

certify to Rome in tyme, lest yo<sup>r</sup> honour be somewhat darkened by them. for some of them (as it is written from there) are like to be condemned to the fire. yf it please you to write to me or by mee, I will doe what I can for the performing of yo<sup>r</sup> . . . you shall God willinge see our Answere vnto the Apology in printe.<sup>a</sup> Then you may the better printe yours, so that there bee noe dissonance. I pray you kepe mee in the good grace of your most honorable friends & your owne. & so with my most hartly comends to you I committ you to God. the xvj of July at Par.

Yo<sup>rs</sup> in our Lord

Will<sup>m</sup> Byshop

I pray you send that to M<sup>rs</sup> Percy to the addresse.

*Endorsement (same hand):*

To his very singular friend M<sup>r</sup> Watson at my L. of  
 Londons London

10. *Letter from Dr. Humphry Ely, probably to Sir Robert Cecil.*

Aug. 30, 1602.

Right honorable.

54, f. 213.

The constant report that all trauellers giue out of yo<sup>r</sup> affable and courtuous nature, in easelie and willingly admitting all suters to yo<sup>r</sup> presence and myld hearing of their requeste haue embouldened me; but especially the desire I haue of the safeguard of her Ma<sup>tie</sup> my princes person & estat, and good of my contrey (whereunto yo<sup>r</sup> hono<sup>r</sup>, aboue the rest, hath a vigilant ey and earnest care) haue encoraged and invited me to trouble yo<sup>r</sup> hono<sup>r</sup> w<sup>th</sup> these fewe lynes, and to aduertize yo<sup>u</sup> of an accident that hath happened of late in this contrey of Lorraine, the brief narracion whereof yo<sup>r</sup> hono<sup>r</sup> shall receiue herein enclosed. By the w<sup>ch</sup> her Ma<sup>tie</sup>, yo<sup>r</sup> hono<sup>r</sup> and the rest of her Ma<sup>ties</sup> honorable counsayll may perceiue, not onely that the secular priests and Catholick Gentlemen

<sup>a</sup> Perhaps Dr. Ely's book, printed at Paris. It contains separate "Answers" by, or on behalf of, Bishop himself, Bagshaw and Charles Paget.

both at home and abroad do not carrie such a malicious hart to her Ma<sup>tie</sup> or evell will to the state of our contrey as they haue been heretofore (through vniustlie & erroneously) thought and suspected to haue borne; and so under th[at] pretence haue erroneously beene putt to death and torments for the same. But also, whereas wee are still most ready (after a most meeke and Apostolicall manner) to suffer prisonments, torm<sup>ts</sup> and death, very willingly for the profession of the Catholick and Romaine faith; so are wee also most ready and willing both at home and abroad to suffer imprisonment racks and death itself for the defence of o<sup>r</sup> naturall & lawfull prince, of her life and estate, against all whosoever shall attempt anything against her royall person or Crowne, be he Spaniard, French, Scott, or whosoever els. And this o<sup>r</sup> loyall fidelitie we haue not onely heretofore at all tymes and in all places protested in words, and by printed books testified to the wholl world, but also in fact and deed (as by the example of this worshipfull & reuerend priest [may] be seen and verified, of whose opinion & mind most of us . . . that are abroad) do presently vtter and declare, protesting furst[lye] that if hereafter (as God forbid) her Ma<sup>tie</sup> or state should by any of the aboue named be invaded or distressed, wee shalbe ready to the shedding of th[e last dr]opp of o<sup>r</sup> blood to defend the same and w<sup>th</sup> armes to w<sup>h</sup>stand and fyght against such inuasors whosoever. This then being o<sup>r</sup> finall & . . . conclusion to suffer p[atiently] wh[at] . . . [af]fliction soeuer the tempo[ral] state shall putt upon us for o<sup>r</sup> faith and religion, and beare courageously all the opprobies and iniuries some deceived catholicks doe heape upon vs for this o<sup>r</sup> true and loyall affection and protestation, but also to carry willingly and ioyfully such afflictions as *forreine princes for this o<sup>r</sup> loyaltie shall putt vpon vs*. Our case being thus miserable both at home and abroad; at home afflicted for o<sup>r</sup> conscience, abroad persecuted for o<sup>r</sup> fidelitie to our prince; I doubt not but if her Ma<sup>tie</sup> knewe thus much, but of her naturall clemencie, and of her royall mercie, she would at the leaste make a distinction betwixt her naturall children and sub-

