

Various miscellaneous apocalyptic, historical and mint- related jottings on largely unpaginated scraps of paper or draft/re-used letters (section 7.3p)

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<1r>

Sir

I was this morning at your lodgings to acquaint you that yesterday there was a full meeting of the Royal Society & I did my self the honour to procure you & the Marquiss de Guiscard to be elected members of the Society. And if you please upon any wednesday to see one of their meetings I will wait upon you thither. I am

**Honoratissimo Domino Marchesio de Guiscard
Is. Newton salutem.**

Honore Domine

Cum didicissem ex sermonibus tuis te nom minus artibus et scientijs quam disciplinis bellicis pollere, hesterna die occasionem nactus id obtinui á Societate Regia ut in numerum Sociorum societatis eligereris. Et quamvis claritati nominis tui ex hac electione nihil accedat: volui tamen hoc facto animum meum in te benevolum contestari; Et spero quod in bonam partem accipies. Vale.

Dabam 6^{to} die Iunij
1706.

<1v>

The true Church diffused through the Roman Empire is in the first ages represented by the glorious woman in heaven, untill she flies from him into the spiritually barren wilderness to her place upon the beast & becomes the whore of Babylon & leaves only a remnant of her seed in the kingdom of the Dragon.

The true Church is represented in the first ages or times of the first six seales by the Tabernacle & first Temple & by the seven horns of the Lamb by the seven Candlesticks or seven Churches of Asia, & by the four Beasts & 24 Elders or twelve Tribes of Israel & by the glorious woman in heaven [But at the opening of the seventh seal an hour of temptation comes upon all the world to try them that are Gods, the woman in respect of her outward visible form, flies from the Dragon into the spiritually barren wilderness & by apostasy becomes the idolatrous church of the Beast who at the same time rises out of the sea] But Vpon the division of the Empire as the Dragon retires into the Eastern Empire & leaves the western to the ten-horned Beast, the woman retires into the western Empire & leaves the eastern to the horned Beast [who at the same time rises out of the earth or nations of the eastern Empire to succeed the woman there] & this retiring of the woman into the west is represented by her fleeing from the Dragon into a spiritually barren wilderness & there getting upon the back of the Beast & committing fornication with the ten kings represented by his horns. & by the Dragons going from her to make war with the remnant of her seed which keep the commandments of God, And when the woman fled into the wilderness its to be conceived that 144000 were numbered out of the 12 tribes of Israel & sealed with the name of God in their foreheads & that the rest of the tribes were at the same time marked with the mark of the Beast & became the synagogue of Satan which say they are Jews & are not; & that the Tabernacle & first Temple with the seven Candlesticks in it, which in the time of the first six seales signified the Church of God throughout the whole Roman Empire is in the time of the seventh seale restrained to signify the remnant {of} the womans seed

<2r>

He was in the greatest credit amongst the Jews till the reign of Hadrian the Roman emperor & to reject his propheties is to reject the Christian religion. For this religion is founded upon his prophesy concerning the Messiah.

Illustrissime Domine!

Veniam dabis, quod Epistolam meam de removendis difficultatibus, praxin Methodi inveniendi longitudinem impedimentibus, et ad te, et per publicam impressionem dederim. Ad te illa videbatur dirigenda, cum ipse, solidâ ratione, difficultates movisses; per impressionem verò, quò et aliis, quibus eadem dubium forsan moverant, remotio illarum innotescere possit. Nolui tibi esse molestus, quamdiu illæ remoram dabant meæ Methodo, potius habens, Londini tam diu degere, licet domi negligendo, hîc consumendo propria, usque dum tam illi difficultati calculo remedium invenirem, quam illi de observatione iam tum remedium scirem; Crimen enim censeo, asseverare, aliquid esse solidum, cuius soliditatem non vera suffulciat ratio. Iam verò, inventô remediô utrique, nullus dubito de tuô favore erga meam Methodum; cùm non solùm, dum mihi concedebatur honor te visendi, ipse me doceres, quod Acta Illustrissimi Parliamenti usque ad 2000 {££} Sterl. (quæ hic non requiruntur) concesserint, ut iisdem, si aliqua propositio de inveniendâ longitudine reperiatur rationalis, rei succurratur; sed et benevolè promitteres, <2v> si haberi possit calculus Lunæ præcisior, successum rei tibi habere commendatum. Non male veritas, Illustrissime Domine, quod in te primariam fiduciam huius rei collocem; duo sunt mihi argumentata, quare id? nempè, quod in te mihi sint cognitæ, et facultas dicendi sententiam, et Authoritas. Adiuvet itaque me en benovolô promissô, exque animô propensô promovere scientiarum incrementum, simul cum reliquis Dominis, quibus ex Actis, Illustrissimi Parliamenti negotium de inveniendâ longitudine est commissum, ut, sicut propria hactenus inveniendæ longitudinis gratiâSuderim, ita, quod restat eandem verè ducere in actum, absque ulterioribus meis sumptibus fier{i} possit; cum Acta Illustrissimi Parliamenti, ex tuâ relatione, non desiderent profusionem propriorum, sed necessaria succurrendæ rei destinaverint, Tibique cum reliquis Illustrissimis ac Doctissimis Duis, in Actis denominatis, plenariam huius rei potestatem concesserint. Si otium id tib{i} permittet, Illustrissime Domine, humillime sistam et supputationes reliquarum observationum, a Domino Halley mihi communicatarum, collectas ex iisdem principiis, et procedendo præcisè eodem modô, quò, quod nulla in iisdem sit differentia nisi in min

utis 2dis, appareat; imò paratus sum, si id placebit, demonstrationem trigonometricam cuiusvis, ex meâ
Theoriâ Lunæ, addere. Qui de Cætero sum et ero

Londini die 1 Febr.

172 $\frac{5}{6}$

Illustrissime Domine
Illustrissimi Tui Nominis
Observantissimus Cultor

I P Biester

The first Beast was like a Lion, & had eagles wings to denote the provinces of Babylonia & Assyria of which the first of the four Empires (the Empire of Nebuchadnezzar & his successors then in being) from the time of the fall of the Assyrian Empire, was composed This was the Empire {of} Nebuchadnezzar and & his {race}. And I beheld, saith Daniel till the wings thereof were pluckt wherewith it was lifted up from the earth & made to stand upon the feet like a man, & a mans heart was given it: that is till it was humbled & subdued & made to know that it was no more then a man.

<3v>

{To}
{S} Isaac Newton
President of the Royal Society
Kingsinton

The prophesy of the son of man coming in the clouds of heaven relates to the second coming of Iesus Christ, & that of the Prince of of the host relates to his first coming: & this prophesy of the Messiah, in explaining them relates to both comings, & assigns the times thereof.

Chap.
Of the vision of the Image.
composed of four metalls.

The propheties of Daniel are all of them related to one another as if they were but several parts of one general prophesy given at several times. The first is the easiest to be understood, & every following prophesy adds something new to the former. The first was given in a dream to Nebuchadnezzar king of Babylon, but the king forgetting his dream, it was given again to Daniel & by him revealed to the king. And thereby Daniel presently became famous for wisdom & revealing of secrets insomuch that Ezekiel his contemporary speaks t{h}us to the king of Tyre Behold, saith he, thou art wiser then Daniel; there is no secret that they can hide from thee. &c. Ezek. xxviii.3

Now in this vision the foundation of all Daniels propheties is laid. It represents by the Image of four metals four great nations which should reign over the earth successively, viz^t the people of Babylonia, the Persians, the Greeks & the Romans & by a stone cut out without hands, which fell upon the feet of the image & brake all the four metalls to pieces, & filled the earth it further represents that a new kingdom in the end of the reign of the Romans should conquer the nations of all those kingdoms, & grow very great & last to the end of ages. The head of the image was of gold & signifies the nations of Babylonia who reigned first, as Daniel himself interprets. Thou art this head of Gold, saith he to Nebuchadnezzar. These nations reigned till Cyrus conquered Babylon & within a few months after that conquest revolted to the Persians & set them up above them. The breast & arms of the image were of silver & represent the Persians who reigned next. The belly & thighs {of the} image were of brass & represent the Greeks who under t{he supervis}ion of Alexander the great conquered the Persians & reigned next <3r> after them . The leggs were of iron & represent the Romans who reigned nea{r} after the Greeks & began to conquer them in the eighth year of Antiochus Epiphanes. For in that year they conquered Perseus king of Macedon the fundamental kingdom of the Greeks, & from thence forward grew very potent, & reigned with great power till the days of Theodosius the great. Then by the incursion of many northern nations they brake into many smaller kingdoms which are

represented by the feet & toes of the image composed part of iron & part of clay. For then saith Daniel the kingdom shall become divided & there shall be in it of the strength of iron, but they shall not cleave one to another.

And in the days of these kings saith Daniel shall the God of heaven set up a kingdom which shall never be destroyed nor left to other people, but it shall break in pieces & consume [the people of] all these kingdoms & it shall stand for ever. Forasmuch as thou sawest the stone cut out of the mountains without hands & that it brake in pieces the iron, the brass, the silver, & the gold.

Chap. III. Of the vision of the four Beasts. Dan. VII.

In the next vision which is of the four Beasts, the prophesy of the four empires is repeated with several new additions, such as are the two wings of the Lion, the three ribs in the mouth of the Bear, the four wings & four heads of the Leopard, the {elven}{eleven} horns of the fourth Beast, & the son of man coming in the clouds of heaven to the ancient of days sitting in judgment.

The first beast was like a Lion & had eagles wings to denote the two collateral empires of the Babylonians & Medes, which grew great under Nebuchadnezzar & Cyaxeres by overthrowing the Assyrian empire {in} {t}he 2^d or 3^d year of Iehojakim & sharing its dominions between them. And I beheld saith Daniel till the wings thereof were pluckt wherewith it was lifted up from the earth & made to stand upon the feet as a man.

The second beast was like a Bear & represents the empire which reigned next after the Babylonians, that is, the empire of the Persians Thy kingdom is divided or broken (saith Daniel to the last king of Babylon) & given to the Me{d}es & Persians Dan. v. 28. This beast raised it self up on one side, the Persians being under the Medes at the fall of Babylon, but presently rising up above them. And it had three ribs in the mouth of it between the teeth of it to signify the kingdoms of Sardes Babylon & Egypt which were conquered by it but did not belong to its proper body . And it devoured much flesh, the riches of those three kingdoms.

