

shewed thee his mind so often, yet ceasest not to trouble him. When saide the Monke: gentle maister I pray you pardon me a poye idiot and simple Frier, surely I did it of a good mind & inter, being willing & desirous to learne. This Frier put forth another question vnto him, protesting his simplicitie and ignorance, what maner of vniue of the Godhead & manhood was in the person of Christ? when J. Husse had heard this questiō, he turned himselfe vnto Maister Iohn de Clum in the Bohemian language said: truly this Frier is not simple as he doth pretend, for he hath propounded vnto me a very hard question. And afterward turning himselfe to y^e Frier, he said vnto him: brother, you say that you are simple, but as I haue heard of you, I perceiue very well, that you are double and craftie, & not simple. It is not so verely said the frier, well, sayde Iohn Hus, I will cause you well to vnderstand that it is so: For as touching the simplicitie of a man, it is required in things that concern civilitie & maners, that the sprite, the vnderstanding, the hart, the words, & the mouth should agree together, and I do not perceiue that this is in you. There is in your mouth a certaine semblance of simplicitie, the which would very well declare you to be an ideot and simple, but your deedes shew plainly and evidently a great subtiltie and craft in you, with a great quicknes and liuelines of wit, in that you haue propounded vnto me so hard and difficult a question.

Notwithstanding I will not feare to shew you my mind in this question. And when he had made an end, the Monke gaue him great thanks for his gentleness and so departed. After that, the Popes garrison which were about the said Iohn Hus, told him, that this frier was called Maister Didace, who was esteemed and counted the greatest and most subtile diuine in all Lumberdy. Wh said Hus that I had knowne that afore, I would haue handled him after another sort and fashion, but I would to God they were all such, then through the help and aide of the holy Scriptures, I would feare none of them. In this maner the said Hus and maister Iohn de Clum, were left vnder the keeping of these men of Armes, vntill foure of the clocke at after none. After which tūne the Cardinals assembled againe in the Popes Court, to deuise and take counsaile what they should do with Iohn Hus. When Streun Wallerz & Michael de Lanlis, with diuers other of their adherents, made earnest sute that he should not be let go at libertie againe, and hauing the fauor of the iudges on their part, they bragged vp and downe in a maner as they had bin mad men, and mocked the said Iohn Hus: saying, now we will hold thee well enough, thou art vnder our power and iurisdiction, and shalt not depart, vntill such time as thou hast paid the vttermost farthing.

A little afore night, they sent y^e Pronost of the Romain court vnto Maister Iohn de Clum, to shew him that he might returne to his lodging, for as for J. Hus, they had otherwise provided for him, whē Maister Iohn de Clum had these newes, he was wonderfully dispicaed, for so much as through their crafts, subtilties & glosing words, they had so trained this good man into their snares, wherupon he went vnto y^e Pope, declaring vnto him all that was done, most humbly beseeching him, that he would call to remembrance the promise which he had made vnto him and maister Henry Latzenborg, and that he would not so lightly fallitie and breake his faith and promise. The Pope answered that all these things were done without his consent or commandement, and laide further to maister Clum a part, what reason is it that you should impute this deede vnto mee, seeing that you knowe well inough that I myselfe am in the hands of these Cardinals and Bishops?

In mine opiniō, for so much as Pope Iohn feared that, which in deed did after follow, that he should be depriued of his dignitie, he thought to win the fauour of these Bohemian Cardinals and Bishops, by betraying this good man vnto the. So the said Maister Clum returned very penfull & soiry: he complained very sore both priuely & openly, of the iniury and outrage that the Pope had done, but all profited nothing. After this, the saide J. Hus was led by the officers to the chapter house of the great Church of Constance, where hee was kept prisoner by the space of eight daies, frō thence he was caried vnto the Iacobines, hard by the riuer of Rhine, and was shut vp in the prison of the Abbey, the which was hard by the Bogardes.

After he had bene inclosed there a certaine tūne, he fell sore sicke of an agew, by meanes of the stench of the place, and became so weak, that they despaired of his life. And for feare least this good mā should die in prison, as others are wont to do, the Pope sente vnto him certaine of his Physicians for to cure and helpe him. In the middell of his sickness his accusers made impoyntare sute to the princi-

pals of the Councell, that the sayde Iohn Hus might be condemned, and presented vnto the Pope, theie Articles heere vnderwritten.

