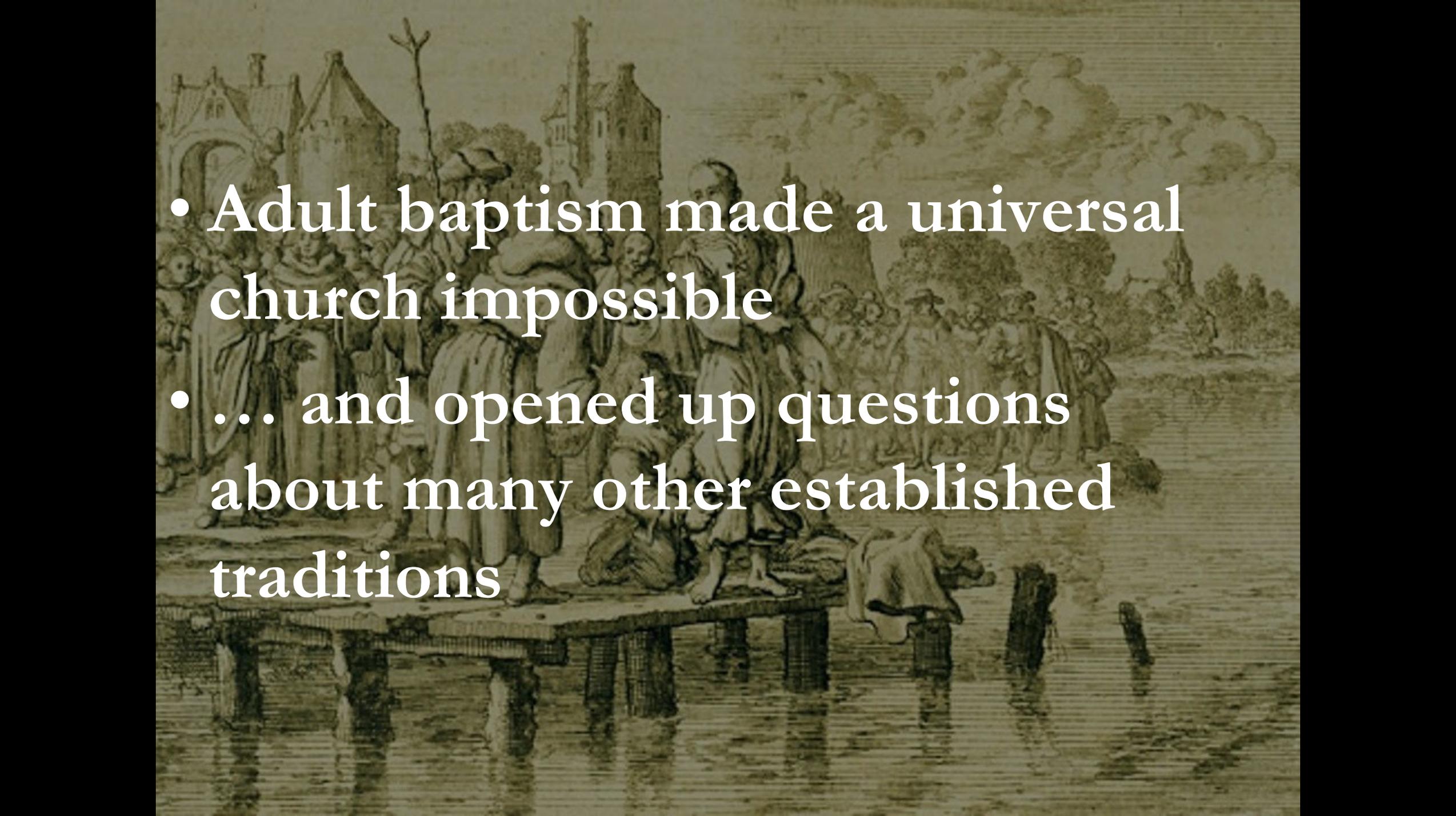


ENGLAND'S REFORMATIONS  
AND THEIR LEGACIES

*England's Radical Reformation*

Alec Ryrie



- 
- Adult baptism made a universal church impossible
  - ... and opened up questions about many other established traditions

The German  
“Peasants’ War”,  
1524-5





The city of Münster in Westphalia

A photograph of the exterior of Münster Cathedral, showing its Gothic architecture with flying buttresses and pinnacles. Three metal cages are suspended from the building's facade. The text is overlaid on the right side of the image.

