



LETTERS TO QUEEN ELIZABETH, 1591

H. Broughton

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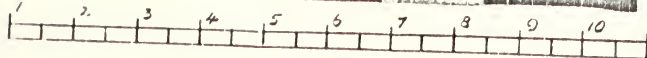
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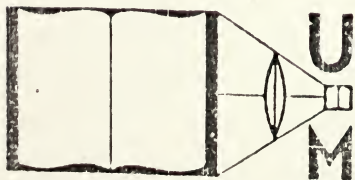
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AUTHOR Broughton, H. DATE. 1591?

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TO THE MOST HIGH
AND MIGHTIE PRINCE

ELIZABETH, by the grace of God
Queene of Englande, Fraunce,
and Irelande, defender of
the fayth. &c.

32



Presented un-
to your Highnes (most
gracious Soueraine) the
Concent of the holy Sto-
rie: endeuoryng there
to shewe, that all the
Booke of truth brea-
thed from one spirite.
That coulde not be de-
clared, vntil the times

had a most exact playnes: which I recorded to be cer-
tainly chayned, euen from the fall, to the Redemption.
For that, I layde downe the pure wordes of the text:
whereof an angel tolde: That from the ende of Iudahs
captiuitie 490. yeeres are pared out vnto our Lordes
death. Against this last part, a Learned man of Oxford
long disputed: not denyng the worles to haue Gods au-
thoritie in them, nor yet differing from mee for their
beginning and ends. but affirming, That the Angell
meant no certaine tyme. And setting aside the Angels

wordes, he affirmeth, That from Olympiades 560. yeeres
precisely may be gathered by the Greeke assayres: And
going on by the Iewes common weale, maketh a partitiō.
He maketh the Temple (a marke most famous) the limit
of both partes: as I had done, but not in lyke tyme.
From Zerobabel and Iosuahs returne from Babel, he
maketh yeeres an hundreth and seauen vnto the buyl-
ding of the Temple. There I say that ancient Ebrewes
vniuersally, ancient Greekes vniuersally, and Latines
most generally old and late, keepe them within 32. yeeres,
and that Scripture and lyues of all famous men agree
with that. After the buylding of the Temple, are by
him to our Lordes death 453. yeeres: which I wyll grant
him, and sine more. In this labour of his I blame his en-
deuour of two generall errors: That he disanulleth the
propriety of the Angels wordes, and affirmeth, that the
returned from Babel lyued 107. yeeres to buylde the
Temple. He read twelue monethes, as his hearers trium-
phed. Some of his Lectures he sent me, by which I might
iudge what matter could be in the rest. I could haue wi-
shed that he would cyther haue spoken where I myght
reply, or haue printed his opinions, that rumors myght
not preuaile aboue iudgement. I haue printed many se-
uerall workes ag.ainst him. The summe of them is this:
That all his gaysaying is extremely erroneous: and
that he hath . . . it blamed with any colour of sounde lear-
ning, one worde of my Booke. Those small workes of my
Defences for our Religion, and common trueth, oppug-
ned by one pretending peculiar differing from me: who
for these two poyntes haue all Nations, Religions, and
Studies, on my side: Them I humbly commende to your
Highnes,


Highnes, that they may be censured by some Learned,
countenanced as trueth requireth, and considered ac-
cording to the honour of your gracious gouernement.
A priuate censure hath passed betwixt vs all ready.
For my Lord Archb,shop of Canterburies grace, was
chosen vmpier, and examined both sides argumentes.
I hope I may with modesty pleade his testimony, though
for my selfe, yet in a publique cause: where it is good for
all to knowe the full strength of the trueth. His Grace
did wholly approuethe Consent for enery whit: where
his wisdom saw Heathen (that deceaued Diuines)
confuted most plentifully, by most ancient Heathen of
their owne kinde, and vniuersally by all Iewes. And tou-
ching former Christians folowyng Gentiles on Daniel,
folowyng Iewes in Ezra, his Grace saw them holpen from
errorrs, by their owne graunt: that when the D. and I
ioyne issue for the space betwixt the Alter and Temple:
Profane heathē haue there no worke: but olde Diuines
Ebrew, Greeke, Latine, tell him, that he went very farr,
further then they woulde wish him. And touching cros-
sing the Angels propriety, I can not thinke that Europe
beareth one learned Christian, or that Iury (which trem-
bleth at Gabriels oration) hath now one man, that hol-
deth the number vncertaine. I thinke his Grace will tell
your Highnes so much. And your Maiesties signification
of your Princely determination, woulde more breake
young brauing Studentes, whom reason in such vnex-
pected soyles can not bende. I greatly reuerence my lear-
ned aduersarie, and commende him, that he woulde not
haue all libraries set on flame by fire of iudgement in few
wordes, without tryall in one twelue monethes sight.

