



A Warning for England

Author unknown, 1642

366
Rare
270.6
W24

FOR LONDON
OF THE
OF THE
OF THE
OF THE
OF THE

(1)



A
COMPARATIVE
HISTORY.



About the year of our Lord 1525, all Germany was put into an uproare and confusion, by the Seditious Preaching of some Turbulent Ministers. The Ringleader among them was one *Thomas Muncer*, who pretending a wonderfull and more then ordinary zeale, having with great passion preached against the Popish Errors, at length began to preach against *Luther*, termes him as too cold, & his sermons as not favouring enough
A 2 of

58303

A Warning for England
Author unknown, 1642

of the spirit, with great earnestness he pressed the exercises of mortification, and exhorted to a more frequent and familiar conversation with god, he pretended to some divine revelations, that god by dreames & Visions did reveal unto his faiths his will. By these discourses, he wonne a great opinion & reputation with the people, who dayly flocked after him & admired him as a man divinely inspired: at length he began more plainly to publish his Designe, and told his followers that he had received a command from god to kill & root up all wicked Princes & Magistrates, & to chuse better in their places.

Frederick Elector of Saxony hearing of these his seditious sermons banished him out of his country, from thence he went first to *Norrenburg*, then to *Mulhouse*, every where poisoning the people with his seditious doctrine, because the Senators of *Mulhouse* and the better sort disliked him, he wrought so effectually with the base people, that rising in a Tumult they turned out their chiefe magistrates & created others. So as now *Muncker* was not only a preacher but a Senator, whatsoever he commanded, was done, his pleasure was a Law, and his direction in all things, as he said, a divine Revelation. He taught a community of all goods to be most agreeable to nature, and that all freemen ought to be equall in dignity and condition. By this meanes he gathered great Companies of meane people, who leaving their labours thought fit and just to take part with others of better wealth and store.

In

In *Swevia* and *Francia* nere 40000 Peasants took Armes upon this occasion; who robbed a great part of the Nobility, and plundered many Townes and Castles, *Muncker* being their cheite Captaine. He had a companion, a bold fellow one *Phiser* who talked much of his dreames and nightly Apparitions; especially of one dream, wherein, he said, he saw in a Barne an infinite Company of Rats and mice, all which he had chased away and destroyed: This dream he expounded to be a Commandment sent him from God, that by force and violence he should destroy all the Nobility. And *Muncker* to the same purpose moved the Boores throughout *Francia* and *Turgina* to undertake this holy warr (as he called it) against their Princes. *Phiser* with some of his troupes going out into the Neighbour Country waits and destroys Noblemens houes chafeth away the most, taketh some, and bringeth them Captives. This good successe gave great courage to the party. *Muncker* winns his forces with the rest of *Phisers*.

In the meane while, *Albert Count of Mansfield* setting upon them with some Troopers kills about 200. The seditious discouraged with this losse retire a while and keepe in. This gave leisure and time to the neighbouring Princes for *Duke of Saxony* and his cozzen *George, Philip Landgrave of Hesse*, then *Duke of Brunswicke*, *Philip Landgrave of Hesse*, then *Duke of Brunswicke* to collect some Forces against the about 1500 Horse and some Companies of Foote. The Rebels sat downe on the side of a mount where they had some advantage of the place, but they were not

A 3

well

A Warning for England
Author unknown, 1642

well Armed and most of them ignorant in warr. The Princes therefore out of pity advised them to lay downe their Armes, and offered them pardon if they would deliver up the Authors of the sedition. *Munser* finding himselfe in some danger encourageth them with a long and earnest Exhortation; pretends that this great Action was undertaken by command from Heaven, that God would undoubtedly assist them against the Tyrants; that he had promised in many places of scripture to assist the oppressed against their wicked governments; that these Tyrants (so he called the Princes) followed only their ease and pleasures, neglected Justice, pild their subiects with intolerable Exactions, had no Care to reforme the Corruptions of the Church: spent all their life in pride and Luxury: that therefore without doubt, the time was now come when God would take vengeance upon these Canaanites, and restore to his owne good people the liberties of their goods, their lives, and Consciencies: that as God had assisted Gideon, and David, and the Iltalies, and gave them victories by miracle, so they should now finde his power and love no lesse in their deliverance, and for a token of his especial favour, mark said he, yonder Rainbow in the clouds, which being represented in our owne colours, God hereby giveth us an evident testimony that he is present with us in this Battle and will rout out our enemies.

