

Certain Remembrances to Prince Charles written during Cornwallis's commitment to the Tower (1614?)

Sir Charles Cornwallis

Transcript

British Library, Additional MS 11600, ff. 285v–280v

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Certayne: Remembrances to Prince Charles Written by S[i]r
Charles Cornewallis duringe his Com[m]itment in the Tower

For his Most Excellent Highnes.

I began my bouldnes of this kinde (most Excelent Prince) in tyme of that rare and (well I may say in soe younge yeares) incomparable Prince my deare Master your brother, to whome beinge there vnto by him selfe Comanded I deliu[e]red in a playne maner my soule and thought[es] in what soeuer I Conceyued might conduce to the rectefyinge of his life, and Gouerment of his estate

The grace and favour it pleased your Highnes in his tyme to shoue vnto mee and your Continuance of it sithence drawes not only my loue and dewtey to desend vpon yow but all my services and Indeavors w[hi]ch by god[es] grace shall euer attende yow A great presumption notw[i]th standinge it may bee thought in mee to become a deliu[ere]r of Advises in place where I haue noe Charge nor ordinarey dependance Especially to your highnes. Whoe haue neare vnto yow of your owne whoe can much better p[er]forme it But my trewe and sincere Loue shall Couer that offence if aney it bee and Adventure it I will as hee that both in his disposition & his practice in other thinges hath given demonstracion that he hould[es] it not the p[ar]te of A Christian or generous . sperrites to omitt honest and ne^{ce}ssarey dewteyes and offices pr[e]sent for aney dought of euill Concept[es] or displeasure to come /

God hath given vnto your highnes a p[er]son and p[ar]tes that in these your younge yeaires drawe vnto yow the affections of all those that haue the happines to knowe or to see yow. It will therefore bee necessarye that soe yow gouerne and dailey Improue them w[i]th progresse in Vertue and princely behaviour as yow may rather goe beeyounde then full shorte of the hopes that are had of yow in your dewteyes to god . and his trewe Wor[shi]ppes and religion soe well and zealously doe, I knowe your highnes to bee Inclyned as therein there is noe need of p[er]swasion or word[es] to him that is allredy soe soundly setled in his faith and his workes /

A Continued care and Constancey in the trewth will make yow beloued of god deare to the subiectes of those kingdomes. and will fixe vnto yow the Affections of all the trewe Christian Confed[e]rates . of this crowne Corespondencye and Conformitey in Religion beinge the stroungest and shurest bounde of Amitey . that in this world is eath[e]r to bee had or hoped for /. Your highnes owne exsample in this p[ar]ticuler; of religion and piettey will bee a great and forcable menes to increase and Amplifie it in those that depend of yow. The practize of princes is a Lawe of life and of much more force then aney Lawe of letters what Princes doe them selues they seme to Comand . to there people for dependyt[es] and sub[ie]ct[es] are to

there masters and Soueraignes the same that shaddowes and Accident[es] are to sun[n]shines and Substances.

If the Substance and obiecte bee streight the shaddowes and Accedent[es] will not bee crooked. / In privat and p[ar]ticuler men it may suffice to bee w[i]th in them selues devoute & Religious . but princes are bound to externall demonstrations to the ende the same may giue light & exsample to others /

To the people it is naturall and proper to cast there eyes vpon Princes and men Constituted in high and eminent places

in the same maner /

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In the same maner that Marryners behould the Starres and guide the course of there sailinge, If the prince bee a loue and practizer of vertue euery man affectes it if of vice and dessolutenes euery man Runnes after them /

A failinge of Princes and men of supream place in there duties to god & Religious observations offendes not only in Respecte of them selues but of the Scandall and euiell exsample they giue to those they gouerne / the like may bee trewly said allsoe of other vertues for the surest way for a prince to make good those hee gouernes is to bee good himselfe.

To your highnes an obediace to the Kinge your father a desire to giue him contentm[en]t in all thing[es] and to attribute all your best action[es] to his direction soe as of all hee may say haue the honor, needes not to bee either p[er]swaded or soe much as remembred /.

