

37.

A SHORT  
Apologie for Chri-  
stian Souldiours: wherein is con-  
teined, *how that we ought both to pro-  
pagate, and also if neede require, to de-  
fende by force of armes, the Catholike*  
Church of Christ, against the tyrannie of  
Antichrist and his adherentes: penned by  
Stephanus Iunius Brutus, and translated  
into English by H. P. for the bene-  
fite of the resolution of the  
Church of England, in  
the defence of the  
Gospel.

○ Israel if thou returne, returne vnto mee: and if  
thou put away thine abominatiōs out of my sight,  
then shalt thou not remoue. Ierem. 4. 1.

L O N D O N.  
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1588.

THE QUESTION.  
*When the Subiects of anie*  
Prince, are either afflicted for  
Religion, or oppressed with tyrann-  
ie, it is lawfull for the Princes  
inhabiting about them,  
to send them ayde.



This Question requireth more conscience to be bled than learning, if we will determine any certaine thing thereof: for it is such a one, & which if charitie in these our dayes were not become colde, were altogether needlesse. But as the manners of men are in these dayes, the course of the world is come to this point, that there is nothing among vs either of greater price, or of smaller prayse than charitie, and therefore it is a very necessarie question to be determined of those which are tyrannous Princes, and cruell to their subiects, as to their soules, to their bodies, to the church of God, to their cōmon wealth, to their owne kingdome, may lawfully be resisted for the benefite of the church

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of Christ, & for the encrease of the same. But because that either the craftie dealing of tyrants is such, or the simplicitie of the subiects so much, that the one is not knowen befoze he haue spoyled his people, and the other perceiueth it not befoze they be brought to present danger, and into such narrowe streights, as that they are compelled to craue the aide of other Princes: The question is demanded, whether it be lawfull for other Princes adioyning, to send them ayde, they either defending their religion, or their common wealth, or the kingdome of Christ, or their owne countrey. Many there are which thinke it lawfull, whose couctous minde is such, as they thinke by ayding the to encrease greatly their owne substance. For so did the Romanes, so did Alexander the great, and many other, which vnder the pretence of expugning the cruell dealings of tyrantes, haue often enlarged their owne liuings. And we haue scene but of late dayes, and example hereof in Henry the second, king of Fraunce, who vnder a pretence of defending the protestants, and reducing them from ser-  
uitude

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uitude into libertie, and to preserue the Princes of the Empire, made warre against Charles the fifth. But if at any time it happen, that either the gaine is small or the danger great, then we see many Princes content to make it a great question, and to dispute doubtfully whether it be lawfull or no. And as the one doth couer his ambition and desire of gaine vnder the cloke of pietie, so the other doth pretende iustice and equitie for his excuse, when as in deede neither pietie doth depart the one, nor iustice detaineth the other, both of which vertues, or rather diuine qualities, seeking altogether those things which may benefite their Christian brethren, and the church of Christ. Therefore let vs first enquire in the cause of religion, what pietie and iustice do exhort vs vnto. It is manifest that the church of God is one, that Christ is the head of the church, whose members are so knitte and ioyned together, that the least of them cannot suffer violence, but that the whole must also grieue and sorrowe with it, and therefore the church is compared to a bodie. The bodie doth perish many  
A 3 times

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times by a wound receiued, not only in the arme or in the thigh, but even in the least member thereof. And therefore it is in vaine for a man to say that he is carefull for the church of Christ, when as he suffereth her to be rent asunder, and be tozne in piesses, in whose power it is to saue her. Furthermore, the church of Christ is compared to a building, and a building if it be undermined in any place, it falleth to the ground: a building in what ioynte or tenant soeuer the fire cometh, it is wholly in danger: and therefore he may well be laughed at, who because he dwelleth in the sellar, or some lower part of the house, hath no care to remoue the fire from the toppe of the house: or when the enemy undermineth one part, hath no regarde of it, because he dwelleth on the other side. Moreover, the church of Christ is compared to a ship, but a ship being in danger vpon the sea, is wholly in danger, that if one parte bee broken, the whole perissheth. And therefore they which are in the fore part, are as safe as they which are in the hinder parte, and they are as safe which are in the toppe,  
as