Some few of the more desperate were animated with this oration, and especially with the Rainbow. but the most of them apprehended the instant dan-

ger,

ger, and rather because in their Army all was carried tumultuously without any Rule or order. *Munser* against the Law of Armes and of Nations had killd a noble young Gentleman who was sent to parly with them. The Princes being the more provoked with this cruelly prepared for the onset. *Phillip* the young Prince of *Hesse* spake to the Souldiers to this purpose. That he could not excuse himselfe and some other Princes from some Errors, but this could not excuse the Rebels for their sedition; that god every where expressly chargeth all people every where to honour and obey their Magistrates: that of necessity people must contribute of their goods to the honour and support of their Princes: that Princes on the other side did protectt them by their power and Lawes. That whereas the Rebels cal'd for the liberty of their consciencies, & of the Gospell, though princes should deny it, yet that were no justt cause of Rebellion: that the Gospell was propagated through the world not by force & violence but by patience & sufferance of the first Christians: that yet their clamour is herein never ceaselesse, and their pretences unjustt, seeing the most Princes of Germany had then given way to the reformation. That these Rebels did but cover with the name of the Gospell their owne impious and bloody designs: that their true ayne was, to take away all Government, to bring in confusion into the state. Atheisme, and Barbarisme into the Church, that therefore their hypocrisy was so much the more damnable to pretend was so much the more of Religion to their in-

tended

A Warning for England Author unknown, 1642

tended confusion, and more to this purpose.

At the first onset the Rebels were quickly and easily put into disorder, and above 5000 slain upon the place, and 300 more taken in a Towne hard by; *Munser* himselfe hiding his head in a Village was apprehended, and brought to the Duke of *Saxony* and the *Lantgrave*: being asked by them why he had thus abused the miserable peasants and raised these Tumults, his answer was, he had done but his duty, & that such princes as hindered the Reformation of the Church ought to be so opposed. The *Lantgrave* on the contrary, prov'd vnto him by testimony of scripture; that Governours ought to be had in honour; that all sedition is forbidden by God, & that by the lawes of the Gospel, no Christian may take armes against their lawfull prince upō any pretext whatsoever. To this whē he replied nothing, he was brought to the Racke to know what his purposes were, and who were the principal cōtrivers of his conspiracy. His fellow *Phiser* was taken & beheaded in *Mulhusse*; *Munser* himselfe being brought vpon the stage was extremely confounded and dejected, was not able to give any tolerable account of his faith, yet in generall termes confessed his fault and his Error, and his head being cutt off was carryed upon a speare through the Army.

This *Munser* was the first Author of the much famed sect of the Anabaptists, so called from their doctrine & practise of Rebaptizing; for they forbid children to be baptized: and if they have bene, re-

baptize

baptize them: they carryed at first a great shew of sanctity; they talked, that it was not lawfull for Christians to contend in law upon any occasions; nor to beare Magistracy, nor to sweare, nor to have any thing proper, but that all things ought to be common amongst all men.

These were at first their discourses, but by degrees they fell to publish other more pernicious doctrines. When this sect began first to creepe in Germany, *Luther*, and all other learned Divines mightily opposed them; & Magistrates every where punished them, yet secretly they encreased and raised many dangerous tumults. But especially in *Munster* the prime City of *Westphalia*: where they acted a mad and most memorable tragedy.

In that City one *Bernard Rotman* a Minister, by his paines and preaching had there reformed the Church, and cast out the popish Bishop and his Clergy. About the yeare of our Lord 1533. *John of Leyden*, a Taylor by his trade, an Hollander, and an earnest *Anabaptist*, came to live in the City of *Munster*. This fellow privately insinuated the doctrine of Rebaptization, much concerning the contrary opinion, *Rotman* in the begining vehemently preached against him, and his phantasticall opinions, as pernicious both to the state, and to Religion. Yet *Leyden* prevailed much with the base people, and infected great numbers who had their secret meetings in corners and conventicles most usually upon the night, admitting none but such as were addicted to their opi-

B

pinions.

A Warning for England Author unknown, 1642

opinions. Yet within a while *Rotman* himselfe began to encline towards them, and to condemne the Baptisme of Children as impious and hereticall; Insomuch that the number of *Anabaptists* was daily increased: and the *Lantgrave* of *Hesse* entreated by the feratours of the City to send home Preachers of learning to confute them, and containe the people in order and obedience.