54, f. 213b.

jects that in all sinceritie doo hono<sup>r</sup> & reuerence her, and those unnatural Bastards th[at] doo attend to nought els but conquests and invasions, by giving [them] leave to serue God freely and securely, in easing the yoke of her seure laws enacted against them for their faith and conscience; for as yo<sup>r</sup> hono<sup>r</sup> doth knowe it is a rule of nature *qui in vno grauatur, in aliis debet subleuari*; seeing we are for o<sup>r</sup> professed loyaltie afflicted, [at] home by corrupted brethren, and abrode also by forreine pr . . . it should then be a great signe of her Ma<sup>tes</sup> clemencie to relei[ue] us w<sup>th</sup> some tolleracion for o<sup>r</sup> consciences. Our dayly wishes and praiors are that it would please her Ma<sup>tie</sup> and her honorable Coun[sayle] to encline to clemencie, and graunt vs the free [vse] of [Religion?]<sup>a</sup> for I doo protest in the name of all my brethren [Cath]olicks . . . . priests, and others that are not bent to any facti[on]; th . . ht [we are] so far of nowe, & heretofore haue beene, from [seeking] desiring or procuring the disquieting or ouerthrowing of h[er] Ma<sup>tie</sup> and the state, that I promise for my self and them all [tha]t if wee sha[ll] understand of neuer so smale an ynckling of . . . or pretence against her Ma<sup>tie</sup> and her estat, th[at we will] not onlie be the first that shall discouer it to yo<sup>r</sup> hono<sup>r</sup>; but a[ls]o to be the formost, by armes and other meanes to . . . . . to . . . . . nowe, if these o<sup>r</sup> actions and protestacions at home, and o<sup>r</sup> afflictions and sufferings abroade shall not be thought sufficient to trust vs hereafter, or to blott out the sinister and erronious opinions . . . . . state conceiued heretofore against us: we are most ready to give her Ma<sup>tie</sup> and the state all sure contentement, satisfaction, obligacion, and assurance of o<sup>r</sup> loyaltie & fidelitie . . . . . est  
of her honorable counsaill shall find and think needful, necessarie and expedient. Yf her Ma<sup>tie</sup> might, by yo<sup>r</sup> hono<sup>rs</sup> goodness and the singular care you haue of the quietnes and assurance of the Estate and of the prosperous raigne and life of o<sup>r</sup> prince, be acertayned and assured of her Catholick subjects good harts and entier intentions, no doubt it would moove her to pittie, clemencie, and

54, f. 214.

<sup>a</sup> MS. torn away here and in much of following page.

mercie, and to grant vs libertie to serue God according to o<sup>r</sup> conscience, and freely w<sup>th</sup>out feare of pursuynuants to offer vp o<sup>r</sup> sacrifices, both for her long liue & [good] health and happy raigne also: as wee doo yet dailie notw<sup>th</sup>standing the hott execution of her seuerer laws. thus much touching o<sup>r</sup> endeuo<sup>r</sup>s and good intentions towards her M<sup>te</sup> and the Estate.

