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**A true & faithful relation of what passed for many yeers between ... John
Dee ... and some spirits tending (had it succeeded) to a general
alteration of most states and kingdomes in the world ...**

Dee, John

London, 1659

Stiftung der Werke von C.G.Jung, Zürich

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Mysteriorum Pragensium confirmatio, anno 1585. Ianuarii 14.

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Myſteriorum PRAGENSIVM Confirmatio,

Anno, 1585. Januarii 14.

PRAGÆ

Iterum veni Pragam ultimo Decembris,

ANNO, 1585.

† NOTE. Anno 1584.



ANNO, 1584, Decembris 20, (Stylo Gregoriano) we did set forth, I, Master Kelly, Rowland my Infant, with his Nurse; and John Crokar, (in a Coach with Horse, which I had bought of Master Frizer) from Cracovia toward Prage.

PRAGÆ.

Decembris 30. We came to Prage in the afternoon.

December 31. I wrote to Don Gulielmo de Sancto Clement, the Spanish Ambassador, as followeth.

Illustrissime & magnifice Heros, Licet mea nondum privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim, & labores pertulerim, & sumptus fecerim: Tamen nolui literas ad vestram magnificentiam, à Nobilissimo illo Domino Palatino Syradiensi missas in multas horas à reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deesse meo, tam erga vestram magnificentiam, quam ipsum Dominum Palatinum. Quantum vero ad Myſteriorum incredibilem progressum, habeo & quæ dicam, & sunt quæ audiam multa ad veritatis causam (invidiosissimis ejusdem adversariis quibuscunque) elucidandum. De quibus quando opportunum erit, paratissimus ero, cum audire, tum audiri: eo quidem modo, quo sinceritati & fidelitati meæ erga Cæsaream suam Majestatem erit convenientissimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meisque conducam (si fieri possit) accommodas, quam ut alia, ad rem familiarem spectantia disponam; Deus Optim. Max. Magnificentiam vestram ornare beareque dignetur.

Pragæ ultima Decembris 1584.

Illustrissimæ Magnificentiae Vestrae

Obsequentissimus,

A a

Joannes Dee.



Anno 1585, PRAGÆ.

FRIDAY,

January 4. I hired the House in the Salt-street, of the two Sisters: But Mr. Christopher Christian, who had long time been Chancelor, or Register of old Pragæ, did make the Covenant or Bargain with me: he had Anne the one Sister, to Wife, and the other Sister named Dorothea, had to her husband. This Dorothea dwelt in the House, and was to remove to an other House of her own hard by: and to deliver unto me and mine the whole House, with all the appurtenances of roomes and easements, and to pay for the year 70 Dollers: and that quarterly, (every 3 Moneths expired) to pay the quarters rent thereof.

January 6. I wrote to D. Jacob Curtius: One of the Emperours Privy Counsayle, of whom the former Records of Prague Actions do make abundant mention: And a letter of his written to me the 8th. day of October Anno 1584, is beginning of the Book next written before this. The Copy of the letter which I wrote now, is this.

Illustri & Magnifico viro D^o Jacobo Curtio sacrae
Cesareæ Majestatis ab arcanis Consiliis,
Domino meo plurimum colendo.

Illustris & magnifice vir. Majorine gaudio affici debeam ex bona vestra valetudine, & salvo meo ad Pragam reditu: an ex contumeliis hic interim dum abfuerim, contra me confictis, & variis ejaculatis reprehensionibus & quasi nimis, dolore torquenti, penè incertum videri possit. Ego quod statui, haestenus feci: suppellectilem scilicet ex Cracovia meam cum tota familia mea, huc jam adduci curavi; cum magnis quidem laboribus meis; & sumptibus haud modicis. Aedes (ex quo jam veni) tales quales, etiam cum aliqua difficultate, conduxim. Et hac presenti septimana, omnia hic nostra ad eandem citissime transferri, remque familiarem, & Oeconomicam, quodam crasso modo disponi, negotiorum meorum requirit ratio. Interim vestram magnificentiam enixe oratam habere velim, ne ullo modo aegre ferat, quod eandem nondum inviserim, officioque meo, in hac parte, accurate satisfecerim spero, quòd una mecum sentire velitis, jure merito in proverbium hoc abiisse dictum.

Satis citò, modò satis benè.

Non solum literæ ad me vestrae, in abitu meo, mihi magno interim fuere solatio: Sed & absente me, sæpe testificata bona vestra de me concepta opinio magno me delinivit gaudio: de contumeliis igitur, & literis vestris, & veram de me opinionem, sive iudicio, cum opportunum fuero nactus ocyum (predictis negociis meis confectis) vestrae magnificentiae adero, ut aliquid dicam: & paratissimus futurus, ut omnia quæ poterò faciam, quòd vobis & posteritati constet, fideliter & sincere (prout statueram) ad sacrae suae Cesareæ Majestatis, egregia servitia, animum me applicasse meum.

Prage Januarii 6. Anno 1585.

+ Praga Anno 1585.

January 12.

Saturday Afternoon I removed clean from Doctor Hagek, his House by Bedlem, and came with all my Household to the House which I had hired of the two Sisters (married) not far from the Market-place in old Praga.

January 14.

Praga Actio prima, post reditum.

Monday Circa 9 horam à media nocte: Precibus ad Deum de more fufis, & invocato lumine auxiliòque Dei, ad ejuſdem veritatem intelligendam, & cum virtute tractandam, &c.

E. K. Here is Δ one with a Vail afore his face, as it were, a Hair Cloth of Ash-colour: I know him not yet: I see a Garden full of fruit, of divers sorts. In the midst of it is a place higher then the rest. On that place standeth a round House, it hath four corners, [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round also. It hath 4 Doores, and at the East Door is one step, at the South 2 steps, and at the North 3, and at the West Door, 4 steps: The first Door is white, like Chryſtal, transparent: The South Door is red of an high colour, transparent. The North Door is bright black, not to be thorough seen, as the rest. The West is green, like an Emerald Stone: So is the South Door like a Ruby. The Doores be all plain. The Houſe within (as it may be judged by the transparent Doores) seemeth to be white, and empty.

Δ LEVANAEEL as may appear Fibru. 5. post; ultima parte. E. K. Note, The Houſe is round without and square within.

E. K. He that hath his face covered, openeth the East Door, and all the Houſe seemeth to be on fire, like a furnace. The fire within doth weve, and move about the Houſe, and by the rooffe. Now he openeth the West Door, and there appeareth, as if all the Houſe were a fountain full of water. And there run divers streames, in the same one water, whereof, one doth go and come, as if it ebbed and flowed; which stream doth go about all the rest, by the sides of the Houſe, that is, as if it were the Ocean ſea compaſſing the World. The next stream, within that, moveth from the 4 sides ward, and make (in manner) 4 Triangles, or rather Cones, of water, whose vertices rest cut off (as it were) by the middle stream of water which occupieth the middle or Center of the Houſe, and is in circular form invironed.

1 Fire.
2 Waters

An other manner of stream there is, which commeth from the 4 corners of an innermost square: and so run *diametraliter* or *contradictorie* wise, toward that circular middle stream.

The middle stream seemeth to issue out at the very Center of the place, and to mount up, and making an arch of his course, doth seem to fall *circulariter* in one, circumference.

E. K. The fire also had diversity in it.
 Δ I would you had noted the diversity of the fires also.
..... Those that learn truly, learn by parts.

E. K. The colour of the water in the Center, is most pure white. The waters of that Saint Andrews Crosse, are like a water somewhat Saffronish coloured. The waters of the Triangles, are somewhat like a watriſh blew, which appeareth most, in the top of the arches of their flowing:
For all spring otherwite.

The uttermost water, is of Quick-silver shew, as if it were somewhat mortified.

Δ In the figure following, you may gather a better and more easie understanding of this Description of the water streams:

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E. K. Now he openeth the Fire Door againe: And the fire appeareth in a square place. And there appeare 4 fires filling the whole place, leaving nothing *vacuum*. One of these fires seemeth to rise from the Center of the place; and to go in low arches to the 4 corners of the House.

The House seemeth to have 14 foot long in every side.

The arches of these fires seem to come from a trunk of fire, which riseth from about the Center: and seemeth to be 4 foot over in the Diameter.

This Trunk seemeth to be high three quarters of the height of the place; The place seemeth to be as high as it is broad.

On the top of this fiery trunk, seemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateth and rolleth in it self.

From the sides of the Trunk (between the said Globe and foresaid Arches,) goeth up fire Triangularly, filling all; saving that which remaineth filled, by the flames of fire, which ariseth from the Globe to the 4 corners of the House, filling all the place above the Globe: as by the figure annexed, more plainly may appear.

E. K. Note The colour of the fire of the 4 arches, is very red; The rest are very pure, Aërial, candent, &c.

The Motion of the trunk fire is swiftest,

The Original Center of all these fires, seemeth to be very little.

E. K. Now he openeth the red Door.

The House seemeth darkish, of colour of the

Here is a blank, or void space in the Original Copie: but no figure.

3
Airc.

smoak of a Wax Candle being put out.

..... *By it self, it is not, but by the Sunne, it is clear.*

E. K. It hath 4 motions in it also: every one moving more swiftly then the other: All from the middle of the House. Three of them move arch-wise to the sides.

The first and second arise to half the height of the place.

The third occupieth the other half.

The fourth goeth upright to the top of the House.

The second his space (that he striketh against on the Wall) is double to the space of the Wall, against which the first smiteth.

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4
Earth.

E. K. Now he openeth the black bright Door; And the House there seemeth full of black dust, like Gun-powder colour, or somewhat of Leadish colour.

E. K. Now he seemeth to goe down, faire and softly from the House, down the little Hill, and from thence goeth by a water side, to a Rockish Mountain.

E. K. He speaketh.

..... *Ascend. I am now ready for you: Bring out your Mattocks, Spades, and Shovels.* Enig
è veri eri.

E. K. Now come out of that Rock, seven lean men, with Spades, and Shovels, and Mattocks, &c.

..... *Follow me.*

E. K. Now they be come up to the foresaid Hill.

..... *Come*

..... Come on, Dig till you finde.

E. K. Every one standeth distinctly one from another, and they dig on the foresaid Hill, which before seemed covered with Earth and Grasse: But now it appeareth to be a Rock, and they dig that the Fire flieth out again of their stroakes, and some have broken their Mattocks, some their Spades, all except two, one with a Shovel, an other with a Pickax.

The Workmen. O Lord we labour in vain.

..... So you are sure to do, unlesse you have better Toolcs.

The Workmen. Alas we labour in vain.

One of them. This is long of you.

..... I had you provide Instruments to labour with, but you asked not me, wherein you should labour. Therefore have you digged away that which you saw, and have repulse with that you knew not.

A dark man thou art, and hidden from men, and so are thy doings.

E. K. They stood gazing one on another.

..... Have you not better Instruments? Go, provide your selves, and return.

E. K. They runne a great pace to the foresaid Rocky Cave from whence they came out first. Now they come againe with great Beetles of Iron, and Wedges. They knock their Wedges (as we use in Wood) and so break off great Slakes of Stone, like Slate, and throw it down the Hill.

One of them. What a thing is this, that this Wedg is broken?

Another. We are in worse case then ever we were.

E. K. Their Wedges are broken, the most part, and the Fire flieth out of the Stone in great abundance.

..... The nature of this Stone is not to cleave: Therefore if you have no other Instruments you must cease.

E. K. They are in great disquietness among themselves.

..... Those that go a Journey, provide them Cloathes against all weathers: He that is worthy of the Name of a Conqueror, carrieth with him all Engines: Where the Bridges be broken down, he stayeth not, because he is prepared: Behold, he hath victuals for time to come, and his Study is as well the event, as is the mean. So should true Labourers do: considering what they work in. For the Earth is a Monster with many faces: and the receptacle of all variety. Go home, stand not idle. Provide by Arts for the hardnesse of Nature, for the one Sister weepeth without the other.

E. K. They go away speedily.

..... They have their Toolcs to harden, and their Steeles to temper. It will be more then an hour space before they return. Therefore may you spend the time in your necessity, and use the time of day as you are acquainted or wonted. I also must over-see them, or else their labour will be without fruit.

E. K. Now he is gone.

Δ. Gloria Pat. & F. & SS. sicut erat, &c. Amen.

Monday,

The same day, after dinner we returned to our former purpose for God his Service, to his Honour and Glory.

E. K. He is here. Now the Labourers be comming out; They have Wedges made long and sharp: and Pickaxes with three pikes very short.

They say. Our trust is, that these tools will serve.

E. K. They fall to work. They make like square holes, and put in their wedges, and break up the rock or blackish stone (like yron-mine, or Magnes stone) in roundish lumps as big as a two-peny loaf, about two or three inches thick. They pick or dig round about the hole first, and so after use their wedges. The Pickaxes have three heads, every pick thereof bigger then the other. The first as big as one finger: the second as two: the third as broad as four fingers. And so after the first digging they fetch three or four cakes or pieces out of one hole, and then they go to another. Now one of them is fald into the ground, up to the arm-pits. Now another is fald in, to the knees. Now the house standing thereon beginneth to shake, and waver from one side to the other. Now the men be gotten out of the holes they stuck in.

..... Make an end of your labour.

One of the workmen to the Guide. It behoveth you to find a remedy, or to let us understand what remedy

One of them
said to the
man covered
with Hair-
Cloth of Ash
colour.

remedy we shall finde, that you may descend thence: for lo, the peril you stand in, is great: for this Rock was nothing else but a shell, whose kernel is a bottomlesse lake, and a myre quickened with some shut up water.

..... You come hither as Labourers, therefore make an end of your work, and stand not idle. If the house fall, and I sink, then is your labour at an end. For the end of your labour is the fulfilling of my will, and the promise which you have made me.

One of them. We are ready to do our promise; but we are more ready to provide that you may be amongst us; so you may be free from danger.

..... O you of little wit; are you not ashamed? which of you have dwelt within the secrets of this Hill? yea, which of you intendeth to fulfil his promise? Judge not a thing whereof you have no skill, neither be slack in that you have to do: for the one hath his reward of idlenesse, and the other is condemned of rashnesse: For why? It springeth on her mother ignorance.

They say. If we work, it is against reason. Neither do our tools answer to this labour. Therefore we had rather be idle, then to labour about nothing: for to labour in vain, is to do nothing.

If we were determined to work, how should we perform our determination, since the Instruments of working want?

..... Gather up the pieces of your spades, that is wood, and may be joynd together: The older and the baser they are, the fitter they are to turn up such soile.

E. K. There commeth a Smith by with a budget full of nails.

One of them to the Smith. What hast thou there?

Smith. Nailes.

E. K. They be like Horsshoe-nails.

..... Thou cam'st in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See, Gods not unmindful of us, for nails are the fittest things to further your work, Joyne therefore your spades and shovels together, and labour.

E. K. Now they are mending their spades and shovels, the iron of them being all off and broken.

Now they work, and throw away the earth like durty sand, and the skurf of the earth sticketh to their spades and shovels.

E. K. One goeth behinde, and maketh a trench to let the water out from the sand.

One of them. How now! Have we found harvest in the midst of winter?

..... Why: what have you there?

One of them. Marry, either *Alablafter* or *Salt*.

