

A COPY OF A

REMARKABLE  
PROPHECY,

Relative to the Present Times;

(Said to be)

Lately found under a wall at Paris,  
with Mr. HAWES's Letter,  
Copied from a Manuscript.

Lacy's Singular Prophecy,

Concerning the

FRENCH REVOLUTION,

LACY'S PREFACE, and a

PROPHECY,

Found in the Sepulchre, of Bishop Cristianus  
Ageda, who died 1204, Predicting the  
present Calamities in France

DUNBAR

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A COPY OF A  
 REMARKABLE PROPHECY,  
 RELATIVE TO THESE PRESENT TIMES,  
*Lately Found under a Wall in PARIS.*

i. Thessalonians, chap. v. 20. 27.

**E**VER ford as I know you are of what is Curious, I Send you a Copy of a remarkable Prophecy lately found in Paris, and transmitted from a Gentleman there, to his Friend in London, who writes that it was engraved on a flag stone of two yards square in Hebrew Characters, and very elegantly inlaid with Gold. It is supposed to have lain near 600 years under an old wall, taken down by order of the late King of France, to be rebuilt; on removing the rubbish from the foundation this stone was discovered.

“ In the year 1790, There will be a Rebellion against the French King, and when the present Pope dies there will be no other elected.

In 1791, There will be a War amongst many of the European powers against France.

In 1792, More of the Christian Powers engaged in the War.

In 1793, The War increases through Europe.

In 1794, There will be little or no form of religion observed in France.

In 1795, There will be a destructive division amongst the powers of Europe.

In 1796, There will be a great slaughter and much blood shed by land and sea.

In 1797, There will appear a Gog and Magog † that will make war against all nations in the World.

In 1798, There will be a great destruction that will thin the inhabitants of the Earth.

In 1799 Will come a descendant of David who will perform such acts of Grace from the power derived from almighty God, as to destroy Gog and Magog, and will cause,

In 1800, The remnant of all Nations, to be of one Religion, and no more War amongst men who will be for ever after in bonds of friendship, Equality \* and unfeigned love towards God and one another"—Amen.

† By Gog and Magog, I apprehend we may understand the open and secret enemies of evangelical liberty and quality, or of genuine Religion. Please to meditate once a day on James i. 16. 27. 25. 2 Cor. vii. 13. 14. and Numbers i. 32.

\* 'Tis not to be thought Christianity brings an Equality abstract from Rule.

! While she corrects alike Subjects and Kings, Peace and love, sweetly govern her School,

Adieu

Permit me to assure you that I heard it from a man of very strict veracity and honour, who is expert at Hebrew and in whom I can rely for the truth of the circumstance, as it predicts a most glorious and univereal Revolution in 1800, I heartily wish to congratulate you on the welcome news, I do expect great changes will take place here, the Millenium will soon come, I have been long satisfied in my own mind; may you and I, prepare for it O! may we really live to see the really illustrious descendant alluded to, who, if this be true, must be now alive, past infancy, probably in Europe, perhaps in England, is the sincere wish of

SIR,

Your affectionate Friend, & Servant  
R. HAWES.



LACY'S SINGULAR PROPHECY,  
CONCERNING  
THE FRENCH REVOLUTION.\*

SIR,

AMONG the various predictions concerning the late revolution in France, I have not seen any which I think more striking than

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\* This and what follows, are taken from the Conjuror's Magazine, 1793.

what is to be met with in page 40, 41, and 42, of the second part of a book entitled 'Warnings of the Eternal Spirit, by the mouth of his servant John, surnamed Lacy.'

London, printed for B. Bragg at the Black Raven in Paternoster Row 1707. The book consists of three parts.

I am, Sir, your obedient servant,  
SENEX.

FRENCH.

