



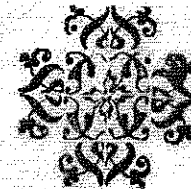
VOX POPVLI.

OR

**NEVVES FROM SPAYNE,**

translated according to the Spanish coppie.

Which may serve to forewarn both England  
and the United Provinces how farre  
to trust to Spanish pretences.



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Imprinted in the yeare 1620.

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NEWS FROM SPAYNE,  
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**H**is Catholique Majestie had given cōmandemēt that presently upon the return of Seigneur Gondomor his Leiger Embassador from England, (1618) a speciall meeting of all the principall States of Spaine (who were of his Counsel) together with the Presidents of the Counsel of Castile, of Arragon, of Italy, of Porgugall, of the Indies, of the Treasure, of Warre, and especially of the holy Inquisiō, should be held at Mouson in Arragon, the Duke of Lerma being appointed President. Who should make declaration of his Majesties pleasure, take account of the Embassadors service, and consult touching the state and religion respectively, to give satisfacion to his holynes Nuntio, who was desired to make one in this assembly concerning certaine overtures of peace and amitie with the English and other Catholike projects, which might ingender suspition and jealousie betwixt the Pope & his Majestie, if the mistery were not unfolded, and the ground of those counsels discovered aforehand.

This made all men expect the Embassadors returne with a kinde of longing, that they might behold the yssue of this meeting and see what good for the Catholike cause the Embassadors imployment had effected in England, answerable to the generall opinion conceived of his wildome, and what further project would be set on foot to become matter for publike discourse.

At length hee arrived and had present notice given him from his Majestie, that before he came to Court he should give up his account to this assemblie. Which command he gladly received as an earnest of his acceptable service, and gave thanks that for his honour he might publish himself in so judicious a presence.

~~He came first upon the day appointed to the Counsel chamber (or the Secr.) not long after all the Counsell of state and the presidents met, there wanted onely the Duke of Lerma & the Popes~~

Nuntio who were the head and feet of all the assemblie. These two stayed long away for divers respects: The Nuntio that he might express the greatnes of his master, & loose the sea of Rome no respect by his oversight, but that the benches might be full to observe him at his approach.

The Duke of Lerma to expresse the authoritie & dignitie of his owne person, and to shew how a servant put in place of his master, exacts more service of his fellow servants then the master himselfe. These two stayed till all the rest were weary of wayting, but at length the Nuntio (supposing all the Counsel set) launched forth and came to roade in the Counsel chamber, where (after mutuall discharge of duetic from the company and blessing upon it from him) he sat downe in solemne silence: grieving at his oversight when he saw the Duke of Lerma absent, with whom he strove as a competitor for Pompe and Glorie,

The Duke had sent before, & understood of the Nuntios being there, and stayed something the longer that his boldnes might be observed, wherein he had his desire, for the Nuntio having a while patientlie driven away the time with severall complements to severall persons, had now almost run his courtship out of breath, but that the Duke of Villa Hermosa (president of the counsel of Arragon) fed his humor by the discharge of his owne discontentment, upon occasion of the Duke of Lerma his absence, and beckned Seigneur Gondomar to him, using this speech in the hearing of the Nuntio after a sporting manner.

How unhappie are the people where you have been, first for their soules, being heretiques, then for their estates where the name of a favorite is so familiar? how happie is our state, where the keys of life and death are so easely come by; (poynting at the Nuntio) hanging at every religious girdle, and wher the dore of justice and mercie stand equally open to all men without respect of persons? the Embassador knew this Ironicall stroke, to be intended as a by blow at the Nuntio but fully at the Duke of Lerma (whose greatnes began now to wax heavy, towards declension) and therefore he returned this answer, your excellencie knoweth the state is happie where

where wise favorites governe Kings if the Kings themselves be foolish, or where wise Kings are, who having favorites whether foolish or of the wiser sort will not yet be governd by them. The state of England, (howsoever you hear of it in Spayne or Roome) is too happie in the last kinde: They need not much care what the favorite be (though for the most part he be such as prevents all Iuspition in that kinde, being rather chosen as a scholler to be taught and trayned up then as tutor to teach,) of this they are sure, no Prince exceeds theirs in personall abilities, so that nothing could be added to him in my wish but this one, that he were our vassayle and a Catholique.

With that the noyse without gave notice of the Duke of Lermas entrance, at whose first approach the whole house arose, though some later then other, as envie had hung plummets on them to keep them downe, the Nuntio onely sat unmooved, the Duke cherished the observance of the rest with a familiar kind of carriage too high for courtesie, as one not neglecting their demeanors but expecting it. and after a filiall obeysance to the Pope his Nuntio sat down, as president under the cloath of state but somewhat lower, then after a space given for admiration, preparation, and attention, he began to speake in this manner.

The King my master (holding it more honourable to doe then to discourle, to take from you the expectation of Oratorie used rather in schooles and pulpits then in Councils) hath appointed me president in this holy, wise, learned, and noble assembly. A man naturally of a slow speach, and not desirous to quicken it by art or industrie, as holding action onely proper to a spaniard as I am by birth, to a souldier as I am by profession, to a King as I am by representation, take this therefore briefly for declaration both of the cause of this meeting and my master his further pleasure.

