



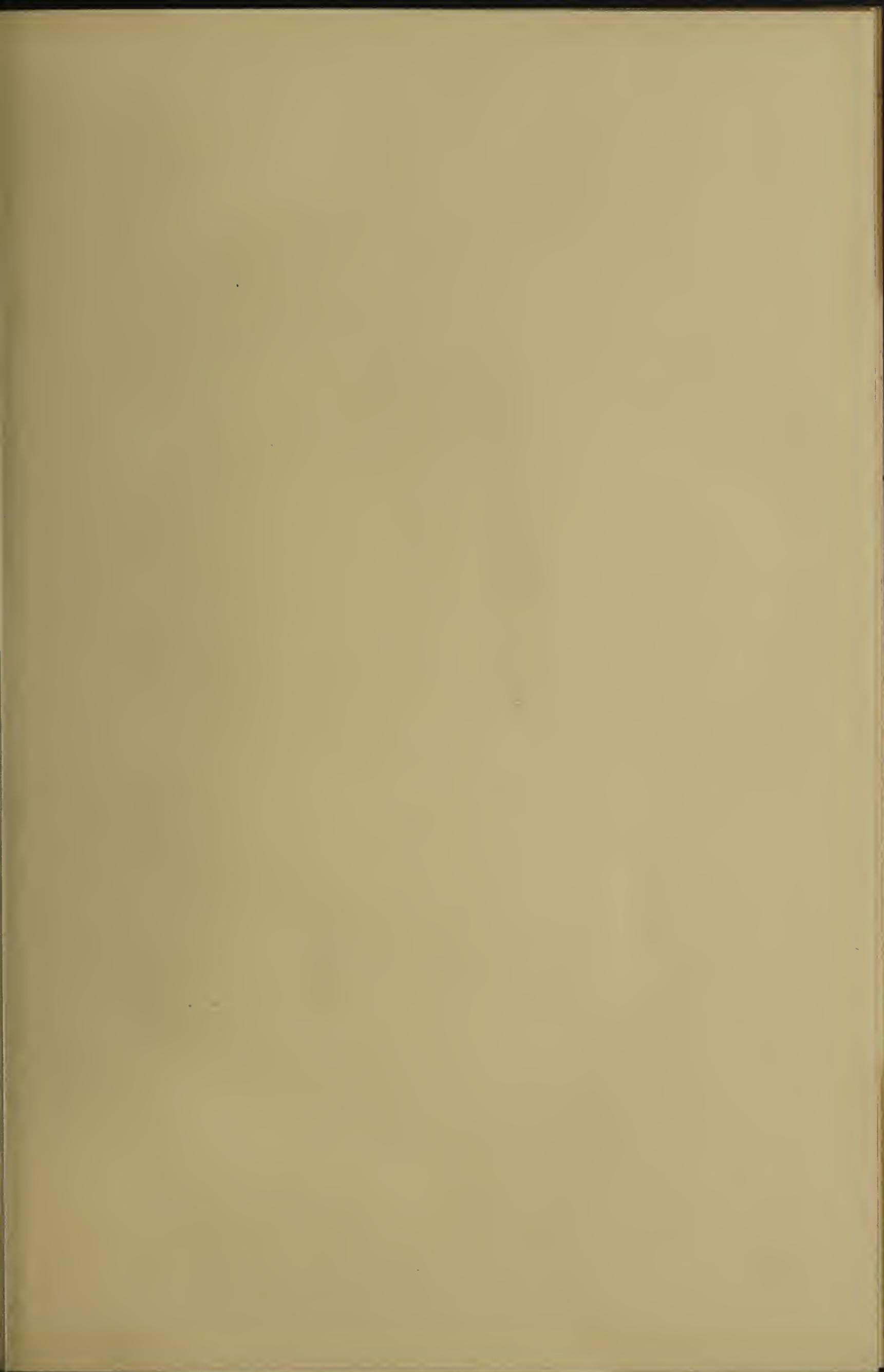








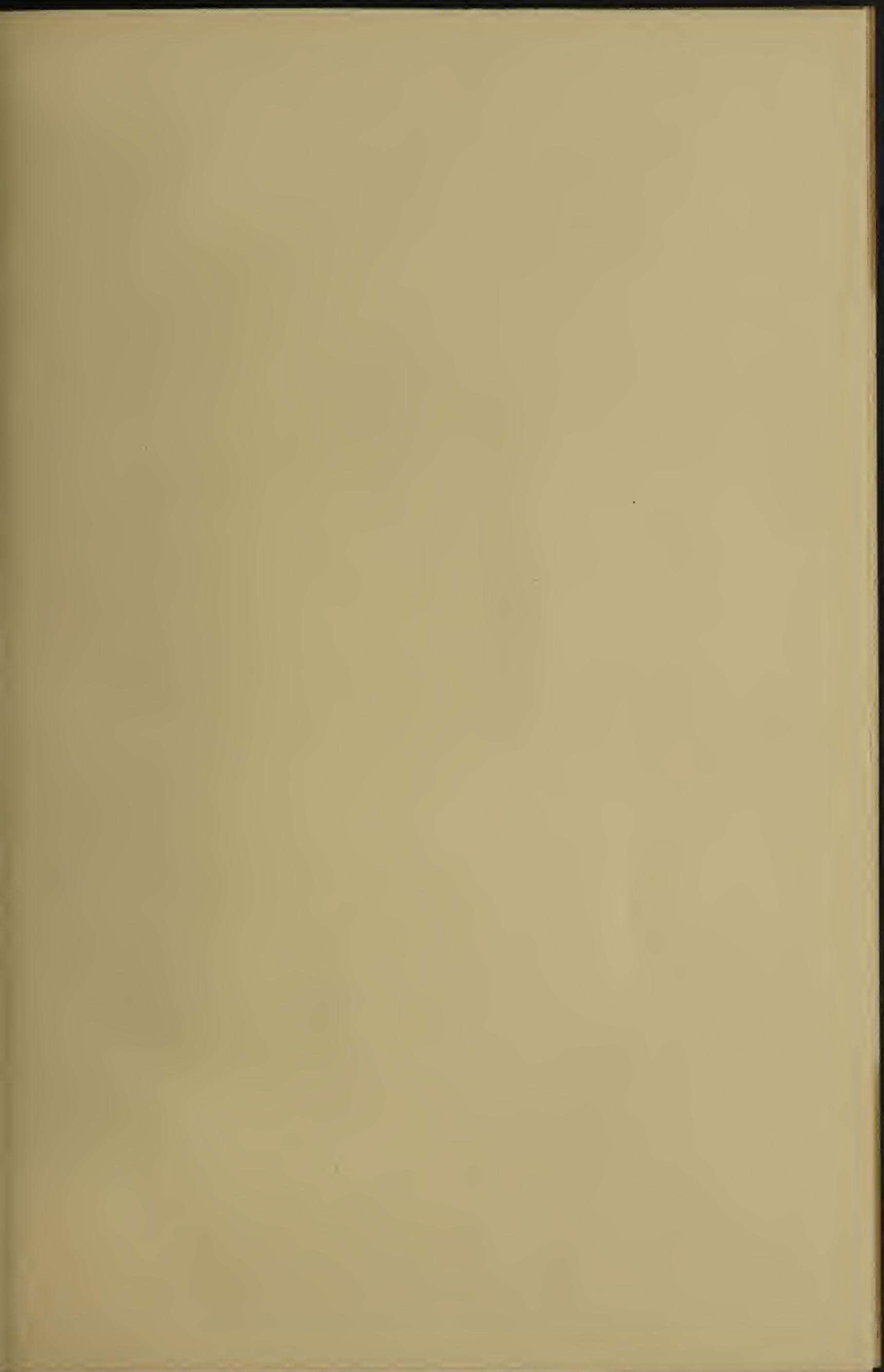