Münster  
Cathedral  
today, with the  
cages where  
the executed  
Anabaptists'  
bodies were  
hanged







John Wyclif (d. 1384),  
founder (or at least  
inspirer) of the  
'Lollards'



John Ball  
preaches to  
the  
rebellious  
peasants,  
1381



13 fut une mer

me labourer les terres es

mysterie of seyntis yet han order  
ned hem self: y also ze ben suget  
ris to liuche: & to ech woerliche to  
gide & traueliche for I haue  
ioye in ye presence of stephan  
& of fortunare & acaci: for ye  
killen pat pig y faulde to you  
for ye han refrenchid hope my  
spirit: & youm: y fore knowe ze  
hem pat be liuche man me alle  
ye churchis of alie: greeten you  
wel Aquila & priscilla her ho  
mely churche greeten you moche  
in ye lord: ac ye whiche I am her  
bond alle bryen greden you wel  
greete ze wel to gidre in hoody  
coll my greetyng bi poulis hond  
if ony ma louey not our lord ihu  
crist: be he cursid maria natha: ye  
grace of our lord ihu crist: be wy  
you my charite be wy you alle  
crist ihu our lord and. **Her en  
dyp ye firste pistle to corinthis by  
nyer ye plog on ye secunde pistle to cori**

allo

ye is in ye comyng  
of ye lord

**A**nty to corinthis a pistle of con  
fort fro troade bi titus & he p  
lyp he: & exerty to betre pigis &  
therby pat ye wer e maid lord:  
but amedid. **Her o leyp pis i his  
plog on ye secunde pistle to corinthis**

**D**oul apostle of ihu crist.  
by ye wille of god: & ty  
mothe broy: to ye chir  
che of god y is at cori  
th: wy alle seyntis pat be mal  
acie: grace to you & pees of god  
oure fadir: & of ye lord ihu crist: bles  
sid be god & ye fadir of our lord  
ihu crist: fadir of mercies & god  
of al confort: which conforty us  
in al oure tribulaciou: y also we  
mouin confort he pat ben i al dis

C. p.

ele: bi ye monestig bi which also  
we ben monestid of god for as ye  
passiouis of crist be plenteuouly  
us: so also by crist our confort is  
plenteuous: & wher we ben i  
tribulaciou: for youre tribulaci  
ou & heelp: eyr we ben confortid:  
for youre confort: eyr we be mo  
nestid: for youre monestig & hee  
pe: which woerchy in you ye suf  
fring: of ye same passiouis whi  
che also we suffren: y our hope  
be sad for you: whiche for as ze be  
felowis of passiouis: so ze shul  
be alle of confort. **For bryen  
we wolen y ze wite of oure tri  
bulaciou pat was in alie: for ou  
mouer we weren greuyd ouer  
myt: so y it anoyete us zhe to  
lyue: but we in us self hadden  
myser of deap: y we truste not  
in us but in god pat reish deed  
men: which delynerde us: & deli  
nery fro so grete perels: into  
who we hope: also ze he whal  
delyner: while also ze help in  
preier for us: y of ye plones of  
many faces: of pat zynng y is  
in us: paufis be don for us by  
many me to god: for oure gloze  
is yis: ye wtuessing of our con  
stence: y in syplenesse & clenel  
se of god: & not in fleishly wyf  
dom: but in ye grace of god.  
we hueden in yis world: but  
more plenteuouly to you: & we  
writen not ope pigis to you: ya  
yo y ze han red & knowe: & I ho  
pe: y into ye ende: ze shule kno  
we: as also ze han knowe us a  
party: for we ben your gloze:  
as also ze ben oure i ye day of ou  
re lord ihu crist: And in yis trite**

