

in their treasures vpon many waters, thine ende is come. And thirdly: Drouth shall fall vpon her waters, and they shall beginne to be drye, for it is a land of grauen imagies, and boasteth in her prodigious wonders: It shall neuer more be inhabited, neyther be builded vp in no age nor generation. Verely, euen as God hath subuerted Sodome and Gomorre with her calues.

Paradon mee (I beseeche you) though I be not plentiful in pleasant wordes: For if I should runne after the course of this wicked world, & should please me, I should not be Christs seruant. And because I am a poore man, & neyther haue no; ca haue notaries hyred to testifie of thre my writings: I call vpon Christ to be my witnes, which knoweth the inward secrets of my hart, that I am redy to declare the things that I haue writtē after my fashon, to y profit of all Christian people, & to y hurt of no mā liuing, & am ready to be reformed, if any mā will shew me where I haue erred: being redy also (miserable sinner though I be) to suffer for y confession of y name of Christ & of his doctrine, as much as shal please him by his grace & loue to assist me a miserable sinner. In witness of al these things, I haue to this writing set y seale of our Lord & sauioz Iesus Christ, which I beseech him to imprint vpon my forehead, & to take fro me al manner of marke of Antichrist. Amen.

These two suppositions (as they are termed in the scholes) written by Walter Brute, and exhibited vnto the Bishop, although they conteyned matter sufficient cyther to satisfie the bishop if he had ben disposed to learne, or els to haue prouoked him to replye agayne, if his knowledge therein had ben better the his: yet could they worke neither of the effect in him. But he receiuing & perusing the same when he neyther could confute y which was said, neyther would replye or answer by learning to that whych was truth, finding other by caualitions, said that this his writing was too short and obscure, and therefore required him, to write vpon the same againe more plainly and more at large. wherupon the said Maister walter (satisfying the Bishops request, and ready to geue to euery one an accept of his faith) a more ample tractatio reuerty hys matter agayne before declared, writing to the Byshop in wordes and forme as folloerth:

Reuerend father, soz much as it seemeth to you y my motion in my two suppositions or cases, & in my two conclusions, is too short and somewhat darke: I wil gladly now satisfy your desire, according to my final learning, by declaring the same conclusions. In opening wherof, it shall plainly appear, what I do iudge in all matters, y I am accused of to your reuerence, desiring you first of al, that your discretio would not beleue that I do entreprie of any presumption to handle the secrets of y scriptures, which the holy and iust, & wise Doctours haue left vncouered. It is not vnknewen to many, that I am in all points sacre inferior to the, whose holynes of life & profoundnes in knowledge, is manifold waies allowed. But as for mine ignorance, and multitude of sinnes, are to my selfe and others sufficiently known: wherefore, I iudge not my selfe worthy to vnklose or to cary their shoes after them. Do you therefore no otherwise deeme of me, then I do of mine owne selfe. But if you shal finde any goodwille in my writings, ascribe it to God only: who according to the multitude of his mercy, doth sometimes reucale those things to Idiots and sinners, which are hidde from the holy and wise, according to this saying: I will praye and confesse thee O father, for that, y hast hidde these things from the wise and prudent, and hast disclosed them to the litle ones. Euen so O father, because it hath thus pleased thee. And in an other place, I am come to iudgement into this world, that they which see not may see, and that they which see, may be made blinde. And Saule saith: that God hath chosen the weak things of the world, to confound the mighty, that no man shal boast in him selfe, but that al me should geue the honour to God.

It was commaunded to Esay, bearinge the type of Christ: Go and say to this people: Heare ye with your hearing, and do not vnderstand? Beholde ye the vision, and yet knowe ye not the thing that ye see? Make blinde the hart of this people, & make dull their eares, and shut their eyes, least that perchance with their eyes they should see, and with their eares they should heare, and with their harts they should vnderstand and bee conuerted, and I should heale the. And I sayd, how long Lord? And he sayd, vntill that the cities be made desolate without inhabitants, and the house without any person within it. Also in Esay thus it is written: And the multitude of all nations, which shall fight against Ariel, and all persons that haue warred, and besieged and prevailed agaynst it, shall bee as a dreame that appeareth in the night, & as the hungry person dreameth that he eateth, but whē

