Cranmer's Notes on the Sixth Book

BOOK VI.

Appendix.

P. 12. "It is the phancy of some." If they be men of any
acком in, I would not say, ("phancy," but opinion; or, "some
"are of opinion."

"Cut of from the stocke of faith, and soules rooted out." In
the third you may remember yt is sayd that excommunication doth
do not exclude from out the visible Church. It seemeth by theys
+ worde that the [Fathers?] did make accomplish of men so separated,
as if they were utterly excluded. You may thinke upon these worde
whether they do not seeme to imply some repugnancy to the former:
and although I know they may be reconciled, yet perhaps it were
not amisse if before hand they were qualified.

"Self same kynd of anathema." You seeme by thes worde
to understand St. Paul's meaning of the lowest degree of three,
whereas yt is commonly taken (you know) for a farre greater matter
than the highest degree of excommunication can import. And yet
+ in the beginning of this discourse you make anathema the second
degree, and here in St. Paule's speach the first onely. But because
[his] opinion is neeue and contrary to that which hath been receaved, [I]
could wish that common opinion were sett downe and their reference to the speach of Moses specified together with the
reasons of your opinion on the other side, and the dissimilitude of Moses speach from the Apostles. Moreover because yt may
seeme but a sleight kynd of endamegment which the Apostle doth
wishe unto himself, yt yt reach not farther than you seeme to under-
stand it, especially in thes days where in separation from the Church
is taken for a matter of nothing; yt may be shewed how highly
they accompliht of the visible and outward communion of saintes, as
may appeare in that Psalm where David extolleth the state of the
sparowe (as I remember) even in that respect because she had her
nest in the temple. But of this enough.


"To express those actions by." I would say, As names to
express those actions of publique judgment: and so leave out those
 worde ("in publique judgment") immediately going before.

P. 14. "The Syriacke language." Did they speake the Syriacke
in Christes tyme ordinarily or only the learnede of them? for so
I have heard.

1[See it quoted E. P. V. xx. 3. of the MS. which is defaced here.]
2[Evidently in Rom. ix. 33.]
3[See Exod. xxxii. 32.]
4[This may be noted as a second possibly refer to the sixth book as it
instance in which the note might stands: p. 29.]
it would be very fit. For this and the like if you cannot call to remembrance any cleare testimony, it may be D. Raynoldes were + able to furnish you, with a word writing unto him, when you send your booke.

P. 21. "Epicurus opinion." I could wish for more perspicuity (for that is it which D. Some requireth in your booke) the opinion of the Epicure sett downe in the margine by Lucretius were in the text: and that the sentence were divided into two in this or the like manner; "A philosopher there is who in this regard especially magnifieth his master Epicurus opinion, that the world was not created by God, for that it serveth as a present cure to such weake and fickle myndes as are continually perplexed with touch of conscience, and therefore in this sort he frameth his "speak unto him, 'No sooner dost thou teach that the world,' &c." taking the marginall note into the text, and leaving the Latine only in the margine. The next sentence then must follow. "In like manner these good folke," &c. You may polisht yt at your pleasure.

"They would not be light." You knowe the manner of our excommunication which for this point specially is accused. And I think either something is to be sayd in defence thereof, or this clause to be left out which doth seeme to blame the exercise of yt, as now it is used. You knowe that no man is excommunicate but for contumacy, which in the least thinges for the most part is greatest, because the more easily the thing is done, the greater is the contempt in neglecting yt. So as they cavil is but slander when they say, we are excommunicate for fees: for it is not in that regard, but because the Church hath no other meanes to make men appeare or do their duties but this onely. This point may be thought upon. If other meanes were appointed whereby the

1 [In some private letter: for of Some's published tracts the only one which from its date could have referred to Hooker is "Questions wherein is handled that Christ died for the elect alone," &c. Camb. 1596: in which Hooker is not mentioned.]

2 [Lucr. iii. 14, &c.]

3 [In the margin, opposite the words, "to be sayd in defence thereof," is the following note, as it seems in Cranmer's hand.

"Excommunication with us you "knowe is exercised by a lay commissary, although for fashion sake a minister be called in to read the sentence. But in their discipline the laies elders be of mynd to excommunicate any man, the pastor, not; Shall the pastor have a negative voice, or shall excommunication be exercised by the laisses only?"

