



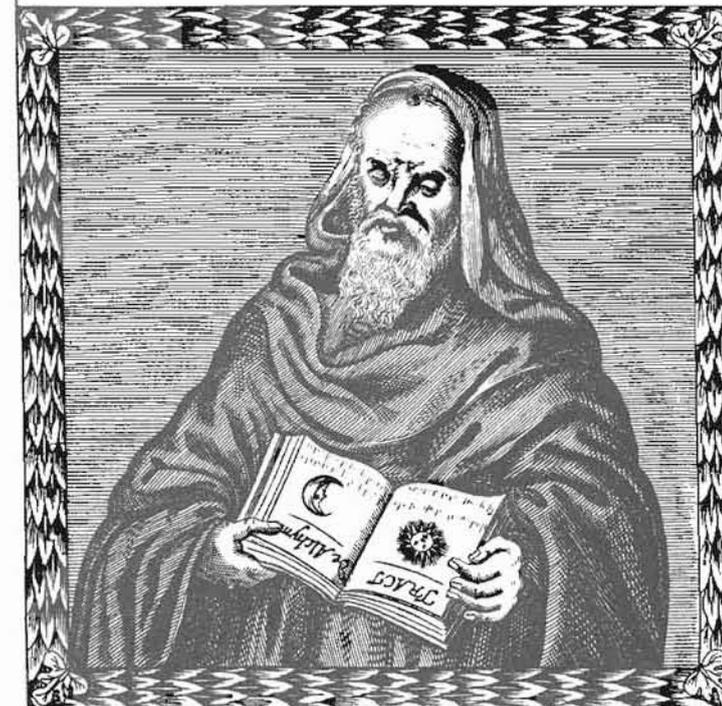
MAHOMET receives his Law by Inspiration.



APPOLONIUS TYANEUS in Domitians tyme



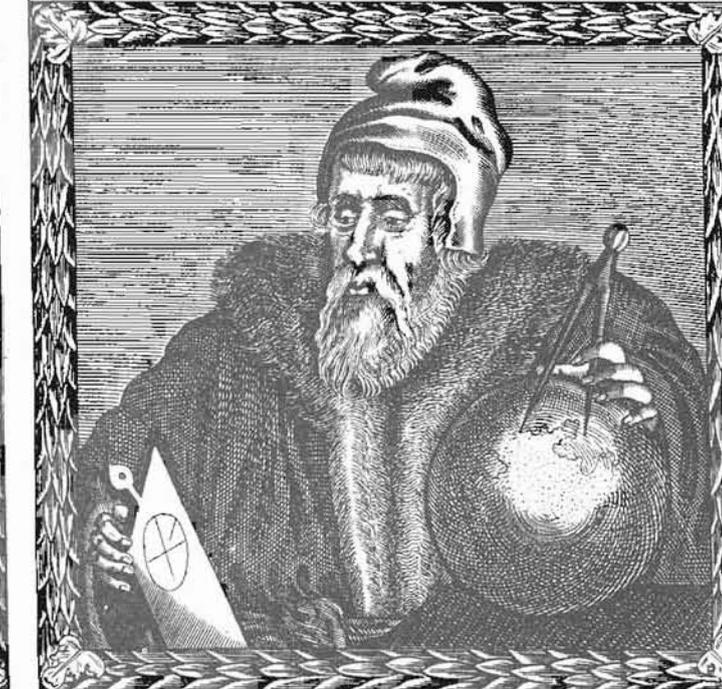
Edw. Kelly Prophet or Seer to Dr. Dee.



Roger Bacon an English man



PARACELSUS Receits from the Inspiration of Spirits.



Dr. Dee avoucheth his Stone is brought by Angylicall Ministry.

A T R U E & F A I T H F U L
R E L A T I O N
O F

What pa(fed for many Yeers Between

DR. JOHN DEE

(A Mathematician of Great Fame in Q. ELIZ.
and King JAMES their Reigns) 'nd

SOME SPIRITS :

TENDING (had it Succeeded)

KINGDOMES in the World.

His *Private Conferences* with RODOLPHE Emperor of *Germany*, STEPHEN
K. of *Poland*, and divers other PRINCES abom it.

The Particulars of his *Caufe*, as it was agitated in the *Emperors Court*;
By the *POPES Intervention*: His *Banishment*, and *Refiontion* in part.

A. A L ' O
The L E T T E R S of Sundry Great Men

and PRJNCES (fomewhereofwere preCent at fome ofthefe
Conference, and Apparitions of SPIRITS :)tothefaidD. DEE.

OUT O P

The Original Copy, written with D'. DEES own
Hand : Kept in the LIBRARY of

Sir *THO. COTTON*, K'. *Baconet*.

WITH A

PREFACE

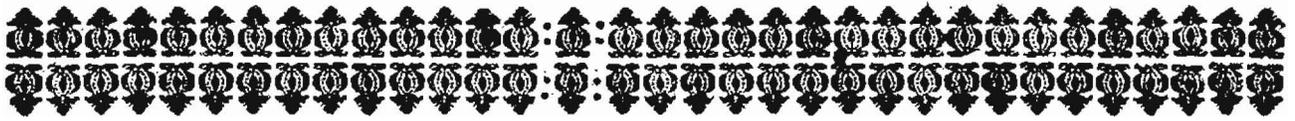
C onfirming the *Reality* (as to the Point of S P I R I T S) of
This RELATION: and shewing the feveral good U S E S that
a Sober ChriRian may make of All.

BY

M ERLe. CASAUBON, D. De

LON. D O N,

Printed by *D. Maxwell*, for T. GARTHWAIT, and fold at the Little
North door of S. Pauls, and by other Stat;oners. 1659.



PRE F A C E.



WHAT is here presented unto thee (Christian Reader) being a True and Faithful Relation, &c. (as the Title beareth, and will be further cleared by this Preface) though by the carriage of it? in some respects, and by the Nature of it too, it might be deemed and termed, 'A Work Of Darknesse: Yet it is no other then what with great tendernesse and, circumspection, was tendered to men of highest Dignity in *Eur(Jpe, Kings and Princes, and by all (England excepted) listned unto for a while with good respect. By some gladly embraced and entertained for a long time; the Fame whereof being carryed unto Rome, it made the Pope to befr himself, not knowing what the event of it might be, and how much it might concern him. . And indeed, filled all men, Learned and Unlearned in most places with great wonder and astonishment: all which things will be shewed and made good (to the utmost: of what we have [aid) in the Contents of this book, by unquestionable Records and evidences. And therefore I make no qudshion 'but there will be men enough found, in 'the wodd whose curiosify will lead them to Read what I think is not to be parallell'd in that Kind by any book that hath been Jet oui in any Age to read: I say, though it be to no other end then to fatisfie their curiolity. But whatfoever other men, according to their severall inclinations; may propose to themselves in the reading of it, yet I may and must here prodfse in the first place; In Truth and Sincerity, that the end that I propose to my [elf ([O far as I have contributed to the Publifhing of the Work) is not to [atishecurio{iry, but to do good, and promote Religion. When we were first acquainted with the Book, and were offered the reading of it, having but lately been converfant in a Subject of much Affinity; to wit) of *Mistaken Inspiration and Possession*, thrugh ignorance of Natural causes (which labour of ours, as it was our aime at the first in publifhing of it, to do good, so we have had good tea[on since to believe, that we did not altogether misse of what we aimed at) we could not but gladly accept of it. And as we gladly accepted, [O we read unto the end with equal egernesse and Alacrity: Which when we had done, truly it was our Opinion, That the Publifhing of it could not but be very Searonable and Uleful, as against *Atheists* at all times, [O in these Times erpecialiy, when the Spirit of Etror and Illusion, 'not in profest *Anabaptists* only, even of the worst kind that former Ages have known and abhorred, doth so much prevail, hut in manyallo, who though they di[clailu and detest openly (and heartily too, I hope, most of them) the fruitS and effects that [uch cautes have, produced in others, yet ground themselves neverthelesse upon the same principles of *Supposed Inspiration* and imima.. ginary *Revelations*; and upon that account deem themselves, if not the Only, yet much better Christians then others. . And I was much Confirmed in this Judgment when I was told (as indeed I was, at the first, by them that knew very well) thlt the Most Reverend, Pious and Learned *Archbishop of Armagh*, lately deceas-*

deceased, upon reading of the [aid book, before his death, had declared himself to the same purpose, and wished it Printed. But because it is very possible, that every Reader will not at the first be [0 well able of himself to make that good use by good and Rational Inferences and Observations of this sad Story as is aimed at, my chiefest aim in this Preface is to help such. And because it is not lesse probable that this Licentious Age will afford very many, who with the *Saduces* of old (that is, *Jewish EpicureS*) believe no *Spirit*, or *Angel*) or *Rehlection*; who therefore being prepossessed with prejudice when they hear of *Co* many *Spirits* as are here mentioned, and so many strange Apparitions, in several Kinds, will not only fling back themselves, but will be ready to laugh at any other that give any credit to such things. Although I will not take upon me to convert any by Reason that are engaged into such an opinion by a wicked life, that is, Unjust practises, Luxurious lewd courses, open profaneness, under the name of Wit and Galantry, and the like, because, I think, it is very just with God to leave such to the error and blindness of their Judgments; so that without a Miracle there can be little hopes of such. Yet I shall hope that such as are Rational men, sober in their Lives and Conversations, such as I have known my self; yea, men of excellent parts in other things, men that are both willing to hear and able to consider: that such, I say, may receive some satisfaction by what I shall say and propose to their Ingenuous consideration in this matter. Were We to argue the case by Scripture, the business would soon be at an end; there being no one Controverted point among men, that I know of, that can receive a more Ample, Full, Clear and speedy determination, than this business of *Spirits, and Witches, and Apparitions* may; if the Word of God might be Judge. But I will suppose that I have to do with such, who though they do not altogether deny the Word of God, yet will not easily, however, admit of any thing that they think contrary to Reason, or at least not to be maintained by Reason. I shall therefore forbear all Scripture Proofs and Testimonies in this particular, and desire the Christian Reader (who otherwise might justly take offence) to take notice upon what ground it is that I forbear.

But though I will not use any Scripture for proof, yet by way of Application I hope I may be allowed to use some Scripture words, which may direct us perchance to a good Method in the examination of this business. The Apostle saith in a place, *φάσκειν ειναι σοφοι, εμαρτανθησαν*: (*professing themselves to be wise, they became fools*) I shall not enquire of whom, and upon what occasion it was spoken: I draw no argument from it; only because there is a shew of great Wisdom in this Opinion; and yet, as I conceive) as much of Error and falshood (that is" *Folly*, as the word is often used) as in any other false opinion that is lesse popular. I will frame my discourse to this issue, first, to enquire what it is that makes it [0 popular and plausible, among them especially that pretend to more than ordinary Wisdom; and then secondly, lay it open (as I am able) to the view in its right colours, that the *Folly* or *falshood* of it may be discernable even to ordinary judgments.

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

ny too, most of them) under the Veil and Reputation of Holiness, Sanctity, (or, Saindhip) Religion, Virtue, Justice, Friendship; fine words to catch men that are of easie Belief, and thinks that every thing that glitters must needs be gold. Hence it is, that men that have had the Reffutation of Wise men in the world have commended this unto us as greatest Wisdom, N O R' E A S I L Y T O B E L I E V E : *Νῆπιε, καὶ μέμνησο ἄπιστιν : ἀστρα γὰρτα ἴδν φρενῶν* *Epicharmus* got more credit for this one saying (and hath done more good too, perchance) than many that have been the Authors of vast Volumes. Now if those things that are exposed to sense, the proper Objects of our Eyes and Eares, be lyable to so much Imposture and Deceit, that the wisest can scarce know what to believe: - How much more caution do we need in those things that are so much above Sense, and in some respects contrary to Sense (and that is *Spirits*) that we be not deceived? If we consider the Nature of man, his Bodily frame, the Affections of his soul, the Faculties of his mind; we shall have no occasion at all, to wonder if most men are apt to believe and to be cheated. But as no cause to wonder, so as little cause to imitate: *Felix qui rerum potuit cognoscere causas!* *τρασιλογία*, a desire of, or to strange things that may cause amazement, is the proper affection of the vulgar, that is, of most men, which they bring into the world with them, (it is the observation of the wisest of men that have written concerning the affairs and actions of men) and cannot be rid of but by wisdom, which is the happiness of few: - *Errandi, non necessitas tantum, sed amor.* *Seneca* [somewhere speaking of the Nature of Man; There was a time when the world was much governed by Oracles; private men went unto them as unto God, Kings and Princes sent unto them to be advised about greatest matters: and [0 much faith was ascribed unto them, generally, that the very word became a Proverb applicable unto those things, whereof no question can be made. Yet those very ancient Heathens, that tell us of these Oracles, tell us of their vanity; and though they say not, That all were false and counterfeit, yet whilst they acknowledge it of some, they give us just occasion to suspect that it might have been found as true of the rest also, had like care been taken to examine the truth of them also.

Again, there was a time (and that time not many hundred years yet past) when *Miracles* were the only discourse and delight of men: Ghosts and Spirits were in every haufe; and so prone were men to receive what was delivered unto them in that kind, that Miracle-makers were much put to it, not to make their stories probable, (for that was not stood upon) but to make them wonderful enough; in so much that [orne have been forced See the Life of Albertus M. to complain publicly of the credulity of the people, who yet themselves tell us much more, I dare say, than was ever true. As of Miracles, [0 of *Exorcismes*: How many Devils and Spirits have been driven out of men and women, supposed to be possessed, by solemn Exorcismes, to the great wonder of the beholders, which afterwards upon further search and examination have been convicted to have been nothing but the artifices and subtil contrivances of men? Sentences and Judgments have passed upon such cheats when they have been discovered in most places of Europe, which have been published. But they have done strange things though (some that were though: possessed) and things impossible, to ordinary sense, to be done by Nature. It is very true, some have: But they that know what strange things may be done to the amazement

ment of, all not acquainted with [uch myſteries, by long *Uſe and Cuſtome*, they will not eaſily wonder (ſo as to make a [upernatural thing of it) though they ſee things, which, to their ſight and of moſt, cannot but [eem very wonderful, and almoſt impoſſible. As for the bodily temper of man and of his *Brain*, it hath been ſufficiently by [orne late books of that ſubject (*Emhuſiaſmt*) both by rea[oons from *Nature*, and by fundry examples proved, that a very little diſtemper of the brain, ſcarce diſcernable unto an Y, but thoſe that are well verſed in the ſtudy of Natural cauſes, is enough to repreſent Spirits, Angels, and Devils, Sight and Stories of *Heaven* and *Hell* to the Fancy: by which ſeveral kind of Madneſſe and deliration, ſa little undediſcovered, vulgarly, many have been, and are daily deceived; and from theſe things, through the ignorance of men, Strange things ſometimes have enſued, and the peace of *Common-weales* hath ſuffered not a little.

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

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

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

I have said as much as I mean to say (though fomewhat perchance might be added) to shew the plausibleness of the opinion, in opposition to vulgar apprehensions and capacities, whereby (as I conceive, for I have not wittingly omitted any thing that I thought material) it chiefly intitles it self to wisdom, and more then ordinary prudence, which aU men generally are ambitious of. Yet I would not have it thought that all men that hold this conclusio) That there be no Spirits, &c. go so rationally to work, or can give this account of any other more rational and plauGble for what they hold. God knows there be many in the world, men of no learning, and mean capacities, who can speak as peremptorily as the best, not because they have considered of it, and understand the grounds of either opinion, but because they know, or have heard it is the opinion of some Learned, and they hope they shall be thought learned too if they hold with (h.em. Besides an ordinary (for some have been learned) *Epicurean*, who makes it his Motto (to himself and in his heart) *Εἰς τὸ μὴ εἶδέναι, ἥδιστος βίος*: and seeks his ease in this world (*ἀταραξίαν*, their own word, which imports *Tranquility* both of mind and body; a good word but ill applyed) as his *summum bonum*, or chiefest happindfe: It is a great ease to him when any Rrangethings doth happen by Witches, Wizards and the like; and other fame to fatishe their faith, others their reason and euriohty, are put to it to enquire of men by conference, and to [earch into books ancient and late, Sacred and Profane, and aU litde enough. A great ease, I say, for him, then, and upon all such occasions, to possesse his Soul in secure ignorance, and to [ave his credit (yea, and to gain cledit with [orne) by bardy faying, *Fabula est, I do not believe it*. We shall hear some of them by and by acknowledg, in effect, as much as I have [aid: I impose nothing upon them. I will not take upon me to judge of a book that I never read; I cannot say that I ever saw it. But because I have heard [orne men magnifie an English book written of this subject to prove that there be no Witches, I will impart unto the Reader that hath not observed it, the judgment of one of the Learnedt1 men that ever *England* saw (I wish he had been more gently dealt with when rime was) of that book) whereby it may appear (if his judgment be right, as I am very inclinable to believe

lieve, becau[e of his great Learning, and wonted circum[sp]ection in his cen[utes] what great undertakers many men are upon very little ground, and how prone others to extol what doth favour their eare, though to the prejudice of their better judgments, if they would judge impartially. Dr. Rainolds in thore elaborate *Prælectiones de libris Apocryphis*, where he doth censure some opinions of Bodinus as prejudicial to the Chrifban Faith. *Reginaldus Scotus, nostras, (faith he) qui contrariam Bodino infanit insaniam, ait Papistas confiteri, non posse Demonas ne audire quidem nomen Jehovæ. Acceperat ille à Bodino, & attribuit Papiftis in genere, tanquam omnes Papiftæ in eo conspirarent. Pergit ipse, & quoniam animadverterat quafdam fæminas maleficas, aliquando iftius modi narrationes ementiri, puta)it omnia efse ficta; ex imperitia Dialecticæ, & aliarum bonarum artium: Ut qui nullo judicio, nullâ methodo, nullâ optimartmi artium scientiâ, eodem modo aggreffus fit hanc rem, quomodo Poeta loquitur,*

—— Tenet irrfatiabile quofdam Scribendi cacoëthes :

& eodem profus modo ratiocinatur, &c. We have been the more willing to prodlce this paffage out of the writings of that Learned man, becaufe we alfo in our an[wers] may have occafion to fay fornewhat to the fame purpofe; not of that Author or his book, which he judgth, any thing, but of the ground upon which he builded, which we fhall find to be the fame upon which others alfo, that deny Spirits have gone upon. But we will go Methodically to work, and take every thing in order, as we have propo(ed in the objections.

Firft, We faid, The world was full of Impofture. It is granted, of 1m... poftors and Impofiuers. But what then fhall the conclufion be, That therefore there is no truth in the world, or at leaft not to be attained unto by mortal luan? Truly, many books of old have been written to that effect. *Sextus Empiricus* is yet extant, a very learned book it cannot be denied, and of excellent ufe for the understanding of ancient Authors, Phylofophers efpecially. I could name fome Chriftians alfo) by profeflion, men of great learning that have gone very far that way. Bm this will not be granted by ~~some~~ I am Cure that are or have been thought great oppugners of the common opinion about Witches and Spirits; fome Phyficians I mean, and Naturalifts by their profeflion. But may not we argue as plaufibly againft that which they profefse, as they have done or can do againft Spirits and Apparitions? We would be loath to make fo long a digreffion; we have had occaGonelkwhere to fay fomewhat to this purpofe: and they that will be fo curious may fee what hath been written by *Cornel. Agrippa* (who is very large upon this fubject) about it, not to name any others. It is not yet a full twelve-moneth, that a friend of mine, a Gentleman of quality, brought his Lady to London (fome 60 miles and upwards from his ordinary dwelling) to have the advice of Phyficians about his wife (a very Virtuous and Religious Lady) troubled, with a weak ftomack and ill digeftion; which caufed glievous [yrnptoms]. I think he had the advice of no leffe then a dozen firft and laft: I am (ure he named unto me five or fix of the chiefeft in Credit and practice that the Town affordeth. Not one of them did agree in their opinions, either concerning the Caufe, or the means to be ufed for a Cure. So that the Gentleman went away more unfatisfied then he came. What he did I knowv not: I knowv vvhat forne men vvould have inferred upon this. Yet I, for my part, for the benefic that I have received by it, and the effects that I have feen of it,

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

Now for the *Epicureans* (of all Philosphers the most inconsiderable in matters of knowledge, as former ages have described them) no man need to wonder if they denied those things which by the solemn engagement of their Sect they were bound and received, notwithstanding any sight or sense, experience or evidence to the contrary, not to believe, at least not to acknowledge. This doth clearly appear by one that may be believed (though I have met with it in more) in such things. *Lucian* (himself a profest *Epicurean* Atheist) who doth commend *Democritus*, *Epicurus* and *Metrodorus* (the most famous of that Sect) for their ἀδαμαντίνην γνώμην as he calls it, their fixed, irrevocable, unconquerable resolution, when they saw any strange thing that by others was admired as miraculous, if they could find the cause or give a probable guess, well and good, if not, yet not to depart from their first resolution, and still to believe and to maintain that it was false and impossible: It is a notable passage, and which excellent use may be made of. I will therefore set down his own words for their sake that understand the Language: — ὅσε πάντι ἰδὲ μηχανήματα

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

ἑδῆτο Δημοκρίτου λόγος, ἢ καὶ αὐτῶ Ἐπικούρου, ἢ Μετροδώρου, ἀδαμαντίνην πρὸς ταῦτα καὶ ταῖς τοιαῦτα γνώμην ἐχόντος, ὡς ἀπιστῆσαι, καὶ ὅπως ἦν εἰκασαὶ καὶ εἰ μὴ εὐρεῖν ἰδὲ τρόπον ἐδύνασθαι ἐκείνο γούνη προπεπισμένους, ὅτι λέληθεν αὐτὸν ὁ ἰρόπος τῆς μηχανῆς: ἰδὲ δ' οὖν πᾶν ψεύδος ἐστὶ καὶ γίνεσθαι ἀδύνατον.

Who doubts that this is the resolution of many also in these dayes, not of them only who are Epicureans) whose manner of living (as we have said before) doth engage them to this opinion, but of others also, who think it not for their credit (the vanity of which belief nevertheless might easily appear, there being nothing so mean and ordinary in the world where in the Wisdom of the wisest in the consideration of the causes, by the confession of best Naturalists,) may not be posed) to believe any thing that they cannot give a probable reason of. Not to be wondred then if we see many, notwithstanding daily experience to the contrary, to stick so close to those tenets which they have wedded themselves unto with so firm a resolution from the beginning, never to leave them be they right or wrong.

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

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(befides the judgment of all accounted wife and learned in former ages) I am convicted in my judgment, that [0 much folid reason in all Arts and Sciences never iffued from mortal man (known unto us by his writings) without fupernatural illumination. Well: *Aristotle* doth not acknowledg *Spirits*, he mentions them not in any place. Let it be granted: And why fhould it be a wonder to any man that knows the drift and purpofe of *Aristotle's* Phylofophy? He lived when *Plato* lived; he had been his fellow Scholer under *Socrates*, and for fome time his Scholer; but afterwards he became his *emulus*, and pleased himfelf very much to oppofe his Doctrines, infomuch as he is cenfured by [ome Ancients for his ingratitude. The truth is, *Plato's* writings are full of Prodigies, Apparitions of Souls, pains of Hell and Purgatory, Revelations of the gods, and the like. Wherein he is fo bold that he is fain to excufe himfelf fometimes, and doth not dire that any man fhould believe him, according to the letter of his relations, but in groffe, only, that [omewhat was true to that effect. Indeed he hath many divine paifages, yea, whole Treatifes, that can never be fufficiently admired in their kind; but too full of tales, for a Phylofopher, it cannot be denied. *Aristotle* therefore refolved upon a quire contrary way: He would meddle with nothing but what had fame apparent ground in Nature. Not that he precisely denied all other things, but becaufe he did not think that it was the part of a Phylofopher to meddle with thofe things that no probable reason could be given of. This doth clearly appear by a Divine paifage of his, *De part. anim. l. 1. c. 5.* where he divides Subftances in ἀγεννήτους ἢ ἀφθάτους, *Eternal and Incorruptible*, that is, in effect, *Spiritual* (for even *Spirits* that were created might be termed ἀγεννήτοι, that is, properly, *That have not their beginning by Generation*; but we will eafily grant, that the creation of Angels, good or bad, was not known to *Aristotle*: (we may underftand God! and *Intelligences*) and thofe, that μετέχουσι γενέσεως ἢ φθοράς, that is, *re mortals*. He goes on, *As for Divine Subftances) which we honour, we can fay but little of them, though we defire it; becaufe fo little of them is expofed to fenfe [and Reason.] Mortal things that, we are familiarly acquainted and daily converfe with, we may know if we take pains. But much more fhould we rejoice in the knowledg (yea though we know but a very little part) of things Divine for their excellency, then in the knowledg of thefe worldly things though never fo perfect and general But the comfort that we have of them' (which doth make fome amends) is the certainty, and that they come within the compaffe of Sciences.* What could be [aid more Divinely by a man that had nothing by revelation? Truly, there appeareth unto me (if I may [peak without offence and mifconftitution) more Divinity in thofe words, then in fome books that pretend to nothin'g elfe. Add to this another place of his in his *Metaphyficks*, where he faith, That though things fupernatural be of themfelves clear and certain, yet to us they are not fo, who fee them only with Owles eyes. Can we fay then that *Aristotle* derided thofe things that he forbore to write of, becaufe they were (their natures and their qualities) above the knowledg of man? Neither is it abfolutely true that *Aristotle* never wrote of *Spirits* and Apparitions. *Cicero* in his firft book *De Divinatione*, hath a long ftory of him of a Shape or Spirit that appeared in a dream to one *Eudemus* (his familiar friend and

acquaintance) and foretold him strange things that came to passe. (Clemens Alexandrinus hath a strange story out of him, of a Magical Ring, one or two) which Excestus, King of the Phoenices did use, and foresaw things future by them. It is to be found and seen among the fragments of Aristotles works. And that he did not deny Witches, only appear by that mention he makes of them in more then one place. How much he ascribed to common report and experience, though no [CarOn could be given, doth appear by his Preface to his Treatise *De Divinatione per insomnia*: where he propofeth the case, how hard it is for a rational man to believe any thing upon report which he can see no reason for; nay, which seemeth contrary to reason: as, for a man to foretel by dream what shall happen in another Kingdom far off without any apparent cause. But on the other side, faith he, not less hard to deny that which all men, or most men, do believe, to wit, that there be such predictions. For to say (his own words) that such dreams come from God, besides what else might be objected (which might easily be understood by them that understand his Doctrine) it is most unreasonable to believe that God would send them to men either vicious in their lives, or idiots and fools, of all men the most vile and contemptible, who have been observed to have such dreams oftner then better and wiser men. So leaving the business undetermined, he doth proceed to the consideration of those Prophetick dreams, for which some probable reason may be given. Yet in the second Chapter he saith directly, That though dreams be not

* The Latine ^{inter-} ^{pre-} ^{ter-} translates it ^{Dimonia}; & I know not how it can be better expressed, though liable to ambiguity.

