

would, reigne ouer them after no other meane or sort, then other Christian kings bid to doe.

The council of Basill also wrote their letter to the Bohemians, that they should send their Ambassadors which should shew a reason of their faith, promising safeconduct to go & come, and free liberty to speake what they would. The Bohemians in this point were of 2. opinions, for the Protestants & almost all the common people, sayd, it was not good to go, alleging the examples of Iohn Hus and Hierome of Prague, which going vnto Constance vnder the safeconduct of the Emperour, were there openly burned. But the nobility following the munde of Maynardus, prince of the new house, sayde, that they ought to goe vnto the Council, and that they are not to be lashed which had inuented thoe new and strange opinions of faith, & newe kinde of religion, except they would render accopt of theyr doings and sayings before the vniuersall church, & defend those things, which they had openly taught, before learned men. This opinion toke place, and an ambassade of 300. horse was sent vnto Basill. The chiefe wherof were William Colca a valiant knight, & Procopius surnamed Maganus, a man of worthy fame for his manifold victories. Ioh. Rochezana preacher of Prague, Nicolas Balucus, minister of the Thaborites, and one Peter an Englishman, of excellent pōpt and pregnant wit. The people came in great number out of the towne, and many out of the synode and council, attending before the gates to see the coming of this valiant and famous people: other some gathered together in great nōber into the streetes where as they should passe through. The be matrones, maids and children, filled y windows and houses to behold and see, and to maruel at their strange kinde of apparel, and stoute couragious countenāces, saying that it was not vntue which was reported of them: notwithstanding all men behelde Procopius, saying, this is he which hath ouerthrowne the papistes in so many battels, which hath subuerted to many towncs, and slaine to many men, whom both his enemies and also his owne souldiours, do feare and reuerence: also, that hee was a bold, valiant and inuincible captaine, which coulde not be overcome with no terrour, labour or trauaile.

These Bohemian Ambassadors were gently receyued. The next day after, Cardinall Julianus sending for them vnto the council house, made a gentle, long, and eloquent Oration vnto them, exhorting them to vnitie and peace, saying, that the church was the spouse of our saviour Christ, and the mother of all faithful, that it hath the keyes of binding and loosing, and also that it is white and fair, without spot or wrinkle, and cā not erre in those poyntes which are necessary to saluation, and that he which doeth condemne the same church, is to be counted as a prophane. Thinke publican, neither can this church be represented better by any meanes then in this council. Dee exhorteth them also to receiue the decrees of the council, and to gene no lesse credite vnto the council then vnto the Gospell, by whose authority, the scriptures themselues are receiued & allowed. Als y the Bohemians which call them selues, the children of the church, ought to heare y voice of their mother, which is neuer vniuersal of her children, how that none of late they haue liued apart from their mother, albeit (said hee) that is no newe or strange thing, for there haue bene many in times past, which haue forsake their mother, and yet seeking after saluation haue returned to her againe: What in the time of Moses flood, as many as were without the arke perished: What the Lordes pasture was to be eaten in one house: that there is no saluation to be sought for out of the church; and that this is the garden & famous fontaine of water, wherof whosoever shall drinke, shall not thirst eternally: What the Bohemians haue done as they ought, is that they haue sought the fountains of this water at the council, and haue determined nowe at length to gene care vnto their mother. Nowe all hatred ought to cease, all armes and weapon is to be laid apart, & all occasion of warre utterly to be reuered: For the fathers would longly and gently heare whatsoeuer there they would say in their owne cause or quarrell, requiring onely that they would willingly receiue and embrace the good counsels and determinations of the sacred synode: wherunto not onely the Bohemians, but also all other faithful Christians, ought to consent and agree, if they wil be partakers of eternal life.

