

Eleanor Davies, Writings 1647–1652

Printed Writings, 1641–1700:
Series II, Part Four, Volume 6

Edited by
Teresa Feroli

General Editors
Betty S. Travitsky and Anne Lake
Prescott



The Early Modern Englishwoman: A Facsimile Library of Essential
Works – Printed Writings, 1641–1700: Series II, Part Four

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PREFACE

BY THE GENERAL EDITORS

Until very recently, scholars of the early modern period have assumed that there were no Judith Shakespeares in early modern England. Much of the energy of the current generation of scholars has been devoted to constructing a history of early modern England that takes into account what women actually wrote, what women actually read, and what women actually did. In so doing, contemporary scholars have revised the traditional representation of early modern women as constructed both in their own time and in ours. The study of early modern women has thus become one of the most important – indeed perhaps the most important – means for the rewriting of early modern history.

The Early Modern Englishwoman: A Facsimile Library of Essential Works is one of the developments of this energetic reappraisal of the period. As the names on our advisory board and our list of editors testify, it has been the beneficiary of scholarship in the field, and we hope it will also be an essential part of that scholarship's continuing momentum.

The Early Modern Englishwoman is designed to make available a comprehensive and focused collection of writings in English from 1500 to 1750, both by women and for and about them. The three series of *Printed Writings (1500–1640, 1641–1700, and 1701–1750)* provide a comprehensive if not entirely complete collection of the separately published writings by women. In reprinting these writings we intend to remedy one of the major obstacles to the advancement of feminist criticism of the early modern period, namely the limited availability of the very texts upon which the field is based. The volumes in the facsimile library reproduce carefully chosen copies of these texts, incorporating significant variants (usually in the appendices). Each text is preceded by a short introduction providing an overview of the life and work of a writer along with a survey of important scholarship. These works, we strongly believe, deserve a large readership – of historians, literary critics, feminist critics, and non-specialist readers.

The Early Modern Englishwoman also includes separate facsimile series of *Essential Works for the Study of Early Modern Women* and of *Manuscript Writings*. These facsimile series are complemented by *The Early Modern Englishwoman 1500–1750: Contemporary Editions*. Also under our general editorship, this series includes both old-spelling and modernized editions of works by and about women and gender in early modern England.

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INTRODUCTORY NOTE

*[A complement to Teresa Feroli's facsimile edition of Eleanor Davies' pre-1640 texts (Ashgate, 2000), this pair of volumes contains 60 texts by Lady Eleanor, selected from the corpus of 66 printed between 1641 and 1652 because they are highly representative and in reproducible condition. Because many of these texts are heavily annotated, Dr Feroli has provided copious transcriptions of the annotations, as well as helpful transcriptions of hard-to-read and occasionally crossed-out passages, to assist her readers. This high number of texts has led us to three departures from our usual practice, each made to assist readers in using the volumes. First, we have included modern page numbers at the foot of each page. Second, we have numbered the texts in the Table of Contents, and each reference in this Introductory Note to a text included in the volume is followed **[in square brackets and in bold font]** by the number of that text as designated in the Table of Contents. Extracts are identified by the page number of the original. Finally, Wing numbers, where they exist, have been supplied in the Textual Notes, rather than as a block at the head of the References. Following Lady Eleanor's biographer Esther Cope, Dr. Feroli refers to Eleanor Davies as 'Lady Eleanor' throughout. The decision to use 'Davies' as Lady Eleanor's surname follows recent scholarship. Readers should note, however, that Wing lists her surname as 'Douglas', as do many libraries, archives and earlier scholarly articles. – The General Editors]*

Eleanor Davies: (1590–1652)

A daughter of George Touchet, Baron Audeley, and his wife Lucy, Lady Eleanor Davies spent her early years in an aristocratic family with dwindling economic resources. In 1609 her father arranged her marriage to the poet and prominent barrister Sir John Davies in an exchange of aristocratic ties for money. She bore three children, only one of whom, Lucy, survived into adulthood. John Davies died in 1626, and in 1627 Lady Eleanor married the professional soldier Sir Archibald Douglas. Douglas died in 1644.

In 1625, Lady Eleanor's life took a dramatic turn when, by her account in 1641, a 'Heavenly voice' told her: 'There is Ninteene yeares and a halfe to the day of Judgement, and you as the meek Virgin' ([1] p. 14). That same year, 1625, she published her first treatise, *A Warning to the Dragon*, initiating her controversial career as a writer of prophetic tracts. Between 1641 and 1652 she produced some 66 of them out of a corpus of 69 treatises. As a group, these tracts focus on a complex of personal and political events that Lady Eleanor thought indicated the fast approach of the 'last days' foretold by the biblical prophets Daniel and John of Patmos. Three key personal events informed her writings during this period: her tribulations as a prophet, her struggles to regain inherited properties after being widowed, and her outrage over the execution in 1631 of her brother Mervin, Earl of Castlehaven, on charges of rape and sodomy. Believing that the course of the English Civil Wars showed that the world was nearing its last days, she emphasized three political developments in particular: the rise of Parliament

and the New Model Army, the execution of the powerful William Laud, Archbishop of Canterbury (one of her brother's judges), and the defeat and execution of Charles I.

A striking feature of Lady Eleanor's writing is her use of the Bible to gauge the cosmic significance of events, great and small, taking place in her nation and in her personal life. While to modern readers her claims for the apocalyptic significance of her own sufferings may seem outlandish, her approach to Scripture and to the apocalyptic books in particular is in harmony with that of many religious radicals in her age who used typological interpretations of Scripture to verify their calculations concerning the imminent arrival of the last days. Such claims on Lady Eleanor's part, in my opinion, attest not to a narcissistic desire for self-promotion but to her fervent belief that she was called by God directly to warn the people of her nation of the impending Day of Judgement.

The years between 1625 and 1641 were difficult for Lady Eleanor. Neither her two husbands nor the king received her prophecies well. Soon after she first published in 1625, John Davies burned her prophetic writings. Lady Eleanor told him 'within three years to expect the mortal blow' ([20] p.15), and he died shortly afterwards, in 1626. Her second husband, Douglas, likewise burned her books, and Lady Eleanor cryptically predicted that 'worse then death should befall' ([20] p. 23) him – he apparently lost his wits in 1631, and until he died in 1644 lived apart from his wife under the care of family members. In 1633, after Lady Eleanor travelled to Amsterdam to publish three treatises for English distribution, the Commission for Ecclesiastical Causes, at the prompting of Charles, sanctioned her. The Commission found her guilty 'of unlawful printing & publishing of books' ([36] p. 11), for which she spent two years in the Gatehouse prison. In late 1636 or early 1637, she was jailed again – this time in Bedlam – for literally occupying the bishop's throne at the Cathedral of Litchfield, declaring herself 'primate and metropolitan', and defacing the Cathedral's tapestries.

Writings 1641–46: The End of the Old Order and the Advent of New Jerusalem

In terms of Lady Eleanor's prophetic career, the years between 1641 and 1646 were productive and triumphant. She published with greater ease, thanks to the Long Parliament's suspension of censorship regulations in 1641, and spent no time in jail for her activities as a prophet, although she was imprisoned in July of 1646 for unpaid debts. She witnessed the execution in January of 1645 of a personal enemy, Archbishop Laud, asserting that the timing fit her prediction of the last days' approach, a prediction strengthened, in her view, by the New Model Army's defeat of Charles later that year.

