

4.

The 4. Article. An euill Hope or Diselate, or reprobate is no true pastour, but a theefe and a robber. The answer. The text of my booke is thus. If he be euill or wicked, the is he an hireling, of whom Christ speaketh, he is no sheepe heard, neither art the sheepe his owne. Therefore when he seeth the wolfe comming he runneth away, and forsaketh the sheepe, and so finally doth every wicked and reprobate man. Therefore every such reprobate or wicked Hope or Diselate is no true pastour. But a very theefe and a robber, as is moze at large proued in my booke. The sayd John Hus, I doe loe to lunitte all thinges, that such as touching they deserue, are not truly and worthely Hopes and shepheardes before God, but as touching their office and reputation of men, they are Hopes, Pastours, and Diseltes.

When a certayne man rising vp behinde John Husse clothed all in silke, sayd: my Lordes take heede least that John Hus deceiue both you, and himselfe with these hys gloses, and looke whether these thinges be in his booke or not, for of late I had disputation with him, vpon these Articles, in the which I sayd, that a wicked Hope, &c. was no Hope, as touching merite and desert, but as touching his office, he was truly Hope. whereupon he vsed these gloses which he had heard of me, and did not take them out of his booke. When John Hus turning himselfe vnto him, sayd: did you not heare that it was to reade out of my booke, and this did easily appeare in John xxij. whether he were true Hope or a very theefe and robber. When the Bishoppes and Cardinals looking one vpon another, sayd: that he was true Hope, and laughed John Hus to scorn.

5.

The 5. The Hope is not, neither ought to be called according vnto his office most holy. For then the king ought also to be called most holy, according to his office. Also the tormentors, victors and deuilles, ought also to be called holy. The answer: My wordes are otherwise placed in this manner, so ought a sayner say, that if any man be a most holy father, then he doth most holily obiecte and keepe hys fatherlynesse. And if he be a naughty and wicked father, then doth he most wickedly keepe the same. Likewise if the Bishoppe be most holiest, then is he also most good, and when as he sayth that he is Hope, it is the name of his office.

whereupon it foloweth that the man which is Hope being an euill and reprobate man, is a most holy man. And consequently by that hys office, he is most good. And for so much as no man can be good by hys office, except he do exercise & vse the same, his office very well, it foloweth that if the Hope be an euill & reprobate man, he cannot exercise or vse his office wel. For so much as he cannot vse the office wel, except he be morally good. Mat. 12. How can you speak good things, when you your selues are euill, & immediatly after it foloweth. If ye Hope by reaso of his office be called most holy, wherefore should not the King of Romaynes be called most holy by reason of his office and dignitee? when as the King, according vnto Saynt Augustines munde, representeth the Deitye and Godhead of Christ, and the Priest representeth onely hys humanity. wherefore also should not iudges: yea, euen tormentours be called holy, for so much as they haue their office by ministering vnto the Church of Christ. These thinges are moze at large discoursed in my booke, but I cannot finde or knowe sayth John Husse any foundation whereby I should call the Hope most holy, when as thys is onely spoken of Christ. Thou onely art most holy. Thou onely art the Lord. &c. Should I then truly call the Hope most holy?

6.

The 6. Article. If the Hope line contrary vnto Christ. Albeit he be lawfully and Canonically elect and choisen, according to humayne election, yet doth he ascende and come in another way then by Christ. The answer. The text is thus, if the Hope line contrary vnto Christ in pride and auarice, how then doth he not ascende and come another way into the sheepe folde, then by the lowlye and mecke doze our Lord Iesus Christ? But admitte as you say, that he dyd ascend by lawfull election, the which I call an election principally made of God, and not according vnto the common and vulgare constitution and ordinaunce of men, yet for all that, it is affirmed and proued that he should ascende and come in another way, for Judas Iscariot was truly and lawfully choisen of the Lorde Iesus Christ vnto his Bishoppes, as Christe sayth in the ser of John, and yet he came in an other way into the sheepe folde, and was a theefe and a Deuill, and the sonne of perdition. Did he not come in another way? when as our Sauour spake thus of him, he that catcheth breaide with me, shall

list by his heele agaynst me.

