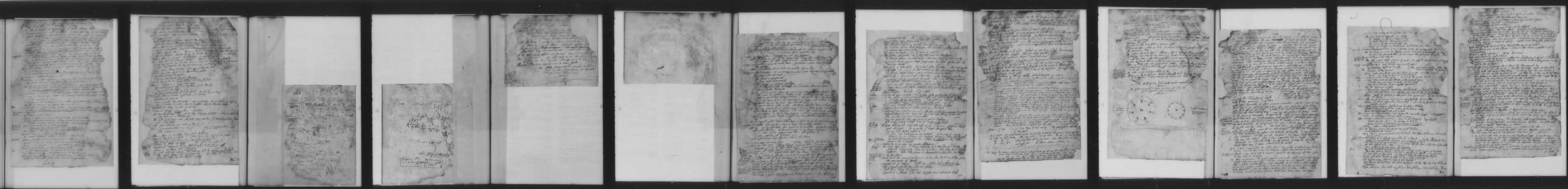
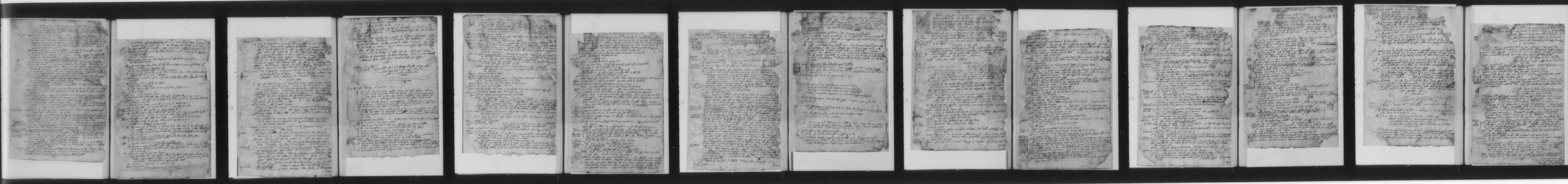
Bill. Cotton. Appeal 1801, 30.
Formerly marked Abd. 1807.





Gal — In them is the Diuinitie of the Trinitie.
The Mystrie of our Creation.
The age of many yeres:
and the Conclusion of the World:

Of me they are honored, out of me, not to be altered. Neyther did I
stir my feet: for, they are the Bonny of my Understanding, and the
fountayne from whence I drew Water.

Δ. I beseche you, how shall I write these names in the first Lease?

Gal — They are to be written in the 5. Tables. in euery Table, 24 letters.

Δ. How shall I place the 5 tables vppon two sides: three in the
one and two in the Reuerse: or one in the first and foure in the Reuerse?
or how els?

Gal — As them best cause.

Δ. Shall I write them in Letters of gold?

Gal — The Writing hath ben referred to thy discretion, with Colours and sur-
things as appertayne to the writing thereof.
Vppon the first side Write three Tables, and on the Reuerse, the

Δ. How: thus? ||| Gal. Set them down I will doe all thy pleasure.

Δ. Wilson? Nay. Gal — Not Nay.

E K. She is gone.

Δ. Deo [illegible] Laus honor Et
gratiarum actio per omnia.
Amen.

Wednesday. 19 Junij. hora. 2. a meridie

Δ I made a prayer to god: and there appeared one hauing two
garments in his hands. He answered

— A good prayer, with a Quaintie myndes.

Δ. God make my myndes stable: and to be assured, with the faithfull
trust Heuen, free of all possible mutabilitie.

E K. One of the two garments is quite white: the other is Sparkled, of
diuerse Colours: the Lay of E K in Golden before him. He Layeth also
a Sparkled cap Golden before him at his feet. He saith no Trap on thy
Head God: His heare is long and yellow: but his face cannot be
seene: at the least it was turned Downeward for E K vehemently: though
his Garments changed his place.

— your shall see my face — So it is done.

E K. Then he putteth on his pyed coat, and pyed cap.
He casteth the one side of his golden Ouer his shoulder, and he dawnceth
and sayth

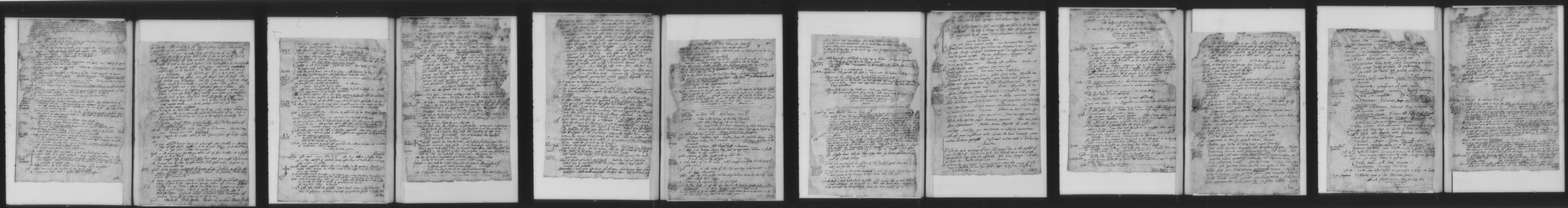
— Here is a good, let vs be merry — E K. he daunceth still.

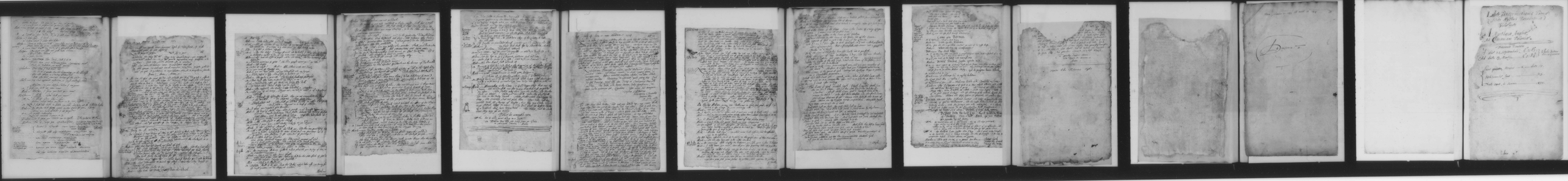
— There is a Golden, let vs be merry — for

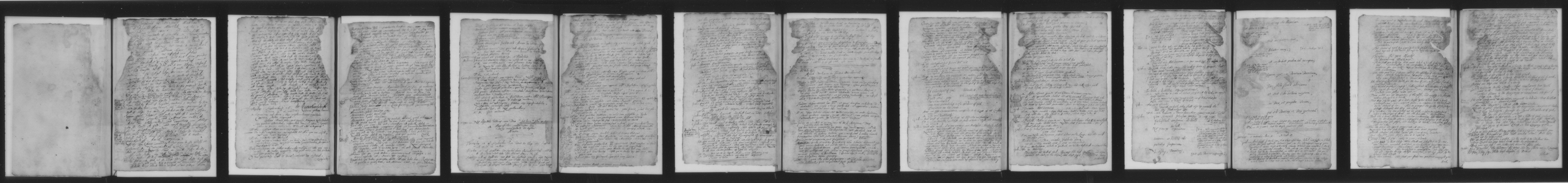
— Does this Doctrine teach you, to know God — to be skylfull in
the Heauens?

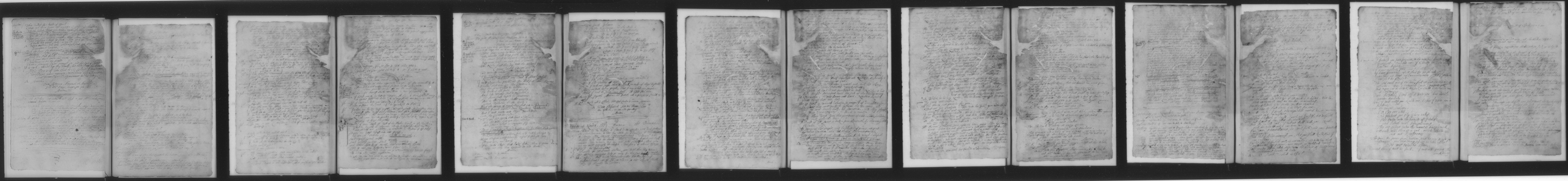
— Note it.