Come, Monsieur, Monsieur, Monsieur, Louis, le Blasphémateur; Je viens a vous parler, O Grand Roi. Qui est ce que tu es, Poltron? qui est ce que tu es? que tu t'es vanté d'une manière si (superbe) contre Moi, & contre mes chers Enfans. Et ces pauvres Enfans, que tu crois avoir détruits, dans ton Roiaume s'eleveront, avec grand estat, à mon Apoinement. Miserable! Tes Sujets te contemneront. Oui; je t'exposerai: & te ferai paroître comme un foible Vermifereau. Tu n'es pas digne de te promener, comme un Homme (la) Face au Ciel (contre lequel tu as combatu). Tu seras abatu, miserable que tu es; car je suis le Roi des Rois, & non pas toi. Le Diable te tourmentera avant ta Mort. Je lui donnerai Commission de te tourmenter, dans ta Conscience, avec une horreur (telle) que tous les Courtisans le verront. Je me glorifierai sur toi. Je détruirai les images, que tu as ordonnées de toi même, & tes Statues. Tes

miserables Courtisans, qui t'adorent, plus  
 qu'ils ne font moi, toute la Cour de France,  
 je leur ferai sentir leur Abomination, de  
 cette sorte; Je ne la puis plus souffrir, Oui;  
 ce Versailles, que tu as fait pour la Gloire de  
 ton Nom, je le mettrai a terre; & toutes vos  
 insolentes Inscriptions, Figures, Peintures  
 abominables. Et Paris, Paris, cette Ville  
 imperiale, je l'affligerai terriblement. Oui;  
 j'affligerai la Famille Roiale. Je vengerai  
 les Iniquitez du Roi sur les Petit Fils. Oui;  
 oui; je te visiterai Lion. Oui; oui; et a prez  
 que je t'aurai fouette, il y aura grande Gloire  
 a toi Lion. Et Toulouse, je te reduirai en  
 Cendres: Oui; oui; toi qui es (une) Ville  
 abominable, Ville de Meurtriers. Et pour  
 toi, Bourdeaux, je te serai favorable. Ne-  
 anmoins il faut que je te coarieu aussi; mais  
 tu seras distingue. Allons, allons: Je suis  
 en Campagne, & je suis plus terrible. Je te  
 ferai connoître que ce n'est pas le Duc de  
 Marlborough: ce n'est pas le Prince Eugene,  
 qui a a te faire trembler: C'est moi d'enhaut,  
 toi Tyran. Tu penseras que l'Enfer est  
 beaucoup plus favorable, que ton propre  
 Palais ne te sera. Louis, Louis le Grand!  
 il ne restera pas une de ses inscriptions d'in-  
 solence a la France; car tu es indigne. Satan,  
 le Diable, n'aura pas plus de misere, que  
 je te donnerai. (Tu ne seras pas) Prince  
 dans l'Enfer. Les Diables te foueteront!  
 Lis te traiteront comme un chetif vilain.

Oui; Boucher. Tu ne seras pas Roi long  
 tems. Les Diabes ne reconnoitront point  
 toutes les pretensions, que tu avances au-  
 jourd'hui. Oui; oui; ils te preparent un  
 lieu. Oui; oui; ils te (le) preparent. Oui;  
 oui; ils te mettront dans le Pilory, afin que  
 tous les Diabes, & qu'un Million des Ames,  
 qui t'ont aveuglement servi sur la terre, se  
 moquent de toi. Car tu t'es toujours moque  
 de moi: Et c'est a moi a juger les Princes,  
 comme les Pauvres. Voila la belle Distinc-  
 tion, que je te prepare. Ainsi l'Angleterre  
 sera moins visitée de mes Jugemens que la  
 France. qu'il soit traduit en Anglois; le  
 mot Poltron toujours le meme.

ENGLISH.

Come Monsieur, Monsieur, Monsieur, Lewis  
 the Blasphemer; I come to speak to you, O  
 great king. Who art thou, Poltroon? who  
 art thou that thou hast boasted thyself after so  
 (haughty) a manner against me and against my  
 dear children? and those poor children, whom  
 thou thinkest to have destroyed in thy king-  
 dom, shall rise up in great splendor at my  
 appointment. "Wretched! thy subjects  
 shall contemn thee:" yes, I will expose thee;  
 I will make thee appear a weak worm.  
 Thou art not worthy to walk as a man with  
 thy face erect to heaven, against which thou  
 hast fought. Thou shalt be cast down, thou

