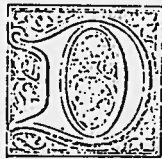


CHAPTER XV.

BRYAN I'ANSON AND THE LETTERS FROM CADIZ.



URING the troublous times between King Charles I. and his Parliament, when Sir Bryan I'Anson and his son, Dr. Henry I'Anson, were with the forces of the King, Sir Bryan's second son was at Cadiz, in Spain, and anxious to establish himself in that country. He wrote two letters, fortunately, in duplicate—one to his father, and another to his brother Henry. The first set of letters appear to have reached their destination, but the second set fell into the hands of the Roundheads, and were printed and published, with many interesting comments. A copy of these letters is preserved in the library at the British Museum, and they are reprinted here. The reader must remember, when perusing the letters as printed, that the parts appearing in brackets and in italics are the comments of the publisher.

Copy of Pamphlet, published in London, 1644.

NEWES OUT OF SPAINE of infinite concernment to England, in Two Letters from Mr. Brian I:anson, a sonne of the Church in Spaine, to his father, Sr. Brian I:anson, and brother of Dr. Hen: I:anson, of the Church of Rome in England, both now in the Kings Army, these to promote the Rightes and Liberties of the same Holy Church.

Published, thereby to give clearer intimation to all the Inhabitants of England,—

1. What the Church is, and the sons thereof?
2. What is the *But* and *White* there, whereto the Papists hands, heads, and hearts stand ready bent now?
3. What their Religion is, What their devotions are? for know one Papist, and know all; The mind of all Papists is scene, clearly read and understood by the mind of one.

I have perused these two Letters from a son in Spaine to a father and brother in England. I find them of publike concernment, as the Publisher of them hath amply and usefully shewed, besides, A divine Providence hath appointed it so; Therefore I cannot but affixe unto these Letters and the Publishers Observations my Imprimatur.

JA. CRANFORD, *August 12.*

LONDON:

Printed by G. MILLER, in the Yeare 1644.

I.H.S. CADIZE, the 12 of April, 1644.

DEARE FATHER,

My last unto you was about a moneth past by a Bristow Ship under covert of one to Colonell Colson, which I hope is come in safety to your hands, wherein I advised you of the receipt of three from you and one from my brother Henry. I could not then procure, To I sent it (meaning his Tobacco) to Colonell Colson, desiring him to send it to Oxford by the first safe conveyance. The joy I received by yours to heare of his Majesties prosperous and victorious proceedings, was not greater than the sorrow and grief received since (although I do not beleave one word they say, being all or the most part of our nation that live here most damnable traitors and rebels) they have reported that the Scots have taken New-castle and Yorke, and are masters of the North; that my Lord of Newcastle is retired to Oxford; that Sir William Waller hath given my Lord Hopton a great overthrow, and beat him into Salisbury; and that this Summer they will pluck the Crown from his Majesties browes, which God defend. I admire that his Majestie doth not prevaile with the King of Spaine, to seise upon all these accursed Rebels estates and ships, He undertake that if the King of England could procure so much favour of his brother the King of Spaine this next Vintage (for that is the best time to seize upon all such ships and estates as doe belong to any Rebels), he might thereby furnish himselfe with a brave fleet, and mony to get it out. I would I were in commission against them, first to shew my zeale and great desire to serth my Sovereigne, and secondly, to chastise such base ill-borne villaines that dare open their mouthes, and much more take up armes again their naturall King, and so good and vertuous a Prince, and that hath for so many yeares protected them in such great prosperity, but this is my passion and folly to give consell to them that are able to give it to the whole Universe, and since it hath been my ill fortune not to serve him with my blood, I have and still shall assist him with my prayers.

I advised you in my last Letters of the small hopes of gaine, and the great adventure and peril of the trade to Bristow in Wines, I have a far better trade here to the Indies, and hope thereby to raise my selfe to an estate. I wrote you likewise in my last, giving you light or a way to raise me to great preferment and honour in this Country, which I trust, if you received my Letter, you have put in execution. I hope there will be no delay in a business of so great importance, and where there will be no other expence but of time and solicitude.

