

wordes appeareth that other besides the bishop of Rome and his Cardinals, are called blessed popes, holding the sayth and seat of Peter, and are successors of the Apostles as was Iustien and other holy byshops ma.

12. Wherof it followeth moreover, that y church of Rome is not that place, where the Lord did appoint y principall sea of his whole Church, For Christ, which was the head yuest of all, did first sit in Jerusalem, and Peter did first sit in Antioch, and afterward in Rome. All other popes byd sit some in Bonony, some at Perusum, some at Auinion.

13. Item, the foresayde Prelates are falsifiers of the holy Scriptures and Canons, & therefore are worthy to be punished: which affirme and say, that we must obey the pope in all things. For why it is knowne that many popes haue cred, and one Pope was also a woman. To whome not onely it was not lawfull to geue obediēce, but also vnlawfull to communicate with them. As all Iudices, and infinite Canons do declare.

14. Item, their 6. 7. 8. 9. 10. 11. Articles doe stand and are grounded vpon vntre and false persuasions. And therefore are to be reiected and detested like the other before: Seyng they doe induce not to peace and veritye, but to dissention and falsity.

15. It is manifest also to the laitye, that this dissention among the clergy riseth for no other cause, but onely for the preaching of the Gospell, which reprehendeth such Simoniacks, and such heretics in the church of God, as namely haunt the court of Rome, spreading out theyr branches abroad into all the world. who desire to be renoued & exirpate not onely of the clergy gospelers, but also of the secular power. And so these three vices, to witte, Simonye, Luxuritie, & Auarice (which is Idoll worship) be the causes of all this dissention amonge the Clergye in the kingdome of Boheme, and not the other, which they falsely ascribe to the Gospellers of Prague. These three vices being renoued, peace and vnytye woulde soone be reformed in the Clergye.

16. Moreover, their last article is to much grosse, and not onely is without all law, but also roout all colour of law: whereas they fondly and childishly doe argue thus: that the processe made agaynst M. John Hus ought to be obeyed, because forsoyth the common sord of the Clergye of Prague, hath receiued them: By the same reason they may argue also, that we must obey the deuil, for our first parents Adam and Eue obeyed him. All our fore auncetours before vs were Paganes, wherfore we must obey them, and also the Paganes.

17. But let this frivolous opinio go, this is certain truth, that the said processe made agaynst maister John Hus, by law are none. For so much as they were obteyned, by wronge, and executed contrary to the commission of the Pope, agaynst the determinatio of the holy mother church, as appeareth Cap. Sacro de Sententia excom. and a thousand other lawes besides.

18. Finally, whosoeuer wittingly & obstinately do defend and execute (the sayd processe made) or consenteth vnto the, are all to be counted as blasphemers, excommunicate, and hereticke, as hath bene afore writen and exhibited to y Lord generall bishop of Rome. And more shalbe declared and proued, if audience may be geuen openly before all the Doctors, Ex Aenea Syluii, & Chocleo.

¶ Vnto these objections of J. Hus & his part, the Catholique Doctors agayn did answer in a long tedious processe: The scope wherof principally tended to defend y principallty of the Pope, & to mayntayne his obedience about all other potentates in y world: affirming & cōfiding, that although Christ is the head alone of the whole multitude of them that are sleeping in Purgatory, and whiche are labouring in the Church militant, and which are resting in heauen: yet this letted not, but the Pope is heade of the church here militant, that is, of all the faithfull, which here in this world liue vnder his office. Like as Christ is kyng of all things, and yet Charles may be the kyng of France: So say they, Christ may be the vniuersall head, and yet the Pope may be head vnder him of the whole Church. And thus concluded they that the pope is the head, and that the Colledge of Cardinals is the body of the Romish church, which church of Rome is placed in the ecclesiasticall office here ouer the earth, to knowe and define vps euery ecclesiasticall and catholique matter, to correct errors, and to purge them, and to haue care vpon all such vniuersall matters, & care vpon all vniuersall churches, and vpon the vniuersall stocke of saythfull christians. Forasmuch as in the regimēt of the church through y vniuersall world, there must nedes remaine in such office alwayes some suche manifest & true successors of Peter, prince of the Apostles & of the colledge of the other Apostles of Christ: neither can there be found

or geuen vpon earth any other successors, but onely y Pope which is the head, and the colledge of Cardinals, which is the body of the foresayd church of Rome. And although the whole vniuersall multitude of the saythfull do make y body of Christ, yet the same body of Christ is not placed here in office to exercise such authority vpon earth. Because that vniuersal multitude was neuer yet, nor euer can be cōgregate together.

