Tom Tell-Troth; or, a Free Discourse Touching the Rumours of the Times (1622)

Transcript

British Library, Additional MS 22591, ff. 40r–54r

40r

Tom Telltrouth / Or a fre~~iendly~~ discou[r]se touchinge the Murmurs of the tymes directed to his late Ma[jes]ty Kinge Iames by [th]e waye of humble aduertisem[en]t

40v

41r

S[i]r./

Since they that haue the honor to app[er]taine vnto you/ have neither the courage/ nor the Conscience to acquaint you w[i]th [th]e fearefull discontents of the time/ but suffer you to loose the peoples hartes soe sleightlye as if they were not worth [th]e keepinge/ I A poore vnknowne Subiect whoe never had [th]e happynes to come neere yo[u]r ma[jes]tye but in the thronge/ nor to take anye other Oathe in yo[u]r service then the Oathe of Allegiance/ have ventured vpo[n] soe much forwardnes at this time of neede/ when all places, are indeede voyde (w[hi]ch covetuousnes and highe Ambition seeme to fill) as to thrust my selfe into yo[u]r best office about you/ better then either President of the Councell / or Earle Marshall of England/ and more disco[n]tinued then the noble office of telling truthe/ wherein if ^{my}~~yo[u]r~~ boldnes make me forfeite my discretion/ my loyaltie I hope will begg my perdon / and the rather because I p[er]swade my selfe I am not alltogither w[i]thout warrant for what I doe / for it was my duetie not long since to take notice of two Proclamac[i]ons w[hi]ch came out in yo[u]r ma[jes]t[ie]s name against inordinate talking/ wherein it is yo[u]r gratious pleasure to make all your loving Subiects of w[ha]t condition soever, Instrum[en]tes of State, by giving them not onlye a bare voluntarye power but a subpena charge and comission/ to informe against all those [tha]t shall at anye time hereafter offend in that kinde/

Nowe yo[u]r Maiestie shall knowe that I am one of [th]e greatest Companye keepers in this Towne/ and therefore cannot but be guiltie of manye thinges [tha]t I am bound to reveale in obedience to yo[u]r royall comaund w[hi]ch is the duetie I p[ro]pose to my selfe at this time pr[e]sent / The miserye is I knowe not where to beginne or whom to accuse in p[ar]ticuler, of soe gen[er]all A Cryme, For I vowe to God and yo[u]r Ma[jes]tye/ I cann come into noe meeting, but I finde the pr[e]dominate humor to bee, talking of the warres of Christendome/ [th]e honor of theire Countrye or such like Treason/ and would to God they would stopp there, and p[ro]fane noe longer the thinges that are aboue them / but such is the rage/ and follie of [the]ir ~~thoughts~~ tongues/ as they spare not yo[u]r Ma[jes]tes sacred p[er]son/ yea (I have horror to speake it) to discant upo[n] yo[u]r royall stile is nowe their comon Pastime/

That you are our true and lawfull kinge/ there is none soe divellish affected as to denye, but some there bee w[hi]ch find such fault w[i]th yo[u]r ma[jes]t[y']s goverm[en]t, as they wish Queene Elizabeth were alive againe/ whoe (they saye) would never

haue

41v

haue suffered the Enemies of her Religion to haue unballanced Christendome as they haue done w[i]thin these fee years/

They make A mocke of the word greate Brittanie & offer to prove [tha]t it is A great deale lesse then litle England was wont to bee/ lesse in reputac[i]on, lesse in strength, lesse in ritches, lesse in all manner of vertue/ and whatsoever els is required to make A State greate and happie

The wonder whye you will call yo[u]r selfe King of France, and suffer yo[u]r best Subiects there to be ruyned

For Ireland, they saye you content yo[u]r selfe w[i]th [th]e name, and lett others receave the profitt

As for [th]e glorious tytle of defendor of the Faith/ w[hi]ch was wont to be A great controversie betweene vs and Rome, they saie flatlie that yo[u]r Faithfull Subiects have more cause to question it nowe then the Papists; for they were nev[e]r better defended in their lives, wittnes the Iudges privie Instruccio[n]s, the Pursivants open p[ro]hibitions/ and the Spanish Ambassadors more then Parliam[en]t p[ro]teccons/

Lastlye that you are ~~the~~ our head of [th]e Church/ they dare not doubt but of w[ha]t Church the would be gladd knowe, The triu[m]phant they saie it cannot bee because there be corrupc[i]ons & vexac[i]ons in it/ and howe farre it is from being millitant / they call heaven and Earth to wittnes / therefore they conclude it must be the Church dormant or none/ and to saie the truthe S[i]r, wee are the securest Sinners in [th]e world.

These are the thinges that haue most readylye offered the[m]selves to my remembrance / because they followe one anoth[e]r in A kinde of Order, but if I would reporte all [th]e disorderlye and extravagant Speeches I haue heard of this nature, I must be faine to racke my memorye/ and I feare yo[u]r Ma[jes]t[y']s patience, yet rather then leave the least shaddowe of suspition vpo[n] my plaine dealing by seeminge too Curtall in the p[er]formance of soe necessarye A duetie I will venture to add these fewe/

They that take the affaires of yo[u]r Children abroad most to harte not being able to discerne the compassion of your bowells/ but iudging thinges by the exterior of yo[u]r acc[i]ons will hardlye be p[er]swaded that you are their Father, because they see the lamentable Estate wherein you suffer them to bee reduced/ come neerer to distruction then the nature of Fatherlye correction/

They are not ignorant [tha]t yo[u]r Ma[jes]tye hath made as though you would haue done somethinge for them / but they also knowe the course you haue taken / hath bine more formall the[n] effectuall, more chargable then honorable and are of opinion [tha]t either yo[u]r Ambassadors haue not negotiated as they ought / or els

haue

42r

haue mett w[i]th verye ill m[aste]rs of Request abroade, since they haue not bine able to gett their petitions answered abroade

The verye Papists themselves S[i]r repine at the error / and saie/ that the Prayers and monyes yo[u]r Ma[jes]tye hath consumed of late in yo[u]r vnprofitable treaties might have bine farr better ymployed in redeeming of yo[u]r Mothers soule out of Purgatorye, for, to gett the Enemye out of yo[u]r Childrens Countrye other engines might haue bine found a great deale more p[ro]per. In the meane tyme they doe not onlye build but fortifye theire p[er]nicious hopes vpo[n] yo[u]r ma[jes]t[ie]s patience/ For seeing how easilye you tollerate all thinges abroade they doubt not ere long but they shall haue tollerac[i]on att home/

Our godliest Preachers doe all readye praie against [tha]t evill daye w[i]th soe much fervencie as if it were at hand and there be order given they shall preach nothing but court devinity, yet A man maye easelye perceave by the verye choyse of their Texts/ and the teares in their Eyes [tha]t if they durst they would speake their consciences/

The p[er]petuall walkers in Paules doe nowe dispare to see their materiall Church repayred/ since the spirrituall & more worthie is suffered to goe to wracke, and some of them not dareing to medle w[i]th affaires of state because they are monyed men, and yet not knowing howe to hold their peace vpon soe suddaine warning / thinke it their safest Course to talke of nothing but ecclesiasticall matters, wherein they all agree that yo[u]r ma[jes]tye hath pulled downe the Church more with yo[u]r p[ro]ceedings / then you have edified it w[i]th yo[u]r writtings/

In yo[u]r ma[jes]t[y']s owne Taver[n]s for one healthe that is begun to yo[u]r selfe there is ten drunke to the Princes yo[u]r forraine Children and when the wine is in their heades/ Lord haue mercy vpon their tongues/

Even in everye gameing ordinarye where men haue scarc leasure to saye grace/ yet they take tyme to censure yo[u]r ma[jes]t[y']s acc[i]ons/ and that in their owne schoole termes; They saye you haue lost the fairest game at Mawe [tha]t ever King had / for want of making the best advantage of the fiveth finger and playing yo[u]r other helpes in tyme/ That yo[u]r owne Cardhold[e]rs playe bootie / and give the signe out of yo[u]r hand/ That hee you playe w[i]th hath ever bine knowne for the greatest Cheator in Christendome. In fine that there is noe waye to recover yo[u]r losses/ and vindicate yo[u]r honor, but w[i]th fighting w[i]th him that hath cozoned you / w[i]th honest downe right playe you will be hard enoughe for him w[i]th all his trickes

I cannot forgett howe I haue seene some/ when they haue lost their monye fall A cursing and swearing for the loss

of

42v

of Prague and the Palatinate/ as if all the Ranckour of [the]ir harts laie there, and tell them of yo[u]r ma[jes]t[y's]s Proc[l]amacons/ they answere in A Chafe you must give loosers leave to speake/

The Marchants and Tradesmen/ I nor noe man els canne accuse of being sensible of anye thinge/ but what toucheth their owne p[ro]fitt/ All I finde in them/ is, they are extreame iealous, the Courte will shortlye put downe theire exchange; and appr[e]hend because one of their occupation is made Treasuror [tha]t therefore henceforeward all thinges must be bought & sould there./

The Lawyers seeme not soe much offended [tha]t yo[u]r ma[jes]ty hath removed the Garland of their p[ro]fession by putting the greate Seale into the hands of A Churchman/ as [tha]t you doe not releive yo[u]r poore oppressed Children (according to the Equitye of their Cause) whoe they saie haue bine wrongfullye outed, and therefore you ought to graunt them A writt of forcible reentrie/ w[hi]ch vnder correction they conceive may be better executed by [th]e gen[er]all of an Armie then [th]e Shriffe of a Cou[n]ty

The [tha]t flye higher and fixe their speculations vpon the misteryes of the Courte/ doe apparantlye perceive/ that the Conde of Gondomer haue taught some of yo[u]r active Minist[e]rs to iuggle/ onlye to make them passivelye capeable of his owne coniureing and that by the penetrating facultie of a yellow Indian demon he hath at his comaund. ~~Hes~~ is m[aste]r of yo[u]r Cabbinett w[i]th out A Key/ and knowes yo[u]r Secretts before [th]e greatest parte / and most faithfull of yo[u]r Cou[n]cell/ And w[hi]ch is worse, they saie/ yo[u]r ma[jes]tye knowes it / and therefore suspect that you yo[u]r selfe are bribed against yo[u]r selfe/ otherwise they doe not thinke the devill him selfe could soe abuse the tymes wee live in/ as to make thinges passe in the fashion they doe/ contrarye to all sence of conscience/ & reaso[n] of State/