θεόπειρα, yet they may be perchance * ^{δαμόνια}, for [such he acknowledges Nature to be, not ^{θελαρ} but ^{δαμόνια} on. I will not enquire further into the meaning of these words; It is not to be done in few words. It plainly appears that nothing (roubled him so much (for he repeats the objection twice or thrice) as that God should be thought to favour either wicked men or fools, I wish no worse Doctrine had ever been Printed or Preached concerning God. But still let it be remembered that he knew of no Divine Word or Revelation, Yet Jul. Scaliger in his Commentaries upon *Hypocrates De Insomniis*, doth wonder that *Aristotle* should stick so much at this, and seems himself to give a reason grounded in Nature. Indeed he saith somewhat as to the case of fools and idiots, but nothing (that I remember) that reacheth to wicked men also. Let these things be considered, and let the Reader judge of how different temper *Aristotle* was from that of ancient or later *Epicures*. This mention of *Aristotle* and *Plato* puts me in mind of *Socrates* their Master, his Familiar Spirit; no Shape but a VOICE only, by which his life and actions were much directed. The thing is atted by so many, so grave Authors whereof some lived at the very time, others not long after, or in times not very remote, that I know not how it can be questioned by any man. Neither indeed is it, that I remember, by any Heathens or Christians of ancient times, and there have been books written of it, divers, in Greek and Latine, whereof [orne are yet extant. But whether it were a good Spirit or an evil, [orne men have doubted, and it is free for any man to think what he pleaseth of it. For my part I ever had a Reycrrend opinion of *Socrates* and

The P R E F A C E.

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

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

I do very much vnderstand whether any man, being a Scholer, and not thongly prepossessed, that doth not believe *Spirits*, &c. can say that he ever read the books of Tryals and Confessions of Witches and Wizards) such I mean, as have been written by learned and judicious men. Such as, for example, I account *Nichol. Remigius*, his *Demonolatria: ex iudiciis capitalibus 900 plus minus hominum*, &c. grounded especially upon the Confessions and Condemnations of no lesse then 900 men and women in *Larrame* within the compaite of few years. That he was a learned man, I think no body will deny that hath read him; and that he was no very credulous and superstitious man (though a Papist) that also is most certain: and I have wondered at his liberty many times. I know not how it is now in those places; but by what I have read and heard of the doings of Witches and Sorcerers in *Geneva* and *Savoy* in [drmer times (I could say somewhat of myself, how my life was preserved there very strangely, but my witness, are not, and I will not bring their credit in question for such a bufindfe.) I am of opinion, That he that should have maintained there that there was no such thing as Witches, or Spirits, &c. would have been thought by most either mad and brain-sick (sa frequent and visible were the effects to faber eyes) or a Witch himself. For indeed it is ordinary enough, that those, that are so really, are very willing (which deceiveth many) to be thought Impostors, and there is good reason for it: I should sooner suspect him an Impostor that doth profess himself (except it be by way of confession, as many have done) and is ambitious to be counted a Witch or Sorcerer. I remember I saw a book some years ago, intituled, *De l'inconfiance des mauvais Anges & Demons*, printed at *Paris* 1612. in quarto, and another of the same Author; and five, intituled, *L'incredulite & mescreance du fortilège*, *Paris* 1642. Strange stories are told there of a Province of *France*, about that time (or little before) marvellously infested with Witches and Sorcerers, Infomuch that people did not know one another (in same one place) in the streets, by reason of evil Spirits appearing publicly in the shape of men; and that the proceedings of justice (which doth not happen often) were sometimes disturbed by them. I think the Author himself was one that was sent to the place by the King with some authority, and to make report. But as I do not altogether trust my memory, having had but a sight of the books (it was at the *Bell* in *St. Pauls* Church-yard:) So I beseech the Reader not to rest upon this account that I give him upon my best remembrance, but to peruse the books himself. I am confident he may receive good satisfaction, being things that were not done in a corner, but very publicly and well attested as I remember. However the reader must

Tom II. p 6c8.
Nec. Cal. Pictus.

give me leave (though it be not to this purpose, lest my sentence be drawn to the prejudice of the truth). To tell him, that I met with one great falibood there concerning my own father (of *Bl. M.*) which I have abundantly refuted, and, all others of that nature, when I was yet very young. But that (as I conceive) which in all these stories would most puzzle a rational man, is the signes which are set down

down by many how witches may be known, as *Teats*, *swimming upon the water*, *dry eyes*, and the like: which things indeed have [orne ground of truth being limited to particular times and places, but are not of general application. Mr. *Vossius* had therefore reason to ^{Voss. de Idolol. III. r80, 181.} find fault with *Springerus* and *Boinus* for making t at a certain token of a Witch that she cannot weep. Who also in the same place doth well except against the tryal of *γυναικολόσεως*, as he calls it (commonly, *purgatio per aquam frigidam*) condemned by many. But he had done well to have limited his exception, and to have shewed how, and when, and how far such observations may be used. For certainly they are not altogether to be neglected. But the reasons of [uch observations or marks that are given by some, are so ridiculous, that they would make a [oberman (that hath not patience enough to ponder all things diligently.) to [ufpea all the rest. So one tells us, That when the Cock croweth the [Olemn meetings of Witches (which opinion perchance may prove ancient enough, as we shall shew elsewhere) are dissolved: and he thinks a reason may be because of the crowing of the Cock in the Gospe!, when *St. Peter* denied Christ. Another tells us, That Witches being well beaten *trunco vitis* (with a Vine stick or club) *Maleficia illata solvere sævillina coguntur*, have no more force to do hurt, or, that the party bewitched recovereth. And the reason (he thinks, and yet he no ordinary man neither) *ex mysterio vini & vineæ dilectæ Deo, ex cuius mysterio* ^{So, in my Copy, it may be it should be, *vitis & vin.*} *quodlibet Sacramentum Sacrosancti Sanguinis Domini conficitur*, &c. But I shall have a more proper place for the full examination of these things in one of the two Treatises before mentioned. It cannot be denied but this whole-buffineffe of Witches, what through ignorance, what through malice, is very lyable to many mistakes and divers impostures. And it were to be wished that in all such Trials some prudent: Divines) and learned experienced Physicians might be joyned. But hence to conclude with *Wierius* (who nevertheless doth acknowledge *Spirits*, and the *Inhuons* and Apparitions of Devils, and their mischievous operations as much as any, and tells as strange things of them) and [orne others, that therefore there are no Witches and Sorcerers, is as if a man should deny the power of herbs because a thousand things have been written of them of old, and are yet daily falsely and superstitiously. And indeed it so fell out once in *Rome*, as by *Plinie* is recorded at large, Where when (orne ascribed [uch power unto Herbs, as though Sun and Moon had been subject unto them, the dead might be raised, armies vanquished, and what not! which was not very well relished by many: at last came *Asclepiades*, who persuaded men that were very well disposed to be persuaded; that all Phisical use of Herbs and Simples was a meer cheat, and that men were better want them, there being other means easier and lesse troublesome to restore health and overcome diseases, which he professed to teach: and prevailed so far for awhile, that they were laid aside, and a new course of Physick introduced. Which for a while, as I said, (so prone are men commonly to entertain new devices) gave good content generally. It is well observed by *Aristotle* (and I think a great part of humane wisdom de-

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

Well: we go on.

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

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

attaining of Truth) and so verred in all kind of learning, that we find scarce among all the learned of these later Times find another so generally accomplished. The strangest relations that ever I read, or at least as strange as any I have read of Witches, and Sorcerers, and Spirits, I have read in him: [uch as either upon his own knowledge, he doth relate, or such as he believed true upon (he testimonie of others known unto him. The last work that he ever went about for the publick was, *De generibus Divinationum*, but he did not live (the more-the pity) to make an end of it. But so much as he had done was set out by one of his learned sons, *Lipstæ*, an. Dom. 1576. There p 33. he 'lth these words, *De Spirituum verò, quæ quædam præhibentur, præsentia; incredibiles extant passim veterum narrationes, & nostris temporibus (uper antia fidem comperta sunt, extra etiam nonnullis de quibus postea dicitur.* So p. 89- & P 151. again and more fully. But his strangest relations are in his *Proæmium* to *Plutarch's* two Treatises, *De Defectu Drawlarum*, and *De Fingura ET Consecrata Delphis*, set out by him with Notes. Here I could come in with a whole cloud of witnesses, naine hundreds of men of all Nations and professions that have lived within this last hundred years, and not any among them but [uch as have had, and have yet generally the reputation of Honest, Sober, Learned and Judicious, who all have been of this opinion that we maintain. But because we have to do with them especially who by their Profession pretend to the Knowledge of Nature above other men, I will confine my self for further testimony to them that have been of [hat Profession. I have been somewhat curious for one of my Calling, that had no other end but to attain to [orne Knowledge of Nature, without which a man may quickly be lead into manifold delusions and Impositions: I have read some; Joked into many: I do not remember I have met with any professeJ Physician or Naturalist (some one or two excepted, which have been or shall be named) who made any question of these things: Sure I am, I have met with divers strange relations in sundry of them, of things that themselves were present at, and saw-with their own eyes, where they could have no end, that any man can probably suspect, but to acknowledge the truth, though with some disparagemem to themselves (according to the judgment of many) in the free confession of their own ignorance and inability to give reasons, and to penetrate into causes. Wen: what then shall we say to such as *Jut. Cæsar*, *Scaliger*, *Fernelius*, *Sennertus*; the wonders and Oracles of their times? As Physicians (a Phylophers, men of that profound wisdom and experience (much improved in [orne of them by long life) as their writings shew them to have been to this day. What shall we make of them? or what do they make of themselves, that will censure such men as either cheaters or ignorant idiots? *Henricus Saxonia*, a Learned Profd[or and Practiser of Physick in *Padua*, in that Book he hath written of that horrible Polonian Disease, which he calls *Plicam*; which turneth mens hairs (in sight) to Snakes and Serpents; in that book he doth ascribe so much to the power of Witches and Sorcerers in causing Diseases, not private only but even publick, as Pestilences and the like, as himself confesseth he could never have believed, until he

was convicted by manifest experience; and indeed is wonderful, and may well be thought incredible unto most, yet is maintained and asserted by *Sennertus De Febris*; and in his sixth book (as I remember) *De Morbis à fascino, incantatione, & veneficiis inductis*. I will forbear the names of many men of fame and credit, Physicians too, because most of them are named (and commonly enough known) by *Sennertus* upon this occasion. There is one, whom I think inferiour to none, though perchance not [0 commonly known or read, and that is, *Georgius Raquisius* a Venetian, who by his first education and profession was an Astrologer, cast many Nativities, and took upon him to Prognosticate; but afterwards, confcious to himself of the vanity of the Art (that is, when the Devil doth not Intermeddle, as alwayes must be understood: for some Astrologers have been Magicians withal, and have done strange things) gave it over, and hath written against it very Learnedly and Solidly. Read him, if you please, in his Chapters *De Magis, De Oraculis*; yea, through his whole Book *De Divinatione*, and you maybe satisfied what he thought of these things: he also was a Physician. But I Inuit not omit the Learned Author that set out *Museum Veronense*, a great Naturalist and a Physician too; he handles it at the end of that work somewhat roundly and to the quick, I must confesse; but very Rational y and Solidly, in my judgment, against those pretended Peripateticians, [hat would be thought to defend the opinion of *Aristotle* herein. I could say somewhat of ancients Physicians too, and give some account of those many Spels and Charms that are in *Trallienus*, in all his books; an ancient Physician, in high esteeme with some eminent Physicians of these late times, as they themselves have told me; though not for his Charms; but for his other learning and excellent experience, which they had found good use of But this I reserve for another place & work. And this mention of that eminent Physician who commended *Trallienus* unto me, puts me in mind of what he imparted himself, not long before his death, of his own knowledge and experience; and particularly of the acepunt he gave me of the examination of a Conjuror in *Salisbury*, at which, he said, none were present but King *James*, (of most Blessed Memory) the Ollke of *Buckingham*, and himself: It is likely some others may have heard the same, and I had rather any body should tell it then I, who was then a patient under him, and durst not, Were I put to it, trust to, my memory for every circumstance

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

to, who not being able to deny the *ſi.* or *matter* of FaB, would [cem to fay ſome-
 what rather than to acknowledg Spirits, and Divels, and Witchcraft. *Pompo-*
natus, who hath noC heard of? I once had the book, I know not now what is
 become of it. But I remember well; I never was more weary of reading then
 when I read him; nothing that ever I read or heard of *Legends* and old
 womans tales did [eeffi to me more groundleſſe and incredible. But be-
 cauſe chafe men bear themſelves very much upon the power of imagina-
 tion (which indeed is very great, and doth produce ſtrange effects) I ſhall
 commend to the ſober Reader that hath not yet met with him, *Tho. Eienus*
 his Learned Tractat, *De Viribus Imaginationis*, a very Rational and Philoſo-
 phical diſcollrſe. Of cheir miſerable {hifts and evaſions in general, the
 Author or Obſervator rather of *Muſeum Veronenſe*, before quoted, will give
 you a good account. I have at this preſent in my hands the writings of
 a Phyſician, *Augerius Ferrerius* by name. What he was for a Phyſician I know
 not; all (I doubt) of that profeſſion will not allow very well of his Pre-
 face to his *Caſtigaciones Practicæ Medicinæ*, whatever they think of the *[aſti-*
gaciones themſdves. But in general, his Stile, and various reading, and
 knowledge of good Authors, [peak him, a Learned man ſufficiently. *Thu-*
anus in his *History* gives him a moſt ample *Elogium*, and makes him to have
 been *Jul. C. Scaliger* his intimate acquaintance and much reſpected by him.
 But I doubt whether *Thuanus* had ever ſeen this book of his: it doth not
 appear by that *Elogium* that he had. Well, this Learned man in his Chap-
 ter *De Homtrica* (ſo he calls it) *Medicatione*, where he treats of cures done by
 Charms and Spels; by Words and Characters, which others impute com-
 monly to Witchcraft: firſt, for the *ſi.* he doth noc deny it: (*Nam iis quæ*
ſenſibus expoſita ſunt contravenire, Jani hœminis non eſt.) He thinks them little,
 better then mad men that will deny that which is approved by [0 viſible
 experience. Yet it ſeems he was one of them that did not believe, or
 would not believe (though he doth not ſay ſo poſitively) *Spirits* and *Witch-*
es, and Supernatural Operations. What then? he plainly maintaineth
 and argueth it (though he quote no Goſpel for it) that ſuch is the nature
 of the ſoul of man (if he know how to uſe it) that by a ſtrong faith and
 confidence it may work any miracle without a miracle: *Verum confidentia*
illa, ac firma perſuaſio (that you may have ſome of his words if you have
 not the book) *comparatur indoctis animis per opinianem quam de Characteribus &*
ſacris verbis conceperunt. Doctis & rerum intelligentiam habentibus, nihil opus eſt
externi, ſed cognitâ vi animi, per eam miracula edere poſſunt. &c. And again a little
 after, *Doctus verò & ſibi conſtans ſolo verbo ſanabit.* I do not bence conclude
 that this *Ferrerius*, though he ſpeak as though he were, and names no body
 elſe, that he was the firſt or only that hath been of this opinion. *Avicenne*
 the *ArJb* was the firſt, as I take it, that ſet it on foot: ſome others have fol-
 lowed him in it. Buc ſinee theſe men acknowledg the ſtrange effects that
 others deny, let the ſober Reader judge whether of the two more likely 'co
 grant *Spirits* and Divels, or to make the Soul of man (of every nlan, na-
 turally). either a God or a Divel. But let men take heed how they attempt to
 do Miracles by their {hong faith and confidence, for that is the ready way
 [0 bring, the Divell into them) and that is it which hath made many *Witch-*

The P R E F A C E.

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

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

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

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

very

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

The First, thus:

L. vetula Londinensis, cui morienti Diabolus affuit.

Mira Historia quam narrabat ut sibi compertissimam Dom. Episcopus. Fuit quaedam L. mulier ditissima, et curiosis artibus addictissima: vicina adibus Fulconis, qui fuit pater Domini Fulconis, tota Angliâ celeberrimi; atque adeo lectissimæ matronæ, matri ejusdem Fulconis, familiarissima. Hæc per omnem vitam fortilegis dedita, & eo nomine infaniam muliercularum amica et patrona: Cui morienti cum adflarent quæ viri, quæ femine gravissimi; animadversum est jub horam mortis, adstitisse ad pedes lecti hominem vultu terribilem, vulpinis pellibus amictum, quem ipsa contentis oculis intuebatur; ille, ipsam. Quæsitum est à janitore, quare illum admisisset ille negare se vel vidisse. Tandem (cecaunt ad fenestram duos vel tres) consilium capturi quid illo factrent. Erat quidam Senator ingentis nominis qui bis Prætor Londinensis fuit: item Pater Fulconis) et alii. Placet illis ipsum compellare et rogare quis esset. Hoc animo repetunt priora loca sua ad lectum. Interim L. vocem magnam edit, quasi animam ageret; omnes illam curare, spectare, sublevare; mox redit ad se illi ignotum illum requirunt oculis. Næquam apparet. Ante horæ spatium moritur ægra.

The other thus,

*Kalend. August. Narrabat hodie mihi rem intram, Reverendiss. Præsul) Domin. Episcop. Eienensis: quam ille acceptam auribus suis à re-
pe oculato & auctore, credebat esse verissimam. Est vicus in U, be Londino,*

qui

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

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

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

them at this time, which is the cause that I cannot particularize that **bu-
sinesse** with circumstances of times, and names or persons as I would. But
there were many other books written (some very big" which! have [een)
about it, as I said before; so that the whole **business**, with very little in-
quiry, if any have a mind, may quickly be found out. One Book-
seller in Little *Britain* did help me to the sight of six or [even at once; yet
one of the books then written, and as, I, was told, upon this occasion much
commended unto me by some very Learned, to wit, Dr. *Jordan*, of the
Suffocation of the Matrix, I long fought before I could meet with it. And
such was the ignorance of [ome **Booksellers**, that I could not persuade them
there was any such book extant: but now at last I have got it. All the
life! shall make of it at this time is, that whereas the whole drift of the book
tends unto this, to **shew** the error of many in ascribing 'natural diseases to
supernatural causes, which might be thought by some to favour their opi-
nion that believe not *Witches*, &c. The Author doth very prudently and
piously make this profession in the Preface, *I do not deny but that God doth in
these days work extraordinarily for the deliverance of his children, and for other ends
best known to himself; and that among other there may be both possessions by the Devil,
and obsessions, and Witch-era; t, &c. and dispossession also through the Prayers and Sup-
plications of his servants, which is the only means left unto us for our relief in that case,
but such examples being very rare now a days, &c.* Yet [or all this I do not con-
clude that Mr. D. was guilty of any **Imposture**: he might do it through
ignorance being cozened by others. I have heard he was an honest man,
and dyed piously, and disclaimed to the very last that he did any thing in
that **business** otherwise than *Bonâ Fide*. I would judge charitably, even
of those men that are not guilty of much charity towards others, whose
judgments and consciences will not [uffer them (though men of approv-
ed worth and piety otherwise) to say as they say, -and to do as they do in
all things. Be it granted therefore, that this **business** of *Exorcismes* is ly-
able to much **Imposture**: however, no man that hath read the relations
of men and women possessed, in several places, with due observation of cir-
cumstances; some of which relations, besides other persons of credit, have
been attested; yea, some penned and published by learned Physicians and
Naturalists, who have been employed about the Cure, observed their car-
riage, heard [ome of [hem [peak strange Languages: silly women possessed,
discourse of highest points of Philosophy, or the Mathematicks and the
like. No man, I say, that is not a stranger to these things (beGdes what
some Travellers, no way interested in the cause, can aver upon their own
knowledge) will make any question either of the real possession of divers,
according to relations that have been made, or of the Devils [peaking in
them and by them when they have been Exorcised; and sometimes upon
bare conference. And though [ome **Protestants** are of opinion, That it is
not lawfull nor warrantable for any man to take upon him to Exorcise upon
such occasions, that is, (as I conceive) by way of absolute power and au-
thority, and by superstitious ways and means, as is ordinarily done:
Yet where a man hath a Calling, as it he be lawfully Called to (he Mini-
stry, and set over such a Parish where any happen to be possessed (as in-
deed

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

Anno Dom. 1603. Kal. Junii. *Quem memsem, et reliquos omnes velis ô Deus, &c. Hunc q. lætum egimus, cum matre, uxore, affine, et viro nobili, Dom. de Counf. et nobili item matrona, D. de St. Pons: qui omnes in re pietatis ὁμοπρονοῦντες, Ecclesiam Lupus loci assidue celebravimus. Inter alios Sermones quos habui cum D. de St. Pons, de ministro provincie Vivaretii sumus locuti, cui nomen Mercero: Regit ille in eo tractu plures parvas Ecclesias; habitat a. in loco, qui dicitur, Chateau-double. Acceperam de eo ex vulgi rumoribus, quod vim Dæmonas ejiciendi haberet: quæsi, ἀξιόβητος de D. de St. Pons quid rei effet. Illa serio affirmavit, plures Dæmoniacos (decem aut ceteros) in Ecclesiam auductos, eo concionante primum, dein orante, palam, et Confessione omnium fuisse lanatos. Quosdam Dæmonas ita eum certis signis erupisse, ut res apud omnes fieret testatissima. Porro autem omnes qui sanati sunt, Religionem Catholicam Romanam antefemper professos. Mercero verò impatientissimè ferre. Si quis inter loquendum, ut fit, diceret, Mercero Diabolos ejicere, non enim se, verum Ecclesiam Dei esse nominandam, cujus precibus ardentissimis Dei aures patuerint. Dom. et illi et universo gregi suorum benedicat. Amen.*

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

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

were the jugglings of men. , Sometimes Princes ; sometimes ^{p-ri-v-at-e-m-en-:} (as now of Religion, of Preaching, and Praying, and Fasting; of Masses and Procdions: most Pnnces and States In all places) made good use of them to their owne ends ; and made them speake what themselves had prompted. But a man might as probaoly argue; because some have been so freely acknowledged [to have been by compact and si.lbornatlon, it IS the more likely, that those of which never any sulpicion was, should be true. We read of Illany in *Herodotus*: of one, \which was contrived by fraud; but there we read also, that when It came to be known (though care had been taken that it might not:) the chief Contriver, a great man, was banished or prevented \Vorse, by a voluntary Exile ; and the Sacred Virgin or Prophetesse, deposed. . But not to insist upon particulars, \vhich would be long, it is most certain, and it \Vill cleerly appear unto them that are well read in ancient Authors and Histories, That all Heathens, generally the wisest and learnedest of them? tho! especially, chat lived when Oracles were, most frequent, did really believe them to be, which they pretended unto: and that they were [o indeed, for the most part (taking it for granted that their Gods were Devils or Evil Spirits) by many circumstances of Stories, and by other good proofs, may be made as evident: neither was it ever doubted or denied (al-\vayes granted and pre[uppo]ed, that, as In all worldly things, much imposture did in tervene and intermingle) by ancient Christians acknowledged, I am Cure, by most, if not all. But I have ipoken of them dfewhere 'already) and therefore wiU be the shoner here.

Our last *Objedion* was: If there be *Devils and Spirits*, Why do they not appear unto them, who do what they can, as by continual curses, so by profane curiosity to 'invite them? Fidt, We say, ἀρεξεδίνα τα κείματα αὐτῶ, καὶ ἀνεξίχνας αὐτοὶ αἰσδοὶ αὐτῶ. When we have good ground for the εἶτι to stick at the δῖβτι, because we do not understand the rearon, is as much as to say, that we think we should be as wise as God- Aristotle did not meddle with things that he could give no reason of; yet he did not deny them (as we have shewed) and it is one thing to require a reason of things meerly natural; and another of those that happen by a meer [eret P]rovidence. But this will give them no great satisfaction who perchance believe a God (rome) as much as they believe a Devil. Secondly, Therefore we say, There may be [orne natural reason too, upon Ariflotles grounds. Aristotle (as hath been shewed elfewhere) compares the effects of *Melancholy*, from whence he deriveth all kind of *Enthusiasm*, to the known effects of *Wine*. What is the reason) that some men with little wine will quickly be drunk, and become other Creatures, heing deprived for the time of the use of reason? Others though they drink never so much, will sooner burst then red, or speake idly. as some in their excess grow merry, others sad: [orne calm and better natured ; others furious: some talkative, others stupid. The Devil knowes what tempers are best for his turn; and by some in whom he was deceived, he hach got no credit, and wished he had never meddled with them. Some men cO'me into the world with *Cabalistical Brains*; their heads are full of mysteries ; they see nothing, they read nothing, but their brain is on \vork to pick fomewhat out of it that is not ordinary, and out of the very A B C that children are taught, rather then fail, they will fetch all the Secrets of Gods WifdoIn, tell

The PREFACE.