The knowledge I haue in that p[ar]ticuler of the Inclination of your noble deceased brother of your selfe and of that vertuous Lady your sister hath euer moued mee to thinke and to say that noe kinge nor prince vppon eairth hath bine more blessed in his Children then the kinge your father /

Besides the promise of Longe Life annexed to the observan[ce] of that Comandm[en]t of obediace to parent[es] it will giue to your highnes owne hart a great coumfort and Assurance that the like willbee done to your selfe in tyme to come by those Children that it may please god to bleasse yow w[i]th and by such as shall bee hereafter your subiect[es]. when dewtifully and vnfaignedly yow haue p[er]formed it to him that is both your kinge and your father and therefore to bee obeyed w[i]th a double dutie / Duringe your obediace to him your highnes will I doubt not by readinge and observation apt your selfe for gouerment hereafter. Vertue is but one of the guides of a Princes life it must bee a Cum[m]pynied . and Assisted w[i]th Wisdome w[hi]ch may as well be called the arte of Livinge as Phisicke is called the arte of healinge Wisdome marcheth before and Leades the way to all well dowringe and is to a mans Life the same. that to the Artificer^{architector} the Levell and Compasse.

Wisdome legitimate and naturall. must of force haue for here parrent[es]. exsperience and memorey / other wisdome is eather suppositiovs out of fancye or must bee Maraculous w[hi]ch in this world is not ordinarie / Exsperience is the most assured, as that w[hi]ch is gayned by proufe, and faylinge not by exsamples remote & receued only by hearinge /

Shee is towght by her owne harmes not by those of others her only defaulte is that shee is not attayned by pr[e]sept[es] and Rules but in the Last of a mans age by tyme & observanc[e]s

Memorey^{all} though shee comes some what bee hynd expeirance in Assurednes and Certintey yet shee is in other thing[es] to bee preferred as shee that extend[es] her selfe further and Carrieth both more thing[es] and more p[er]sons to Wisdome / Her^{high} way is allsoe more safe and secure and therefore the more tradden /

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For much greater is the num[m]ber of those that Learne and are made wise by other mens cases then those that are only towght & Instructed by there owne / The most proper Starre that gideth to this desirable port is historey / for in historey is to bee seene as in a glasse howe a man may adapt and compasse his life by the modell of the vertues of other men /

Historey is the wardrope of the worth and fame of men Illustrurou^s [*Left margin:* of the good] and vertuious and the Recorder and regester of the basnes and wickednes of the vile and the vitious / most necessary shee is in Counsailes where memorey of thinges passed doth much a vale to the vnd[e]rstandinge of what is to bee advised. and . determined in thing[es] to come

Your highnes beinge by god Constituted in place of soe high and rare an eminencey shall haue conveyed vnto yow in a fewe yeares that w[hi]ch by others is not to bee attained in a Lounge age/.

Euery man yealds to princes the best soun[n]d of there Instrum[en]t[es] and doe sacrifice vnto them the first frewt[es] of there best and p[er]fectest vnd[e]rstandinges This bringes to them in the Springe tyme of there youth what is hardly to bee had by otheires in the Autum[n]e of there age / . Heareof in fewe princes vppon earth was there a more apparent Demonstration then in your highnes deare Brother that is w[i]th god. whoe by applayinge him selfe to here what was said to him and to the receuinge of that w[hi]ch was by writtinge other wayes advised him became in soe very younge yeares as able in matt[e]rs of gouern[en]t to bee Counsellor to others as hee showed him selfe willinge and desirous. to receaue counsell. him selfe Your highnes by well gouerninge your owne Familey now in the tyme of the kinge your father shall prognosticate to those that shall here after obey yow what your gouerment will bee when yow shall haue succeded. him in his kingdome /

If yow shall bee pleased. to obsearue and Rememb[e]r what your thought[es] are in these tymes that yow are a subiecte a good directorey it will bee to your owne wayes and your workes when yow shall bee a soueraigne Best should those knowe howe to Rule and Comand. that by proufe in them selues haue felte and vnd[e]rstood what app[er]tayneth to Subiection and obedience

