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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Wölfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behält denn die gute Predigt. — Apologie, Art. 24

If the trumpet give an uncertain sound, who shall prepare himself to the battle? — 1 Cor. 14:8

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ARCHIVES

remain faithful to his Church and to endeavor to gain the spouse for the Lutheran Church — and the children also. “Dringend ermahnen,” Walther puts it in *Pastorale*, p. 238. As concerning the promises required of the Lutheran who wishes to be married by a Roman Catholic priest, we must instruct our people as to the evident serious sinfulness of these promises. Has any person made the promises and, upon instruction, recanted, good! Does he remain stubborn, the case may develop into a case of church discipline, that will easily be settled if the Church is fundamentally sound in Lutheranism. If the Church is infested with like cases, this one added case will evidently become another cross, which the pastor must bear until the good Lord Himself shall deliver him from it.

Merrill, Wis.

RONALD W. GOETSCH

Luther: A Blessing to the English

VII. The Second English Lutheran Theological Seminary

From a small number at the time of William the Conqueror the monasteries had grown to about 1,200 at the Reformation, when they owned from one half to two thirds of the land.

As early as 1410 Parliament demanded their ending; Henry V suppressed over a hundred of them. Popes permitted bishops to suppress some and with the proceeds to build colleges. Henry VII used the monasteries of Mottisford and Luffield to build the chantry and hospital of Windsor.

In 1464 George Neville, archbishop of York, was given an honorary dinner of which this is the Bill-Afare: 80 fat oxen; 6 wild bulls; 300 hogs; 2,000 chickens; 200 kids; 4,000 ducks; 400 deer; 8 seals; 300 beavers; 300 pikes; 3,000 geese; 3,000 capons; 4,000 rabbits; 4,000 pigeons; 1,000 egrets; 300 pigs; 300 calves; 200 cranes; 100 peacocks; 4 porpoises; 1,000 quail; 200 pheasants; 200 woodcocks; 500 partridges; 75,000 herrings; 204 bitterns; 400 tarts; 5,000 plates of jelly; 4,000 cold custards; 1,004 rams; 150 venison pies; and 280,000 gallons of ale; 83,200 gallons of wine.

The abbot and thirty-two monks of Tewkesbury had 144 servants in livery wholly engaged in the service of the abbey.

In 1489 Pope Innocent VIII ordered Cardinal John Morton, archbishop of Canterbury, Primate of all England, and the Pope's legate, to investigate all the regular clergy and punish as he saw fit.

A peer of the realm, William Abbot of St. Albans, within a few miles of London, was guilty of simony, usury, theft of the jewels of the sanctuary. His monks defiled “the holy places, even the very churches of God, by infamous intercourse with nuns.”

He made Elena Germyn, an adulterous wife, prioress of Bray, and the place became "a public brothel or receiving house. Nor is Bray the only house. At the nunnery of Sapwell . . . the guardians are thieves and notorious villains. . . . In like manner, also, within the monastery of the glorious proto-martyr Alban himself. . . . They live with harlots and mistresses publicly and continuously. . . . If any of your brethren be living justly and religiously, if any be wise and virtuous, these you straightway depress and hold in hatred. . . ."

So at Waltham, at St. Andrew's, Northampton, at Calais, and at other places.

What was the punishment? A reprimand!

In 1511 Archbishop Warham found like conditions—and also gave fatherly admonitions.

A statute says many visitations had been made in the two hundred years before the Reformation, but had failed wholly of success.

On October 20, 1521, Cardinal Wolsey bade the bishop of Salisbury proceed against the nunneries guilty of "misgovernance and slanderous living," and in December the bishop was thanked for having driven out the dissolute nuns. Bishop John Fisher of Rochester also was told to proceed against the immoral nuns.

Cardinal Wolsey wrote Pope Clement VII priests were in the habit of committing atrocious crimes, for which, if not in orders, they would have been promptly executed; and the laity were scandalized to see such persons not only not degraded, but escaping with complete impunity. In May, 1524, and July 3, 1525, the Pope sent bulls permitting his legate to suppress twenty-two monasteries "wherein neither God is served nor religion kept," as he wrote the king. The cardinal suppressed forty-one cloisters. Clement asked Clerk to tell Wolsey "for God's sake to use mercy with those friars, they be as desperate beasts past shame." Again, "To deal moderately with them, for they be clamorous people, importunate, bold, and past shame."

