

## The Truth Teller [or, Tom Tell-Troth] (1622)

### Transcript

Norfolk Record Office, AYL/192, ff. [1r]–[14r]

[1r]

S[i]r

Since they that haue the honor to app[er]teyne vnto you haue neither the Courage nor Conscience to acquaynt you w[i]th the fearefull discontents of the tyme but suffer you to lose yo[u]r subiect[es] hart[e]s soe slightly as if they were not worthie the keepinge, I a pore vnknowne suppliant whoe { } neu[er] had the happines to come nere yo[u]r Ma[jes]ties but in the thronge nor to take any other oath in yo[u]r service then the oathe of allegience, haue adventured vppon soe much forwardnes at this tyme of neede when all places are indeede voyde (w[hi]ch Covetousnes & high ambition seemeth to fill) as to thrust my selfe unto the best office aboute you, then p[re]sident of yo[u]r Councell, or Earle marshall of England, and more discontinued then the noble office of tellinge the trueth, wherin [i]f my bould =nes make me forfeit my discretion, my loyaltie I hope will begg my p[ar]don, and the rather because I p[er]swade my selfe I ame not altogether w[i]thout warrant for that I doe, for it was my death not longe sithence to take notice of two p[ro]clama<sup>ci</sup>ons w[hi]ch came out in yo[u]r Ma[jes]ties name against inordinate talkinge wherin it is yo[u]r gracious plesuer to make all yo[u]r lovinge subiects of what Condi[i]on soeu[er] Instrument of State, by givinge them not a bare volentary power but a substanciall Charge and Comission to informe against all those that shall hereafter offend in [tha]t kinde, Now yo[u]r Ma[jestie] shall knowe [tha]t I ame one of [th]e greatest Company keep[er]s in this tyme towne and therefore cannot but be guyltie of many things that I ame bound to reveale, no obedience to yo[u]r Royall Comand (w[hi]ch is [th]e death I p[ro]pose to my selfe at this p[re]sent) the misery is I know not where to begyn whome to accuse in p[ar]ticuler of so gen[er]all Cryme, I vow to god & yo[u]r Ma[jes]tie, I can come into no meetinge but I fynde [th]e p[re]dominant humor to be talkinge of [th]e warrs of { } the honor of their Countrie or such lyke treson, And I would to god they would stopp there, & p[ro]fane no further [th]e things that are aboute them, but such are [th]e Rage & follie of their tong[es] as they spare not yo[u]r Ma[jes]ties sacred p[er]son, yea to descant vppon yo[u]r Royall Stile is now their Comon pastime, that you are o[u]r true & lawfull Kinge there is none soe divilishly affected as to deny [i]t, but there be w[hi]ch fynd such falt w[i]th yo[u]r Ma[jes]ties gou[er]ment as they wish queene Elizabeth were alive againe whoe (they say) would neu[er] haue suffered [th]e enimes of their religion to haue vnballanced Christiendome as they haue done w[i]thin these fewe yeres, They make a mock of [th]e word greate Brittain, and offer to p[ro]ve [tha]t it {is} a great deale lesse then little England was wont to be lesse in { } reputation, lesse in strength lesse in Riches, lesse in all man{ner} of vertues, and whatsoeu[er] is required to make a state greate {&} happie, They wonder why you call yo[u]r selfe Kinge of france and suffer yo[u]r best subiects their to be ruined, For Ireland they say y{ou} content yo[u]r selfe w[i]th [th]e name & let others receive [th]e p[ro]fitt/

As f{or}

[1v]

{ - } As for the tytyle of defend[e]r of the faith w[hi]ch was wont to be a Controu[er]sy betwene vs and Rome they say flatly that yo[u]r faithfull subiects haue more cause to question [i]t not w[i]th the papists, for they wer neu[er] better defended in their liues witnes the Iudges private instructions, and the purseuants open p[ro]hibitions, and the Spanish Ambassadors more then the p[ar]liament[es] p[ro]tections Lastly that you are the head of o[u]r Church, they dare not doubt but of what Church they would gladly knowe The tryvmphant they say [i]t cannot be because there be Corruptions and vexations in [i]t, and how farr [i]t is [*Left margin:* Church dormant] from beinge millitant, they call heauen & earth to witnes therefore they conclude it must be the Church dormant or none And they say the truth for wee are the securest sinners in the world.

These are the thing[e]s that haue most redely offered them selues to my remembrance because they followe one another in a kinde of order But if I would report all the disorderly and extravagant speeches I haue heard of this nature I must be faine to ranke my memory, and I feare yo[u]r Ma[jes]ties pacience yet rather to leaue the least shadowe of suspicion vppon my playne dealinge by seeminge to Curtalle [i]t in [th]e p[er]formance of a necessary dutie I will adventure to add these fewe

They that take the affaiers of yo[u]r Children most to harte not beinge able to discerne the Compassion of yo[u]r bowells but Iudginge things by [th]e extention of yo[u]r acc[i]ons, will hardly be p[er]swaded that you ar their father because they see the Lamentable estate, wherin you suffer them to be reduced and nerer destruction then the nature of fatherly correction

They are not ignorant that yo[u]r Ma[jes]tie hath made as though you would haue done somethinge for them but they alsoe knowe the Course you haue taken hath bene more forma<sup>ll</sup> then effectuall more chargable then {a} honorable and are of opinion that e[i]ther yo[u]r Ambasad[o]rs haue not negociated as they ought, or els haue met w[i]th very euill mast[e]rs of request abroad, since they haue not bene able to get their petic[i]ons answered

The very Papists them selues doe require repine at [th]e error and say that the { } and monies [tha]t yo[u]r Ma[jes]tie hath Consumed <sup>of</sup> late in yo[u]r vnprofitable treties haue bene farr bett[er] ymployed in redeeming yo[u]r mothers sauld scald out of Purgatory For to get [th]e enemy out of yo[u]r Childrens cuntry other { } might haue bene founde a great deale more

propper

[2r]

proper in the meanetyme they doe not only buyld, but fortifie their p[er]nitious hopes vppon yo[u]r Ma[jes]ties pacience for seeinge how easilie you tollerate all things abroad, they doubt not ere longe, but ~~that you~~ they shall haue a tollerac[i]on at home, our godly preachers doe alredie pray against that every day w[i]th soe much fervencie as if [i]t were at hand And though their be order given that they shall preach nothinge but Courte diuinitie yet a man may easilie p[er]ceiue by the very Choice of their texts and the teares in their eyes that [i]f they durst they would speake there Conscience The p[er]petuall walkers in Paules doe now dispayer eu[er] to see there materiall Church repayred, since the spirituall and more worthie are suffered to goe to wrack, and some of them not daringe to Meddle w[i]th matt[e]rs of State, because they are monied men and yet knowinge not how to hould their peace vppon this sudden warninge thinke it there best course to talke of nothinge but ecclesiasticall matt[e]rs wherin they all agree that yo[u]r Ma[jes]tie hath pulled downe [th]e Church more

w[i]th yo[u]r p[ro]ceeding[es] then yo<sup>u</sup> haue edified [i]t by yo[u]r wrightings In yo[u]r Ma[jes]ties own taverns for one health that is begunne to yo[u]r selfe there are tenn Drunk to [th]e princes of <sup>[th]e</sup> forreine Children and when the wyne is in their heades, lord haue m[er]cy vppon ther tonges, Even in eny gaininge ordinary whence men haue scarce leisuer to say grace yet they take tyme to sensuer yo[u]r Ma[jes]ties acc[i]ons, and in their owne scoole termes they say you haue lost the fayrest game at Mane, that ever Kinge had, for wantinge to make the best advantage of the five fingers & playinge yo[u]r other helps in tyme, That yo[u]r *[Left margin: Gundamor]* owne Card players play bootie, and give the signe out of yo[u]r hand[es], that he you playe w[i]th hath eu[er] bene held the greatest Cheater in Christiandome, In fine their is no way to recover yo[u]r losses, and to vindicate yo[u]r honor but w[i]th fightinge w[i]th hym that hath Co{z}ed you, w[i]th honest downe right play you wilbe hard enough for hym w[i]th all his trick[es].

I cannot forgett how I haue seene some when they haue lost their money fall a cursinge swaringe for the losse of {Prage} and the pallatinate as if all the Rancur of their harts lay their, And tell them of yo[u]r Ma[jes]ties p[ro]clamac[i]ons they answere in a cha{f}e, you must give losers leaue to speake The m[er]chants & tradesmen I nor no man els can accuse then ~~but~~ of beinge sensible of any thinge but w[i]thall toucheth their owne p[ro]ffitt, all that I fynde in them is, they are extreme Iealous the Court will alsoe shortely put downe their exchang{e} and app[ri]hend {th} (because one of there owne occupac[i]on is made Tresurer) that therefore henceforward all thing[es] must be bought & sould there

The

[2v]

The lawyers seeme not so much offended that yo[u]r Ma[jes]tie hath removed the garland of their p[ro]fession by puttinge [th]e great seale into [th]e hands of a Churchman, As [tha]t you doe not releiue yo[u]r pore distressed Children who they say haue bene wrongfully outed, And therefore you ought to grant a writ of forcable reentry w[hi]ch (vnder Correction) they say conceive may be bett[e]r executed by [th]e gen[er]all of an army then by [th]e shireife of a Countie.