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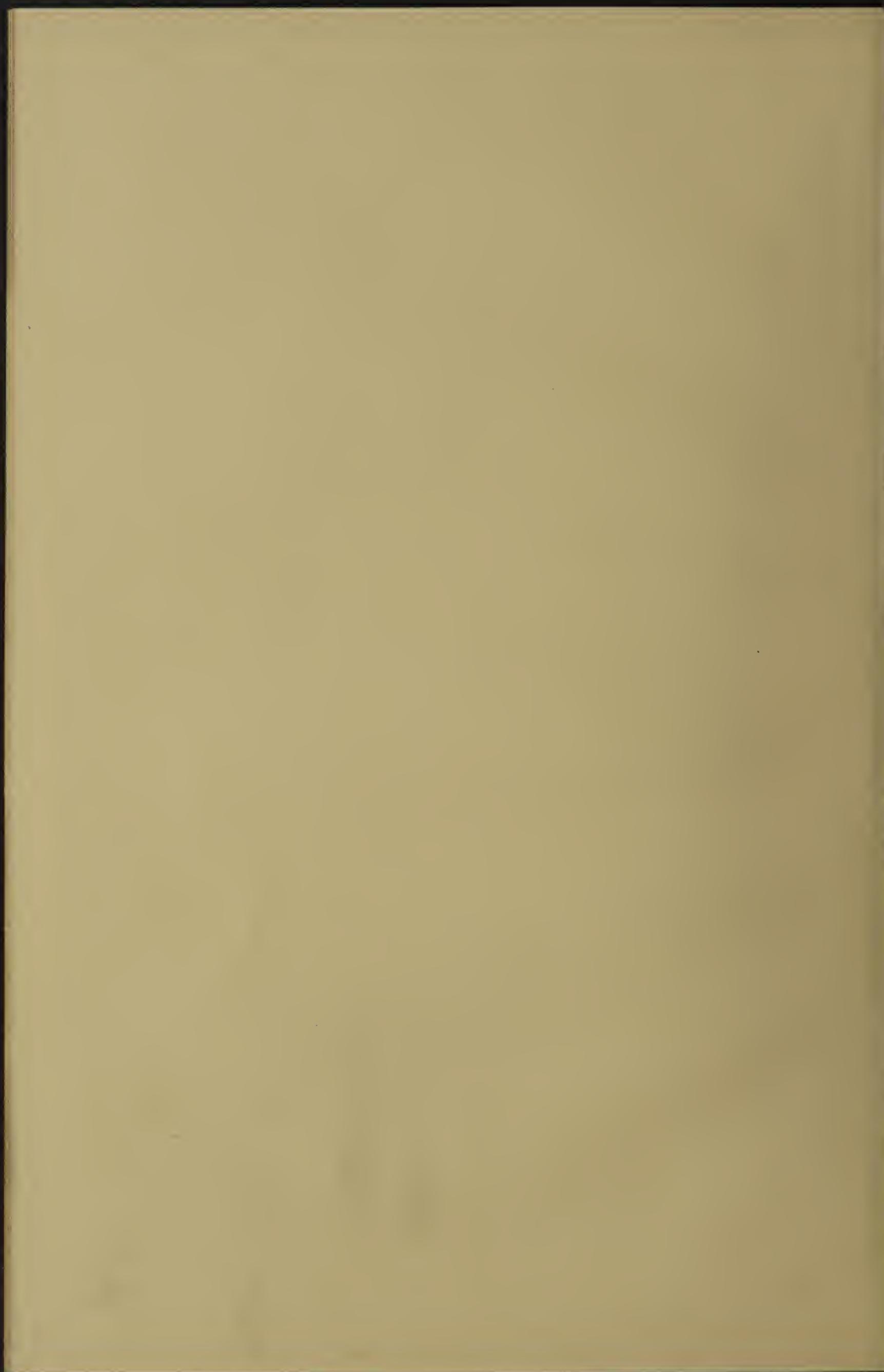