There hath bene in all times, from the worlds foundation one chiefe commander or Monarch upon the earth. This needs no further prooffe then a back looking into our own memories & histories of the world, neither now is there any question (except with infidels & heretiques) of that one chief Comander in spiritualls in the unity

of whose person the members of the visible Church are included, but there is some doubt of the chief commander in temporalls, who (as the moon to the sun) might govern by night as this by day, & by the sword of iustice compel to come in, or cutt off such as infringe the authoritie of the keyes. This hath been so well understood long since, by the infallible chaire, as that therby upon declension of the Romane Emperours, and the increase of Romes spirituall splendor (who thought it unnatural that their sun should be sublunary) our nation was by the Bishop of Rome selected before other peoples to conquer and rule the nations with a rod of Iron, and our Kings to that end adorned with the title of Catholike King, as a name above all names under the sun (which is) under Gods Vicar generall himself the Catholike Bishop of soules. To instance this, point by comparison, look first upon the grand Seigneur the great Turk who hath a large title but not universall. For besides that he is an infidel, his command is confined within his owne territories, and he stiled not Emperour of the world but of the Turks and their vassals onely.

Among Christians the defender of the faith was a glorious stile whilst the King to whom it was given by his holynes, continued worthy of it. But he stood not in the truth, neither yet those that succeed him. And beside it was no great thing to be called what every Christian ought to be, defender of the faith, no more then to be stiled with France the most Christian King, wherein he hath the greatest part of his title common with most Christians. The Emperour of Ruffia, Rome, Germany, extend not their limits further then their stiles, which are locall, onely my master the most Catholike King is for dominion of bodies, as the universall Bishop for dominion of soules over all that part of the world which we call America (except where the English intruders usurp) and the greatest part of Europe with some part of Asia and Africa by actual possession, & over all the rest by real & indubitable right, yet acknowledgeth this right to be derived from the free and fatherly donation of his holynes, who as the sun to this moon lends luster by reflection to this Kingdom, to this King, to this King of Kings my master, what therefore he hath, howsoever gotten he may keep and hold. What he can get from any o-

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ther King or Commander by any stratageme of warre or pretence of peace he may take, for it is theirs onely by usurpation except they hold of him from whom all civil power is derived, as ecclesiastical from his holynes. What the ignorant call treason, if it be on his behalf is truth, and what they call truth if it be against him is treason, & thus all our peace, our warre, our treatises, marriages, and whatsoever intendement is of ours, aimes at this principal end to get the whole possessiō of the world, & to reduce all to unitie under one temporal head, that our King may truly be what he is stiled, the catholike & universal King. As faith is therefore universal & the Church universal, yet so as it is under one head the Pope, whose seat is & must necessarily be at Rome where S. Peter sate: so must all men be subject to our and their Catholique King, whose particular seat is here in Spayne, his universal every where, this point of State or rather of faith wee see the Romane Catholike religion hath taught every where, and almost made naturall, so that by a key of gold by intelligence, or by way of confession my master is able to unlock the secrets of every Prince, and to withdraw their subjects allegiance, as if they knewe themselves rather my master his subjects in truth, then theirs whom their birthes have taught to misseal Sovereigns. We see this in France and in England especially where at once they learne to obey the Church of Rome as their mother, to acknowledge the catholique King as their father, and to hate their owne King as an heretique and an usurper. So we see religion and the state are coupled together, laugh and weep, flourish & fade, and participate of eithers fortune, as growing upon one stock of policy. I speak this the more boldly in this presence, because I speak here before none but natives, persons, who are partakers both in themselves and issues of these triumphs above all those of ancient Rome, & therefore such (as besides their oathes,) it concerns to be secret. Neyther need we restrain this freedome of speach from the Nuntio his presence, because that besides that he is a Spaniard by birth he is also a Iesuite by profession, an order raised by the providence of Gods Vicar to accomplish this monarchy the better, all of them being appropriate thereunto, and as publike agents and privie Counsellors to this end. Wherein

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the wisdom of this state is to be beheld with admiration, that as in temporal warre it employes or at least trusts none but natives, in Castile, Portugall or Arragon; so in spirituals it employes none but the Iesuites, and so employes them, that they are generally reputed how remote soever they be from us, how much soever obliged to others still to be ours, and stil to be of the Spanish faction, though they be Polonians, English, French, & residing in those countries & Courts, the Penitents therefore and all with whom they deale and conuerse in their spirituall traffique must needs be so too, and so our Catholique King must needs haue an invisible kingdome, & an unknown number of subjects in all dominions, who will shew themselves and their faithes by their works of disobedience whenloever we shall haue occasion to use that Iesuicall vertue of theirs. This therefore being the principal ends of all our counsels ( according to those holy directions of our late Pious King Philip 2. to his sonne now reuiuing) to advance the Catholike Romane religion, and the Catholike Spanish dominion together, we are now met by his Majesties command to take account of you (Seigneur Gondomar) who haue been Embassadour for England, to see what good you haue effected there towards the advancement of this work, & what further project shall be though fit to be set on foot to this end. And this is briefly the occasion of our meeting.

