



Lambeth Palace Library Research Guide Thomas Cranmer, Archbishop of Canterbury

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1 Manuscript Resources at Lambeth

Lambeth is far from being the only documentary resource for Cranmer – other important repositories include the National Archives, the British Library, etc. - but it does have material of particular interest on his public life, estates, library, church administration and theology.

1.1 Cranmer's Register

Cranmer's Register is the official record of his acts as Archbishop of Canterbury. It contains

The Papal bulls by which Cranmer was appointed to the see of Canterbury and the Archbishop's protestation at his consecration in March 1533, after the oath of loyalty to the Pope, that this would not override the law of God and his loyalty to the King or hinder the reformation of the English Church



Royal writs from 1539 to 1553 for the Convocation of the Province of Canterbury. (There is more material on Convocation proceedings in Lambeth MSS 751 and 4395 described below)

Commissions and letters concerning administrative, financial, political and ecclesiastical affairs, showing the relationship between Crown and Church after the 1534 Act of Supremacy declared the King to be Supreme Head over the Church – for example, Cranmer's mandates issued on instructions from the King and Privy Council to set up the Great Bible in churches, to use godly prayers in "oure native englysshe", to replace Roman Catholic service books with the Book of Common Prayer, and to destroy and remove images from churches.

Visitation records for All Souls College, Oxford. (There is also a 17th century copy of Cranmer's 1541 injunctions for All Souls in MS 1222 ff.104-13.)

Heresy trials 1538-1551 deriving from special commissions sent to the Archbishop by the King.

Records concerning the administration of vacant sees by the Archbishop.

Cranmer's metropolitanical visitation of Norwich, 1534, which was opposed by its Bishop.

Records of the annulment of the marriage between Henry VIII and Anne of Cleves. (This is dealt with in more detail in the biographical source guide on Henry VIII.)

Records of episcopal appointments. These include Cranmer's presentation (on royal instructions) of the pallium to the newly appointed Archbishops of (Dublin (1536) and of York (1545) – the only occasions on which this symbol of archiepiscopal authority was presented by an Archbishop of Canterbury.

Institutions and collations of clergy to benefices within the diocese of Canterbury.

Records of clerks claiming benefit of clergy to escape trial in the secular courts for felonies.

1.2 Major Manuscript Sources: Personal

MS 884

"Orders and statutes of howshold observed in the howse of Tho. Cranmer sometymes Lo. Archebisshop of Cant." Near contemporary copy of Cranmer's regulations for the running of Lambeth Palace, dealing in detail (there were 109 separate rules) with the duties, fees and conduct of officers and servants. For example, there was to be "noo festing or banketing" in the offices, and it was "straightly commaunded" that there should be no playing at dice or cards "except openly in the hall or the greate chamb[e]r, and there also onely in the xii daies in Christmas and the holy daies from Alhollows unto Candlemas, and then not after ix of the clocke in the night".

MS 1107



“B. Cranmer’s Collection of the Lawe”. Compilation on Roman canon law and its deviations from Holy Scripture, with Cranmer’s notes throughout. It covers a very wide range of subjects:- papal supremacy, monasticism, tithes, law suits and benefit of clergy.

It is followed by sections on the sacraments, extreme unction, confutation of the extreme Anabaptists, the veneration of saints, images and the right use of images, justification by faith alone, good works and perseverance, the General Council of the Church, ceremonies to be used in church, and copies of the condemnation of Wycliffe, letters to and from Boniface VIII and letters sent by the Duke of Saxony and others to King Henry VIII in 1531.

This compilation and the following manuscript are important sources for Cranmer’s theological thought, church affairs and the development of official doctrine (e.g. the Thirteen Articles of 1538).

MS 1108

“Sententiae doctorum virorum Angliae de sacramentis &c.” (“Collections of B. Cranmer” on flyleaf.) Most of this compilation is formed from the bishops’ replies to questions, possibly drawn up by Cranmer for Henry VIII, on those sacraments which were instituted by Christ in the New Testament and related topics. There are notes in Cranmer’s hand throughout and his own answers are included.