E K. Then he putteth of his Cloathes again: Then he kneeleth
Golden, and washeth his Head and his wrists, and his face, and shake
his









exemplar of the father and the sonne ; yt is the Holy ghost eternall
proceeding equally ; yt the Finger of god, and Spirit of Truth ;
to be Generally shard mankynde ; & will determine : & will to unite
three Persons in one mynde, and there remayne in this
Omnipotence, by spirituall illumination, and to this the Holy ghost
delivered unto the Apostles, as the ghostly gyft of god for all ages and manyfold
& all there certainly sanctifyed, & made one mynde in the society
of thoses that fulfyll the worke of the highest yn holy and without
error : where through shall confyrme them & unite each
man unto the ende of this world, to the comfort

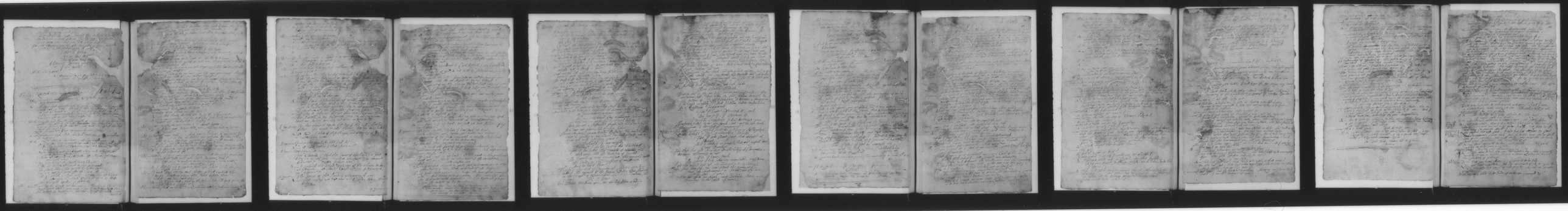
Therfore, Believe : for the spirituall Truth worketh conditionally
raysyth the dead
for hath power to forgive sin
Behold the power of sinn, Unto whome yt is given
for, as Christ hath all power in heaven and in earth delivered
so hath he delivered all power in heaven and yerth to the
Church : Therfore she can not erre.
for where power is without measure, there can not be, no number
Believe not, therfore, those that say,
the Church of god, is infected with errors.
for the offence of the [illegible] Church error, but ymmediately
Neyther can the [illegible] people of a City Drunken, be
ymmune to the [illegible]

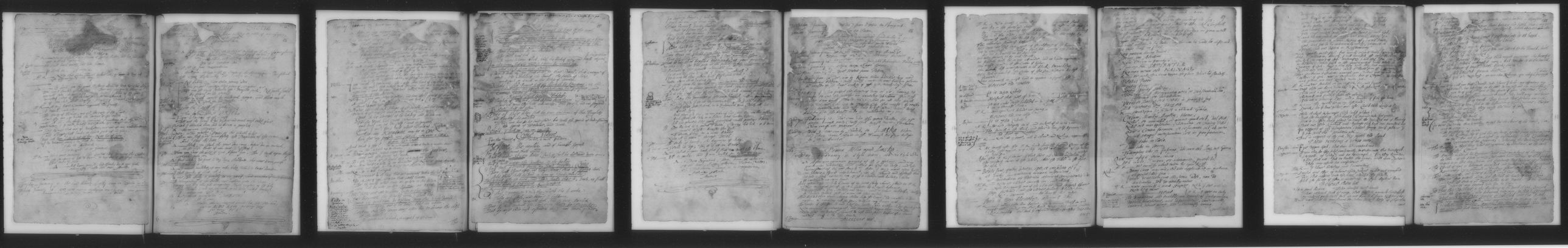
If god use in my power to deliver you, or reconcile you
deathe and Sathan, the terrors and fearfulness of the world
and the wrath of god.
But yet That clowde set a syde Which is betwene
me and you I speak a fayr of to you, saying
The Justice of god, is Innocence. it saith
Neyther hath it any contrary, but even in the middest
and centre of yt self. yea he is the Prop and Ligner
of his eternall, ever, and incomprehensible Majestie. of
his, his MERCY
Which even in the middest of Justice is found out
Sorrowfull repentance, and reconciliation : Not
yt is Necessarie unto God : But that it is a Medecine
applicable and most Gracyfull to the Infirmities of god
men, that continueth to be healed ; refreshed, or
recovered from his sorrow.
This, is it that must comfort you
for, as Justice is the reward of Synne, so is Mercy the
Rewarde of Repentance.
But Mercy is the Center of Light
and Justice to be cast of, and that Within darkenes
Therfore, Be not Negligent
— this Where done, how is it committed, or of Whome

16

I Yeelde to
Sinne & Satan on Way, Error warned
God called me from it. and detained me by many Unknown
wayes : indeed, not to by offred to man
Temptation, were put up from the power of God
by the Holy Ghost. Satan is counterfeited
and his prayers, what cryes.
Therfore the Lord spend him unto you ; that inherited
the Curse : that you might be partakers of his Kingdom of
Christ judgment of the wicked.
Satan also entred, and are nearly dessolved
of the Church entred in, and found him nothing
to be entred yet, and he him not a Stage.
But he that Sinneth, being Kindled with Fyre of God,
Shall the judgment of his body for this world, by
Christ fulfilled.
Christ he fulfilleth him : and the Spirits of evyll concurseth,
are in bonds.
you shall [illegible] the second death, and your family shall be
discomforted.
I pray unto God, that it fall not out, that
Sathan seeth about : Neyther that it come to pass,
when he hath power to execute.
for, this Token, Signifyeth your misserie, and it is a Signe
of that which is given to Execution
I have said.
The Peace of god, be restored unto you.

FK — here is the man agayne
two words, and I have done.
Nothing is pleasure, then that which is Spoken.
Nothing certayner then that which is appointed
Be you penitent, that god may be Merciful.
This is all I have to say.
Faith your Key, and all I will make you cleane.
Resist you Sathan diligently, and I will help you.
mightily.
— O lord that seeth to the Door and reyns, breake of
FK — No. be it your.
FK — No. be it here agayne
— This cloud is a Separation betwixt the, you this
Mortall





The Fruite of our Doctrine, is, that [illegible] ought
For, of our selues, we seke no glor
But we serue one, to your Comf: teaching, the Will of God, in the
self same Christ, that was crucified; sold and [illegible] in the Darkenes:
and published to the World by his Discipes. [illegible] into
you, in the remissyon of sinns [illegible] in the world for the end
of all things
The very key and entrance into the secret Mysteries of God, is respect
Determination [illegible]. bringing was in remand, in the end, of the
yeer. Which is the greatest Treasure.

Those that tempt the, do it, in respect of the prare thy haue of the
of God, springing in the.

Let this suffice. The World is Darke
in respect of eternall things.
Heden and Erth passith away: the word of the Lord
endureth.

Σ K—

Nal— Wat do we see, Imperfect, in all that hath byn done

Δ—

Nal— You haue 49 Tables. In those tables are contayned the Mysteries
and holy Dayes of the Angels: Dyuided, and in state of Hyerarchie
and Order in confusion: Which forceth them, and Loketh into
the Centre of the Erth: the very Language and Speche of Children
and Innocents, such, as magnify the name of God, and are pure.
Where in, the Apostly Vnderstode the diffuse Sciences of the world, imperfect,
for many transgression
These Tables are to be Written, Not by man, but by the finger of God
which is Mother to Vertue. [Δ—Madm said her mother would write the Rest]
Wherein, the Whole World, (to this, incredible) all Creatures, and in
all kindes, are numbred, in being, and multitude.
The Measure and proportion of that Substance, which is Transitorie,
and shall Vanysh.
These things and Mysteries are your gift, and portion, Sealed: as well
by your own Knowledge, as the fruite of your Generation;
The Knowledg of Gods Creatures.

Fiue parts of a time. Vnto me are delyuered fiue partes of a Time: Wherein I will open
teach and Vncouer, the Secrets of that Speache, that holy Mysterie.
To the intent the CABALA of NATVRE, in Voyce, substance
of body, and measure in all partes, may be Known.
for there is Nothing Secret, but it shall be reuealed: and the Some
of GOD shall be Known in POWRE, and establish a Kingdome
with Righteousnes in the Erth: and then commith the Ende
Regni Chr. Vniuersitas in terra.
for, the Erth must come Vnder Subiection, and must be made pure
that Deuils may be Vnderstood in his own Kingdome, and the Enemy
of Righteousnes fynde no Habitation.

The.

[illegible] endureth for ever
[illegible] are iust
[illegible] Truth
[illegible] Iudgmen[illegible] insearchable.
[illegible] in self [illegible] Vnderstoth.
He it [illegible] Vnbane you Labor.