Gouerment is the band wherew[i]th the Ioynt[es] of the Common Wealth are knitte and the vitall sperrit[es] where w[i]th soe maney millions doe breath / Take away gouerment what becomes of the people other then to bee a burthen and a spoyle fitted to the hand[es] of oppression / Your highnes therefore for the better attayninge of this high and mistrious art of rulinge is to giue a trewe temper and measure to your Affections and to become an absolute master and gouernor of your passions / Measure is the Salte and Soule of vertue and temper the only efectuall Instrum[en]t that must giue the trewe Square to all your accions

Princes are not to fixe there

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Princes are not to fixe there eyes or desires vpon what is best pleasinge to there owne fancyes, but vpon what is best agreeinge the Iustice and the good of the people / Princes before they Com[m]and or require what by Lawe or preroug^ttiue is not allowed them / are deliberately and maturely to Consider wheath[e]r the same bee fitted ^{to there} Sub[ie]c[t]es or there Subi[ec]t[es] fitt Apted to them /. There wande is to bee like that of SherSirces. / w[i]th the only tuch whereof men and beast[es] were reclaimed and Lamed ./

The Com[m]and or demand[es] of princes / howe the nature of Lawes and Authoritye Looseth grownd when aney thinge by them required is denied them / of ^{noe} one thinge earthly are princes to bee more carfull and tender of there authoretey / w[hi]ch is a kinde of seccrit infused vnd[er]standing whereby multitudes are gouerned by one the Stroung by the weeake and often tymes men by women /

To winne and Conserue Authoritye much doth conduce in a prince a showe and representation of a kingly Ma[jes]tie w[hi]ch is a venerable greatnes drawne ^{eather} out of the merrit of Iustice & other vertues, out of coumlynes of p[er]son and behaviour, or out of sweetnes of Condition

To bee Iust Consist[es] aswell in Considringe and rewarding of merrit[es] & services as in Chastisinge & punishing delit[es] & offences. The prince that desires to bee serued w[i]th faithfull hart[es] is of fewe thing[es] to bee more carfull and heedfull then of the matter and maner of his givinge /

It is trewe that liberalitey is as it were a Proprium to kingly Condition but soe to bee vsed as w[i]th the vse of it, it destryay not it selfe / All other vertues by practise are ingreated and increased, only this of Liberalitey w[i]th to much excercise becumes deminished & in tyme desolued. / It is trewe if the giue where there is noe visable merrit it w[i]th draweth in others the will and heate of Indeuors to deserues sithence they see that his hand is eather gided by fortune that is blynd or by fancye that ou[er]seeth.

If hee giue not to others whose Seruices in all menes eyes haue merrited hee blunt[es] the appetites of such as out of Worth & deseruinge would Studdey & Striue to rayne there fortunes / King[es] & princes absolute haue the honn[o]r vpon ea^rth to bee the figure of allmightie god and are there fore (soe fare as the menes & Striⁱngth of mortalitye will p[er]mitt to Imitate him in there action[es]

God is not leade by fancye or p[re]cipitous fauor but by the trewe waight[es] of Iustice measureath out ~~to euery one~~ to euery one accordinge to what hee deserveth hee doth it allsoe of him selfe not Intreated by others and herein giue me leaue (noble Prince) once agayne to putt yow in mynde of your Incomparable brother whoe not lounge before his death when little yow looked for it bestowed in pattent[es] vnd[er] Seale amoungst diuers his servant[es] in whome his owne hart discouered. desearte & most need of them yearly pencions to the vallewe of eleaven or Twelue hundred pound[es]. / The like course to haue hard to haue byne

Practised by

Practised by. that wise and glorious Kinge Henery the Seaventh. Your highnes An^Scestour. whoe looked vpon the deseart[es] & necessitey of his servant[es] him selfe and Comitted yt not to the Survay & Censure of others.

Reward[es] that come drawne out of soe maney dificultyes and passe the hand[es] of soe maney hungrey, eaiter lose the trewe grace of givinge w[hi]ch in princes ought to be volluntary and redy. or are soe parred and thinⁿed, as when they come to hand they appeare rather signes then substances /. Princes are to take care that all thing[es] of grace and givinge passe directly . from them selues / all denialls punishm[en]t[es] and matter of sharpnes. or bitter nature from there officers and minist[er]s.