The Lady Eleanor, Her Appeale To The High Covrnt of Parliament [1] appeared at a turning point in England's political situation and marked a shift in the author's prophetic career. Lady Eleanor directed the *Appeale* to Parliament, rather than to members of the royal family, calling attention to its increased power. Her text also shows that she had codified her prophetic identity, for the first time claiming her prophetic mission as originating in a call from a 'Heavenly voice' (p. 14) telling her to expect the last days in the aforementioned nineteen and a half years. She would reproduce this vocation narrative in exactly this form in eleven later treatises.

In her next four treatises, Lady Eleanor meditated on Charles's waning fortunes, comparing him to Samson betrayed by a wily woman (in his case his French Catholic wife, Henrietta Maria) and to the doomed king Belshazzar in the Book of Daniel. Her *Samsons Fall* [2], presented to Parliament and published in January of 1643, thus describes Charles as a new Samson. Appended to this is *To ... Parliament* [2 and 3] in which she offers to restore Charles to himself, in the sense of his true nature as one who is 'fearefull of the Lords coming' ([3] p. 3), and to the service of Parliament. Her *Samsons Legacie* [3], prefaced by *To the Most Honorable*, expands on the comparison of Charles to Samson and offers more commentary on life in England during the first Civil War (1642–46); in particular she upbraids Laud, here likened to the Beast prophesied in Revelation, for destroying her tracts in 1633. *Amend, Amend; Gods Kingdome Is At Hand* [4] is a reissue of *Given to the Elector*, originally directed to Charles's nephew, the Elector Palatine, first printed in Amsterdam in 1633, and reprinted in 1648 and 1651 [34, 57]. The body of the text is a verse rendering of the story in Daniel 5 of the ill-fated king Belshazzar and of God's monitory handwriting on the wall, but Lady Eleanor opens the 1643 version with an anagram explicitly warning the king that: '*Belchazer, Be-Charles*' (p. A2).

Lady Eleanor's last tract of 1643, *The Star to the Wise* [5], integrates the topical references of her earlier treatises, particularly those regarding Charles, into a more comprehensive vision of England as the direct addressee of Revelation and of herself as the prophet chosen to communicate this fact to her nation. She directs the text to Parliament and promises that peace, in the form of the second coming of Christ as portrayed in Revelation, is on the horizon. God conveys this message of hope and redemption, she says, just as he did at the time of Christ's birth: through a woman. She compares her imprisonment in Bethlehem Hospital or 'Bedlam' to Mary's journey to bear Christ in a Bethlehem 'Barn' (p. 11).

Lady Eleanor's tracts of 1644 continued to alert her readers to the imminent end of time, but now in a more considered and scholarly way. This is most evident in her Latin tract *Prophetia de die* (late 1644; not reproduced here because of the poor quality of the unique copy in Trinity College, Dublin). But it is also the case in *The Restitvtion Of Reprobates* [6], in which she cites the early Christian but heterodox theologian Origen to buttress her belief in an infinitely merciful God who does not damn sinners forever. She supports her case with a catalogue of related scriptural passages, and closes with the hope that her 'WORDES' (p. 30) will bring comfort to those in Hell. *Apocalypsis Jesu Christi* [7] addresses the religious leaders gathered at Westminster to work out a new religious settlement. This tract predicts that Laud, who had been imprisoned since 1640 in the Tower of London, will ultimately be 'cast out of heaven' (p. 32) and reminds the Westminster Assembly that the author has delivered many accurate prognostications. *Her Blessing To Her Beloved Daughter* [8] is a meditation on motherhood in the life of her nation that pits Charles's French Queen, Henrietta Maria, the 'occasion of this LANDS deep CONSUMPTION' (p. 17), against Lady Eleanor, a type of the woman clothed with the sun in Revelation 12 who reveals 'the truth of the Resurrection time' (p. 35). She tells the tract's addressee, her daughter Lucy, that because she has been her 'mothers Copartner' and 'sole support', she can look forward to '*endlesse Joy, life eternall*' (p. 38).

In January of 1645, Archbishop Laud was executed on charges of treason (at the prompting of the Scots who sought to advance a Presbyterian model of church government). Lady Eleanor's response was both personal and political: she saw Laud's death as God's justice for his role in her brother's 1631 execution and in her own 1633 trial and imprisonment. More broadly, she saw Laud's death as coinciding with the Day of Judgement that she had predicted after her call in 1625. *The Word Of God, To The Citie of London* [9] focuses primarily on the death of her brother, linking it to those of Laud in 1645 and of Thomas Wentworth, Earl of Strafford – one of Charles's principal advisers – in 1641, so as to assert that time's end approaches. Her broadside *As not unknowne* [10] again pronounces on Laud's death, claiming that it is the fruition of her prophecy, and that he is justly punished for having suppressed her writings in 1633. To drive this point home, she attaches some legal documents from the proceedings against her. In *The Brides Preparation* [11] Lady Eleanor uses some imagery from Revelation that she correlates with current events. She continues in *Great Brittain's Visitation* [12] to emphasize the imminence of the last days: Revelation 7 indicates that when 1644 is complete, 'disolution comes quickly' (p. 26). Laud's political stances, she continues, had engendered the chaos that made this imminent. She takes a similarly assertive stand on this matter in *For Whitsontyds Last Feast* [13]. As her title suggests, she believes that the Whitsunday (Pentecost) of 1645 is the last, and that this is fitting because 'the second *Comming of the holy Ghost*' (p. 5) will arrive, as Peter (by way of Joel) proclaims at the first Pentecost, just before the Last Judgement (Acts 2: 17–21, 33; Joel 2: 28–32). *The [Second] Co[ming]* [14] again projects the end of 1645 as the time of the Last Judgement, but her emphasis shifts to a denunciation of those 'witts or Scoffers' who make 'sport' of 'those tydings of the great Day' (p. 17).

A tonal shift from urgent insistence on the approaching end of time to more reflective theological statements is apparent with the publication of *Of Errors Ioynd with Gods Word* [15]. This tract, addressed to Parliament, attempts to correct some errors Lady Eleanor has detected in King James's interpretation of Revelation. (Here, she may be referring to his *A Paraphrase Upon the Revelation of the Apostle S. John* that appears in his *Workes* of 1616.) In November of 1645, Lady Eleanor reissued her *Prayer* [16] of 1644. There is no extant copy of the original 1644 tract, published after a significant Royalist military victory. This event appears to have prompted Lady Eleanor to drop her usual mode of mapping the predictions in Daniel and Revelation onto England's political situation and instead to implore God's 'pardon and forgiveness' (p. 4) for her unworthy people. She also published in 1645 a translation of her 1644 *Prophetia de die, Prophetie of the Last Day* [17]. In this text, of which only a fragment remains, she proclaims that the last days are coming soon, as can be seen in such signs as the 'raging & roaring' of Satan evident in '*the madnesse of the World*' (p. 8). (She also published *I am the first and the last* in 1645; extant copies are in poor condition and so are not included here.)