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as they which are vnder the hatches: so that it is verified in a common prouerbe among vs, that they which are in the selfe same danger, are saied to be in the same ship together. So that he which is not moued with griefe of the bodie, nor with the burning of the house, nor with the tossing of the shippe, giueth out a plaine argument, that he is not of the same bodie, that he is not of the same housholde, and familie of Christ, that he is not in the same arke or ship, which is the church. But he which is moued, although it be neuer so little, he must as well bring ayde to afflicted members of the church, as to him selfe, because in the church of Christ we are all one. And it is our bounden dutie, that every man should aide as much as in him lieth, and so much the more, by how much he hath receiued riches at the handes of God, which are not giuen him for his owne possession onely, but also to be bestowed vpon his poore brethren, being members with him, according as they haue neede. This church as it is one, so is it committed and comended to the patronage of all Christian princes whatsoeuer, for

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because it is not so safe to committe the vniuersall church to one, & it is against the vnitie thereof to cominit to euerie one a piece, therefore it pleased God to commit the vniuersall Church to euerie one, and euerie part thereof to the vniuersall defence of al. And this he did, not onely that we should defende it, but also that we should encrease it. And therefore if the Germane Princes do defend the church of Christ in Germanie, or the Prince of England in England, & doth not ayde the churches also in other countries, but doth suffer them to be oppressed & desolate, they may be thought to haue forsake the church: for the spouse of Christ is one, which if she be violated and defiled, all Princes must set to their helping hand to deliuer her. The restoring of this vniuersall church being assisted in part, as it is the dutie of euerie priuate man, with most earnest prayer to desire at Gods hand, so it is the dutie of Magistrats by their powers, by their assistance, by all meanes they can, to raise her vp being fallen, & to set her in the prosperitie she was before. There is not one church of the Ephesians, and  
another

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another of the Colossians, and of the rest: but all these are parts of the vniuersall church, and the vniuersal church is the kingdome of Christ, which kings and princes, and magistrates ought to enlarge, propagate, & amplifie, against all enemies and aduersaries of the same, and for this cause was there one onely temple among the Jewes, built by Salomon, which did represent the vnitie of the Church: that builder might be called a foolish builder, which making one part of his house windtight & waertight, doth suffer an other to let in the rayne and the winter. So likewise all Christian kings, when they are admitted to the crowne, they receive the sword expressly vpon this condition, that they shall defende and mainteine the Catholike and vniuersall Church, the which sword when they haue taken into their handes, they shake it to the East and to the West, and to the North, and to the South, and to all quarters and climates of the worlde. Nowe when they take vpon them the patronage and protection of the church, they vnderstand no doubt the true, and  
not

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2.Chro.31

not the false church, and in her defence they ought to imploy all their industrie, force and strength. Of this we haue examples in godly princes, that it hath alwayes been obserued. In the time of Ezechias the king of Iuda, the kingdome of Israel was in seruitude to the king of the Assyrians, even from the time of Osea the king. Wherefore if that onely church of God, which was in the kingdome of Iuda, and not the vniuersall Church was committed to Ezechias, and that he had authoritie to defend the Church, no farther than he had to commande tribute, surely Ezechias especially in those times, in which the Assyrians were masters over the whole worlde, woulde haue kept him selfe within the limittes of the kingdome of Iuda. But we reade that he did inuite by messengers, the whole people of Israel, the subiects of the king of Assyria, to celebrate the passeouer in Ierusalem, and that he did ayde the godly men in Israel, in breaking downe the highe places, and spoyleing the powers of Ephraim and Manasses, & others, which were in subiection to the Assyrians.

