

**AN ADMONITION OF THE  
PEOPLE OF  
ENGLAND. 1589.  
EDITED BY EDWARD ARBER**

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An admonition of the people of England. 1589. Edited by Edward Arber by Thomas Cooper

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**THOMAS COOPER**

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The English Scholar's Library.

T[HOMAS]. C[OOPER].

[Bishop of WINCHESTER.]

*An Admonition to the People  
of England.*

1589.

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## BIBLIOGRAPHY.



### ISSUES IN THE AUTHOR'S LIFETIME.

- 1 & 2. [January] 1589. London 4to. See title page at *p.* 1.  
Two editions [of this year]; one containing 252 *pp.*, the other 245 *pp.*  
*Lowndes Bibl. Manual.*  
The present reprint is from a copy containing 245 *pp.*

### ISSUES SINCE HIS DEATH.

3. 1847. 94, High Holborn, London. 8vo. [*Puritan Discipline Tracts.*]  
An Admonition to the People of England against *MARTIN MARPRELATE*. [Edited by JOHN PETHERAM.]  
4. 15 August, 1881. Birmingham. The present impression.

∴ *All as separate publications.*

Mr. PETHERAM in his *Introduction* to No. 3, thus discriminates between 1 and 2 :—

First Edition, 1589 [252 *pp.*]

*Does not contain these words*

Second Edition, 1589 [245 *pp.*].

I will now come to answer briefly some particular slanders uttered against some Bishops and others by name, *p.* 24 [*p.* 28].

The following variations were pointed out in *Hay any work for Cooper?* 1589 (to be reprinted in the present Series) between these two impressions.

The Libeller doth but dreame, let him and his doe what they *dare*, *p.* 40.

I will not deny it, *p.* 135.

The Libeller doth but dreame, let him and his doe what they *can*, *p.* 40 [*p.* 33].

That is not yet proved, *p.* 135 [*p.* 105].

## INTRODUCTION.



NOT only in justice to the Prelates attacked in the *MARTIN MARPRELATE Controversy*, but also in order to understand aright the later works of that Ecclesiastical Dispute, it is necessary to reprint this *Admonition*: although, at the first sight, it may not appear so inviting as many of the other works in this Series.

Only some few pages (29-60 of the present edition) are a specific reply to the *Epistle* which appeared in the previous November. But the writer took the occasion to gather together all the Puritan arguments of his time; to state them in the fullest possible manner, indeed, almost to exaggerate them; and then coming to close quarters with his antagonists, to confute all their assertions, with facts and arguments that apparently carried conviction to his own mind.

So that this *Admonition* is, for us, a complete and official exposition of the Protestant view of Ecclesiastical Government, some four months after the defeat of the Spanish Armada; in contradistinction to the Puritan view of the same, as expressed in UDALL's *Demonstration of Discipline*, already printed in this Series.

Thus the reader can now view exactly the two poles of thought in that Conflict of Opinion: out of which, that Uprising against Compulsion in Religion, that Assertion of the innate right of the Individual Judgement to decide for itself in such matters, that Challenge that the Christian Church is but a voluntary association for good purposes, slowly came into existence, and crystallized themselves into organizations and schools of thought—known successively, as Separatism, Puritanism, Nonconformity, and Dissent. This gradual untrammeling of English thought was the fostering of the spirit of liberty, and has been one of the greatest blessings that has come to our nation: so that, with a clear view, we now can readily distinguish between things secular and spiritual, between what is naturally due to our Humanity, and what is a part of the Divine message of the Divine Will concerning it.

### II.

IT WAS a clever ruse of the Bishop of WINCHESTER to call this treatise an *Admonition*; and to publish it with his initials only, T. C.: which were also the famous initials of THOMAS CARTWRIGHT, the celebrated Puritan Divine of Cambridge, who had written the *Second Admonition to the Parliament* in 1572; and whose hunted life, with its many imprisonments and judicial examinations, was one long Struggle against

the System, of which the present text is an earnest and eloquent Apology. We must discard rank, title, and power in our estimate of Men : and the long suffering CARTWRIGHT is, in all respects, the greater being than his sometime associate among the Fellows of Trinity College, Cambridge, physical-force JOHN WHITGIFT, afterwards Archbishop of CANTERBURY. So that the Champions of both sides of this great struggle, at one time, sat side by side in that beautiful College.

CARTWRIGHT led the Puritan thought *within* the Church, and wrote *against* the Brownists. One must study his life, and see how many things he suffered at the hands of the Bishops, to realise their active secular power of imprisonment, fines, &c. : and then, the studied moderation, the thin veil of mildness of this *Admonition* will be seen at once, to be what Lord BACON would call "a Place of Persuasion."

### III.

**H**OW could Protestants and Puritans agree? They represented opposite casts of mind, different standards of judgement, contrary ways of thinking, and conflicting currents of argumentation.

Their starting points were far asunder. The Protestants looked back to the Past. To them, the Fathers were still a living authority; the power of whose dead hand controlled much of their thoughts. They rested on the Law of the land, unreformed as yet, for want of time; so that the Protestant Bishops were shorn of but little of the earthly splendour and pomp of their Roman Catholic predecessors. They looked to the Prince as GOD'S Vicegerent, as the only Source of all authority in the nation; by whose personal favour Bishops rose or fell, and the Church prospered or was persecuted.

So that much of Bishop COOPER'S *retrospect* in this *Admonition* is undoubtedly true in fact, and just in statement.

But the life of nations is not in the Past, but in the Present. So the Puritans were the better exponents of the life of England at this time, of the gathering forces which were (through many a struggle) to shape out its after history. They would readily acknowledge TERTULLIAN, AUGUSTINE, JEROME, BASIL, AMBROSE, and the rest, as being very good people in their way; and would regard their life and opinions with deep interest, as so many experiments in the social life of their several times: but felt that they were of little or no authority for them, and that each Age, in its own Present, had the indefeasible Right, as well as the clear Duty of solving its own problems, in the best way it could. Their appeal was to Reason, as against Authority; and especially to the immense powers of the patient Human Mind, under the teaching of the Scriptures. Lastly, they worked for, and rested on the People; as contrasted, either with the Prince, or the privileged classes.

Both sides had drawbacks. With the Bishops, there was, in many who held Spiritual Office, much corruption of life. The Puritans, on the other hand, seemed to have felt the need of a spur of an Infallible System, "of One Only Form of Church Government," as a kind of ecclesiastical battering ram that was to knock down everything before it: but, as we know, the