The third Beast was the kingdom which succeeded the Persian & this was the empire of the Greeks Dan. VIII. 6, 7, 20, 21. It was like a Leopard to signify its fierceness, & had four heads & four wings to signify that it shou{ld} be divided into four kingdoms. For it continued in a monarchical form during the reign of Alexander the great & his brother & young sons Alexander & Hercules, & they brake into four kingdoms by the governours of provinces putting crowns on their own heads & reigning over their provinces. Cassander reigned over Macedon Greece & Epire, Lysimachus over Thrace, Antigonus & Seleucus over Syria & t{h}e lesser Asia, & Ptolomy over Egypt Libya & Ethiopia. These kingdoms underw{e}nt &c.

<4r>

the man of sin was to reign till Christ should destroy him with the brightness of his coming, the great Antichrist was to reign in the last time & by consequence till Christs coming to judgment: Both prophesi{es} are the same & signify

Sir

Acording to Your ajournment i have Given notice to the Fellows of the Royal Society to return to their meetings in Gresham Colledge on wednesday the 26th of this October 1709

Hen: H{u}nt

And as K. & {his} Son are consubstantial & yet not one K. vnles united in monarchical power by a monarchical unity united in one monarchical power: so n{o}thing but a monarchical unity can make God & his Christ one God. For The heathens & old here{t}icks made all their Gods one in substance & on that account called them one God: yet were accounted polytheists by the Prophets Apostles & first Christians. /

And as consubstantiality without unity of dominion does not make a King & his son one king so without unity of dominion it cannot make God & Christ one God For the heathens & old hereticks made all their Gods one in substance & on that account called them one God, & yet were reputed polytheists by the Prophets Apostles & first Christians.

{illeg} And as a king & his son are consubstantial & yet not one king without unity of Dominion so consubstantiality without unity of dominion cannot make God & Christ one God. For . . . Christians The names God Lord & King relating to dominion, one God one Lord & one King can signify nothing else then one in dominion.

And signify that there was an Antichristian church set up in the Apostles days by many hereticks or Antichrists, & that it should continue & at length rise up with dominion so soon as that which letted should be taken out of the way & seizing the churches should sit in the Tem{p}{l}le of God with mighty authority & become the universal religion called the great Antichrist & the Man of Sin, & should reign in the last time that is untill the second coming of Christ.

<4v>

To
Sir Isaac Newton Knight

<5r>

For
Sir Isaac Newton Knight

This faith was agreed upon some months before by Athanasius & Eusebius Vercellensis & about 12 or 15 other Bishops who returning from banishment met at Alexand{ria} to consult of their affairs & are by Ruffin & Ierom called a Council of Confessors. And by this Council it was also agreed that the Bishops who had subscribed in the late Councils of Sirmium nic{illeg} A{rm}inum Seleucia & Constantinople [or were of that Communion of those Councils were no hereticks for that the] were no hereticks for doing so nor for being of that communion. And upon this resolution the the Bishops of the Council of Alexandria grounded the recovery of their affairs.

Yet the Greek Emperor Valens opposed the homousion & I do not find that during his reign Homousians the Deity of the holy G. was preached publicly in his Empire. But after his death the preaching of it made a great commotion.

Nam talis orb{is} motio
Nunquam, reor, fuit,
Quam sanctus est cum Spiritus
Dictus Deus palam
Ob idque me liquit favor
Chari mei gregis. Greg. Nazianzem Iamb. 23

At the same time Peter by the letters of the Bishop of Rome recovered the Bishopric of Alexandria from Lucius who had succeeded Athanasius about five years before. And now Theodosius a spaniard was made Emperor in the room of Valens

In propagating this faith Athanasius had the assistance of all the Monks in his dioces{s} which were about a third part of the people of Egypt And Paulinus whom Lucifer Caralitanus had newly made Bishop of Antioch sided with Athenasius, & was assisted by all the Moncks of Syria & the parts adjacent within his diocess. For Athanasius in his youth had pour{r}ed water upon the hands of Antony the found{er} of the monastic life & therefore had been a monck & it came now into fashion to chuse presbiters & Bishops from among the Moncks & to erect monasteries in cities for that purpose so that the principal Churchmen hanceforward (as Epiphan{i}us) Basil, Gregory, Nazianzen, Gregory, Nyssen, Chrysostom, Ierome, Ruffin, Augustin Theodoret &c) were Monks, & monasteries became sacred.

Sir

I have given notice to the members of the Council of the Royal Society, to meet in Gresham Col. on wednesday the 23^d of this Instant February, at 12 of the clock according to your order,

Hen: Hunt

For Gratian presently after the death of Valens by an edict commanded that the bishops whom Valens had banished should be restored to their seats & that the churches should be delivered to those who communicated with Damascus & sent Sapor the Master of the horse into the east to put this law in execution. At that time Sapor delivered the bishopric of Antioch to Meletius & the Bishop of Rome sent Peter to Alexandria to succeed Lucius who had succeeded Athanasius in that bishopric about six years before. And this delivering of the Churches to those of the communion of the Bishop of Rome made the great commotion mentioned by Gregory.

In the beginning of the year 379 About five months after the death of Valens Theodosius a Spaniard was made Emperor of the east by Gratian & by new edicts in the years 380 & 381 completed the delivery of the Churches of the Eastern Empire to those in communion with the Bishops of Rome & Alexandria.

And now the supremacy of the Bishop of Rome over the western Churches was also confirmed by an imperial Edict

While these things were doing The practise of electing bishops & Presbyters out of the Monasteries was in these days propagated from the eastern Churches into the western. For the Western Bishops erected monasteries for this purpose & Sulpicius tells us.

Liberius bishop of Rome fell of to the party of Athanasius in the beginning & in three years gained the better half of the city of Rome to his party. For upon his death A. C. 366, which happened in September A. C. 366 Vrsisinus (whom Ierom calls an Arian^[1]) contended with Damasus an homousian for the Bishopric, & the election being in the people & their parties came to blows. with great violence & almost {e}qual force: of which Ammianus Marcellinus makes this mention. Damasus & Vrsicinus – – – mensas.

In six years more the party of the bishop of Rome was so far encreased in the west that Damasus called a Council of 93 Bishops of Rome against Auxentius Bishop of Millain who had hitherto opposed him, & this Council sending a letter to the Oriental Bishops & another to the Bishops of Illyricum, the Oriental bishops of the homousian faith convened at Antioch to the number of 146 & subscribed the Roman faith, & so did a good number of bishops convened in Illyricum. And this Council of Illyricum writing to the Churches of Asia & Phrygia the western Emperors Valentinian & Gratian backt their letter with an Edict Cum in Illyrico, say they, tot episcoporum synodus congregata esset, post accuratam inquisitionem de salutari verbo declararunt beatissimi Pontifices Consubstalem trinitatem Patris ac Filij ac spiritus sancti Nostra verò majestas eandem ubique prædicari præcipit.

This superstition was spread by the Monks & their Admirers first in the Diocess of Egypt which abounded most with Monks] & comprehended Egypt Thebais. Libya Arcadia & Augustanica under the Metropolis of Alexandria & in the Diocess of the East which comprehended Palæstine Phenicia Syria Cilicia Cyprus Osrhoena, Mesopotamia, Isauria, & Arabia under the Metropolis of Antioch. And thence it began to spread into the Diocess of Pontus which comprehended Galatia, Bithynia, Hononorias, Cappadocia prima et secunda, Hellespontus, Pontus Armenia prima et secunda & Paphlagonia under the Metropolis of Cæsaria.

All this was before the reign of Theodosius. And in the beginning of his reign when all the Churches of the Greek Empire were delivered into the hands of the Saint-worshippers, it quickly overspread the whole Greek Empire

To

The Honourable Sir Isaac Newton

in

St Martin's street
near Leicester fields.

{C}

Figure
Sturgi{s}

<6v>

Received aboard of my good Ship the Richard & Ann, a box marked glass n 3X which I promiss to deliver to Christopher Montagu Esquire danger of the sea & Custome house excepted. Rotterdam 27 Ian 1721.

Richard Howletson.

6.41.34.				
5.16.53	979			
5.41.38				
6.51.34	<u>1660</u>			
5.55.56	2639			
4.33.24	<u>2580</u>			
35. 0.59	59			
5.50.10				
938	(35 ^{gr.} . $\frac{1}{4}$	1654 makes 35 ^{gr.}	28.51.00	
<u>1600</u>		1726 36 ^{gr.}	49. 3.42	
<u>2538</u>		1690 35 $\frac{1}{2}$.	<u>88.57.21</u>	
<u>378</u>				
18				

7. 8.58

2.34. 5

9 42.63

4 51.31 $\frac{1}{2}$

<7r>

To
 Sir Isaac Newton at
 his house
 In Martin Street.
 by Leicester fields

<7v>

Sir

M^r. Cartlitch tells me you will him melt the Gold that was weighed in some time since, but as you ordered me to keep it till I had heard from you I have sent my servant to know your pleasure therein; as likewise to desire you to lett me know wheth{e}r you will be at the Mint this day with the rest of the Officers, and if you will have me provide a dinner accordingly; I am

Sir

your most obedient humble Servant

JFauquier

Wednesday morning.

<7r>

It was first a mystery of iniquity working secretly or without dominion & then was to be revealed & become the man (or body politick) of sin exalting himself above every thing that is called Go{illeg} reigning openly as a God in the temple (or Church catho{lic}) of God, or rather ἑἰς ναὸν in templum in the place & by the name of the Church catholick of God. While the heathen Roman Empire stood, this new dominion could not be revealed, & therefore the mystery of iniquity was to work till the falling of the heathen Roman Empire, that is, till the victory of Constantine the great over Licinius, & in some respect till the death of Iulian the apostate. But when that which letted should be taken out of the way then that wicked one (the man of sin) was to be revealed & his coming was to be after the manner of Satan with all power & signes & lying wonders & with all deceivableness unrighteousness. And accordingly after the death of Iulian the last heathen Emperor the religion of the Encratites for so I may call the Moncks & their adherents) prevailed by legendary stories & fals miracles pretended to be done by the tombs & reliques & invocations of dead men. & by the signe of the cross & holy water By these signes & lying wonders this religion overspread the Roman Empire & gained the dominion thereof & has ever since reigned in the nations of this Empire represented by the last horn of the Goat & the ten horns of the Beast & is like to continue till Christ destroys it with the brightness of his coming.

