vita Stephani Regis Poloniae, quid dici possit?
2 An Successor eius erit Albertus Laski, an ex domo Austriaca?
3 An Albertus Laski Palatinus Lendiensis habebit regnum Moldaviae?

Behold you thanked God, and it is accepted.
I say, Although we require speede of the and of you,
yet ..... o speede of us: you have a Master,

guine none at Gods hands in this cafe.

We

we ~~have~~ are his mouth . . . as schollars, &c without us, you could not heare him; Ney . . . . we heare him of our selves.

Consider the first, respect the second: Measure your selves, as the Third.

For what you were and shalbe, is already appointed. And what he was, is, and shalbe, it is not of our determina. His purposes are without end; yet to an end; in you, to an ende.

Note, we shalbe called upon.

Therefore when you shalbe called upon, Do that which is comanded: But appoint no forme vnto god his building. Many windes are to come: but their fury is in vaine: It is said:

The Conquest shalbe yours.

Alberius Lasky.

To the purpose. . . . who put up this princes fasher with desire to visit these Countries; or who hath so prevented him? even he that hath provided him a son, as an arme vnto his chosen.

Truly the hills shalbe covered with blood: The Valleys shall take up the Cedar trees vnframed: He seeth these places, but knoweth not to what end #

Prophetia de regno Alberti a Lasky. Sed ipsi nolunt constanter se convertere ad Deum, et adhærere Deo, &c:

For behold, the Lord hath said: Thou shalt governe a people, a tyme there is. It is prefixed: and it is the course of the Sun. Then shall it be said vnto him, O King.

Fornication

When you seemed to be carried vnto Mountaines, you touched his . . . . . Behold (saith He) fornication shall not prevaile . . . . the very stones shalbe taken away: and the Tables shalbe covered with blood: and their daily Banket shalbe WO, WO

Just facienda.

Whatsoever thou takest in hand, First Looke vp: See if it be Just: If it be, put forth thy hand;

The dead man.

# He ~~seeth~~ is dead, in respect of his absence: But honor Him whome God hath sanctified.

for, it is granted.

It is said, I have given thee power, and thy persuasion shall be like Fire: And for my names sake, thou shalt triumph against the mightiest. But beware of Pride.

Persuasion

A

Many Witches and Enchanters, yea many Divells have rosen up against this Stranger, and they have said; We will prevaile against him: for why? There is one that aspireth; and he it is, that seeketh his confusion: But I will grant him his desire. He shall doe good with many: your names are in one Booke. Feare not therefore, Love together: There shall arise saying, Let ..... talked with Strangers: But I ..... I will driue so them from their owne ..... The Bones which are buried a far of ..... They doe spit vingeance against ..... them in their owne filthiness .....

Alb: Lasky.

Alb: Lasky his name, in our Booke w^th our names.

his bones

fie

to

All men looke vpon the ..... ause it is so glorified ....

Happy are they whose faces are marked and in w ..... is a pierceing fire of workmanship I will move the Prince (saith the Lord) Be ... shall shortly say, O give me counsaile: for th ... counsailed me conspire against me.

Faces marked

L

Behold, such as shewed the little friendship, are rather such ... dede (as thou iustly hast confessed) as were forced to doe ....

* The Company for the Mynes Royall, w^ch had made A. G. Vnd a Leafe for Devonshire Mynes &c.

for

good

A twe were dynner often so he ended.

good: I say, they, begin to repine, as that they have
. . . . . Let those which are of time, yeild to tyme,
One everlasting comfort of grace, and so
perfect love be amongst you: to the honor
and glory of him that loveth you.
Believe for the teacher his sake.
All thou demandest is answered..
Of our selves (we say) we desire to be with you.
And what is of us the same be it unto you.

E. K. — They pluck the Curtaine, afore the Stones, all over;
The Curtaine is like beaten gold: [The other Curtains did not cover all so wholy as this did

A. Semper sit benedictus Trinus & Unus,
Æternus et omnipotens Deus nr
Amen

Liber sexti Mysteriorum (et sancti parallelus, Nocaleisq; sequitur.

I Copied this from Dr Dee's Originall, with my owne hand, & finished it the 13th of Augi 2d 15. p. M. 1674.

Ashmole

Oxford, 13 Aug. 2d 15. p. M. 1674.

Wednesday Oct: 16: 1695.

At 11. a Clock at night, I & my Companions having begun Action, at the request & full consent of all the Company, we did fully agree, that we should not desist, till we had brought something to perfection, & having begun Action, & all things for the same purpose ready & fitted; these give a brief account of what follows.

After the first Invocation, twice or thrice repeated, there appeared two Men, in the furthest Glass, visible to some part of the Company, & not to other some; but proceeding on, & Invocating highly, there came a very great blow upon the Floore, wch made a very great noise, & before it ceased, it did whistle about several tymes, to the astonishment & admiration of all ye Company, & still proceeding on, & reading further, there came something, wch fell pat upon the Table, & from the Table upon the Floore, wch made a smaller Noise upon ye floore, then the other did & so vanish't, & so much for ye night, only when Action was ended, we could finde nothing that was the cause of ye noise, for what it was, we

could

could not tell, but be what it would, so it came so it went, for we could not finde any thing.

Thursday 17: Sept: 1696.

