

appealed unto the high bishop, they had other iudges appointed unto them, as cardinal Aquileianus and cardinal Cencius with certayne others. The which iudges after they had prolonged and differed the matter by the space of one yere and a halfe, at the last they returned to the sentence and iudgement of cardinall de Columa, and confirming y same, commaunded Iohn Hus his procurators that they should leaue off to defend him any moze; for they would suffer it no longer. wherupon when his procurators would not cease they instant iure, certayne of them were cast into prisō, and greuously punished; the other leauing theyr business vndone, returned into Bohemie.

The Bohemians notwithstandinge little cared for all this, but continuinge stil as they grew moze in knowledge, so the lesse they regarded the Pope, complayning dayly agaynst him and the Archb. for stoppinge the word of God, and the gospel of Christ to be preached, laying that by their indulgences and other practises of the court of Rome, and of the bishops Consistory, they sought their owne profit, & not of Iesus Christ: that they plucked from the sheepe of Christ the wool and milke, and did not feed them, neyther with the word of God nor with good examples. Teaching mozeouer and affirming, that the commaundments of the Pope and Prelates are not to be obeyed, but so far as they follow the doctrine and life of Christ and of his Apostles, and that lay men ought to iudge the workes of the prelates as Ihuale iudged the workes of Peter in correcting him. Gal. 2. Furthermore, they had amongst the certayne notes and obseruations, whereby they might discern how far & wherein they might obey theyr prelates: they derided also & scorned the Popes iurisdiction, because of the schisme that was then in the church, whē there were 3. popes together one striving agaynst another for the papacy.

ouer and besides this, at the same time Iohn Hus did propound publickly, and by the Notaries caused to be written, 3. doubtfull questions, the tenor wherof foloweth here word for word & is this: Forasmuch sayth he as it is god for men being in doubt to aske counsell, whereby all dubitatio removed, they may be able the moze firmly to adhere to the truth, 3. doubts here arise to be solved. The first doubt is whether we ought to beleue in the Pope. The second, whether it be possible for any man to be saued, which confesseth not with his mouth vnto a mortal priest? The third doubt is, whether any of the doctors doe holde or say that some of Isharaos hoist being drowned in the red sea, and of the Sodomites being subuerter, be saved?

As concerning the first, he did hold negatively, alleading the saying of Bede vpon this place of the Apostle: To him that beleueth vpon him which iustificth the wicked, his sayth is imputed to righteousnes. Rom. 4. vpon this place sayth Bede: Aliud est credere in deum, aliud credere deo, aliud credere deum. &c. The second doubt sayth he, the maister of the sentence doth answere, lib. 4. dist. 17. cap. 11. in these wordes: what is then to be holden or sayd herein? Certes, that without the confession of the mouth, and assyoynting of the outward payne, sinnes be forgiven through contrition and humility of the hart. &c. For the third doubt he brought in the wordes of S. Jerome vpon the Prophet Nabum, speaking of the Egyptians destroyed in the sea, and of the Sodomites destroyed with fire, & of the Israelites destroyed in the desert. Know you (sayth Jerome) that God therefore punished them for their sinnes here temporally, because they should not be punished hereafter perpetually, & therefore because they were here punished, they shall not be punished hereafter: eis the scripture should lie, which is not to be graunted. These 3. questions belike Iohn Hus did bring in to declare howe the doctors doe not agree in all things neyther with the church of Rome, neither are to be followed in all poyntes of all men.

It foloweth mozeouer after the death of the Archb. Swinco aboue mentioned, that one named Conradus was placed by y pope there to be chief general; which Conradus conferring with the diuines and doctors of the vniuersity of Prague, required their aduises and counselles, what way they might best take to asswage the dissensions & discordes betwene the clergy and the people. wherupon a certayne counsell was deuised to be holden after this foze and manner as foloweth.

1. First, that all doctors and maisters of the vniuersity of Prague should be alleibed in the court of the Archb. and in his presence that euery doctor and maister should sweare, not to holde or mayntayne any of the 45. articles of Iohn wickliffe before condemned.

2. Item, concerning the 7. sacraments of the Church, the keyes & censures of the church, the maners, rites, ceremonies, customes, and liberties of the church, concerning also the worshipping of reliques and indulgences, the orders &

religions of the church, that euery one shall sweare that he doth hold, helcue & mayntayn, and will maintayn as doth the church of Rome and no otherwise, of the which church of Rome the Pope is the head, & the colledge of Cardinals is the body: who are the true and manifest successours of blessed S. Peter prince of the Apostles, and of the colledge of the other Apostles of Christ.

