

name was John: he came vnto Prague, and got his living there by begging, and learned Grammer & Logick. when he came to mans face, he became y<sup>e</sup> Scholemaster of a noble mans child, and for so much as he was of an excellent wit and ready tounge, he was receiued into the Colledge of the poore, and last of all being made Priest, he began to preach the word of God to the Citizēs of Prague, and was named Iohannes de Rochezana, by the name of the Towne where he was borne. This mā grew to be of great name and authority in the towne of Prague. whereupon when as Zisca besieged Prague, he by the consent of the Citizēs went out into the camp, and reconciled Zisca againe vnto the Citie.

When as the Emperour perceived that all things came to passe according vnto Zisca his will and munde, and that vpon him alone the whole state of Boheme did depend; he sought priuie means to recōdē and get Zisca into his fauour, promising him y<sup>e</sup> gouernance of the whole kingdom, the guiding of all his hostes & armies, and great yearly reuenues, if he would proclaim him King, and cause the Citie to be swoiue vnto him. Vpō which cōditions, whē as Zisca for the performance of the couenants went vnto the Emperour being on his iourney at the Castle of Pziscouia, he was stricken with sicknesse and died.

It is reported, that when he was demanded being sicke, in what place he would be buried? he commaunded the skinne to be pulled off from his dead carcase, and the flesh to bee cast vnto the foules and beastes, and that a dumme should be made of his skinne, which they should vie in their battailes; affirming, that as soone as their enemies should heare the sound of that dumme, they would not abide, but take their flight. The Thaborites despising all other Images, yet set vp the picture of Zisca ouer the gates of the Citie.

¶ The Epitaph of Iohn Zisca, the valiant Captaine of the Bohemians.

Iohn Zisca, not inferior to any Emperour or Captaine in warlike policie, a seuerer punisher of the pride and auarice of the Clergy, and a defender of my country, do lie heere. That which Appius Claudius by geuing good counsell, and M. Furius Camillus by valiantnesse did for the Romans: I neuer slackt opportunity of battaile, neither did fortune at any time faile me. I being blinde, did foresee all opportunity of well ordering or doing my business. Eleuen times in ioining battaile, I went victour out of the field. I seemed to haue worthily defended the cause of the miserable and hungry, against the delicate, fatte, and glorious Priestes, and for that cause to haue receiued help at the hande of God. If their enuy had not let it, without doubt I had deserued to be numberd amongst the most famous men. Notwithstanding my bones lye heere in this halowed place, euen in despite of the Pope.

ΙΩΑΝΝΕΣ ΣΙΣΚΑΣ ὁ βωημιῶδες τῶν αἰσχρο κερδῶν ἱερῶν ἀχθρὸς ἀλλὰ ὀρθρίω Ζίλωρ.

¶ Iohn Zisca a Bohemian, enemy to all wicked and couetous Priestes, but with a godly zeale.

And thus haue you the actes and doings of this worthy Zisca, and other Bohemians, which for the more credite we haue drawne out of Aeneas Syluius, onely his rayling tearmes excepted, which we haue here suppressed.

All this while the Emperour with the whole power of the Germans, were not so busie on y<sup>e</sup> one side, but Martin the Pope was as much occupied on the other side: who about the same time directed downe a terrible Bull, full of all poison to all Bishops and Archbishops, agaynst all such as took any part or side with wickliffe, Iohn Hus, Hierome, or with their doctrine and opinions. The copie of which Bull, which I found in an olde written monument, I will the reader througghly to peruse, wherein he shall see the Pope to poure out at once all his poison.

\* The Bull of Pope Martine directed foorth against the followers of Iohn Wicliffe of England, of Iohn Husse of Boheme, and Hierome of Prague.

Martine Bishop, the seruant of Gods seruants, to our reuerend brethren the Archbishops of Salzeburgen, Buznen, and Prague, & to the Bishops of Plumcen, Liptomullen, Bamberggen, Witten, Patauie, Bratislauie, Bratisponen, Cra. omen, Boznamen, and Martien, & also to our beloued children the Inquisitours appointed of the

