**Unit Materials  
*and Supplemental Readings***

**HISTORY 101**

**TEST IV**

**  **

**The Birth of the Modern World**

[Tri-County Technical College](http://www.tctc.edu/Content/Default.aspx)

**Mr. Tom Richey,**

**Instructor**

**UNIT GUIDE**

**UNIT FOUR**

***The Birth of the Modern World***

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| --- | --- | --- | --- |
| **Lecture** | **Topic** | **Textbook** | **Supplemental Readings** |
| **1** | **The Crisis of the  Late Middle Ages** | **Chapter 9** | **Document 4.1** (Revelation 6)  **Document 4.2** (Deuteronomy 20)  **Document 4.3** (Froissart’s *Chronicles*) |
| **2** | **The Renaissance** | **244-261** | **Document 4.4** (Petrarch to Cicero)  **Document 4.5** (Petrarch’s Love)  **Document 4.6** (Oration on the Dignity of Man)  **Document 4.7** (Erasmus, *The Praise of Folly*) |
| **3** | **The Protestant Reformation** | **272-284, 287-289** | **Document 4.8** (95 Theses)  **Document 4.9** (The Council of Trent)  **Document 4.10** (Spiritual Exercises) |
| **4** | **The English Reformation** | **284-287** | **Document 4.11** (Act of Supremacy)  **Document 4.12** (John Knox)  **Document 4.13** (Martyrdom of Cranmer) |
| **5** | **English Constitutionalism** | **322-328** | **Document 4.14** (English Bill of Rights) |

**FINAL EXAM**

**STUDY GUIDE**

**HIS 101**

**LECTURE I**

*The Crisis of the Late Middle Ages*

1. Population Trends
   * In the Middle Ages
2. Little Ice Age
3. Famine
4. Bubonic Plague
5. Hundred Years’ War
6. Chivalry
7. Battle of Crecy
8. Battle of Agincourt
9. Joan of Arc
10. English Peasants’ Revolt
11. Wat Tyler

**LECTURE II.1**

*The Italian Renaissance*

1. Renaissance
2. Individualism
3. Humanism
4. Secularism
5. Humanities
6. Classical Studies
7. Cicero
8. Petrarch
9. Usury
10. Medici Family
11. Gutenberg
12. Printing Press

**LECTURE II.2**

*Classical Art*

1. Contrast Renaissance art with the art of the Middle Ages
2. Identify the characteristics of classical art
3. Identify works of art in this presentation
   * You will be given a word bank. You will not have to identify the works from scratch.

**LECTURE II.3**

*The Northern Renaissance*

1. Northern Renaissance
2. Thomas More
3. *Utopia*
4. D. Erasmus
5. *The Praise of Folly*
6. War of the Roses
7. Henry VII
8. Ferdinand and Isabella
9. Reconquista
10. Christopher Columbus
11. Spanish Inquisition

**LECTURE III**

*The Protestant Reformation*

1. St. Jerome
2. Latin Vulgate
3. John Wycliffe
4. William Tyndale
5. Problems in the Church
   * 16th c.
6. Martin Luther
7. 95 Theses
8. *Sola Scriptura*
9. *Sola Fide*
10. Priesthood of Believers
11. Charles V
12. Diet of Worms
13. Frederick of Saxony
14. German Peasants’ War
    * Luther’s Reaction
15. Henry VIII
16. Ulrich Zwingli
17. The Eucharist
    * Transubstantiation
    * Consubstantiation
    * Memorial
18. John Calvin
    * I*nstitutes of the Christian Religion*
    * Predestination
19. Anabaptists
20. Counter-Reformation
21. Council of Trent
22. Jesuits
23. Ignatius Loyola
24. Geography of the Reformation

**LECTURE IV**

*The English Reformation*

1. Henry VIII
2. “Defense of… Sacraments”
3. Catherine of Aragon
4. Act of Supremacy
5. Church of England
6. Ann Boleyn
7. Jane Seymour
8. Edward IV
9. Thomas Cranmer
   * *Book of Common Prayer*
10. Mary I
11. Elizabeth I
12. Puritans
13. Separatists
14. Predominant Religions
    * England
    * Scotland
    * Ireland

**LECTURE V**

*The Development of English Constitutionalism*

1. Common Law
2. John
3. *Magna Carta*
4. Parliament
5. The Stuarts
   * James I
   * Charles I
   * Charles II
   * James II
6. Absolutism
7. Constitutionalism
8. Puritans
9. Separatists
10. English Civil War
11. Glorious Revolution
    * English Bill of Rights
    * William and Mary
12. John Locke
13. Natural Rights
14. Toleration
15. Sovereignty

**Document 4.1**

**Revelation 6 (KJV)**

1And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3And when he had opened the second seal, I heard the second beast say, Come and see.

4And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6And I heard a voice in the midst of the four beasts say, A measure[[1]](#footnote-1) of wheat for a [day’s wages], and three measures of barley for a [day’s wages]; and see thou hurt not the oil and the wine.

7And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

**Questions to Consider:**

1. Who were the Four Horsemen? What did each horse symbolize?
2. Why would this passage have been so popular in the fourteenth century? What historical developments convinced Europeans that they were experiencing the Apocalypse?

**Document 4.2**

**From the *Book of Deuteronomy*, Chapter 20 (NIV)**

When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the LORD your God, who brought you up out of Egypt, will be with you. When you are about to go into battle, the priest shall come forward and address the army. He shall say: "Hear, O Israel, today you are going into battle against your enemies. Do not be fainthearted or afraid; do not be terrified or give way to panic before them. For the LORD your God is the one who goes with you to fight for you against your enemies to give you victory."

The officers shall say to the army: "Has anyone built a new house and not dedicated it? Let him go home, or he may die in battle and someone else may dedicate it. Has anyone planted a vineyard and not begun to enjoy it? Let him go home, or he may die in battle and someone else enjoy it. Has anyone become pledged to a woman and not married her? Let him go home, or he may die in battle and someone else marry her." Then the officers shall add, "Is any man afraid or fainthearted? Let him go home so that his brothers will not become disheartened too." When the officers have finished speaking to the army, they shall appoint commanders over it.

When you march up to attack a city, make its people an offer of peace. If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. If they refuse to make peace and they engage you in battle, lay siege to that city. When the LORD your God delivers it into your hand, put to the sword all the men in it. As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies. This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby.

