

larty. Then answered John Hus, reuerend father, for so much as I did see many priestes & other learned men present at my sermons, for they sake I spake those wordes. When sayd the Cardinal thou hast done very ill, for by such kinde of talke thou hast disturbed and troubled the whole state of the Church.

18. I. Hus condemneth the crueltie of the prelates in seeking the death of heretickes.

The 18. Article. An hereticke ought not to be committed to the secular powers to be put to death, for it is sufficient onely that he abide and suffer the ecclesiasticall censure. These are my wordes. That they might be ashamed of their cruel sentence and iudgement, specially for so much as Iesus Christ by thop both of the old and newe Testament would not indge such as were disobedient by ciuill iudgement, neither condemn them to bodily death. As touching the first poynt. It may be euidently seene in the 12. Chapter of S. Luke. And for the second it appeareth also by the woman which was taken in adultery, of whos it is spoken in the 8. chapter of S. Iohn. And it is layde in the 18. Chapter of S. Mathew: If thy brother haue offended thee, &c. Marke therefore what I do say: That an hereticke whatsoeuer he be, ought first to be instructed and taught with Christian loue, and gentleness by the holy scriptures and by the reasons drawne and taken out of the same, as S. Augustine and others haue done, disputing agaynst the heretickes. But if there were any, which after al these gentle and louing admonitions and instructions, woulde not cease from, or leaue of their stiffnes of opinions, but obstinately resist agaynst the truth, suche I say ought to suffer corporall or bodily punishment.

The betraying and condemning of innocents.

And how coulde this bishop vnderstand the bookes of I. Hus being written in Bohemia speech, which he vnderstoode not.

19.

The church militant standeth in three partes.

- 1. Ministers.
2. Nobles.
3. Commos

As soone as John Hus had spoken those thinges, the iudges red in hys booke a certayne clause, wherein he seemed greuously to enuoy agaynst them which deliuered an hereticke vnto the secular power, not being confuted or conuicted of hereticke, and compared the vnto the high priestes, Scribes, and Phariseis, which sayd vnto Iuliate, it is not lawfull for vs to put any man to death, and deliuered Christ vnto him: And yet notwithstanding according vnto Christs owne witness, they were greater murderers then Iuliate: for he, said Christ: which hath deliuered me vnto thee, hath committed the greatestt offence. When the Cardinals and Bishops, made a great noyse and demanded of I. Hus, saying, who art they, that thou dost compare or as simule vnto the Phariseis? Then he layd, all those which deliuered by anye innocent vnto the ciuill sword, as the Scribes and Phariseis deliuered Iesus Christ vnto Iuliate. No, no, sayd they agayne, for all that, you spake here of doctors. And the Cardinal of Cambray, according to his accustomed maner sayd: Truly, they which haue made and gathered these articles, haue vied great icenitie and gentleness, for his writings are much more detestable & horrible.

The 19. article. The Nobles of the world ought to restrain and compel the ministers of the Church to obferue and keepe the law of Iesus Christ. I answered, that it standeth thus word for word in my booke. Those which be on our part do preach and affirme that the church militant, according to the partes, which the Lord hath ordayned, is diuided and consisteth in these partes. What is to say: Ministers of the Church, which should keepe purely and sincerely the ordinaunces and commaundementes of the sonne of God, and the Nobles of the world that should compel and driue them to keepe the commaundementes of Iesus Christ, and of the common people, seruing to both these partes and endes according to the institution and ordinaunce of Iesus Christ.

20.

Three kinds of obediēce, 1. Spirituall, 2. Secular, 3. Ecclesiasticall.

The 20. Article. The ecclesiasticall obedience, is a kynd of obedience, which the priestes and monks haue inuented about any expresse authority off holy scriptures. I answered and confes, that those wordes are thus written in my booke. I say, that there be thre kyndes of obedience, spirituall, secular and ecclesiasticall. The spirituall obedience is that which is onely due according to the lawe and ordinaunce of God, vnder the whiche the Apostles of Iesus Christ dyd lye, and all Christians ought for to liue. The secular obedience, is that which is due according to the Ciuill lawes and ordinaunces. The ecclesiasticall obedience is such as the priestes haue inuented without any expresse authority of Scripture. The first kinde of obedience doth vtrically exclude from it all euill, as well on his part which geueth the commaundement, as on his also which doth obey the same. And of this obedience it is spoken in the 24. chap. of Deut. Thou shalt do all that which the priestes of the kindred of Leuy shall teach and instruct thee, according as I haue commaunded them.

True obedience ruled by Gods commaundment, Deut. 24.

21.