It may be well to note it was the Pope and his cardinal who began this work.

With the revenues of these cloisters of about 800 pounds and his own large gifts the most magnificent cardinal built the most magnificent Cardinal College, now Christchurch, at Oxford. The foundation was laid on July 15.

What about able teachers? Dr. Robert Shorton of Cambridge, dean of Wolsey's chapel, "a well-known favorer of the forbidden opinions," selected a colony of Cambridge scholars, and Dr. William Capon, a chaplain to Wolsey, made the transfer.

On November 5, 1526, came the Masters of Arts, John Clark,

John Fryer, Godfrey Harman — “all of which being violent Lutherans, or heretics as they were called, suffered much,” says Anthony a Wood.

On December came the Bachelors of Arts, Henry Sumner, Richard Cox, Will Butts, John Frith, and Winmer Allen.

The Undergraduates that came were William Bayley, Thomas Benson, Edward Wolfe, and Richard Taverner.

Others were Robt. Sherton, D.D., Master Edward Staple, Bachelors Thomas Curthop, William Bettys, witty Thomas Lawney, Godman, and Drum.

Anthnoy a Wood's *Athenae Oxonienses* says, “Thomas Garret, or Gerard, was admitted Bachelor of Arts in 1517. He was afterwards curate of Honey Lane in London; and being much addicted to the opinions of Martin Luther, went to Oxford in 1526, and dispersed divers prohibited books among his acquaintances and contemporaries, as Anth. Delabar, Nicholas Udall, and John Diot, John Clarke, Henry Sumner, William Betts, John Taverner, a Musician of Cardinal College, & c: all which being Lutherans, or hereticks as they were then called, suffered much. . . . Lutherism increased daily in the University of Oxford, and chiefly in Cardinal College, by certain of the Cantabrigians that then remained. The chiefest Lutheran at this time was John Clark, one of the junior canons, to whose private lectures and disputations in public, divers graduates and scholars of colleges resorted. So great a respect had they for his doctrine and exemplary course of life, that they would often recur to him for resolution of doubts: or else if they, through impediment, could not come, then he, by certain messengers, and particularly by one Anthony Delaber, would send their doubts either by writing or word of mouth. They had also their private meetings wherein they conferred about the promotion of their religion. They prayed together, and read certain books containing the principles of Luther. Divers, as well religious as secular, scholars of Colleges and Hostels were infected with them, and in particular some of Corpus Christi College, of whom were Nicholas Owdall, or Udall, John Dyott, and others; which being told to the Founder of that College, was by him much resented.

Some also of Magdalen, others of Canterbury and Gloucester Colleges, who persisting in their opinions, were, some ejected, others severely punished till they recanted. Nay, some also were so obstinate as to dye in prison, and frye at the stake, rather than to recede. Notwithstanding many eminent men did dispute and preach in the University against it, yet the Lutherans proceeded, and took all private occasions to promote their doctrine.”

We like to think of John Clark as the president of the second English Lutheran Theological Seminary.

At Clark's suggestion Thomas Garret, a fellow of Magdalen, curate at All Hallows Church, and a member of the Christian Brothers, at Easter, 1527, came to Oxford and sought out all such students as were given to Greek, Hebrew, and the polite Latin. At Christmas he returned with the forbidden New Testament and Lutheran books, which he sold privately to the initiated. With his treasures he lay concealed at "the house of one Radley," one of the singers at Christchurch, where he remained for several weeks, unsuspected by the university authorities.

One of the buyers of the forbidden fruit was Nicholas Udall, who became "inclined to Lutheranism" and was not permitted to take his degree till ten years after graduation in 1534; he became the famous master of Eton. Then there was Richard Turner, godly, learned, and a good preacher, and William Turner, a good theologian and an early student of botany. Anthony Dalaber, one of Clark's pupils, bought books from Garret and the "Farragines Lamberti" from Nicholas, a bookseller in St. Paul's churchyard.

It seems Garret was a good salesman, for "he corrupted the prior of Reading, selling him more than sixty books."

On February 24, 1528, Dr. John Loudon wrote Bishop John Longland: "What poison these booksellers bring into England!"

Dean John Higdon of Cardinal's College got wind of these things and reported to the cardinal, who sent him back with secret orders to arrest Garret.