Behold S[i]r the Second p[ar]te of vox populi/ by soe much more like it selfe then the First / by how much it comes shorte of itt in witt and discretion/ for thoughe the Second cogitacons are ev[e]r held the best, yet wee see the comon people for [th]e most parte when they give themselves to talking p[ro]ceed from bad to worse, and incounter everye time more foolish then other/ the reason is because they never thinke before they speake/ but rashlye vent w[ha]t soever getts into their fancie/ be it true/ false/ or probable/ good badd/ or indifferent

Neverthelesse by these overflowings of their Mouthes yo[u]r ma[jes]ty maye doe well to guesse at the aboundance of theire harts, and my Lords of yo[u]r Councell if they please maye make vse of their follies w[i]thout disparaging their owne wisedome/ w[hi]ch yf it be lawfull for mee to confesse the truthe is [th]e principall

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43r

ende I ayme at, for it Could never sincke into my beleife, that yo[u]r ma[jes]ty was mynded to publish these newe kinde of Proclamac[i]ons onlye to entrapp yo[u]r Subiects and bringe them to the blocke of punishm[en]t, but rather out of A ~~Publique~~ politique designe, to sound their greiffes / and make their compl[ain]ts serue for soe many directions vnto amendm[en]t, according to w[hi]ch p[er]swasion I haue thought it sufficient to sett downe the bare discourses w[i]thout troublinge yo[u]r ma[jes]tye w[i]th the p[er]sons, for if all [tha]t are infected w[i]th this kinde of kings euill should be brought before you, I feare that both yo[u]r Ma[jes]tye and yo[u]r Chirurgions would quickelye be wearye of touchinge them/ I will rather praye heaven to giue yo[u]r ma[jes]tye [th]e vertue of cureing all Evills, w[i]th as much ease as yo[u]r owne hart desires, and allthoughe I cannot end better then w[i]th saying amen to soe good A Prayer, yet nowe I haue begun to speake to my Lord the kinge, let him not be offended w[i]th mee yf I pr[e]sume a litle further and offer at last a fewe of my owne conceptions by waye of humble remonstrance/ not [tha]t I hope (how ever others have spedd) to come from an Informer to bee A Councellor, but because I beleive that there are some thinges right worthie of yo[u]r ma[jes]t[y']s considerac[i]on that are fitter for an honest man to ~~re~~pr[e]sent/ then A greate/

The greate Spectator of yo[u]r Ma[jes]t[y']s wisedome/ whose daylye exercise is to multiplye the obiect in the artificiall glasses of fraude and flatterie / are soe distracted w[i]th the infinite faces of counterfeite/ as they cannot discerne [th]e blemishes of [th]e true/

But wee [tha]t knowe neither the vse/ nor benefitt of such Court p[er]spectives, and haue noe other waye to vnderstand yo[u]r ma[jes]ty then by yo[u]r workes / doe to our great greiffe

p[er]ceive A number of defects, that cover the glorye of yo[u]r rai^{g}ne as in A Cloude / & much allaye the reverence due to the other excellencies of yo[u]r p[er]son, for my owne parte I cannot see them/ and thinke it not enoughe to murmur as manye doe/ but must shewe my selfe soe affectionate to my Prince and Countrye as to advise yo[u]r ma[jes]tye of them/ w[hi]ch I promise to doe w[i]th as much humilitie and respecte as [th]e matter will beare/

The generall torrent of discontent [tha]t runnes w[i]th such A seditious noyse over yo[u]r whole kingdome / though thanks bee to God it hath made noe open breache vpo[n] yo[u]r peoples obedience / yet certainlye it hath verye much weakened their affections/ w[hi]ch haue ever bine held daungerous of soe neere Neighborhood as como[n]lye there is noe waye to pr[e]vent [th]e one w[i]thout remeding th'oth[e]r/

The Sources from whence it riseth are two, disorder at home, and dishonor abroade, for [th]e first I must confesse I am not soe well read in the newe booke of Patents as that I can make any longe

discourse

43v

discourse vpon that subiect, and therefore will leave it to [th]e lower house of Parlyam[en]t, w[hi]ch is the true Christall Fountaine [tha]t will not onlye pr[e]sent to yo[u]r ma[jes]t[y']s veiwe as in A mirror all the fowle spotts in the comon wealthe, but serve you likewise at the same time w[i]th water yf you please to washe them out/

But for the other w[hi]ch touches more to the quicke all gen[er]ous spirritts/ and soe excells in matter of complainte, as tell it receive redresse all other clamors ought to hold their peace/ I dare pr[e]tend to knowe as much of it as another, and p[er]haps more then comes to the share of A private gent[le]man, it having bine of late (by I know not what inclinat[i]on of my Genuis) not onlye the chosen fruite of my outward observation, but the verye nourishm[en]t of my sadd and solitarye thoughts/ If then yo[u]r ma[jes]ye will give mee leave to execute my mellanchollie office of telling truthe/ and freelye advertise you / what this grand greivance is that cryes soe lowd for rep[ar]ac[i]ons in all voyces and in all harts/ It is a iust resentm[en]t of the decaie of our Countryes honor/ a trade wherein wee were wont to outbuy all our Neighbours/ and make the great Ingrosser of the West Indyes himselfe banckrupt/

But since yo[u]r ma[jes]tye came to be soveraigne/ least you should bee to proud of soe great an addition it seemes the hand of heaven hath thought good to curbe our felicitie in this pointe/ for we have lived to see that brave stocke of forraigne reputac[i]on w[hi]ch our g[rea]t Queene yo[u]r pr[e]decessor left vs quite vanished and brought to nothinge/ and for acquireing of newe/ it is A thinge soe long since growne out of vse / as maye be verye well be reckoned amongst those other invenc[i]ons / wee haue lost through the iniurye of time/ the old co[m]passeof time / and honor is cleane forgott and our Pilotts nowe A dayes knowe noe other rowte then that of their owne Fortunes/ according to w[hi]ch they tacke and vntack all publique affaires/ Noe marvayle then if wee see the godelye vessell of this State misguided /

& shamefullye exposed to all manner of daunger, sometymes by being run A ground vpon the sands of shallowe and vncertaine policie/ but most of all being kept at anchor (full as it is of leakes & rotten ribbs) in the deepe gulfe of securitie where it takes in more matter of ruyne and corruption in Sixe monthes, then can be pumpt out againe in seaven yeares/ nor can our Statesmen excuse [the]ir negligence hereafter w[i]th saying the winde did not serue, for never did heaven blowe more favorable to our advantage then it hath done of late / had wee the grace to haue fitted our sayles to the fairenes of [th]e occasion: But there hath bine I knowe not w[ha]t Rhemora that hath hung A long tyme vpo[n] this vnfortunate state, and still continewes of that p[ro]digious force/ as for ought I see vnlesse God of his mercye put out his helping hand / it will rath[e]r sincke vs then suffer vs to goe forward in anye course [tha] tends to our p[ro]speritie In the meane time our adverse p[ar]ties have

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44r

Sea rome enoughe, and all is fish that comes to their Netts. It seemes they haue forbadd vs vpo[n] paine of their high displeasure to deale anye more in matters of worthe/ and reserving to them selves the ritche prices and triumphs of the time / haue thought it sufficient for vs to sheere our sheepe/ and to fetche some spice to make gingerbread / Not soe much but the verye Pedlers of [th]e low Countryes/ whom wee our selves sett vpp for our owne vse are nowe become our m[aste]rs in the East Indies and thinke the[m]selves our fellowes in anye grownd of Christendome

These thinges are the more Irksome to vs by reason we did least syspect them at yo[u]r ma[jes]t[y']s hand/ for whoe would haue thought wee should haue lost, but rather infinitelye have gathered by cha[n]ginge the weaker sexe for the more noble to be our comaunder, and haueing w[i]th all to boote the onlye Nation of the Earthe [tha]t could co[m]pare w[i]th vs in valor to be our fellowe Soldiers but the event shewes [tha]t we are in nothing more miserable then in that we had soe much reason to thinke our selves happye/ or nowe that wee see how contrarye to our hopes all thinges haue succeeded/ and howe vglye wee have suffered our brave possibillities to passe awaye one after another as in A dreame our greatest comforts are changed into equall dispaire and our most reputed blessings into most apparent curses. Of all [th]e benefitts that descend fro[m] heaven to earthe/ there is none to be receaved w[i]th more praise and thanksg[iv]ing then that of peace/ but A man maye haue too much of his Fathers blessing / and I feare we haue to much cause to complayne of his ma[jes]t[y']s vnlymitted peace, the excesse where of hath long since turned vertue into vice and health into sicknes, As longe as other Princes keepe themselves w[i]thin [the]ir devoire and follow yo[u]r example, it is A thinge rather to be gloried in then anye waye reproached [tha]t yo[u]r ma[jes]ty was knowne throughout Christe[n]dome by the name of the kinge of Peace/ but nowe that both our sworne Enemies, and foresworne frenndes haue taken vp Armes w[i]th one consent / and as it were defyed yo[u]r ma[jes]t[y']s goodnes by enterprizeing vpo[n] yo[u]r neerest and dearest interest in all forraigne parts nowe that there is question of Gods glorye as well as your owne/ and that the cause of yo[u]r Children lyes equallye bleeding, nowe I saye to continue still the same and still v[n] ~~{*gap: illegible*}~~ moved as yf you were noe kinge of this world but stood allreadye possest of the kingdome of heaven by vertue of *Beati Pacifici* this certainely is such a strang peece of supererrogatiue as will serue to astonish this pr[e]sent age/ and that to come/ but deserue well of neither, It will rather revoake in doubt yo[u]r former interest / and make vs suspect [tha]t yo[u]r ~~former dispo~~ peaceable disposition all this while

hath not p[ro]ceeded soe much out of Christian pyetie / and love of Iustice/ as out of meere impatience/ and desire of ease. Pardon me O kinge yf I speake to you in A language you are not accustomed to heare/ it is I knowe parte of yo[u]r supr[e]macie not to haue yo[u]r darling sinne laid open ~~to~~/ as my Lords the Bishops doe verye well obserue/ but it