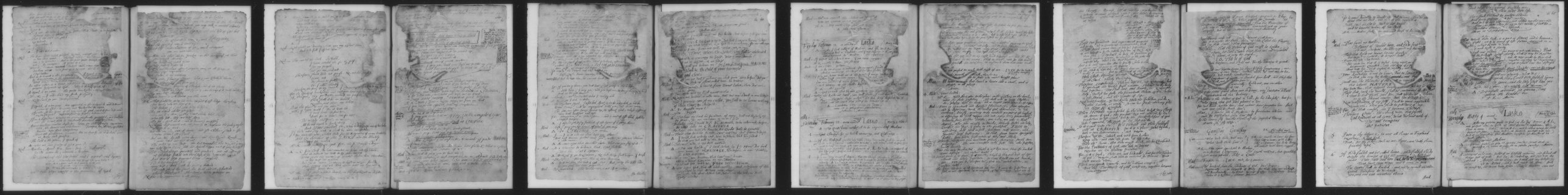
The Promises of God in this erthly [illegible]mon, shalbe fullfilled
Salomon had the places of honor, and was exalted.
Thus sayeth the Lord.
Haue exalted him against Hatred; and haue made his seat open.
of him, therfore, arrise vp, that the people may see him.
For Mortall men, haue places of honor
and in their Own Dignity, they Time to be exalted:
Who is he that made the Earth: and dyuyded him with a liuing Scepter?
From whom it is that exaltith: and in whose hands the Kingdomes of
the erth are settled.

Seide, the fifth tyme shall come, in respect of the parts of
and it is the day, that hath byn promised
Then shall your eyes be open.
shall you see.

Nal— I voyce — Stay there —
Nal— I Voyce —
Σ K— Nor I see him, pass thru, thro the Corrystaline Table:
which is round, like a Court Table, hauing a great
Keep, in the middle.
Δ— As Concerning our ordring of the Table and the rest of the
furniture, we are helpless to know, what is nide to be done:
Seeing, nide we are come to the ende of this first iorney.
A Voice — Be it thy Curse. I will putte my hand.
Δ— Mean you, it to be my charge to Order these things, as my
Imagination shall be instructed, by god his fauor
A Voice — It is so sayd before.
Δ — Glorie, honor, et gratiarū actio Deo Optimo.
Deo om̄, Deo et patri nro;
nunc et in sempiterna Saeculorū
Secula. Amen.

Tuesday: Februari 18: a meridie hora 3/ Laski
Δ after some prayers made, Σ K fell on his Right)
Knees and stunding at on his Hand
Δ— In nomine Jesu Christi Redemptoris nri, Festis. nis Naturae.
Nal— Ta dieu.
Σ K— The Chief part of Sin is in a Cloud: but all his Power
is Mute: the hath a Thing Like a pall hanging down behinde

Grm.



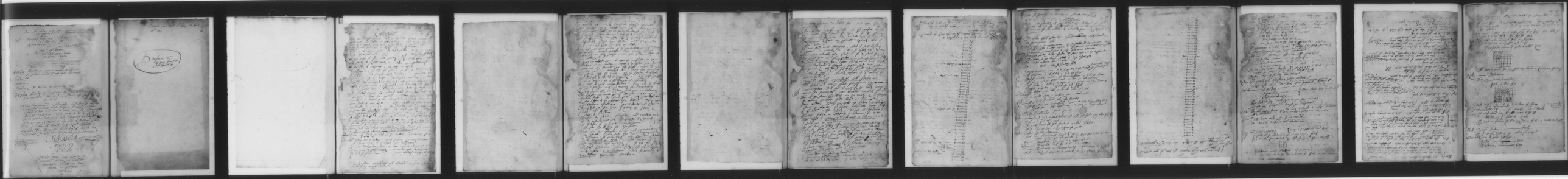
At length he sayd vnto him. Be holde, I will not dwell
Remoue my Householde vnto Bethel: and he did so.
And the Seruant prepared a Feast: But his Master came
And he sayd vnto him the third tyme, Why art thou so sorry
art thou Angry? do vnto me, for I am thy Master.
And he sayd, Rise vp Mosschecks, [illegible]
me there.
But, Lo, they sayd the Seruant, my Master forgat
and hath commaunded me Diuers: and I haue prepared
and he came not: and he sayth vnto me the Third tyme
Arrise, go, and I will meet the:
Thou shalt finde me there.
But he will, there also deceyue me.
And he went before: And behold his Master
But immediately, after that the Seruants Message
The Father of the Householde came; and the
his Seruant was not there.
And he sent for him, and commaunded him to be
and to be brought vnto vnkend.
But the Seruant sayde: Deare [illegible]
But the Master answered, and [illegible]
What I commaunde the [illegible]
For, seruants haue no freedome of their selues
And it came to pass, that after the Master had gaue
his frends. He sayd vnto them,
Arrise vp, and fynde me one
that is FAITHFVL, with OBEDIENCE
Then he stretched out his hand, and he sayd vnto his Seruant
Hold, take thy reward: For from me, thou art Banished
How, say you, was this Justice, that he did vnto his Seruant?
Δ — Ô Lorde, we appeale to thy Mercyes:
and we acknowledge thy Judgments, all ways,
to be most just, and true, &c.
Mad — The Ark of the Lord, was the Covenant of OBEDIENCE
Happy are those, that enter.
E K — There springeth a thing before her, like a reede
but wythred:
Mad — Vnto the, [E K pointing to the reede] they sayeth the Lord,
Because, thou canst not endure the ende of Winter,
Spring on, and growe. But in the myddst of thy
beauty, in the myddst of Sommer, shall thy
Destruction be
A L — I will annoynt the, before thy tyme, for my promise sake
That thou myght fall in the myddst of thyne own time
for thy Weakney is great.

E K —

E K — She standeth, & holdeth vp her hands toward Heauen. 66
and sayth nothing. 47
Go: — Be base. All flesh is abominable.
E K — She sprinkleth it an other way, not toward vs.
I am sealed: neyther can I speak any more.
K — Now she goeth about
Ô Jesu haue mercy on vs:
Ô Ô King of Iues haue mercy on vs:
Ô Conquerer, against hell, death, and the deuill
haue mercy on vs.
— So is he here, who was last here.
Are you Naluage — In the name of Jesus
Lord be mercifull vnto vs &c.
is sealed; I am excepted.
commaunded: and my office is to teach.
He turneth about with a great Diligence: at length he standeth
Lande, and desyre it to be thought, of the, in the
Seruice.
Nal — [illegible] to whome it is sayde, Go, Say, I say; Let him be going.
For God hath stretched out his hand: and he sayeth,
I will not pluck it back, but with Vengeance.
E K — He turneth again.
Δ Ô Lorde God, to whome, is that GO, sayed?
Nal — Vnto mortall man, who is the Lord of Hoasts!
Δ — The God of Heuen and Earth.
Nal — The Lord is angry, and he sayd vnto the,
BE gon.
Lo, there is a day past:
And if his Don Angel, had not made intercession for him,
he had byn Nothing:
Seale these things,
Make haste
Be going:
For, the Lord is Angry:
Δ — Ô God &c.
Nal — Thus he sayeth — I Asky hath reuoyled with an Harlot
and hath mesured me, which am Vnknown
But, he shall be rewarded.:
A L — To the, it is sayde:
Make haste. ~~Hasten~~ and be gon:
I will fullfill my promise in him, for thy sake:
But he shall fall, being none of thy acquayntance.

Δ — I pray the, if an Angell, and the Deuyll somewhat differ among them selues for the Lord A L his mercy & safety: with could, hoyse and rayn

Vide Job Cap. 33. [illegible]

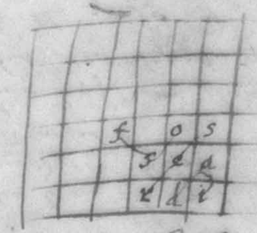


— Vita, quæ est in ost Mors

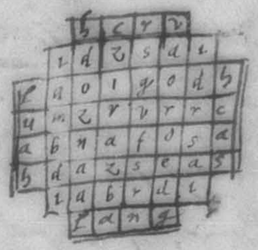
Jud.

Lucky — Ser

Discordia — ost



If the order of ye Table be
kept ye Sonne, ye substance, of ye father
shall be gotten ye Creation, Wisdom is ye
Sonne if ye Image of ye father: therefore, in ye deity,
Sonne is ye Image of his father also
for must be ye Image of his father also
If substantia be in forma crucis, then ye Sonne is ye
Image of his father



Laudantes — Luah

Kal: Beare with me, for it is best for
you, & me, for me.

Mimistrantes — Lang

Confirmantes —

Nah — Wisdom & knowledge, you shall: ▲ as sacb, in sabbi.

Sacb —

God be mercifull to man

Confundantes

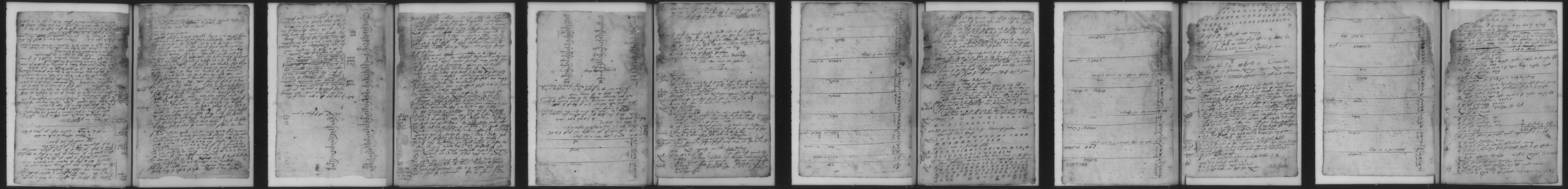
It is so terrible yat I tremble to gather it.