Arthur Cole of Magdalen College, afterwards cross-bearer unto the cardinal, gave secret warning of this to a friend or two of Garret's and advised them to persuade him to be gone. And gone he was, gone without a "spoor."

What do? Drs. London, Higdon, and Cottisford were desperate and turned to "astronomy," meaning astrology, as Dr. London February 20, 1528, wrote Bishop Longland of Lincoln begging him to tell Bishop Tunstal of London and the "great God and cardinal" Wolsey, the personal representative of the Pope, "God on earth." The three highest spiritual authorities of England were to be made partakers of the crime of consulting the stars in order to find a heretic; and death was the penalty for the heresy of dealing with the devil! The devil told them Garret in a tawny coat was in the middle of London; but the devil was wrong. Strype tells us "Wolsey cast the king's nativity [and so his own], a common practise among the Popish prelates." What a picture!

Hearing Garret was to be arrested, the brethren hurriedly met to decide what to do. One of Clark's pupils was present, and he tells us what followed.

"The Christmas before that time, I, Anthony Dalaber, the scholar of Alban Hall, who had books of Master Garret, had been

in my country, at Dorsetshire, at Stallbridge, where I had a brother, parson of this parish, who was very desirous to have a curate out of Oxford, and willed me in any wise to get him one there, if I could. This just occasion offered, it was thought good among the brethren (for so we did not only call one another, but were indeed one to another), that Master Garret, changing his name should be sent forth with my letters into Dorsetshire, to my brother, to serve him for a time, until he might secretly convey himself from thence some whither over the sea. According hereunto I wrote my letters in all haste possible unto my brother, for Master Garret to be his curate; but not declaring what he was indeed, for my brother was a rank papist, and afterwards was the most mortal enemy that ever I had, for the Gospel's sake.

"So on Wednesday (Feb. 18), in the morning before Shrove-tide, Master Garret departed out of Oxford towards Dorsetshire, with my letters, for his service."

As a matter of safety Garret moved from Alban Hall to Gloucester College under pretence that he desired to study civil law, for which there were no facilities at his hall. This was on Thursday; Friday and Saturday morning he "was so much busied in setting his poor stuff in order, his bed, his books, and such things else as he had," that he had no time to go forth anywhere else.

"Having set up my things handsomely that same day, before noon, I determined to spend that whole afternoon, until evensong time, at Frideswide College (Cardinal College, where he at times sang in the choir), at my book in mine own study; and so shut my chamber door unto me, and my study door also, and took into my head to read Francis Lambert (first president of the first Lutheran University at Marburg in Germany) upon the Gospel of St. Luke, which book only I had then within there. All my other books written on the Scriptures, of which I had great numbers, I had left in my chamber at Albans Hall, where I had made a very secret place to keep them safe, because it was so dangerous to have any such books. And so, as I was diligently reading in the same book of Lambert upon Luke, suddenly one knocked at my chamber door very hard, which made me astonished, and yet I sat still and would not speak; then he knocked again more hard, and yet I held my peace; and straightway he knocked again yet more fiercely; and then I thought this: peradventure it is somebody that hath need of me; and therefore I thought myself bound to do as I would be done unto; and so, laying my book aside, I came to the door and opened it, and there was Master Garret, as a man amazed, whom I thought to have been with my brother, and one with him."

Garret had been caught, but he escaped and came back to Gloucester College to a friend, "a monk who had bought books of him." The monk was out, and Garret asked the servant to show him Dalaber's rooms.

As soon as the door was opened, "he said he was undone, for he was taken." "Thus he spake unadvisedly in the presence of the young man, who at once slipped down the stairs. Then said I to him, alas, Master Garret, by this your uncircumspect coming here and speaking so before the young man, you have disclosed yourself and utterly undone me. I asked him why he was not in Dorsetshire. He said he had gone a day's journey and a half; but he was so fearful that he must needs return again to Oxford. With deep sighs and plenty of tears, he prayed me to help to convey him away; and so he cast off his hood and gown wherein he came to me, and desired me to give him a coat with sleeves, if I had any; and he told me that he would go into Wales, and thence convey himself, if he might, into Germany. Then I put on him a sleeved coat of mine. He would also have had another manner of cap of me, but I had none but priestlike, such as his own was.