We

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We reade also of Iosias the godly king, that he did purge not onely his owne kingdome, but also the kingdome of Israel, subiect to the king of Assyria, from the worshipping of Idols. So y<sup>e</sup> where the cause of the glozie of God, and of the kingdome of Christ is touched, no limits and bounds ought to abate and quench the zeale of god and godlie princes. But if the force of their enemies be great, let them vnderstand by the examples of these kings, which did truly serue the Lorde, that they may not or neede not feare any. These examples of godly Princes many Christian kings haue followed, whereby the Church which was onely within the limits of the lande Palestine, hath been, and is spreadde throughout the whole worlde. Constantine and Licinius, were both Emperours, the one of the East, the other of the West, they were fellowes of like and equall authoritie. It is a prouerbe, that those which are equall, haue no iurisdiction the one ouer the other. Neuerthelesse, Constantine when he sawe Licinius vnder the pretence of religion, beying & killing the Christians,

be

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We must he proclaimeth warre against him, and  
 eade this by force of armes, setteth by the free ser-  
 uiduedly, vice of God to the Christians: and in  
 because we the ende Licinius breaking his league  
 may not by which he had made with him, and re-  
 he worde turning to his former crueltie, he caused  
 of God re- him to be put to death at Thessalonica.  
 It our own This did Constantine the great, whose  
 prince if he godliness is so much celebrated and set  
 he wicked. out by the Christians in those times,  
 that they said it might very well agree  
 to him, which was prophesied by Elaiaph  
 Prophet, that kings should be nursing  
 fathers, and Queenes nursing mothers  
 to the church. When he was dead, the  
 Romaine Empire was deuided among  
 his sonnes, that they should all rule e-  
 qually, among which Constans did fa-  
 uour the Christians, and Constantius  
 the Arrians, which also brove out of A-  
 lexandria Athanasius, an enemy to the  
 Arrians. If there were any account to  
 be made of limits and bounds, it were  
 most especially betwene brothers: ne-  
 uerthelesse Constans threatneth his  
 brother, that vnesse he restore Athana-  
 sius into his place againe, hee woulde  
 come with force of armes against him.

If

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If Constans doubted not to do this on-  
 ly for restoring of one Bishop, may it  
 not more rightly be done, when a great  
 part of the people is oppressed, when  
 they humbly require ayde, and desire  
 that they may keepe their religion a-  
 mong them, the nobles of their countrey  
 being chiefe authours in this request.  
 So Theodosius, being perswaded by a  
 Bishop of Asia, toke vp armes against  
 Chetroom king of the Persians, that  
 thereby he might rescue the Christians,  
 (being all private men) which were  
 vexed in the cause of religio. The which  
 thing those goodly Princes which made  
 so many lawes, and had such speciall  
 care of Justice and equitie, would ne-  
 uer haue done, if they had thought or  
 iudged, that they had entred into the li-  
 mits, or gone about to breake the lawes  
 of their Princes in so doing. To what  
 end were so many expeditions of Chri-  
 stian Princes into Syria, against the  
 Saracens, to what ende were so many  
 taxes reared, summes of money leuied,  
 such warre proclaimed against the  
 Turkes, and so many forces erected a-  
 gainst them, if it had not ben lawfull for  
 all

Sozom. li.  
7.ca.18.

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all Christian Princes, even for those which dwell farthest off, to deliuer the church of God from tyrannie, and from the yoke of seruitude. And by what arguments and reasons were they urged, and stirred to take this warre in hande, but onely because the church of Christ is one, because Christ him selfe had cited all able men to take weapon, because that common dangers were to be cut off by common ayde, all which do verie well agree to this cause wee haue in hande. So that if it were lawfull for them against Mahomet, and not onely lawfull, but also that rewards were giuen to them which did willingly take armes, and punishment to those which did detract the same, why may we not do the like against enemies of Christ? And if we may do it against the Grecians besieging of Troy, why may we not do it against Sinon, which by setting citics and houses on fyre, doth rob and spoyle. To conclude, if it be a godly acte, to deliuer the Christians from bodily seruitude, (for the Turkes compell no man) is it not much more acceptable in the sight of God, to deliuer their

