

Drawen out certayne poyntes or articles out of your books for to betray them after ward: It seemeth that in this point you do hym great wrong, for in myne aduise he hath vled and shewed a great fidelitie and amitie toward you, in y^e he harbe alieniated and moderated many of your articles much more then they are in your otone bookes. I vnderstand also that you haue like opinion of diuers other notable men, and specially you haue sayd, that you do suspect M. Chancellour of Paris, than whome there is no more excellent and Christian man in all the whole world.

He meaneth Gerlon.

An other accusation for defending of Wickliffes articles.

Certaine Articles of Wickliffe that I. Hus tooke in.

A treatise against Steuē Palletz.

Whether tenthes be pure almose

Almose flāddech of duty

I. Hus his minde touching the 66 denomiatiō of Wickliffes articles.

Wickliffes bookes burned in prage by Archb. Guinco.

Then was there read a certayne article of accusation in y^e which it was alleaged that John Hus had taught & oblitinately defended certayne erroneous Articles of wickliffes in Boheme, wherunto Hus answered, that he neuer taught any errorres of John wickliffes, or of anye other mans, wherfore if it be so that wickliffe: haue sowed any errorres in England, let the English men look to y^e themelues. But to confirme they article, there was alleaged that John Husse did withstande the denomiatiō of wickliffes articles, the which was first condemned at Rome, & afterward also, whē the Archb. Swinco with other learned men, held a conuocatiō at Prague for y^e same matter, when as they should haue bene there condemned for this cause, that none of them were agreeing to the Catholicke faith or doctrine, but were either hereticall, erroneous or offensive: he aunswered that he durst not agree therunto, for offending bys conscience, and specially for these Articles: that Siluester the pope and Constantine dyd erre in bestowing those gret gifts & rewardes vpo y^e church Also that the pope or Husse being in mortall sinne, can not consecrate nor baptise. This article said he, I haue thus determined, as if I should say that he doth vnworthely consecrate or Baptise, when as he is in deadly sinne, and that he is an vnworthy minister of the Sacramentes of God. Here his accusers, with their witnesses, were earnest and instant, that the article of wickliffe was written by the very same wordes in the treatise which John Husse made agaynst Stephen Daletz. Wercly said John Husse I feare not to submit my selfe, euen vnder the daunger of death, if you shall not find it so, as I haue sayd, when the book was brought forth, they found it written as John Husse had sayd. He added also moreouer that he durst not agree vnto them which had condemned wickliffes articles, for this Article: the tenthes were pure almies.

Here the Cardinal of Florence obiected vnto him this argument, as touching y^e almies: it is required that it shold be geue freely without bond or ducry. But tenthes are not geuen freely without bond or ducry: therefore are they no almies. John Hus denying the Maior of this Sillogismus brought this reason agaynst him, for so much as rich men are bounden vnder the payne of eternall damnation, vnto the fulfilling of y^e 6. workes of mercy, which Christ repecteth in the 25. chap. of Mathew: and these workes are pure almies: Ergo, almies is also geuen by bond & ducry. Then an Archbishop of Englad stepping vp, sayd, if we all be bound vnto those 6. workes of mercy, it doth followe that poore men, which haue nothing at al to geue, should be damned. I answered, sayd Husse, vnto your antecedent, that I spake distinctly of rich men, and of those which had where withall to doe those workes: they I say were bound to geue almies vnder payne of damnation.

He answered moreouer vnto the Maior of the first argument, that tenthes were at first geuen freely, and afterward made a bond and ducry. And when as he woulde haue declared it more at large, he could not be suffered. He declared also diuers other causes, why he could not with safe conscience, consent vnto the denomiatiō of wickliffes articles. But how soeuer the matter went he did affirme & say, that he had neuer obstinately confirme any Articles of wickliffes, but only that he did not allow and content that wickliffes Articles should be condemned before that sufficient reasons were alleaged out of the holy Scripture for they denomiatiō, & of the same minde, said John Hus are a great many other Doctors and maysters of the Vniuersitie of Prague. For when as Swinco the archbishop commanded all wickliffes bookes to be gathered together in the whole City of Prague, and to be brought vnto him, I my self brought also certayn bookes of wickliffes, which I gaue vnto y^e Archbishop desiring him y^e if he found any error or heresie in them that he woulde note and mark the, and I my selfe would publish them openly. But the archbishop, albeit that he shewed me no error nor heresie in them, burned my bookes together with those that were brought vnto him, notwithstanding that he had no such commaundement from Pope Alexander the fifth of that name. But notwithstanding by a certayne pollicie he obtrayned a Bull from the sayd Pope by meanes of Iaccolaus Biskop

of Sarepte of the order of fransiscanes, that all wickliffes bookes for the manifold errorres, contayned in them (wherof there was none named) should be taken out of all mens handes.