For example on the use of English in the liturgy: “I thynke it co[n]venyent to use ye vulgare tongue in ye masse, except in certen secret mysteres whereof I dowte.” And in a later and longer answer he queries the doctrine of transubstantiation and favours communion in both kinds “The sacrament of thealtare {communion} was not instituted to be receyved of one man for an other, but to be receyved of ev[er]y man for hy[m]selfe ...” However he remits “ye iudgement therof holly unto your maiestie”.

There are also sections on requests made to Cranmer by the Lower House of Convocation to be a means to Edward VI for a Parliament on matters of religion, the authority for excommunication, episcopal authority to correct sinners, the merits of saints, the efficacy of prayer, and faith (of particular interest to Cranmer and later used in his Homily on Salvation). It ends with collections from the Fathers, the Scriptures and the Councils on divorce.

MS 1136

“Processus contra Thomam Cranmer, Cantuar Archiepiscopum, A.D. 1555”. Certified copy of the official report to Rome detailing the proceedings taken against Cranmer at Oxford on 9th, 12th and 13th September 1555, including the witnesses’ depositions on Cranmer’s heresy which were not included in Foxe’s Book of Martyrs. During the trial Cranmer showed marked respect for the Crown’s proctors but not to the representative of the Pope.

MS 3152

Includes Cranmer’s address in St. Mary’s church, Oxford, immediately prior to his execution. “The order that was used at Oxforde the xxjth Daye of Marche Anno dni 1555 [i.e. 1556] being passhion even of Thomas Cranmer late archebyssshop of caunterbury at the daye appoynted to be burnte”. Contemporary account, from the



papers of the Protestant Richard Bertie, that differs slightly from that printed in Foxe's Book of Martyrs.

"And nowe forasmoche as I am com to the last ende of my lyfe ...I come to the greate thinge that somoche troblethe my consyence then anny other thinge that ever I did or sayde in my lyfe and that ys the settinge abrode of wrytynges [his recantations] contrary to the truthe w[hi]ch I did ... for feare of deathe and to save my life yf yt might be ... my hande shal be fyrste ponyshed therefore ..."

"The sayde Thomas Cranmer died verye constauntlye in Chryste and did firste putt out his hande and helde yt still to the fyre and yt was the fyrste membre that was burnte."

1.3 Additional Manuscript Sources

These include copies, some near contemporary, of Cranmer's correspondence. For example:

MS 577, f.97

Cranmer's letter to Secretary Cromwell defending himself against Stephen Gardiner, bishop of Winchester, who had complained about the Archbishop's style of *Totius Angliae Primas* (derogatory to the King's power) and his metropolitanical visitation of Winchester's diocese (unnecessary and costly).

MS 2002, ff.121-4

Letter written by Cranmer from prison to Queen Mary I, September 1555, maintaining royal against papal authority.

MS 2002, f.125

Letter from Cranmer to the Privy Council, 23 April 1554, on the inadequate nature of the disputations held at Oxford against Cranmer himself, Latimer and Ridley, on various aspects of the sacrament of the eucharist.

MS 2006 ff.127-150v

Two long letters from Bishop Gardiner to Cranmer at the beginning of Edward VI's reign, on various points of controversy between them concerning the Church in England.

MS 2007 ff.245-258

Letter from Cardinal Reginald Pole as papal legate to Archbishop Cranmer on papal supremacy and the doctrine of the eucharist, 1554. Includes several exhortations to repentance.

MS 2010 f.150

Letter from Cranmer to an unidentified lawyer, November 1555, concerning an appeal to a General Council of the Church.