Lady Eleanor's first published tract of 1646, *For the blessed Feast Of Easter* [18], celebrates the 1645 defeat of the Royalist army by the, in her view, blessed New Model Army. In a text published less than two months later, *The Day of Ivdgements Modell* [19], she returns to the imminence of the Last Judgement. In a series of typological interpretations of Revelation 7 and 14, she is excited even further by the parallels to her

own times. Her last three treatises of 1646 represent the full array of her self-reflexive, theological, and topical modes of discourse. *The Lady Eleanor Her Appeal* [20] (distinct from *Her Appeale* of 1641), directs its remarks to Thomas May, Secretary of the Parliament, and recounts her experiences as a prophet as well as her relationship with George Carr, a boy she encountered and housed just prior to her own calling, who possessed uncanny powers of prediction. Her *Je Le Tien* [21] is her second work on the general redemption of the damned at the Second Coming. In it she rehearses many of the arguments from *The Restitvtion of Reprobates* [6] but inserts a criticism of contemporary Anglicanism's relative neglect of the Book of Revelation. Lady Eleanor's final tract of 1646, *The Revelation Interpreted* [22], portrays Buckingham, Laud and Charles as figures straight out of Revelation whose existence points to 'the Last day at hand' (p. 12). Earlier in her career, Lady Eleanor had gained notoriety for predicting the 1628 assassination of Charles's most trusted advisor, Buckingham, and in this tract she continues to denounce the now deceased former Admiral of the Navy as the beast that emerges from the sea.

Writings 1647–52: Political Upheaval and Personal Reflection

In July of 1646, Lady Eleanor was imprisoned for debts related to printers' fees, and she appears to have remained in the Gatehouse through the spring of 1647. Undeterred, she published several treatises in 1647. The first, her aptly titled *The Gatehouse Salutation* [23], written in verse, promises that at the Second Coming there will be 'no more pain, prison, strife' (p. 6). She tacitly refers to her imprisonment again in her third treatise on Christ's salvation of the damned, *The Mystery of General Redemption* [24], when she mentions the 'worlds general pardon' (p. 4) and when she denounces the 'illegal constructions' (p. 28) that have kept people from belief in God's infinite mercy. When she produced her *Ezekiel the Prophet* [25], in April of 1647, she appears still to have been in prison, and in this text she meditates on a visionary experience she had in 1634 while in the Gatehouse. At that time, she insists, 'the Holy Ghost' (p. 4) visited her in her cell for an hour, leaving behind the scent of ambergris. It is not clear whether she was still in prison when she took up her meditation on Ezekiel for the second time in 1647, in *Ezekiel, Cap.2.* [26]. As Esther Cope observes, this tract emphasizes the prophet's encounter with a 'rebellious nation' (*Handmaid*, p. 133).

Whether Lady Eleanor was in prison in August of 1647 when she produced *The Excommunication out of Paradise* [27] is also unclear, but this is the first in a series of tracts addressing the situation of Charles, now held captive by the Army. Directing her treatise to Cromwell, she claims that Charles will soon be 'brought to judgement' (p. 16). When she took up her pen again to write in early spring of 1648, she found herself once more in prison, this time at the King's Bench. Her *Reader, The heavy hour at hand* [28] proclaims, as the title suggests, the approaching end of the world. In *Wherefore to prove the thing* [29] (also issued in 1648 under the title *And without proving what we say*), Lady Eleanor meditates on her legal struggles to retain her rights to the manor at Pirton (bought for her by Davies as her jointure) and on the hapless king. When she regains her property, she says, Charles's plight may improve. Her *Writ of Restitution* [30] again

laments her legal struggles, extending her discourse about property so as to assert the redemption of the damned. Those who fail to recognize Christ's sacrifice as 'Restitution' seek, in her view, to disinherit the Son of God.

With the start of the second Civil War in the spring of 1648, Lady Eleanor turned from her property to her role as a prophet. In *Apocalyps, Chap. 11* [31] she announces that the ill treatment of her books since 1633 is a sure sign of the Apocalypse. Once more, in *The Lady Eleanor Her Remonstrance* [33], she notes England's failure to heed her warnings and warns of the approaching Last Judgement. *Of the generall Great Days Approach* [32] addresses Sir Thomas Fairfax, the commander-in-chief of the New Model Army, informing him that biblical evidence and contemporary events point to Great Britain as the addressee of John's message in Revelation. In the same month, September, Lady Eleanor reissued her 1633 tract *Given to the Elector Prince Charles of the Rhyne* [34]. The later edition includes a brief address to the reader, printed comments in the margin, and two closing stanzas dated September 1648. These last remind Charles that the tract's addressee, his nephew the German Prince Charles, has been imprisoned and so too, since 1645, has he.

Charles and his execution on 30 January 1649 are the focus of Lady Eleanor's first four treatises of that year. The first, *Her Appeal from the Court to the Camp* [35], appears to have been written during Charles's trial. She directs it to Fairfax and advises him of both the legitimacy of her prophetic career and the illegitimacy of Charles's reign. *The Blasphemous Charge Against Her* [36] uses the occasion of Charles's trial to revisit her own trial of 1633. The text consists of a letter to the imprisoned king, urging him to seek her forgiveness, and a set of documents related to her trial. (The Folger Library's copy omits the prefatory letter to Charles and instead indicates that he has been executed.) Her next tract, *The Crying Charge* [37], is a companion piece to *The Blasphemous Charge*. Directed to the court presiding over Charles's trial, it accuses the king of sanctioning her brother's execution and includes a copy of Castlehaven's declaration of fealty to the Church of England on the scaffold. In *The New Jerusalem At Hand* [38], Lady Eleanor extends her preoccupation with questions of inheritance to the situation of Charles's children, disinherited by his death, and to the claim to the throne of Lady Eleanor's now deceased second husband Douglas who, she insists, was in fact King James's first son, a claim she deems further legitimated by his possession of the prophetic gifts that he demonstrated in a letter to the London clergyman, Dr James Sibbald; she reproduces a copy of this letter as evidence. (Douglas had made an apparently specious assertion that he was the son of James and the daughter of James's tutor, Sir Peter Young.)

By the second half of 1649, the execution of Charles appears to have lost its immediacy for Lady Eleanor, as she incorporates this event into a broader vision of an England nearing the end of time. In June, she reissued her *Prayer* of 1644 with *A Prayer or Letter for the Peoples Conversion* [39]. This latter tract reviews the events since the publication of her 1644 *Prayer* and argues that the English people have committed real 'Treason' by 'Shuting' (p. 10) out God. With *Sions Lamentation* [40], written to mourn the loss of her oldest grandson, Henry Hastings, Lady Eleanor returns to her career-long interest in explicating the cosmological significance of events in her personal life. She sees the death of this young man, only nineteen and about to marry, as a 'warning piece of those very perilous dayes stoln upon us' (p. 2). (An identical version of this

tract held at the University of Illinois and lacking the title page is sometimes referred to as *Zach. 12*. because it begins with an epigraph from Zechariah 12:10.) In August, the Commonwealth printer Robert Ibbitson published yet another version of her 1633 *Given to the Elector* under the title *Strange and Wonderfull Prophecies* [41]. As Esther Cope observes, this tract testifies to the increased public interest in Lady Eleanor's predictions in the aftermath of Charles's execution. It contains a series of non-authorial printed glosses that link points in her prophecy to specific events associated with Charles's death. *Strange and Wonderfull* is unique in Lady Eleanor's canon for containing the editorial hand of a person other than herself. (In addition to Ibbitson, the only other printer known to have been involved with the production of her tracts is Thomas Paine.) Lady Eleanor subsidized the printing of all of her tracts; Cope surmises that as a result many are of poor quality.

