

John Hus was brought forth, and the Bishops whiche were sent by the Emperour, departed backe agayne. After they shewed the booke vnto John Hus, and he confessed openly before the whole assembly that hee had made them, & that he was ready, if there were any fault in the, to amend the same.

Now hearken a litle to the holy proceedinges of these reuered fathers, for here happened a straunge & shameful matter. With much ado they had scarily read one article, & brought forth a few witnesses vnto the same agaynst him, but as hee was about to open his mouth to aunswere, all this mad heard or flocke began to cry out vpon him, that he had not leasure to speake one onely worde. The noyse & trouble was so great and so vehement, that a man might well haue called it a brute or noyse of wild beasts, and not of men, much lesse was it to be iudged a cōgregation of men gathered together, to iudge and determine so graue and weightie matters. And it happened that the noyse and cry did neuer for litle cease, that hee might aunswere any thyng at all, out of the holy Scriptures or Ecclesiasticall Doctours, by and by he should here these goodly replies vpon him: What maketh nothing to the purpose.

Beside all this, some did outrage in wordes agaynst him, & other some spitefully mocked him: so he seeing him selfe ouerwhelmed with this rude and barbarous noyses & cries, & that it profited nothing to speake, he determined finally with himselfe to hold his peace & keepe silence. And that tyme forwarde all the whole route of his aduersaries, thought that they had wonne vj battaile of him, and cryed out altogether, now he is dumme, now he is dumme. This is a certaine signe and token, that he doth consent & agree vnto these his errorrs. Finally, the matter came to this poynt, that certaine of the most moderate & honest among the, seeing this disorder, determined to proceede no further, but that all should be deferred & put off vntill an other tyme. Through their aduise the Prelates & others departed fro the Councell for that present, & appointed to meet there agayne the morrow after to proceede in iudgement.

The next day, which was the vij. of June, on whiche day the sunne was almost wholly eclipsed, somwhat after about vij. of the clocke, this same flocke assembled agayne in the cloister of the friers Dominos, and by their appointment John Hus was brought before them, accompanied w a great number of armed men. Whether went also the Emperour, whom the gentlemen, master of Dube, & Clum, and the Notarie named Peter, which were great friendes of the sayd Hus, did follow to see what the end would be. When they were come thither, they heard that in the accusation of Michael de Causis, they reade these wordes following: John Hus hath taught the people diuers and many errorrs both in the chappell of Bethleem, and also in many other places of the Citie of Prague, of the which errorrs some of them he hath drawn out of wickleffs booke, and the rest he hath forged and inuented of his owne head, and doth maintaine the same very obstinately and stisly.

First, that after the consecration and pronounciation of the words, in the supper of the Lord, there remaineth material bread, and this is proued by the witness of John Hozowate parish priest of S. Clements in Prague, John Beckloto preacher at S. Viles in Prague, Benie preacher in the castle of Prague, Andrew Brod, Chanon of Prague, and diuers other Priests. Vnto thys John Hus taking a solemne othe, answered that he neuer spake any such worde, but thus much he did graunt, that at what tyme the Archbishop of Prague forbad hym to vse any more that terme of word bread, he could not allow the bishops commaundement: for so much as Christ in the 6. chapter of John doth oftentimes name himselfe the bread of angels, which came downe from heaue, to geue life vnto the whole world. But as touching material bread, hee neuer spake any thing at all. When the Cardinall of Cambray taking a certaine bill in hys hand, which he sayd he receiued the day before, sayd vnto John Hus, will you put any vniuersalities a parte reii. as touching the thing: when John Hus answered, that he wold, because S. Anselme, and diuers other had so done, the Cardinall did proceed to gather his argument in this maner.

It followeth then, sayde he, that after the consecration is made, there remaineth the substance of material bread, & that I do thus proue: That the consecration being done, whiles the bread is changed & transubstantiated into the body of Christ, as you say, either thece doeth remaine the common substance of material bread, or contrariwise. If the substance do remaine, then is our purpose at an end. If contrariwise, then doth it follow, that by the decision of the singularitie, the vniuersall ceaseth any more to be. John Hus answered, truly it ceaseth to be in this singular ma-

terial bread, by meanes of this transubstantiatio, whē as it is changed & transubstantiated into the body of Christ: but notwithstanding in other singularities, it is made subiect.