Accordingly he sent unto them *Fabritius*, a messenger, and others, who were provoked by the *Anabaptists* to a disputation which was admitted by them, and by the senatours. But the sectaries afterwards better considering their owne ignorance and weaknesse to which they were conscious; and trusting to their multitudes, refused to dispute, and tooke another course. One of them runs up and downe the City as if possessed by the Spirit, and cries, *Repent and be rebaptized, lest the wrath of God be: whelme you.* Diverse others cryed out in the same manner.

Some simple men obeyed for feare, being terrified with their clamours, and some of the Richer sort to save their fortunes; for the *Anabaptists* began to Rob all their adversaries: and gathered together into great Troops: they possessed themselves of the Armes and strongest parts of the City, and make proclamations that *all who were not rebaptized, were to be accounted Pagans and Infidells, and to be kild.* *Rotman* and *Bernard Knipperdoling*, his companion send Letters to all the neighbouring Villages, invire-

ing

ing all of their faction forthwith to come to *Munster*, promised them liberrall satisfaction for their Estates and goods that they were to leave.

Hercupon multitudes of men and women, especially of the bale beggerly sort, make hast to *Munster*. The Cittizens of the better sort seeing the towne fill with strangers forthwith secretly convey away themselves and their families, and leave there the *Anabaptists*, who now perceiving their owne strength, and the weaknesse of the other party, first chuse new Senators, all of their owne Faction; then create Consuls and make *Knipperdoling* the chiefe. Then quickly afterwards burne the Suburbs, and spoile all Churches, straightway they run by troops thorough all the streets crying, *repent, and loone alter, get ye hence all ye wicked if you meane to save your lives.* They run armed up and downe, and chase out of the towne all that did not favour the sect without respect of age or sex, so as many women with child milcarried by their violence, then they seize upon the goods of all those that are cast out. The Bishop of *Munster* whom they had forced out was Lord of the City, and to recover his right, had now beseged it with strong forces, so as these miserable people that were turned out by the *Anabaptists* were riled and many kild by the Bishops Souldiers. The feare wherof constrained many honest men which abhorred the *Anabaptists* to stay in the City against their will.

B 2

The

A Warning for England
Author unknown, 1642

The chiefe Prophet among them as they cal'd him, was *John Matthew*; he lends forth his proclamations thorough the City commanding every man upon paine of death to bring forth their gold, and silver, and all their goods unto a publique place appointed for the purpose; the people astonished with the severity of this Edict were faine to obey it; if any man detain'd ought of his owne goods, they were discovered by certaine women that pretended to be Prophetesses. Soone after, the same Prophet commands, that no man keepe any books in his custody but only the holy Bible, that all other books must be brought forth and burnt; for thus he said he had direction from Heaven, & accordingly all other books in great Numbers were flung into the fire.

It hapned about that time that one *Hobart Trutal*ing a Smith, a witty fellow, had jeasted somewhat sharply upon their prophets, whereupon they call the multitude, command them to come arm'd, they arraigne the poore Smith, condemne him to dye for his lawlesnes, which proceedings struck great terror into the people. *Matthew*, the chiefe prophet doth Execution upon the wretch, first wounds him with a speare, then shoots him thorough with a pistoll.

The same prophet taking his long pike running in great hast to the gates of the City, cryeth that God the father had sent him a commandment to raise the siege & to beat away the Enemy, when he came neare the soldiers he was by one of them dispatched and run
through

thorough. Though by this event he was proved to be a false prophet, yet his friends and fellows the other prophets, did so excuse and palliate the business unto the vulgar, that they much lamented his death, and thought it a great calamity to have lost so brave a man. His fellow *John of Leyden* desires the people to be comforted, for it was long before revealed unto him that *Matthew* was to dye in that manner, and that after his death himselfe was to marry his wife.

Within a while they run to the Churches and ring out at once all the Bells; that done *Knipperdoling* begins to prophely and he foretells that some ivy high places must be torn downe, others of mean condition raised up to great authority. Then he commands all Churches to be defaced, affirming that this commandment came from God; and accordingly the commandment was executed. Few dayes after, *John of Leyden* delivers the sword to *Knipperdoling*, and appoints him to be the publique Executioner, for so God had commanded that he who was, but now the highest magistrat, should take upon him the meanest office and be the Hangman; he undertooke the office with great thanks and good will.

