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quam ecclesia uellent, sed saperent ad sobrietatem. Peregrinas opiniones relinquerent, ingenia sua, quae quidem essent nobilissima, Vnucleitarū insania ne foederent. Eloquentia qua prediti essent, in corroborandis ecclesiae institutis, non euertendis, in edocendis populis, nō dedocendis, exercerent. Posse eos & in conspectu dei, in ecclesia militante sublimem cōsequi locum, si reiectis nouitatibus patrum uestigia sequerentur: inuentionesq; suas nuiuersali conalio submitterent. Stetere in proposito pertinaces Bohemorum animi, neq; uicti rationibus uia uoluerunt. Se ueraces, se sancti euāgelij emulatores, se Christi discipulos esse. Romanam ecclesiam, ceterasq; per orbē dispersas, longe a traditionibus apostolorū abiisse, quae opes ac delicias sectarentur, dominatū in populos, & primos in conuiujs accubitus exquirent, canes, equos alerēt, ecclesiarū bona quae Christi pauperibus deberētur per lasciuā luxūq; cōsumerēt. Aut nescire prorsus diuina mandata, aut scientes contemnere. Primores magnae Synodi, ubi pertinaciam & immutabiles animos perditorum hominum animaduertent, membra ecclesiae putrida, quae sanari non poterant, ne reliquum corpus inficerent, resecanda censuerunt. Lata est in confesso patrum aduersus contumaces sententia: cremandos esse, qui doctrinā ecclesiae respuerent. Prius igitur Ioannes combustus est: Hieronimus diu postea in uinculis habitus, cum resipiscere nollet: pari supplicio affectus. Pertulerunt ambo constanti animo necem, &

ES quasi

Iohānes et
Hierony-
mus igni
traditi.