Then the Embassor (who attended bare headed all the time) with a low obeisance began thus. This most laudable custome of our Kings in bringing all officers to such an account where a review and notice is taken of good or bad services upon the determination of their employments, resembles those Romane triumphs appointed for the soldiers; and as in them it provoked to courage, so in us it stirs up to diligence. Our master conuerseth by his Agents with all the world, yet with none of more regard then the English, where matter of such diversitie is often presented (through the severall humors of the State, and those of our religion and faction) that no instructions can be sufficient for such negotiations, but much must be left in trust, to the discretion, judgment and diligence of the incumbent. I speake not this for my owne glory, I having been re-

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(strayned and therefore deserved meanely) but to forewarne on the behalf of others, that ther may be more scope allowed them to deal in as occasion shall require. Briefly this rule delivered by his excellency was the card and Compas by which I sayled to make profit of all humors, and by all meanes to advance the state of the Romissa faith, and the Spanish faction together, upon all advantage eyther of oathes, or the breach of them; for this is an old observation but a true, that for our pietie to Rome, his holynes did not onely give, but blesse us in the conquest of the new world. And thus in our pious perseverance we hope still to be conquerours of the old. And to this end wheras his excellencie in his excellent discourse, seemes to extend our outward forces & private aimes onely against heretiques and restrain them in true amitie with these of the Romissr religion: This I affirme, that since there can be no security, but such princes though now Romissr Catholiques, may turne heretiques hereafter; my aimes haue ever been to make profit of all, & to make my master, master of al, who is a faithful & constant sonne of his mother Rome. And to this end I behold the endeouours of our Kings of happy memorie, how they haue achieved kingdomes and conquests by this policy, rather then by open hostility, and that without difference, as wel from their allies and kinfolks, men of the same religion, and profession, such as were those of Naples, France and Navar, though I doe not mention Portugall now united to us, nor Savoy ( that hardly slipt from us ) as of an aduerse and heretical faith. Neyther is this rule left off, as the present kingdome of France, the State of Venice, the Low countries, Bohemia, ( now all labouring for life under our plots ) apparantly manifest. This way therefore I bent my engins in England, as your honours shall particularly heare. Neyther shall I need to repeat a Catalogue of all the services I haue there done, because this state hath been acquainted with many of them heretofore by the intercourse of letters and messengers. Those onely I will speak of that are of later edition, done since the returne of the Lord Rosse from hence, and may seeme most directly to tend to those ends formerly propounded by his Excellencie, that is, the advancement of the Spanish State and Romissr Religion together.

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First it is well observed by the wisdom of our State, that the King of England, who otherwise is one of the most accomplished Princes that ever reign'd, extremely hunts after peace, and so affects the true name of a Peacemaker, as that for it he will doe or suffer any thing. And withall they haue beheld the generall bountie & magnificence of his minde, and the necessity of the state so exhausted, as it is unable to supply his desires, who onely seeks to haue that he might give to others. Vpon these advantages they have given out their directions and instructions both to me and others, and I haue observed the so farre as I was able.

And for this purpose, wheras there was a marriage propounded betwixt them and us, (howsoever I suppose our State too devout to deale with heretiques in this kinde in good earnest, yet) I made that a cover for much intelligence, and a meanes to obtaine whatsoever I desired, whilest the State of England longed after that mariage, hoping thereby (though vainely) to settle peace, and fill the Exchequer.

Here the Arch Bishop of *Toledo*, Inquisitor generall stept up and interrupted Gondamor, saying, that maryage was not to be thought upon; first for religions sake, lest they should indanger the soule of the younge Lady and the rest of her company, who might become hereticks: secondly for the state, lest by giving to large a portion to heretiques they should enrich and inable them for warres, & impoverish and weaken the Catholiques.

To the first objection the Popes Nuntio answered, that his holynes for the Catholique cause would dispense with the marriage, though it were with a Turke or Infidel. 1. That there was no valuable danger in hazarding one for the gayning of many, perhaps of all. 2. That it was no hazard, since women (espetically yong ones.) are too obstinate to be removed from their opinions, and abler to worke Solomon to their opinions, then Solomon to work them to his faith. 3. That it was a great advantage to match with such from whom they might breake at pleasure, having the catholique cause for a colour: and besides, if need were to be at liberty in all respects,

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since there was no faith to be kept with heretiques. And if his Holynes may dispence with the murther of such, & dispose of their crownes (as what good Catholique doubts but he may?) much more may he, and will he in their mariages to prevent the leproous seed of heresie, and to settle Catholique blood in the chaire of State.

To the second objection the Ambassadour himselfe answered, saying, that though the English generally loathed the matche, and would as he thought buy it off with halfe of their estates, (hating the nation of Spaine, and their religion, as appeared by an uproare and assault a day or two before his departure from London by the Apprentices, who seemed greedy of such an occasion to vent their owne spleenes, in doing him or any of his a mischief) yet two sorts of people unmeasurably desired the match might proceed. First the begging and beggarly Courtiers, that they might haue to furnish their wants. Secondly the Romish Catholiques, who hoped hereby at least for a moderation of fynes, and lawes, perhaps a tolleration, and perhaps a total restauration of their religion in England. In which regard (quoth he) I haue knowne some zealous persons protest, that if all their friendes and halfe their estates could procure the service of our Lady (if she came to be married to their Prince) they would freely use the meanes faithfully to fight under her colours, when they might doe it safely. And if it came to portion, they would underhand contribute largely of their estates to the Spanish Collector, and make up halfe the portion out of themselves, perhaps more. So that by this mariage it might be so wrought, that the state should rather be robd and weakened (which is our ayme) then strengthened, as the English vainely hope. Besides in a small tyme they should worke so far into the body of the State, by buying Offices and the like, whether by sea or land, of Iustice civil or ecclesiasticall, in Church or State (all being for money exposed to sale) that with the helpe of the Iesuites, they would undermine them with meere wit (without gunpowder) and leave the King but a few subjects whose faithes hee might rely upon, whilst

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they were of a faith aduerse to his. For what catholique body that is found at the hart, can abide a corrupt and hereticall head?

With that the *Duke Medina del rio Secco*, president of the council of warre and one of the council of State rose up, and sayd his Predecessors had felt the force and wit of the English in 88. And he had cause to doubt the Catholiques themselves that were English and not fully Iesuites, upon any forreigne inuasion would rather take part with their owne King (though a heretique) then with his Catholique Majestie a stranger.