1.4 Manuscripts at Lambeth from Cranmer's Own Library

Cranmer's library was famous for its size and range. Unfortunately its collection predated the foundation of Lambeth Palace Library and his personal possessions



were forfeit to the Crown. The collection passed into the hands of Henry Fitzalan, 12th earl of Arundel, and Lord High Steward to Mary Tudor. He bequeathed the library to his son-in-law, Lord Lumley, who was tutor to Henry, Prince of Wales. The prince bought many of the books which thus passed into the royal collections that eventually formed the nucleus of the British Library.

However Archbishop Bancroft is known to have gained possession of many volumes from the royal library which then passed into the founding collections of Lambeth Palace Library. Some manuscripts have notes which may be attributable to Cranmer.

MS 59

Anselm, Archbishop of Canterbury, *Epistolae*, 12th century, originally from Christ Church, Canterbury. Letters and other works. Notes, possibly by Cranmer.

MS 135

Vitae S. Thomae et S. Edmundi Cantuar, 13th century. Lives of Thomas Becket and Edmund of Abingdon, both Archbishops of Canterbury.

MS 136

Thomas Becket, Archbishop of Canterbury, *Epistolae*, 13th century. Becket's letters with marginalia, possibly by Cranmer. For example 'minatur se velle a romano pontifice recedere' (on the Pope).

MS 209

The Lambeth Apocalypse. Beautifully illuminated 13th century manuscript produced for a lady of the De Quincy family.

MS 355

Ivo, bishop of Chartres, *Chronicon*, 12th-13th century. Secretary's inscription "Thomas Cantuarien" (Cranmer) on folio 1.

MSS 1107-1108

These manuscripts were Cranmer's own writings and are dealt with in detail above.

MS 1212

Christ Church Canterbury documents, 13th-14th century substantial compilation of records of the see of Canterbury.

1.5 Major Manuscript Sources: Official and Administrative

MS 585 pp.657-60

Copy of the Papal Bull ordering the deposition and degradation of Archbishop Cranmer, 1555.

MS 751

Records of Convocations (clerical assembly) of the Province of Canterbury, including those for Cranmer's archiepiscopate. The original records are thought to have been destroyed in the Fire of London. These records of the most important proceedings were taken from extracts made by Peter Heylyn and collated by Edmund Gibson in 1701. They contain, for example, royal letters of business, decisions on the



observance of saints' days, judgements on the calling of a General Council, and a list of the clergy chosen, on 5 April 1554, to examine Cranmer and Bishops Ridley and Latimer then imprisoned at Oxford. The original Heylyn extracts were recently rediscovered at St. Paul's and transferred with other Gibson papers to Lambeth (MS 4395).

MS 1468 ff.1-2

Modern copy of an inventory of the goods of Archbishop Cranmer at Lambeth, Croydon, Bekesbourne, Canterbury and Ford, 1553, with in many cases the names of persons to whom they were sold.

Estate Documents and Temporalities: the Archbishops of Canterbury, including Cranmer, held great estates in Kent, Surrey, Middlesex and other counties. These collections include contemporary accounts, court rolls, leases, maps, surveys, correspondence, etc. The records from Cranmer's time as Archbishop reflect the "great exchange" between himself and Henry VIII, whereby the Archbishop received a number of former monastic estates in Kent and Lancashire in (unequal) exchange for some of his more valuable properties in Kent and Surrey.

CM XII/12

Grant of land and privileges to Thomas Cranmer, Archbishop of Canterbury, by Henry VIII as part of an exchange between them. 7 June 1542.

Carte Antique et Miscellanea (Lambeth Charters): this series also includes material on the "great exchange" between Cranmer and Henry VIII in the form of royal letters patent, indentures, grants, etc. (CM XII/XIII). As well as estate records the collection also covers a wide range of administrative material relating to the archbishopric. Of particular importance are the records relating to Cranmer's controversial metropolitanical visitations of 1533-5 (CM II, VI, XI, XIII) with additional material recently acquired (CM 52). Items of personal interest include Edward VI's licence to Cranmer to maintain in his livery one hundred gentlemen or yeomen, 12 April, 1550 (CM XI/29).