However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes. Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you. Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the LORD your God.

**Document 4.3**

**Medieval Sourcebook: Jean Froissart: On The Hundred Years War (1337-1453)**

**Medieval Sourcebook (Fordham University)**: <http://www.fordham.edu/halsall/basis/froissart-full.asp>

*The "Hundred Years' War" between France and England (1337-1453) was an episodic struggle lasting well over a hundred years, for much of the time without any conflict. The battles were both violent, but also occasions when ideals of "chivalry" were displayed. Here are extracts describing various battles from the Chronicle of Jean Froissart [A contemporary French historian].*

[**The Battle of Crecy**](http://www.britishbattles.com/100-years-war/crecy.htm) **(1346)**

The Englishmen, who were… lying on the ground to rest… as soon as they saw the Frenchmen approach, they rose upon their feet fair and easily without any haste and arranged their battles…

The lords and knights of France came not to the assembly together in good order… When the French king saw the Englishmen, his blood changed, and [he] said to his marshals: "Make the Genoese [mercenary troops from the city-state of Genoa, Italy] go on before and begin the battle in the name of God and Saint Denis." There were of the Genoese crossbows about a fifteen thousand, but they were so weary of going afoot that day a six leagues armed with their crossbows, that they said to their constables: "We be not well ordered to fight this day, for we be not in the case to do any great deed of arms: we have more need of rest." These words came to the earl of Alencon, who said: "A man is well at ease to be charged with such a sort of rascals, to be faint and fail now at most need."

Also the same season there fell a great rain… with a terrible thunder, and before the rain there came flying over both battles a great number of crows for fear of the tempest coming. Then anon the air began to wax clear, and the sun to shine fair and bright… right in the Frenchmen's eyes and on the Englishmen's backs. When the Genoese were assembled together and began to approach, they made a great [shout] and cry to abash the Englishmen, but [the English long bowmen] stood still and stirred not for all that: then the Genoese again the second time made another leap and a fell cry, and stepped forward a little, and the Englishmen removed not one foot: thirdly, again they lept and cried, and went forth till they came within shot; then they shot fiercely with their crossbows. Then the English archers stepped forth one pace and let fly their arrows so wholly [together] and so thick, that it seemed snow.

When the Genoese felt the arrows piercing through heads arms and breasts, many of them cast down their crossbows and did cut their strings and returned discomfited. When the French king saw them fly away, he said: "Slay these rascals, for they shall let and trouble us without reason." Then ye should have seen the men at arms dash in among them and killed a great number of them: and ever still the Englishmen shot whereas they saw thickest press; the sharp arrows ran into the men of arms and into their horses, an many fell, horse and men, among the Genoese, and when they were down, they could not relieve again, the press was so thick that on overthrew another.

And also among the Englishmen there were certain rascals that went afoot with great knives, and they went in among the men of arms, and slew and murdered many as they lay on the ground, both earls, barons, knights, and squires, whereof the king of England was after displeased, for he had rather they had been taken prisoners.

[**The Battle of Poitiers**](http://www.britishbattles.com/100-years-war/poitiers.htm) **(1356)**

Oftentimes the adventure of amours and of war are more fortunate and marvelous than any man can think or wish. Truly this battle, which was near to Poitiers in the fields of Beauvoir and Maupertuis, was right great and perilous, and many deeds of arms there were done the which all came not to knowledge. The fighters on both sides endured much pain: king John [II, of France] with his own hands did that day marvels in arms: he had an axe in his hands wherewith he defended himself and fought in the breaking of the press… [The English gained the initiative and captured a number of powerful French lords.] The chase endured to the gates of Poitiers: there were many slain and beaten down, horse and man, for they of Poitiers closed their gates and would suffer none to enter; wherefore in the street before the gate was horrible murder, men hurt and beaten down....

[The King of France was taken prisoner. The following passage describes how [Edward, the Black Prince](http://en.wikipedia.org/wiki/Edward,_the_Black_Prince), treated the captive French king.]

The same day of the battle at night the [Black Prince] made a supper in his lodging to the French king and to the most part of the great lords that were prisoners. The prince made the king and his son, the lord James of Bourbon, the lord John d'Artois, the earl of Tancarville the earl of Estampes, the earl of Dammartin, the earl of Joinville the lord of Partenay to sit all at one board, and other lords, knights and squires at other tables; and always the prince served before the king as humbly as he could, and would not sit at the king's board for any desire that the king could make, but he said he was not sufficient to sit at the table with so great a prince as the king was….

**The Siege of Limoges [1370]**

[Edward, the Black Prince, was informed that Limoges, a French city that had previously been captured by the English but had, once again, opened its gates to the French.]

When tidings [had] come to the prince that the city of Limoges was turned French, and how that the bishop, who was his gossip and in whom he had before great trust and confidence, was chief aider to yield up the city and to become French… the prince was sore displeased and esteemed less the men of the Church, in whom before he had great trust. Then he swore by his father’s soul, whereby he has never forsworn, that he would get it again and would make the traitors [pay] dearly…

[Edward and his army arrived at Limoges. Edward and his captains concluded that they could not take the city by assault.]

Then the prince thought to assay another way. He had always in his company a great number of miners, and so he set them a-work to undermine…

About the space of a month or more was the Prince of Wales before the city of Limoges, and there was neither assault nor skirmish, but daily they mined... Then the miners set fire into their mine, and so the next morning… there fell down a great pane of the wall and filled the dikes, whereof the Englishmen were glad and were ready armed in the field to enter into the town… there was no defence against them: it was done so suddenly that they of the town were not ware thereof.

Then the [Black Prince], the Duke of Lancaster, the Earl of Cambridge, the Earl of Pembroke, Sir Guichard d'Angle and all the other with their companies entered into the city, and all other foot-men, ready appareled to do evil, and to pillage and rob the city, and to slay men, women and children, for so it was commanded them to do. It was great pity to see the men, women and children that kneeled down on their knees before the prince for mercy; but he was so inflamed with ire, that he took no heed to them, so that none was heard, but all put to death… There was not so hard a heart within the city of Limoges, and if he had any remembrance of God, but that wept piteously… for more than three thousand men, women and children were slain and beheaded that day, God have mercy on their souls, for I [believe] they were martyrs.