The Bishop alone at his owne charge had for some moneths continued the Siege, afterwards divers of the neighbour Princes sent in monyes and men to assist him; he had made many Assaults thinking to enter the City by force, but being repulsed seeing no hopes, but only to conquer them by famine,

A Warning for England
Author unknown, 1642

he resolved upon that course, and shut up all the passages.

In the mean while *John of Leyden* betakes him to his sleep, and continues in a dream three daies together, being awaked speaks not a word but calls for paper, in it he writes the names of twelve men, who were to be chiefe officers over Gods Israel, and to govern all things, for *such he said was the will of the heavenly Father*, when he had thus prepared the way to his Kingdome, he propounds certain doctrines unto the ministers, and requires them to confute them by testimonies of Scripture if they were able, if not, he would relate them unto the people, and enact them for lawes. The doctrines were these; *That no man was bound to oneonly wife, and that every man may take as many as he pleaseth*. When the Preachers disliked the doctrines, he calls his twelve Rulers and a generall assembly of the people. In the presence of all, he casts his cloake upon the ground, and upon it, the book of the new Testament, by these signes he wears, *that the doctrine which he had published was revealed unto him from Heaven*, and therefore he gravely threatens the ministers, *that God would be highly displeas'd with them if they consented not to it*: It was in vain for them to resist, and therefore they yielded, and for three daies together discourse unto the people of the lawfulness of Polygamy, the issue was, that *Leyden* first takes three wives, whereof one had been the wife of *Isaiah* the great Prophet, many others follow his exam-
ple

ple, so as at length he was thought most praiseworthy that had most wives.

Many Citizens of good sense, and good Protestants were extremely displeas'd with these mad doings, arming so many as they could, they meet together in the market place, and lay hold upon the prophet *Knipperdoling*, and their teachers, which the base people hearing, they gather in multitudes, and assault them with great fury, take away their Captives and kill to the number of 50. with extreme cruelty, for binding them to stakes and trees they shot them to death, the great prophet standing by and commending this execution, as a thing well pleasing to God; others also were killed in another manner.

After some weeks there ariseth a new prophet, a Goldsmith, he calls the multitude into the market place, and declares the will and commandment of the heavenly Father to be, *that John of Leyden must have the government of all the world, that with mighty forces he was to goe out to destroy all Kings and Princes without difference, sparing only the poor people who leverig he countesse, that he was to possess the Throne of his father David, until he should see'd up the Kingdome to his heavenly father, that all the wicked must be destroyed, to the end that the goodly alone may rule and raigne in this world*. When the Goldsmith had said thus much, *John of Leyden* falls downe upon his knees, and holding up his hands to heaven, *Men and Brethren* (said he) *this very thing was revealed to me*
many

A Warning for England Author unknown, 1642

many daies agoe, though I did not publish it, but now it hath pleased the Father to make it known unto you by this prophet.

Jeho being thus advanced to be a King, instantly puts his twelve men out of office, and provides himselfe (after the fashion of Kings) nobles to wait upon him, two Crownes, a sword, and Scepter of Estate, and other such like ensignes of Majesty, all of the purest gold. Then he appoints certain daies when he would publicly receive all complaints, and heare all petitions. So often as he went abroad, he was attended with his great Officers, immediately after him followed two Pages on horseback, one carrying a Crowne and the Bible, the other a naked sword, his chiefe wife was waited on with the same pomp. In the market place his chaire of State was placed on high, covered with cloath of gold. The suits and complaints that were brought unto him, most of them were about Marriages and Divorces, which were much in use, so as some couples that had many years lived together, were then parted.

Now whilest the people were thus standing thick together hearkning unto their new Prince, *Knip- perdaling* suddenly leaps up & creeps with his hands and feet upon the heads of the crowded multitude, and breathing into their mouths, the Father (saith he) *sanctifics thee, receive the holy spirit*; another day dancing before the King, *Uhu* (saith he) *I was wont to doe with my sweet heart, but now the Father commands me to dance before the King*, but when he would

would not give over, the King being offended went his way, thereupon he sits downe in the Chaire of State and behaved himselfe as if he were King, till the King returning turned him out, and sent him to prison for three daies.