King[es] and gouernours as they are to obsearue Iustice & equalitey in givinge soe is it as necessarey. that they hould an euen hand in Chastisinge & punishinge

The prince that allwayes houlds his sword in his sheath is little feared and severitey vsed Continually deminisheth Authoritey Noe lesse dishon[n]erable are to a prince maney and often Comittme[n]t[es] & executions of his Subiect[es]. then to a Phisition maney funeralls of his pacient[es] /

Offences Comitted against them selues wise princes shew slownes and loathnes to pun[n]ish, those against there estate and the Comma[n] Wealth they rarely pardon /.

The remissenes and Softnes in punishinge Treasons and Consperiteys ag[ains]t them and there Cuntrey may Iustly re bee reputed disregard of the publicke safitey And a kinde of prodigall exsposinge of there owne Lives of those ^{of} there Subiect[es]. to the treacheries. & bludey purposes of cruell & and vnnaturaall Traytors.

The rod of a kinge ought to growe out of the roote of Iesse that is out of the fowntyne of Iustice and soe moderated & vsed. that although the punishm[en]t extende. to fewe yet the excample may reach to maney. It is trewly said that governm[en]t[es] that are Cruell & terrible are more bitter and greivious then they that are durable & of Continuance For Impossable it is that maney should stand in feare of one/ and that one not stand in dowbte of all./ Well may a life of that Condition bee tearmed a Continuall Warfare w[hi]ch pun^{to}miseth Length of dayes to fewe and quiett and Content to none at all.

The other towe part[es] avalable to Ma[jes]tie and Authoritey w[hi]ch are Cumlynes of person and behaviour & sweetnes of Condition (I speake it not to flatter yow) sweete prince / for all that knowe yow will wittnes that I speake trewth god and nature haue in a plentiful maner bestowed vpon yow only it rest[es] in your selfe to pollishe and to Conserue and increase them and this will bee easiley effected if in all your Comportem[en]t[es] yow will bee pleased not to forget your person.

That your Conti[n]uauce your {pase} your speech & your vsage of others be all such as may Correspond w[i]th your princely dignitey, the first to bee graue, the seconde moderate the thirde in word[es] shorte but in matter waightey the Last

Gratious/.

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Gratious and pleasinge yet in such a forme as may wine Loue to yow from others but loose to your selfe noe parte of that Reuerence and respecte that belowngth to yow.

If a prince for Conservation of his p[er]son & estate there is nothinge more nesecarey then the loue of those hee goueraines wa^tchies by night[es] nor gard[es] by day secure a prince soe much as the affections of their Subit[es] / all other fortrasses and stringht[es] are to be pearcied and brocken this wall of hart[es] is only Impenetrable /

To: Attayne and Continewe this (besides what is aforesaid) one speciall menes willbee soe to gouarne there estates. as to euery man there bee adminestred Iustice w[i]th equalitey and that by excesse in spendinge or p[ro]fusenes in giuinge the drawe not them selues into such necessitie as thereby the bee inforced to an often demand. of rep[ar]ation from there subi[ec]t[es] for as by Phisicians it is said That w[i]th the blud that is extracte out of the bodyes of men there passeth away some p[ar]te of there vittall sperrit[es] / soe it is treue that w[i]th the money drawne out of the purses of the people there evacuateth and passeth away some portion of the Life & vigour of there Affections

As I p[er]swade vnto your highnes an equalitey of Iustice Soe giue mee leaue (most excelent Prince) to beesech of yow in the name of my Cuntrey & Cuntreymen an euenes betweene vs & those of the Cuntrey where yow weare borne in your Affections. Wee are all of one Continent all of one Language of one faith & of one Subiection / Although your highnes had your birth there yet yow haue drawne most of your breath here Let servis & merrit therefore / not a birth one that side or one this side tweede / moue the diffrance ofⁱⁿ your favor

If worth vertue and servis bee the markes and the white that yow will here after propose to your servant[es] & subiect[es] your highnes may assure your selfe that all will striue to become good Archers and to exceed others in shootinge nearest to that w[hi]ch will please yow/.