ye is  
trite

don

myg: I wolde first come to you:  
pat ze schuld han ye secunde gra  
ce: & passe by you into macedonie:  
& crist fro macedonie come to z:  
& of you be led into iudee: but  
whane I wolde yis pig: wher  
I wite vntidefastnesse: eyr  
yo pigis y I penke: I penke at  
tir ye fleish: y at me be: it is:  
& it is not: but god is trewe.  
for oure word pat was at you:  
is & is not: is not y yne: but is:  
is in it: for why ihu crist ye lone  
of god: which is prechid a mog  
you bi us: bi me siluan & timothe:  
per was not in hi is & is not:  
but is was in hi: for why how  
many enie ben blyffing of god:  
in yilke is ben fulfilled y fore bi  
hy we leyen amie to god: to ou  
re glorie sopehy it is god y cofer  
mey us wy you i crist: & ye which  
anoyete us: & which maride  
us: & zaf erues of ye spirit i ou  
re her tis: for I deide god to  
wituessle azens my soule: y I  
sparyge you cam not ouer to co  
rith: not y we ben lordis of zoe  
fer: but we ben helpers of you  
re ioye: for yur blyue ze stode.

**A**nd I gidepnde. **C. iiij.**  
yis pig at me: y I sh  
ulde not come etloone  
in heynesse to you: for if I ma  
ke you loy: who is he pat gla  
dy me: but he y is loyful of  
me & yis same pig: I wroot to  
you: y whane I come: I haue not  
soube on soube: of ye which it  
blyoffe me to haue ioye: and  
I trite in you alle: y my ioye  
is of alle you: for of myche tri  
bulaciou & anglysh of herte:

I wroot to you by many teeris/  
not y ze be loy: but pat ze wite  
what charite I haue more ple  
teuouly to you: for if ony ma har  
maid me souwful: he hay not  
maid me souwful: but a part  
y charge not you alle: yis bla  
my y is myd of manye: suf  
ficiy to hi y is such con: so y ze  
ward: ze raper for yne & con for  
te: lest paunture he y is such  
amauer ma: be loy up by mo  
ze greet heynesse: for whych yis  
I blyche you: y ze cofeine charite  
into hi: for why y fore I wroot  
yis: y I knowe your prech: whe  
yur i alle yis ze ben obedient:  
for to who ze han for yim ony  
yng: also I haue for you: for I  
pat y for zaf: if I for zaf ony  
yis: haue you for you i ye per  
soone of crist: y we be not blye  
ned of sathanas: for we knowe  
hile you zis: but whane I was co  
mii to troade for ye gospel of crist:  
& a doze was apenyd to me in ye  
lord: I hadde not reite to my spi  
rit: for I foond not my broy cite:  
but I leide to hem fare wel: & I  
passide into macedonie: & I do  
paufis to god y eu more maky  
us to haue victorie in crist ihu: &  
delyny by us ye odour of his kno  
wys in ech place: for we ben ye  
good odour of crist to god: among  
yete y ben maid snt: & among  
yete y perlythen: so ope loyels  
odour of deap into deap: but to  
ye oye: we ben odour of lyf in  
to lyf: & to yis pigis: who is lo  
able: for we be not as manye  
pat doen auonte bi ye word of  
god: but we speken of clenelle:



William  
Tyndale?  
(ed.), *The  
examinacion of  
Master William  
Thorpe* (1530)

# The examinaci

on of Master William Thorpe preste accused  
of heresye before Thomas Arundell/ Archebise  
hop of Canturbury/the yere of ower Lorde. M.  
CCCC. and seven.

The examinacion of the honorable knight s<sup>r</sup>e  
Thom Oldcastell Lorde Cobham/ burnt bi the  
said Archebissshop / in the fyrste yere of Kynge  
Henry the fyfth.

Ben more ashamed to heare it/ then ye were  
and be/ to do it.

# Three streams of English radicalism

- Perfectionist-mystical
- Separatist
- Utopian

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- **Perfectionist-mystical**
- Separatist
- Utopian

# Perfectionist-mystical radicals

- The 'Freewillers' of the 1550s
- The Family of Love ('Familists')



Onse herte, is Godes Gemōt.  
Onse Wesen lieflick, alse de Lelie sōt.  
Onse Trāwe / Liefste / vnde Waerheit,  
Is Godes Licht / Leuen / vnde Klaerheit.