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44v

is nowe noe longer time to blanche and palliate that which all the world sees. for thoughe I feare it lies still in yo[u]r bosome yet the blazing starr was not more spectable in our Horrison nor gave the people more occasion of talke / heaven grant it maye not be A cause of more mischeiffe in Christendome then the oth[e]r was A signe of. It is in yo[u]r ma[jes]t[y']s power to take awaye our feare and daunger both at once/ yf you will at lengthe but knowe yo[u]r owne strength / and take A resoluc[i]on worthie of yo[u]r selfe. There are two faire occasions that come as it were A Woeing to yo[u]r ma[jes]tye at this tyme/ the least of which highlye deserues the honor and good fortune of yo[u]r mayden Armes/ soe iust/ and soe religious in all humaine and devine respects. As I dare saye yf the noble Armes of martyres were sent downe vpo[n] Earthe to make theire fortunes A newe/ they could choose noe other quarrell to dye in / nor hope for a suerer waye to recover againe their crownes of glorye. The one is to reestablish yo[u]r owne Children in Germanye/ the other to pr[e]serue Gods Children in France / both of them workes / are soe vniversiallye desired and soe conformallie ~~desired~~ to christia[n] faithe and good manners/ as I doubt not but they haue long since pased the presse of yo[u]r conscience / thoughe I knowe not by what indirect meanes they are not suffered to come forthe in publique viewe, I shall not therefore neede to ripp vp these questions of state fro[m] the begin[n]ing / and vexe yo[u]r ma[jes]tye w[i]th proving too p[ar]ticulerlye that w[hi]ch is best knowne to yo[u]r selfe/ yet because I see nothing done, I must needs saie somew[ha]t, And first for the vnfortinate Princes yo[u]r Children / They maye p[er]haps haue committed A Fault, w[hi]ch yo[u]r Ma[jes]tye in yo[u]r singuler wisedome, thought good to make them drincke of/ either to purge them of ill counsell / or happilie to quench in them betimes the daungerous thirst of Ambition / w[hi]ch not content w[i]th Rhyne and Danuby might afterwards attempt the Ocean, yet to lett them drincke still and soe deepe in the Cupp of affliction / as not to be able to stand vpon their leggs / but reele vpp and downe w[i]thout hope of recoverye to the scorne & opprobye of all the Nations vpon Earthe/

Hac ratione potest Iustus fortasse videri / At tam Crudelis non potes esse Pater

But some will saye yo[u]r ma[jes]tie hath often advised the[m] to retur[n]e to themselves/ and w[hi]ch is more/ [tha]t you sent one of late of p[u]rpose to leade them home; But alas in theire case howe vaine is all comforte w[i]thout hands, and how ill hath this yo[u]r p[ro]mising endeavor spedd. The Guide you sent (as expert as he made himselfe in the Enemies waies) is come short of his vndertaking, and insteed of giving end to the Princes miseryes / hath onlye lighted vppon A

handsome

45r

handsome tricke to cover his owne shame/ had fortune soe miraculouslye blest his confidence/ as that he had p[er]formed this Hercules labour w[i]thout A Lyons skinne/ he would haue shamed all wise men for ever, whoe before he went gave him for another lost

Ambassador/ It would never appeare to them in the least forme of likelyhood (saving the Creditt due to Gondamors co[m]plem[en]t) [tha]t [th]e spanish councell of Warre would be at the charge of getting a cou[n]try by force of Armes/ that they meant afterwards to restore at the kissing of A hand. They are knowne to be A people soe circu[m]spec and advised in all they doe/ as they never resolue vpo[n] the pr[e]sent w[i]thout consulting the future / but make the reasons of both, theire equall warrant. And therefore if they had made keepinge of wordes in matters of this Nature, they would questionlesse haue iudged it more convenient to haue take yo[u]r Ma[jes]tye for Bohemia, then given theires for the Palatinate / w[hi]ch before they coulde surrender, they were first obliged to conquer, and conseque[n]tly vndertake A newe warr to noe p[u]rpose/ But seeing the woulde not trust yo[u]r ma[jes]tye in soe apparant congruitie, It was not to be wondered at, that they haue deceaved you/ but that they had the meanes to doe soe; For not onlye the Prophett Baall, but eu[er]y Ba[a]lams asse might easilye for see/ [tha]t yo[u]r ma[jes]t[y's]s credulitie was in [th]e highe waye of p[er]dition and could not but bringe you/ where [th]e Spaniards would haue you/ whoe/ howe he vseth them/ that are at his mercie/ I am sorrie yo[u]r ma[jes]tye is nowe to learne of soe curste A Schoole master as himselfe / whoe will make noe scruple to whip you and yo[u]r Children w[i]th yo[u]r owne rodds of yron/ though he fainedlye p[ro]mised to vse them onlye against the Turkes. And then it will be to late to wish you had beleeved Cassandra/ the voyce of yo[u]r loving Parlyam[en]t, whoe hearing of it made A start out of their other busines/ and could not be in quiett/ till they had intreated yo[u]r ma[jes]tye to consider w[ha]t A daungerous guift it was, and howe fitt to be revoked. But yo[u]r ma[jes]tyes answere was that yow hadd passed yo[u]r royall worde to the Spanishe Ambassador and coulde not breake it/ as if you were the onlye vnfortinate Prince in [th]e world/ that were tyed to be faithfull to yo[u]r owne pr[e]iudice. Had yo[u]r minister in the Courte of Spaine subrepticiouslie obteyned A graunt fro[m] that Kinge of like importance/ His Catholique Ma[jes]ty would haue bine gladd of soe good an occasio[n] to render it of noe effect / and w[i]thout standing vpo[n] soe gentle points of honor of framinge to himselfe I knowe not what Chymeras of Iealousye betweene his owne absolute power and his peoples humble desire/ would have bine soe farr fro[m] reiecting his Parlyam[en]ts opposition / as he would rather have given them A charge vnder hand to haue made it / And by that meanes recalled his benefit

and

45v

and pr[e]served his thankes, But if yo[u]r ma[jes]tye had made vse of this experiment / there might p[er]happs some inconvenience haue ensued/ for then it is to be feared the Spanish Ambassador woulde haue bine discharged/ for ever asking such vnreasonable thinges againe / the onlye hope whereof makes him flatter the State and tell yo[u]r ma[jes]tye manye A pleasant tale/ Wee are not yet willing to be vndeceived, for if wee were/ wee should not staye till we sawe the Mowntaines that are p[ro]mised vs out of Spaine vanish into Smoake; The Poore Palatinate shewes vs sufficientlye w[ha]t wee were and are to looke for from the Spaniards/ whoe yf he were resolved to giue vs shortlye soe much of his owne as is ymagined/ he would never keepe soe griping fro[m] vs [tha]t w[hi]ch is ours/ But I crye the Spaniard mercie/ It is not he good ma[n] but the revengfull Emperor that doth vs this wronge / as yf the Emperor w[i]thout him could wrong A mouse/ or durst shew him selfe refractorye to the least title of his knowne will. Wee maye as well suppose the Sea turbulent w[i]thout winde / or the lowe Spheres to move w[i]thout *Primu[m] mobili*: I grant [tha]t we

see the Spanish Forces and designes turne to another way / but soe as they involve w[i]th A powerfull and secrett touch the rupture of the Palatiante and all the stirrs about it, w[i]th out w[hi]ch the Emperor would be as quiett a lumpe of mM[jes]ty as wee could wish him / and his Comissarie the duke of Bavara doe nothing but what became him. It is the Catholique vsurper [tha]t setts them both on worke/ and plaies least in sight himselfe/ betweene them they hold fast yo[u]r Childrens Patrimonye/ & playe w[i]th yo[u]r ma[jes]tye as men doe w[i]th litle Children at handy dandye, w[hi]ch hand will you haue/ when they are disposed to keepe anye thinge fro[m] them; or as two that haue ioyned togither in A theift hee [tha]t tooke it saies hee hath it not, and he that hath it saies he tooke it not, w[hi]ch is A mockerye more insufferable then [th]e mayne iniurye / and ought to p[ro]voke yo[u]r ma[jes]ty to the highest straine of Indignation, for yf you p[er]sist in yo[u]r obdurate patience/ and take still for paym[en]t all the Artifices that their false dealinge can coyne/ wee shall be shrewdlie tempted to beleive for once the Aucthor of all lyes/ whoe to iustifye the kinge of Spaine and the other Princes of theire Religion / doe constantlye giue out [tha]t yo[u]r ma[jes]tye is sure of the Palatinate by treatie, and [tha]t you pr[e]tend the contrarye onlye to drawe monye from the Parlyam[en]t, Out of w[hi]ch opynion (yf it be once suffered to take roote) maye growe A greate deale of poyson and fall vpo[n] yo[u]r ma[jes]tye as A iust Iudgm[en]t of God / whoe because you would willfullye trust yo[u]r Enemies to ~~{*gap: illegible*}~~ yo[u]r hurt / maye nowe see yo[u]r selfe soe vnhappy, as not to be beleived by yo[u]r owne Subiects for yo[u]r Good/ But I hope God in his mercie will avert soe great A disaster, &