In the year 349 Athanasius in returning from the western Empire into Egypt & making some stay at Antioch declined the communion of Leontius the bishop & communicated with the disciples of Eustathius who had been deposed for Sabellianism. And at that time. they began to sing the verses of the psalms alternately & to add the doxology to the end of them & some said Glory be to the father & the son to denote an equality, others Glory be to the father in the son or Glory be to the father by the son in the holy ghost to denote a

subordination. But the dispute was hitherto only about the son [2] Basil being accused of innovating on the doxology in defending himself quotes out of the second Epistle of Dionysius Alexandrinus to Dionysius Romanus these words. Agreeably to these things we also, having received a form & rule from the Presbyters who were before us, will conclude our Epistle to you with a thanksgiving like to theirs. To God the father & to the Son our Lord Iesus Christ with the holy ghost be glory & dominion for ever amen. But this Epistle is a notorious forgery. And the doxology shews that it was forged after the departure of Athanasius from Antioch into Egypt for setting on foot the worship of the holy ghost & that the forgery was older then the doxology Glory be to the father & the son & the holy ghost. When Hilary wrote to the Bishops of Gallia & Britain, as was mentioned above, his whole discourse is in defending the Deity of the Son: After his return into Gallia which was in the year 360 & the revolt of Iulian the Apostate which was in the beginning of the next year, he wrote an invective against Constantius & solicited the bishops of Gallia to meet in Councils about the faith & the same year A. C. 361 {i}n a Council at Paris they published a large profession of their faith: but in all this the controversy was only about the Deity of the Son. Afterwards Hilary went into Italy & solicited the Emperor Valentinian against Auxentius bishop of Millain accusing him of denying the Deity of the Son. This was ten years after the decrees of the Councils of Sirmium & Ariminum about the faith that is A. C. 367. The cause was heard & Hilary was banished Italy as a calumniator but all this was about the deity of the Son. as you may see in Hilarys book against Auxentius & the defiance of Auxentius annexed to it. Auxentius in this defense confessed not the deity of the holy Ghost nor was accused by Hilary of denying it, & therefore the disputes about the deity of the holy Ghost were not yet begun in the west. It seems the western bishops were willing to let the deity of the holy Ghost alone till that of the son was established./

But after the consubstantiality & coequal Deity of the Son was sufficiently established by the Council of France Spain & Italy, the like Deity of of the holy Ghost began to be asserted openly. And in the year 373 Pope Damasus called a Council of 93 bishops at Rome.

Hilary acknowledged a Trinity but gave the name of God only to the father & son. I do not remember that he disputes for the Deity or worship of the holy Ghost in all his works.

<7v>

By what has been produced out of Bazil it appears that the controversy about the Deity & worship of the holy Ghost was newly begun when Bazil wrote; & the time of its beginning & who began it is thus set down more distinctly by Gregory Nazianzen. Iovian, saith he, desired that the truth & that this doctrine had been broached ten years before by Athanasius, who had obtained by divine inspiration about the holy Ghost what had been granted before to the Nicene fathers about the son, but but was silenced in the east by the Emperor Valens the successor of Iovian.

Yet it seems to me that Athanasius had attempted to broach this doctrine in the reign of Constantius but without success – For Basil being accused of innovating in the doxology & in the 29th chapter of his book de Spiritu Sancto, producing what he could meet with in antiquity for himself, he cites out of the 2^d Epistle of Dionysius of Alexandria to Dionysius of Rome these words. Agreeably to these things we also, having received a form & rule from the Presbyters who were before us, will conclude our epistle to you with a thanksgiving like to theirs. To God the father& to the son our Lord Iesus Christ with the holy Ghost be glory & dominion for ever Amen. But this Epistle was a notorious forgery. And if Athanasius, who made gret use of it, was the author he began to use this doxology For in his return from the west into Egypt (which was in the year 349) he made some stay at Antioch & there declining the communion of Leontius the bishop communicated with the disciples of Eustathius the Sabellian. And they began at that very time to sing the verses of the Psalms alternately & at the End of them to give Glory to the father & the son & the holy ghost while the rest of the people gave glory to the father by or with the son in the holy Ghost. But these commotions were soon quieted by the departure of Athanasius into Egypt & the ensuing conquest of the western Empire by Constantius, & I heare nothing more of this new doxology before the death of Constantius {&} the new returns of Athanasius from banishment.[3]

<8r>

Sir

From my House in Saint Anne's Court near Soho-square.

I am sorry I was not rightly understood in my Latin Letter. The Upholder has taken my word for one Month for the defraying of a flamm^g Bill of Funeral Charges which if I do not, I shall be put to trouble & utterly ruin'd, just at time, when I am going down Tutor into the Country to the Son of a worthy Gent.

My ingenious well-wisher the Spectator says, faultless poverty is ever Modest; I therefore wrote in Latin, that I might not be expos'd either to your Servants or Visitors, but I find I have been layd open both ways.

D^r Bentley, D^r Knipe, D^r Freind, the Archbishop of York Bishop of Ely & others have done wonders for me, but as it was purely upon account of my poor Wife (as I observ'd in my Letter) So, that reason failing, I will not receive any obligation now but on the Foot of a Loan, so long as I know I shall be in a capacity to do you Iustice about the middle of next Iune. I once more beg you will be pleas'd to make up that Ten shillings according to my modest request for I will not have it on any other account. My dear Friend M^r. Mauliverer of Magdalen if he were alive, woud tell you, that if I would have violated my Faith to King Iames, I might have made as great a Figure in the Secretarys Office as any of my Prevaricating Countrymen have done: I still do, as I have always done, send up my most ardent prayers for you, who am

your most obliged humble servant & Admirer

Isaac Banastre

The Upholder's & the Apothecary's Bill is above ten pound
The Bearer humbly expects your Answer.

<8v>

To

Sir Isaac Newton, at his
House in S^t Martin's Street

Lesterfields.

<8r>

, The opinio{n} that the Word of God was the λόγος ἐνδιάθετος the inherent wisdom & reason of the father without which the father would be ασοφος & ἄλογος void of wisdom & understanding, began to creep into the Churches in the second century got ground in it all the third & upon the death of Constantine the great began to overspread the western Church, ‡ < insertion from the middle of f 8r > ‡ in so much that the Council of Sardica in her Epistle as it is recited entire by Theodorit declared her self of this opinion & that there was but one hypostasis of the father & son. < text from f 8r resumes > which made the eastern Churches cry out that the western were turning Sabellian For this doctrine took away the real person of the Son & so amounted to a denyal of the father & the Son for God is not the father of his own attributes, nor are they his children. And in this respect also the earth helped the Woman. For so soon as Constantius came against Magnentius he called a Council at Sirmium against Photinus Bishop of that City A. C. 351. & this Council in Condemning Photinus for the doctrine of Paul of Samosat & Sallius anathematized those that held the Son to be the λογος & ενδιάθετος ἡ προφορ^ρικὸς of the Father or that the Father son & Holy Ghost were but one person of the father, & thereby they rescued the western Churches from this growing heresy. For the decrees of this Council against Photinus were universally received by the churches of both Empires as right & authentick & prevaild at that time against this heresy so as to put the Latines upon the language of three persons for clearing themselves from this heresy, & those of their communion in {the} Greek Empire upon that of three hypostases

By the same victory of Constantius over Magnentius the Beast was wounded to death with a sword & ceased to be for a time both Empires &c

<8v>

And the survivor of them reigning over all the West, & supporting the Bishop of Rome in his claim of appeals from all the world, & the Council of Sardica A. C. 347 decreing this authority to him with the approbation of the western Churches, & by consequence setting up the universal Bishopric over the western Churches for a time. For the western Churches headed by the Pope, & submitting to his authority as of divine right is the Woman in the wilderness. Constans was succeeded by Magnentius in the end of whose reign A. C 351 the earth or eastern Empire helped the woman & opened her mouth & swallowed up the flood by a victory over the western Empire

& restored the universal bishopric

– rose out of the sea And at the same time the universal bishopric of Rome was restored ‡ < insertion from below the line > ‡ & the invocation of Saints began to prevail. < text from f 8v resumes > Gratian reigned with his young, was revived, & the invocation of Saints began to be set up.

And at that time the bishop of Rome began to receive appeals from the Greek Church & thereby to erect an ecclesiastical monarch & make himself the universal Bishop, & was supported therein by the western Emperor Constans. And after he had proudly summoned the Bishops of the Greek Church to appear before him in a Council at Rome & was answered by those bishops that he had no authority over them & attempted to dissolve the government of their churches, he prevailed by means of the Western Emperor Constans to have a Council summoned by imperial authority out of both Empires to meet at Sardica. About 80 of the Eastern Bishops came to Sardica: but finding that matters were prejudged by the western Bishops in favour of the pretended authority of the bishop of Rome, they went back & then the western Bishops at Sardica decreed appeals from all the Churches to the Bishop of Rome & thereby not only laid the foundation of the universal Bishopric but actually set it up over the western Churches who submitted to that decree, And thus the Woman received two wings of a great Eagle & began to fly into the Wilderness. For the western churches headed by the Pope & submitting to his authority & de{c}rees as of divine right (as they did soon after) are the Woman in the wilderness.

Magentius slew Constans & succeeded him in the west A. C. 350 & was soon after conquered by Constantius. And by that victory over the western Empire the earth or eastern Empire helped the woman & opened her mouth & swallowed up the flood.

