

to note and consider, what labour, what policie, what cost  
faile, & what lawes haue bene set, what wayes haue bene  
take, what severitie hath bene shewed, how mens power,  
wit, and authoritie of the whole world haue conspired  
together from time to time, continually by all maner meanes  
to subvert and supplant the worde, and way of the Lorde:  
And yet notwithstanding man hath not prevailed, but all  
his force & deniued policie haue bene ouerthrowen, disap-  
ched and to the counsell of Achitophell and Ammon, haue  
bene brought to nought, and contrary to the furpe of the  
world. The gospell of Christ hath still increased. Neither  
yet for all this, will the Pope cease to spurne and rebel  
still against the kingdom of Christe, and of hys Gospell  
agaynst which, neyther he, nor yet y gates of hell shall e-  
uer preuaile. The Lord of hostes be mercifull to hys pooze  
pericuteus stocke. Amen.

Agaynst this pestilent Bull and Inquisition of Pope  
Marthe the great antechrist, I thought good here to ad-  
dresse and annexe an other contrarye wytyng of the Bohe-  
mians, bearing the name and subscription of Hieronimus,  
Conradus, and other Captaynes of y Bohemians, which  
seemeth not long after the death of Zisca, to be wytyten. a-  
gaynst the pestiferous sea of Rome, the tenour whereof  
here followeth.

A fruitfull and Christian exhortation of  
the Bohemians to kinges and princes, to stir  
them vp to the zeale of the Gospell.

The almighty God the father, by hys welbeloued sonne  
Jesus Christ, may in hys holy spirite open the under-  
standing both of you and of all Christians, & lighten your  
hartes with the sight of hys doctrin of righteousnes, and  
may make you to continue therein, surely established to the  
end. This we desire of you for your saluation, all ye honou-  
rable, wise, & honest noble men, & al the Communitie, ye  
rich and poore, heare and consider with diligent heede, the  
wordes of this present letter, which is sent vnto you from  
the Country of the Bohemians. It is manifest and well  
knowne to you and many other cities, Bynges, princes,  
& Lordes, that now a certayne number of yeares, there  
hath ben great discord betwix vs and you, and there haue  
bene some which haue moued you by letters, and prouo-  
ked you to make warre agaynst vs, and to destroy vs. And  
as well on your part as on ours: many men, as wel noble  
as vnnoble, haue foolishly lost their liues. Yet neuer he-  
thero haue ye in any parte vnderstoode our sayth by our  
owne confession, neither whether we be able to proue the  
same out of the scriptures, yea or no: and yet in the meane  
time, kinges, Princes, Lordes, and Cities, haue sustay-  
ned great damage. And hereof we greatly meruaile, that  
ye do so much trust and beleue the pope and hys priestes,  
which geue you drinke full of peylon, and such comfort as  
no man can vnderstand, in that they say that they will geue  
you forgiveness of all your finnes, and great grace & par-  
don, to this end, that you should warre vpon vs & destroy  
vs: whereas their graces and pardons are none other then  
great lies, and a great seducing of the body and soule of all  
them that beleue them: and put their trust in them. Whys  
we would proue vnto them, & overcome them by the holy  
scripture, and we wold suffer: that whosoener is desirous  
to heare the same, should heare it. For the Pope and all  
hys priestes, herein deale with you as the deuill woult  
haue done with our Lorde Jesus Christ. Of whome  
Luke writeth in hys 4. chap. that he brought him vpon an  
high hill, & shewed vnto hym in the twinkling of an eye, al  
the kyngdomes that are in the compasse of the earth, & said  
vnto him: I wil geue thee &c. So the deuill deceiuethe  
pope, and all the priestes with the riches of the worlde, and  
worldly power: And they thinke they can geue grace and  
pardon when they will, and they themselues shall neuer  
finde fauour before almighty God, except they repent and  
make amendes, because of theyr great deceaung of Chri-  
stedom. And how can they geue that to others, which they  
themselues haue not? So dyd the Deuill, who was rich in  
promising, and poore in geuing. And like as the Deuill is  
not ashamed to tell a lye, so all they are not ashamed to  
speake that which shall neuer be found true, nor be proued  
by the holy scriptures, because for no cause, they stirre vp  
kinges, Princes, Lordes, and Cities, to make warre a-  
gaynst vs, not to the end that the Christian sayth should be  
therby be defended, but because they feare y theyr secret vi-  
ces and heresies shalbe disclosed and made manifest. For  
if they had a true cause, & a godly loue to the Christianaith  
they would then take the books of the holy scripture, and  
would come vnto vs, and overcome vs with the weapons  
of Gods word, and that is our chiefe desire. For so dyd