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

But ³diy. Some have tried and used the means, but could never see any thing but what if others that never desired it really, but in some wanton curioGty, unadvisedly, that they might be the better able to confute the simplicity of some others as they thought, rather then that their faith wanted any such confirmation, have tryed [ome things, or have been present at some experiments and have seen (with no small astonishment) more then they expected or desired? Some persons of credit and quality, I am Cure, have made it their confession unto me, that it hath so hapned unto them; who have been so affected with it, that they would not for a world be [0 surpriz:d again.

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

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

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

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

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

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

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

no body will fa grossly mistake us as though we intended thereby to justify what is here printed against any suspicion of forgery; as if any man taking the advantage of Dr. Dees name and fame of a *Conjurer*, could be suspected to have devised and invented these things in his own brain to abuse the world. I should be sorry my name should appear in any kind to any book lyable to such a suspicion; and the very name and credit of that (o much and [o deservedly prized *Library* from whence this is pretended to be taken) is sufficient (with civil understanding men) to prevent the grossness of such a mistake. Besides the Original Copy it self, all written with Dr. Dees own hand, there kept and preserved. But by *Truth and Sincerity*, intending not only Dr. Dees fidelity in relating what himself believed, but also the reality of those things that he speaks of, according to his relation: his only (but great and dreadful) error being, that he mistook false lying Spirits for Angels of Light, the Diavel of Hell (as we commonly term him) for the God of Heaven. For the *Truth* then, and *Sincerity* or *Reality* of the *Relation* in this sense, I shall first appeal to the Book it self. I know it is the fashion of many (I will not say that I never did it nly self) that are buyers of books, they will turn five or six leaves, if they happen upon somewhat that pleaseth thelf fancy, the book is a good book, and when they have bought it, it concerneth them to think so, because they have paid for it: but on the other side, if they light upon somewhat that doth not please (which may happen in the best) they are as ready to condemn and cast away. It is very possible that some such buyer lighting upon this, and in it, upon some places here and there, where some odd uncouth things may offer themselves; things ridiculous, Incredible to ordinary sense and construction, he may be ready to judge of the whole accordingly. But for all this, I will in the sidplace appeal to the book it self; but with this respect to the Reader, that he will have patience to read in order one fourth part of the book at least: before he judge; and if by that time he be not convicted, he shall have my good will to give it over. Not but that all the rest, even to the end, doth help very well to confirm the truth and reality of the whole Story: but because I think there is fa much in any fourth part, if diligently read, and with due consideration, that I despair of his assent, that is not convicted by

Sir Thomas Cotton Knight
Baronet.

it. For my part, when the book was first communicated unto me by that Right worthy Gentleman who is very studious to purchase and procure such Records and Monuments as may advantage the truth of God (all truth is of God) and the honour of this Land, following therein the example of his noble Progenitor, by his very name, Sir Robert Cotton, known to all the Learned as far as Europe extendeth. I read it cursorily because I was quickly convinced in my self that it could be no counterfeit immaginarie business, and was very desirous to see the end; fa far as the book did go. Afrenwards when I understood that the said worthy Gentleman (especially as I suppose, relying upon my Lord of Armagh's judgment and testimonie, which we have before spoken of) was willing it should be published, and that he had committed

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The P R E F A C E.

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

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

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

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The P R E F A C E.

questionable ; hoping (if God had given way) they should have passed, in time for good Spirits abroad generally, and then we should have seen what they would have made of it. From lesse beginnings) I am sure, greatest confusions have proceeded and prevailed in the world, as we shall shew elsewhere. And since that in all this business, as we said but now, Dr. Dee did not deal alone, but had a constant Partner or Assistant, whom sometimes himself calleth his *See*, or *Skyer*, one by name *Edward Kelly*: it will be requisite before we proceed further, that we give some account of him also. According to Dr. Dee's own relation here, *An. Dom. 1587. April 7. Trebone*: in the particulars of his Son *Arthur's Consecration* (after his manner, which he calls, *His offering and presenting of him to the service of God*;) *Uriel* (one of his chiefest Spirits) was the author of their *Conjunction*: but when and how it hapned (being but *obiter* mentioned there) we do not find any where; and more then what I find here I have nothing to say: For certain it is by this whole story, from the beginning to the end of it, that *Kelley* (was a great Conjuror) one that daily conversed by such art as is used by ordinary Magicians, with evil Spirits, and knew them to be [0. Yet I would suppose that he was one of the best sort of Magicians) that dealt with Spirits by a kind of *Command* (as is well known some do) and not by any *Compact* or agreement: (his may probably be gathered from sundry places. But that he was a Conjuror, appeareth first by that, where he proffered to raise some evil Spirit before the Polish Prince *Palatine*, *Albert Lasky* (of whom more by and by) for a proof of his Art. But Dr. Dee would not suffer him to do it in his house. Wicked Spirits are cast out of him to the number of 1; . p. 32. But I make no great matter of that in point of proof, because all there upon his bare report only. But see p. 63. &c. where it is laid to his charge, and he answereth for himself and his Spirits. See also where at last he yielded to bury not to burn his *Magical books*. But read his own confession (where you shall find him speak like one that knew very well what did belong to the Art) and the record made by Dr. Dee concerning a Old rewd contest that hapned between Dr. Dee and him, (it was about some *Magical things*) wherein *Edward Kelly* carried himself so fiercely, that Dr. Dee being afraid of his life, was forced to call for help. Peruse well this place and I presume you will require no further light as to this particular concerning *Kelley*.

As for the several *Epistles* (in Latin most) that will be found here, as also Narratives of several meetings and conferences, they carry so much light with them, being set out with [0 many remarkable circumstances of time, place, persons, &c. that no man of judgment that hath any knowledge of the world, will or can make any scruple of the sincerity and fidelity of either reports or Deeds and monuments. (such I account the Letters to be) herein contained. A man might with little labour (that had all kind of books at command) have found somewhat concerning most (outlandish) persons in them mentioned. I could not intend it, and I think it would have been a needless labour. If any make any question let them make search, I dare warrant it unto them they shall find all things to agree punctually. But because *Albert Lasky* (next to *Edward Kelley*) is the man most in-

interrdTed in this story; I will give you [orne account, of him out of Mr. *Cambden his Annals.*

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

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

II. Now to Objections:

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

alledge, that if a man confiders the things delivered here upon feveral occasions, being of a different nature, [ome Moral, fome Phyfical, fome Metaphyfical, and Theological-of higheft points (though fometimes wild enough, and not warrenrable; yet For the moft: part very remote from vulgar capacities) he will not eafily believe that *Kelley*, who [carce underftood Latine) not to [peak of fame things delivered in *Greek* in fome places) and betook himfelf to the Rudy of Logick long after he had enrred himfelf into this courfe , could utter fuch things : no, nor anrman living perchance, that had not made it his ftudy all his life-time. . But that which muft needs end this quartel (if any 'man will be pertinacious) and put all things out of doubt) is, that not *Kelley* only ferved In this place of *Seer* or *Skryer*; but others alfo, as his [on *Arthur*, and in his latter dayes, when *Kelley* was either gone or fick , one *Bartholomew*, as will be found in all the *Actions* and *Apparitions* of the year 1607. which (as I fufpect) was the laft year of the *OOctors* life, or beyond which I think he did not live long.

Secondly, It may be objected , or ftuck at leaft, How *Dr. Dee*, [o good, [o innocent, yea) fo pions a man; and fa sincere-a Christian as by thefe papers (his deluGon and the effects of it ftill excepted) he doth feem to have been , . God would permit fuch a one to be fo deluded and abufed , [o rackt in his foul, fo hurried in his body for fo long a time, notwithstanding his frequent, earneft, zealous prayers and addreffes unto God" by evil Spirits (even to his dying day, for ought we know) as he is here by his own relation fer out unto us? Truly, if a man fhall confider the whole carriage of this bufineffe, from the beginning to the end, according to this true and faithful (for I think I may fo fpeak with confidence) account of it here preſented unto us, this poor man, how from time to time fhamefully , groſſly delayed, deluded, quarrelled without cauſe, ftill toled on with fome ſhews and appearances, and yet ftill fruſtrated and puc off: his many pangs and agonies about it, his fad, condition after [o many years roil, travel, drudgery and earneft expectation , at the very laft (as appeareth by the *Actions* and apparitions of the year 1607.) I can not tell whether I ſhould make him an object of more horror or compaſſion; but of both certainly in a great meafure to any man that hath any [eo[eof.Humanity, and in the examples of others of humane frailty: and again, any regard of pans and worth, ſuch as were in this mao in a high degree. True it is, that he had joyes withal and comforts, imaginary, delu[ory , it is true; yet fuch as he enjoyed and kept lfp his heart, and made him outwardly chearful often times, I make no queſtion ; ſuch as the Saints (as they call themſelves) and *Schifmaticks* of theſe and former times have ever been very prone to boaft of, perfwading therrirelves that they are the effects of Gods bleſſed Spirit. But even in there his 'joys and comforts, the fruits and fancies of his deluded foul (as in man.v others of a diſtempered brain) is not he an object of great compaſſion to any, borh ſober and charitable? If this then were his caſe indeed, what fhall we fay? if nothing dfe, I know not but it ought to ſatiſfie a rational, [ober, humble man : If we fay, That it is not in man to give an aCCOUnt of all Gods judgments, neither is there any ground for us to murmure becauſe we do not underftand them, or that they often ſeem contrary

to the judgment of humane reason, because it is against all Reason as well as Religion) to believe that a creature so much inferior to God, by nature as man is, should see every thing as he seeth, and think as he thinks; and consequently judge and determine in and of all things as God judgeth and determineth. The Apostle therefore not without cause, would have all private judgments (for of publick for the maintenance of peace and order among men, it is another case) deferred to [that time, *when the hearts of all men shall be laid open, all hidden things and secret counsels revealed.* But we have enough to say in this case without it. For if *Pride* and *Curiosity* were enough to undoe our first Parent, and in him all mankind, when otherwise innocent, and in possession of Paradise. Should we wonder if it had the same event in Dr. Dee, though otherwise, as he doth appear to us, innocent, and well qualified? That this was his case and error, I will appeal to his own confession (though he makes it his boast) in more then one of his Letters or addresses, where he professeth, *That for divers years he had been an earnest Juter unto God in prayer for Wisdom*; that is, as he interprets himself, *That he might understand the secrets of Nature that had not been revealed unto men hitherto*; to the end, as he professeth, and his own deceitful heart it may be suggested unto him, *That he might glorifie God*; but certainly, that himself might become a *glorious man* in the world, and be admired, yea, adored every where almost, as he might be sure it would be, had he compassed his desire. And what do we think should put him upon, such a desire, with hopes to obtain it, but an opinion he had of himself as an extraordinary man, both for *parts*, and for *favour with God*? But however, had he been to the utmost of what he could think of himself, besides his Spiritual pride of thinking [of himself (as great a sin as any in the eyes of God) his praying for such a thing with so much importunity, was a great tempting of God, and deserving greatest judgments. Had he indeed been a suter unto God for such Wisdom as the Prophet *Jeremie* describeth (*III. V. 24, 25.*) *Let not the Wise man glorie in his wisdom, &c. but let him that glorieth, &c.* And for such knowledge as our Saviour commandeth, *Joh. (7. 3. And this is life eternal, that they may know thee, &c.* And his blessed Apostle (*I Cor. I 1. 2.*) *For I determined not to know any thing, &c.* he had had good warrant for his prayers, and it is very likely that God would have granted him his request, so far as might have concerned his own salvation and eternal happiness. Besides, it is lawful (nay fit) for a man to pray for Gods blessing upon his labours for competency of wit and capacity that he may do well in his vocation and glorifie God. But for a man to aspire to such eminency above other men, and by means that are not ordinary (as that conceited *Philosophers Stone*, and the like) and to interest God by earnest solicitations in his ambitious extravagant desires; that God, who hath said of himself, *That he resisteth the proud, but giveth grace unto the humble*, must needs be so great and so high a provocation (if well considered) as that I begin to doubt whether it be charity to pity him that suffered so justly and deservedly. I do not know but it is as lawful for any man obscurely born to pray for a Kingdom, for a Common Souldier that he may have strength to encounter thousands, or for an ordinarie Maid, that she may become the fairest of women. In

all these it is possible to glorifie God, we grant, were it fit for us to pre-
scribe unto God, neglecting those that he hath appointed, by what means
he should be glorified; and could we secure our selves that in pretending to
Gods glory we do not seek our own. I wish that our great unclerrakels and
rdormers (such is their wisdom they think) of Arts and Sciences would seri-
ously think of this; they especially who take upon rilem selves to make all men
wise and of one mind, and to reconcile all doubts and difficulties in Religion,
and otherwise; in a word, to make Truth to be embraced by all men: Should
these men tell us that if they had had the creating of the world, and the orde-
ring of all things (and there be, I think, in the world that have [aid little Ids)
from the beginning, they would have made an other gles of things then God
had done: We would have conGderd of it perchance what might be the ground
in any mortal man of such wonderful confidence. But such being the condi-
tion of the world) as it is, and such of men, naturally; or to [peak as a Christian,
since the fall of *Adam*, and the con[sequencies of it, the curse of God, &c. to make
all men wise, of one mind, good, religious, without an infinite omnipotent
power, such as of nothing was able to create a world; can any man (sober and
wise) hear it; hear it with patience, that thinks it impoffible, yea strange, that
CaRles should be built in the air, or the heavens battered with great guns?
And yet such books are read, yea and much set by, by some men. My judg-
ment is, That they are to be pityed (if distemper be the cause, as I believe it is
in some) that boast of such things; but if wise and politick, to get credit and
money (as some I believe) it is a great argument of their confidence, that there
be many in the world that are not very wise. But to return to *Dr. Dee*: It
might be further added and proved by examples, that some men of transcen-
dent holiness and mortification (in the sight of men) [O sequestred from the
world (some of them) and the vanities of it, that for many years they had con-
versed with God alone in a manner; yet through pride and conceit of their
own parts and favour with God, fell into *delusions* and temptations, if not alto-
gether the same, yet not less strange and dreadful. Such examples Ecclesiasti-
cal Story will afford, and other books of that nature, but I have them not at
this time, and I conceive I have [aid enough to this particular.

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

The P R E F A C E.

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

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

The P R E F A C E.

mer of Religion, but one that would have detested them as the worst of Infidels that had used the *Lords Prayer*, as some have done in our dayes, as appears by what he saith of it in more then one place) there lived one *Michael Stifelius*, who applying to himself some place of the *Apocalypse*, took upon him to Prophecy. He had foretold that in the year of the Lord 1533. before the 29 of September the end of the world, and Christs coming to Judgment) would be: He did shew [0 much confidence, that some write; *Luther* himself was somewhat startled at the first. But that day past, he came a second time to *Luther* with new Calculations; and had digested the whole business into 22. Articles, the effect of which was to demonstrate that the end of the world would be in October following. But now *Luther* thought he had had tryal enough, and gave [0 Little credit to him; that he (though he loved the man) silenced him for a time; which our Apocafyp-tical Prophet took very ill at his hands, and wanded much at his incredulity. Well, that moneth and some after that over, our Prophet (who had made no liate stir in the Country by his Prophecying) was cast into prison for his obstinacy. After a while *Luther* visited him) thinking by that time to find him of another mind. But [0 far was he from acknowledging his error, that he down right railed at *Luther* for giving him good counsel. And some write that to his dying day (having lived to the age of 80. years) he never recanted. And was not this the case of learned *Postellus*, who fallen into [0 one grievous wild fancies in his latter dayes, though found enough still in other things, could never be reclaimed though means were used from time to time the best and gentlest (in respect to his worth and person) that could be thought of? But what talk we of particular men? Consider the *Anabaptists* in general. Above an hundred years ago they troubled *Germany* very much: it cost many thousands their lives. They roved up and down. No sooner destroyed in one place but they sprung (whilest that fea-[on lasted) in another. Their pretences every where were the same; *Revelations* and the *Spirit*: the wickedness of Princes and Magistrates, and *Christ Jesus to be let up in his Throne*. Well) at last they were destroyed in most places. Stories of them have been written in all Languages, read every where, and their lamentable end. Can all this hinder but that upon every opportunity of a confused and confounded Government, they start up again in the same shape and form as before; the same pretences, the same Scriptures, for all the world, miserably detorted and abused, to raise tumults and seditions in all places. Such is the wretchedness of man that is once out of the right way of Reason and Sobriety: But withall we must say in this particular case of Dr. *Dee's*, though his obstinacy was great and marvellous, yet it must be acknowledged, that great was the diligence and subtilty of his Spirits to keep their hold: and [0 one things sometimes happened (as his danger and preservation about *Gravesend*, when he first, here related, went out of the Realm) very strangely, and such was the unhappiness of his in-applied zeal, that he made a Providence of whatsoever hapned unto him as he desired.

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

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

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

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

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

The P R E F A C E.

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

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

The P R E F A C E.

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

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

The p R E F A C E.

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

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

We have somewhere a very pretty Tale, (I would say a curious Observation, if I thought it true) concerning the nature of the Serpentor Addar, handsomly expounded, how she traineth her young ones to fet them out abroad into the world, that they may shift for themselves. Twenty days, as I remember, are spent in that work: Now whether it be so really, I cannot say certainly, but I suspect it. It is not in *Aristotle*) and I looked in *Aldrovandus*, and I could not finde it: But whether it be so or no) let no body wonder; for this was the maner of Preaching formerly (and may be yet perchance in some places) among Monks and Fryars in great request. They would make a story of Man, or Beasts, as they thought fit themselves, and their Fancies best served; pretty and witty, as much as they could; whether it had any ground of truth, or no, no man required; The moralization was good. If the Devil have done so here, it was not through ignorance (for he is too good a Naturalist; and I believe there is somewhat even in Nature, though we know it not, why both in sacred and prophane History, *Spirits and Serpents* are so often joined) of which is true and real; but, as hath been said, it served his turn) and that is enough. And although, having considered it as an Objection, how the Devil cometh to speak so much truth) as will be found in this Book; 110 man, I think, will expect I should give an account of any false Doctrine or Divinity, that it may contain: Yet one point I think fit to take notice of, and prate against it; as false, erroneous, and of dangerous consequence, and that is, where it is said, *That a man* (in some cases) *may kill another man* (Prince or other) *without apparent cause, or lawful Authority, and therefore punishable by the Laws of Man; who nevertheless, may expect a great reward at the hands of God for his act*: How this may agree with the Principles of *New Lights*, and *Anabaptistical Divinity*, I know not; it is very contrary to the Principles of that *Orthodox Divinity*) lately professed and established by Law in *England*.

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

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

The Preface.

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

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

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

The Preface.

hundred eighty four, *September* the third, (being a Monday) *Dr. Dee* first appeared (being presented by Honorable persons, and expected) before the Emperor *Rodolph*. Among other things he then told him, *That for these two years and a half, Gods holy Angels had used to inform him: Our Book, or first Action here, beginneth 28 May, 1583- According to this reckoning, it must be, that above a year and three Moneths before, began the first Apparition: The account then of fifteen Moneths from the first Apparition, we want: How much (in bulk) that might come to; I cannot tell; neither will I warrant all perfect from this 28 Of May, 1583 to the fourth of April 1587. though for the most part the coherence is right enough to that time: But from thence to the twentieth of March, 1607, is a vast chafma or hiatus, of no less then twenty years: How this hath happened) I cannot tell certainly; what I guess, is this, some years after *Dr. Dees* death () Sir *Robert Cotton* bought his Library (what then remained of it) with his *Magical Table*, (of which afterwards) and the *Original Manuscript*, written With his own hand, whereof this is a Copy: The Book had been buried in the Earth, how long, years or moneths, I know not; but so long, though it was carefully kept since, yet it retained [0 much of the Earth, that it began to moulder and perish some years ago, which when Sir *Thomas C.* (before mentioned) observed, he was at the charges to have it written out, before it should be too late: Now full fifty years) or not many wanting, being passed since this Original came to Sir *Robt*, it is very likely, that had any more in all that time been heard of, Sir *Robert*, or Sir *Thomas*, his Son and Heir, would have heard of it, and got it as soon as any body else; And because no more hath been heard of all this while, it is more then probable that no more is extant, not in *Eng/and*" nor I think any where else = Happily the rest might perish, some part (if not all) even whilest the Doctor lived; and we shall finde in this Relation, *That a good part of his holy Books were burned, but (which is more strange) a great part of them, by the help of Spirits, recovered and restored: Or it may be, that since his death, the rest* (the place where they lay being unknown) might rot in the earth; now if, as probably no more be extant, we may account this that we have here, in that respect perfect, because here is all that can be had. But if any, (as it is the nature of many, if not most, rather to desire that which cannot be had, then to content themselves with that which may) shall much lament the loss of the rest, and be less pleased with this, because [0 much (though indeed we know not certainly whether much or little) is wanting; I would desire them to consider with themselves, in case there had been twice or thrice, as much more as all this comes too; what should have been done with it? For my part, for so much as is here set out (all we had) I thought it would do best, though somewhat long, yet as a thing very extraordinary, and of great consequence to many good purposes and uses; I thought, I say, it would do best to have it all printed; Yet we had some consideration about it, and it may be some others would have thought that less might have served the turn: But I hope more will be of my mind) and there be but few actions but afford somewhat that is extraordinary and for some respect or other observable and useful; Howsoever, I am confident, if all had been extant, (supposing that the rest would have made much more) that none or*

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

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

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

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

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

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

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

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

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

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

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

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

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

The *Greek*, p. 25. b. is exactly ſet out, as it was found) and yet to be ſeen in the original, written by Dr. *Dee* himſelf: 'But little or nothing can be made of it; as it is written; and it is a ſign that Dr. *Dee* who writ it, as *Edw. Kelley* reported it unto him, and afterwards plodded upon it (as doth appear by ſome Conjectures and Interpretations found) in the original, and here alſo exhibited) as well as he could. was no very perfect *Grecian*; much leſs *Edw. Kelley*, who could not ſo much as read it, which made Dr. *Dee* to write ſome things that he would not have *Kelley* to read, in Greek Characters, though the words were English: I would nor alter any thing that was in the Original: But the words, I believe ſpoken by the Spirit, (and ſo the Greek is warrantable enough) were theſe, Οὐτος δὲ ἑταῖρος τῆς τοῦ ἔργου ἀναſήσει: Κόσμος γὰρ περιſυμος τυγχάνει ὦν: Κι αὐτὸς τοσούτον πειράζειαι: Ὡς κοινης ἀφελκυῖας φιλίας: Εὐόρα μὴ ἵνα αὐτῷ ἀφορμὴν παρέξῃς: Τὰς γὰρ ἀπάτας κομιδῇ παρὰσκευάζειαι: Ἴνα σε δια παντὸς ἀπολειπῃ: This I think was intended of *Edw. Kelley*, who was ever and anon upon projects to break with Dr. *Dee*, and to be gone, as here preſently after, and in divers other places of this relation; nay, did really forfake him ſometimes for ſome time: The renee *verbatim* is this: *This fellow (or Friend) will overthrow this work* (of Apparitions you muſt underſtand, to which he was requiſite, becauſe the Diſſel had not that power over Dr. *Dee*'s Body, to fit it) though he did proliſſic it him, for ſuch fights.) *His baggage (or furniture) is in a readineſs. And he doth very much endeavor: To withdraw himſelf from this common friendſhip. Take heed, that you give him no occaſion: For he doth mightily plot by art and cunning: How he may leave you for ever.* Περιſυμος, in the firſt line, may ſeem unuſual, for ἑτοιμος, or περιſυρος; but it is an elegant Metaphore. Πειράζειαι, for πειράζει, is not uſual; and happily it ſhould have been πειράζειαι, and to uttered; but that is nothing. Certainly he that could ſpeak ſo much *Greek*, (called here *Syrian*, to jeer *Ed. Kelley*) could not want *Latine* at any time to expreſs himſelf,

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

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

It may be some will wonder what made the Spirit. to fall upon *English Genealogies* and Stories; it is at very beginning, therefore I take notice of it for the Readers sake, that is yet (and cannot otherwise) a stranger to the Book: The business is, Dr. Dee was lately grown in to great league and confederacy with *Albert Lasky*, (or *à lasco* rather) a great man of *Polonia*. You had before what *Cambden* saith of him of his coming to *England*, at this very time, and his going away, which doth very well agree with our dates here. It seems, though nobly born) and to great dignity) yet his thoughts did aspire much higher; and though no rich man, for a man of his tank and quality, yet expecting such matters from *Dr. Dee and his Spirits*, as he did, he could finde money enough to supply their wants upon occasion. The Spirits were very glad of the occasion, and did what they could to cherish him according to his humor: Being then at that very time upon deliberations, that much depended of *Alb. Laskey* and his good opinion; among other things, his Pedegree, which must needs please a vain man very well, was taken into consideration: That every thing there said, doth exactly agree to the truth, as I do not warrant it: so neither am I able at this time to take the pains to examine. We must ever look further in those things that are delivered by such, then if it were, or be pertinent (true or false) to their end and present occasion. Besides, it is very possible, (which I desire the Reader to take good notice of) that both here and elsewhere the Transcribers, as they could not read sometimes, and were forced to leave some blanks (though I do not see to any considerable prejudice of the sense) so they might mistake also having to do with an Original that was (and is yet to be seen) so defaced and worm-eaten as this is, written (as we have said) by *Dr. Dee* himself.

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

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

The Preface.

have them in readines and in view for his ure the better.