They that flie high and fixe their speculac[i]ons vppon [th]e misteries of the Court doe apparently p[er]ceiue that the Count of Sundamore haue taught some of yo[u]r actiue ministers to iuggle, only to make them passively capable of his owne coniureinge and [tha]t by the penetratinge faculty of yellow {-} Indian { } he hath at his Comand he is

Mast[e]r of yo[u]r Cabynet w[i]thout a key and knowes yo[u]r secrets before the greatest and most faithfull of yo[u]r Councell and w[hi]ch is worse (they say) yo[u]r Ma[jes]tie knowes [i]t And therefore suspect [tha]t you yo[u]rselfe are bribed ag[ains]t yo[u]rselfe other wise they doe not thinke the devill hymselfe could soe abuse the tymes wee live In as to make things passe in [th]e fashion they doe contrary to all sence Conscience & reson of state, Behold S[i]r the second p[ar]t of vvox popvli by soe much the more like it self then [th]e first by how much the it comes shorte of it in wit & discretion, for though the second Cogitac[i]ons are ever held the best yet wee see comon people for the most p[ar]t when they giue themselues to talkinge p[ro]ceede from bade to a worse and runn Counter eu[er]y tyme more foolish then othe[r] the {resours} because they nev[er] thinke before they speake, but rashly vent what soeu[er] getts into their fancy be it true falce or p[ro]bable, good, bad, or indifferent, neu[er] thelesse by these ou[er]flowings of their mouthes, yo[u]r Ma[jes]tie doe

well to guesse at the abundance of their harts, And my lords of [th]e Councell if they please may make vse of their folly w[i]thout disparaginge their owne wisdom w[hi]ch if it be lawfull for me to confesse

The trueth is [th]e principall end I ayme at for it could neu[er] sinke into my beliefe that yo[u]r Ma[jes]tie was mynded to publishe these new kinde of p[ro]clamac[i]ons only to intrap yo[u]r subiects to bringe them to the block of punishm[en]t but rather out of a pollitique signe to {sound} their greifs and make their Compl[ain]ts serue for soe many directions vnto amendem[en]t accordinge to w[hi]ch p[er]swasion I haue thought it sufficient to set downe [th]e bare discourses w[i]th troble to yo[u]r Ma[jes]tie w[i]th [th]e p[er]sons, for if all that were infected w[i]th these kinde of evill should be brought before you, I feare that both yo[u]r Ma[jes]tie & yo[u]r S[u]rgions would quickly be weary of touchinge them I will rather pray heauen to give yo[u]r Ma[jes]tie [th]e vertue to cure all evill, w[i]th as much ease as yo[u]r hart desyers, And although I cannot end bett[er] then w[i]th sayinge. Amen to soe good a prayer yet now I haue begvn to speak to my lord the

Kinge

[3r]

Kinge let hym not be offended w[i]th me [i]f I pr[e]sume a little further and offer at last a few of my owne eonse conception<sup>s</sup> by way of humble remonstrance, not that I hope how eu[er] others haue sped to come from an inform[er] to be a Councello[r] but because I beleeeve there be something[es] right worthie of yo[u]r Ma[jes]ties Considerac[i]on that are fitter for an honest man to p[re]sent then a great, The great spectato[r]s of yo[u]r Ma[jes]ties wisdom whose dayly exercise is to multiplie the object in the artificiall glasses of fraude & flattery are soe distracted w[i]th [th]e infinite faces of Counterfeits as they cannot discerne the true

But wee that knowe neither the vse nor benifitts of such p[er]spectiues & haue no other way to vnderstand yo[u]r Ma[jes]tie then by yo[u]r word[es], doe to o[u]r great greife p[er]ceiue a number of defects w[hi]ch cover the glory of yo[u]r Reigne, as in a Cloude, and much allaiie the reuerence due to other exellencies of yo[u]rs for my owne p[ar]t I cannot see them and thinke it enough to { } as many doe, but must then my selfe soe affectionate to my prince and Cuntry as to advise yo[u]r Ma[jes]tie of them w[hi]ch I p[ro]miss to do w[i]th as much humilitie as the matt[e]r will beare

The torrent of discontent that Runnes w[i]th such a sedicious noyse over yo[u]r whole kingdome though thanks be to go it hath made noe open breach vppon yo[u]r peoples obedience yet certainly hath much weakned their affections w[hi]ch haue ever ben held dangers [-] of so {nere} neighbor hood as Comonly their is noe way to p[re]vent [th]e one w[i]th out { } the other

The causes from whence it ariseth are two discords at home and dishonor abroad for the first I must confesse I ame not soe well redd In the new booke of pattents as that I can make any large discorse vppon [tha]t subiect and therefore will leaue it to the lower house of p[ar]liam[en]t w[hi]ch is the true Cristall fountaine that will not only p[re]sent to yo[u]r Ma[jes]ties vewe as ina merror all [th]e fowle spott[es] in [th]e Comonwelth but serue you like wise at the same tyme for water ([i]f you please to wash them out But for the other w[hi]ch tuoches more to [th]e quick all generous spirits, and soe excells in matt[e]r of Compl[ain]t, as till it be redressed, all other Clamors ought to hould their peace, I dare

p[re]tend to knowe as much of it as an other and p[er]haps more then comes to the share of a private gentleman It havinge ben of late (but I know not inclynac[i]ons of my genius) not onlt the Chosen fruite of my outward observac[i]on, but the very norishm[en]t of my sadd thoughts If then yo[u]r Ma[jes]tie will giue me leave to execute my mallencholly office of tellinge trueth and freely advertise you, what this grand greivance is [tha]t cries soe loud for rep[ar]ac[i]on in all voices & in all harts It is a recent decay of o[ur] Countries honor, A trade wherin wee were wont to out by all <sup>o[u]r</sup> neighbors & to make [th]e greater Ingrosser of the west indies Banckrupt hymselfe

But since

[3v]

But since yo[u]r Ma[jes]tie came to ~~[th]e Crowne~~ be sou[er]eigne least you should be proude of the greate an addicion, it seemes [th]e hand of heauen hath thought good to Curbe o[u]r felicitie in this poynt, for wee haue lived to see this braue stock of forraine reputac[i]on w[hi]ch o[u]r greate queene Eliz[abeth] yo[u]r p[re]decessor quite vanished and brought to nothinge and for acquiringe of { } it is a thinge soe longe since growne out of vse, As [i]t may very well be reconed amongst those other invenc[i]ons wee haue lost thorough the { } of tyme, the ould compasse of tyme and honor is cleane forgott, and o[u]r exployts now a dayes know noe other rate then that of o[u]r owne fortunes accordinge to w[hi]ch they take and vntake as publique affaires, noe marveile then [i]f wee see the godly vessell of this state misguided and shamefully exposed to all mann[er] of danger, sometymes beinge runn vppon ground on the sands of a shallow and vncerten pollicie, but most of all by beinge kept at anchor (full as [i]t is of leakes & rotten ribbes in the deepe gulfe of securitie where [i]t takes in more water of ruin & corruption in sixe monethes then can be pumpt out in seauen yeres, nor can o[u]r statesmen excuse there negligence hereafter, w[i]th sayinge [th]e wynde did not serue for neu[er] did {heauē} blowe more favorably to o[u]r advantage then [i]t hath done of late, had wee had the grace to haue fitted o[u]r sayles to [th]e faiernes of the occasion But their hath bene I knowe not what humor that hath hunge longe tyme vppon this vnfortunate state, and still continues of that p[ro]digious force as for ought I see (vnlesse god of his m[er]cy put to his helpinge hand it will rather sinke vs then suffer vs to goe forward in any course that tends to o[u]r prosperitie in the meane tyme o[u]r adverse p[ar]ties haue { } enough, and all is fish [tha]t comes to there netts, [i]t seemes they haue forbidden vs vppon playne of their high displesuer to deale anymore in matt[er]s of worth and reservinge to themselues the rich prizes & triumph[es] of the tyme, haue thought [i]t sufficient for vs to share o[u]r sheepe, and fetch some spice to make o[u]r ginger bread, not soe much but [th]e very pedlers of [th]e low cuntries whome wee o[u]r selues sett vpp for o[u]r owne vse are now become o[u]r Mast[er]s in the East indies and thinke themselues o[u]r fellowes in any ground of { }

These things are more vrksome to vs by reson wee did least expect them at yo[u]r Ma[jes]ties hand for who would haue thought wee should haue lost but rather infinitely gayned by changinge the weaker sex for the more noble to be o[u]r comand[er], And havinge to boote w[i]thall the only nation of the earth that could compare w[i]th vs in vallor to be o[u]r fellowe souldiors, but the event shewes that wee are in nothinge more miserable then in that in w[hi]ch wee had soe much reson to thinke o[u]r selues happie, for now that wee contrary to o[u]r hopes how all thing[es] haue succeeded, and how vglie wee haue suffered o[u]r braue possibilitie to passe away one after an other as in a dreame o[u]r greatest Co[m]fort[es] are Changed into {-} equall dispayer & o[u]r most reputed blessings

into

## [4r]

Into most apparant Curses {g[es]}, Of all the benifitt[es] that discend from heauen to earth there is none to be received w[i]th more praise and thankesgiuinge then that of peace, but a man may haue too much of his fathers blessinge, and I feare Wee haue too much of yo[u]r Ma[jes]ties vnlimited peace, the excesse whereof hath longe since turned vertue into vice and health into sicknes As longe as other princes keepe themselues w[i]thin there devoire and followe yo[u]r example It is a thinge rather to be gloried in, then any way reproched that yo[ur] Ma[jes]tie was knowne through Christiandome, by the name of [th]e Kinge of peace, but now [tha]t both o[u]r sworne enemies and o[u]r {--}<sup>forsworne</sup> Freinds, haue taken vp armes w[i]th one consent and as [i]t were defied yo[u]r Ma[jes]ties goodnes by enterprises vppon yo[u]r nerest and derest interest in all forraine p[ar]t[es], now [tha]t there is question of god[es] glory aswell as yo[u]r owne, and [tha]t the cause of yo[u]r Children lies equallie bleedinge, now I say to continue still [th]e same and still vnmoved, as [i]f you were nothinge of this world but stood alredy possessed of the Kingdome of heauen by vertue of beati pacifici, this certainly is such a straine of {sup[er]acrogac[i]on} as will serve to astonishe this p[re]sent age and that to come but to deserue well of neither It will rather revoke mon droit yo[u]r foreu[er] int[er]est and make vs suspect that yo[u]r peaceable disposition all this whyle hath not soe much p[ro]ceeded out of { } pietie and loue of iustice, as out of mere ympatience & defier if ease, p[ar]don me { } Kinge [i]f I speake vnto you in a language you ae not accustomed to here I knowe [i]t is p[ar]te of yo[u]r supremacie not to haue yo[u]r darlinge syn laide open, as my lord[es] the b[isho]pp[es] doe very well obserue, but it is now no longer tyme to blanche and palliate, that w[hi]ch all the world sees for though I feare [i]t lyes still in yo[u]r bosome yet the blasinge starr was noe more spectacle in o[u]r horison nor gaue the people more occasion to talke ( heaue grant it <sup>may</sup> not be an occasion of more mischeife in Christendome) then the other was a signe of [i]t It is in yo[u]r Ma[jes]ties power to take away o[u]r feare & danger both at once, if you will at the length but know yo[u]r owne strength and take a resoluc[i]on worthy of yo[u]r selfe. there are too fayer occasions [tha]t come as it were a wouinge to yo[u]r Ma[jes]tie at this tyme the least of w[hi]ch deserues the honor & good fortune of yo[u]r mayden armes, so iust & so religious in all humane & diuine respects as I dare say [i]f [th]e noble Army of martiers were sent downe vppon earth to make their fortunes anew they would chuse no other quarrell to dye in nor hope of a surer way to recover againe their Crowne of glorie

