

obliged him (albeit he names them not to me, I think he means Digby, Culpepper, and Ashburnham), saying, because he knows them faithful and useful servants to me, he thinks himself obliged to serve them for my sake, and that if he were not confident to get me satisfaction concerning them he would not deal at all in this business.

The Irish misfortunes trouble me more than any one particular, and yet I hope it is not so very ill as is said, for I have been excessively (indeed unmannerly) pressed by the marq^s of Argyle to persuade Ormond to submit to the parliament, which I have absolutely refused, as he did me to send to Ireland for my right information of my affairs there.

I have now no more to trouble thee with, but only to conjure thee to believe, that as there is nothing in this world I love equal to thee, so that it is really matter of conscience (and no superficial scruple) which hath hindred me from fully complying with thy desires, (as I have at large expresst to Jermyn and Culpepper, whose opinion, in points of religion, I will no ways submit to), yet thou wilt find I have used all my invention to comply with thy judgment, with which if thou be not satisfied, I am the miserabest man in the world. But I know thou canst not be so unjust or unkind to him who is eternally thine,

CHARLES R.

LV.^a

New-Castle, Oct. 17th, 1646.

DEAR HEART,

As I know thou canst not doubt of my perfect, real, and unchangeable love to thee, and that there is no earthly thing I study more (indeed none so much) then thy contentment (for it must always return to me with interest), so it would infinitely add to my afflictions if thou shouldst not be satisfied with that account which Davenant and this inclosed copy will give thee; nor can I doubt but

^a Printed in Clarendon's State Papers, ii. 277.

thou wilt, when thou considerest that if I should forsake my conscience, I cannot be true to or worthy of thee; nor should I forgive myself, if by misinformed or strait-laced conscience I should prejudice thy just ends. Wherefore I assure thee, that the absolute establishing of Presbyterian government would make me but a titular king, and this is confessed by both the Wills. (Davenant and Murray); but then they say, that a present absolute concession is the only way to reduce the church government as it was; but I hope this argument will not be thought good by Jermyn and Culpepper, for they confess that a flower of the crown once given away by Act of Parliament is not reduceable, and if the supremacy in church affairs be not one; I know not what is. For thou must understand that (which I find absolutely mistaken by you all in France) the difference between the two governments (Episcopal and Presbyterian) is one of the least disputes now among us, even in point of religion; for, under the pretence of a thorough reformation (as they call it), they intend to take away all the ecclesiastical power of government from the crown, and place it in the two houses of parliament (and of this there is no question). Moreover, they will introduce that doctrine which teaches rebellion to be lawful, and that the supreme power is in the people, to whom kings (as they say) ought to give account, and be corrected when they do amiss.

This, I am confident, will satisfy thee that I have reason, (besides that great argument of conscience), to endure all extremity, rather than to suffer (by my consent) the absolute establishing of that government which brings with it such great and ruinous mischiefs; and certainly, if they will be content with any thing less than the destruction of the essential of monarchy, I have done that which must satisfy them, and make them declare, in case my offer be refused at London, which I expect.

Thus, I hope (whatsoever becomes of me) to have this comfort, that I shall not in any kind be lessened in thy opinion, which is the only thing that can make him truly miserable who is eternally thine,

CHARLES R.