

From the Lady
Eleanor, Her Blessing to Her Beloved Daughter;
The Right Honorable Lucy,
Countesse of Huntingdon.

Printed in the Year, 1644.¹

¹ Edited by Amaya Warren, Bella Moore, Biprashna Goche Shreshta, Isabella Ruiz, and Lila Nottingham (2025)

From The Lady Eleanor, Her Blessing to Her Beloved Daughter;

The Right Honorable Lucy, Countess of Huntingdon:

A whole new interpretation of, not with *Froath* filled up, or interlarded with differing opinions ²of others, such old pieces having no affinity or agreement with this British garments or displayed coat by blessed Prophets pend: so what the Veritie of those foul great beasts, ³ diverse from one another, which should arise. Who so would understand and know their misery for this very time reserved, hither with the Kingdom of Heaven's great seal⁴ shut up.

Distinguishing not only nations, but times: the very truth of it. No other than the several coats, armes, given or born by him, the first of Great Britain's kingdoms or monarchy.

Not unlike, Jacobs united families⁵, by his wives, children, and children of the handmaids. The aforesaid Crown sure, concerning a whole piece of superficial Heraldry unknown to those Heralds of the King of great Babylon⁶. Even at hand, proclaim the ancient days, the approach of that great day of his. So goes the way Daniel, for the words are closed up and sealed till the time of the end⁷, which: not only the time, but unfolds unto what nation or language, revealed those glad Tydings, as by the word given to understand thereby. Even where

² "Froath filled up, or Interlarded with differing Opinions"- Something that is overly interpretive or embellished theological commentary, meaning this text is a "pure" interpretation.

³ "foul great beasts"- four symbolic beasts that represent successive kingdoms or empires.

⁴ "The Kingdom of Heaven's great seal"- this is a metaphor for divine authority or an unknown fact that has not been disclosed yet.

⁵ "Jacobs united Familie" - This refers to Jacob's son, who was born to different wives and housemaids, further illustrating the divided nature of nations or kingdoms.

⁶ "King of great Babylon Dan"- this is referring to the biblical Babylonian king Nebuchadnezzar

⁷ "goes the way Daniel, for the words are closed up and sealed till the time of the end"-this is a quote used to justify that the meaning of the prophetic is revealed only in the present time. this is a quote used to justify that the meaning of the prophetic is revealed only in the present time.

the great seal the impression thereof, those sure coats or beats, styled kings which shall arise.
And come stamped with and the like.

And so the first is likeness of a lion with eagle's wings⁸. First displays the arms of England and France, and then standing upon the feet like a man, a lion rampant Scotland's coat, where the other the first instrument, or Harpe evident also out of tune⁹. There is no need to say, "I am Joseph," or over-verbal to be in this cafe.

No more requisite than their asking either whether or not to confiscate this of so many colors or pieces, as in the field, now those innumerable colors. If he were living, our father Jacob would say, "some evil beast had devoured us, to behold such bloodshed among brethren and cruelty, as since the creation, such a flood, the old serpent never casting out of his mouth, and so like Joseph sold to the midiantis,¹⁰ our souls inflate, sell and rapine made, by malignant brethren. But such a miserable shipwreck with us being no news, shall return to those mysteries of Heraldry.

The frequent ornaments of your house wherefore to explain them farther, but needless; nor endless figures here borrowed out of old orators books, suffices for figurative demonstrations such, to render their meaning truly, running the way of the plain rather for the ancient of days his coming to prepare the way. So my confusion is this.

And farther as to you not unknown, especially at what time your mother became a writer or secretary, concerning the unsealing or interpreting this obscure piece to open the vision of Daniel, though no obscure persons of the feed of the kings and of the princes. Even in the year

⁸ "Lion with eagle's wings" - reinterpreting the first beast in Daniel as representing England (lion) and France (fleur-de-lis)

⁹ "first instrument, or Harpe evident also out of tune" - the harp is known as a traditional symbol of Ireland, and out of Tune symbolizes the political disorders

¹⁰ "Joseph sold to the midiantis" - This is referencing Genesis 37, and the author uses metaphors to describe the betrayal within Britain.

1625. Undertaken this burden, following his steps, who declares when he wrote first in Belchazar's first year,¹¹ the last of those Chaldeans of great Babylon.

Also shown in the great plague year¹², when the city shut up: This vision then opened, whereof even then a sign of token, not without a touch given in those words. But thou Daniel shut up. Thus were every world a mystery, cannot pass over them, as none of the least His being so often saluted or stilted so highly of the Angel: Daniel a greatly beloved man,¹³ as much to say to, king of Great Britain, as kings and prophets. Brethren, let him that reads Daniel understand.