- 1 The one is to reestablishe yo[u]r owne Children in Germany
- 2 The other to p[re]fere gods Children in Fraunce

Both

## [4v]

Both of them work[es] so vniu[er]sally desyered & so conformable to [Christ]ian faith & good mann[er]s as I doubt not but they haue longe sithence passed [th]e presse of yo[u]r Conscience, though I knowe not by what indirect meanes they are not yet suffered to come forth in publique vewe I shall not therefore neede to ripp vp these questions of state from [th]e begin{ }inge, and vex yo[u]r Ma[jes]tie to p[ar]ticulerise [tha]t w[hi]ch is best knowne to yo[u]r selfe yet because I see nothinge done I must need[es] say some what, And first for [th]e vnfortunate princes yo[u]r Children they may p[er]happs haue Comitted a fault for

w[hi]ch in yo[u]r Ma[jes]tie in yo[u]r singular wisdom, thought good to make them { } of affliction either to purge them of ill Councell, or happely to quence in them betymes the dangerust thirst of ambition, w[hi]ch not content w[i]th { } & { }, might afterwards attempt [th]e ocean, yet to let them drinke still, and so depe in [th]e cupp of affliction, as not to be able to stand vppon their legges but reele vp & downe w[i]thout hope of recouery, is the skorne & approbie of all nations vpon earth

*hac ratione petes Iustus fortasse videri*

*Ac non crudelis, non potes esse pater*

But some will say yo[u]r Ma[jes]tie hath often advised them to returne to themselues, and w[hi]ch is more you sent one of later on purpose to lead them home, but alas in their case how vayne is all comfort w[i]thout hand[es], and how ill hath this yo[u]r promising endeavor sped, the guyd you sent (as if he made hym selfe in [th]e enemies wayes) is come short of his vnderstanding, and in stead of givinge ende to these princes miseries, hath only light vppon a handsome trick to cou[er] his owne shame, had fortune soe miraculosly blessed his confidence as that he had p[er]formed his hercules labores w[i]thout a lyons skyn he would have shamed all wise men foreu[er] who before he went gaue hym for a lost am{p}bassador, It could neu[er] appere to them in the lest forme of likely whoode (savage [th]e Credit due to { } Compl[ain]t, that [th]e spanish Councell of warr should be at [th]e Charge of gettinge a Cuntry by force of Armes [tha]t they ment afterward[es] to restore at [th]e kissinge of a hand, They are knowne to be a people so circumspect & advised, in all they do, as they neu[er] resolved vppon [th]e p[re]sent w[i]thout consultinge [th]e future, and make the resons of both their equall warrant, And therefore [i]f they had made keepinge Word in matt[er]s of this nature they would questionles have Iudgyed it more convenient to have taken yo[u]r Ma[jes]ties for Bohemia then given theirs for yo[u]r pallatinate, w[hi]ch before they would surrend[er] they first obliged them selues to Conquer and Consequently to vndertake a new warr to no purpose, but seinge they would not trust yo[u]r Ma[jes]tie in soe apparant a Congruitie, it is not to be wondred at [tha]t they have deceived you, but [tha]t they had the meanes to do soe for not only [th]e p[ro]ffitt Batille, but eu[er]y { } asso may easily for<sup>e</sup>see [tha]t yo[u]r Ma[jes]ties Credulitie was in [th]e high way to p[er]dic[i]on, and not but to bringe you where his Ma[jes]tie[th]e Spaniard would haue you whoe howe so vseth them [tha]t are in his m[er]cy I ame sory yo[u]r Ma[jes]tie is now to learne, of soe curst a scoole mast[er] as hym selfe whoe will make

Noe

[5r]

Noe scruple to whipp you and yo[u]r Children w[i]th yo[u]r owne Rodd[es] of Iron (though he fairely p[ro]miseth to vse them ag[ayn]s[t] [th]e turk[es]/ And [*Left margin:* The ordinances given to Gundamor ] then [i]t wilbe too late to wishe you had beleueed yo[u]r Cassandra, the voice of yo[u]r louinge p[ar]liam[en]t who hearinge of [i]t made a start out of their owne busines, and could not be in quiet, till they had intred yo[u]r Ma[jes]tie to consider what a dangerous quyst [i]t was and how fitt to be revoked, but yo[u]r Ma[jes]ties answere was [tha]t you had past yo[u]r Royall word to [th]e Spanish Ambassador and you would not breake it as though you were [th]e only vnfortunate prince in [th]e world, that were tyed to be faithfull to yo[u]r owne p[re]iudice, had yo[u]r minist[er] in [th]e Courte of Spaine su{p}brepiticiously strayned a grant from [th]e Kinge of lyke ymportance his Catholique Ma[jes]tie would

haue bene glad of soe good an occasion to render it of no effect, And w[i]thout standinge vppon soe gentle poynts of honor or framinge to hym selfe I knowe not what Chimeraes of Ielosie (betwene his owne absolute power and his-owne [th]e peoples humble desyer) would haue bene soe farr from { } his p[ar]liam[en]t opposition, as he would { } rather haue giuen them Charge (vnder hand) to haue made it, and by [tha]t meanes recalled [th]e benifitt & p[re]served his thank[es], but if yo[u]r Ma[jes]tie had made vse of this experiment their might p[er]happs some in{s}convenience haue inferred for then it is to be feared that the Spanish Ambasad[o]r would haue bene discouraged for eu[er] askinge such an vnresonable thinge agayne, the only hope whereof mak[es]hev hym flatt[e]r [th]e state & tell yo[u]r Ma[jes]tie many a plesant tale, wee are not yet willinge to Condescend for [i]f wee werre wee should not stey, vntill wee saw [th]e mountains p[ro]mised vs turned into smoke, The pore pallattinate shewes vs sufficiently what wee were & what we are like to looke for from [th]e Spaniard, who if he were resolved to give vs shortely as much of his owne as is Imagined he would neu[er] haue kept soe gri{ }pingly from vs that w[hi]ch is o[u]rs, But I cry [th]e Spanyard m[er]cy, it is not he good man, but [th]e revengfull Emp[er]or that doth vs this wrong, as if the Emp[er]or w[i]thout hym could wronge a mouse, or durst shewe hym selfe refractory, to [th]e least tittle of his knowne will, wee may aswell suppose the sea turbulent w[i]thout { } or the low spheares to moue w[i]thout primu[m] mobile, I { } wee see [th]e spanyard[es] forces & designes turned another way but soe as they involume w[i]th pourefull & secrett touch the rupture of [th]e pallattinate and all the skirt[es] aboute it w[i]thout w[hi]ch the Emp[er]or could be as quiet a { } of Ma[jes]tie as wee could wish hym, and his Comissarie [th]e Duke of Bauaria doe nothinge but what became hym It is [th]e Catholique vsurp[er]it that settis them both on work and playes least in sight hym selfe, Betwene them they hould fast yo[u]r Childrens patremony & play w[i]th yo[u]r Ma[jes]tie as men play w[i]th little Children handy Dandy w[hi]ch hand will you haue when they are disposed to keepe any thinge from them or as too that haue ioyned together in theft, he that tooke it saith he hath [i]t not and he [tha]t hath [i]t saies he tooke it not w[hi]ch is a mockery<sup>more</sup> insufferable

then

### [5v]

Then [tha]t in { } iniury and ought to p[ro]voke yo[u]r Ma[jes]tie to [th]e highest straine of Indignac[i]on for [i]f you desist in yo[u]r obdurate pacience and take still for payment all the artifice [tha]t there falce dealinge can coyne, and shalbe tempted to beleue [th]e author of all lies, who might iustifie [th]e kinge of Spaine & the other princes of their Religion doe Constantly give out [tha]t yo[u]r Ma[jes]tie is suer of the pallattinate by a tretie and [tha]t you p[re]tend [th]e Contrary onely to drawe money from [th]e p[ar]liam[en]t out of w[hi]ch opinion [i]f it be once suffered to take Roote, may growe a great deale of poyson, and full vppon yo[u]r Ma[jes]tie as a iust iudgem[en]t of god, who because you would wilfully trust yo[u]r enemies to yo[u]r hurte may now see yo[u]r selfe soe vnhappy, as not to be beleueed of yo[u]r owne subiects for yo[u]r good, But I hope god in his m[er]cy will avert such a disast[e]r and give yo[u]r Ma[jes]tie [th]e grace to discover & distroy at [th]e same instant this malicious invention w{[hi]ch} may easily be done [i]f w[i]thout any more delay or reservac[i]on, you will really & Royally Ingage yo[u]r selfe in this Righteous Warr nor let [th]e scarsitie of meanes, any way discourage you, for yo[u]r Ma[jes]tie knowes not what secret tresuers ly hid in yo[u]r peoples hart[es] w[hi]ch in so good an occasion as this wilbe brought fourth and laid at yo[u]r feete, in great[e]r heapes then [th]e world Imagens, yo[u]r



