

reward for betraying the innocent blood. wherein it is not to be doubted, but that his light see, and quid vultis mihi dare in this world, will have an heaie reward hereafter in the world to come, unless he repented. &c.

An. 5. Henr. 5 act. 17.

Furthermoze, in the sayde Parliament, Act. 17. it was enacted, that the Church and all estates should enjoy all their liberties, which were not repealed, or repealeable by the common lawe: meaning belike, the excluding of the iurisdiction of the Popes fozeine power, which hath alwaies by the common lawe bene excluded out of thys Realme.

An. 5. Henr. 5. act. 17.

In the same Parliament also a greivous complaint was made (by the Bishops no doubt) against insurrections. In the ende, they suspected that they were the Lollards, hereticks, and traitours, with a request that commissions might at all times be graunted to inquire of them. Whereunto answer was made, that the statutes therofore made, should be executed, &c. Thus the Cleargy Tanquam leones rugientes, ceased not to roare after Christis blood: And whosoever was else in fault, still the Clergy cried: crucifie Christ, and delivier vs Barabas: For then all horrible facts and mischieues, if anye were done, were imputed to the poore Lollards.

All the blame laide to the Lollards.

And now from our English matters, to returne againe to the story of the Bohemians, from whence wee haue a little digressed, when as the newes of the barbarous cruelty exercised at Constance against John Hus, & Hierome of Prague, were noised in Boheme, the nobles and gentlemen of Moravia and Boheme, such as fauoured the cause of John Hus, gathering themselves together in the zeale of Christis blood, sent their letter vnto the Councell, expostulating with them, for the iniurie done to those godly men, as is before expressed, page. 602. for the which letter they were all cited vnto the Councell. Vnto this letter Sigismund the Emperour maketh answer againe in the name of the whole Councell: first, excusing himselfe of Husse death, which he laide was against his safreconduict, and against his will: Insomuch that he rost in anger from the Councell, and departed out of Constance, as is before remembred. Secondly, he requiereth them to be quiet, and to conforme themselves peaceably vnto the order of the Catholike Church of Rome, &c.

Also the Councell hearing of fearing some stirre to rise among the Bohemians, did make lawes and Articles wherby to hydie them, to the number of xxxij.

Articles decreed in the Councell of Constance against the Bohemians.

First, that the King of Bohemia shall be swoyne to giue obedience, and to defend the liberties of the Church of Rome.

That all Maisters, Doctours and Bishoppes, shall bee swoyne to abiure the doctrine of wickleffe, and Husse, in that Councell condemned.

That all they which being cited, would not appeare, should also be swoyne to abiure: and they whiche would not appeare, concerning the censure of the keyes, should haue processe against them, and be punished.

That all such lay men as had defended the causes of John wickleffe and John Husse, should sweare to defend them no more, and to approue the doings of that Councell, and the condemnation of John Husse.

That all such seculare men as had spoiled the Cleargie, should be swoyne to restitution.

That Bishoppes being expelled from their benefices, should be restored againe.

That all prophanners of Churches should bee punished after the Canonickall sanctions.

That such as had bene promoters in the Councell against John Husse, should be permitted safely to returne into Boheme againe, and to enjoy their benefices.

That the reliques and treasure taken out of the Church of Prague, should be restored fully againe.

That the vniuersitie of Prague should be restored againe and reformed, and that they which had bene the disturbers thereof, should be really punished.

That the principall heretickes and doctours of that secte, should be sente vnto the sea Apostolique, namely, Ioannes Iessenetz, Iacobellus de Milna, Symon de Tylna, Symon de Rouchinano, Christianus de Brachatitz, Ioannes Cardinalis, Zdenko de loben, The prouost of Alhalowes, Zaiflaus de Suieritz, and Michael de Czisko.

That all seculer men which communicated vnder both kinds, should abiure that heresie, and sweare to stoppe the same hereafter.

That they which were ordeined Bishoppes by the suffragane of the Archbishop of Prague, taken by the Lord Jenko, should not be dispensed with, but sent vnto the Sea Apostolick,

The fauourers of I. Hus in Boheme.

This suffragane was a good man and helde with Iohn Hus.

