His Friend then asked him, By what means or Instruments this great Tryal should be brought on. He answered, by the *Papists*. His Friend replyed, That it seemed very improbable they should be able to do it, since they were now little countenanced, and but few in these Nations, and that the Hearts of the People were more set against them than ever since the Reformation. He answered again, 'That it would be by the 'hands of *Papists*, and in the way of a suddain Massacre, and 'that the then Pope should be the chief Instrument of it.

He also added, 'That the *Papists* were in his Opinion the '*Gentiles* spoken of, *Rev.* 11. to whom the Outward Court 'should be left, that they might tread it under Foot; they 'having received the *Gentiles* worship in their adoring Images, 'and Saints departed, and in taking to themselves many Me-'diators: And this (said he) the *Papists* are now designing a-'mong themselves, and therefore be sure you be ready.

This gracious man repeated the same things in Substance to his only Daughter the Lady *Tyrril*, and that with many Tears, and much about the same time. And yet James Tyrrell Esqr: the Lady's Son, to me seem'd to suspect the truth of the Story.

A Letter from Sir William Boswell, *to the most Reverend* William Laud, *late Archbishop of* Canterbury, *remaining with Sir* Robert Cotton's *choice Papers.*

Most Reverend;

AS I am here employ'd by our Soveraign Lord the King, your Grace can testify that I have left no Stone unturn'd for his Majesty's Advancement; neither can I omit (whenever I meet with Treacheries or Conspiracies against the Church

Church and State of *England*) the sending your Grace an Account in General. I fear Matters will not answer your expectations, if your Grace do but seriously weigh them with deliberation. For be you assur'd, the Romish Clergy have gull'd the misled Party of our English Nation, and that under a Puritanical Dress; for which the several Fraternities of that Church, have lately received Indulgence from the See of *Rome*, and Council of Cardinals, or to educate several of the young Fry of the Church of *Rome*, who be Natives of his Majesty's Realms and Dominions, and instruct them in all manner of Principles and Tenents contrary to the Episcopacy of the Church of *England*.

There be in the Town of *Hague*, to my certain Knowledge, two dangerous Impostors, of whom I have given notice to the Prince of *Orange*, who have large Indulgences granted them, and known to be of the Church of *Rome*, altho they seem *Puritans*, and do converse with several of our English Factors.

The one, *James Murray*, a Scotchman, and the other *John Napper*, a Yorkshire Blade. The main drift of these Intentions is, to pull down the English Episcopacy, as being the chief Support of the Imperial Crown of our Nation: For which purpose above sixty Romish Clergy-men are gone within these two Years out of the Monasteries of the French King's Dominions, to Preach up the Scotch Covenant, and Mr. *Knox* his Discriptions and Rules within that Kirk, and to spread the same about the Nothern Coasts of *England*. Let therefore His Majesty have an inkling of these Crotchets, that he might be persuaded, whenever Matters of the Church come before you, to refer them to your Grace, and the Episcopal Party of the Realm: For there be great Preparations making ready against the Liturgy and Ceremonies of the Church of *England*: and all evil Contrivances here and in *France*, and in other Protestant Holdings to make your Grace and the Episcopacy odious

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to all Reformed Protestants abroad. It has wrought so much on divers of the Forreign Ministers of the Protestants, that they esteem our Clergy little better than Papists. The main things that they hit in our Teath are, our Bishops to be called Lords; The Service of the Church; The Cross in Baptism; Confirmation; Bowing at the Name of Jesus; The Communion Tables placed Alter-ways; Our manner of Consecrations: And several other Matters which be of late buzz'd into the Heads of the Forreign Clergy, to make your Grievances the less regarded in case of a Change, which is aimed at, if not speedily prevented.

Your Grace's Letter is carefully delivered by my Gentleman's own Hands unto the Prince.

Thus craving your Graces hearty Prayers for my Undertakings abroad, as also for my safe arrival, that I may have the Freedom to kiss your Grace's Hands, and to tell you more at large of these things; I rest,

Hague, June 12. 1640.

Your Graces most Humble Servant,

W. B.

A Letter from the Right Reverend J. Bramhall *Bishop of* Derry; (*afterwards Primate of* Ireland) *to the most Reverend* James Usher *Arch-Bishop of* Armagh.

Most Reverend,

I Thank God I do take my Pilgrimage patiently, yet I cannot but Condole the Change of the Church and State of *England*. And more in my Pilgrimage than ever, because I dare not witness and declare to that straying Flock of our Brethren in *England*, who have misled them, and who they are that feed them. But that your Lordship may be more sensible of the Churches Calamities, and of the Dangers she is in of being ruin'd, if God be not Merciful unto Her, I have sent you a part of my Discoveries, and it from credible Hands, at this present having so sure a Messenger, and so fit an Opportunity.