At 11 at night we begun Action again; & having Invocated several Invocations and Constraints, there appeared 3 Sparke of fire, wch broke & was quickly gone, next appeared a vale or Curtaine in the Stone, of a very bright Colour, wch continued a great while, & so vanished, & after that appeared several black Stoups, filling the glass with darke & dismall show, but immediately proceeding and invocating higher, we had more remarkable matters; for there was thrown a great peice of Tyle, with such a force upon the Floore, that if it had hit upon the head of any of the Company, it would have split their Sculls, and there it lay visibly upon the Floore before us during the whole Action. Immediately after came another great blow upon the Floore visible to us all, wch made a very great noise & rattling, wch after Action, we perceived to be a great peice of harth Tyle, wch did make the Company very much to admire how it should come there, it being very wett, as if it had newly come out of the Earth, but proceeding yet higher, & Invocating at

Cach

Cargo, there appeared a thing like unto a Fly, wch hovered & flew all over the Lamps Candles & Receptacles a great while, at last it flew downe upon the Table, & run upon the Scale of the Spirit, & there visibly to us all, did not scale our Lynes nor scrowle in the Scale rumsearched, but run over it all, & there whirled round severall times together, & likewise run over every Lyne of the Board, & likewise run every Petition & throughly searched all our writings and viewed our concerns at large as they lay presently after appeared 6 large Flys which hovered all about the other Fly, & so all vanished at once, & was never seen after, after that appeared severall shapes very black, glancing up & downe the Roome, but quickly vanished. After this some thing fell against with a very great noise neere the table, & there whirled up & downe for a great while together, & so vanished & was never seene against, nor never could I finde what it was. Fyne being spent & our Action almost over, we Lyceneed them to depart to their Orders, at wch Lycence there was such a Noise, & such a rattling upon the top of the house, as if a fleet of Horses had run from one end of the house to the other and so we gaue over for that Action.

86

Friday Sept: 10. 1686.

At ij at night we begun Action against, & before we were well seated in the Circle, undoubtedly they were with us, for from the Fuming pan wch stood upon the Table, there came forth great Flashes of Fire one after another, & a pretty long space betwixt each Flash, & betwixt every flash a Blaze as blew as Steele, & such a strange & damnable stinck of Brimston ysued from thence as was ready to choack us all. whereupon calling upon high action, imediately appeared a great Flint Stone, wch came upon the Floore wth such a force, that the Floore shaked; and imediately after proceeding further and constraining higher, there descended a Sibble downe, wch broake our Bottle of wind Juice, all in peices standing upon the Table before us all; and after a little space longer, there appeared two Accorno's upon the Table, wch with the Sibble layd visibly before us during the whole Action. After this there appeared in the Stone wch stood in the midle, a thing like unto a Crocadile, turning & twisting up his Tayle about the Glass, wch before Action was done, turned to the shape of a Priest Man, & so vanished. But being resolute & resolved, before them to visible appearence, nothing something under the edge of the

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Circle then Jought to have done, had he
to have been nipp'd out, for some part of
my Booke hanging ouer the Circle had such
a Blow, wch beat the Booke quite out of my
hand, to the further part of the Roome, &
almost beate me ouer, wch all the Company
saw & beheld with great wonder. After wch
pretty feate, there came to our hearing the
swiftest harmony of Musick, that ever Eare
heard, wch continued some hyme, but not
louder then the humming of a Humble Bee;
wch we could not suppose to be any thing, but
for Joy they had hindered our proceedings
by breaking the Booke out of my hands and
spoyling the height of our Action for y hyme.
wch in all likelyhood was so; for immediately
after our Booke was gon, what we before
called for, quickly came, for there was
sudall glancing all about the Roome, and
especially at one end of the Roome appeared
something of a whitish colour, but did not
continue long; but quickly after this, there
came a great black ~~Booke~~ Bowle wch swiftly
run quite round the Circle, & so vanished,
and so we gave ouer for that hyme.

But take notice that the next ensuing after
this Action, I & my Company, walking
toward a Wood, where we supposed the
treasure to be layd & hidden; we there were

all

all amazed & astonished, for by the sides of an Alder name a Well, wch some of my Company in searching & digging for Treasure, chanced to finde in former tyme, wch at this tyme is a very fine spring: There a farre off, before any of us came nere the place, was brought & layd our glass Ball wch stood in the midle of our glasses, upon the Table the night before with all the matter of appearance in it, & there left standing upon the Table, when we left the Roome from Action. Ally tooke of this Alder, wch we all knew to be ours, but comming home we proved it to be ours. For entering the Roome wch was locked, we found our midle Glass wanting. It was gon, but the Pedastall whereon it stood left behinde, for our great wonder and astonishment. This Wood was a full mile from our house of Action.

Wednesday the 22. of Septe 1656.

At ii. a clock at night we began Action, again & after some tyme we perceived at least ii. Necromys come upon the Table wth great force, & made such rattling & flying about ye Roome, yt we were all astonished, for in short, some of our Company did not know whether to stand or run, for after there descended a great stone into the holy water, wch made the water flash all over Concerning.

## For Love

Take a New Tile as it comes from the Kiln, and cutt one side thereof very smooth
and upon the day and hour of ♀ the Moon increasing ingrave the form or figure in the name of
the partie inquired after and according to their Sex with a point of Steel or ingraver, the which must
Make a good impression therein, with the head thereof bending a little forward and first over
the head, insert the name of the partie's Mother (if it can be knowne), and upon its forehead both the
Christian and Surname of the Party, and then all the other names and Characters on the severall other
Parts & places of the Image or figure as it is more plainely shewed forth here after

It is to be remembered that in the Making forming or Ingraving of this Image or figure the
artist ought to turn his face towards the South, or more properly thus. if this work be begun
in the first hour of ♀ in her day at the rising of the Sun then must the artist turn his face towards
the East, but if ♀ be orientall and riseth before the Sun then must the face be turned a little
more Southward, but if she be Occidentall and riseth after the Sun then must the face be turned a
little more Northward, or East by North, and as the Star mooveth so lett the artist moove his
continuance therewith so that it may be full East towards the Planet ♀. and if this operation
is begun [illegible] the second Planetary hour of this day then lett the Operator turn his face
[illegible] towards that point of the Compass where the Planet ♀ should be at the beginning
of the worke, and so as the Star mooveth a little more westward, to wit the continuance a little
therewith, always to keep it directly towards its significator, observing if ♀ be orientall then it
goeth before the Sun which sheweth that the face must be turned then more westward or Southward, and
if it be Occidentall then it followeth the Sun which intimateth the face to be turned at the
beginning more South or South East. then if the work is begun or to be finished at the third planetary
hour appropriated to this day, (for it is to be observed that if this figure can not be finished in
the same hour it is begun, then it must be laid aside untill the next planetary hour be) then
[illegible] North west, and if ♀ be orientall then appoint more
[illegible] then appoint more to the west, and in making forming
to the North, and if Occidentall then appoint
or ingraving this Image or figure (observing what is to be observed as aforesaid) call
upon the aide and assistance of the Planet ♀ in manner as followeth