— Orcb

Why I have made plaine ye body, generally
ye particulary ar: long, hard, and tedious
ye name to blessed a God, Which runs upon a
mercy, Which ye glory immediat may be
opened vnto man

Before glory and honor be vnto ye
For ye work & true way of all things
and arte ye operatiue:

Ps. Nec ye is sudden vanished away vnto
ye tabl
ye me till ye Lawe of greatnes as the
mine of ye in Complexion Creation Circular.
Amen



112 ascending

81 88

ascending 504

9 ft descending 1003 1013 . [that C, is called C minor

I ft 13 ft descending 2005

C ft 14 ft descending 2907 : Call it Cicle

E K add to the knocking and prayer may be read up

O ft 4 ft ascending 6 ft left angle 390

D ft 5 ft descending 812.

O m ft [illegible], descending 902 : Call it ODO. [How to strike after one, the only.

N ft 3 ft descending 804

A ft 11 ft descending 2005 —— This A may be an a or an O

R ft 14 ft descending 3006

S M N ft 16 ft descending 12004 the corrected to M.

A the 20 ft descending 17006

Z ft 32 ft, descending 40006 Call it Zamran Zafran

I give to Master, Unbeyon, that I receyue it. EK Right to

This may T or D.

D ft 4 ft descending ~~212~~ 212

74 O ft 6 ft, ascending 5 ft 6 Inches left corner 1907

Call it OD — or OT

A ft 9 ft ascending 500

73 C ft 10 ft descending 602 Cal. it C A, [two syllables

R ft 16 ft, ascending, 22006. E. must come after R. be wyfore and so is I made it Zacare

A ft 19 ft descending 23012

72 C E ft 30 ft ascending 30006

A ft 39 ft from ft left angle descending 42012

Z ft 46 ascending 312004 Call it ~~Zafran~~ ZACAR

Do your time of repenting and returne.

Deo soly addressing memorially

The same Friday after Noone, Circa 3 hora.

After a short request made by Christ to Peter and Andrew to be mindful by Calling, his apostles, and spake most to EK right for approved unto me, but at length confessed that I gave him strong counsayle to. Calv. dealing as an Idolater & perverter against God, by ayding counsayle & first of all to EK. confessed that he did byn that day, and three dayes before dealing by him self after his manner, to undermine of my Lord Lasky and of all matters of Englishe, and left his questions & his wyndes unsolved. Malengia told him the devil had also taken away his questions. EK would deny it but it was true: and he stood a true

14

OBOLETH

Ob. 1 Hen. 8.

TABS

DS

Ob. 1 Hen. 8.

ALOI

PRAE of pride

Ob. 1 Hen. 8.

HETOB

Ob. 1 Hen. 8.

GRSAM | a Dap. a man

Ob. 1 Hen. 8.

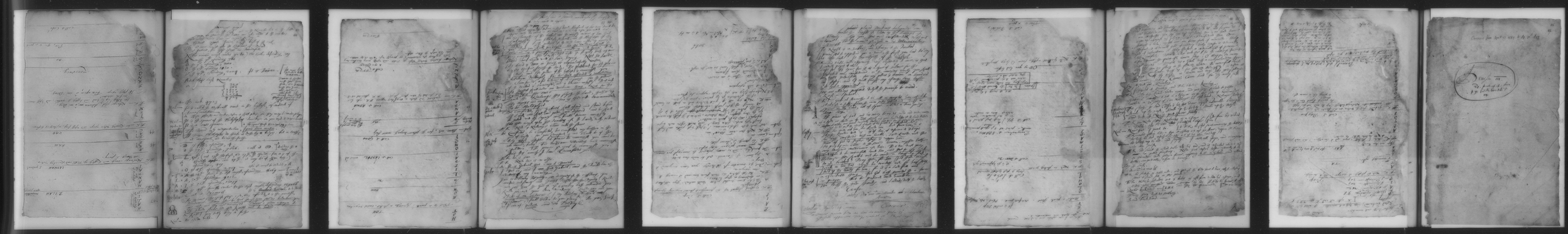
CASAPH | a Dap.

Ob. 1 Hen. 8.

ALHPHO

Cal. a Ophola |

Mat. 7 Ephr. 4 Dap. Joseph Mary Bohan 43 |



Cedar: Aprilis 17.

After diverse circulations appropriated to the action, and the Curtain
drawn, Walter ring rings — EK thought thereof
that he should speak first of the Poet's wit and sense and all, no thing appearing
therein.

EK marvelously fell into a rude disliking of the Verses of the Author: and
he had a vision of a fond Creature the last night, that told, these Creatures
all whist me dead, would no more appear with him
Therefore he said that both the Eagle there and the Oak in stubborn
Verse all directly: and that he would no more set to verses A
and so by telling my dreams of yore, whereof they would
B C
devise expressly and finally deliver the playn rules thereof
whilom wont to dispose the Poesy of the
Shepherds. he said, John Your boy can well enough
devise for these letters, and so you need not me. So
I referred all to God his will and wreak: For, as I said his
hands only, and by his order, and for this service required Wisdom
and true Love, so do I not doubt, but God will according
to his accustomed goodness, provide that for me, that I ask for
my vocation here in earth. Cl
and spent the residue of my study
EK He rose, and went away: and left me alone in my study
appointed for the Author.

Deus in adiutorium meum intende
Domine ad adiuuandum me festina
Gloria Patri et filio et spiritui sancto
Sicut erat in principio et nunc
et semper et in secula seculorum
Amen

Thursday circa 2
This day I rose early, and had gathered the holy Words of
the Prophets in my Pocket book, and had conferred them with divers
of Lobrun and Verd Coll and had composed them with the Shepherds
calendar delivered out also by EK Cum Tityro
and so went to my study and from out again, and as he was going
down the stairs I opened my study door, and saluted him:
the first time, came up again and came into my study:
there I found him set I sat down: and read
over standing the Epistle and Glosse by conference of the due applying of antiquity to the word of
intending years to have endured EK to like of the letter of the
manner of our homely dite and Rhetoricall proceeding with us.
and bid him get authority of this strange language I should
have the Words delivered out by letter, for might err
both in the orthography, and of the want of the true
pronunciation of the Words, and distinction of the parts,
we might more miss the effect expected.

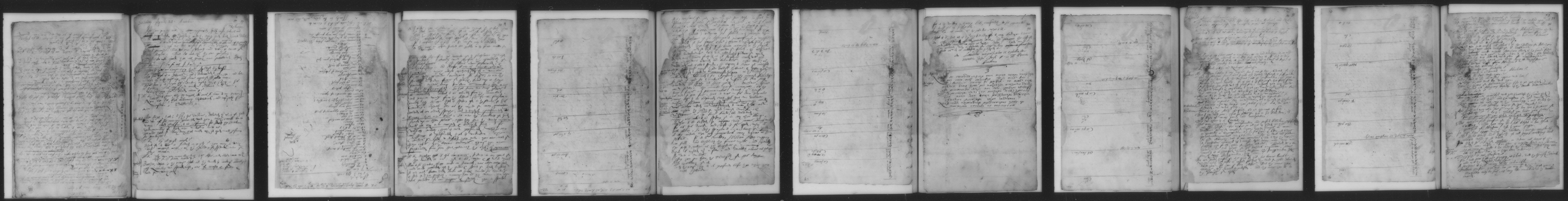
But

ay on tuesday last, so mch ayenst her lyk, our Bysshop
delyuerd, and no grace at yesterday tuesday ageyn
in two yeres space made of Mell to vnderstand or do
any thyng at all: and yet it could in two yeres space bred many
a hundreth: and yet I dare say, yf he had first bred Lyk. co
that he wold come no more to do with him any mans
of my Cristned sins yet in England, and sayd yet yf he
of baby Mere bis, that he wold ... a hond betw him.
and that he had written to my Lord (by Permij) that he
no for our teachers to be dronyes and wicked men
Lord Cranmer by god. will many finde
Cyrcle, and ... wrathy (as it shall) of for
the Schisme ... Mell me to dispose [illegible] my boy as my
shyre. to. Mell me to dispose [illegible] my boy as my
Lord wth him. Cor. I am glad we to all the
world and trusty, as time shall declare my
perfect trust in God, that seing I have many yeres
desyred and prayed for wisdome (out of his Holy Scripture)
to his honour, Neuerthe Cranmer dest, that he wold
not sythe myn lyke my prayer, or adde my
constant hope in his goodnes and mercy: Therfore
I concluded that I ordered all by merciful
Lord of god: and ordred nothing as it might
to be satisfyed at any reyght and pray to make
quite him. So I took Leue of him
Lord by me. God kepe his Holy Will
knowledge of all the truth, if it be his Diuine
will and pleasure.