Faculty Office Registers: the Court of Faculties of the Archbishop of Canterbury was established in 1534 to deal with dispensations, licences, faculties, etc. which had previously been granted by the Pope. The first two registers still survive and are among the earliest administrative records of the Church of England after the breach with Rome. The majority of the records are routine, but include material of considerable relevance to contemporary church affairs, such as dispensations for ex-religious from the newly suppressed monasteries to hold benefices with change of habit.

Papal Documents: most of these documents relate to monastic houses and came to Lambeth following the dissolution of the monasteries during Cranmer's archiepiscopate.

2 Printed Resources at Lambeth

Lambeth Palace Library's holdings include several hundred contemporary printed works relevant to the life and times of Thomas Cranmer and to English Church



history and theology in general. Many of the works bear the gold-tooled initials or coats of arms of Archbishops Whitgift or Bancroft showing that they date from the Library's original collections. A sample selection relating to Cranmer is listed below, arranged in date order within sections:-

2.1 Cranmer's Own Writings and Translations

The determinations of the moste famous and mooste excellent universities of Italy and Fraunce, that it is so unfeull for a man to marie his brothers wyfe that the pope hath no power to dispenche therwith. (London, 1531). STC 14287. Translation by Cranmer of the Latin text by Edward Fox, bishop of Hereford, John Stokesley, bishop of London and Nicholas de Burgo published in 1530. This attempt to prove the invalidity of Henry VIII's marriage to Catherine of Aragon had been suggested by Cranmer himself and brought him to the King's attention. Lambeth also has a copy of the original Latin version from Henry VIII's own library.

Catechismus. That is to say a shorte instruction into Christian religion for the synguler commoditie and profyte of childe[n] and yong people ... (London, 1548). STC 5992.5. English translation, by Cranmer, of the Latin version of the Nuremberg Catechism, set forth for the use of children and young people. Also, STC 5993, second 1548 edition.

A defence of the true and catholike doctrine of the sacrament of the body and bloud of our saviour Christ ... (London, 1550). STC 6000 and 6001. Cranmer's arguments against the doctrine of transubstantiation. Also, Latin edition of 1557, STC 6005.

Vera expositio disputationis institutae mandato D. Mariae Reginae ... in synodo ecclesiastica, Londini ... ad 18 Octob. 1553. His accessit ... Archiepiscopi Cantuariens. epistola apologetica ex Anglico autographo latina facta ... (Cologne, 1554). STC 19891. By John Philpot, archdeacon of Winchester. Account of disputation on the eucharist in the Convocation held after the accession of Mary Tudor. Includes a translation of a letter by Cranmer denying that the Roman Catholic mass had been reinstated at Canterbury.

The copy of certain lettres sent to the Quene, and also to doctour Martin and doctour Storye, by the most Reverende father in God, Thomas Cranmer Archebishop of Cantorburye from prison in Oxeforde, who (after long and most grevous strait emprisoning and cruell handlyng) most constauntly and willingly suffred martirdome ther ... (Emden, 1556?). STC 5999. Story and Martin were proctors at Cranmer's trial at Oxford. Cranmer vigorously rejects papal authority ("the Pope is Antichrist") and reaffirms the Protestant position on communion.

All the submyssyons and recantations of Thomas Cranmer, late Archbyshop of Cantorburye, truely set forth both in Latyn and Englysh, agreable to the originalles, wrytten and subscribed with his owne hande. (London, 1556). STC 5990. Mary Tudor had Cranmer tried for treason and he was driven to to recant his Protestant beliefs and to affirm Roman Catholic doctrines on the Mass and papal authority. However at his execution Cranmer renounced his recantations, holding the hand with which he had signed the documents into the flames.



A confutatio[n] of unwritte[n] verities, both bi the holye scriptures and most auncient autors ... made by Thomas Cranmer, late Archebishop of Cantorburie ... translated and set forth by E.P. (Wesel?, 1556). STC 5996. Compilation and translation of material from Cranmer's manuscript 'Commonplace Books'.