O ye Celestiall, glorious, bright and shining Star which is called the Planet ♀ I
doe conjure you by this great Name of the most high God Jehovah Zebaoth and his Numerall
attribute [illegible] and by the holy Hierarchy of angels in the order of Principalities, and by the
great and sacred Intelligences Anael and Nogahel principall angels [illegible] of the most high
God, as supreme head of this said Hierarchy, serving before the face, the great high and [illegible]
angel, to assist me in this my present operation, and affaire, and to keep me by the divine and
power of your sweet Influence, conjoined & consubstantiated fully and firmely therewith, that by
the virtue and power of my doings, endeavours and conveyances of this my present work of
my hands, being the Image, figure, similitude & representative of N. may be
inforced, and compelled wholly, clearly and intirely, truly and onely to love, favour
and affect N. and no other Person living on the Earth, with the greatest of
Zeale, Earnestness, Integrity, fidelity, and continuance that possibly can or may be
during the naturall life of them both the said N & N.

When all is done and finished on the Tile, and this same [illegible] made fitt
for operation you shall first fumigate with Jupiter ~~all~~ the angels that governe the day, hour
and Season the which are as followeth

all amazed & astonished, for by the side of an Alder were a Well, wch some of my Company in searching & digging for Treasure, chanced to finde in former tymes, wch at this tyme is a very fine spring: There a far off, before any of us came neere this place, was brought & layd our glass Ball wch stood in the midst of our Glasses, upon the Table the night before with all the matter of appearance in it, & there left standing upon the Table, when we left the Roome from Action. All ye Doores of this Alder, wch we all knew to be ours; but coming home we proved it to be ours. For entring the Roome wch was locked, we found our middle Glass wanting. It was gone, but the Pedastall whereon it stood left behinde, for our great wonder and astonishment. This Wood was a full mile from our house of Action.

Wednesday the 22. of Decembr 1656.

At ii. a clock at night we began Action, against w^ch after some tyme we perceived at least ii. Seconds come upon the Table w^th great force; & needs such nothing & flying about ye Roome, ye we were all astonished, for in short some of our Company did not know whether to stand or run, for after there descended a great stone into the holy water, wch made the water flash all over Concerning.

| East | West | North | [illegible] |
|---|---|---|---|
| Setchiel | Turiel | Peniel | Porna |
| Chedistoniel | Coniel | Penael | Sachiel |
| Corat | Babiel | Penat | Chermiel |
| Tamael | Kadiel | Raphael | Samael or Sarael |
| Tenaciel | Maltiel | Ranjel or Ramael | Santaniel |
| | Huphaltiel | Doremiel | Famiel |

Names of the Angels governing the Spring Season for the day and hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Talvi, Caracasa, Core, Amatiel, Commissoros, Spugliguel, Amadai, Agusita, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef.

Names of the Angels governing the Summer Season for the day and hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Gasmaran, Gargatel, Tariel, Gaviel, Tubiel, Festativi, Athemai, Armatus, Sarabotes, Rex, Amabiel, Aba, Abalidoth, Flaef

Names of the Angels governing the Autumnall Season for the day and hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Ardarael, Tarquam, Guabarel, Torquaret, Rabianara, Abragini, Matasignais, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef.

Names of the Angels governing the Winter Season, for the day and hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Farlas, Amabael, Ctarari, Altarib, Geremiah, Commutaf, Affaterim, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef.

And after the aforesaid Angels are called upon by name according to the day, hour, Season or quarter of the year wherein they are called and respectively [illegible] [illegible] [illegible] as followeth

O ye Benevolent Angels [illegible] [illegible] [illegible] [illegible] and [illegible] of the art of [illegible]

[illegible]

[illegible] and Names of the Most High and incomprehensible God [illegible] [illegible] [illegible] Tetragrammaton [illegible] and [illegible] in the [illegible] [illegible] [illegible] [illegible] ministers, assistants, [illegible] and coadjutors, in the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] in and according to all these my commandments, [illegible], Petitions and Requests [illegible] [illegible], and made unto [illegible] [illegible] in framing, making or engraving of these images or figures and all [illegible] thereunto, and properly appertaining thereunto, and [illegible] [illegible] firmly conjoined, consubstantiate [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] and [illegible] of this [illegible] [illegible] [illegible] [illegible], [illegible], the Image, figure, similitude, and resemblance of N. [illegible] [illegible] [illegible] and compel [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] favour and affect N. and no other person living on the Earth with the greatest of [illegible] constancy, integrity, fidelity and continuance that possible can or may be, during the naturall life of them both the said N. and N.