This Oration of the Cardinal, was heard & very wel

allowed of the fathers. wherunto the Bohemians answered in fewe wordes, that they neither had condemned the Church nor the councils: that the sentence geuen at Constance against those which were unheard, doeth diminish nothing of the Christian religion: that the authoritie of the fathers hath alwaies remained amongst them inuioiate, and whatsoeuer thing the Bohemians had taught, to bee confirmed by the scriptures and Boispell, and that they are nowe come to manifest their innocencie before the whole Church, and to require open audience, where as the laitie may also be present. The request was graunted them: and being further demanded in what poyntes they did disagree from the church of Rome, they propounded 4. Articles.

First, they affirmed, that all such as would be saved, ought of necessity to receiue the Communion of the last supper vnder both kindes of bread and wine.

The second Article, they affirmed all ciuil rule and dominion to be forbidden vnto y Clergy by the law of God.

The thirde Article, that the preaching of the worde of God is free for all men, and in all places.

The fourth Article, as touching open crimes and offences which are in no wise to be suffered for the auoiding of greater euill.

These were the onely propositions wherby they propounded before the Council in the name of the whole realme. Then another ambassadoz affirmed that he had heard of the Bohemians diuers and sundry things offensive to Christian eares, amongst the which this was one poynte, that they should preach that the inuention of the order of begging friers was diabolicall.

Then Procopius rising vpp, sayde, neither is it true, for if neyther Moses, neyther before him the Patriarkes, neither after him the Prophets, neyther in the new lawe Christe and hys Apostles did institute the order of begging friers, who darst doubt but that it was an inuention of the deuill, and a worke of darkenesse?

This answer of Procopius was decided of them all: And Cardinall Julianus went about to proue that the onely the decrees of the Patriarkes and Prophets, and those things which Christ and his Apostles had instituted to be onely of God, but also all such decrees as the church should ordaine, being guided through the holy ghost, be the workes of God. All be it as he sayde, the order of begging friers, might seeme to be taken out of some parte of the gospel. The Bohemians chose out 4. diuines which should declare their Articles to be taken out of the Scriptures. Likewise on the contrary part there was 4. appoynted by the council. This disputation continued 50. dayes, where many things were alledged on either parte, wherof, as place shall serue, more hereafter (by the grace of Christ) shall be sayd, when we come to the time of that Council.

In the meane season, while y Bohemians were thus in long conflicts with Sigismund the Emperour and the Pope, fighting for their religion, vnto whom, notwithstanding all the fulness of the Popes power was bent against them, God of his goodnesse had geue such noble victories, as is aboue exprest, and euet did prothee them to log as they could agree among themselves: as these things (I say) were doing in Boheme: King Henry the 5. fighting likewise in France, albeit for no like matters of religion, fell sick at Boys, and died after he had reigned 7. yeres, 5. moneths, 3. weekes and odde daies from his coronation. This king in his life and in all hys doings was to demou & seruiceable to the Pope and his chaplains, that he was called of many the Prince of priests: who left behind him a sonne being yet an infant 9. monthes and 15. dayes of age, whom he had by Anne Katherine daughter to the French king, married to him about 2. or 3. yeres before. The name of which Prince succeeding after his father, was Henry 6. left vnder the government and protection of his vncle named Dunstrey Duke of Gloucester.

The names of the Archbishops of Canterbury in this fiftte Booke conteined.

54	Simon Illepe.	17
56	Simon Langham.	2
57	William Witlesey.	5
58	Simon Sudbery.	6
59	William Courtney.	15
60	Thomas Arundel.	18
61	Henry Chicheley.	29

The Bohemians answered to the Cardinals oration.

The articles wherin the Bohemians differed from the church of Rome

Certaine appointed by the Bohemians to the council to dispute.

The death of K. Henry 5. called prince of priests for fauouring the pope.

The Bohemians sent for by the Council. Safeconduct geuen to the Bohemians to come to the council. A doubt among the Bohemians, whether to goe to the council of Basill or no. This Maynardus was after a great backfriend to the faithful Bohemians. 300. horsemen of the Bohemians sent Ambaf. to the council. This english man was Peter Painé. The receiving of the Bohemians at Basill. Procopius famous among the Germanes.

The oration of Cardinall Julian.