E. K. Now one of them knocketh a piece off with his shovel-end, and reacheth it up to his Guide.

..... Did I not tell you, that the Earth hath many faces?

E. K. They work now easily; and cut up like *Salt* or *Alablafter*.

Now they have digged all the hill away, even to the house. Now the house seemeth builded upon that *white stuff*.

One of them. If we dig any further, we shall undermine the house.

..... Go to your businessse.

E. K. They work.

..... Soft, soft. Now labour with your hands as softly as may be. Stand aside.

E. K. Now he taketh one of the irons of their spades, and seemeth himself to pare the sides of the *Foundation* under the house, and it seemeth to be a vessel of transparent glasse, and having fire within it.

Timor Domini

..... The fear of the Lord is a burning fire, consumeth not, but rectifieth the body; the old dross it wipeth away, and the daily influxion of the flesh and sin it separateth from the soul.

Behold (I say) he liveth not, but unto whom life is given: neither is their any joy, but it is ascending; for the end of joy is glory; but glory is the consummation of desire, and the beginning of felicity. No man entreth into joy, but by life: neither is there any life, but in the fear of God.

Ascension

Whosoever therefore hath the fear of God, let him draw neer, and come hither. Number exceedeth not, but by unities. Neither is there any multiplication, but by order. For the root of numbering is one. And things that ascend are dignified by order. Out of this vessel go four vents ascending into that *Rock*, which is the *Root*, which is this building.

Separation

It is said, Behold: let my spirit enter in, let there be Separation made within the house of the North, that the earth may be divided into her members. Cursed be that body, that is not divided, according to proportion, answering to the Division. For she hath yet not cast off the shape of darknessse.

E. K. There runneth up fire into the house, from out of the round glasse vessel under

under the foundation of the house. And that fire maketh a great noise (through the black bright or marble door to be hard onely.) Now that North door is mightily thrown open, and there appear in the house like kernels of apples, and slime appeareth, and water thinner then slime, and there appeareth pure water, else. Now there commeth together stuff like yellow earth, which the fire wrought out of the black earth: And the pure water runneth into that yellow stuff.

.....Of that take a part.

E. K. The fire returneth back again among the stuff in that house, and there appear of all Creatures some.

Here is *Creation*, and it is the first.

Creation

E. K. Now he taketh a lump of the earth lying by, which was thrown up, and he breaketh it into six pieces like round Balls.

E. K. He taketh a thing like a vessel of iron, and putteth into it that mixture of yellow earth and water. And it looketh now like grasse mingled with water.

.....Thou art strong, and wilt beget a strong Child.

E. K. Now he putteth out the earth which he put in, and it is a lump of gold. He giveth it him that standeth by.

.....so are the seeds of the earth.

E. K. Now he taketh the second, and putteth it in.

.....Corruption is a thief, for he hath robbed thee of thy best Ornaments, for thou art weaker in the second.

E. K. He taketh it out, and it is as if it were pure silver.

.....Where there is double theft, poverty insueth. But, notwithstanding, Thou art true; for thou givest unto every thing as much as he desireth: Thou openest the greatest hability and strength of thy power, not such as it hath been, but such as it is.

E. K. Now he putteth in the third Ball.

.....Thou must tarry, for thou art of an harder digestion, since thou art the third, Content thy self, for thou art not an Inheritor.

E. K. He taketh it out, and giveth unto one of them that standeth by, that is a red metal like copper.

E. K. Now he taketh up another of the Balls, and holdeth it in his hand.

.....Behold, thy mother, Heat is gone, and the enemy of life entreth; for he that passeth his middle age, decayeth, and draweth to an end.

Behold, thou shalt find a Step-mother, for thou cam'st out of time.

E. K. Now he putteth it into the vessel.

.....Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predecessors. But thou art of great vertue, for of thy excrement shall vertue receive dignity. And thy vertue shall be a garland to Nature; for thou shalt be visible when the other are silent: the Seas shall not hinder thy vertue, notwithstanding, thy vertue shall differ with the Seas: For as they differ, so shalt thou.

E. K. Now he taketh it out. It is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were spongy.

E. K. Now he taketh up another Ball of the earth: he putteth it in.

..... Thou art tractable and like unto an obedient daughter: But thou shalt be the fifth in the second, and an Instrument to the first.

E. K. Now he taketh it out, it is like unto a white whet stone, as he shaped it at the putting in, it is like Tynne.

E. K. Now he taketh up another Ball, and putteth it in.

.....Thou art the last that hath in himself and by himself his being: Behold thy face is like unto wax, but thy inward bowels are like unto the anger of a Serpent: Many shall have thee, but shall not know thee.

One of them by said. Will you give me nothing?

E. K. A great cloud covereth them all, the stone and all.

Δ It dured to a quarter of an hour.

E. K. Now appeareth another, none of them before appearing. He seemeth afar off comming, and higher placed then the other, it seemeth to be *URIEL*, he hath his face covered with a Skarf of black hanging down to his breast.

URIEL Blessed are such as are not offended in the little ones.

[E. K. He speaketh now a language which I understand not.]

URIEL For the Angels of the God of Righteousnesse, are his little ones: and such as know

not sin of Concupiscence by consent (I speak this for your understanding.) Take heed (therefore) that you offend not your selves: for you must become little ones: and the power of the highest must abound in you.

He that offendeth his brother, offendeth God: but he that offendeth his own innocency, is abhorred of the Lord. Lo you are The children of Promise, and in you is the myltery of a great, and mighty Seal. Therefore study to humble your selves, for Humility is the Root of Innocency. But (my brethren) Innocents by nature you cannot be, neither can you serve God in the imagination of cleanness of your own flesh. Now (therefore) since you are fleshly, will you become innocent? Or how can you seek that which Nature hath lost?

In Christ we may become Innocents, and be born anew.

The Scriptures teach you; That in Christ you were born a-new: And by him you may become Innocents, when in him you are cleansed. Therefore, if in him the state of your Innocency remain, if in him you are renewed, and made clean, (being rotten and defiled,) why seek you not him, as you should do?

No man that seeketh the brightnesse of the Sunne, goeth under the Earth: Neither creepeth he into unknown Caves. The Tygres seek not their prey upon Earth, where the waters are not. Neither the Eagles upon waters.

Temptation.

No more ought you to grudge that the Lord tempteth you, nor to be offended when the World offendeth you.

Is it not said unto you, that you shall fight a great fight: What fight is it my brethren: But a Battel against the Worldlings and the Devil?

Kings.

I say unto you that Kings shall be offended in you.

The Sunne ceaseth not, yet he shall cease, yea he shall not be.

The Lights of Heaven keep their course; but they shall suddenly stagger, and forget their long worn way. Much more shall the wickednesse of those that rise up against you, have an end, for in them is no course but error, and the fire-brands of Sathan, prepared in their own hands, for their own destruction.

* Victoria praevia.

Behold, they shall contend against you, and shall despise thee: But lo I have blessed thee above them: for thou shalt fight against them, and shalt overthrow them: that my Name may be magnified in thy mouth amongst the multitude of the sinfull.

Behold, they are opposite unto thee, because they are opposite unto me: for I have gathered thee from amongst them, and they are become thy Enemies. Since therefore they are thine Enemies (because thou must fight against them:) Be not grieved therefore when their wickednesse doth offend thee: But put on the armour of patience, and Become innocent.

Ministri veritatis.

Dost thou think that from the Heavens can come the dew and life of all things? Even so think also, that from us cometh no untruth.

Be therefore innocent, and be not deceived by the flesh; Cast reason aside, covered with her Cloud: And lift up thy self in him, unto him (I say) that hath lifted thee from the Doores of Death: taken thee out of the hands of Butchers, and continued thee for a member of his Glory.

O magna misericordia tua, Domine.

Behold, I say unto thee, The brightnesse of Truth over-shadoweth thee. If therefore, thou dwell in truth, why shouldst thou be afraid? Considering that she conquereth and resisteth all her Enemies.

Behold, the World despiseth you, you also shall despise the World. When the Angel of the Lord poureth his wrath and vial upon the Earth, and the enemies of the Sonne of God, runne in among the sheep: When the self-same Plague that was in the land of Pharaoh raineth in the Houses of all that dwelleth upon the Earth, such as the Lord abhorreth. When the Lord with his hand shall gather up the fruits of the Earth from them, where then shall be their honors? What then shall be done with money; with that harlot and strumpet of the Earth? Of what value shall their love be then, or who shall regard their friendship?

Prophetia

1589

1590

1591

1592

The Harbour we are in.

In these 4 yeares that are to come, shall all these things come to passe.

And this great joy shall be turned into teares of Brimstone.

Why? you of little faith, you know not how often I have been amongst you: neither the Harbor that I have thrust you into. Notwithstanding you murmur amongst your selves. But stick fast unto him that leadeth you: For he is a sure Guide.

And be not afraid, though the Earth open her jaws against you, for why? I will blesse all things you take in hand, (saith the Lord,) and my spirit shall dwell amongst you.

△ May I speak?

E. K. He turneth him to you.

△ How shall our new proceedings joyne to our old beginnings? O God, our guide, light, staffe, shield, and comfort, &c.

URIEL. Behold, I teach you, before I correct: But the Doctrine I teach is Humility, Patience [he seemeth to speak to one above,] and the fear of wrath to come

After which manner, I have taught them, by thee △.

To Rehold, and Curis.

Note
* I promised the stone.

Therefore, if thou teach Obedience through the spirit of God, appearing unto thee; Be thou also Patient and Obedient: And Humble thy self unto them, for my sake. Not with the opening of any seal, neither with the Counsailes, that I shall deliver thee: But with a ready mind, Obediently, desiring to performe that which thou hast promised in me.

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I am sufficient strength, and will be thy buckler, and if they intend evil, it shall rest upon them; yea when they imagin it, it shall frize within them. And thy goings in and out shall be safe amongst them. But behold, I teach unto thee a way, which thou followest not. When thou mindest to do any thing, in the name of God, to his honour, to the help of thy neighbour, or thine own comfort: Go about it whatsoever it be: and begin a Labour; Do that thing thou intendest. And see that you joyn with one consent towards God and the businesse you are occupied in.

A way of dealing.

Then cry out to God for comfort, for light, and true understanding. And it shall be given unto thee abundantly. For Lo, I say unto thee [E. K. I understand him not now.] I will open my hand unto thee, and be merciful unto thee: And whensoever you heap up the Wood together, I will descend and give fire.

Together.

Behold, I keep back the rest of my message for an other time. Which shall be ready for you when I find you ready to receive it.

△ I requested to know how I should deal with the Ambassador of Spain, or the Emperor, or Cur-tius; Secondly, your R U L E here given, I understand it not. For I dare not begin any labour without counsel divine: Mans imagination is so weak, &c.

U R I E L Thou hast those that are sent unto thee here for thy instruction, which shall by degrees lead thee into the degrees of that thou art to do.

By degrees.

But it is one thing to receive Corn, and abundance of grain, by the blessing of God, in the return of an year: and an other thing to do the works of the Apostles.

For the spirit of God is twofold: working by information, and influence Caelestial through the grant of God his good will, in the ministry of his Angels to the information of such as are his faithful and chosen: An other thing to be inspired from God himself, in his holy spirit, immediately comforting and knitting Wisdom together with you, beyond the power that is given unto his Angels.

I have spoken unto you a sound and true doctrine, and have given you not fleshy but Caelestial counsel: Apply your self unto it, as the Spirit of God leadeth you. As for those wicked men (that Ambassador excepted) our understanding hath no name of them: We remember them not, neither limit any thing for them. But if thou in thy simplicity and innocency canst not deal with them, the fault resteth in thy own faith.

Simplicity, Innocency.

I am gone.

△ Deo nostro Omnipotenti Immortali & Regi Glorix, sit omnis laus, honor, gratiarum actio & Jubilatio. Amen.

January 16.

+ Praga.

Wednesday, Mane hora 9 1/2 ferè

△ Precibus ad Deum suis, ut nobiscum procederet in sua misericordia & lumine veritatis, non in parabolis solum & enigmatibus, sed clara & manifesta veritate, modo qui illi maxime placet, &c.

E. K. I see the man again and the house: the man seemeth to be covered on his face, and so over with a vail of hair-cloth to his middle.

△ When it shall please God, all vailles and Enigmata shall cease.

..... Whatsoever I teach you hath a Mystery. And I am a Mystery in my self. Even so all things that you learn of me, you must be content to receive as mystical instructions comprehending perfect truth, and to be known to such as are true. Some there be that have, and have nothing: yea though they have all, for All, is contained: But the mysteries of God are infinite, and his grace is not to be determined.

Mysteries.

△ That saying is dark.

That which is All, is contained. Belceve you, that we give holy things unto Swine? Or open the finger and workmanship of God unto Sinners? God forbid. Moles saw God but his hinder parts. The Prophets were acquainted with God, but mystically. The Apostles with the Sonne of God in shadows, and their own impotency. Yea, I say unto you, that she that lyeth in the lap of her Mother, knoweth not but by degrees, for it is the manner of Gods Wildom, both immediately and by us, to keep back his Wisdom from Hell and corruption.

Therefore murmur not at that which you receive, for it is not your own. Behold, if you have bet-ter, you need it not: for it is vanitie to seek for that you have. Well, since it is given you, Consider what it is, that is given you. Consider also how it is given you, and by whom.

△ We know by whom, as our consciences and faith teach us.

..... O you of little understanding: Who is he that can and hath to give, but God, Jesus Christ the Sonne of the living God, unto whom all things are given in Heaven, and in Earth, if therefore All be his, then he giveth. And if you receive it hardly; Consider how hardly you ought to deliver it again.

And if it be a fire reviving the form of all worldly things: Then cast it not to Swine: neither yet worship it. Behold, you are men, But in having it you must cease to be men, for by it you enter

Ignis vivifi-cans. Lapis P. upon

upon, and into all immortality: And by it you shal come into the true knowledg of our fore-fathers, and state of Innocency.

But I hear a voice; I will depart, and come again.

E. K. Now all is vanished away.

△ We read over the premisses to our comfort and instruction, we beseech God to continue his graces and mercies, on us, and in us, to his honour and glory, here and for ever.

E. K. Now he is here again.

..... *The will of God is upon me, and snatcheth me unto other things.*

To morrow in the morning, with empty Bellies, I will tell you what it is you seek.

△ *Fiat voluntas Dei, ad ejus laudem, honorem & gloriam, nunc & semper. Amen.*

+ *Prage.*

Anno 1585. January 17.

Thursday. Mane, circa horam 8. ½.

Oratione Dominica finita, & alia brevi ejaculatione, pro lumine & veritate Dei obtinendis, &c. Post quartam horæ partem, venit.

E. K. Here he is now.

△ *Gloria, laus, & honor sit Deo nostro Omnipotenti. Amen.*

..... *Honour and thanksgiving with lowd voices, be unto our Lord Jesus.*

△ Amen. E. K. Amen.

△ Note this VISION. Earth of a tawny colour.

E. K. He hath a great heap of earth, or little hill natural by him of orange or tawny colour, drawing somewhat to a Lion tawny.

E. K. A Woman commeth, and with a spade diggeth about it. Now commeth a child (a man-child) out of a dark place, with a fire shovel in his hand.