soules

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soules from the slauerie of Satan, to place them in the cleare light of the Gospel: and these so many examples of godly Princes, may be vnto vs instead of a lawe. But now let vs here what God by the mouth of his Prophets doth denounce against those, which either do not promote the instauration of his church, or make no account of the great affliction thereof. The Gadites and the Rubenites, and the halfe tribe of Manasses, do demaunde of Moses, that hee would giue vnto them and their family, their portion, on this side of Iordan: and Moses gaue it them, but vpon this condition, that they should not onely helpe their brethren the Israelites; in obtaining of the lande of Chanaan, but also because they had first receiued their portion, they should go before them, and place them selues in the first ray: but if they would not, then he would curse them, and compare them vnto those which were iudged rebels at Cadesbarnea. For (saith he) shall your brethren make warre, and shall you lye at peace, nay rather ye shall come curr Iordane, neither shall you go backe to your chil-

Num. 32.

Iosu. 4.7.

12.

Deut. 3.

dren,



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1ud. 5. **O**pen, before the Lord hath opened out  
his enemies before his face, and haue gi-  
uen rest vnto your brethren as vnto  
you: then shall ye be founde innocent  
before the Lord, and before Israel: and  
those to whome the Lord hath giuen  
such a benefite, as to haue their portion  
first, those he wil laye great punishment  
vpon, vnlesse they helpe their brethren,  
vnlesse they be partakers of their la-  
bours, and go before them into the land  
of Chanaan. Likewise when the men  
of Nephtali, and the men of Zabulon,  
(Debora bring their Captain) did take  
armes against Iaben, being a tyraunt,  
and the tribe of Ruben did sport and  
delight him selfe with his pipe among  
the heards of rattle, which should haue  
bene foremost, and first haue armed  
him selfe: Galead thought him selfe  
safe, the riuer being betwene him and  
his enemies: Dan boasted that he was  
master of the sea: Asher put his trust in  
the ruggednesse of the rocke: the spirit  
of the Lord speaking by the mouth of  
the Prophetesse, condemned them all:  
curse ye Meroz saith the Angel of the  
Lord, curse the inhabitantes thereof,  
because

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because they came not to help the Lord,  
against the mightie. Iael the wife  
of Heber the Kenite, shall bee blessed  
aboue other women, blessed shall she  
be aboue women dwelling in Tents.  
Notably it is saide of Vrias vnto Da-  
uid, the Arcke of Israel and Iuda  
dwell in tents, and my Lord Ioab, and  
the seruants of my Lord, abide in the o-  
pen fields, and shall I then goe into my  
house to eat and drinke, and companie  
with my wife: by thy life, and by the  
life of thy soule I will not do this thing.  
Most wicked is that of the people of Is-  
rael, which taking their ease in Sion, &  
trusting in the mountaines of Samaria,  
lie vpon beds of Iuorie, and stretch  
them selues vpon their beddes, and eate  
the lambes of the flocke, and calues out  
of the stall: they sing to the sound of the  
viol, they drinke wine in bowls, and  
anointe them selues with the chiefe  
ointments, but no man is sorrie for the  
affliction of Ioseph. Wherefore the Lord  
God hath swozne, I abhorre the excel-  
lencie of Iacob and hate his palaces, I  
will deliuer vp the citie with all that is  
therein, therefore now shall they be  
captiue

2.Sam. 11.

Amos. 6.

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ud. 8. 12.

captiue with the first that goe captiue. Most wickedly did the Ephraimites, which did not only reioyce with Gedon and Iepthe, hauing gotten the victorie, but also did enuie them; and when they were in daungers did forsake them. Wickedly did the Israelites, which cried out to Dauid when he had the victorie, behold we are thy bones and thy flesh, which before when he was bound into narrow streights, said, we haue no part with Dauid, nor in the sonne of Ishaie. Wickedly do all those which being Christians only in shewe and profession, are content to bee present at the spirituall banquet, but refuse to taste of the cuppe of bitterness together with their brethren, which content to seeke for their saluation in the church, not withstanding they haue no regarde of the safetie and welfare, either of the Church or of the members thereof. And farther also they are content to acknowledge one God for their father, one Christ for their redeemer, one holy ghost for their sanctifier and preseruer, one house and familie of the faithfull, one mysticall bodie in Iesus Christ; neuertheless