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46r

give yo[u]r ma[jes]tye the grace to discover and distroye at the same instant this malitious invention w[hi]ch maye easilye be done, yf w[i]thout anye other delayes or reservations you will nowe reallye and royallye ingage yo[u]rselfe in this righteous warr, nor let the scarcetie of meanes anye waye discourage you / for yo[u]r ma[jes]ty knows not what secrett treasures lyes hidd in yo[u]r peoples harts/ w[hi]ch in soe good an occasion as this / will be brought forthe and laide at yo[u]r feete/ in great heapes then the world ymagines/ yo[u]r Faithefull Parlyam[en]t hath allreadye made you a liberall offer of our lives and Fortunes/ and everye good englishman hth confirm'd it in this p[ar]ticuler devotion. It wholie depends vpon yo[u]r ma[jes]tyes wisedome to make the right vse of soe greate A guift; for therein co[n]sists all the dau[n]ger, all the difficultie. The fundamentall Ensignes of Warre / everye man knowes are two/ Men and Monye/ And would to God yo[u]r ma[jes]t[y']s dominions were as well stored w[i]th the one as they are of the other, then should wee not p[ro]stitute our selves as wee doe to the greate whoremaster of Babilo[n]/ and for A fewe Clodds of his Earthe give vp the honor of our Cou[n]trie/ and violate [th]e love wee owe to our Religion/ But his knowledge of our wants makes him pr[e]sume vpo[n] our easines & allows vs to this base and impyous adulterie/ thoughe I verelye beleif in this pr[e]sent occasion, he and his bawds will be much deceaved, For yf yo[u]r ma[jes]ty and yo[u]r State nowe assembled togither will tye the holie knott of vnion / and make A firme covenau[n]t eache w[i]th other, wee shall not need to goe soe neere Hell for gould, as the Spanish Mynes / or yf wee doe/ wee will take a cou[r]se to haue it / w[i]thout being beholding to the devill / we shalbe bee able to supplye yo[u]r ma[jes]tye well enoughe for the busines in hand out of that wherew[i]th God Allmightie hath blessed vs / Onlye I must advertise yo[u]r ma[jes]tye [tha]t wee looke to see an Armie raysed/ aswell as Subsidyes/ For if wee be at the Charge of maintay[n]ing a watche / it is reason wee

should p[ar]take of the honor & benefitt of it / especiallye considering howe hardlye wee ca[n] spare mony and howe Easilye men/ There are many thowsand of yo[u]r ma[jes]t[y']s subiects able and prop[er] fellowes/ [tha]t lye languishing & readye to rebell for want of ymploym[en]t, And I hope none will denye but that Englishmen can earne their wages at this worke aswell as anye other Nation: Sure I am, it is to be found in verye good historyes [tha]t forraigne Princes vpo[n] a daye of Battaile, haue thought it none of their worst stratagems to cladd a great parte of their owne people in English Cassocks to make themselves more terrible to the Enemie/

Count Mansfeild is A gallant man / and deserves not onlye to be well paide/ but highlie rewarded/ for the good

service

46v

service he hath done yo[u]r ma[jes]tye in that Cou[n]trye/ where had hee not arrived when he did/ those fewe all worthie Cou[n]trymen of ours / that would not goe awaye before they sawe the last dau[n]ger borne, had bine miserablye sacrificed to the Spaniards butcherye, w[hi]ch would haue made a greate manye of weare black in Eng[land], for a while, but nothinge should haue lasted blacke/ soe longe as the Storye of it/ w[hi]ch when posteritie came to reade/ they would certainlye haue blurd [tha]t p[ar]te of yo[u]r ma[jes]t[y's]s raigne w[i]th teares/

But as he came thither by one accident / soe for ought we know he maye goe awaye by another, And therefore it were fitt to procure more certaine Soldiers / for soe certaine A warr, For as my Lord digbye did verye well shewe towards the Ende of his narrac[i]on/ Count Mansfeild Armye doth not consist of such as haue their wives Children and Frennds dwelling in the Palatinat[e], but such to whom all places are alike / soe they maye be sett on worke, and vpo[n] whom there can bee noe other tye / then precise paye, How much better were it for yo[u]r ma[jes]ty to satisfye [th]e gen[er]all desire/ and send over an Armie of good English/ whoe you maye be sure/ will neither chang Partye nor spoyle [th]e Cou[n]trye, but stedfastlye adhere / as much out of affection as obligac[i]on to the cause and p[er]sons of yo[u]r Children/ besids if yo[u]r ma[jes]ty will take thinges aright, wee doe not contribute to this warr, soe much to regaine the Palatinate / as to redeeme the Creditt of our Nation/ w[hi]ch all the monye in the kingdome is not able to doe w[i]thout action, There are as I have heard two reasons made to oppose this Resolution / the one the odds of the Charge / the other, [th]e difficultie of getting thither, To the first I answere breifelye [tha]t in matt[e]r of warr, the best is ever cheapest/ and the shortest the best / I meane not the shortest beginning/ but the shortest ending, And for [th]e other it is to be pr[e]sumed/ that when yo[u]r ma[jes]tye shall make this warr Royall/ by taking it vpo[n] yo[u]rselfe/ you will not for your owne greatnes sake be seene to send anye forces, but such as shall be able to make their waye / yf not, at least they maye have commission to take lodgings by the waye/ for those shall come after, And soe thoughe they come shorte of their Iourneyes ende/ they maye happilye make an end of that they goe for the Sooner, In plaine tearmes S[i]r the Palatinate is verye ill seated for vs to warr in/ it being both remote from the Sea/ and surrounded on all sides w[i]th our Enemies/ whom the Pope hath tyed togither like Sa[m]psons Foxes tayles / to sett these our parts of Christendome on Fire, for w[hi]ch purpose they call themselves the Catholique league, and haue the Catholique king for their head / whoe sticks close to them in all adventures/ whereas yo[u]r ma[jes]tye for I knowe not for w[ha]t crime long since beheaded [th]e poore Protestant

vnion / & left it as a bodye w[i]thout a Soule / yet is it not soe dead and buryed but that there is hope it will rise againe at the first sounde of yo[u]r ma[jes]t[y's]s Trumphett and ioyfullye receave a Second & more dureable

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47r

liffe from yo[u]r better resolutions / Of all the p[ar]ts belonging to it, the easiest to be resuscited and most vsefull for the pr[e]sent busines are the vnited Provinces of the Lowe Cou[n]tryes/ as being [th]e strongest and neerest to the head / during this time of dissoluc[i]on / they haue bine fay[n]e to doe the office of A breast/ in giving yo[u]r Children sucke, and are indeed the Armies, And would ere this haue caryed them into their owne cou[n]trye/ had they not had their hands full of [th]e como[n] Enemie at home. If then yo[u]r ma[jes]tye desires to remove the Spaniards Foote out of the Palatinate / the speediest course will be to give the Hollanders yo[u]r helping hand in Flau[n]ders, or if yo[u]r stricke allya[n]e w[i]th Spayne will not beare such an im[m]ediate act of hostilitie fro[m] yo[u]r selfe/ you maye for Ceremonies sake lent the Prince yo[u]r Sonne in Lawe an Armie / to dispose of as he shall see cause/ all wayes p[ro]vided that you councell him vnderhand to his best advantage, soe shall the Spaniards be paid in his ~~best~~owne coyne, and our Princes restored to their owne possessions / whereas if you confine the action to [th]e bare Palatinate / and content yo[u]r selfe w[i]th the doves Innocencye/ now that you see the Enemie as wise as A thousand Serpents, It will never haue an end but drawe it selfe into ~~A thousand~~ such A circle of continuall trouble/ as wee maye looke to see A dozen yeere hence, two suhc Armies, keepe one another at A Baye in the Palatinate/ as they doe nowe in the lowe Countryes

I will not shewe soe little respect vnto yo[u]r ma[jes]tyes Iudgm[en]t, as to talke anye longer in soe cleere a case, but will heere conclude my reasons w[i]th my Prayers / humblye beseech yo[u]r ma[jes]tye to doe yo[u]rselfe and Christendome right in this greate affayre. And lett it be noe longer said that the Spaniards hath more witt / then the English Eye sight/ or [tha]t the kinge of Spaines Cozen Germaynes removed are neer[e]r of kine to him, then yo[u]r ma[jes]t[y']s owne Children are to you

It remaynes nowe [tha]t I speake A word or two in the behalfe of our bretheren Gods Children in France / against whom the Firebrands of hell haue kindled A p[er]secution w[i]thout all Earthlye matter It being the heavenlye cause of religion and noe other for w[hi]ch they are made to suffer, wherein yo[u]r ma[jes]tye and State hath as much interest as is possible for A man to haue/ when his neighbours house is on Fire/ Indeed soe much as it would ill become a pr[i]vate man to put you in mynde of it at anye time / but this when it seemes a dead sleepe, possesses all the land/ and that we had rather perrish the[n] be distrub'd, The vigilant Parlyam[en]t hath layne sentinell p[er]du, and discovered [th]e Enemies approache/ but cannot be heard/ The watchmen of the Pallace that stand in highe Places / though they cannot but see the dau[n]ger, yett dare not they gie the Alaru[m] for feare of disquietinge yo[u]r Ma[jes]ty/

Lastely ~~{*gap: illegible*}~~ and worst of all the Church men / who are the Seers of Israell and ought to discrie from the holye place [th]e Philistians & there plotts / are they that doe most of all connive at the stupditie of the time / all of them allreadye aleadge for the excuse of their weaknes, the strong opynion they haue of yo[u]r ma[jes]t[y']s ablenes / for saye they / it is in vayne either to advertise or advise yo[u]r ma[jes]tye of anye thinge

touchinge

47v

touching governem[en]t because they are assured you knowe as muche of it / as a mortall man can compr[e]hend/ And for my owne parte I thinke a greate deale more/ otherwise it could not be/ [tha]t yo[u]r p[ro]ceedings should soe varye as they doe/ fro[m] the whole current of humaine discou[r]se, I graunt that all wise Princes haue ever reserved to the[m]selves cer-taine cases of State / w[hi]ch the politique people call *arcana Imperij*/ and wee should be too iniurious to yo[u]r ma[jes]t[y']s wisedome and power, yf we should grudge the like pr[i]viledge. But alas S[i]r, we that have reasonable soules, cannot but vse them, in soe important a matter, and doe finde a great deale of difference betweene yo[u]r ma[jes]ty and other Princes in this pointe, for thoughe the haue lockt vp in the Clossetts of their breasts [the]ir incom[m]unicable p[u]rposes/ and soe worke vpon diu[er]s occasions as that the effects haue bine seene to come abroade befoure the cause could be knowne/ yet at last it came to be evident / that these their secrett designes ever intended to the publique good and the instrumentall meanes were onlye such Heteroclites as did transcend, and not overthrowe comon reason/ whereas yo[u]r ma[jes]t[y']s courses are not inscrutable but diametrally opposite to prove mans vnderstanding / and soe farre from giving vs anye hopes of good effects hereafter, as they do allready fullfill the vtmost of our feares, in soe much as wee haue noe waye lefte to put our selves out of astonishm[en]t, and pr[e]serue yo[u]r ma[jes]t[y']s wisedome blamelesse/ but by stranglye beleiving [tha]t whereas all other Princes have libertie to gov[er]ne themselves according to the rules of worldlye pollicye/ yo[u]r ma[jes]t[y']s handes are tyed fro[m] vsing such outward meanes and advantages by the coercive power of some secrett revelation / And as david whoe was a King after Gods owne hart, might not for all that / build God A Temple, because he had his handes in bloud/ soe happilye yo[u]r ma[jes]ty maye not be suffered to doe anye thing for the Church of God/ because likewise you haue yo[u]r handes defiled w[i]th blood, for howe can they be otherwise/ being claspt soe streightlye as they are w[i]th them [tha]t are all red w[i]th the bloude of Saintes/ one [tha]t knowes the sweetnes of yo[u]r ma[jes]t[y']s nature / and hath seene w[i]th what clemencie and mercie you have sway'd the septer, would thinke it litle lesse then blasphemie to accuse you of any thing [tha]t is boudy/