The Woman hath taken away all the earth, and there appeareth water, where the earth was. The boy casteth out that Water with the fire shovel. The Woman laugheth at that. The Woman is in green clothes, and the boy in red.

Now commeth a Woman with child, or with a great belly, in white clothes, she putteth her hand down to the ground, and pulleth out a little Glasse full of red oil.

Now commeth an old man with a Crab-tree staffe on his back, his clothes of morly colour. This old man taketh the Glasse from the Woman by force, with his fist he breaketh the Glasse, and all the oil runneth about his arm, and out of that oil did seem a Book to come, a very little Book.

..... *Plainer, truer, or better can nothing be.*

E. K. He said this, looking on the Book.

..... *These four found, but none H A D F R U I T, but the last. Hear and write the mysteries of God, with humble hearts, not sitting, but kneeling, before Sanctum Sanctorum.*

△ I kneeled, and so prepared my self to the writing. In the Name of Jesus our Redeemer, and the Wisdom eternal of God Almighty.

E. K. He kneeleth himself.

E. K. Now geeth fire out of his mouth streamingly, he turneth himself to the 4 parts of the World, spouting out, or breathing fire vehemently.

E. K. Now commeth one like an angel, hovering over him in the aire: and biddeh him Hold up his hand.

..... *Thou shalt swear by heaven and earth, and by him that sitteth on the Throne, that thou shalt open thy mouth, and speak no more then is contained in this Book.*

E. K. He delivereth him a Book out of his Bosom.

..... *I have sworn.*

E. K. The Angel is gone. Now truly, the place is holy.

E. K. He holdeth the Book in his hand which the Angel gave him. The Book is as if it were of Ivory bone. The Book is open, he looketh on it. The letters seem to be blewish.

..... *There is silence in us, and in the heavens.*

E. K. Now all is full of smoak.

△ *Oravi paululum tacitus.*

E. K. Now it is clear again. *He seemeth to read of the Book.*

..... *Take of your Dlasod.*

E. K. The book seemeth to be written in the holy Characters.

..... *Dlasod dignified.*

E. K. —

..... *My brother, leave off thy childishnesse; murmur not, thou hindrest me.*

E. K. He is again in a Cloud. E. K. Now he is cleer again.

Water.

Green.
Red.

1 A Woman.
2 A Child.
3 A Woman with child.
4 An old man.

An Angel.

An Oath.

E. K. thought this is igno- tamper ignoti- us.

And

..... And Luminus or from due degrees.

..... Read it.

△ I read it. Take off your Dlasod dignified, and Luminus, or from due degrees.

E. K. He seemeth to labour much about the reading of it.

..... Gather or take fierce degree.

..... [I feel no power, therefore have patience.]

..... Notwithstanding, work it diverse dayes multiplying four digestions.

E. K. Now he is in a Cloud again.

..... Pray, that it may be given un to me of God.

..... And double then Dlasod, and thy Rod Inr. [It is a word which cannot be sounded]

..... Mend it R l o.

△ Mult it be R l o d n r?

..... Look about you, for Satan would hinder you of Gods benefits.

..... R l o d n r.

..... Diligently.

..... Pray, that you may understand.

△ We prayed.

..... For, until thou watch so continuing.

E. K. A Cloud standeth by him, and now commeth before him as other times before: and then goeth away from before him again.

..... it, a holy hour descendeth.

..... Note this, very well, for here you may be cast over shoes.

E. K. This Cloud is in thee. △ V We had talk of the foresaid Cloud.

..... Of every work, there ascendeth one Audcal, and so every Law R l o d n r.

E. K. Now he is covered in his vail or cloud again.

E. K. Prayed a short fervent prayer, whereat I rejoyced much.

E. K. Now there commeth a beam from above into his head as big as my little finger.

..... And purpose Dlasod, take a swift Image, and have the proportion of a most glorious mixture Audcal and also Lulo. Continue and by office seek R n o d n r backward by the red digestion. But be by the common or red Darr doth gather most ripest work, purge the last fortene well fixed. Then the four through your [R l o d n r]

[I said] Roxtan finished more together at the lower body by one degree bu be by you for him hold it, for him in one of them.

E. K. Now helyeth down prostrate.

..... Until of the last thing.

E. K. In him become his red and highest degree of his resurrection through coition.

E. K. Now there commeth a great thing like a fire, and covereth him.

Now sit up.

△ We did rise up from kneeling.

..... After a while I come again.

..... There is the whole work.

E. K. Here is again.

..... Bring forth the book of Enoch.

..... Read your lesson △ I read the former, Take off your, &c.

Gather your six words, 4 words consist of 6 letters, and two of 4.

R l o d n r read that, in the upper angle descending in the first square.

It is a great thing to know which is the first table there in Nature.

Deliver the Book here.

△ I gave the Book to E. K.

..... Look where thou E. K. seest the letter clear.

E. K. looked, and saw a spark of light upon R, then on L, &c.

△ He was led by light appearing on the letters to read the six words,

Dlasod, Roxtan, Rlodnr, Audcal, Darr, Lulo.

..... Here is Quaternarius in Circumferentia, and Quaternarius in Centro.

There be the 4 mediating wayes to the Center.

All that may be spoken in that you call Animal, Vegetable, or Mineral workmanship of Nature

is here, as in a part of the four. This far now, more as you desire it. But that you may see, I am

a Companion with the rest.

E. K. He is gone.

△ Corrected thus afterward

E. K. He speaketh, & casteth his arms abroad swiftly. [Fortene] △ This was added & corrected afterwards. He speaketh swift.

Liber Enoch Six words.

Six words.

Animal, Vegetable, Mineral. Omne verum vero concordat

△ Benedicamus Domino Deo nostro Omnipotenti, Patri Filio & Spiritui sancto, Amen.

Januarii 18.

+ Praga.

Friday Manè horam circiter 8½

Orationibus suis ad Deum, ut Mysteria nobis exhibita (hesterno die) explicentur; & ut detracta literæ cortice succus & spiritus veritatis manifestus fiat, &c. tandem apparuit ille cum velo cinereo.

E. K. Here he is, upon a green endlesse plain field, and as I see abroad in the field, so the Heaven appeareth, and all circumstances of the air abroad: but my thinketh, that I am from the earth aloft, and see all under me, as if it were in a valley.

..... Now what have you learned out of that Lesson?

△ We perceive the grace and favour of God, to deliver us Mysteries in outward terms determined, but in the fruitful inward verity, as yet unknown to us.

The use and fruit of the former Lessons.

..... Behold I have delivered you (through the Will of God) the true perfect and most plain Science or understanding of all the lower Creatures of God: their natures, fellowship together, and perfect knitting together, which is fourfold.

The first, the knitting together of celestial influence, and the Creatures below. The second, the centre of every body Essential. The third, the combination of many parts or bodies concurrent to one principle. The last, the true use and knowledge of every substance to be conjoynd and distributed. Take a pause—

[E. K. He speaketh a language which I cannot sound after him.]

△ We read the premisses, and discoursed of them.

E. K. Now he is here again.

..... In the Lesson which I have taught you is this knowledge, with the rest contained.

Note

Therefore seek, and turn the earth upside down. Labour, that you may receive fruit, for unto him that worketh, and hath strength, strength shall be given, and the reward of a workman. Many years, the daughter of long time, are not necessary to the opening of this Mystery. Many moneths have nothing to do here: For lo, it is a labour of one day, for in one day you may understand to treat this Lesson in pieces, and to understand what every word signifieth.

Note

The place of words and letters.

The number of words and letters.

The joyning of number and place.

But here is to be considered, in the learning of this Lesson, three things: the place that every word occupieth; the place that every letter occupieth, and the number and place that every word and letter is referred unto. For here place and number are apart, and bear an Image of the work that they intreat of.

But number and place must be joynd together, and thereby shall you taste of that which followeth, true wisdom.

Be therefore diligent, and pray for the grace of God, that you may learn and understand. The manner of mans teaching look not for, in me; for I have nothing to do with man. See, how you can digest this:

E. K. He is stept aside.

△ I discoursed.

E. K. He is here again.

..... Now hear of what I shall say unto you. I will open unto you a Mystery, the key and foundation into the entrance and knowledge of the divine wisdom, delivered unto you in a Science palpable, contained in letters and words unorderly placed, as a Chaos: and therefore not to be understood but by order to be reduced and drawn into their places, and thereby to be understood.

Cabalistically

For you have not a letter, nor the form of a letter, nor the place of a letter, but they are all connted with us, as the stars are counted with God. The letters and words working into all reason, as the stars do into the lower creatures: Therefore humbly receive that which I have to say unto you, or shall open unto you as obedient Scholars, kneeling.

First, a little with me praise God— E. K. He is on his knees.

E. K. prayed the 142 Psalm, Domine exaudi orationem meam, and I with heart contented, and greatly rejoyced in the aptnesse of the prayer: as E. K. his case chiefly required, and mine also.

... I come again.

E. K. He is gone.

△ We conferred and considered many things to the praise of God, and the contempt of the worldly wisdom, &c.

E. K. Now he is come again.

E. K. Now there commeth a white curtain before him.

..... Now hear my voice, for thou canst not see me.

120

One, Seventy three, 67, 29. 20

Read— △ I read. it must be 120.

... 33°

E. K.

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E. K. I hear a voice, as if baskets, and earthen pots were thrown from place to place, from one side to another.

105

..... 78. 85. 95. 100. 60. 91. *

K. K. I hear as it were a whistling very basely or lowly, whu, whu, whu, &c.

..... Say what you have. Δ I read all the 12 numbers —.

..... Make a note there. Δ I made * as you see before.

..... 39. E. K. Had a very heavy thing on his head: and in his cap it seemed as if it would have crept into his head.

..... 51. 52. 83. 6. 7. 12. 20. 88. *

..... Note that. Δ So did I, as before, with * as a full point, Notable.

..... Take thou E. K. also pen, ink, and paper, and note the numbers also, that you may agree.

E. K. Took pen, ink, and paper.

..... Write thou E. K. also the numbers that he hath written.

E. K. Wrote out all the former numbers.

5

5 11. 13. 23. 62. 63. 141. 9. 81. 18. 26. 54. 123. 105. 14. 27. 115.

135. 137. 10. 64. 46. 59.

Δ I became here almost in a fount, I was forced to rise from kneeling. Our guide and School-matter bad me go away, and E. K. should write out the rest: But it was not our friend that so bad.

139. 22. 3. 45. 128. 86. 72. 68. 58. 142. 121. 143.

24. 63. 69. 55. 19. 15. 25. 37. 31. 17. 76. 57. 75. 40.

42. 79. 119. 8. 95. 113. 93. 84. 70. 49. 32. 17.

122. 136. 71. 2. 138. 43. 109. 106. 126. 116. 131.

77. 4. 103. 16. 124. 30. 102. 110. 50. 48. 89.

44. 97. 101. 82. 129. 130. 90. 34. 98. 99. 65. 28.

112. 114. 47. 144. 107. 132. 61. 133. 134. 66. 80.

53. 73. 35. 92. 111. 21. 127. 108. 56. 118. 125.

104. 87. 42. 94. 38. 85. 74.

Thou E. K. hast all done.

Δ These E. K. very quickly had received, after my going, by shew of bright light representing the numbers upon his paper. But it was a Sophistical shew, as may appear after.

After Dinner we repaired to our businessse, and by and by apparition was made.

..... And luminous, all one word.

..... Now set your numbers, as they follow in order, so orderly over every word.

Δ To gether is to be taken for one word.

..... It is so.

Δ There seem to be just 144 accounted words.

..... Now bring every word consequently in order by number directing you. When you have finished and considered, after 2 hours I will help you again.

5 Must be in the place of 22, and must answer And luminous.

2 The number over Comoron, must be 2: and not 138. Set all together, I will help your errors.

Δ I cannot do it well this night.

..... As thou wilt, and when thou wilt, I am ready.

Δ Omne quod vivit resonet laudes altissimi. Amen.

+ Praga.

Saturday.

Januarii 19 Mane hora 9. Inspeco Lapide statim apparuit, qui ante heri. Post preces ad Deum.

..... Hear what I shall say unto you. The Word and Testament of Jesus Christ, the bread of life, left to the comfort and instruction of the faithful, is such as informeth according to the dignity and purenesse of Spirit in him, which seeketh to be informed. For why, the Holy Ghost helpeth not such as are Lepers, neither healeth such as are sick, unlesse they come seeking him truly for medicine.

Many read the Scriptures after the same manner, (my brethren) but they are confounded, because they seek their own glory, and not the glory of him, whereof they intreat. Herein doth Satan rejoyce that the Word of God is become an instrument unto him, to spoil the life, (and state to come) of man.

Herein doth he rejoyce, that with the same meat that God feedeth, even with the self same he confoundeth.

For

Δ I was very sick suddenly, and was constrained to leave off.

Δ unusquisque proprium solum officium faciat.

Officio unusquisque fungatur proprio.

Mercy and Grace.

After the same manner hath he done unto you.

For yesterday, when he saw thee (Δ) labour and struggle with infirmities of the flesh, he thought a fit time to thrust in himself, and of the same bread that I have given you (in the power of Christ) to make himself an instrument by turning of himself into our brightnesse, to lead you into error. But not unworthy are you of this mist or darknesse: Read you not in the Scriptures, that he perished that moved himself to stay the Ark unbidden?

The Hand doth not the part of the body, neither can he that is a Seer, and the member of another, fulfill the office of him of whom he is a member.

I say unto thee [E.K.]

Because thou yesterday wouldst offer up sacrifice, wouldst put thy hand to that which is not thy office, and that in the absence of him, which is thy body: therefore hath Satan deceived thee, and as the father of liars hath in a lesson of truth led you so far into error, that you will never find the way out, if you should follow those instructions.

For why they are false, and of the Devil.

When thou wert commanded, saying, Write; then write: But when thou hast no authority given thee, usurp not. But notwithstanding, Humble your selves before the Lord, and kneeling before him, Receive you Lessons together, you are but one body.

Δ Thanks be unto our God, which hath delivered us from the snare of the wicked hunter, and is ready to lead us into the path of truth.

Now write both together, as you shall hear.

Δ In the Name of Jesus.

Δ The Place is holy.

∴ 1. 10. 67. 29. 120. E. K. Now I hear as the falling of a block.

∴ ∴ 33. 78. 140. 95. 52. 60. 91. 39. 51. 65. 83. 6. 7. 12. 20. 88.

∴ 11. 13. 5. 62. 121. 63. 125. 141. 9. 81. 18. 26. 54. 123. 128. 14. 27. 115.

∴ 135. 137. 10. 64. 59. 139. 22. 3. 23. 105. 86. 72. 68. 45. 142.

∴ 29. 143. 24. 36. 58. 55. 15. 25. 37. 31. 117. 76. 57. 69. 40.

41. 79. 75. 8. 96. 113. 93. 84. 70. 35. 32. 17. 122. 136. 49.

∴ ∴ 2. 91. 43. 109. 106. 126. 116. 131. 77. 4. 103. 92. 19. 124.

30. 102. 110. 50. 48. 89. 44. 97. 101. 82. 129. 130. 90. 34.

87 98. 134. 87. 28. 112. 114. 47. 144. 187. 132. 61. 21. 99.

∴ 42. 80. 53. 66. 77. 16. 111. 133. 127. 108. 56. 118. 119. 104. 100.