And thus entering into the city a certain company of Englishmen… found the bishop: and so they brought him to the prince’s presence, who beheld him right fiercely and felly, and the best word that he could have of him was, how he would have his head stricken off, and so he was [taken] out of his sight.

**Document 4.4**

**A Letter from Petrarch To** [**Marcus Tullius Cicero**](http://en.wikipedia.org/wiki/Cicero)

Source: “Francesco Petrarch: Father of Humanism”<http://petrarch.petersadlon.com/read_letters.html?s=pet17.html>

Your letters I sought for long and diligently; and finally, where I least expected it, I found them. At once I read them, over and over, with the utmost eagerness. And as I read I seemed to hear your bodily voice, O Marcus Tullius, saying many things, uttering many lamentations, ranging through many phases of thought and feeling. I long had known how excellent a guide you have proved for others; at last I was to learn what sort of guidance you gave yourself.

Now it is your turn to be the listener. Hearken, wherever you are, to the words of advice, or rather of sorrow and regret, that fall, not unaccompanied by tears, from the lips of one of your successors, who loves you faithfully and cherishes your name. O spirit ever restless and perturbed! in old age---I am but using your own words---self-involved in calamities and ruin! what good could you think would come from your incessant wrangling, from all this wasteful strife and enmity? Where were the peace and quiet that befitted your years, your profession, your station in life? What will-o'-the-wisp tempted you away, with a delusive hope of glory; involved you, in your declining years, in the wars of younger men; and, after exposing you to every form of misfortune, hurled you down to a death that it was unseemly for a philosopher to die? Alas! the wise counsel that you gave your brother, and the salutary advice of your great masters, you forgot. You were like a traveler in the night, whose torch lights up for others the path where he himself has miserably fallen….

What insanity led you to hurl yourself upon Antony? Love of the republic, you would probably say. But the republic had fallen before this into irretrievable ruin, as you had yourself admitted. Still, it is possible that a lofty sense of duty, and love of liberty, constrained you to do as you did, hopeless though the effort was. That we can easily believe of so great a man. But why, then, were you so friendly with Augustus? What answer can you give to Brutus? If you accept Octavius, said he, we must conclude that you are not so anxious to be rid of all tyrants as to find a tyrant who will be well-disposed toward yourself. Now, unhappy man, you were to take the last false step, the last and most deplorable. You began to speak ill of the very friend whom you had so lauded, although he was not doing any ill to you, but merely refusing to prevent others who were. I grieve, dear friend at such fickleness. These shortcomings fill me with pity and shame. Like Brutus, I feel no confidence in the arts in which you are so proficient. What, pray, does it profit a man to teach others, and to be prating always about virtue, in high-sounding words, if he fails to give heed to his own instructions? Ah! how much better it would have been, how much more fitting for a philosopher, to have grown old peacefully in the country, meditating, as you yourself have somewhere said, upon the life that endures forever, and not upon this poor fragment of life; to have known no fasces, yearned for no triumphs, found no Catilines to fill the soul with ambitious longings!---All this, however, is vain. Farewell, forever, my Cicero.

Written in the land of the living; on the right bank of the Adige, in Verona, a city of Transpadane Italy; on the 16th of June, and in the year of that God whom you never knew the 1345th.

**Questions to Consider:**

How does one account for the familiar tone of this letter, when the recipient has been dead for over 1,000 years?

What are Petrarch’s chief criticisms of Cicero?

**Document 4.5**

**Petrarch’s Love**

**Source:** <http://petrarch.petersadlon.com/laura.html>

**A Note Written in Petrarch’s Manuscript of Virgil**

Laura, who was distinguished by her own virtues, and widely celebrated in my verse, first appeared to my eyes in my early manhood, in the year or our Lord 1327, upon the sixth day of April, at the first hour, in the church of Santa Clara at Avignon; in the same city, in the same month of April, on the same sixth day, at the same first hour, in the year 1348, that light was taken from our day, while I was by chance Verona, ignorant, alas! of my fate. The unhappy news reached me at Parma, in a letter from my friend Ludovico, on the morning of the nineteenth of May, of the same year. Her chaste and lovely body was laid in the church of the Franciscans, on the evening of the day upon which she died. I am persuaded that her soul returned, as Seneca says Scipio Africanus, to the heaven whence it came. I have experienced a certain satisfaction in writing this bitter record of a cruel event, especially in this place where it will often come under my eye, for so I may be led to reflect that life can afford me no further pleasures; and, the most serious of my temptations being removed, I may be admonished by the frequent study of these lines, and by the thought of my vanishing years, that it is high time to flee from Babylon. This, with God’s grace, will be easy, as I frankly and manfully consider the needless anxieties of the past, with its empty hopes and unforeseen issue.

**From Petrarch, The *Canzoniere*, #3**

**Listen to this poem (**[**mp3**](http://petrarch.petersadlon.com/canzoniere/il/3.mp3)**) recited in Italian by** [**Moro Silo**](http://www.ilnarratore.com/collectman/show.php?type=author&language=en&aid=62&tpl=/eng/autore.tpl.html)

|  |  |
| --- | --- |
| **ITALIAN** | **ENGLISH** |
| Era il giorno ch'al sol si scoloraro per la pietà del suo factore i rai, quando i' fui preso, et non me ne guardai, ché i be' vostr'occhi, donna, mi legaro.  Tempo non mi parea da far riparo contra colpi d'Amor: però m'andai secur, senza sospetto; onde i miei guai nel commune dolor s'incominciaro.  Trovommi Amor del tutto disarmato et aperta la via per gli occhi al core, che di lagrime son fatti uscio et varco:  però al mio parer non li fu honore ferir me de saetta in quello stato, a voi armata non mostrar pur l'arco. | It was on that day when the sun's ray was darkened in pity for its Maker, that I was captured, and did not defend myself, because your lovely eyes had bound me, Lady.  It did not seem to me to be a time to guard myself against Love's blows: so I went on confident, unsuspecting; from that, my troubles started, amongst the public sorrows.  Love discovered me all weaponless, and opened the way to the heart through the eyes, which are made the passageways and doors of tears:  so that it seems to me it does him little honour to wound me with his arrow, in that state, he not showing his bow at all to you who are armed. |

**From a letter to Giacomo Colonna, Reply Regarding Laura**

Translated by Aldo S. Bernardo. State University of New York Press: Albany, New York. 1975. P. 102.