The Ambassadour desired him to be of an other minde since first for the persons generally their bodies by long disuse of armes were disabled and their mindes effeminated by peace and luxury, far from that they were in 88. when they were daily flesht in our blood and made hearty by customary conquests. And for the affection of those whom they call Recusants (quoth hee) I know the bitterness of their inveterate malice, & haue seen so far into their natures as I dare say they will be for Spaine against all the world. Yet (quoth hee) I assure your Honours I could not imagine so basely of their King and State as I haue heard them speake. Nay their rage hath so perverted their judgements that what I my self haue seen and heard proceed from their King beyond admiratiō, even to astonishment, they haue slighted, misreported, scorned, and perverted to his disgrace and my rejoycing, magnifying in the meane time our defects, for graces.

Here the *Duke Passtrana* president of the Councell for Italy, steps up and sayd, he had lately read a booke of one Camdens called his Annalles, where writing of a treaty of mariage long since betwixt the English *Elizabeth* & the french Duke of *Andiou*, he there observes that the mariage was not seriously intended on eyther side, but politickly pretended by both States, counterchangeably, that each might effect their owne ends. There (quoth he) the English had the better, and I haue some cause to doubt, since they can dissemble as well as wee, that they haue their aymes underhand, as we haue, and intend the match as little as we doe; And this (quoth he) I beleve the rather because their King as he is wise to consult and consider, so he is a constant master of his word, and hath writ-

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ten and given strong reasons against matches made with persons of contrary religions, which reasons no other man can answer, and therefore doubtlesse he will not goe from our counsell his loane to forsake those rules layd down so deliberately.

Your Excellency mistakes (quoth the Ambassadour) the advantage was then on the side of the English, because the French sought the match; now it must be on ours, because the English seek it, who will grant any thing rather then breake off, and besides haue no patience to temporize and dissemble in this or any other designe as the French haue long since well observed: for their necessities will give them neither time, nor rest, nor hope els where to be supplied. As for their King I cannot search into his heart, I must beleve others that presume to know his minde, heare his words, and read his writings, and these relate what I haue delivered: But for the rest of the people as the nūber of those that are truly religious are ever the least and for the most part of least account, so is it there, where if an equall opposition be made betwixt their truly religious and ours, the remainder which wilbe the greatest number will stand indifferent and fall to the stronger side where there is most hope of gaine and glorie, for those two are the gods of the magnitude & the multitude. Now these see apparantly no certain supplies for their wars but from us.

Yes (quoth the *Duke*) for even now you sayd the general state loathing this match would redeeme the feare thereof with half of their estates. It is therefore but calling a Parliament and the busines were soon effected.

A Parliament (quoth the Ambassadour) nay therein lies one of the principall services I haue done in working such a dislike betwixt the King and the lower house by the endeavour of that honourable Earle and admirable Engine (a sure servant to us and the catholike cause whilst he lived) as the King will never indure Parliament againe, but rather suffer absolute want then receive conditionall relief from his subjects. Besides the matter was so cunningly caried the last Parliament, that as in the powder plot the fact effected should haue been imputed to the Puritans (the greatest zelots of the Cal-

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vinian sect) so the propositions which damde up the proceedings of this Parliament, howsoever they were invented by Romane Catholics and by them intended to disturbe that session, yet were propounded in favour of the Puritans, as if they had been hammered in their forge. Which very name and shadow the King hates, it being a sufficient aspersion to disgrace any person, to say he is such, & a sufficient barre to stop any suite & utterly to crosse it to say it smels of or inclines to that partie. Moreover there are so many about him who blow this cole fearing their owne stakes, if a Parliament should inquire into their actions, that they use all their art and industrie to withstand such a councell; perswading the King he may rule by his absolute prerogative without a Parliament, and thus furnish himself by marrying with us, and by other domestick projects, without subsidies: when, levying of subsidies and taskes have been the onely use princes have made of such assemblies. And whereas some free mindes amongst them resembling our Nobilitie who preserve the privilege of subjects against soveraign invasion, call for the course of the common lawe, ( a lawe proper to their nation ) these other tyme servers cry the lawes down and cry up the prerogative, whereby they prey upō the subject by suites and exactions, milk the estate and keep it poore, procure themselves much suspition amongst the better & more judicious sort, & hate amongst th'oppressed cōmons, & yet if there should be a Parliament such a course is taken as they shal never choose their sheere Knights and Burgesses freely, who make the greater half of the body thereof, for these being to be elected by most voices of Freeholders in the country where such elections are to be made, are caried which way the great persons who have lands in those countries please, who by their letters command their tenants, followers and friends to nominate such as adhere to them, and for the most part are of our faction, and respect their owne benefit or grace rather than their countries good, yea the country people themselves will every one stand for the great man their Lord, or neighbour, or master, without regard of his honesty, wisdom, or religion. That which they ayme at ( as I am assured of by faithful intelligence ) is to please their landlords & so to renew their lease,

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in which regard they will betray their Country and religion too, & elect any man that may most profite their particular. Therefore it is unlikely there should ever be a Parliament, & impossible the Kings debts should be payd, his wants sufficiently repaired, and himselfe left ful handed by such a course, & indeed (as it is generally thought) by any other course but by a mariage with us. For which cause whatsoever proiect we list to attempt, enters safely at that dore, whilst their policie lies a sleepe and will not see the danger, I have made triall of these particulars, and found few exceptions in this generall rule.