"Then kneeled we both down together upon our knees, and lifting up our hearts and hands to God our heavenly Father, desired Him with plenty of tears, so to conduct and prosper him in his journey, that he might well escape the danger of all his enemies, to the glory of His Holy Name, if His good pleasure and will so were. And then we embraced and kissed the one the other, the tears so abundantly flowing out from both our eyes, that we all bewet both our faces, and scarcely for sorrow could we speak one to another. And so he departed from me, apparelled in my coat, being committed unto the tuition of our Almighty and merciful Father.

"When he was gone down the stairs from my chamber, I straightway did shut my chamber door, and went into my study; and taking the New Testament in my hands, kneeled down on my knees, and with many a deep sigh and salt tear, I did, with much deliberation, read over the tenth chapter of St. Matthew's Gospel, praying that God would endue his tender and lately-born little flock in Oxford with heavenly strength by his Holy Spirit; that quietly to their own salvation, with all godly patience, they might bear Christ's heavy cross, which I now saw was presently to be laid on their young and weak backs, unable to bear so huge a burden without the great help of his Holy Spirit.

"This done, I laid aside my book safe, folded up Master Garret's gown and hood, and so, having put on my short gown, and shut my doors, I went towards Fridewide (Cardinal College), to

speak with that worthy martyr of God, Master Clark. But of purpose I went by St. Mary's church, to go first to Corpus Christi College, to speak with Diet and Udal, my faithful brethren and fellows in the Lord. By chance I met by the way a brother of ours, one Master Eden, fellow of Magdalen, who, as soon as he saw me, said, we are all undone, for Master Garret was returned and was in prison. I said it was not so; he said it was. I heard, quoth he, our Proctor, Master Cole, say and declare the same this day. Then I told him what was done; and so made haste to Frideswide, to find Master Clark, for I thought that he and others would be in great sorrow.

"Evensong was begun; the dean and the canons were there in their grey amices; they were almost at Magnificat before I came thither. I stood in the choir door and heard Master Taverner play, and others of the chapel there sing, with and among whom I myself was wont to sing also; but now my singing and music was turned into sighing and musing. As I there stood, in cometh Dr. Cottisford [rector of Lincoln], the commissary, as fast as ever he could go, bareheaded, as pale as ashes (I knew his grief well enough); and to the dean he goeth into the choir, where he was sitting in his stall, and talked with him, very sorrowfully: what, I know not; but whereof I might and did truly guess. I went aside from the choir door to see and hear more. The commissary and dean came out of the choir, wonderfully troubled, as it seemed. About the middle of the church, met them Dr. London, puffing, blustering, and blowing like a hungry and greedy lion seeking prey. They talked together awhile, but the commissary was much blamed by them, insomuch that he wept for sorrow.

"The doctors departed, and sent abroad their servants and spies everywhere. Master Clark, about the middle of the compline [the last prayer], came forth of the choir. I followed him to his chamber, and declared what had happened that afternoon of Master Garret's escape. Then he sent for one Master Sumner and Master Bets, fellows and canons there. In the meantime he gave me a very godly exhortation, praying God to give us all the wisdom of the serpent and the harmlessness of doves, for we should shortly have much need thereof. When Master Sumner and Master Betts came, he caused me to declare again the whole matter to them two. Then desiring them to tell the other brethren in that college, I went to Corpus Christi College, to comfort our brethren there, where I found in Diet's chamber, looking for me, Fitzjames, Diet, and Udal. They all knew the matter before by Master Eden, whom I had sent unto Fitzjames. So I tarried there and supped with them, where they had provided meat and drink for us before my coming; and when we had ended, Fitzjames

would needs have me to lie that night with him in my old lodging at Alban's Hall. But small rest and little sleep took we both there that night."

Sunday morning Dalaber rose at five and hurried to his rooms at Gloucester. It had rained, and so his shoes and stockings were covered with mud. The gate did not open till seven, and he was "much disquieted, his head full of forecasting cares." The lock to his rooms having been meddled with, he had trouble to get in. Everything in confusion, bed tossed and tumbled, study-door open, clothes strewed about the floor. A monk told him the commissary and the two proctors had been looking for Garret. Bills and swords had been thrust through the bed-straw, and every corner of the room searched for him. They left orders for Dalaber to come before the prior of the students.

"This so troubled me that I forgot to make clean my hose and shoes,—and to shift me into another gown; and all bedirted as I was, I went to the said prior's chamber."