wretch: for I am the king of kings, and not thou. The Devil shall torment thee, before thou diest. I will give him commission to torment thee, in thy conscience, with such horror, that all thy courtiers shall see it. I will glorify myself upon thee. "I will destroy those images, which thou hast set up of thyself, and thy statues. Thy miserable courtiers, who adore thee more than they do me." All the court of France, I will make them feel their abomination in that kind. I can bear with it no longer. Yes; that Versailles, which thou hast made for the glory of thy name, I will throw it to the ground, and all your insolent inscriptions, figures, abominable pictures. And Paris, Paris, that imperial city, I will afflict it dreadfully. Yes; I will afflict the Royal Family. I will avenge the iniquities of the king, upon his grand children. Yes; yes, I will visit thee O Lyons. Yes; yes, after I have scourged thee, there shall be great glory to thee O Lyons. And thou Tholouse, I will reduce thee to ashes; yes; yes, thou that art a detestable city, a city of murderers. And as for thee Bourdeaux, I will be favourable to thee: nevertheless I must chastise thee also; but thou shalt be distinguished. Come on, come on: I have taken the field, and I am more dreadful. I will make thee know, that it is not the Duke of Marlborough; it is not Prince Eugene, who is to



make the tremble. it is I myself from above,  
O thou tyrant. -Thou wilt think hell is more  
favourable than thy own palace will be to  
thee. " Lewis, Lewis the Great! there  
shall remain none of his insolent inscriptions  
in France;" for thou art unworthy. Satan  
the Devil, shall have no more misery, than  
I will give thee. Thou shalt not be a prince  
in hell. The devils shall lash thee. They  
shall deal with thee, as with a pitiful scound-  
rel. Yes, thou butcher; thou shalt not long  
be a king. The devils shall not own all  
those pretensions, which thou dost now set  
forth. Yes; yes; they do prepare a place  
for thee. Yes; yes; they prepare it for thee.  
Yes; yes; they will put thee in the pillory,  
that all the devils, and a million of souls that  
have blindly served thee upon the earth may  
flout thee; for thou hast ever set me at  
nought: and to me it belongs to judge prin-  
ces, as well as the poor. Lo this is the fine  
distinction: prepare for thee. Thus shall  
England be less visited with my judgments  
than France. Let this be translated into  
English; the word Poltroon still the same.

LACY'S PREFACE.

Having from November last, to the be-  
ginning of February following, been pre-  
sent divers times at the ecstasie of Mr Mari-  
on, Mr. Fage, and Mr. Cavalier, I can say,

that these agitations did never make any impression upon my mind or imagination, such as to promote an imitation of them, or even an inclination to it. For the space of at least eighteen days before mine came upon me, I had seen none of them; and mine were so entirely different from any of theirs, that it is altogether unlikely that the force of imagination (as some without due consideration have fancied) could produce them.

The first symptom of the emotions on my body, surprized me in the instant of awaking, on the first day of March, which was the same morning on which I delivered to the printer, *the cry from the desert*; those agitations, in a very various manner, and hardly to be described, continued more or less upon me unto the 12th day of June, before the word was put into my mouth, I can say positively, that I never once expected or desired to have them, before I was actually seized with them; but as they came not of my will or desire, so I know they came in consequence and answer of my frequent prayers, that God would guide me aright in my opinion and judgement of that awful subject of inspiration among the Cevennois, whereof I had been then and for two months before, preparing the abovesaid printed relation or account.

The bodily impressions were gradually encreasing upon me, till the effect or rather

issue of them was produced, to wit, the opening of my mouth to speak.

They began by a preternatural course of breathing; then my head came to be agitated or shaken violently and forcibly, and with a very quick motion horizontally, or from side to side: then my stomach had twitches, not much unlike an hiccup, afterwards my hands and arms were violently shaken, at length a struggle or labouring in the wind-pipe, and sometimes a sort of catching or twitches all over my body; and for about a week before my speaking, I observed my tongue was now and then moved involuntarily, as were also my lips, my mouth, and jaw severally; all which preparation of the bodily organs I found attended with a constant elevation of my soul to God; the mind being unaccountably cast into a frame of spiritual joy, holy contempt of all things in the world, and incessant prayer, far more earnest and intent than what I had ever found before. My secret prayers were inseparably attended with the increase of those symptoms, and during all this time, I searched the scriptures carefully for my direction, and heedfully considered all the advice given me by friends.

