

recorde his wordes in a certayne treatise by hym witten, De Sacerdotum & Monachorum carnalium Abhominacione, wherein the sayd John Hus speaking prophetically of the reformation of the Church, hath these wordes following. Ex istis vltierius aduerte incidentaliter, quod Dei ecclesia nequit ad pristinum suam dignitatem reduci. &c. That is in english.

Prophecia.

Moreover, hereupon note and marke by the way, that the church of God, cannot be reduced to his former dignitie, or be reformed, before all thinges first be made new. The truth wherof is playne by the Temple of Salomon Like as the Clergie and Priests, so also the people and laity: Whels wille all such as now be addict to auarice, from the least to the most, be first conuerted and reclaymed, as wel y people as the clergy and Priests. Albeit as my mind now geueth me, I belecue rather the first, that is, that then shall rise a new people, formed after the new man, whiche is created after God. Of the which people new Clerkes & Priests shall come, and be taken: whiche all shall hate conuentionnes, and glory of this life, hasting to an heauenly conuersion. Notwithstanding all these thinges shall come to passe and be brought by little and little in order of times dispensed of God for the same purpose. And this God doth and will do for his owne goodnes and mercy, and for the riches of his great longanimitie and patience, geuing time and space of repentance to them y haue long tyme in theyr sins to amend, and slye from the face of the Lordes fury, whyle that in like manner the carnal people, and carnal priestes successiuelly and in tyme, shall fall away and be consumed as with the moth, &c.

An other letter of Iohn Husse.

Maister Martin my deare brother in Christ, I exhorte you in the Lord, that you feare God, keepe hys commaundementes and flee the company of women, and beware of hearing their confessions, least by the hypocricie of women, Satan deceiue you, trust not their deuotion. You know how I haue detested the auarice and the inordinate life of the Clergy, wherefore through the grace of God I suffer now persecution, which shortly shall be consummate in me, neither doe I feare to haue my hart powred out for the name of Christ Iesus. I desire you hartely be not greedy in seeking after benefices. And yet if you shall be called to anye cure in the country, let the honour of God, the saluation of soules, and the trauaile therof moue you therunto, and not the hauing of the living or the commodities thereof. And if you shall be placed in any such benefice, beware you haue no yong womā for your cook or seruant, least you edifie and encrease more your house, then your soule. See that you be a builder of your spirituall house, being gentle to the poore, and humble of mind, and waste not your goodes in great fare. I feare also if you do not amend your life, ceasing from your costly and superfluous apparell, least you shall be greuouly chastised, as I also wretched mā shall be punished, which haue vsed the like, being seduced by custome of euill men and worldly glory, wherby I haue bene wounded agaynst God wyth the spirite of pride. And because you haue notably knowne both my preaching and outward conuersation euen from my youth, I haue no neede to write many thinges vnto you, but to desire you for the mercy of Iesus Christ, that you do not followe me in anye such leuitie and lightnes, whiche you haue in seene in me. You knew how before my priesthoode, whiche greueth me nowe, I haue delighted to playe oftentimes at chesse, and haue neglected my tyme, and thereby haue yn happily prouoked both my self and other to anger many times by that play. Wherefore, besides other my innumerable faultes, for thys also I desire you to inuocate the mercy of the Lord, that he will pardon me, and so directe my life, that hauing ouercome the wickednes of this present life, the flesh the world and the deuill, I may finde place in the heauenly country, at the least in the day of iudgement. Fare ye well in Christ Iesus, with all them which keepe hys law. My gray coate if you will keepe to your selfe for my remembrance, but I thinke you are ashamed to wear that gray colour: therefore you may geue it to who you shall thinke good. My white coate you shall geue the minister. N. my scholer. To George or els to Zuzikon. 60. groates, or els my gray coate: for he hath faythfully serued me.

Note that then priestes were not married, and therefore he willeth him to auoide all company of women.

He repenteth his gay garments.

He repenteth his playing at the chesse.

Iohn Hus from his gay garments cometh to his white coate.

The superscription

I pray you that you doe not open this letter, before you be sure and certayne of my death.

The consolation of Mayster Hierome to Mayster Hus.

My maister, in those thinges which you haue both written herterto and also preached after the law of God agaynst the pride, auarice, an other inordinate vices of the Priestes, goe forward, be constant and strong. And if I shall know that you are op-

pressed in the cause, and if neede shall so require, of myne own accord, I will follow after to helpe you, as much as I can.