Then in the invocation that [illegible] [illegible] [illegible] be [illegible] to the [illegible] of Venus [illegible] [illegible] assigned and [illegible] to the day and hour as followeth

I conjure and call upon you [illegible] [illegible] [illegible] [illegible] [illegible] Angels of light in and through the [illegible] mighty and powerfull name of the most high incomprehensible [illegible] Eternall, [illegible], omnipotent, [illegible], Lord God of Hosts, [illegible] [illegible] and by the [illegible] [illegible] [illegible] [illegible] by the mysticall and sacred Efficacy, virtue and power thereof, originally [illegible] and contained in himself, the sole and only Creator of heaven and Earth [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], command, and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] God,

[illegible]

3 Friday who created fourfooted beasts, creeping things and other living creatures, and also man in the sixth day, and gave power to Adam over all Terrestriall Creatures of the Creation (wherefore blessed be the name of the Creator in his place) I also conjure, confirme and bind it by whose power O all ye blessed, Celestiall Angells of light, serving in the third sphear before day &c, the great renowned powerfull and mighty Angell of the omnipotent high god, in the order & Hierarchy of Angells called the order of Principallities, and that by your celestiall and sacred Influence and vertue, equall power and Efficacy, by due conveyance and divine permission may descend and be conjoined, consubstantiated & united hereunto and so affixed, Incorporated therewith that it may prove firme and so thereby, so Effectuall and Efficacious, powerfull, that no opposition, frustration, prohibition or any obstruction or other hinderance whatsoever or proceeding from what cause soever may in any wise oppose or destroy the vertue, Power and Efficacy thereof, but that by your sweet Influence and holy assistance firmly therewith conjoyned and that my selfe being dignified and Impowered by divine Strength and Illumination, may by these Spiritts and your Angellicall assistance make this my operation fully and compleatly ~~[illegible]~~ Effectuall for the true obtaining and full enjoyment of the love & affection of M unto N. and no other Person in the world, and that in order hereunto, and for the better effecting and bringing to pass thereof, those four principall Spiritts which is said to be of the Heroes, and whose abode or places of residence are said to be in four Cardinall points or angles of the aire, that is to say [illegible] in the East, Corra in the West, [illegible] in the North, and of Tarcel in the South may by your angelicall power together with all their coassistants, Subjects and Ministers and Supremacy, be Inforced Compelled and constrained to give audience, attendance and obedience unto my Invocations, conjurations and calls, readily forthwith to yeeld submission hereunto, and Effectually to bring to pass Successe and perform what power I shall require coming and remain with [illegible] at all times, and in all places whensoever without any ~~Pause~~ or delay, and more ~~effectuall~~ Especially and particularly in this present operation and that on due observation of Exercise herein performed, they may by the Efficacy, Power force, and vertue of their offices, attract, contract firmly invite and strongly Enforce the true Love & Reall affection of M onely unto N and no other Person, and to continue the same so mutually conjoyned during life, O ye, Anael, Celestiall and glorious Angell of divine Light, Anael who art said to be the blessed Intelligence of the Planet Venus, and serving before the honoured and mighty Angell [illegible], in the third heaven, orbe, sphear, order, office or Hierarchy of Angells called Principallities, and who art by the originall decree of the Highest constituted and appointed governour of this day being the sixth day of the weeke, I humbly beseech you and Earnestly Entreat you and urgently request you with Incessant Petitions and continuall supplications in and through this great mighty and powerfull Name of the Almighty high and Immortall god of Hosts, Jehovah, Zabaoth, and by his great Divine attribute Meza, and also by his his mighty and sacred Name Sadday who created all fourfooted beasts, creeping things and other creatures in the 6th day of the weeke and by the Star which is called the Planet Venus by all aforesaid I doe againe and againe humbly beseech and Earnestly entreat you, with incessant Petitions and continuall Supplications, to assist and respond in this my present affaire Exercise and operation, and that by your Angelicall Supremacy, by divine conveyance and permission, Power Efficacy vertue, and confirmation, may be added, conjoyned affixed, consubstantiated, perfectly united and inseparably Incorporated with this Image or figure engraven or made on this Tile with whatsoever else words, names, seals, Characters and other matters or things properly thereunto pertaining and belonging, and that by vertue of your Power, conjoyned with my Exercise and operation herein, N, whose Person this Image or figure here made or engraved