<9r>

To
Sir Isaac Newton near
Orange Street
Leicester fields
These

<9v>

Here by the Princes of the north I understand those on the north of Iudea & chiefly the Princes of Armenia & Cappadocia who fell in the wars which Cyaxeres made in conquering those countries. Elam or Persia was conquered by the Medes & Susiana by the Babylonians after the ninth & before the nineteenth year of Nebuchadnezzar. And therefore we cannot err much if we place these conquests about the twelfth or fourteenth year of Nebuchadnezzar

In the nineteenth twentieth & one & twentieth year of his reign he invaded & ^{a[4]} conquered Iudea Moab Ammon Edom the Philistims & Zidon & ^{b[5]} the next year he besieged Tyre & after a siege of 13 years took it in the 35th year of his reign & then ^{c[6]} he invaded & conquered Ægypt Æthiopia & Libya. (Ier 27.3, 6. Ezek. 21.19, 20. & 25.2, 8, 12 & 26.2. & 29.17, 19 & 30.4, 5) And about 20 years after the death of this king

Darius the Mede conquered the kingdom of Sardes & after five or six years more invaded & conquered the Empire of Babylon & thereby finished the work of propagating the Medo-Persian Monarchy over all Asia as Æschylus represents. This is that Darius –

<10r>

Honoured Sir

I beg youll bee Please to pay this halfe year to my Cosin mary Holden which will

oblige your

Most obedient nece

M:Pilkington

Nottingham

April 26

1709

From these Gates there was a descent by five steps. The Gentiles had accesse into the outward Court to the rail Soreg. [The men {&} weomen entred & returned through this passage into the court of Israel & the court of the people.] The weomen into the court of the people, thence called the court of the weomen. The men the men into the court of the weomen & court of Israel, the Priests into the court of the Priests the Princes of the Priests into the holy place & the Princes of the 2{4} curiæ or orders of Priests into the holy place. & the high Priest into the most holy.

<10v>

And the sanctuary or inward court being 200 cubits square was compassed with

the intermural space ten cubits broad into which they descended from the gates of the sanctuary by five steps.

– & between them ran a walk 10 cubits broad which bounded the square sanctuary on the eastern side. † < insertion from the bottom of the page > † & by a passage cross the middle, led into the court of the people eastward by a descent of 15 steps & into the sanctury westward by an ascent of 5 steps. < text from f 10v resumes > & was a part of the intermural space. For the intermural space ran between the square sanctuary & the court of the people & compassed them both. The two next Prince. From the nine gates of the square sanctuary they descended by five steps to the intermural space. And from the eastern side of the intermural space which compassed the square sanctuary they descended in the middle by 15 steps into the court of the people, & at either end by other steps into the intermural space which compassed the court of the people on the northern eastern & southern sides.

<11r>

To
Sir Isaac Newton

Sir

{I} thank you for your kind inquiry after me & much rejoyce at the recovery of your health indeed Sir I am greatly ashamed & ask pardon for not performing my promis to you in the feathers they be bought but no shipps happened to goe to that port soe late I doubt not {o}f giting them over in time this Summer & hope in God you will use them many winters & am

Sir

your very Humble

Servant

Fra: Cressener

Ian: the last

They sailed also as far as Britain. For Pliny tells us Plu{m}bum ex Cassiteride insula primus apportavit Midacritus & Bochart tells Midacritus is a Greek name corruptly written for Melcartus. Britain being in those days unknown to the Greeks. p. 708

Peloponesian warr{.}{,} Suppose it about 600 years earlier then the end of that warr, & it will fall upon the middle of Solomons reign. Hellanicus ^b tells us — Whence it follows that the Trojan war & Argonautic expedition were later than the days of Solomon & Rehoboam, & could not be much earlier then we have represented.

<11v>

For ^{a[7]} some tell us that Telephus the son of Hercules & Auge & h{is} son L{atin}us reigning in Italy changed the name of the Cetij (or post{e}rity of Killim) into that of Latins.

But thou O Daniel shut up the words & seal the book even to the time of the end. This is that book which in the visions of Iohn the Apostle was sealed with seven seales & which the Lamb of God took out of the hand of him that sat upon the throne & opened the seales thereof, Many shall run to & fro [the two witnesses at the time of the end] & knowledge shall be increased.

Then I Daniel looked & behold there stood other two, one on this side of the bank of the river, & the other on that side of the bank of the river. And one said to man cloathen in linnen who was upon the water{s} of the river How long Shall it be to the end of these wonders? And I heard the man clothed in linnen who was upon the bank of the river when he lift up his right hand & his left hand up to heaven & sware by him that liveth for ever & ever, that it shall be for a time times & half a time. This is the duration of the reign of the little horn of Daniels fourth beast, & therefore the affairs of that horn are included in this prophesy.] And [after this] when he shall have accomplished to scatter the power of the holy people [by bringing them back out of all nations into Iudea] then all these things shall be fulfilled.

And I heard but I understood not. Then said I. O my Lord what shall be the end of these things. And he said Go thy way Daniel. For the words are closed up & sealed till the time of the end. Many shall be purified & made white & tryed: And none of the wicked shall understand: but the wise shall understand. The two witneses & only those at the t{ime} of the end when the book shall be opened again. And from the time that the daily worship [not only that of the Iews but that of the co{nv}erted gentiles also] shall be taken away, so as to set up the [great] abomination which maketh desolate, [until he shall have accomplished to scatter the power of the holy people] there shall be a thousand two hundred & ninety days. Blessed is he that waiteth & cometh to the thousand three hundred & five & thirty days. But go thou thy way [Daniel] till the end be For thou shalt rest, & stand in thy lot [amongst those that awake out of the dust] at the end of the days.

<12r>

To his Grace the Duke of Shrewsbury Lord H. Treasurer of great Britain

May it please your Grace

The Mint being at a stop for want of authority to proceed with the Dyes & Puncheons last in use, untill new ones can be made & gr{eat} quantities of gold Bullion being in the Mint to be coyned & more bullion being daily expected: I have hereunto annexed a copy of the Warrant signed by her late Majesty upon the like occasion & a Draught of a new Warrant suitable to the present occasion & most humbly pray your Grace to lay the matter before their excelle{ncies} the L{ord} Iustices. I am

Your Graces most humble
& most obedient Servant

Isaac Newton, Master & Worker
of his Majesties Mint

Mint Office
Aug. 2. 1714

135.10
6.15. 6
3 7. 9
145.13. 3

{a}gainst the sanctuary & the Host to bread the{n un}der foot untill the end of {th}{e} second period. And the great Tribulation ends with the at the third period. Then doth the king of the north plant the tabernacle of his palace betw{e}en the seas in the glorious holy mountain & come to his end by the hand of Michael the great Prince who standeth for the children of Israel. Then is Go{d} vanquished on the mountains of Israel by Gods people newly returned from thei{r} Captivity (Ezek 38.8, 11 & 39.23, 25, 27, 28.) & one like the son of man coming in the clouds of heaven, receives a kingdom that all people nations & languages should serve him, & the greatness of the kingdom under the whole heaven is given to the people of the most high Dan. 7.13, 14, 27. And a stone cut out of a mountain without hands smites the image upon his feet breaks in pieces the former kingdoms, & becomes a great mountain (or kingdom) filling the whole earth. Dan. 2.34, 35, 44, 45. And the Word of God comes with his armies in heaven on white horses to smite the nations & rule them with a rod of iron, & the Beast & fals Prophet are taken & the remnant are slain Apoc XIX.11, 14, 15, 2{0}, 21 & great Babylon comes in remembrance before God. Apoc. XVI.19. God & the resurrection & judgment of the righteous called the first resurrection begins. Apoc. XX.4, 5 . 1 Pet IV.17 . And after another thousand years there is such another victory over the nations called Gog & Magog, Apoc XX. 4, 5, 6, 8 9 {for} by this victory the kingdom of the saints on earth grows more universal & the rest of the dead now live again & are judged & Christ reigns over the quick & dead till he hath putt all enemies under his feet the last of which is death, & when all the dead are raised & judged he delivers up the kingdom to his father. 1 Cor. XV.24, 25, 26, 28.

<12v>

And its observable that after {th}e transgressors were come to the full the first act of setting up the abomination was upon the 15th day of the month Casleu (November) in the 145th year of Seleucus, (two

months after the conquest of the kingdom of Macedon by the Romans) at which time they built idol-altars throughout the cities of Iudah on every side (1 Macc. 1.54.) & that the last act of setting up

And it is observable that the last act of the first period was the plotting of the two kings together at one Table against the holy Covenant (Dan 11.27) & the first act of the next period was the returning of the king of the north into his own land & acting against the holy covenant in his return. This was in autumn in the year of Seleucus 143 & in the middle of the war of the Romans against Perseus {king} of Macedon. At this time he took away the golden altar & the candlesticks & the tables of Shew bread & the vail, & all the vials & censers of gold & golden ornament{e}s & all the vessels & treasures of the Temple & thereby made the daily sacrifice to cease & soon after they polluted the altar & set up idol altars in all the land, This was the first Act of taking away the daily worship & placing the abomination: & the last act was in the beginning of the year of Christ 842 & end of the year of Seleucus 1153 when - - - - - in memory of their restitution. And the difference - - - - - for a Judaic year.

In the end of the first period it is said. And both these kings hearts shall be to mischief & they shall speake lies at one table [against the holy covenant;] but it shall not prosper: for yet the end [shall be] at the time appointed. And the second period begins with these words: Then shall he return into his land with great riches, & his heart [shall be] against the holy covenant: & he shall act [against it,] but it shall not prosper for the end is not yet. All this was in autumn in the year of Seleucus 143 when Antiochus Epiphanes in returning out of Egypt into Syria sackt Ierusalem slew many of the people spoiled the 1 Temple took away the golden Altar & the candelstick & the table of shew bread & the va{il} & all the vials & censers of gold & golden ornaments & all the vessels & treas{u}{res} of the Temple & thereby made the daily worship begin to cease. This was in the middle of the war of the Romans ag{a}{inst} the kingdom of Macedon. And after two years, when that kingdom was newly conquered, Antiochus upon his second return out of Egypt (by the suggestion of Ptolomy king of Egypt caused the altar {to} be polluted, & idol-altars & groves & chappels of Idols to be set up throughout the cities of Iudea & that all men should follow the customes of the heathens upon pain of death. 1 Macc. 1 & 2 Macc. 6.{illeg} This was the first Act of taking away the daily worship & setting up the abomination of desolation. And the last act was in the beginning of th{e} year of Christ 842 & end of the year of Seleucus 1153 when - - - -

It may be observed also that From the war of the Romans against the Jews whereby their Temple was destroyed, & daily worship taken away to the actions of Pope Gregory the 7th against the western Emperor Henry IV whereby the Papacy came to its greatest height of dominion there is the same interval of 1010 years. But the interpretation of Daniel's numbers must be left to time.