73. 94. 38. 85. 74.

A holy must be all one word, and so else where, A most.

Note.

Δ I find here 8 numbers double, and 9 numbers between 1 and 144, not served with words, and one to want of 144.

..... What is it to me, if Satan confound you.

Δ As I put my trust in the Almighty power of Christ our Redeemer, so I most humbly, heartily and constantly beseech him, and verily believe, that he will confound and utterly exterminate all Satanicall temptations in these actions, else are we nothing.

..... Beseech God to forgive you your sins. I will visit you at the fourth hour after dinner.

Deo Gratias.

Saturday,

After dinner, circa horam 4.

Δ Comfort us, O God, with thy truth, as we intend truly to be thy faithful and devout Servants. Mitte limam.

E. K. Here he is.

1 You have 29 twice, the last 29 must clean be put out.

2 You have two Dlasod, you must put the latter out.

E. K. He is gone.

E. K.

E. K. He is here again.

3 Have you not this word double?

Put two words next to that, Dlasod and

..... Look out the number of 63

Put next to it 125.△ The wicked enemy prompted falls.

4 You have two 10

Make the last 66.

5 The last 77 must be 71.

The rest will prove it self.

Now set the numbers and gather.

..... Think not that I can erre; if there be a fault, it is yours.

Saturday,

After drinking at night, hora 7.

..... Your words and numbers must be all one, or else you labour in vain.

..... 1. 2. 3.

△ Which be the words answering to those numbers?

..... Take Common Rlodnr I will teach you no further.

△ God be thanked.

..... Take Common

..... I spoke to thee in the beginning of Darr and And, over the which there must be 121 and 125

I so instructed thee in the beginning.

But it must be for a new Revolution, but not for this.

Put out these numbers, let them fall elsewhere.

Note that, in the Margent, for the beginning of another.

1. Take

2. Common

3. Audcal

4. Purge

5. and

6. Work

7. It.

..... Dlasod and then together.

..... 121 over Dlasod, and 125 over then.

..... Now doubt not.

Note.

For a new Re-
volution
The beginning
of another.

+ Praga.

Januarii 20.

Sunday after Dinner, about 3 of the clock. As we sat together in the Mystical study, and the Shew-stone being before E. K. our School-master appeared therein.

..... Behold I open unto thee this key, which is not worthy for the unworthy; neither are the unworthy worthy of it. Yea such it is, as never entred into man before; but the body it is, with the image whereof they have brought forth many things, to the praise of God, in the Number of his works.

Take Common, &c. Take hold.

Write it in a paper by it self.

Now you have that you sought for (you may apply it, and find your own errors) which you are unworthy to receive any such thing.

△ Gloria laus & jubilatio sit Deo nostro altissimo Domino Dominantium & Regi Regum immortalium.
Amen.

Januarii 21.

+ Praga.

Monday.

Manè hora 9 ½.

△ Oratione Dominica & aliis precibus ad Deum fufis, pro ejus gratia & auxilio, per fideles suos Ministros, & nostros conatus promovendos, &c.

E. K. Here he is.

△ Benedictus qui venit in nomine Domini, cujus nomen sanctificetur & exaltetur, nunc & in ævum per omnes gentes.

..... Remember that you are flesh, and by your works deserve nothing at Gods hands.

Note.

Now then if you be man, then are you of earth, earthy. But according to your similitude, grafted in the image of God in his Sonne Jesus you are heavenly.

But behold, God is opposite unto you, and his spirit cleareth not unto you, in that you are flesh, in that you are earth, in that you are filthy: in that you are the children of Satan, and that therefore, take part with him against Christ anointed of the Lord.

E. K. He is out of sight now.

Now if you be opposite, or more contrary to the image of him which dwelleth in you, if you dwell in him what do yee here: why presume you to enter within the Doores of him to whom you are an adversary?

Herein you shew your ignorance; and the lumpishnesse of your fragility, in that you seek of him, unto whom you are odious, or crave the bread which is due and necessary for his children and servants. But hear my voice, *Potentibus dat, sed potentibus filiis, & servis, sed non alienis.*

Notwithstanding, of his mercy, and for that, he knew before the beginning of all worlds, the corruption of your vessels, and remembering that you have been of his household, mercifully he hath hitherto winked at you, and at your presumption, and fed you with that bread, which is not the bread of sinners.

But now considering that you continue in your wickednesse, continue in your rebellion against his Majesty, and fight dastly under his banner which is accursed, he taketh his bread from you, shutteth up his Doores against you, warneth his servants against you, and is become a fire-brand of wrath against you.

But here you will say: were not we of those number unto whom he made a promise, you were so. But upon condition: That if you would bridle your tongues from speaking evil, and become wholly his. But you are neither his, nor bridle your tongues: but speak Blasphemy before the Lord, and the Messengers of his light and covenant. Therefore are you not inheritors of his promise. Behold, while the grapes grew, and the corn ripeneth, God did expect your return, for no hour is unacceptable unto him.

But now the harvest commeth that the corn must be cut down and the grapes pressed, you are not as you said you would be, nor as you promised.

Therefore are you excluded, for in the vineyard there commeth no strangers, nor in this harvest commeth any hirelings; for it is not the harvest of man.

Now either fulfill your promise and return from the multitude of your sinnes: or murmur not, though you be shut out of Doores.

The earth of it self bringeth forth nothing, for it is the lump and excrement of darknesse, whose bowels are a burning lake.

But where the heavens yield, and the Sunne poureth down his force, she openeth her self, and becommeth spongy, receiving mixture to generation, and so is exalted above her self, and bringeth forth to the use of man: Even so the Body when it lyeth in the puddle and hotchpotch of his earthly filthinesse, and darknesse making himself equal with beasts: whose dignity is not, but in their use.

E. K. Now he is here again.

..... Two things you have to be instructed in, in R^lo dⁿr, and in the Law of Coition and Mixture.

The first, is the instrument working, and drawing things together of one nature. The second is the bounds and termes, wherein every mixture consisteth, and beyond the which it cannot go.

The first of 4 parts, every part containeth his contained double.

The first is Tepens, this teacheth the rest.

These two things can I open unto you in two revolutions, which is but one dayes work.

But now I cease to open any more unto you till I see the favour of God more open unto you.

After 7 dayes I will come again, until then, I neither am, nor speak.

△ The mercies of God be upon us, now, and ever, Amen.

+ Prage.

Jesus Mercy.

Monday.

Jannarii 28. Mane, hora 10 ferè.

Oratione Dominica & aliis pro misericordia divina, suis precibus extemporandis.

After diverse pitiful complaints of our frailty, and calling for favour, grace, and mercy, he appeared.

..... Let the heavens prepare themselves to hear, the earth scatter her self before my voice: for I am the Trumpet of the Highest, and the piercing Spirit, dispersed into all creatures, which are from the beginning in God, and made to his glory, and the use of man-kind, that in man he might be glorified.

Give ear therefore, gird up your garments, and scatter your hair abroad before the Lord, which is glorified in me, and through whom I speak; and these are my words.

Har-

Panis

Upon condition.

Hell.

Harden not your hearts against the Lord, neither exalt your selves above him that hath created you. But humble your selves, and consider you are flesh, mortal, transitory, and full of sinne.

My brethren, my brethren, sinne and flesh appear not before the Lord, neither such as are sinners, and fleshy vessels apt or fit for the Lord to dwell in.

Understand what the Lord is, and how great he is: a Judge to the wicked, great and terrible: a father to the holy and sincere, just, full of mercy, and loving kindnesse.

If you now therefore be holy, and put on the garments of Innocency, and walk before him in righteousnesse; Then look to have the reward of Children; Then look for his fatherly mercies, and loving kindnesse; Then, then rejoyce at the garments of glory prepared for you.

But if you seek him in judgment, and stir him up to wrath and anger: if you cause him to call the terrible thunders (provided for the wicked) about him, in the most furious flames of his indignation, to gather you together like whirl Winds: if you draw his holy Angel from you, and speil you of your armes: if he sit down upon the mouth of vengeance, and arm himself with righteousnesse against your wickednesse.

Then look for the horrible and unspeakable reward of the wicked, and the consuming fire of Justice, sharper then the two-edged sword.

Who hath stood before the Lord in Justice? or who dare quarrel with the highest? What flesh hath seen the Lord in his Majestie? or can appear before him, as righteous?

Tear your selves therefore in peeces, and fall down before the Lord, worship him as a father, and become his children: for his Judgments (my brethren) are terrible, and his wrath is without measure. Many wayes you are bound and tryed unto God; As by discipline you learn.

But three special wayes you have been advanced by him more then your brothers or sisters have bin:

The first in the vilitation, wherewithal he hath comforted you, and exalted you above the worldlings, of his good, pure, and just Ministers of eternity and light.

Secondly, in that with his own hand, yea, with the becke of his own eye, beyond the ministry of Angels, he hath divers wayes protected you: defended you, yea, and snatched you from imminent and violent envy, and prepared destruction of Satan, at home, abroad, and diverse other wayes, secret and not to be opened.

Lastly, that by their meanes and ministry, which are his good Angels, and minister unto him, he hath guarded you from the wickednesse of your own Country, and hath brought you, ready to place you into the lap of a Virgin, with whom, if you take part, you shall ascend into that Hierusalem, which shall descend, and there live for ever.

Therefore ought you, above all men, to lift up the horn of the Lord, and to blow his praises abroad.

Therefore ought you when others are full of idlenesse, the dalliances of sinne, to humble your self upon the earth before the Lord, and to praise his Name.

Therefore ought you, though all flesh forsok the Lord, and cried out against his anointed, to stand stily against the malice of the hills, and to be without fear.

O my brethren, therefore ought you (in very deed) to shake off your wickednesse, and to cleave (before the Lord) unto the innocency of Angels, delighting in the one as an eternal food, despising the other as a fire-brand for Hell-fire and the wicked.

△ O Lord, Velle adest nobis, ast absque tuo singulari favore, & auxilio non possumus perficere, quod ita debemus prætare. Igitur Deus.

Lo, behold, your humility is not, you are sealed to the World, and according to the World measure the Lord; Therefore with the World shall you be judged. Therefore shall the Lord sit in judgment against you. World.

△ O Lord, what prevaileth us that we are are born? or what prevaileth us that we have heard of the mysteries and promises most merciful of the highest, as concerning our Election, if the Lord will not help us in our great frailty and misery. where shall we become on the face of the earth? &c.

..... Hear me. Fret not in Spirit, for it is not in thee. △

E. K. Now a flame of fire flasheth in my face.

..... O yee of little faith! O yee of little faith! O yee of little faith! I have gathered you together as Prophets. But you stie from me. If I had known or foreseen, that to sit on the seat of Kings, had been meet for you, to have had habitation or dwelling with the crafty Counsellors of the Earth would have made you fit for me. If I had seen that pride of the loathsome heaps of money ill gathered together, could have sanctified you before me; Then could I have lifted you up, placed you amongst the worldly wise, or opened unto you the lowth of the Earth. But I provided you against Kings, against Counsellors, against the Governours of the World, to open my judgments, and to bear witnesse of my power. But since you are so full of rebellion, and will rise up against the Lord that made you, disdain to take part with his holy Spirit, that you may be rectified and sanctified to the performance of his holy will; Hear [△] thou my voice.

△ Abissum, the lowth. △ Our office appointed.

Take whomsoever thou wilt, in whose face the Lord shall seem to dwell, and place him with this Seer, and let him stand seven times by him: I will take the spirit from him, and will give it unto another, unto the same that standeth by, and shall have power to see: and he shall fulfill my word, that I have begun. But if thou do so, take heed that upon his head there come no raser; But keep him for me.

De novo asciscendo vidente & Nazareo Domini futuro.

I come again.

△ O Lord God, thou hast coupled us two together, in thy election, and what the Lord hath joyned, no fleshly fancy of mine shall willingly separate. But Lord, if it be thy will, seeing he is so hard to give credit to thy holy messages, without some proof in work first passed; as for example, this doctrine of the *Philosophers stone*; that so he may come to be allowed, though he imitate *Thomas Dydimus* in his hard and slow belief, or credit given to thy Ministers in this Action. Lord, proceed herein, that he may perceive thy power and mercies, &c. And Lord, because he is to receive the pledge of thy mercies, and mystery of the heavenly food, we would gladly hear of that *holy Sacrament* some discourse for our better instruction, and his better encouragement to the mystery receiving.

△ After a good while, in which mean time we had discoursed of the Sacrament receiving, and of the *Philosophers stone* making, he appeared.

E. K. Here he is now.

..... Note well what I say unto you.

E. K. He openeth his face, he putteth on a white garment, he taketh up the four corners of his garment, and putteth them under a broad girdle he hath: on his head is nothing, but *hair reddish wavering*.

..... God, in the beginning, of Nothing, by himself, made, created, and gathered together all Creatures; of Nothing, because in himself he is.

E. K. He holdeth up his hands, and looketh up to heaven, and seemeth to pray *extensis manibus*.

..... If he Be, then doth it follow, that nothing is, but that which is God. But God made not all things (made and created) of himself, neither out of himself: therefore of nothing.

Understand therefore, that God from beginning, and beyond the beginning in himself, in himself as God, contained I am and is, proper to himself, and for himself: But also by the knowledge of himself, he contained also that Nothing, of the which in his secret and determined purpose separated from himself, he intended to make all things. It followeth necessarily (therefore) that that which was not, had no power of it self, must remain after the Image of IS, brought or knit together by the Wisdom of God, substantially in himself, whereby *Jesus Christ* appeared in his God-head.

But behold, when God the Father and the Son, through one spiritual substance and illumination, from one centre, had gathered together (*I &u Divino*) that *Nihil separabile*.

E. K. He seemeth to be consumed to ashes in a fire, and so lyeth as it were in ashes prostrate.

E. K. Now he is up again I know not how.

E. K. He seemeth now to be very clear, and in manner transparent.

..... Say that last.

△ I read, But behold, when God, &c. as in the 8th. line above.

E. K. He looketh about him diligently.

..... Then did he separate that Nothing from himself, and as it marvelously lay hid in him: so marvelously he wrought upon it: Not at one instant, for then it had been like unto himself.

Time.

But in time, which he first made out of nothing: which being consumed, Nothing shall return into the place from whence it came. And that which hath offended in nothing shall be a second, opposite from God, and out of God; which shall have continuance, world without end: And it shall be alwayes vexed, the Spirit of God mediating: not of the substance or pureness of God, or of his Spirit, but with the self-same Nothing; out of which God created all things. Seeing therefore, that the Will of God, which is his Image, separating Nothing from eternity, in time made all things (being the work of six dayes.) [But I teach you a Mystery.]

Angels
Mens souls.

All things that through God are moved to the Center by the Spirit of God, (which is the center of the Godhead) are not after the world, after the consummation of the world, as Angels and the blessed souls, are not to be reckoned with [that] Nothing: But are of God, because they dwell in him, of whom it is said, There they shall not need the Sun nor the Moon, the Lamb himself shall be their light, and a shining lamp for ever. Note here that the Trinity, first, second, and third, totally not moved, but by himself, in himself, time bringing forth all things according to his Word, made all things except Man. For why? when all things had pleased him, not because they were, but because by the Word (the Image of himself, and wherein he is delighted) they were made, he made man, as the Scripture teacheth you, how by the Spirit of God in Moses, that he should enjoy and use the benefit of all this something proceeding from nothing in the Creatures of God in their kind: that in him God might be glorified; not onely in this world, which is your earth & vail of misery; but also and chiefly that the memory of his exceeding and great mercy & omnipotency might remain before him in heaven, in the image of man, and the most excellent Creatures, world without end.