The first is against Atheists, and such as do not believe that there be any Divels or Spirits: We have argued it, I confess, pretty largely, at the beginning of this *Discourse* or *Preface*, and I hope some may receive competent satisfaction by what we have said: But if no Argument had been used, (setting aside Scripture Authority, which would be impertinent against Atheists) I do not know what can be more convincing then this sad Story; so exactly 10 particularly, so faithfully delivered. Truly, they must see further then I do, that can finde what to answer (rationally) and to oppose: This is a great po:nr, and a great ground of Religion; but this is not all: For if there be Spirits indeed, so wicked and malicious, so studious and so industrious, to delude men, and to do mischief, which is their end, all which is so fully represented in this Relation; then certainly must it follow, that there is a great over-ruling Power, that takes care of the Earth, and of the Inhabitants of it; of them especially that adore that Power, and worship it with true affection and sincerity: For without this over ruling Power, what a miserable World should we have? What man [so sober or innocent, that could enjoy himself at any time with any comfort or security? But again, what m2D can read this sad story, and can be so perswaded of his own Wisdom or innocency, but will in some degree reflect upon himself, and will be moved to praise God, that notwithstanding many provocations in severall kindes (as damnable curioGty, open prophaneness, frequent Oathes, Curfes, Perjuries, scandalous Life, and the like) God hath been pleased to protect and preserve him from the force and violence of such enemies of mankinde?

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

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

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

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

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

At a Consistory in Geneva, upon a Friday, 18 July, 1589. The case of one Mr. Nicholas beil/g there proposed to the Assembly to be considered of, who was wont to insinuate himself into private Houses, under pretence of praying, and made small congregations: The business was disliked by the Pastors; First, because nothing in the Church of God ought to be done without order. Secondly, because to turn such duties of Religion to matter of Traffick to get money onely, (without any other end or calling) was not lawful. Thirdly and lastly, his battalogy, (or vain repetition of words) was not to be suffered: Then upon this occasion it was related by Mr. Beza, that the Saturday before, whilest that sharp conflict was, which we had before our eyes, (to wit, between the Genevians, and [the Duke of Savoy's Forces) that a certain Woman addressed her [elf to him, saying, What Mr. Beza, will you make Prayers here? To which he had answered) No: What, do you think I do behold these things with mine eyes onely, and do not pray to God in my heart? Giving this reason for his answer he had made: to the Woman: [It is not so expressed in the Latine, that the following words were Beza's words, but the coherence of matter doth (0 require it) That Prayer was certainly a holy thing, which it did not become any man to apply himself unto, (or to undertake) without due preparation: And that they were deceived, who thought it so easie a thing to pray rightly: And that care also should be taken lest [under a colour of zeal and devotion] a way be made to superstition: The Latine words are these,

Die Veneris, Julii. 8. 1589. Cum relatum esset in cœtum, de Mag. Nicolao, qui insinaret se in domos varias περιρσειτῆς εὐχεσθῆς, & ita aliquando cœtus, etsi paruos, coire solitos, pastoribus res improbata est: Primum, quia extra ordinem, nihil in Dei Ecclesia fieri debet: Deinde, quia ποροισμὸν facere τὴν τρησκίαν, nefas. Tertio, hominis βατ'ολογία non ferenda Narratum est tunc à B se die Sabbathi proxime præcedente, dum acerrimum illud prælium committeretur) quod nobis erat ante oculos, interrogat illin à muliere acula, Quid tu D. B. vis preces hic facere? Respondisse, Nequaquam. Tu ne enim (ait) me putas, hæc oculis tantum spectare, nec vota in animo ad Deum Opt. Max. fundere? On/nino,

The Preface.

res sancta in eucha ad quam non nisi meditatam oportet accedere, falluntur enim qui rem putant esse facilem, preces bene concipere. Simul cavendum, ne alicui [superfitioni viam imprudentes aperiamus.]

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

POST

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

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

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

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



Dr. Dee's Apology)

Sent to the Arch-Bishop of CANTERBURY. 1594.

OR,

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

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



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

ftian fiudents., *ex valle hac miferiæ, & miferia istius wallis: & tenebrarum Regno; & tenebris istius Regni, ad montem fanctum Syon, & ad cœlestia tabernacula.* All thanks, are most due, therefore, unto the Almighty. Seeing, it pleased him) (even from my youth, by his divine favour, grace, and help) to insinuate into my heart) an insatiable zeal, and desire, to know his truth: And in him, and by him, incessantly to reckon, and listen after the same; by the true Philosophical method and harmony proceeding and ascending, (as it were) *gradatim*, from things visible, to consider of things invisible from things bodily, to conceive of things spiritual: from things transitory, and momentary, to meditate of things permanent: by things mortal (*visible and invisible*) to have some perseverance of immortality. And to conclude, most briefly; by the most marvellous frame of the *whole World*, philosophically viewed, and circumspically weighed, numbered, and measured (according to the talent, and gift of GOD, from above allotted, for his divine purposes effecting) most faithfully to love, honor, and glorify always, the *Framer* and *Creator* thereof. In whose workmanship, his infinite goodness, unsearchable wisdom, and Almighty power, yea, his everlasting power, and divinity; may (by innumerable means) be manifested, and demonstrated. The truth of which my zealous, careful, and constant intent, and endeavour specified, may (I hope) easily appear by the whole, full and due survey, and consideration of all the Books, Treatises, and Discourses, whose Titles only, are, at this time, here annexed, and expressed: As they are set down in the sixth Chapter, of another little *Rhap(sodical Treatise*, intituled. the *Compendious Rehearsall, &c.* written above two years since: for those her Majesties two honorable Commissioners; which her most Excellent Majesty had most graciously lent to my poor Cottage in *Mortclacke*: to understand the matters, and causes at full; through which, I was so extremely urged to procure at her Majesties hands such Honorable Surveyors and witnesses to be assigned, for the due proof of the contents, of my most humble and pitifull (applicat'ion, exhibited unto her most Excellent Majesty, at *Hampton Court, An. 1592. Novemb. 9.* Thus therefore (as followeth) is the (aid 6. Chapter there, recorded.

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

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

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

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

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

4. *The Bryti/h Monarchy (otherwise called the Petty Navy Royall:), for the politike security; abundant wealth, and the triumphant fiatt of this Kingdome, (with God's favour,) procuring,* Anno 1576.

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

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

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

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

The first printed Books and Treatises, are there: some,
perfectly finished: and some, yet unfinished.

9. **T**HE first great volume of Famous and rich Discoveries: wherein (also) is the History of King Edward's, every three years, his *Ophirian Voyage*. The Originals of Preshler *Joannes*: and of the first great *Cham*, and his successors for many years following: The description of divers wonderful Isles in the Northern, Scythian, Tartarian, and the other most Northern Seas, and neere under the North Pole; by Record, written above 1200. years since: with divers other rarities, Anno 1576.

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

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

12. De Imperatoris Nomine, Autoritate, & Potentia: dedicated to her Majesty, Anno 1579.

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

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

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

16. The 13- Sophistical Fallacians) with their discoveries, written in English meter, Anno. 1548.

17. *Mercurius*

17. Mercurius Cœlestis : libri 24. written at *Lowayn*, An. 1549.
18. De Nubiurn, Solis, Lunæ, acrdiquorum Planerarum, immo ipsius stelleriferi Cœli, ab infimo Terræ Centro, distantis, mutuiq; intervallis, & eorum clem omnium Magnitudine liber ἀποδείκτικος, ad *Edoardum Sextum*, Angliæ Regem, Anno 1551.
19. Aphorismi Astrologici 300. Anno 1553.
20. The true cau[c, and account (not vulgar) of Fl:oods and Ebb[s; written at the request of the Right Honourable Lady, Lady Jane) Dutchdfe of Northumberland, Anno 1553.
21. The PhilofophicaU'and Poetical! Originall occasions of the Configurations, and names of the heavenly Asterismes, written at the request of the fame Dutchefs, Anno 1553.
22. The AfironomicalI, & Logifiicall rules, and Canons, to calculate the Ephemerides by, and other necessary Accounts Of heavenly motions: written at the request, and for the use of [hat excellent Mechanicien Master *Richard Chancellor*, at his last voyage into *Mofchovia*. Anno 1553-
- 23 De Acribologia Mathematica; volumen magnum: fexdecim continens libros, Anno 1555.
- 24- Inventum Mechanicllm, Paradoxum, De nova ratiæ de lineandi Circumferentiam Circularem : unde, valde rara alia excogitari perfidque poterunt problemata, Anno 1556.
25. Oe speculis Comburentibus : libri {ex, Anno 1557.
26. De Perspectiva ilia, qua peritissimi utuntur Piaores. Anno 1557
27. Speculum unicatis: sive Apologia pro Fratre *Rogero Bachone* Anglo: in qua docetur nihil illum per Dæmoniorum feciTe auxilia, sed philo(ophuin fuisse maximum; naturaliterque & modis homini Chriiiano licitis, maximas fecisse res, quas indoctum [olet vulgus, in Dæmoniorum referre facioora, Anno 1557.
28. De Annuli Afiranimici multiplici u[u lib. 2. Anno 1557.
29. Trochillica Inventa, lib. 2. Anno 1558.
30. Περὶ ἀναβίβασμῶν θεολογικῶν, lib. 3. Anno 1558.
- 31 De tertia & præcipua Perspectivæ parte, quæ de Radiorum fractione tractat, lib. 3. Anno 1559.
32. De Itinere (ubterraneo, lib. 2. Anno 1568.
23. De Triangulorum rectilineorum Areis, lib. 3- demonstrati : ad excellentissimum Mathematicum *Petrum Nonium* conscripti, Anno 1560.
34. Cabalæ Hebraicæ compendio[a tabella, Anno 1562.
35. Reipublicæ Britanicæ Synopsis : in English, Anno 1565.
36. De Trigono Circin6que Analogico, Opusculum Mathematicum & Mechanicum, lib. 4. Anno 1565.
37. De stella admiranda, in Cassiopeæ Asterismo, cœlitus demic[sa ad orbem uCqne Veneris : [terumque in Cœli penetralia perpendiculariter retracta, post decimum sextu. Il lux apparitionis mensum, An. 1573.
38. Hipparchus Redivivus) Tracratulus, Anno 1573.
39. De unico Mago, & tripli'ci *Herode*, e6que AntichriH:iauσ. An. 1570.
40. Ten fundry and very rare Heraldical Blafoniilgs of one Crest or Cognifance, lawfully confirmed to certain ancient Arms, lib. 1. An. 1574.
41. Atlantidis,

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

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

43. *Navigationis* ad Cartbayum per Septentrionalia *Scythiæ* & *Tartariæ* Jitora, Delineatio Hydrographica: *Arthuro Pit,* & *Carolo Jackmano* Anglis, versus illas partes Navigaturis, in manus tradita; cum admirandarum quarundam Infularum, annotatione, in ius subpolaribus partibus jacentium, An. 1580.

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

45. The Originals, and chiefpoints, of our ancient *Brytish Histories*, discoursed upon, and examined, An. 1583.

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

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

48. De hominis Corpore, Spiritu, & Annima: five Microcosmicum totius Philosophiæ Naturalis Compendium, lib. I. Anno 1591.

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

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

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

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

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

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

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

3. The third, *De Horizonte Aeternitatis: fiber Theologicus, Mathematicus, & Hierotechnicus.*

Truly I have great cause to praise and thank God, for your Graces very charitable using of me: both in [undry points else, and also in your favour-

ablyeelding to, yea & notifying the due means for the performance of her Sacred Majesties most gracious and bountifull disposition, resolution, and very royall beginning, to restore and give unto me (her Ancient faithful servant) [ome due maintenance to lead the rest of my old daies, in [orne quiet and comfort: with habilitie, to retaine some speedy, faire, and Orthographicall writers, about me; and the same skilfull in Latine and Greeke (at the least) as well for my own books, and Works, fair, and correctly to be written (such I mean, as either her most Excellent Majesty, out of the premises will make choice of, or command to be finished or published: or such of them, as your grace shall think meet or worthy for my farther labor to be bestowed on) as else for the speedy, faire, and true writing out of other ancient Authors their good and rare workes, in greek or Latine: which by GODS Providence, have been preserved from the [paile made of my Librarie, and of all my movable goods here, &c. Anno 1582. * In which Librarie, were about 4000.

books; whereof, 700. were anciently written by hand; Some in Greeke, some in Latine, some in Hebrew, And [orne in other languages (as may by the whole Catalogus hereof appeare.) But the great losses and damages which in fundry sorts I have sustained, do not so much grieve my heart, as the rash, leevde, fond, and most untrue fables, and reports of me, and my Studies Philofophicall, have done, and yet do; which commonly after their

first hatching, and devilish devising, immediately with great speed, are generally all the Realme overpread; and to some, seem true; to other, they are doubtfull; and to andy the wise, modest, discreet, godly, and charitable (and chiefly to such as have some acquaintance with me) they appear, and are known to be fables, untruths, and utterly false reports, and slanders. Well, this shall be my last charitable giving of warning, and fervent protestation to my Countreyrmen, and all other in this case;

It may now be here also remembered, that almost three years after the writing of this letter, I did somewhat satisfy the request of In Honourable Friend in Court, by speedily penning some matter concerning her Majesties Sea-Soveraignty: under this title,

51. *Thalattocratia Brytannica.*

Sive,

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

vo:ag Although the ^{h³t} my last duty undertaken (by her Majesties good favour and licence) as by the same words may appear in the Letter, written by the Right Honourable Lord Treasurer, unto your Grace in my behalf, and her most Excellent Majesty willing his Honor so to do. Anno. 1590. the 20. of January.

A fervent PROTESTATION.

BEfore the Almighty our GOD, and your Lordship of good Grace, this day ¹⁰¹¹ the perill (Or) souls damnation (if I lie, or take his name in vaine herein) I take the same GOD, to be my witnesse; That with all my heart, with all my soul, with all my strength, power and understanding (according to the measure thereof, which the Almighty hath given me) for the most part of the time, from my youth hitherto, I have used and still use, good, lawfull, honest, christian and divinely prescribed means to attain to the knowledge of those truths, which are meet, and necessary for me to know; and wherewith to do his divine Majesty [uch service, as he hath, doth, and will call me unto, during this my life: for his honour and glory advancing, and for the benefit, all commodities publique of this Kingdome: so much, as by the will and purpose of God, shall lie in my skill, and hability to perform: as a true, faithfull, and most sincerely dutifull servant, to our most gracious and incomparable Queen Elizabeth, and as a very comfortable fellow-member of the body politique, governed under the scepter Royal of our earthly Supreme head (Queen Elizabeth) and as a lively sympathicall, and true (ymetricall fellow-member of that holy and mysticall body, Catholiquely extended and placed (where-soever) on the earth: in the view, Knowledge, direction, protection, illumination and consolation of the Almighty, most Blessed, most holy, most glorious, comajestical, coeternall, and coEJential Trinity: The Head of that Body) being only our Redeemer, Christ Jesus, perfect God, and perfect man: whose return in glory, we faithfully waite; and daily doe very earnestly cry unto him, to hasten his second comming for his elects sake; iniquity doth so on this earth abound and prevaile, and true faith with Charity and Evangelicall simplicity, have but cold, slender and mercuriū intertainment among the worldly-wise men of this World.

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

AN EPILOGUE.

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

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

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

UNiuerſis Sanctæ matris Eccleſiæ ji/tjs, ad quos præſentes literæ peruenturæ ſunt, Vicecancellarius Cætuſq; omnis Regentium & non Regentium; Uniuerſitatis Cantabrigiæ, Salutem in Domino ſempiternam Conditiones & Merita hominum In noſtra Uniuerſitate ſtudentium, affectu ſincero perpendentes; eos ſolos teſtimonio noſtro ornandos eſſe arbitramur quos ſcimus ob eruditionem, & morum, probitatem promeritū eſſe, ut iſtud beneficium à nobis conſequantur: Quamobrem, cū hoc tempore ipſa veritas teſtimonium noſtrum (tibi poſtulat, veſtræ pietati, per has literas ſignificamus Quòd dilectus nobis in Chriſto, Johannis Dee, Artium Magiſter, in dicta noſtra uniuerſitate [a:ieiter verſatus; plurimam ſibi & doctriinæ & honeſtatis laudem comparauit: De cuius gradu, & conuerſatione (quæ honeſtiſſima ſemper fuit,) ne qua uſpiam ambiguitas, aut quæſtio oriri poſſit, apud to!, quibus huius viri virtutes haud ſatis innotuerint, viſum eſt nobis, in dicti Johannis gratiam, has literas noſtras Teſtimoniales conſcribere; & conſcriptas, publico Academia noſtræ ſigillo, obſignare: quò, majorem apud vos authoritatem, & pondus literæ noſtræ habeant, Bene valete Datum Cantabrigiæ, in plena Conuocatione Magiſtrorum Regentium & non Regentium, Academia prædictæ: 14. Calend. Aprilis) Anno à Chriſto nato. 1548.

For certain due reſpects the very Image of the ſeal (aid Seal, is not here in portraiture publiſhd; the Mow *Locus veri fig/lli.*

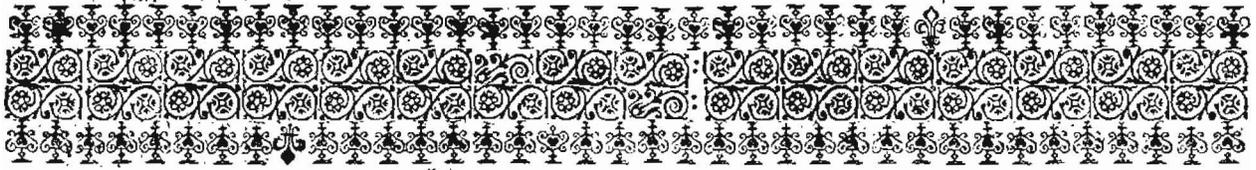
PERORATIO.

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

Very ſpedily written, this twelfth even, and twelfth day, in my poore Cottage, at Mortlake: Anno. 1595. currente à Natiuitate Ch. iſti: aſt, An. 1594. Completo, à Conceptione ejuſdem, cum nouem præterea menſibus, Completis.

Alwayes, and very dutifully, at .Your Graces commandement:

Jo. Dee.



ATABLE

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

I. Page 1.

THe first apparition of Madimi, in the shape of a Girle. Alb. Lasky, his Pedegree. This Al. L. (whereof more in the Preface,) being the first designed by the Spirits, as a fit Instrument, under pretence of godliness and reformation, to turn all things upside-down in the World: But that plot failing, then the Emperour of Germany: after him Stephen King of Poland: after him, Prince R. of imberg, were thought upon, and applications (as will be found here,) made unto them to that end. What alterations, and destructions of men and kingdoms would have ensued (had God given way, as in Mahomet's case, &c.) may be collected out of sundry passages of this Book.

II p. 3. Allabaptifical exaggerations of the general wickedness, and a Promise of a general Reformation by A. L. Of Ifabel Lifter tempted, and, hidden Treasures.

III p. 5. Mystical numbers, and letters, for a Magical Lamin.

IV ib. Ed. Kelley, his rage and fury, how reprov'd, and appeas'd. The Book, the Scroll, and the powder.

V p. 9. Great threatnings of future judgements in all plaets.

VI p. 10. Divers Apparitions. Of good Angels, never appearing in the shape of women; Trithemius his assertion reprov'd. The Book, Divine inspiration. (See also p. 23. as thou shalt find me to move thee, and divers other places,) promised in the writing and ordering of it. ¶ This Book (had things succeeded) should have been instead of a Bible; as the Alcoran, (and much of the same subject;) is among the

Mahometans. See p. 18, 20, 61. &c. A very effectual way to draw people, under colour of a New Law, new lights, and doctrines, (which Anabaptists have alwayes pretended unto) from Heaven.

VII p. 11. Divers mystical Apparitions, and discourses. Charles Sled, possessed and dispossessed.

VIII p. 18. The Contents, and worthinesse of the Book.

IX ib. A sudden Sun-shine. The Book named. Some lines of it. Ed. Kelley's pangs, and agonies at some Visions, before Dr. Dee. Good Angels, how to be known from evil.

X p. 20. Promises to A. L. confirmed by an oath. Ed. Keller desirous and ready to raise a Devil by his Art, before A. L. but not permitted by Dr. Dee.

XI p. 22. Apparitions before the Lord Lasky: The Devil prayeth, and (Anabaptistically) bewaileth the wickedness of the World. Of Angel-guardians. Sudden death sentenced against the L. Laskies servant, for interrupting, though but casually, the Action.

XU p. 23. The Book, and divers instructions about the writing of it.

XIII p. 24. Apparitions in the air. Ed. Kelley scandaliz'd and appeas'd. Prayers for him in Latine and English; compos'd by the Spirits.

XIV p. 25. The Prayer: the use and excellency of it.

XV ib. Apparitions and Prophecies, in the presence of the Lord Lasky.

XVI p. 26. The Book to be written (as it is not improbable the Alcoran was:) by Spirits. Some things Tittered in Greek: (of which see in the Preface) Ed. Kelley preparing to be gone, stay'd with the promise of 50 pound yearly.

XVII p. 28. Divers informations and cautions given (by Spirits) to Dr. Dee, concerning secret enemies

The Table.

- enemies at Court, &c. *Strange mysteries concerning Guardian Angels.* Al. Lasky's Seal.
- XVIII p. 30. *New pranks of Kellyes.* Dr. Dee much perplexed. Dr. Dee him self heareth, &c. *More of the L. Laskies Pedegree. The mystery of the Trinity, Faith, Hope, and Charity:* Ed. Kelley dispossessed (in shew) of many devils.
- XIX p. 33. Dr. Dee, and his Company, set out of Mortlack (in England, not far from London,) for Cracovia, in Polonia. Their danger, and deliverance at Queenborough.
- XX *ibid*, *Divers Apparitions. Sermon-like stuff delivered by the Spirits (in Latine) who tell Dr. Dee that it was they that had preserved him in his late danger.* ¶ Very likely indeed that they were the immediate cause, as of the danger, so preservation at that time, to have the more hold upon him for the time to come. for they tell him often of it, afterwards. ¶ A continuation of the journey.
- XXI p. 35. *Apparitions in the presence of the L. Lasky. More things here in Latine, for his sake.* ¶ A continuation of the journey.
- XXii p. 36. *Several Apparitions. Some evil spirits (he acknowledged) appear, and blaspheme.*
- XXiii p. 39. *Sermon-like stuff, of mortification, &c. Dockum, (in Germany) to be destroyed, men women, and children; or raved at Dr. Dees pleasure.. as his Spirits make him believe.* ¶ A continuation of the journey.
- XXIV p. 41. *Stage-like carriage, and speeches, (such as is seen and heard in Pulpits sometimes,) of Spirits; at which Ed. Kelley is offended; how excellent. Prophecies and threatenings of great woes.*
- XXV p. 43. *Dr. Dee's several questions of worldly, concernments, eluded by Sermon-like fluff of Sanctification, &c. and some idle Apparitions.*
- ¶ *Anabaptical Predictions of great Commotions, &c. and Christs Terrestrial Kingdome,* p. 46.
- ¶ *Continuation of the journey.*
- XXVI p. 47. *Dr. Dee (to his great grief and amazement) rebuked for his abode, and actions, in un sanctified places.* ¶ *The constant practice of his [spirits, when they could not perform what they had promised, to make him believe it was for his or some of his companies offences, altd provocations.*
- XXVII p. 49. *Glorious Promises made to Dr. Dee. His present estate in England not very good. He doubteth this present Apparition to be illusions of Devils; and is much troubled.*
- XXVIII p. 51. *Gods Greatnesse, Justice, &c. set out in a propheticall-like style. His Spirit twofold.*
- XXIX p. 52. *Some [spirits tell Dr. Dee, all former apparitions were but illusions of evil spirits, and he made a fool by them.* ¶ *And all this (while he supposeth these to be the temptations of the Devil,) to make him the more confident at other times, when the Devil appeared unto him in a better shape, and did most abuse him.*
- XXX p. 54. *A continuation of the same Project.*
- Examples of dangerous illusions.*
- XXXI p. 55. *A continuation here also. Counsel given to Doctor Dee to burn his blasphemous, (which he accounted moti holy) Books: ¶ A continuation of the journey.*
- XXXII p. 56 *The same Project here also. The conclusion of this (personated) temptation, by the apparition of bettr (as is supposed) [spirits.*
- XXXIII p. 57. *Sermon-like fluff of humility, perseverance, &c. Cabalistical doctrine of emanations, &c. Alb. Lasky excepted against, and some promises revoked.*
- XXXIV p. 59. *Some places of the Apocalyps, and of Ecdras applyed to these Actions.*
- XXXV p. 60. *Esdras again. Strange Predictions (but Anabaptistical, and false) of the destruction of Kings and Kingdoms, within few years after. The New Book, to be instead of the Bible.. (See before, the contents of the Sixth Action.) ¶ A continuati.n of their journey.*
- XXXVI p. 62. *Apparitions: good (to esteemed) and evil spirits contest. Ed. Kelley rebuked for his Magick. New Lights of doctrine promised. The holy Language, (not Hebrew,) and the vertue of it. Gabale of nature. Christs Terrestrial Kingdome: as before.*
- XXXVII p. 65. *Christ to be revealed. Doctor Dee's wife and maid threatened by Apparitions. His affairs in England. Sir Henry Sidney falsely reported dead, by spirits. Alb. Lasky conspired against. Cracovia promised to Doctor Dee a place of rest: (and again p. 70')*
- XXXVIII p. 69 *Doctor Dee's questions, not answered.*
- XXXIX *ibid.* *The questions again. Mystical, and Cabalistical elusions. Some things obscurely answered.*
- XL p. 71. *Alb. Lasky in part rejected, as unworthy: yet, to be King of Moldavia. ¶ Their coming to Cracovia.*
- XLI p. 73. *These Visions and Actions magnified, as incomparable mercies and favours. The Trinity acknowledged. Cabalistical mysteries.*
- XLII p. 76. *Great mysteries promised. 49 Tables. 49 Calls, &c. Their virtue.*
- XLIII p. 77. *An illusion. A further progresse in the Cabale of Tables and Calls: with shew (in the [spirits) of marvellous reverence.*
- XLIV (p. 78.) *The first Table. Myfical numbers and letters, &c.*
- XLV p. 80. *Ed. Kelley, a Magician, and for it, reprov'd. Further proceeding in the promised Cabale. Great opposition of wicked [spirits (in shew) whilst this wonderful Cabale is delivered.*
- XLVI p. 82. *A Prayer, (in words zealous) used by the [spirits, prescribed to Doctor Dee, &c. Proceedings in the Cabale. More opposition (in shew) of wicked [spirits- Bodily reverences, and prayers, often used. The first (all ended. The use and vertue of it.*
- XLVII p. 88. *More opposition (in shew) Of wicked spirits.*
- XLVIII p. 89-*The Sabbath (or Sunday) to be kept.*
- XLIX *ib.*

The Table.