By the lyste, actes and letters of Iohn Hus herterto rehearsed, it is euident and playne, that he was condemned, not for any error of doctrine, which they coude well proue in hym, who neyther denyed their popish transubstantiation, neither spake against the autoritie of y church of Rome, if it were well gouerned, nor yet the 7. Sacraments, & also sayd masse himself, and almost in all their popish opinions was a papist to them: but onely of euil will was accused of his malicious aduerfarietie, because he spake agaynst the pompe, pride, and auarice, & other wicked enormities of the pope, Cardinals, & Prelates of y Church, and because he coude not abide the high dignities & linings of the Church, and thought the doinges of the pope to be Antichristlike. For this cause he procured so many enemies & false witnesses agaynst him, who straying and picking matter out of hys booke and writings, hauing no one iust article of doctrine to lay vnto him, yet they made hym an hereticke, whether he would or no, and brought hym to hys condemnation. Whis can hatred and malice do, where the charitie of Christ hath no place. whiche being so, as thy charitie (good reader) may safely vnderstand, in perusing the whol course of hys story: I beseech thee the, what cause had Iohn Cochleus to write his 12. bookes agaynst Iohn Hus and Husites? In which bookes how bitterly & intemperately he misuseth hys penne, by these few wordes in hys second booke thou mayst take a litle taste: which wordes I thought here wisely to place in English to the ende that all English men may iudge thereby, with what spirite and truth these Catholikes he carped. Hys wordes be these.

Iohn Hus condemned for no erroneous doctrine wherein he was culpable

Cochleus railleth against Iohn Hus without cause.

Ex Cochleus. Lib. 2. Hist. Hussitarum. pag. 88.

Lib. 2. Hist. Dico igitur Ioan Huss neque sanctum neque beatum habendum esse, sed impium potius. &c. That is, I say therefore Iohn Husse is neither to be counted holy nor blessed: but rather wicked and eternally wretched: insonmuche that in y day of iudgement, it shall be more easie, not onely with the infidell Pagans, Turkes, Tartarians, and Jewes, but also to the most sinfull Sodomiters, & the abhominable Heretians, which most filthily doe lye with their daughters, sisters or mothers, yea & also with most impious Cain killer of hys owne brother, with Abheses killer of hys own mother, and y Lestrygones & other Andropophagi, which deuour mans flesh, yea more easly to those infamous murderers of infants, Pharao, & Herode, then to him &c. These be the wordes of Cochleus, whose rayling booke although they deserue neyther to be read, nor answered, yet if it pleased God, it were to be wished that the Lord would stir vp some towardsly yong man, that hath so much leisure, to defend the simplicitie of thys Iohn Hus, whiche cannot now answer for himselfe. In the meane tyme, something to satiffie or stay the readers mynde agaynst thys inmoderate, hyperbole of Cochleus, in like fewe wordes I wyll bring out Iohn Hus to speake and to cleare himselfe agaynst this launder: whose wordes in hys booke De sacerdotum & Monachorum abhominacione desolationis pag. 84. &c. I beseech the reader to note. Nam & ista scribens fateor, qd nihil aliud me in illis perurget, nisi dilectio Dom. Nostri Iesu crucifixi &c. That is, For in writing these things, I confesse nothing els to haue moued me hereunto, but onely the loue of our Lord Iesus crucified, whose printes and stripes, (according to the measure of my weakenes and bilenes) I couet to beare in my selfe, beseeching hym so to geue me grace, that I neuer seek to glory in my selfe or in any thing els, but onely in his crosse, and in the insupportable ignominy of his passion which he suffered for me. And therefore I write and speake these thinges, which I do not doubt will like all such as vnfaignedly do loue the Lord Christ crucified: and contrary will mislike not a litle all suche as be of Antichrist. Also agayne, I confesse before the most mercifull Lord Iesus Christ crucified, that these thinges which I do now write, and those that I haue witten before, neither I could haue writte, nor knew how, nor durst so haue written, vntill he by hys inward vntion had so commaunded me. Neither yet do I write these thinges as of authority, to get me fame and name: for as S. Augustine & Hierome do say, that is onely to be geuen to the scripturcs and writings of the Apostles, Euangelistes and Prophetes, and to the Canonickall Scriptures, which doe abounde in the fulnes of the spirite of Iesus. And whatsoeuer is there sayd, is full of vertice and wholesome vtilitie, &c. And here place also would requite something to say to Aneas Siluius to Antoninus, and to Laziardus, which falsly impute articles to him, whiche he neuer mayntayned. But because tyme suffereth not, I wil proceed to the story of maister Hierom of page.