

**PURITAN DISCIPLINE TRACTS.
AN ADMONITION TO THE
PEOPLE OF ENGLAND AGAINST
MARTIN MAR-PRELATE**

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Puritan Discipline Tracts. An Admonition to the People of England against Martin Mar-Prelate
by Thomas Cooper

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THOMAS COOPER

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AN

A D M O N I T I O N

TO THE

PEOPLE OF ENGLAND:

AGAINST

Martin Mar-Prelate.

BY

THOMAS COOPER, D.D.

BISHOP OF WINCHESTER.

LONDON :

JOHN PETHERAM, 94, HIGH HOLBORN.

1847.

INTRODUCTION.

OF the Admonition there are two editions, both bearing the date of 1589, the title-pages of which are so much alike that the most minute examination fails to discover any difference in them. This similarity extends only to the early part of the work, for a difference in the width of the page, in pagination, and other circumstances soon lead to the conclusion of two distinct impressions. By a careful collation of the two editions, a few slight verbal differences occur, though they are unimportant, and the following passage in the corrected edition, "I will nowe come to answere briefly some particular slanders vttered against some Bishops and other by name," does not occur in the original. The second, or corrected edition is that chosen as the text of the reprint. The Author of the Admonition has not affixed his name to it, but the initials T. C. will be found at the end of the short preface; and the work is well known to have been written by Thomas Cooper, at that time Bishop of Winchester, respecting whom some particulars may be found in Sir John Harington's *State of the Church*, and in Wood's *Athenæ Oxonienses*, by Dr. Bliss. Soon after the publication of the Admonition it was answered by Martin Mar-Prelate in *Hay any worke for Cooper*, wherein that author pointed out two passages in the Admonition, that, for some reason or other, it had been found necessary to cancel. At page 40 of the original edition, Bishop Cooper says, "The Libeller doth but dreame, let him and his doe what they *dare*,"—over this last word is pasted

the word *can*. At page 135 of the same edition, its author seems to have admitted too much, where he says, "I will not deny it;" over this is pasted, "That is not yet proued." It is perhaps not unimportant to add that in the second impression these passages are printed as corrected. Were we acquainted with the secret history of the Admonition we should not have to conjecture that Martin's calling attention to these variations led to the suppression of the original edition in which they occur, and to the substitution of another whose title page should mislead the reader; or else, why not call it, what in reality it is, a second, or new edition? The truth seems to be that the Admonition unquestionably was, as Strype states it to have been, a book of authority, written by command of Archbishop Whitgift, and in which the bishops answered for themselves; not in writing certainly, but by communicating to its author the facts necessary for their vindication; because he tells us, "For as much as I haue *not* bene curious in all my life to examine the doings of other, hauing ynough to do with mine owne, I haue in these matters vsed the instructiõ of them, whom no honest man may in Christian dutie suspect of vntrueth:" evidently indicating that he had been specially selected and instructed for the purpose. And in the case of Bishop Aylmer, he adds, "This haue I laid downe word by worde, as I receiued the same from my Lorde of London." I know nothing that can be plainer than this, for if, to use the words of a learned modern writer, "There are many statements in Bishop Cooper's work which we must utterly dissent from," or, "when matters of doctrine are involved we should always give suspected parties the benefit of a doubt;" whomsoever it may affect by admitting the statement above, we are not justified in attempting to throw discredit on such direct and credible testimony.

J. P.

London, Nov. 18, 1846.

AN
A D M O N I T I O N
TO THE PEOPLE OF
ENGLAND:

VV H E R E I N A R E A N-
S V V E R E D, N O T O N E L Y T H E
slaunderous vntruethes, reprochfully vt-
tered by Martin the Libeller, but also many other
Crimes by some of his broode, obiected gene-
rally against all Bishops, and the chiefe of the
Cleargie, purposely to deface and
discredit the present state of
the Church.

*Detractor & libens auditor, uterque
Diabolum portat in lingua.*

Seene and allowed by authoritie.

*Imprinted at London by the Deputies
of Christopher Barker, Printer to the
Queenes most excellent Maiestie.*

1 5 8 9.

TO THE READER.

I AM not ignorant (Gentle Reader) what daunger I drawe vpon my selfe, by this attempt to answere the quarrels and slaunders of late time published in certaine Libelles, against the Bishops and other chiefe of the Clergie of the Church of *England*. We see the eagernesse and boldnesse of their spirit that be the authors of them: we taste alreadie the bitternes of their tongues and pennes. The raging furie of their reuenge vpon all which they mislike, themselues dissemble not, but lay it downe in words of great threatnings. I must needs therfore looke for any hurt, that venomous, scoffing, and vnbridled tongues can worke toward me. And how shoulde I hope to escape that, when the Saints of God in Heauen doe feele it? In the course of their whole Libell, when they speake of *Peter*, *Paul*, or the *Blessed Virgin Marie*, &c: whome other iustlie call Saintes, their phrase in derision is, *Sir Peter*, *Sir Paule*, *Sir Marie*. Surely it had becotted right well the same vnmodest Spirite, to haue said also *Sir Christ*, and so throughly to haue bewrayed himself. Seeing they haue sharpened their tongues and hearts against heauen, wee poore creatures on earth must be content in our weaknesse to beare them. The dartes, I confesse, of deceitfull

and slaunderous tongues, are verye sharpe, and the burning of the woundes made by them, will as hardly in the hearts of many bee quenched, as the coales of Juniper. But I thanke God I feare them not, though they bring mee greater harme, eyther in credite, liuing or life, then I trust that God that seeth, knoweth, and defendeth the trueth, will suffer them. *Ambrose* beeing in case somewhat like, sayeth thus, "Non tanti est vnus vita, quanti est dignitas omnium Sacerdotum." If I therefore shoulde hazarde the one for the defence of the other: I trust the godlye woulde iudge that I did that duetie which I owe to the Church of God, and to my brethren of the same function and calling.

What is the cause why wee bee with such spight and malice discredited? Surely, because as the duty of faythfull Subiectes dooth binde vs, liuing in the state of a Church reformed, we doo indeuour to preserue those Lawes, which her Maiesties authoritie and the whole state of the Realme hath allowed and established, and doe not admitte a newe platforme of government, deuised, I knowe not by whome.

The reasons that mooue vs so to doe, are these two. First, wee see no prooffe brought out of the word of God, that of necessitie such forme of Gouvernement ought to be: Secondly, that by the placing of the same, it woulde bring so many alterations and inconueniences, as in our opinion woulde bee dangerous to the Prince and to the Realme. Some of those inconueniences I haue in this treatise laid downe, and leaue them to the consideration of them, whom God hath set in place of government.

It may be some will iudge that I am worldly affected, because I shewe my selfe so much grieued with losse of our