The 21. Article. He that is excommunicated by the pope, if he refuse and forsake the iudgement of the Pope, and the generall Councell, and appealeth vnto Iesus Christ, after he hath made hys appellation all the excommunications

and curses of the Pope cannot annoy or hurt hym. I answered, that I do not acknowledge this proposition, but in dedde I did make my complainnt in my booke, that they had both done me and such as fauoured me great wrong, & that they refuse to heare me in the popes court. For after the death of one pope I dyd appeale to hys successor, and all that did profite me nothing. And to appeale from the Pope to the Councell, it were to long, & that were euen as much as if a man in trouble should seeke an vncertayne remedy. And therefore last of all I haue appealed to the head of the Church my Lord Iesus Christ, for he is much more excellent and better, then any pope to discuss and determine matters and causes, for so much as he cannot erre, neyther yet deny iustice to him that doth aske or require it in a iust cause, neither can he condemne the innocent. Then spake the Cardinal of Cambray vnto hym and sayd: wilt thou presume about S. Paule, who appealed vnto the Emperour and not vnto Iesus Christ? John Hus answered: for so much then as I am the first I do it, am I therefore to be reputed & counted an hereticke? And yet notwithstanding S. Paule did not appeale vnto the Emperoure of hys owne motion or will, but by the will of Christ, which spake vnto hym by reuelation and sayd: be firme and constant for I must go vnto Rome. And as he was about to rehearse his appeale agayne, they mocked hym.

Appealing vnto Christ.

Appealing to Christ, forbidden by the Cardinal of Cambray.

For so much as mention here is made of the appeale of the sayd Hus, it seemeth good here to shewe the manner and forme thereof.

The copy and tenour of the appeale of Iohn Hus.

Forasmuch as the most mighty Lorde one in essence, 3. in person, is both the chiefe and first, & also the last and vtermost refuge of al those which are oppressed, and that he is the God which defendeth verety and truth throughout all generations, doynge iustice to such as be wronged, being ready and at hand to al those whiche call vpon him in veritie and truth, and binding those that are bond: and fulfilleth the desires of al those which honour and feare hym: defending and keeping al those that loue him, and vtrically destroyeth and bringeth to ruine the stiffnecked and vnpenitent sinner, and that the Lorde Iesus Christ very God and man, being in great anguish compassed in with the priestes, Scribes and Phariseis, wicked iudges and witnesses, willing by the most bitter and ignominious death, to redeme the chosen children of God, before the foundation of the world, from euerlasting damnation, hath left behinde him this godly example for a memory vnto them which should come after hym, to the intent they should commit al their causes into the handes of God, who can doe all thinges, and knoweth and seeth all thinges, saying in this maner: O Lorde, beholde my affliction, for my enemy hath prepared hymselfe agaynst me, and thou art my protector and defensor. O Lorde thou hast geue me vnderstanding and I haue acknowledged thee: thou hast opened vnto me all their enterprises, and for mine owne parte I haue bene as a meeke lambe, which is led vnto sacrifice, and haue not resisted agaynt them. They haue wrought their enterprises vpon me, saying: Let vs put wood in hys bread, and let vs banysh him out of the land of the liuing that hys name be no more spokē of, nor had in memory. But thou O Lord of hostes which iudgest iustly and testt the deuises and imaginations of theyr hartes, hasten thee to take vengeance vpon them, for I haue manifested my cause vnto thee, for so much as the number of those which trouble me is great, and haue counsayled together, saying: the Lorde hath forsaken hym, pursue hym and catch hym. O Lord my God, behold their doinges, for thou art my pacience, deliuer me from myne enemies, for thou art my God: doe not seperate thy selfe far from me: for so much as tribulation is at hand, and there is no mā which will succour me. My God my God looke downe vpon me wherefore hast thou forsaken me? So many dogges haue compassed me in, and the company of the wicked haue besieged me round about, for they haue spoken agaynt me with the deceitfull tonges, and haue compassed me in with wordes, full of despite, and haue enforced me without cause. In stead of loue towards me, they haue slandered me and haue recompensed me with euill for good, and in place of charitie, they haue conceaued hatred agaynt me.

The appeale of Iohn Hus from pope Iohn 23. vnto Christ.

The frequent complaint & prayer of christ agaynst wicked iudges.

After the example of Christ he maketh his prayer to God.

A godly prayer of Iohn Hus.

Christostome, Andrew of Prage.

Wherefore behold I staying my selfe vpon this most holy and fruitfull example of my sauiour and redeemer, do appeale before God for this my grief and hard oppressiō from thys most wicked sentence, and iudgement, and the excommunication determined by the Byshop, Scribes, Phariseis, and Iudges, which sit in Moyfes seate, and resigne my cause wholly vnto hym, so as the holy Patriarke of Constantinople Iohn Christostome appealed twife from the Councell of the Byshops and Clergy. And Andrew Byshop of Prage, and Robert Byshop of Lincolne, appealed vnto the souerain and most iust iudge, the which is not defiled with cruelty, neyther canne he be corrupted with giftes and rewardes, neyther yet be deceiued, by false witness. Also I desire greatly that