They will then seeke to Converse w[i]th men of Wisdome and vertue & of exsperience in Civell and martiall gouerm[en]t by whoses Instructions and excamples the may attaine abilityes to serue your highnes and their Cuntrey and will eather Leauē or haue lesse correspondency w[i]th mercers and taylors / whoe infuse only into them what makes them. specious. w[i]thout but w[i]th drawes there regard[es] and there studies from what should make them servasable and Adorne them w[i]thin

If the Court of England eather by Comandem[en]t or exsample might in matter of Apparrell be conformed to that of Spaine / it would yearly saue vnto his ma[jes]tie Serva[n]t[es] and Subiect[es]. att the least the fourth p[ar]te of a million of p[ow]nd[es] / enable them the better to serue him att there owne charge in some ymployment[es] and ease the kinge him selfe of a great deale of Importunitie and waste of his treasure vpon such as are not other wayes able to liue in that extremetey

of excesse /

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Of Axcesse that to keepe peace w[i]th others they are inforced to Rune into

Noe one thinge hath (in my Iudgm[en]t) bine a greater cause of soe lounge a Continuance of that famous Comon Wealth of Venice / in wealth streinght splendor & stabilitie behoude the line and measure of all the greatest Auncyentest & best gouerned Repuplickes of the world then in those that are noble their puritey) in degree & equalitey & moderation in apparrell &

Attendances that harmony of euenes in Little and out ward expences takes away envey & Ambitious desires of stepping beyond the bound[es] of there ordinarie qualiteies

Merritt by servis or place & officeies given in regard of abiliteyes to execute them doe in that comon wealth only giue the pr[e]cedenceys not bare & barren titles or Nominatiue honn[o]rs growinge oē of the force of fynd[es] of money or of fanciey. / .

They haue no Herrialds that to mechaniques, to tounge Traffiquers. to shoppe keepers & glassiares can sell gentrey & genealogies For money they Iuggle not in respect only of some neairnes in name the borne of base parrent[es] into the howeses of noble men & gent[le]men of Antiquitey w[i]th whome the haue in trewth none other participation then what only they can fetch from there first father Adam /

The giuinge & disposing of honnor & titles are the greatest & most precioust prerogatiues of princes matt[e]rs of havinge may bee given by men p[ar]ticuler but honnors & titles only by those that weare the Diadem / . princes {th} are there fore to bee more carfull of issueinge of honnors then of treasure to bee stowe them vpon men vnworthey gives Satisfacion only to the Receuors. but discount[entes] a multitude of others the nature of man beinge to looke w[i]th more greeved eyes vpon ym[m]erited pr[e]ferrem[en]t[es] of others, then not to Attayne them selves. though they haue deserued / A distinguishinge and differencinge of euery severall degree by Apparrell and other outward furniturs & Charges would add much both to the authoritey vtilitye of a kinge From whome only are to come those seuerall pr[e]ferment[es] pr[e]hemences & preuileges & would take away a great deale of Confussion & excesse & thereby inable his Subi[ec]t[es] to bee more large to him in all Assistances w[i]th there purses.

That kingdome or Common Wealth that giues way to excesse & prodigalitey in there Subi[ec]t[es] Cannot lounge Continewe w[i]thout perrill for men Indebted, wasted & growne desprate in there estat[es] are euer desirous of mutations of gouernment & of Intestine tum[m]ult[es] hopinge in those Confusions either by rapine to Amend there owne causes or soe to ruyne those of others as they shall not need to enuy them

To your highnes & those of your supream place is not only requisit pietey. toward[es] god but prohibtie to ward[es]

men

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Men, they are vertues Inseperable & for myne owne perticuler I shall euer wish yow as good as greate / Your word and your faith are alwayes to bee kepte inviolable fame p[er]swade it & prophitt & vtilitye advise it for Where Agreement[es] & Contract[es] are brocken there ceaseth as aswell betweene princes & private men in all trust Com[m]erce & Correspondence / Howsoeuer faith brecking may be Coullard. & Covered w[i]th reasons and pr[e]tences for a Season yet in tyme it becomes disvisored & seldome or never escapes att god[es] hand[es] the Iust and desearued pubishment /