"What in the world do you say? That I invented the splendid name of Laura so that it might not only something for me to speak about but occasion to have others speak of me; that indeed there was no Laura on my mind except perhaps the poetic one for which I have aspired as is attested by my long and untiring studies. And finally you say that the truly live Laura by whose beauty I seem to be captured was completely invented, my poems fictitious and my sighs feigned. I wish indeed that you wer jokeing about this particular subject, and that she indeed had been a fiction and not a madness ... This wound will heal in time and that Ciceronian saying will apply to me: 'Time wounds, and time heals,' and against this fictitious Laura as you call it, that other fiction of mine, Augustine, will perhaps be of help."

**Document 4.6**

**Giovanni Pico della Mirandola, “Oration on the Dignity of Man”**

**Source:** <http://www.cscs.umich.edu/~crshalizi/Mirandola/>

Most esteemed Fathers, I have read in the ancient writings of the Arabians that Abdala the Saracen on being asked what, on this stage, so to say, of the world, seemed to him most evocative of wonder, replied that there was nothing to be seen more marvelous than man. And that celebrated exclamation of Hermes Trismegistus, ``What a great miracle is man, Asclepius'' confirms this opinion.

… Why, I asked, should we not admire the angels themselves and the beatific choirs more? At long last, however, I feel that I have come to some understanding of why man is the most fortunate of living things and, consequently, deserving of all admiration; of what may be the condition in the hierarchy of beings assigned to him, which draws upon him the envy, not of the brutes alone, but of the astral beings and of the very intelligences which dwell beyond the confines of the world. A thing surpassing belief and smiting the soul with wonder. Still, how could it be otherwise? For it is on this ground that man is, with complete justice, considered and called a great miracle and a being worthy of all admiration….

God the Father, the Mightiest Architect, had already raised, according to the precepts of His hidden wisdom, this world we see, the cosmic dwelling of divinity, a temple most august. He had already adorned the supercelestial region with Intelligences, infused the heavenly globes with the life of immortal souls and set the fermenting dung-heap of the inferior world teeming with every form of animal life. But when this work was done, the Divine Artificer still longed for some creature which might comprehend the meaning of so vast an achievement, which might be moved with love at its beauty and smitten with awe at its grandeur. When, consequently, all else had been completed (as both Moses and Timaeus testify), in the very last place, He bethought Himself of bringing forth man. Truth was, however, that there remained no archetype according to which He might fashion a new offspring, nor in His treasure-houses the wherewithal to endow a new son with a fitting inheritance, nor any place, among the seats of the universe, where this new creature might dispose himself to contemplate the world. All space was already filled; all things had been distributed in the highest, the middle and the lowest orders. Still, it was not in the nature of the power of the Father to fail in this last creative élan; nor was it in the nature of that supreme Wisdom to hesitate through lack of counsel in so crucial a matter; nor, finally, in the nature of His beneficent love to compel the creature destined to praise the divine generosity in all other things to find it wanting in himself.

At last, the Supreme Maker decreed that this creature, to whom He could give nothing wholly his own, should have a share in the particular endowment of every other creature. Taking man, therefore, this creature of indeterminate image, He set him in the middle of the world and thus spoke to him:

``We have given you, O Adam, no visage proper to yourself, nor endowment properly your own, in order that whatever place, whatever form, whatever gifts you may, with premeditation, select, these same you may have and possess through your own judgement and decision. The nature of all other creatures is defined and restricted within laws which We have laid down; you, by contrast, impeded by no such restrictions, may, by your own free will, to whose custody We have assigned you, trace for yourself the lineaments of your own nature. I have placed you at the very center of the world, so that from that vantage point you may with greater ease glance round about you on all that the world contains. We have made you a creature neither of heaven nor of earth, neither mortal nor immortal, in order that you may, as the free and proud shaper of your own being, fashion yourself in the form you may prefer. It will be in your power to descend to the lower, brutish forms of life; you will be able, through your own decision, to rise again to the superior orders whose life is divine.''

Oh unsurpassed generosity of God the Father, Oh wondrous and unsurpassable felicity of man, to whom it is granted to have what he chooses, to be what he wills to be!

# Document 4.7

# Desiderius Erasmus: The Praise of Folly (*Moriae Encomium*), 1509

**Modern History Sourcebook (Fordham):** <http://www.fordham.edu/halsall/mod/1509erasmus-folly.html>

**TO STUDENTS:** *This is a work of satire. Take it as such, remembering that a satirist typically uses humor and sarcasm to make serious points. In what ways did Erasmus contrast the Church leaders of his day with the apostles from whom they claimed to derive their authority? It may be helpful to familiarize yourself with the doctrine of* [***apostolic succession***](http://en.wikipedia.org/wiki/Apostolic_succession) *before reading.*

**The Lights of the World Reduced to a mere Wallet**

In like manner **cardinals**, if they thought themselves the successors of the apostles, they would likewise imagine that the same things the [apostles] did are required of them, and that they are not lords but dispensers of spiritual things of which they must shortly give an exact account… they would not be so ambitious… or, if they were, they would willingly leave it and live a laborious, careful life, such as was that of the ancient apostles.

And for popes, that supply the place of Christ, if they should endeavor to imitate His life, to wit His poverty, labor, doctrine, cross, and contempt of life… who would purchase that **chair**[[2]](#footnote-2) with all his substance? or defend it, so purchased, with swords, poisons, and all force imaginable? ….

A most inhuman and abominable thing, and more to be execrated, that those great princes of the Church and true lights of the world should be reduced to a staff and a wallet. Whereas now, if there be anything that requires their pains, they leave that to Peter and Paul that have leisure enough; but if there be anything of honor or pleasure, they take that to themselves. By which means it is, yet by my courtesy, that scarce any kind of men live more voluptuously or with less trouble; as believing that Christ will be well enough pleased if in their… ceremonies, titles of holiness and the like, and blessing and cursing, they play the parts of bishops. To work miracles is old and antiquated, and not in fashion now; to instruct the people, troublesome; to interpret the Scripture, pedantic; to pray, a sign one has little else to do; to shed tears, silly and womanish; to be poor, base; to be vanquished, dishonorable and little becoming him that scarce admits even kings to kiss his slipper; and lastly, to die, uncouth; and to be stretched on a cross, infamous.