Between the first & the second the Gospel is preached in all nations. Betwee{n} the second & the third the people of God suffer in the great tribulation.

And the third event is at the resurrection of Daniel with those that awake out of the dust to shine as the starrs in the firmament. An{d} these thre events he describes in this manner.

1. And one said &c. 2 And [after that] when &c. 3 But the beatitude of him that expecteth it, shall come at [the end of] a thousand three hundred & thirty & five days. [And then all these things shall be finished] But go thy way for thou shalt rest & stand in thy lot at the end of the days.

Times & laws are given into the hands of the little horn of the fourth beast till the end of the first period, & then that horn begins to fall & to lose his power & the Gospel begin{s} to be preached in all nations by the witnesses ascending up to heaven in a cloud. This is the first fall of Babylon The litle horn of the He goat reigning either in his own power or in anothers, practis{es}

<13r>

Sect III Of the seven Churches & two witnesses

As the Beast & his horns signify a kingdom & the parts of a kingdom, so the Temple & its Candlesticks signify the Church catholick & the particular Churches of which the Church catholick is composed. This

Temple is in the beginning of the Prophecy represented with seven Candlesticks & seven lamps in them & those Candlesticks are called the seven Churches of Asia to signify that from the times of the writing of this prophecy the Church catholick, which had till that time been illuminated from Ierusalem with the preaching of the Gospel, should thence forward be illuminated from the seven Churches of Asia. untill the woman which is this church Catholick should fly from this Temple into the wilder{ness}. For that end epistles are written to the Angels of the seven Churches, & the Apostle Iohn continued to live amongst them & instruct them in the truth long after the death of the rest of the Apostles & left there a race of disciples by whom the Church catholick was illuminated long after his death. And So long as this Temple stands with these seven lamps burning in it, so long the seven Churches of Asia & their successors continue to illuminate the Church catholick.

We told you that the scene of the visions in the Temple. It was opened in heaven for Iohn to see the visions in it, & there he saw went from this Temple to reign in the wilderness.

Now this Temple in several circumstances is compared sometimes to the Tabernacle of first Temple & sometimes to the second Temple. In the beginning it had in it the Arc of the Testament & the four Beasts & in that respect it was the Tabernacle or first Temple or, as it is afterwards called, the Temple of the tabernacle. Afterwards in allusion to the building of the second temple Iohn is bid to rise & measure the temple & altar. For measuring of a building is a type {of} building it. For when Zechary saw an Angel with a measuring reed go to measure Ierusalem & to see what was the breadth & what the length thereof, another Angel by way of interpretation tells him that Ierusalem shall be inhabited as towns without walls for the multitude of men & cattel therein. And when the Babylonians had destroyed Solomons temple & Ezekiel was commanded to measure the temple in a vision: the measuring signified that a new Temple should be built, as is plain by many passages in that prophecy. And in allusion to this vision & to the building of Zerubbabels temple Iohn is bid to measure the temple & altar & them that worship therein, that is, the court of the temple & the court of the altar & the court of them that worship therein, called by the Iews the weomens court, & to leave out the court witho{ut} the Temple & not to measure it because it is given to the Gentiles & they were to tread the holy city under foot as in the times of the second Temple. For Zerubbabel built only the courts of the temple & altar & the <13v> weomens court, & the outwar{d} court which in Solomons temple had {been} built for the people of Israel he left unbuilt & open to the Gentiles & it continued unbuilt above 200 years: & tho it was afterwards built by the Maccabees & Herod, yet it continued open to the Gentiles & was called the Gentiles court. And all the times of this temple the Gentiles trod the holy city under foot. And as Haggai & Zechary prophesied at the building of Zerubbabels temple, so in allusion to those two Prophets there are two Prophets or Witnesses which prophecy in the times of the new Temple in the Apocalyps; & in allusion to the two olive trees which in the times of the second Temple emptied themselves through two golden pipes into the golden bowl for nourishing the seven lamps with their oyle (Zech. 4.3, 12, 14), these two Prophets are called the two Olive trees & the two candle-sticks standing before the God of the earth, that is before his throne in the Temple. In the vision of Zechary Conceive that the two olive trees are not living trees growing upon a root & flourishing with branches & leaves, but shafts of Olive wood formed like Candlesticks to support two vessels of oyle which empty themselves through two pipes into the golden bowl for feeding the lamps.

Of these two witnesses it is said that if any man will hurt them fire proceedeth out of their mouth & devourth their enemies, & these have power to shut heaven that it rain not in the days of their prophecy: & thus they are Elijah & Elisha in the days of Iezabel & this temple is the first Temple. It is also said of them that they have power to turn the waters into blood & to smite the earth with all plagues as often as they will; & thus they are Moses & Aron. And in allusion to the passage of Israel over the red sea the victors stand on the sea of glass & sing the <14r> {son}{g o}f Moses (Apoc. 15.2, 3) & the Temple is called the temple of the tabernacle (Apoc. 15.2, 3, 5.) Conceive therefore that the temple remains the same from the beginning of the visions to the end, allusions being made sometimes to the tabernacle or first temple & sometimes to the second temple: for the Temple is the Church & God has but one Church. Conceive also that the seven lamps in this Temple remain the same, they being the seven eyes of the Lamb & seven spirits of God which admit of no alteration. But at the opening of the seventh seal conceive that the candlestick is changed & that the seven lamps instead of standing upon the seven golden candlesticks are joyned to the golden bowle by seven golden pipes through which the oyle runs into them from the bowle & that this bowl is joyned to two vessels of oyle by two golden pipes on either side through which they oyle runs into it out of the two vessels as is described in the vision of Zecchary, & that the two vessels of oyle with the bowle & lamps between them are supported

by two candlesticks of olive tree For the candlestick of the Church of Ephesus was to be removed out of its place & the Church of Laodicea was to be spewed out of Christs mouth. And the two olive trees or candlesticks which succeed the seven candlesticks or churches belong to the second Temple & so commence with the opening of the seventh seal.

The seven lamps in the Apocalyps are the seven Angels of the churches & the seven spirits of God, (Apoc. 1.20 & 4.5.{})) And the seven eyes of the Lamb are the seven spirits of God sent forth into all the earth. Apoc. 5.6. And the seven lamps in Zechary are the eyes of the Lord which run to & fro through the whole earth & those eyes are the seven eyes upon one stone (the head stone of the corner) Zech 3.9 & 4.4, 10. All these have therefore one and the same signification. And because the Temple & the body of the Lamb represent the Church catholick the seven lamps & seven eyes which illuminate them are the {}light of the Church catholick: the two olive trees which feed those lamps with oyle, in being called candlesticks or churches, must joyntly represent the Church catholick. The two witnesses therefore are two Churches which together compose the Church Catholick from the times of opening the seventh seale. They are the worshippers in the temple, of whom the Angel spake saying rise measure the temple & altar & them that worship therein. They are the 144000 numbred out of all the tribes of Israel in the day of the fast & sealed with the seal of God in their foreheads. They are the 144000 who have the name of God in their foreheads & stand on mount Sion with the Lamb before the throne & before the four Beasts & the Elders & by consequence in the Temple. They are those who get the victory over the Beast & over his Image & stand on the sea of glass [in the temple] singing the song of Moses & the Lamb. They are the witnesses or martyrs of Iesus with whose blood the whore of Babylon is drunken. While the Roman empire continued entire the church diffused through the empire was represented by seven branches of a candlestick called seven candlesticks but upon opening the seventh seal the Empire became divided & from that time{,} the Churches diffused through the two Empires were represented by two Olive trees or Candlesticks divided from one another. They are represented also by the two leggs of the son of man burning as in a furnace. The burning represents the persecution of the two witnesses. In the form of an Angel he sets his right foot on the earth & his left fo{o}t on the sea during the seven thunders to signify that one of his churches is in the kingdom of the earth & the other in the kingdom of the sea. As the ten toes of Nebuchadnezzars image signify the ten kingdoms into which the fourth Empire was to be divided so the two leggs of that image may signify the two principal kingdoms into which that Empire was to be divided & so the two leggs of the Son of man standing upon the earth & sea may signify the churches in those kingdoms

<14v>

These witnesses at the sounding of the trumpets & pouring out the Vials of wrath, sent fire out of their mouth to devour their enemies, & turned the waters into blood & smote the earth with all plagues as often as they would. When the Woman arrived at her place in the wilderness where she was fed deliciously by the merchants of the earth, & the ten horned beast began his period of acting 42 months, & the Gentiles theirs of treading the holy city underfoot the two witnesses put on saccloth & had power to shut up heaven that it should not rain in a spiritual sense For the woman Iezabel & the Beast now reigned in the spiritually barren wilderness.

Dacia being conquered by Trajan became a part of the Roman Empire & the church of Dacia was subordinate to the Greek church & sometimes sent her bishop to the Councils of the Greeks: & from this country came the Goths & Vandals who invaded the western Empire & seating themselves in Pannonia Gallia Spain Italy & Afric, made a mixture of the two witnesses in the western Empire.

T{h}ese Witnesses are to be slain by the Beast in the streets of the great city which spiritually is called Sodom for its spiritual whoredom & Egypt for its persecution & [the city] where also their Lord was crucified. In killing the witnesses they crucify Christ afresh & therefore are the city & kingdom of the great Antichrist.

Sect III

Sir

I remember very well that about three or four years ago I examined M^r Hussey for an hour together or above, in the several parts of Mathematicks, in order to know his ability for teaching a Mathematical school, & found him very well qualified. And I beleive that in respect of his mathematical abilities he will make an able Profess{o}r if the heads of Colleges should think fit to chuse him. But his qualifications in other respects I do not know, being a stranger to him

I am

Sir

Your most humble servant

Is. Newton.

Sir

I have made a resolution not to meddle with this election of a Mathematick Professor any further then in answering Letters & have given this answer to some who have desired a certificate from me. In answer to your Letter & another I received from M^r {Cotes} I send you the two inclosed & give you both & your friends leave to shew them to any of the Electors. If M^r Hussey be as well qualified in temper & manners as in Mathematical skill he will be a grace to the university.