E. K. Now he is fallen into ashes again, as before.

E. K. Now he standeth up again, as before.

..... Here is the making of man to be considered: for of the most excellentest dignified, and meekest part of Nothing distributed, as it were approaching neer unto God: God made the Soul of man,

man, as a thing knit or tied in the convex of his own Sphere, not taking part with Nothing materially, but with Nothing Immortal.

Creation of man.

The Soul was made spiritual and increasing, wherein the Philosophers, the wise men of this world are deceived, and hath been a secret shut up in the Book of Eldras, not fit for the world.

Anima hominis Esdras book. Note of the souls spiritual increasing. A rare Mystry.

For even as flesh by conjunction and commixtion of likelihoods proper in their own nature to bring forth the image of himself; so doth the most excellent part of man, taking part with the vicinity of God, (and so perpetually moving) bring forth, after the manner of cternity, every living soul: the Spirit of God (conjoynd with the Trinity) working with him in his infinity.

So that it may be said, that Deus quasi creando, & homo quasi generando, animam humanam prodigunt.

Behold in the beginning God hath not numbred formally all souls that shall enter into these vessels, or other part. But the matter material in himself, he knoweth and hath limited, beyond the which, Deficiente materia, there cannot be. Therefore it is contained in Number: Not, that it is contained in Number to be numbred, but within the proportion of number contained in the knowledge of Jesus Christ, taking part with man, and so to be numbred.

The Trinity distinct.

Adam fell; transgressed God his Commandment, and therefore was his soul darkened, bare and naked, because he wanted the beauty and excellency of Gods Spirit, wherein he dignified him, and made him like unto himself, being a living soul. He was cast out, and now casteth off misery, wanting the knowledge of those things, for the which he was created. Now God, the image of his Father, grieved at the fall of man, and moved with pity, vouchsafed, because of the excellency of man, to enter into man, being before separated, into this part of nothing, into man. Not that he would beautifie himself with any thing that man had: But that, Become man, begotten of the Holy Ghost, he might, as you know by the Scriptures, make man acceptable again with God his Father, God himself, with God in unity, for Justice and Terroure is God the Father, Mercy and love is God the Son, Willdome and knowledge is God the Holy ghost.

He, since he became man, put not on the flesh of man to become a tyar, but that the flesh of man might be full of the spirit of truth and understanding.

E. K. Now he is faln again into ashes.

E. K. Now he is up again.

And so receive forgiveness of sins, and be at one with God, which is to say, in his favour, taking hold in God, not as created, and from Creation sinful by fall. But by ransome and redemption as bought and made free in Jesus Christ, which offered up the Sacrifice of frankincense, gold, and myrrh, of true propitiation, for the quick and the dead.

Now, my brethren, give good ear what I say unto you.

The wisdom of the Father, in love, created and made man, dignifying him, and exalting him, as the Lord and Master over all Creatures mortal. But how? by Plasmation. For it is written; Let us make man.

Here thou seest also the Scripture saith, that God took of the Earth. Mark this word, and consider it when I shall apply it.

Earth!

Now if this power, if this Plasmating, if this Taking, which was the Word, become man, perfect man; then followeth it, that man was and is, God creating and created. If therefore this conjunction or knitting together of God and man, bear the image of him, in excellency and power, which created all things, and by whom this Nothing was spread abroad, and had form in his parts: then followeth it, that the self-same God and Man being truth, speaking of himself unto his Disciples, saying, This is my body.

E. K. Now he is fallen again in ashes.

E. K. Now he is up again.

.... Read.

△ I read, Now my brethren give good ear, &c.

E. K. Now he holdeth up his hands.

.... did in breaking of bread, which signifieth the earth, in taking it signified, the power of making, and his own Office, and breaking it before his Disciples, according to the secret sense of mans soul, then being yet alive, give himself in the bread, and in breaking unto his Disciples, as the sense of his word spoken.

E. K. He speaketh that I understand not.

.... did import and truly signifie himself, his very body, to suffer, and suffered in that, in him, in his Godhead and wisdom before the worlds it was so: his very true body and very true blood. But notwithstanding Myistcally. Consider of this.

E. K. He is gone.

△ Blessed be.

E. K. Now he is here again.

.... Mark here for whom, and unto whom Christ took, and brake bread: also took the Chalice, and called it his blood of the New Testament, which shall be given.

Here you see, that in faith, and Sacramentally it was given unto his Disciples there, which was also to be given upon the Crosse for the redemption of man-kind; for else, why should he have said, which shall be given?

Note. In faith & Sacramentally.

But here my Brethren, in that it was to be given, it was to seal the perpetual and everlasting memory thereof unto the destruction of Satan, and the comfort of his chosen. But in spirit, before, he had pacified the wrath of his Father: Therefore it was given and to be given.

But unto whom? to his Disciples, and not unto strangers; not unto the Scribes and Pharisees, but unto such as did apprehend him by faith.

Here thou seest, that to apprehend by faith, is to be comprehended in the love of God.

But in that Christ said that shall be shed, it signified unto the worlds end: for his blood is always shed before his father, as a satisfaction for the obstinacy and sin of man.

The remembrance.

Christus potest esse ubique.

But the remembrance thereof is the power of doing, that he gave to his Disciples, which consisteth in Act, which must be done in the Church of God, yea even unto the end. For as God (Jesus Christ) is said to be a Saviour and anointed, so is he an eternal King, and a continual Saviour of such as fly unto him, containing in man (being dignified through his Godhead) the eternal power of presence and Being, in all places wheresoever.

Consider (my brethren) unto what use should the body of Christ be, if the Body it self were not a Sacrament, and the holy sign of the peace between God and man.

Behold it is said, unless thou eat of the flesh and drink of the blood, thou canst not, &c.

If the Disciples did eat the body of Christ, Christ ministring himself, and standing by, not yet crucified, why therefore shouldst not thou eat the body of the same Christ, which dwelleth in thee, and in whom thou hast to dwell.

But here is to be considered the manner of eating.

E.K. Now he falleth in ashes again.

E.K. Now he is up again.

.... But at whom shall we learn this manner of eating? My brethren, of his Disciples. For although Christ himself alive, visibly and substantially stood beside them, and ministring unto them: Notwithstanding took bread, brake it, and gave it unto them, saying, This is my body: They simply did believe it, considering and acknowledging his Omnipotency (which Peter had grounded in saying, Thou art the Son of the living God.)

If therefore he be acknowledged of us (I speak for you) to be the Son of the living God. Then must we truly confesse, that all things are possible unto him, and that by faith, we ought to believe the mysteries, works and wonders of God, Sacramentally opened and to be used for the cure of our own sores.

[He speaketh I know not wh at, nor to whom.]

.... Read.

△ I read: But at whom? &c.

And not as the wicked use to do; Tie the power and majesty of God and his Omnipotency to the tail or end of reason, to be halled as she will.

If his Apostles have left us examples of belief, have taught us how to believe, and upon what rock and foundation to fasten our belief; Then simply and nakedly follow the steps of true Faith, and laying reason aside, believe.

But here note, that this Sacrament is to be ministring amongst the Apostles, amongst the Ministers and true Servants of God, in his Church, and not in the temple of the Scribes and Pharisees, Hypocrites, and Deceivers, which whilest they tear Christ Jesus and his body after the frowardness of their own sense, do eat (as Judas did) and to perish eternally.

But I say unto you, and teach you, that wheresoever in the true Church of God remembrance is made, and the use of this Sacrament is celebrated of the true body and blood of Jesus Christ crucified, there is also the true body of Christ, God and man substantial, and bread of eternal comfort and food, to such as humbly, nakedly, and penitently receive it, propitiatory for the quick and the dead; not unto such as are dead in sin, and in hell, and out of this life, but unto such as are here Sinners, and so dead, and to be revived. For he that dwelleth in Christ is quick, because he dwelleth in life and light. But he that goeth out of Christ through sin, and in whom Christ dwelleth not, he is dead. For this, I have said.

△ Lord, what shall we say to the Priests, when they would have us to acknowledge Transubstantiation, &c.

△ The words of Consecration pronounced. Sub forma panis.

.... The bread that was ministring by Christ unto his Disciples, was not a figure of his body, but his true body. So the Minister using the office and person of Christ in office, pronouncing the [△] words, doth also give unto the people not Bread, but the true body.

But hear me. Thou must consider it as a Sacrament, and must believe as the Disciples did, that it is the true Body of Christ, that thou eatest in the form of Bread.

△ As concerning under both kinds receiving, what is your doctrine?

.... Caro & sanguis faciunt corpus & constituent.

△ Then it is no offence to God, to receive under one kind onely.

△ As concerning the worshipping of it, being lifted up by the Priest.

++++ That

A true Relation of Dr. Dee his Actions, with spirits, &c. 373

..... That, by faith, (in that it is believed to be the true body,) is also by faith to be worshipped: Not in that it hath the shape of bread, but that it is the body of Christ, true God and man.

△ As concerning also the reserving of it, being consecrated, what are we to understand?

..... Reason hath no place here: To them that receive it, it is a Sacrament. But receiving ceasing, the Sacrament ceaseth also.

Celebrandi, & accipientibus, Sacramentum & Sacrificium est: Cessante celebratione, & nullis accipientibus, cessat Sacramentum & Sacrificium. Nam Sacramentum dicitur ab institutione & modo.

The mean consisteth in them both.

..... To morrow you shall hear more of me, in the mean season consider you, How merciful God is unto you through me, and open this doctrine also unto your wives, that they may also know God truly.

△ Gloria in excelsis Deo, & in terra pax hominibus bonæ voluntatis.

1585.

+ Praga.

Januarii 29. Tuesday. Mane hora 10 ¼.

Orationibus finitis, post hesternæ actionis lectionem, apparuit, facie velata, ut prius.

..... I demonstrated to you, yesterday, how the visible sign: or matter appearing was united and knit unto the visible, signified: wherein and whereunto I answered in my own form and person, for whosoever talketh of God and Christ expounding the Scriptures, ought to talk plainly, truly, and openly, that that which they speak may be understood. This is the Office of a Preacher. Even so I talking of God, and illuminated to this Office, for the time, was bare, because I spake not of my self. But the doctrine I taught you was true: and is worthy to be graven in golden Tables, and monumentally to be placed upon the altar, wherein man may see, as in a glasse, How God through his Sacraments and holy institutions, sanctifieth, regenerateth and purifieth man unto himself.

Now to the work intended, which is called in the Holy Art Gebofal, which is not (as the Philosophers have written,) The first step supernatural, but it is the first supernatural step naturally limited unto the 48 Gates of Wisdom; where your holy Book beginneth. The last is the speaking with God, as Moses did, which is infinite: All the rest have proper limits, wherein they are contained.

But understand that hoc opus unum receiveth Multiplication and dignification, by ascension through all the rest that are limited according to their proper qualities.

Of this knowledg I have laid a sure foundation, have taught what it is, and the instrument wherewithal, and whereby it is. The manner of proceeding, and her Basis. So that there wanteth nothing but the simple and easie unknitting of those things that are wrapped, not with the bands of it self, but with the obscurity and caliginous Cloud of your own ignorance.

But if the Cloud be in you, then by your own help and consent it must be removed.

△ By the favour and help of the Highest we trust the Cloud shall be removed.

..... Take heed therefore you list not up your selves in mind, presuming against reason, (whereby you are knit together,) and the will of God: whereby you are taught obedience.

For pride is hateful before God: and to be in love with your selves is the greatest ignorance.

Shall a dark seller brag or boast of her beauty? because she receiveth light and cleer nesse, by a Candle brought into, or shining into her.

No more canst thou, [E. K.] for the ripenness of thy wit and understanding is through the presence of us, and our illumination.

But if we depart, thou shalt become a dark seller, and shall think too well of thy self in vain.

Matter wanteth amongst you, the fire cannot continue, but when you bring more Wood, you shall have more fire, I will not visit you again, until the seventh day.

△ Deo nostro Omnipotenti, Sempiterno vero & vivo, sit omnis Laus, Decor, Gloria & gratiarum actio, nunc & semper. Amen.

+ Praga.

February 5. Tuesday. Mane, horam circiter 10.

△ Orationibus finitis, & specialiter pro misericordia divina super nos tres, [A.L.]E. K. [△] ad ejus honorem, laudem, & gloriam.

E. K. He is here now.

△ Gloria patri, &c.

- Wo be unto the World, for she hath appeared before the Lord unpure.
Wo be unto the Sonnes of men, for they are the dwelling places of the beast.
Wo be unto the seed of the earth, and unto the seed within her, for she is touched with fire from on high, and is trod under the feet of the Highest.*
- Fames.** *Who is he that girdeth his sword unto him: or what is he that is ready for the battel? Such as have forsaken the Lord and are run astray: and hath placed himself with the scornful.
Great sorrow is at hand unto all flesh: the just shall be troden down, and the streets shall bear witnesse of them.*
- Iusti oppri-
mentur.
Bellum.** *For there is a Battail proclaimed in Heaven, and the God of Hosts hath put on his armour, and is become a fire of wrath.
Now commeth the time, that such as fo: tē, fear not God, shall fall down Headlong, and such as have been lifted up, runne astray and down willfully.
Happy is he that endureth and appeareth a Labourer before the Lord, for he shall enter into his holy hill, and shall be crowned with the Victory.
Such as God coveteth, they flie from him: yea, such as serve at his Tables, become his enemies.
What therefore shall I say? I make seed, but I reap it not: I build, but I enjoy not.
△ Be merciful to us, O God, and help our frailty, purge our filthinesse, and create a clean heart in us, &c.
..... The sinner knocketh and is heard: but he that is just entreteth, For into the Sanctuary of the Lord, no unclean thing commeth, for being cleansed, they enter.
He that is a Prophet, or an Apostle, or a Servant called, by the mouth of the Lord, and so separated from the rest, let him do his duty; First, that he make himself clean before the Lord; And then may he hear, and sit in judgment, against the impure and unjust, and may see the works and wonders of the Lord in his holy place.*
- △ Make clean
first.** *Laboro vos, ad nauseam.
E. K. He is gone.
△ After an hour we had discoursed together, I fell to this Prayer.
△ O Lord thou hast heard our conferences, discourses and resolutions: O God, be our comfort, and reconcile these repugnances of purposes, so as it may appear that thou art the merciful Father, the almighty and living God, the Creator of all things being, and that thy promises made in mercy and favour, shall not with mans frailty be overthrown, or hindred. Manifest thy power and glory to us herein, that thy Prophecies may come to light, to the end and purpose thy Wisdom and power may work thy own honor and glory. So be it.*
- E. K. Now sir, where are you?**
..... *Here I am, the servant of God.
Unus vestrum, vocatus est hujus negotii minister.
Alter, Puer.
Igitur ad impleat minister ministerium: Puer autem humili & se ministerio.
Understand that.
△ I remember the old Parable told us of a man naked, who cloathed himself with leaves, and of a child, and a Whale, &c. Anno 1584. Aprilis 21. Cracovix.*
- Parabola de
seve nudo &
puero.
Supra 13:** *Hear my counsel, and follow it.
Wonderful and great are the secrets and judgments of Gods determinations to come: which are all ready leased and gathered into your bosome.*
- Consilium.** *They are great and true: and are like unto the Rainbow which the Sunne maketh by the aptnesse of the matter and place (that sheweth it self suddenly and many behold it: So shall the harvest of this Doctrine, when the Vial is runne, and the World receiveth disposition, shew himself wonderful and terrible to all Nations.
But if the matter agree not with the weaknesse of your understanding, and palpable blindnesse; Repine not, neither murmur. But pray, that you may have the spirit of God, to understand, and that your eyes may be opened.*
- △ Regum lib.
4. cap. 6.
C. Elizeus.** *The Prophet [△] saw, but his boy did not.
But the Prophet praying, the boyes eyes were opened.
These mysteries are delivered and taught to a Minister apt for them through the Grace and foreknowledge of God, wherein he hath blessed thee, Dec.*
- Dec.** *Unto thee is joyned the dignity of this mans vessel, which ministrerth unto thee, as a servant.
He therefore is not part of the labour, but part of thy knowledge.*
- Kelley.** *Kelley. True it is, that this rain falleth out at thy request. But lo, thou art let into the garden, and art preferred before all others, as a gatherer, that the wonders of the Lord may be finished in his House.*
- Mirabilia Dei.
Our own judgment is to be
laid aside.** *Therefore seeing thou art let in as a servant, not as a ¶ U D G, lay Judgment aside, and do thy duty.*

A true Relation of Dr. Dee bis Actions, with spirits, &c. 375

So shall it come to passe that *the minister, through thee, shall be satisfied, (as through the labour of a necessary) and thou through thee satisfied, shalt be satisfied also.*

In the mean season gather thy self together, fear God truly, and humbly go home unto thy Mother.