Thereby I and their owne wants together have kept them from furnishing their Navy, which being the wall of their Iland, & once the strongest in Christendome lyes now at roade unarmed & fit for ruine. If ever we doubted their strength by sea, now we need not, there are but few ships or men able to looke abroade or to live in a storme, much lesse in a sea fight. This I effected by bearing them in hand the furnishing a Navy bred suspitiō in my master & so would avert his mind from this match, the hope of which rather then they would loose, they would loose almost their hope of heaven.

Secondly all their voyages to the East Indies I permit rather with a colourable resistance then a serious. Because I see them not helpful but hurtfull to the state in generall, carying out gould and silver, bringing home spice, silks, feathers, and the like toyes, and insensible wasting the common stock of coyne and bullyon, whilst it fills the Custome house and some private purses, who thereby are enabled to keep this discommodity on foot by bribes, especially so many great persons ( even Statesmen ) being venturers and sharers in the gaine. Besides this wasteth their Mariners, not one of ten returning. Which I am glad to heare, for they are the men we stand in feare of.

3. As for their West Indian voyages, I withstand them in earnest because they begin to inhabit there and to fortifie themselves; and may in tyme there perhaps raise an other England to withstand our



new Spaine in America, as this old England opposeth our present State, and cloudes the glorious extent thereof in Europe. Besides there they trade for commodities without wast of their treasure, & often returne Gould for knives, glasses, or the like trifles, and that without such losse of their Mariners as in other places. Therefore I crost whatsoever intendements were projected for Virginea or the Bermudas; because I see they may be hereafter really helpfull unto them, as now they serve for draines to unloade their populous State, which else would overflow its own banks by continuance of peace, and turne head upon it self or make a body fit for any rebel-

and so farre I prevayled herein, as I caused most of the Recusants who were sharers to withdraw their venters & discourage the work, so that besides private persons unable to effect much, nothing was done by the publike purse. And we know by experience such voyages and plantations are not effected without great meanes to sustaine great difficulties, and with an unwearied resolution and power, to meete all hazards and disasters with strong helps and continuall supplies, or else the undertaking proves idle.

4. Fourthly. By this meanes likewise I kept the voluntary forces from Venice, till it was almost too late to set out. And had a hope that work of fearecey should have broken forth to action, before these could have arrived to succour them.

5. Fifthly, I put hard for the Cautionary rownes ( which our late King Philip of happy memory so ayimed at, accounting them the keyes of the low Countries ) that they might be delivered to his Catholike Majestie as to the proper owner. And had perhaps prevayled, but that the profest enemy to our State and Church, who dyed shortly after, gave counsell to restore them to the rebellious States; as one that knew Popular Common wealthes to be better neighbours, surer friends, and lesse dangerous enemies, then Monarchies, and so by his practise rescued them from my handes, and furnished the Exchesquer from thence for that tyme. Neyther was I much grieved at this, because the Dependancy they had before of the English seemed now to be cut off, and the interest the English

English had in them and their cause to be taken away: which must betully and finally effected before we can hope eyther to conquer the or England, who holding together are too strong for the world at sea, & therefore must be disunited, before they can be overcome. This point of State is acknowledged by our most experienced Pensioner and sure friend *Monsieur Barnevelt*, whose succeeding plots to this end, shall beare witnes for the depth of his judgement.

6. But the last service I did for the State, was not the least, when I underwrought that admirable Engine *Raleigh*, and so was the cause his voyage (threatning much daunger and damage to us) was overthrowne, and himselte returning in disgrace, I pursued almost to death, neither (I hope, need I say almost, if all things hit right, and all strings hold. But the determination of my commission, would not permit me longer to stay to follow him to execution, which I desired the rather, that by concession I might have wrung from the inconsiderate English, an acknowledgement of my matters right in those places, punishing him for attempting there, though they might prescribe for the first foot: And this I did to stop their mouthes hereafter, and because I would quench the heate & valour of that nation, that none should dare hereafter to undertake the like, or be so hardy as to looke out at sea, or breathe upon our Coastes. And lastly because I would bring to an ignominious death, that old *Pyrat*, who is one of the last now living, bred under that deceased English *Virago*, and by her flisht in our blood and ruine. To doe this I had many Agents, first divers Courtiers who were hungrie and gaped wide for Spanish Gould; secondly some that bare him at the heart for inveterate quarrells; Thirdly some forreigners who having in vaine sought the *Elixer* hitherto, hope to finde it in his head; Fourthly all men of the Romish faith who are of the spanish faction, and would have been my bloodhounds, to hunt him or any such to death willingly, as persons hating the prosperity of their Country, and the valour, worth, and wit of their owne nation, in respect of us and our Catholike cause; Lastly I left behind mee such an instrument composed artificially of a secular understanding and a religious profession as he is every way adapted to serve himself

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into the closet of the heart, & to worke upon feminine leuity, who in that country haue masculine spirits to command and pursue their plots unto death. This therefore I accompt as done, & rejoyce in it, knowing it will be very profitable to us, gratefull to our faction there, and for the rest, what though it be crosse to the people, or the Clergy? we that onely negotiate for our owne gaine, and treat about this marriage for our owne ends, can conclude or breake off when we see our time, without respect of such as can neither profit us, nor hurt us; for I haue certaine knowledge that the commons generally are so effeminate and cowardly, as that they at their musters (which are seldome and slight, onely for the benefit of their muster masters) of a thousand souldiers, scarce one hundred dare discharge a musket, and of that hundred, scarce one can use it like a souldier: And for their armes they are so ill provided, that one corslet serveth many men, when such as shew their armes upon one day in one place, lend them to their friends in other places to shew whē they haue use. And this if it be spied is onely punished by a mulct in the purse which is the officers aime, who for his advantage winks at the rest, and is glad to finde and cherish by connivence profitable faults which increase his revenue. Thus stands the state of that poore miserable country, which had never more people and fewer men. So that if my master should resolve upon an invasion, the time never fits as at this present, securitie of this marriage and the disuse of armes having cast them into a dead sleepe, a strong and wakening faction being ever amongst them ready to assist us, and they being unprovided of shippes and armes, or hearts to fight, a universal discontentment filling all men. This I haue from their muster masters and Captaines who are many of them of our religion, or of none, and so ours, ready to be bought & sould, and desirous to be my masters servants in fee.

