

Tracing the Cardinal Hosius “Baptist” Quote

By Ben Townsend

Preliminary note: In the Introduction to J.M. Carroll’s “The Trail of Blood,” Clarence Walker gives credit to Hosius’ Apud Opera, pages 112-113. Walker’s church, Ashland Avenue Baptist Church in Kentucky hosted J.M. Carroll’s lectures years before the book was completed, and Carroll gave J.W. Porter, then pastor of First Baptist Church in Lexington, Kentucky, the right to publish the lectures in a book. This fifty-six page book, published in 1931, the same year that Carroll died, contained the Introduction by Clarence Walker. In it, Walker explained that he and Carroll shared a love for Baptist History together. The Hosius Quote comes right after the sentence: “Likewise, in writings of their enemies as well as friends, Dr. Carroll found, their history and the trail through the ages was indeed bloody.” Then he gives the Hosius Quote.

Here is the Introduction’s exact quote in “Trail.”

“**Cardinal Hosius (Catholic, 1524), President of the Council of Trent:** ‘Were it not that the baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in number greater than all the Reformers.’ (Hosius, Letters, Apud Opera, pp. 112, 113)”

I have taken the liberty of highlighting three portions of the above quote, the words “**cut off with the knife,**” “**twelve hundred years,**” and “**swarm in greater number.**” This way, you can follow where Carroll got his quote from in the books that preceded his book. I will highlight them in **Red bold**. I will also highlight the date Hosius supposedly said or wrote this quote. All of the below have differing dates than Carrol. The Date I will highlight in Bold **Red** and underline.

Someone else stated that they traced it back to a quote from “The Baptist Magazine” of 1824. I have this magazine on PDF file and cannot find this quote. There is a quote I have found with Clarence Walker’s cite in the “Baptist Magazine of 1822,” but the quote is different. I have included this below in number 12. 1829 is the first this quote is found in any historic book. The following are the books I have checked in. I have most of these copies and have read all of them (at least the Hosius quote sections) with my own eyes.

Books with the Hosius Quote:

1. **Paedobaptism Examined - Vol. 2** – by Abraham Booth – **1829 (earliest quote date) (# = I own this)** Hosius quote, page 284 “The Anabaptists are a pernicious sect; of which kind the Waldensian Brethren seem also to have been. Concerning whom it appears, that not very long ago they rebaptized persons; though some of them lately, as they testify in their apology, have ceased to repeat baptism. Certain it is, however, that in many things they agree with the Anabaptists...nor is this heresy a modern thing; for it existed in the time of Austin.”*

Footnote: * Apud Schyn Hist. Mennonit., p. 135.

(My Note: Herman Schyn published his “History of the Mennonites” in Latin [Historia Mennonitarium], in 1723 in Amsterdam. This was found in “Institutes of Ecclesiastical History” by Mosheim, page 199 footnote. -BT)

Also, be careful that you get Volume 2 of Booth’s book. There are three volumes to this work, and getting 1 or 3 will result in you not finding the quote on page 284 – BT

2. **The Primitive Church Magazine**, pages 73-74, **1841 (# means I own this – BT)**

The historian Mosheim, a paedobaptist, says, that the “true origin of that sect which acquired the denomination of anabaptists is hidden in the depth of antiquity;” and Cardinal Hosius, chairman of the Council of Trent, **1555**, says, “If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or

surer than those of the anabaptists; since there have been none, for these **twelve hundred years** past, that have been more grievously punished.”

3. **Christian Baptism** – by Adoniram Judson - **1846 (#)**

Hosius quote on pages 83-84. This is a footnote. “CARDINAL HOSIUS, *President of the Council of Trent*. ‘If the truth of religion were to be judged by the readiness and cheerfulness, which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer or surer than that of the Anabaptists; since there have been none, for these **twelve hundred years** past, that have been more grievously punished, or that have more cheerfully or steadfastly undergone, and even offered themselves to, the most cruel sorts of punishment, than these people.’ ‘The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem to also have been. Nor is this heresy a modern thing; for it existed in the time of Augustine.’ In Rees’ *Reply to Walker*, p. 220; and apud Schyn *Hist. Mennonit.* p. 135.