<15r>

To the Right Honourable the Lords Commissioners of his Majesty's Treasury.

May it please your Lordships

In answer to the Memorial of M^r Nicholson & M^r Briggs I humbly represent, that I told them, that, without a Warrant from the king, I could not receive copper in blanks nor coin money with round edges for the people; that without a Warrant from your Lordships I could not deliver a Cutter to them that M^r Appleby & M^r Hines having all things ready for a triall were to coin their five Tons in the first place; & that when I was ready for the Memorial{ists} I would give them notice, but it would take up some time first to prepare the Mint for a tryall. There is no difficulty in rounding the edges of the blanks, & I have not delivered another cutter to M^r Appleby & M^r Hines, nor are they contractors with your Lordships, but, upon triall & good behaviour. And if the Memorialists have built furnaces & prepared a sufficient quantity of copper ready for the cutters & been at sufficient charges in preparing the same, they have done it contrary to my advice & without staying for sufficient authority, & can blame no body but themselves if they should lose their charges{.}

<15v>

This primitive Christian religion was preserved entire in the Church, till the days of Pope Victor. For Hegesippus in travelling from Syria to Rome found all the Churches agree in one & the same faith. And Irenæus

The pri{m}itive Christian religion (according to Hegesippus) was preserved entire in all the Churches till the death of Simeon Cl{e}opas Bishop of Ierusalem who was martyred under Trajan A. C. 107 & was commonly called the brother of our Lord being 120 years old. Hitherto the Church remained a pure Virg{in} under the influence not of the Bishop of Rome but of the Bishop of Ierusalem & the Apostle Iohn in Asia. But after the death of Simeon many new heresies sprang up, grounded on the metaphysical Philosophy of the Heathens & Cabbalists, which great trouble to the Christian Church & caused the second Century to be called seculum Gnosticum. However, the true Church stood her grownd & continued entire till the reign of the Emperor Severus. For Hegesippus in the reign of Antoninus Philosophus travelling from Syria to Rome & conferring with the Bishops in his way, found them all to agree in the faith. And Irenæus in the middle of the reign of the Emperor Commodus the successor of Antoninus & predecessor of Severus, having recited in the form of a Creed all the Articles of the Christian faith propagated down in the Churches from the Apostles immediately

subjoins: The Church having received this faith & doctrine, a{1}though {d}ispersed through the whole world, diligently preserves it as th{o}ugh she inhabited but one house, & accordingly she believes th{e}se things as thô she had but one soul & one heart, & constantly preaches & teaches these things as thô she had but one mo{u}th. For althô there are various languages in the world, yet the doctrine is one & the same; so that the churches in Germany, France, Asia, Egypt or Libya have not a different faith

$$\begin{array}{r} \{0\}.2.3)186' \\ 184 \\ 200 \\ 207 \\ 1,2 \end{array}$$

$$\begin{array}{r} 120 \\ \underline{115} \\ 50 \end{array}$$

$$\begin{array}{rcl} (8' \sqcup 09|45) & 372 & (8.1 \sqcup 6 \\ 5 \sqcup 2 & 36 & \\ & 12 & 8'.3'' \\ 8'.0''5 \sqcup 3 & 7 \sqcup 2 & 658''::10559::60' \ 633540. - \ 548333 \ (\ 5776 \\ & 270 & 85107 \\ & & \underline{76733} \\ & & 8374 \\ & & 700 \end{array}$$

$$\frac{4,93}{45} = \frac{4,31}{15} = \frac{124}{15} = 8\frac{4}{15} = 8.16 \, .$$

$$\begin{array}{rcl} 68359. & 1. & \\ 68348. & 71' \sqcup 95 & :: 57064\frac{1}{2}. \\ 410088 & 71 \sqcup 866 & \left(285322\frac{1}{2} \right. \\ \underline{35,9333} & (57062 \sqcup 3 & 5,135805 \\ 5,07547 & & 570645 \\ \underline{503066} & & 3994515 \\ 4481 & & \underline{410579077} \\ \underline{4312} & & \\ 169 & & \\ \underline{144} & & \\ 25 & & \end{array}$$

$$\begin{array}{rcl} 11 \sqcup 9666 \) \ 10559\frac{1}{2} \ (\ 52 \\ 63357 \\ \underline{598333} \\ 35237 \\ 23939 \end{array}$$

$$\begin{array}{r} 60. \\ 10 \sqcup 9666 \end{array}$$

7195) 4100880 (57000

35975 – 375

50338 56996 L 35

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82' L 96666.60':: 78907 L 5

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5321

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343

3318

112

<16r>

& that this his crying {e}] Eating & drinking – – {s} & so eating the book is becoming inspired with the prophesy contained in it. It implies a new, vigorous & extraordinary inspiration a being inspired anew with the prophesy of the whole book & therefore signifies a lively repetition of the whole prophesy & begins not til the first prophesy, that of the seals & trumpets is ended. It was sweet in Iohns mouth & better in his belly & therefore begins not with the bitter prophesy of the gentiles being in the outward court & treading down the holy city & the prophesying of the witnesses in sackcloth nor ends with the sweet prophesy of the witnesses ascending up to heaven in a cloud & the kingdoms of this world becoming the kingdoms of our Lord & his Christ, but so soon as the prophesy of the Trumpets is ended it begins with the sweet prophesy of the glorious woman in heaven & the victory of Michael over the Dragon & after that consists chiefly of the bitter prophesy of the Dragon & two Beasts & whore of Babylon & th{eir} destruction in the Lake of fire. Conceive therefore that the Angel, before he gave Iohn the book to eat, viewed the writing on the first page of the eighth leaf, & wh{e}n Iohn had eaten the book & was digesting it in order to a new prophesy, described the times of the 7th once more by memory out of that eighth page, in the manner following.

And the Angel stood, saying, Rise, & measure the temple of God & [the [court of] the Altar & [the Court of] them that worship therein [called the weomen's court] but the court which is without the temple leave out & measure it not for it is given to the gentil{s} & the holy city shall they tread under foot forty & two months. Hitherto the visions had appeared in Solomons Temple in whose outward court were four animals representing the people in the four sides of that Court: but now upon prophesying out of a new leaf of the book the scene is changed & the visions appear in the second Temple whose outward court is given to the gentiles being a plain allusion to the Babylonian captivity, these Gentiles are Babylonians & therefore the woman who rides upon the ten horned Bea{st} is called Babylon the great.: So that here the Babylonian captivity is plainly alluded unto. Measuring is a type of rebuilding Zech. 2. † < insertion from the left margin > & it signifies the building of the ♦ second Temple. < text from f 16r resumes > It is also a type of distinguishing that which is measured from that which is left unmeasured or from that which is measured for another purpose, ② & therefore in this prophesy the measuring part of the Temple & leaving the rest vnmeasured signifies the same thing with numbring & sealing the servants of God in their foreheads &

leaving the rest of the Tribes unsealed or marking them {with} the mark of the Beast. ① as is evident by Davids measuring Moab with a line, even with two lines to put to death & with one full line to keep alive. 2 Sam. 8. And I will give power unto my two witnesses & they shall prophesy 1260 days, that is all the time that the Gentiles tread the holy city under foot. These are the two olive trees & the 2 Candlesticks — — — standing before the God of the earth. In the Temple which was the scene of the former visions there were seven Candlesticks representing the seven churches of Asia, in this there are two Candlesticks to represent two Churches here called the two witnesses. And as the seven Churches jointly & severally are put in general for all the churches, so are the two churches. These are called two Prophets with respect to Haggai & Zechariah who prophesied at the building of the second Temple. & two Olive trees with respect to the two Olive trees which Zechariah describes in the Second Temple & calls sons of oil or anointed ones which stand by the Lord of the whole earth, meaning (as I conceive) Zerubbabel & Ieshua. And if any man will hurt them fire (that is war) proceedeth out of their mouth & devoureth their Enemies. These have power to shut heaven in the days of their prophesy. That is they have the power of Elijah & Elisha & in that respect the whore of Babylon is called the woman Iezabel. And the barren state of the church in their days is compared to the state of Israel in the days of Iezabel when it rained not & there remained only seven thousand who had not bowed the knee to baal & those in secret so that Elijah thought himself left alone. And they have power to turn the waters into blood & to smite the earth with all plagues as often as they will. At the sounding of the first Trumpet they consume their enemies with fire, at the sounding of the second they turn the waters into blood & in the following Trumpets they smite the earth with all plagues as often as they will. For they continue till the seventh Trumpet sounds whereby an end is put to the prophesy of the seals & Trumpets. And the Church is compared to Iezabel in a barren dry country, & the woman in the wilderness. < insertion from lower down f 16v > + the Church represented by the woman in the wilderness is compared to the woman Iezabel in a barren dry country / & live under the / & are persecuted by the woman in the wilderness as the prophets were by Iezabel in a dry & barren country. < text from higher up f 16v resumes >

<16r>

For when the word of God came first to Ezekiel he was bid to eat this roll & then sent to prophesy to the house of Israel.

<16v>

Sir

I send you the book I promised & hope you will please to accept of it tho I beleive amidst your business of consequence you have no time to spend on these matters. Considering your great learning I presumed last wednesday to propose you to the Council of the Royal Society for their assent that you may be proposed to the Society at a full meeting to be elected one of their members, & the Council gave their assent unanimously. I hope you will pardon me for doing this without your leave it being the effect of my good will to your self & the cause you are solliciting. I am

your most humble and

most obedient Servant

Is. Newton.

This is an allusion to the Babylonian captivity & building of a second temple after the first had been destroyed. For measuring is a type of building (Zech. 2) & it was in the time of the 2^d temple only that the Gentiles trode down the holy city, & that the outward court was called the court of the Gentiles.

Sect 1 Of the Dragon & ten horned Beast

Sect 2. {Of the Woman} & two horned Beast

Sect. 3 Of the first & second Temples & their Candlesticks.

Sect 5 Of the seven heads of the Dragon & Beast.

Sect 4 Of The History of the division of the Empire into two Empires with their Churches true & false.

Sect IV The History of the division of the Empire into two Empires with their Churches true & false.