As it extends to this time also, bears day forty four; directly the present year as these bearing record of time and place, of whose storming days thus. And Daniel spoke and said, "I saw and behold upon the great sea, the four wings strove, and four great beasts came up, diverse from another to from beyond sea, the occasion of such division, ready to be swallowed up in these swelling seas.

The first like a lion, and eagles wings, I beheld till the wings were plucked thereof: and lifted up from the earth, and made stand upon the feet like a man, and a man's heart was given unto it. The lion's regard turned into the rampant. After her decease, a virgin princess of renowned memory, England stilted Great Britain, and then therefore several coats were given.

And behold another beast, a second like to a bear, and it raised itself upon one side: and had three ribs in the mouth of it¹⁴, between the teeth of it. No other than as it were displayed the three lilies: the arms of France, to the full given by this kingdom, where nothing but a mere shadow, or the bare coat of it left, leaves instead of the fruit. Besides, how by a she bear, as this

¹¹ "Belchazar's first year"-This is referring to the last king of Babylon, King Belchazar.

¹² "the great plague year"- I believe this refers to the plague epidemic in 1625, which is also the year that Charles I ascended the throne.

¹³ Daniel a greatly beloved man-this is from Daniel and is used to equate Daniel with an ideal British ruler.

¹⁴ "three ribs in the mouth of it"-This is from Daniel 7:5, referencing the traditionally interpreted conquered territories, suggesting that this is where the reign of the Tree Lilies of France comes from.

is no other. Three divided kingdoms rent in pieces, the rib or the side, bears witness thereof, the second sex its character.

To further from this saying, too well proved, even what day it bears needless to say, her motto the mother not of the living child¹⁵, but of divisions and massacres, where inclusive the adored sacrament called the mass: thus uttered her voice, let it be neither theirs, nor mine, but divide it. Destroy it utterly. No such coat then, like to have any affinity with Solomon's ivory garment or robe: as the figure of peace, the lily of the field, but rather a slip come out of the bear-garden, unworthy to behold the sun: became degenerate and so wild, sometime to none of the flowers of paradise inferior.

And another like leopard, lion-like Scotland's coat the truth of it displayed thus: which had four heads, and four wings on the back of it, as if it were a Herald's coat, or king at arms. So Great Britain's four kingdoms or crown proclaimed by them: and this the sum of it. Showing then revealing the time of end, when united, therefore afraid. As hereby father appears. No small addition, after her days reigning forty four years, for Scotland to give such a large coat by a prince as unfortunate in his progenie and successor, as in his predecessor or parents: wherefore likened to the leopards, spotted skin¹⁶ those fable spots or drops.

And so far for the harpe, like the very forquarter or ribs inform or likeness, as strung in that manner rib ways, whose short horn the express character of tyrants or no long continuance, raising up and setting lower, like the rest according to their will made a law, changing and altering when they please.

¹⁵ "mother not of the living child"- This is referencing the mother of Solomon, which is found in 1 Kings chapter 3, and it is used in the story to characterize destructive or divisive political actors.

¹⁶ "leopards, spotted skin"- the leopard in this story represents a different kingdom, and the spots represent moral or political stains.

Informing moreover concerning the blaspheming blasts of the little horn, that had eyes like a man, and such a mouth, as much to say, that mouth was speaking such great things, a woman and no men.

Her proclamations at her command, the great seal, the elders and the nobles, to with the story going on of that idolatrous time, come see now that cursed woman's spirit, she calls down, and conjured up, as it were, walks up and down, that like herself of her unnatural dogs, Alencon like eaten, Jezebel by name, woe to the house, whole signification, so no other than a stolen piece by the poet, very like to be, as that for another: borrowed from alias, elevation, also the fable of Phateon, that prophets being sought for as though somewhere had fallen or miscarried.

Whole mysteries or morals in so high esteem among the heathen against many may wise judgement, of whom revered no more divine oracles further more, to weigh or unite those times, with our heavy days, likewise peace, though voiced, Jacob's voice like and the hands of Esau, yet such divisions and slaying of all hands, nothing but peace, put the question as though as sought nothing else, is it peace.

And ever and again, thus faith in the king. It is peace. New propositions as it were. And sir as long as her sorcerers are in force doing what she please, what that has to do with peace, also at her last cast who traded her underfoot, her enchanting voice, had his peace that flew his master. This blood-thirsty mistress of charms and spells like satans falling those aspiring spirits.

