

Piii4 You braveing spiritts (not brave) inflamd from hell

Notes. Framed as a direct response to “Felton’s Freindes”, this poem directly engages with a number of the arguments, and some of the language, used to legitimate the assassination.

“To Felton’s Freindes”

You braveing¹ spiritts (not brave) inflamd from hell

You that like wylde Toades with poyson swell

And sure would burst, had you not found a vent

By which your vennome to the world is sent.

What shall I call you Romanes, that’s too good

5

For in their glorie theire Religion stood,

Theire gods with blooddye acts weere hyghlye pleas’d

And with the greatest mischief best appeas’d,

But you although unworthilye assume

The name of Christians, yet you doe presume

10

To teach even Christ himselfe a Doctrine newe

And hatefull, which he neither taught nor knewe,

Due patience & obedience are not bitts²

To curb your stubborne Jawes; your Noble witts

Will onelye yeeld the raynes to headdye will,

15

And this your new commandement, Thou shalt kill?

For this a glorious name hath Felton gott

In your vayne Heaven; &’s a Patriott.

Confirm’d on earth, & that he maye be crown’d

God must the author of this deed be found.

20

Go on kind Infidells cleare Feltons name,

Yourselves shall serve to be your Countryes shame.

By setting up a Statue to adore

A crying murder never knowne before.

In Civill England; ever it was thought 25
 Connivence was too much with what was naught,
 But god must patronize your cursed deedes,
 And work revenge for you who ever bleeddes,
 Had Moyses led you & not gott the daye,
 Or if constrayned had shortned you of paye, 30
 Moyses should neere have brought you neare the Land
 Of promisse; for some consecrated hand
 Should have bestowed a period of his lyfe
 And then have made an Idoll of the Knife
 That gave the wound,³ No King I feare shall live, 35
 That dare a favour do or office give,
 Without your leave; Since you have Sainted heere
 Him that would Fredome by although so deare,
 As with dampnacion; yet if you saye noe
 You are his Judges & it must be soe. 40
 Lawe & Religion both give place to you,
 But lett him looke that noe remorse he shew
 Least you unsaint him; for your discontent
 Will not permitt that any such repent⁴
 For which I surelye doubt when most you want 45
 That blessed guift repentance, Heaven will scant⁵
 Such needfull grace; & justlye will permitt
 That you shall headlong fall into the pitt,
 Where unrepented, sinne due wages gaynes
 And where your King of disobedience⁶ reignes. 50

Source. LCRO MS DG 9/2796, pp. 1-4

Other known sources. “Two Unpublished Poems” 238

¹ *braveing*: boasting.

² *bitts*: the bit is the bridle mouthpiece used to control a horse.

³ *Had Moyses led...gave the wound*: these lines argue, facetiously, that if Moses, the divinely inspired liberator of the Jews from Egyptian bondage, had, like Buckingham, commanded in battle and lost (as Buckingham did at the Ile de Ré in 1627) or had been unable, like Buckingham, to pay the troops what they were owed, then some assassin would have killed Moses and been celebrated for it.

⁴ *But lett him looke...such repent*: Felton did in fact repent his deeds in his speech from the scaffold on the day of his execution.

⁵ *scant*: withhold.

⁶ *King of disobedience*: Satan.