But I should more commend him now, if at the last
he would tell, how playne the Scripture lay alwayes,
though no heathen before settled iudices aright with the
Chronicle. His fame of Learning, and my more confi-
dent resistance, maketh many thinke that the Scripture
is hard, where our long labours differ. The fault is un-
tolerable in the one of vs two, eyther in him or in mee:
and the faulty should be forced to yelde, that none
thinke amisse of Gods worde. I refuse not to abyde all
disgrace, if my trauels be not founde true for the story,
& profitable for the quietnes of the state, and fit for a Prince,
reigning in these west endes of the earth, the possession
of Christ. Our Marchantes that passe ouer all Nations,
can not carry into the East more noble merchandise
from the West, then skil of teaching Greekes, vpon what
occasion, euer hitherto they missed 1500. yeeres in 4000.
and marred all the holy story, and lost religion: and cau-
sed the Christian Arabians to follow and fayle alike.
And that point hath been hence first opened, in
that litle worke to your Maiestie, and in a further ex-
plication of it. Likewyse, where by the tyme and kinred
of Christ, they may moue any Iewes: there, I trust, that I
may affirme, without chalenging more then due, that to
your Highnes first, both poyntes were declared in full
and constant Concert. What the paynes hath been to
contrine vnto agreement so many most intricate pointes,
as for this harmony of Scripture haue been ioyned, from
east writers of hard and diuers tongues, and subtilties:
not Ebrew onely, but Syriaque and Chaldean, in sundry
Dialecetes from Greekes and Latines of all sortes, auoy-
ding the errors of all, bringing nothing but matters of diffi-

difficultie, and all iudged faultlesse: any may iudge, that considereth but the hardnes of the least of these studies severally. The payne is augmented by the greatnes of the charges: not maintained by great allowance of Diuinity, but gotten through Ebrew skill, and spent on Diuinity: though it be a rule of God and man, that none warre on their owne charges. Yet ductie bindeth all men to further, as they can, celestiall knowledge. But paynes in this sort, loseth much of the due encouragement. And some encrease of grieffe I felt, that when I had a meaning to looke to my selfe by other meanes then Diuinity: I was requested by one of your Maiesties honorable Counselers, a Divine, to take rather your Highnes preferment: the delay whereof hath hindered myne owne course. But all this may soone be cured, when it is knowen to your gracious care over Learning.

Your Maiesties
most humble Subiect

Hugh Broughton.



An Epistle sent vnto the Archb.
of C. and D. Elmer then B. of
London, chosen vmpires touching
the D. that read against the Conuent
of Scripture, and the Author
of that Conuent.

MY duetic remembered to your
Grace and Lordshyp. It is kno-
wen to all the Rea.ine, with what
vehemencie and care D. R. la-
bored to proue, that a Conuent
of Scripture for certaintie of
Chronicle coulde not be made.

By reason of his former credite, he hath drawn
many to deny that, which they alwayes helde:
& to be against them selues, to countenance him,
and to disgrace mee. I thought small skill might
serue in an Apologie for all men: and was so bolde
as to pronounce him more grosely deceyued,
then euer I knew any man. And content coulde
I haue been, to haue tryed by disputation, or by
printing: not minding to leaue off, vntil my booke
to her Maiestie (which he laboreth wholly to dis-
grace) standeth by open iudgement, or falleth to
my continuall disgrace, and last paynes in studie.

When

When he had long read to proue that *Atarochai* was not of *Iechonias* captiuitie, and had made many commende his cause (we both graunt that to ende our strife) and they being called to reade the text, loathed their owne inconstancie: Yet then this was tolde me, that some Oxforde men required answer of me. Therevpon I wrote to *D. Robinson*, Prouost of the Q. Colledge, certaine Theſes, which might ende the cause: requesting his allowance, or reiection: with this addition, that I thought it iniurious that Oxforde men should require me to defende that, which they euer helde: vnlesse they would protest, that cyther their mindes were altered, or that they were vnable: and of *D. Reynoldes* I wrote, that he was extremely culpable, in blaming me for differing from him: where none euer was, nor wylbe of his iudgement; and by his owne wordes he is vterly condemned. Vpon this, *D. Reynoldes* commeth to London to me, shewing that he was willing to take any iudge: and both we agreed vpon your Grace, & you my L. B. of London, that we might haue the cause fully ended, without partialitie to the credite of either, clearly to the glory of God, and brightnes of his truth: That whether soeuer hereafter should make any stir in the cause, he shoulde be openly culpable by all censures. My matter is opened in my Booke of Scripture Conſent in *Gabriels* oration *Dan. 9.* in the Preface, and at the yeere of the worlde 3470. My accusation is, that *D. R.* vniustly blamed that, as all particulars depending therevpon:

vpon: which tende through the olde Testament,
yea from *Moses* to our Lord his ascention. To
all which courses, I blame him as iniurious. I mo-
ued him to sende to your Grace and Lordship,
the booke of his Lectures. I trow, reason wil moue
him to do so much, yf he meane to defende him
selte. I haae sent herewithall a brieft in Theses
and short declarations, to giue an insight to the
matter: a copie whereof I coulde wish D. R. yf
he would: as I would gladly giue him any thing
for a Booke of his whole Lectures against mee. If
these be not sufficient, I am ready by Lecture,
Disputation, or Printing, to open any poynt hid
in my cause. Thus requesting your Graces and
Lordships free report to her Maiestie, and my L.
Treasurer, touching my Booke wherefore we
strive: after your conuenient leasure: I humbly
commende your Grace and Lordship to the
spirite of truth. *London. Nov. 4. 1591.*

To the worshypfull and learned,
the Vicechauncelour, and
others the gouernours of
learning-houses in the Vni-
uersitie of Oxeforde.