Articles presented against Iohn Husse.

First he doth erre about the Sacraments of the church, and specially about the Sacramēt of the body of Christ, for so much as he hath openly preached, that it ought to be ministred openly vnto the people vnder both kinds, that is to say, the body and bloud. This article is euidēt, for so much as his disciples at this instant in Prague, do minister the same in both kinds. Moreover, it is affirmed by diuers, that he hath taught both in the schooles and in the Church, or at the least that he doth hold this opinion, that after the words of consecration pronounced vpon the aulter, there remaineth still materiall bread in the Sacrament, this article shall be knowne by his examination.

Secondly, he doth erre, as touching the ministers of the church, for so much as he saith that they cannot consecrate or minister the Sacraments when they are in mortall sinne. This article shall likewise be known by his examination. Notwithstanding all that, which is here concerned, may be gathered by his writings De ecclesia, the which if he denie, let there then be some deuines and others appointed, to peruse and looke ouer his said writings of the Church. Moreover he saith, that other men beside priests may minister the Sacraments, this article is euidēt, for so much as his disciples do the same at Prague, the which of themselves do violently take the Sacrament out of y^e treasure, and communicate among themselves, whē the holy communion is denied vnto them: by this and other things, also it is sufficiently euidēt, that he hath taught that euery man being without mortall sinne, hath y^e power of orders or priesthood, for so much as such only as hath taken orders, ought to minister the sacraments vnto themselves. And because he proceedeth from small matters vnto great and waighier, it doth consequently appeare and followe, that those which be in state of grace, can binde and loose.

Thirdly he doth erre as touching the Church, and specially for that he doth not allow & admit that the Church significth the Pope, Cardinals, Archbishops, and y^e Clergie vnderneath them, but saith that this signification was drawne out from the scholemē. And in no case to be holden or allowed, this article is manifest by his said treatise vpon the Church.

Moreover he doth erre concerning the Church, in that he saith, that the Church ought not to haue any temporall possessions. And that the temporall Lords may take them away from the Church & the clergy without any offence: this errour is euidēt, for so much as through his doctrine and intilements many churches in y^e kingdom of Boheme & in the citie of Prague, are already spoiled and robbed of a great part of their temporalties and goods. He saith also that Constantinus & other secular princes erred by enriching and enduing churches & monasteries. This article is manifest by that which goeth next before.

Fourthly, he erreth as touching the Church, in that hee saith, that all priests are of like power, and therefore affirmeth that the reservations of the Popes casualties, the ordering of Bishops, and the consecration of the Priestes were inuented only for couctoulnes. This Article doth somewhat appeare by those afore going, but by his examination shall be moze euidēt.

Fifthly, he erreth concerning the church, in that he saith, that the church being in sinne, hath no power of the keyes, when as the Pope, Cardinals, and all other of the priests and cleargie are in deadly sinne, the which he saith is possible enough, this also doth appeare in his treatise vpon the Church, in his first errour as touching the ministers of the Church.

Sixthly he erreth touching the Church, for as much as through contempt he doth not feare excommunication. This doth notoriously appeare by his owne doings, in that he did conceiue and despise the Apostolike and ordinarie censure, and in all the Apostolike excommunications & intinctions he hath borne himselfe vpon the diuine commandements, and in contempt of the keyes to the setting out of his hypocritie, he hath said masse all the wayes betwene this and the citie of Prague, and thereby hath profanate the processe and authoritie of the Church.

Seuenthly he erreth againe, as touching the Church, because he kepeth not the institutions & inustitutions thereof, but holdeth opinion that euery man hath authority to inuest & appoint any man to the cure of soules. This is euidēt by his owne doings. For so much as many in the kingdom of Boheme, by their defenders and fauourers,

Articles against Iohn Hus.

The supper of the Lord.

Of the administration of Sacraments.

Of the Church.

Ecclesiastical reuenues.

The bishops power.

The power of the keyes of the Church.

Excommunication.

Investitures

A Wolfe in a Lambes skiane.

Didace a crafty Frier.

Many a man beguiled vnder the cloke of simplicitie.

L. Husse accusers triumphe ouer him when he was taken.

The pope breakeh promise.

The pope to please the councell was against L. Hus.

The imprisōment and sicknesses of Iohn Hus.