It plainly appears, that in the Year 1646, by Order from *Rome*, above, 100 of the Romish Clergy were sent into *England*, consisting of English, Scotch, and Irish, who had been Educated in *France*, *Italy*, *Germany*, and *Spain*; part of these within the several Schools there appointed for their Instructions. In each of these Romish Nurseries, these Scholars were Taught several Handicraft-Trades and Callings, as their Ingenuities were most bending, besides their Orders, or Functions of that Church.

They have many yet at *Paris* a fitting up to be sent over; who twice in the week oppose one the other; one pretending *Presbytery*, the other *Independency*; some *Anabaptism*, and o-

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ther contrary Tenents, dangerous and prejudicial to the Church of *England*, and to all the Reformed Churches here abroad. But they are wisely preparing to prevent these Designs, which *I* heartily wish were considered in *England* among the Wise there.

When the Romish Orders do thus Argue *Pro* and *Con*, there is appointed one of the Learned of those Convents to take Notes and to Judg: And as he findes their fancies, whether for *Presbytery*, *Independency*, *Anabaptism*, *Atheism*, or for any new Tenents, so accordingly they be to act, and to exercise their Wits. Upon their Permission when they be sent abroad, they enter their Names in the Convent Registry, also their Licences: *If a Franciscan*, if a *Dominican*, or *Jesuit*, or any other Order, having several Names there Entered in their Licence; in case of a discovery in one place, then to fly to another, and there to change their Names or Habit.

For an assurance of their Constancy to their several Orders, they are to give Monthly *Intelligence* to their Fraternities, of all Affairs where-ever they be dispers'd: so that the English abroad, know News better than ye at home.

When they Return into *England*, they are Taught their Lesson, to say (if any enquire from whence they come) that they were poor Christians formerly that fled beyond-Sea for their Religion-sake, and are now Returned, with glad News, to enjoy their Liberty of Conscience.

The 100 Men that went over 1646; were most of them Soldiers in the Parliament's Army, and were daily to correspond with those Romanists in our late King's Army,

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that were lately at *Oxford*, and pretended to Fight for His Sacred Majesty: For at that time, there were some Roman-Catholicks who did not know the Design a contriving against our Church and State of *England*.

But the Year following, 1647, many of those Romish Orders, who came over the Year before, were in consultation together, knowing each other. And those of the King's Party asking some why they took with the Parliament's side, and asking others whether they were bewitched to turn *Puritans*, not knowing the Design: But at last, secret Bulls, and Licences being produced by those of the Parliament's side, it was declared between them, there was no better Design to Confound the Church of *England*, than by pretending Liberty of Conscience. It was Argued then, that *England* would be a second *Holland*, a Common-Wealth; and if so, what would become of the King? It was answered, Would to God it were come to that point. It was again reply'd, your selves have Preached so much against *Rome*, and his Holiness, that *Rome* and her Romanists will be little the better for that Change: But it was answered, You shall have Mass sufficient for 100000 in a short space, and the Governors never the wiser. Then some of the mercifullest of the Romanist said, This cannot be done unless the King Die; upon which Argument, the Romish Orders thus Licenced, and in the Parliament Army, Wrote unto their several Convents, but especially to the Sorbonists, whether it may be Scrupled to make away our late Godly King, and His Majesty His Son, our King and Master; who, Blessed be God, hath Escaped their Romish Snares laid for him? It was returned from the Sorbonists, That it was Lawful for Roman Catholicks to work Changes in Governments for the Mother Churches Advancement, and

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chiefly in an Heretical Kingdom? and so lawfully make away the King.

Thus much to my knowledge, have *I* seen and heard since my leaving your Lordship, which *I* thought very requisite to inform your Grace; for my self would hardly have credited these things, had not mine Eyes seen sure Evidence of the same. Let these things Sleep within your Gracious Lordships Breast, and not awake but upon sure Grounds, for this Age can trust no Man, there being so great Fallacy amongst Men. So the Lord preserve your Lordship in Health, for the Nations Good, and the Benefit of your Friends; which shall be the Prayers of

Your Humble Servant,

July, 20. 1654.

J. Derensis.

These two Letters were taken out of that Treasury of choice Letters Published by Dr. Parr, *his Lordships Chaplain, and Printed for* Nathaniel Ranew *at the* Kings-Arms, *in St.* Pauls Church-yard. 1686.

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