After so much care, and fear of being deluded, I am the better assured, and do affirm without the least doubt, that my agitations and words in the ecstasie, are pro-

duced by a superior agent, and are independent of me any further, than that I do not, nor dare not oppose, but do remain altogether passive. My mind at those times continues clear and sedate; during which, my fear and caution makes me wait always, till the tongue be moved by the superiour power: nor does any impulse alone prevail with me therein; so that it is no longer I, as the voluntary prime mover and agent, that speak; and oftentimes I know not the sense, till the words are spoken, and so heard by me as by other persons present: nor did I myself write those English words which are contained in the warning of the 12th of July; but my fingers were forcibly moved to do it, my eyes being then close shut, and I under the agitations; therefore I utterly deny myself to be the framer either of the agitations, or of the voice; I have moreover thrice experienced a tone, or manner in the voice itself, which I am well assured I am no ways capable of, in my natural state.

I have great reason to bless God for having had a virtuous education, and for the grace that he has since vouchsafed me, never to allow myself to live in known sin, nor deliberately or presumptuously to commit any one such act; I have therefore the more confidence that God does not now deliver me up to so horrid a delusion, as the voluntary speaking, of myself, in his person would be; and when I believe the wilful do-

ing thereof would be such a heinous crime as would deserve that I should be struck down instantly into hell: it is a great comfort to me (and the means of my assurance that I am no longer in my natural liberty of thought and speech at such times) that my agitations generally hold me a quarter of an hour before I speak; which time is generally employed in mental prayer and acts of refiguration, without the least previous thought for the most part, of what at length is spoken, though sometimes indeed some few words may be represented to my intellect perhaps a minute before. I know assuredly, that no trouble of mind, nor melancholy, nor a propoession of prophetic schemes, drew me into the state that I am under: I enjoy at this time, through mercy, a perfect health, without any pain, sickness, or weakness whatsoever; or any sort of disorder proceeding from the frequent ecstatic agitations; I sleep ordinarily seven hours in twenty four; I have a good appetite and digestion; and I appeal to all persons with whom I converse about my necessary affairs, and to such other company as does daily occur to me, whether I am otherwise beside myself, than only to God.

As to my observation of the Lord's-day, it has pleased God to vouchsafe me his gracious visits more frequently and solemnly on those days than on others; I therefore with joy and comfort wait for them; a voice

that comes to me frequently in my closet, as well as before company, which upon all the enquiry, reasoning, caution, fear, and deliberation that I am capable of, I do firmly believe to be from God; consequently I dare not disobey, hide, or stifle; under dread of thereby charging my conscience with a load of guilt and horror unsupportable; though at the same time I am sensible what numerous reproaches, what loss, what difficulties, what hazards, what trouble, what labour, what clamours and contempt, the owning myself to be inspired, has done, does and will engage me in; I would not surely have unnecessarily brought myself under any of these. nor could I now, by my own proper strength, bear up under them: but the inward joy that I have from the great comforter, has from the beginning supported me, and I trust it will continue so to do, and make me in his due time triumphant over all.

The following discourses being read to me immediately after they were pronounced, and the divers originals of them collated and gathered into one, before many witnesses, (that is, of such of them as were not uttered in the presence of one single person only) did sign the same, being able, from the aid of a tenacious memory, so distinctly to recollect myself, as that I am satisfied there is nothing in them, but what come from my mouth under the influence above mentioned: the persons who wrote these discourses (the

( 15 )

that letter of whose names is at the head of every one of them respectively) did also sign the compleated original, and are ready to take oath, if desired, that the same was lawfully taken.