faithfull p[ar]liam[en]t haue alredy made you a liberall offer of their liues & fortunes and every good English man hath longe since confirmed it in his p[ar]ticuler deuotion, It wholie depends vppon yo[u]r Ma[jes]ties wisdome to make so right an vse of so greate a guift, for therin consist[es] all [th]e danger, all [th]e difficultie, The fundamentall origins of Warr eu[er]ie man knowes are two, men & money, And would to god yo[u]r Ma[jes]ties dominions were as well stored w[ith] the one as the oth[er] then should wee not prostitute o[u]r selues as wee doe to the great Whore of Babilon and for a fewe Clodes of his earth giue vp the honor of o[u]r Cuntry, and violate the loue wee owe to o[u]r religion, but this knowledge of o[u]r want[es] makes hym p[re]sume vppon v o[u]r easines and allure vs to his base and ympious Adultary, though I verily beleue in this p[re]sent occasion he & his ba[n]des wilbe deceaved, For [i]f yo[u]r Ma[jes]tie & yo[u]r estate assembled together will tie [th]e wholly knot of Vnyon and make a firme Covenant each w[ith] other, wee shall not neede to { \_\_\_\_\_ } so neere { } for gold as [t]e Spanish mynes, or if wee doe, wee will take a course to supplie yo[u]r Ma[jes]tie well enough for the busines in hand, out of [tha]t wherew[ith] god Almighty hath blessed vs, only I must advertise yor ma[jes]tie that wee looke to see an army raised, as well as subsidies for if wee be at Charges for maynteyninge a watch It is reson wee should p[ar]take of [th]e honor & benifit of especially cocnsideringe how hardly wee can spare money, There are many thousands of yo[u]r Ma[jes]ties subiects able and p[ro]p[er] fellows that lye languishing & redy to rebell for want of ymploym[en]t I hope none will deny but that English men can earne there wages at this worke as any other nation sure I ame [tha]t it is to be found in very good histories that forraine princes vppon a day of battaile, haue thought [i]t none of their worst strattagems to haue cladd a greate p[ar]t of their owne people in English Cassacks to make them selues the

more

### [6r]

More terrable to their enimies, Count Mansfeild is a gallant man & deserues not only to be well payd but highlie rewarded for [th]e good service done for yo[u]r Ma[jes]tie in [tha]t Cuntry, where had he not arived when he did those pore Cuntrymen of o[u]rs, that would not goe away before the last danger borne would haue byn miserably sacraficed to [th]e Spanyards butchery w[hi]ch would haue made vs Worne black in England for a while but nothingshould haue lasted black so longe as [th]e story of [i]t, w[hi]ch when posteritie came to reade they could certenly haue blurred [tha]t p[ar]t of yo[u]r Ma[jes]ties Reigne w[ith] teares, but as he cam thither by one accident, soe, for ought wee knowe he may goe away by another, And therefore it were fitt to [pro]vide more certen souldyers for so certen a warr, for as my lord Digby did very well shewe towards the end of his narrac[i]on Count Mansfeild[es] Armie doth not consist in such as haue there wives Children & freinds dwellinge in the pallattinate, but such to whome all places are alike so they may be sett aworke and on whome there can be no other tye then their p[re]cise pay how much bett[er] Were it then for yo[u]r Ma[jes]tie to satisfie the gen[er]all desyer and send ou[er] an Army of good English who you may be suer will neu[er] change p[ar]tie nor spoyle the Cunttrie but stedfastlie adhere as much out of affection as obligac[i]on to [th]e cause & p[er]sons of yo[u]r Children, besydes [i]f yo[u]r Ma[jes]tie doe take thing[es] aright wee doe not contribute to this warr soe much to regaine [th]e pallattinate as to redeeme [th]e Credit of o[u]r nation w[hi]ch all [th]e mony in [th]e Kingdome is not able to doe w[ith]out acc[i]on, There are as I haue heard too resons to oppose this resoluc[i]on the one the odd[es] of [th]e Charge the other [th]e difficultie of

gettinge thyther, To the first I answere breifly that in matt[e]rs of warr [th]e best is over cheapest and shortest best, I meane not [th]e shortest of beginning but [th]e shortest endinge, And for the other [i]t is to be p[re]sumed, that when yo[u]r Ma[jes]tie shall make this warr Royall, by takinge it vppon yo[u]r selfe, you will not for yo[u]r owne greatnes sake be seene to send any forces, but such as shalbe able to make their way if not a least they may haue Comissions to take lodgings by [th]e way for { \_\_\_\_\_ } shall come after, and soe though they come shorte of their formes end they may happely make an end of that they goe for the sooner In playne termes [th]e pallattinate is very ill souted for vs to warr in it beinge remote from [th]e sea and surrounded on all sydes w[i]th o[u]r enemyes whome [th]e pope hath tyed together like Sampsons fox tailes, to sett these p[ar]ts of Christiandome of fyer, For w[hi]ch purpose they call them selues the Catolique league & haue [th]e Catholique Kinge for their head whoe stick close to them in all adventures whereas yo[u]r Ma[jes]tie (I doe not knowe for what Cryme) haue beheaded [th]e p[ro]testants union, and left it as a body w[i]thout a soule yet it is not soe dead buried that ther is a hope it will rise againe at [th]e first sound of yo[u]r Ma[jes]ties trumpett and ioyfully receive a second more durable life from yo[u]r bett[e]r resoluc[i]ons, of all [th]e p[ar]ts belonginge to it, the easiest to be restituted & [th]e most vsefull for [th]e p[re]sent busines are [th]e vnited p[ro]vinces of the

Lowe Cunt<sup>[rise]</sup>

[6v]

Lowe Cuntrise as beinge nerest & strongest to the head dueringe the tyme if desolac[i]on, They haue bene faine to doe [th]e office of a beast in giuinge yo[u]r Children suck and are indeede their Armes, and would ere this haue caried them into their owne, had they not had their hands full of [th]e Comon enemy at home. [i]f then yo[u]r Ma[jes]tie desyer to remove [th]e Spanyard out of [th]e pallattinate, the speedy course wilbe to giue [th]e holland[e]rs yo[u]r helpinge hand in Fland[e]rs, and if yo[u]r strict alliance w[i]th Spaine will not beare such an Imediate act of hostilitie from yo[u]r selfe you may for Ceremony sake lend [th]e prince yo[u]r sunn in lawe an army to dispose of, as he shall see cause, alwayes p[ro]vided [tha]t you Councell hym vnderhand to take his best advantage soe shall the spanyard be p[ar]t in his owne Coyne, and o[u]r princes restored to there owne possessions wheras if you confine the acc[i]on to [th]e bare b pallattinate and content yo[u]r selfe w[i]th [th]e doves Innocency, now [tha]t you see [th]e enemy as wise as a thousand s[er]pents it will neu[er] haue an end but draw it selfe into a Circle of Continuall truble, and wee may looke to see a dosen yeres hence two such Armies keepinge one an other in [th]e pallattinate as they do now in [th]e low Countries/ I will not shewe soe little respect to yo[u]r Ma[jes]ties Iudgem[en]t as to talke any longer in so clere a case, but will here Conclude, my resons, w[i]th my prayers humbly beseechinge yo[u]r Ma[jes]tie to doe yo[u]r selfe & Christendom{e} right in this affaire & let it be no longer sayd [tha]t [th]e Spanyard hath more wit then [th]e English or that the Kinge of Spaines Cozen Iermans are nerer a kinde to hym etc then yo[u]r Ma[jes]ties owne Children are to you.

It remaines now [tha]t I speake a word or too in [th]e behalfe of o[u]r brethren god[es] children in Fraunce against whome [th]e firebrand of hell hath kindled a [per]secuc[i]on w[i]thout all earthly matt[e]r it beinge [th]e heauenly cause pf Religion and no other for w[hi]ch they are made to suffer wherin yo[u]r Ma[jes]tie & state haue as much int[er]est as it is possible for a man to haue when his neighbours house is on fyer, Indeeede soe much as it would { } become a private man to put you in mynde of [i]t at any tyme, but when it seemes

a dead sleepe possesseth all [th]e land & [tha]t wee had rather p[er]ish [th]en be disturbed, the vigilant p[ar]liam[en]t haue layne sentinall {perdu} and discouered the enemies approach but cannot be heard the watchmen of yo[u]r pallace [tha]t stand in high places though they cannot but see [th]e danger yet they dare not giue [th]e alarum for feare of disquiettinge yo[u]r Ma[jes]tie

Lastly & worse of all the Church men w[hi]ch be [th]e seers of Israell and ought to discry from [th]e holy place the phillist{ }ines and their plott[es], are they that doe most of all Conive at [th]e stupidities of [th]e tyme all of them alledge alredy for [th]e excuse of their weakenes the stronge opinion they haue of yo[u]r Ma[jes]ties ablenes, for they say it is in vaine either to advertise or advise yo[u]r Ma[jes]tie of any thinge touchinge gou[er]nment, because they are assured you know as much of it as mortall man can app[re]hend and for myne owne p[ar]t I thinke a greate deale more

other wise

[7r]