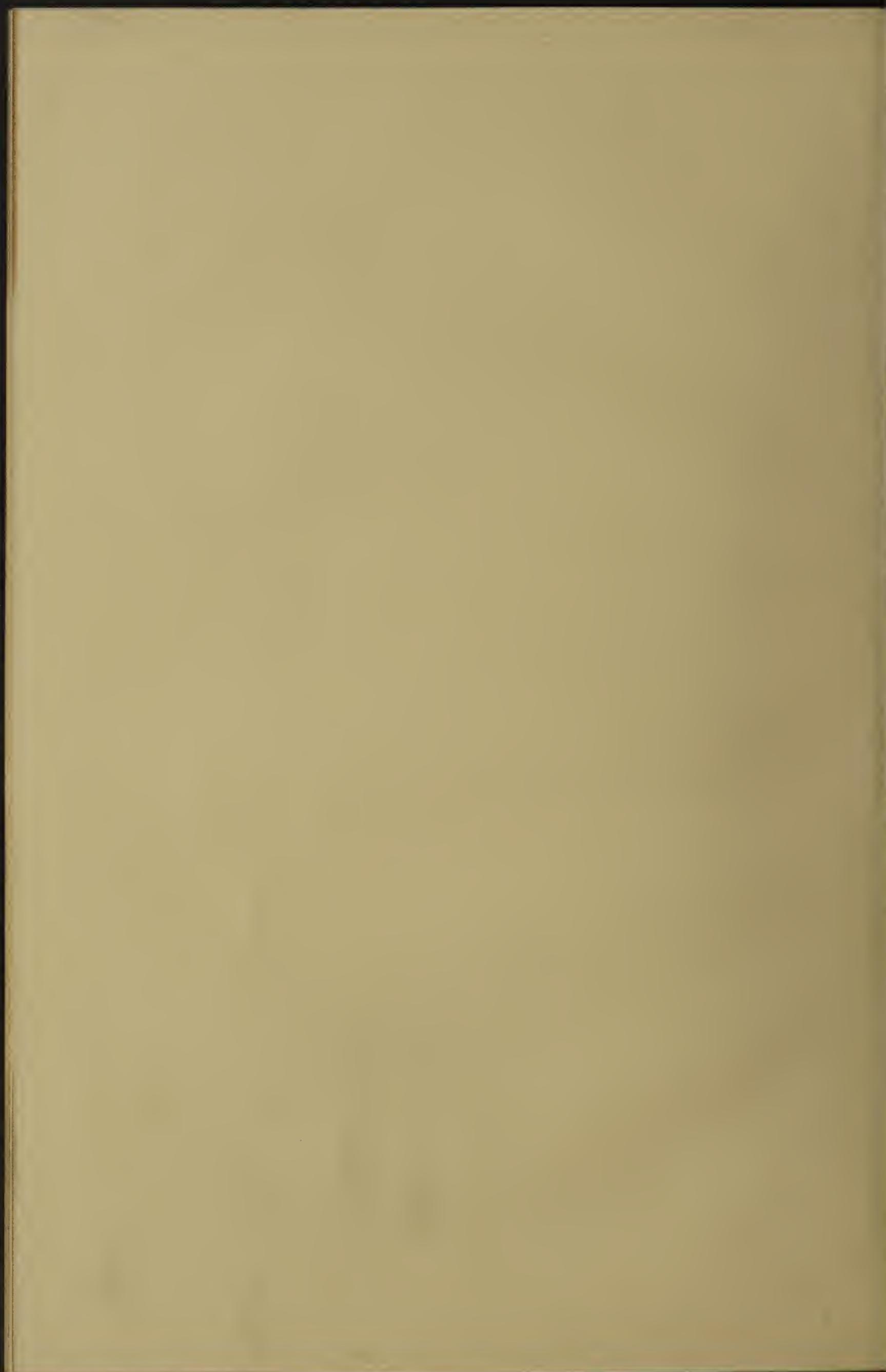


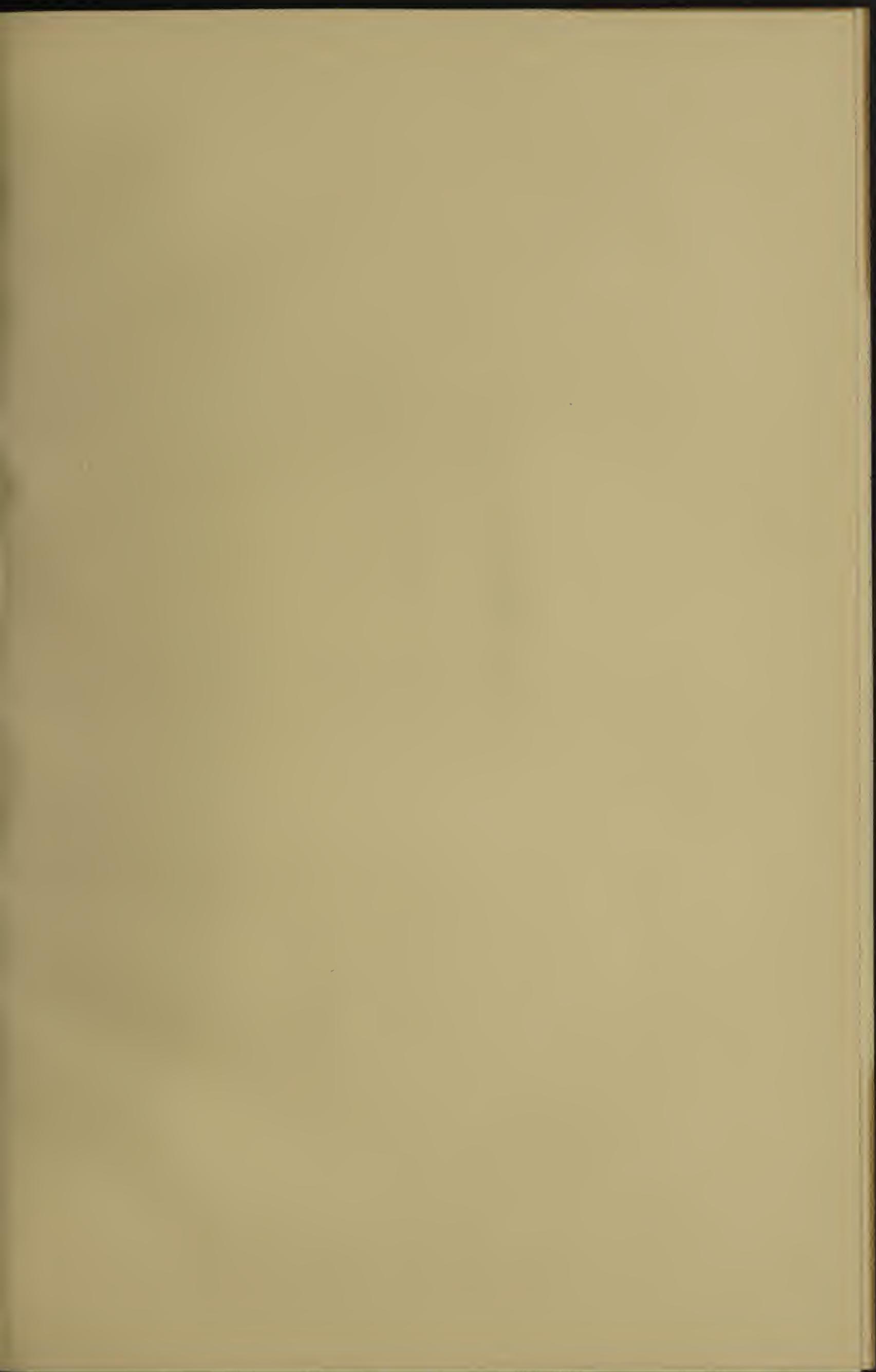


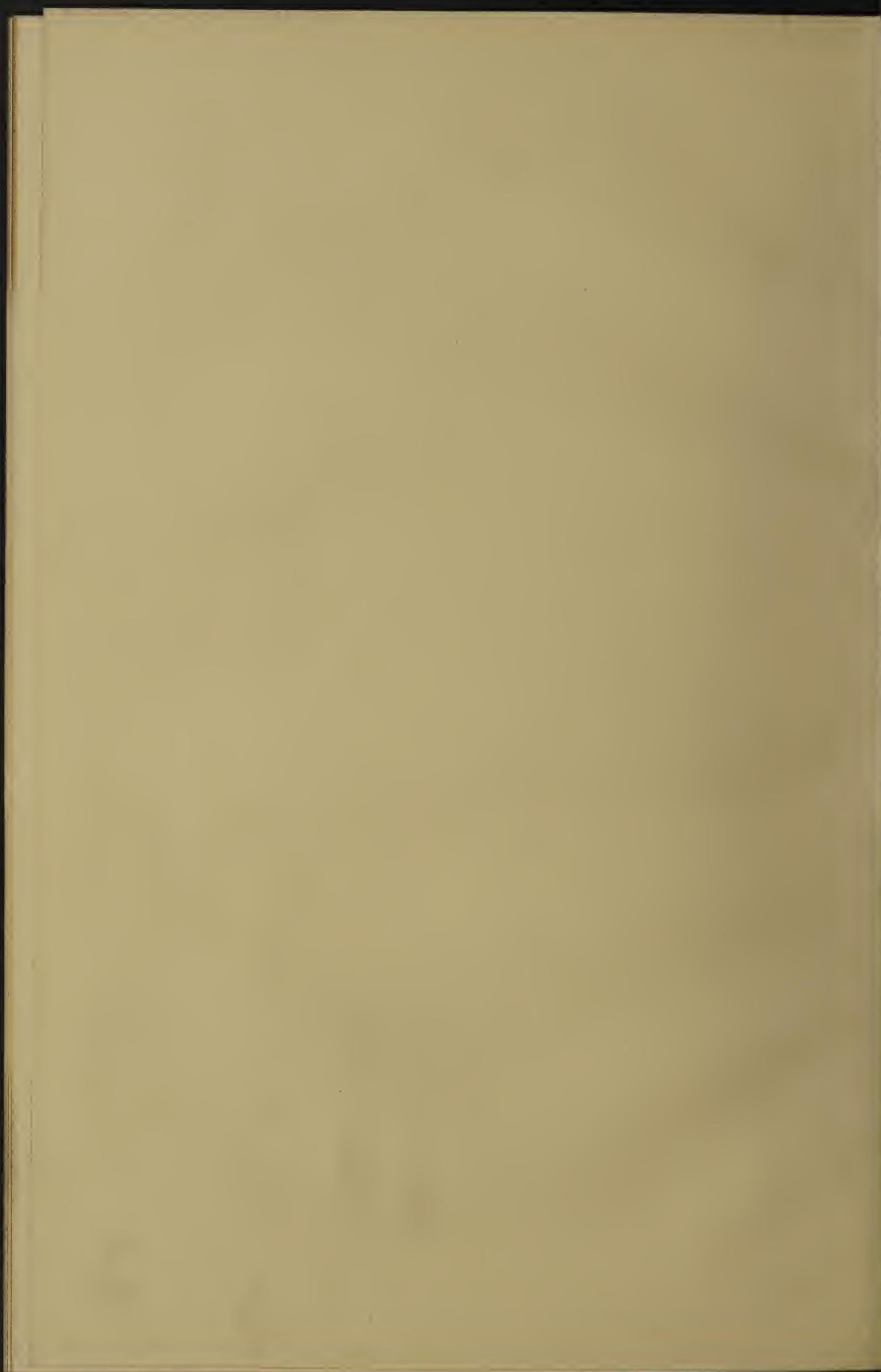












MAGNA VERITAS:

OR,

JOHN GADBURY,

(Student in Physick and Astrology)

NOT A

PAPIST,

But a True

PROTESTANT

OF THE

Church of England.

---

Published for the satisfaction of all such as know not the said JOHN GADBURY, and yet give Credit to all kinds of Scandals and Falshoods that pass upon his much injured Reputation since his late unfortunate Confinement.

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*For the mouth of the wicked, and the mouth of the deceitful are opened against me : they have spoken against me with a Lying Tongue, Psal. 109. 11.*

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L O N D O N :

Printed by A. M. and R. R. 1680.

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THE  
WELLS

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P A P I S T

P R O T E S T A N T

Church of England

Published by the  
Church of England  
at the expense of the  
Church of England  
at the expense of the  
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Church of England

L O N D O N

Printed by W. Wells

JOHN GADBURY, *Student in Astrology  
and Physick, Not a PAPIST, but a PRO-  
TESTANT of the Church of England, &c.*

§. 1. **A**S the *Egyptians* in their Hieroglyphicks painted Death like a Goddess with a Sycle in her hand, bearing this Motto, *Nemini parco, I spare no man*: so we find it true of *Afflictions*, those black Harbingers of the grim King of Terrors, *They spare none neither*; there being no man free from them at one time or other. Howbeit, it is not the manner, but cause of *Afflictions*, which imbitters them, and renders them painful and uneasy. If we suffer for righteousness sake ( *i. e.* ) innocently, and by the wickedness of false and malicious men, a blessing attends upon our sorrows, which will certainly change our Cross into a Crown, and procure us an heavenly content, beyond the measure of our terrene troubles and adversities.