Thus much for the state particularly, wherein I haue bent my selfe to weaken them and strengthen us, and in all these haue advanced the Catholick cause, but especially in procuring favours for all such as favour that side, and crossing the other by all meanes. And this I practise my selfe & give out to be generally practised by others, that

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~~whatsoever successe I finde, I still boast of the victory, which I doe to dishearten the heretiques, to make them suspicious one of another, especially of their Prince and their best Statesmen, and to keep our own in courage, who by this meanes increase, otherwise would be in danger to decay.~~

~~Now for religion and for such designs as fetch their pretence from thence, I beheld the policy of that late Bishop of theirs (*Ban-croft*) who stird up and mainteyned a dangerous schisme, betweene our secular Priests & Iesuites, by which he discovered much weakness to the dishonour of our clergie, and prejudice of our cause. This taught me (as it did *Barnevelt* in the low countries) to worke secretly and insensibly between their Conformists and Non conformists, and to cast an eye as farre as the Orcades; knowing that busynes might be stirred up there, that might hinder proceedings in England, as the French ever used Scotland, to call home the forces of England and so to prevent their conquests. The effect you haue partly seen in the Earle of *Argile*, who sometimes was Captaine for the King and Church against the great *Marques Huntley*, & now fights under our banner at *Bruxells*, leaving the crosses of S. George and S. Andrewe for the staffe of S. James. Neyther doe our hopes end here, but we daily expect more revolters, at least such a disunion as will never admit solid reconcilment, but will send some to us, and some to Amsterdam. For the King (a wise and vigilent Prince,) labouring for a perfect union betwixt both the kingdomes, which he sees cannot be effected, where the least ceremony in religion is continued, divers sharp and bitter braules from thence arising whilst some striving for honoure more then for trueth, prefers their owne way and will, before the generall peace of the Church & the edification of soules) he I say seekes to worke both Churches to uniformitie, and to this end made a journey into Scotland, but with no such success as he expected, for divers of ours attended the traine, who stirred up humors and factions and cast in scruples and doubts to hinder and crosse the proceedings, yea those that seeme most adverse to us and averse from our opinions, by their disobedience and example helpe forward our plots, and these are encouraged by a fa-~~

icious & heady multitude, by a faint & irresolute clergy, (many false brethren being amongst their Bps.) & by the prodigal Nobilitie who mainteyne these stirs in the Church, that thereby they may safely keepe their Church livings in their hands, which they have most sacrilegiously seized upon in the time of the first deformation, and which they feare would be recovered by the Clergy if they could be brought to brotherly peace and agreement; for they haue seene the King very bountifull in this kinde, hauing lately increased their pensions and settled the Clergy a competent maintenance, & besides out of his own meanes which in that kingdom is none of the greatest, hauing brought in and restored whole Bishopricks to the Church which were before in lay mens hands, a great part of the Nobilitie estates consisting of spirituall lands, which makes them cherish the puritanicall faction, who wilbe content to be trencher fed with scraps and crumbs and contributions and arbitrary benevolences from their Lords and Ladies and their adherents & followers.

But (quoth the Inquisitor generall) how if this act of the Kinges wherein he is most earnest and constant should so farre thrive as it should effect a perfect unio both in the Church and Comō wealth. I tell you it would in my conceite be a great blowe to us, if by a general meeting a generall peace should be concluded and all their forces bent against Rome; & we see their politic King aims at this.

True (quoth *Gondamore*) but he takes his marke amisse howsoever he understand the people and their inclination better then any man and better knowes how to temper their passions and affections, for besides that he is hindred there in Scotland underhand by some for the reasons before recited, and by other great ones of ours who are in great place and authoritie amongst them) he is likewise deluded in this point even by his owne Clergy at home in Englad, who pretend to be most forward in the cause. For they considering if a generall uniformity were wrought, what an inundation would follow, whilst all or most of theirs (as they feare) would flock thither for preferment as men pressing towards the sunne for light & heate) and so their owne should be unprovided; these therefore (I say) how-

howsoever they beare the King sayrly in hand are underhand against it, and stand stiffe for all ceremonies to be obruded with a kinde of absolute necessity upon them, when the other will not be almost drawne to receive any. When if an abatement were made doubtlesse they might be drawne to meet in the midst; but there is no hope of this with them where neyther party deales seriously but onely for the present, to satisfy the King, and so there is no feare on our side that affections and opinions so divers, will ever be reconciled and made one. Their Bishop of *S. Andrewes* stands almost alone in the cause and pulls upon him self the labour, the losse and the envy of all, with little proficiency whilst the aduerse faction, haue as sure friends and as good intelligence about the King as he hath, and the same Post perhaps that brings a packet from the King to him, brings another from their abettors to them, acquainting them with the whole proceedings and counsels, and preparing them aforehand for opposition: this I knowe for truth, and this I rejoyce in, as conducing much to the Catholick good.