Last Monday

Note: Permij dyned on a Tuesday morning: and had
prayed our Lady ... after Nord on Tuesday
Last: But on monday before the Wicked Prince
of darkne did vse his cruelte vpon our prodecy

On Thursday Fabius (brother to my Lord Lassky his wife)
brother Lord rode to Cracouia vse my Lord Lassky was come
to Cracouia ward: Emericy came fro Kesmark, and
returned bak ageyn. Fabius rode fro Cracouia ward to



Gaas sayd ::

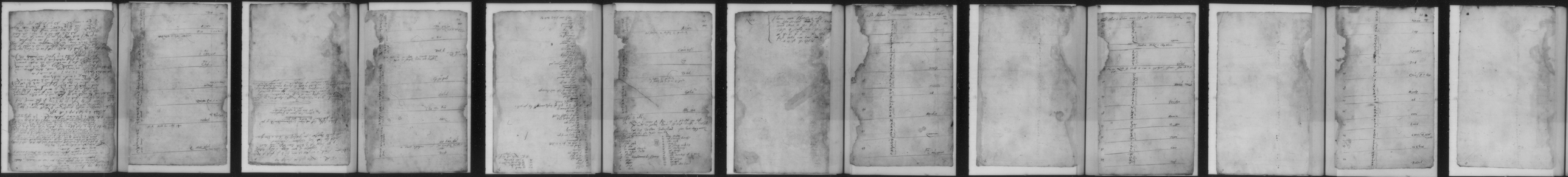
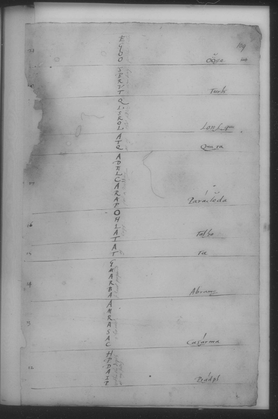
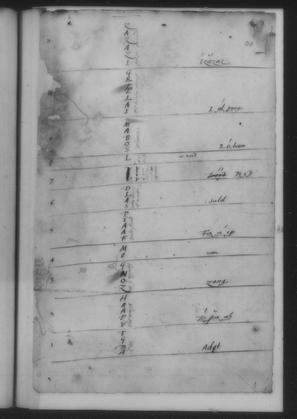
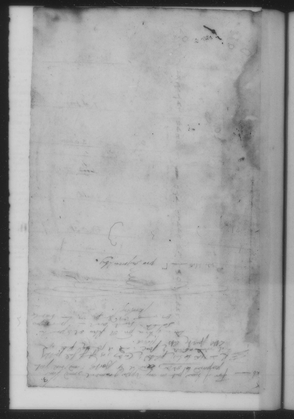
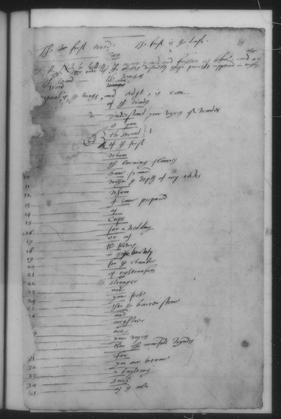
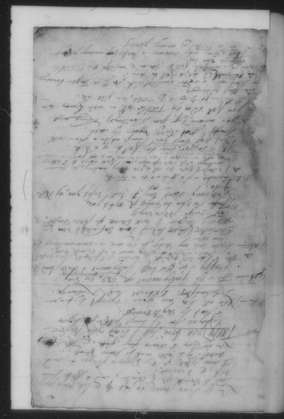
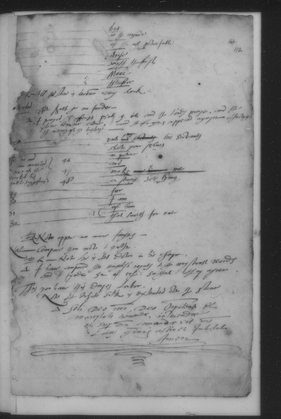
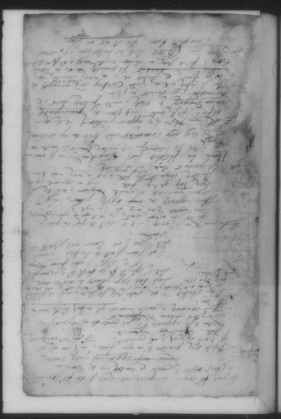
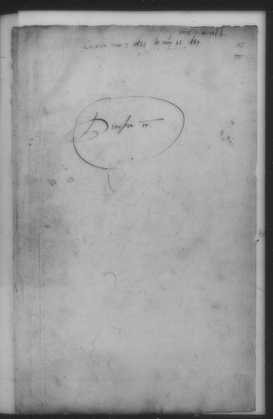