Pollicies there are out of the Common Rule of men p[ar]ticuler. that for the puplicke may in Christianitey & w[i]th a good Conscience bee p[er]mitted to princes / some thinges for Conseruinge of estat[es] are lawfull / that are not soe to acquire them for substance princes may tr5ead vpon the edge & verge of vice soe they passe not the Circle. Princes are to Consider that allthough noe power or Iurisdiction vpon earth hath Authoritey to call a kinge or

prince absolute to An accountt for his Acctions yet is there a kinge of all king[es] (by whome they raigne) that will not faile to exacte it /

The endeour of a good kinge are to make his kingdomes in Riches and victualls plentifull / in provisions of warre abundant / in glorey & honnor large & magnifique and in vertues honest One of the thing[es] wherein principall Consist[es] the wisdome of a prince is a good an advised Choise of his Counsellers & ministers

I shall euer wish that your highnes in election of such giue more beleefe & confidence to your eares & vnd[e]rstandinge then to your eyes & your Affections noe one ^{man} euer deceyved all nor all men one /

It Conserneth princes to knowe & not to Coniecture the honesteyes & abiliteyes of those by whome them selues and there affeaires are to bee Advised & gouerned / this is better to bee done by a generall Concurrance of the oppinion & report of maney. that wish well to the puplicke then of a fewe in Court that are only atentiuie to there owne end[es] & vtiliteyes for such is in right euery man to bee esteemed as puplique and lounge Continued fame hath desiphred and made him

Counsell[o]rs are to bee chosen of those whoe best vnd[e]rstand there owne Cuntrey att home & the humors & Condition[es] of other nations abroad. & that haue in them selues had prooffe of the varietyes of fortune, for Adversiteyes & Afflictions. searue for soe maney Instructions & pr[e]sept[es].

For place in Councell men in yeares are much more fitte then those that bee younge tyme and age hath taken from the one the force & violence of there Appitites and

passiones

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Passions. and exsperience and wisdome haue strenghtned & fortified them w[i]th vnd[e]rstaanding & knowledge

These of vnripe age are ordinarie of small foresight more inventiue then Iudicious vnstable into those nettes of deceit wherew[i]th tyme hath not yet acquainted there vnwarrey feete /

To knowe the Scituacion & principall Comoditeyes of euery province the Cheefe men of streinght as well in regard of there reuenews as of there Alliances & dependances of euery of them / there Combinations & partialites. there distast[es] and devisions. to the end of these nations your highnes may searue your selfe here after when occasion shall bee offred.

The like I wish of all your Neighbor kingdomes and Cuntreyes to knowe the humors & Conditions. of the princes there Councilors and principall gouernors of euery estate there streinght[es] there weaknes there Confedrat[es]. there enemyes there plentyes there necessiteys As allsoe wherein & in what p[ar]t[es] the forces of those kingdomes by sea or by lande may most annoy them and in what place & places they may giue them the fittest Assistance to the ende that as the moveable globe of the world shall turne & bee changed and accordinge to Accurrances & occasions your highnes may out of these generall and p[ar]ticuler knowledges bee euer prepared to directe aright the leuell of there your owne resolutions & acctions

A kinge that is desirous. w[i]th best ashurance to driue into the couered and hiden intentions and designes of other princes is not to take soe much into Considerations what in p[ro]babilitiey or discourse of reason a wise man would doe as what men possessed w[i]th such braines & humors as those whose purpusses hee desirors to knowe are lickly to doe Princes doe not allwayes pr[e]cede other men in wisdomes as they doe in height of fortune & when they doe yet is^{is} com[m]only soe Couerred & ecclipsed w[i]th a vale and Cloude of our weening growne upon them out of custome to bee adored and soothed by those that are nearest them in whatsoever they say or set there fancyes one as they become Impacient of Contradictions And hereof ir proceedeth that oftentimes there Councells being pr[e]cipitous & guided by passion there designes and Acctions come in like maner. to an infortunate & disastrous end and Confusion

This world to a privat man cost a great deale of travile to your highnes if yow shall bee knowne only to desire it / it will bee brought w[i]th much redines & willingnes & renewed vnto yow euery yeare or at least euery three or foure yeares for soe I would wish it in regard that tyme in this transitorye world breed[es] much allteration