1. Sam. 5.

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herthelesse they do not bring their ayde vnto Christ being afflicted in his members, nor sende their succour to their poore brethren in their extremities. This vngodlinesse is great, and what punishment is necessarie for such as offende in this point? Moses compareth those which forsake their brethren in their daungers, to those rebels of Cades barnea, whereof not one entred into the lande of Chanaan, according to the counsell of God. And let these men seeke for no place in the heauenly Chanaan, which are not desirous to succour Christ him selfe being both miserably afflicted, and also slaine againe euery day almost a thousand times. Christ him selfe vterly condemned those which did not receiue him when he was a stranger, which did not cherish him when he was colde, and did not clothe him when he was naked, which did not succour him when he was poore, and lastly, which did not endeavour to set him free when he was a captiue. Therefore those cannot thinke but that eternall fire is prepared for them, which euery day both see & heare these things with their eyes

Num. 32.

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and eares, and are not moued, so that we may say iustly, it wilbe easier for any Infidell at the day of iudgement, then for them. For let vs reason thus: did the Jewes only crucifie Christ, and the Scribes and Pharisees? Did the Ethniks only persecute Christ, and the Turkes, and certaine Christians, in his members? The Jewes did belæue and professe that he was a deceiuer: the Ethnicks that he was an euill person, the Turkes that he was an infidell: all other, that he was an heretick. And therefore, if we respect their minde and intent whereby al offences are to be measured, they persecuting those whome they thought to be wicked, impious, and vngodly, it doth appeare, that in the proper sense they did not slay Christ the sonne of God. But those do truely persecute Christ, and those do truely slay him, which willingly suffer him to be afflicted in his members, whome they surely know and belæue to be the sonne of God, the Messias and Saniour of the world. Finally, he that doth not deliuer a man from daunger when it lieth in his power to doe it, he is guiltie of his death,

August. in  
Psalm. 82.  
Ambro. li.  
de Offic.  
Gratian, in  
decretis.

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death, as much as he which murthered him: Quia enim noluit opē ferre, voluit occidi, for, because he would not helpe him, he would haue him slaine, & in such crimes the will is specially to be respected. But the offence of Christian Princes which do not helpe the afflicted in the cause of religion, is the greater: by howe much the nūber is greater which are slaine, and by howe much the matter is moze heynous to kill a brother than to kill an other, to slay a good man than to slay a thōse, to slay an innocent man, then to slay an hereticke, to slay by deceit than to slay by ignorance.

But concerning those which send not their ayde, to the afflicted by tyrants, or set not to their helping hand with those which take vpon them the defence of the commō wealth, let vs also dispute what may be determined. The league betwēne them is not so streight as the other, nor the manner of aiding so precisely commaunded: when as the cause of the Church is not handled, which is one among all, and which being one is vniuersally committed to all: but the cause of the common wealth is decided,

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which is one in one countrey, and another in another, which is to be defended by the men & power of his owne countrey. But (saith Christ) the Jewe is not onely neighbour to the Jewe, but to the Samaritane also, and to euery man: and we ought to loue our neighbours euen as our selues. Therefore it is not onely the dutie of a Jewe to deliuer a Jewe his owne countrey man, but also to deliuer euery stranger (if he will fulfill his dutie) out of the hande of his enemy. Neither let any man dispute whether it be lawfull to defende another, when as he iudgeth it lawfull to defend himselfe. Nay, rather it is more lawfull: for he is prouoked to the defence of him selfe, either by anger or by reuenge, or by some other perturbation of his minde, so that in defending of him selfe, he doth many times go farther than he ought to do: but in aiding of his neighbour, it is onely charitie that moueth him, and in this aide and assistance, the most moderate man that is, can easely obserue a meane. Were in this point wee may learne of the very Ethnicks the selues, what nature and common societie requireth

