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We have dwelt thus long on the first head of our subject, "The Reunion of Christendom," because we believe that many who use the prayer for unity make it the primary, and some make it the sole object of their desire. Much and most earnestly as it is to be desired, we cannot see in the signs of the times any hope of its being attained in our days. As far as we can understand "the more sure word of prophecy," we do not think it will take place till the Lord comes. But be that as it may, though it may be the final, it is not the primary, meaning of the prayer taught us by our Lord, St. Paul, and our Church, as, we trust, will be made more clear by a prayerful meditation on the other two heads of our subject, Uniformity and Unity.

ROBERT BRUCE.

*(To be continued.)*



### ART. III.—OXFORD DURING THE REFORMATION.

THE most obvious monument of the Reformation to be seen in the streets of Oxford is the memorial which commemorates the death of the three men to whom, among the many leaders of the English Reformation, their fellow-countrymen have paid the fullest tribute of grateful memory. But the fact that Cranmer, Ridley, and Latimer perished at Oxford, the knowledge of which comprises all that most perhaps know of the history of the town during the Reformation period, is no true index to the chief part which the University played in the great work of the sixteenth century, for they were none of them Oxford men, nor had their work been in any close degree connected with the University; and the fact that Oxford was the place chosen for their execution has little bearing on the real impetus which Oxford gave to the movement. Even if we take a wider view, and include within our range others whose names are next closely connected with the cause of Reform, we shall find that few of them either owe their training to the University or saw in it the proper sphere of their labours. Tyndale, indeed, was from childhood brought up in Oxford, and there the seeds were probably planted which in later life bore fruit elsewhere, and Jewel and Hooker, both of them Corpus Christi men, were true children of the University; but this was the case with few of those whom we are accustomed to regard as the heroes of the movement, and throughout the whole of the latter period Oxford's condition was somewhat torpid, and the transitions through which she was passing largely prevented her from assuming that prominence which has been her lot at many other times of spiritual revival.

But, on the other hand, it would be a mistake to suppose that to the Reformation Oxford contributed nothing; on the contrary, it did a great work; we must look for it, however, to the earlier years of the century rather than to the later, to the beginning of the movement rather than to its development. It was a work done by men who did not themselves foresee the results to which their work must necessarily lead; its connection with the later events is not always obvious, but it formed a foundation on whose firm basis the permanence of the subsequent structure largely depended. In short, to use the concluding words of the writer of the first article in this series, "it was at Oxford that the literary foundations of the Reformation were laid."

In the year 1497 or 1498 Erasmus, who had been for some time studying in Paris, resolved to move to some other home of learning. His longing desire was to visit Italy, but funds were scarce, and he was persuaded instead to come over to England and to visit Oxford. When he arrived he felt abundantly satisfied. The opportunities of learning which were afforded him and the society of Oxford scholars proved so congenial that he was quite content to let Oxford take the place of Italy. It is true that a year or two later the old wish revived, but for the present he found in Oxford all that he wanted, for Oxford had by now caught the light of the New Learning that had dawned first in Italy. There Oxford men had been and imbibed the spirit of the Renaissance, and, infusing into that spirit something which was peculiarly their own, they had wakened Oxford almost to a new life. It was one feature of this new life that Greek thought and Greek literature were now beginning to assume an importance in the studies of the Universities which they had never had before. In particular, Linacre, Grocyn and Colet, after studying for a time in Italy, had now returned to Oxford to import a new vigour and brightness into the triviality and monotony of its lecture-rooms. With all of them Erasmus was delighted, but especially with Colet, and between these two scholars there sprang up a warm and lasting friendship. Colet was perhaps not so proficient in Greek as some have supposed, but, without question, he was a learned and thoughtful man, and, moreover, a man of deep piety. He was one of the first to see in the hand of the new-risen Greece the gift which she had to bestow, and it was on the understanding of Holy Writ that he made all his learning converge. It would be interesting to trace, if we could, the human source of his unusual eagerness for real Bible study, but he tells us little about himself, and all we can safely say is that Colet went to Italy and brought back with him a spirit which was Italian in its fire and vigour, but