*Handwritten title: The Gospel Treasury*

THE  
Gospel-Treasury Opened:

OR,

The Holyest of all Unvailing:

Discovering yet more

The RICHES of Grace and Glory

TO THE

VESSELS OF MERCY.

Unto whom only it is given to Know the  
Mysteries of that Kingdom, and the Excellency.

{ SPIRIT } { LETTER }  
Of { POWER } above { FORMS }  
{ TRUTH } { SHADOWS }

In several Sermons Preached at Kensington, and elsewhere  
By JOHN EVERARD D. D. deceased.

The Second Edition, much enlarged.

Whereunto is added, the Mistical Divinity of Dionysius the  
Areopagit, spoken of Acts 17. 34 with Collections out of  
other Divine Authors, Translated by Dr. Everard, never  
before printed in English.

1 Cor. 3. 6. Who also hath made us able Ministers of the New Te-  
stament, not of the Letter, but of the Spirit: for the letter  
killeth, but the Spirit groveth life.

Vers 10. For even that which was made glorious, had no glory  
in this respect, by reason of the glory that excelleth.

1 Cor. 2. 6. Howbeit, we speak wisdom among them that are  
perfect, even the hidden wisdom of God in a Mystery.

London, Printed by I. O. for Rapha Harford, at the Bible  
and Heart in Little Brittain. 1659.



# Three streams of English radicalism

- Perfectionist-mystical
- **Separatist**
- Utopian

The  
Bagijnhof  
Chapel,  
Leiden:  
home of the  
English exile  
congregation



*Vue du Beguinage et de l'Eglise Angloise .*

*|| Gesigt van Falide Bagynhof en Engelsche Kerk.*

• TO THE MEMORY OF ROBERT BROWNE, A  
FOUNDER OF THE BROWNISTS, OR INDEPENDENTS  
• RECTOR OF THORPE ACHURCH, 1591-1631 •  
WHO WAS BURIED IN THIS CHURCHYARD 8<sup>TH</sup> OCT. 1633  
A TRIBUTE TO A LIFE WHEREIN, AMONG MANY  
THINGS OBSCURE, ONE THING SHONE BRIGHTLY, THAT  
CHRIST WAS BY HIM EXALTED AS HEAD ABOVE ALL.  
ERECTED BY CONGREGATIONALISTS IN CONNECTION  
WITH THE VISIT TO NORTHAMPTON, OCT. 1923, OF THE  
CONGREGATIONAL UNION OF ENGLAND AND WALES.





*These are the Lines that shew thy Face, but those  
That shew thy Grace and Glory, brighter be:  
Thy Faire Discoveries and Fowle-Overthrowes  
Of Salvages, much Civill'd by thee  
Best shew thy Spirit, and to it Glory Wynn.  
So, thou art Brasse without, but Golde within.*

*If so, in Brasse (two soft Smiths Acts to beare)  
I fix thy Fame, to make Brasse Steele our weare.  
Thine as thou art Virgins,  
(John Davies. Hicref:*

# NEW ENGLAND

*The most remarkable parts thus named,  
by the high and mighty Prince CHARLES,  
now King of great Britaine.*



*He that desires to know more of the estate of new  
England let him read a new Book of the prospects  
of new England (either he shall have Satisfaction*



# Three streams of English radicalism

- Perfectionist-mystical
- **Separatist**
- Utopian

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- **Perfectionist-mystical**
- **Separatist**
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Memorial to  
Anne  
Hutchinson  
(1591-1643)  
in Boston



Roger Williams,  
*The Bloudy Tenent of  
Persecution (1644)*

THE  
BLOVDY TENENT,  
of PERSECUTION, for cause of  
CONSCIENCE, discussed, in  
*A Conference betweene*  
TRVTH and PEACE.

VVHO,

In all tender Affection, present to the High  
Court of Parliament, (as the Result of  
their Discourse) these, (amongst other  
Passages) of highest consideration.

*By Roger Williams*



LIBR  
R:  
PROVID  
R: 1

Printed in the Year 1644.

# Three streams of English radicalism

- Perfectionist-mystical
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Propheta qui praesumpsit loqui  
iudum in nomine meo, quod ut loqueretur  
ego non precipi, aut qui loquitur in nomi-  
ne aliorum deorum morietur. Propheta talis  
dicitur... 17.