[](http://upload.wikimedia.org/wikipedia/commons/1/17/Petersinai.jpg)Theirs are only those weapons[[3]](#footnote-3) and sweet blessings which Paul mentions, and of these truly they are bountiful enough: as interdictions, hangings, heavy burdens, reproofs anathemas, executions in effigy, and that terrible thunderbolt of excommunication, with the very sight of which they sink men's souls beneath the bottom of hell: which yet these most holy fathers in Christ and His **vicars** hurl with more fierceness against none than against such as, by the instigation of the devil, attempt to lessen or rob them of **Peter's** **patrimony**. When, though those words in the Gospel, "We have left all, and followed Thee," were his, yet they call his patrimony lands, cities, tribute, imposts, riches; for which, being enflamed with the love of Christ, they contend with fire and sword, and not without loss of much Christian blood, and believe they have then most apostolically defended the Church, the spouse of Christ, when the enemy, as they call them, are valiantly routed. As if the Church had any deadlier enemies than wicked **prelates**, who not only suffer Christ to run out of request for want of preaching him, but hinder his spreading by their multitudes of laws merely contrived for their own profit, corrupt him by their forced expositions, and murder him by the evil example of their pestilent life.

**Document 4.8**

**Disputation of Doctor Martin Luther on the Power and Efficacy of Indulgences**

**[a.k.a., “Ninety-Five Theses”]  
by Dr. Martin Luther (1517)**

**Published in:**

*Works of Martin Luther:  
Adolph Spaeth, L.D. Reed, Henry Eyster Jacobs, et Al., Trans. & Eds.  
(Philadelphia: A. J. Holman Company, 1915), Vol.1, pp. 29-38*

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ… willed that the whole life of believers should be repentance.

2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.

3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4. The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5. The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7. God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

27. They preach [human doctrines] who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28. It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

30. No one is sure that his own contrition is sincere; much less that he has attained full remission.

31. Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences…

32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33. Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

36. Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

41. Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42. Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43. Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44. Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45. 45. Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46. Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47. Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48. Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49. Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50. Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51. Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

54. Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55. It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

62. The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63. But this treasure is naturally most odious, for it makes the first to be last.

64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65. Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66. The treasures of the indulgences are nets with which they now fish for the riches of men.

75. To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God -- this is madness.

76. We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

82. To wit: -- "Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

86. Again: -- "Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94. Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95. And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

**Questions to Consider:**

1. What problems did Luther have with the sale of indulgences?
2. According to Luther, what must a Christian do in order for his or her sins to be remitted?
3. What suggestions did Luther make to the Church and the papacy?
4. What was Luther’s purpose in writing this document? What did he seek to accomplish?
5. Pick one of these theses that you found to be especially thought-provoking. Be prepared to share it with the class, along with your reflections on it.

**Document 4.9**

**Acts of the Council of Trent (1563)**

World Civilizations Resource Center: <http://college.cengage.com/history/world/resources/students/primary/trent.htm>   
  
**Introduction**

*As the Protestant challenge to Catholicism progressed successfully into the 1540s, calls for a general council to address the question of church reform and to develop strategies to meet the Protestant threat grew louder, especially from Emperor Charles V (r. 1519-1556). Under duress, Pope Paul III (r. 1534-1549) opened the first session of the Council of Trent in 1545. Paul recognized the need for reform but resented imperial pressure to call for a council that might rival papal authority within the church. The Council of Trent met sporadically over the next three decades in three sessions (1545-1547, 1551-1552, 1562-1563) broken up by political infighting, papal deaths, and outbreaks of plague. If disjointed, the council nevertheless resulted in a spectacular resurgence for Catholicism and, with the parallel development of the Jesuit order, capped a period of retrenchment and renewal known as the Catholic Reformation. At Trent, Catholic leaders rejected all attempts to compromise with Protestanism and retained the basic positions of the Roman Church, including the Latin Mass, the veneration of saints, the cult of the Virgin Mary, and the notion that salvation required both faith and good works.* ***They defended Catholic theology and emphasized reforms, ordering an end to abuses of power and corruption within the clergy and establishing seminaries to educate priests.*** *Finally, the council came out strongly in support of papal power, strengthening the authority of the papacy.* ***In short, the Catholic Reformation, and especially the Council of Trent, stopped the momentum of the Protestant Reformation and set the stage for an escalation of religious warfare throughout Europe. Catholics began to regain large parts of the continent, and by 1650 at least half of all Protestants had reconverted.***   
**DEFENSE OF THE CATHOLIC FAITH**

The universal Church has always understood that the complete confession of sins was instituted by the Lord, and is of divine right necessary for all who have fallen into sin after baptism; because our Lord Jesus Christ, when about to ascend from earth to heaven, left **priests**, his own **vicars**, as **leaders** and **judges**, before whom all the mortal offenses into which the faithful of Christ may have fallen should be carried, in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or of retention of sins. For it is manifest that priests could not have exercised this judgment without knowledge of the case....

**This holy Council enjoins on all bishops and others who are charged with teaching, that they instruct the faithful diligently** concerning the intercession and invocation of saints, the honor paid to relics, and the legitimate use of images. Let them teach that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers and aid in obtaining benefits from God, through his Son, Jesus Christ our Lord, who is our sole Redeemer and Saviour….

If any one saith that the New Testament does not provide for **a distinct, visible priesthood**; or that this priesthood has not any power of consecrating and offering up the true body and blood of the Lord, and of forgiving and retaining sins, but is only an office and bare ministry of preaching the gospel; or that those who do not preach are not priests at all; **let him be anathema**....

If any one saith that in the Catholic Church there is not a hierarchy instituted by divine ordination, consisting of bishops, priests, and ministers; **let him be anathema**.

If any one saith that the **sacraments** of the new law were not all instituted by Jesus Christ, our Lord; or that they are more or less than seven, to wit, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony; or even that any one of these seven is not truly and properly a sacrament; **let him be anathema**....