The Woman & Dragon at their first appearance were in the first Temple. And in Dioclesians Persecution which began by an edict for demolishing the Churches & burning the sacred books throughout the Empire A. C. 302 & lasted ten years with great violence over all the Eastern

the

Sect IV

A further account of the division of the Roman Empire into two Empires with their Churches false & true.

Iohn tells us that five of the kings represented by the heads of the Beast fell & the sixth was in being before he ascended out of the Abyss or Sea. For before he ascended he was latent — — — — has all the Dragons heads.

The occasion of the division of the Empire — — — — as are represented by the Manchild.

When the Temple of God was opened in heaven & the Ark was seen in it & after lightnings & voices & thundrings the Woman & Dragon appeared in Heaven it is to be conceived that the Temple was opened that they might appear in it this Temple which was opened for & that the Manchild was caught up to the throne of God above the ark in this Temple, & that the Woman fled from this Temple into the Wilderness & left a remnant of her seed in this temple And that the Dragon was cast out from the inner Court of this Temple, into the outward Court came down to reign there among the inhabitants of the earth & sea & persecuted the Woman there & made war there upon these remnant of her seed. And that the two horned Beast there deified the other Beast & caused all men there to worship that Beast it & to set up & worship the Image of that Beast & receive its mark except the 144000. And that all this was done before the Dragon gave the Beast his western throne & that afterwards the 144000 worshipped in the power. And we are to conceive that the Dragon & two horned Beast or fals Prophet thenceforward remain in the outward court of this Temple & that the saints who worship in this Temple (suppose in the inner court thereof) are thenceforward called the 144000, this number being used as the symbol & name of the saints who worship in that Temple.

And when the Woman fled from this Temple into the Wilderness, we are to conceive that she fled there to her place of honour & power & wealth which is to sit upon & reign over the ten horned Beast: in which place she is fed & nourished by the Merchants of the earth & fares deliciously with the ten kings & inebriates the nations with the wine of her fornication & becomes drunken with the blood of the saints. And that when the Dragon gave the Beast his western throne & power a new Temple was built for these saints to worship

therein, And the outward Court of this Temple was at length given to the Gentiles, which Gentiles are the Beast & the Woman sitting upon him. [& the saints who worship in this Temple being mixt of Romans & northern barbarians are the two witnesses represented by two Candlesticks in this Temple. And as the Woman increased in power & dominion the two Witnesses were more & more afflicted & oppressed & at length when she arrived to her place put on sackcloth & are to prophesy in sackcloth all the time that she is fed by the Merchants of the earth & reigns over the Beast.]

And its further to be observed that for distinguishing these two Temples with their worshippers, the visions of the first Temple & the things relating to it are described first & those of the second Temple & the things relating to it are described last & the visions of the Trumpets & Vials of wrath are put between them . First the seven seales are opened & the 144000 are sealed in the first Temple. Then the seven Trumpets sound & the seven thunders utter their voices. And then follows the description of the second Temple with the two witnesses & Gentiles in the outward court & Beast making war upon the witnesses.

Sect. V. Of the seven heads of the Dragon & Beast

These things being understood it will not be difficult to describe the seven heads of the Dragon & Beast. These are called kings & signify seven reigns or dynasties of the Roman Empire The four first. - - - - - being a composition of them all

<18r>

When the Beast had been wounded to death with a sword & was not & was to revive & ascend out of the abyss, that is when Constantius, had conquered the western Empire & he & Iulian & Iovian reigned over the whole Roman Empire, five of these heads or kings were fallen & one was & another was not come & the Beast which had been & was not, ascended afterwards out of the abyss, received the Dragon's throne & became the eighth king & was of the seven as has been explained, & the ten kings received their crowns the same hour with the eighth head of the Beast & were at first of various religions but at length became of one mind & God put in their hearts to agree in religion & give their kingdom to compose the body politique upon which the Whore sits, & upon which she is to sit untill the words of God shall be fulfilled. For under her dominion the Beast is to act & make war with the saints 42 months.

I have now described the kingdoms represented by the Dragon & Beast with their heads & horns & Churches false & true which are the subject of the Prophecy: it remains that we go over the whole prophesy in continual order of time & see how it agrees with history from the beginning to this present time.

This eighth period by the sounding of the Trumpets is subdivided into six intervals of time but these make no chaanges in the reign of the Dragon & beast common to them both before the sounding of the last Trumpet & therefore there are no more common Dynasties then eight. At the sounding of the last Trumpet an end is put to the reign of them both: for the mighty sware that

<18r>

And again in the repetition & interpretation of the Prophecy, first there appears the first Temple with the Woman & Dragon & two horned Beast & 144000 & the ten horned Beast between his rising out of the sea & his receiving the Dragons throne. Then follows the prophesy of the seven Vials, & afterwards Iohn is carried from the first Temple on mount Sion into the Wilderness to see the Woman & the many waters or ten horned Beast upon which she sits that is to sea the Gentiles to whom the outward court of the second Temple was given.

Now when the Temple of God was opened in heaven & the Ark was seen in it, & after lightnings & voices thundrings & hail there appeared several visions iin heaven, it is to be conceived that this was the first Temple & that it was opened for Iohn to see the visions in it & particularly that the woman & Dragon appeared in this Temple, that the Manchild was caught up to the throne of God above the Ark in this Temple

that the Dragon was cast down by Michael from the upper Court of this Temple into the outward court thereof, & there persecuted the Woman, that she fled from this Temple into the wilderness & left in it a remnant of her seed with which the Dragon there made war untill there remained only 144000 on mount Sion in this Temple & that the two Beasts rose out of the sea & earth of this Temple & the worship of the first Beast & his Image was set up in the {o}utward Court of this Temple. All this was done before the Dragon gave the Beast his throne & by consequence before the building of a second Temple & from that time; [but what was done by the Woman & Beast in the Wilderness is not shewed in this] & when the Beast was in the Dragon's throne] the 144000 sing a new song on mount Sion in the middst of the 4 Beasts & elders that is in the inner court of this Temple & the Dragon & fals Prophet are left in the outward court thereof & the beast being risen from the dead & deified & having received the Dragons western throne is afterwards found in the Wilderness with the Woman. For Iohn also going with one of the seven Angels from this Temple to se the Woman who was fled thither sees her there sitting upon the Beast & upon many waters which waters are peoples & multitudes & nations & tongues, that is the Babylonian Gentiles who tread down the holy City & worship in the outward Court of the second Temple. Then he sees her drunken with the blood of saints & of the Martyrs of Iesus {illeg}, that is with the blood of the two Witnesses represented by the two Candlesticks of this Temple. for she is the great City represented by old Babylon which captivated & trod down the holy city & in whose reign a second Temple was built for the Jews by the prophesying of Haggai {&} Zechary, but the outward court of this Temple was left open to the Babylonian Gentiles. while the seven Angels into the Wilderness to see

In the first part of the prophesy of the Apocalyps the Visions of opening the seales & sealing the 144000 appear in the first Temple wherein were seven Candlesticks, then the 7 Trumpets sound & seven thunders utter their voices & afterwards a second Temple is built with two Candlesticks & the outward court thereof is given to the Gentiles.

In second part of the Prophesy which is a supplemental repetition of the first part the Visions of the Woman Dragon & fals Prophet & 144000 appear in the first Temple then the 7 Vials are poured out, & then Iohn goes into the wilderness to see the great City Babylon seated on many waters under whose dominion the Jews built a second Temple leaving the outward Court unbuilt & open to the Babylonians.

In both parts, of th the visions relating to the two Temples are distinguished by interposing the visions of the seven wars. And this distinction is not without a meaning. Iohn describes first the affairs of the Dragons kingdom & Church by visions in the first Temple, & then those of the Beasts kingdom & Church by visions relating to the second Temple, & to distinguish the two kingdoms with their Churches from one another he interposes the description of the plagues of the seven wars{,} these being performed by the saints of both Temples, For the Angels of the seven Churches sound the Trumpets & pour out the Vials of wrath & the two Witnesses smite the earth with all plagues as often as they will, that is with the seven plagues.

This eighth period [is by the sounding of the Trumpets subdivided into six intervals of time, for it] ends when the seventh Trumpet begins to sound. For the Angel sware that there should be time no longer but in the days of the voice of the 7th Angel when he shall begin to sound the mystery of God shall be finished That seventh Angel sounds to the battel between the army on white horses in heaven & the army of the Beast & kings of the earth, in which battel the Beast & fals Prophet are taken & cast alive into the lake of fire & the Dragon into the bottomless pit And there ends the reign of the eighth king: His reign is therefore by the sounding of the trumpets distinguished only into six intervals of time & these intervalls being thrice repeated, once by the sounding of the seven Trumpets, once by the voices of the seven thunders & once by the pouring out of the seven vials of wrath, answer to the mysterious number of the Beast 666. What follows concerning the thousand years or <18v> day of judgment & the kingdom of heaven is to be conceived not sealed up under any of the seven seales but written on the backside of the Book.

<19r>

Sir: Isaac Newton His–Bill 1719 May

May — —

23 – 1: Goose 0 – 3 – 6

27 –	2: Turkey 1Ld	0 –	6 –	6
28 –	2: Rabb	0 –	2 –	0
29 –	1 Chiccken	0 –	1 –	6
		<hr/>		
		0 = 13 = 6		
		<hr/>		

<19v>

This law was ancienter then the days of Moses being given to Noah & all his posterity, & therefore when the Apostles & Elders in the Council at Ierusalem declared that the Gentiles were not obliged to be circumcised & observe the law of Moses, they excepted this law as being imposed on all nations 2 not as the sons of Abraham but as the Sons of Noah, not by circumcision but by an earlier law of God 3 not by conversion to the Christian religion but even before there were christians. And of the same kind is the law of abstaining from meats offered to Idols. & from fornication.

not as Christians but as Gentiles

– as being imposed on all nations not by the law of Moses but by an earlier law of God, not as sons of Abraham but as sons of Noah, not as Christians but even as Gentiles. And of the same kind is the law of abstaining from meats offered to Idols & from fornication.