To such as may take offence, at the substance of the matter therein contained, I do repeat it in the presence of God, that I am not any ways the author of it; and could I look upon any other than the very council of God; or doubt of its being so, it would be an insupportable grief to me, to be a messenger of ill tidings, to my native country, which every man loves better: but if it be the result of Heaven's determination, which none is able to controul; a forewarning thereof is doubtless to be esteemed a great mercy; I am satisfied, no man is able to charge upon myself, no nor upon any of our companions, any sort of disaffection to the happy government of this island; and I do further declare, that as to what I do either know or have heard, there never has been uttered in ecclesie, or predicted, any thing of evil to befall the person of her gracious majesty (as some persons have maliciously given out): on the contrary, blessings are therein clearly intimated to attend her. I have been so careful to obviate, as much as possible, all just imputation of combination or design on my part, that I never consulted any man, either in the publishing the *Cry from the Desert*, nor in my preface to the same, nor even in this

my declaration; I have no ill will to any man in particular, nor, to any order of men general: nor ever did imbibe any notions or principles against the clergy; whatever therefore these inspired discourses contain in them, that may be construed severe upon that order, (could not be, and know) was not dictated by any previous opinion, or incident intention of mine, as a searcher of all hearts well knows.

I had four elder brothers, who had each of them the happiness of academical education, two at Pembrokehall, and two at Magdalen college in Cambridge: but as to myself, it is well known among my relations and friends, that I came from Walden in Essex to London, in the year 1680 being then sixteen years of age, having learned farther at school than Virgil, Horace, and a little of the Greek Grammar: for a year after, or thereabouts, I continued to read such Latin books as I brought out of my country with me; but my employment which I was put out by my parents, for turning my thoughts another way, I never since that time read more than a leaf or two accidentally of that language; and even that itself mostly as it may have come in my way in reading an English book: except that about twenty years ago, I attempted to read Strada de Bello Belgico, and finding myself unable to understand it, after having gone on in it about forty leaves in one hundred and twenty, I laid it by; whether t



Contin of the inspirations herein following,  
 could be furnished by me from such initiation  
 or progress therein as I have here given  
 an account of; or whether of the many thou-  
 sands in London in like circumstance, there  
 be any that can perform it, I leave others to  
 pass their sentiments upon: as to myself, I  
 know that I do not so much as understand  
 the English of many words of them (but as  
 the inspiration itself does at the time teach  
 me inwardly the sense of them) nor do I at  
 all know the true conjugations, and even  
 that, when out of the ecstasie, I am utterly  
 incapable of composing any thing of that  
 kind, though upon the utmost deliberation  
 and thought; whereas every one of the said  
 discourses came from me, without premedi-  
 tation, and without being able to guess in  
 what language the spirit would then speak  
 by my mouth, till the very utterance; and  
 with concurring agitations of head and body  
 before described, and which might be suf-  
 ficient to confound the sense of any preme-  
 ditated discourse of the most able or learned  
 man. In like manner there are hundreds  
 in this city who can attest, that the French  
 which he speak at other times, is far short of what  
 he here delivered in that language. The  
 Greek words mentioned in some of these dis-  
 courses, came likewise from my mouth, and  
 the sense of them was clearly impressed upon  
 me, in the moment of pronouncing; though  
 the words I otherwise understood not; there

occur also, some phraſes and peculiarities of  
 expreſſion in the Engliſh, which I never  
 read, heard, or thought of (to be beſt  
 of my knowledge) till they were uttered, and  
 myſelf, like the other auditors, receive  
 them; all which inſtances of language,  
 can look upon as no other than the earneſt  
 of a much greater diſfuſion upon me in this  
 kind, of which I had a promiſe from the  
 Holy Spirit by the mouth of other perſons  
 before ever I had ſpoke in any other lan-  
 guage than Engliſh. In like manner I do  
 fully expect the gift of healing, and ſeveral  
 other gracious promiſes which have been  
 made to me by the ſpirit of truth, (which  
 promiſes are made to ſeveral other inſpired  
 perſons alſo, and to ſome who are not yet  
 inſpired.