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quireth of vs. For (as Cicero saith) because the nature of all men is one, nature herselfe doth prescribe thus much vnto vs, that one man should helpe another whatsoeuer he bee, euen for this onely cause, because he is a man: if not, then take away from vs all societie, all fellowship among men. So that as there be two foundations of iustice, the one that we hurte no man, the other that we doe good to all: so there is also two kindes of iniustice, the one is to offer iniurie, the other not to helpe him that is iniured. For he which dealeth iniuriously with any man, either being moued thereunto by anger, or prouoked by some other perturbation, he doeth as if were violently laye his cruell handes vpon his brother: and hee also which doth not defende him if he can, is in as great a fault, as if he should forsake his parents, his friends, or his countrey. So that which the one doth, he doth it being moued with anger, which continueth but a little space, but that which the other doeth, he doeth it of an euill minde, which is a perpetuall tyrant within him: and the sudden furie of the

Cicero li. 1  
Offic. ca. 3.

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one may easely be excused, but the determinate counsell of the other is no waye to be tolerated. But peraduenture thou wilt say, I doubt least I should by aiding the one, offer iniurie to the other: nay, rather thou goest about to couer thy vniustice vnder the couering of iustice, for if thou looke well into thy selfe, thou shalt finde that it is not iustice but some other trifling cause, which doeth diswade thee from doing thy dutie. For either thou wilt not purchase euill wil, or susteine the labour, or beare the charges, or els thou art many times so detained, either with thine owne busines and affaires, or by sloth, by negligence, by sluggishnesse, that many times thou sufferest him to be forsaken, whom thou shouldest haue preserved. And so long as thou doest pretende thine owne businesse, because thou wouldest not seeme to iniurie an other, thou fallest into the other kinde of iniustice, for thou doest breake the comon societie, because thou doest not spende any of thy study, of thy labour, of thy riches, in defence of it. These things haue the very Heathen Philosophers done, onely by the rule of

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politic, which many Christians see not, being ruled by the rule of Christianitie. Hereof riseth the lawe among the Romans, that if a mans neighbour seeing him cruelly beating his seruant, do not seeke to appeale him, hee is condemned by that lawe. Hereof riseth the lawe among the Egyptians, that if one man found an other in the hands of theeues, and did not deliuer him when he might, he was condemned to die: if he did deliuer him, and yet brought not the theeve before the Magistrate, he was beaten with whippes, and commanded to fast three dayes. If these things were so in priuate men refusing their ayde, moze lawfull it is and requisite in godly princes to sende their helpe, not to defende a seruant from his cruel master, or a child from his angrie father, but a whole kingdome against a tyrant, a whole countrey against the furie of one priuate man, and an oppressed people against him, which is neuerthelesse a common enemy, and a common plague. So that if he neglecte to doe it, doeth he not deserue not onely as the other did, the punishment of a theeve, but rather some

Diod. Sic  
lib. 2. ca. 2.

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Thucy. li. 1.

some tormente inuented for such tyrants. Herupon speaketh Thucydides, that they are not onely tyrants which bring me into seruitude, but those much rather are tyrantes, which haue no regard to repress the cruelty of tyrants: and especially those which would bee called the defence of Greece and of their countrey, but refuse to ayde their countrey when it is oppressed, these men be tyrants. For as they do violently gette such gouernment, so they are compelled to vse violence in keeping of it: because as Tyberius was wont to say, *Lupum auribus tenent*, they holde a wolfe by the eares, which they can not holde without violence, neither let goe without danger. Wherefore to extinguish one faulte by an other, they heape vp many together, and they are constrained to doe other men iniurie, least they should seeme to be iniurious to the selues. But that prince which standeth idly by, and beholdeth the wickednes of a tyrant, and the slaughter of the innocent, taking pleasure in it as it were in a schoule of fence, is worse then the tyrant him selfe, by howe much he setteth

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setteth the fencers together is worse than the one that slayeth the other, and by howe much his offence is moze heinous which killeth a man for his pleasure, than his which killed him in his owne defence, either for feare, or of necessity. But peradventure you wil say, it is a faulte for a man to meddle with the affaires of others: the olde man Chremes in the Poet shall aunswere, *Homo sum: humani nihil à me alienū puto*, I am a man & therefore I thinke whatsoeuer pertaineth to a man, pertaineth to me. If it bee objected which some saye for the cloaking of their vngodlinesse, that God hath appointed limits and boundes to euery nation, and that we may not as it were thrust in our sicke into their haruest, neither is my counsell to the contrarie, that vnder pretence of ayde we should inuade the countrey of an other nation, or chalenge their iurisdiction vnto vs, or conuey their haruest into our floures: no: as he did, who being chosen arbiter in a cause, iudged it vnto him selfe: but rather that we should cut short any prince, inuading the kingdome of Christ, any tyrant

Pompon  
de regim.  
leg. 36.