The business is this, That you and my brother Henry use all diligence by friends in favour (*and lying*) to procure from the Queene of England a letter of favour to her sister, the Queene of Spaine, in this manner—That Don Briano I:anson, the bearer of this, is son to a noble Gentleman, and servent of hers, who, by reason of the

great persecutions in England of the Romane Catholiques (*an horrible untruth*) travailed into Spaine, and there married a Gentlewoman naturall in Cadiz. And that all his parents and kindred have, and doe preserve themselves in the Catholique faith. (*An horrible lie, and more horrible it is because he belies the dead, his owne deare Mother in the grave; he knowes, and all that knew her, that she detested Popery and died a faithfull servant of the Lord Jesus Christ; and for his Father and Brother, they were Protestants too (at large), and so they would be accounted still. They never turned themselves to the Church of Rome till the King turned his hand and Sword there, against the Church of England. And for his uncle, Mr. John J:Anson, his Father's eldest Brother, he abhorreth Poperie and detesteth his brother and Nephewes wayes, And therefore the younger brother, the Knight, hath begged the lands of his eldest brother, the Gentleman, as I am informed. And the King hath given all his right to him, against law, and that is a strong hold. But this is enough to informe all, that will be informed. The manner of Papists, they will blaspheme their dearest friends for advantage; and to promote their Catholique Faith.*)

In conclusion desire the Queene her Sister to favour me as a servant of hers, and that I, being a younger brother, have but small meanes, and in that regard desire her Majestie of Spaine first to honour me with a habit without any cost or charges (which are great), and secondly to bestow some office upon me, whereby to maintaine my selfe, and I make no question but by this meanes to raise my selfe to good preferment.

Let the letter be sent directly to me by some good ship, and if you can conveniently procure a Letter from my Lord Hopton to his brother my Lord Embassadour in Madrid (*observe: we have an Hopton in Spaine soliciting the cause there, as well as an Hopton in England fighting here; True Spanish both*) to favour and assist me to his power upon any occasion, it would not doe amisse; but the Chicfe matter is Her Majesties letter, which, being penned in the manner that I have advised will questionlesse stand me in great stead. I hope that my former letter came to your hands, and that you have put in action this my desire, and that with all brevitie I shall heare from you, as also of the health of all my brothers and Sisters, for whom, with your selfe, my prayers shall never be wanting, so at present I commit you to God; and rest

Your obedient and dutifull son,

BRIAN I:ANSON.

DEAREST BROTHER,

I.H.S. CADIZ, 12th April, 1644.

I wrote by the way of Bristow about a moneth past, which I trust you have received, because it does very much import mee, which if you have received, I make no question but you have, with my Father, put in action the procuring of the Queenes Letters of favour in my behalfe to the Queene of Spaine her sister, that thereby I may raise our name in this Country to honour and meanes; for unlesse I may freely enjoy the Roman Catholique Religion without any danger of my person or estate, there is no reason I should leave a place where I enjoy liberty of conscience and live in very good esteme. But I make no question, but after the King hath subdued his rebels, he will at least give freedome of conscience to the Roman Catholiques, that maintaine the Religion of all our Ancestors, as well as he doth and hath done to so many sorts and Sects as are this day in England, brought up and invented by particular Moderne and light-pated Apostles: that I trust in God that these warres will redound to his honour, and to the Setling once againe of the true Catholique and Apostolique faith in that blessed Country that deserved (for the great devotion of the inhabitants once to the Mother of God) the name of the Dowry of the Blessed Virgin, Queen of Angels; and I trust in God to be an eye witnesse of so great a blessing, and to lay my bones in my native Country; however, and in the meane time, it is very convenient to procure honour and preferment in this Country (*he would lay downe his body here, but he would be raised in Spaine first. You will observe who rules the Scepter in Spaine*), which I find no other way of possibility, but this that I have formerly advised my Father and your selfe, and now againe doe desire, which is the procuring of her Majesties Letters of favour to her sister the Queen of Spaine, WHO GOVERNS HERE MORE THEN THE KING. Let the letter be to this effect but better indited;

Don Briano I:Anson, the bearer hereof, is the Son of a Noble Gentleman, and servant of her Majesties who by reason of the persecution of the Roman Catholiques in England, and being a younger brother, with small hopes of any estate, travelled into Spaine, where he married a Gentlewoman naturall of Cadiz; and that all my parents, Kindred and Allies, have and still doe continue firme Roman Catholiques, and that they have suffered much in their temporall estates only for the maintenance of the Catholique faith. This point I pray let it be amply set downe, for it will much import me in my pretences (*observe how he would have his lie enlarged and insisted upon for advantage*), and that in this regard her Catholique Majesty (for that is her title) will be pleased for her Majesties of Great Britaines sake, to take notice of me and honour me with a habit of Galatrana or Alcantra without costs or charges (which are great, and my ability weake) and that her Majestic would besstow upon me some office, either in Court or elsewhere, assuring her Majestic that I shall always accomplish my obligation, for the which her Majestic of England doth paune her royall word: send this Letter,