4. **The Baptist Memorial and Monthly Chronicle** – by G.H. Orchard – **1842 (#)**

Hosius quote, page 229. “The historian Mosheim, a paedobaptist, says, that the ‘true origin of that sect which acquired the denomination of anabaptists is hidden in the depth of antiquity;’ and Cardinal Hosius, chairman at the Council of Trent, **1555**, says, ‘If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the anabaptists; since there have been none since these **twelve hundred years** past, that have been more grievously punished.’” (There are no footnotes as to where Orchard got this quote. – BT)

5. **History of All the Religious Denominations in the United States** – by Israel Daniel Rupp – **1849 #**

Hosius quote, page 53. “The historian Mosheim, a paedobaptist, says, that the ‘true origin of that sect which acquired the denomination of anabaptists *is hidden in the depths of antiquity;*’ and Cardinal Hosius, Chairman at the Council of Trent, **1555**, says, ‘If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, *then the opinions and persuasions of no sect can be truer or surer* than those of the anabaptists; since there have been none, *for twelve hundred years past*, that have been more grievously punished.’” (This section on Baptist History was written by Joseph Belcher, D.D., Pastor of the Mount Tabor Baptist Church, Philadelphia.)

6. **Baptist: the Only Thorough Religious Reformers** – by John Quincy Adams – **1876 #**

Hosius quote, page 93 “*If you behold their cheerfulness in suffering persecution, the Anabaptists run before all the heretics. If you have regard to the number, it is like that in multitude they would **swarm above all others**, if they were not grievously plagued and **cut off with the knife** of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and Zuinglians must needs grant that they far pass them. If you will be moved by the boasting of the Word of God, these be no less bold than Calvin to preach, and their doctrine must stand aloft above all the glory of the world, must stand invincible above all power, because it is not their word, but the Word of the living God.*”*

Footnote- * “Struggles and Triumphs of Religious Liberty,” pg. 89.

7. **Old Landmarkism** – by James Robinson Graves – **1880 #**

Hosius quote, page 171. “Cardinal Hosius, President of the Council of Trent, (A.D. **1550**), declared that the Anabaptists had for **1,200 years** past suffered generally, and the most cruel sorts of punishments. ‘The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem also to have been. Nor is this heresy a modern thing, it existed in the time of Augustine.’ –*Rus’ Reply to Walker*, p. 20.”

8. **The Tri-lemma, Or, Is Baptism in the Romish Church** – by James Robinson Graves – **1860 #**

Hosius quote, page 132. “We appeal to Cardinal Hosius, President of the Council of Trent, (A.D. **1650**.) the most learned and powerful Catholic of his day. Hear him testify: ‘If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be *truer or surer* than that of the Anabaptists, [Baptists,] since there have been *none, for these twelve hundred years past, that have been more generally punished*, or that have more cheerfully and steadfastly undergone, and even offered themselves to, *the most cruel sorts of punishment*, than these people.’ “The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem also to have been. Nor is this heresy a modern thing, for it existed in the time of Austin.’ *Rees’s Reply to Wall*, p. 20.” **(The date is not my mistake. It actually says 1650. What a glitch.)**

9. **The Baptist Denomination: It’s History, Doctrine, and Ordinances** – by Dudley C. Haynes – 1856#

Hosius quote, page 262. “Cardinal Hosius, President of the Council of Trent, A.D. **1545**.) a distinguished dignitary of the Church of Rome, says: ‘If you behold their cheerfulness in suffering persecution, the Anabaptists run before all the heretics. If you have regard to the number, it is likely that in multitude they would **swarm above all others**, if they were not grievously plagued, and **cut off with the knife** of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and the Zuinglians must needs grant that they far pass them. If you will be moved by the boasting of the word of God, these be no less bold than Calvin to preach, and their doctrine must stand aloft above all the glory of the world, and stand invincible above all power, because it is not their word, but the word of the living God.”