The archb. vying the authoritie of this Bull; thought he should bring to passe that the king of Boheme and the Nobles shold consent to the denomiatiō of wickliffes bookes, but therein he was deceived. Yet neuertheless he calling together certayn deuines, gaue them in comissiō to sit vpon wickliffes bookes and to procede agaynst them by a diffinitive sentence in the Canon law. These men by a general sentence iudged all those bookes worthy to be burned. The which when the Doctors, Maysters and Scholers of the vniuersitie heard report of, they altogether with one consent & accozd (none excepted but onely they, which were chosen by the Archbishop to sit in iudgement) determined to make supplicatiō vnto the king to stay the matter. The king granting their request, sent by and by certayn vnto the Archbishop to examine the matter. There he denied that he woulde decree anye thing as touchinge wickliffes bookes contrary vnto the kinges will & pleasure. wherupon, albeit that he had determined to burn the the next day after, yet for feare of the king, the matter was passed ouer.

A narratiō touching Wickliffes bookes.

The vniuersite of prage maketh supplicatiō to the king for fauouring of Wickliffes bookes.

Wickliffes bookes burned in Prage against the kings will.

A decree that no mā should teach any more in chappels.

John Hus appealed to the pope & from the pope to Christ.

A questiō of the councell whether it be lawful to appeale to Christ or no.

The popishe church derideth Christ.

Hus accused for trusting that Wickliffes soule is saued.

Seditiō laid to his charge.

In the meane tyme Pope Alexander the fifth being dead, the Archbishop fearing least the Bull whiche he had receiued of the pope, would be no longer of any force or effect, priuily calling vnto him bys adherentes, and shutting the gates of hys Court round about him, being garded wth a number of armed souldiours, he continued and burned all wickliffes bookes. Beside this great iniurie the Archbishop by meanes of his Bull aforesayd, committed an other lesse tollerable. For he gaue out commaundement that no man after that time vnder payne of excommunication shold teach any more in Chappels, wherunto I did appeale vnto the Pope, who being dead, and the cause of my matter remaiuing vnderdetermined, I appealed likewise vnto his successor John 23. Before whom when as by the space of 2. yerres, I could not be admitted by my aduocates to defend my cause, I appealed vnto the high Judge Christ. When I Hus had spoken these wordes, it was demaunded of hym whether he had receiued abolition of the pope or no he aunswered, no. Then agayne whether it were lawful for him to appeale vnto Christ or no. wherunto John Hus answered: Wercly I doe affirme here afoze you all that there is no more iust or effectuall appeale, then that appeale which is made vnto Christ, for alinuch as the law doth determine that to appeale is no other thinge then in a cause of grieif or wrong done by an inferior iudge, to implore and require ayde and remedie at a higher Judges hand. who is then an higher Judge then Christ? who I say ca know or iudge the matter more iustly or with more equitie? when as in him there is found no deceit, neyther can he be deceived: or who can better helpe the miserible & oppressed the he? while John Hus with a deuout and sober countenance was speaking and pronouncing those wordes, he was derided and mocked of all the whole councell.

Then was there rehearsed an other Article of his accusation in this maner: that John Hus for to confirme the heresie which he had taught the common and simple people out of wickliffes bookes, sayd openly these wordes, that at what time a great number of Monikes and friers and other learned men, were gathered together in Englad in a certayne Church, to dispute agaynst John wickliffe, & could by no meanes vanquish him or geue him the foyle, sodenly the church dooze was broken open with lightning so that with much a doe wickliffes enemies hardly scraped without hurt. He added moreouer that he wished his soule to be in the same place where John wickliffe was. wherunto John Hus answered: that a doubleme peates before that any bookes of Diminitie of John wickliffes were in Boheme, he did see certayne workes of Philosophie of hys, the which, he sayd, did merueilous desire and please hym. And when he vnderstode the good and godly life of the sayd wickliffe, he spake these wordes: I trust sayde he that wickliffe is saued, and albeit that I doubt whether he be damned or no, yet with a good hope I wish that my soule were in the same place where John wickliffes is. Then agayne did all the company icke and laugh at hym.

It is also in hys accusation that John Hus did commaunde the peopel according to the example of Moyses, to resist with the sword agaynst all such as did gainesay his doctrine. And the next day after he had preached the same, there were found openly in diuers places certayne intimaitions that eury man being armed with hys sword about hym,