But (quoth the Nuntio) are there none of the hereticall preachers busy about this match? Me thinks their fingers should itch to be writing and their tongues burn to be prating of this busynes, especially the puritanicall sort, howsoever the most temperate and indifferent cary themselves.

The truth is my Lord (quoth the *Ambassadour*) that privately what they can, & publicly what they dare, both in England & Scotland all for the most part (except such as are of our faith) oppose this match to their utmost, by prayers, counsels, speeches, wishes: But if any be found longer tongued then his fellowes, we haue still meanes to charme their sawcynes, to silence them, and expell them the Courte, to disgrace them and crosse their preferments, with the imputation pragmatick Puritanisme. For instance I will relate this particular; A Doctor of theirs and a Chaplaine in ordinary to the King gave many reasons in a letter against this marriage and propounded a way how to supply the Kings wantes otherwise, which I understanding so wrought underhand that

that the Doctor was committed, and hardly escaped the danger of his presumptuous admonition, though the state knewe his intent was honest, and his reasons good. Wherein we on the other side (both here and with the *Arch Duke*) have had books penned, and pictures printed, directly against their King and state, for which their Ambassadors haue sought satisfaction of us in wayne, not being able to stay the print, or so much as to touch the hem of the Autors garment. But we haue an invasion which hereticks misse, our Clergy being freed from the temporall sword, and so not included in our treaties and conditions of peace, but at libertie to give any hereticall Prince the Mate when they list: whereas theirs are liable to accompt and hazard, and are musled for barking, when ours may both barke and bite too. The Councell table, and the Starr-Chamber doe so terrifie them, as they dare not riot, but run at the stirrop in excellent command, and come in at the least rebuke. They call their preaching in many places standing up, but they crouch and dare not stand up nor quest, behaue themselves like Setters, silent and creeping upon their bellies, lick the dust which our Priests shake frō their bewtifull feete.

Now (quoth the Duke of *Lexma*) satisfie me about our owne Clergy how they fare. For there were here Petitions made to the King in the name of the distressed, afflicted, persecuted, and imprisoned Priests, that his Majestie would interceed for them, to free the from the intolerable burdens they groaned under, and to procure their liberties: and letters were directed from us to that end, that you should negotiate this demaund with all speede and diligence.

Most excellent Prince (replied *Gondamare*) I did your command with a kinde of command my selfe, not thinking it fit to make it a suite in your name or my Masters, I obteyned them liberty to walk freely up and downe, to face and outface their accusers, Iudges, Magistrates, Bishops; and to exercise their functions, almost as freely, altogether as safely as at Ronte.

Here the Nuntio objected that he did not well to his judgement in procuring their liberty, since they might doe more good in prison then abroad. Because in prison they seemed to be under persecutiō,  
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and so were pittied of others; and pitty of the person, prepares the affection further. Besides then they were careful over their owne lives to give no offence. But abroad they might be scandalous in their lives, as they use to be in *Rome & Spayne*, and other Catholick countreyes; and so the opinion of their holynes which upholds their credit and cause (against the married Clergy) would soone decay.

But the Ambassador replied, he considered those inconveniences, but besides a superior cōmand, he sawe the profit of their liberty more then of their restraint. For now they might freely conferre and were ever practising and would doubtlesse produce some worke of wonder. And besides by reason of their authority and meanes to change places, did apply themselves to many persons; whereas in prison they onely could deale with such as came to bee caught, or were their owne before. And this (quoth he) I adde as a secret, that as before they were mainteyned by private contributions to devout Catholiques even to excess: so much more now shall they be able to gather great summes, to weaken the State and furnish them for some high attempt, by the example of Cardinall *Woolsey* barrelling up gold for *Rome*. And this they may easily doe since all Catholiques rob the hereticall Priests and withhold tythes from them by fraude or force, to give to these of their owne to whō it is properly due: And if this be spied, it is an easy matter to lay all upon the *Hollander* and say he carries the coyne out of the land (who are forward enough in deed, in such practises) and so ours shall not onely be excused, but a slawe made betwixt them to weaken their amities and beget suspition betwixt them of each others love.

But amongst all these priests (quoth the Inquisitor generall) did you remember that old, reverend, father Baldwin, who had a finger in that admirable attempt made on our behalfe against the Parliament house? such as he deserving so highly, adventuring their lives so resolutely for the Catholique cause, must not be neglected, but extraordinarily regarded, thereby to encourage others to the like holy undertakings.

Holy father (quoth *Gondamar*) my principall care was of him,  
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whose life and liberty when I had with much difficulty obtained of the King, I solemnly went in person attended with all my train, and divers other wellwillers to fetch him out of the tower where he was in durance. As soon as I came in his sight I behaved my self after so lowly & humble a manner, that our adversaries stood amazed to behold the reverence we give to our ghostly fathers, And this I did to confound them and their contemptuous Clergy, and to beget an extraordinary opinion of holynes in the person, and pietie in us, and also to provoke the English Catholiques to the like devoute obedience, and thereby at any time these Iesuites ( whose authority was somewhat weakned since the schisme betwixt them and the seculars, and the succeeding powder-plot ) may worke them to our ends, as Masters their servants, Tutors their schollers, fathers their children, Kings their subiects. And that they may doe this the more boldly and securely, I have somewhat dashed the authoritie of their high Comission; upon which whereas there are diverse Purlevans ( men of the worst kinde and condition, resembling our Flies & Familiars, attending upon the inquisition ) whose office and employment it is to disturbe the Catholiques, search their houles for *Priests*, holy vestments, bookes, beads, crucifixes, and the like religious appurtenances, I have caused the execution of their office to be slackned, that so an open way may be given to our spirituall instruments for the free exercise of their faculties. And yet when these *Purlevants* had greatest authority, a small bribe in the Countrey would blinde their eyes, or a little greater at Court or in the exchequer frustrate and crosse all their actions, so that their malice went of like squibs, made a great crack to fright children and new borne babes, but hurt no old men of Catholique spirits. And this is the effect of all other their courses of proceeding in this kinde, in all their judicall Courts, whither knowne catholiques ( convicted as they stile them ) are often summoned and cited, threatned and bound over, but the danger is past as soon as the officer hath his fee payd to him, then the execution goeth no further. Nay upon my conscience they are glad when there are offenders in that kinde, because they are bountifull: and the officers doe their best to favour them that they may