10. **Memorials of Baptist Martyrs** – by John Newton Brown – 1854 #

Hosius quote, page 19. “Hear what a Roman Catholic prelate, Cardinal Hosius, president of the Council of Trent, says on this subject, to the Protestants of the Reformation: ‘If you behold their cheerfulness in suffering persecution, the Anabaptists run *before all* the heretics. If you have regard to the number, *it is likely that in multitude they would swarm above all others, if they were not grievously plagued, and cut off with the knife of persecution*; If you have an eye to the outward appearance of godliness, both the Lutherans and the Zuinglians must needs grant that they *far pass them*; If you will be moved by the boasting of the word of God, these be no less bold than Calvin to preach; and their doctrine must stand aloft above all the glory of the world, *must stand invincible above all power*, because it is not their word, but the word of the living God.”

Footnote: * “Struggles and Triumphs of Religious Liberty,” p. 88.

11. **A General History of the Baptist Denomination in America** – David Benedict -1848 #

Hosius quote, page 58. “Cardinal Hosius, president of the council of Trent, made the following declaration: ‘If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persecutions of no sect can be truer or surer than those of the *Anabaptists*, since there have been none for these **twelve hundred years past** that have been more grievously punished.’”

Footnote: “Aliqui dieunt quod Leonistarum secta duraverit a tempore Sylvestri; aliqui a tempore apostolorum. Some say that the sect of the Leonists had existed from the time of Sylvester; others, from the time of the apostles. (Footnote has more information, but none that help us with this essay. –BT)

12. **The Baptist Magazine**, 1822.

Hosius quote, page 53. (Footnote) “Cardinal Hosius, in his Letters, apud opera, pp. 112-113, writes that the Waldenses rejected infant baptism, and rebaptized all who embraced their sentiments. Many, however, of this sect were perfectly agreed with the Church of Rome upon the sentiment of Baptism. See Index, pp. 48 and 49.”

13. **Church of Christ: Viewed in the Midst of Rival Claimants** – John D. Hacker – 1897

Hosius quote, page 363. “Hosius was born 1504, and died 1579. He was made a cardinal in the Romish church in 1561, and was part of the time president of the council of Trent, 1545-1563, convened more to consider the reformation, than other matters. In speaking of the Baptists he remarks: ‘If you behold their cheerfulness in suffering persecution, then the Anabaptists run before all the heretics. If you have regard to number, it is likely that in multitude they would **swarm above all others**, and if not grievously plagued and **cut off with the knife** of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and Zwinglians must needs grant that they far pass them. If you will be moved to the boasting of the word of God, these be no less bold than Calvin to preach; and their doctrine must stand aloft—above all the glory of the world—must stand invincible above all power, because it is not their word, but the word of the living God.’ *Orchard’s Hist. For. Bapt.*, vol. 1, p. 364.”

My Note: “Struggles and Triumphs of Religious Liberty: An Historical Survey” – by Edward Bean Underhill (I also found it spelled “Underbill,” which is a glitch.) - Published in 1851 by L. Colby, 242 pages. I am not striving to obtain this book because of the late date (1851), unless someone has it (Vance Publications sells it in reprint) and would check the cite to see if it is before 1829.

Now for Hosius and His Works

I now have the complete works of Hosius in Latin, readable and searchable on PDF files. This is a massive work that is over 300 meg of files and took me about ten hours to download. So, I downloaded it overnight while I slept. I will give you a play-by-play of my search.

Step 1: We’ll see what the reference is all about. Clarence Walker in J.M. Carroll’s “Trail of Blood” said it was in Apud Opera, pages 112-113. Another said this was a quote from Hosius AT the Council of Trent. So far, “Apud Opera” is a hoax. So I’ll have to search his “Council of Trent” letters. Apud Opera is not mentioned in the “Complete” works of Hosius. There are two different quotes attributed to Hosius; notice the difference. Number 1: "Were it not that the baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." Number 2: "If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptist since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." Both of these are attributed to “Hosius, Letters, Apud Opera, Pages 112-113.” First, there is no “Apud Opera” in his “complete” works. I’ll have to go deeper to see if any of his letters have said anything about Baptists or Anabaptists.” On the surface, the second quote seems more legitimate, as Hosius would not have called anyone “Baptists” in 1560. The first quote therefore is probably just a shortened adaptation of the second. Rule of thumb, nothing ever “lengthens” in re-quoting.