Whilest the City was besieged they published a book called the *Repetition*; in this book, among other things, they affirmed, that *CHRIST shall have a Kingdome here upon earth before the day of judgement*. Whereas only the godly and the elect shall raigene, the wicked being every where destroyed. That it is lawfull for the people to cast off their Governours, and that although the Apostles had no secular jurisdiction, yet the ministers of their Church, had power from God to use the Civill sword, and by force to set up a new Common-wealth. Further, that no man who is not a good Christian is to be tolerated in the Church, and that no man can be saved that challengeth any Propriety in his goods, that Luther and the Pope were two false prophets, and of the two, Luther the worse, and that the mariage of prophane men, ought to be accounted no better then whoredome and adultery. These dreams and dotages were confuted by many learned men, *Melancten, Justus Menius, and Urbanus Regius* whose writings are extant.

Some weeks after this, the new prophet of whom we spake, summons all by sound of trumpet, to repair with their armes to the chiefe Church-yard, for the enemy (as he said) was to be repulsed from the City; thither when they came, they find a supper ready

A Warning for England
Author unknown, 1642

ready they late downe at the first neare 4000. and after them 1000. more that had kept the watch, the King and the Queen with their seruants waited; when supper was nere done, the King reacheth bread to every one with these words, *Take, eat, declare the death of the Lord,* the Queen also reacheth the Cup, *drink, and declare the death of the Lord.*

This done the Prophet standing aloft, demandeth of them, *if they would obey the word of God, they affirmed they would;* then (saith he) *the Father hath commanded that we send forth twenty eight Teachers into the foure quarters of the world, to publish the holy doctrine that is professed in this City.* Then he names all those Apostles, and shewes which way they are to goe; first are sent toward *Ostemburge*, so many to *Warendorfe*, eight to *Susas*, eight more to *Cosfield*. With these Apostles and the other seruants, the King and Queene sit downe to supper; in supper time the King suddainly ariseth, *saith he must goe about a businesse which the father had commanded.* A certain souldier by chance had been taken prisoner, him the King said to be *another Judas the traitor,* and with his own hand striketh off his head; after returns to supper, and reports merrily what he had done; supper being ended, the twenty eight aforesaid are sent abroad their severall waies, each one carrying with him a small peece of gold, which they were to leave at such places as did not admit them and their wholsome doctrine, as a witness against them at the day of judgement. These Apostle in the townes

townes as they passed cryed aloud, *that men should repent, otherwise they should shortly perish, that they were sent by the fathers to offer them peace, which if they refused that gold should testify against them their ingratitude, that the time was come which all the prophets had foretold, wherein God would propagate holines through out all the world, and when their King had done his office and brought this to passe; then was Christ to deliver up his Kingdome to God his Father.*

Being apprehended and examined first in a friendly manner, then by the rack, concerning their life and doctrine, their answer was; that themselves only were of the true Religion, that from the Apostles time to this Age, the word of God had never been truly preached, nor righteousness practised. That there are foure prophets, and of them two just, *David and Iohn of Leyden*, and two unjust, *the Pope and Luther.* Being interrogated, why they had turned so many innocent people out of their City, and out of their estates, and by what place of Scripture they could prove this to be justice, they answered, *that the time was come which Christ had promised, that the meek should possess the earth.* They contended farther, that most of their company had above five wives, that they expected some help from *Holland and England;* when they were come, that their King was to goe out with all his Army to subduet the world, and to destroy all other Princes for want of justice. Notwithstanding their torments when they obstinately persisted, and would not acknowledge any Magistrate besides their own

A Warning for England Author unknown, 1642

King, they were behadded.

The City was now in extreame distresse, and therefore the Citizens secretly conspired to take the new King and deliver him prisoner to the Bishop. He being aware of it, for his owne security chuseth twelve trusty men which he called Captaines, appointing to each other fouldiers to assist him, to keep the people in awe; to them he promifeth large rewards, whole Provinces, townes and Forts. Then calls the multitude and promifeth them that before Easter then following without faile they should be freed from the siege and famine.

About the month of December severall Princes of the Empire in a meeting at *Constance*, after deliberation, agreed to assist the Bishop with 300 horse and 3000 foot for six months, under the conduct of *Friegh* *Battle of Oberstein*. They agreed also to sollicite King *Ferdinand* (the Emperor then in *Spain*) and all the other Princes of *Germany* to joyne with them.