prelates aboue recited, or where else soener, vnto whom these present letters shall come, greeting, and Apostolicall benediction. Amongst all other pastoral cares where we are oppressed, this chiefly and specially doth intorce vs, that heretikes with their false doctrine and errors, being utterly expelled from amongst the cōpany of Christiane mē, and wored out (so farre forth as God will make vs able to do) the right and Catholike faith may remaine sound and vndeiled: and that all Christian people, immouable and inuolate, may stande and abide in the sinceritie of the same sayth, the whole vayle of oblcuretie being remoued. But lately in diuers places of y<sup>e</sup> world, but especially in Bohemia, and the Dukedome of Moravia, and in the straights adioining thereunto, certaine Archheretikes haue risen and sprung vp, not against one only, but against diuers & sundry documents of the Catholike faith, being landloperes schismatikes, and seditious persons, fraught with diuillish pride & voluith madnes, deceiued by the subtilty of Satan, and sed one euill banity brought to a worle. who although they rose vp & sprang in diuers parts of y<sup>e</sup> world, yet agreed they all in one, hauing their tailles as it were knit together: to wit, Iohn wickliffe of England, J. Hus of Bohemia, & Hierome of Prague of damnable memoie, who drew with the no small nūber to miserable ruine and infidelitie. For when as those & such like pestiferous persons did in y<sup>e</sup> beginning of their poisoned doctrine, obstinately sow and spread abroad peruerse & false opinions, y<sup>e</sup> prelates who had the regiment & execution of the iudicial power, like dumme dogs, not able to barke, neither yet reuenging speedely with the Apostle, all such disobedience, nor regarding corporally to cast out of the Lords house (as they were enioined by y<sup>e</sup> canons) those subtil and pestilēt Archheretikes, and their voluith fury and cruelty, with all expedition, but suffering their false and pernicious doctrine negligētly, by their ouerlong delaies, to growe and waie strōg: a great multitude of people in stead of true doctrine receiued those things, which they did lōg falsly, perniciously and damnablely sow among them, and geuing credite vnto them, fell from the right faith, and are intangled (the more pittie) in the foule croos of Paganisme.

In to much, that those Archheretikes, and such as sprung of them, haue infected the Catholicke flock of Christ in diuers climates of the world and parts bordering vpon the same, and haue caused them to purrifie in the filthe dunghill of their lies. wherefore the generall Synode of Constance, was compelled with Saint Augustine to exclaime against so geat and ruinous a plague of saythfull men, and of the sound and true faith it selfe, saing: what shall the Soueraigne medicine of the Church do, wryth motherly lone seeking the health of hir sheepe, chafing as it were, amongst a companie of men franticke, and hauing the disease of the Lethargie? what? shall she desist and leaue off hir good purpose? No not so. But rather let hir, if there be no remedie, be sharpe to both these sorts, which are the greenous enemies of her wombe. For the Pbilition is sharpe vnto the man bestraight and raging in his frensie, and yet is he a father to his owne rude and vnmannerly sonne, in binding the one, in beating the other, by shewing therein his great lone vnto them both. But if they be negligent, and suffer them to perish (sayth Augustine) this manitude is rather to be supposed false eruelitie.

And therefore the foresaide Synode, to the glory of almighty God, and preseruation of his catholicke faith, and augmenting of Christian religion, and for the saluation of mens soules: hath corporally reiected and cast forth of the household of God, the foresaid J. wickliffe, J. Hus, and Hierome: who amongst other things, did beleue, preach, teach, and maintaine of the Sacrament of the aulnar, and other sacramētis of the church & articles of the faith, cōtrary to that y<sup>e</sup> holy Church of Rome beleueth, holdeth, preacheth and teacheth, & haue presumed obstinately to preach, teach, hold, and beleue many other moe, to the damnation of themselves and of others: and the sayde Synode hath separatd the same, as obstinate and malituer heretikes from the Communion of the faithfull people, and haue declared them to be spiritually throwne forth: and many other things both wholesome & profitable hath the same Councell as touching the premises, stablished and decreed, whereby they, which by the means of those Archheretikes, and by their false doctrine, haue spiritually departed from the Lords house, may by the canonical rules be reduced to the straight path of truth and veritie.

And moreover (as we to our great grieif do heare) not only in y<sup>e</sup> kingdome of Bohemia, and Dukedome of Moravia and other places aboue recited, but also in certaine parts and prouinces nere adioining and bordering vpon the

Peace betweene Zisca and Prague by the meanes of Iohn de Rochezana.

The Emperour glad to be recōdēd with Zisca.

The death of Zisca.

The wordes of Zisca at his death.

The Epitaph of Zisca.

Zisca eleuen times, victor in the field.

All these errors and heresies be, for that they speke against the pride of prelates and their excessive dignities.

All be Pagans with the Pope, that like not his superstitious and idolatrous traditions.

A great difference betweene a roving mother and the frātike whore of Babilon.