The importance of prophecy itself is the subject of her tract on education, *For the Right Noble Sir Balthazar Gerbier* [42]. Gerbier had proposed to open an academy for the sons of noble families, and Lady Eleanor urges him to include the Bible in the curriculum so that his students, like Lady Eleanor herself, can promulgate the typological readings of Scripture that draw connections between contemporary events and those in the Bible which herald the arrival of the last days. In October 1649, in *For the Most Honorable States* [43], she again published advice, this time to the Council of State, which had taken the reins of government. Reviewing episodes in Amos, Mark and Luke that describe the casting out of devils from those they had possessed, she comments on the need to cast out such devils as Laud and Charles from the nation. She continues to reflect on the reign of Charles in a new edition of a tract first published in 1644, *A Sign* [44]. (No copies of the 1644 version survive.) Here she compares King James with Hezekiah and Charles with Manasseh, faulting Charles for adopting idolatrous religious practices. She also proposes a new projected date for the end of time – 1655 – although she would not refer to this date in subsequent treatises. Historical reflection again takes centre stage in *The Everlasting Gospel* [45] of December 1649. Here, Lady Eleanor recounts her prophetic career, comparing, in one notable instance, her flight to Holland to publish her 1633 tracts to the Virgin Mary's flight to Egypt to escape Herod's massacre of newborn children. Embracing her literal role as mother, rather than her metaphorical one, she closed out 1649 by publishing her daughter Lucy's answer to a theological question about the Trinity, *The New Proclamation in Answer* [46].

In her six treatises of 1650, Lady Eleanor continues in the more reflective vein she espoused in the second half of 1649, but with diminished emphasis on Charles. She meditates on some key concerns that characterized her career up to this point – prophecy as not limited to biblical times but continuing in her own age, the imminence of the last days, and her struggles to regain her inherited property – while introducing the claim that her authority as a prophet transcends that of Parliament. In addition, her criticism of England's politics now focuses on general trends – frequently, her times' 'backslidden' condition – rather than on specific events or individuals. In *The Bill of Excommunication* [48], she attempts to re-establish the sanctity of religious life in England by proposing that the Sabbath move from Sunday – a day she now associates with desecrations such as sports – to Monday. As a prophet, she argues, she is more qualified than church or state officials to make this decision. She uses the death of Fairfax's father from a

festered toe to assert in her *Arraignment* [47] that God's power is greater than that of the Army. In *The Appearance or Presence of the Son of Man* [49], she adopts an air of resignation about her travails over her property – Heaven is, after all, her true jointure – and then remarks that, coincidentally, a fire broke out in London in 1650 just when she was cast out of her estate at Englesfield.

She found herself in prison in September of 1650, in her words, at Queen's Bench (which probably means Upper Bench) when she produced *Before the Lords Second Coming* [50], a text that invokes the rhetoric of 'Freedoms and Liberties' (p. 5) and 'Tolleration or Liberty of Conscience' (p. 13) to underscore the failure of those in power to recognize theirs as an age of prophecy. Her *Elijah the Tishbite's Supplication* [51] of October calls upon God to make his presence known and insists that the number 50, as in 1650, points to a 'Blow' (p. 7). The significance of the number 50 reappears in *Her Jubilees Appeal* [52], a tract noting that a bad end had come in 1650 to one John Stawell who, like James, had set aside his 'first wife' for a second. Lady Eleanor, of course, had maintained for some time that her deceased second husband Douglas was the son of James's 'first wife' and thus the true heir to the throne.

In the penultimate year of Lady Eleanor's career, 1651, she produced seven texts that embrace her standard autobiographical and theological concerns and that demonstrate an increased emphasis on historical reflection and on the superiority of heavenly to earthly authority. Throughout her career Lady Eleanor had attributed great significance to anagrams; like other radical visionaries of her age, she saw them, in Clement Hawes's words, as articulating a 'sense of the total immanence of God in language' (Hawes, p. 60). Toward this end, she frequently used her maiden name, Eleanor Audeley, to create the anagram: 'Reveale O Daniel' as testimony to the legitimacy of her prophetic vocation. In *Hells Destruction* [53], her meditation on the circumstances of her 1646 imprisonment in Woodstreet Compter on charges of failing to pay her printer Thomas Paine, she illustrates another perspective on the supreme significance of language. She finds fault with the arrest warrant that identified her as '*Eleanor Lady Davers*' (p. 6) and turns to the Bible to demonstrate the importance of accurate naming. Another earlier imprisonment, this time that of 1633, played a role in her next treatise, *Of Times and Seasons* [54], helping to establish her main point: heavenly power surpasses earthly. In sending her to prison in the Gatehouse, Laud did not exercise control but merely enacted the prophecy in Revelation 12 regarding the Serpent and the Woman clothed with the sun (of whom Lady Eleanor is a type).

The Woman's triumph over the Serpent is the theme of *The Serpents Excommunication* [55]. The title page shows what is apparently a strangely shaped Ash branch, and the tract, written in verse, refers repeatedly to imagery associated with trees including, notably, Eden's Tree of Life. Picking up on the arboreal theme, one 'M: Tuke', whose praise of Lady Eleanor is appended to the tract, describes her prophecies as a '*Rod*' (p. 7). [Tuke identifies himself as her kinsman, and stylistic markers suggest that he was the minister Edward Tuke who wrote *Jehovah Jireh Merito Audiens, praeco Evangelicus, An Angell from Heaven, OR An Ambassadour for Christ* (1642) and *The Souls Turnkey, OR, A Spiritual File For Any Prisoner lockt up in the Dungeon and Chains of Sinne and Satan* (1656). Tuke may well have been the only male to commend Lady Eleanor's prophetic writings in print.] At the end of October, Lady Eleanor returned to the topical

concerns characteristic of her tracts of the 1640s when in her *Benediction* [56] she praises Oliver Cromwell for his defeat of Charles II and the Scots at the Battle of Worcester in September of 1651. By substituting an ‘h’ for the ‘c’ in his surname, she transforms O CROMWELL into the anagram: HOWL ROME. In 1651 she also reissued new editions of earlier tracts; her *Given to the Elector* [34] and her *Blasphemous Charge* [36]. She reissued these bound together as *Given to the Elector* appended by *The Dragons Blasphemous Charge against Her* [57]. The 1651 version of *Given to the Elector* contains new marginal comments, including a reference to another female prophet of the day, Grace Carey, and closes with a synopsis of events between 1633, when Lady Eleanor issued the first version of her text, and the 1649 execution of the King. Likewise, the 1651 *Dragons Blasphemous Charge* presents a set of printed comments in the margins, some of which duplicate Lady Eleanor’s handwritten comments in the margins of the Folger Library’s copy of her 1649 *Blasphemous Charge*.