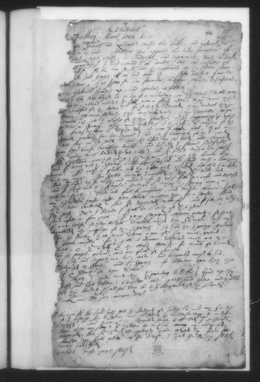
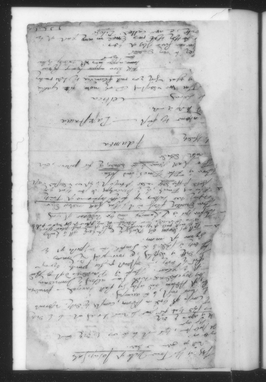
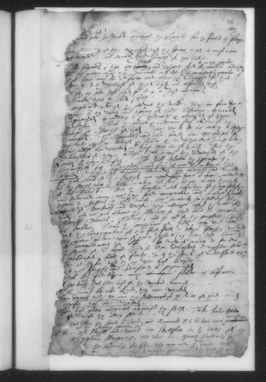
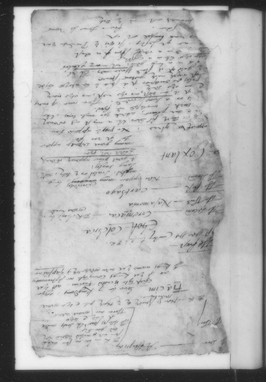
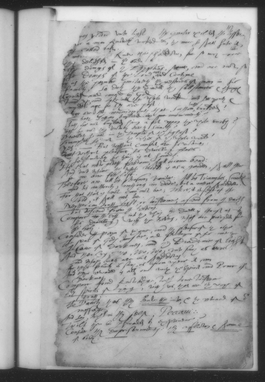
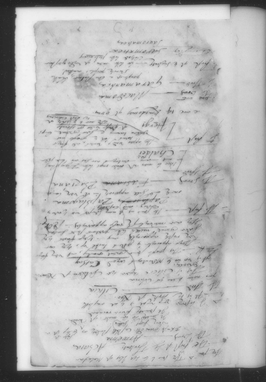
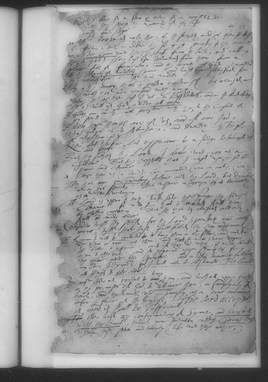
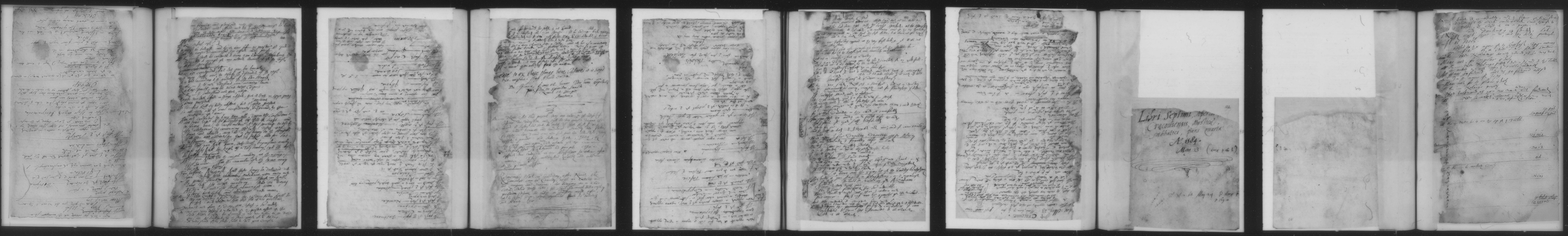
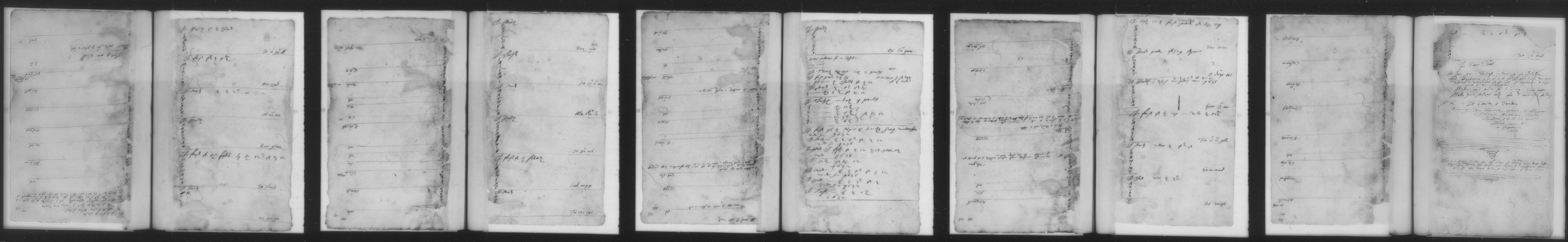
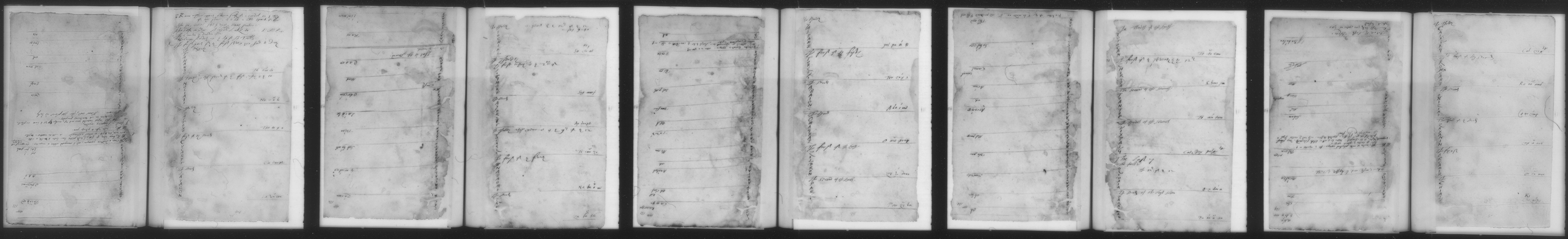
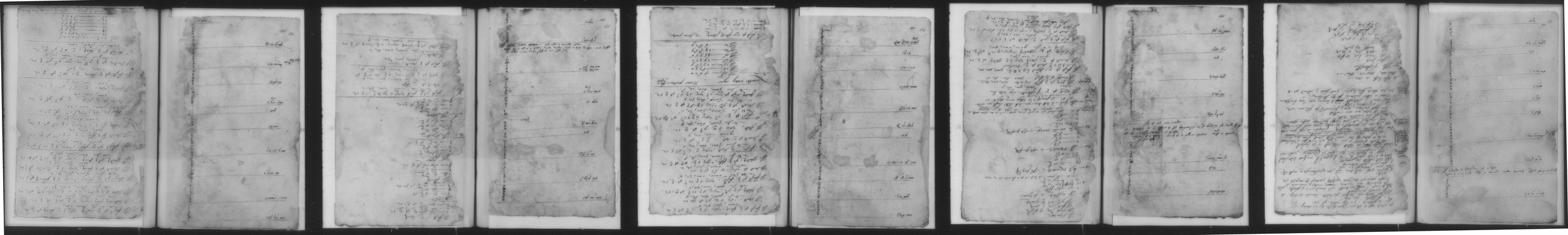
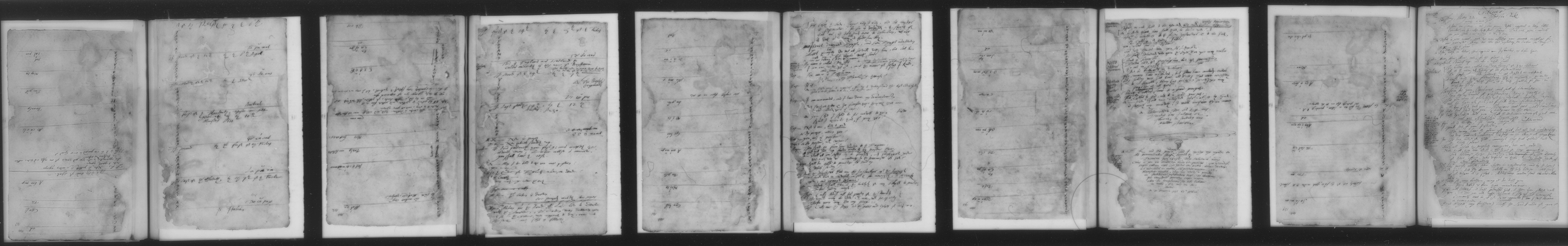
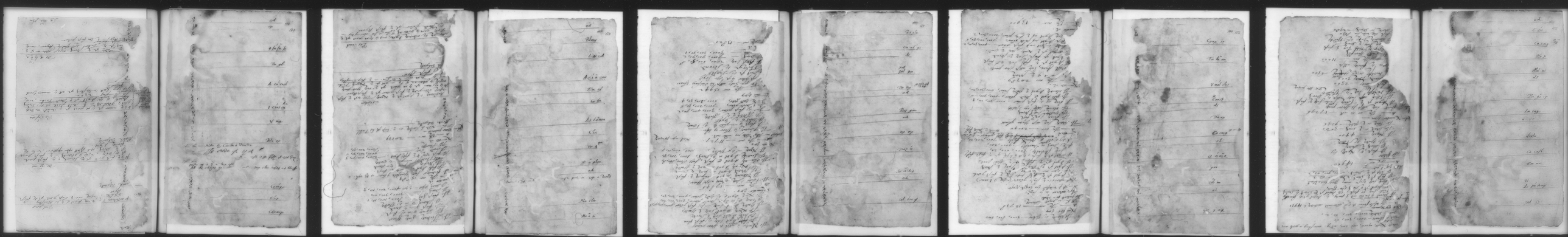
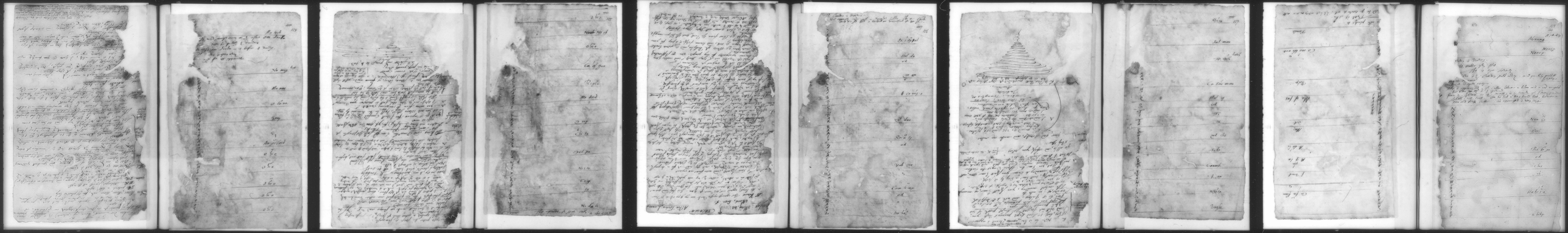
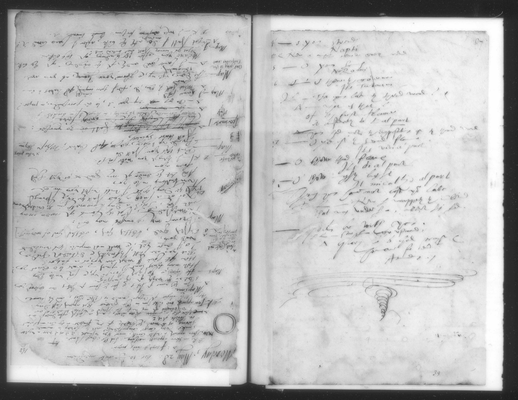
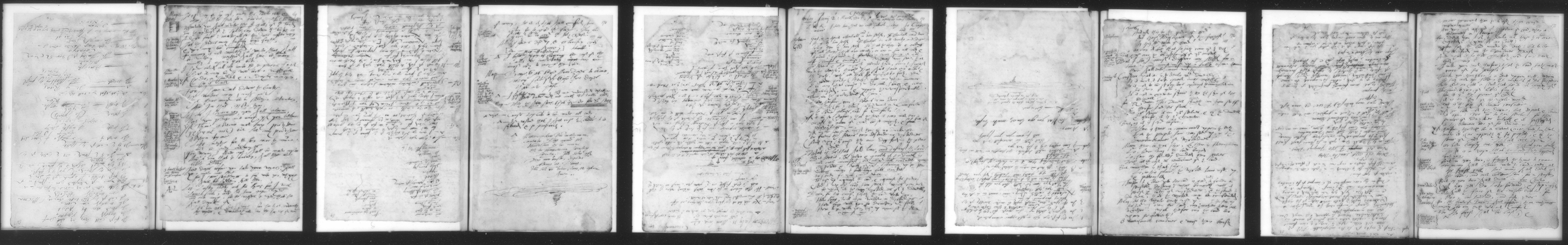
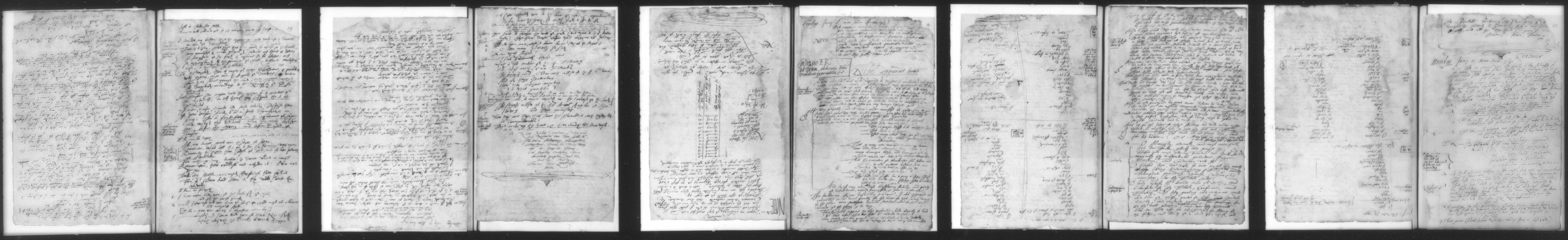
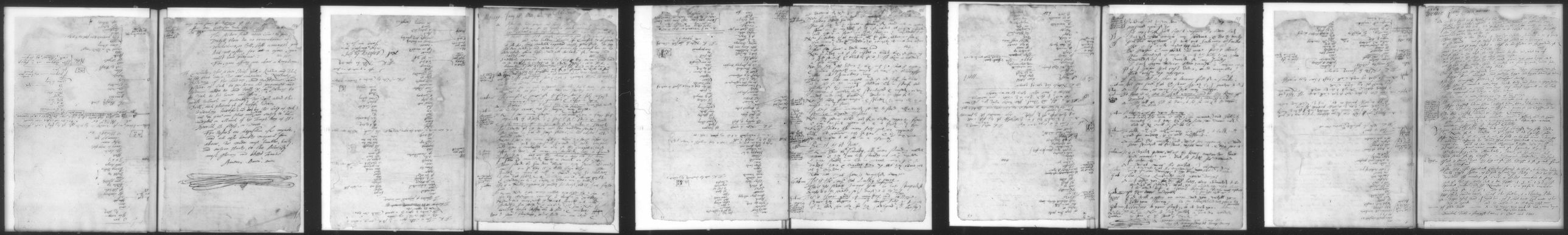
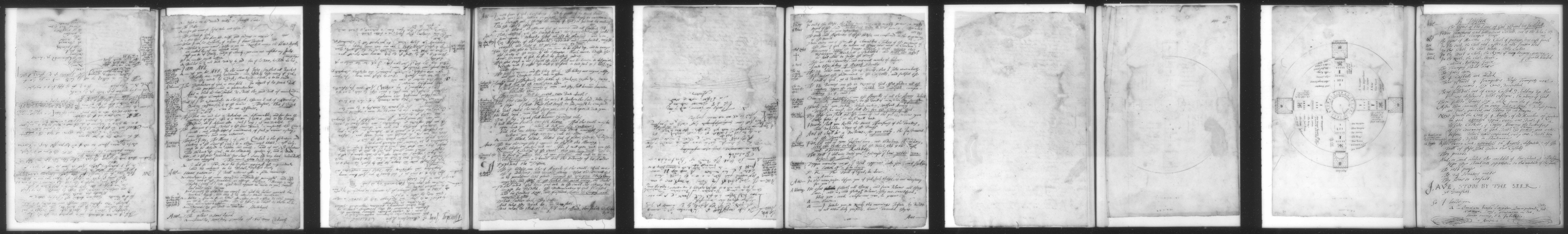