Agnus loquitur  
Cur me iterum crucifigitis: unica enim obla-  
tio perfecta in perpetuum offertur: eos qui  
sanctificantur

Lipus vultu  
Callida qui fuerit ius  
Confessus senio  
Agniculos raptus de  
Nimis lipus ipse

nitens loquitur  
per florentibus annis  
sum lipus esse raptus  
huc gallosq uoratus  
rapros ad hancq viros

Vos vere mei estis filii  
dicitur nam et ego ad initio hominis fui

Tu solus sanctus  
tu solus doctus  
tu solus irre-  
prehensibilis

Strophis quibusdam  
virescentibus gressibus

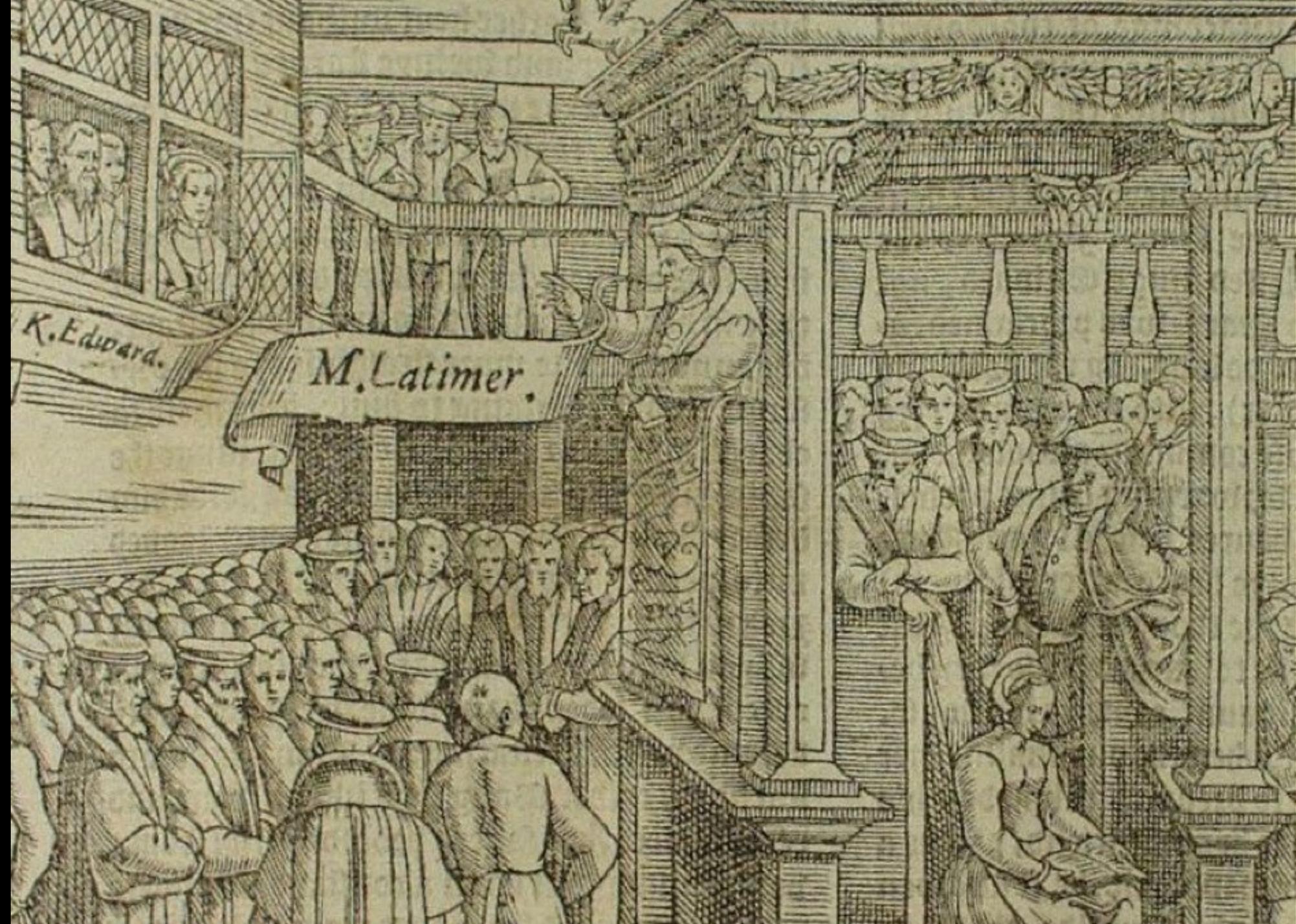
Pyllarus  
Cramerus  
Bradfordus  
Rogerus  
Latimerus