Learned Fathers, you know that I put forth sundry defences of my doctrine, touching the harmonie of Scripture, to cleare my booke which I wrote to her Maieftie: that I might proue my selfe not vnaduised, in offering that doctrine to her Highnes: but carefull

of due tie to the Church and state. And God is my iudge, that I had desire and hope therein, to haue aduanced not a litle the knowledge of Christ, the peace of the Church, and honour of all humane good learning. My defenses I hope, proue my cause to be sounde. And not onely that, but a more playne dealing vsed, then I haue founde from your Studentes. I wyll touch what I wrote: and your mens iniuries: and require your censure. First the treatise of *Mardochai*, wrytten without open noting any perticuler aduersarie, prouing all Churches and Synagoges, and the natieue iudgement of all playne folke, to be of my syde, myght haue quietly appeased all stryfe, or haue dryuen all you to haue defended your owne cause. Moreouer I, though I stooode in possession of the ancient opinion, and by that onely myght disgrace the replier, consented to abyde arbitrement, which commonly would part stakes. Besides, I chayned holy testimonies for the seruiue of Shemesh, vnto that blessed seruiue of redemption, that the cause myght match the Sunnes brightnes in the simpllest sight: and the speech of euery

part appeare of one tenour in phraſe: that he which would be tropique in one poynt, ſhould be guilty of threatening the lyke to all. Some learned ſtrangers, thought that paynes the beſt of mine. But ſome ſayd, that your D. diſdained to anſwere that: being whole the expreſſe worde of God. Such reuerence holy *Euthyphrones* gaue Gods worde. Beſides, your D. affyrming, that there was not a *Chronicle* in the Bible, diſputed vpon *Abrahams* tymes, and the *Judges*, to proue them vncertayne. I maueyled what he ſhould meane to diſturbe the truth, in that moſt famous place: where God vpon *Terahs* death, began a new accuſt from Chriſtes promiſe. The Sunne differeth not more from the dimmeſt Starre, then that poynt differeth from obſcuritie. And the ancient Grekes ſaw it ſo wonderfull a matter, that *Moses* ſhould tell of *Terahs* death, telling in the eight aboute onely all their yeeres: that to hide the wonder, they put in eight tymes, and *Debyed*, *S. Stephen* and *Philo* in *Abrahams* peregrination might haue tolde your D. that antiquitie therein made no doubt. Neyther did ever any Englyſhe differ from me for *S. Stephens* wordes. For the *Judges* tymes, my Booke woulde haue tolde him by perticuler accuſt, where *S. Paul* bringeth 18. ſtorieſ to one worde: that no *Virginalles* were better in tune, then that harmonie of time: though your D. would needes be buſie with me, for the ſeauen yeeres of Conqueſt, and the ſeauen Iubilees to *Samuel*: ſeauen Seauenties to *Nebucadnezars* warre, the ſeauenty of Captiuitie, and thence the ſeauen Seauenties. But for *Abrahams* Promiſe, I moſt labored to reforme him: that he might not preuayle to marre the two moſt heavenly Promiſes, and nobleſt ioyntes of all the Bible: that, and the other to *Daniel*. In a diſputation vpon *Melchizedek*, I conueyed a redreſſe of his opinions: which becauſe ſome litle marked, afterwardeſ I graued in braſſe, by reaſon of ſome Pictures, a view of the whole Bible,

freendly

freendly amending his breaches of all the buylding. This also being vnregarded, directly do I reprove your Studentes, as denying the Redemption by a strong consequent: who holde, that it fell not out in the time properly tolde: whereas men and Angels wyll holde, that otherwyse it coulde not be from God: and the Iewes seeke no more colorable defence then to proue, that the proper time cannot be proued to agree with the prophetic. Therein also I founde your Studentes enemies to Gods truth, as before: and bitter, because I liken them to Nero, harping at their owne cities flames. Hearing of their rage against my cause, and mee for that, I wrote a smoth treatise of the whole time, with fuller handling of euery ioynt, as though I had no aduerfary: with a Preface, telling what some others thought of him, whom yours do so much despise: thinking that among indifferent *Athenians Eschines* must giue leaue to *Demosthenes*, extremely accused, to proue how for all his times, others woulde haue made him a garlande. Thus I haue tolde what, and why I haue printed. Now for the next poynt, I thinke it not amiss to call your Studentes dealings to account, and to request, what Christian defence they can make, that the pleasure which they tooke in speaking against the truth, and the defender, may be bitterness to them in hearing a recompence. I wyll not complayne what hinderances and griefes they wrought me: but call them to account baely, for bad dealing.

