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HISTORIA BOHEMICA. 111

gnatiūq; fontē: cuius aquā si quis biberit, nō sitiet in æternū. Ex re sua sapuisse Bohemos, qui eius aquæ fluen-
ta apud cōcūlum requisierint: matrēq; tandem audire-
statuerint. Fæſſcre iam odia debere, ponēda eſſe ar-
ma, omnēnique bellī materiam procul ab iacentiam, au-
diuros benigne patres quæcumque Bohemi pro sua
cauſa dicere uelint, tantum parati animo ſint, ne be-
ne consulta sancte synodi consilia repuuant, qui-
bus nō Bohemos tantū, ſed oēs Christifideles conqui-
eſſere oportet: ſi modo æterne uitæ partiaſes eſſe uelit.
Audita eſt cardinalis oratio ſummo patrū cōſenſu, Bo-
hemū pauca reſpōdere, quibus par facundia non eſſet, ſe-
neq; concilia neq; eccleſiam contempiſſe aduersus in-
auditos ſententiā Conſtantie latam, nihil de religio-
ne Christiana detrahere, incorruptam apud ſe patrum
autoritatē manere, quodcunq; Bohemi aſſerant ſacris
literis atq; Euangeliо confir mari: ueniffe ut innoſenti-
am ſuam uniuersali ecclie pateſciant, petereq; pu-
blicā audiētiā in qua laicū quoq; adſint. Neq; id nega-
tū. Interrogati que nam illa eſſent, in quibus a Romana
ecclie diſſentirent: quatuor articolos proposuere. De
communione diuinæ eucharistiæ: quā ſub ſpacie panis
& uini ſumendam hiſ qui ſalui eſſe uelint neceſſario af-
firmabant. De ciuili domino: quod clericis interdi-
ctum diuina lege dicebant. De prædicatione uer-
bi dei: quam liberam permifſamq; paſſim oībus ar-
bitrabātur. De publicis delictis, quæ nulla ratiōe tolle-
randa