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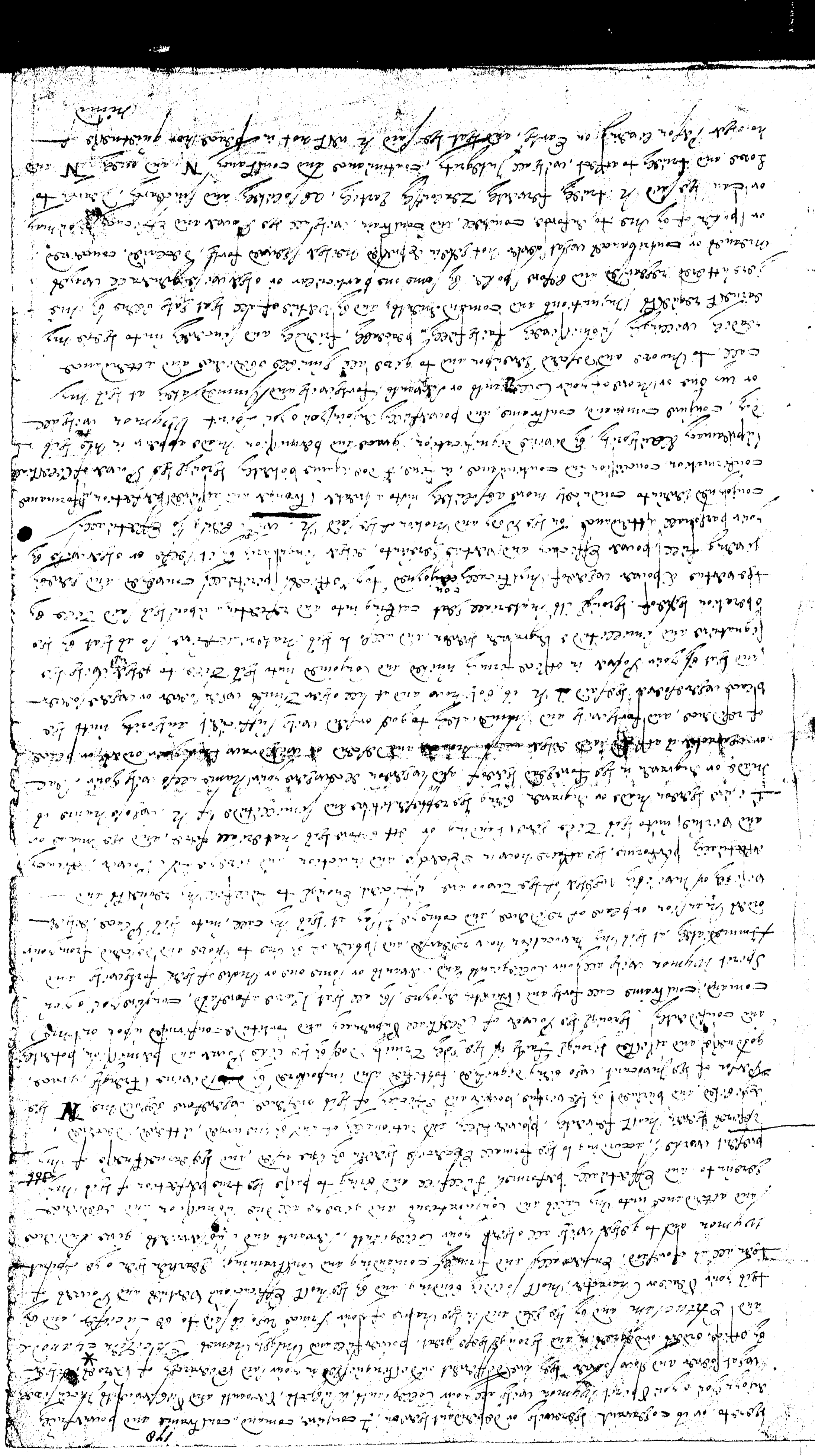
on his Tile, and haue written as before particularly prescribed, and is properly referred unto, may be strongly inclined, mentally perswaded, firmly resolued, compelled, enforced, compelled and constrained, by an irrevocable resolution and positiue [illegible] verily and dearly to loue and affect N. with a true loue and continuall affection during life and that onely N may enjoy the true loue of N. as aforesaid, and no other person hauing or partly any cause or matter hindring or causing hinderance or obstruction to y^e contrary in any wise notwithstanding, and I also further most humbly request and earnestly intreat your angelicall assistance and help, that by the concurrency and strength of your celestiall power and vertue firmly united and conjoined with this my present operation and with me N. the person of the operator being dignified by diuine gifts and fortitudes that these four principall spirits w^ch is said ~~to~~ to be of the [illegible], and whose abodes or places of residence are said to be in the four mansions or angles of the aire, that is to say by name Mymon in the East Corax in the West, [illegible] in the North and [illegible] in the South, together with all their colleagiants, subjects and [illegible] spirits may by your angelicall power and supremacy be enforced, compelled, and constrained to giue and shew attendance and obedience unto my invocations, conjurations and calls, readily forthwith to yeeld submission thereunto, and effectually to bring to passe fullfill and performe whatsoeuer I shall request, conjure and command them therein at all times, and in all places whatsoeuer without any fraud or delay, and more especially and particularly in this present operation, and that by due obseruation of the rites therein performed they may by the efficacy, power, force, and vertue of their office, attract, contract, [illegible] unite and strongly inforce the true loue and reall affection of N. onely unto N. and no other person and to continue the same in [illegible] constancy during life