Endeavour thy self to know things necessary for mans understanding, whereby thou shalt be apter to judge, and to take part with the * Spirit of God.

I promise thee, if thou do so, that the Spirit of *understanding in all humane knowledg and divine, sufficiently for thy Profession, Calling, and Creation shall multiply upon thee.*

△ I presume not to interrupt your discourse of matter, but as we are knit with the Lord in league of friendship, for the Service of God, so doth charity, and the order of our affaires require that somewhat we should understand of his present estate, &c.]

..... *Cast pride away and be humble: for he that hath an humble spirit knoweth much.*

Et cum puer Prophete, es, ab illo quære, ipse te informabit.

Video & circumspicio, sed non video, Lasky.

△ Oh Lord, what is this, what is this! Oh Lord!

..... *Sedem posuit Satanus in cor ejus, & neglexit mandata Dei.*

Si qua dixi feceritis, bene fiet vobis: Sin minus, fiat vobis, sed bene mihi.

△ Give me leave to speak I pray you.

..... *Fio, loquendo, macer.*

△ If Lasky tall, (upon whom so much of our worldly doings is grounded, as the House-keeping, still in Cracovia, in hire for an year, &c.) How shall we supply the wants? &c.

..... *Si ceciderit, statu.*

Unicum habet [A.L.] à celo secum relictum.

But iniquity and negligence causeth him avolare also, of 21, this is the last.

△ O Lord, Lord, Lord, have mercy upon us.

..... *Consider this last counsel for I can counsel you no more. As your sight is, so shall you see me.*

△ I beseech you let me know your name, if it shall not offend you to ask.

..... *Sum sanctissimi sigilli fœderis centrum.*

△ Are you the same that is about the Crosse in the Center?

..... *I. [L+na] △ Then are you Levanaël.*

Leva. Relinquo, sed non desero. . . E. K. He is gone.

△ Gloria, Laus, Honor Deo nostro Omnipotenti. Amen.

△ Through E. K. to be satisfied.

△ *Ad Ecclesiam Catholicam Matrem omnium fidelium, redundam est.*

△ *In Ecclesia Catholica.*

A promise to E. K. of great importance.

A. L.

A. L. Non apparet in conspectu honorum.

A. L. *Unicum bonum Angelum jam sibi habet relictum: Habet 21. ultimum consilium.*

Sigillum fœderis.

△ *Lib. 2. In Sigillo Dei.*

+ Praga.

Februarii 18.

Monday Mane horam circiter 9.

△ Orationibus ad Deum fufis, & aliquantulum de E. K. quantum ad mysteriorum participationem presentem: ut misericorditer nobiscum agat, & illius [E. K.] intentionem, & fidem Catholicam respicit, & ut sua divina bonitas nobiscum procederet in mysterio perficiendo; viz. de lapide Philosophorum, propter honorem & gloriam sui nominis, &c.

E. K. I see an endlesse thing like a red Sea. A head cut off from a body doth appear: Shortly after, the Hair hath bin pulled off it: that Head appeareth to come out up of that bloody Sea, tumbling sometime one part, and sometime another upward, and sometime under the water clean.

E. K. Now I see a Tree upon an old Hill full of mosse in a desolate place, besides the former water.

The Tree is sprung of a graft, which hath been grafted in. The Tree hath a few green leaves on, and many old leaves: The state of the Tree is as if it were Autumn.

There lyeth by it the top of a Tree cut off, and dead withered.

The Tree hath a eleven shots or branches issuing out of it. There tumbleth down from heaven a white thing, and out of it issueth an arm with a broad axe in his hand, such as they hew pannel board with, it seemeth to be about a yard long

That hand with his nail maketh a race down along the body of the Tree, and then spreadeth the bark open from that place of the race made.

Quod erit, & futurum est, est & non est.

E. K. That voice seemeth to come out of the top of the Shew Stone.

A voice;

E. K.

E. K. On the place of the Tree where it was made bare appeared two figures of 8, one in manner under another. Now the bark is put together again, and the Tree seemeth whole, and as it were not cut.

A voice out of the white.
10 branches cut off of the grafted tree.

Quod erit & futurum est, jam est.

E. K. At this word he strook off ten of the Tree branches, and the stem or branch that standeth, seemeth to be now between me and the Sun risen about an hour high; And that stem or branch hath five lesser branches out of it.

Every.

E. K. Now there standeth one like Michael, with a tanckard in his hand of silver and stooped, he saith;

Mich. *Iterum Lavabo te.*

E. K. He washeth with water, and his hands the old branch cut off. Now he taketh that old branch up in his hand, and holdeth it up. The ax is torned from the tree.

A voice from the top of the stone.

.... *Plantavite, & neglexisti mandata & statuta legis meae, & in superbia tua defalcavite: Sed jam memor sum verborum & pacti mei apud patres, & occupabis locum solitum, & ipse rorabo te nubibus caeli. Jam ponam timorem in cor tuum, & visitabo te legibus meis, & introducam pedes reductos in Sanctuarium: Neque cades, sicut patres tui ceciderunt; Induxi gentem malam & superbam, & benedixi ei, (sed pro dolor) cadet me. Igitur dejeci, & precipitavi illos a me: Ne forte triumphantes posuissent nullum Deum.*

Regnum Dei in terris in stat.

Michael.... *Magnus es tu Ben Elohim, magna est gloria tua, magnitudo tua superat caelos, & jam regnabis in terris.*

E. K. Now Michael putteth on the dead bough on the former tree: Now he with the ax with his thumb, closeth the barks together.

Now out of heaven commeth drops of a rain, and that stem which was so put to, had 12 branches; and both that and the rest springeth together very freshly.

Michael. *Qui habet oculos videat, & cui sunt aures audiat.*

Dee

{ Dee
Kelly

E. K. Now appeareth one like Δ under the tree.

E.K. or Safeguard.

And also I see my self (said E. K.) comming there, and my Gown is all white, but beblouided: and Δ seemeth to have a white Gown, or rather like a womans safeguard full of pleats, and full of mens eyes.

Seven more.

There appear seven more, six men and one boy. One is a Blackamore.

They have all white garments also.

The tree at the first seemed to bring forth and shew horns, and after that there appeared men issuing out or growing plentifully on that tree, and those men to have those horns.

Then he with the Ax pulled one of those men off, and pulled one of his horns, skull and all, and thereof gave to eat to Δ , E. K. and the other seven; and they did eat: and so all the Vision did vanish away, nothing appearing in the stone.

A voice.

.... *Ista ad rem; Vos autem post modicum admonebo.*

Δ After half an hour, wherein we talked de Conversione Judaeorum.

E. K. Here is now Levanael, as before time.

If

Levan. *O thou which art of the seed of the earth, attend my voice, and open thy heart, that thy bowels may be filled with gladnesse, and that within thy head may wisdom enter, since God hath not onely called thee, but also hath made a choice in thee, If thou hear his voice, and obey it.*

Be not stiff-necked, neither suffer sensual imaginations to obscure or defile thy inward understanding. The first nourisheth thee to the nourishment of thy flesh, that thy flesh perishing may also carry thy soul with it. The second teacheth thee to understand thy self, and thereby to acknowledge the Creator: that thereby thy soul purified may also purifie thy body: that thereby in the end thou mayest rise a purified and perfect Creature.

Behold, there are which rise, and have lost their bodies: and there are also which rise, and they rise in body.

Qui appetit se propter se, non intelligit Deum, sed qui intelligit Deum, appetit seipsum; sed appetitus ejus non est a se, sed ab alio.

Since therefore, to seek God [not] for your own sakes, is to glorifie God, lift up your selves, and behold the heavens, and look into the earth, and muse at her wonders: And let not the lesser part carry away the greater.

E. K. I pray you speak higher, I can scarce hear you.

Those that have their Sanctification through promise, and fulfilling of the Will of God, have al-

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ways forsaken themselves: But yet, for themselves, followed his Commandements; Therefore I say forsake your selves, and do the will of God, that for the comforts of your selves, and your eternal salvation, you may seek God.

But he that seeketh God, seeketh him through patience, through afflictions, through temptations. Therefore despise this Monster that tempteth you, and neglect her in the midst of her pride, for she is poor, miserable, and prepared as a fire-brand for destruction; if you seek riches of her, she hath none, if you seek wisdom at her, she knoweth it not, if you desire quietnesse, and the joyes of rest, she cryeth out against you, Watch, Watch, and gird up your selves.

Patience.
Afflictions.
Temptation.
Mundus.

And if you seek eternal life, or study to please God, and to glorifie him, whereunto you are created, separate your selves from the Harlot.

Swear your selves her enemy, and hate all those that take part with her; For, behold, she is become an enemy of him that created you, a Blasphemer of him whom you seek to glorifie, the daughter of him, which set himself against the Highest.

A mundo et mundanis debemus esse alieni.

Therefore for your Creations sake, ought you to despise her.

For your Redemptions sake to neglect her, and for the Glory that you seek to attain unto, utterly to despise or contemn her.

But here, per adventure, you will say unto me, as he said unto Christ the Sonne of the living God.

E. K. He maketh cursy, and kisseth the ground.

What shall I do to enherit everlasting life?

I say unto you follow the Commandements.

Behold, it is written, I give you a new Commandement; Love one another.

Love.

How love you one another without Charity?

But what is Charity? is it not the gift of the Holy Ghost? you know it is so, you know also, that the Holy Ghost is called a Comforter.

But consider with your selves, why he is called a Comforter; Not because he comforteth himself, for he is all comfort; But because he is the comfort of such as he hath spoken to, saying, I have given you a new Commandement, Love one another; But, who are they? Even they that eat the flesh, and drink the blood of the Sonne of man Jesus Christ, the Sonne of God, true God and man, which unlesse you do, you are not of that Company unto whom Christ said I give you a new Commandement.

For in so doing you are grafted in Christ, are subject to the Commandment, tyed unto Charity, wherein you are refreshed by the Holy Ghost the Continual Comforter, and giver of wisdom to such as dwell in Christ.

See therefore that none is of Christ, that hath not Charity, neither hath any Charity, that is not of the Company of such as feed of the flesh and blood of Jesus Christ, without the which there is no Salvation, therefore art thou E. K. a liar when thou sayest I fear God, I love God, I intend to live well and in obedience, for thou followest not his Commandements, thou stiest from him; Therefore thou art not with him.

But I hear thee saying, I confesse my self to Christ before the Throne of God.

But thou hast not offered thy self unto the Priest, neither hast laid down thy Sacrifice.

I say unto thee, Thou confessest not thy self, neither thy sinnes, before God, because thou comest not where he is.

Not that God seeth thee not, but that he is said not to hear sinners, unlesse they be penitent, but penance is limited by the Church, and sorrowfulnesse is not judged by thy self, it behoveth thee therefore, if thou wilt stie unto Christ, to enter into the Company of such as professe him, where he is, and with whom he dwelleth.

There, at what time thou repentest thee of thy sinnes, and shalt confesse them with sorrowfulnesse, before him which is in office at the mystery; there also by the mystery (which is Christ) shalt thou receive forgiveness of thy sinnes.

For if he that ministrerth, is heard in the power of his Administration, and Sacramental vow, much more hath he power to forgive Sinnes; For lo, that he doth, is not of himself, but his dignity is of that, whereof he is called a Priest.

Now therefore I say unto thee E. K. until thou make thy self clean, thou shalt continue filthy, & immundis & impuris, non revelat Deus Sacramenta.

But even as thou, not clean, seest, and yet seest nothing: so being cleaused, not seeing thou shalt see, and see all things.

I have done.

Δ Gloria Patri & Filio & Spiritus sancto, sicut erat in principio, & nunc & semper, & in secula seculorum.

Amen.

1585.

+ Praga.

Februarii 23.

Saturday

A meridie horam circiter 2.

Orationibus ad Deum fuis, pro luce & veritate divina, &c.

△ The occasion of this coming to the Shew-Stone, was that as we sat together in the Stove, there was a pat or stroke or two (not natural) given on the Bench and Wall: and withal I felt on my head a heavy moving thing, and also after that E. K. felt on his back, as if one had written letters distinctly: whereupon we went to understand the will of God, as being thereto half warned and stirred by these tokens.

E. K. Madimi is here.

△ Benedicti sunt pedes evangelizantium pacem & favorem altissimi.

Madimi What should I speak unto you, since you have no faith?

Why should I teach you that despise my documents?

I knock in vain, for you hear me not.

Unus unam alius aliam querit: dispares estis.

△ Deus potest omnibus & diversissimis satisfacere, bona semper petentibus.

Madimi Shall I speak, or no?

△ Speak in the Name of God, who would not hear the words of the wise and of the mighty, of the good and true?

Madimi Shall I close my mouth, because of your wickednesse? or shall I open my mouth, because my Mother hath commanded me?

I will go back, and will desire that my mouth may be sewed up with a double thread: for assure your self I will not come again willingly: But if she say again, Go, I will come.

Hui, wherefore doth God give bread to Dogs: or suffereth his sonne to shine to the bottomlesse Caves? I know a cause, but yet I am torn in spirit.

O Mother, Mother, if thou shouldst speak unto this people, out of and from above the Clouds they would melt before thee, yea, they would fall.

But lo thou speakest unto them by thy daughter that they may stand and hear, but they hear not: But I swear unto thee, they despise thee.

What shall therefore become of them? I go, I will see if I can absent my self from them.