**ADVOCACY OF CHURCH REFORM**

Such instruction shall be given in accordance with the form which will be prescribed for each of the sacraments by this holy Council in a [**catechism**](http://en.wikipedia.org/wiki/Catechism), which the bishops shall take care to have faithfully translated into the vulgar tongue, and to have expounded to the people by all parish priests. They shall also explain in the said vulgar tongue, during the solemnization of mass, or the celebration of the divine offices, on all festivals or solemnities, the sacred oracles and the maxims of salvation….

It is to be desired that those who undertake the office of bishop should understand what their portion is, and comprehend that they are called, not to their own convenience, not to riches or luxury, but to labors and cares, for the glory of God. For it is not to be doubted that the rest of the faithful also will be more easily excited to religion and innocence if they shall see those who are set over them not fixing their thoughts on the things of this world, but on the salvation of souls and on their heavenly country…

This Council not only orders that bishops be content with modest furniture, and a frugal table and diet, but that they also give heed that in the rest of their manner of living, and in their whole house, there be nothing seen which is alien to this holy institution, and which does not manifest simplicity, zeal toward God, and a contempt of vanities.

It strictly forbids them, moreover, to strive to enrich their own kindred or domestics out of the revenues of the Church; seeing that even the canons of the apostles forbid them to give to their kindred the property of the Church, which belongs to God….

**Source:** Acts of the Council of Trent, in James Harvey Robinson, ed., Readings in European History, (Boston: Ginn, 1904), 2:156-161.

**Questions to Consider**

1. In what ways do these decrees illustrate the desire for reform within the Catholic Church? In what ways do they illustrate a desire for continuity?
2. How did the acts in this document put the Catholic Church in a better position to combat Protestantism?

**Document 4.10**

**From the Spiritual Exercises of Ignatius Loyola**

Medieval Sourcebook (Fordham University): <http://www.fordham.edu/halsall/source/loyola-spirex.asp>

*Many of the opinions of Ignatius Loyola, founder of the Jesuit Order, are in this document setting out rules for the order and for the Christian life. Note, as you read, what issues brought up by the Protestant Reformation he is protesting or countering.*

**TO HAVE THE TRUE SENTIMENT WHICH WE OUGHT TO HAVE IN THE** [**CHURCH MILITANT**](http://en.wikipedia.org/wiki/Church_militant_and_church_triumphant)

**Let the following Rules be observed:**

**First Rule:** All judgment laid aside, we ought to have our mind ready and prompt to obey, in all, the true Spouse of Christ our Lord, which is our holy Mother the Church Hierarchical.

**Second Rule:** To praise confession to a Priest, and the reception of the most Holy Sacrament of the Altar once in the year, and much more each month, and much better from week to week, with the conditions required and due….

**Fourth Rule:** To praise much Religious Orders, virginity and continence, and not so much marriage as any of these.

**Fifth Rule:** To praise vows of Religion, of obedience, of poverty, of chastity and of other perfections…

**Sixth Rule:** To praise relics of the Saints, giving veneration to them and praying to the Saints; and to praise Stations, pilgrimages, Indulgences, pardons, Cruzadas, and candles lighted in the churches….

**Eighth Rule:** To praise the ornaments and the buildings of churches; likewise images, and to venerate them according to what they represent.

**Ninth Rule:** Finally, to praise all precepts of the Church, keeping the mind prompt to find reasons in their defense and in no manner against them.

**Tenth Rule:** We ought to be more prompt to find good and praise… the ways of our Superiors….

**Thirteenth Rule:** To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same Spirit which governs and directs us for the salvation of our souls. Because by the same Spirit and our Lord Who gave the ten Commandments, our holy Mother the Church is directed and governed.

**Fourteenth Rule:** Although there is much truth in the assertion that no one can save himself without being predestined and without having faith and grace; we must be very cautious in the manner of speaking and communicating with others about all these things.

**Fifteenth Rule:** We ought not, by way of custom, to speak much of predestination; but if in some way and at some times one speaks, let him so speak that the common people may not come into any error….

**Sixteenth Rule:** In the same way, we must be on our guard that by talking much and with much insistence of faith, without any distinction and explanation, occasion be not given to the people to be lazy and slothful in works, whether before faith is formed in charity or after.

**Seventeenth Rule:** Likewise, we ought not to speak so much with insistence on grace that the poison of discarding liberty be engendered. So that of faith and grace one can speak as much as is possible with the Divine help for the greater praise of His Divine Majesty, but not in such way, nor in such manners, especially in our so dangerous times, that works and free will receive any harm, or be held for nothing.

**Eighteenth Rule:** Although serving God our Lord much out of pure love is to be esteemed above all; we ought to praise much the fear of His Divine Majesty, because not only filial fear is a thing pious and most holy, but even servile fear -- when the man reaches nothing else better or more useful -- helps much to get out of mortal sin. And when he is out, he easily comes to filial fear, which is all acceptable and grateful to God our Lord: as being at one with the Divine Love.

**Document 4.11**

**From *The Act of Supremacy*** **(1534)**

Albeit the king's majesty firstly and rightfully is and ought to be the supreme head of the Church of England, and so is recognized by the clergy of this realm in their Convocations. . . be it enacted by authority of this present Parliament, that the king our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England. . . and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honors, dignities, pre-eminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity of supreme head of the same Church. . . and that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offenses, contempts, and enormities, whatsoever they be…to the pleasure of Almighty God, the increase of virtue in Christ’s religion, and for the conservation of the peace, unity, and tranquility of this realm….

**QUESTIONS TO CONSIDER:**

What was established by this Act? By whose authority was it established?

Did Henry VIII still hold the same opinion about the Catholic Church as he had thirteen years before?

What events precipitated this Act? [Your textbook would be a big help, here]

**Document 4.12**

**From John Knox,**

***The First Blast of the Trumpet Against the Monstrous Regiment of Women[[4]](#footnote-4)* (1558)**

I fear not to say, that the day of vengeance, which shall apprehend that horrible monster Jezebel of England, and such as maintain her monstrous cruelty, is already appointed in the counsel of the eternal. And I verily believe that it is so nigh, that she shall not reign so long in tyranny as hitherto she has done,[[5]](#footnote-5) when God shall declare himself to be her enemy, when he shall pour forth contempt upon her according to her cruelty, and shall kindle the hearts of such as sometimes did favour her with deadly hatred against her, that they may execute his judgments. And therefore, let such as assist her take heed what they do; for assuredly her empire and reign is a wall without foundation.[[6]](#footnote-6) I mean the same of the authority of all women. It has been underpropped this blind time that is past, with the foolishness of people, and with the wicked laws of ignorant and tyrannical princes. But the fire of God's word is already laid to those rotten props (I include the pope's law with the rest), and presently they burn, albeit we espy not the flame. When they are consumed (as shortly they will be, for stubble and dry timber cannot endure the fire), that rotten wall, the usurped and unjust empire of women, shall fall by itself in despite of all men, to the destruction of so many as shall labour to uphold it. And therefore let all men be advertised, for the trumpet has once blown.