- XLIX ib. *More opposition: yet the work proceedeth.*
- L p. 91. *Nothing appeareth. Ed. Kelley (upon good grounds) very confident, that they were Devils all, that had appeared hitherto: and their pretended mysteries, very fopperies, &c.*
- LI ib. *Kelley, of that mind still, and resolved to brain Doctor Dee. Doctor Dee's great confidence (but upon little grounds: whereof see in the Preface:) of the contrary.*
- LII ib. *Kelley reproved. The mysterie of Numbers. The Creation: Fall of Adam. The language be spake, &c.* ¶ Ed.-Kelley reconciled.
- LIII p. 93. *Somewhat heard by Doctor Dee also, to his wondering. Sermon-like stuff of Predestination, Election, &c. delivered by spirits. The Keyes. Their use and vertue. Move not, &c. (often repeated) explained. The worke goes on.*
- LIV p. 199. *The work goes on, but not without (as is conceived) opposition.*
- LV p. 102. *Mystical Apparitions: explained and applyed to Doctor Dee, &c. The holy Book to be written by God himself according to promise.*
- LVI p. 104. *A prayer: the work goes on.*
- LVII p. 111. *Mystical Apparitions explained. New instructions for future Actions. The Dayes, the dresse of the place.*
- LVIII p. 115. *A parable against Ed. Kelley, who contesteth with the spirits about the lawfulness of his Magick: yeildeth nevertheless to bury in the ground his Magical Books, and Characters: which is accepted, so one of 27 be burned. An Apparition the Wing (as it proved) the present estate of A. L.*
- LIX p. 118. *Kelley's obedience. The work goes on. The former ceremonies used.*
- LIX ., . . *Ed. Kelley at last very well satisfied, that all is from God: and very devout.*
- LX p. 138. *Gods power. He not tyed to time. The Incarnatioll of Christ acknowledged. Warnings to A. L. all promises.*
- LXI p. 139. *Calls, Aires: What and how to be used. Divisions, and Governments of Angels. Divisions of the Earth. A. Lasky, his case. Mapfama, or Dic nobis, under Gabriel. Jesus acknowledged. Good Instructions, Humility, &c. A good Prayer, ill applyed.*
- LXII p. 146. *An illuder. Obediente, Faith, without which, Gods promises not irrevocable. Examples in Scripture. The Cabale of Calls, &c. as before.*
- LXIII p. 153. *Ed. Kelley doubtful agtin. The pares If the Earth: revealed unto Ptolemy, by an Angel. Some Characters and Prophecies of divers places (ff the World. (Some misflaken, I believe,) Constantinople. The Turk. The Arke of Nae. The place of Paradise. Eli, Enoch, John: where reserved. A contradiction observed by Doctor Dee, not answered by the spirits. Rome,*
 ¶ *The spirits, (upon good grounds) suspected; and answered by Ed. Kelley, for illuders, and cozeners: who is opposed by Doctor Dee, with much confidence, and some appearance of reason. Some mistakes in the writing, from what cause.*
- LXIV p. 159. *Ed. Kelley very bold (and perverse, as censured by Doctor Dee,) with the spirits: (yet not without good ground of reafall; all well considered.) The Book: the lelves, dimensions, and other particulars of it: Not to be written, but by Angels. A. Lasky yet in favour.*
- LXV p. 160. *God all in III. The Devil in perpetual Opposition. How dangerous (truly spoken, though by the Devil,) to deal with him. Insidelitt punished. Anabaptistical Prophecies and Promises. A. Lasky suspected.*
- LXVI p. 162. *Ed. K. reproved, and exhorted to repent; earnestly, yea with tears, in skew. Devils and their businesse, both with good and bad. Some Cabalistical stuff, promised.*
- ¶ p. 164. *Ed. Kelley's Confession of heretira, damnable opinions by him held and believed. His repentance, abjuration of Magical arts and practices; conversion unto God; believed by Doctor Dee (upon great probabilities) to be hearty and sincere. His thanks to God for it.*
- ¶ 165. *More of Kelley's conversion. No Apparition, and why: divers conjectures of Dr. Dee.*
- LXXVII p. 166. *Apparitions to comfort and confirm A. Lasky.*
- LXXVIII *Villons and Apparitions to Ed. Kelley, first alone: then in the presence of Doctor Dee: The viGtatioD: the mercies, of God: Great promises. Exposition (by spirits) of the Vision.*
- ¶ *Ed. Kelley tempted, and doubtful again.*
- LXIX p. 171. *A Vision to Ed. Kelley, and A. Lasky: with promises out of the Psalms.*
- LXX p. 171. *Furniture of the Table: cresses, &c. The Table of the Earth: Governour; Angels, &c. The Book, (the title of it, Let those, &c.) and doctrine of Enoch, revealed unto him by special favour: counterfeited by D. and Magicians: their Characters. Mystical Tables, Figures, Words, &c. Linea Spiritus Sancti (a horrible profanation; but such are most Cabalistical mysteries) mystical crosses, &c. Solomons knowledge; (if you will believe them) how far it extended.*
- ¶ LXXI p. 178. *The Cabale goes on. The wonderful extent of it. Diseases how to be cured, or procured by it. Money coined, and uncoined, given by whom.*
- ¶ LXXII p. 181. LXXIII p. 183. *The secrets of States, (so Itrithemius roo: we have his Tables: but never was any man the wifer: whereof more in the Preface:) Medicine: Christ his earthly Kingdom: All things in these Tables. Ave suddenly gone: Madimi appeareth: Doctor Dee wanteth money, but can get none. A gingling (but false) Prophecie, concerning the Emperour to succeed Rodolph. (See also p. 243.)*
- ¶ *Ed. Kelley, his rage and reviling, much disliked by Dr. Dee; repented of by Kelley himself: taken notice of (his repentance) by the spirits. An extraordinary (I apprehended by D. Dee) storm of Thunder and Rain.*

The Table.

- ¶ LXXIV *ibid.* More Cabalistical instructions (Somewhat like Magick, as Kelley thought :) concerning the practice of it. Dreadful Prophecies, of sudden alterations in the World. Al. Lasky, in favour. The Book to be prepared, &c. Ed. Kelley a perfect Magician, by his own acknowledgement.
- ¶ LXXV p. 185. *Patience and Humility, commended.* A pretty similitude Cistrue: whereof see in the Preface :) of the Adders dealing with her young. Infidelity, how great a sin. 1 et Ed. Kelley still incredulous, for all this, and very resolute.
- ¶ LXXVI 186. *Christ, his coming in Triumph, &c.* The Book of Invocation. Satans (pretended) opposition. Some Prophecies, Promises, and Instructions.
- LXXVII p. 187. *Some questions, belonging to the Cabale, partly eluded, partly answered.* Invocations of good Angels. Set Prayers not allowed, and why. Evil spirits, how to be dealt with. The Book of Invocations: and now, Set Prayers allowed of.
- LXXVIII p. 189. *Sermon-like stuff, of the use of affliction, &c.* Some promises to Doctor Dee and Ed. Kelley. A Progress in the Cabale of Calls.
- LXXIX p. 195. *Doctor Dee and his fellow reproved.* Doctor Dee, with great humility, doth answer for himself. Enoch: the Book delivered unto him (the same in substance, as this, they say :) by God. His Prayer, Humility &c.
- LXXX LXXXI p. 197. *The spirits appoint their time, all appear.* The precise time of Christs coming; and other Prophecies, not revealed unto men, for three reasons.
- LXXXI LXXXIII p. 198. 199. *The spirits, &c. as before.* The nineteen Calls, and their beginnings.
- LXXXIV p. 200. *More Calls, and mysteries; but not without (pretended,) opposition of wicked spirits.* Adam's fall. The Curse upon it, and the effect of it.
- LXXXV p. 206. *More Calls and Aires.* An apparent contradiction observed by Doctor Dee; but cunningly evaded by the spirits. Doctor Dee, his Hymne, and [spiritual. (but not from God, because not well grounded :) rejoycing, and thanksgiving. His son Roland in great danger.
- LXXXVI p. 210. *Doctor Dee's contest with his spirits: he asserts his own innocency, and (to the utmost of his power) obedience: but is bitbled by the spirits.* Al. 1. rejeaed.
- tXXXVII p. 211. *The same contest prosecuted here also: with some threatenings.*
- ¶ *Their coming to Prague.* ¶ *Some Chibical gibbrish (fit stuff to amuse unsettled braines :) found in the house, concerning the Phidophers Stone. Read there, (and. si. rubeo m. fit nupta m, &c.*
- ¶ p. 213. *Some conjectures, and meditations of Doctor Dee's, upon some places of Scripture.*
- LXXXVIII *The yf Viol. in the Apocalyp[se; as underfilod' by Doctor Dee.* A very good blessing, pronounced by an evil spirita Divers Woes denounced. Somewhat of Doctor Dee's Wife. Al. Lasky, Doctor Dee, sent to Rodolphus Emperour, with a message, as from God.
- LXXXIX p. 217. *The Angelical Book.* New orders about it. Al. Lasky, though rejected, yet to be great for a while. Inspiration promised to Dr. Dee, about a Letter to the Emperour.
- ¶ *A Copy of the said Lettir (by inspiration probably enough of spirits, as a man may ghesse by the stuff,) to the Emperour. Secrecy desired.*
- XC p. 219. *Sermon-like stuff. The power of God, Several Woes. The Trinity, &c.* Dr. Dee not being wilting to be put off longer, the spirits, (against their wills) make some progress in the Cabale. Doctor Dee, in the execution of Gods will, to proceed with fury; &c.
- XCI p. 222. *Doctor Dee, sharply reproved (by examples out of the Scriptures, &c.) for chusing (when it was put to his choice) rather present performance, than longer delay.*
- XCII p. 223. *The same matter here also.* The yeares of Doctor Dee's life, 73. and a half; (which perchance might come very near to the truth, if we could certainly know when he died :) determined. Ed. Kelley to die violently! (and [o he did: for endeavouring an escape out of prison, he brake a leg, and died of it; as generially reported :) Doctor Dee doth repent and revoke his choice; in very good language, had it been upon a good ground.
- ¶ *Doctor Dee's, Letter to the King of Spain his Agent (or Ambassadour) with the Emperour, about his Letter; and means of access, to the Emperour.*
- XCIII *Several questions proposed by Doctor Dee.* The spirits shrewdly put to it about a lye which they had told; and yet by the help of Cabalistical quereks and distinctions, (but especially, of Anabaptistical insatuations in Doctor Dee,) they come off with credit. In what sense Doctor Dee might truly say, That himself had seen, whatsoever Ed. Kelley had seen. ¶ *Doctor Dee his Letter, and Present, graciously received by the Emperour.*
- XCIV p. 228. *Apparitions, not in the Stone.* The priviledge of apparition in the Stone. The Mysterie of the Trinity. Reason an enemy to God, Cto, Delusion indeed, and wildnesse: found, and fober Reason :) as the spirits would have it. The Emperour threatened. The names of the spirits now appearing, and how to be found in the Cabalistical Tables.
- ¶ *Some drunken pranks of Kelley's, and why here recorded.* ¶ *A letter of the Spanish Embassadour his Secretary to Doctor Dee, whereby he doth signifie the Emperours desire and appointment, to have him come to him.* Octavius Spinola, Chamber-

The Table.

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

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

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

XCVI p. 235, Ga. Za. Vaa: Spirits Invited: that is, called upon by Doctor Dee.. their answer interpreted by him.

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

XCVU p. 237. Doctor Dee asketh counsell, (of God, he thought:) but first encountereth with Pillosus, (an evil spirit : יָעוּב אֲשֶׁר לָקַח אֵת :) and his temptations. "Ed. Kelley very penitent still, but desirous, (as unfit) to be out of his Office. The spirits appear. Reconciliation: twofold: (with God, with the Church) &c. Purgatory. The body of Christ, The care of Rodolph. Emperour, in case he obey, or disobey. The split of Choice in Doctor Dee, explained. Doctor Curtz allowed of.

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

Ed. Kelley strangely tempted.

Doctor Dee's misfruits of Doctor Curtz, upon what grounds.

XCVIII p. 240' Lying: and froward fittene: not ordinarily expounded. Reconciliation to the Church. The sin against the Holy Ghost: what it is. Complaints, and Prophecies against the Emperour, and Doctor Curtz, because of their infidelit' and disobedience. Doctor Dee in high favour: England given to him, and for his sake, not destroyed: Yet the Crown there, to be transferred, &c. Doctor Dee warranted, and commanded to write to the Emperour, that he could make the PhiloCophers Stone: though, yet, he could not; but is promised

it; and the gift of healing: (which divers Enthusiasts have boasted of; and if they have done any thing really, there is no question but they have done it by the help of spirits. How safe therefore it is to go unto such, let men consider.) Ed. Kelley prays for Doctor Curcz his sudden death, but not heard.

XCIX p. 243' The same Commission, here again, about the Philo[ophers Stone: and the Emperour, here also threatened: and another (Ernestus) assigned to his place. Reported here to be possessed by a Devil.

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

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

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

Doctor Dee at Dinner again with the Spanish Embassadour.

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

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

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

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

The Table.

The causes of diseases: much favouring (whereof more in the Preface:) of Paracellus his Hyle, and Spirits. Rare juſt, moſt part of it, for a Quack.

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

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

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

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

¶ His houſe there. ¶ p. 354. Doctör Dee's Letter to Doctör Cunz: (one of the Emperours Privy Council, &c. as befor,) Complaint of aſperſions, (& iniuris: not nimis, as printed:) Profeſſion of good intentions towards the Emperour, &c.

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

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

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

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

¶ **CXIII** p. 367. Doctör Dee, &c. excepted a-

gainſt, as unworthy, becauſe of their ſins, and unthankfulneſſe, for ſo many mercies. Another, (whomſoever Doctör Dee would chHſe) upon certain cautions and conditions, to be ſubſtituted in Ed. Kelley's place. Doctör Dee's ſorrow, and humble requeſt about the Philoſophers Stone. His deſire to be inſtructed (by his ſpirits) about the Sacrament of the Lords Supper. The myſtery of it cabalistically unfolded. The Trinitie, Adam's fall, Chriſt's Incarnation. The Doctrine of Tranſubſtantiation: Of receiving under one kind: Of adoration of the Eucharift: But receiving of it, not allowed.

¶ **LXIV** p. 373. The former Doctrine highly magnified: as alſo the Leſſon, in Chymical gibberish, of multiplication, dignification, &c.

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

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

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

¶ **CXVIII** p. 379. Here again, haſtened to be gone. Al. Laſky's reuſe.

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

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

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

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

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

The Table.

- counsel, to get out of Prague speedily, &c.*
- ¶ *A Record of a hot conflict between Doctor Dee, and Ed. Kelley, about some Magical papers: in which conflict Doctor Dee thought himself in danger of his life, and was faine to cry out for help.*
- ¶ CXXIII p. 391. *An Apparition fitted for the occasion. The fault of Ed. Kelley's refractoriness, laid upon the malice and envy of the Devil, and some places of Efdras, applied to that purpose, Ed. Kelley rebuked; but comforted and confirmed with a promise of no evil [spirit to be suffered to trouble him henceforth: and many good exhortations: with a Parable also to that purpose. ¶ Some questions proposed by Doctor Dee, who is referred to the Book of Enoch*
- ¶ CXXIV p. 395. *Doctor Dee, &c. sharply reproved for not fulfilling the command of a speedy departure, with more expedition. He unknownly (convicted by some plausible confederations,) his fault, and prayeth fervently.*
- ¶ CXXV p. 396. *The Stone shut up for twenty dayes. Their journey (from Prague, to Cracovia:) and in the way, strange whirlwinds. Some strife about their house. Al. Lasky by whom Doctor Dee is brought to the King: (sustinem, for silterem, to be corrected, &c.) delivers his Commission, &c. He receives the Communion: [0 doth Ed. Kelley.*
- ¶ CXXVI p. 398. *The Kings presence required by [spirits, at these Apparitions.*
- ¶ CXXVII *ibid. Superstitious prayers (by appointment of [spirits) to the Angels, Governours of Kingdoms and Nations. Stephen (King of Poland) greatly in favour (with God) and to be the Minister of great things.*
- Doctor Dee doth apprehend, (which Kelley doth often professe to have found in himself) that the spirits knew his thoughts.*
- ¶ *Ed. Kelley, very unquiet, and blasphemous: Yet confirmed again, by some Applritiqns; to Doctor Dee's great comfort, who still (very devoutly and innocently, had not he brought this grievous delusion upon himself, by tempting God so grievously:) doth submit unto, and comfort himself in God.*
- ¶ CXXVII p. 400. *Apparitions in the presence of Al. Lasky. Promises to Doctor Dee, and to King Stephen. Al. Lasky upon conditions to be received into favour again. ¶ Doctor Dee receives the Communion again.*
- ¶ CXXIX p. 401. *Apparitions at the Court of the King of Poland, in the presence of Al. Lasky, (one of the Princes Palatine of the Country) who is offered by the spirits, sudden destruction of the King, (if he desire it,) or to see him struck with Leprosie; or otherwise corrected; if so rather. Al. Lasky his pious and religious answer, and choice: for which he is commended. The [spirits will not endure, though requested, to deal with the King, in the Hungarian Tongue. They promise to speak to him in Latine. A good blessing, and*
- formal! absolution, pronounced by evil! [pi. Tits.*
- ¶ CXXX p. 402. ¶ *Doctor Dee, &c. brought to Stephen, (King of Poland,) who upon some conditions, is willing to be present: yet makes an objection out of Scripture, as not fully satisfied that these apparitions, &c. were from God. To which Doctor Dee makes an accurat answer: (by which it doth appear, that either he had studied the case very well; or was helped; as other real Enthusiasts, by his spirits:) but very full of faults in the Copy, and [0printed. More here, I think, then in all the Latine of th. Book besides. We take notice of it in the Errata.*
- ¶ *Before the Action, a fervent Prayer, of Doctor Dee's, of his calling, revelations, Al. Laskie, King Stephen, &c.*
- ¶ *In the Action, or Apparition, King Stephen, sharply reproved for his sins. But upon condition of repentance, and submission to God (in this way) the Kings of the earth (intoxicari calice Meccetricis: a phrase often used in this Book: that is drunk with the Cup of the Whore,) are to do homage unto him; and he, (right Anabaptisme,) to work strange execution, &c. Very lofty language, here used: Fige pedem in Aquil. &c.*
- ¶ XXXI p. 406. *Sad complaint, (as from God) of incredulity: The Incarnation of Christ" and thereby priviledge of Christians above the ICraclits. Tears. Doctor Dee, sent with an errand to King Stephen: and a direct promise, and profer of the Philosophers Stone.*
- ¶ *Doctor Dee delivers his errand in Latin: (but here our records, I know not by what chance, are very defective. King Stephen, it seems did not prove [0, credulOUS, as was expected.)*
- ¶ CXXXII p. 408 *The spirits are angry, and command all jobs shut up, for a season, till further order. (the account of some moneths is wanting.)*
- ¶ CXXXIII p. 409. *The power of God. The Jewes; and Jerusalem to be restored. And now, one Francis Puceius (a Florentine" a zealous and learned Papist,) being entertained, and admitted to these secrets: with great hopes of some good to be done by this fellowship. Rome also being designed henceforth for the Scene: (see p. 417.) the spirits apply themselves, and fit their speech to this end and occasion. The interpretation of Scriptures. The Fathers. The church. Luther and Calvin, condemned. The Pope of Rome, cannot be (sa) the spirits) the Antichrist: and think they prove it. Exhortations to return to the Church: and a form of Prayer, or Thanksgiving, to that purpose. In the conclusion, the spirits apply themselves to PUCCLIS, personally: He is to rebuke the present Pope, (here called, a wicked Monster,) against whom, if he will not be perswaded, terrible judgements are denounced. ¶ The same Action (because the [spirits here rather chose to speak English, than Latine: where-*

The Table,

- . *Asmewhat is [aid in the Preface: in Latine by Doct̄or Dee.*
- ¶ CXXXIV p. 417. *The summe of Francis Puccius his commission, in high Language. Future Actions, in Rome.* ¶ *But here followeth a hiatus of some 6 moneths: which bereaves us of many particulars. In the mean time happened the frntence of banilhment against Doct̄or Dee, by the Popes mediation and authority; (as his Nuncio, p. 434. doth acknowledge) and so brake the purpore of going to R.ome: though much driven on by Puccius, &c. as will appear.*
- ¶ p. 418. *Doct̄or Dee's record of a strange thing, (a very miracle, in his judgement,) that hapned in his presence, and sight; to wit, Books that had been burned by him, (or in his sight) restored unto him whole and entire, by spirits, &c.*
- ¶ CXXXV p. 419. *Prince Rofimberg (you may see his Titles p. 425.) called, and admitted into the Society, to be partaker of the Mysteries; and the Executioner of (so supposed) Gods judgements, &c.* ¶ *Prince R.olimberg, upon relation of what had been revealed, concerning himself, accepts of it thankfully: promises amendment, and prllfes for the Emperollr, (whose Vice-Roy he was in Bohemia, &c.) that he ma not be deytroyed, but repent rather.*
- ¶ p. 421. *A Letter of his (with his own hand) to Doct̄or Dee, to the same purpose.*
- ¶ *Doct̄or Dee's Journey to Leipzig.* ¶ *His Letter to Sir Francis Walsingham, Secretary to Queen Elizabeth: wherein is observable his wonderfull confidence; and vain boasting, (though not without some grounds ..) as a very Enthusiast, and deluded man: though it cannot be denied, thllt [ome Enthusiasts, upon lesse grounds, (when God hath been pleased to give way) have had far better successe.*
- ¶ p. 424. *One Jut Afcanius, his Letter to Doct̄or Dee, informing him of some reports, lnd attempts against him in Germanl, as a Necromancer, &c.*
- ¶ p. 425. *A Letter of Doct̄or Dee's to Prince Rofimberg, complaining of those repOrts, and llttempts, by the Nuncio, &c.*
- ¶ 426. *Another, to the Empel'our, of the same subject.*
- ¶ *The sentence of Banilhment against Doct̄or Dee, &c. in the German Tongue.*
- ¶ p. 429. *Prince RoGmberg his questions and petitions, miraculously (as was conceived) answered. A white paper being set upon the Altar, whilest Masse was laid: the said paper after Masse, was found all written, and as soon as copied out, all the Letters of it vanished. A Copy of the [aid paper, or (miraculous) writting.*
- ¶ *ibid. Some observations of Doct̄or Dee's, upon Francis Puccius (of whom before) his carriage; whereby it did appear unto him, that the said Puccius did not deal truly and sincerely: which troubled Doct̄or Dee, who much desired to be rid of him.*
- ¶ p. 430. *A conflict of his, with the [aid Puccius, ab,ut their going to R.ome, &c.*
- ¶ p. 431. *A Paper delivered by Puccius, to Doct̄or Dee, as from the Nuncio; by which they are absolved from all crimes, (were they never so great and hainous) (o they will go to Rome. Pucclus his inconstancy about that Paper.* ¶ *Doct̄or Dee's Letter to the said Nuncio, upon that occasion: wherein, among other things, to tell him of the [Books that "ad been burned, and were (miraculous) restored; and of many more burned (part of [hese Records certainly) not yet restored, but promised and expected.* ¶ *The [aid Letter after some contest about it, committed to Puccius, to be carried and delivered.* ¶ *More of Puccius his not flilithful dealing. Some Herefies also of his. Some other thmgs, laid to his charge by Doct̄or Dee.*
- ¶ p. 434. *The Popes Nuncios, his answer to Doct̄or Dee: grave, and courteous. (At the beginning of it, aut, for autem to be correcti.)*
- ¶ p. 435. *A Paper, (here inscribed and stiled, Oraculum Divinum) in Kelly's absence, written and delivered (as Doct̄or Dee doth here record:) by spiritual and divine means: the drift whereof is, to confirm Prillce Rofimberg, At whose requeff, the sentence of banilhmem is mitigated.*
- ¶ p. 436. *A long and submissive Letter of Francis Pllccius, to Doct̄or Dee, &c. where, among other things, he gives him a very punctual account of what had paJled, in discotJrse, between the Popes Nuncios, and himself, concerning their cause, apparitions, high attempts, &c. (well worth the readiOg.) His encounter with a Je[uit, before the said Nuncio. What account Prince Rofimberg, and some other great men, made of them.*
- ¶ p. 444. *Kelley, to Doct̄or Dee: Doct̄or Dee, to his Wife; but nothing considerable in either.*
- ¶ CXXXVI p. 444. ¶ CXXXVII p. 445. *Apparitions in the Scone, (after 6 mCheths intermission) renewed, with expressions of great devotion, in Doct̄or Dee: but with many Woes and threathings, by the spirits: who nevertheless, Prince Rofimberg being present, promise fair to him, and give hzm some instructions, how to carry himself.*
- ¶ *Francis Puccius very troublesome; but at last quieted with the restitution (Doct̄or Dee, at this time, abounded with money, 2000 Ducats in one bag: Prince Rofimberg had a good pur[er:] of 800. Florens: which the said Puccius had formerly contriblted for the [ervice.*
- ¶ CXXXVIII p. 448. *Doct̄or Dee makes bold to propose some questions (tending to the secret of the Philofophers Scone; as Itake it:) out of season; but is rejected, and doth humbly [ubmit.*



THE CONTENTS

OF THE

SECOND PART.