4 [See 2d Admonition, p. 6, 7, ed. 1617; Milton, of Reform. in Eng. Froze Works, vol. 1. p. 27. ed. 1738.]

spirituall courtes might punishe contumacy in such cases, I thinke yt were not amisse, but no other beeing, that must be used.

"Magnostatus excrator." In the margine. It may be this marginall note might be brought into the text.

P. 23. "The people of God." I would leave out, "of God," because [even?] the optimates or elders are part of the people of God, but in division of the polity, as in this place it is understood, they are not a part of the people.

"There is not any man." I would say in the beginning, "Surely "there is not any man."

"Looke for obedience." You mean in matter of fact; in matter of perswasion it is lawfull for any man to thinke as he list: so as the sentences do not seeme to be both made of the same thing.

"To compel by reason." I would say, enforce; for although both these wordes do impyle force, yet compulsion is properly of things violent.

P. 24. "Importeth chieftie of dominion." I would say, "Im-"porteth not power of jurisdiction, but chieftie of dominion." For so yt wilbe plainer. And in the margine for the better understanding what you meane by chieftie of dominion, you may sett, "That "which the Grecians call τὸ κύριον." Although this explication be + only for the learned.

"Two things being necessary." This sentence is long; I would divide yt thus: "Two things are necessary:" and afterwordes; "which two things are thought weaker in each particular," &c. + The sentence may very well end at those wordes "the common "good of all." And the next sentence may beginne, "By this "meanes therefore yt commeth to passe."

"That cable." I would say, "That threefold cable whereof "Salomon speaketh."

"By Solon had not." You may quote some author for this; and if Machiavel be not an unfitt author, it is his observation lib. 1. Disc. sop. Tit. Liv. [cap. 2. p. 9. ed. 1550.]

P. 25. "Annexed unto yt." In this place I could wish some thing were added to this effect. "For in theys considerations it "hath been thought that the mixed state is best:" otherwise (you know) yt is by [Aristotle?] confest 1. 4. Polit. that if any one may be of so exceeding vertue as betweene him alone and the rest of the people jointly there be no comparison, he ought by the lawe of nature to have absolute and souverayne dominion. Which incomparable vertue because we cannot deny to our Saviour Christ,

1 [Eccles. iv. 12. Comp. E. P. b. viii. c. 18. § 10.]
we ought not to deny him any souverainety, nor to adioyne unto him any assistants.

"According unto astrology." I would rather say, ("and the + court of the Areopagites as yt were certayne optimates.") For that will better resemble theyr pretended mixture, than the heavens, so far removed.

P. 26. "Fourthly." This word is referred to the three generall branches before specified, whereas in this place it may seeme to followe upon the three specialtys going immediately before. Reade the sentence, and you shall perceave my meaning. You may say: furthermore, or, moreover.

"Will before." False written.

"Imperial power." I could wishe that in this discourse and in the whole body of your booke whereasover mention is made of τὸ κύριον, you should give yt the same name. You terme yt sometymes chiefety of dominion, sometymes souverainety, sometimes imperiall power. I thinke theys wordes (souverainety of dominion or souverayne dominion) are the fittest to be alwayes used, and plainest to be understood. If you be of this mynd, you may alter those places before, and make them all alike.

P. 29. "tribunes." Quote yt. Li. i. Dec. l. 2. a s I remember.

"Power of Jurisdiction." I think it may in this place be added; that "if at any tyme any ecclesiastical person have grown to so great auctority as his power hath beene fearfull unto the state, lest thereby some alteration should ensue," whereof yet I remembre no example; "this hath never come to passe by the meanes of his power of jurisdiction, but by some other accidental occasions, as favour of the prince, forayne alieses, &c.

P. 28. "Likelihood of sound reason." If a brief collection were made in one sentence of all the five (fine?) absurdities of this + reason before alleged, it were not amisse, in my opinion. For the greater his auctority is who alleageh it, the plainer I would have the inconsequence of his reason to be made.

"There is no one thinge." It were good to sett downe some of their sentences to this purpose in the margine in such places as you shall find meete. But of one thing I would wishe they were admonished, that in the question of lay elders they urge the Jewish polity, in the next of episcopall auctority they will not stand to the + lawe, so as when they thinke yt maketh for them they will maintayne it; when otherwise, they dislayme yt. This I leav to your consideration. [In margin] I thinke this may be sett in another place afterwardes more conveniently, as I have noted.

of the Laws of Ecclesiastical Polity.