Step 2: One of the statements is false on the surface, because BOTH statements could not have covered pages 112-113, it’s impossible for that to happen. I would choose the first one as being the bogus one because of previous analogy and the following: A) “Baptists” was not a name he would have used. B) “Reformers” is not a name he would use, as it would have been known as that much later (Like the KJV was named many years after James died). C) “Knife” doesn’t suit me as a word the Cardinal would use to describe the death of heretics. At least be Biblical or Inquisition-like with “sword”, “fire”, even “death”. D) “...during the past twelve hundred years...” sounds like a modern day rendition of a time period than how they would write in the 1500’s.

Step 2a: The substance of the two quotes are similar. Adult Baptizers suffering, 1200 years. So there is consistency of thought here.

Step 3: Of the 277 letters of Hosius, none of them are called “Apud Opera”. And no book is listed by that name. This means of course that both quotes might be bogus. The question is: Did Clarence Walker get his quote from the Baptist Magazine of 1824 (quoted on landmark web-site), or vice versa? It just so happens that Carroll wasn’t born until 1858, and “Trail of Blood” was not copyrighted until 1931, by the Ashland Avenue Baptist Church. So Clarence Walker did not quote accurately, but did get the Citation accurate. To me, this means that he got the quote from someone else who “paraphrased” the Baptist Magazine article, but had the Citation correct.

Step 4: The Introduction to Carroll’s “Trail of Blood” lists Hosius’ quote as “1524”, which I suppose is possible, but places it nowhere near the council of Trent (1561-1563), and, as Hosius was BORN in 1504, where is the authority of a 20-year-old Polish dude? Clarence Walker also calls Hosius the “President of the Council of Trent”, but he was “papal legate” of the Council of Trent, which just meant he “represented the Pope armed with his authority” (Oxford English Dictionary). So, I hate to say this, but Clarence Walker gave faulty information at best, and deceptive information at worst. He undoubtedly got the citation of the quote from the other reference. My question is: Did HE rephrase the quote, or did he just hear someone preach about it and used their paraphrase of it?

Step 5: If the second quote is the real one, that still places it 250 years AFTER the writing of the quote. The main question to ask, since the “complete” works of Hosius were published in 1584 at Cologne, why did not the great Baptist authors BEFORE or AFTER 1826 use this quote? The great Baptist Historian, Alfred H. Newman (2 volume Manual of Church History, 1902) has 12 pages on the Council of Trent and all their decrees, NEVER even mentions Hosius, and quotes nothing about the Anabaptists. Baptist Historian David Benedict (2 vol. General History of the Baptist Denomination, 1813) mentions the Council of Trent 3 times in volume one, with nary a mention of anything but the general decrees of the council. How did these learned historians “miss” this all-important quote, but the “Baptist MAGAZINE” found it??? And, if the MAGAZINE found it BEFORE Newman, why didn’t Newman, who went extensively into the Council of Trent, USE the quote??? Unless Newman thought it was bogus.

Step 6: So, let’s for argument sake assume the second quote is the real quote. Therefore, when I search the complete works of Hosius, I should be able to find the key words “religion”, “boldness”, “sect”, “suffering”, “opinion”, “Anabaptist”, and “twelve hundred years”, as these are the key words and phrases in the quote. This is vital, because my Latin is next to nothing, and Hosius’ works are in Latin. The quotes I get will have to be probably “matched” with key words, rather than translated. I will use a Latin dictionary to get basic words to search for and try to do some translating.

Step 7: Hosius’ complete works are titled “Opera Omnia”, Latin for “works”, “all, every”. So we know everything he wrote is here. The supposed title to his “letter” which supposedly holds his “Baptist” quote was “Apud Opera” which means “the house of” (Apud) “Works” (Opera). Now, even in Latin, I can tell that his letters are addressed to people. So, Apud Opera would HAVE to be the name of a person if this quote is true. But, alas, it is not! Someone has been pulling our Baptists’ legs all these years about this Citation.

Step 8: Running the Latin name for Anabaptists (*Anabaptistarum*) through Hosius’ Works yields twelve references to them. This is pretty significant. At least, for me, as a non-Latin person, this means there aren’t hundreds of quotes about them to try to sift through. The numbers of the letters are 28, 41, 43, 105, 116, 128, 129, 134, 150, 157, 158, and 160, if anyone wants to fly to Cologne and check me out.