un-Italian in its purity, its noble aim, and its consecration to the service of God. It was largely through Colet that the Renaissance in England took a Christian and not a merely pagan tone, and showed itself in a yearning for truth instead of in a mere desire for beauty. At the time when Erasmus came to Oxford, Colet was lecturing gratuitously on the Epistles of St. Paul. Large numbers even of senior men flocked to hear him. Flinging aside the customary method of treatment by which the books of the Bible were regarded as a mere armoury of texts to be explained, or explained away, in all manner of senses, literal, allegorical, anagogical, and then hurled at an opponent's head, he tried, instead, to treat them as a whole, to put himself in the position of the writer and his first readers, to ask how profane literature illustrated the words and the truths which St. Paul taught. Little use did Colet make of the traditional authorities on which his contemporaries mainly relied. "With the single exception of one reference to a mystic writer, there is hardly a quotation from the Fathers or Schoolmen throughout his exposition of the Epistle to the Romans."<sup>1</sup>

No doubt Colet had not wholly freed himself from the weakness of mediæval methods, but lecturing such as this must have presented a great contrast to the style to which Oxford had long been accustomed and from which it was not yet wholly free. In the year 1497 the Lady Margaret, mother of Henry VII., appointed a new Divinity Professor at Oxford (six years later the professorship was permanently endowed), and it has been noted, as in sharp contrast to the method of Colet, that the new professor announced for the subject of his first course of lectures the "Quodlibeta" of Duns Scotus. In Colet's teaching there was no formal statement of reformed doctrine, still less anything which could be construed into an attack on the traditional dogmas of the Church: when, at a later date, his enemies tried to fasten upon him a charge of heresy, the worst they could bring against him was that he had spoken against images, and had translated the Lord's Prayer into English; but, nevertheless, a method of teaching which Erasmus could describe as "a contest for the restoration in its primitive brightness and dignity of that old and true theology which had been obscured by the subtleties" of preceding divines, could not fail to prepare the way for that rejection of mediæval superstitions and doctrines of men which in God's providence was soon to follow.

The most conspicuous of Colet's younger friends at Oxford was Thomas More, whose amiable disposition and great ability

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<sup>1</sup> Seebohm's "Oxford Reformers," p. 15.

endeared him not only to Colet, but also to Erasmus. But More did not remain long at Oxford, and his subsequent career concerns us little here. A reformer the author of "Utopia" certainly was, in spite of that attitude of mind which made him ultimately part company with the newer reformers, and turned him finally into a martyr for the older cause, the noblest and most regretted of those who gave up their life for its sake. His career, however, makes it abundantly clear how little these early literary reformers saw the necessary result of their teaching, or were ready to accept the conclusions for which their labours prepared the minds of their contemporaries.

It is difficult to trace directly or immediately the results of Colet's teaching. We cannot ascertain whether any of those who afterwards led the way in religious reform had been in earlier years among his disciples, and had directly caught from him the spirit of studious and pious inquiry which ultimately developed into revolt against Rome and her doctrines; but there is reason for believing that Tyndale, at all events, had listened to his lectures. Nor can we forget that to the life-work of Erasmus the cause of the Reformation owed much, and that Erasmus himself was indebted to Oxford and to Colet for some of the most potent of the many influences that helped to mould his character. But at Oxford Colet seems to have left no immediate successors. When, after the lapse of a few years, Grocyn, Colet, and Linacre left Oxford one after another at the call of other duties, there was seemingly no one at the University to take up their work. Erasmus, who might have done it, had some time previously returned to the Continent, refusing Colet's invitation to remain at Oxford and lecture on one of the books of the Pentateuch, or on the prophecies of Isaiah. It is remarkable, moreover, that no trace of the influence of the Renaissance can be seen in the statutes for the regulation of Brasenose College, which was founded in 1509. But the impulse which had been given to the New Learning was not destined thus to die out, and its effect may again be clearly traced in the programme of study prescribed for the two other colleges which date from the first thirty years of the sixteenth century.