§. 2. *Afflictions* are our School-masters, and often bring us to God. *It is good for me* (saith holy *David*) *that I was afflicted, for now I have known thy statutes*. And indeed, it is my sufferings, principally, that have made me to cast mine eyes inward, and seriously to examine mine heart, how or wherein I have offended against the Majesty of the King of Heaven, that this sad Judgment under which I now labour, is come upon me.

§. 3. I never was in love with a Pharisaical humour or temper (for indeed, what hath a poor mortal to boast, or to be proud of?) but yet, as the case now stands, I may, I hope, in the strength of Truth and Modesty affirm (without being subject to any severe Censure), That as for my actions between man and man, I bless God, they are as little to be taxed as any man's of my degree or quality. I have lived now fifty and two Solar Revolutions in this trouble-

some World, and ( which I esteem almost miraculous ) have been so happy therein, as never to have had any Law-suit with any man excepting one, and that was in behalf of two Orphans committed to my charge ; and had I not then contended for them, they, poor wretches ! ( altogether unable to help themselves ) had been exceedingly injured of their Right.

§. 4. As to any Spirit of Contention or Contradiction, &c. whereby the world is commonly governed and guided, I appeal to the Neighbourhood among whom I have lived, whether I have ever been guilty of yeilding to any such ? and whether my demeanour hath not been rather peaceable and preserving, than any way disturbant or troublesome to any of them ? [ It is true, some scribling differences I have had, but I never began a quarrel with any man; and men that are assaulted, must forfeit their reason if they do not defend themselves. ] Nay, I bless and magnifie the God of Heaven ( who by his good Angels hath so happily conducted me in all my actions of this life ) that I can justly interrogate with good old Samuel, -- *Whose ox have I taken ? or, whose ass have I driven aside ? or whom have I wronged of a shoe-latchet, or a thred ?* Let those that know me speak, whether I have not been rather helpful than hurtful to the people among whom I have at any time lived or resided ?

§. 5. If this truth be distrusted, I am sure the Keepers of the Prison where I am confined, will be so just as to witness the same for me, from the many sad complaints they ( almost ) dayly hear from several poor people of my Neighbourhood, by reason of my unfortunate restraint, whereby I am incapacitated and debarred from doing the common good I was constantly accustomed to do, though, I confess, it was no more than my duty as a man, but much more as a Christian : for, *non nobis nati sumus* ; and even the brute beasts that perish, would be as valuable as mankind, were it not for these distinguishing acts of our Charity and Reason towards people in distress.

§. 6. Albeit, I must and do acknowledg, that God's *chastising hand* is never either upon a Person, Family, or Nation, for nought. *He is a Just Judg*, and the punishments

ments he permits to befall poor mortals, do naturally imply a guilt in the person afflicted. *Sin* is the common cause of suffering; and the Just man falls seven times a day, though he (by God's Mercy and Providence) do rise again, and meet a restoration of his former state. Yet, I say, *Sin* is cause of all punishment; and certainly some great and secret sin I must have committed against the God of Heaven, that he hath thus permitted, nay, perhaps, commissioned his *afflicting Angel* thus sorely and severely to buffet me.

§. 7. But for any known or open sin committed either against my dread Sovereign, his Person, Crown, or Dignity, or against the Church of God as established in England under Him; I openly profess and declare, That I am not either wilfully or knowingly (whatever I may be ignorantly, viz. by an unfortunate concealment of what I thought others ought to have revealed) guilty of any in the least; and yet I have searched the very secretest corners of my soul as narrowly as it is possible for humanity to do, for a discovery of any such latent unloyal, or irreligious guests. And if in my scrutiny I have passed over any dangerous angle or lurking-hole, without a thorow disquisition, I humbly beseech God of his great mercy and goodness, to illuminate my troubled soul, and lead me to a perfect and exact discovery thereof, and help me to find the black inhabitants therein residing (if at least there be really any) to the end I might first eject them their possession, and afterwards repent me thoroughly that ever I gave either being or harbour to such destructive Inmates.

§. 8. That I have not knowingly committed any Crime against His most Sacred Majesty, or the Government (although I know it is very hard and difficult for any man to prove a Negative): I have, first, God, and his holy Angels, and a clear Conscience, to evidence for me. Nay, I can most truly say, I have not erred against His Majesty, so much as in a thought. Secondly, All my Actions and Expressions among my Neighbours and Acquaintance, are most remarkable arguments on my behalf in this matter, and which I am sure will be justified to my advantage, if occasion require it. For, were I really guilty of any thing of that kind, living

so near a loyal *Cathedral*, and among *loyal-hearted persons*, I must have been taken notice of for such; and my *discourses* must, at one time or other, have betrayed a *soul* or *spirit* within me, fit and adapted for so wicked a purpose. But yet the contrary is sufficiently known of me. ---Nay, had I been an *Enemy* to His Majesty, my conversation would have been among persons *Anti-Monarchical*, and of disloyal and treacherous Principles and Opinions. Whereas I have no near converse or concern with any man of either a *Fanatick* or *Papistical* persuasion at all; but do chiefly *correspond* and *accompany* with such *loyal and religious persons*, who are not afraid or ashamed to own the *Interest* of His Royal Majesty, and that of the Church of England. And, we know, it is an allowed Proverb, ---*Homo cognoscitur ex sociis*. Thirdly, If what I have said be not yet enough to acquit me from the guilt of all knowable Crimes against my Liege Lord and Sovereign, then let all my *Writings* since His Majesties most happy Restoration (and before also) be *examined* by any *impartial* and *unbiassed* *Judg*, and I dare affirm that they will all be found to stand up, and fully to justify for me. I spare to mention any thing of my having been always on His Majesties and His most Glorious Father's side in the late unhappy Wars. For, could I have done more (in so good and so just a Cause) than I did, or was able to do at that time, it had been but my duty, and such as my Birth and Allegiance bound me to, as indeed they do every subject of what degree soever.