- 1 First, your D. taught in his first speech, that Papistes might haue helpe by my doctrine, *Cboræus* harnes, in his lecture Cxvj. where al our nation in the *Geneua* bible are of my minde: and from *Cboræus* his Olympiades are counted: and they should be *Cboræus* harnes.
- 2 He confuteth mee for that which he no lesse then I writeth: that the 490. yeeres are begunne from *Cyrus* first, and are complete at our Lordes death, and mea-

neth to finde me senselesse: not opening to the worlde how through his. xii. monethes paynes, he confuteth himselfe. *Quo quid sol vidit vnquam mirabilius?*

3 He confessed to mee, that he had not studied these matters: yet tooke vpon him to disgrace me in absence, making himselfe accuser and iudge.

4 He promised me to yeelde, yf he saw reasons. When they are shewed, whose fault is it, yf he wyl not see?

5 You know that I charge him of striuing agaynst all men, art, and possibility: that wyl not be disproued.

6 A D. of yours tolde him thus when I was in *Germany 1590. Inibis paruum gratiam a Christianis qui conatus es hanc prophetiam Dauidis labefactare. Træterea qui istuc mos est in vobi in absentem: ille cui contradicis iam est in media Germania. Adhæc vis aduersari omnib. Nos omnes sumus in eadem sententia.*

7 Any myght maruayle how euer he durst confute a particuler man for the vniuersall opinion: that in his xij. monethes gaynesaying, he can not bring one sillable faultie agaynst the graunt, and good of our present Religion, and Diuines. Whether meaneth he to haue his aduersarie and all the Realme senselesse, that cannot marke this? All men know that he hath made many blasphemie the trueth vnawares: who woulde rather die, then do so willingly. If in warres a man shoulde fight agaynst them who hire him, and giue him authoritie: it would be looked vnto. It is no more lawful in learning to confute all the learned, and learning of the present state: and to do it by stealth, it cannot agree with the courage of a learned Christian. While the Sunne shyneth, herein he can not be defended.

8 Touching the pretence that antiquitie is of his side, a sincere minde should soone acknowledge, how that is turned agaynst him. Thus it standeth, 1500. yeeres writers are in the generall on his syde (saying that all
I. brewes

Ebrewes al their troupes, millions are against him) but olde Greekes & Latines are once with him, yet turned against him thus: 230. yeeres *Iudab* was vnder *Persia*, saith antiquitie. Part the time, say I, by the Jewes common weale: one part from *Iu'ahs* returne, or the *Persians* Monarchie, vnto the building of the Temple by the 49000. returned. VVhat doth antiquitie make that time? 18. yeeres: very well, I wyll graunt that all, and 14. yeeres more. Now from thence to *Alexander* the great, the D. cannot complaine that I make it shorter then he doth: and therein antiquitie can helpe him nothing, where he most iustly doth damne it: as in particular other stories antiquitie damneth the error of it selfe. VVhy may not I do so? Now if I proue that antiquity al euery one man that euer wrote vpon some one sufficient poynt, is of my side: what an iniurie is it to all the worlde, so to set a face vpon defences damnyng of hym. VVhy woulde not he playnely tell at the first thus: 1500. yeeres wryters are with A. C. for the Temple, that 49000. men at the returne shoulde buyde it, as all the Talmudistes holde at 18. after the returne, and not 107. But yet he wyll confute all ancient preuayling opinions. An oratour of plaine dealing should not enter an action against *Ctesipho*, where *Demosthenes* commeth principall.

- 9 An other vnhumane part of this kinde he shewed, in saying, that in this phrase *Ezra filius Saraia*: the terme *Filius*, Sonne, deceaued me: where by him it shoulde be *Abnepos*: the fiit from him. I pleade that I am sure so it is: if it were not so, marke how he confuteth all the worlde: Hebrewes, all the millions that folow the Talmudistes in *Aboth*, and al their consentes in *Seder Olam*, their common register, and in *Rambam*, in their successions, and in *Sepher Mizzuoth gadoloth*: namely after them *Iarchi*, *Abrabbaneei*, *Kimchi*. None

are to the contrary (but *Zakuto* forgetting himselfe, for one discent.) *Ierome* is of the same minde: which thing your D. shoulde haue professed: So be our learned men, *Bullinger*, *Pellican*, *Lauater*, *Iyra*, and *Stella*, with the generall opinion of Rhomistes: and no Diuine of Englande, to my knowledge, euer was of any other mynde. But contrary all helde the fourth of *Ezra* a witty Booke, wherein *Ezra* (as borne where I set him) is a Prophet 30. after the burnyng of Ierusalem. This was not fayre play, to blame all in deede, and pretende nouelty in one. As he talkyng of *Ezra*, sayd, that I should do wel to confesse my ouersight: seeing he, not I, as ouersene, he should remember, *Patere legem quam ipse tulens*: And to tell planely, how all be agaynst him. If *Mercerus* were aliuie, who vpon *Aggai* maketh *Ezra* sonne to *Saraias*, he woulde maruel why any shoulde thinke otherwyse. I asked *M. Fra. Iunius*, whose sonne he thought *Ezra*? He answered, who dare deny him to be sonne to *Saraias*. Now the confession of *M. Iunius* is litle lesse agaynst your D. then his owne. And yf all antiquitie make *Ezra* lyue 50. yeeres more then the *Persians* raigne: your D. wyl confesse, that by antiquitie my cause standeth, and his falleth.