△ She went away as if she had been angry, in the mean space we argued after our former manner; E. K. as he was wont, and I still in my constant hope of Gods mercies.

E. K. Now she is here again.

E. K. She putteth off her peticoat, and putteth on an other Garment full of pleats of a golden colour, and after that an other Garment, upon that Garment with many Crowns bordered on it, with hands out of every of them, and a great part of the Arm, they are right hands, the first Garment (which she put off) and flingeth it into a fire.

Madimi I speak unto you, though I say nothing.

Madimi The counsels from above, are perfect, because they descend.

But the wrappings of mans wit, are imperfect knots, hard to put together, and harder to unlose: Therefore they are not.

But these are of God, and they are true. Envious minds, and false hearts, do hunt after thee, and they have said and have conspired; But I have said unto them, be it unto them, as they have measured unto others: And that which they have nourished in corners, let it be fire, and consume their dwelling places; Let it seek out their brothers: Let their throats be burst in pieces: Let it range along their Kingdomes, and let it burn down the gate of their borders, that the way may be wide: for a narrow way serveth not where I bring in mischief, I will bring her to the borders, and will place her in the Gates, and will say unto her.

Accipe tibi vim.

And I will give her a two edged sword, but I will not enter in with her: because I will not hear their Lamentations, neither be moved with their groanings.

These are the hard and heavy knots, that the evil spirit and mans wit hath wrought together; But because they are humane, they shall perish.

Truly it seemeth good to my Mother and me: and our consent thinketh good also, (and the rather because she hath prepared the way by her own wisdom, which part of the North you must always (look unto,) and be directed by.

For why, that Constellation is true, and doth teach those that erre; Those also that are right, it comforteth them.

But

Faith

Mater.
Madimi.After half an
hour.

consilia Dei.

Imprisonment
conspired a-
gainst me.

△

The way is
prepared by
A. L.

But I will go unto my Mother, and ask her once more, whether I may hide these things from you.

E. K. She is gone.

△ We read over the premisses, and gathered, that some treachery was devised against me: And therefore, I beseech God, to give us his counsels, and advises, to be my guide and protector, my light and comfort.

E. K. Here she is again.

Madimi That you both, or (if you will be distracted) one of you, go secretly hence, and speedily unto Lasky: So shall it come to passe, that he whom they intended to imprison, (saying, we will compel him to perform his word, least he peradventure triumph elsewhere against us;) [&] may at last, open the Prison Doores for them, and salute a strange King, even in the self same place, where they shall eat to morrows Dinner. But when they perceive that you are gone; Then will they understand that you knew, and that the spirit of God was amongst you.

I come again.

E. K. She is here againe.

Madimi If these words be true, bear witnesse of the truth: if you think them to be false, you need not follow them.

△ How soon would you advise me to be going hence? you see how bare I am of money.

Madimi Do so as in an eminent danger. I have spoke the last word. Sed adhuc tria; Omnia succedent voto.

△ Deo nostro Omnipotenti, sapienti, & misericordi, sit omnis gratiarum actio, Laus, Honor, & Gloria, nunc & semper, Amen.

Sapientia divina nostra debet esse stella navigantis in hoc mari magno.

Flee from Prage. The words of the Conspirators.

Spiritus Dei nobiscum.

Monday

Februarii 25. à meridie, circiter 1 1/2.

Precibus ad Deum finitis, citò apparuit Angelus Dei.

E. K. Fell on his back as one had written as he sat at the Table; Hereupon we resorted to the Shew-Stone, &c.

E. K. Here is Madimi.

Madimi You have vowed to your selves, and to the Lord, perform your vowes. That which God commandeth, that do.

Excuse your selves with men, and gird up your Garments to the travaile; Not in Waggon, but on Horse-back.

E. K. I pray you to give us some instructions of my Lord Lasky his being.

Travaile hence directly, and unto Wratislania, and there I will meet you.

E. K. I pray you to deal openly with us, according to our frail state, and to declare unto us of my Lord Lasky his estate.

Madimi You depend not upon Lasky, but Lasky dependeth upon you; if he do evil, his punishment is ready: if he do well, he doth it for himself.

I am greater then you, and my eye stretcheth farther then yours; yea, though you went to morrow, you have lost some dayes.

△ I must carry my Books with me, we must be at the least three horse.

Madimi Not so, but thou shalt hide them.

△ Am I to return hither again, before my wife come from hence?

Madimi I am not flesh, neither do I move, or am moved with flesh; But if you fulfill the first, the rest followeth.

Do this, as though you committed theft,

△ Secretly and speedily.

for if the hours be diminished, the purpose shall also want successe.

Ductus es, sequere si vis.

The hand is open, and ready to take hold on you, what therefore shall I say more to you?

△ What hand I pray you?

Madimi Manus amplectens non rapieus.

△ Lord I understand not that neither.

E. K. She is gone.

△ In manus tuas Domine, Commendamus nostra corpora, animas nostras & spiritus nostros. Amen.

A. L.

Dayes.

Books to be hidden.

Hours.

Wednesday.

February 27. △ I and E. K. and Thomas Kelly as servant, rode to Limburg, (otherwise named Nimburge,) six miles from Prage, in the way toward Bressel: otherwise, named Wratislania.

Februarii 28. Manè circa 6 horam. At Limberg.

Thursday. Note, I had caused from 4 of the clock in the morning the Horses to be looked unto, so as, by five, or as soon as it was break of day, we might be riding.

In the mean space while E. K. yet lay in his bed awake, and I was in the next Chamber by, in ordering my things of my male. E. K. heard a voice (like mine) say D.

A Vision. Whereat he asked me, what say you? I answered, that I spake nothing. Then he doubted what creature did use that voice. Afterward he rose: and when he had been ready a while, and sat in the Chamber where my male lay, he said, that he felt somewhat crawling, or as one writing on his back, and at length to ascend into his head. And so I left him, and went out into another place, and kneeled to pray, and prayed, and upon the coming in of Thomas Kelly into that room where I kneeled (in the Door of a little open Gallery over the street) I rose up, and went in again to E. K. and he told me that he slumbered by reason of the heaviness of his head, and that he seemed to see me praying, and Michael to stand by me. I answered, that truth it was I had been somewhat bent to prayer, but that I could not pray as I would, &c. Hereupon, Immediately he saw Michael over my Head with a pen in his hand: Thereupon I was resolved that I was to write somewhat of importance: And I made speed to take pen, ink and paper, and to settle my self to writing, because we made hast to ride, as intending to ride 8 or 9 miles that day, and company tarrying for us: one of them being a Jew, whose siter is wife to Doctor Salomon of Prague the Jew, &c. And going about to attend for something to write, a voice said, as followeth.

A Voice. Cur non includis te ad audiendum vocem meam?

△ Hereupon, I did shut all the Doors, and uttermost Doors.

Note the reason why a Receptacle is f more credit.

A voice In receptaculo, ut magis approbetur veritas.

△ Hereupon speedily I took out the Shew-stone, and set it on the Table before E. K.

E. K. Here appeareth a white Circle round about the border of the Stone, and a ball or Globe of flaming fire in the midst; The white Circle hath great brightness of light in it.

Madimi.

E. K. Now here is Madimi, she standeth in the white Circle: and looketh into the fire, she kneeleth.

On the outside of her, standeth Michael with a sword.

E. K. Madimi is gone away, and Michael is come to the lower part of the Circle.

A voice Speak, for who controllereth me?

E. K. Michael boweth himself toward his feet, as though he kissed the place where he stood: as if it were the Circle that he kissed.

Michael These are the words of the Lord, and of me his Angel, and Minister of truth: and they follow.

Behold, I have led you forth diverse times: and you have obeyed me. Therefore I say unto you, Be now Stewards of more.

△ O merciful God.

E. K. He spreadeth his Arms abroad, and stoopeth down.

Michael He that committeth his Treasure unto man, findeth favour, and at his return hath his own. But he that committeth himself unto me, and heareth my voice, I will write his Name in the Book of Life. Behold, Behold, Behold, I swear and it is.

Dee.

That in thee, Dee, I delight. And lo, because thou hast obeyed me, and not of force of humane persuasions, I shew unto thee what is to come, and what I would have thee to do: and wherefore thou comest hither.

△ Fiat voluntas Dei.

E.K.

Michael Cover me for a while, lest peradventure thou see I am beyond the ability of thy capacity, and so return not easily.

E. K. He becommeth very bright.

△ I understood not well this saying, neither E. K.

Michael I say unto thee cover the receptacle.

△ We covered the stone a while, and read the premisses.

E. K. He is brighter then he was, the Circle of light shineth still.

△ We uncovered the Stone, and then he spake again.

Michael Before twelve moneths of your account be finished, with the Sunne: I will keep my promise with thee, as concerning the destruction of Rodulph: lest peradventure, he triumph, as he often doth. For, thy lines are many times perused by him; Saying, This man doted, where is become his God, or his good Angels?

Rod. The destructi- on of Rodulph.

And behold, I will sweep him off the face of the earth: And he shall perish miserably: that he may understand, that thou dealt not for thy self, but didst fulfil the work of thy master.

More.

Moreover I will bring in, even in the second moneth, (the twelve ended) Steven.

sr.

And for a truth, (as I am) will place him in the seat Imperial; He shall possesse an Empire most great: and shall shew what it is to govern, when God placeth.

△
All conditionally to be understood.

In his time will I fullfil many things that I have promised thee, and I will be mercifull unto thee; because thou hast not broken my Covenant.

My minde abhorreth from Lasky, for he is neither faithful to me, nor to thee: neither he careth for his own soul.

A. L.

△ Chamo & frano maxillas illius constringe (ō Deus) ut approximet ad te.

Michael The speedy return of Curtius was to deliberate with Rodolph how they might, (under the colour of Justice) entangle thee.

And lo, whom thou fostredst and fedst at thy Table, is he, that hath wet his hand in the dish with thee, and hath delivered thee.

Moreover, he hath betrayed his Master: And the cause of his adversity, hath had chief root in him. From the third year he hath done unjustly: and hath made naked his Lords secrets.

Emericus:
Sontagius.

But he shall have his reward: and shall perish with his own hand. Before thou camest out of thy own Doores, to take thy Journey, Rodolph knew of thy going.

And for a truth, his letters are before thee.

Therefore, it behoveth me, to give thee warning, and to teach and instruct thee, as one exercised in my businesse.

Cover me, I am become cleerer.

△ We covered the Receptacle.

After a while we uncovered it.

Michael This therefore shalt thou do.

The same way thou camest, the same way thou shalt also return: Not to flie from their malice or tyranny: But to stand in the face of them as my servant.

Hereby, indirectly, shall the Traitour understand you know him.

The Traitors

And Rodolphus hard heart, I will stir up with indignation against him. For he shall be construed a Lyar.

And they shall begin to fear thee, and also to love thee: and thou shalt be in favour amongst them.

Note:

Annuate their doings.

Annuate their doings, and hear their sayings. And those things they shall offer thee, refuse not. I will send one out to pay them their wages.

Moreover, I command thee Kelly, (But in my own person, I counsel and advertise thee) that thou take part with the Lord Jesus: And go forward with the businesse thou hast in hand.

For why? They shall be shortly made open and plain; lest thy (△) word (to the Emperour he meaneth) receive foil in the hearts of men.

But I bind it not to that place. For, the fruit that springeth of it, shall do my service with Steven; And yet, if he will, with that unjust Lasky. And it shall be a Garden for you: wherein you shall not borrow of the World, but of the Gift of God.

And hitherto I will deal with thee, that the least thing which thou hast bestowed in obedience toward me, shall not be forgotten.

Live you together, as brethren: and wonder together, at my works, and in me, for there shall not a hair of your head perish; So that you listen, and be obedient unto my voice.

When therefore thou comest home, hide not thy self; But see, that the Infant be regenerated.

△ As concerning the Godfathers: shall I request and use such as I intended?

Michael Do, that thou hast done.

But put all these things up amongst the secrets of your hearts, as though not seeing, yet seeing all things.

Let these for this time suffice.

E. K. The fire is gone, he and all.

△ Creatori nostro Omnipotenti, Protectori nostro misericordissimo & consolatori nostro abundantissimo in tempore necessitatis nostræ sit perennis Laus, Honor, Gloria, & gratiarum actio.

Amen.

△ Hereupon we had great comfor, and so brake our fast, and returned to Prague again, before 4 of the clok in the afternoon.

Note.

While I was thus out, and had left a letter for the Curtesie Balthasar Federicus Dominus ab Offa, &c. to deal with the Spanish Embassador, the Lord Romfe, and myne Her Kinsky, to crave pardon of my sudden departure, and the Child not yet christened, &c. and had given my wife charge not to deliver the Letter before Friday night, &c. It came to passe, that this Mr. Balthasar had sent word of his comming to Prague with the Lord Kinsky, (whom on the Friday before I had met riding

ding out of Town: and he told me that he was to be out three or 4 dayes, &c.) and that he was desirous to speak with me.

Upon which occasion my wife thought it best to send the letter to him, and so did, not long before my coming home. Which thing when I understood, I was half sorry for it, and sent presently word to Master *Balthasar* of my coming home, and to certifie him that my wife had erred to send that letter unto his worship before *Friday* night, when she might perceive that indeed I did ride forth to *Bressel*.

He thereupon was desirous to speak with me, and of him I received my Letter which he had perused, and offered himself most ready to satisfie the content thereof, &c.

Now to the chief purpose, At my return home from Master *Balthasar Federick ab Ossa*, I found *Emericus Sontagius*, in my wives stove with Master *Kelly*, who at the sight of me was sore amazed, and half not able, or not willing to speak, but said, vos estis veteres equites. Then Mr. *Kelly* told me, that *Emericus* had told him, that the Emperour had been all day yesterday very melancholick, and would speak with no body. And that he knew of my journey in a moment when it was, and that by the Jews, & specially by the Doctor his son, that had gone about to get me the four horses, & laboured very much with himself (unasked) to perswade me that the Emperour his first and chief understanding of it was by the Jews, &c. Hereupon (being now night) he went home.

+ *Praga.**Martii 14.*

Thursday. A meridie, hora 2 $\frac{1}{2}$. Baptizatus erat *Michael Dee* filius meus in arcis *Pragenfis* majori Templo. Baptisimum exercente, *Cæsareæ* Majestatis Capellano.

Susceptoribus verò, Illustrissimis Dominis, Domino don *Gulielmo* de sancto *Clemente*, Hispaniarum Regis, apud *Cæsarem* Legato, & Domino *Magnifico*, Domino *Romff*, summo *Cæsareæ* majestatis cubiculario, & à consiliis arcanis intimo & primario, &c.

Susceptrice autem, Nobilissima femina, Domina de *Dittrechstein*, Domini de *Dittrechstein*, uxore charissima, qui major Domo *Cæsareæ* majestatis est. Infanti verò nomen erat inditum *Michael* ad petitionem meam, ob gratam beati *Michaelis* memoriam, qui (ex misericordia Dei) tam fuit est & erit nobis beneficus, auxiliarius & tutelaris, &c.

Michael.

+ *Praga.**Martii 18.**Monday.* Manè, horam circiter 7.