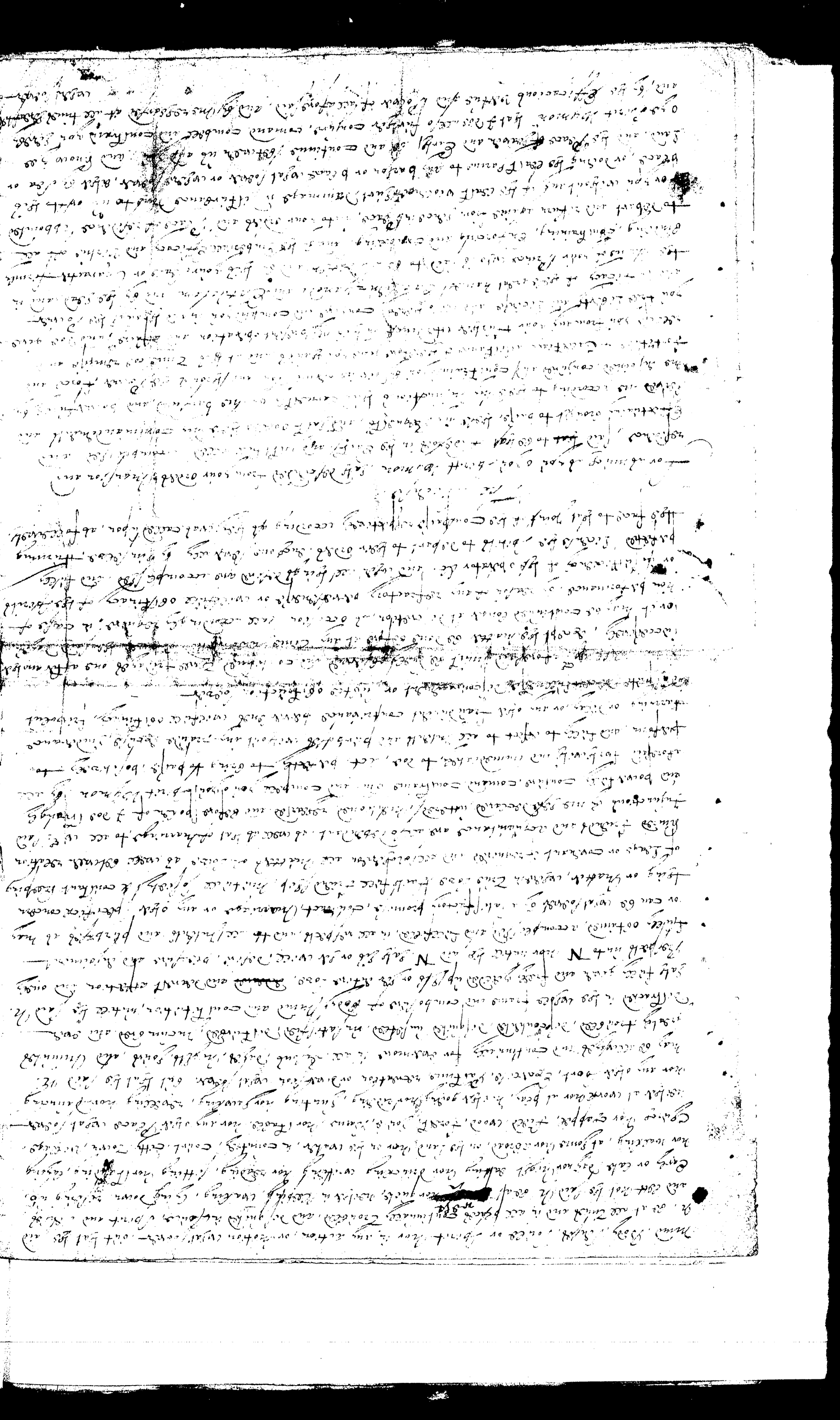
All w^ch aforesaid being duely performed then upon a Friday an houre before the rising of the sun make a good fire of charcoales so that it may burne cleare before sunrise, then just at sunrising beare the Tile with the image engrauen thereon as aforesaid before the fire, so as it may receiue a pretty good heat therefrom that is to say about halfe an houre, or as discretion [illegible] as the fire is in greatnesse w^ch then towards the East call upon the Spirit Mymon, and then turning to the West call upon the Spirit Corax then turning to the North call upon the Spirit [illegible] then turning to the South call upon the Spirit [illegible] in manner and forme as hereunder followeth w^ch is the houre and [illegible] of the first houre of the day, being that Venus houre &c. (according as [illegible] before is [illegible] and sett forth at large) then let the said Tile still continue before the fire without remouing it keeping alwayes a good fire burning before it, during the [illegible] then on the eighth houre of the day w^ch is the second houre attributed to the planet of Venus w^ch beginneth about one of the clock in the afternoon call againe upon these four Spirits in manner and forme as aforesaid, and so likewise againe on the third planetary houre assigned with, and as [illegible] the day to the planet Venus and then [illegible] houre and quarter of this day expired [illegible] the fire untill be sett attended and kept burning untill 12 of the clock in the night in manner as aforesaid and then it may [illegible].

The conjuration to be used particularly to these four principall spirits of Venus; Mymon in the East, Corax in the West, [illegible] in the North, and [illegible] in the South, w^ch by changing the names of the spirits and of the angles or four quarters or points of the compass East, West, North and South and by turning the face and directing the call, invocation or conjuration thereunto, doing accordingly.

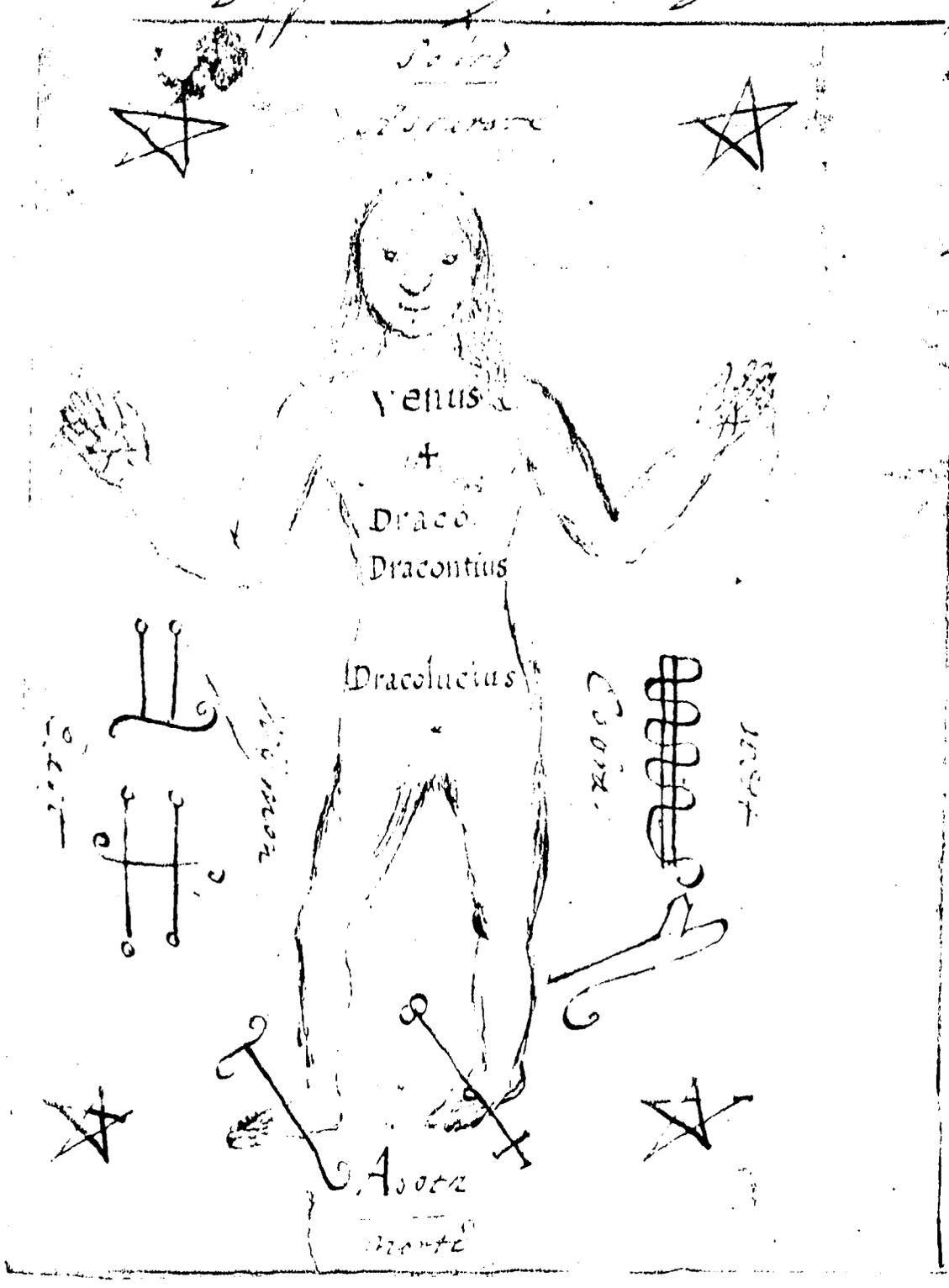
I conjure, command constrain and [illegible] you O you spirit w^ch art called by name Mymon, and w^ch art said to be a principall Spirit of Venus, hauing residence and bearing rule in the East, and who art said by your office and order to haue the power and command of the loue of men and women, and ouer all affaires concerning whatsoeuer as in any wise doth appertaine