Other wise it could not be [tha]t yo[u]r p[ro]ceeding[es] should soe vary as they doe from all scope of humane discourse, I grant [tha]t all Wise princes haue ever reserved to themselues certen cases of [th]e state w[hi]ch [th]e pollitique people call Arcana Imperij and wee should be {imurious} to yo[u]r Ma[jes]ties wisdom & power [i]f wee should grudge you [th]e lyke priuledge but (Alas S[i]r) we { } that haue but resonable soules cannot but vse them in soe ymportant a matt[e]r and doe fynde a greate deale of difference betwene yo[u]r Ma[jes]tie and other princes in this poynt for though they haue lockt vp in [th]e Closetts of their brests their incomunicable purposes & soe worke vpon diu[er]s occasions, as [th]e effects haue sometymes byn seene to come abroade, before [th]e cause could be knowne yet at [th]e last it cam to be evident, that theise their secret designes ever tended to the publique good but the instrumentall causes were only such { } as did transcend & not ou[er]throw Comon reson wheras yo[u]r Ma[jes]ties Courses are not only inscrutable but diametricall oposite to pore mens vnderstandinge, and soe farr from givinge vs any hope of good effects hereafter as they doe already fill [th]e vtmost of o[u]r feares in soe much as wee haue no way left to put o[u]r selues out of astonishm[en]t & p[re]serue yo[u]r Ma[jes]ties wisdom blameles but by str{o}ngly beleuinge [tha]t wheras all other princes haue lib[er]tie to governe them selues accordinge to [th]e Rules of wordly pollicie yo[u]r Ma[jes]ties hands are tyed from vsinge such outward meanes and advantages by [th]e certen power of secret revelac[i]on, And as diuid who was a kinge after god[es] owne hart might not for all that buyld god a temple because he had his hand[es] ymbrued in blood, soe happelie yo[u]r Ma[jes]tie may not be suffered to doe any thinge for [th]e Churche of god because you like wise haue yo[u]r hands defiled in blood, for how can they be other wise beinge ioyned soe straitly as they are w[i]th them, that are all redd w[i]th [th]e blood of saints, One [tha]t knowes [th]e sweetenes of yo[u]r Ma[jes]ties nature & hath seene w[i]th what Clemency and m[er]cy you haue swayed [th]e septer would thinke it little lesse then blasphemy to accuse you of any thinge [tha]t is bloody, But god Iudgeth not lyke man And who can hinder [th]e eternall from callinge yo[u]r Ma[jes]tie to accoumpt for all [th]e Rage hath bene done in his Church of late since you haue byn his leifetenn[en]t of gretest trust and haue received of his heavenly grace sufficient right & power to oppose such Innovations { } [th]e goodnes & diuine p[ro]vidence of god that hath given yo[u]r Ma[jes]tie aboue all [th]e princes of the earth such tytles & Royall attributes, as doe necessarily inferr & transferr a right of p[ro]tection vppon those his

power p[ro]secuted servants whatsoeu[er] yo[u]r Ma[jes]tie think[es] of [i]t I doe as verely beleue it as if there were a text for it in [th]e appocalipp[es] that [th]e great gou[er]ner of [th]e World in his omniscience & omnipotent p[re]science hath soe disposed of states to [th]e benifit of his Church as to Continue vppon yo[u]r Ma[jes]tie [th]e tytle of Fraunce to the end [tha]t little Flocke he hath thought good to plant their amonge soe many

Wolues

[7v]

Wolues might haue bene a iust p[re]tence of the defend[er] of the { } faithes, if yo[u]r Ma[jes]tie will not owne these pore people neither { } Kinge of Fraunce, nor defend[er] of [th]e faith, yet ought you to p[re]serue them for yo[u]r Englands sake and doe that for state w[hi]ch religion cannot attaine, for should [th]e p[ro]testants of France be vtterly extirpated & that puissant kingdome rendred w[i]th greiuinge at soe terrable an alterac[i]on for myne owne p[ar]te i should then beleue [tha]t [th]e tyme were come that { } the French men spake of, who beinge in discourse w[i]th an English man aboute [th]e warres wee had often & w[ith] good successe made in Fraunce discretely sayd [tha]t god Almightye had brought [th]e Englishe unto France to punishe them for their sinnes and when [th]e sins of England should be greater then those of France he would like wise send [th]e French thither to scourge them, And how willingly will [tha]t nation ymbrace such an ymployment may easilie be Iudged whether they consider the ould or [th]e new cause of <sup>there</sup> hatred, the vertue of o[u]r Auncesters sticks in their stomock[es], and [th]e true p[ro]fession of [th]e gospell encorageth their Conscience they whoe beleue they do good service in Cuttinge their owne Country men & { } throats because they are not papists would doubt lesse thinke themselues damned [i]f they should not doe much more to strangers, and their Auncient enemyes vppon [th]e lyke occasion nor should they want powerfull enticem[en]t[es] to such an holy enterprise (though thanks be to god) he is nothing soe cunninge at it as [th]e devill for I knowe not by what pontificall fury he hath p[re]cipitated his instigations & suffered his mallice to out run [th]e seson would any but Antichrist out of his witt[es] haue soe abused his Christian chyld, as to put hym vppon [th]e Conquest of England before he was mast[e]r of Rochell, I must confesse when I first saw his Apostolicall lett[er]s I had an opinion, that some craftie hugonist had devised them to giue yo[u]r Ma[jes]tie more sensible int[er]est in their cause, but havinge since ben made certen they came from Rome And that I fynde them incerted in a french Cattalogue (Aver privilege du Roy) I knowe not what to wond[e]r at most whether at them that say [th]e pope cannot erre at all or at hym [tha]t he should err soe much I assure my selfe this favorable discourse hath longe since bene deliu[er]ed to yo[u]r Ma[jes]tie in its owne langwage, neu[er]thelesse I will craue leaue to make you see how vgly it shewes in English

/

[8r]

To o[u]r deare sonne in Chr[ist] Iesus Lewis the most Christian kinge Pope Gregorio the xvth Most deare sonne in Christ health & the Apostolicall benediction the highe exploits of yo[u]r vallor, w[hi]ch haue drawne vppon them the eyes of all Christendome, beinge a great deale of Comforte to o[u]r fatherlie care, aswell in regard of [th]e glory of o[u]r Armes, as [th]e hope of o[u]r tryvmphes for Consideringe as wee doe w[i]th much greife, the ympietie of the heriticks livinge in some places w[i]thout feare of danger, exercisinge on others, the lawes

of cruell gou[er]m[en]t, we may thanke [th]e lord of hosts, that hath in soe fitt an oportunity, made yo[u]r Ma[jes]tie to take vp Armes to maintaine [th]e dignitie of the Catholicke religion A fare apprentyshipp of a royall warfarr, and worthie of s most { } kinge what an admirable thinge it is that youth w[hi]ch others out of a kinde of softnes & idlenes vse to passe away their tyme in sport[es] & delight[es], yo[u]r Ma[jes]tie should imploye, and so fortunately in appeasinge differences, conductinge armies & beseiging the places of hereticks, and all not w[i]thout the spirituall Councell of god, by whome king[es] raigne, It is almost incredible, that [th]e very first stepp of yo[u]r youth should carrie you to soe highe and trublesome an enterprise, and that the dangers and difficulties w[hi]ch haue stopt others in their course, should only serue for a spurr to [th]e greatnes of yo[u]r Courage, { } deere sonne the renowne yo[u]r name hath got and for [th]e god that fiteth for you. to the end, that as you are now held in eu[er]y mans opinion the thunderbolt of warr & the buckler of peace, soe you may hereafter be esteemed the prayers of Israll and glory of [th]e world, from [th]e highest of o[u]r apostolicall dignitie when it shall please god of his goodnes to raise vs vnworthie of soe great a grace, wee assist yo[u]r Armes w[i]th hart & affection and by o[u]r frequent prayers p[re]pare the divine remedies, and though wee doubt not but yo[u]r vertue will make you constant in the worke you haue begvn, nev[er]thelesse wee haue thought good to ad o[u]r exhortac[i]on, that the world might see the care wee haue, for [th]e advancem[en]t of true religion And how willinge wee are to give way to yo[u]r glorie, you haue hitherto ben infinitely bound to god for his bountie toward[es] you, and as wee hope & wishe shall hereafter be a greate deale more, for you havinge yo[u]r mynde endued w[i]th Celestiall docktrine, and not w[i]th bare p[re]cepts of humane wisdom, doe know that kingdomes haue their foundac[i]ons vpon [th]e truth of orthodoxall faith And indeede vnlesse god keepe [th]e Cittie what principallitie can subsist w[i]th {-} any assuerance, It may easilie be iudged, w[i]th what fidelitie they are lyke to defend yo[u]r Royall throne, that haue cast [th]e very saint[es] themselues out of their temples and done as much as in them lay, to put them out of [th]e number of [th]e blessed, yea out of paradise it selfe, That w[i]th ympious crueltie Condemne[s] [th]e instituc[i]ons of o[u]r forefathers, the Customes of king[es] [th]e decrees of popes & [th]e Ceremonies of [th]e Church These are the disturban{ } of [th]e { } Comon Wealth and the

reprochers of France

[8v]

Fraunce whence [th]e great god hath reserved to be extirmined in the first yere of yo[u]r Ragne and nowe then [tha]t all Europe (w[hi]ch [th]e event of o[u]r Armes holds still in suspense hopes shortely to hoise sayle vppon [th]e ocean, vnder yo[u]r Conduct to [th]e end, that place w[hi]ch now serves for a sanctuary and p[ro]tection for hereticks & rebells may on{e} day serue for a { } for yo[u]r virtories, wee are constantly p[er]swaded [tha]t neither feare nor inconstancy shall ever be able to divert you from [th]e pursuite of yo[u]r enterprise, only wee would haue you remembe[r] that [th]e saint[es] in heauen assist[es] [tha]t prince whoe tak[es] vppon hym [th]e defence of religion & fight on his side like fellowe souliors the sam{e} god w[hi]ch hardnes [th]e waters like dry land, and turned [th]e waues { } [th]e say sea into wales, to giue passage to his Children[es] army will certainly be as favorable to you & then wee shall haue good cause hereafter to hope you haue established yo[u]r Kingdome & crusht [th]e ympietie [tha]t is there, you may one day by [th]e p[ro]grace of yo[u]r victori{es}ous Armies ioyne the orient to [th]e occident imitatinge [th]e glory of yo[u]r

Auncest[er]s who haue eu[er] borne as much respect to [th]e exhortac[i]ons of popes as to [th]e comand of god & lew[i]s Whose name you carry and whose stepes you followe invites yo[u] to it so did [th]e first of { } raigne, who in defendinge of [th]e apostolicall authoritie, appropa[ga]tinge & { } Religion laid [th]e best & surest foundac[i]on of yo[u]r Royall house, follow, dere sonn who are [th]e ornament[es] of [th]e world, the Comandem[en]t of heauen, power out yo[u]r wrath & indignac[i]on vppon those people that haue not known[e] god, to the end the diuine tresuer of heauen may belonge vnto you by iust acquisic[i]on In [th]e meane tyme wee send o[u]r apostolicall benediction / given at Rome in [th]e great S[ain]t Maries vnder the seale of [th]e fisher the 4 of Septembre 1621 the first yere of o[u]r pontificall