the apostles of our Lorde Jesus Christ, who came to y Pa-  
ganes and Jewes, and brought them from their infidelitie  
to the true sayth of our Lorde Jesus Christ, and this they  
dyd in the spirite of meekenes, as the Apostle Paule wy-  
teth in the 6. chap. to the Galat. Brethren if anye man be a-  
grecened, &c. So ought they also to doe, if they perceiued  
that they were iust, and we vniust. And if we woult not  
abide instruction: then they might take to them kinges,  
Princes, Lordes, and imperiall cities, and resist vs accor-  
ding to the commaundementes of the holy scripture. But  
this is the subtille defence of all the Bishops and Priestes  
that they say that mayster Bus and Hierome which were  
burnt at Constance, were overcome of the holy father the  
Pope, and of the whole Councell: For ye must vnderstand  
that they were not overcome by the holy Ghost, but vniustly  
with wrongfull violence, which God may yet hereafter  
greuously punish in all them that gaue their counsell and  
ayd thereto: and they saye it ought not to be suffered, that  
we should be heard in contesting our sayth. How may that  
be proued by the holy scripture, since christ heard the deuill  
as it is wytyten in the fourth chap. of Mathewe: And they  
are not better then Christ, nor we worse then the Deuill.  
If they be iust and haue the truth with them (as they saye  
they haue) and we be vnrightheous, why do they feare, since  
the truth ought not to be afraid of falshood, as Iudas wy-  
teth in hys second booke, the third chapter. For he had  
declared that truth is of all things the most myghtye, and  
ouercommeth all things. For Christ is the truth, John  
14. I am the way, the truth, &c. And the deuill is the fa-  
ther of lies, John. 8. He is a lyer from the beginning, and  
neuer abode in the truth, & there is no truth in him. Ther-  
fore if the pope and hys priestes haue the truth, let them o-  
uercome vs with the word of God. But if they haue lyes,  
then they cannot long abide in al their presumptio. wher-  
fore, we exhort and beseech al the imperiall Cities, al kinges  
Princes, noble men, rich and poore, for Gods sake, and for  
hys righteousnes, that one of them wyte here of to an o-  
ther, and that there may be some meanes made howe we  
may conuince you fairly and friendly, at some such place  
as shal be fit both for you and vs, and bring with you our  
Bishops and teachers, and let them & our teachers fight  
together with the word of God, and let vs heare them, and  
let not one overcome the other by violence or false sub-  
tiltie, but onely by the word of God. And if your Bishops  
and teachers haue better proofes of theyr sayth out of the  
holy scripture, then we, and our sayth be found vnrue,  
we will receiue penance and satisfaction: according to  
Gospell. But if your Bishops and teachers be overcome  
of ours by the holy Scripture, then doe ye repent and har-  
ken to vs, and hold with vs. And if your Bishops & tea-  
chers will cease from their spiritual pride, and repent and  
make satisfaction: then wil we helpe you according to our  
power, and will compell them, eyther to ioyne with vs,  
or els we will expell them out of Christendome. And if  
your Bishops and teachers will say, that it is not  
lawfull for lay men to heare such reasoning, or to be pres-  
ent at it: that may you vnderstand to tend to no other end, but  
that they feare they should be overcome and put to shame  
in the sight of you: For if they knew that they should over-  
come therein, out of doubt, they would desire that euery  
ma should heare it, & thereby, their glory should become  
the greater, & there same and prayes should be increased  
vpon the earth. And if your Bishops and teachers coulde  
you to come to no hearing with vs, the do it whether they  
will or no, & suffer not your selues at any time to be so  
foolishly seduced with their foolish pardons, but tary at home  
in your houses w your wiues and children. And let y pope  
of Rome come to vs with all his Cardinals and Bishops,  
and with all hys priestes, with his owne person & power  
to warre with vs, & let themselues deserue the absolution  
of finnes, great and pardon, which they preach to you (for  
they haue great neede of forgiveness of finnes, grace, & par-  
don) & by the grace of god we will geue them pardon enough  
as they shall neede. But their subtille excuse is this: they say  
that it belongeth not to priestes to fight w bodily weapons  
& true it is that belongeth not to them: but it belongeth as  
little to them to stirre vp, to counsaile, & to fortifie others  
thereto: For Paule saith in the 1. to the Rom. & in y list  
to y Galath. that all that do such thinges are worthy of e-  
uerlasting death.

And if yet will not determine to do any other thing then  
to fight agaynst vs, then will we take the Lord to our helpe  
and hys truth, & we will defend it to the death, & we will  
not be afraid for the excommunicatio or curse of the Pope,  
or his cardinals, or of y bishops, because we know that y  
Pope is not god as he maketh himselfe, that he can curse  
and excommunicate when he will, or blese when he will:  
L.L. iij, who

Galat. 6.

Falfe pretences  
of the papistes.

M. Hus & Hier-  
onim by wrong-  
ful violence put  
to death.

Christ heard  
the deuill: but  
the pope wil  
not heare men  
confesse their  
sayth.  
2. Efd. 3.  
John 14.  
John 8.

A iust and god-  
ly request of the  
Bohemians.

Wherefore the  
popes clergie  
wil abide no co-  
ference with the  
laytie.

The Popes pre-  
tented excuse  
detected.

Rom. 1.

Note howe  
Antichrist  
rageth and  
ryleth a-  
gainst christ

Mans pow-  
er and coun-  
saile too  
weake a-  
gainst christ

An exhor-  
tation of the  
Bohemians.

The Pope  
and prelates  
by their let-  
ters stirred  
chem to  
flight.

Faire words  
doe make  
fooles faime.

The Pope  
seduceth  
the world  
with vaine  
promises of  
changes,  
which he  
cannot geue

The deuill &  
the Pope  
riche in pro-  
mising and  
poore in ge-  
uing.