They sent also their letters to *Munster* and gravely advised the besieged to desist from their ungodly and rebellious courses: professing if they yielded not, that the Bishop should have the forces of the Empire to doe justice upon them. This was about the end of *December*; In the beginning of *January*, they sent an answer in many words, but little to the purpose, yet so as they commended all their doings. To that charge layd against them of creating a new King, they layd nothing in that reply: But in other private

private letters to the *Landgrave* they endeavoured to excuse it, speaking much of the general destruction of the wicked, and of the glorious raigne of the godly in this life. Withall they lent to him the book formerly mentioned, of the *Restitution*, and counsell him to repent by times and not combine with other Princes against them, being the holy Saints of God, The *Landgrave* having read their letter and their booke, returns them an answer; and because they pretended their new King to be made by speciall direction from God, he desirrs to know by what authority of scriptures they assumed that power, and by what miracles they confirmed it. And where they called for a faire tryall of their cause, the *Landgrave* replied, it was now too late since they had already seized on the civil power, and been authors of so much sedition and calamity, as it did appeare to all the world that they intended nothing else, but the ruine of all order and government both in Church and state. That he had sent unto them many learned and godly Ministers to instruct them in sound Religion, whom they had scorned and rejected. That their doctrines and practices of rebelling against their Magistrates, of robbing men of their goods, of polygamy, of setting up a King of their owne, of a community of all things among Christians, and the like, are unchristian and abominable, contrary to all lawes of God and men.

Upon this reply from the *Landgrave*, they write back againe, and send him another book in the Dutch tongue, entitled, of the *Mysteries of Scripture*. In their

A Warning for England
Author unknown, 1642

their letters they defend all their tenents; and in their book divide the Ages of the world into three parts; the first from Adam to Noah, which perished by water; the second, this wherein we live, which is, to perish by fire; the last shall be the new world wherein righteousness shall raigne. That before this present world be purged with fire Antichrist must be revealed, and his power abolished. That when the throne of David shall be erected and Christ obtaine a glorious Kingdome upon earth in his Saints, as the Prophets have foretold. That this Age is like that of Egipt, the wicked prospering, and the godly being afflicted; But that their miseries were now neare an end, and the time of their freedom and Restitution approached, when the wicked should be repay'd fourefold for all their persecutions as was prophesied by Iohn in his Revelation.

That immediately after the Restitution, the new and golden Age should follow, wherein the righteous Saints should raigne alone, all the wicked being utterly destroyed. These dreames were confuted by some learned Divines appointed by the Landgrave. About February the besieged began to bee in great distresse for want of victuals. When many of the poore people perished by famine, one of the Queens chanced to say privately to another, that shee did not thinke it pleasing to God that the miserable wretches should perish in that manner. The King who had his owne storehoufes well furnished, not onely for necessity but even for luxury and abundance, hearing of these speeches, brings her into the open Market-place with

with her fellowes, and commanding her to kneele downe, strikes off her head, and when shee was dead, brands her with lightnesse, and playing the whore. This done the other Queens applaud his doings, and give thanks to the heavenly Father. The King begins to daunce and invites the people (who fed upon nothing but bread and salt) to dauncing and merriment.

When Easter was come, at what time the King had with great confidence assured the people they should be freed, but no shew of freedom appeared, to find an excuse, he faines himselfe sicke, and keeps in for sixe dayes. Then comes out into the Assembly, tells them he had in a vision beene set upon a blinde Ape, and that the heavenly Father had lay'd upon him the finnes of all the multitudes, and therefore now they were almost pure and cleane purged from all iniquities. That this was the Freedom he had promised unto them, and with this they ought to be contented.

Luther hearing of these wild pranks of these mad men of Munster, about this time, published a Discourse concerning the Anabaptists in the vulgar tongue; he sayd it was very plaine to all the world that Munster was become the harbour and habitation of Druggs; for so the justice of God had punished the sins of Germany, and especially their loose and prophane life that professed the Gospell. That yet in this very Tragedy of Munster the marvellous mercy of God evidently appeared, in that he had not permitted that old subtille Serpent, the witty and cunning Satan to contrive and

govern

A Warning for England Author unknown, 1642

governe that businesse but only had given way to some
*filly dill and blockish Dwell, who seemed not well-
 skill'd in Villany, to be their guide and conductor. That
 the grosse sense and stupidity of all their doctrines and
 doings, made faith of the dullnesse of that lewd spirit
 which moved them. That their Polygamy, their sedi-
 tions, and rebellions might trouble the state, but could
 not hinder or doe prejudice to the Church, or Gospell of
 Christ, to which they are palpably contrary.*

*That no man of sense, or in his right wits could be
 perverted by such meanes, or induced to favour such
 lewd people or their practices.* Hee further added a
 particular confutation of their principall errors.