thereunto





which power and office power, and upon what occasion power that properly appertaining or belonging to your office that you doe readily forthwith and immediately give power, and attendance, with humble submission to my calling conjurations and commands, and that presently at my attendance & residence hereof you shall truly observe and doe what I shall hereto and




peaceably attend hereon, without vexing or other hurt or prejudice to be done unto me or to any other person or place what soever as aforesaid, and so you shall at the time by virtue of this my charge given unto you as aforesaid, depart into your orders and place to rest and remaine in peace, ready always at this call, to appear and be ready to submit yourselfe, and willingly to doe and obey the contents at all times hereinafter as aforesaid.

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[illegible]

Whereas we are certainly and credibly informed that James Knucklos being prisoner, in the County of midd: about four yeares ago. between the houres of Twelve and One of the clock in the night, there appeared a Phantasme unto him by his bed side he being then awake and called him by his name Knucklos, Knucklos, Knucklos three times distinctly his face being towards the wall and the said Apparicon at his back, who hearing himself called by his name turned about towards the said Apparicon, and there beheld one in black as in a Priests garment, at which the said mr Knucklos being sore affrighted issued out those words, (Viz:) In the name of the ffather, Son, and holy Ghost, what art thou, I am sure thou art no mortall creature, the answer by the said Apparicon replyed was as followeth; No more I am not, but I have brought you good news, with that the said mr Knucklos made answer, what news; then the said Apparicon answered, Goe you to a place called Edmunton, and hard by the Churchyard in an Orchard under an Ashen Tree do you dig seven foot deep, & there are Twelve Leaden pots every Pot being a foot Square, whereof eleaven of the said pots are full of Gold and the Twelfth pot is richer then all the reft, with that the said party James Knucklos replyed who is this Gold for, — with which he answered it is for your selfe, and none else. before you goe, with that he vanished away.

About three months afterwards the said party went to dig under an Ashen Tree as before directed by the Spirit with other company. and they digged two foot, and found the ground never before opened, at the which they left of digging there, and went to another Ashen Tree in the said Orchard. and they had not labourd above half an hour, but the ~~ same Apparicon (as he supposed) appeared unto all the Company on the other side of the hedge and Spake as followeth to some of the company who were Quakers, what is the matter with those Quakers, that I cannot take my reft, you dig for Treasure, and there is none belongs to you, therefore I wish you to begone, at the which one of the Quakers ~ Spake to the said mr Knucklos and called him by his name; James I see that thou Speakest truth, for here is the said Apparicon thou toldst us of which thou Saidst, — should meet us here, (for it seemes the said James Knucklos did believe such a thing before) but no sooner were the words. Spoken but the Apparicon vanished, and then happened such a Tempest or Hurricane, that the man of the house came to them and desired them to begone, for he said that they had raised the Devill, and wished them to begone, otherwise he would raise the whole Town upon them, at the which they desisted for that time, and the ffd party James Knucklos was going homewards, was ~~[illegible]~~ blown of a Mareshey into a certain Ditch up to his Waste, and the reft of the Company dispersed, where he know nothing of them, untill such time as he came to Nowington, about three or four miles distant, where they met together.

Whereas likewise we have credible Information by Richard Brickenden, that at a certain place in Berkshire called Inkipen, at the parsonage yard there lyes hidden the Sume of One Thousand pounds of Barbary Gold in an Iron pot, covered with a Tyle, we would know the certainty & truth thereof, that we may enjoy the Same and convert it to our necessary uses.