Part II.

Action 1 p. 1. *Sermon-like stuff*: Doctor Dee (having a zeal, but not according to knowledge) *marvellously affected with it.*

Prince Rosinberg *his expectation of money answered, and eluded with great flattery, by example out of Scripture, of Abraham, David, Solomoll) &c. The precious powder he had, how and when, to be used. Judgements to be executed upon several Great ones, (Cure enough if they had prevailed) by Prince Rosinberg, as from God. Ed. Kelley, his Wife barren: why. He very weary of his office: reproved (or it, and another (Arthur, Doctor Dee's son,) to be substituted in his place: yea, and his portion of the precious powder to be taken from him, if he do not repent.*

II p. 4. Arthur, *first presented, and precluded by Prayer; &c. clutters upon his Office: Seeth divers things in the SWile; Lions, Men, &c. but hell-eth not.*

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

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

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

VI p. 9. *Here the spirits begin to shew themselves in their own likeness apparently, teaching doctrines of Devils, and yet fill! (as their instruments at this day in divers places) in the name of God. Doctor Dee and Ed. Kelley, are exhorted, yea commanded, to have their Wives in common. The case argued on both sides ill! and eagerly. Other strange Doctrine of Devils, (noted, and rejected in the Preface) of murder condemned by the Laws of men, approved by God. Saint Paul impiously slandered. Great promises, in case of obedience. The Powder. The Pope here*

accused: yet Popery elsewhere justified. Kelley scandalized, i. Doctor Dee in great Agony. Some secrets of distillation revealed by spirits. The Powder again, and how E. K. came by it. Predictions of England, &c. (all false and foolish) Ed. Kelley his fidelity suspected. Cabalistical mysteries of Letters, and Numbers: not well understood by Doctor Dee, &c. though much helped by his spirits. But at last, he hath joy, (in spirit as he is persuaded) and resolves to obey

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

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

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

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

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

The Table,

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

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

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

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

¶ p. 30. *Several Questions, and Petitions of Do-*

ctor Dee's upon the former Proposition, &c. to be offered unto God: among the Yest, one for the making of the Philosophers Stone: Another, for Kelley's being sick: for his Wife, being ill-ren: for his own Wife sick, &c. The Empeperour of Moscovie, his great opinion of Doctor Dee, and favour offered.

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

¶ An. Dom. 1607. (StJlo Jul.) Martii 20. By this time Doctor Dee was become a very old man: If he were Sexagenarius (as he is stiled in Puccillis his Letter, P. I. +39. L15.) a. d. 1586. he must needs be fourscore and upwards by this: But we need not take the word so precisely: However if towards it then, (more or lesse) he must be very (old now, as I [aid before.



THE CONTENTS

OF THE

THIRD PART.

Part II J.

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

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

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

IV p. 34. Raphael again: who, with many fair pretenses, and very forcible Rhetorick (to such a one as Doctor Dee) doth deliver a message

unto him, of a Journey into a for Country, to be undertaken by him in this his miserable case and condition, of purse and body, through years, and present sicknesse.

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

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

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

The Table.

V p. 39. *The fame* Raphael. *Some questions* (I doubt, how truly) *resolved about the Treafure. The Journey hastened. The Hilfoyy of Tobias.*

VIp. 40. Raphael *in the Stone: The Jewe! ; the Powder: in Doct̄or Dee's poffeffion ; but not Jet or uCe to him. His thankfulnessse,* (good man.)

VII p. 41. Raphael *again in the Scone. The Journey. Great Promifes of WiCdom, &c. Doct̄or Dee's enemies at Court. Money intended by the Emperour (IO alfo p. 38.) to Doct̄or Dee, hindered. Some Cafes, concerning others, and himfelf, at his request answered.*

VIn p. 43. Raphael: *Divers Questions and Cafes by him answered. One John Pontoys, very ambitious to ferve Doct̄or Dec, in thefe Apparitions. ¶ Which end here in our Relation:*

and probablJ, with his life: or at leaft, (though his [pirits had promised him, p. 34. addition of many years) not long before his death. I Cannot yet learn the direU time of his death: but much about this time, (by all reports:) and in England, certainly. Though his fin was ver, great (as in the Preface is fhewed:) yet because of his fimple and fincere intentions towards God, it may charitably be hoped, that God was fo merciful to him, as to let him know his errour, and to repent of it, before his death.

¶ p. 46. *That which follows here, is certainly intended for part of that holy Language; which Adam in Paradd[e is [aid P. I p. 6+, 92. to have fpoken: and by which great wonders might be wrought. I have neither faith, nor curiofity to inquire into it any further: neither will, (I think) any fober man.*

I **N**stead of other *Approbation*: the Reader (besides the judgement of the late Arch-Bijhop of *Armagh*: for his *Plety and Learning* fo famous every where; fpoken of in the *Preface*, fidl:: page orie: and the judgerlient of divers others, that read the Book Manll[cript, and wished it printed :) **may confider**, how follicitous the *Devil* hath been, **when** he faw his plots (God oppofing) not **like**ly to take **effect**; that thefe *Myfteries* (thele Papers and Records) might not come to light. **First**, by p. 418. and pt 431. (*Doct̄or Dee's Letter to the Popes Nuncio*) and fame other **places** of the **Book**, it doth **appear**, that they were all burnt, by command; though fome afterwards (upon appearance of better hopes) **strangely** refrored again. **Again**, Part II p. 21. is that horrible *impre-cation*; whereofmore in the *Table*. **Lastly**, thefe remaining Papers and Records, here exhibited, were under ground, God knows how long: **and** fince [hat, though carefully preferved) **were** even at the very **laft**, when the worthy Owner took care, **and** was at the coft to have them tranfcrib'd: and fo at the **laft**, (**not** unluckily, I hope for the publick good:) they fell into my hands.

M. C.

ERRATA: Those of the Book,

Many will be found in the Book: a good part proceeding (besides ordinary typographical mistakes, even where best care is used) from the uncorrectedness of the Copy: which might happen, partly through the illegibility of the Original itself, in many places: and partly from mistakes in the said Original, where most legible. The cause of which mistakes and miswriting, you may find P. I. p. 159. l. 20. *Græc.* and besides what is there said, it may be probably collected from P. II. p. 27. l. 43. and p. 23. l. 28. and some other like places: that *Ed. Keitel*, for the most part, when he made reports to Doctor *Dee*, of voices and speeches, (such especially as were of some length) did not know what he said himself, and so might the easier mistake. A good part of the Greek, P. I. p. 1. was misreported, and mistaken, as is showed in the Preface, p. 2. and I believe never thoroughly understood by Doctor *Dee* himself: it cannot therefore be expected otherwise, but that there should be many faults in the writing: for which I would not have the innocent (the Printers and Correctors, I mean) to bear more blame, than comes to their share. Yet how ever, though many: most are such (those places excepted where the Original was very faulty:) as may easily be corrected by an ordinary Reader that is conversant in books of all kinds: Or if not so easily corrected, yet such as will not bereave the Reader of the main sense and matter. Some few passages here and there, it may be, will be found where a reasonable Scholar may be put to it: as P. U. p. 2. l. 1. *Alas voluisset ipsi disimperius*: which certainly may be read, *alas voluisset ipsi disimperiu*: there being a manifest (and pertinent) Misusion, in the words, to that allegorical *πλεποζωια* (wing-breeding: or, bearing:) of the [Quil. so famous in the Books of Philosophers; Platonists especially. That very expression is to be found in *Plato*, (& Works commonly ascribed unto him:) *πλεποζωια* only, and *πλεποζωια* (which is the same in effect:) but even *πλεποζωια*: *Alas confringere*, as it is here: Some such places here and there, may be found, where the Reader must take some time to consider, (in what is Latine, especially:) if he think it worth the while. I have said as much as I think needful, and my self will afford me at this time.

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

Page 403. line 3, 4. read *CO* in oratione vestra r. t. q. capitula, in q. totius orationis u. tft. m. Pr. de prophetiarum & revelationum cess. ib. l. 6. gratum, l. 8. Regia. l. 9. intelligitur. lb. omnimoda D. pag. l. 12. proph. scilicet de D. f. l. 14. completam & consummatam. l. 11: Nam ob hanc causam C. --- scripsisset. l. 18. prophetica --- precipuus sc. J. 19. Christianos) --- collimatus & i. prescientiam. t. 20. redemptionis humane consummatum c. l. 21. Nam ellm. conf. l. 22. deponentes eum de. l. 23. ipseme. Cb. l. 26. Christum. --- incipiens a M. l. 27. interpretabatur. l. 28. eisdem repetebat; Hæc sunt verba quæ IOCIUS fum ad vos, cum adhuc essem vob. l. 30, 31. nulla ess. prophetia vel revel. ipse se. --- dicendum c. l. 32. rev. sive notab. illa B. Joannis Ap. l. 33. proph. t. l. v. l. 34. Et in ut-c ei. Ap. sive Revelationis. rer. eandem u. l. 36. Præterea, quæ er. l. 28. Adhuc l. --- d. temis c. l. 39. p. ipse dicit. Jgl. l. 42. Græc. ne magn. revelationum extollar me, d. e. m. stimulus c. l. 43. colaphizet. Gr. Norum m. f. l. 48. Evangelistus. l. 50. aravis pl. l. 52. scimus, & Jamb. cat. l. 53. prophetia. l. 54. u. expresse de m. Divinis Et de lictu. l. 55. invisibile. q.

¶ Page 404. l. 1. quid putandum est? --- Christi r. l. 2. Adhuc. l. 3. supervenerunt. l. 5. quæ facta e. l. Claudio. ¶ Ad sec. a. l. 6. asseronavit. l. 11. 12. vere p. r. discr. existimetis D. l. 13. secreta, valde l. l. 16. nostrarum A. l. 19. allianes: Angelorum videl: D. b. l. 20. sunt cens. l. 26. Sempiternæ vere, Græc. une D. l. 27. admonuisti. d. 29. hircibus d. --- homicidæ. l. 30. expediti. l. 33. agnosimus. l. 39. mirificis --- sicutas R. l. 34. qui t. nutui & jussu ex anira t. S. vir. l. 41. obedientiam exhibeam. l. 42. notos --- sustinetem. l. 43. nostras. --- per 1. m. l. 44. autem --- tuâ maximâ gratiâ, f. l. 45. inebriatus. 45. nist 0 --- spurcitiis: l. 50. fermentanda g. l. 51. quidam propositionis. l. 54. viribus transglutendo u. l. 54. Ante r. n. lucem & v. --- sempiternæ; Vtve, & Vere. l. 56. vivum --- esse: Me autem. l. 57. fidelem tuum & sincerum r. servum: l. 58. ante m. ¶ In the Margin (& l. 4. huc:) In lapide quem Ang. m. adducit: & perscripta erat postea a. cum eodem.

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

First, he desires the Reader to take notice that he finds his Orthographie altered in divers places: as *Philosophie*, and *Philosopher*; for *Philosophie*, &c. *Hippocrates*, for *Hippocrates*, &c. His pointing also: as, full points, for two points: as in the second page, before *Alhugh*: and before: *Tet*: which doth much obscure the sense. ¶ Besides this: (but I must desire the Reader first to add the figures there, none being printed:) Page 11. line 17. read: in an age: to read I say, & c. p. 21. 44. First then; (as from them the 1. 1. 1. 6. a. p. 4. l. 4. how that happ. p. 5. 33. and others, some to l. p. 7. l. 4. r. ingenuous prof. p. 10. l. 14. which m'ly eaf. p. 11. l. 43. So *Justine M* So quoted indeed and believed by divers; but not rightly: but however one of the anc. p. 13. l. 19. *solu. sapissimè* arg. l. 14. l. 7. r. by the out app. Ibid l. 31. some mischief w. be d. Ibid l. 40. r. as the D. p. 15. l. 36. *Jul. Cesar Sial*. p. 16. l. 23. and 28. Tra Uran III. Ibid l. 45. r. Reason: fight, S. l. d. l. n. l. that those m. p. 18. l. 23. these cl. p. 19. l. 37. *admissit. ille negare se u. ib. 42. r. se. illi igno* p. 19. l. 7. *deservit n. lb. 10. ἐπιβλήσει*. Ibid 10. *aperirem*. Ibid 45. the dayes among others, one *melioris note*, as we say, by S. H. against P. u. As afterwards (some 3. or 4. years after) Popish impostures (then used and discovered) of the same nature, (or the advancement of their cause, occasioned another of the same Authour, and Subject, (*exorcismes*) against P. apists. I have th. --- p. 21. 18. ὁ μὲν ὁμοῦ ὁμοῦ ἴσες: lb. 23. *adductos*. lb. 24. *cum* c. l. p. 23. l. 21. Christians: ackn. lb. 33. more sex. lb. 35. Sec' therefore w. p. 24. 44. ὁ π. ῥωμασάτω ἔτι. p. 25. 44. true: t. f. Chr. p. 26. 28. *lequest t. p. 11. 26. yea ready, wh. p' 28: It. forf. h. m. p. eye, and p' . . .* (in Lat. p. 27. 43. presented; and appr. p' 30. 25. true n. t. but in the o. lb. 26. obf. dilig. lb. 30. for that P. --- himself f. p. 31. 31. commendeth. p. 33. 7. differences in r. lb. 11. 12. of thing --- hath d. p. 34. 36. delayed a. p. 35. 34. confused or conf. P. 35. 7. Devils w. Ibid 9. He did c. p. 17. 22. lived: Th. 39. 6. more probably den. lb. 11. part c. is (if any part at all, and not rather a new count. scilicet under an old vizor:) to oft. lb. 36. hath had a h. p' 4°. 7. *spirituum --- meâ et*. lb. T. J. d. do the lb. 15. *Arf. fac*. lb. 23. form Fr a. p' 4. l. 23. of what is tr. p' 43. 6. they may h. f. form. perchance th. Ibid 7. S. nef. Ibid 23. in the T. Ibid 33. concerned. Ibid 43. feme Table. p. 44. 6. about 2 y. l. 46. 7. *præs off*: p. 47. 25. more of it. It is a. Ibid 27. belonged u. p. 49. 15. who b. ib. 3. l. 43. πρὸ θυμῶ. 32. ἀφελύεται. 44. πρὸ θυμῶ. 45. πειραται. p. 50. 12. *la lucas*. 45. of this, occ. p. 52. 30. I knew. p. 53. 5. and praying. P. script l. 22. n' inifery.

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

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

¶ In the Table: Part I Act. VI. of the same nature, Act. LT. ref. to leave Dr. Dec. Act. LXIII. Some char. and properties. Act. Cl. observe: at least, t. ag. Act. CIV. no ace. Df his second L. Ibid is want. Act. CVII. in the Cabale. Act. CXIII. but reserving of it not all. CXXVII. from Prag. Act. CXX. spoken of, i. e. CXXX. i. otixie. CXXX V. be doth tell t. of those b.

Part II Act. IX. pronounced ag.

The HOLY TABLE.

A large diagram titled "The HOLY TABLE" is presented. The diagram is a large triangle with a horizontal base and a vertical line from the top vertex to the base, dividing it into two right-angled triangles. The top vertex is labeled with the number 1. The left side of the triangle is labeled with the number 2, and the right side with the number 3. The base is labeled with the number 4. The diagram is surrounded by a border of various symbols, including letters and numbers.

A central table is located within the diagram, with a pointer indicating its position. The table is a 4x4 grid of numbers and symbols:

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16

A circular diagram is located in the upper right quadrant of the main diagram. It contains a square with a circle inscribed within it. The square's vertices are labeled with letters: 'A' at the top, 'B' at the bottom, 'C' on the left, and 'D' on the right. The circle's center is labeled 'E'. The square's sides are labeled with numbers: '1' on the top, '2' on the right, '3' on the bottom, and '4' on the left. The circle's circumference is labeled with numbers: '5' at the top, '6' on the right, '7' at the bottom, and '8' on the left.

A diamond-shaped diagram is located in the lower left quadrant of the main diagram. It contains a circle with a dot in the center. The diamond's vertices are labeled with numbers: '1' at the top, '2' on the right, '3' at the bottom, and '4' on the left. The circle's circumference is labeled with numbers: '5' at the top, '6' on the right, '7' at the bottom, and '8' on the left.

A large number '7' is positioned in the center of the diagram.

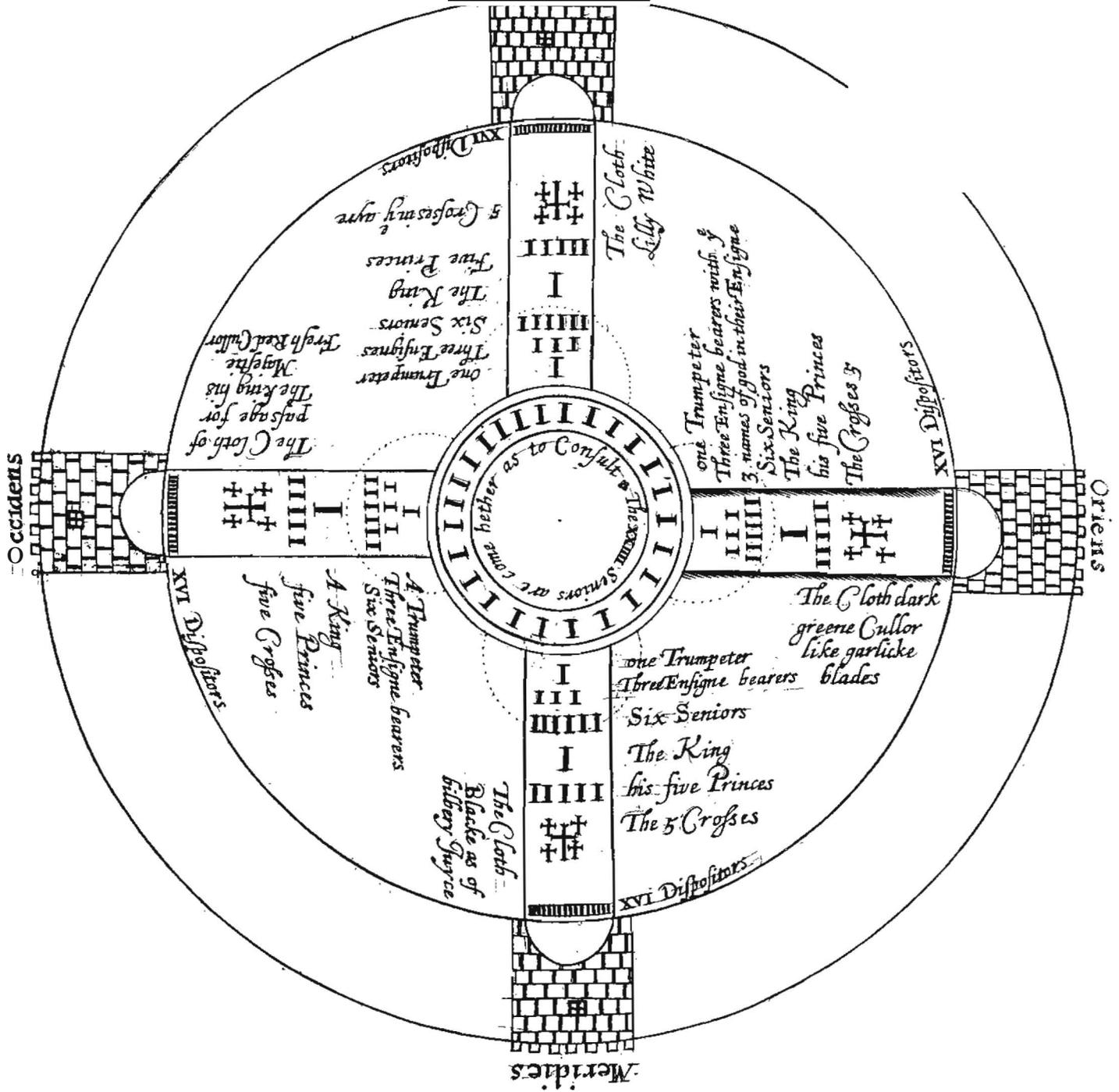


2
a



66 P T L L T T L

Septentrio





A TRUE RELATION

OF
Dr. DEES *Actions, with/pirit!*

Liber Mysteriorum (& Sancti) parallelus Novalisque,
Lefden MAY 28. 1583.

D. Is Dr. Dees.
E. K. Edward
Keller See the
Preface.



S J. and E. K. late discoursing of the Noble *Polonian Albertus* *Lasci* his great honour here with us obtained, his great good liking of all States of the people, of them that either see him or hear of him, and again how nUch I was hcholding to God that his heart should [o fervently favour me, and that he doth' fo much strive to suppress and confound the malice and envic: of my COuntry-men against me, for my better credit winning or recovering to do God'better service hereafter thereby. &c. Suddenly, there seemed to come oUt of my Oratory a *Spiritual!* creature, like a pretty *grle* of 7 or 9 years of age, attired on

A. L.

her head with her hair rowled up before, and hanging down very long behind, with a gown of Sey,changeable green and red, and with a train she seemed to play up and down "..." Green and red: like, and seemed to go in and our behind my books, lying on heaps, the biggest and as she (ould ever go between them, the books [eemed to give place sufficiently, dis... one heap from the other, while she passed between them: And fa I considered, and the divetfc reports which E. K. njade unto me of this prettymaiden, and

Green and red:

Δ. I [aid Whore maiden are you?

Δ. Sh *V*hose man are you?

A. I am the [crvant of God both by my bound duty, and alfo (I hope) by his AdoPtion. A voyce. "..." *You shall be beaten if you tell.*

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

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

..... *Shall I? I will* (Now she seemed to answer one in the forefald *Corner* of the Study)

..... *I pray you let me tarry a little* [speaking to one in the forefald *Corner*]

Δ. Tell me who you are?

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

Δ. In the name of *Jefus* then tell me.

Jefus.

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

Proles ipsius
Madini.

Δ. Where is your home?

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

Δ. You shall not be beaten for telling the truth to them that love the truth, to the eternal truth aU *Creatures* muil be obedient.

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

Madini her
fix Sifters.

B

Δ. I desire

C

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

Ma I love you now you talk of God.

Dee.

Δ. Your eldest finer her name is *Esemeli*.

Ma... My sister is not [short as you make her.

Esemeli.

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

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

Ma... I will read over my Gentlewomen first.

My Master Dee will teach me, if I say amisse.

Δ. Read over your Gentlewomen as it pleaseth you.

Ma... I have Gentlerilen and Gentwomen, Look you here.

R- K. She bringeth a little book out of her pocket,

..... She pointeth to a in *Picture* the book.

Mad Is not this a pretty man.

Δ. What is his name?

Ma My raith, his name is Edward, Look you, he bath it Crown upon his head, my Mother faith) that this man was Duke of York.

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

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

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

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

Δ. How call you him?

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

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

Mad... Here is a grim lord, He maketh me afraid.

Δ. Why doth he make you afraid?

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

E. K. Turning over the leafe,

The fame was heir to all Mortimers lands.

Edmund was her brother.

Lo, Sir, here be the wicked Mortimen.

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

Ma This fame is Roger Mortimer.

..... My Mother faith this man was Earl of the Marches.

This fame is his wife.

He had a great deale of lands by her, for she was an Heire.

This fame is wild Genvill, her Father.

Pronounced
Genville.

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

My sister hath torne out the other two leaves, I will bring them when you have supped.

I pray do not tell any body of me.

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

After Supper.

Ma Here is William Lacy Father to Hugh.

Here is Richard his Father. And here is Sir Richard his Father, and here is William, Sir Richards Brother. Here is his going into France.

Δ. Quo anno Christi?

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

My Sister will come shortly, and tell you how he married in Poland, and what issue this William had.

Δ. I pray declare the Pedigree down to this Albert Lasfy.

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

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

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

Her eldest
Sister.
Her Sister is
to tell the
rest.

Truth

Truth is It! that i; truth.

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

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

Ma I come.

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

Ma *This may stand you in some stead.*

Δ. *Mitte lucem tuam & veritatem tuam) Jcfu Christe, Lux vera, & veritatis perennis Fanx, Amen.*

Richard Edward Dux Ebor.	William Lascy. France. France.	Richard. Denmark.	Lascy). Sir Richard Lascy. Peter. Poland.	Richard Lafe).
	1.	2.	3.	William Lascy.
		Geffrey Genvil. Wilde Genvill-		Hugh Lascy. Null.
Rogerus primus comes March.		Jolin Geltvill.		

Monday à Meridie hora 4 1/2.

Δ. We presented our selves, ready for instruction receiving, and presumed not to call my good Minister spiritual, but by humble prayer referred all to God his good pleasure. *Junii 2. 1583.*

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

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

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

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

E. K. Hard [peeches] but he could nor perfectly discern them.

A voice ; *Ad tempus & ad tempus (inquam) quia rerum consummatio.* All things are at hand. *The Seat is prepared.*

Justice hath determined.

The Judge is not yet willing.

Mercy thurjleth it-self betwixt the Divinitj. But it is said,

The Time shall be shortned.

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

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

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

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

E. K. He kneeleth down and leemeth to lay somewhat, his speech is quick, round, and ready. He seemeth to pray in a strange Language. I perceived there words among many other, *Of Gabire Rudna gepbna oh Gabire, &c.*

His Countenance was directed towards the Stone.

..... *Vestra non mea facio.*

h

E K. Now he standeth up.

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

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

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

M) message is from him, in whoCe name thouhalt desired it, which hath said lift up thine eyes, and look unto (behold Ifay) the sum of my Commahdments, 1. What I am, 2. Whose Mini- sters you are, and (as it is said before) 3. To what end and purpose it is.

1 ben cease to plead when judgement standeth in place; for all things are determined already.

The 7 doores are opened. The 7 Governours have almost ended (heir Governnmt.

The Earth laboureth as sick, yea sick unto death.

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

The Aire withereth, for her heat is infected.

The Fire consumeth and is scalded with his own heat.

The B dies above are ready to [ny, We are weary of our cour[el.