In the month of *Aprill King Ferdinand* at the
 request of the Princes, held a Diet of the Empire at
Wormes. where after some debate, it was agreed that
 20000 crownes by the month should be Levied
 for the taking in of the City, and the chastisement
 of the Rebels, and withall that when it was taken,
 the innocent poore people who had bene abused,
 should be used with mercy, and restitution made
 to such honest men as had bene Robbed of their
 estates in this tumult. Hereupon the Bishop deli-
 vers over the Army unto the *Generall Oberstein*.

In the City the famine still increased, and the mis-
 erable perished in great numbers. Some few escaped
 out and falling into the hands of the Besiegers, were
 by them, in mere pity, spared: being nothing but
 skin and bones. The Generall summons the City
 to yeeld, and promises pardon to all the rest, if they
 would

would deliver vp to justice the king with some few
 of his companions. The Citizens had a good desire
 to doe it, but were overawed by the care and watch-
 fulnesse of the King: who resolved not to give vp
 the place, so long as himselfe and his family had a-
 ny vittuals: The Captaines therefore commanded
 them to keep in their families, and to expect no
 more favour. This was in the beginning of *June*.
 shortly after they answer, that they are not suffered
 to have a faire hearing of their cause; that they are
 unjustly persecuted; that they are ready to revoke
 their Errors if they be convinced by them. Then
 they expound a part of *Daniels* prophesie of the
 fourth beast the most cruell of all; and in conclusion,
 profess they will persevere in their confes. All
 this, by direction of the King.

The besieged City being now reduced to the last
 Extremity, it chanced that two men made an escape
 out, which were brought to the *Generall* and the
Bishop. They gave direction how the towne
 might bee taken. Vpon another summons, they
 still persist in their resolution. Within two daies
 an Assault was made on the night, and by the
 help of the Guides, one Gate forced, at which
 500 Souldiers with their Captaines and Colours
 entred. By them another passage was loone open-
 ed, the whole Army entred and hiding some chit-
 tance, made a great slaughter. *Rotman* desperately
 rushing in among the souldiers was slaine. The
King and Knipperdoling and one *Cretching* his
 chief

A Warning for England Author unknown, 1642

chiefe servants: weretaken alive: the rest upon their submission spared. Those three Captives were sent up and downe to the Princes, as Spectacles of shame and wonder; Many Divines conferre with them upon the absurd opinions, and convincing the King with evidence of Scripture and reason, though they could not winne him to Recantation yet they forced him to yeeld many things; which some imagined he did only to save his life.

For when they came to him againe, he promised if he might obtaine his pardon, to reduce all the Anabaptists in *Holland, Brabant, England, Frisland,* (where they were in great multitudes,) under the obedience of their Magistrates.

Being brought before the Bishop, the Bishop demanded of him by what authority he had taken upon him so much power and liberty over his city and people of *Munster*. The King demands again of him, who gave him the command and government of that city. When the Bishop answered that his power was lawfully conferred on him by the consent of the Church and people: The King applied, that his right and calling thither was from Heaven.

1536. In February after, they were brought back to *Munster* and committed to severall prisons. There they were exhorted by many pious men, to confesse their errors, and to aske pardon of God and their Magistrate. The King relented, the other two continued in their stubbornesse. Being all brought to execution; the King was fastened to a post, two executioners

stood on either side with hot pincers. At the three first pinches he kept silence, after, he cryed out unto God for mercy. Being in this manner tortured above the space of an houre, he was at length runne through with a sword; his fellowes dyed in the same fashion. Their carcases were inclosed in three severall cages of yron, and hanged up upon the highest tower of the city, the King in the middle and higher then the rest.

So let all the factious and seditious enemies of the Church and State perish: but upon the Head of King CHARLES let the Crown flourish. Amen.

FINIS.

A Warning for England
Author unknown, 1642