- 10 The vniuersal consent of the French, in their edition 1588. is fully on my side, and expresly, where *Ezra* is sonne to *Saraias* vpon 1. *Cb.* 6. 14. relyed vpon *Filius Ezra* 7. 1 as I tooke it: whom all, he confuted, and agaynst the same his hearers triumphed, when they sought onely my disgrace. If none euer were of his mynde for vncertayntie in *Daniels* 490. agaynst me, nor for *Ezra*, why am I onely blamed? or what reuerence of men, do his wordes beare? And this one poynt (where al the worlde is on my side) Hebrewes al, Greekes al, Latines al, ouerthroweth al his Chronicle and strife: and as he ouerturned al religion, in framing

an vncertayntie for the Angels number: So when he feigneth *Ezra abnepotem Saraiæ*: he might as wel giue a new Bible from his authority. *S. Augustine* sayd that *Ezra* was borne in Captiuitie. And so he might: but begotten before, as *posthumus*. And any tyme of the Captiuitie woulde serue my turne. But neuer any was towarde his minde.

11. V When the French heare that al their iudgement is disgraced, their commending of *Daniels* 290. for a rare iewel, for the certaine tyme of our Lord his death: & likewise for *Ezra*, by one that brocheh a new opinion from his owne authority, pretending to confute one man, what wyl they say? Not *Caluin* only, and other wholly my partners, nor *Iunius* and *Scaliger*, onely his partners once, but al the nation is of him confuted, and al nations of the earth. And I might turne over the cause to others, whose hand was in it before mine.

12 And for my learned friende I must needes confesse this much, that when he hath his owne side, and al the worlde styl against him, and yet hopeth of a victorie, he hath a most valiant courage. But I, as one in *Hemer*, woulde wyshe courage not to exceede safety. So for *Mardochai* al Churches, and natiue iudgement: for *Daniel* and *Ezra*, euery feveral man is agaynst him. Now it wyl be an hard demaunde, whether it were better to haue al Vniuersities with *Helice* and *Bura*, or pestered with Studentes, as M. Doctores hearers, who triumph that manifolde testimonies of all the worlde, brought to prooue the Sunnes seruice recorded vnto the Redemption, haue bin confuted among them by their owne authoritie and courage? The Sonne neuer sawe the lyke dealyng.

13 But touchyng your D. I woulde gladly shew him all reuerence, not hynderyng fayth.

14 Iniuries of his hearers must be recorded: whereof
one

one Bachelor of D. meeting (1589) at *Toucester* with one *H. T.* of London, and a Minister of Lancashire, who founde comfort by my paynes: that B. sayd, Qur D. R. hath confuted all that Booke: yet he could teill no one thing, but sayd, that he had that booke, and cou'de vnderstande nothing. How diuinely he pleaded ignorance in his owne language and profession, I let other iudge: yet he would be a Bachelor of diuinitie.

15 I wyl ioyne a late like part. *M. Kopp* told that of my Apologie all you D. D. thought the same. How well, others know. If vnruly, you must blame him. Two of you, one in writing, the other in speach sent me, tell the contrary, that no one argument can be answered. If he haue a desire to winne fame for resillyng the hart of Religion *Gabriels* lampe of all Scripture, he must be censured as a *Iulian* or *Lucian*. But I haue some better hope of goodnes in the man, after that your D. publisheth his recantation. And I trust, he wyl regarde the common truth, & Gods honour, more then his owne. Neuer any so disgraced *Gabriel*, as his lectures do.

16 A like part, hurtfull not to me, but to your Scholers fauour, I wyl here ioyne. At his readings 1589. vpon my going to *Germany*, by some of your young heades it was blazed ouer all London, *Omnibus & lipis notum & consoribus*, that your Doctors learned reading droue me away. A *Damasell* put in *Bridewell* for refusing our Churches assemblies, vpon mention of my iudgement, could reply, that your D. droue me away. Yet I had sent him worde afore by two of *New Colledge*, that if he were not foylde, I would neuer more handle penne: and a sharper warning by *M. Kemel*, by which he made him make the tyme 90. yeeres, iust as I did, and dash all his former paynes. VVoulde any of you take patiently such sauage iniuries, as to abide opprobrious speeches, where the confuter proueth good, the cause of the confuted?

