

4. Item, if no man will let himselfe on y<sup>e</sup> contrary part against him, then let the commaundement be made by our soueraigne Lord the king through all his Citiees, and likewise let it be ordeined and proclaimed through all villages and townes, that maister John Hus, is ready to render account of his sayth; and therefore if any will object unto him any heresy or errour, let him write his name in the chancery of the Lord Archbishop, and to bring forth his probations openly before both the parties.

5. Item, if no such shalbe founde to object, or which will write his name, then let them be called for, which caused to be noised & rumozed in the popes Court, that in the kingdome of Boheme, in the City of Prague, and in the Marquishome of Moravia, many there be whose hearts be infected with heresy and error, that they may proue who they be; and if they be not able to proue it, let them be punished.

6. Item, that commaundement be directed to Doctors of Diuinity and of the Canon law, and to the Chapter of Cathedral churches, and that it be required of them all and of every one particularly, that they will bring forth his name, if they know any such to be an heretick or erroneous. And if they deny to know any such, then let them make recognition therof, before the publike Notary, confirming y<sup>e</sup> same with their seales.

7. Item, these things thus done & promised, then that our soueraigne Lord the king, & also that the Archb. will geue commaundement vnder payne that no man shall call one another heretick or erroneous, vnles he will stand to the probation of that heresy or error, as it becometh him.

8. Item, after these thinges obtained that our soueraigne lord the king, with the content of his Barons, will let the levy a subsidy, or collect of the clergy, & direct an honest ambassay to the popes court; with the which embassadors, let the also go vpon theyr owne proper charges or expences for theyr purgation, which haue caused this kingdome falsly & greuously to be infamed in the Apostolicall court.

9. Item, in the meane season for the presence of maister J. Hus no Interdict ought to be made, as it was made of late contrary to the order and determination of our holie mother church, &c.

As this matter was thus in altercatiō betwene y<sup>e</sup> two parts, y<sup>e</sup> one objecting, y<sup>e</sup> other answering in articles, as is aforesayd: In the meane time it happened by the occasiō of Ladilaus king of Naples, who had besieged the popes townes and territories, that Pope John raising vp warr agaynst the sayd Ladilaus, gaue full remission of sinnes to all them which would warr of his side to defend y<sup>e</sup> church. When this Bul of y<sup>e</sup> popes indulgēce was come to Prague, and there published, the king wenzeslaus, who the fauored that pope, gaue commaundement that no man should attempt any thing against the sayd popes indulgēces. But Hus w<sup>th</sup> his folowers, not able to abide y<sup>e</sup> impiety of those parolles, began manifestly to speake agaynst them, of the which company were 3. certayn artificers, who hearing y<sup>e</sup> priest preaching of these indulgēces, did openly speake against them, & called the pope Antichrist, which would set vp the crosse to fight agaynst his euenchristened. wherefore they were brought before the Senate, and committed to warde. But the people toyning theselues together in armes; came to y<sup>e</sup> magistrates, requiring the to be let loose. The magistrates with gentle wordes and saye promises satisfied the people, so that euery man returning home to his own house, y<sup>e</sup> tumult was allwaged. But the captiues being in prison, notwithstanding were there beheaded, whose names were John, Warrin, and Stalton. The death and martirdome of these three being knowne vnto the people, they took the bodie of them that were slaine, and with great solemnitye brought them vnto the church of Bethlem. At whose funeral diuers priestes favoring that side, did sing in this wise These be the Sayntes whiche for the testament of God gaue their bodies, &c. And so their bodies were lumpuously interred in the church of Bethlem, J. Hus preaching at the same funeral, much commending them for theyr constançe, and blessing God the father of our Lord Iesus Christ, whyche had hidde the way of his verity so from the prudent of this world, and had revealed it to the simple lay people and inferior priestes, which chose rather to please God than men.

This this City of Prague was deuided. The prelates with the greatest part of the clergy, & most of the Barons, which had any thing to lose, did hold w<sup>th</sup> the pope; especially Steuen Paletz, being the chiefest doer on that side. On the contrary part the commons, with part of the clergy & students of the vniuersity went with John Hus, wenzeslaus the king fearing least this would grow to a tumult, being moved by the doctors and prelates and counsell of his barons thought best to reuocare John Husse out of the City, who had bene excommunicated before by the Pope: And