Praise God, ye that fear him (Ps. 22:23).

**QUESTIONS TO CONSIDER:**

What events caused John Knox to write this treatise?

Do you find anything illogical about Knox’s argument?

**Document 4.13**

**The Martyrdom of Archbishop Thomas Cranmer**

**From Foxe’s *Book of Martyrs***

From the Christian Classics Ethereal Library: <http://www.ccel.org/f/foxe/martyrs/fox116.htm>

**CHAPTER XVI, Persecutions in England During the Reign of Queen Mary**

*Thomas Cranmer served as the Archbishop of Canterbury (the highest office in the English Church) under Henry VIII and Edward VI. During his tenure, he promoted a number of modest reforms within the Church of England and authored the Book of Common Prayer, the service book of the Anglican Church. Cranmer fell into disfavor under the reign of Mary I, Henry VIII’s Catholic daughter who is otherwise remembered as “Bloody Mary.”*

*The following excerpts are taken from Foxe’s Book of Martyrs, a Protestant chronicle of [mostly] English Protestant martyrs, published early in the reign of Elizabeth I, who re-established Protestantism in England.*

**Archbishop Cranmer**

The death of Edward [VI], in 1553, exposed Cranmer to all the rage of his enemies. Though the archbishop was among those who supported Mary's accession, he was attainted at the meeting of Parliament, and in November adjudged guilty of high treason at Guildhall, and degraded from his dignities….

Cranmer was gradually degraded, by putting mere rags on him to represent the dress of an archbishop; then stripping him of his attire, they took off his own gown, and put an old worn one upon him instead. This he bore unmoved, and his enemies, finding that severity only rendered him more determined, tried the opposite course, and placed him in the house of the dean of Christ-church, where he was treated with every indulgence.

This presented such a contrast to the three years' hard imprisonment he had received, that it threw him off his guard. His open, generous nature was more easily to be seduced by a liberal conduct than by threats and fetters. When Satan finds the Christian proof against one mode of attack, he tries another; and what form is so seductive as smiles, rewards, and power, after a long, painful imprisonment? Thus it was with Cranmer: his enemies promised him his former greatness if he would but recant, as well as the queen's favor, and this at the very time they knew that his death was determined in council…

*[Unaware that he was going to be executed, regardless, Cranmer recanted his Protestant teachings and affirmed the authority of the Catholic Church and the Pope. Cranmer’s recantation was printed and distributed throughout England, causing him public embarrassment in addition to his private remorse.]*

"Let him that standeth take heed lest he fall!" said the apostle, and here was a falling off indeed! The **papists** now triumphed in their turn: they had acquired all they wanted short of his life. His recantation was immediately printed and dispersed, that it might have its due effect upon the astonished Protestants. But God counter-worked all the designs of the Catholics by the extent to which they carried the implacable persecution of their prey. Doubtless, the love of life induced Cranmer to sign the above declaration: yet death may be said to have been preferable to life to him who lay under the stings of a goaded conscience and the contempt of every Gospel Christian; this principle he strongly felt in all its force and anguish.

The queen's revenge was only to be satiated by Cranmer's blood, and therefore she wrote an order to Dr. Pole, to prepare a sermon to be preached March 21, directly before his martyrdom, at St. Mary's, Oxford. Dr. Pole visited him the day previous, and was induced to believe that he would publicly deliver his sentiments in confirmation of the articles to which he had subscribed. About nine in the morning of the day of sacrifice, the queen's commissioners, attended by the magistrates, conducted the amiable unfortunate to St. Mary's Church. His torn, dirty garb, the same in which they habited him upon his degradation, excited the commiseration of the people. In the church he found a low mean stage, erected opposite to the pulpit, on which being placed, he turned his face, and fervently prayed to God.

The church was crowded with persons of both persuasions, expecting to hear the justification of the late apostasy: the Catholics rejoicing, and the Protestants deeply wounded in spirit at the deceit of the human heart. Dr. Pole, in his sermon, represented Cranmer as having been guilty of the most atrocious crimes; encouraged the deluded sufferer not to fear death, not to doubt the support of God in his torments, nor that Masses would be said in all the churches of Oxford for the repose of his soul….

During the sermon Cranmer wept bitter tears: lifting up his hands and eyes to heaven, and letting them fall, as if unworthy to live: his grief now found vent in words: before his confession he fell upon his knees, and, in the following words unveiled the deep contrition and agitation which harrowed up his soul.

"O Father of heaven! O Son of God, Redeemer of the world! O Holy Ghost, three persons all one God! have mercy on me, most wretched caitiff and miserable sinner. I have offended both against heaven and earth, more than my tongue can express… To Thee, therefore, O Lord, do I run; to Thee do I humble myself, saying, O Lord, my God, my sins be great, but yet have mercy upon me… Thou didst not give Thy Son, O Heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to Thee with his whole heart, as I do at present. Wherefore, have mercy on me, O God…

"And now forasmuch as I am come to the last end of my life… I shall therefore declare unto you my very faith how I believe, without any color of dissimulation: for now is no time to [beat around the bush]…

"First, I believe in God the Father Almighty, Maker of heaven and earth, etc. And I believe… every word and sentence taught by our Savior Jesus Christ, His apostles and prophets…

**"And now I come to the great thing which so much troubleth my conscience, more than any thing that ever I did or said in my whole life, and that is the setting abroad of a writing contrary to the truth, which now here I renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills or papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand hath offended, writing contrary to my heart, therefore my hand shall first be punished; for when I come to the fire it shall first be burned.**

**"And as for the pope, I refuse him as Christ's enemy, and Antichrist, with all his false doctrine."**

Upon the conclusion of this unexpected declaration, amazement and indignation were conspicuous in every part of the church. The Catholics were completely foiled, their object being frustrated, Cranmer, like [**Samson**](http://en.wikipedia.org/wiki/Samson), having completed a greater ruin upon his enemies in the hour of death, than he did in his life.