Then a certaine English man by y argument woulde proue out of the first positio, that there remained material bread. Then sayd John Hus, that is a childish argument, which euery boy in the schooles knoweth, and the cuppon gaue a solution. Then an other English man wold proue, that there remained material bread in the sacrament, because the breade after the consecration was not annihilate. Vnto whom John Hus answered: Although, said he, that the breade be not annihilate or consumed, yet singularly it ceaseth there to be by meanes of the alteration of hys substance into the body of Christ. Here an other English man, stepping forth, sayd: John Hus leueth vnto me, to vse the same kinde of crafty speach, which wickleffe vied, for hee graunted all these things, which this man hath done, & yet in very deede was fully perswaded that material bread remained in the sacrament after the consecration. The whych when John Hus had denied, saying that he spake nothing but only sincerely & vprightly, according to hys conscience, the English man proceeded to demaunde of hym againe, whether the body of Christ be totally and really in the sacrament of the altar. Vherunto John Hus answered: verely, I do thincke that the body of Christ is really and totally in the sacrament of the altar, the which was borne of the virgine Mary, suffered, died, & rose againe, and sitteth on the right hande of God the father almighty. When they had disputed a good while to and froe, as touching vniuersalities, the English man whych before would proue that material bread remained in the sacrament, because that the bread was not annihilate, interrupting and breaking the talk, sayd: to what purpose is this disputation vpon vniuersalities, the which maketh nothing to the purpose, as touching faith: for as farre as I can perceiue or here, this man holdeth a good opinion, as touching the Sacrament of the aultare.

When an other English man, named Stoikes, sayd: I haue seene at Prague (sayd he) a certaine treatise, the whych was ascribed vnto thys man John Hus, wherein it was plainly set forth, that after the consecration, there remained material bread in in the Sacramēt. Verely said John Hus, sauing your reuerence, that is not true.

Then they returned againe vnto the witnesses of them which were spoken of a litle before, who euery mā for himselfe affirmed with an othe, that which he had said. Amongest whom John Hozoway parish priest of S. Clements in Prague, whē he should come to confirme his testimony, added more, that John Hus should say, that S. Gregory was but a rimer, whē he did alleadge his authoritie agaynst him. Vnto whō John Hus answered, that in this poynt they did him great iniury, for so much as he alwaies esteemed and reputed S. Gregory for a most holy doctor of the Church.

These contentions and disputations being somewhat appeared, the Cardinall of Florence turned himselfe toward John Hus, & said: Maister, you know well enough that it is written that in the mouth of two or thre witnesses all witness is firme and stable: and heere you see now almost 20. witnesses against you, men of authority & worth of credite, amongst the which some haue hearde you teach these things themselves, the other by report & common buzz or voice, do testify of your doctrine, and altogether generally bring firme reasons & proofes of theyr witness. Vnto the which wee are forced & constrained to geue credite, and for my part I see not howe you can maintaine & defend your cause against so many notable & well learned men. Vnto whom John Hus answered in this maner: I take God and my conscience to witness, y I neuer taught any thing, neither was it euer in my minde or fantasie to teach in such sort or maner, as these men here haue not feared to witness against me, that which they neuer hearde. And albeit they were as many more in nūber as they are, for all that, I do much more esteeme, yea and about comparison regard the witness of my Lord God, before the witness and iudgement of all mine aduersaries, vpon whom I do in no poynt stay my selfe. Then sayde the Cardinall agayne vnto him, it is not lawfull for vs to iudge according to your conscience, for we can not chuse, but that wee must nedes stay our selues vpon the firme & euident witness of these men heere. For it is not for any displeasure or hatred that these men do witness thys agaynst you (as you doe alleadge) for they alleadge and bring forth suche reasons of their witness, that there is no man that can perceyue any hatred in them, or that we can in any case be in doubt thereof. And as touching M. Steuen Palets, wher as you say, you do suspect him that he hath craftily & deceitfully drawn

I. Hus forced to keepe silence by outrage of the bishops and priestes.

The like practise in these latter dayes was vsed at Oxford agaynst the godly fathers.

An outrageous council.

A great Eclipse of the Sunne.

They wet forth with swordes & staves, as it had bene to take a theife.

Peter and John, follow Christ into the bishops house.

Matter made agaynst I. Hus

False witness agaynst John Hus

The answer of John Hus.

Naming of bread forbid by the archb.

The Cardinall sophistateeth with I. Hus.

The disputation of the Englishmans.

An English man.

John Hus agreeth with that blinde rime in the sacrament.

Stokes an Englishman.

False witness

John Hus falsely accused for calling S. Gregory a rimer

The Cardinall of Florence.

Twenty witnesses preuayled agaynst John Hus, but the testimony of al Boheme would not serue on his part.

The Cardinall of Cambray.