- 17 Another part no lesse grosse, or rather sully the part of a bad man, I can not omit. A. M. of art of your breede, being at London on *Thames* 1590. in a Bote with one *M. A. Cot.* and others, sayd, that I had yeelded vnto your D. for *Mardochoaj*: that not he, but *Kis* was the captiued. Then one knowing the contrary, sayd. Are not you ashamed to belie one so, that the last weeke openly read with cleere reasons to the contrary. Are ye past shame? I then sayd the M. of his art: You in London speake ill of *M. D. R.* and why should not we of Oxford speake so of *M. B.* Yf this must be so, I must request all the graue of our nation, to admit neuer any Oxford testimony against mee.
- 18 The lyke part of one speaking to certaine Counsellors, when the Court was at Oxford, I put in print, how one of yours sayd, that I was ashamed of my cause, and yeelded vnto your D. His eyes might haue tolde him, that I wrote otherwyse to all Christians, and specially to some Honorable, in an other opinion. The like part a third man playde.
- 19 An other borne in Hereforde towne, of *B. N. C.* told one thence in Paules, that his hart reioyced to see how your D. flouted mee, as promising to lende my *Rabbines*, and after for feare, breaking promise. If your D. did so, this much I must tell him, That all who know both our studies, wil say, that I haue spent more yeeres, then he hours in the principal *Rabbines*. It may be founde that neuer any *Rabbine* was of his minde for the cause then in stile of *Mardochoaj*, nor against mee. He deemed that he had the *Chaldy Paraphrast*: by which he was most notably condemned: and thought that he had *Aben Ezra*, but was deceyued. By all argumentes that can be brought foorth from any *Rabline* vpon Scripture, or either *Talmuds*, I trow he shall finde his condemnation sure. *Iupiter* and *Mercurj*

might sooner make *Ambitryo* and *Sofia* belecue others to be them selues : then he make any from *Rabbine* recordes belecue *Kis* not *Mardochoj* to be of the Captiued. Floutyng from your men I can not stay : but I can shew to others, that they haue no more stay for truth in these studies, for the holy story, then *Physes* shyp had stay in a tempest, when he knew not where stode east or west. I cannot abyde to floute, and I am sorry that your D. would be counted pleasaunt that way. But for sad truth, the blinde may see all kindes of study turned agaynst him, euen such as in which he put al his trust and confidence.

20 His sayth stayed vpon *Olympiades*: and by them he would gather 560. yeeres precisely. But they are turned agaynst him : and *Pblegon* taketh part with my syde : in whom yf he rest not, then I shew that *Thal-
lus*, *Castor*, *Pblegon*, *Timaus*, *Phinistus*, *Xenophon*, *Lactius*, *Africanus*, *Clemens*, *Triclinius*, *Sofigenes*, *Pamphila*, *Apol-
lodorus*, *Plutarch*, and such, differ so exceedingly one from an other, and from them selues, hundrethes of yeeres for famous matters, touching *Olympiades*, that one myght wonder how your D. coulde misse, to see that by them *Cyrus* myght touch *Iudas Machabeus* : *Aggai* and *Zachary* goe afore *Daniel* and *Ezekiel* : and all heathen antiquities be brought vnto an infinite *Chaos*. Likewyse he myght haue scene how by prophane *Greekes* the *Persians* myght be sayd (in *Clemens*) to haue reigned 500. yeeres, or bare ten yeeres. He spent his tyme not in these studies. And I commende his courage, that durst prouoke one reader of youth in this tongue, then in any. He lytle looked that 50. of 80. in *Eratosthenes* accompt, cited by *M. Ioseph Scal.* should be cut off. For twixt *Cyrus* & *Xerxes*. He lesse looked to haue all the worlde with *Iude* to proue this. Lyke-
wyse thence he marked not, that *Isocrates* maketh

Athens

Athens principality 25. Shorter then *Lycurgus* doth:
 (Wherein I could wythe it to be no more shortened.)
 Nor marked how *Athenianes*, *Andocides*, and *Æschines*,
 reckon for those tymes 30. where *Thucydides* and *Xeno-*
phon make but 14. Likewyse *Æschines* scholerthyp vnder
Socrates, and his warfare vnder *Alcibiades*, and death af-
 ter great *Alexanders* (the doubtful poynt) recorded from
Demetrius Phalerens: this wyll make *Lysander* neare *Alex-*
ander, then Olympiades accompt about 30. yeeres,
 though some Olympiades proue the same: for K K.
Philipp & *Mausolus*. The very same is holpen by *Plutarch*
 and *Vlpian*, by *Lysias*: for if *Lysias* were 63. before *Athens*
 fall, and a pleader for *Ipbicrates* at *Thilip Macedons* tyme,
 the distance can not be about 50. but rather lesse then
 halfe. The Olympique fayth is fayne to deny the ora-
 tions to be from *Lysias*: as though *Plutarch* and *Vlpian*
 knew not the style of *Lysias*. So yf the Angel had spoke
 nothyng, cuntyng humanstles myght haue seene the
 same space from heathen. *Ælianus* that maketh *Demetrius*
Phalerens to be seruant to *Conon* and *Timotheus* (*Conons*
 death being neare *Lysanders*) and *Phalerens* seeing the 70.
 translators: this also would haue troubled your D. hope
 of a longer compt then the Angels from Heathen. *Iso-*
crates agayne would resist him, that telleth how *Laccede-*
monian ruled Greece not 34. yeeres. but ten: though he
 touched not exactly *Leuctra* fall. But *Tolybius* who tel-
 leth that by the 12. yeere they were at the losse of it, gal-
 leth the Olympiques. *Athenaus* troubleth them some-
 what, in whom *Philipp* reigneth not 24. yeeres, but 20.
 And *Clemes* more, in whom *Alexander* by some is 12.
 yeeres hygher then by others: that is neare *Socrates*. And
 agayne by *Phalerens* the same is playne, out of *Reimccius*,
 for if he liuing so long after great *Alexander* were schole-
 fellow with *Alcibiades* brother, the space betwixt *Lysan-*
der and *Alexander*, can hardly come neare halfe 70. The