The earlier of these colleges, Corpus Christi, was founded by Bishop Foxe of Winchester. He had intended at first to build a house at Oxford which should serve to train monks for St. Swithin's Priory at Winchester, but he was dissuaded from his purpose by Oldham, Bishop of Exeter. "What, my lord!" he said to Foxe, "shall we build houses and provide livelihoods for a company of bussing monks whose end and fall we may ourselves live to see? No, no! It is more meet a great deal that we should have care to provide for the increase of learning, and

for such as who by their learning shall do good in the Church and commonwealth." Influenced apparently by these words, Foxe resolved to found a college. There is much of interest in the statutes of that "busy hive," as Foxe loved to characterize the college which his hopes and intentions pictured; but it is sufficient to notice that Foxe provided for the establishment of a professor of Greek, whose lectures were to be open not only to Corpus men, but to the University at large; that instead of prescribing Latin as the sole language in which the students might converse with one another, he permitted Greek as an alternative; and that he laid down most significant rules as to the course of instruction which the Professor of Theology was to give. "In his interpretation," Foxe directs, "let him always, as far as possible, follow the ancient and holy doctors, both Latin and Greek, and especially Jerome, Augustine, Ambrose, Origen, Hilary, Chrysostom, John Damascene, and others of that sort; not Nicholas of Lyra, nor Hugo of Vienne, and the rest who cannot be ranked with them either for antiquity or for ability."

The other college, Christ Church, owes its origin, as is well known, to Wolsey. Whatever were Wolsey's faults, he seems to have had a genuine desire to aid the cause of learning, and something more than an ambitious desire to leave a lasting monument of himself must have prompted the touching letters in which after his fall he pleads with the King that the college he has founded may be spared. Wolsey himself had been at Magdalen, where he had been bursar, and for a short time head-master of the college school. During the period of his ascendancy in the King's councils, the University lost no opportunity of paying him obsequious court; and when in 1517, in company with Queen Catharine, he visited Oxford, a proposal was made to give him full authority over the University statutes, so as to reform, revoke, or reissue them as he pleased. The formal consent of the University to this unprecedented proposal was granted in the following year, in spite of the opposition of Archbishop Warham, the Chancellor of the University. The contemplated revision was never carried out, though in 1523 Wolsey obtained from the King a charter fuller and more favourable than any which the University had previously possessed. But meantime he was maturing a far grander project. In 1524 he obtained from the Pope a Bull authorizing him to suppress the priory of St. Frideswide at Oxford (its inmates being transferred to other houses), and to use its revenues for a new college at Oxford. A later Bull gave him permission to treat in the same way other English houses in which there were only a few inmates. To the funds so obtained Wolsey added donations of his own.

The site of St. Frideswide's and of Canterbury Hall was chosen for the structure, which was to be called Cardinal's College, and was devised on a vast and splendid scale, of which the present buildings are a totally inadequate representation. Wolsey intended to have a large central court, surrounded on all sides by a cloister; on one side was to be a spacious dining-hall, with kitchen below, while on the opposite, it would seem, was to be a stately church; for the present cathedral, then the chapel of St. Frideswide, was probably not intended to remain; indeed, part of it was demolished by Wolsey to make room for the college buildings. As regards the inmates, Wolsey meant to have a dean and sub-dean, a hundred canons of different degrees, six professors, and twelve chaplains.

The foundation-stone of the building was laid in 1525. Before the college buildings were ready, Wolsey seems to have found quarters for students and lecturers elsewhere. Some of these lecturers were also connected with Corpus, and perhaps lectured in common both for the Cardinal's students and for those of Foxe's college. At Wolsey's fall in 1529 the college was allowed to remain on sufferance for a time; three years later the King refounded it as Henry VIII's College; then he dissolved it, and finally refounded it in 1546 as Christ Church, attaching to it the new see of Oxford, which, founded two years previously, had hitherto been connected with Oseney Abbey. Dr. King, the former Abbot of Oseney, was the first Bishop of the new diocese.

Meantime the first sounds of the coming storm had been heard. It was in 1517 that Luther nailed his theses to the church-door at Wittenberg, and rapidly had the Reform movement gathered strength. Many in England were ready to lay hold of a purer faith, and the books of Luther, though forbidden from the first, are soon found to be increasingly circulated. They reached Oxford very early. Already in 1521 Warham, the Chancellor of the University, and Longland, the Bishop of the diocese, had written to Wolsey—the former, indeed, twice—urging him to take active measures for repressing the heresy with which the younger members of the University were beginning to be infected. Wolsey, however, was not a persecutor, and all he did with regard to the University was to summon certain Oxford divines to London, agree with them on a form of declaration condemnatory of Luther's tenets, and order it to be fastened on the dial of St. Mary's Church at Oxford. But the books continue to be read in secret, and before long we again hear of heresy at Oxford, particularly, as we might expect, in the new colleges which Foxe and Wolsey had founded.