In December of 1651, Lady Eleanor found herself in jail yet again, this time in the Fleet and for reasons she does not specify in her writings, and it was there that she produced what she regarded as her magnum opus, *The Restitution of Prophecy* [58]. Its interest derives not from its chief purpose – to urge watchfulness in the face of Christ’s imminent return – but rather from its encyclopaedic compendium of cosmic and mundane as well as public and private concerns, including Henrietta-Maria’s Catholicism; Queen Mary’s bloody and Queen Elizabeth’s glorious reigns; the trial and execution of her brother; Sir Kenelm Digby’s poisoning of his wife Venetia Stanley; General Fairfax’s response to one of Lady Eleanor’s tracts; the crimes and executions of Laud and Charles I; and wool as a good defence against cold weather. She organizes this jumble of topics according to the three apocalyptic parables in Matthew 25, and so her text falls into three sections under the rubrics the ten wise and foolish virgins; the talents; and the separation of sheep from goats. Despite her efforts to structure her tract, *Restitution* remains a text teeming with images that Lady Eleanor does not fully explain. In many ways, her text embodies the chaos of an age that is, in Lady Eleanor’s view, dissolute and thus ready for the Second Coming.

Lady Eleanor died in July of 1652 (of unknown causes), her two treatises published in the spring of that year having summarized the theological and autobiographical reflections that had characterized her prophetic career. Her *Tobits Book* [59], published as a ‘Lesson ... for Lent’ (title page), examines the apocryphal Book of Tobit to encourage readers to recognize that suffering is always followed by redemption. She effectively combines her belief in the redemption of the damned with her belief in the impending Second Coming so as to assert that although hers is a condemned generation, God will afford it the magnificence of the New Jerusalem. Attesting to Lady Eleanor’s independence from both the established Church and the radical sects, hers is the only extended commentary on Tobit printed in those years, perhaps because more militant Protestants opposed its publication in the canonical Bible. Her final tract, *Bethlehem Signifying The House of Bread: or War* [60], passionately defends Lady Eleanor’s destruction of some of the tapestries at Litchfield Cathedral in 1636, one of the acts that had led to her imprisonment in Bedlam. The tract presents a rather melancholy reflection on her strenuous efforts to reveal the truth to a generation determined to bury it. Her daughter Lucy captured Lady Eleanor’s extraordinary devotion to her prophetic vocation

in the epitaph she prepared for her mother: 'In a woman's body a man's spirit, In most adverse circumstances a serene mind, In a wicked age unshaken piety and uprightness ... Nay she was full of God to which fulness Neither a smiling world could have added, Nor from it a frowning world have taken away' (Quoted in *Handmaid*, p. 162).

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TERESA FEROLI



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23. The Gatehouse Salutation (1647; Wing D1991A) is reprinted, by permission of Harvard University's Houghton Library, from the clear copy held at the Houghton (shelfmark EC65.D7455.B652t). In identifying the date of publication as 1647 rather than 1646 as on the title page, we are following the Gregorian calendar rather than the Julian one then in use; for Lady Eleanor and the English printers the new year began on March 25. The text block of the original measures 195 × 140 mm; the facsimile has had to be reduced here to fit this book's text area.

Hard-to-read words:

3.17 what restless eyes those day and

6.20 record at last; he that is other-

THE
Gatehouse Salutation

From the Lady

E L E A N O R.

Revelat. cap. 4.

Serving for *Westminsters* Cathedral,
their old Service.

And Courts of *Westminster*, those
Elders sitting, &c.

February, 1646.



Printed in the Year 1646.



Revel. cap. 4.

*Post hæc vidi, & ecce ostium apertum
in Cælo, &c.*

New PSALM or SONG;
The CONTENTS.

THe Holy Ghost first knocks, so
high extold, shews the end come;
by New writ witnessed and Old; in
whose Kalender the time set out, a
week expired of Centuries there-
about; VVhen as Twenty four
from *Normand* Race sprung, cast
their Crowns down, Times hour-
glasse (as twere) run.

So open the aforesaid gate or door,
what winged Beasts be those four,
what restless eyes those day and
A 2 night;

(4)

night; The first ruff a Lyon like:
The other smooth as a Calfs skin soft:
The fourth an Eagle flying aloft:
Midst them one visag'd as a M A N;
which knot unloose he who can:
what eyes these before and behinde,
Holy, Holy, &c. all of one minde;
Which was, which is, which is to come,
say, Glory to Father, Spirit, Son.
Inthroned, powder'd within whose
Robe, in right hand whose the Starry
Globe, the likenesse of the Iudgment
Day, as Resurrection robes display.

Benedicite omnia opera.

The four Beasts, &c.

Bethlems Manger sometime the
Throne, as its describ'd, where she did
grone; a Feather-bed calld otherwise,
some Dormix curtains wrought with
eyes;

eyes; their work both sides alike doth
 shew, full of holes; besides all eaten so;
 A Rug and Blankets thereon laid,
 a woful prisoner, the afore said, whose
 companions tedious hours, no better
 Church then prisoners towers: As
 Elders white arrayed so shine, Four
 and twenty first crownd of time:
 Seasons four, also with Feast days,
 crowns resign; aloud him praise, all
 proclaiming Eternity, away with ty-
 rant Time they cry.

All Blessing, Power, Honor, say, to
 him dedicate a third day; worship no
 Throne but his alone, besides whom
 King nor Priests is none: Like as
 with twain that covered their face,
 other twain with flying apace, their
 feet covered also with twain, Time
 past, present, and futures reign.

So

(6)

So Tabernacles three let us make;
one for *Moses*, *Christs*, and *Elias*
lake; as for those that adore the Beast,
no Sabbath have, day nor nights
rest.

Lo Moonday the coelestial virgin
Bride, as *Behold*, *I make all things*
new, *Gates wide*, *new Earth*, &c. *Je-*
rusalems peaceable rest, Spouse of the
Sun, our splendant new Moons feast,
Monethly, as the golden Tree of
life like renders its fruit, no more pain,
prison, strife: As spar'd a million of
Beast Sons, better then touch one of
those sacred ones: O kisse this pre-
cious Altar Coal, purges division,
makes ye whole.

Away with former fashions old
and past: New Lights appear, new
Song record at last; the ~~that~~ is other-
wise

(7)
wise at his peril, as he that righteous
is, be he so still.

So Gates and Prison Doors be no
more shut,
The King of Glory comes, your
souls lift up.

Farewell.

To the Tune of *Magnificat.*

F I N I S.

24. *The Mystery Of General Redemption* (1647; Wing D1996A) is reprinted, by permission of the Folger Shakespeare Library, from the clear copy held at the Folger (shelfmark D1996A bd. w. D2010). The text block of the original measures 140 × 90 mm.

Hard-to-read words:

12.20 whence say they is no Re-

13.18 *sians*

14.7 *infolding*

16.20 of

17.3 reverse

31.3 *rara Avis,*

32.2 brethren

32.5 pieces

32.9 *and*

T H E
M Y S T E R Y

O F
General Redemption.