whole speeches in the later Attique oratours talke in the same tenour of *Conon*, and the equals, as knowen well to some then alyue. Thus *Grecia* is with *S. Matthew* and *S. Luke*, in their ages: and not I, but your D. hath the new opinion. For ten by him must draw 527. yeeres in their successions: the lyke whereof since *Dauids* tyme, that is 2500. yeres, the Sunne neuer saw. I may not blame him agayne for callyng those ten men the glory of all the earth, and rare argumentes for this cause, *Obscura sydera*. But this I may tell, that a diuine, M. I. I. bred at *Cambridge*, there in iudgement holden inferiour to none of yours, seeing in the countrey your Doctours booke of Lectures, was greued to see therein for those ten men these wordes: *Autoris Conuentus obscura sydera*. The man him selfe tolde mee: And gaue your diuines this prayse, that they were indifferent iudges: and sayd, that your D. was now out of his studies. That, all the worlde may see, whom rancour blyndeth not. But how then wyll he be able to satisfie the Church, pretending trueth and antiquity, and defence of the settled opinion, disturbyng all Englande, all Europe, and Asia. May not I require that he be called to account, for what one syllable in my Booke for this matter, differing from others of our best he blameth me, and putteth me to priuate paynes and charges, for the defence of the publique trueth? If the young student deliight in shoutyng, let him see whose dealynges deserueth that: your Doctours, myne, or his owne?

A graue Preacher dwelling betwixt *Algate* and *Bow*, gaue this censure: that your D. and one other D. wryting both contrary to them selues, and to the thirde that heide the true, beginnyng vpon affection out-off their studie, had made many *Athiettes*. The man, yf partiality might serue, is knowen otherwise bent. Many haue sayd since: What, shall we study the Bible, when so great Schelers cannot agree? And a Preacher of your breede,
now

now teaching in London, seeing your D. confuted, sayd,
For two pence halfe peny he would be of eyther opi-
nion: to such a passe come your Diuines. They triumph
at the first, as hauing caried away Burly spoyles, and am-
ple laude: how one is by yours confuted, for endeuoring
to proue, that God draweth vs by the Sunnes Chroni-
cle, vnto the Sonnes iustice, contriuing all Libraries, all,
playnely to this high poynt. When the matter is de-
tected, that he confuted the trueth, himselfe, and all the
worlde: then a new pestiferous error is bred, that the
matters are small: though they be the harmony of all
Scripture, and ioy of Christianity. An other B. of D. of
yours neare Lon. thanked God, that he neuer troubled
his head with these matters: That is, why God vpon
Terabs death, leaueth to honour man with the Sunnes
ourneys, and tyeth all to the promyse of Christ: and
what wisdome *Gabriel* promised to teach *Daniel*. Belike
yong diuines are in deepe mysteries, that can dispise such
high poyntes.

But here I must needes pardon your young Students:
whereas Preachers abroad, some not of your breede, fall
to grosse schisme. A certaine learned man was to be pre-
ferred vnto a charge, one that helde my studies for the
trueth of the frame of the Bible not vnprofitable. An
aged graue Gentleman liked well to collate a place on
him. Certayne that would be counted Preachers, desi-
rous of that which they call reformation, aboue al holier
knowledge, come to the Gentleman with greater heate
then the *Terentian* Chremes came to *Simo*, charging the
Gentleman in his conscience, that he shoulde not prefer
him, for the doctrine which he liked off. The gentleman
asked an olde great-learned man, what he thought of the
doctrine, and of the man. He shewed how grossly the
Preachers were deceaued. Because of their calling, I wyll
not lyken them to *Alexander* the Capper-smith: but I