That the treatises of John wickleffe, translated into the Bohemian tongue by John Husse, and Iacobellus, should be brought to the Ordinary.

That the treatises of John Husse condemned in the Councell, should also be brought to the Ordinary.

That all the tractations of Iacobellus De vtraque specie, de Antichristo (wherewith he called the Pope Antichrist) Et de remanentia panis post consecrationem, should likewise be brought and burned.

That all songs and balates made to the prejudice of the Councell, and of the Catholike persons of both states, should be forbid to be song in Cities, townes and villages, vnder great and extreme punishment.

That none should preach the word without the licence of the Ordinary, or of the parson of that place.

That Ordinaries and Bishoppes, hauing iurisdiction, should not be stopped in their iurisdiction, by the secular power, vnder paine of excommunication.

That all and singular parsons shall be commaunded to obedience, vnder paine of excommunication: and that whosoever knoweth any person to fauour any wicleiffes of their doctrine, or that keepeth company with suspect persons, he shall present the same to his Diocesans or his officials.

That the confederacie of the seculars made betwene themselves, or any of the spirituallie, to the prejudice of the foresaid Councell, and of the Apostolick see & Church of Rome, in the fauour of John Hus, Hierome of Prague, and other in the said Councell condemned, shall be dissolved.

That the rites and ceremonies of Christian Religion, touching Gods seruice, Images, and worshipping of Reliques, shall be obserued, and transgressours of the same be punished.

Concilium malignantium.

That all and singular, either spirituall or secular that shall preach, teach, holde, or maintaine the opinions and Articles of John wickleffe, John Hus, and Hierome, in this Councell condemned, and conuict of the same, shall be holden for heretickes, and falling in relapse, shall be burned.

That all secular persons being monished and charged by the Ordinaries, shall be bound to geue their aide and furtherance vnto them, touching the premises.

The Bohemians, notwithstanding these cruell Articles, condemning the vaine deuises of these Bishoppes and fathers of the Councell, ceased not to proceede in their league and purpose begon, ioyning themselves more strongly together.

In this meane time it hapned, that during this Councell of Constance, after the deposing of Pope Iohn, and spoiling of his goodes, which came to 75. thousand pounds of golde and siluer, as is reported in the story of Saint Albans, Pope Martin vpon the day of S. Martin, was elected. Concerning whose election, great preparation was made before of the Councell, so that beside the Cardinals, fiftie other Bishops of euery nation should enter into the conclave, who there together should be kept with thirtie diet, till they had founded a Pope. At last, when they were together, they agreed vpon this man, and not tarieng for opening of the doze, like mad men, for haif, haif open an hole in the wall, crying out, habemus papam, Martinum, we haue a Martinie Pope. The Emperour hearing thereof, with the like haif, came apace, and falling downe, kissed the new Popes fecte. Then went they all to the Church together, and sang, Te Deum.

Deposing of Pope Iohn. 23. Ex bift. Al. bani.

The electi- on of Pope Martine. The Emperour kisseth the popes fecte.

The next day following, this Martine was made priest (which before was but a Cardinall Deacon) and the next day after was consecrate Bishopp, and sang his first masse, wherat was present 140. mitred Bishops. After this, the next morow, the new holy Pope ordeined a generall procession, wher a certaine Clarke was appointed to stand with flaxe and fire, who setting the flaxe on fire, thus said: Ecce pater sancte, sic transit gloria mundi. i. behold holie father, thus vadeth the transitozie glory of this worlde.

Pope Martind.

Which done, the same day the holie father was brought vnto an high scaffold (saith the story) I will not say to an high mountaine, where was offered to him all the glory of the world, &c. there to be crowned for a triple King. This done, the same day, after dinner, the new crowned Pope was with great triumph brought through the midst of the Citie of Constance, where all the Bishops and Abbots followed with their mitres. The Popes hoise was all trapt with red skarlet downe to the ground. The Cardinals hoies were all in white silke, the Emperour on the right side, and prince Electour on the left, playeng both the Popes footmen, went on foote, leading the Popes hoise by the bridle.

The coronation of pope Martine.

Meretrix equigantibus imper bestiam apocalip.