with all possible security to my hands in Cadiz, and from hence I will goe to Madrid, and I commit the successe of this, and also of all other matters touching me and mine, to the advocation of the blessed Virgin Mary, Queene of Angels and mother of God of whom (when you have read this, read 2 Thes: 2. 21, 22) I am confident she will desire the good successe of these my endeavours, if these may redound to the honour of God, and salvation of my soule, and to whose blessed advocation I doe likewise daily commend my Father, your selfe, and all the rest of my brothers, and sisters, and friends, and the whole Kingdome in generall, beseeching her Majesty that as she is the FOUNTAINE of GRACE, as we are assured by the Salutation of the Angell: Ave Maria gratia plena, dominus tecum, tienedicta tu in Mulieribus, & tienedictus fructus ventris tui, Jesus: so she will be pleased to communicate to me and all my kindred in particular, part of that grace, that thereby we may attaine to glory. Good Brother, forget not to write to me by all conveyances, advising me of the happy proceedings of the King, for I must confesse I would not willingly so much as heare anything to the contrary, although it be false; and pray use your friends and endeavours for the procuring of this Letter, for I trust thereby to be raised. Mr. Richard Archdale goeth now in this flecte for London, and from the ncehe saith he will goe for Oxford, he is a true KINGS-MAN, and there are but very few in these parts, I would I had the tampering of them.

I have nothing else at present to advise you, only desire you to be persuaded, that there is nothing in the world more deare to me, than the remembrance of you, my dearest brother; whom I pray God prosper in all your proceedings, and let me have the happinesse to see you.

Your Brother and Friend,



BRIAN J:ANSON.

(Observe with all observation what the Papists now so furiously drive after, The Settling etc. I had enlarged upon their Trust, and set the CHURCHES Trust against it, but there was no place for it. He would lay down his body here but he would be raised in Spain first. You will observe who rules the scepter in Spaine.)

The Publisher of these Letters, bespeaketh the Reader, and greets him in these words:—

Understand, good Reader, that these Letters were caught up by the way betwixt Cadize in Spaine, and Bristoll in England: then sent unto me by a pretious and honourable Friend, a Minister (M. Wille. Adderley) in the Ship, wherein he has a Captaine like himselfe, one, I hope, that feares GOD above many (Captaine Rob. Moulson). I received these with this injunction: To make them publique and usefull as I could, By Gods help I will endeavour it; Because God commands it so, To

learne wisdom from the unjust; and an imitation of my pretious Friend, whom God hath taught this Art, *To turne poyson into an Antidote*. It is easily learnt when God will teach it, and very nature shall helpe us here, for the greatest Balsomes doe lye enveloped in the Bodies of powerfull Corrisives: And poysons, as a great Physitian says, containe within themselves their own Antidote. In the head of a Toad, some tell us, is a pretious stone: but who found it there, I cannot tell. This I can tell, That it is our Wisdome, and it should be our worke to gaine instruction from every thing. Now Reader, this must be the work at this time; whereunto I will be as helpfull unto thee as I can, that thou maist informe thy judgement, and understanding from these Letters, touching grave and weighly questions; and be able to give short and cleare resolutions thereunto. Then thou shalt see what use to make of all this in the close.

For the informing of thy judgement, this is the first question, concerning the Church of Rome or of Spaine (both are one and the same).

1. Q. What Church is it? A. A malignant Church; wasting and destruction are in their paths; the wayes of peace they have not knowne.
2. Q. What her sons and daughters are? A. As their Mother always hath been, and now is (but now more enraged than ever, like a she-bear robbed of her whelpes), mad upon their idols evermore, and mad with *rage*, and drunk with the blood of Gods faithfull ones.
3. Q. How doe their hands, and heads, and hearts stand bent now? A. To destroy a Mother Church in *England*; nay, all over the world.
4. Q. What is their Religion? A. More brutish than the Pagans is now adayes; They have many petty Gods, but I doe not know, That they have one Godesse among them all.
5. Q. Who is the father of their Religion? A. The Pope.
6. Q. Who their God-father? A. The stocke, when they have lavished gold upon it; he undertakes for them sure as their surety, for to it they bow, we see; and ask blessing, I thinke.
7. Q. Whom doe they conceive is the hearer of Prayers; and giver of all Blessings? A. Queene Mary, the Queene of Heaven.
8. Q. What is the scope of their devout Prayers? A. It is double, from a double eye, and a cloven heart: 1. That they may rise at Court; grow rich, great and high in the world. 2. And, that their Countrey may fall into ruines; And Gods Servants all into their owne blood, and wallow therein: so they pray.
9. Q. By what meanes will they compasse all this? A. By the mediation of the Queen of the Earth, and by the sole intercession of the Queen of Heaven; into whose hands the matter is referred; for she transacts all their affaires in Heaven and Earth.