Behold [th]e nett[es] of S[ain]t Peeters Success[o]rs hope to catch England with wherein yo[u]r Ma[jes]tie hath more to lose then any man I knowe be not offended w[i]th yo[u]r lovinge subiects, that their harts tremble not for feare, but for greif, to see yo[u]r Ma[jes]tie neglect both yo[u]r Children and them, In so pregnant & soe considerable an occasion The pope needed not to haue bene so foolishe, as to advertise vs, wee should easilie haue bene soe wise o[u]r selues as to vnderstand how were [th]e p[ro]testants of France concerne England, they are indeede so many hostages, w[hi]ch god almightie hath put into yo[u]r Ma[jes]ties hands to serue you & yo[u]r dominions from all dangers of [tha]t Cuntrie, & to lose them were in my opinion noe other then to tempt god wilfully, to deliver you into [th]e hands of yo[u]r enemyes As longe as god hath any children in France wee shalbe suer to haue brethren there but they once gone, o[u]r brother of Fran[ce] will quickly shewe whose chyld he is and how incompatible the obedience he owes hym is w[i]th any good will he beares to yo[u]r Ma[jes]tie since then the tye you haue vppon that princes Frindshipp is so loose a knott, what can yo[u]r Ma[jes]tie doe bett[er] for yo[u]r selfe and yo[ ] then to keepe his enemies lodged by [th]e Cherishinge & maynteninge of

soe good

[9r]

Good a p[ar]tie in his Cuntrie, as those of yo[u]r religion, who you may be suer wilbe soe farr at yo[u]r devotion as to continue there publique praises for yo[u]r p[ro]speritie, nor hath [th]e wholly motion of god[es] spirit ben altogether wantinge in this poynt to yo[u]r Ma[jes]tie at least [i]f wee may beleue what is vnlawfull[y] to doubt the p[ro]testac[i]on of yo[u]r tonge, { } for it is true [tha]t when at [th]e first the deputies of Rochell p[re]sented them selues before yo[u]r Ma[jes]tie, you received their lamenta[ble] remonstrac[i]ons w[i]th all [th]e shewes of Compassion and sent them away astonished w[i]th yo[u]r good word[es] did not you tell them that although yo[u]r Conscience would not suffer you to assist yo[u]r owne Children in [th]e warr of Bohemia because you were not well satisfied in [th]e iustice of their quarrell, yet for them they might assuer themselues, you would imploy [th]e vttermost of yo[u]r forces in there defence, that you had strickly examined all [tha]t had passed betwene there Kinge and them and could not fynde wherein they had any way offended, that you were more ingaged in their behalfe, then they p[er]haps knewe of for when you renewed [th]e allyance w[i]th [th]e Kinge, after the death of his father, you caused an expresse article to be incerted, That those of [th]e reformed Religion so longe as they Comported them selues as good subiects should be peaceably mayntained and enioy [th]e benefitt of [th]e edict in as ample a mann[er] as they had done in his fathers lyfe tyme w[hi]ch beinge soe fashioned wilfully infringed you held yo[u]r self both in conscience & honor to take their cause in

hand & see them righted, as you vowed to god you would confirme this yo[u]r resoluc[i]on w[i]th ymprecac[i]ons of soe high a nature as though I doubt not they p[ro]ceede out of { } yet dare not for [th]e respect I owe yo[u]r Ma[jes]tie remember them in this place, and [tha]t nothinge might be wantinge to make Inocency & religion credulous, my lo[rd] of Buckingham hym selfe fell vppon his knees & besought yo[u]r Ma[jes]tie to take them into yo[u]r p[ro]tection in so much as [th]e pore men were almost ravished w[i]th ioye & good successe, & came away praysinge god for [th]e favor they had found in yo[u]r Ma[jes]ties eyes, but by [tha]t tyme they were ret[ur]ned, into their owne Country w[hi]ch was eight or nyne monethes & nothinge done they honge downe their heads, & said they would as longe as they lived call Engalnd [th]e land of p[ro]mise, for not w[i]thstandinge [th]e great p[ro]mises yo[u]r Ma[jes]tie had made them they met w[i]th noe man but could tell them they would be deceived in there expectac[i]on w[hi]ch yet they could not beleue till they saw nothinge done, At last yo[u]r Ma[jes]tie tould them (as became a great prince) they were noe people you had reson to flatt[e]r or dissemble w[i]th for [i]f you had not lyked their cause you would haue tuold them soe at first/ but alas what are they [th]e bett[e]r for [th]e lykinge of their cause [tha]t only shewed [th]e goodnes of yo[u]r owne Iudgem[en]t but did no way lessen [th]e bitt[er]nes of their Callamities true it was such was their humilitie & discretion as they desyered yo[u]r Ma[jes]tie would first be pleased to try all peaceable meanes in

their favo[ur]

### [9v]

before you had recourse to other, not out of any hope they had it would p[ro]duce any good effect, but because they knowe it was a course most sutable to yo[u]r Ma[jes]ties Inclynac[i]on, here vpppon yo[u]r Ma[jes]tie thought good to send my lo[rd] of Doncast[er] into France to mediate their peace in the Choice of whose p[er]son, they themselues were as much gratified as in [th]e ambassage [i]t selfe, for though they were strangers and newly arived in yo[u]r Courte, yet had they learned whay a spotles & open harted affection [tha]t lo[rd] bare to [th]e true service of god & his mast[er] But in his ymploym[en]t his well wishes were his owne and his instructions yo[u]r Ma[jes]ties and how farre soeu[er] the one went before he was bound to followe [th]e other all that he could doe voluntarily was to vse his best dilligence in matter of tyme, as I assuer my selfe he did, thought [tha]t was his misfortune to meete w[i]th many heavy Rubbes, for beinge arrived at [th]e French Kings Campe, the Cannons made such a noyse at Mount abon, as he could not of a longe tyme be heard, and when w[i]th much a doe he had p[ro]cured [tha]t favor (the answeare he received was soe vnsavory) as both his busines & hymselfe fell sick vppon it by occasion whereof more tyme was spent in this one voyage then o[u]r auncestors were wont to ymploy in Conqueringe halfe fraunce, and after all came home pittifully Complayninge of [th]e ill satisfaction he had received neu[er]thelesse yo[u]r Ma[jes]tie would not take his faithfull accompt for finall paym[en]t thought [i]t worth yo[u]r labore once againe furnished, as [th]e world conceived, w[i]th stranger Charmes then [th]e first, but [th]e effect was all one for he found [th]e yonge Kinge as obstinate as ever he was in pursuite of his Armes, and not to be p[er]swaded to lay downe vppon bare unholy {land} to speake [th]e truthe it was not to be expected at his hands, for he had {-}<sup>no</sup> reson to increase the obligac[i]on his p[ro]testant subiects bare to yo[u]r Ma[jes]tie by shewinge them any favor at yo[u]r instance, Suir it is well knowne [tha]t a great p[ar]te of [th]e animositie he beares them, p[ro]ceed[es] meerey out of Iealousie he hath, that they haue alredy to much dependency vppon you, had yo[u]r

Ma[jes]tie vsed [th]e same p[er]swasions to hym as { } did to lewis [th]e ii to make hym let [th]e duke of Brittanie alone I doubt not but his Councell, as fearce a warrior as he is, would haue advised hym for [th]e best, but this was a poynt of Rethorick beyond his lo: Comission And all [tha]t was lawfull for hym to vrge was easilie avoyded, either by a flat refusall or a vaine excusall, soe was forced [th]e second tyme to returne out of Fraunce w[i]thout leaue behynde hym any signe he had bene there, but what appered only by my lord Tresurors accompt, there havinge issued as much money out of [th]e Excheq[ue]r for defrayinge his fruteles Ambassage, as would haue sufficed a greate p[ar]te of [th]e Churches necessities, as yo[ur] Ma[jes]tie came after to Consider though late &c

[10r]

When you tould [th]e deputies, you could haue wished, you had giuen them [th]e money my Lord of Doncast[e]r had and would cost in this tretie, And w[i]thout doubt, the one would haue done them a great deale more good then the other, for they were soe farr from receiuinge any good by yo[u]r Ma[jes]ti[es] intercession, as it rather infinitely disadvantaged them & noe way slackned nor appeased the furie of their prince who continued his assalts vppon them eu[er]y day ore Crewll then other, And yet was of such force w[i]th them (as not to agrauate matt[er]s, & to rend[e]r yo[u]r Ma[jes]ties p[re]uious endevors more difficult) they imposed { } & modestie vppon their Armes, and in diu[er]ses cases chuse rather to suffer then to ymploy the extremities of warr in there defence, besides many of their p[ar]ties, seinge yo[u]r Ma[jes]tie soe farr ingaged in a treatie of peace thought it no poynt of wisdom, to declare themselues, before they sawe [th]e issue of [i]t, w[hi]ch could not be but a makinge to them soe as the very p[re]iudice they received by yo[u]r Ma[jes]ties occasions (were there no other motiue) doth sufficiently oblige you in poynt of iustice to doe somethinge for them, and in the name of god what should hinder you, after soe many vowes and p[ro]mises, from p[er]forminge soe easie and meritorius a worke p[er]happs some { falseforters achitophell } hath { } into yo[u]r app[re]hension that if you receive [th]e p[ro]testant[es] in France the French Kinge might lyke wise be drawne to assist [th]e papists in England against yo[u]r Ma[jes]tie but thank[es] be to god, wee are not there yet, for though [th]e papist[es] of o[u]r Cuntry haue had more skope given them of late then all that loue their Cuntry could haue wished, yet they are not growne to such a formidable height, that this illation should be thought of any Consequence, The p[ro]testants of France haue lawes made in their favor & townes given them for their securitie, but [th]e papists of England can expect nothinge from the lawes of their Cuntry but penaltie nor challenge any other assuerance but what p[ro]ceeds from more conveniency, Besides [th]e tenent[es] of [th]e one, are so conformable to good gou[er]n[en]t as they are & ought to be p[er]mitted, to assemble in provincyable & nationall Synods, wheras [th]e other are in stile denied, because their positions & dispositions are altogether repugnant to [th]e peace & safetie of y[ou]r state well may they conspire in sects by too & too but to rebell openly [th]e Constables will not suffer them, [i]f therefore in case to shewe them in their right Collurs wee shall haue newes quickly of o[u]r Freind[es] beyond [th]e seaes, there beinge a great prince in [th]e world [tha]t openly p[ro]fesseth [tha]t [th]e English Catholiques are as dere to hym as his owne p[ro]per Catholiques, [i]t is not yo[u]r Ma[jes]ties example but yo[u]r wisdom [tha]t must caution you from their doing[es] and to hynder them from any forreine assistans, there is noe way but one, to kepe them in such order as they may not be capable of [i]t, The Church of Rome as it is for [th]e most p[ar]t grounded vppon worldly pollicie, soe [i]t doth { - } aboue all excell in this