Bonerus

Winstan

D. Wynston

D. Wynston



# The 'camping time', 1549



The 'Martin  
Marprelate'  
tracts, 1588-9

1280

Oh read ouer D. John Bridges/ for it is a worthy worke:

**D**r an epitome of the  
fyrste Booke/ of that right worshipfull vo-  
lume/ written against the Puritanes/ in the defence of  
the noble cleargie/ by as worshipfull a prieste/ John Bridges/  
Presbyter/ Priest or elder/ doctor of Diuinitie/ and Deane of  
Sarum. Wherein the arguments ye puritans are  
wisely prevented/ that when they come to an-  
swere M. Doctor/ they in needes  
say something that hath  
bene spoken.

Compiled for the behoofe and overthrow of  
the Barlous/ Fyckers/ and Currats/ that have learnt  
their Catechisines/ and are past grace: By the reverend  
and worthe Martin Marprelate gentleman/ and  
dedicated to the Consecrationhouse.

The Epitome is not yet published/ but it shall be when  
the Bishops are at comenient leysure to view the same.  
In the meane time/ let them be content with  
this learned Epistle.

Printed oversea/ in Europe/ Within two fur-  
longs of a Bounsing Priest/ at the cost and charges  
of M. Marprelate/ gentleman.

a. d. 1587

the Bishops are at convenient leysure to view the same.  
In the meane time/let them be content with  
this learned Epistle.

Printed oversea/in Europe/Within two fur=  
longs of a Bounsing Priest/at the cost and charges  
of M<sup>r</sup> Marpzelate/gentleman,

a. 2. 1587.