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

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

Hell it self is weary of Earth: For why? The fan of Darknesse cometh now to challenge his right: and seeing all things prepared and provided, dejireth to ejab/ijh himself a kingdom; say- ing, We are now stronge enough, Let us now build us a kingdom upon earth, and Now establjih (hat which we could not confirm above.

And therefore, Behold the end.

When the time cometh, The . . . thy forrows shall be greater (hah the fweemelfe, the sorrows (I mean) of that thoufee./t; I mean in respect of the sweetnesse of thy knowledge. Then will you lament and weep for those thou thought were just men.

When you earnestly prllY it shall be said unto you Labor. When you would take Mercy Justice shall faj, Be it [0.

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

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

But do thou that which is commanded.

Neither prescribe thou any form to God his building.

All things shall be brought into an uniformal Order.

Whom thou [ayest that thou halt not yet confirmed, confirm "ith good counsel. It is said I have accepted him.

Are not these News sufficient?

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

D, jireth he to hear of greater blessednesse?

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

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

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

Desireth hl news? Tell him thou hast prayed for hlm; the Devil envyeth 11 Inl, and his estate.

Tell him that I (IY fo.

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

Wouldst thou know from whence I came? Thou shalt.

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

But as it is said before unto thee, So shall it come to p[llJe.

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

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

For we are [even: and in us is comprehended that rod pberewith MoCes wrought. As it is be- gun so I end: What ye see here is holy [pointing to the and by him sealed and for unril the time.

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

Venite, videte, (& loquimini) Judicia mea.

He that saith thms (I speak of my [elf, and Its concerning my message,) is equal with the great- est Angels, and his name is Murifri.

Tbou hast written my name, and I am of thy Kalender, because thy Kalender is of God.

In the grounds of all thy Tables thouhalt finde my name.

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

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

Δ. *If*

A true Relation of Dr. Dees Actions, with spirits.

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

Mur.... I answer thee, I will come again [0011, I had thou shalt receive in Medecine which shall teach thee to work help in the first. The fecond is vanity, for it is not so, but to the intent that after great hope of this world hath infected the weaklings minde: Desperatlon might have the more open and ready entrance. But yet she shall be comforted for thy sake.

Δ. The praise be unto God.

Mur.... I Go. One thing I have to [lly, be faithfull in all things, I have [aid.

A. I prayed, and gave thanks hartly to God for his mercies, and graces, and [0 rose up,

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

Δ. Note in Tabula Collecta, (which I first gathered ofe he 4-9. good Angels) I took the third letters out of the names, it is to wit, out of the 49th. name, and the 47. 9 33. 42. which agreed very well with the letters, but the five and thirtieth name did not yield R. III his third letter. Therefore I am..... in the.....

Monday after [upper 1583.

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

Junii 3.

Mur..... Sol am, write 7.3°. 25.44., 7.35 46.

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

Δ. I hat maketh SOL GARS.

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

A. To be put to the Center of the Steptagonum.

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

The third Table in the first book.

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

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

A. How is this to be used?

Mur.... Use it upon the body molested, adding the letters of her name in a [mal] eirel, on the back half, not the letters in their forms expressed, but the number of such letters.

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

Mur.... Take them out of the second Table (any Table else of the seven will serve) [0 that thou take the numbers as thou findest them placed with the letters.

The second Table did not [erve, & therefore

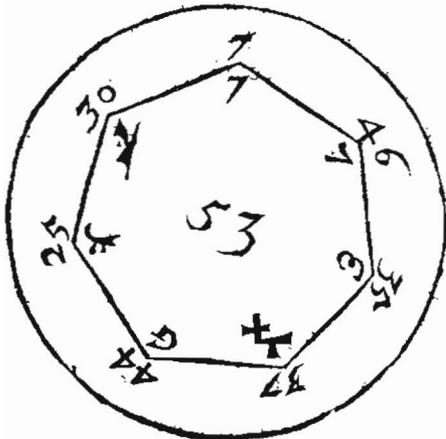
Δ. How is this to be used about her body?

Mur.... As by discretion shall be thought best: It prevailt sufficiently, [0 it be done, but thus far I teach thee, and this, as concerning nature.

before Jhbfdh the event where all the letters might be had;

The health of him which sent me be amongst [YIU]. Amen.

Δ. Gloria & gratiarum actio perennis fit Dea nostro omnipotenti uni & Trino, Amen.



Isabel Lister, the back part of the Lamin.



The fore-part of the Lamin.

WedneCdaya Meridie circa 2^d. 1583.

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

Junii 5.

A meeer un- a Commission was out to attache, and apprehend him as a fellow for coyning of money. Second-
 t. urh in every ly, thac his wife was gone from Mistresse Freemans houCe at Blobley, and how Mr. HUFFY had
 part thereof, reported him to be a cofener, and had u[ed] very bitter and grievous reports of him now of late;
 and a malici- and that his wife was at home with her mother at Chipping Norton, whereupoll; I confidering
 ous lye. his great diCorder and incumbrance toward him externally, and his greater offending of God
 with his furious impatience jmernally; and remembring the whole premifes of God his fer-
 vice to be performed by us two (if we would be dutifull fervants to his Divine Majesty)
 I was touched with a great pang of Compassion, both that any Christian should use Cuch
 sferches as he used, or be of fo revenging a minde and intent as he shewed himself to be: and
 also in respect of mile own credit to be brought in doubt, for embracing the company of such an
 one, a disorderly perron: And thirdly, that the good service of God might hereby be taken
 from our two executing, to our great danger, both in body and foul: Therefore to do my
 dmy as a man rei"olnte (upon our uniting for Gods service) to do for h; m as for my [elf: I made
 God my refuge for comfort, counfd, and help in this great affliction, and crolfe of tempta-
 tioll.

Amicorum om-
 nia communia.

Whereupon after my vehement and humble prayers for the forefaid purpofe, this voyce
 was heard of E. K.

I had (npon [orne reafonable respect) fet the shew-stone with the mystery in it, on
 the Table by E. K. also.

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

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

Oh, shew thy [elf to be a God; yea, perform that which thou hast already promised, ga-
 ther your vestures together, for those that are sick have need of help, you are the children of pittie,
 and in the loins of compassion do you dwell: For I have [aid, yoll are. And I have said, my Deter-
 mination shall not fall, although with the [ouis of men my Determinations may be undeter-
 mined.

Note of De-
 termination
 undeteqnina-
 ble.
 Note tenta-
 tions by the
 Biting-worm.

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

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

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

The thumping } shuffling, and clattering is such.

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

Δ. After a great filence and pau(e, appeared one on the Table (without the skirts of
 the filke farcenet) like a woman having On a red kirtle and above that a white garment like
 an Irish Mantle, on her head a round thing like a Garland, green and like a Coronet under
 the Garland, but not perfectly to be discerned; on her breast a precious Stone of white col-
 our, and on her back another precious Stone; both which Stones were fet upon a Crosse, in
 the very center of the Graffe.

Δ. Your external apparel (you Daughter of Light) you perceive that we have some-
 what noted: but by the power and mercy of the external Light, we trust and desire to un-
 derstand Comewhat of your internal venue.

She [aid •'••• What do you think I am a Jewellers wife by my apparel?

Δ. We deem you to be the Melfenger of him that hath for mankind purchafed the Jewel
 of eternal Bliffe, by the incomparable Jewel of his most precious Blood.

••••• Willyoll have this too?

A voyce out
 of my Orato-
 ry behinde me.

Δ. Aftes a pretty wh'le lil'ence, I ha'd, We expect the execution of the purpofe for which
 you are Cent.

She [aid It is written that Pride was the firji offence.

Githgulcag knew not himself.

Therefore he was ignorant,

E. K. She js much fimbling about the Stone on her breast, and re-
 g arding it.

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

She....." Read what I have said.

I read the former words.

She••••• loil will grant me that Pride is the greateft sin.

*Pride was the cause he knew not himself.
Therefore Pride is the cause of Ignorance.*

Δ. The Argument is good.

She..... *Ignorance was the nakednesse wherewithal you were first tormented, and the first Plague that fell unto man was the want of Science.*

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

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

E. K. She looketh upon Δ. and smilc:th. Now she speaketh to the unscen people again.

She *Whosoever therefore knoweth not himself, is proud.*

Δ. God help us to know our selves for his Honour sake.

E. K. She looketh upon Δ. and smilc:th.

She *You have time enough, therefore we may take leasure.*

Δ. [I made speed to write.]

E. K. She calketh again with her invifible company.

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

What difference is between your mind and Pride?

B. K. Wherein am I proud?

She: *In the same wherein the Devil was first proud.*

Who glorified the Devil?

E. K. God.

Δ. God glorified not the Devil, but before he became a Devil he was in glory.

She. *The abusing of his Glorification made him a Devil: So the abusing of the good- A Devil, nelfe of God toward this man, may make him a Devil.*

The works of the Spirit quicken; the doings of the Flejh lead unto destruction. Art thou offended to be called a Devil? Then extol not thy self above thy Election.

No man is elected by proper name, but according to the measure of his faith, and this faith is Faith: lively and hath a quickning Spirit in it for ever. Indeed thou art ignorant, and therefore thou art insufficiently plagued: Why dost thou boast thy self and say, This I call do?

The Reeds pipe, but it is long of the wind, and herein thou shewest that thou knowest not thy self, for that thou art proud; pray therefore that thou mayest have understanding, and cast away pride if thou wilt not be counted a Devil.

By true under/landing you learn, first to know your selves what you are: of whom you are, and to what end you are.

This understanding causeth no self-love, but a spiritual self-love.

This understanding teacheth no Blasphemy.

This understanding teacheth no fury.

It teacheth a man to be angry, but not wrathful.

Wrath.

For we may be angry, and not offend. Wrath is to damnation.

Therefore considering that Damnation was the end of the first, which was Pride, and Ignorance, the punishment of the [econd (which is very loathsome.)

Pray unto God thou mayest avoid the first, and be unburdened of the [econd.

Consider by whom thou art counselled, and of whom the counsell is - with us there is no cause of offence, neither is the counsel given with a weak mouth.

Wilt thou be well rewarded? Why studiest thou not to do well? Wouldst thou be one of the chosen? stand stiff and be contented with all temptations.

Is God a God of Justice?

E. K. It is true.

Be thou therefore a just servant.

No man inheriteth the Kingdom of Eternity, without he conquer in this World.

No man can challenge jully a reward, without he be a Conquerour, or do the workes of Justice.

Doth the Devil perfwade thee? Arme thy self against him.

Doth the World not like of thee? It is for two causes; either for that thou livest well and not as a worldling, or else because thy wickednesse is such as that the World wondreth at it. If thou be in the first Rejoyce, For blessed are those whom the World hateth; when they laugh at thy godlinesse, Be Forry and grieve thou at their sinfulness.

If thou offend in the [econd flie hastily from the World: Tell the World what thou hast of hers, and let her be ashamed that thou knowest her.

Is thy flesh stiff-necked? Fast and pray, it doth avoide temptation.

Be Forry alwayes; For in this World there is nothing to Rejoyce at. For sin onely provoketh Be forry alwayes.

to sorrow, whether it be of thy self or of another.

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

Her attire expounded. The attire of spiritual creatures.

My Garland is Godlinesse, my Breastplate is Humylty, and upon my back I wear Patience. These do I wear to the intent I might shew you what you should wear.

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

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

Art thou vexed as a 'fyr/zltt? thank God it is in this World. For bltJed are those that are punished here, to the intent their sins mdy be forgotten hereafter.

Good Angels.

I perfw, tde to the contrary; Be humble, seek true wisdom, then are you truly fajhioned aCCording to your Maker, and shalt rest with us, with Halleluja 'in Heaven.

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

Δ. Your counCe! is perfectly good, and your message merciful. HIS name be prafed and glorified that Cent you. Amen.

As you were called hither, by the name of Daughters of Light; So thIS other day, there was one sent hither (ofthat blefled company) Who was accounted a Daughter, and had six Sifters more: That Daughter her name was Madini; [0 of your name we are defirons to be informed, for distinction and instructions sake, in the trade of there myfteries.

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

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

Indeed I thank you very heartily for your exhortation and good counsel; but howv unjuftly I am mlfufed at Husseys hand, and so provoked to his extream affliction of mind and fundry unfeemly spceches, be you Judge between Hussey and me.

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

Good Angels our keepers.

So it fltleth out to Regions and Countries, Ctities, Kings and Subjects, Authorittes and their Officers, when (I say) they are estranged with absence of their appointed and good keepers.

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

10th Hussey,

Whom the Vevil is a Lord of, he useth as his servants, and where his f'rvce may be greatest done, there is he most al/edged. His subtilties are principal and great: And by these reasons I prove that Hussey is easily to be infected, either with envy, malice, fonder, or dishonour of Gods word.

This is one of those Afjaults that is pronllsed should Offillt you.

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

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

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

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

Our uniting.

In the Serpents belly, there is nothing clean: neither with whomest persons (ungodly I mean) is there any pure society: Light agreeth not with Darknesse, nor vertue with vice, therefore be you of one, and in one, that you may agree and have the reward of one.

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

The necessity of Satan, working against men.

Peruse the Scripture, it is alwayes seen that the Spirit of God forceth Satan in ffight of his head to separate the evil from the good by dl[cord, and herein the Devil worketh against himself.

De futuris nisi jllffl non pronuntiant boni Angeli.

We good Angels keep secret the Myfteries of God; things that are to come we alwayes keep close with this exception, The fonn of our Commandment.

A Commission out for Kelly.

Truth It is that a Commission is granted not onely to enquire of thee, but also to attach thee, and that by the Council.

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

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

1583. The Book of the Scrowl, and Powder.

She [aid. It is written misery shall not enter the doors of him whom the Higheft hat magnified. DIXIT, & DIE O, & DICTUM SIT. The world shall never prevaile against you.

A. In respect of the Book, the Sarowl, and the Powder to be communicated, What is your judge-

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

..... *All that is spoken of, is in very deed, vanity.* The book may be used to a good purpose. The Book

They were wicked ones. But as there things are the least part of this action, so are they not much to be looked after. found.

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

The Powder

..... *It is a Branch of Natures life.*

It is appointed for a time, and to a purpose.

Δ. As concerning the earthes of the Eeven places being With expedition

What is now to be done with them ?

..... *It was a foresight of God) if they had been. there now they had utterly perished.*

The fi Earths.

A. O Jesus, that is a marvellous thing.

..... He Jas, *that is nothing.*

Δ. By nature they could not have perished in (o)hort time.

..... *I have [aid.*

E. K. Tell us your name,

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

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

..... *You do, and have, and I am almost H A T H.*

A. I lndedland you to be A T H, in jigiflo Emeth.

A T H... So am [in the number of Gods Elect.

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

A T H..... *Trouble your self when you need.*

E. K. She fpake [his fomewhat tharply.

Get your friends to flgnifie down good report of you.

Come not there in many years.

Δ. As concerning my writing of the holy Book, how shall I do, by reafon of the perfect writing it in the Due Characters ? feeling many words are written fo) as the pronunciatton and the Orthographie do hardly seem to agree ?

A T H..... *You shall have a School-master sufficient to read unto you.*

Δ. Where shall I begin ?

A T H..... *Let him lead you to) that, who is within you.*

Δ. As concerning Isabel LiJter who is vext of a wicked (pirie) how well have I executed that which was prescribed me; or how well doth it work ?

A T H. *Friend, It is not of my charge.*

Remember the true path that leadeth unto true honour) where there sitteth a True and Just GOD, who grant you his Direction and establishment of perfect life.

Δ Amen, Amen, Amen.

E. K. She is gone.

Junii 9. a Meridie hora 5.

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

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

A voice. *The judgements of our God. are most profound and hard in the understanding of man.*

There is silence above, let there therefore be patience amongst you. I have said.

Δ. Upon this answer I began to difcourfe of divers causes of this Glericc, and divers man- Silence. nefs of filences; and in the end I became in a great and (orrowfull heavindfe, and fear of the wrath, or displeasure of God; conceived for some, onr misbehaviorU towards him Gnce our last dealing, whereupon I prayed Iollg at my Desk, standing for mercy, comfort, counfel, and some exposition of the foitmer femence. After a long time thus passing there appeared one in the very top of the frame of the shew-stone, much like Michael;

Who [aid, *Write, for I must be gone.*

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

There is not this day anyone that governeth the people upon earth) but his government

is difclofed, and his government is ret open, and his faults revealed,

They withom number cry, Lord, let thy vengeance come.

The earth fayeth. Be it [0.

Sathln,

Sathan is before the Lord: He hath gamilhed himfelf with Garlands as a Conqueronr, and what he faith is wonderful!

Therefore iliall the Lord open his mouth, and curfe the earth, and all living creatures. For *Iniquity hath gotten the upper hand*: publicly the *States* of mankinde in the world are condemned.

Viols ready.

Weare all filent and ready with our *Viols* to powre the *wrath of God* upon them, when he faith, B E I T S O.

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

Ycc awhile.

We look for the mouth of Justice: But L O: The Lord faith unto the Lord, lift up thy eyes (O God.) Behold, the Uglilly of thy workmanship, yet suffer for awhile.

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

But as thotl wilt, fo be it.

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

If therefore thefe wonders be fo great in heaven, wonder choll noc at our filence: Therefore be patient, and fay unto the earth? Why groonest thou fo hard, or why is thy body fo rotten: Hast not thou justly deferved thefe things for thy iniquity?

I fay, if you be partakers of thefe secrets, how much more shall you be partakers of that fwetneffe, which is the eternal dew, and very bread it [elf of life?

S O.

E. K. He is gone.

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

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

Junii 14. 15.83. Friday, a meridie, Hora 4¹.

Δ. The golden vayi, or curtain appeared, covering the whole fione, whereas all other vayls and curtains before did use to cover but the more part, or thofe things which were the fraud. ing Implements of the action for that time.

This appeared as foon as he looked into the fione.

I made long, and often prayers of thanke-giving, calling for grace, mercy, and wifdom: with (uch particular instructions as I had written down the doubts requiring light, or refolution in them, &c.

At length appeared a woman like an old maid in a red Peticote, and with a red filk upper bodies, her hair rould abctut like a Scottilh woman, the Came being yellow: she stood aude from the green Sarcenet belongillg to the stone, and she [aid God fpeed my friends.

Δ. A good greeting to with us fpeed by him, Amen.

B. K. I never law this woman before.

..... *It maybe you have [een me, but my apparel may alter my filjhion.*

E. K. She leameth ro go in a great path before her very speedlly.

Δ. I pray you, whither make you fuch a (peedy j(urney.

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

Δ. Distance of place cannot protraCt time in your journey homeward.

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

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

..... *So, Fa, you talk too wifely for me.*

Δ. God make me to talk Wifely indeed, and God take all vanity from my heart.

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

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

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

Maid... .. *Belike Sir, you may be fome kyn unto thefe men, for they are alfo defirous to know whither I do go.*

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

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

Maid my maid had angered me on Thurf-day night, with her undue Cpeech.

All worldly "ifdom vain.

A true Relation of Dr Dees Actions, with spirits,

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

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

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

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

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

E. K. Now she goeth on forward, and the Old man is gone out of sight.

There appeareth now a young man, fitting on the side of a Ditch, and cometh to him she said.

Maid *What aileth yon to weep?*

Young man *I weep for thy discomfite.*

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

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

Maid *Every thing else hath (some fault) but here is none.*

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

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

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

Maid *Every thing commonly teacheth of it self.*

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

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

E. K. Now she meeteth a thin visaged man very feeble, who staggered on his staffe, and he said.

Feeble *Help me for Gods sake.*

Maid *I will do my best.*

E. K. As she came toward the man, the man fell down; She heareth him up, and again he faileth down, and she lifteth up him Rill.

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

Feeble *Ob, I say, help me.*

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

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

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

E. K. She standeth and vieweth him.

TheClymer..... I pray you help me.

Maid. It is impossible for thee to get up here.

Clymer. Of my self it is. J will never be of the minde. It is impossible.

Maid. Come on) I will do the best I can.

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

Maid Thou wilt be knocked in pieces, ere thou come to the top.

Clymer. Do you Jour good will, I feel no harm.

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

Maid. "" Surely thou art best to go down, for thou wilt be drowned.

Clymer. I pray you help, I will go as long as I can).

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

Maid It is deeper on the further side, thou wert best to go down again.

Clymer I feel the ground hard under my feet : I will not yet despair.

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

Now come tVIO, or three handfome fellows, and said, Alas, let him tarry here and drink) we will lead him up another way to morrow.

Maid. Farewell.

Clymer. I pray leave me not fo, let me go with you.

Maid. I must needs be gone, I cannot tarry for thee.

Clymer..... I am yet neither hungry nor thirsty, and feel no wearinesse : Why therefore sho!ld I stay.

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

Now they are come to a fair place, and then she [aid to onc.

Maid. Fetch meat and drink and cloaths, and cure his wounds : For unto thee belongeth the felicity of this place: For neither from the hlghejt to the lowest is there any whom I pittie, but such as this is.

Clymer..... I know not how I shall use these things.

Maid., The true. Heirs have alwayes discrecion.

To thee it belongeth, and for thee it is prepared.

Use it therefore without offence as thine own.

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

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

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

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

Δ. Sit benedictus Deus voster nunc & semper, Amen.

After Supper we i:aid awhile, being come to the place, and though nothing was seen, or heard, yet I spake, assuring my self of the pre(ence of the forefaid maid, though as yet to us insensible.

Δ. We would gladly know thy name.

Maid..... My name is Galua'b, in Jour language I am called Finis.

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

Δ. That [Finis] is Latin. Gal..... I.

Δ. You are none of those that are called filie lucis, or filie filiarum. Gal.... No.

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

△ Labor improbus omniavincit.

△ Note 42. or 49. dayes, remaining till the 5th day inclusive. ALVVA H.

Filia lucis. Filia filiarum.

An Angeli boni in forma scensinia aliquando apparent?

Gal. You think then I have some understanding.

Δ. Yea, God knoweth, I do.

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

*Angeli ex se-
ipsis neque ma-
res, neque for-
mine neque
Angelorum
Ministeria.*

Angels (I say) of themselves, neither are man nor woman; Therefore they do take formes not according to any proportion in imagination, but according to the discreet and applicable will both of him, and of the thing wherein they are Administrators: For we all are Spirits ministering the will of God; and unto whom? unto every thing within the compasse of Nature: onely to his glory and the use of man. It followeth, Therefore, considering that we minister not of our selves that we should minister in that unsearchable form within the which our executions are limited: But if Tritemius can say, That woman also hath not the Spirit of God, being formed and fashioned of the [elfsame matter, notwithstanding in a contrary proportion by a degree; If Tritemius can separate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But because that in man and woman there is proportion, preparation, of sanctification in eternity; Therefore may those that are the eternal Ministers of God in proportion to Sanctification take unto them the bodies of one both. I mean in respect of the Form; For as in both you read Homo, [0 in both you find one and the self same dignity in internal matter all one. But Tritemius spake in respect of the filthinesse (which indeed is no filthinesse) wherewith all women are stained; and by reasons from the natural Philosophers: as a man tasting more of nature indeed then of him which is the Workman or a supernatural Matter. He (I say) concluded his natural invention. In respect of my self, I answer Tritemius thus: I am Finis, I am a beam of that Wisdom which is the end of mans excellency.

*Hic 5
Hic 2 homo.*

Galvab.

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

*Apparition in
the forme of
woman.*

God in his judgement knoweth how Tritemius is rewarded.

*Tritemius re-
warded.*

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

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

Gal. Begin the Book next Tuesday.

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

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

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

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

Gal. Do [0.

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

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

Gal. Ab Sirra I was a weary.

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

Gal. Ask me these things to morrow.

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

Smiling.

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

Δ. As concerning Isabel Lister, I pray in what care is she? in respect of the wicked spirit which long while molested her?

Gal. Believe, For that is the chiefest
What is spoken by us we give but our consent to.

For he that speaketh in us is to be asked no such question.

Note.

For when he saith, it is wearied.

As it was said before; The Hills and Mountains of the World may be made plain, but the Spirit of God never confoundeth.

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

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

Gal. *Understand my name particliarily, and not generally.*
I ſpeak it to avoid errour.

ons.

Δ. *Qui perſeveraverit fidelis (Deo noſtro) uſque ad finem hic ſalvus erit*: which faithfullneſſe with all conſtancy and patience ehe Bleſſed and Almighty Tmney grant and confirm umo us forthe glory and honour of his Narne, *Amen.*

E. K. She is gone with a brightneſſe.

Saturday afternoon, hora 6. } After that the noble *Albertus Laſkie* had been

1583.
 Junii 15.

Δ. I uſed fomedifcourCe } with me, and was new gone to *London*,
 by prayer to God, and afterward proteſtation to *Galuah* in reſpect of her willing me to ask certain matters again this day which . . . yesterday were not answered: But very long it was) above half an hour, before any thing appeared, more then the Golden Curtain all over the Shew . . .

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

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

II, Then. appeared he by whom (before) we were called *II*; and feemed tofeom at *E. K.*

E. K. Here appeareth *II*, and he ſcelllcth to mock me.

II. *Th.it is a gird to you Sir for your fi/hing.*

Δ. E. K. had ſpent aithac afternoon (almoſt) in angling, when I was yelY denrous to have had his company and helping hand in this Action.

Δ. Shortly after this, appeared *Galuah* and to be in a field elofed round about with a hedge,
 Gal. *lieye is no way out.*

Wisdom.

II. *Come I will do ſomewhat for you; It is a ſtrallge thiltg that wiſdom (annot find a way tthrough a hedge.*

E K. This It pnllerh down the hedge:

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

II. Farewell *Dee*, Farewell *Kelly*.

Dee, Kelly.

E. K, He is gone.

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

Note.

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

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

E. K. She is gone in.

Δ. After a while ſhe came out again.

Gal. *Bee it ſpoken.*

Curſed, deſaced, and damned be this place.

A voice out of the Stone.