But God iudgeth not like man / and whoe can hinder the eternall fro[m] calling yo[u]r ma[jes]ty to accompt/ for all the Ravage hath bine done in his Church of late/ since you are his Liveten[a]nt of greatest trust, and have received of his heavenlye grace both sufficient power and right to oppose such innovations

O the goodnes and devine providence of God [tha]t hath given your ma[jes]ty aboue all Princes of the Earthe such tytles and royall attributes as doe necessarilye inferre and transferr a right of p[ro]tectio[n] vpo[n] those poore p[er]secuted servants/ for whatsoever yo[u]r ma[jes]tye thinkes of it/ I doe as verilye beleive/ as that there were A Text for it in the Appocalipse/ [tha]t the great gou[er]nor of [th]e world in his omniscience and omnipotente pr[e]science/ hath soe disposed of States to the benefitt of his Church/ as to continue vpo[n] yo[u]r ma[jes]tye [th]e title of France, to thend [tha]t litle flocke w[hi]ch he hath thought good to plant ther amongst

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48r

soe manye wolues/ might haue by a iust pr[e]tence [th]e defender of the faithe for theirs. Iy yo[u]r ma[jes]ty will not owne these poore people, neither as you are kinge of France/ nor defender of the Faithe, yet ought you to pr[e]serue them for yo[u]r owne Englands sake/ and do yt for reason of State/ w[hi]ch religion cannot obteyne/ For should the Protestants of France/ be vtterlye extirpde & [tha]t puissant Kingedome re[n]dered as Catholique as Spaine / I hope our States me[n] would not thinke Eng[land][th]e same it was, nor yo[u]r ma[jes]tye behold yo[u]r monarchie w[i]thout giving at soe terrible an alteration, for my owne p[ar]te, I should then begine to beleive [th]e time were come [tha]t Com[m]ines[th]e Frenchma[n] spake of/ whoe being in discourse w[i]th an Englishman about [th]e warrs wee had soe often and w[i]th good successe made in Fraunce discreetlye saide. [tha]t God allmightie had brought [th]e English into France to punish them for their Sinnes/ and when the Sinnes of Eng[land] should be greater then those of Fraunce/ he would likewise send the French thither to scurge them/ And howe willinglye would [tha]t nation imbrace such an imploym[en]t/ maye easilye be iudged whether we consider the old or newe cause of their hatred/ The vertue of our Auncestors sticks in their stomacks and the true p[ro]fession of the Ghospell enrages their consciencs / they whoo beleive they doe good service in cutting theire owne Cou[n]tryemen and Kinsmens throats, because they are not Pap[i]sts would doubtlesse thinke themselves damn'd/ yf they should not doe much more to strangers and their au[n]tient Enemies vpo[n][th]e same occasion/ nor shall they want power-full inticem[en]ts to such an holye enterprise/ his Holynes himselfe will be their temptor, thoughe thankes be to God he is nothing soe cun[n]inge at it as [th]e devill/ For I knowe not by what Pontificall furie he hath pr[e]cipitated his instigac[i]ons and suffered his mallice to out runn the reason/ Would anye but Antechrist out of his witts haue soe abused his most Christian Child/ as to put him vpon the Conquest of England/ before he was m[aste]r of Rochell/ I must confesse when I first saw his Apostolique letters, I had an opynion/ [tha]t some crafty Hugonett had devised them to give yo[u]r ma[jes]tye a more sensible interest in [the]ir cause / but having since bine made certaine they came from Rome, and that I finde them incerted in A French Catholique writer (*auce priueledge du Roy*) I knowe not what to wonder att most, whether at them that saye The Pope cannot erre at all/ or at him, that he should err soe muche. I assure my selfe this famous Epistle hath long since bine pr[e]sented to yo[u]r ma[jes]tye in its owne language, neverthelesse I will crave leave to make you see how vglie it shewes in English/

To

48v

To our deare Sonne in Christ Iesus lewis [th]e
most Christian Kinge. Pope Gregorye [th]e xv th

Most deare Sonne in Christ /

Healthe and our Apostolique benediction. The highe exploits of yo[u]r Royall valyor/ w[hi]ch hath drawne vpon them the Eyes of all Christe[n]dom, bring A great deale of Comfort to our Fatherlye Care / aswell in regard of the glorye of yo[u]r Armes/ as the hope of yo[u]r Tryumphes / for co[n]sidering (as wee doe w[i]th much greiffe) the impietie of the Heritiques living in some places w[i]thout feare or aunger, and exercisinge in others [th]e lawes of A cruell governem[en]t: Wee nowe thanke the Lord of Hoasts / that hath in soe fitt an oppertunitie made yo[u]r ma[jes]tye to take vpp Armes to maintaine the dignitie of the Catholique religion, O fayre apprentishippe of a Royall warrfare/ and worthie of A most Christian kinge/ what an admirable thing is it/ that [tha]t age w[hi]ch others out of A kinde

of softnes and idlenes vse to passe awaye in Sports and delights/ yo[u]r ma[jes]ty should imploye soe generouslye/ soe fortunatelye in appeasing differences, conducting Armies, and beseiging the places of Heretiques, and all not w[i]thout the spirrituall counsell of God by whom Kings raigne / It is allmost inceredible that the very first stepp of yo[u]r youthe should carrye you to soe highe and troublesome an enterprise / & [tha]t [th]e dau[n]g[e]rs and difficulties w[hi]ch hath stopt others in their course, should only serue for A spurr to the greatnes of yo[u]r Courage/ Enioye deare Sonne the renoune ~~of~~ yo[u]r name hath gott / and followe the God [tha]t fights for you to thend/ that as you are nowe held in everye mans opynion [th]e thunder boult of warre, and buckler of peace, soe you maye hereafter bee esteemed the praise of Israell/ and glorye of the world/ Fro[m] the height of our Apostolique dignitie / whereto it hath pleased God of his goodnes to raise vs of soe vnworthie great a grace/ Wee asist yo[u]r Armies, w[i]th hart and affection, and by our frequent prayers pr[e]pare [th]e devine remedies. And thoughe wee doubt not but yo[u]r vertue will make you constant in the worke you haue begun/ Neverthelesse we have thought good to add our exhortac[i]ons/ that the world maye see the care wee haue of the advancem[en]t of the true religion/ And howe willinge wee are to giue waye to yo[u]r glorie / you haue bine hitherto infinitly bound to God for his bountye towards you/ and as wee both hope & wish shall hereafter be a greate deale more/ for you having yo[u]r mynde endued w[i]th Celestiall doctrine and not w[i]th the bare pr[e]cept of humaine wisedome/ doe well knowe [tha]t kingdomes haue their foundatio[n] vpo[n] the truthe of orthodoxall Faithe. And vnlesse God keepe [th]e Cittie w[ha]t principallitye can subsist w[i]th anye assurance. It maye easilye be iudged w[i]th what fidelitee are like to defend yo[u]r royall throne that haue cast the verye Saints the[m]selves out of theire Temples / and done as much as in them laye to put them out of the number of [th]e blessed

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49r

yea out of Paradice, it selfe, That w[i]th impious temeritie condemne the Institutions of our forefathers/ [th]e customes of kinges/ [th]e decrees of Popes/ and the Ceremonies of the Churche / these are the disturbers of our christian Comon wealthe/ and the reprochers of France, whom the great God hath reserved to be exterminated in the first yeare of o[u]r raigne, know then that all Europe/ w[hi]ch the Event of yo[u]r Armes held still in suspence, hopes shortlye to hoyse vp sayle vpon the Ocean vnder yo[u]r conduct/ to th'end that place w[hi]ch deserves more for sanctuarye and p[ro]tection to Heretiques and Rebells maye one daye serve for A marke of yo[u]r victories, wee are confidentlye p[er]swaded/ that neither feare nor inconstancie shall bee able ever to direct you fro[m] the pursuite of yo[u]r enterprise onlye wee would haue you remember, that the Saints of heaven assist [tha]t Prince (whoe takes vpo[n] him the defence of Religion) and fight on his syde like fellowe Soldiers. The same God [tha]t heretofore hardened [th]e waters like drye land/ and turned the waves of the Sea into walls/ to give safe passage to his Childrens Armie/ will certeinelye be as favourable to you, And then we shall haue good cause to hope hereafter when you haue established yo[u]r owne kingdome and crusht the impi^{e}tiee [tha]t is there/ you maye one daye by the p[ro]gresse of yo[u]r victorious Armies ioyne [th]e Orient to the Occident imitating the glorie of yo[u]r Ancestors/ whoe haue ever borne as muche respect to the exhortations of Popes / as to the commaunde[en]tes of God. Sainte Lewis whose name you beare, and whose stepps you followe/ invites you to it / Soe did the first of yo[u]r race/ who in defending the Apostolique

authoritie and p[ro]pagatinge Christian Religion/ laied the best and surest foundation of yo[u]r royall house, Followe deare Sonne/ whoe are [th]e ornam[en]t of the world, [th]e Comau[n]dem[en]ts of heaven/ poure out yo[u]r wrathe and indignation vpo[n] these people [tha]t haue not knowne God, to thend the devine treasure of Heaven maye belonge vnto you by iust acquisic[i]on. In the meane tyme wee send you most affectionately our Apostolique Benediction/

Giuen at Rome in great St maryes vnder [th]e greate seale of [th]e Fisher the 4:th of Sept[ember]1621: the firste yeare of our Pontificate./

Behold the Netts St Peters Successors hope to catch England w[i]th where in yo[u]r ma[jes]ty hath more to loose then anye man I knowe, be not therefore offended w[i]th yo[u]r loving Subiects/ that theire hartes tremble/ thoughe not for feare / yet for greiffe to sea yo[u]r ma[jes]tye neglect both yo[u]rselfe/ and them in soe pregnant & considerable an occasion/ the Pope needed not to haue bine soe foolish as to adu[er]tise vs/ wee should easilye haue bine soe wise of our selves/ as to vnder stand howe neere the Protestants of France concerne England, They are indeed soe manye hostages w[hi]ch God allmightie hath put into yo[u]r ma[jes]t[y']s handes to secure you and yo[u]r dominions fro[m] all daung[e]r of that Countrye/ and to loose them were noe other in my opynion/ then willfullye to tempt God to deliver vs into the handes of our Enemys.