Charge with Bullet Draw  
 13



Draw forth y scouring stick  
 14



Shorten y scouring stick  
 15



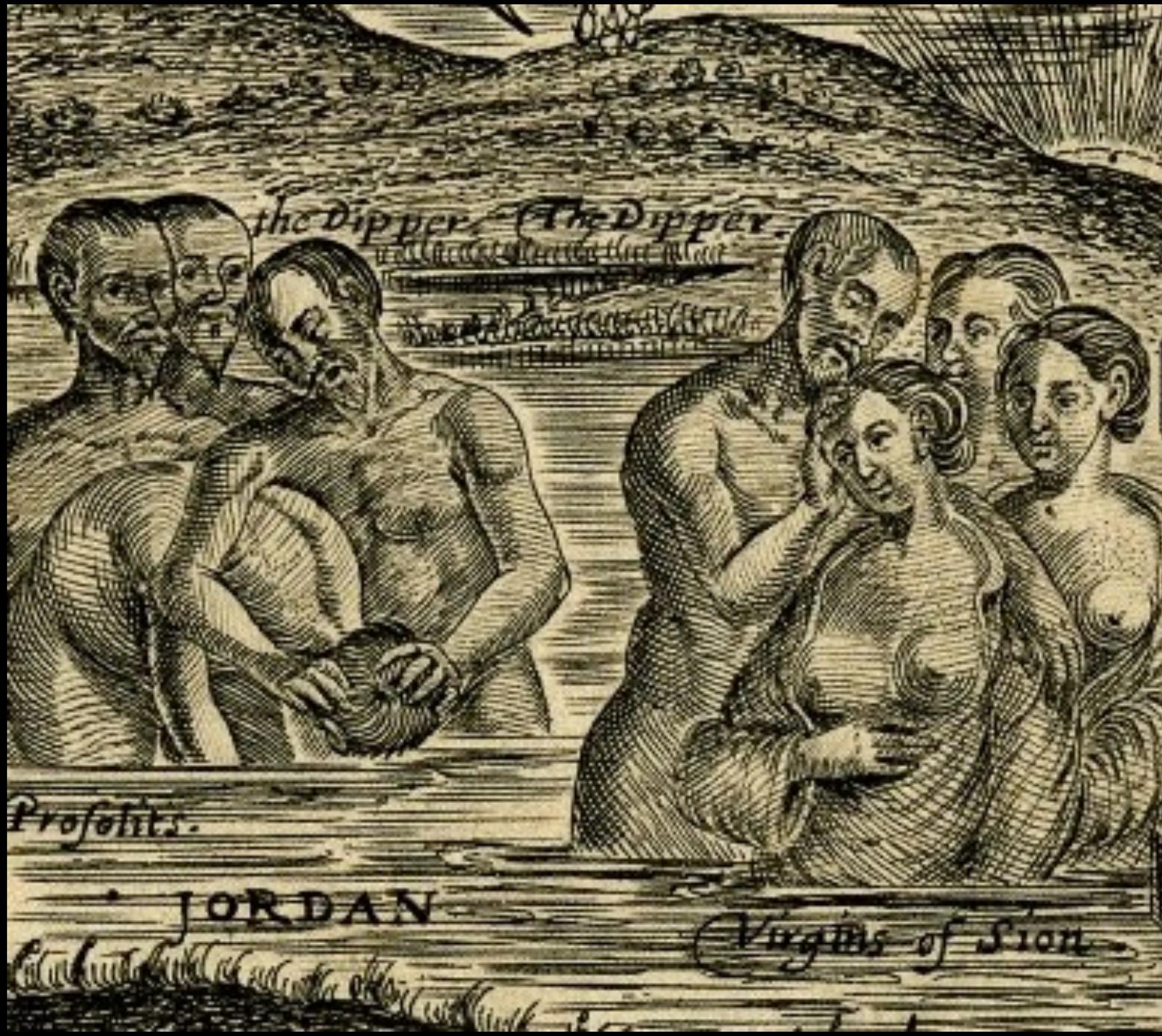
Rame home  
 16

Take the Bullet forth of your bag or out of your mouth and put it into the muzell of your Musket

With your right hand (if Palme turned from you) draw forth your scouring stick bearing your bodie and y left hand to y Musket toe farr backe as you can

Having drawne forth y scouring stick set y Rammer head against y orest and slip y hand close to y Rammer if you may the easier put it into y muz

Put your scouring stick downe in to your Musket and Ramme home hard twice or thrice



the Dipper (The Dipper)

Profits.

JORDAN

Virgins of Sion



Twelve Quakers quite still.

A Catalogue of the severall Sects and Opinions in England and other Nations  
With a briefe Rehearfall of their false and dangerous Tenents.

- Levellers
- Diggers
- Seekers
- Fifth Monarchists



# A Catalogue of the severall Sects and Opinions in England and other Nations With a briefe Rehearfall of their false and dangerous Tenents.