The same also is proued by Saynte Bernarde vnto Hope Eugemus. When sayde Jaletz: beholde the inuoy and maddenlie of this man, for what moze furious or madde thing canne there be then to say, Judas is choisen by Christ, and notwithstanding he did ascende another way, and not by Christ. John Husse answered, verely both partes are true, that he was electe and choisen by Christ, and also that he did ascende, and come in another way, for he was a Theefe, a Deuill, and the sonne of perdition. When sayde Jaletz, cannot a manne be truly and lawfully choisen Hope or Bishoppe, and afterwarde line contrary vnto Christ? and that notwithstanding he doth not ascende any other wayes. But I, sayde John Husse doe saye that who soeuer doth enter into any Bishoppicke or like office by Symonye, not to the intent to labour and trauell in the Church of God, but rather to liue delicatly, voluptuouslye and vnrighteously, and to the intent to aduance himselfe with all kinde of pride, every such man ascendeth and cometh vnto by an other way, and according vnto the Gospell, he is a theefe and a robber.

7.

The 7. Article. The condemnation of the forty fyne Articles of Wickliffe made by the Doctours is vnreasonable and wicked, and the cause by them alleadged is fayned and vntue: That is to say, that none of those Articles are Catholicke, but that every of them be either hereticall, erroneous or offensive. The answer: I haue wyrteten it thus in my treatise. the forty fyne Articles are condemned for this cause, that none of those forty fyne, is a Catholicke Article, but each of them is either hereticall, erroneous or offensive.

My Master Doctour, where is your proof, you sayne a cause which you doe not poue, &c. As it appeareth moze at large in my Treatise. When sayd the Cardinal of Cambridge, John Husse, thou diddest saye that thou wouldest not defend any errour of John Wickliffes. And now it appeareth in your bookes, that you haue openly defended his Articles. John Husse answered. Reuerend father, euen as I sayde before, so doe I now say agayne, that I will not defende any errours of John Wickliffes, neyther of anye other mannes, but for so muche as it seemeth vnto me to be agaynst conscience, simply to consent vnto the condemnation of them, no Scripture bring alledged or brought contrary and agaynst them, thereupon I woulde not consent or agree vnto the condemnation of them, And for so much as the reason which is copulative can not be verified in every poynt, according to every part thereof.

The Cardinal of Cambridge.

Note there remaineth fyve Articles of 39. These are sayd to be drawn out of an other treatise which he wrote agaynst Stanislaus de Znoyma.

Articles drawn out of his treatise written against Stanislaus de Znoyma.

8.

The first Article. No man is lawfully elect or choisen, in that the Electours or the greater part of them haue consented with a liuely voyce according to the custome of men to elect and choise any person, or that he is thereby the manifest and true Successour of Christ, or Vicare of Ieter in the Ecclesiasticall office, but in that that any man doth most abundantlye worke meritoriouslye to the profite of the Church, he hath thereby moze abundant power geuen him of God therunto. The answer. These thinges which follow are also wyrtten in my booke. It standeth in the power and handes of wicked Electours to choise a woman into the Ecclesiasticall office, as it appeareth by the election of Agnes, which was called John, who held and occupied the popes place & dignitee by the space of two yeares and moze.

It may also be that they doe choise a Theefe, a Murderer, or a Deuil, and consequently they may also elect and choise Antichrist.

It may also be, that for loue, courtousnesse, or hatred, they doe choise some person whom God doth not allowe. And it appeareth that that person is not lawfully elect and choisen: In so much as the Electours or the greater part of them haue consented and agreed together, according to the custome of men vpon any person, or that he is thereby the manifest Successour or Vicare of Ieter, the Appostle or any other in the Ecclesiasticall office.

Therefore they which most accordingly vnto the scripture doe elect and choise, reuelation being sette a parte, doe onely pronounce and determine by some probable reason vpon hym they doe electe and choise, where vpon whether the Electours doe so choise good or euill, we ought to geue credite vnto the workes of hym that is choisen, for in that poynt that any manne doth moze abou-