"Lay elders personally distinguished." In the margine. This clause I understand not, for whether those lay elders were the same with the ancients of the civill state or others, it commeth ill to one passe in my opinion, if it appeare they dealt in causes spiritual. [In margin] In this I do since understand your meaning upon reading the whole discourse.

"The rest were his [sonnes' sonnes?]." Had they no wives nor servants? If they had, then they were in the number. [This with a line drawen across it.]

"The whole into tribes." Quote yt and that which foloweth of + familieys and houses.

"The witt of man." If yt were the order of God, no marvelye if the witt of man could not have devised a better: if not of God but of man, the wordes are well enough.

P. 29. "The congregation, and the whole people." Quote yt. + "The representative body." I think it were meete to bring + some auctority or proof hereof.

"Extend this." I would say, "Extend his wordes:" or, "theyr + wordes:"

P. 30. Looke to the quotations in the margine that they be right and rightly placed. And that care is to be had through the whole + booke.


"This was done by Moses." In the margine. I do not under- stand to what purpose this marginal note serveth, if it be compared with the text, and for ought I see it may be spared.

"They prophecied and ceased not." This conclueta I thinke will seeme straung, unless some auctority be given unto yt by testi- mony. If not, I thinke yt were not amisse to leave it out.

P. 32. "Judges before appointed." Quote where.

"The Jewish χορηγία." Cite the author and quote where. +

P. 34. "Kings have dominion." I could wishe that in this place for more perspicuity some such wordes were added, as these: "They are at the choice of the prince, the assistants of Moses + were not."

"Import souverainety." I had rather say, "Monarchall or + royall souverainety (for in that sense &c.) but that kynd of + souveraine power whereby the state of the Jewes was then + go[u]verned."


"Fifthly the reasons." This last branch doth not seeme to be
a thing to be noted in the lawe before alleaged, as in the first
wordes you say, but rather to come in by collaterall meanes through
their disputes. And therefore you may say, "Lastly we are to
examine the reasons which are alleaged."

P. 37. "Doe every where." Quote some testimonies.
"If it should." Perhaps it were better to say, "If it did not."
And afterward, "questions of doubt inferiour judges." The com-
position is hard. I would say, "Inferiour judges are willed to bring
"those questions of doubt," &c. Or some such alteracion.
"Of this sort likewise." It seemeth by this that the number
was increased, and then could not the Jewes call yt the great court
of 70. Some auctority must be alleaged for this point. Unlesse we
may say that they were not of the body of the court, except they
were also of the 70, but onely associates in judgment by way of
advise.

P. 38. "Of priestes onely." I do not understand what you
meane by this word, onely, nor in regard of what it is in this place
an exclusive.

"Judicall assemblies." Do you thinke that in such causes as
were brought to the court of 70 from out the cities abroad that all
the 70 were present at judgment? It seemeth unlikely that such a
number could all meete together to determine of so many causes at
so many tymes.

P. 39. "Did farther devise." Because this is contrary to their
mayne position handled in the 3 booke, I could thinke that some
instance were given wherein David or Salomon altered the prescrip-
tion of Moses by addition or any other chaunge. It may be sett in the
margin.

P. 41. "Touching causes they." I thinke there is some fault in
the writing: for the word, "causes," doth not seeme to fill the
sentence with perfect sense.

P. 42. "Ordinary judges." This is a good conceiuitur; and if
any of the Jewes do any where seeme to intimate so much, it were
good to quote them.

"His legates." I had rather say; "lieutenantes."

"Th’ aforesayd." You knowe Mr. Sardes mynd and myne of
this word.

P. 43. "In the ro of Ezra." This margiinate note perhaps may
come well into the text.

P. 44. "Was lesse commodious." The reason were good to be
shewed.

"Post [hoch?] et alia." English it; and I thinke the Latin should
not stand in the margin, but ether nothing at all or the Greeke.

P. 46. "State recall." I cannot tell whether this word "recall," and the placing of it in this sort, "state recall," be good. It may
be that, "monarchicall" or "royall state," were better.

