

by God: the one to the highest priesthood; the other to the kingdome over his people; George Blackwell by the grace of God, and the ordinance of the Sea Apostolick, Archpriest of England, yow were preferred by falshood etc, the motive of yo^r authority appeareth in the Cardinalls letters. And if the pope him[self] did preferre yow, he preferred one whom he knew not. And thus farre, Reverend S^r, we have emboldened our selves to signify vnto yow the many iniustices of yo^r last edict against the divulging or re-
teyning such bookes as are to cleare vs of the many and iniurious slanders daily spreadd against vs: how also notwthstanding this yo^r edict against the divulging or re-
teyning any bookes of this arguement, there is an epistle, intituled of pious grieffe, written by S. N. to his frend, and divulged by order from you, as by all likelyhood we may thinke: it being in theyr handes, who wold not else have it: w^{ch} epistle argueth . . . earnest desire, that the readers shold yet conceyve worse of vs (yf worse they can) then heretofore they have, as we see have shewed owt of diverse places quoted owt of the epistle called of *pious grieffe* but in very deed of a wicked and very frivolous discourse, and such as may aswell, perchance much better be applyed to the writer thereof and his parte, then to vs. ffare yow well. 54, f. 410b

Yo^{rs} as you are in will to deserve
of vs the vniustly defamed priestes.

Concordat cum originali,
Wilm. Clerke.

2. Letter from Dr. William Gifford to his Sister.

54, f. 242.

Dec. 17. 1601.

Right wo^rship^{ll} my lovinge sister.

I was very glad by this gentleman to vnderstande of yo^r welfare and by his returne to have occasion to salute you, being amongst other afflictions incident to my longe exile and banishment an extreme greefe that I could not, nor this 30 yeares did have,

ordinary intercourse or communication wth my neere friends and kinred, w^{ch} I impute chiefly to those who by stratagemes and crafty devises have wrongfully made me hatefull to our prince and estate, by abvsing my name in those practises in w^{ch}, as Christ knoweth, I never had any parte. ffor as I am a Catholicke, and so will for ever continue by gods speciall assistance: so I ever detested these violent and b[1]oody spiritts who continually and unnaturally practise against theyr prince and contry, and seeke to expose to the spoyle of forayners by vniust invasion and conquest all sorts of people of what religion soever. And I wold be very sory that you my good sisters or any other my Catholicke friends shold of simplicity be intangled wth any such persons, who to bringe theyr purposes to passe, you to reape the lucre and gaine or to have themselves accountd negotiators and dealers in great affayres, do letle aseeme to indanger Catholicke gentlemen and to bringe [them] to vtter ruyne, doe irritate and exasperate the prince; and by folishe bookes, lewde pamphletts and intercourse of dangerous letters w^{ch} theyr companions on this syde doe make . . .^a the burden of bloody lawes vntollerable, w^{ch} the prince and estate are forced to make for theyr owne security. You easily^a who I meane, and for Gods sake take speciall care of, least a fayre shew of a goodly mind and profession deceyve yow and leade you into thraldome before you be aware. Informe yo^r selfe arryght wth howt passion or partiality who they be that have sente in men to attempte against the sacred person of o^r prince: who they be, that negotiate abroad for forraine invasion and conquests, and vnnaturally seeke to arme strangers to the overthrow of theyr naturall contry, from whom all these folishe bookes of titles and right [to] the Crowne, of particular mens lives or such, like have proceeded: who they be that vainly promise reformation or rather subversion of the state; and when you have found who they be, eschew them as dangerous to yo^r soule, pernicious to yo^r body, enemyes to theyr contry and infamous to our religion; and serve your turne of those Catholicks who in

^a Some word apparently omitted here.

true humility and Christian duty to theyr prince (saving theyr religion and conscience to God) wth an Apostolicall spiritt doe seeke wth zeale the only winninge of soules, and as well by exemplary life, as by true^a the consciences of those wth whom they deale, and by^a ministracion of the sacraments doe augment the num[ber]^a people, and pray hartely and sincerely for theyr prince [and] contry. [By] such men you shall reape comforte and no danger of body and soule, nor heynous offence to yo^r prince: And if [you] indure, it shall^b mere matter of religion and conscie[nce] w^{ch} is most honorable and meritorious. And wth this my [dear] sister I make an ende, commendinge you and yo^{rs} to the ho[ly] protection of him who spente his sacred blowd on the crosse for vs all. ffrom my house in Lisle this 17. [of] Decemb^r 1601.

Yo^r loving brother and faithfull fr[en]d for ever
William Gifforde

Endorsement (on back of fol. 434, misplaced):

17 Dec 1601

Dr. Gifford to his sister to take heed of the Jesuits

3. *Copy of letter from Cecil to Mush.*

54, f. 390.

Worsh. good S^r

I have written vnto yow by the way yow desired at yo^r departure; w^{thin} 3 dayes thereof I visited in yo^r names mon^{sr} Ville[roi] who was not ignorant both of the time and fully informed of yo^r company. It seemeth that acte of yo^{rs} hath been so vrged, wth former impressions made of o^r good frends yo^r companions, y^t yow must of necessity carry yo^r selves wth great simplicity and sincerity: yow to reteyne that yow have, and they to gaine that they have lost. When I shall be assured of the safe passage of o^r letters I will sende yow a letter and discourse, by w^{ch} you may discover that yo^r

^a MS. mutilated.

^b Obliterated.