10. Q. What way doe they take for the effecting of all this? A. The old path, the path of the Destroyer, wherein they have stood these 1000. yeares up to the knees in bloud; where you must note all along, That they make lies their refuge too; under falshood they will hide themselves, horrible lies they will tell for *advantage*, so to promote their suit with the Queen on Earth, and Queen in Heaven.

11. Q. Who are the most bloody and implacable enemies to our Church and Kingdome? A. They that were *friends* once, and are Apostates now; who had the form of Godlinesse only, and cared for no more; These are the most implacable adversaries against God and good men, *and it is at this day*; where we should note, That the most horrible impieties, iniquities, outrages, all these will stand with the form of Godlinesse, as is most legible. 2 Tim: 3, from the first verse to the 6.

12. Q. What counsell give they to their Prince? A. The very same which Athaliah gave to his son Ahaziah; *To do wickedly*, so to hasten the destruction of his owne house, and of his Kingdome, whereby it appeares, that their Lord and master has the worst servants of any lord in the world, for their work is, To make themselves miserable, and their Lord, as he was, whom Seracides calls the foolishnesse or shame of the people.

13. Q. What subjects are they? A. The Devill hath no better in the world, no more right-handed men; or, to speak in two words, as he doth, **KINGS-MEN**, saith he; **DIVELS-MEN**, say I, for they will spend their bloud for their King, so be he will bath his sword in Heaven (The true Church) make it drunke with the bloud of Gods pretious ones. Now, Reader, proceed to the Letters, and heare what the man saith; when thou hast so done, thou shalt thereby see, That the Questions and Answers before cited are all the result from the Letters, and having observed that, thou shalt heare more from me.

The Publisher to the Reader.

Now, Reader, I beleeve thou art perswaded, that this man hath sent over his heart to us; for which we have little cause to thanke him, because it was quite from the purpose of his heart so to doe, that we should understand his affections towards us. But a Gracious Providence hath so disposed it, that we doe understand his mind perfectly, and can raise all these questions, fore-cited from his Text, and give resolution from thence thereunto; All which his own hand hath made legible, But thou mayest make some question here, whether, knowing the heart of this man, how it stands bent, thou mayest make judgment, what is the mind of all the Papists in the World, in relation to God, the LORD CHRIST, and the rights of his Kingdome? Whereunto I answer from the clearest grounds (which I have neither time nor place to set downe) That, look what way this man bends his tongue, his heart and his head, all the Papists in the world at this day, stand, like a bowe, so bent; As face in water answers face, so doth the heart of one Papist answer another; They are all for the raising themselves in the world; And for the casting of the Church of God and their rights and priviledges out of the world. All these bloody characters are stamp't; All these lines are drawne in the hearts of all the Papists in the world; from that Center they put forth into the Circumference of the whole Universe. There is the Answer for that.

Now make some use of thy knowledge.

LEARNE 1. Who is the fountaine of Grace in the Papists account? The Virgin Mary, they say. An horrible blasphemy. She is but a vessel brim-full from that fountaine, the Lord Christ her Saviour. Therefore, though this Papist has put up a prayer for his Country, regard it not, no more than his curse; nor th'one nor th'other can doe any hurt, it is not in the hand of a mediatour. Be assured now, that their prayer is a curse to themselves; and their curse is a blessing to us and our Land.

2. Thou hast learnt, That the Lord Christ, blessed for ever, is the fountaine of grace; From Him is every good and perfect gift; Therefore renounce gifts, graces, duties, all; and let thy soule run-out all to that fountaine the Lord Christ, Him alone, and none with Him.

3. Thank God, that thou hast thy birth and breeding in a Land of visions. A Mercy! Thou must thanke God for it; but it is no singular mercy: For the Scribe, who wrote these letters, was borne in the same Land, and had his breeding there in this very City; Yet he is what he is, and what he is thou understandest by his letters. Be thou thankfull for the place of thy habitation, and that thou art not as he is.