A short and faythful instruction, gathered out of Holy Scripture composed in questions and answeres for ... symple Christianes, whych intende worthely to receyve the holy Supper of the Lorde. (Emden, 1556?). STC 17864. Translation ascribed to Thomas Cranmer of the original work by Marten Micron.

An aunswere by the Reverend Father in God, Thomas, Archbyshop of Canterbury ... unto a craftie and sophisticall cavillation, devised by Stephen Gardiner ... (London, 1580). STC 5992. Gardiner was Bishop of Winchester and Mary Tudor's Chancellor during the persecution of Protestants. He died before Cranmer was executed. This work, part of the controversy between Cranmer and Gardiner on the sacrament of communion, was first published in 1551. Lambeth also has copies of Gardiner's original work and responses.

2.2 Official Publications to which Cranmer Contributed

Articles devised by the Kynges highnes maiestie, to stablyshe quietnes and unities amonge us ... (London, 1536). STC 10033.

The Ten Articles, the first articles of faith issued by the Church of England during the Reformation. Drafted under the leadership of Archbishop Cranmer. This copy comes from the library of Henry VIII.

The institution of a Christen man, conteynynge the expositon or interpretation of the commune crede, of the seven sacramentes, of the x. commandementes, and of the Pater noster, and the Ave Maria, Justification & Purgatory. (London, 1537). STC 5163. This work, commonly known as the Bishops' Book, was a compromise between Protestant and conservative factions, but never received royal authority. However it was dedicated to Henry VIII by Cranmer and the rest of the Church of England hierarchy. (Lambeth also has copies in English and Latin of the 1543 King's Book, but this was a reaction in the Catholic direction and Cranmer had little influence on its theological content.)

The byble in Englyshe ... with a prologe by Thomas archbyssshop of Cantorbury. This is the byble apoynted to the use of the churches. (London, 1540). STC 2070. First edition of the Great Bible to include Cranmer's Prologue, in which he argued that everyone should be able to read the scriptures in English. Lambeth has several other early editions that include the Prologue. The title page illustration, attributed to Holbein, depicts Henry VIII, Thomas Cranmer and Thomas Cromwell distributing Bibles, while the people cry "Vivat Rex".

The epistles and gospels with a brief postil upon the same. (London, 1540. STC 2968.5 and 2969.5. These were drawn up by "divers learned men", one of whom is thought to have been Cranmer. By royal injunction the liturgical epistles and gospels were to be used in English during services and were popular works in their own right.

The primer, set forth by the Kynges Maiestie and his clergie, to be taught, lerned &



read, and none other to be used throughout all his dominions. (London, 1545). STC 16034. Also Latin edition of same year, STC 16042. Primers were popular devotional works for the laity. This was the first authorized attempt to standardize such publications, and Cranmer was closely involved in its compilation.

Articles to be enquired of, in visitacions to bee had, within the Diocesse of Cantorbury. (London, 1548). STC 10148. Visitation articles drawn up by Cranmer. Item 16 asks whether the clergy "have provided one boke of the whole Bible of the largest volume in Englishe ... and set up the same in some convenie[n]t place in the Church, where their parishioners maie moste commodiously resorte to the same."

Certayne sermons or homilies appoynted by the Kynges Maiestie to be declared and redde, by all persones, vicars or curates, every Sondaye in their churches ... (London, 1548). STC 13642. First edition of the Book of Homilies for the use of the parish clergy, issued at the beginning of Edward VI's reign. It reflected Cranmer's concern for sound preaching in the vernacular. Some of the homilies were written by Cranmer himself.

The order of the Communion. (London, 1548). STC 16457. Drawn up by royal command by chosen prelates and other learned men. It is probable that Cranmer played the leading role. The order was incorporated subsequently into the Book of Common Prayer. Lambeth also has the 1548 German translation by Coverdale.