As

49v

As longe as God hath anye children in Fraunce wee shalbe sure to haue bretheren there/ but they once gone/ yo[u]r Brother of France will quicklye shewe whose Child he is / and howe incomepatible [th]e obedience he owes him is/ w[i]th any good will he can beare yo[u]r ma[jes]ty/ Since then the title you haue vpo[n] that Princes frenndshipp/ is of soe loose A knott / what can yo[u]r ma[jes]tye doe better for yo[u]rselfe and yo[u]rs, then to keepe his enmitye still clog'd by cherrishing and mayntayninge soe good a partie in this Countrie/ who (you maye be sure) wilbe soe farr at yo[u]r devotion as to continue their publique prayers for yo[u]r p[ro]speritie, nor haue the holye motions of Gods spirritt bine alltogither wantinge to yo[u]r ma[jes]tyes harte in this pointe/ at least if wee maye beleive (what is vnlawfull to doubt) [th]e p[ro]testac[i]ons of yo[u]r tongue/ for is it not true, that the first ~~{*gap: illegible*}~~ tyme [th]e deputies of Rochell pr[e]sented themselves before yo[u]r ma[jes]tye / you received their lamentable remonstrances w[i]thall the shewes of compassion / and sent them awaye astonished w[i]th your good wordes, did you not tell them, [tha]t allthough yo[u]r conscience would not suffer you to assist yo[u]r owne Children in the warr of Bohemia / because you were not well satisfyed of the iustice of their quarrell/ yet for the[m] they might assure themselves/ you would ymploye the vttermost of yo[u]r Forces in theire defence / [tha]t you had strictlye examined all [tha]t had passed betweene them and their kinge/ and could finde wherein they had not offended. That you were more ingaged in theire behalfe then p[er]haps they knewe of/ for when you renewed yo[u]r Alliance w[i]th this kinge after the deathe of his Father/ you caused an expresse Article to be incerted/ That those of the reformed Religion / as long as they comported themselves as good Subiects / should be peaceably mainetayned / and enioye the Benefitts of the Edicts in as ample manner as they had done in his Fathers liffe Tyme / w[hi]ch being soe rashlye and willfullye infringed / you held yo[u]r selfe bound both in conscience & honor to take theire cause in hand/ and see them righted as you vowed to God you would/ confirming this yo[u]r resoluc[i]on w[i]th impr[e]cations of soe highe

nature/ as thoughe I doubt not but they proceeded out of zeale/ yet dare not for the respect I owe yo[u]r ma[jes]t[y] remember the[m] in this place. And [tha]t nothing might be wanting to make innocencye and Religion credulous/ My Lord of Buckingham himselfe fell vpo[n] his knees and besought yo[u]r ma[jes]tye to take them into p[ro]tectio[n]/ in soe much [tha]t the poore men were allmost ravished w[i]th ioye of [the]ir succese, and came awaye praysing God/ for [th]e favor they had found in your ma[jes]tyes Eyes, but by that tyme they retourned into their cou[n]trie (w[hi]ch was after some 8: or 9: Monthes solliciting) they hung downe [*Left margin:*#] their heads / and said they would as long as they lived call England the land of promise/ for notw[i]thstanding the great p[ro]mises yo[u]r ma[jes]ty had made them / they mett w[i]th noe man but could tell them they would be deceaved in their expectacons, w[hi]ch yet they could not beleeve till they sawe nothing done / because yo[u]r ma[jes]tye had told them as became a great Prince / [tha]t they were not people you, had any reaso[n] to flatter/ or dissemble w[i]th / for yf you had not likt the cause/ you would haue told them soe at first. But alas what are they the better for yo[u]r ma[jes]tyes liking their cause That onlye shewes [th]e goodnes

of

50r

of yo[u]r owne Iudgem[en]t, but doth noe waye lessen the bitternes of their ~~vnderstandinge~~ / callamitye/

True it is such was their humilitie and discresion as they desired yo[u]r ma[jes]tye would first be pleased, to trye all peaceable meanes in theire favor/ before you had remorse to anye other / not out of anye hope they had it would p[ro]duce anye good effect, but because they knewe it was A course most suteable to yo[u]r ma[jes]t[y']s inclination. Herevpo[n] yo[u]r ma[jes]ty thought good to send my Lord of Doncaster into France / to mediate [the]ir peace, in the choise of whose p[er]son they held themselves as much gratefyed as in the Ambassage it selfe / for thoughe they were but strangers and newlye aryved in yo[u]r Courte / yet had they learned (as indeed hee could not tell them) w[ha]t A spottlesse and open harted affectio[n][tha]t Lord bare to the true service of God and his m[aste]r / but in this ymployment his well wishes were his owne / and his Instructions yo[u]r ma[jes]t[y']s, And howe soe farre soe ever the one went before / he was nowe bound to followe the other/ All he could doe voluntarie was to vse his best deligence in matter of tyme / as I assured my selfe he did / though it was his misfortune to meete w[i]th manye heave rubbs. For beinge arrived at the French Kings campe/ the Can[n]ons made such a noyse at Mountaban as he could not of A long tyme be heard/ And whe[n] with much A doe he had p[ro]cured that Favor/ the Answere he received was soe vnsavorie / as both his busines and himselfe fell sicke vpo[n] it / by occasion whereof more time was spent in this owne voyage, then our Au[n]cestors were wont to ymploye in conqueringe halfe Fraunce / and after all he came home pittifullye complayninge of the ill satisfacc[i]on he had receaved. Neverthelesse yo[u]r ma[jes]ty would not take his Faithfull accompt for finall paym[en]t/ but thought it worthye yo[u]r labor to send him once againe furnished (as [th]e world conceived) w[i]th stronger charmes then the First/ but the effect shewed all was one, for he found the younge Kinge as abstinate as ever, in the pursuite of his Armes/ and not to be p[er]swaded to laye downe vpon bare intreaties/ And to speake the truthe it was not to bee [*Right margin:*#] expected at his handes, for he had noe reason to increase [th]e obligac[i]on his Protestant sub[jec]ts haue to yo[u]r ma[jes]tye/ by shewinge anye favour at yo[u]r instance / since it is well knowne

[tha]t A greate p[ar]te of the Animositie hee beares them p[ro]ceedes meerelye out of A iealousie hee hath that they have allreadye too much dependance vpo[n] you. Had yo[u]r ma[jes]tye vsed the same p[er]swasions for them as Edward the 4th did to Lewis the xith to make him lett the duke of Brittanie alone / I doubt not but his counsell/ (as feirce A warrior as he is) would have advised him for the best/ But this was A pointe of Rhetoricke beyond his Lordshipps Comission/ and all that was lawefull for him to vrge, was easilye avoyded either by flatt refusall or vaine excusall/ soe he was forct the Second tyme to returne out of Fraunce w[i]th out leaving behind him any signe he had bine there; That appeared onlye here at home by my Lord Treasurors accompts/ there hauing bine issued as much monye out of the Exchequor for the defrayinge

of

50v

of this fruitelesse Ambassadge as would haue satisfyed a greate parte of the poore Churches necessities/ as yo[u]r ma[jes]tye came afterwards to consider (thoughe to late) when you told the deputyes you could haue wished you had given them the monye that my Lo[rd] of doncast[e]r had and would cost you in this treatie/ And w[i]thout doubt [th]e one would haue done them a greate deale more good then the other, For they were soe farre fro[m] receaving any benefitt by yo[u]r ma[jes]t[y']s intercession as it had rather infinitlye disadvantaged them, it noe waye slackned or appeased the furye of their Prince/ whoe continued his assaultes vpo[n] them everye daye more cruellie then other. And yet was of [tha]t force w[i]th them / as (not to aggrevate matters/ and soe render yo[u]r ma[jes]t[y']s pyous endeavours more difficult,) they imposed measure and modestie vpon their Armes/ and in divers cases chose rather to suffer the[n] to imploye the extremities of warre in their defence / Besides manye of theire parte seeing yo[u]r ma[jes]tye soe farr ingage in A Treatie of Peace, thought it noe pointe of wisedome to declare themselves before they sawe the yssue of it / w[hi]ch could not but bee a great weakening to the[m], Soe as the verye pr[e]iudice they haue received at yo[u]r ma[jes]t[y']s occasion/ (were there noe other motive) doth sufficientlye oblige you in pointe of Iustice to doe some thinge for them. And in the name of God w[ha]t should hinder you after soe manye vowes and p[ro]misses fro[m] p[er]forming soe easie and meritorious a worke/ p[er]happs some false harted Achitaphell hath buzzed into yo[u]r appr[e]henc[i]on [tha]t if you releafe the Protestants of Fraunce/ the French Kinge might likewise be drawe[n] to asiste the Papists of England against yo[u]r ma[jes]tye. But thankes be to God wee are not there yet/ for thoughe our Papists have had more scope given them of late / then all that love theire Could haue wish't/ yet are they not growne to such A formidable height / as that this Illac[i]on should be thought of anye consequence. The Protestants of France haue lawes made in their favor, and townes given them for theire securitie/ But the Papists of England can expect nothinge fro[m] the Lawes of their Countrye but penaltie/ nor chang any other assurance/ then what proceeds from meere connivencie/ Besids the tenetts of the owne are knowne soe conformable to civill gou[er]m[en]t/ as they are (and of right ought to bee) p[er]mitted to assemble the[m]selves both in p[ro]vinciall and Nationall Synods/ whereas the other are iustly denyed this libertie/ because both their positions and dispositio[n]s are alltogither repugnant to the Peace and safetie of the State/ well may they conspire in Sects by two and two/ but to rebell openlye [th]e Constables will not suffer them; If they were in case to shew the[m]selves in theire right colors/ we should quickelye haue newes of theire Frenndes beyond the Seas/ there being A greate Prince in [th]e world that openlye p[ro]fesses

the English Catholiques/ are as deare to him as his owne prop[er] Castilians. It is not yo[u]r ma[jes]t[y']s example/ but yo[u]r wisedome that must caution you from this daunger to hind[e]r them from haveinge anye forraigne assistance / there is noe waye but one to keepe them in such order as they maye not be capabl