that it

## [10v]

That it hold[es] the p[ar]ties firmly linckt together and possesseth them I know not be what fastination, w[i]th such a spirit of Confederacy as they p[ar]take a little of both fortunes, and passiuely { } one anothers interest, wheras [i]f wee pray once a weeke, more out of custome then any devotion for the good estate of Christs Church, wee haue p[er]formed the vtter most of Christian dutie, hence it is that the Catholike cause makes such a noyse in [th]e world, and carried all before it, in these troblesome times, for amonge them it is no enough to p[ro]fesse religion w[i]thout contribution to it, whereas as wee thinke god sufficiently honored if wee beleive his truth, let hym defend it as he will, or if at any tyme wee be vrged to fight for o[u]r Religion, wee only vse the spirituall sword, whilst o[u]r adversarie{ } make their victories by their materiall and confound more in one day w[i]th [th]e one, then S[ain]t Peter or S[ain]t Paule could ever conue{ } w[i]th [th]e other, The princes [tha]t haue given there power to [th]e beast send Armes, and yo[u]r Ma[jes]tie that should fight [th]e battle of [th]e lord (Ambassadors) in a word whilst yo[u]r Ma[jes]tie, adviseth yo[u]r selfe to convince an odd error or two of theres, they fynde meanes to conquer a whole province of yo[u]rs Certainly the Children of darknes are wiser in their generation then the Children of light and shall rise vp against vs at [th]e last day for bearinge more affection to [th]e Alarum of Rome then wee doe to [th]e gospell of Christ, That I may yet giue yo[u]r Ma[jes]tie a more liuely touche of these thing[es], let it be lawfull for me to change [th]e p[re]sent faith of Religion throughout Christendome, and see what necessarilie will result, Suppose yo[u]r Ma[jes]tie and [th]e body of yo[u]r estate were papists, & [th]e recusant[es] p[ro]testant[es], [th]e French King & [th]e maior p[ar]te of his Kingdome p[ro]testants & [th]e hugonist[es] papists, The King of Spaine [th]e Emp[er]or & all [th]e scribe of austria of [th]e Confession of Ausbures, yo[u]r Children and [th]e other princes of Germanie, their confederates romaine Catholiques suppose I say [th]e difference were in all p[ar]t[es][th]e same, [th]e sydes only turned doth yo[u]r Ma[jes]tie thinke you could haue shewed yo[u]r selfe deafe at such cryinge occasions, w[i]thout seeinge yo[u]r whole Kingdomes in Comotion{ } & [tha]t they would haue suffered you to take yo[u]r plesuer a hun{ }tinge whilst yo[u]r Children and brethren were made a prey to [th]e Comon Enemy, Noe assuuredly you would haue found an other mann[er] of busines in it, and sene yo[u]r sefe forced to p[re]ferre yo[u]r safetie, before yo[u]r ease / mondroit, before beati pacifici, you would haue then seene [th]e difference betwene a puritan p[ar]lliam[en]t & a papist, and wonder for beinge soe vnequall as to feare [th]e one & depise [th]e other The popes Bull[es] and his feirce beastes [th]e Iesuits would haue bene continually vppon yo[u]r back & neu[er] left yo[u]r Ma[jes]tie safe nor quiet till they thrust you into acc[i]on, and for one preacher of o[u]rs that chance to let fall a word or too to his this purpose, you

## [11r]

Shall haue all theires treatie of nothings els, nor p[re]vention can be vsed to make them eyther sylent or sparinge in a cause [tha]t is soe highly concerninge their wholly mother [th]e Church what then shall the true religion because it teacheth noe doctrin but what agrees w[i]th [th]e symplicitie & true purenes of [th]e gospell be therefore neglected, god forbid , they that mayneteyne the excomunicac[i]on { } & assassinac[i]on of princes, would desyer no bett[er] ground for their opinion then such advantage, and could not but auger the very S[ain]t[es] them selues to see their enemies tryumphe over them w[i]th vnlawfull weapons yo[u]r Ma[jes]tie may say what you will of puritans and [th]e authoritie of yo[u]r knowne disfavor

makes [tha]t good word to be onely ill taken in all ill sence, but [i]f my observac[i]ons haue not erred in some p[ar]t[es] of { }, where I haue lived their is noe religion likes theirs for a sou[er]aigne that desyers to make hymselfe Absolute & dissolute, Insomuch [tha]t I wonder [tha]t such princes as p[ro]fesse religion only for pollicy sake will suffer any other in their dominions, for let a p[ro]testant (I meane one [tha]t Rules over people of that p[ro]fession) be neu[er] so notoriously wicked in his p[er]son, nor so { } in his gou[er]n[en]t let hym stampe vice w[i]th his example & make it curr[en]t by his beinge his, let hym remove [th]e Auncient Bond { } of sou[er]eignetie & make eu[er]y day new walk[es] & new Scourges for his pore people, let hym take reward[es] & punishm[en]t[es] out of [th]e hands of Iustice & soe distribute them to right or wronge as make his followers doubt whether there be heauen or hell w[hi]ch desp[er]ate poynt of beleife, is a great helpe & p[re]paratiue to Courte p[re]ferment, in [tha]t let hym excell, soe in mischeife ruin & opression as Nero compared w[i]th hym, may be held a very father to his people, when he hath done all [tha]t can be ymagined to [pro]cure hate & contempt, he shall not for all that haue any occasion to feare, but bouldly goe forth In & out to his owne sport[es], w[i]thout a publike garde, or a privie Coate, And although every day of his raigne bringe forth a new p[ro]dige to growe all [tha]t are honest & astonish all [tha]t are wise, yet shall he not neede to take [th]e lesse drinke when he goeth to bed or the more thought when he riseth he may so lace hymselfe when he riseth securely in his bed chamber as the grande Signior in his Seraglio, haue the lord[es] sperituall for his {-} mutes & [th]e lord[es] temporall for his Eunuckes, & whence he will for his Incubus, There may he kis his minions w[i]thout shame & make his grooms his Companions w[i]thout danger who because they are acquaynted w[i]th his secret sin[n]s assume to them selues, as much power and respect as Catholique princes vse to giue their confessors/ A pack of Ravenous Currs that know noe more difference betwene [th]e Comon Weale, & one of their Maist[er]s Forrest[es]

but thinke

[11v]

Think all other Subjects beasts & onely made for them to pray on, That lickes their maist[er]s sores not whole but {sucketh} and barks at everie man that dares be found Cirkled w[i]th w[i]th these sweete Begles, he may rebell & laugh, when all [th]e Kingdome mornes & vpon eu[er]ie sorte of grounde his p[ro]rogatiue getts {\_\_\_\_\_} his enquierys, and crys w[i]th Tiberius O peop{ } p[re]pared for servitude, his pore p[ro]testant subjects will only thinke he is giuen their of god for [th]e punishm[en]t of their sinns and [tha]t he ought to be obeyed not because he is good but because he is their Kinge, not because he rules accordinge to iustice & equitie, but because his power is [th]e ordinance of god, you [th]e preachers of greatest note & credite will hold them selues bound in dutie to praise hym against their Conscience, and laying asyd{ } duty make [th]e pulpit a stage for flattery whoe shall indure hy{ } after a most poetically manner, w[i]th more then all [th]e vertues and painte hym soe excellently good, as would make all that here hym happie [i]f they could beleieve [th]e thing[es] of princes aswell as those of god, in spite of their sinnes, Nor doe their fatherhood[es] this of symplicitie or ignorance (for they are well reade in the black booke of [th]e Courte) but for a politticke & officious purpose to sweten [th]e peoples myndes & keepe them from rebelling, theise are [th]e fruits and p[ro]perties of [th]e former Religion w[hi]ch teachinge divine p[ro]vidence accordinge to divine truthe ties [th]e subjects to such wonderfull pacience & obedience, as doth almost verifie [th]e bould spech of Matchivell,

when he saith [tha]t Christianitie made men Coward[es], And if it be soe advantagious to a bad prince, how much more to a good, for though duties are & must be payd to both yet is there a greate deale of difference in [th]e mann[er] and p[ro]porc[i]on noe more nor no lesse then vseth to be betwene [th]e work of his bare Charrett & mutuall freindshipp, the one receives his peoples service and obedience, as more almes given for [th]e lord[es] sake [th]e other as a free benevolence wherin men extend themselues w[i]th [th]e more allacratie because they beleue it is rather due to his merrit [th]en to his power, The experience yo[u]r Ma[jes]tie hath had in yo[u]r longe & p[ro]sperous Reigne, will bett[e]r declare [th]e trueth then any discourse of myne, I will therefore degresse no futher in this poynt but by way of inference returne to [th]e work I ame at w[hi]ch I doubt not but yo[u]r Ma[jes]ties quick app[re]hension will { } fitt then I cann them For how can yo[u]r Ma[jes]tie fynde [i]t more then resonable to favor & assist a Religion [tha]t you see deserues [i]t soe well of princes & all humane sosietie, That teacheth [th]e tumultious earth [th]e harmony of heauen & makes men obay King[es], as Angell[es] doe god that charitably beares w[i]th [th]e bad & abundantly rewardes, in [th]e good, in short a religion

that hates

[12r]