Step 9: The quote from 157 is significant. Notice the title: *Liber Epistolarum* (his book of letters), *Carolo Archiduci Austriae* (That would be: “Carolo, Archduke of Austria”). The sentence is: “*Nonne videmus a Lutheranism ad Calvinism, a Calvinism ad Anabaptism, ab Anabaptismo ad Trideism, a Trideismi ad Atheism iam esse ventum?*” Townsend translation: *Nonne* (not) *videmus* (to see, observe, understand, comprehend) *Lutherism to Calvinism, Calvinism to Anabaptism, Anabaptism to Trideism, and Trideism to Atheism iam* (moreover, henceforth, indeed) *esse* (the nature of being) *ventum* (wind, rumor, favor)? NOTE: All Latin translated words are from “latin.realdictionary.com”. My translation: “Don’t you understand that indeed the nature of the wind is to go from Lutheranism to Calvinism, Calvinism to Anabaptism, Anabaptism to Trideism, and Trideism to Atheism?” The significance is in the fact that Hosius does not call them “Reformers”, but uses the individual names of the Reformers.

Step 10: One quote has Anabaptists with Augustine in it. This is from “*Liber Primus De Haeresibus Nostri Temporis*”, page 432. The quote is as follows: *Est autem & haec Anabaptistarum secta valde dissecta: Neque enim doctrine capitibus inter se conveniunt. fuit etiam Augustini seculo, & ficut aliae pleraeque omnes haereses sic & haec statim ab initio multas in partes fuit divis. Nam alij vocabantur Donatistae, alij Rogatistae, alij Maximianistae, Circenses alij, qui conversi tandem sunt a factione Donatistarum (hoc enim nomen caeteris erat celebrius) ad Ecclesiae Catholicae societatem.* Not taking the time to translate every word, just notice that it is a letter to the “Primus” (Chief) about “Temporary Heresies”. In it you will notice “Anabaptists”, “Augustine” and “Donatists”. Don’t trust me, do a word by word on “latin.realdictionary.com”, but it seems to say something about the “Anabaptist sect is divided (dissecta), over certain doctrine” (which, I guess has been a Latin word all along), “in Augustine’s time the heresies are divided (divis). They certainly (Nam) are Donatists, Rogatists, Maximianists, and Circenses.” Something about the “faction Donatists moving away from the Church (Ecclesiae) Catholic Society.” The significance here is that Hosius believed that the Donatists of Augustines time (which would have been 1200 years earlier) were in fact Anabaptists.

Step 11: On page 436 of the same letter above, the following quote: “*Neque vero tantum Augustini seculo tales fuerunt: Ante quadringentos etia annos, quibus Bernardus vixit, fuerunt Anabaptistae non minus vitae prodigi, quam Donatistae.*” Something about the Anabaptists living the life not less (non minus) prodigious (prodigi) than the Donatists” The time period is a factor here, as he says that they were not only in the time of Augustine, but also 400 years (quadringentos etia annos) before (ante), when Bernard lived.” So, Hosius states that the Anabaptists were not only the Donatists of Augustine’s time (1200 years before) but were around and lived the same life 400 years ago.

Step 12: Here’s our last chance, as the other quotes do not mention much of anything of importance. This one may really help us. Letter 150, titled: “*Alberto Bavariae Duci*” (A letter to Alberto, Duke of Bavaria). The significance: This one has Anabaptists AND a reference to 1200 years ago! The quote: “*Nam & alterius Principis edictum non ita pridem legi, qui vicem Anabaptistarum dolens, quos ante mille ducentos annes haeretisos, capitalique supplicio dignos esse pronunciatos legimus, vult, ut audiantur omnino, nec indicta causa pro condemnatis habeantur.*” Now with translation: “*Nam* (certainly, but now) *& alterius* (otherwise) *Principis* (beginning) *edictum* (ordinance, principle) *non* (not) *ita* (and so) *pridem* (in times past) *legi* (assembled), *qui* (how) *vicem* (time, occasion, opportunity, event) *Anabaptistarum dolens* (painfully), *quos* (those accused of treachery) *ante* (before) *mille* (thousand) *ducentos* (12) *annes* (years) *haeretisos* (heretical), *capitalique* (possessions) *supplicio* (punishment) *dignos* (to recognize as different, to distinguish) *esse* (the nature of being) *pronunciatos* (proclaim, announce) *legimus* (lawful), *vult* (expression, aspect), *ut* (to) *audiantur* (the listener) *omnino* (altogether, completely), *nec* (and not) *indicta* (evidence) *causa* (on account of) *pro* (on behalf of) *condemnatis* (prosecuting) *habeantur* (government)”