Now w<sup>th</sup> yo<sup>r</sup> pardon a word touching yo<sup>r</sup> hono<sup>r</sup>. It cannot be vnknowne to a man of y<sup>r</sup> wisdome and experience but that by reason of yo<sup>r</sup> place and high calling, of the singular abilities of yo<sup>r</sup> person and of the favo<sup>r</sup> that o<sup>r</sup> prince beareth yo<sup>u</sup>, yo<sup>u</sup> are of many envied and maligned and hated not of a fewe. Besides, as I haue often heard by trauellers, the partizants and fauorers of the late seditious puritaine Erle doo beare yo<sup>r</sup> hono<sup>r</sup> in speciall, cancred harts, poysoned entrailes, and inspeakable hatred, swelling w<sup>th</sup> desired vengeance, wishing & hoping for a tyme of revenge, this being the common report, and not likely to be vntrue. Yf a stranger to yo<sup>r</sup> hono<sup>r</sup> (yet a faithfull seruant and well willer both to you and yo<sup>r</sup> familie) might be heard and credited, I would counsaill yo<sup>r</sup> hono<sup>r</sup> to fortifie and strengthen yo<sup>r</sup> self not onely against all sorte of ennymyes and euell willers, but also against all their attempts and violence hereafter pretended whatsoever. Nowe a more surer and trustier, I will also add a more stronger, defence yo<sup>u</sup> cannot haue either at home or abrode than to haue the catholick partie by yo<sup>r</sup> benefitte, not onely highlie obliged but also most suerly and dearely linked and knitt to yo<sup>u</sup>. It is generally thought . . . that yo<sup>r</sup> hono<sup>r</sup> may doo very much both in court and counsaill, and that yo<sup>u</sup> may full safely (yf it would but please yo<sup>u</sup> to put them to yo<sup>r</sup> good will & affection) obteyne either libertie of conscience, . . . some tolleracion for y<sup>e</sup> poore afflicted catholicks; w<sup>ch</sup> if it should please yo<sup>u</sup> to do, you should so binde them to yo<sup>r</sup> hono<sup>r</sup> that yo<sup>u</sup> should not need to feare any ennymyes whosoever, either in her Ma<sup>te</sup> life

or after her death, either at home or abroad. the obligation would be so greate that they would not onelie be reddie to thrust their bodies betweene yo<sup>r</sup> hono<sup>r</sup> and all danger, but would be also readie to die at yo<sup>r</sup> feete in defence of yo<sup>r</sup> person, hono<sup>r</sup> and familie. Yo<sup>r</sup> wisdome and judgem<sup>t</sup> cannot but tell yo<sup>u</sup> that all this I haue said is true, and that the Catholicks, for so great a benefitt received by yo<sup>r</sup> meanes & favor, could not nor would not be ingrat. they would not onely entirely loue yo<sup>u</sup>, but as to their defendor and protector, they would also carry all reuerence, respect, hono<sup>r</sup>, and fidelitie. And this much in all their names, I do confidently promys yo<sup>u</sup>. And besides by all other humaine meanes and obligations that may be profitable, they shalbe redy to oblige and bind themselues to yo<sup>r</sup> hono<sup>r</sup> and yo<sup>r</sup> familie. Would to God, I had so much grace and fauo<sup>r</sup> w<sup>th</sup> yo<sup>r</sup> hon[or] . . . I might w<sup>thout</sup> offence appeare before yo<sup>u</sup>, and in your presence treat of this and much more that might tend to the liking [of] her mat<sup>tie</sup> the conseruacion of the Estate, and to the defence of . . . person and familie, against all envious persons and all yo<sup>r</sup> euell willers. yf yo<sup>r</sup> hono<sup>r</sup> shall like of this myne affection & good endeours, and that it would please yo<sup>u</sup> to give me accesse to yo<sup>r</sup> presence and audience, vpon the leste significacion thereof made to her Ma<sup>tie</sup> Agent at Paris, and by him to a[nie] Catholick Gentleman theare, I shalbe soone w<sup>th</sup> yo<sup>r</sup> hono<sup>r</sup>[. In] the meane tyme, I doo hartely desire o<sup>r</sup> sweet Saluio<sup>r</sup> to encline yo<sup>r</sup> hart to pittie o<sup>r</sup> cause, and to haue due consideracion of our unfayned offers; and to deale so wisely and consideratly that all yo<sup>r</sup> cogitacions may tende to the seruice of her Ma<sup>tie</sup> to the easing of vs innocent Catholicks, and to the conseruacion of yo<sup>r</sup> owne person, state & familie, against all that desire the ouerthrowe thereof.

And thus crauing most humbly pardon if I haue beene ouerbould to trouble yo<sup>r</sup> hono<sup>r</sup>, after my most humble dutie, I

leave yo<sup>r</sup> hono<sup>r</sup> to the tuition of the b. Trinitie. from Pont à Mousson in Lorraine

This 30<sup>th</sup> of August 1602

Yo<sup>r</sup> hono<sup>rs</sup> poore beadesman to serue you w<sup>th</sup> all fidelitie and to hono<sup>r</sup> you vnfainedly.