Where had he slept that night? At Alban's Hall, with his old bedfellow, Fitzjames. The prior said he did not believe him, and asked if Garret had been at his rooms the day before. He had. Whither was he gone, and where was he at that time? "I answered that I knew not, unless he had gone to Woodstock; he told me that he would go there, because one of the keepers had promised him a piece of venison to make merry with at Shrovetide. This tale I thought meetest, though it were nothing so."

The beadle brought a message to the prior to come at once to Lincoln, bringing Dalaber with him.

"I was brought into the chapel, and there I found Dr. Cottisford, commissary; Dr. Higdon, Dean of Cardinals College; and Dr. London, Warden of New College; standing together at the altar. They called for chairs and sate down, and then [ordered] me to come to them; they asked me what my name was, how long I had been at the university, what I studied."

A mass book was then placed before him, and he was commanded to lay his hand upon it, and swear that he would answer truly such questions as should be asked him. At first he refused; but afterwards, being persuaded, "partly by fair words, and partly by great threats," he promised; but in his heart he "meant nothing so to do."

The rankest Pharisee of them all took it upon him to examine Dalaber. "Then he asked me again, by my oath, where Master Garret was, and whither I had conveyed him. I said I had not conveyed him, nor yet wist where he was, nor whither he was gone, except he were gone to Woodstock, as I had before said. Surely, they said, I brought him some whither this morning, for

they might well perceive by my foul shoes and dirty hosen that I had travelled with him the most part of the night. I answered plainly, that I lay at Alban's Hall with Sir Fitzjames, and that I had good witness thereof. They asked me where I was at even-song. I told them at Frideswide, and that I saw, first, Master Commissary, and then Master Doctor London, come thither to Master Dean. Doctor London and the Dean threatened me that if I would not tell the truth I should surely be sent to the Tower of London, and there be racked, and put into Little-ease [a cell in the Tower].

"At last when they could get nothing out of me whereby to hurt or accuse any man, or to know anything of that which they sought, they all three together brought me up a long stairs, into a great chamber, over Master Commissary's chamber, wherein stood a great pair of very high stocks. Then Master Commissary asked me for my purse and girdle, and took away my money and my knives; and then they put my legs into the stocks, and so locked me fast in them, in which I sate, feet being almost as high as my head; and so they departed, locking fast my door, and leaving me alone.

"When they were all gone, then came into my remembrance the worthy forewarning and godly declaration of that most constant martyr of God, Master John Clark, who, well nigh two years before that, when I did earnestly desire him to grant me to be his scholar, said unto me after this sort: 'Dalaber, you desire you wot not what, and that which you are, I fear, unable to take upon you; for though now my preaching be sweet and pleasant to you, because there is no persecution laid on you for it, yet the time will come, and that, peradventure shortly, if ye continue to live godly therein, that God will lay on you the cross of persecution, to try you whether you can as pure gold abide the fire. You shall be called and judged a heretic; you shall be abhorred of the world; your own friends and kinsfolk will forsake you, and also hate you; you shall be cast into prison, and none shall dare to help you; you shall be accused before bishops, to your reproach and shame, to the great sorrow of all your friends and kinsfolk. Then will ye wish ye had never known this doctrine; then will ye curse Clark, and wish that ye had never known him because he hath brought you all these troubles.'

"At which words I was so grieved that I fell down on my knees at his feet, and with tears and sighs besought him that, for the tender mercy of God, he would not refuse me; saying that I trusted, verily, that he which had begun this in me would not forsake me, but would give me grace to continue therein to the end. When he heard me say so, he came to me, took me in his

arms and kissed me, the tears trickling from his eyes; and said unto me: "The Lord God Almighty grant you so to do; and from henceforth for ever, take me for your father, and I will take you for my son in Christ."

With these thoughts the Sunday morning passed. A little before noon the commissary came and found his prisoner was still obstinate, but he offered him some dinner —

Abruptly here breaks off Dalaber's story, so vivid and so touching.

Dalaber was examined once more, and once more he was "marvellous obstinate" — would not betray any and was flung into prison.

