

or rather by himselfe were appoynted and put into pari sh churches, the which they have long ruled and kept, not being appoynted by the Apostolike sea, neither yet by the ordinarie of the cite of Prague.

Eightly, he creeth as touching the Church, in that he holdeth opinion, that a man being once ordained a priest or a deacon cannot be forbidden or kept backe from the office of preaching, this is likewise manifest by his own doings, for so much as he himselfe could neuer be letted from preaching, neither by the Apostolike sea, neither yet by the Archbishop of Prague.

And to the intent that the sayd John Hus, who is clothed in shepces clothing, & inwardly a raving Wolfe, may be the better known by his fruits, for the better information of you most reuerend fathers. I say, that from the first time y^e he took in hand or went about to sow hys errors and heresies, y^e which afterward he did in dede, he vnderstanding and perceiuing himself to be withstanded and gainsayde by the Germanes, which were in the vniuersitie of Prague, for so much as he coule conclude nothing, because they had 3. voyces, and he on hys part, had but one onely voyce: he went about and brought to passe, and that by the secular power, that the Germanes shoulde haue but one voyce, and he and his parties 3. voyces, the which thing, when y^e Germanes once perceiued, rather then they wold loose or forsake any parte of their right, whych they had in voyces, or be in danger in theyr persons, the which wold then haue ensued vpon it, to saue themselves, they wholly with one consent agreed together to depart out of Prague, and by this meanes this solemne & famous vniuersitie of Prague was made desolate that had brought forth so many notable me in diuers sciences. Beholde this his first fruits which decuded that so famous vniuersitie, for so much as grapes are not gathered of thornes, neyther figs of Brambles.

Moreover, when there were questiōs moued amongst the deuines of the vniuersitie of Prague vpon the 45. articles of John wickliffe, and that they had called a conuocation, and all the deuines of Boheme, for the Germanes were all ready departed, they concluded that every one of those Articles were either hereticall, scditionous, or els erroneous. He alone held the contrary opinion, y^e none of those articles were either hereticall, scditionous, or erroneous, as afterward he did dispute, holde, and teache in the common schooles of Prague, where by it is euidently inough forscene, that he doeth affirme those articles of wickliffe, the which are not onely condemned in England, but also by y^e whole church, because they were first inuented and set forth by the members of Antichrist.

Moreover, he being complained of to the Archbishop of Prague, y^e he preached & set forth certaine articles which were hereticall, false and scditionous, he was forbidden by the sayd Archbishop to preach any more, and proceeded against him, according to the canonical sanctions, the which proccesse is confirmed by the Apostolike sea, and published as well in the courte of Rome, as wythout: the which John Hus and his adherents haue diuers and manifold wayes violate & prophane. And whosoener did speake against him, they were deprived of their benefices, and others placed in, which haue ruled, and yet do rule the said churches, & the flockes pertaining to the same, not hauing any cure or charge of the soules comitted vnto them, neyther by the Apostolike sea, neither yet by the ordinarie of the place.

Also as many, as well priests as lay men in the cite of Prague & kingdom of Boheme, which haue spoken against the doctrine of Hus, and the prophanation of the proccesse aforesaid, or at the least not allowing the same, haue suffered most mortall hatred and persecutions, and yet to thys day do suffer. But that at this present it is diffimuled vntill the ende of the proccesse against John Hus. wherefore if he be now let goe againe, without doubt they shall suffer great persecution both in body and goods, and throughout all the realm of Boheme, house shall be against house, and this mischief will creepe, yea sodenly spring vp throughout al Germany, and innumerable soules shall be infected, so that there shall be such persecution of the cleargie and faithfull, as hath not bene since the time of the Emperoz Constantine to this present day, for he ceareth not to moue and stir vp the laity, against the clergy and faithfull christians. And when any of the cleargie would draw him away, or cal him from his heretic, & for that cause doth forbid him to preach, that he doe not teach no heresies: Then sayeth he, and teacheth that the cleargie doth that of enue and malice, because he rebuketh their vices and faultes: that is to say, their simonie and pride, and conerousnesse.