And therefore necessary it is, that some such true and manifest successors & iudges be appoynted, to whom recourse be determinable. For like as in earthly regiments, euery case of discord is brought before his iudge, & hath his place assigned wher to be decided: So like reason would requyre, that in principall matters and controuersies of sayth, some such presidents & places be limited for the purpose to haue such doubts resolved. And this being graunted, then the doctors proceed, & here must nedes conclude (say they) that there cannot be geuen in all the world any other place, but onely the church of Rome: the head wherof is the Pope, & the body is the colledge of Cardinals. For like as Christ departing out of this world in his corporal preface, left his body here with vs vnder the Sacramēt in another forme, wherby he remaineth with vs (according to his promise Mat. vii.) vnto the consummation of the worlde: Euen so while Christ walked here on earth in his bodily preface, he was Pope himselfe & chiefe bishop, & so head of the church here militant in earth, corporally cōioyned with the same, as y head is to his body. But after that he departed out of y world because his body which is the church militant, vp on the earth, should not be headlesse, therefore he left Peter, & his successors to his church, for an head in his place, vnto the consummation of the world, saying to him: Thou art Peter, & vpon this cocke I will build my church, &c. Mat. 16. And agayne he sayth, feede my sheepe. Ioan. vii. That is to say, be thou Peter the head ouer thy brethren.

Tedious it were to recite all the biblebable of these doctors in this their long responsall. who so listeth to see y bottome of their profounde writing & knowledge, may resort either to the history of Siluius, or els to M. Lochleus, in his first booke De hist. Hufis.

Thus then M. John Hus being drinen out of Prague (as is afore touched) by the motion of these Doctors, and moreover being so excommunicate, that no Masse nor other must be sayd there where he was present. The people began mightily to grudge and to cry out agaynst the Prelates & other popish priests, which were the workers thereof, accusing the to be Simoniacks, conetous, whozemasters, aduiterers, proud, sparing not to lay open their vices to their great ignomy and shame. And much craning a reformation to be had of the clergy.

The king seeing the inclination of the people, being also not ignorant of the wickednes of the clergy, vnder pretence to reforme the church, began to require greater exactions vpon such Prelates and men of the Clergy, as were knowne and accused to be wicked liuers. wherupon they on the other part, that fauored John Hus, taking that occasion present, complained of all, accused many, and spared none, whomsoever they knew to be of the Catholique faction, or enemies to John Hus. By reason wherof y priests of the popish Clergy were brought, such as were faultie, into great distress, and such as were not faultie, into great feare. In so much that they were glad to fall in, at least not to fall out with the Protestantes, being afrayd to displease them. By this meanes maister Hus beganne to take some more liberty vnto him, & to preach in his church at Bethleem, & none to controll him: by the same meanes the people also receiued some comfort, and the king much gayne & mony by the reason.

And thus the popish Clergy, while they went about to persecute John Hus, were intwayped theselues in great tribulation, and afflicted on euery side, as wel of lay mē, as of learned men of the clergy. In so much that womē also & children were agaynst the. And by y same reaso, wherwith they thought to entangle him, they were ouerthrowen theselues. For the Doctors which before condemned this doctrine in John Hus, for an intolerable heresye, & cried out so much agaynst him, for teaching y temporal Lords might take away temporal liuings fro y clergy linning habitualiter that is, lying and continuing still in the custome of iniquity: now when the king and the Lords temporal began to mearete them and berieue them of their temporalities for their transgressions, the sayd Doctors did keepe silence & durst speake neuer a word. Agayne where the foresayd doctors, before could not abide in John Hus, that tidings wer to be coued for pure almes, now comming to y Guildhal, were faine to entreat for they temporal goodes, not to be taken from

Ex Cochleo in  
bist. Hufis.  
Catholique  
that is vniuersal.

If ye go to hu-  
maine policie,  
who euer sawe  
any priuate case  
of Englande  
brought to the  
Emperours  
court to be de-  
cided. If ye goe  
to Gods policy,  
then shew gods  
word for it.  
The promise of  
Christ doctour-  
ly applied.

O deepe diuini-  
tie of these doc-  
tours.

Vide Eneam.  
Silui. & Cochleo-  
um.  
De Hist. Hufis.  
lib. 11.

The priestes of  
Boheme display  
ed and taxed for  
their yll life.

The popish doc-  
tours and priests  
ouerthrowen in  
their owne rea-  
son.

Pope Ioane  
a woman.

Simonis,  
Luxurie. A-  
uarice, three  
causes of  
dissention in  
the clergye.

As Charles  
may be kyng  
of France:  
So alfo we  
graunt the  
pope may  
be Bish. of  
Italy, and so  
it is a good  
consequent.  
He may fo  
be if God  
had so ap-  
pointed him  
but wher  
doth he so  
appoint.