"And now a great many in Oxon became suspected in religion, as they might well be; for they fell very hard upon reading these books and gathered much light in religion from them, namely, Delabar, of Alban Hall; Clark, Sumner, Taverner, Radley, Frith, Cox, Drum, and others, of St. Frideswydes's College, or the Cardinal's College, now Christ's Church; Udal, and Diet, and others, of Corpus Christi; Eeden of Magdalen College; others of Gloucester College; two monks of St. Austin's, of Canterbury, named Langport; and John Salisbury, of St. Edmund's Bury; two white monks of Bernard College; two canons of St. Mary's College, one whereof was Robert Farrar, afterward a bishop and a martyr; and divers more."

By Monday evening many of the brethren were arrested and their books taken. Dalaber's stock was found "hid with marvellous secresy" and "many Garret's books were hid under the earth." In John Mayow's desk they found a list of Lutheran books Garret sold to convert England.

On February 25 Dr. John Loudon wrote Bishop John Longland Dalaber has confessed Clark sent him *Farragines Lutheri*, *Pomeranum super Epistolas Pauli*, *Lambert de Vocatione*, *Enchiridion Precationum*, Hegendorfius in *Lucam* and *Super Epistolam Petri ad Hebraeos*, *Pomerianum super Deuteronomia* and *Uniones Dissidentium* — "for which we gave 16 s."

On March 3 Bishop John Longland of Lincoln wrote Cardinal Wolsey: "I have hadde dyverse knowledges frome Oxford to my hevynes, of such chaunce of the grette corruption of yougeth ther by Master Garrot with the suche erronyous books as he hath brought thidre: whiche hadde many tymes suche corrupte books frome London by the cariar and is thought frome a Bookseller called Goughe, as it apperith by such tables as they have found of the hand of the bookseller that sent them, and the names and prices of the bookes conteyned in the same. They arre a mervilouse sorte of books founde whiche were hydde undre the erth, and otherwise

secretely conveyde from place to place. The cheefe that were famlyyardly acquaynted in this mater with Master Garrot was Master Clarke, Master Freer, Sir Fryth, Sir Dyott, and Anthony Delabere. And is found in a booke of Master Garrotts that Doctor Farman (or Forman) of Honey Lane hath receyved books of Garrott as farre as I do perceyve by ther wrytyngs. And he hath a servant called John Goodale, whiche dyurse tymes brought suche books and wrytyngs frome London to Master Garott in Oxon. That man if he can be taken can discloyse many things of Master Garrott. This Garrott also hath, I feare, corrupted the Monastery of Redyng, for he hath dyverse tymes sent to the Prior ther suche corrupte books by a poore scoller whiche hath confessed the same, to the nombre of three score or a bove, and receyved money of hym for them. Howe the said Prior hath used those books, and with whome, I knowe nott. And is to be feared lesse that wycked man Garrott have doon lykewise in other Monasteryes to thinfection of them and the prests aboute them. And were well doon that for this Goodale and Goughe streighte serche were maade for ther takyng (if itt might soo stand in your pleasure)."

Dean John Higdon wrote Mr Birton to tell Wolsey he had jailed Mr Clark, Mr Sumner, Mr Betts, Sir Frith, Sir Bayley, Sir Thomas Lawny.

On March 19 Bishop Cuthbert Tunstal of London forbade Parson Forman, S. T. P., rector of All Hallows in Honey Lane, to perform mass or preach, for retaining Luther's books after their condemnation. On the same day he examined many other heretics.

On the 25th Tunstal writes Wolsey he has jailed Parson Forman, his servant John Goodale, and John Gough, the Fleet Street bookseller. Gough says the bringer of these books this year past was a Dutchman from Antwerp, Theodoryke, who brought many books to London. Parson Forman said he read Luther's books to see what opinions the Lutherans held and be the more ready to defend the Church, a license to that effect had been given to Cambridge. Tunstal will send Forman to Wolsey.

In August Anne Boleyn asked Cromwell for her sake to remember the parson of Honey Lane — who died on October 31.

The astrologer in league with the devil told the holy Oxford professors Garret in a tawney coat was in the middle of London, but the devil was wrong. Garret was caught near Bristol and dragged back to Oxford. He and Anthony Dalaber bore a fagot in open procession from St. Mary's church to St. Frideswide's [Cardinal College] and at Carfax cast a book into the fire and went to prison at Osmy Abbey. Garret appealed to Wolsey and was pardoned. On June 14, 1537, he will become parson of All Hallows in Honey Lane and Cranmer will recommend him to

Cromwell as "a forward and busy Lutheran" and as such Henry will burn him in 1540. Ferrars submitted, but he will be burned by Bloody Mary. Richard Harman "suffered much for religion."