By the Lady *ELEANOR.*

1 Pet. 1.13. *Wherefore gird up the loyns
of your mindes, &c. and hope to
the end, for the grace that is to be
brought unto you at the revelation of
Jesus Christ.*

Printed in the Year, 1647.



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The Mystery of general Redemption.

AND the Grave and Hell, one and the same word serving for both in the Native Tongue or Language, as observed both by Prophets and Apostles, between which, and the word Sepulchre or Monuments, distinguishes and puts a difference: So that doubtless of the Resurrection may as well doubt, as out of Hell believe or hold is no redemption; whereof the Prophet *Hosea* thus, who affirms, 13. *I will ransom thee out of Hell*; confirmed by that, *Cor. 15. O Death, where is thy sting? O Hell, where is thy victory, &c.* in

A the

(4)

the first place to our Saviors soul not left in Hell, applyed, nor his body in the earth to see corruption, according to the Psalm; But every one in his order, instanced as by the fruits of the earth: Touching which word its extent unto the Devil, the mystery not unknown; to *Saul* foreshewd he and his sons to morrow to be with him; a taste or token whereof had then by his falling all along, as shews was fore afraid, &c. provided for him against the next day.

And according to the Scriptures, for proving the affirmative, The worlds general pardon, kept till last, like the good wine; This place for one, of *Adam*, the figure of him to come, saying thus, *Wherefore, as by one man sin entred into the world, and death*

(5)

death by sin; and so death passed upon all men, &c. Therefore as by the offence of one, &c. so by the righteousness of one, &c. Rom. 5. came upon all men, &c. and he one able to distinguish between the general and special, Cor. 5. argues, in short, the same point; *And if all were dead, then dyed he for all: And to Timothy, God the Savior of All, especially of them that believe, who gave himself a ransom for all, a propitiation for our sins, not only, but for the whole worlds sins.* And so much for these who by reason of the Law and several Statutes, have incurred such penalties and forfeitures to the whole world, therefore that sends forth these; *That as in Adam all dyed, so in Christ all are made alive, according to Cor. 15. and his*
own

(6)

own promise, *If I be lifted up, I shall draw all men to me*; answerable to the angels first salute, *Behold, tidings of great joy to all people*; and the cryers Voyce, *Behold the Lamb of God that taketh away the sins of the world.*

Concluding not some, but All, the whole degenerate mass of Angels and Men, pardoned that partake of the pit where no water is, or taste the second Death too, from whose blessedness (to wit) in the first resurrection, who have their part, it detracts not, but is beyond measure an addition, to whō they but as the numerous commō sort in comparison.

Lastly to free this Larges from any tax that may befall in respect of such ample expressions.

Behold esse where in penning
it,

(7)

it, how cautious the same Apostle to the letter, saying, *Now Abraham and his seed, &c.* he saith, *Not seeds, of many, but as of one; And to thy seed:* and again, *Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed* (Thess.) And in every thing so) Hebrews, *For in that he put all things under his feet, he left nothing that is not put under: but that he by the grace of God, should taste death for every man: as, O the height and depth of his Grace, for whom in his appointed time nothing is too difficult.*

And again, for a farther manifestation of his strictnes this way, *Brethren, if it be but a mans covenant, yet if it be confirmed, no man disanulleth or addeth thereto: and yet this consolation,*

solation of ours, how it is endeavored to be hidden from us amongst the good seed, by tares sowed, by this blinde or envious age, bear witness, to whom the word *Age* such an unwelcom Guest how perverted, in that Thanksgiving Psalm, its golden burthen, *For his mercy endures for an Age*. Englished, *For his mercy endures for Ever*; which upon their words taken or believed, signifies without end reiterated so.

And lo, throughout the New Testament, this passeth for current, *Heb. By whom the worlds were made*, when the truth of it, *By whom the Ages were made*, viz. *Secula*: Likewise in *Jude* closed with these words, *To whom, &c. In all Ages; And now, and in all Ages of Ages, Amen*: By our
Doctors

Doctors concluded or curtailed, *To whom, &c. for ever, Amen:* of which false Brethrens Doctrine and doings more dangerous to the Truth, then the practice of open enemies: Heretofore moreover thus, *Apocal.* he saying, *I am he, &c. and behold, am alive for Ages of ages, Amen; and have the Keys of Death & Hell:* By whom (as though those Keys at their command) rendred, *For evermore, Amen,* at farthest signifying but Ages and farther, or from henceforth. Again, (*Revelation* the 14.) *Et fumus, &c. ascendet in secula seculorum,* from age to age, from day to day; alluding in their being tormented without intermission, and restless, to mettals refined those sulphurous smokes, yet who

B

con-

continue the old Antichristian note, of extending these to a perpetuity or unlimitd estate, being *finit*, taking upon them, above him, taken up into the third Heaven; *Paul* pressing no farther then *What if God willing to shew his wrath, &c.* indured with long suffering, &c. And why not then, *What if God unwilling* as when *Moses* desired to behold all his glory) *to make known all his mercy*; or if pleased to shadow it under a term, not infinite, but determinable, lawful shal it be therfore for them, when it was unlawful for the Apostle to utter the things he heard: Thus *to take away without warrant*, whose last charge *to beware of it, Rev. 22.* lest partake *of those Plagues*, which were they to endure but a moment, enough

enough to break in two the strongest heart, or to distract: yet but as a Dream compar'd with the days of Heaven, although such horror to continue a thousand *Methusalabs* ages, and thus by such Addition continued of *EVER* and sometime *NEVER*, groaning under the burthen of misunderstanding for so many ages; not the word Age alone (as manifest) but this going for currant also, *The Fire that never shalbe quencht. And the worm, &c. Not onely alluding to Sodoms wilde fire, but by the insuing bidden to have salt in themselves: Also, to remember Lots wife, so faithless, worthy to be made an example, commended unto them.*

¶ Whereas the *Greek* and *Hebrew*
 B 2 both

both agreeing (*Mar. 9. Isaiah 66.*)
*Where the fire is not quenched, and the
 worm dyeth not; Ignis non extinguitur,*
 from one new Moon to another, or
 from Sabbath to Sabbath; un-
 mindful of *Pauls* unable to contain himself,
*O the depth of the Riches both of the
 Wisdom and Knowledge of God, how
 unfearchable, who hath known his
 minde? &c.*

So that either some design, like
 those Brethren who sometime upon
 a doubtful speech cast out by our
 Savior, presently gave out, *That that
 Disciple should not dye:* because re-
 plied, *What if I will be tarry till I
 come;* though in that it opposes the
 article of our Lords descending, &c.
 a thing of more dangerous conse-
 quence; whence say they is no Re-
 demption:

demption: by whom those torments
 were undergone, so sure as that wine
 and gaul prepared for him, mixt like
 Hope and Despair; witness that out-
 cry *Psal. 88. O Lord my salvation, I
 have cryed day and night, I am so fast
 in prison I cannot get out: why abhor-
 rest thou my soul? I have stretched out
 my hands unto thee, &c.* True it is,
Isa. 26. once have been true to the
 sence this far in the Margin thus,
*Heb. Rock of ages: translated, The
 everlasting strength;* which word by
 way of terror sometime used, by
 them not having the Spirit, extend
 it to their *Non plus ultra*, now like
 the Decree of the *Medes and Per-
 sians*, though shewed to be errone-
 ous, nevertheless irrevocable, who
 bring us forth *Hercules* for *Samson*,
Ovid

Ovid for *David*, and *Seneca* before *Paul*, &c.