am sure that *Paul* would abandon them. *Olde M. Iohn More*, preacher of *Norwich*, lately a neighbour of theirs, one in their zeale, but seasoned better, no colder then they, & as great a student in the text *Hebrew & Greke*, as they knew any: he was of an other spirit, & disdayned not to treade in euery step, where these men, like *Paris* of *Homer* shrunke, as if they had troden neare a Serpent. I know it to be farre from your D. minde, to pricke forward rumors in that kind. And I thinke that he is resolu-ued, how zeale (as Iewes proued) running afore know-ledge, is the ruine of Religion: and knoweth tradescmen, who be cunninger in the dept of the holy booke, then the common sort of teachers: whose zeale medieth not beyond their owne boundes. I would not be thought to thinke, that your D. could fauour such dealings: But because they wil needes be shrowding vnder his winges, I thought good to warne of that. This euil sown by mistaking your D. is like a *Grangrana* further growing. A *Cambridge* man that liueth in *Essex* a *Scholmaster* and a *Preacher*, meeting with a *Gentleman* that knew from *Genesis* to the *apocalyps*, the frame of the Bible better then he, was counselled by that *Gentleman* to make a declaratio of christianity, how in all ages it was cleere (before he trauelled to stir the simple vncertainly) and to make the people know the euerlasting certainty of saluation, by *Moses*, the *Prophets*, the *Gospel*, and the *Epistles*. He answered, that some bookes of Scripture could neuer yet be vnderstood: namely the *Reuelation*. The *Gentleman* vsing an instance from some for that, he sayd, that your D. had confuted that paines: though he medled not with one worde. You may see what harme to himselfe, and to the Church is wrought by his reading, being mistaken, and misreported. I could wish that he would eyther reuoke all his gain-sayings: as I charge him, that they be all iniurious & erroneous: or print all his lectures, which

I saw

I saw for the one halfe, in yceres reading, that all might see what is in controuersy.

Marke further intencion of an other learned man: I know not whether he were bred amongst you, a certaine Gentleman, whom I neuer saw, writeth to a friend of his from Dunllei in Staffordshyre, to a Londoner thus: Dec. 20. 1592. *I hearde not long since, a learned man, yet ignorant, and ouerswift in iudgement, disprays this Booke (of Scripture Conuent) as needlesse, and a superfluous worke: of whom I demaunded, whether ke did know it: or ever read it. His answer was, no. How can you giue iudgement then, sayd I, of that you know not. He answered, that he heard so. I bus leauing the counsell of S. Iohn, which biddeth vs try spirites, whether they be of God or no: such fall into the curse of the Lord, that call lyght darknes, and darknes lyght: that iudge good euyl and euyl good. Although he tooke himselfe learned, I am sure ke was not able of his owne pregnant wit, so much as to reade ouer the booke in such order as it requireth, without an instructer: much lesse then to vnderstande the same, and the drift therein.* The Gentleman that wrote this, fauoureth much your studentes, and hearing of my iust griefes, wrote a request to beare with the losers. But when he perceiued the strang dealinges of some from you, and sauage barbarousnes, he was of that mynde, that pittie may not marre the citie. V What some Doctors of Cambridge thought, I recorded. One being at London vpon your Doctors first Antilogy, being asked of a Londoner, what he thought of the Booke which your D. confuted, sayd thus: The argument is as profitable, as could be chosen for this age. Then sayd the Londoner: yf it be so, V Why did none of you DD. or of the BB. take it in hande? Then sayd he: The man who tooke it in hande knew, by reason of his studies in the tongues, longer then any others, that he was ablest to performe it. Truly, I woulde not for any preferment, haue troubled her Maiestie with accepting
any

any worke of mine, about all others in the kinde: in
yeeres the youngest of dealers in so weighty affaires, vn-
lesse I had thought my houres most of any in that study,
and my selfe able to keepe our nation from all foyle for
accepting my paynes. And I know that by that helpe,
an other may see more into Scripture by a learned guide
in few monethes, then I coulde before I founde the or-
der, in ten yeeres. And a certaine Nobleman of my age
tolde me, that he learned more in two houres by that
helpe, with open speach vpon it, then by all his former
paines. I hope you wyll beare with me: the cause is not
now mine owne. And I may giue as good leaue to dis-
grace the cause, as the defender. *Pericles* or *Nestor* would
do, this vnpronoked. *Iob*, *Moses*, and *Paul*, would in de-
fence speake of them selues. And as I made the cause
from priuate by arbitrement to be publique, so I wyll
enterlace here the testimony of a publique person. The
Archbyshop of Canterbury his grace, you know, was by
both sides chosen vmpire: you may soone know whe-
ther he thus censured, That neuer any humane paynes
was of greater trauell and dexteritie, then against 1500.
yeeres errors, so to cleare the holy story, as the booke of
Concent hath done. Of what spirite then shal we holde
Studentes, that cannot abide their owne Religion to go
cleare forward, nor the publique testimonie, which
standeth as the Princes owne? I most humbly woulde
intreate her Majestie, to commaunde that a publique te-
stimonie which might be knowen ouer the Realmes,
may passe betwixt vs. But now I desire your goodnes to
giue your testimony, eyther in print, or as you wil: whe-
ther I holde not the truth, and haue bin more grossly
injured, then euer any by any of a contrary religion. I
hope all wyll so conclude, who reuerence learning, care
for truth, honour Scripture, and regarde Religion.

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