△ Precibus (ex more) ad Deum fufis, primùm, deinde (aliqua interposita mora) aliis etiam ejaculationibusque factis pro misericordia, luce & auxilio Dei, &c. post horas 2. tandem nulla facta apparitione, cessavimus. Ego verò de Dei ira rimidus, causam subesse magnam dabitavi, &c.

△ Misere nostri Deus, & ne nobiscum agas, juxta omnes iniquitates nostras, Amen.

Martii 20.

Wednesday, manè. △ Note— *E. K.* yesterday had a shew of a little thing as big as a pease of fire as it were in the stone going about by the brinks. And because it was not in shape humane, he of purpose would not declare it to me, and so I have noted (as appeareth) of no shew. This he told me on Tuesday night (that was yesternight) upon occasion of a great stir and moving in his brains, very sensible and distinct, as of a creature of humane shape and lineaments going up and down to and fro in his brains, and within his skull: sometimes seeming to sit down, sometime to put his head out at his ear.

And this began from the same night following.

+ *Praga.**Martii 20.**Wednesday*, manè circiter 6 $\frac{1}{2}$.

△ Precibus ad Deum fufis aliquanto proluxioribus quam ex more, &c. statim facta est apparitio.

E. K. Here is the same shew of a little parcel of fire somewhat lesse then a pease, going about the border of the stone.

E. K. Here is one, but he hath a covered face, I know him not, his covering is of a compound colour, between black red and white, he is covered down to his middle, the ground of it is white: There be spots of black and red on it, some big, some little, as if they had been sprinkled on with a pen, or dashed on with a pencil.

..... *Against divine necessity is no prayer nor resistance.*
E.K. I feel nothing, in my head now, and till now I did, as is moved before.

..... Come, O you Prophets, and render your accounts. Come, O you that have sucked of the breasts, wherein the judgments and secret will of the Lord is hid, and of Necessity to come, Gather your selves together, render some account why the King of eternity descending from the heavens hath so often visited you? And why he hath rather visited you, in the Desert, upon mighty and high Mountains, unranked of men. Tell, I say, what the cause is, that he hath come down into the Fens, and amongst your flock: Could not this God have lifted you up, and have brought you into his secret chambers? Could he not have ravished you unto himself, and so have carried you about with him, that you might see his great wisdom unknown to man, and the abundance of Glory, wherein he hath his habitation. There is none of you that dare presume to say, that you deserved the Lord his presence.

There is none of you that dare open his mouth, saying, God hath need of us.

Tell therefore what is the cause that God hath visited you.

△ The unsearchable judgments and determinations of the highest, &c.

..... Be silent, thou answerest before thou art called.

.... What is there none of you that answereth me? No, where art thou?

Job, where art thou?

Moses, where art thou?

Zyrom, where art thou?

Syracassa, where art thou?

Daniel, where art thou?

Jonas, where art thou?

Ezechiel, where art thou?

Holy, holy Eldras, where art thou?

You lesser Prophets, where are you?

You number without number, (whom the Lord hath talked withal) wherefore shew you not your selves?

All these were full of the Holy Ghost.

All these mortified their flesh for the love of God. Yet, what, are you not able to render account or to shew the true cause why God hath visited you?

God visited you so long, and so oft, so mercifully and so abundantly, and are you silent and ignorant? Why?

Mandata tua justa sunt Domine.

What, was this the cause that God visited you for, that you should fulfill his Commandments, and teach his people the way of salvation?

True it is, it was the cause that moved you to obedience. But the very cause why God appeared unto you, you know not.

Behold, the Commandments of God are just & true, whose sons you are: if therefore you follow not the Commandments of your father, you are disobedient. But why, your Father hath commanded you: Lo, I teach you.

When God of very God, the true light, beauty and honour of his Father, contained or was full of the image of an heaven and earth, and by the omnipotent, conjoynd, and equal power and strength of them both, joynd in one, was brought forth, and had his real beginning, he determined also, in the self-same Image and Iden, the due and proper order, just law and determination, of all things that were comprehended, which law and things together have their course co-essential both in heaven and earth, distinguishing all things into their real beginnings, limitation of time, and determination between their extremes. This order or law, begun in the bosome of the Word of God, keepeth so his proper course, and order, and law of his own establishment, That those things that before were wrought in God, might also receive working and being substantial to the end of God his progression.

This is the self-same that we spoke of before, in the name of divine Necessity, against the which no prayer prevaileth, nor resistance can be made.

This Necessity was the cause, O you Prophets and Children of God, that God dwelt amongst you.

This Necessity was the instrument that brought you to the stage of your election.

This Necessity was the cause that God chose you.

This Necessity maketh of wax, honey; of tar, milk; of long ranging, return, of Infidels, Christians; of disobedient, holy ones.

Finally, of the imperfect and evil, rage and roming astray of mankind, the true number of such as return from wickednesse, and are chosen to eternal joy from the beginning.

But this may seem unto you a strange and stumbling Doctrine.

I have laid the Basis.

△ We read the premisses, which seemed to us very pithy, and ponderous, and full of my-

series.

△ I noted two Prophets names, not before.

..... This Necessity is two-fold, one (that is to say, the first) contemplative and six.
The other, Working and leading to an end.

In the first do dwell two great and mighty Judges, Justice and Mercy.

In the second dwelleth the son and image of Justice, leading on by order for the course of things, that are led on by the later, have not true Justice, but the image of Justice.

This is the cause that the elect and chosen may erre and go astray, and lose the benefit both of the end of his Election and first determination.

For why: All things come on, and keep their course, even as they are led, by the image of Justice, Man onely excepted: which by reason of his free-will, draweth out of order, runneth from the mark, refuseth that which is good, and through the burden of his flesh, inclineth unto evil. [E. K. He teacheth himself.]

In the which evil, whilst he dwelleth and continueth, lo the course of necessity taketh hold upon him, and draweth him unto the scope or end whereunto he inclineth himself.

If he continueth. For, behold, Although he be before sanctified unto the Lord, and made a chosen vessel, wherein if he continue, necessarily he shall enjoy the reward and glory of the sanctified. Yet if he lose that Necessity, and fly from his own law and condition, taking part with the filthinesse and iniquity of his enemy, through Satan or his flesh, of Necessity he must perish.

If For as those that are good, tied unto the law of goodnesse, are glorified, if they continue: so likewise are the evil tyed unto the law of wickednesse, the Necessity whereof is damnable.

This is the cause that the Prophets are visited.

Because God found them punishing their flesh, despising the vanities of the world, and resisting Satan.

For lo, the Lord looked down unto the earth: And he saw them despising wickednesse, fearing him, and grounded in the faith of redemption.

Therefore he thrust himself in amongst them, and through the first part of necessity (in mercy) he visited them.

Take heed (o you) that the Lord of necessity visiteth in Justice, for your burden shall be great and intolerable.

E. K. He is gone.

△ We read and discoursed a pretty while.

E. K. Here he is again.

..... Now unto the rest.

What is (therefore) that necessity divine against the which there is no prayer nor resistance?

For why it is evident, That sinners may return, and those that erre, may be brought into the right way, and that by Prayer.

Prayer.

Behold, no man is penitent, but he useth Prayer.

No man satisfieth, but he useth Prayer.

No man taketh part with the Church, but in Prayer, for Prayer is the Key, sanctified by the Holy Ghost, which openeth the way unto God.

Necessity had determined the destruction of Ninevee, necessity also saved it.

For lo, when they should necessarily have received reward for their wickednesse, they prayed, and resisted necessity.

It appeareth, therefore, not yet, what necessity that is, that Prayer prevaieth not against.

Note here, The later necessity is necessity, leading malum ad malum, & bonum ad bonum; which necessity is that, which is tyed unto every thing leading it unto the end that it desireth.

Even as God, seeing the Prophets for sake the loathsomnesse of their flesh, and framing themselves to the necessity which leadeth unto good, of his meer mercy, in the first, thrust himself amongst them, fixing their later and desired necessity, with a necessity of his Omnipotent and unspeakable mercy wherein there dwelleth two things;

Joy, and Perseverance.

These therefore (as the Prophets) which are visited with God in mercy, are fed, nourished and fostered as the Prophets were, with these two dishes,

Whereof the greatest is Perseverance.

Herein I teach you, that he that is first elected and applyeth himself to the necessity of his Election, doing the works that are righteous before the Lord, and receiveth comfort by the visitation of Gods mercy, is sealed to the end of his Election, in gladnesse, and through the value and strength of Perseverance, and cannot fall so far, that he shall be bruised, or run so far astray, that he shall not be able to remember himself.

Happy are those that are elected.

But happy, happier are those that persevere in their Election.

These are those unto whom God imputeth not their finnes.

These are those that sinne and Satan are a weary of, for they are not able to prevaile.

These are those which are numbred in the Book of God, and whose brethren tarry as yet for their coming. But the altar shall be opened, and they shall rise.

But

But is there a mercy fixed, and doth this mercy also fix Justice; Or as I have called it the Image of Justice.

It is evident; So also is there a Justice that is fixed, a Justice triumphing, a Justice mighty, a Justice unable to be resisted, a Justice that Prayer prevaileth not against, yea, a Justice that Hell and the Devil are condemned in.

This is that Justice, this is that two edged sword, this is, that Iron Mallet, wherewith those that refuse their Election, or are not elected, following the necessity of wickednesse, are and shall be cut in pieces with, beaten into small powder, and be cast into the lake of fire and brimstone.

This is he that sealeth up the second Hell, with the second death.

This is that you, o you starvelings, you vagabonds, you stiff-necked and stinking sinners ought to dread and fear!

Hath God elected you, and do you disdain it?

Hath he provided a Seat for you, an Honour for you, a Crown for you, a Wedding Garment for you, his eternal glory for you. And will you force him to cast it into the fire.

Shall the finger of God write you, and shall the vengeance of God root you out.

Repent I say, and stie from your iniquity.

Return into the way of the Lord, least God seeing your wickednesse, your un-natural and inhumane rebellion, your disobedience against your father, thrust himself upon your necessity with his Justice and vengeance.

Which thing if you do, Prayer prevaileth not, much lesse is their resistance.

Are you not afraid to lose the sight of God, and to be deprived of the glory of his Majestie?

Are you not afraid of the unspeakable flames and fire-brands of Hell, which are prepared for the wicked?

What shall I say unto you?

Shall I take pity upon you?

Why care you not for your selves?

Shall I pray unto God for you?

You pray not for your selves.

Shall I bestow goodnesse upon you?

Hui, you despise it.

Shall I bring three Sheep from the Mountains, and shall I lose two of them before I come Three sheep home.

O you mortal men, be merciful unto your selves, Take pity on your selves. Fall into the true judgment of light and darknesse, of good and evil, of eternal Glory and Damnation.

For, behold, I tell you, that God is ready to thrust himself, yea, to throw himself as a might stone upon you.

Against the which there is no time of prayer, nor nothing that can prevaile.

I have here taught you, and exhorted you.

Exhorted you to forsake your wickednesse, and to cleave unto the Lord.

Taught you that those that are elected may lose their election, and may be established in their Election. Also that those that are not elected run by the rule of necessity unto the end of their wickednesse, which is rewarded with eternal fire.

From the which God of his mercy, and in his Sonne Jesus Christ, who hath redeemed you, is yet ready, if you will, to deliver you.

Hal rowgh ha.

△ We long discoursed of sundry things, and each reprov'd other of haughtinesse, or pride of mind, how justly we did it God knoweth.

E. K. He is here still.

△ O Lord order these matters with us, and between us, to thy Honour and Glory.

E. K. —

..... Thou E. K. and we, receive at one fountain, we are created and made by one God, to the end we should glorifie him, as our Creator, you, as your Redeemer and Creator:

But lo, we are of Heaven heavenly, comforted and nourished with the glory of God, wherein (since the (Δ) division made amongst us) we erre not: you to the intent you may be proved, are covered with mortality and corruption, to the intent that the judgment of God may allow you, for those places you are apt to inherit. If therefore we be both refreshed of God, have our beginning from God as from our Creator, let us both acknowledg his goodnesse, and glorifie him in the works of our hands: we, in our angelical forms, you, in the Skirmish wherein you fight, by fighting manfully, and overcoming.

Yet of us thou hast, as those have that are rewarded in the labour of him that is sent in message from the giver.

If the King send his Messenger unto thee, he ought for three causes. First, for the person from whence

Note. K. had said, let them give me somewhat, or some thing beneficial to my mind or body, and then I will like the better of them. △ The fall of Angels.

A King his messenger to be honoured for 3 causes. The Angels good will toward E.K.

△ E. K. said he would not allow of their doings & counsels, unless they were allowed of and confirmed by the Priest, to whom he would confess himself. The authority of good Angels is greater then the authority of the Pope. Note of the Jews. Both Churches Triumphant and Militant. *Ecclesia, quid?*
 △ E.K. had said, let them give me somewhat profitable to my body, or some wisdom to my minds behoof. A Prophecy. △ Fortè P. L. significat Philosophorum lagis. This we had not yet.

whence he commeth. Secondly, for the authority of his message, or goodnesse of reward. Thirdly, that by him you receive the benefit, whereby you are gratified.

Even so deal with us: for us he may say, you fare the better by him, in respect of his labour, and the authority that he useth: so may we say, you fare the better by us.

But let the heaven and earth bear witness (besides the benefits of God) of our good will towards you. But answer me.

E. K. What say you to me? wherein.

.... As touching your receiving, as touching thy taking part with Christ Jesus, very God and man: the Son of the living God, whose precious blood cryeth out continually before his Father for the sins of the people.

Whether is greater, the authority of truth, by the Church Militant, or Triumphant?

Answer you [E.K.] to that.

E. K. By the Church Triumphant.

.... Even such is our authority. Therefore it is greater then the authority of him that is a fleshly Priest.

If the Angels that have appeared unto you, had appeared also unto the Jews, saying, Crucifie not the Son of God, they would not have done it.

For though they believed not man, yet would they have believed an Angel.

Therefore did God the Father acknowledge his Son Christ, by both Churches: as you may read by the Angels that appeared to the Shepherds, acknowledging from heaven the truth, that Jesus was the Son of God.

E. K. What is the Church? I did not think that the Angels were of any Church.

The Church is the number of those which are governed by the Holy Ghost, and that continually sing Holy, Holy, Holy, Holy, Lord God of Zebaoth: But that we sing so, the Scriptures bear witness. Therefore we are of the Church, and our testimonies are true.

I counsel you therefore to put on humility, and to make your selves subject before the truth.

Love one another, not because you are men, but because you are partakers of the heavenly testimony.

In respect of thy body and mind, I answer thee, that thy body is which now had not been, and what thy minde seeth, commeth through the light that we leave with it.

But if we forsake thee, thy body is not, much lesse shall thy understanding be.

Stay and I come again.

△ We read, and E.K. marvelled at the aptnesse and soundnesse of their answer.

E.K. Here he is again.

E. K. I cannot tell F or P.

.... When F hath ended, and P hath ended,

I come again.

E. K. He is here.

When P hath ended, and L hath ended (which is at hand) then cometh the son of perdition, and entred.

Of these two Letters I will say more, in your next action.

The Light of heaven be amongst you.

△ Amen.

Misericordia Dei ineffabilis sit super nos, nunc & semper, Amen.

Sequitur Liber 24, qui, hac die etiam incœptus est à Meridie, horam circiter 3 per ipsam Levanaël.