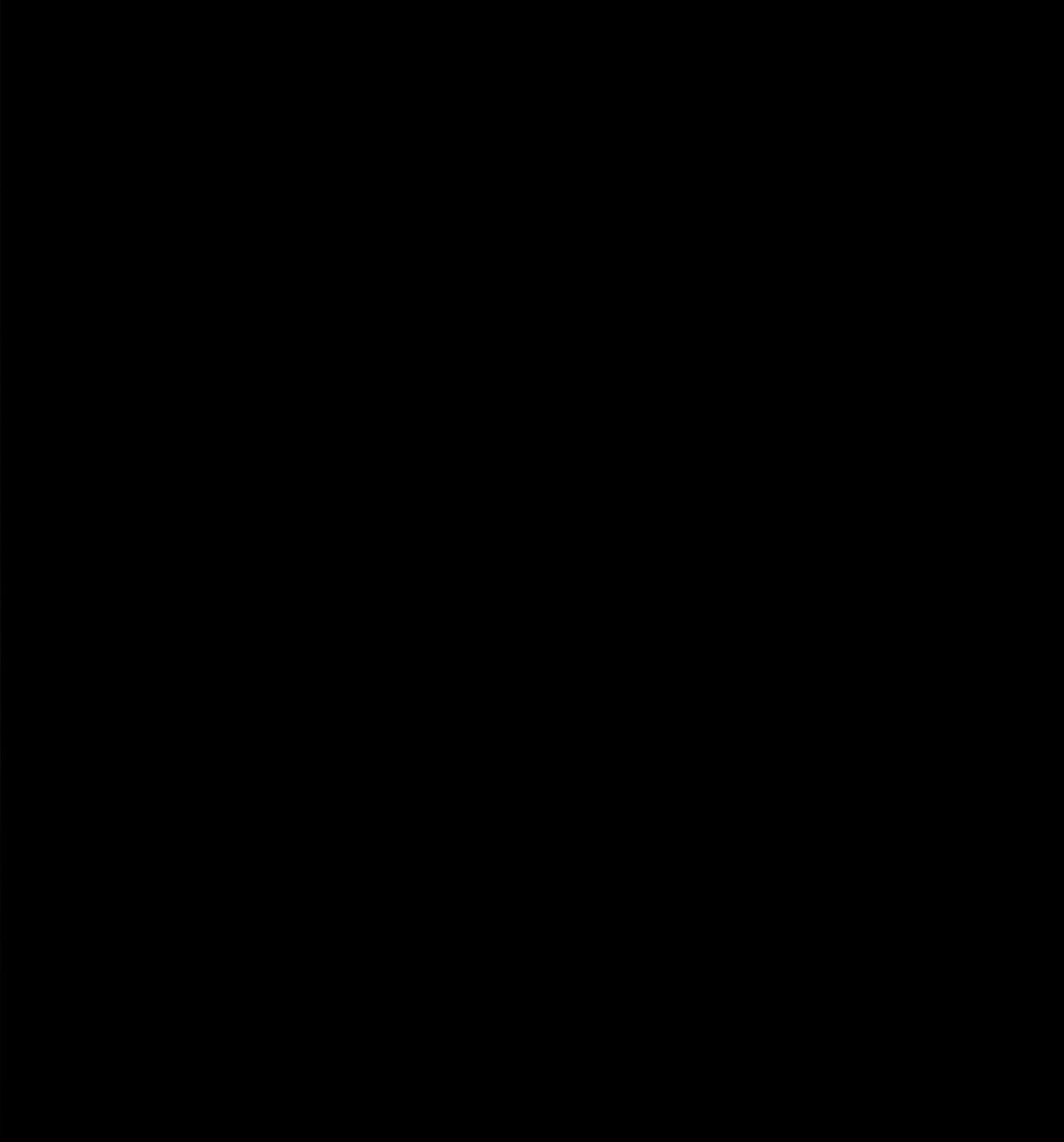
	<p><i>One Evans a Welch man was lately committed to New- gate for saying hee was Christ</i></p>				
<p><i>Te suit</i></p>	<p><i>Heere one blasphemous Teacher was christ did say Such spirits were forbidden To rise in latter daye</i></p>	<p><i>Arminian</i></p>	<p><i>Arian</i></p>	<p><i>Adamite</i></p>	<p><i>Libertin</i></p>
					
<p><i>Ante scripturian</i></p>	<p><i>Soule Sleeper</i></p>	<p><i>Anabaptist</i></p>	<p><i>Famelist</i></p>	<p><i>Staker</i></p>	<p><i>Churche</i></p>



na  
er

ligulo icaccari, nei plantabz appelo  
scripta quayda litteraz que in thesauria nra







TO <sup>6-2</sup> HIS HIGHNESSE *Nov*  
THE  
LORD PROTECTOR  
OF THE  
*COMMONWEALTH OF*  
England, Scotland, and Ireland.

THE  
HUMBLE ADDRESSES  
OF  
MENASSEH Ben Israel, a Divine, and  
Doctor of *PHYSICK*, in behalfe  
of the Jewish Nation.

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1655

A  
'Collegiant'  
meeting in  
Amsterdam



*ASSEMBLÉE de ceux qu'on appelle COLLEGIANS a Amsterdam.*

Baruch Spinoza  
(1632-77), friend of  
the Quakers and  
Collegiants



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