VWhereas the Kingdom of G O D speaking better things, then such straight passages testifying, In my Fathers house are many Mansions, one mystery in folking another, as *Eze-kiels* vision, A fire in the midst of the cloud. And, put the fire, lightning, &c. so, wheel within wheel: Those Cherubims their intricate work, inclo- sing the Mercy-seat, of whose King- dom shews there is no end; and they worthy to be heirs thereof; promised to be equal with the Angels, shall dye no more, (Luke 20.)

And, *Psal.* No end of his years, from everlasting to everlasting: *Heb.* indis- solvable, passes not from one to ano- ther, &c. different from the King- dom

(15)

dom of Darkneſs, or like the Beaſts *Dan. 7.* declaring a prolonging of life was given unto them, for a time and ſeaſons; whoſe dominion taken away, or authority, as *Jude* gives to underſtand of thoſe angels, reſerved in everlaſting chains under darkneſs, unto the judgement of the great day, againſt whom, namely the Devil, *the angel Michael* durſt not bring railing accuſation, only *The Lord* the rebuke thee, was to conſider them, who had no more but ſo much belief, as ſerved to deprive them of H O P E under ſuch reſtraint.

So with his ſecret Providence proceeding, the common Salvation hidden, like that Grace beſtowed on the *Gentiles*, ſo long waited for,
alike

(16)

alike held impossible, what if he, after *Josephs* reserved way, as he toward his untoward Brethren before made himself known who kept them in hold, questioned both for spies and theft; but correspondent to his silence she when running & crying after him, at length as though but lost her labor; answered her, *was not but to the lost sheep sent of the house of Israel*; yet overcame him, obtained her suit, the *Gentiles* fore-run, deriving her title from *Canaan*, shewing *Dogs ought not perish*.

Concluding the Prince of Peace; his Mercy seems rackt up in ashes of Despair, as it far'd with them so many days in such jeopardy that saw neither sun nor stars, for his servant *Pauls* cause; not a hair of their heads perishing;

(17)

perishing ; came safe every one to land (*Acts*) much more for his own sake , will never reverse his own judgement against Law for any to do ; having spoken it, Namely, for the womans seed to vanquish the Serpents power ; and of such triumph to come, *His leading captivity captive*, to reduce every one to their former liberty : as what special blessing otherwise such a numerous generation promised *Abraham*, much like that the Apostle speaks of himself, *else man of all creatures most miserable, were Redemption but for a bandful*, as though *All souls are not his* (*Ezek.*) whom *Moses* calls, *The God of the Spirits of all Flesh*.

Whose last these, *Woman, behold thy son, figur'd in Adam and the Ser-*
C pent

penit both ; who then to his mother made his first word good ; finishing with Father forgive them every one.

Then mercy extending to thousands without number , exceeds so far his hate, but unto the third and fourth generation ; accordingly who came into the world, made to wait four thousand years near , embraces no less then as wide as east from the west, &c. So far be it from him, for our first Parents first offence surpris'd in state of Innocency, to lay it all upon their Progeny , as they better able to discharge this obligation, kept on foot still, when those two debtors because had nothing to pay, frankly both forgiven , both contrary to the New and old Law , the childrens teeth for the fathers default set on edge;

edge; whereof the Lord said, there was no more occasion to use any such harsh proverb, &c. (*Ezek.*) who may be merciful as he pleases, rather than unjust in the least.

Making such presidents of no force (the day of Judgements figure) intolerable sinful *Sodom* for so few their sakes which had been pardoned, prest *Shall not the Judge of all the earth do right?* or *shall the most high be implacable against Dust and Ashes, to contend with a Worm, an earthen vessel?* O from him far be it.

And so, *Dost thou well to be angry Jonas*, pleads himself, the cause, how children ought not for the Parents to suffer, contradicts *Moses* Law, in regard of it, which that King, the children of the Murtherers of his

C 2 father,

father, put them not to death (*Kings* 2.) so *Nineveh's* to be drown'd in forgetfulness neither, in tender consideration of a world of Infants pardon'd all; the whole *world's* figure *Fon- nas* being his, shewing *Summum jus, summa injuria*, all as knowing not what they do without special grace, as all doing they know not what.

And thus much concerning that principle, not of more Antiquity then Truth, *That every thing returns to the place from whence it came: so then, if Dust thou art, to Dust return.*

Much more in point of mercy, where goodness so immense to reduce the same, as behold saw every thing very good at the first, &c. *Gen.*

Lastly, to breath the breath of
Life

(21)

Life into these strait passages : *Fu-*
das called, *The Son of Perdition*,
granted good for that man he had ne-
ver been born, yet extends not to de-
prive him of happiness in that he
had a being, though unborn ; as *Job*
for example, notwithstanding *blames*
the knees that prevented him, which
concerns at all not his conception,
or the time of life, though bestows
imprications alike, on *the night where-*
in he was conceived, as upon his Na-
tivity, to be blotted out of the Ka-
lender, yet unto annihilation ex-
tends not, harbors no such vain
wish, *Job 3*.

Also he on the left hand, that thief,
by saying to the other, *This day be*
thou with me, &c. a limited day, im-
plies another day for him, (*Hebr.*)
that

that author but after his order shewing, in that hee saith anew, *He hath made the first void*, in speaking of the Covenant, as in another place of interring in the *Rest* ; a certain day insists thereon at large.

So again for that sin, forgiven neither here, nor in the other world, but punished in both : *He that speaks against the holy Ghost, or the holy Breath or Breathings, but shall be in danger, &c.* First, who knows how many worlds are to come ; as *Peter* speaking of that before the Deluge, calls it, *The world that THEN WAS.*

And for the word *Danger* what it imports who knows not (to wit) a possibility of escape.

Besides his pointing to *Peter* and *Judas*, The fall of the one through frailty,

frailty, as *Adam*; the other of arrogance, as the Devil: likewise shews who opposes the holy Spirit (in the original) *Breathings*, or *holy wind*: He that seeks to stop that breath, a mill-stone a fitter ornament for him; better first had been his own Executioner: *In those days suppos'd though or held presumption, to expect gifts of such high nature.*

And so for correcting the severity of this Parable too, shewing *Of a fixt space between them two* (*Luk. 16.*) no other then a prefixt space of time, termed by them a fixt Gulf impassible, otherwise in respect of place but unnecessary, which moves not to say fixt, more proper for Times perpetual motion; where moreover touching the type of his finger dipt,
&c.