"John Fryer was, upon account of religion, committed prisoner to the Master of the Savoy, where he did much solace himself with playing on the lute, having good skill in music; for which reason a friend of his would needs commend him to the Master, but the Master answered, take heed, for he that playeth is a devil, because he is departed from the Catholic faith."

John Clark "was cast into a prison with others where the salt-fish lay, through the stink whereof the most part of them were infected; and the said Clark, being a tender young man, died in the same prison." "Eating nothing but salt fish from the beginning of March to the middle of August, four of them died, Clark, Sumner, Bayley within a week, and Goodman, who was taken out, died in town."

Dr. London imprisoned Quinby "very strictly" in the steeple of the college, where he died "half starved with cold and the lack of food." He had three others burned at Windsor.

Dr. London moaned to Archbishop William Warham of Canterbury: "Would God my Lord his Grace [Cardinal Wolsey] had never been motioned to call any Cambridge man to his most towardly college. It were a gracious deed if they were tried and purged. . . . We were clear without blot of suspicion till they came, and some of them, as Master Dean [Higdon] hath known for a long time, hath had a shrewd name" — Lutheran heretics. Archbishop Warham also called Cambridge "the original occasion and cause of the fall of Oxford."

The Venetian ambassador, Sebastian Giustinian, said Wolsey was seven times greater than the Pope, and yet this proudest of the proud unwittingly spread what he detested as "the hellish" Lutheran heresy." And so the editor of the *Original Letters*, Sir Henry Ellis, remarked: "It is not a little remarkable that Wolsey, in the efforts which he made in support of sound learning, became himself the unconscious spreader of Luther's doctrines."

"At the time of the condemnation of the said Lutherans, Dr. Rich. Maudlyn preached vehemently against them, and one John Holyman also preached against them at Paul's Cross." This Holyman was "a most stout champion of his time in his preachings and writings against the Lutherans," and he wrote "A Tract against the doctrine of M. Luther" when Luther had written his reply to the king's attack.

In spite of deadly dungeon, hunger, cold, and even the Satanic art of astrology Lutheranism was not crushed, not even in Oxford.

On June 26 Warham writes Wolsey: "I have promysed Pil-

gremage to our blessyd Lady of Walsinghame as sone as my strengthe will serve me, where I shalnott fayle butt say Masse for the Kyng and you.

“I have twoo Lutheranes in my house. . . . The preste is a very heretyke as appearith by his confessions, and hath as he durste doon hurte in my dioces: the other is yll butt nott soo yll. . . . Remembre the infecte persones in Oxenforde, some ordre and punysshement to be taken with them: for if sherpenes be nott now in this land many soon shalbe right bold to doo yll. And noo doubtte ther arre moo in Oxenford as apperith by such famous lybells and bills as be sett uppe in night tymes upon Chirche doores.” He intends to ride to Oxford “for the ordering thereof.”

Dr. London was a violator of nuns and wives; convicted of perjury, he died in prison. Yet even this man made another moan to Archbishop Warham, which we regard as the epitaph for the scholars and martyrs of what we like to call The Second English Lutheran Theological Seminary: “I am marvellous sorry for these youths, for surely they be of the most towardly young men in Oxford . . . much to blame for reading any part of these works” — New Testament and Luther’s works.

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WM. DALLMANN

Outlines on Old Testament Texts (Synodical Conference)

Judica

Genesis 14:8-20

Here we have the first war in Biblical history. Key to proper interpretation is verse 20, “Blessed be the most high God.” “Most high” means higher than strongest enemies, sovereign Lord, possessing and ruling everything — *even amid earth’s cruel, bloody wars.*

This fact is challenged today. War, some say, proves there is no God who cares and rules. Also Christians are afflicted with such thoughts. Therefore the subject:

The Rule of God Amid the Fortunes of War

That rule is just.

1

Text: When the federation of Chedorlaomer invaded Sodom, the people could not say that the chastisement was undeserved. They had been “wicked and sinners before the Lord exceedingly” (Gen. 13:13), licentious, ungrateful, etc. Even Lot not blameless. Was he not smarting for his foolish, selfish choice in leaving Abram? Yea, who could honestly say that, in allowing this ancient war, God’s rule was not just?