I Cannot omitt {onnoght} other thing[es] to recomend in especiall maner . vnto your highnes the disposinge of your tyme and your Acctions. /

Princes

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Princes are not as privat men whome only there frynd[es] and there neighbours take notice of / of king[es] and others in your highnes high place and hope all the world makes Inquirey if they haue nothinge in hand that fame and report takes hold of they are either thought to bee dead or buried in disesteme & forgetfullnes

This Consid[e]ration moued that puplique kinge Lewis the xjth of Fraunce beinge possessed. w[i]th an Infermitye that made him more fitte to bee putt into the Rule of others then to gouerne by him selfe to send soe continually into the Cuntreyes for strange beast[es] & other rariteys to bee brought vnto him w[i]th ende only that the world should take notice that hee lived and reuiued Charles the fifte and his Sonne Phillip the Second did the like in allmost a yearly amusinge the world w[i]th some pr[e]parations or other by sea or by land only to make them selues talked^{of} and redoubted

The kinge your father hath most wisly & Christianly shutt vp the gates of Ianus Temple hauinge peaces w[i]th all his neighbours princes & Cuntreyes Likely it is by god[es] grace Soe it bee Continued as the quiett & Tranquilitye shall defende hereafter to your highnes. if soe it shall please god. yet shall yow not want meanes to ymploy your thought[es] and your Action[es] whereby to putt yo[u]r fame vnd[e]r Seale by weedinge the garden of these kingdomes att home of the vices & extreme excesses & desolutions that are growen vppon them And since the globe of a Com[m]on Wealth is not to bee turned w[i]th violence and at an Instante but Soe Softley that it remoue w[i]th out noyce your highnes may euery yeare or towe bee amending of some what by lawes & ord[er]s at home both in the Com[m]on Wealth & Church. by drawinge it & [th]e Cleargye into a more p[er]fection & vnion

The like care allsoe had abroad in forraigne p[ar]t[es] in streinghting & increasinge yow allies and Confedrat[es] & Continvinge & Conferminge them in your Amitie Will both bee

a meanes to fortifie your owne estate and to giue notice to the world that your eyes are not closed & your tthought[es] & Counsells not vnemployed To deliu[er] vnto your highnes all p[ar]ticulariteyes Concerning estate & Government I hould yt impossable for aney man much more for one soe imp[er]fite as my selfe/ .

Of soe large an extent is this noble & necessary science of Ruling as w[i]thin {pres^{ct}epte} Rules or pr[e]sept[es]. it is not to bee Conteyned Tymes seasons & humors are to bee considred the Shipp of Gou[er]nment is to bee apployed to the windes that blowe though the port[es] bee the same yet is not the pilot[es] of the Common Wealth allwayes tyed to one way or one maner of Sailinge /

Pardon any pr[e]sumption in this little I haue written (most Excelent Prince) I acknowledge it to bee of little substance & much vnworthey your princely eyes / the woefull place wherein I writt it & my most vnhappye fortune to haue incurred the heavey displeasure of the kinge your father (then w[hi]ch nothings earthly could bee vnto mee more greivous) hauinge made my mynd vnfree & my thought[es] Confused /.

Howsoever I shall {eu} betake my selfe to a private Cuntrey life & remoue from the Courte / yet shall by god[es] grace my faithfull and trewe vowed loue & dewtey to your highnes neu[er] leaue to awaite vpon yow either in what soeu[er] service yow shall bee pleased

to Com[m]and

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To Com[m]ande mee or in myne vncessant prayers to god for your lounge & happie and healthfull life w[i]th as much honnor and euer enduringe fame as ever had aney of your royall Auncestors /

Other manuscript witnesses

- British Library, Additional MS 45143, ff. 4r–9r
- Beinecke Library, Osborn fb178, ff. 24r–31v
- Bodleian Library, MS Rawlinson C 929, ff. 31r–39r
- Inner Temple Library, Petyt MS 538/43, ff. 106x–132x

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<https://mpese.ac.uk/t/CornwallisCertainRemembrancesPrinceCharles1614.html>