3. Item, that euery one shall sweare, that in euery catholick matter belonging to the Church that he will stand to the determination of the Apostolical sea, and that he will obey the prelates in all maner of thinges wherofuer, the thing which is pure good is not forbidden: or that which is mere ill, is not commaunded; but is meane or indifferent betwene both, which mean or indifferent thing, yet notwithstanding by circumstances of time, place or person, may be either good or euill.

4. Item, that euery one shall sweare & confesse by his oth, that the opinions of wickliffe and others, touching the 7. sacraments of the church and other things aboue notified, being contrary to the sayd church of Rome be false.

5. Item, that an oth be required of them all; that none of them shall hold, defend or maintaine any of the 45. articles of Iohn wickliffe aforesayd, or in any other matter catholick, and especially of the 7. Sacraments and other articles aboue specified; but only as doth the Church of Rome, and no otherwise.

6. Item, that euery ordinary in his dioces shall cause the sayd premises contained in the 1. 2. 3. 4. articles aforesayde to be published in his Synodes, and by his preachers to be declared to the people in the kingdome of Bohemie.

7. Item, that if any Clerke, student, or lay man shall with had any of the premises, that the ordinary haue authority if he be conuicted therof to correct him, according to the old lawes and Canons, and that no man shall defend such one by any meanes for none but the ordinary hath power to correct such a man, because the Archbishop is chauceilour both of the kingdome and vniuersity of Prague.

8. Item, that the songes lately forbidden, being odious, scandalous and offensive to others same, be not long neyther in streetes, tauerne, nor any other place.

9. Item, that maister Iohn Hus shall not preach so long as he shall haue no abolition of the court, neither shall hinder the preaching in Prague by his presence, that by this, his obedience to the Apostolical sea may be knowne.

10. Item, that this Councell doth appeare to be good and reasonable for the putting away of ill report and dissentio that is in the kingdome of Bohemie.

11. Item, if maister Iohn Hus, with his complices will perfozme this, which is contemied in the 4. former Articles, then we will be ready to say as they woulde wishe vs and haue vs, whensoever need shall require, that we do agree with them in matter of sayth; other wise if they will not so doe, we in geuing this testimony should lyc greatly vnto our Lord the King & to the whole world. And mozeouer, we will be content to write for them to the Court of Rome, and do the best we can for them, our honors saued. This counsell and denise being considered amongst the head of the vniuersity of Prague, the foresayd administrator named Conradus, presented to the king and to the barons of the realme, and also to the Senate of Prague, wherof as soone as word came to Iohn Hus and his adherents, they like wise dyrt out other Articles in maner and foyme of a counsell as foloweth.

For the honor of God & the true preaching of hys gospel, for the health of the people, and to auoyd the sinfull & false infamy of the kingdome of Bohemie, and of the Marquisship of Moravia, & of the city and vniuersity of Prague, and for the reforming of peace & vnyty betwene the clergy and the scholers of the vniuersity.

1. First, let the right and iust decrement of the princes and of the kinges counsell, be holden and stand in force, which betwene the L. Archb. Swinco on the one party, and betwene the rector & maister Iohn Hus on the other party, was made, proclaimed, sealed, and solemnly on both parts receiued and allowed in the court of our soueraigne Lord the king.

2. Item, that the kingdome of Bohemie remain in his former rites, liberties & common customes, so as other kingdomes & landes do enjoy; that is, in all approbations, condemnations, and other actes concerning the holy mother vniuersall church.

3. Item, that maister J. Hus, agaynst whom the foresayd Lord Swinco, could object no crime before the counsell, that the sayd Iohn Hus may be present in the congregation of the Clergy and there whosoever will object to him either hereby or error, let him object; binding himself to suffer the like payne, if he do not proue it.

The Bohemians agaynst the Pope & his doings. Ex Cochlas in Hist. Hussit. lib. 1.

3. Doubtes of Iohn Hus propounded

Credere in Deum. Credere Deo. Credere Deum. Per. Lomb. lib. 4. dist. 17. cap. 11. Against Auarice confession.

Councell of the prelates of Prague agaynst the Gelpellers.

Purum bonum, Purum malum, Medium.