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

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

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

Gal. *Yea thollghyou have too much light, I have too little. I did but over-hear you, when you Jaw me not.*

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

E. K. Her own garments caſt a light.

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

One of them [aid to her, What art. choll ?

Gal. *I know not what I am my ſelf Wit/you buy any pretious Stones of me?*

E. K. She

E. K. She taketh our of her bolome a great many of precious stones uncut, or. unpolilhed.

E. K. These men look on them.

Gal. Truly, they are plire and good.

E. K. They fay also; Surely they [cern to be good, ddivering them from one to another.

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

Gal. I prilly YOll, buy one of them of me.

Will you buy none neither?

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

... Tush; I pray thee go about thy busines, dgt thou not perceive how they are found fault Those men withball?

Gal. Tush, Tush, they be not, ut for youe fashion,

Be it (aid.

... Their senses are g'uted with transitory vanities.

Gal. Let them (therefore) perilh vainly, because they are transitory.

A voice from the stone.

E. K. Now she cometh where she must clamber up a wall, having slept in those steps; There is a fair building beyond it. There go many up those steps: and when they ale almost at the top) there meeteth [hem some, who take them by [he hand, and help them up, and over into the place. Then one of them that stood at the top of the wall (who had a furred Gown) and helping of men up) said to her; Come away woman, wilt thou come up?

This Parable, or Prophetic divers times is spoken afterwards in the troubles of England.

E. K. She faith nothing to him, but fiandeth still, and Iooketh away from him.

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

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

E. K. Now come handiome women to the: wall) and some: [aid, good sister, I pray you come away.

Gal. Your voluptuous father knoweth me not, f or his daughter, I deny yo....

E. K. Now come two, or three brave fellows with Rapiers by their sides, and having hats without bands, and their hoses pinned up, and with no garters; these help up people that come, and one of them [aid: Tarry a little, woman, and I will help thee shortly.

The Attire of the wanton youth of the Court.

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

E. K. No\ v cometh a big stout man to the top of the wall, and a boy with a Crown on his head: He seemeth to be about 18 years old.

.... So it is, and please your Majesty: Therefore let this way be razed.

The stout big man.

E. K. He [pake to (he young King upon former talk between them which I heard not.

.... Be it doni.

E. K. The wall quaketh and falleth down: And some ot the jolly fellows, which were on [he wall before) fell down, and other fellows came and digged a great hole, or breach in the wall.

A voyce oUt of the frone. The wall broken down.

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

E. K. She goeth in.

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

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

E. K. He spake to Galvab. They embrace each other. They fetch doaths for her, and put upon her a black Gown, a mans Gown, as the Gown of a Counfeller.

Galvab transf. formed into a man.

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

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

••• *What this Rod may do, work.*

E. K. He giveth the transformed man a Rod; one half being bloud, and the other half white, the partition of [here two being long.wife.

A voyce out of the stone. The transformed man.

Quæ justa sunt faciet & mea menrurabit virtutes.

For untill it was appointed, I fought it not,
Let us cleanse the Court, and examine the multitude;

For errellr is alwayes covered in many.

CUffed are thofe that are judged by a multitude.

A voyce out of the stone.

NOTE.

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

The tranformed,

..... *Root them out, O King, pitty no such persons, for thofe be thefe that never had mercy on themselves.*

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

The big man.

..... *Nay, let her drink as she hath deserved.*

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

The big man.

..... *Let her die, for she hath deserved death.*

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

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

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

The womIn.

..... *If it please you, pardon for my life and diglity.*

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

I 58 2.

A voyce Out of the stone.

Adjuvabo.

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

The transformed man.

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

B. K. The vvoman bowcth down vvith obeyfance, and thanketh them.

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

E. K. All

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

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

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

E. K. She speakech to you Δ.

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

But you must have broken shinns.

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

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

[Δ. She spake Co to E. K. because he spent too much time in Fishing and Angling.]

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

21. Kingdoms.

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

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

Δ. We know not who should be that King so shewed,

Gal. *Sure thy demands are fully answered.*

Confider thou what thou seekest,

And of whom thou seekest,

And by whose help.

Then look to that which is declared.

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

Δ. Truly the occasion of my preferre askiog you [orne qudñions, arose upon matter concerning this Noble *Polonian*, of whom yOH bad us yesterday ask as chis day.

Gal. *Vanity hangeth not at mine Elbow.*

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

Δ. Yea forsooth, I do believe it.

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

What wouldst thou know of him?

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

Gal. *Of two Kingdoms.*

Δ. Which I beCeech you?

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

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

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

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

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

Δ. In respect of my own state with the Prince, I pray how much hath he prevailed to win me due credit: and in what case standeth my [ute, or how am I to uCe my (elf therein?

Gal. *I have told you that at large even now, and if thou look into those things that are now told, and are now done.* The premises are an answer to this question.

Δ. Concerning *Charles Sled*, his nore gushing with blood twice yefiernight and this morning upon my charitable instructions giving him to vertue and godlinesse.

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

A. Meaneth he well towards me?

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

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

Δ.

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

Δ. O Lord, though men be fraile, faulty, and filthy, yet thy mercies are most praiCe; Worthy (among all generations) of all thy doings,

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

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

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

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

e.,., Amen.

A voice out of
the Stone.

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

Tuesday Innii 18 An. 1583. ante meridiem circa 9.

Δ. I prayed first, and declared our attendUl^g thlS day the promife of God to be performed, &c.

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

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

Is the Harvest ready when the Corn is ripe?

Are the Labourers ready when their Instruments are prepared?

I have [aid.

Norc.

All wisdom is reckoned by the eternal Will; and until it be said, there is ¹¹⁰ a^gion tollerable; when the Sun shineth I will appear amongst you; when it is [aid Come, 101 am ready. The dayes of Jour fathers were blessed; but the hour when this Book shall be witten shall be sanctified, yea in the middest of intelle[sual understanding.

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

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

For as there is a particular Sonl or fire inflaming unto every body (I mean reasonable) So there is an Universal fire and a general brightnle giving general lightunt" them, which is but One, and shineth through the whole, yea is meafured equally unto every thingf rom the beginning.

The life of all things is here known:

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

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

1. These are rewarded with death for their wickednesse.

2. So are they rewarded with life for their constant living.

Amongst the Angels there may be errour, and sin may make them fall from the brightnesse of their glory.

But to the Soul of man (being once glorified) sin is utterly, yea most largely oppo/ite: Neither shall that dignity ever be lost, stained, or defaced, that is obtained here with the workes of righteousness and true wisdom.

Whatsoever hath been from the beginning (since it was [aid in Divine Determinations, Be it done) is here inclosed.

Therefore should this day be Hallowed and Sanctified before the Lord by you.

For if the Prophets, did worship this day of his ascension, much more ought you (which hate tasted of the first; and shall now taste of the [crets of his Judgements) glorifie his coming: But with you Satan is bufie; His bristles stand up, his feathers are cast abroad.

Therefore watch and pray; For those that go to Banquets put on their upper garments. Amongst you therefore is no found belief; Neither do JOU confider the [cope of this blessednesse; But (nch is the greatnesse and excellency of his foreknowledge, that he suffereth the enemy to carry a burden, yea fometimes to preach upon a Stage: For it is said, He shall triumph unto the end, and place himself here as he would have done above: Neither shall he be thrust out of doors till the end be determined. Therefore watch and pray, and look about with diligence; for those things shall be opened unto you which have not been disclosed into the Holy Ones.

Vh, how hard a thing it is for flejh to continue in the workes of Justice!

Yea, oh how hard a thing it is for Wi[dom to be acquainted with a hotchpot of filtbinesse?

Cleanse your garments, Lift up your hearts, and rent your faults in pieces, that there may be one heart with one consent, and unto one end, unto him which is One and the End of all things: and to him for and in his truth, and for the greatnesse of his mercies: To whom be praise for ever.

Δ. Amen.

E. K. All the while she spake there came a bright beame from the Mytical Stone to the body of her, and at the end she mounted upward and difappeared.

Δ. We fet up the hour glaffes to meafflre four hours justly after this answer and instructions.

Tuesday, After Dinner about one of the dock and $\frac{1}{2}$ the hours expired, and we attended the mercy of the Higheft.

Δ. At a great gladfome shining of the Sun (whereas it had not shined but a little and inconstantly ever since his last words) one appeared on the comer of the green silk Sarcenet, by the Mytical Stone, She was like a woman as Galvah In face, but her apparel was a mans gown furred with foynes, or, as Gentlewomen do wear upon gowns.

Δ. Upon the diverfity of your apparel we are to ask whether yo. be Galvah or no? or have you also as I have done, put on your Holiday-cloths?

Gal..... FEAR. GOD.

E. K. She steppeth forward one step.

Gal. My Garment is called H O X M A R C H, which in your speech is called

Δ. *Initium sapientie est Timor Domini*: we accknowledge it to be an old and a true Lesson, and al(o the first step of the path-way to felicitv.

Gal. What is fear?

Δ. Fear is of two sorts: one is called *filialis*, the other *servilis*.

Gal. Unto the Just ail fear is joy; and therefore the beginning and entrance into quietnesse. True quietnesse and rest is wisdom; For the mind that knoweth hath the greatest rest and quietnesse. The Daughter of Dispaire unto the wicked is fear.

This fear is the first that accuseth unto damnation: But he that is perfectly wise, or hath tasted of wisdom, knoweth the End.

And his fear is of the thing that is done. This is the true fear of God; and when we fear him we do it because we hate it.

When we study to do good, it is a token of our fear, in that it is a token we fear him, whom we love and for whose honour we study to do well.

This is all that may be said of lively and unlively fear.

Touching the Book, it shall be called Logan: which in your Language signifieth Speech from the Title of the Book.

GOD. Write after this sort LOGAETH: it is to be founded Logah.

This word is of great signification, I mean in respect of the pr^ofoundnesse thereof.

The first leaf (as you call it) is the last of the Book.

And as the first leaf is a hotchpot without order; So it signifieth a disorder of the World, and is the [speech of th]l Disorder or Prophcie.

Write the Book (after your Order) backward, but alter not the form of letters, I speak in respect of the place.

Δ. I understand not this unless it be the first leaf, being indeed the last, is of the wicked hellish one, &c. vide post 4. Folio.

49.

E. K. Now a beame shooteth through him from the Stone and lo through his head and out of his mouch] his face being from E. -K. reward Δ.

..... Write the 49. You have but 48 already. Write first in a paper apart.

E. K. Said that Galvah her head is [O on bright fire, that it cannot be looked lipan: The fire fo (parkleth and glistreth as when an hot iron is [mitten on an Anvil, & especially at the pronouncing of every word. It is to be noted also that upon the pronouncing of some words, the Beasts and all Creatures of the World everyone hewed themselves in their kind and form: But notably all Serpents, Dragons, Toads, and all ugly and hideous shapes of beasts; which all made most ugly countenances, in a manner assaulting E. K. but contrariwise coming to, and fawning upon Galvah. It is to be noted also that by degrees came a second beame, and a third hearne of light into Galvah from the Stone, and all the three together appeared: the third participating of the other two.

*Loagaeth seg iovi brtne
Larzed dox ner habzilb adnor*
Now Seas appear.
*doneha Larb vors hirobra
exi vr zednip taiip chimrvane
chermach lendix nor zandox.*

The second beame came at the word Larb, pronounced; when also Frogs and Serpents appeared, &c. The third beame upon the word Exi pronounced. Note also, that the manner of the tiry brightnesse was Cuch, and the grisly countenances of the Monstres was so tedious and grievous and displeasent to E. K. that partly the very grief of his minde and body, and partly the suspecting the Creatures to be no good Creatures, neither [l]ch grievous fights necessary to be exhibited with the Myferies delivering unto us, had in a manner forced him to leave off all: But I again with reasonable exhorting of him, and partly the providence and decree Divine, wrought some mitigating of his grief and disquieting.

Gal. These are these I even.

Δ. Blessed and praised for ever be He who is one and three: and whom mighty ministers or governours do incessantly glorifie.

IS83.

Gal Thy folly and weaknesse is great, God comfort thee.

[Δ. He spoke to E. K. for his excessive disquietnesse and suspecting of the verity or goodnesse of Galvah.]

Δ. Note. Now the beames were all retired into the stone; again likewise all the Creatures and Vermine or ugly (haped Beasts are all gone. We were willed also divers times to pray. At fundry pangs of E. K. his grief and disquietnesse, (undry speeches were uttered Pray. by the spiritual Creature: among which these noted.

... He that is angry cannot see well. From him that is perverse, God turneth his face.

The hindrance of punishment, is the mercy of God, which imputeth not sin unto them whom he hath Chastised; Therefore be patient, and reconcile thy self to God.

The Elect. Reconciliation.

E. le. I do it with all humility and sincerity of minde) and befecch God to help me with his grace; for of my felf. I cannot do fo, yet I am *Thomas Didymas*, I will believe these things, when I see the fruits of them.

Δ. He seemed yet again to doubt, whether this Creature and the rest, (partakers of this action) were foundly good] and void of all baiting, or abusing us.

E K. How can you per[wade me that ye be no deluders?

Arguments to prove our Instructors to be good angels.

Gall. I will prove it by contrarij.

The servants of darknesse have their Garments stained: their mouths stinck of blasphemy, and lies, but ollr Garments are no such, neither do our lips speak any untruth: and therefore we are of God, for whosoever is of the truth, is of God.

Moreover, the Devil is known by his works: for the spirit of God controlleth them) the [spirit of God agreeth with us, and useth no controulment against it, therefore it is not Daulesse.

In one thing thou mayest know us differing from Devils.

Mercy.

The wicked spirits alwayes abhor this word. Mercy.

But it is the Doctrine that we preach in respect towards you, we are not now (then) evil.

But this way teacheth hardnelle, and is a stumbling block to the wicked: but the beauty of the Gafle is not able to be expressed.

The a:irc be. fvre.

Happy are they, which are covered with the Pearls of Righteousness, and on whose head there is a Garland of godlinesse: For unto those belongeth to taste of the Fountain of true wisdom.

Is it not written of this book, that it teacheth nature in all degrees?

The judgement hereof is Intellectual.

And wash your feet, and follow me.

Δ. Lord wash thou our feet, or elre we shall not be clean.

Gall. How thou art God knoweth: But comfort your selves in this.

This Testimony victory.

That neither this T dEmony can perifh, neither uneo you can remain any slavery: Quia victoria erit victoria, in him, and for him, to whom I leave Yotl.

Δ. What shall I do with these 21 words now received;

Gall. There are onely the words of the first leaf.

Δ. I pray, how shall I bestow them, or place them.

Gall. In them is the Divinity of the Trinity.

The first leaf of the book.

The Myfterie of our Creation.

The age of many years.

And the conclusion of the World.

Of me they are honoured, but of me, not to be uttered: Neither did I difdose them my[elf: For, they are thl beams of my understanding, and the Fountain from whence I water.

Δ. I befeech you, how shall I write these names in the first leafe.

Gall. They are to be written in 5 Tables, in every Table 21 Letters.

A. How shall I place the 5 Tables upon two fides: three in the first, and 2 in the second, or one in the first, and 4 in the second, or how else?

Gail. As thou seest cause.

Δ. Shall I write them in Letters of Gold?

Gall. The writing hath been referred to thy discretion with coUeurs, and such things as appertain to the writing thereof. Vpon the firjt fide write three Tables, and on the [econd two.

Δ. How, thus? Gal. Set them down, I will direct thy judgement.

Δ. When, now? Gal. Not now.

E. K. She is gone,

Δ. Deo Nostro fit Laus, honor, & Gratiarum actio perennis. Amen.

Wednesday 19. Jun.ii. Hora 2. a Meridie.

Δ. I made a prayer to God: and there appeared one, having two Garments in his hands, who answered.

. A good praille, with a wavering minde.

Δ. God make my minde stable, and to be feafoned with the intellectual leaven, free of all fenfible mutability.

E. K. One of these two Garments is pure white: the other is speckled of divers colours; he layeth them down before him, he layeth also a speckled Cap down before him at his feet; he hath no Cap on his head: his hair is long and yellow, but his face cannot be seen; at the least it was turned away-ward from E. K. continually, though E. K. changed his place.

..... Youjhall see my face, lo, it is white.

E. K. Now he putteth on his Pied Coat, and his Pied Cap, he casteth the one side of his Gown over his shoulder, and he danceth, and saith,

..... There is a God, let us be merry.

E. K. He danceth still.

There is a heaven, let us be merry,

Doth this Doctrine teach you to know God, or to be skilfull in the heavens?

..... Note it.

E. K. Now he putteth off his Cloathes again: Now he kneeleth down, and washeth his head and his neck, and his face, and shaketh his Cloaths, and plucketh off [he uttermost] sole of his shoes, and falleth prostrate on the ground, and fayed:

..... Vouchsaf' (O God) to take away the wearinesse of my body, and to cleanse the filthinesse of this duff, that I may be apt for this purenesse.

E. K. Now he taketh the white Garment, and putteth it on him.

..... Mighty is God in his great Justice, and wonderful in his immeasurable mercy: The heavens taste of his Glory: The earth is confounded at his wisdom. In hell they tremble at him, as at a Revenger. This sheweth thee (O) to be a God, and stretcheth forth thy Glory from the East unto the West; for thy Heavens are Statutes, and thy Creatures Laws: that thou mayest be accounted a God of Justice and Glory. Because thou art a God, Therefore there is a Heaven: For unto the Prince of Righteousnesse, there belongeth a place of Glory; Into the which there entereth none that are defiled, neither such as are blemished with the spots of iniquity. Manus Hæc bona est E. K. putting forth his right hand, Hæc Autem mala E. K. putting forth his left hand, Qui Habet aures intelligat.

E. K. Now he sitteth down on the Desk-top and looketh toward me-

Δ. This Parable is in general, somewhat understood of us: but in particular, how it may be, or is to be applied, presently we understand not.

..... Beware lest error clutter within the dwelling place of Righteousnesse. I have said.

E. K. He cometh now to be turned to a woman, and the very [name] which we can Galvab.

E. K. Now he is come down to the usual place, on the Table.

Δ. I have assayed divers wayes to place the five Tables, on the two sides on this first leaf; Is it to your liking as I have done it, in the five little Triangles?

Gal. As concerning the setting down of the five Tables, it is sufficient as it is done.

The cause why I appeared thus, was that you might avoid error.

Δ. I pray you to shew us the means how that error was or is to incumber us.

Gal. Whosoever taketh servants of the wicked, to prove the Glory of God, is accursed. But, O Satan, how many are thy deceits? Note.

Note, my Companion (E. K.) would have caused personal apparitions of some of the reprobate spirits, before the Prince Albert Laskie in my Study, thereby to shew some experience of his skill in such doings: But I would not consent to it: And thereupon Galvab gave judgement and warning of such an error, of my Companion his intent, &c. A. L.

Gal. Behold, it is said, before he go from hence I will pour water into him; And my Angel shall anoint him, as I have determined: Hide therefore Nothing from him; For you belong unto him. Neither can flesh and blood work those things that I have glorified in him (All things that are established in God, are glorified. I speak this for thy understanding) Neither let your hearts be blinded; for the Earth is condemned, and these things shall come to passe. Credit is all that I seek (saith the Lord;) for when I come, I shall be sufficiently believed. Note of A. L.

I take the God of Heaven and Earth to judge; and swear by him as a witness, that these words are true, and shall endure unto the end. The general points of mans Salvation are concluded already; but the special gift belongeth unto God. God strengthen you against his adversary. An Oath Note of General points, and special gifts.

Δ. Amen.

Gal. Soon you shall know more.

Δ. This Prillie would gladly know, Whether it shall be best for him, with the first opportunity, to be going homeward.

Gal. It shall be answered soon, and what questions soever he also demandeth.

Δ. May he be here present at the action doing?

Gal. Those that are of this house, are not to be denied the Banquets therein.

Δ. May I request you to cause some sensible apparition to appear to him, to comfort him, and establish his mind more abundantly in the godly intent of God his Service? A. L. may be present at Actions.

↳

Gal.

Gal. If you follow us, let him be governed by us; But whatsoever is of the flesh, is not of us.

E. K. She seemeth to weep; for the water cometh forth of her eyes.

Δ. You perceive, how he understandeth of the Lord Treafllrer his grudge against him; Aud perhapsome other also, are oflike malirious nature: What danger may follow hereof, or incombrance?

A. L. poverty. Gal. ... o. *The sum of his life is already appointed, one jot cannot be diminished: But he that is Almighty can augment at his pleasure. Let him rejoyce in poverty. Be sorry for his enemies. And do the works of Justice.*

E. K. She seemeth to put the air over her, and [0 to enter into a Cloud of invisibility, and to disappear.

Δ. *Deo gratias agamus.*

Wensday after noon, circa boram 5. The Lord Albert à Lasky being present.

Δ. We attended of Galvab [orne instructions or discourfe concerning the Lord Laskie.

E. K. At length, appeared before the Lord Lasky (in the air) an Angel in a white Robe, holdiing a bloody Crosse in his right hand, the same hand being also bloody.

Δ. *In nomine Jesu Christi Crucifixi) a te requiro qui Crucis Trophæum hie Gestas ut illa nobis signifiet, quæ sunt ad Christi gloriam, cui fit honor & Laus perennis.*

E. K. Now he is come: from before the Lord Lasky, and standeth here on the Table: he turneth himself to all the four quarters of the World; he kneeleth down.

He prayeth.

O God, Why should the people upon earth rejoyce? or wherein should the pleasures of their sensual delights be fixed? Why doth the Moon hold her course? or why are the Stars observing an order? Why are thy people thus jeattered abroad? Because iniquity hath caught the upper hand. The Doors of our God are polluted with blasphemey, his Temples defo/ate, his Commandments violated, and his Glory accounted as nothing. But wilt thou fulfer; or canst thou hold thy hand from thy great and mighty strokes? Most High God, Most Mighty God, Most Honourable God, have mercy upon thy people; respect the Creation, (the Creation I say) of those, wherein thou hast delighted. Suffer not the Serpent to extol his head above thy Altars, neither let thy holy Vessel be poisoned with his venome; For thou art Mighty and overcomest all: and who can rebel against thy Promesse? Bend down thy merciful eyes, Behold this confusion: look upon thy Temple and see the desolation thereof. And then in thy mercy (O) shew thy self to be a God, and such a merciful Governour as hath compassion upon those that are diseafed, yea even unto death. Grant this Camascheth galvugath garnastel zurah logaah Iuferoth. Amen.

Δ. I pray you to declare unto us your name.

.....: *My name is Jubanladace.*

Δ. If I should not offend you, I would gladly know of what order you are, or how your state is in respect of Michael, Gabriel, Raphael, or Vriel.

..... Jnb. Vnto men, according unto their deserts, and the firll excellency of their Soul, God hath appointed a good Governour or Angel, from amongst the orders of those that are Blessed: For ever) Soul that is good, is not of one and the selfsame dignification; Therefore according to his excellency we are appointed as Ministers from that order, whereunto his Excellency accordeth: To the intent that he may be brought at last to suppy those places which were Glorified by a former; And also to the intent, that the Prince of Darknesse might be counterpoised in Gods Justice. Amongst the which I am one which am the Keeper and Defender of this man present: which carry the Triumph and Ensign of Victories continually before him, as a reproach to my adversaries and his, and to confirm the dignity whereunto he is called by the presence of this Character.

E. K. Now he heaveth up the Crosse.

..... I have also sealed the same in his heart: For unto him belong great Victories, in the name, and for the name of his God. The Jews in his time shall taste of this Croise: And with this Crosse shall he overcome the Sarazens, and Paynims: For I will establish one Faith ([aith the Lord of Justice) That I may be known to be the same that I was first among all people. Moreover I will open the hearts of all men, that he may have free passage throlgh them, and will not fulfer him to perish with the violence of the wicked. I will hereafter visibly appear unto him, and will say, This is to be done. But a year is not yet come, and these thilzgs shall, be finished. But (thus saith the Lord) I have hindred him, because he hearkned to the provocation of those that are wanton. And hath consented to those that blasphemed my name. Bid him look to the steps of his youth, and measure the length of his body; to the intent, he may live better, and see himself inwardly.

A. L. Judæi. Victoria.

A. L.

A. L. An year to come. Hindrance breedeth exception, and sin breedeth hindrance.

Δ. Note.,

TEXTUAL NOTES

Emericus Casaubon's *True & Faithful Relation*, published in 1659, is a partial transcript of the "Spirit Actions" of Dr. John Dee and Sir Edward Kelley, compiled from MS. Cotton Appendix XLVI Parts I & II. The main body of the text begins in 1583 with the "parallel" *Sixth (and Sacred) Book of the Mysteries* (the companion volume to the "real" *Sixth (and Sacred) Book of the Mysteries* that is known as *Loagaeth*, now indexed as MS. Sloane 3189) and ends with Dr. Dee's last recorded scrying sessions of 1607.

There are numerous errors of transcription and of printing (too numerous to note), and the Cotton MS. itself is incomplete; however, Casaubon's text serves as an often invaluable aid in the reading of the MS., supplying the occasional word which has decayed since 1659, and otherwise greatly assisting in the reading of Dee's handwriting, which frequently borders on the illegible.

For the interested reader, there are some errors of pagination which must be noted. These are errors on the part of the overworked printer, and do not signify lacunæ in the text.

- *The pagination skips from page 104 to page 109.*
- *Page 142 is numbered 124.*
- *Page 218 is numbered 212.*
- *Page 220 is numbered 206.*
- *The pagination skips from page 256 to page 353.*
- *Page 421 is numbered 417.*
- *Page 426 is numbered 422.*

Please note that a text version of *A True & Faithful Relation* may be found at [Cornell University Library](#), whilst digital scans of the Cotton and other manuscripts can be found at [The Magickal Review](#). Links to further sources of information on Enochian magick can be found at the [Open Directory Project](#).

Ian Rons
4th March 2005 aerâ vulgari
57/5/100 aerâ novâ