whereas

And whereas it is very well known and by true and certain experiments found that many Treasures and Treasuries preordained and appointed through divine grace by the power and offitary of Celestiall and Superiour Influences, acting or operating properly as Agents on all Terrestriall objects, thereby generating and producing those many Severy fit formes & Idees now growing in the bowells of the Earth, as are by Nature and time perfected & brought forth, answerable to Celestiall Influence and operation for the use and benefit of mankind but only as aforesaid, and as here it is properly meant & so accordingly to be understood of all such of those Treasures or Treasuries of Gold & Silver whither in Coyn, Plates Jewells, Bullion or otherwise, that hath been manufacturized heretofore and in common use amongst the Sons of Men then living on Earth, and as aforesaid buried in the Earth, or otherwise hidden in some very Secret places and at this day continuedly in Sundry and Severall places of the Earth, wholly unknown to posterity or the Sons of men at this time living since, since the beginning of which time that the Sons of men hath begun to bury in the Earth or otherwise to hide or lay up in Secret places their Treasures and Treasuries of Gold and Silver and other goods or chattells of considerable value, from the Knowledge benefit and comfort of Mankind or Successive generations in after ages, for whose benefit use & comfort the same was of the most high God principally ordained & through his divine grace and goodness given accordingly for use by hand of nature and so from time to time untill this day, It hath been accustomary and common for many people of most Countrys in the World for Several reasons inducing them so to do, either indirectly through Covetousness or envy or other wicked machinations which is pursued and avenged by divine Justice. Or directly through feariful or fatal necessity constraining thereunto in hopes of a future preservation, which people then dying or departing this life without revealing or discovering such Treasures or Treasuries by them so buried or otherways hidden, to any person then living, then do the Spirits of darkness called Evill or Infernall powers as the ministers of divine Justice take into possession and keep all such Treasures as hath been both indirectly gotten and enviously hidden untill such divine judgments are expiated. And the Servants of God the Sons of men, shall as by right of inheritance or by art and industry seeke after and discover & obtain the same, and so likewise of all such Treasures or Treasuries that hath been directly gotten and of necessity hidden, and by the decease of its proper owners left undiscovered & so at ~~lenght~~ length become wholly unknown; then doth either some Aeriall or Terrestriall or otherwise Elementall Spirits by nature as well of Light as darkness and more benevolent then the former, and also more willing to serve and assist the Sons of Men Servants of God according to their several and respective orders and offices being moved thereunto. then (we say) doth some one or other or more of those kind of Spirits as they behold Range and visit all parts and places of the Earth, take possession and keep such Treasures or Treasuries from the knowledge use and benefit of mankind, and from their

easy

Easy discovering and obtaining of the Same untill by Art or Industry they are commanded or constrained to reveal, yield up, and deliver the Same unto whomsoever shall by the power of Art or other divine dignifitation accordingly move and compell them so to do; and likewise for all other Such Treasure or Treasuries of Gold and Silver which in any wise lyeth buried or secretly hidden in any place of the Earth; And that are possessed and kept of Spirits either by chance or purpose or appointment, and so to be discovered & obtained by Art and Industry as aforesaid: All which we certainly know and verily believe to be rational and truth, not only by many credible reports and informations given thereof, but by the absolute experiments had in ye common use and practise now beyond in all reports accustomary amongst the people from time of old untill this Day; —

Now then Sir it is, that we hereby confidently and humbly beseech you, That Some Spirit or Spirits may be assigned and given to us, to appear visibly unto us in fair & decent forme, either in a Glass Rotoptarle as being one usuall forme and manner of appearance in receiving or inclosing of Spirits or otherwise before us out of the Same, accordingly as ye best conveniente and benefit of our Operations shall necessarily require, whensoever and wheresoever we shall move and call them forth to visible appearance; And that by the force & power of our Invocations and Constringations, Such or those Spirit or Spirits of what name nature, order office or degree Soever assigned or given to us, may as familiar Spirits & obedient Servants, readily willingly and faithfully serve us and assist us accordingly therein; And also to reveal, discover and make known and show forth unto us the very truth and certainty of all Such places or any particular place by name respectively or positively as that of the aforesaid James Knutsles Richard Brickendon &c. where any Treasure or Treasuries of Gold and Silver, whither in Coyn, plate, Jewells or Bullion or other goods or Chattells doth lye buried in the Earth or otherwise hidden in any Secret place in any Country of the Earth that hath been hereto fore manufacturized & in use amongst men, And more especially and in particular in this Realm Kingdom or Country of England Soe called, and what Spirit or Spirits by name order & office doth possess or keep Such Treasure or Treasuries of Gold and Silver either by chance, purpose or appointment, from the knowledge recovery benefit and use of mankind; That Soe either by the help and assistance of Such familiar Spirit or Spirits Servant or Servants assigned given or bound unto us, and to attend our motions & Calls, or by ye force virtue & affinity of our Invocations and Constringations, any Spirit or Spirits of what order degree or nature or for what cause Soever that shall possess or keep any Treasure or Treasuries of Gold and Silver buried hidden or layd up in any ground, house, vault, cellar, or any other place or places in any County, Citty, Town, Castle or old ruined place or in what other place or place Soever within this Realm or Kingdom of England Soe called, may bring or cause to be brought away, all or any of the aforesaid Treasure or Treasuries possessed and kept by any order whatsoever, Directly and Immediatly unto this or any other appointed place, then and there and at that very instant or moment of time to leave

the

the Same, barely nakedly and openly visible to y^e Sight of our Eyes and then to be
discharged, and so from thence to be dismissed and to depart unto their orders wth
out daring or presuming to return thereto again, or seemingly to alter, change
or convert the Same into any vile or base matter contrary to y^e forme of its
natural Spirit or otherwise what it truely was when it was first buried
hidden or layd up, whereby to deriue defraud or deprive us thereof; Now there
fore O most Royall and mighty Kings Bataiva King of the East, and
Raagios King of the West, Ic Zodhehea King of the South &
Edelperna King of the North, We Invocate earnestly request and
undeniably move you to Compell and to force the Six Seniors of the East
the Six Seniors of the West, the Six Seniors of the South and the Six Senior
of the North, with all other Servient and Subservient & benevolent Angells
under them, to move & visibly appear and faithfully to answer to our Calls
they being composed according to the Instruction of y^e Angell AVE,
all belonging to their respective Angles and places, and by the three se
mighty names of God Otzhah Aton in y^e East Lirpeh Arsel
Gaiol over the West Emor Dial Hectega over the South and
Oip Teaa Peace over the North, We do humbly beseeth,
by the power of all aforesaid and for the Love thou bearest to mankind, cause & compell
all orders whatsoever whether Celestiall, Elementall or Infernall or of what
order or office soever they appertain or belong to answer to our Calls & Invocations
and faithfully to performe Serve and attomplish to the true obtaining all within
mentioned and whatsoever else we shall earnestly request and command, we being
according to the express Image of thy self. — — — — — — —