I have no rag of righteouſneſs pleadable  
 in the ſight of God, but do depend entirely  
 that of our Saviour to cover me; I believe  
 there is a multitude in this kingdom, holier  
 than I; and as for ſeveral reaſons I never ex-  
 pected a diſtinguiſhment of this kind, ſo  
 not I think that God has ſeleſted me, for  
 any thing in myſelf; but the good hope I had  
 before, of eternal life through the grace  
 of God in Jeſus Chriſt, is the ſame now. I  
 aſk nothing, and pretend to nothing out of  
 eſtate, ſo that it is no longer I myſelf: I de-  
 ſire not to be thought the better of by others  
 nor do I of myſelf; but I do believe that a  
 perſon who was convinced he had received

the like commission, would lie under a necessity to perform it, or be exposed to dreadful woes on the neglect thereof.

There are already some persons of our own nation who have the symptoms preparatory for the prophetic office, who will probably receive shortly the completion of them in the overruling their organs of speech: and some there are of them whose mouths are already opened; one of whom has visions, for the most part, in ecstasie; I can attest for myself, as many others are ready to do, every one for himself, that the inspired have frequently declared to us, our thoughts and frame of soul; and that particular instances of our private prayers to God have been answered from their mouths. Divers Societians have been convinc'd by this dispensation, to own and confess the Trinity; and all that do attend it must confess it tends onely and powerfully to sanctification of life. I do know that my prayers have been instantly answered by words pronounced by my own mouth, and this, several times since I have been thus visited.

This mission brings no new doctrine with it, nor advances any thing dissonant from the scriptures; the calling of the Jews and fulness of the Gentiles, may according to them be expected, by a pouring out of the spirit from on high; and the first fruits thereof in the apostles days, implies, rather than excludes a harvest. Judgments from hea-

ven being owned by the apostle to attend  
 the prophecy of Joel to that effect, does  
 shew that the accomplishment thereof on the  
 day of Pentecost was not completed, because  
 no universal judgments did concur with that  
 juncture: if mankind from the least to the  
 greatest, shall ever come to be taught imme-  
 diately by the spirit of God, they will not  
 need other instructors: supposing any one  
 then to be a true prophet, he is no ways  
 chargeable as necessary to draw down the  
 judgments that the over ruling power of  
 God foretells and denounces by him. Hu-  
 miliation and religious fear will best become  
 those to whom such a message is delivered,  
 and that may, as to the public, mitigate,  
 or even prevent the impending strokes of  
 heaven, and without question will personally  
 secure those who are suitably wrought upon  
 by the denunciation; and God grant the dis-  
 appointment of Jonah be mine in particular:  
 on the other hand, it were to be wished,  
 that Christians instead of caviling at the  
 message at all adventures, and instead of  
 forming within themselves conclusions rash-  
 ly, and consulting with the world too much  
 for their opinion, would rather give them-  
 selves leave to enquire first into the several  
 matters of fact necessary, with that heed and  
 deliberation which the nature of the thing  
 requires; and then laying aside all prepos-  
 sessions, would seek to the throne of grace  
 with enlivened affections, for a participation

of these extraordinary spiritual mercies here-  
n promised; to see and try, if God will not  
ouchsafe, that way, his seal to the truth  
f this revelation.

Finally, I declare in the most awful man-  
ner, that I neither ever had or have, any  
in whatsoever, in the profession I now make;  
he clergy may exercise their censures of me  
as they think good; I have no design to in-  
ade their office, or make myself the head  
f a sect; or do pretend to a new set of prin-  
iples; I have here declared my call, and he  
who (I believe) sends me, must determine  
whether myself, or they who scoff at it, be  
nder a delusion; I wish and have prayed,  
hat so far as the truth, wisdom, and glory  
of God can permit, the ocean of his graces  
romised, may flow upon us, without the  
udgments; as to the denunciations upon  
his city and kingdom, though the time be  
not yet distinctly revealed to me, yet I have  
no doubt, but that they will apparently be-  
gin within a few months at furthest, and as  
he divine wisdom does, by the uncertainty  
as to the exact time, leave us to expect  
them every day; so it is evidently his design  
hat we should immediately take the warn-  
ng, and happy are they who do not wilful-  
ly leave themselves to be surpris'd, and by  
ardening their hearts, refuse all conviction  
out what their senses must at length produce;  
ince that may terminate in their own ir-  
ieveable loss.