"Chiefeyt of regiment." Of this you see what I have written o
before. I could wishe that here were putt, "Souverainity of
"dominion," or "souverayne dominion." And I thinke yt were
playner. Afterwards where it is sayd, "Either under that kingly
"power," &c.; perhaps it were more perspicuous to say, "When
"they lived under kinges either appointed by them selves or by
"forrayne power placed over them." And yet it is to be considered
that their 3 first kinges were chosen by God, the rest by succession o
obtayned the crowne, so as those wordes ("which taen selves did
"appoint") seeme not to be so proper.

P. 47. "Alludeth both unto those princes." It were perhaps not
amisse to say this indefinitely rather then categorically.

P. 48. "The other of the 70." Mallem, "The rest of the 70."

"Afterwades Scribes." It may be remembered that there were
prophets at the same tym when there were Scribes, and therefore +
that the Scribes were not interpreters of the lawe after the prophets
but at the same tym.

"Such a doctor was Gamaliel." Gamaliel as I remember was a
Pharisee and therefore not a Scribe, as Scribes anc Pharisees are
opposed in division one to another. But if the name of Scribe do
signify (as you seeme to say) any one professing skill in the lawe,
in that sense a Pharisee may be called a Scribe, and the name of
Scribe is ambiguous, applied both to the genus and species. If it
be so, as I conjecture by your discourse, it were amisse to sett
the distinction plainlye downe of the word, Scribe.

P. 49. "Νομικοί." Νομικοί I thinke. And yet I cannot tell, be-
cause I remember some such phrase in Plat, πολεος, referred to
the person.

"The great synagogue." If this synagogue were that which
Ezra founded, how can it be sayd to procede the prophets; if it
were any other, yet because no mention nor speech hath been made
of it in the former discourse, perhaps it will not be well conceaved +
what you meane by that great synagogue.

"These are the genealogies." If you be not certayne hereof,
speake it indefinitely: if you be, alleage some sufficient proof. And +
afterwades, "The masters of ," I would say, "The teachers +
of ."

"Of them that:" I thinke it is false written.

"Senatus, sacerdotes." Translate yt.
state was altered from an aristocracy into a monarchy and the sovereignty thereby removed, yet this court was the principal and highest court of justice; 10. That the king himself was chief of this court if he list to sit therein, if not, then some of the princes by him appointed; 11. That the High Priest was the next in this court unto the king himself; 12. But sometimes it so fell out that the same person was both High Priest and supreme civil governor, as + Ely 1, Ezra, Simon; 13. That the state of jury being greatly decayed by the rent of the ten tribes the same was by Jehosaphat restored. In whose reformation these things I observe, first that he appointed judges in all the cities according to the ordinance of Moses in Deuteronomy 6 which I take to awnswere in proportion unto those inferior judges appointed by Moses upon Jethroes motion; secondly that in Jerusalem he established the high senate of the 70, the same which before by Moses was instituted; thirdly that he established but one high senate for both kind of causes, and not as they would have it, one for civil, another for ecclesiastical. Whereof I have these presumptions, first because it is sayd by Jehosaphat to the judges of that court, "In every cause that shall come unto you of your brethren that dwell in their cities, betweene bloud and bloud," which words, "bloud and bloud," seeme to be a plaine reference to the institution of Moses in Deuteronomy where the same words are used. If the court therefore by Moses there established were but one, as I thinke they confesse, or if they do not, the course of the text will convince it, because it is sayd, "The priests and the judge, joining them together as it were in the same high commission; if (I say) that court were but one, it seemeth that the court by Jehosaphat restored and reestablished with so plaine reference to the wordes of Moses was the same court, and therefore but one. Againe it is sayd, "Behold Amariah the priest shalbe chief over you in all matters of "the Lord, and Zebadiah for the kinges affayres." What shall Zebadiah be? chief over you: over whom? over the same persons over whom Amariah is also placed, as the wordes most needs enforce: so as Amariah was not chief of one court, Zebadiah of another, but both of the same in different causes. For it followeth in the text, "And the Levites shalbe officers before you:" before whom? Not before any civil judges where Zebadiah being a civil +

1 [Exod. xvii. 25, 26.] 2 [Num. xxi. 25.]

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1 [The MS. adds "Samuel," with a pen drawn across it.]
2 [2 Chron. xix. 8-11.]
3 [Deut. xvii. [ver. 8-13.]
4 [Jer. x, xvii. [ver. 8-13.]
5 [Ver. 10.]
6 [Deut. xvi. [ver. 18.]
7 [Ver. 11.]