§. 9. And here I would have transcribed sundry pages of my own Loyalty, out of my several Annual Labours, for the better corroborating of the present Argument, and the compurgating of my innocency as to the matter in question; but that I conceive the same is so well known to all persons generally, and believed too, by every body but those that are envious and malicious (whose eyes I pray God to open) that there is scarce any need thereof. Besides, I am in a great measure herein prevented by the kind pains of a *worthy, cordial* (though as yet to me an unknown) *Friend*, in his publishing an ingenious, acute, but most just and true Answer to a wicked, nay a murderously

ously design'd Libellous sheet of Paper [ wrote lately against me ( and this contrary to His Majesties late Royal Proclamation, which forbids all libelling against any kind of persons, &c. ) and called, Observations upon the strange and wonderful Prophecies of Mr. John Gadbury, &c. ] under the title of Ἀντιχάριστος, who hath therein most humanely and obligingly vindicated my much wounded Reputation; for which so courteous, and by me unexpected a kindness, I hereby return him my very hearty thanks; and wish I knew him, as to this particular friendship, that I might more fully acknowledg his generous and endearing Civilities.

§. 10. But then, secondly, as I have committed nothing knowingly against the King or the Government—so neither have I ever done any thing against the Church of God, as it is established in England; of which Church I do, and ever did, and always shall acknowledg my Sovereign Lord King Charles the Second, to be the Supreme, and none else upon earth besides. Away with such Anarchical Creatures who ( longing to be undone ) would fain introduce ( even against common sense ) a Foreign Head over a Domestick Body!

§. 11. I have taken the Oaths of Allegiance and Supremacy, and am ready so to do again if Authority think fit to require it. And it is my plain and positive opinion, That those men which shall refuse the taking of such oaths as are enjoined by the Law, do not deserve to receive any protection either from the King or the Law. For it would be strange, and little less than monstrous, in true Policy, that a Sovereign Prince shall generously oblige himself by an Oath ( as at the Coronation is customary ) to protect and preserve his people in their just Rights, Priviledges, and Properties; and that the subjects should ( upon any pretence ) scruple to take such Oaths of Fealty and Allegiance as by the Law is provided, for the declaring their duty and obedience to him again. Such Obligations are purely reciprocal, and may be termed Oaths of Unity, as well as of Fidelity, whereby both Prince and people are married together, and [ Quos Deus conjunxit, nemo separet ] accursed be those that shall endeavour to dissolve the bond.

§. 12. I do, and ever did honour the Reverend Clergy of the Church of England, and esteem it my duty so to do. And I bless God I have most commonly frequented the Service of the Church; and am sorry from my soul if at any time I have omitted any duty thereunto belonging. I always reverenc'd my Spiritual Guide, and with all willingness paid him his Dues, as knowing it to be a performing of the Law of God and Man, and justly enjoin'd to all mankind, as well under the Gospel, as under the Law. I was born, baptized, and bred a Protestant of the Church of England, (and by Gods Grace afforded to me, I intend so to dye) and although I have been falsely reputed a Papist, (by many malicious Enemies, who being as much void of Conscience as Kindness, care not how untruly they scandal me) I do most solemnly profess the contrary, having never in my whole life been a member of any other Church than that of the Protestant Church of England, as it is established (now) by Law.

§. 13. I never yet had any acquaintance with any Popish Priests, as such, in all my days; and if any such have at any time happen'd to be in my company, it hath been beyond my knowledg. I never was at Mass in my life; nor did I ever incline to any Popish Tenets or Principles, as they stand in opposition to the Principles of my Mother the Church of England. I have read that most Reverend Prelate Archbishop Land's Book against Fisher, as animated thereunto by the Divine Writings of our late Pious Sovereign, King Charles the First of ever blessed memory. As also, the Works of the Pious and Judicious Bishop Saunderson; and Bishop Williams's Best Religion. I have likewise very carefully consulted Dr. Jeremy Taylor's Dissuasive from Popery, both Parts. As also the thrice learned Dr. Pierce his most excellent Sermon before the King, entituled, *The primitive Rule of Reformation*. Neither have I forbore to peruse the Learned Labours of Dr. Stillingfleet, Dr. Tillotson, Dr. Henry More, Dr. Butler, Mr. Pelling, *cum multis aliis, &c.* of the Church of England against Popery; and do profess my self to be so fully satisfied with them, as to keep me close to the Church of England, under which I have been educated in every thing re-  
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lating to *Faith, Doctrine, or Discipline*; as also to a *full and absolute renunciation* of all *Popish Errors, Idolatries, and Superstitions*, whatsoever. More especially, of that *damnable and most horrid Error and Opinion of Murthering Kings* ( *God's Vice-Roys on earth, whether theirs, or any other pretended Christians, who in this come not short of them* ) the very *thoughts* whereof, I *detest, abhor, and execrate*, as being not only against the very *essence* of all *humane and divine Laws*, but is even the very *doctrine of Devils*, and can have no other *original or source* but *Hell it self*.

§. 14. I had well hoped that my having had a *Relation* to a most *Reverend Prelate* of the *Church of England*, viz. the late most *pious and learned, Dr. Joseph Henshaw, Bishop of Peterborough*, deceased, about twelve years (or upward) together, would have acquitted me from the false *imputation* of being a *Roman Catholick*; in which time I had the honour of carrying his *Lordships duty and service* to the *Kings most Excellent Majesty*, every *New-years day*, and received His *Majesties most gracious New-years gift* to the good *Lord Bishop* again. The truth of which His *Majesties Jewel-Office and Pay-Office* will fully evidence for me, as having *my name* there, to that very purpose; from the *later* of which *Offices*. I also annually received His *Majesties most bountiful Reward*, as a *Messenger*; for which I never forgot to leave my *humble thanks* to, and a *prayer* for His *Majesties long Life and happy Reign*; and for the same do still, and ever while I have breath shall pray. And surely, had I been a *Papist*, or any way inclined thereunto, I could not have had so great and so long an *Honour* from so *Reverend a Prelate* of the *Church of England*, as was this my good *Lord and Patron*. And had not my most *unfortunate confinement* hindered, I should have prayed a continuance of the same *Honourable* ( and to me most *grateful and delightful* ) *Employment* from the *present Right Reverend Lord Bishop of Peterborough*, though as yet I have not the *happines* of being known to him.