Humfrey Ely, Docto<sup>r</sup> and professor of the Lawes.

54, f. 228b.

A Narrative by Dr. Ely (originally sent with the foregoing Letter).

M<sup>r</sup> Arthur Pits, a worshipfull priest, was banished out of the Tower of London for his Religion amongst diuers others in the yeare 1585. comming into Lorraine, was receiued into the seruice of the Cardinal of Vaudemont, w<sup>th</sup> whom all his life he was in great fauo<sup>r</sup> and credit. After whose death, he was called to serue the Cardinal of Lorraine, the duke of Lorraines sonne; whom he had serued w<sup>th</sup> great credit these 14 yeares, being his chancello[r] and deane of Liuerdun, who about the beginning of Julie las[t] was accused to the Cardinal by a Runagate Jesuist that he sh[ould] saie two things: the one, that wheare there was a bruit that [the] French king was at *Callais* w<sup>th</sup> an Army to conq<sup>u</sup>o<sup>r</sup> England, M<sup>r</sup> Pits should saie: That his desire was not that England shou[ld] fall into his hands: th<sup>o</sup>ther, that if the king of France should go into England to conq<sup>u</sup>o<sup>r</sup> the same, and depose her Ma<sup>tie</sup> his lawfull prince, that he would go into England himself, and kill him there, rather than he should depose her Ma<sup>tie</sup>. Vpon this accusacion they weare both committed to prison, where they yet both remaine.

M<sup>r</sup> Pits in his examinacion, and in his [justifications] confesseth that he said the first, not onely to this said Runagate Jesuist but to diuers others, bicause he would neither haue the French nor the Spaniard to rule and gouerne in o<sup>r</sup> contrey, being

mooued thereto by a naturall instinct and dutie w<sup>ch</sup> he beareth to his prince and contrey; and that no good & [n]aturall Englishman should or could desire to be vnder a stranger, and the dispossession of his prince, who could not but desire . . . . land should be conquered. next that, he hoped that the [old] Religion shall one daie be established w<sup>th</sup>out conquests or shedding of blood, but either by the blood of martyrs or by her . . . for the second point, he denieth [upon oath that he?] said it or thought it, and giueth some Reasons<sup>a</sup> . . . . .

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. . . . . thing printed thereof, and dedicated to the pope, and it is well knowne w<sup>th</sup> what heate and affection I haue alwaies w<sup>th</sup>stood y<sup>t</sup> faction of Spaigne. for after that two priests sent to Rome weare imprisoned & banished,<sup>b</sup> I counselled them to send others (as they have doon) and that vnder the protection of the French king, who dooth protect them nowe at Rome. Howe could it come into my fantasie to kill him, by whose protection wee do endeou<sup>r</sup> to deliuer o<sup>r</sup> selues from the foresaid oppression and tyrannie? Further saith [h he] yf I hadd said it, I would neither be ashamed nor a [fraide to] confesse it: knowing that the king cannot . . . zeale and affection in the defence of my Queene and . . . . . he himself is of that mind and judgement, that . . . [notw<sup>th</sup>]standing the diuersitie of Religion ought to defend . . . contrey, against all others whosoever. for the cath[olics of] France stooode to him, & fought for him, when he [was not of their?] religion. By these his answeares in his iust . . . may see o<sup>r</sup> opinions, o<sup>r</sup> intentions, and o<sup>r</sup> fidelitie. . . . & contrey. Wee that liue in this contrey, and m . . . . . at home, are all of the same minde; detesting . . . . . of o<sup>r</sup> contrey, and all attempts against o<sup>r</sup> pr[ince] . . . differre from the spanish faction in word, hart, right and reason.<sup>c</sup>

<sup>a</sup> Several lines defective or undecipherable.

<sup>b</sup> Bishop and Charnock. Bishop was sent to Paris. Charnock retired to Pont-à-Mousson, where he resided with Pitts.

<sup>c</sup> From this point the few remaining decipherable words make no connected sense.