<20r>

Lot

44	a Lansship with figures & Cattle	01:	09:	0
47	a Lanship with figures & horses	03:	15:	0
61:	Antique Ruins and figures	01:	12:	0
<hr/>				
19	a Winter peice	01:	10:	0
	a Dozen of Delf plates	00:	10:	6
		<hr/>		
		08: 16: 6		
		<hr/>		
Chargis		00:	02:	0
		<hr/>		
		£08: 18: 6		
		<hr/>		

<20v>

the governours of Israel that sat in judgment Iud.g. V.9, 10. The elders of Gilea{a}d Iudg. 11.5, 7, 8, 9, 10, 11. The elders of Bethlehem before whome Booz purchased the land of Elimelech. Ruth. 1 V. 2, 4, Deut. 25.7, 8. Elders of the city shall chastise that man & amerce him. Deut 22.18, 19. stone him or hang him Deut 21.19, 20, 21, 22, deliver him to the executioner Deut 19.12. Elders of the cities of refuge sit in the gate of the city Iosh. 20.4 Naboth condemned before the Elders of his city. 1 King. 21.8, 11, 13. / Worship in the Gates Psal. IX.14. Such were the high places of the heathen before Israel drove them out, {videlicet} of Amorites Num 21.28

Elders of Midian Num 22.4. High places of all the Canaanites Num 33.52. 2 King. 17.11 of other eastern nations 2 King 17.29, 30, 31, 32, 33. Moab. Ier. 48.35. Num. 22.41. Amorite Num 21.28.

In the days of the Iudges the people were allowed to sacrifice in all their cities to the true God. Samuel had an altar in the high place at Ramah 1 Sam 7.17. & 9.13, 19, 22. & sacrificed in the high place at Gilgal & 15.21. & at Bethlehem 1 Sam XVI.2, 5, & XX.6, 29. 2 Sam XXIV.18, 25. & 1 King. III.2. And even after the building of the Temple they continued to sacrifice in the high places to the Lord. 2 Chron XXXIII 17. But Asa, Hezekiah & Iosiah destroyed the High places & the groves. 2 Chron. XIV.3 & XXXI.1 & XXXIV.3, 4.

There was also in the Temple a place set apart for worshipping God by prayers & praises & for reading & expounding the Law (Matt. XXI.13. Ier. VII..11.) & the like is to be understood of the High places of all the citys: the Elders of every city setting apart such places for this worship either in the high places or in or neare the Gates of their cities where they sat in judgments or in both. For Moses of old time had in every city them that preach him being read in the synagogues every Sabbath day. Acts XV.21.

<21r>

An Accompt of the Tinn in Barrills now remaining in the Tower.

	Tuns	cwt
50 Barrills imported from Cornwall	10.	00
1637 Barrills left of what was last year barrelled in Town	327.	8.
Total	337.	8
Whereof M ^r Stratford designes to export 100 Barrills	20.	0
Remains	317.	8

There have been already exported in Barrills about 64 Tuns almost all of it by Sir Theodore Iohnson, the Pewterers who factor for the Merchants, chusing rather to buy Tin in Blocks + Barril it, so that there is a necessity of bargaining with Sir Theodore or some other merchant to export it into the straights.

An Account of the tin in Blocks now in Tower & coming from Cornwall.

	Tuns	cwt	Q ^r	li
1 5655 Blocks of Tin imported by the last 15 Ships	822.	9.	1.	24
3 Left of the letter x about	48.	0	0.	0
2 Iohn Mitchell come lately	44.	16.	3.	4
Total	915.	6.	1.	0
Whereof M ^r Stratford designes to export	220			
Remains	695.	6.	1	
Six more ships now coming contein about	400.	0.	0.	0
177 Blocks wreckt of which 159 are already taken up, & may amount to about	22.	0.	0.	0.
Total	1117.	6.	1.	0

Pope Symmachus A. C. 503 excommunicated the Greek Emperor Anastasius & upon the Emperors complaining wrote a letter to the Emperor in which is this sentence. Conferamus autem honorem Imperatoris cum honore Pontificis: inter quos tantum distat, quantum ille rerum humanarum curam gerit, iste divinarum. This Bishop exercised a jurisdiction over the Bishops of Gallia & when he died, & Hormisda was created his successor, that is A. C. 514 Clodovæus king of France whom with his nation Remigius bishop of Rhemes had converted to the Christian religion, by the advice of Remigius sent to Hormisda a Crown of gold adorned

with gemms, & Hormisda mutually made Remigius his deputy over all the Churches in the kingdom of France. By the circumstances of the story this Crown was given to the Pope as universal Bishop. [And the supremacy was afterwards confirmed by the grants of the Greek Emperors Iustinian & Phocas & the Popes authority advanced in Rome by the overthrow of the temporal government of that City by a Senate & Consuls & by the removal of the kingdom of the Ostrogoths.] The Primacy or first place in point of honour was allowed the sea of Rome long before this & the second place was allowed to the sea of Alexandria{.} but neither of them were universal Bishops. [This submission of Clodovæus whereby Remigius & his successors gained the Archbishopric of all France is the first instance that I have met with of the Popes obtaining & exercising a jurisdiction over the churches of forreign kingdoms as universal Bishop] The Francks so far as I can find are the first kingdom which submitted to the Ecclesiastical dominion of the Pope. The next was the Greek Empire by the grant of Iustinian, by vertue of which grant the Pope deposed the Patriarch of Constantinople & by the arms of the Emperor ruined the Arian kingdom of the Goths & in its room erected a Catholick Exarchate Then Reccaredus king of the Visigoths in Spain & other western kings as fast as they were converted either from the heathen or from the Arian religion to the Catholick faith submitted, untill the Pope extended his ecclesiastical dominio{n} over all the west, & by the overthrow of the Exarchate & kingdom of the Lombards acquired also a temporal dominion in token of which he weares two keyes in hand & two temporal crowns upon his head.

<21v>

In the year 533 the Emperor Iustinian invading the {illeg} in Afric granted to Pope Iohn the universal Bishopric & u{ntill} the year 535 when had newly conquered the Vandals & designed to send Bellisarius against the Ostrogoths in Italy, he confirmed that grant to Pope Agapetus that he might thereby gain the affections of the Roman Catholicks & draw them off from their obedience to the Ostrogoths who reigned over them & were of another religion. And the consequen{ce} was that in the year 537 that Rome being garrisoned by 4000 Goths opened its gates to Bellisarius & a year or two after Millain & all Liguria fell away to the Greeks, & in the year 540 Ravenna delivered up herself & the Goths with their king to Bellisarius.

The Greek Emperor Iustinian to gain the affection of the Italians in the years 533 & again in the year 535 granted the universal Bishopric to the Pope & then sent Belisarius against the Ostrogoths who at that time reigned over all Italy & were Arians & therefore hated by the Italian clergy & the people of Rome A. C. 537 at the sollicitation of the Pope revolted from the Ostrogoths & delivered up the City of Rome to Bellisarius , & a year or two after Millain also & all Ligu{ri}a at the instigation of the Bishop of Millain revolted to Belisarius. And at length the Italian Clergy by the arms of the Greek Emperor rid themselves of the dominion of the Ostrogoths. This was one kingdom which stood in Popes way & fell before him

The grant of the universal Bishopric by the Emperor Ius{ti}nian met with opposition, But in the year 607 was renewed by the Emperor Phocas with better success. However the Popedome had neither a temporal dominion nor military power & so was not y{e}t a horn. Rome was still governed by a Duke who was subordinate to the Exarch of Ravenna.

The Goths in revenge besieged & took Millain & slewall the men to the number of 300000 & captivated the weomen. They besieged Rome also first under Vitiges without success & then und{er} {T}otilas who took it twice & reproached the Italians for their ingratitude in siding with the Greeks against them. By this war the kingdom of the Goths was subverte{d} & the government of Rome by a senate {&} Consuls fell. And this was one kingd{om} which stood in the Popes way & fell before him.

The Primacy of first place in point of honour was allowed to the sea of Rome & the second & third places to the seas of Alexandria & Antioch before the time of the Council of Nicebut {none} of them were acknowledged universal Bishops. When the western Empire divided into ten kingdoms which were either heathens or Arians, the Catholicks united under the Pope & those kingdoms as fast as they were afterward converted to the Catholick religion subjected themselves to the Popes authority in matters ecclesiastical,. And first Clodovæus king of France being converted from the heathen to the Catholic religion subjected his kingdom to the Pope & by the advice of Remigius Bishop of Rhemes sent to Pope hormisda a crown of gold adorned with gemms A. C. 514 & the Pope in recompence made Remigius his deputy Archbishop over all the Churches of the Francks. This crown [was in the year 514, & about 21 years after the Greek Emperor Iustinian acknowledged & ratified the Popes authority as universal Bishop & the Pope exercised this authority

in Greece by deposing the Patriarch of Constantinopl{e} & then conspired with the Gre{e}k emperor to subvert the kingdom of the Ostrogots who were Arians that a catholic government might be set up in its room] crown by the circumstances of the story was episcopal, the Franks thereby acknowledging him their Monarch in ecclesiastical affairs & [this Monarch in two or three hundred years conquered all the kingdoms of the west & thereby got upon the back of the ten-horned beast. soon after By subverting the kingdom of {illeg} the Ostrogoths who were of different religion & setting up the Catholick Exarchate in its room & by the submission of the Greek Emperors this spiritual Crown became fixed on the Popes head & afterwards by subverting the Exarchate & kingdom of the Lombards the Pope gained also a temporal dominion, in memory of which he has ever since worn two keys in his hand & added two temporal crowns to the spiritual one upon his head.

In the reign of Constantius the western Bishops to strenghten the{ir} authority of the western Churches against the Eastern laboured that appeales should be made from all the world to the Pope, but did not subject themselves to the Pope as universal Bishop over all the western Churches. When the western empires became divided into ten kingdo{m}s which at first were either heathen or Arian

[1] Epist ad Damasum Tom 2 p. 48

[2] Sozom. l. 3. c. 20 & Athanas. apud Theod. l. 2. c. 24.

[3] *a* Compare Sozomen l. 3. c {20}

[4] *a* Ier. 27.3, 6 Ezek. 21.19, 20 & 25.2, 8, 12

[5] *b* Ezek. 26.2 & 29.17, 19.

[6] *c* Ezek. 29.19 & 30.4, 5.

[7] *a* Vide Bocharti Phaleg lib. 111 cap 5 181.