Cice. 2. of

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rant afflicting his own people, any king  
throwing downe the props and stayes  
of his common wealth. And this wee  
must perforce in such sort, having re-  
spect not to private commoditie, but to  
publike societie, for seeing that iustice  
doeth wholly concerne others and not  
our selues, and iniustice our selues and  
not others, wee shall then deale iustly  
when we haue a speciall care of the good  
and prosperitie of others. Finally, if a  
prince doe violently breake the bonds of  
pietie and iustice, an other prince may  
iustly and lawfully exceede his owne li-  
mittes, not to inuade the others, but to  
force him to be content with his owne.  
If a prince vse tyrannie towards his  
people, we ought to ayde no lesse, than if  
his subiectes shoulde raise sedition a-  
gainst him: and we must bee the more  
readier to do it, because the wickednesse  
is more dangerous of many then of  
one. If Persenna reduce proude Tar-  
quinus to Rome againe: much more  
iustly may Constantine be sent for by  
the people and Senate of Rome, to ex-  
pell Maxentius a tyrant out of the ci-  
tie. If the prouerbe say, Homo homini  
lupus,

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lupus, that one is as a wolfe to an other  
in crueltie, why may not one man (as  
the same prouerbe hath) be Deus, a God  
to another, for ayde and defence. They  
did in olde time account of Hercules as  
of a God, because he did vanquish and  
pull downe Procrustes and Bulyris,  
and other tyrantes, which were verie  
plagues of mankind, and monsters of  
the whole world. So was the Empire  
of Rome as long as it continued a free  
Empire, it was esteemed as a common  
defence of the whole world, against the  
mischiefe of tyrants, because the Senate  
of Rome was a refuge to kings, to peo-  
ple and nations in their calamities. So  
Constantine being sent for of the Ro-  
mans against Maxentius the tyrant,  
the Captaine of his armie beeing God  
himselfe, whose expedition and prepara-  
tion the whole Church did commend,  
when as notwithstanding Maxentius  
had the same authoritie in the West,  
which Constantine had in the East.  
Likewise Charles y great made warre  
against the Longobardians, being stir-  
red by thereto by the princes of Italie,  
when as notwithstanding the kingdom  
of

Cicero 2.  
offic.

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of Longobardia was already established, and Charles could challenge no right or title which he had in them. Likewise also when Charles the balde (so called) king of Fraunce, had tyrannously put to death Lambert and Lamertius, gouernours of the countie, which lieth betwene the riuers of Sequana and Ligeris, and that the nobles of Fraunce did lie to Lewes king of the Germanis, Charles his brother, to craue ayde against Charles and his wicked mother Iudith: Lodouicke heard them most willingly in an honorable assemblie of the princes of Germanie, by whose common consent it was decreed, that for the restoring of those which were banished by Caluus, there should be open warre proclaimed against him. To conclude, as there haue bene tyrants some in all places, so there are examples in all historiographers of princes which haue both resisted the tyrants, and defended the people. The which examples princes in these dayes ought to imitate (that they be not counted tyrants themselves) against those which deale tyrannously with their people, with their bodies,

with

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with their souls, with y<sup>e</sup> common wealth, & with the church of Christ. To conclude all in one worde: pietie commaundeth vs to defende the lawe of God and the Church: iustice commaundeth vs to restrain tyrants, and those which overthrowe the common wealth: charitie commaundeth vs to helpe the oppressed & such as stande in neede: therefore they which doe it not: take away pietie, extinguish iustice, and make no account of charitie.

FINIS.