The booke of common prayer and administracion of the sacramentes, and other rites and ceremonies of the Churche after the use of the Churche of England. (London, 1549). STC 16273. According to tradition this first edition of the Book of Common Prayer was composed by Archbishop Cranmer in Cranmer's Tower in Lambeth Palace. It was largely based on the old Sarum rite for the Missal and the Breviary but transformed the Latin Mass into the English Communion service. This copy contains contemporary notes on the the differences between the 1549 Prayer Book and the 1552 revision. Lambeth also has copies of the 1552 revised Prayer Book, John Merbecke's The booke of Common praier noted (with musical notation) 1550, the Latin translation, 1551, and the French translation, 1553.

The forme and maner of makyng and consecratyng of archebishoppes, bishoppes, priestes and deacons. (London, 1549 [i.e. 1550]). STC 16462.5. The first edition of the Ordinal drawn up by Order in Council, 31 January 1550, by six bishops and six other learned men. The text and publication were overseen by Cranmer.

Articles agreed on by the Bishoppes, and other learned menne in the Synode at London, in the yere of our Lorde Godde, MDLII ... (London, 1553). STC 10034. The Forty-Two Articles which later formed the basis of the Thirty-Nine Articles of the Church of England. Mainly drafted by Cranmer.

Reformatio legum ecclesiasticarum, ex autoritate primum Regis Henrici 8 inchoata. (London, 1571). STC 6006. First edition. Drawn up originally by Archbishop Cranmer and others, and edited by John Fox from manuscripts supplied by Archbishop Parker. Presented to Parliament in 1553, but was opposed by the Duke of Northumberland and never came into force. The Library also holds several other later editions of this work.



2.3 Cranmer's Own Library: Copies at Lambeth

Cranmer's library was famous for its size and range. Unfortunately its collection predated the foundation of Lambeth Palace Library and his personal possessions were forfeit to the Crown. The collection passed into the hands of Henry Fitzalan, 12th earl of Arundel, and Lord High Steward to Mary Tudor. He bequeathed the library to his son-in-law, Lord Lumley, who was tutor to Henry, Prince of Wales. The prince bought many of the books which thus passed into the royal collections that eventually formed the nucleus of the British Library.

However Archbishop Bancroft is known to have gained possession of many volumes from the royal library which then passed into the founding collections of Lambeth Palace Library, and other items were added at later dates. The ownership inscription in a secretary's hand of "Thomas Cantuarien" (an abbreviated formula for Thomas Cranmer, Archbishop of Canterbury) is found on the title pages of most volumes.

2.3.1 Geography and Cosmology

Petrus Apianus, *Cosmographicus liber Petri Apiani mathematici, studiose correctus, ac erroribus vindicatus per Gemmam Phrysiom*. (Antwerp, 1529)

A popular but Ptolemaic view of the world, with illustrations and working models showing the earth at the centre of the universe.

Claudius Ptolemaeus, *K. Ptolemaiou megales suntaxeos bibl. 13. Theonos Alexandreos eis ta auta hupomnemato bibl. 11*. (Basle, 1538)

Major astronomical and mathematical works by Ptolemy and Theon of Alexandria.

2.3.2 History

Marcus Velleius Paterculus, *Historiae Romanae duo volumina ... per Beatum Rhenanum Selestadiensem ab interitu utunque vindicata*. (Basle, 1520). History of Rome.

Beatus Bildius, *Rerum Germanicarum libri tres*. (Basle, 1531). History of Germany

Wittekindus, *Wittichindi Saxonis rerum ab Henrico et Ottone I imp. gestarum libri III*. (Basle, 1532).

History of the German Holy Roman Emperors.

Publius Annius Florus, *De gestis Romanorum libri quatuor*. (Basle, 1532)

An often inaccurate history of Rome much used in the Middle Ages.

Andreas Alciatus, *Notitia utraque, cum Orientis, tum Occidentalis, ultra Arcadii Honoriique Caesarum tempora*. (Basle, 1552)

Notes on the later Roman Empire, with numerous hand-coloured woodcuts throughout. Possibly belonging to Cranmer, though only Arundel and Lumley inscriptions on title page.