§. 15. I must indeed *acknowledg*, that I have some *acquaintance* with persons of the *Romish Religion*, and

so I have among all kind of Opinions, as any man of a popular practice cannot avoid. But it would be very hard, nay exceedingly unjust, if I should therefore be reputed as a man guilty of all Opinions. I have laboured somewhat in matters of Controversie, for my own satisfaction, and have oftentimes read much more than perhaps I have understood. I have endeavoured to follow St. Paul's Rule closely, viz. *Omnia probate, quod bonum est tenete, Prove all things, but hold fast that which is good*; and therefore have not refused to read Books of all Opinions, under the burden of which our *English World* is too uneasy; and of which unnecessary Ware the Shops, Markets, and Fairs among us are too full fraught in these our unhappy days. *God in his good time heal our Divisions, and once more restore us to unity and good order.*

§. 16. Again, had I been a *Papist*, or *Popishly affected*, why should I not have shewn it upon so remarkable an occasion as in the (to me) most unfortunate sickness and burial of my dear Wife, but lately deceased (viz. scarce four Months before my sad Confinement) why should I not rather have had *Popish priests*, than those of the Church of England, to have performed all Christian Offices proper to her at such a time, as to pray by, and for her, and to give her the holy Sacrament? This had been a time in earnest to have proved my inclinations and good will to Popery, in case I had any at all for it; but that I had none, will most fully appear, I hope, to all reasonable men, from the Certificate following, under the hand of a Minister of the Church of England, and Curate of the Parish of St. Margarets Westminster, the Parish of my habitation and abode. A Copy whereof I did likewise annex to a Petition which I presented to His Majesty and Privy-Council (for their satisfaction) since my unfortunate imprisonment.

have prayed a continuance of the same (viz. for the recovery of her health) and that I have not the happiness of being known to

Mr. [Name] I must indeed acknowledge, that I have long acquaintance with persons of the Roman Religion, and

## Mr. Barthol. Wormell's Certificate.

**T**Hese are humbly to certifie, That John Gadbury, of the parish of St. Margarets Westminster, in the County of Middlesex, Gent. did about the beginning of July last past, take the Holy Sacrament of the Lords Supper at his own House in Brick-Court Westminster, with his dying Wife Mrs. Elizabeth Gadbury, from my hands. In witness whereof I have hereunto subscribed my hand, this tenth day of November, 1679.

Barthol. Wormell, Curate.

*Vera Copia.*

Nay, further, I cannot but acquaint the world, that my good Father, Mr. Oliver Gadbury, was always a real Protestant, and true subject of his Majesty, and son of the Church of England, and but few years since dyed such, at Wornal in the County of Oxford, where his Body now lyes interred, his Soul being at rest with God.

§. 17. And for a greater strengthening of this my present Argument or Assertion, viz. That I am no Papist, but a Protestant, &c. I aver, that the very nearest of my most Honour'd Relations are very real and strict Protestants, as Sir Thomas Curson, and his Honourable Lady, of Waterperry in the County of Oxford; which said Sir Thomas is my Honour'd Uncle by my Mothers side, and a person that I have very great reason to be careful how I offend either in my Religion or otherways; he being not only my Uncle, but very great Friend, and so also is his vertuous Lady. And I think, nay am sure, that both he and his Honoured Lady will most readily aver me to be a Protestant, as knowing me to be such, and to have gone to Church with them, when at any time I have visited them in the Countrey, and to have joined in prayers with them morning and evening, as they most

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religiously and commendably use in their *Families* always.

§. 18. But one thing more is urged, and maketh a great noise against me, which I may not forget to give the World some satisfaction in, and that is an unhappy omission of the *Feast for deliverance from the Gunpowder-Treason, on November the Fifth day, in my Almanack*. Unto which I can justly say, *Truth be my witness*, that I know not by what unfortunate accident it came to be left out; but this I am sure of, that *it was not omitted wilfully, or in design*; for I do, and ever did own the *Powder-Treason for a damnable and horrid Popish Plot* (as I also do the present wicked one, under the black effects whereof poor England so sadly groans). Neither can it be thought upon a just and reasonable consideration, that I should leave it out of my *Almanack* purposely, since what I wrote annually, is ever subject to the inspection and correction also of a *Licenser*, who hath power to defeat my design of that purpose. Nor can an *Almanack-maker* print what he please. And if it be possible for a *Licenser* to pass by a thing so material without correction, may not an *Author* be supposed to be besieged with the same *Imperfections* or humane frailties?

§. 19. And here I cannot but with all *duty* and *humility* acknowledg the *Justice* of that severe *reprehension* of my good *Lord Bishop of London*, to me about it, at the *Council-Table*; since his *Lordship* did not know but that I might have purposely omitted it. And I do hereby give his *Lordship* my most *humble* and *cordial thanks*, for that he was pleased afterwards to accept of my *humble Apology* for the unfortunate escape, and hold me in some measure excusable.

§. 20. *Almanacks* are not such contemptible and despicable things as the *Vulgar* commonly imagine them. The *Law* esteems them as *Books of Sanction*, and therefore they cannot be printed but by the *peculiar Authority of the Kings most Excellent Majesty*; and it is therefore, also, that they are found commonly annexed to the *Holy Bible* and *Common-prayer-book*. And if any man offer to write an *Almanack* out of any other design, than for the *serious service of the Church and Nation*, he is most justly punishable for the same.

And

And let me be believed ( I beseech you ) when I so solemnly protest it, Rather than I would willingly offend either His Sacred Majesty, the Holy Church of England, or the Nation, in writing a *line of one*, I would lose the hand that should guide my Pen to so wicked and so malicious a Performance. So that I hope, this my publickly renouncing of any kind of design or wilfulness in this most unhappy Omission, will not only set me right in the opinion of the Reverend Clergy ( whom I ever honoured and revered with my heart, as I hope all my Writings and Actions will testify for me ) but also with His most Sacred Majesty and His Nobility, and with the Nation in general, likewise.

§. 21. If what I have written be impartially and duly considered, I hope I have fully satisfied all such as were any way unsatisfied concerning my Religion towards God, and my duty, loyalty, and fidelity towards my Dread and Gracious Sovereign. And what I have here done, is *ex intimis Medullis*, and the very Truth of my Soul, as I hope to see the face of God in glory; and no way expecting that it should make the better for me in this my present Condition; but only to take off that most uncharitable as well as most false imputation of my being a Roman Catholick.

§. 22. As for my present misfortunes, and unhappy confinement that I, to my great loss and sorrow labour under, I wholly refer them, and my self under them, to God Almighty ( who is the only *Καρδιωγρός*, or heart-searcher, and will, no doubt, in his own good time, bring every secret Truth to light, and vindicate my much injured Innocency, &c. ) as also to the Mercy and Clemency of my most Gracious Sovereign, beseeching him to believe me ( as in fact I am ) wholly innocent, as to the popular Calumny which passeth upon me as liberally as untruly, viz. That I am a Roman Catholick or Papist.