&c. as points to *Hagar* who had her eyes opened, saw a well of water, calling it, *Thou God seeft me*; The truth of it, The Myftery of Redemption out of Hell, to be clearly fet forth forefhews, and from *Abraham* calling him Son alfo, and he him father, thus but a line of Mercy craving; from this *Lazarus* no ordinary Beggar; as thofe Allegorical Ulcers, or wounds, but answerable to that of *Abrahams* bofom; likewise that Rich man, one in fome eminent Office, calling Brothers, who it feems dyed of a Fever, or elfe fome one craving a pardon for his life; one in *some eminent Office, both by his Robe and Calling, them his five Brethren.*

The fum of it in part, who fo performs not without compulfion penance

nance here, makes it good there:
 And thus making no long dwelling
 or commentaries on evident things.
 As for the word *Chasma* (or a *Gulf*)
 a Learned author, though upon an
 other occasion borrowing this figu-
 rative word, hereupon applies it
 thus; *A Chasma, or void space of time,*
in the mention of some inter reign:
 G O O D W I N by name.

And as suppos'd not to be avoided
 of a *purgatory appointed for the Saints*
after this life, being both Birds of a
feather; briefly thus, founded on this
 and the like places, *Verily thou shalt*
not come forth thence, till paid the ut-
most mite: The verity of it, a certain
 moment, or *signifying till the last minute*
expired, as the godly become here Ex-
iles in this world, so on the other side till
 D Gods

Gods wrath appeased, they excluded his presence under Excommunication.

VVhich Article of the Christian Faith famous *ORIGEN* understood well, of whom the worst they could say was, *That when he wrote well, as he went before all men, so no man did worse when he wrote ill; from whose judgement other Fathers erring, were inforced to erect a Purgatory, being saln between this Sylla and Charybdis.*

VVhereto a word adding Exhortative from the parable preceding (*Luke 15.*) of his unnatural preferring a Calf before his own Brother, would not be drawn to see him. And those Laborers possess with a like spirit of Envie: Of such evil aspect mutining and grudging that nothing at all to damage

(27)

damage them, like that cutthroat for another serv'd in the same kinde, *without compassion on his fellow servant, points to prison, &c.*

A Lesson for his Disciples not unreasonable, void of spleen neither against the other twain; a disease reigning in *Esau's* world: *Fonas* was entered into it, about a straw matter as angry, by whom a goard more taken into consideration, then a City of great and small; concerning which uncharitableness in the highest degree, and unchristian belief thus to judge: *Lo that parable of the day of judgements sentence, where behold charged with nothing besides, rewarded with Lex talionis, Goye, &c. (Mat. 25.) in that ye did it not to the least, &c.* sometime my sad companions,

D 2

those

those heavie prisoners, when *sweat those clods of blood, in no small measure in that Garden or orchard, encounting no inferior Temptations.*

Concluding with this, a Remedy for all Diseases, *The end at hand, even Time aged, 1647. stoln away, attained to Noahs days; so that no great danger in leaving the door open, or for dismissing the guarda, hitherto fortified under pretence of withstanding presumption, with illegal constructions and terrification of that uncharitable nature : wherefore pray'd, away with such sinister suspicion any longer in defence of it, being arrived the port; as Behold the appointed time of the Son of mans coming : The Ancient of days holding the Seven Stars in his right hand, of no small moment a mysterie, if*
his

his word to be taken or believed (Apoc. 1.) before whose Throne the Dragons of the Earth now prostrate ; even Tyrant time also resigning all his rights and priviledges with them ; agreeable with that Rule, When ceaseth the the cause of the Law, then ceaseth the Law it self also : of which Time, namely the end, Enoch the seventh from Adam (as by Jude foreshewed) he being a figure of it prophesied, was not, God took him, after had fulfilled three hundred threescore and five years, according to the days of the year, walked here no longer : The first prophet foreseeing their hard speeches, accompanied with hardness of belief, whom the Lord will convince howsoever, who like Kore and his companions, not having the spirit,

*rit, despise Propheſie not onely, but take upon them to contradict the expreſs Word: ſhewing that the firſt fruits and root be holy, alſo the branches and whole lump. So that in ſtead of his Spirit, the laſt of the old prophets, and the firſt of the new: John the Baptiſt, upon them have Balaams Spirit, witneſs Timothy, He a ranſom for all, as O Hell, I will be thy deſtruction, &c. In due time to be teſtified; and John, a propitiation for the whole world, as inſtanced afore, and proved: The which maintaind by them to be the whole for the part, ſpoke by a figure, ſay they, like that of All Fury went out to John, and his decree Ceſars, that went forth from all the world to be tax (Luk. &c.) where the one ſpoken
after*

after the vulgar way, the other in high strain of Kings.

But this *Vata Avis*, one Swallow makes no Summer; rather making choice to be abrupt then farther prolix, supposing ye will imitate the cruel Soldiers, resolved to kill the prisoners, or be worse then their captain, (*Acts 27.*) or more inexorable then his furious Majesty of great *Babylon*, revoking his hasty sentence or lowd Proclamations, beyond expectation all of them, when saved by *Daniel* the prophet, so preserved with his companions, &c. with whom, *Blessed bee the Lords Name, A seculo & usque in seculum, & ipse mutat tempora & atates,* (*Dan. 2. 21.*) Leaving them to swim for their Lives, or at least will not gain-

gainſay a poſſibility of eſcape: for
 theſe Captive brethren, whom *A-*
brabam refuſes not the ſtile of *Sons*,
 ſhall preſent theſe not unlike the
 broken boards or pieces of the ſhip
 for the preſent. To which paſſages
 or New ſong, the end of which, *Be-*
hold I make all things new: Let every
creature in Heaven, and Earth, and
Sea, and under the Earth, ſay Amen,

F I N I S.



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25. *Ezekiel The Prophet Explained as follows* (1647; Wing D1988A) is reprinted, by permission of the Folger Shakespeare Library, from the unique copy held at the Folger (shelfmark D1988.5 bd. w. D2010). This copy contains a handwritten note that may be in Lady Eleanor's hand. The text block of the original measures 140 × 87 mm. This text lacks a title page.

Hard-to-read words:

- 1.4 His writ servd of Rebellion lamentation Mourning and woe [transcription]
- 1.6 Labyrinth
- 4.10 house
- 6.11 *Cause thy belly to*

(1)




E Z E K I E L

T H E

P R O P H E T

Explained as follows. *His writ serv'd*


 O many having attempted
 S the straits or passages of this
 Labyrinth, and lost their
 labor who went about it,
 could not but drop a word, have
 thought it not amisse or unseason-
 able, as wise as they are that missed
 their mark, a taste or touch to give
 them, of the tree of Life, otherwise
 cald the mystery of Times and Sea-
 sons, reserved for the last time, this
 Sacramental little Rowl, with such
 a solemn protestation bound touch-

of Rebellion
Lamentation
Mourning
and Wee

A ing

(2)

ing times being no longer, which precious Manna, the Prophet *Ezekiel* and *John* the Evangelist both tasted of, not longed for a little (*Acts 17*)

But hastning on *Cap. 1.* now in the Thirtieth year, &c. *And I looked, and behold a Whirl-wind came out of the North, a great cloud, &c.* where those winged living creatures four, &c. represented by the Tabernacle, also the Lamp, &c. as it were those Curtains, every one of one measure joyned one to another with so many loops or eyes, and rings above so high, besides their running sideways, like those swift creatures who went on their sides when they ran, their displayed wings sending forth such a noise, of a spherical work, &c.
And