he shall awake out of sleepe, hys soule is empty. And lyke as the hungry person dreameth that hee eateth, and yet after that hee shall awake, he is still wearye and thurstye, and hys soule voyde of nourishment: euen so shall it bee wyth the multitude of all nations that haue fought agaynst the mount Sion. Be you amazed, and haue great wonder: reele ye to and fro, and itaggre ye: be ye druncken, and not with wyne: staker, but not through drunckennes: for the Lorde hath myngled for you the spirite of droufines. He shall shut your eyes, he shall couer your Prophets and Prynces that see visions. And a vision shalbe to you all together, lyke the wordes of a sealed booke, which when hee shall geue to one that is learned, he shall say: Reade here, and he shall aunswere, I cannot, for it is sealed. And the booke shalbe geuen to one, that is vnlearned and knoweth not his letters, and it shal be sayd vnto him, Reade, And he shall aunswere, I knowe not the letters, I am vnlearned, Wherefore the lorde saith: For asmuch as this people draweth nigh me with their mouthes, and glorifyeth me with their lips, but their hart is farre from me, and they haue rather feared the commandements of men, and haue cleaued to their doctrines: Beholde therefore I will ad besides, and bring such a muse and maruell vpon this people which shal make men amazed with marueling. For wisdomē shal perish from their wise men, and the vnderstanding of their prudent persons shalbe hidden. And soone after it followeth in the same place, yet a litle while and Libanus shalbe turned into Charnell, and Charnell counted for a cops or groaue, and in the same day shall the deafe folkes heare the worde of this booke, and the eyes of the blinde (changed from darkenes and blindnes) shall see.

Nabuchodonosor enquiring of Danyel said: I thinkest thou that thou canst truly declare mee the dreame that I haue seene, and the meaning thereof. And Danyel sayd: As for the mistery whereof the king doth aske, neyther the wise men, magiciens, southsayers, nor enchaunters can declare to the king: But there is a God in heauen, that discloseth misteries, who will declare to thee (O king Nabuchodonosor) what things shal come to passe in the last times of all. To me also is this sacrament or misterie disclosed (not for any wisdomē that is in mee more then in all men liuing) but to that the interpretatio might be made manyfest to the king, & that thou shouldst know the cogitations of thy minde.

It was also sayd to Danyel, And thou Danyel, shut vp the wordes, seale vp the booke, vntill the time appointed. Verely many people shall passe ouer, and manyfolde knowledge shall there be: And Danyel sayde to the man that was clothed with linnen garments, who stode vpon the waters of the flood: How long wil it be before the end shal come of these marueilous things? And I heard the man that was clothed in linnen apparel, who stode vpon the waters of the floods, when he had lift vp his right hād and his left hand into heauen, and had sworn by him that liueth for euermore: that for a time, tymes, and a halfe tyme. And when the scattering abroad of the hand of the holye people shalbe accomplished: then shal al these things be finished. And I heard and vnderstoode not; and I sayd: O my Lorde, what shall bee after these things, and he sayd: Go thy wayes Danyel, for this talke is shut & sealed vp, vntil the time that is before appointed.

All these things haue I written to shew, that he that hath the key of Dauid, who openeth and no man shutteth, shutteth and no man openeth: both (when and how soe ic pleaseh him) hide the mysteries, and the hid secrets of the scriptures, from the wise, prudent, and righteous: and other whiles at his pleasure, reualeth the same to sinners and lay persons, & simple soules, that he may haue the honor & glory in all things. wherfore as I haue before said, if you shal finde any good thing in my writings, ascribe the same to God alone: If you shal finde other wile, thinke ye the same to be written of ignorance, and not of malice: And if any doubt or errour be shewed me in all my writings, I wil humbly allow your information & fatherly correction.

But why that such manner of matters are moued touching the disclosing of Antichrist in this kingdome, more then in other kingdomes, and in this time also more then in time past: the aunswere, as concerning the time of the motion is, that it is the last coniunction of Saturne and Iupiter in the signe of the \* Twins, which is the house of Mercury, being the signifier of y Christian people: which coniunction seemeth to me to betoken the second coniunction of Christ, to reforme his Church, and to call men agayne by the disclosing of Antichrist, to the perfection of the Gospell, from their Bethelich types and wayes of the Benetiles. By whom the holy cite was trampled vnder foot, for 42. monethes, euen as the coniunction of the sayd two planets being included in the signe of the Virgine, which is also the house of Mercury: byd betoken the first coniunging of Christ, for the saluation of all people that were perished of the house of Israel, wherby to call the through the same coniunging, to the full perfection of the Gospell.

Esay 28.

Libanus and Charnell, two hills, the one in Phoenicia, fruitful & pleasant: the other in the borders of Iewry, barren & vnplesant, which is Charnell. Daniel 2.

Daniel 12.

An other declaration of the same matter before, after a more ample tractation, exhibited by Walter brute to the B.

They that so humblye iudge of themselves and do not so carelesly continue, are of God.

Esay 6.

Esay 49.

In Signe Gemini. Marke heere (good Reader) by this astronomical coniunction of these two planets in Gemini, hee meaneth conuertly the Ictisme betwene the two Popes which lasted 39. years, by the which coniunction, his meaning is, that God would haue Antichrist to be disclosed and his church to be reformed.