§. 23. To conclude, I shall and will ever pray for his Majesties long life, and happy and peaceable reign, as indeed I ever have done, and do really wish both His Majesty and the Church of England as many better subjects and sons than my self, as may be; but do most heartily pray, that neither of them ever meet with worse.

And

And as the *whole*, and *every part* of what is here *written*, is *true* ; so I most *humbly beg* the *great God of Heaven* to *help me*, and *clear mine Innocence* , and *not otherwise*.

Deus non Irridetur.

Gatehouse,  
West.Dec.  
29. 1679.

J O H N G A D B U R Y.

## Postscript.

**T**HE foregoing discourse being written in a Prison, where I had neither the use of Books, nor yet the free Converse of any Friend to advise with, will, I hope, incline all Just and Loyal Readers to the exercise of so much Candor and Charity, as to pass by any Imperfections that they shall meet with therein. It is only the Copy of my troubled mind, labouring to be deliver'd from the popular scandal which so liberally passeth on me concerning my Religion; under pretence whereof my Loyalty hath been wounded, and things laid to my charge, that I not only execrate and abominate, but even tremble to name. And certainly, if there be a time at all for a man to write an Apology, or to appear publickly in his own just defence, it is when his Reputation is thus prodigiously assaulted.

Albeit, I do not go about wholly to excuse my self; for, I do (with great sorrow) acknowledg, that I have been (*nescio quò fato*) guilty of concealing some Crimes, which too nearly endanger'd my Life: But this I did, not throw any malice, or prejudice, or disaffection to his Sacred Majesty or the Government, (both which I ever did, and always shall Honour, as it is my Duty) but truly and really in *simplicity*, like *Absaloms* Two hundred followers; or rather, through *Ignorance* of His Majesties Laws, *Inadvertency*, and a passionate *zeal to Friendship*, &c. All which Imperfections, Offences, Errors and Frailties, his most Excellent Majesty of his Princely Clemency (upon my humble acknowledgment of my Errors, &c. and Penitence for them) hath been most graciously pleased to pass by, and pardon: which said Royal Mercy, I shall always most dutifully remember. And it shall be a just warning to me for ever, how I make my Breast a Cabinet of

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dangerous Secrecy for any one ; or yet to concern my self with things above my Capacity, Condition, or Station.

*Obedience is better than Sacrifice.*

But, of these matters, I may (perhaps) more amply treat in a fitter place hereafter, if God shall give me life, and his most Gracious Majesty permit me leave.

In the Interim, I shall pray leave most humbly and truly to affirm.—

That I have no acquaintance *with any one* of the *Lords* in the *Tower*, nor yet with the Right Honourable the Countess of *Powis*. Nor did I ever see the Face of any *One* of them (to my knowledg) in my whole life-time. God forgive them that have affirm'd against me the contrary ; and those too, that animated or encouraged them so to do.

Those persons do run a monstrous and disproportionate adventure, who, endeavouring, by unjust means and ways to send me to my Grave (which a small portion of time would save them the trouble of designing) do, at the same Instant, send their own Souls to a worser place, except God in his great Mercy prevent ; which from such desperate and illicite Actions and Courses, they can never have any real assurance of.

Neither do I only disown all kind of knowledg of any of those Honourable Personages, but also deny that I have ever had any thing to do for them, or either, or any of them, either directly or indirectly : Being (as I said) an absolute stranger both unto their persons and affairs, otherwise than by the Information I may have received from the publick Prints, or popular report ; of which the whole world are partakers equally with me. Were it otherwise, I would never dissemble the matter : No ! although it related to the nearest and dearest Friend and Kindred I had. I aim at Truth in all my Actions, not Interest ; and shall always, to my power, do so in all things, especially where the Honour of my Sovereign Lord the King, and Peace of the Kingdom is concerned.

Howbeit, I have been most grossly abused in Print as to this very matter, as well as to many others (and the Truth hath been injured also), and my name made a property for the Avarice and Malice of *Mercenary Scriblers*, and *Venders*

ders of their filthy ware, who, in this Age of Scandals, are so bold and daring, that the very best of men, nay, even Magistracy it self cannot escape their envenom'd Pens Such Calumniators never considering, *That a good name is better than precious Oyntment, and more to be coveted than great riches.*

Nay, further, I must, in the strength of Truth aver, That I have not so much as been in the *Tower* of *London* above once this Three years; and that was above a Twelvemonth since; When I went to make a visit to my Honour'd Friends, *Sir George Wharton*,\* and *Sir Jonas Moor*, (which latter is since deceased) in the company of *Mr. Bromwich* a Bookseller, near *Ludgate*, and *Mr. Partridge*, Author of the late *Astrological Vade Mecum*, which Book I prevailed with the Honourable *Sir George Wharton* to Patronize. And that was my sole and alone business in the *Tower* at that time, besides the paying of my due respects unto those my truly Honour'd and Loyal-hearted Friends.

\* *Sir George Wharton* being then ill, I could not see him, so wrote a Letter to him only.

God preserve his most Sacred Majesty, and grant him a long and happy Life and Reign over us; and bless all the Royal Family from the malice of all such as think and wish them ill; Protect the Nobility, Clergy, Gentry, and Commonalty of this Realm; and give Peace unto these Disturbed Kingdoms, in these our troublesome and unquiet days, if it be his blessed Will, *Amen.*

*So prayeth, and so hopeth,*

*An earnest Implorer of Englands happiness,  
and a Renouncer of all kinds of Interests  
or Parties that are opposite to His Ma-  
jesty, and to the Government of these Na-  
tions, whether of Church or State, as now  
Established by Law.*

JOHN GADBURY.

ERRATA.

Fol. 5. l. 6. r. *Απτιχαις* ⊙, fol. 10. l. 16. for wrote, r. write, and for subjest, r. subject, l. 18. for my, r. any, fol. 11. l. 8. blot out mer, l. 17. for intimus, r. intimis.

Faint, illegible text, possibly bleed-through from the reverse side of the page.

Faint, illegible text, possibly bleed-through from the reverse side of the page.

JOHN DANIEL

Handwritten notes and numbers at the bottom of the page, including a horizontal line and the numbers 43, 1:4, 10, 2:6, and 43.