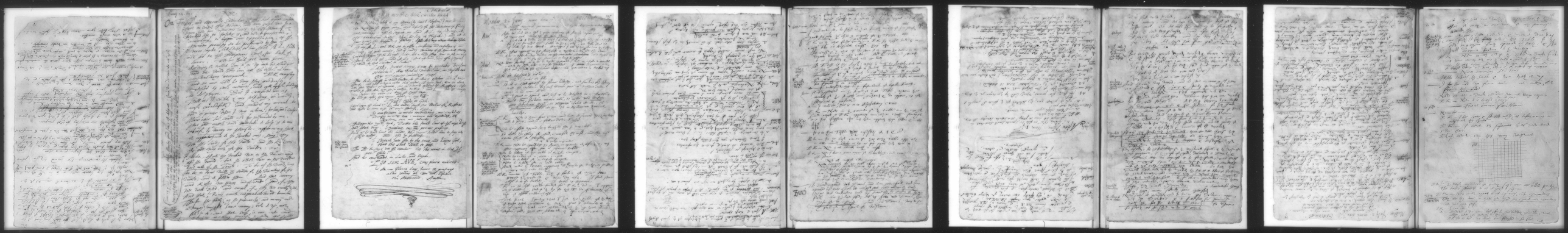
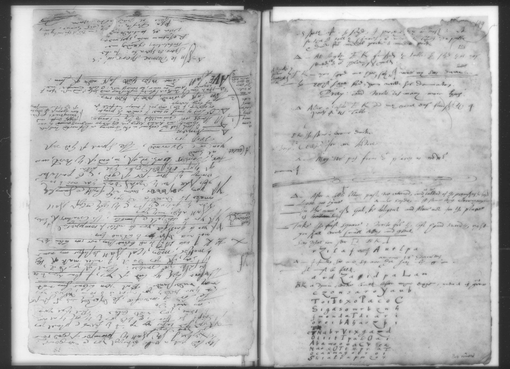
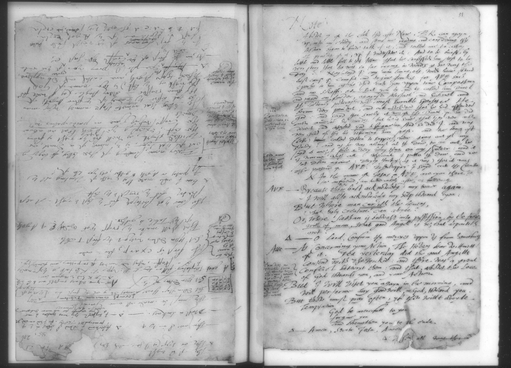
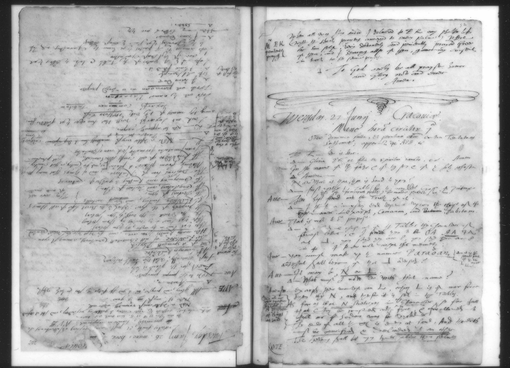
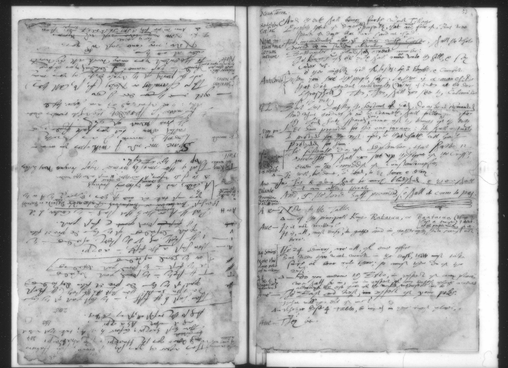
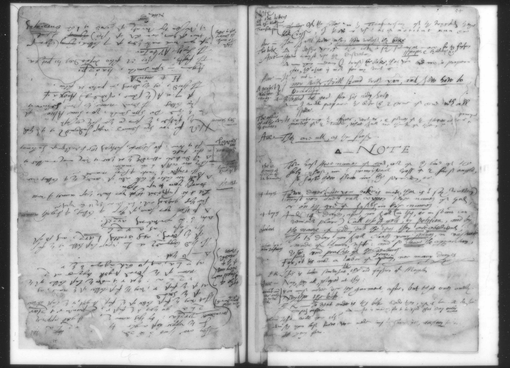
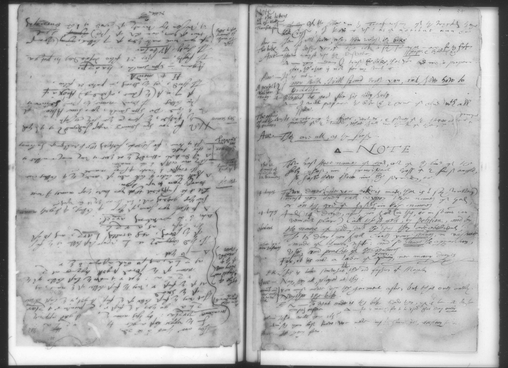
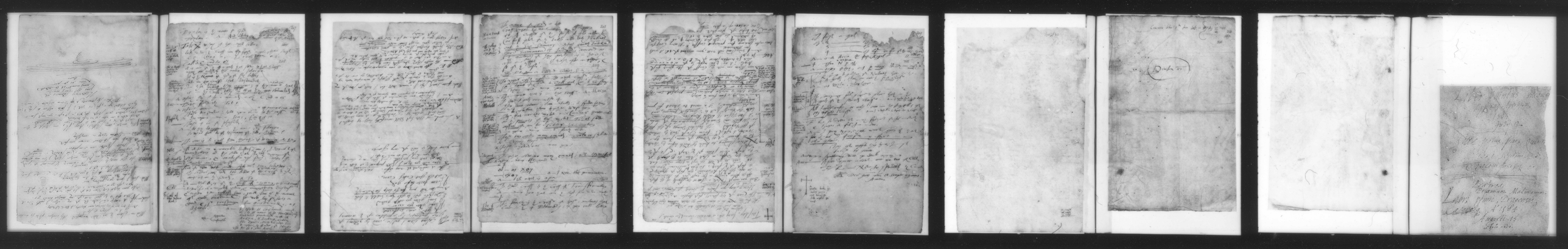
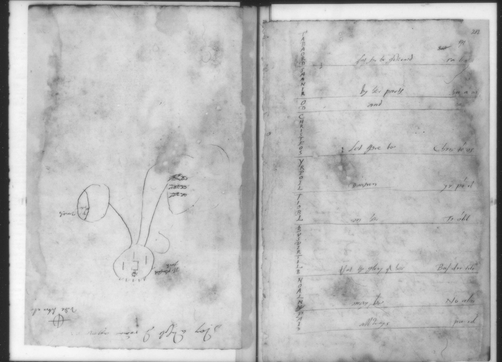
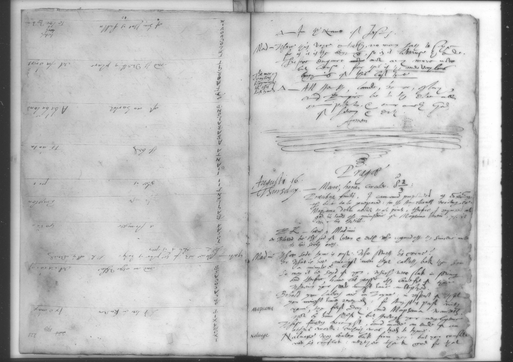
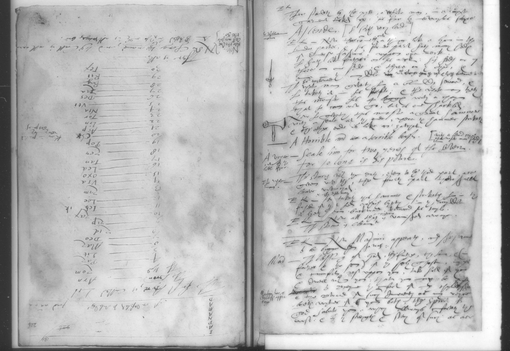
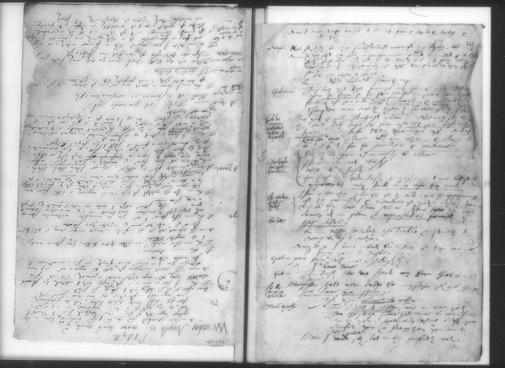
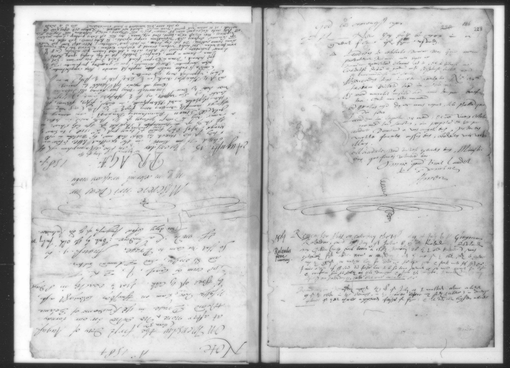
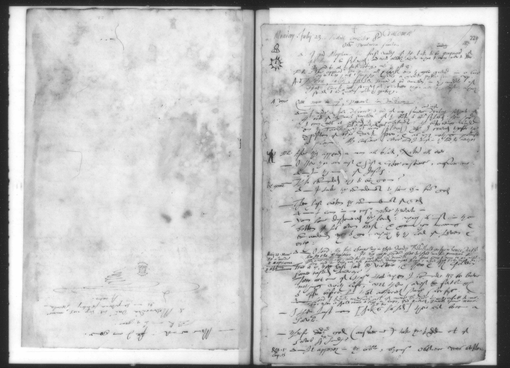
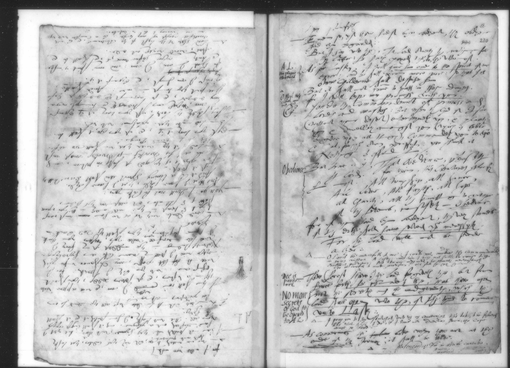
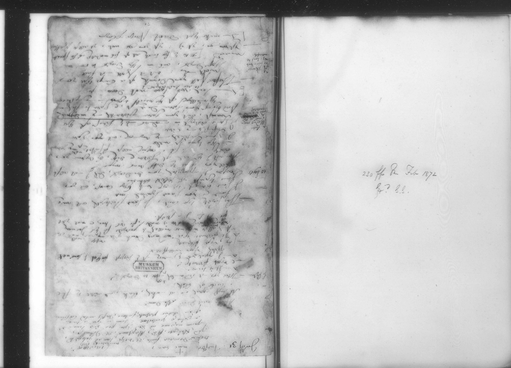
Val :: Nay sonne, for ye plaw ye holy :

Ex L. Nyll mowe ye to be ye 1st Lawdour or yfrayr ::

Val. — It is of two party, ye 1st, in respect of ye spirit, a and
presence of Gm ye ye holy : prayse & thanking
Second, in respect of your Comforth, wch is obedience
For obedience confirmeth ye rule of god in man
And ye rule of god Confirmeth mens Salvation
Wherfor it is holy, mowe nobly : and yfe: ye trans: yfor
Clear ye holy in anyde, wyffer in body.
Mowe myffer in anyde, wyffer in body.
For obedience is ye Conclusion, and Confirmation of yowre
Seperation from ye Devils.
Sacrifice is accepted but Obedience is better.
You are surely enformed.

Ex K. I like your enfor well.

Val — Our Wisdome, shall prove Rhetorik.

H ij, Qáan

64	ANANAEL (Moue in the name of the Lord)	Anánaël
48	ILPALT (Moue myffer in anyde, wyffer in body)	H ij, Plapli
32	OGVL (Moue as yowre Conclusion)	H ij, Púgo
16	RAMAVMI (Moue as yowre Confirmation)	H ij, Ámúamax