

in the prison which amongst the then was named Doliu. And lastly bringing them into the market place, wher every man might behold them, & cutting of their golde lockes from their heads: they caused them to be carped about the streets, with bagpipes and trumpets blowne before them to the intent they should be the better knowne & their companyes auoyded: according to the manner then of certayne thecues that were named Apellatores, (accusers or petchers of others that were guilties) which were so seued. And w^o other such like opprobrious and reprochfull contumelyes did they serue the men also that were taken with them in committing the forenamed wickednesse and vices. Here the story recordeth how the sayd Londoners were encouraged hereunto by Iohn wickliffe and others that folowed his doctrine to perpetrat this act, in the reproch of the Prelats being of p^r clergy. For they sayd, that they did not so much abhorre to see the great negligence of those to whom that charge belonged, but also their filthye auarice they did as much detest: which for greedynes of money were choked w^o bybes and winking at the penaltyes due to such persons by the lawes appoynted, suffered such fornicatores and incestuous persons fauourably to continue in their wickednes. They sayd furthermore, that they greatly feared, leass for such wickednes perpetrated within the city and so apparently dissimuled: that God would take vengeance vpon the & destroy their city. wherfore they sayd, that they could do no lesse then to purge the same: leass by the sufferance thereof, God would bring a plague vpon them, or destroy the with the sword, or caule the earth to swallow v^o both them and the sayd City. Hæc ex Chron. Mon. D. Albani.

This story (gentle Reader) albeit the author thereof whom I folow, doth geue it out in reprochfull wise, to the great discommendation of the Londoners for so doing. Yet I thought not to omitte, but to commit the same to memory, which seemeth to me rather to tend vnto p^r worthy commendation both of the Londoners that so did: & to the necessary example of all other Cities to follow the same. After these things thus declared, let vs now adioyne the testimoniall of the Vniuersity of Oxford, of Iohn wickliffe.

The publicke testimony geuen out by the Vniuersity of Oxford, touching the commendation of the great learning and good life of Iohn Wickliffe.

Vnto all and singular the Children of our holye Mother the Church, to whom this present Letter shall come: the Vice-chancellor of the Vniuersity of Oxford with the whole congregation of the Maisters, with perpetual health in the Lord. Forso-much, as it is not commonly seene, that the Actes and Mmonumetes of valiaunt men, nor the prayse and merites of good men should be passed ouer and hidden with perpetual silēce, but that true report and fame should continually spread abroad the same in strange & farr distant places, both for the witnes of the same, and example of others: Forso-much also as the prouident discreti-on of mans nature being recompensed with cruelty, hath deuised and ordayned this buckeler and defence, against such as do blasphemē and slander other mens doings, that whensoever witnes by word of mouth can not be present, the penne by writing may supply the same.

Hereupon it followeth, that the speciall good will and care which we bare vnto I. Wickliffe, sometime childe of this our Vniuersity, and professor of Diuinity, mouing and stirring our minds (as his maners and conditions required no lesse) with one mind, voyce and testimony, we do witnesse all his conditions & doings throughout his whole life, to haue bene most sincere & commendable: whose honest maners and conditions, profoundnes of learning, and most redolent renowne and fame, we desire the more earnestly to be notified & known vnto all faithful, for that we vnderstand the maturity and ripenesse of his couersation, his diligent labors and trauels to tend to the prayse of God, the helpe & sauegarde of others, and the profite of the Church.

Wherefore we signify vnto you by these presents, that his couersation (euen fro his youth v^owards, vnto the time of his death) was so praiseworthy and honest, that neuer at any time was there any noise or spot of suspition noyed of him. But in his aunswereing, reading, preaching and determining, he behaued himselfe laudably, and as a stout and valiaunt champion of the fayth: vanquishing by the force of the Scriptures, all such who by their wilfull beggery blasphemed and slandered Christes Religion. Neither was this sayd Doctor, conuict of any heresy, either burned by our Prelates after his buriall. God forbidde that our Prelates should haue condemned a man of such honesty, for an hereticke, who amongst all the rest of the vniuersity, had written in Logicke, Philosophye, Diuinitye, Moralitye, and the Speculatiue art without peere. The knowledge of which all & singular things, we do desire to testify and deliuer forth: to the intent, that the fame and renowne of this sayd Doctor, may be the more euidēt

and had in reputation amongst them, vnto whose handes these present letters testimoniall shall come.

In witness wherof, we haue caused these our letters testimoniall to be sealed with our common seale. Dated at Oxford in our congregation house, the fifth day of October in the yeare of our Lord, 1406.

The testimony and wordes of Maister Iohn Hus, as touching maister Iohn Wickliffe.

