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Contact:

Email: [landesbibliothek\(at\)ooe.gv.at](mailto:landesbibliothek(at)ooe.gv.at)

Telephone: +43(732) 7720-53100

randa putabant: etiam maioris mali uitandi gratia. Nā
 quāuis plurima sint quæ Hussitarum perfidia aduer-
 sus catholicæ fidei ueritatem astruere ac prædicare non
 dubitat, coram cunaliō tamen, doctorumq; patrum cœ-
 tu, hæc tueri tantummodo posse arbitrati sunt: eaq; re-
 gni nomine dicta. Verum cum legatus alia de Bohemis
 accepisse se affirmaret, quæ Christianas aures offende-
 rent, inter quæ illud esset, q̄ religiones mendicantium
 inuentum esse diabolicum prædicarent: asurgens Pro-
 copius, neq; hoc falsum est, inquit. Nam si neq; Moyses
 neq; ante eum patriarchæ, neq; post eum propheta, ne-
 q; in noua lege Christus dominus, neq; apostoli mendi-
 cantes instituerent, quis non intelligit diaboli tenebrarūq;
 opus esse? Excepta est ingenti cachinnō Procopij uox:
 legatus uero ut erat mansuetissimus pater, argumētati-
 onem indocti hominis placide dissoluit. Neq; enim pro-
 phetarum patriarcharumq; placita, & quæ Christus in-
 stituit, quæ sanxerunt apostoli, duntaxat a deo esse do-
 cuit: uerum ecclesiæ quoq; decreta, quæ sancto dirigen-
 te spiritu duantur, opera dei esse monstrauit: quamuis et
 aliunde mendicantium uita, ex euangelio sumpta uide-
 ri possit. Selegerunt Bohemi quatuor magistros, qui su-
 os articulos ex diuina lege sumptos ostenderent: qui e-
 os cōfutarent ex cœtu patrum totidem assumpti uiri
 præstantes, & ad dicendum parati. Disputatum est qn̄
 quaginta diebus: multa in utranq; partem adducta. Po-
 stremo cum uicta Hussitarum perfidia uina nollet, ad
 tractatus