2.3.3 Liberal Arts and Philosophy

Joannes Duns Scotus, *Questiones subtilissime [sic] Scoti in metaphysicam Aristotelis. Eiusdem de primo rerum principio tractatus*. (Venice, 1497). On the metaphysics of



Aristotle.

Sir Thomas More, *Ad lectorem. Habes candide lector opusculum illud vere aureu[m] Thomae Mori ... de optimo reipublic[ae] statu, deq[ue] nova insula Utopia.* (Paris, 1517).

Lambeth has copies of all three of the earliest editions of *Utopia*, 1516, 1517 and 1518.

Jacopo Sannazaro, *De partu virginis – De morte Christi ... lamentatio – Piscatoria – Salices.* (Paris, 1527).
Religious poetry.

Henricus Cornelius Agrippa, *De occultu philosophia libri tres.* (Antwerp, 1531).
Combination of astrology, magic, medicine and occult sciences.
Bound with Apian's *Cosmographicus*.

2.3.4 Liturgy

Saint John Chrysostom, *D. Ioannis Chrysostomi missa graecolatina, D. Erasmo Roterodamo interprete.* (Paris, 1537).
Orthodox Church liturgy by the famous Patriarch of Constantinople, translated by Erasmus. The back cover bears the initials TC.

2.3.5 Reformation Controversy

Henry VIII, *Assertio septem sacramentorum adversus Martin Lutheru[m].* (London, 1521).

Defence of the doctrine of the seven sacraments against Martin Luther, which gained the King the title Defender of the Faith from the Pope. Cranmer's copy was given to Archbishop Lang by the American philanthropist, J. Pierpoint Morgan, as a Christmas present in 1938.

Johann Dobneck, *Scopa Ioannis Cochlaei Germani, in araneas Richardi Morysini Angli.* (Leipzig, 1538).

Attack on one of Henry VIII's apologists.

Antididagma, seu Christianae et Catholicae religionis per ... dominos canonicos metropolitanae Ecclesiae Coloniensis propugnatio. (Louvain, 1544).

Defence of Catholicism. Possibly from Cranmer's library.

[It is likely that many of the Protestant works of controversy in Cranmer's library were destroyed on its confiscation.]

2.3.6 Theology and Church Fathers

William of Ockham, *Scriptum in primum librum sententiarum.* (Urach, 1483)

This work and some others on the list are commentaries on the Sentences of Peter Lombard, the standard textbook of the medieval Schools.

Temesvari Pelbart, *Aureum rosariu[m] theologie ad sententiarum quattuor libros*



pariformiter quadripertitu[m]. (Hagenau, 1503-1508)

Dionysius Cisterciensis, *Liber in quatuor sententiarum, nuper a fratre Johanne Macerien ... emendatus*. (Paris, 1511?)

Adam Godham, *Super quattuor libros sententiarum*. (Paris, 1512)

Saint Jerome, *Omnium operum divi Eusebii Hieronymi ... una cum argumentis et scholiis Des. Erasmi*. (Basle, 1516).
Works of Jerome edited by Erasmus.

Franciscus Lichetus, *In Johan. Duns Scotum super secundo senten. clarissima co[m]mentaria* (Sallodii, 1517) with *In Johan. Duns Sco. sup[er] primo, secundo, tertio & quolibetis commentaria*. (Paris, 1520). Commentaries on the works of Duns Scotus.

Joannes Sichardus, *Antidotum contra diversas omnium fere seculorum haereses*. (Basle, 1528).
A collection of writings by the Church Fathers against heresies.

Joannes Major, *In quattuor Eva[n]gelia expositiones luculent[ae]*. (Paris, 1529) with *In primum (-quartum) sententiarum ex recognitione Io. Badii*. (Paris, 1519). On the Gospels and the Sentences.

Salvianus Massiliensis, *De vero iudicio et providentia Dei*. (Basle, 1530). On the judgement and providence of God.

