

Robert bishop of Lincoln appealed from me to christ.

John Hus complaineth of Michael de Caufis, his great enemy.

that all the faythfull seruantes of Iesus Christ, and especially the Princes, Barons, Knights, Esquires and all other which inhabit our Country of Boheme, should vnderstand & know these things and haue compassion vpon me which am so greuously oppressed by the excommunication which is out agaynst me, the which was obtained and gotten by the instigation and procurement of Michael de Caufis my great enemy, and by the consent and furtheraunce of the Canons of the Cathedral Church of Prague, and geuen and graunted out by Peter of Saint Angelles Deane of the Church of Rome, and Cardinal and also ordayned iudge by Pope Iohn the xxij. who hath continued almost these two yeares and would geue no audience vnto my Aduocates and Procurators (which they ought not to deny: no not to a Jew or Pagan, or to any hereticke, whatsoeuer he were) neyther yet would he receiue any reasonable excuse for that I did not appeare personally neyther would he accept the testimonials of the whole Vniuersity of Prague with the seale hāging at it, or the witness of the sworn Notaries, and such as were called vnto witness. By thys all men may euidently perceiue that I haue not incurred any fault or crym of contumacie or disobedience, for somuche as that I did not appeare in the Court of Rome, was not for any contempte, but for reasonable causes.

And moreouer, for somuch as they had layd embushmentes for me on euery side by wayes where I shoulde passe, and also because the perils & dangers of others, haue made me the more circumspect and aduised, and for somuche as my procurours were willing and contented to bind themselves euen to abide the punishment of the fire, to answere to all such as would appose or lay any thing agaynst me in the Court of Rome, as also because they dyd imprison my lawfull procurator in the sayd Court, without any cause, demerite or faulte as I suppose. For somuch then as the order and disposition of all auncient lawes, as well deuine of the old and new testament, as also of the Canon lawes is this, that the Iudges should resort vnto the place where the crime or faulte is committed or done, and there to enquire of al such crimes as shal be objected and layd agaynst hym which is accused, or slandered and that of such men as by conuersation haue some knowledge or vnderstanding of the party so accused (the which may not be the euill willers or enemies of hym, which is so accused or slandered but must be men of an honest conuersation, no common quarrell pickers or accusers, but seruent louers of the law of God) and finally that there shold be a fit and meete place appoynted whether as the accused party might without danger or perill, resort or come, and that the Iudge and witnesses should not be enemies vnto hym that is accused. And also forsomuche as it is manifest that all these conditions were wanting and lacking, as touching my apperaunce for the safegard of my life, I am excused before God from the friuolous pretended obstinacie and excommunication. Whereupon I I. Hus do present, & offer this my appeale vnto my Lord Iesu Christ, my iust iudge, who knoweth defendeth, and iustly iudgeth euery mans iust and true cause.

The procurator of I. Hus laid in prison at Rome.

The pope proued to do against his owne canon lawe.

A knot found in a ruske.

The tree that is good bringeth forth good fruit.

2. Cor. 10.

1. Cor. vi.

Deu. 23.

in goyng out and conning in, sleeping, and waking &c. The same also is euident by S. Augustine vpon the psal. wher he writeth, that a good man in all his doinges doth praye the Lord. And Gregoy saith that the sleep of faints and holy men doth not lack their merite. How much more then his doinges which procede of good zeale, be not reward and consequently be vertuous and good: And contrariwise it is vnderstand of hym, which is in deadly sinne, of whome it is spoken in the law, that whatsoeuer the vncleane man doth touch, is made vncleane.

To this end doth that also appertayne which is before repeated out of the first of Esalachie. And Gregorie in the first booke and first question, sayth: we doe denie the bread, which is the body of Christ, when as we come vnto the table, and when we being desied, doe drinke his blood. And S. Augustine vpon the 146. psalme, sayth: if thou dost exceed the due measure of nature, & dost not abstayne from glottony, but gorge thy selfe by drunkennes whatsoeuer laude or praye thy tongue doth speake, of the grace and fauour of God, thy life doth blaspheme the same when he had made an end of this article, the Cardinal of Lambay sayd: The scripture sayth that we be all sinners. And agayne, if we say we haue nosinne, we deceiue our selues, and so we should alwayes liue in deadly sinne. John Hus answered, the Scripture, speakech in that place of veniall sinnes, the which doe not vterly expell or put away the habite of vertue from a man, but do associate themselves together. And a certayne English man whose name was W. layd: but those sinnes do not associate themselves with anye acte moztally good. John Hus alledged agayn S. Augustines place vpon 146. psalme the which when he rehearsed, they all with one mouth sayd, what makes this to the purpose?

Cardinal of Cambray obiecteth.

John Hus answered.

The 13. article. The minister of Christ liuing according to his law, and hauing the knowledge and vnderstanding of the scriptures, and an earnest desire to edifie the people, ought to preach, notwithstanding the pretended excommunication of the pope. And moreover if the pope or any other ruler, doe forbid any priestes or minister so disposed, not to preach, that he ought not to obey him. I answered, that these were my wordes. That albeit the excommunication were eyther threathed or come out agaynst hym, in such sort that a Christian ought not to doe the commandementes of Christ, it appeareth by the wordes of S. Peter, and the other Apostles, that we ought rather to obey God, then man, whereupon it followeth that the minister of Christ liuing according vnto this law, &c. ought to preach notwithstanding any pretended excommunication For it is euident that it is commanded vnto the ministers of the Church to preach the word of God. Actes 5. W D hath commaunded vs to preach and testifie vnto the people, as by diuers other places of the scripture, and the holy fathers, rehearsed in my treatise it doth appeare moze at large. The second part of this article followeth in my treatise in this maner.

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Forbidding to preach, whether it ought to be obeyed.

Act. 5.

By this it appeareth that for a minister to preach, and a rich man to geue almes, are not indifferent wordes, but duties and commaundementes. wherby it is further euident, if the pope or any other ruler of the Church do commaund any minister disposed for to geue almes, not to geue, that they ought not to obey hym. And he added moreover, to the intent that you may vnderstand me the better. I call that a pretended excommunication, the which is vniuersally disorderd and genen forth contrary to the order of the law and Gods commaundementes. For the which the meete minister appointed therunto ought not to cease from preaching neyther yet to feare damnation.

Preaching & almes geuing be not workes indifferent, but duties & commaundementes. To forbid a minister to preach: And to forbid a rich man to geue almes, is both one. How the popes curlesinges are blessings.

When they obiected vnto him, that he had sayd such kinde of excommunications were rather blessings. Truly sayd Hus, eue so do I now say again, that euery excommunication, by the which a man is vniuersally excommunicate: is vnto him a blessing afore God, according to saying of the prophet: I will curse where as you blesse: and contrariwise, they shal curse, but thou O Lord shalt blesse. When the Cardinal of florence, which had alwayes a notary ready at his hand to write such thinges as he commaunded him, said: At he law is, that euery excommunication, be it neuer so vniuersal, ought to be feared. It is true sayd John Hus, for I do remember eight causes, for the which excommunication ought to be feared. When sayd the Cardinal, is there no moze but eight? It may be, said John Hus, that there be moze.

The Cardinal of Florence with his Notarie, 8. Causes why excommunication ought to be feared.

The xiiii. Article. Every man which is admitted vnto the ministry of the Church, receiveth also by speciall commaundement, the office of a preacher, and ought to execute and fulfil that commaundement, notwithstanding any excommunication.

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