Moreover, hee stirreth vp the secular princes against the prelates of churches, monasteries, & vniuersities, and

generally against the whole clergy. Going about by thys meanes, he preacheth and teacheth that prelates and other men of the church ought not to haue any temporal goods or possessions, but only to liue vpon almes. And by thys meanes he hath done already very much hurt, and anoyed diuers and many prelates, clerkes and Churches in the kingdom of Boheme and cite of Prague. For so much as thereby they are already spoiled and robbed of their possessions. Yea, hee teacheth also that it is lawfull for the lay people wythout sinne, to wythholde and keepe backe the tithes and oblations, or to geue the Church goods to any other minister: all the secular princes are greatly inclined hereunto, but specially the laitie, who foloweth euery mā his owne will.

He hath generally to lay for himself all those heretikes which do but very smally regard the ecclesiastical censures and hate the authority of the Romaine church, yea doe vtterly detest & abhorre the same, the which thing will more and more encrease, except it be effectually and manfully withstanded, and if he do by any meanes escape from the council, he and his fauourers wil say that hys doctrine is iust and true, and that it is allowed by the authority of the vniuersall sacred Council, and that all hys aduerfacies are wicked and naughty men, so that he wold do more mischief, then euer any hereticke did since the tyme of Constantinus Magnus.

Wherefore most holy fathers provide and take heed to your selues, and to the whole flocke, amongst whom the holy Ghost hath placed you to rule the Church of Christ, the which he hath purchased wyth his owne bloude, and whilest the disease is new and fresh, helpe and remedye it, as well touching him which doth so infect and trouble the Church of God, as also concerning the occasions, through the which he hath presumed, & might doe the same: because the prelates do abuse the ecclesiastical censures, & as well the prelates as those that are vnder them doe not keepe and obserue the order of the church which is appoynted them by God, whereby it commeth to passe, that whylest they themselves do walke the broken & vnknowne paths, their flocke falleth headlong into the ditch.

wherefore let our soueraigne Lord the Pope, and this most sacred Council ordaine and depute Commissioners, the which may examine the sayd John Hus vpon all afoze wrytten, and other thyngs in the presence of them which knowe the matter. Let there be also certaine Doctors and Maisters appoynted to reade ouer and peruse hys booke which he hath wrytten, wherof some are here present, that the church may be speedily purged and cleansed from these errors.

Vpon this hys accusation, they ordeined and appoynted 3. commissioners or iudges, that is to say, the patriarch of Constantinople, and the byshop of Castile, & the byshop of Lybuffle. The which prelates being thus deputed, hard the accusation & the witnes which was brought in by certaine babbling priestes of Prague, confirmed by theyr othes, & afterward recited the sayd accusation vnto the sayd Hus in the prison, at such tyme as hys ague was seruent and extremely vpo him.

Vpon thys John Hus required to haue an aduocate to answer for hym, the which was plainly and vtterly denied him. And the reason that the maisters Commissioners brought against it was this, that the plain canon doth forbid that any man should be a defender of any cause of hys, which is suspect of any kind of heresy: The vanity and folly of the witnelles was suche, that if in case they had not bene both the accusers and iudges themselves, there shuld haue needed no distinct confutation. I wold haue reherced the testimonies in thys place but that I knew them to be such, as the prudent and wise reader coule not haue red without great tediousnes. Howbeit some of them shall be declared, when we come to the proccesse of hys iudgement.

Afterwarde, when John Husse had recouered lyttle strength or health by the commandement of the three commissioners there was presented vnto hym certaine Articles, many in number, which they sayd they had gathered out of his booke which he made of the Church: of which articles some were forged and inuented by maister Palletz, & other some were gathered onely by halues, as shall be more plainly declared hereafter whē we come to speake of the iudgement pronounced and geuen against the sayde Hus.

Thus John Hus remained in the prison of the couent of the Franciscaues, vntill the wednesday befoze Idaline Sunday, and certaine appoynted to keepe hym, and in the meane season to employ and spende his time wythall, he wrote certaine booke: That is to say, of the ten commandments.

The office of preaching.

Lupus agnus accusat quod turbarit fontem.

A heaping together of many greuous crimes.

The departure of the Germanes from the vniuersitie of Prague.

The 45. articles of Wickliffe.

The office of preaching forbidden by the Archb.

Infection feared in Boheme against the cleargie.

Cayphas prophesied.

Maister Palletz lyeth, for the holy Ghost had no leasure to come to that council.

I. Hus sicke of an agew in prison.

I. Hus debarred of his aduocate.

The booke which I. Hus wrote in prison.