Sum and Substance: This is probably where the quote came from. My interpretation: “But now and otherwise, from the beginning of the edict (about heretics) but not so in times past assembled, how the occasion of punishing Anabaptists, those accused of treachery for the last 1200 years, they were different, their nature proclaimed them as lawful, their expression to the listener completely different (than other heretics), and not based on the evidence on behalf of the prosecuting government.”

Step 13: I use a Latin Dictionary to do a Word-by-Word Quote of the Passage:

Hosius wrote in his *Liber Epistolarum*, Number 150, titled “A letter to Alberto, Duke of Bavaria”, the following statement: “But now and otherwise, from the beginning of the edict (about heretics) but not so in times past assembled, how the occasion of punishing Anabaptists, those accused of treachery for the last 1200 years, they were different, their nature proclaimed them as lawful, their expression to the listener completely different (than other heretics), and not based on the evidence on behalf of the prosecuting government.” (Rookie Translation by Dr. Benjamin E. Townsend)

Step 14: I called in the Professional. I e-mailed the Latin quote to Carolinne White, Ph.D., who has a degree in Classics and a doctorate from Oxford University, England. She has recently worked on the Medieval Latin Dictionary for Britain. She specializes in the Latin of the Church Fathers and the medieval period and has published the following books: *Christian Friendship in the Fourth Century* (Cambridge University Press 1992, pbk.2002), *Early Christian Lives*, (Penguin 1998), *Early Christian Latin Poets* (Routledge 2000) and *The Confessions of St. Augustine* (Frances Lincoln 2001). She is the Director of Oxford Latin, and has access to the Bodleian Library there.

My E-mail to her: Hello, my name is Ben Townsend, and I am going to use a quote for a church history book.

The quote is from the letters of Cardinal Stanislaus Hosius, *Liber Epistolarum* 150, titled “Alberto Bavariae Duci” in about 1563 A.D.

The quote is as follows:

Nam & alterius Principis edictum non ita pridem legi, qui vicem Anabaptistarum dolens, quos ante mille ducentos annes haeretis, capitalique supplicio dignos esse pronunciatos legimus, vult, ut audiantur omnino, nec indicta causa pro condemnatis habeantur.

Please send me your rates for translating this passage. Or if you just have had a great day, and want to help a fellow out, just send the translation into English.

Thank you for your help,

Ben Townsend

Her Response: Dear Ben, do you know what the context is for this quote? I am not sure whether PRINCIPIS should be translated as prince or leader. The passage runs:

For not so long ago I read the edict of the other prince who lamented the fate of the Anabaptists who, so we read, were pronounced heretics twelve hundred years ago and deserving of capital punishment. He wanted them to be heard and not taken as condemned without a hearing.

Best wishes,

Carolinne White

OXFORD LATIN

Final Conclusion: This is the quote we should use from Cardinal Hosius, and not the others.

Nam & alterius Principis edictum non ita pridem legi, qui vicem Anabaptistarum dolens, quos ante mille ducentos annes haeretis, capitalique supplicio dignos esse pronunciatos legimus, vult, ut

audiantur omnino, nec indicta causa pro condemnatis habeantur. (The letters of Cardinal Stanislaus Hosius, Liber Epistolarum 150, titled "Alberto Bavariae Duci" in about 1563 A.D.)

Translation of Quote:

For not so long ago I read the edict of the other prince who lamented the fate of the Anabaptists who, so we read, were pronounced heretics twelve hundred years ago and deserving of capital punishment. He wanted them to be heard and not taken as condemned without a hearing. (by Carolinne White, Ph.D, Oxford University, Head of Oxford Latin)

Note: For reference purposes, it would be good to put the proper cite in the footnote, the phrase "Translated by Dr. Carolinne White, Ph.D., Oxford Latin," then followed by the Latin sentence.

4-3-08 – Ben Townsend
Updated 10-30-09