4. Labour after the power of godlinesse, drink in the Principles of Gods Truth; Let them sinke down into thine heart; they shine with their own light; pray to God to shine upon thine heart; to give them an eye wherewith to see; and an eare, wherewith to heare, both these are from the Lord. This man had Principles too (upon my knowledge) at his tongues end; they did not sinke down. So had his brother; his Father also; these were well principled; they had the forme of godlinesse, that they had; I know it, no man better: And for the first, the second brother the Scribe, he went into Spaine because of persecution, saith he; an abominable lye, say I; but after the manner; This is a truth, that thither he went; and then sold his Birth-right (I mean the true Religion, the Crown and diadem of a person and people), this he sold for a wife, he thought good of the price, and they gave him the price; like to that, which is meant, by Thirty pieces of silver. And the Lord of Glory tooke it so ill now, as once he did, because He is dealt with so unworthily, so ingloriously, that he commanded now, as once he did, cast it to the potter, let him make earthen gods of it; and so God hath left him to his own hardnesse. It is so with the Father the Knight, and his eldest son the Doctor: They went for true Protestants, and held on their profession, until they went to the King, to serve him: And now, if we may believe the Letter, they are as the younger brother is, who hath the Pope for his Father, his Church for his mother; The Stock on Earth, and the Queen of Heaven for his Godfather and Godmother, these must undertake for him; therefore he asketh the stock blessing, worshipping it; and he expects all good from the Queene of Heaven, she is the God-mother sure.

Therefore, fifthly, Aske thy soule this question, What love hast thou to the Truth? A weake, faint, waterish love, God knowes: Look to it, to strengthen it, else it will

never carry thee-up to the work of Christ, nor can it keep thy heart close to it, so as to fulfill his wils (6 Acts 13-32).

This is an hot service thou art engaged upon now, it will put thee to cost ; but if thy love be not strong, as strong as death (and that overcommeth all) thou wilt never be at cost about it. That thou mayest not faint in thy mind, Looke to that Affection, it is the great Centurion, the Commander of the soule ; Aske thy soule thrice over, Dost thou love Christ ? And ease not, till thou canst in uprightnes of heart, appeale unto him as Peter did ; Lord, Thou knowest that I love thee ; Then certaine it is, nothing will be too hard to doe ; nothing too much to suffer for him ; but if this be wanting all is wanting. I know the time when the fore-mentioned made profession that they loved Christ ; they did not, they hated him ; for remisse love is called hatred, and as it is called so it is and accounted. And know it is so with them ; the wages of iniquity was tendered to their eye ; they embraced it, and have blundered on, as Balaam did, against the drawn sword, And so reade the judgements, they are delivered up to believe lies, and to a sense reprobate ; Let the Word of God and then the love of God, dwell richly in you. *Amen.*

In the last place, that it may be first and last remembered, I will put to thee and my own soule, these two questions, and let us labour to put both out of question.

1. Doe I put forth my selfe ? does my soule run out in a earnest desire and pursuit, to rise in Gods favour, as the men of the world doe, to rise in the favour of the world ? O let us labour to put this out of question ; And to help our consideration, and that he may doe as aforesaid, let us compare favour with favour ; preferment with preferment, the favour of a man with the favour of a God ; preferment in the Court of Kings, with that in Heaven, to be there as the Lord Christ is ; in glory ; and let us remember with-all, or else all is nothing, that the favour of God (that is) to be accepted of Him ; is the greatest preferment, but it must be laboured with the same labour of love as men have had who have laboured after a Bishoprick ; or if you will, a Crowne of Gold. A Crowne of Glory must be so laboured after. The Kingdome of God also suffers violence, and the violent take it by force ; let us put this out of question.

2. Doe I put forth my selfe ? Am I as active for God, for Christ, and His cause, as are the enemies of all Righteousness, active for Anti-christ, the promoting his cause ? If we are but as active, it sufficeth ; And then our hands, heads, hearts will be all a work for God ; only this we must not doe, not lie for God, nor doe wickedly for God ; we must doe as they doe, with the same activity of Spirit, for Christ, as they for Anti-christ. We are for God, we must work as God doth, in our measure, wholly righteously, there is no unrighteousness in Him ; worke so, and worke on. Let head worke, and tongue worke, and hand worke, heart, soule and Spirit worke, it is for our Master in Heaven, and His cause ; A good master and a good cause. He will plentifully reward the worke is done for Him ; seven fold unto our bosome. Therefore, my beloved brethen, be ye stedfast, unmoveable, always abounding in the worke of the Lord ; forasmuch as you know that your labour is not in vaine in the Lord.