of

51r

of it

The Church of Rome as it is for the most p[ar]te grounded vpo[n] worldlie pollicye/ soe doth it aboue all other excell in this/ [tha]t it holds the parts firmelye linck't togither, and possesses them (by I knowe not what fascination) w[i]th such A spirritt of confederacye as they p[ar]take alike in both fortunes and passionatelye espouse one anothers interests/ where as wee if wee praye once A weeke/ more out of Custome / then anye devotion for [th]e good estate of Christs Church/ wee haue p[er]formed [th]e vtmost of Christian duetie; Hence it is / that the Catholique cause makes such A noyse in [th]e worlde, and carryes all before it in these troublesome tymes; for amongst them it is not enoughe to p[ro]fesse Religion w[i]thout contribuc[i]on to it, whereas wee thinke God sufficientlye honored yf we beleive his truthe/ lett him defend it as he will/ or if at anie time/ wee be vrged to fight for our Religion / wee vse onlye [th]e spirritual sworde/ whilest our Adversaries make theirs victorious w[i]th [th]e materiall/ and confound more in one daye w[i]th the one, then Sainte Peter or St Paule could ever converte w[i]th the other; The Princs that have given their power to the Beast send Armes/ and yo[u]r Ma[jes]ty that should fight the battaile of the Lord Embassage: In a worde whilest yo[u]r Ma[jes]tye amases yo[u]rselfe to convince an odd error or two of theires, they finde meanes to conquer a whole Province of yo[u]rs/ Certainelye these Children of darkenes are wiser in [the]ir generac[i]on then the Children of light / and shall rise vp against vs at the last daye / for bearing more firme affection to the Alcoran of Rome the{n} wee to the Ghospell of Christ

That I maye yet give yo[u]r maiestie A more liuelye touche of these thinges, lett it be lawefull for me to change [th]e present Faithe of Religion throughe out Christendome/ and see what will necessarilye resulte. Suppose yo[u]r ma[jes]tye and the bodye of yo[u]r state were Prapists and the Recusants Protestants/ the French Kinge & the maior p[ar]te of that Kingdome Protestants/ and [th]e Hugonists Papaists/ The Kinge of Spaine/ the Emperor, and all the tribe of Austria of the confession of Ausburge/ yo[u]r Children and the oth[e]r Princes of Germanye theire confederates Romaine Catholiques, suppose (I saye) the difference were in all p[ar]ts the same/ the sydes onlye turn'd, doth yo[u]r ma[jes]tye thinke / you could have shewed yo[u]r selfe deafe at suche crying occasions/ w[i]thout seeing yo[u]r whole Kingdome in Com[m]oc[i]ons/ or that they would haue suffered you to take yo[u]r pleasure a hunting / whilest yo[u]r Children and bretheren were made A Preye to the Comon Enemye/ Noe assuredlye you woulde haue found another manner of busines of it / and seene yo[u]r selfe forced to pr[e]ferre yo[u]r safetie before yo[u]r Ease (*dieu et mon droit*) before *beati pacifici*) you should then haue seene [th]e difference betweene A Puritan Pa{r}yliam[en]t and A Popishe/ and

wondered

51v

wondered at yo[u]r selfe for being soe vnequall/ as to feare the one and dispise the other

The Popes Bulls and his fierye beasts the Iesuitts woulde haue bine continuallye vpon yo[u]r backe / and neverthelesse / left you neither safe nor quiett, till they had thrust you into Acition, And for one Preacher of ours/ [tha]t chances to lett A word fall fro[m] him to this purpose/ you should haue had all theires treate of nothing els/ noe pr[e]vention could haue bine vsed to make them either silent or sparinge in A case that soe highlye concerned their holy mother the Church / what then shall the true Religion because it teacheth noe doctrine/ but w[ha]t agrees w[i]th the simplicitie and purenes of the gospell be ~~{*gap: illegible*}~~ therefore neglected? (God forbidd) they [tha]t mainetaine the excommunicac[i]on deposition and assasinac[i]on of Princes would desire noe better ground for their opinion the[n] such adva[n]tage, And it would not but anger the verye Saints themselves to see their Enemies tryumphe over them w[i]th such vnlawfull weapons/

yo[u]r ma[jes]tye maye saye w[ha]t you please of Puritans / & [th]e authoritye of yo[u]r knowne disfavor make that good word to be onlye taken in an ill sence. But if my observations haue not erred/ in some p[ar]ts of Christendome where I haue lived/ there is noe Religio[n] like [the]irs for A Sou[er]aigne [tha]t desires to make himselfe absolute/ & dissolut, in soe much as I wonder [tha]t such Princes as professe religio[n] only for pollicye sake will suffer anye other in their dominions

For let A Protestant Kinge (I meane one [tha]t rules over a people of that profession) be never soe notoriouslie wicked in his person/ nor soe enormious in his governem[en]t, let him stampe vice w[i]th his example/ and make it current by being his/ let him remove the au[n]tient bound markes of Sov[er]aignitie/ and make eu[er]y daye newe yoakes/ let him take reward and punishm[en]t out of [th]e handes of Iustice/ and soe distribute them w[i]thout regard to right or wronge / or maye make his followers doubt whether there be A Heaven or A hell / w[hi]ch desp[er]te pointe of vnbeleife is a great helpe and pr[e]parative to Court Preferm[en]t. In shorte lett him soe excell in mischeiffe/ Rapine and oppression as Nero (compared w[i]th him) maie be held A verye Father of the people/ when he hath done all [tha]t can be ymagined to procure hate and contempt, he shall not (for all that) have anye occasion to feare / but maie boldlye goe in & out to his Sports w[i]thout a publique guard or a privie Coate/

Allthoughe everye daye of his raigne bring forth A new Prodigi to greive all [tha]t are honest and astone all that are wise / yett shall he not need either to take the lesse drincke when he goeth to bed, or the more thought when he rises. He maie sollace himselfe as securelye in his bedd chamber / as the grave Signior in his Seruglio, haue the Lordes spirituall for his ma[jes]tes, and [th]e Lords te[m]porall for his Emunches and whom he will for his Incubus/ there maye hee kisse the Minions w[i]thout shame / and make his Groomes his

Companions

52r

Companions w[i]thout daunger/ whoe because they are acquainted w[i]th his secrett Sinnes / assume to themselves as much power and respecte as Catholique Princes vse to give their Confessors, (A packe of Ravenous ~~wolves~~ Currs [tha]t knowe noe difference betwixt the Comon wealthe and one of the m[aste]rs Forrests/ but thinke all other subiects Beasts/ and onlye made for them to praye vpon) That like theire m[aste]rs soares not whole but smoath / and barke at everye man [tha]t dares be found circled w[i]th these sweete beagles/

hee maye revell and laughe when all the kingdome mo^{u}rnes/ and vpo[n] eu[er]ye sort of ground his pr[e]rogative getts/ hugg his Ingeners & crye w[i]th Tiberius O people prepared for servitude / his poore Protestant Subiects will onlye thinke he is give[n] them of God for the punishm[en]t of their Sinnes/ and [tha]t he ought to be obeyed, not because he is good / but because he is theire Kinge/ not because he rules according to Iustice and equitie/ but because his power is the ordinance of God / yea the Preachers of greatest note & creditt will hold themselves bound in duetie to praise him against theire Consciences/ and laying A side devinitye make the pulpitt a Stage of Flatterye / where you shall therein endewe him after a most poetical manner, w[i]th more then all the vertues / and painte him soe excelle[n]tly good / as would make all that heare them happie / yf they could beleiv the thinges of Princes/ as well as those of God/ in spight of [the]ir sences, nor doe their Fatherhoods thus/ out of simplicitie or ignorance/ for they are well read in the blacke booke of the Courte / but of A pollitique and officious purpose to sweeten the peoples myndes and keepe the[m] from rebelling / these are the fruites and p[ro]perties of [th]e reformed Religion/ w[hi]ch teacheth devine p[ro]vidence according to devine truthe, tyes the Subiect to such wonderfull patience & obedience/ as doth allmost verifye that bold speeche of Machavell/ when he said Christianitie made men cowards/ And if it be soe advantagious to a bad Prince / howe much more to A good? for thoughe duties are & must be paide to both/ yet is there a greate deale of difference in [th]e man[er] and p[ro]portion / noe more nor lesse then vseth to bee between [th]e works of bare charitie and mutiall Frenndshipp/ the one receives his peoples service and obedience as meere almes given for [th]e Lords sake / the other as A Free benevolence wherein men extend the[m]selves w[i]th the more alacritie/ because they beleive it is rather due to his mirrit then his power/

The experience yo[u]r ma[jes]tye hath had in yo[u]r longe & p[ro]sperous raigne/ will better declare this truth/ then anye discourse of myne, I will therefore digresse noe further in this pointe / but by waye of inference returne to the marke I ayme at / w[hi]ch I doubt not but yo[u]r ma[jes]t[y']s quicke appr[e]henc[i]on will sooner hitt then I can them/ For howe can yo[u]r ma[jes]tye finde it more then reasonable to favour and assist a Religion [tha]t you see deserves it soe well of Princes / & all humaine Societie/ [tha]t teacheth the tumultuous Earthe the harmonie of heaven / and makes men obeye Kinges as Angell doe God

that

52v

that Charitablie beares w[i]th the badd / and abundantlye rewards [th]e good, In short a Religion that haes the Iesuitts w[i]th A p[er]fect hatred because they are the kinges Enemies/

Howe ill advised then is that young Prince that seekes with fire and sworde to drive this holie and onlye true opinion out of this kingdome/ what can he pr[e]tend by his cruelltie besides the pleasure of making martires? would he haue all his subiects agree that it is lawfull to kill kinges and none left to write against co[n]secrated knives, would he have all his great ones to take pentions of his ambitious neighbors/ to wincke at everye publique pr[e]iudice [tha]t maye serue to augm[en]t their Estates and lessen his / and none left to dispose the designes of his envious Superiors in the Romaine Hierarchie who haue A long time thought the Crowne of France too goodlye a thinge for him or anye French man to possesse / conformable to w[hi]ch there is A Famous worke composed by A spanish Author, where, for the better p[ar]te of mannaging of Christendome / his wisedome thinks it fitt there should be but two