That hates [th]e Jesuits w[i]th a p[er]fect hatred, because they are Kinges enemies, how ill advised then is [tha]t younge prince, that seek[es] w[i]th fier & sword to ruyn this holy & only true religion out of this Kingdome, what can he p[re]tend by this his Crueltie, besides [th]e plesuer of makinge Martiers, would he haue all his subiects agree [tha]t it is lawfull to kill kinges & none lefte alieue to wright ag[ai]n[st] consecrated knives, would he haue all his greate ones to take pentiones of his neighbors to winke at every publique p[re]iudice that may serue to augem[en]t theire estates, and lessen his, and now lest to oppose [th]e designe of his envious superiors in [th]e Romaine hirarchie who of longe tyme thought the growne of France to goodly a thinge for hym, or any Frenchman to possesse, Cense Conformable to this their is famous work composed by a spanish author, wherin for [th]e bett[e]r mannaginge of & { } his wisdome think[es] it fit their should be too monarchies a spirituall & a temporall, the pope to haue the one & his Ma[ie]sty [th]e other, but suppose little lewis, by reson of [th]e straight alliance w[i]th spayne & his devoute observance to Rome, may p[ro]mise hymselfe more assuerance of life Empire then henry [th]e greate, his more worthy father, neu[er]thelesse if he were ould enough to be wise he would neu[er] teach his people soe dangerous a lessen, as to knowe their owne strength, nor move them to take vp armes i any acc[i]ons, by Compelling them to defend their cause in any cause, how fatall this Indiscretion hath p[ro]ved to as great princes as hymselfe, both auncient & moderne examples doe instruct But I sen cease to wonder at hym that harkens to lyinge p[ro]fitts & suffers hymselfe to be led away w[i]th [th]e spirit of illusion, That w[hi]ch disquiet[es] my vnderstandinge, is that yo[u]r Ma[jes]tie should forget the p[ar]te you haue in this good people, as to stand newter betwene his madnes & there innocency, he is blynde and knoweth not what he doth, but god hath opened yo[u]r Ma[jes]ties Eyes, and by his powerfull illuminac[i]on bars your Conscience from all plea of Ignorance It is nothings soe greivous in hym to Scatter & murder as is in you[ur] Maies[tie] to looke on, who are his deputie shepphard as his viceroy, indeede you are nothings, nor can be considered in any capacitie, function or dignitie w[hi]ch hath not highly obliged you to take [th]e cause of these pore men to hart, & ymploy yo[u]r most potent

meanes for their safetie & p[re]servation, hitherto you haue put god Almighty to doe miracles for them, who will not suffer them to p[er]ish for his name sake, But it is expected both

of god

[12v]

God & man, [tha]t you should put to yo[u]r helpinge hand & comand [tha]t reson w[i]th yo[u]r sword w[hi]ch you haue soe often desyered w[i]th yo[u]r pen yo[u]r Ma[jes]tie shall noe soeu[er] excede word[es] and shew yo[u]r selfe R{o}yall in this worthy resoluc[i]on, but [th]e footeball wilbe p[re]sently on yo[u]r syde And then it wilbe o[u]r turne to receive Ambassadors, as fast as you haue sent them for mediation of peace, That w[hi]ch was then held to graunt yo[u]r Ma[jes]tie, may now thinke to little, & haue much for [th]e p[ro]fitt, and cannot but answere yo[u]r honor when you shall see it, It is in yo[u]r power to sell [th]e warr to yo[u]r subiect[es], and [th]e peace to yo[u]r enemies, at what rate you list, A trafficque farr bett[e]r becominge a great picture, that then that of tytles, offices, and such lyke pettie Comodities of Courte I would here willingly make an ende, but that their is a motive more, offers it selfe to my Concept w[hi]ch I thinke fit for yo[u]r Ma[jes]ties Considerac[i]on and [i]t is this

Yo[u]r Ma[jes]tie hath eu[er] expressed a desyer worthy yo[u]r selfe to { } yo[u]r people, as well as yo[u]r Cuntries of England and Scotland and whosoeu[er] doth not contribute his best endeavo[r]s too so good a worke, is vnworthy to be of either only it is to be wished that yo[u]r Ma[jes]tie would thinke vppon some bett[e]r meanes then hitherto hath byn vsed, such as may give vniu[er]sall satisfaction ( the true & most naturall mother of vnion) It is not to be done by eha chuseinge yo[u]r {minion} Alternatively, out of Each nac[i]on, nor by makinge Scotteshm<sup>en</sup> lord[es] of England nor Englishmen lord[es] of Scotland nor yet by mixture of marriages w[hi]ch though it makes too p[er]sons one yet cannot make too peoples soe, nor by [th]e most subtile way [tha]t is now practized by makinge England as pore as Scotland, these are too weak & counterfeit engrediencies to Compo{-}und a loue potion, that were wont to thirst after one anothers blood, It must be somethinge of more vertue [tha]t must change the dissonant humors of these too nations and make them forgett, whose fortune it was to be envied in tymes b past and whose contempned, and if any thinge vppon earth doe it, it wilbe yo[u]r fellowshipp at Armes in some fortunate warr where honor & danger may be equally divided, nor no ielosie nor contention arise out of well doinge, one victory obteyned by [th]e wynte vallor of English and Scots, will more in deblely Cristen your Ma[jes]tie Emperor of greate Brittain [th]en any act of p[ar]liam[en]t or article of state, [i]f then you[ur] Ma[jes]tie will p[ro]ceede in good earnest to [th]e accomplishm[en]t of this yo[u]r fatherly desyer and relinquish [th]e vnholosome vnnecessary pollicie of

keepinge the

[12r]

The too nations in Continuall faction, and Counterpoize for the strengthinge yo[u]r authoritie what remaynes but to bringe forth yo[u]r Royall standard & make [th]e Comission of yo[u]r armes [th]e happie instrument of yo[u]r peoples vnion, they shall [th]e { } behold [th]e Comon ensigne of honor wherin <sup>they haue</sup> equall int[er]est, But all other matt[er]s of diu[er]sities wilbe thought vnworthy their remembrance, and then [th]e enemy shall quickly fynd to his cost that [th]e too mightie and populus Kingdomes of England & Scotland haue put one hand

& one hart, Now albeit yo[u]r Ma[jes]tie, haue at this tyme as good choice of occasions as [th]e world can afford, yet [tha]t of Fraunce seemes most p[ro]p[er] for this purpose, for as [tha]t Cuntry was [th]e cause of o[u]r auncient Enm[i]tie, soe would it be made to feelee [th]e effects of o[u]r reconcylem[en]t, were it for nothings els, but to cancell [th]e strict alliance, that was {o[n]ce} <sup>wont</sup> to be suspected & p[re]iudiciall to england, had not [th]e skotts of ould bene o[u]r back freind[es], and shewed them selues in all acc[i]ons more affectionate to [th]e Frenche then to vs, yo[u]r ma[jes]tie might happelie at this day { } yo[u]r selfe Kinge of Fraunce & yet had not wee p[re]vented Scotland before Fraunce yo[u]r Ma[jes]tie had neu[er] come to be Kinge of England, This will seeme no riddle to them w[hi]ch are neu[er] so little acquaynted w[i]th [th]e histories of those tymes, And if England was able to make their p[ar]ties good both w[i]th Scotland & Fraunce when their leage both defensive & offensive was at [th]e strongest what might not England & Scotland doe now in France, when their is another mann[er] of p[ar]tie then that of Burgundie redie to receive vs Suerly wee might drive all [th]e Royallists into [th]e sheepfoldes of Berrye, and make another Kinge of Burges, But I will not labore in vayne to make yo[u]r Corage exceede yo[u]r Conscience god almightie I know hath filled yo[u]r harte w[i]th dominion & sealed it vpp from Ambitious thought[es] as you esteeme conquest[es] but spende robberies, as you are pleased to expresse yo[u]r selfe in one of yo[u]r late work[es] of divinitie nor doe I intend to incyte yo[u]r Ma[jes]tie to any thinge but what may stand aswell w[i]th yo[u]r goodnes as yo[u]r greatnes, Cursed be they that tell [th]e Kinge he may doe all he can, for [tha]t I thinke my selfe blest of heaven [i]f I can but obtaine any humbel dutie w[hi]ch goes noe further then to what you ought, It is not spoyle nor glorie the Comon bellowses of Warre, that I thinke worthie to moue yo[u]r Ma[jes]tie, to regoe [th]e longe contentm[en]t of peace, nothings should make me soe hardy as to wish it were there any other hopes of yo[u]r Armes then to right [th]e wronged and acquite yo[u]r

selfe of

#### [14r]

Yo[u]r dutie toward[es] god and nature { \_\_\_\_\_ } Behould S[i]r as much as I ame able to p[re]sent and [per]happ[es] more, then I shall haue thank[es] for but that is [th]e least of my p[re]tention, [th]e love to [th]e truth & yo[u]r Ma[jes]ties service deserves a greate deale more of an honest harte, and he that seek[es] for reward of welldoinge knowes not [th]e value of a good conscience, I shalbe content to remayne vnknowne, soe as I make yo[u]r Ma[jes]tie knowne what falce and wicked men keepe from you the misfortune of [th]e gou[er]n[en]t and the iust Complaint of yo[u]r subiect[es], If I haue offended yo[u]r pacience, yo[u]r Ma[jes]tie may be pleased to Consider how longe you haue offended all [th]e world, and forgiue me let it not seeme strange or evill in yo[u]r eyes, that I haue vsed a fewe word[es], in a cause my soule loues aboue all [tha]t is mortall And for advancem[en]t whereof, I dare suffer I dare suffer as much as they deserve that diswade you from it

The truth teller

#### Other manuscript witnesses

- Alnwick Castle, MS 527, ff. 1r–44\*v
- British Library, Additional MS 11308, ff. 2r–45v
- British Library, Additional MS 22591, ff. 43r–54r
- 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
- 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 myrmvrs 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/TomTellTroth1622v2.html>