farther to cease this dissension risen in the church, committed the matter to the disposition of the doctors and the clergy. They consulting together among theselues, did set forth a decree, ratified and confirmed by the sentence of the king, containing the summe of 18. articles for the maynteynauce of the hope and the see of Rome, agaynst the doctrine of Wickliffe and John Husse. The names of the Doctors of Diuinity were these: Steuen Paletz: Stanilaus de Znoyma: Petrus de Ikoyma: Ioannes Heliz: Andreas Broda: Iohannes Hildesen: Mattheus Monachus: Hermannus Heremita: Georgius Bota: Simon Wenda. &c. John Hus thus departing out of Prague, went to his country, where he being protected by the Lord of the Soile, continued there preaching, to whom resorted a great concourse of people; neither yet was he so expelled out of Prague, but that sometimes he resorted to his church of Bethlem, and there also preached vnto the people.

Whereouer agaynst the sayde decree of the doctors, J. Hus with his companye replied agayne, and answered to their articles, with contrary articles agayn as foloweth,

\* The objections of Iohn Hus and of his part, agaynst the decree of the Doctors.

First, the foundation of the Doctors wherupon they build all their writings and counsels, is false, which foundation is this, where as they say that part of the clergy in y<sup>e</sup> kingdome of Boheme is pestilent and erroneous, and holdeth falsely of the Sacramentes,

2. The Doctors hereby do defame the kingdome of Boheme, and do rayle vpon new discordes.

3. Let them shew therefore those persons of the Clergye, whom they call pestilent, & let them verify theyr report, binding themselves to suffer the like paine, if they be not able to proue it.

4. False it is y<sup>e</sup> they say, the Pope & the cardinals to be the true & manifest successors of Peter & of the Apostles, neyther that any other successors of Peter or the Apostles, can be found vpon earth besides the. w<sup>ch</sup> as no man knoweth whether he be worthy of hatred or of fauour. And all Bishops and priests be successors of Peter & of the Apostles.

5. Not of the pope, but Christ onely is the head: and not the Cardinals, but all Chyristes saythfull people be the body of the Catholick church, as all holy Scripture and decrees of the holy father do testify and affirme.

6. And as touching y<sup>e</sup> pope, if he be a reprobate, it is plain that he is no head, no nor member also of y<sup>e</sup> holy Church of God, but of the deuill, and of his thagagay.

7. The clergy of the gospellers agreeing with the saying of S. Austen which they alledge, and according to the sanctions of the fathers, and determinations of the holy mother church, do say and affirme laudably: that the condēnation and prohibition of the 41. articles is vnlawfull, and vniust, and rashly done: so; that not onely because the doctors, but also all Bishops and Archbishops, in suche great causes, namely, touching faith (as these articles doe) haue no authority at all, as appeareth. De baptismo et eius effectu. cap. Maiores. Et in Can. 17. dist. cap. Hinc sed. &c.

8. The second cause of the discord which they alledge, also is most false: being the sayth of whole Chyristendome concerning the church of Rome, is deuided in 3. parts by the reason of 3. popes, which now together do raigne: And the 4. part is newe all. It either is true, that we ought to stand in all things to the determination of the pope, & of the cardinals, but so farre forth as they do agree with y<sup>e</sup> holy scripture of the old and new Testament, from whence the sanctions of the fathers, did first spring as is euidēt. De accusationibus cap. qualiter. &c.

9. In the 4. Article they brag out into a certayne dotage, & are contrary to themselves. By reason that they dolefully haue reprehended the gospellers, who in all their doings receive the holy scripture (which is the law of God, y<sup>e</sup> way of truth and life) for their iudge and measure: and afterward they themselves doe alleadge the scripture. Deut. 17. where all iudges both popes and Cardinals are taught to iudge & discern betwene leaper & leaper, & in euery ecclesiasticall cause, vnder y<sup>e</sup> rule of gods law. And so are they contrary vnto their seccōd article, wherein they say: in euery catholicke matter we must runne to the pope: which is contrary to the foolish condēnation of the Articles aforesaid.

10. Consequently, like idiots they doe most falsly alledge for their purpose the Canon, vnder the name and authority of Jerome written 24. q. 1. Hec est fides papa. &c. where they do apply the wordes of Jerome most impertinently to the pope of Rome, which he writeth so S. Austen, calling him a most blessed Pope.

11. By the which place of Jerome, it is manifest that the first article of those doctors is false. Inasmuch as by these wordes

The Pope maketh waire.

Iohn, Martine, Stalton, Martyrs.

Steuen Paletz a great enemy to Iohn Hus.

I. Husse banished out of Prague.

26. q. 1. Hec est fides.

Austen called Pope.