Cranmer would have proceeded in the exposure of the popish doctrines, but the murmurs of the idolaters drowned his voice, and the preacher gave an order to "lead the heretic away!" The savage command was directly obeyed, and the lamb about to suffer was torn from his stand to the place of slaughter, insulted all the way by the revilings and taunts of the pestilent monks and friars…

Two friars… now endeavored to draw him off again from the truth, but he was steadfast and immovable… A chain was provided to bind him to the stake, and after it had tightly encircled him, fire was put to the fuel, and the flames began soon to ascend.

Then were the glorious sentiments of the martyr made manifest; then it was, that stretching out his right hand, he held it unshrinkingly in the fire until it was burnt to a cinder, even before his body was injured, frequently exclaiming, "This unworthy right hand."

**Document 4.14**

**The English Bill of Rights (1689)**

**An Act Declaring the Rights and Liberties of the Subject and Settling the Succession of the Crown**

Source: Avalon Project, <http://avalon.law.yale.edu/17th_century/england.asp>

**PART I: STATEMENT OF GRIEVANCES**

Whereas the Lords Spiritual and Temporal and Commons [Parliament] assembled at Westminster, lawfully, fully and freely representing all the estates of the people of this realm, did upon the thirteenth day of February in the year of our Lord one thousand six hundred eighty-eight present unto their Majesties, then called and known by the names and style of [William and Mary](http://en.wikipedia.org/wiki/William_and_mary), prince and princess of Orange, being present in their proper persons, a certain declaration in writing made by the said Lords and Commons in the words following, viz.:

**Whereas the late** [King James the Second](http://en.wikipedia.org/wiki/James_II_of_England)**, by the assistance of divers evil counsellors, judges and ministers employed by him, did endeavour to subvert and extirpate the Protestant religion and the laws and liberties of this kingdom;**

By assuming and exercising a power of dispensing with and suspending of laws and the execution of laws without consent of Parliament;

By committing and prosecuting divers worthy prelates for humbly petitioning to be excused from concurring to the said assumed power;

By issuing and causing to be executed a commission under the great seal for erecting a court called the Court of Commissioners for Ecclesiastical Causes;

By levying money for and to the use of the Crown by pretence of prerogative for other time and in other manner than the same was granted by Parliament;

By raising and keeping a standing army within this kingdom in time of peace without consent of Parliament, and quartering soldiers contrary to law;

By causing several good subjects being Protestants to be disarmed at the same time when papists were both armed and employed contrary to law;

By violating the freedom of election of members to serve in Parliament;

By prosecutions in the Court of King's Bench for matters and causes cognizable only in Parliament, and by divers other arbitrary and illegal courses;

And whereas of late years partial corrupt and unqualified persons have been returned and served on juries in trials, and particularly divers jurors in trials for high treason which were not freeholders;

And excessive bail hath been required of persons committed in criminal cases to elude the benefit of the laws made for the liberty of the subjects;

And excessive fines have been imposed;

And illegal and cruel punishments inflicted;

And several grants and promises made of fines and forfeitures before any conviction or judgment against the persons upon whom the same were to be levied;

**All which are utterly and directly contrary to the known laws and statutes and freedom of this realm;**

**PART II: DECLARATION OF RIGHTS**

And whereas the said late King James the Second having abdicated the government and the throne being thereby vacant, his Highness the Prince of Orange (whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from popery and arbitrary power) did (by the advice of the Lords Spiritual and Temporal and divers principal persons of the Commons) cause letters to be written to the Lords Spiritual and Temporal being Protestants… for the choosing of such persons to represent them as were of right to be sent to Parliament… in order to such an establishment as that their religion, laws and liberties might not again be in danger of being subverted…

**And thereupon the said Lords Spiritual and Temporal and Commons, pursuant to their respective letters and elections, being now assembled in a full and free representative of this nation… do in the first place (as their ancestors in like case have usually done) for the vindicating and asserting their ancient rights and liberties declare**

That the pretended power of suspending the laws or the execution of laws by regal authority without consent of Parliament is illegal;

That the pretended power of dispensing with laws or the execution of laws by regal authority, as it hath been assumed and exercised of late, is illegal;

That the commission for erecting the late Court of Commissioners for Ecclesiastical Causes, and all other commissions and courts of like nature, are illegal and pernicious;

That levying money for or to the use of the Crown by pretence of prerogative, without grant of Parliament, for longer time, or in other manner than the same is or shall be granted, is illegal;

That it is the right of the subjects to petition the king, and all commitments and prosecutions for such petitioning are illegal;

That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law;

That the subjects which are Protestants may have arms for their defence suitable to their conditions and as allowed by law;

That election of members of Parliament ought to be free;

That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament;

That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted;

That jurors ought to be duly impanelled and returned, and jurors which pass upon men in trials for high treason ought to be freeholders;

That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void;

And that for redress of all grievances, and for the amending, strengthening and preserving of the laws, Parliaments ought to be held frequently.

**Religious Restrictions on English Monarchs**

And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a popish prince, or by any king or queen marrying a papist… all and every person and persons that… shall profess the popish religion, or shall marry a papist, shall be excluded and be forever incapable to inherit, possess or enjoy the crown and government of this realm…

1. about a liter [↑](#footnote-ref-1)
2. The Chair of St. Peter (the Pope’s throne) [↑](#footnote-ref-2)
3. “For the weapons of our warfare are not carnal, but mighty through God…” -- 2 Corinthians 10:4 [↑](#footnote-ref-3)
4. Source: <http://www.swrb.ab.ca/newslett/actualNLs/firblast.htm#FN146> [Contemporary English Version] [↑](#footnote-ref-4)
5. This prediction of Knox as to the speedy termination of Queen Mary's reign, whom he here styles Jezebel of England, proved correct. She died in the sixth year of her reign, on the 17th of November, or within seven or eight months of the publication of *The First Blast*. [↑](#footnote-ref-5)
6. *Marginal note:* The authority of all women is a wall without foundation [↑](#footnote-ref-6)