Euthymius, *Commentationes in omnes psalmos de graeco in latinum conversae per R.A. Philippum Saulum Episcopum Brugnatesem*. (Verona, 1530). On the Psalms.

Saint Eucherius, *Lucubrationes aliquot ... cura et beneficio Ioannis Alexandri Brassicani*. (Basle, 1531).

Joannes Driedo, *De ecclesiasticis scripturis & dogmatibus libri 4*. (Louvain, 1533).

Petrus Lombardus, *In omnes D. Pauli Apostoli epistolas collectanea*. (Paris, 1535)

Joannes Arboreus, *Primus (-secundus) tomus theosophiae Ioannis Arborei*. (Paris, 1540) with *Doctissimi et uberrimi commentarii in quatuor domini evangelistas*. (Paris, 1551). Commentaries on the Scriptures.

Saint Cyril of Alexandria, *Divi Cyrilli archiepiscopi alexandrini operum omnium ... tomus primus (-secundus)*. (Cologne, 1546).

Jan van Ruysbroeck, *Opera omnia, nunc demum post annos ferme ducentos ... reddita Latine* (Cologne, 1552).



2.4 Works Dedicated to Cranmer [Small Sample Selection]

Among the many works dedicated to Cranmer held at Lambeth are:

Thomas Kirchmeyer, *Tragoedia nova Pammachius, autore Thoma Naogeorgo Straubingensi*. (Wittenberg, 1538).

Kirchmeyer's dedication is fulsome in praise of Henry VIII for his zeal in throwing off the tyranny of the papacy, and of Cranmer for his role as the King's counsellor. He lauds the singular piety and erudition of the Archbishop, whose renewal of doctrine and removal of abuses were being followed with approval on the Continent.

Pietro Martire Vermigli, *Tractatio de sacramento Eucharistiae, habita in celeberrima universitate Oxoniensi in Anglia ...* (London, 1549). STC 24673.

Vermigli was invited to England by Cranmer in 1547, and in 1548 was appointed Regius Professor of Divinity at Oxford. In relation to the eucharist he advocated the doctrine of a real presence conditioned by the faith of the recipient, which was similar to the view held by Cranmer.

Thomas Becon, *A fruitfull treatise of fasting* originally written in the reign of Edward VI (and also published in Becon's collected works, London, 1563, STC 1710).

Becon, chaplain to Archbishop Cranmer, prefaces this short work with the words "To the moste reverende father in God, Thomas Archbishop of Canterburye, Primate of all Englande and Metropolitane, Thomas Becon hys humble and faythfull servaunte wyseth the favoure of God, long lyfe, continuall health and prosperous felicitie"

2.5 Biographical Works

John Fox, the martyrologist, *Actes and monuments of these latter and perillous dayes*. [Book of Martyrs]. (London, 1563). STC 11222.

The chief object of this book was to extol the heroism and endurance of the Protestant martyrs of Mary Tudor's reign, including Cranmer, who was burnt at the stake on 21 March, 1556. This first English edition contains a substantial biographical section on the Archbishop.

Miles Coverdale, bishop of Exeter, editor. *Certain most godly, fruitful and comfortable letters of such true saintes and holy martyrs of God as in the late bloodye persecution here within this realme gave their lyves for the defence of Christes holy gospel ...* (London, 1564). STC 5886. Includes letters by Cranmer.

Matthew Parker, archbishop of Canterbury, *De antiquitate Britannicae ecclesiae & privilegiis eccl[esi]ae Cantuariensis cu[m] eiusdem archiepis*. 70. (London, 1572).

Believed to be the first book privately printed in England. Produced by Archbishop Parker's press at Lambeth Palace. A history of the Church of England and the lives of the Archbishops of Canterbury, including original documentation.

John Strype, *Memorials of the Most Reverend Father in God Thomas Cranmer, sometime lord archbishop of Canterbury*. (London, 1694). Wing S6024.

First edition of the first full-length biography of Cranmer.