Verely, as I do not beleue neither graūt that M^r. Iohn wickliffe is an hereticke: so do I not deny, but heartly hope that he is no hereticke: for so much as in all matters of doubt I ought, as neare as I can, so chuse the best part. wherfore I surely trust, that M^r. I. wickliffe is one of the number of the which are saued. The wordes of Christ moueth me therunto, saying Math. 7. Doe ye not iudge that ye be not iudged, & Luke the 6. Do not condemn, & ye shall not be condemned: and the wordes of the Apostle, 1. Cor. 4. Doe ye not iudge before the Lord himselfe do come, p^r which shall open those things that are hid in darknes, to manifest the priuities of all hartes.

Secondly, the loue and charity which I ought to bear vnto my neighbor (louing him as my selfe) doth moue me therunto. Luk. 10.

Thirdly his good fame & report moueth me, the which he hath of the good Prelats, of the vniuersity of Oxford, & not of the wicked, & commonly of the vulgar sort, although not of the couetous, proud, and luxurious Prelates.

Fourthly, his owne workes & writings doe stirre me therunto, by the which he goeth about to his whole indēuor, to reduce all men vnto the law of Christ, & specially p^r clergy: that they should forsake the pompe & dominion of this world, and with the Apostles lead the life of Christ.

Fifthly, his owne protestations, which he doth oftentimes vse in his sentences, often repeating the same, doth not a litle moue me.

Sixthly, his earnest desire and affection which he had vnto the law of Christ, doth not a litle allure me therunto, disputing of the verity thereof, the which cannot fayle in any one iore or title. wherupon he made a booke of the verity of the holy Scripture, approuing euen vnto the uttermost, the tructh of Gods law.

Wherfore it were too foolish a consequēt to say, that because the number of the Prelates and clergy in England, Fraunce, and Boheme do couit Iohn wickliffe for an hereticke, that therfore he is an hereticke. ec. Like as the reason for burning of the bookes, for it is written in the first booke of Machabees first chapter: that they did burne the books of the Lord, tearing them in peeces, and whosoever was founde to haue kept any bookes of the Testament of will of the Lord, or the which obsecured and kept the lawe of the Lord, they were by the kinges commaundemen put to death. If then the burning of these bookes by wicked men did argue or proue the euilnesse of the books, the was the law of God euil and nought.

So likewise the burning of S. Gregories bookes, and diuers other sayntes and good men, should argue & proue that they were euil & naughty men. wherupon as it doth not follow, that because the Bishops, Scribes, and Phariseis, with the elders of the people, condemned Christ Iesus as an hereticke, that therfore he is an hereticke: So likewise doth it not follow of any other man. The Bishops, maisters of diuinity, monkes and prelats condemned thys man as an hereticke. Ergo he is an hereticke. For this consequēt is reppoued by Iohn Chyulston, which was thofe condemned as an hereticke by the Bishops and the whole clergy. Likewise S. Gregory in his bookes, was condemned by the Cardinals.

By like proofe also as they affirme M^r. Iohn wickliffe to be an hereticke: Iohn Duke of Lancaster (a man of worthy memory and progenitor of Henry king of England) should also be an hereticke. for the sayd Duke defended, fauored, and greatly loued M^r. Iohn wickliffe. Ergo, the sayd Duke is or was an hereticke, the consequēt is good. The same is well knowne vnto the Englishmen. The same appareth in the Canon, where it is sayd, he which defendeth an hereticke, ec.

But these things set apart, I demaund of the aduersary, whether M^r. Iohn wickliffe be damned for euil or no. If he say that he is damned because he is an hereticke: I propoude this vnto him, whether M^r. Iohn wickliffe whiles he liued held any false doctrine contrary to the holy Scripture: If he do affirme it, let him then shew what doctrine it is, and afterward declare that he held it obstinately: And he shall finde, that in his bookes he alwayes wrote most commendable protestations agaynst obstinacye and stiffneckednes.

The testimony and iudgement of M. Iohn Hus concerning Iohn Wickliffe.

Lib. de sensu & Veritate scriptura per I. Wickliffe.

True iudgement standeth not vpon number and multitude.

Burning of bookes prooueth not by and by an hereticke.

A false consequēt reppoued by I. Chyulstone.

Iohn Duke of Lancaster defender of I. Wickliffe.

I. Wickliffe proued no hereticke.

The fruites of god and true doctrine.

Ex Chron. Monast. D. Albani.

Ex como operu. Iohn. Huss fol. 61.

Great learning ioyned with good life and godlines.

The bones of Wickliffe were not yet commended by the council of Conist. to be burned. Ex 2 como operum I. Huss fol. 61.