Ever since the words preceding were put into my mouth, I have judged it a duty incumbent on me, both to God and my country, to have them declared in the most public manner possible, to the end all men might be alarmed, and make that use to themselves of them, which their consciences should direct; I leave the words to speak themselves and their original.

JOHN LACY.

London July, 18. 1707.

*N. B. A very fair copy of this singular book is in the hands of the printer.*

## COPY OF A PROPHECY

FOUND IN THE YEAR 1667,

*In the Sepulchre of Bishop Christianus Ageda,*

Who died in 1204.

*Predicting the Present Calamities in France.*

SIR,

OBSERVING in your last number Mr Lacy's singular prophecy, which is accounted to be the most exact prediction of the late singular events in France, and having one in my possession which I think more to the purpose, as it is for past, present, and to come, and thinking it may not be unenterprising to your readers, I shall give you an exact copy thereof, which is as follows:

“When these my prophecies shall be found, the Sun shall shine upon my native kingdom of France, who at that time sh

shall be united to the Lion, viz. the King  
 of England, and shall pluck many feathers  
 out of the Eagle's wing, which shall then be  
 to her glory, but will be of no duration, for  
 the century following it will prove to her  
 total destruction; for there will be great  
 shedding of blood by the people of the king-  
 dom; there will be wars and fury, which  
 will last long; provinces divested of their peo-  
 ple and kingdoms in combustion; many  
 strong holds, and noble houses, shall be ruin-  
 ed, and their cities and towns shall be forsa-  
 ken by their inhabitants, and in divers places  
 their ground shall lay untill'd, and there  
 shall be great slaughter of their nobility; their  
 sun shall be darkened, and never shine forth  
 more; for France shall be desolate, and her  
 best person destroyed; and there shall be  
 much deceit and fraud among her inhabi-  
 tants, for they shall judge, and kill, one ano-  
 ther, whereupon shall ensue the aforesaid great  
 confusion among the kingdoms; and near this time  
 there shall be great mutations and changes of kings  
 and rulers; for the right hand of the world shall bear  
 the left, and the north shall prevail upon the south.  
 A great part of Italy shall be desolate, but Venice  
 shall be preserved: Rome shall be burned, and the  
 empire destroyed, and Britain shall rule that empire.  
 In those times, a mercurial hero, a son of the Lion,  
 shall inherit the crown of the Fleur de lis by means  
 of the kingdom of England. He shall be a lover of  
 peace and justice, and not swerve from the same; and  
 by his means the nations' religions and laws shall have  
 an admirable change. When those things come to  
 pass, there shall be a firm alliance between the Lion

and the Eagle, and they shall have lived in peace between themselves a long time. In those times, mortals wearied with wars, shall desire peace. And all these my prophécies, shall be fulfilled before the end of the nineteenth century from the time of our Blessed Saviour Christ."

This prophecy was found in the year 1667, on the 8th of August, in the sepulchre of bishop Christianus Ageda, who died in the year 1204, on the second of September. He was born at Paris, anno 1172, on the tenth of May. He was of the family of the Lotharres, afterwards kings of France: and as this prophecy was never fully in print before, I think it fit time to bring it forth in the world. This pious man was buried in a sepulchre in the chapel of the Holy Ghost, near Paris; and his prophecy, written on parchment, was put into a leaden case with him, and before those destructions in France the original was to be seen in the beforementioned chapel of the Holy Ghost, From whence it was exactly translated by a near relation of your correspondent\*, who is now living, and will vouch the truth thereof.

It will not be improper to remark, that in the year 1672, or thereabout, France and England were united in a war with Germany\*, who in this prophecy was alluded to by the Eagle, which is the first part of these predictions, at which time France was in a flourishing state; the middle part is now fulfilling, and the latter part is yet to come.

No. 62, Cornhill Street, Clerkenwell.

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\* In the month of March, 1671, the war began between England and Holland;—France, England, and the Elector of Cologne, having united in a league against the Dutch. Peace was concluded in 1673. There was no disturbance between England and Germany, nor do I believe there was any between Germany and France during that period.