Monarchies/ A spirrituall and temporall/ the Pope to haue the one / and his m[aste]r the other. But suppose litle Lewis the Iust by reason of the straight Alliance w[i]th Spaine/ and the devout observance to Rome maie p[ro]mise himselfe more assurance of his liffe and Empire then Henrye the great his more ~~wh~~orthie Father, Neverthelesse yf he were old enough to be wise/ hee would never teach his people soe daungerous A lesson as to knowe their owne strength/ nor move them to take vpp Armes in anye occasion / by compelling them to defend themselves, in A iust cause/ how ~~faithfull~~ fatall this indiscretion hath p[ro]ved to as great Princes as himselfe / both auntient & moderne exa[m]ples doe sufficientlye instruct But I cease to wonder at him [tha]t harkens to lying Prophetts / and suffers himselfe to be ledd awaye by the spirritt of Illusion / That w[hi]ch most disquietts my vnderstandinge is/ yo[u]r ma[jes]tye should forgett the parte ~~of~~ you haue in these good people/ as to stand newter betwixt his madnes & [the]ir in[n]ocencye, He is blinde and knowes not what hee doth / But God hath opened yo[u]r ma[jes]t[y']s Eyes, and by his powerfull illumination bar'd yo[u]r co[n]science all plea of Ignorance. It is nothinge soe grevious or scandalous in him to murther and scatter Christs flocke / as it is in yo[u]r ma[jes]ty to looke one/ whoe are aswell his deputie Sheppard as his vice Roy Indeed you are nothing nor can be considered in anye capacitye, function/ or dignitie/ w[hi]ch doth not highelye ~~enioye~~ oblige you to take the cause of these poore men to hart, and imploye yo[u]r most potent meanes for their pr[e]servation / hitherto you have put God allmighty to doe miracles for them / whoe will not suffer them to perrish for his name sake/ but it is expected both of God and man / [tha]t you should put to yo[u]r helping hand / and comaund that reason w[i]th yo[u]r sword, w[hi]ch you haue to often in vayne desired w[i]th $^{yo[u]r}$ Pen/ yo[u]r ma[jes]ty shall noe sooner exceed wordes and shewe yo[u]r selfe reall in this worthi resolution / but the Foot ball will be pr[e]sentlye on our side / & then

it

53r

it will be on yo[u]r turne to receive Ambassadors as fast as you haue sent them for [th]e mediation of peace/ That w[hi]ch was held then to much to graunt/ yo[u]r ma[jes]tye nowe thinke to litle and haue more/ for [th]e p[ro]fitt cannot but answere yo[u]r honor/ when you shall see it in yo[u]r power to sell [th]e warr to yo[u]r Subiects/ and the peace to yo[u]r Enemies at what rate you please / A traffique farr better becoming A great Prince then that of titles offices and such like pettye Comodities of Courte/

I would here willinglye make an ende but that there is one motive more offers it selfe to my conceipt/ w[hi]ch I thinke fitt to pr[o]ferr to yo[u]r ma[jes]t[y']s consideration/ And that is this/ yo[u]r ma[jes]ty hath ever expressed A desire worthie of yo[u]r selfe / to vnite [th]e people of yo[u]r Cou[n]tries of England and Scottland/ and whoe soever doth not contribute his best indeavors to soe good A worke/ is vnworthie to be of either/ Onlye it is to be wished [tha]t yo[u]r ma[jes]ty would thinke vpo[n] some better meanes then heretofore hath bine vsed/ suche as maye give vniversall satisfacc[i]on (the true and most natu[r]all Mother of Vnion) It is not to be done by choosing yo[u]r miginon alternatively out of eache Nation / not by making Scottish men Lords of England, and English men Lords of Scottland/ nor yet by mixture of marriage / w[hi]ch thoughe it makes two Persons one / cannot make two people soe / noe nor by the more Subtile waye that is now practised of making England as poore as Scottland/ these are too weake and cou[n]terfeit ingredients to co[m]pound A love potion for them that were wont to thirst after one another bloud/ it must be some thinge of more vertue

that must charme the dissonant humors of these two Nations and make them forgett whose fortune it was to bee envyed, and whose contemned in tymes past / And if any thing vpon Earthe can doe it/ it will be their fellowshipp in Armes in some fortunate warre, where honor and dau[n]ger maye be equally devided/ and noe Iealousie or contention rise/ but of well doing One victorye obteyned by the ioynt valors of English and Scotts, will more indelibly Christen yo[u]r ma[jes]tye Emperor of g[rea]t Brittaine, then anye Acte of Parlyam[en]t or Artificee of State/

If then yo[u]r ma[jes]ty will proceed in good earnest to [th]e acco[m]plishm[en]t of this yo[u]r Fatherlye desire/ and relinquish the vnholsome and vnecessarie pollicie of keeping the two Nations in co[n]tinuall faction / and cou[n]terpose for the strengthning of yo[u]r aucthoritie / What remaynes but to bring out Forth yo[u]r royall Standard/ and make the Coniunction of yo[u]r Armes the happie Instrum[en]t of yo[u]r peoples vnion/ they shall noe sooner behold that comon Engsigne of honor, wherein they have both equall Int^{r}est/ but all other notes of diversitie will be thought vnworthie their remembrance/ and then the Enemye shall quickelye Finde to his cost that the twoe mightie and populous kingdomes of England and scottland haue but one head and one harte/

Nowe

53v

Now albeit yo[u]r ma[jes]tye hath at this time as good choyse of occasions as the world can afford/ yet that of France seemes most prop[er] for this p[u]rpose/ for as that Countrye was the cause of our auntient enmitie/ soe would it be made to feele the effects of our reconcilem[en]t, were it for nothing els but to cancell the strict Alliance [tha]t was wont to be soe suspected and pr[e]iudiciall to ~~be soe suspected~~ England/ had not the Scotts of old bine our backe Frenndes and shewed them selves in all occasions more affectionate to the French then to vs/ yo[u]r ma[jes]ty might happilye at this daye haue seene yo[u]r selfe Kinge of France/ And yett had not wee pr[e]ferred Scottland before France/ yo[u]r ma[jes]ty had never come to haue bine Kinge of England. This will seeme noe ridle to them w[hi]ch are never soe litle acquainted with the historie of these times. And if Eng[land] was able to make her p[ar]tie good both w[i]th Scottland and France when theire league offencive and defensive was at the strongest/ what might not England and Scottland doe nowe in France where there is another manner of p[ar]tie then that of Burgundye ready to receive vs; surelye wee might drive all [th]e Royallists into [th]e sheepfold of Berrye/ & make another kinge of Burges/ But I will not labor in vayne to make yo[u]r ma[jes]t[y']s courage exceed yo[u]r co[n]science God Allmightie I knowe hath fil'd yo[u]r harte w[i]th dominion, and soe sealed it vp fro[m] ambitious thoughts / as you maye esteeme Conquests but splended robberyes / as you are pleased to expresse yo[u]r selfe in one of yo[u]r late workes of divinitie/ Nor doe I intend to incyte yo[u]r ma[jes]tye to anye thinge/ but what may stand as well w[i]th yo[u]r goodnes as yo[u]r greatnes/ cursed be they [tha]t tell the kinge he maye doe all he can/ for my p[ar]te I shall thinke my selfe blest of Heaven / yf I maye but obtaine my humble desire w[hi]ch goes noe further then w[ha]t you ought. It is not spoyle nor glorye (the como[n] bellowes of warr) [tha]t I thinke worthie to moue yo[u]r ma[jes]ty to forgoe [th]e long co[n]tentm[en]t of peace / nothing should make mee soe hardye as to wish it, were there anye other hope in yo[u]r Armes but to right the wronged world and acqu ~~{*gap: illegible*}~~ itt yo[u]r selfe of yo[u]r duetie towardes God and nature

Behold S[i]r asmuch as I am able to pr[e]sent & perhaps more then I shall haue thankes for/ but that is the least p[ar]te of my pr[e]tenc[i]on / the love to Truthe and your maiesties service deserves this and A greate deale more of an honest man / And hee that seekes rewarde for well doeinge/ knowes not the valewe of A good conscience/

I shall be content to remayne vnknowne, soe as I make yo[u]r ma[jes]tye knowe/ what false and wicked men keepe from you/ the misfortunes of yo[u]r governem[en]t/ and the iust co[m]p[lain]ts

of

54r

of yo[u]r Subiects. If I haue offended yo[u]r Patience/ yo[u]r ma[jes]tye maye be pleased to consider howe long you haue offended all the world, and forgive mee/ lett it not seeme strange or evill in yo[u]r ma[jes]t[y']s Eyes/ that I haue vsed A fewe wordes in A cause my Soule loves above all that is mortall/ and for the Advancem[en]t whereof / I dare suffer as much as they deserue / that disswade you from it

Finisof Tom Tell Trothe./

Other manuscript witnesses

- Alnwick Castle, MS 527, ff. 1r–44*v
- British Library, Additional MS 11308, ff. 2r–45v
- British Library, Additional MS 23146, f. 18r
- British Library, Additional MS 48062, ff. 245r–283v
- British Library, Additional MS 78653, ff. 1r–55v
- British Library, Harley MS 1220, ff. 63r–81r
- Beinecke Library, Osborn fb158, item Iij, 81–107
- Beinecke Library, Osborn fb57, ff. 81–107
- Bodleian Library, MS Ashmole 792, ff. 2r–55
- Bodleian Library, MS Rawlinson D 1208, ff. 86–96
- Bodleian Library, MS Tanner 304, ff. 122r–130v
- Bodleian Library, MS Tanner 73, ff. 199r–230r
- Cambridge University Library, MS Ii.5.9, ff. 218r–257r
- Cambridge University Library, MS Mm.5.1, ff. 99v–123v
- Norfolk Record Office, AYL/192
- Northamptonshire Record Office, FH69, ff15
- St John's College, MS S.2, item 1
- The National Archives, SP 14/126, /1 [ff.2r–41r]

Seventeenth-century print exemplars

- *Tom-Tell-Troth or A free discovrse tovching the mvrmvrs of the time* ([Amsterdam?], [1630?]) [STC 23868]
- *Tom-Tell-Troth, or A free discourse touching the murmurs of the times* (London, 1642) [Wing T1786]

Modern print exemplars

- *The Harleian Miscellany* (1st ed.), vol. 2, pp. 400–418
- *Somers Tracts* (2nd ed.), vol. 2, pp. 469–492

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https://mpese.ac.uk/t/TomTellTroth1622v1.html