may increase, and so their revenue and gaine come in freely. And if they should be sent to prison, even that place ( for the most part ) is made as a Sanctuary to them: as the old Romans were wont to shut up such by way of restraint as they meant to preserve from the peoples fury; so they live safe in prison till we have time to worke their libertie and assure their lives. And in the meane time there place of restraint is as a study unto them, where they have opportunity to confer together as in a Colledge, and to arme themselves in unity against the single adversary abroad. But ( quoth the Inquisitor generall ) how doe they for bookes, when they have occasion cyther to write or dispute? My Lord, ( replies *Gondamor* ) all the Libraries belonging to the Romane Catholiques through the land are at their command, from whence they have all such collections as they can require gathered to their hand, as well from thence as from all the Libraries of both Universities, and even the bookes themselves if that be requisite. Besides I have made it a principall part of my employment, to buy all the manuscripts and other ancient and rare Authours out of the hands of the Heretiques, so that there is no great Scholler dyes in the land, but my Agents are dealing with his bookes. In so much as even their learned *Isaac Casaubons* library was in election without question to be ours; had not their Vigilant King ( who for sees all dangers, and hath his eye busy in every place ) prevented my plot. For after the death of that great scholler, I sent to request a view & catalogue of his bookes with their price, intending not to be out-ryed by any man, if many would fetch them, because ( besides the damage that side should have received by their losse prosecuting the same story against Cardinal *Baronius* ) we might have made good advantage of his notes, collections, castigations, censures and criticisms, for our owne party, and framed and put out others under his name at our pleasure. But this was foreseene by their *Promethians*, who sent that *Tartarer* of ours ( the Bishop of *Winchester* ) to search and sort the papers, and to seale up the study Giving a large and princely allowance for them to the *Relict* of *Causabon*, together with a bountifull pension and provision for her and hers. But this

plot sayling at that tyme, hath not ever done so. Nor had the Universitie of Oxford so triumphed in their many manuscripts given by that famous Knight *S. Thomas Bodly*, if eyther I had been then employed, or this course of mine then thought upon; for I would labour what I might this way or any other way to disarme them, and eyther to translate their best authours hither, or at least to leave none in the hands of any but Romane Catholiques who are assuredly ours. And to this end an especiall eye would be had upon the Library of one *S. Robert Coston* (an ingrosser of Antiquities) that whensoever it come to be broken up (eyther before his death or after) the most choice and singular pieces might be gleaned and gathered up, by a Catholique hand. Neyther let any man think, that descending thus lowe to petty particulars is unworthy an Ambassadour, or of small avayle for the ends we ayme at, since we see every mountayne consists of severall lands, and there is no more profitable conversing for Statesmen then amongst schollers & their books, especially where the King for whom we watch is the King of Schollers, and loves to live almost altogether in their element. Besides if by any meanes we can continue differences in their Church or make them wider, or beget distast betwixt their Clergy and common Lawyers (who are men of greatest power in the land, the benefit will be ours, the consequence great, opening a way for us to come in betweene, for personall quarrels produce reall questions.

As he was further prosecuting this discourse one of the Secretaries (who wayted without the chamber) desired entrance, and being admitted, delivered letters which he had newly received fro a Post directed to the President and the rest of the Councell from his Catholique master, the contents wherof were to this effect.

Right trusty & welbeloved Cousens and Counsellors, we grette you well. Whereas we had a hope by our Agents in England & Germany, to effect that great work of the Western Empire; and likewise on the other side to surprize Venice, and so incircling Europe at one instant, and infolding it in our armes, make the easier roade upon the Turke in Asia, and at length reduce all the world to our catholique comaund. And whereas to these holy ends we had se-

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cret and sure plots and protects on foot in all those places, and good intelligence in all Courts:

Know now that we have received late and sad newes of the apprehension of our most trusty and able Pentioner *Barnevelt*, and of the discovery of other our intendements; so that our hopes are for the present adjourned till some other more convenient and auspicious time. We therefore will you presently upon sight hereof, to break off your consultation, and repaire straight to our presence, there to take further directions and proceed as the necessity of time & cause should require.

With that his Excellencie and the whole house strook with amazement, crost their foreheads, rose up in sad silence, and brake off this Treaty abruptly, and without rariance tooke horse and posted to Courte. From whence expect newes the next fayre winde.

*In the meane tyme, Let not those be secure, whom it concernes to be rowsed up, knowing that this aspiring Nebuchadnezzar will not loose the glorie of his greatnes, (who continueth still to magnifie himselfe in his great Babel,) untill it be spoken, thy kingdom is departed from thee.*

Dan. 4.



Pag. 8. line 5. for *magnificence* read *munificence*. p. 17. line 3. for *st. James* read *st. James*. p. 20. l. 8. for *invasion* read *evasion*. p. 24. last line for *of* read *fr*.