So alike the time possessed, now see what a double portion powered out of the curse what one leaves, another takes, *He that escapes the Sword of Hazel Febu slays, and he escaping Febu's Sword Elisha slays*, because the land divided as those waters by him parted with the mantle of Elias, wherewith slayed over the Jordan River, and such virtue in it, being worn out by them, much more vigorous then and Spirit in their books being perused and studied upon.

And mother and daughter alike too. Now she cast into a languishing bed, conformed to nothing and anatomy, scarce anything to bury.

The occasion of this land's deep consumption she, and was made thereof, woe to the house of God, and the house of parliament both, the nursing mother of dragons, those sons of Belfall in arms, for as her name is, so is the marrah: the gall of bitterness.

But because the daughter of a king as Jehu speaks, here forborne the remainder, buried in silence, for so birthed prerogative surmounts or goes before that gained by marriage as defense and blood, a character not to be blotted out, where which follows the state of virginity, the presidency theirs, not in subjection as others.

And for Elias' progress in the spirit, the return of those long expected days, let the reader be pleased for his satisfaction to turn but, and see in his commission to the Gentiles. What date it nears there, concerning the revealed time of the Resurrection, even behold the seventeenth century it measured out by months and days, amounting unto three and a half years, the half of seven, like the time nothing, but division, including the great mystical week, expressed several and diverse ways. A touch of which time folded up with that sevenfold marriage, put the question in the resurrection of whose wife.

Wherefore of the last hourglass of time, thus and in the same. Hour a great earthquake and the tenth part of the city fell, and slain seven thousand decimal parts, and thus pend with the character of the present when Elias his days shall appear again, their resurrection or revolution, as it were by a besieged city its model, and yielded or rendered up by the affrightened remnant, when such publike Thanksgiving, saying, *We give thee thanks O Lord God Almighty, which art and was, and are to come*. Uttered times, trembled voices, to weigh the time.

And as a reformation time, to the greatest part hateful and insufferable: so the day of judgement tidings as welcome, like the wits of parliament that news to many also dreadful, and detectable to the world, these makes it sufficiently plain, and the nations were angry the time of the dead was come that they should be judged to be manifested to the gentiles, and so like the last supper aforehand, shewing his death, likewise commands the little book opened to be received and eaten, as much to say, the last day revealed to be or before shewed the Lord's second coming. Also by two witnesses, to wit, the books of Daniel and St. John, although reproved for his fiery spirit: that he was forward and sudden in calling for the day of judgement as it were. Then who knew not of what spirit he was.

And here like Elias and Elijah not to be parted, those aforesaid mourning months, and a thousand two hundred and sixty days, and three and a half days, all but sounding the great days alarming the seventeenth century: then to watch as the time for the elects cause promised to be cut off and shortened, to witness coming short of 2000 years, and so much for times sentence, to be no longer. And the sacramental tree of life, or books of the old and new testament, afore mentioned, and therefore that shall add or diminish from the set time written by those witnesses let Him expect the plagues also proceeding out of their mouths, petulance and war, otherwise that might have escaped death no few with Elias have been taken up alive, debarred from entering the rest, as that figure of the resurrection, double witnessed by Elijah a touch of whose corps thereby one paused up again, but let down into this sculpture.

Glosses

1. “A Harpye...’Iron Teeth”- This is the fourth beast in Daniel 7, and the author is associating this with Ireland and the chaotic rule. “Interpretation, not with Froath filled up.”
 - a. Means to really understand something and not just getting the simple parts and it's not filled with meaningless “froth” (bubbles or foam). A serious interpretation not filled with empty ideas.
2. “Old pieces having No affinity and agreement with this British garments or displayed Coate by blessed Prophets pend”
 - a. Means the old writings or ideas don't matter to what being British is today. It's like saying old teachings from important religious figures don't fit with today's British culture.
3. “Veritie”
 - a. Means truth in Latin
4. “of unnatural Dogs, Acteon like eaten”.
 - a. Refers to Greek mythology figure Actaeon. He was a hunter who was transformed and killed and eaten by his own dogs. Refers to being destroyed or consumed by your own creation
5. “Jezebel”
 - a. Refers to a woman in the bible who symbolises evil and wickedness
6. “Decima Pars”
 - a. Latin for tenth part
7. “Surge & metire templum”
 - a. Latin for rise and measure the temple
8. “Nomen scriptum quod nemo novit”
 - a. Latin for a written name that no one knows
9. “Ecce equus Albus”
 - a. Latin for behold a white horse
10. “Veni Domine Jesu”
 - a. Latin for come Lord Jesus