The Cardinal had encouraged students to migrate to his

college, not only from other colleges in Oxford and from the Continent, but also from Cambridge; and among those who came over from the sister University were several who soon became adherents of the new doctrines, and had, perhaps, been already suspected while at Cambridge of heretical tendencies. Among the younger men, it would seem that zeal for the New Learning already implied a tendency to the acceptance of reformed views on doctrinal matters. One of those who came from Cambridge was Clark, who after his arrival at Oxford was accustomed to gather together a little band to study the Holy Scriptures. Of this company was Anthony Dalaber, to whom we owe a graphic account of the persecution which arose in Oxford in the year 1522. One Thomas Garrett had come to Oxford, bringing with him prohibited books; the authorities traced him out, and his arrest was ordered. Being warned in time, he fled. Dalaber had a brother who was a clergyman in Dorsetshire, and it was arranged that Garrett, under an assumed name, should go thither and serve him as curate. The arrangement wears an ugly look, for Dalaber's brother was "a rank Papist." Garrett, however, never reached Dorsetshire; for some reason or other he returned, and was arrested; but making his escape, he fled to Dalaber's rooms, who had migrated from St. Alban's Hall to Gloucester College, which occupied the site of the present Worcester College, but was then separated from the chief parts of the town by many crooked lanes and winding streets. After the two had prayed, Garrett fled into the country in disguise, where, after some adventures, he was at last captured and taken to London. Meantime Dalaber had hurried off to commune with the rest of the company, whom we find were mainly Christ Church or Corpus men. On his return he found his room ransacked, and he himself had to undergo various cross-questionings, which, unhappily, he answered with more regard for immediate expediency than for truth. Eventually the names of the band was discovered, and they were dealt with in various ways. Dalaber himself was set in the stocks, we know not for how long; some submitted, and on doing penance were released; others, including Clark, were imprisoned, their prison, it is said, being a cellar where salt fish was commonly stored. Here Clark died, through the foul odour of the place, according to some, through a pestilence that visited Oxford, according to others; nor are the two accounts necessarily at variance. When before his death he was refused the Communion, he quietly met the refusal with the words "Crede et manducasti."

Meantime the question of the divorce had begun to agitate England and Europe generally. The opinion of Oxford Uni-



versity, as of the other European Universities, was asked, and the King and Warham both sent down letters on the subject, the former requesting the members of the University to declare their minds "sincerely and truly without any abuse," but at the same time expressing his belief that the result would tend "to his high contentation and pleasure." But it was well known that considerable opposition was to be expected on the part of the younger Masters of Arts, and an attempt was made to allow a small committee of graduates in Divinity to give judgment in the name of the whole University. This proposal met with strong opposition, but Warham and the King were urgent, the latter significantly reminding the opposition that "non est bonum irritare crabones," and ultimately the plan was carried out. But even this packed committee were somewhat cautious in their reply, qualifying by certain conditions their statement that "marriage with a deceased husband's brother was contrary to the law of God," and in no way touching on the question whether the Pope could dispense with Divine law. Less opposition was encountered when in 1534 the University was called upon to renounce the Pope's supremacy. They did so in the same terms as had been adopted by the Convocation of York.

The suppression of the monasteries exercised a very potent influence on the condition of the Universities. Hitherto one large portion of the students at Oxford consisted of young men who were dwelling in the various religious houses which were to be found in the city. Often they were poor students supported out of the funds of religious bodies either in Oxford or elsewhere. By the suppression the University was cut off from one of its most fruitful recruiting-grounds, and it is not surprising that a considerable diminution of members ensued. There is not much of special interest in such records as we have of the visits paid by the commissioners to Oxford houses; but the visitor to Oxford, as he walks along the banks of the upper river, and sees the ruins of Godstow Nunnery, may like to remember that here the commissioners found nothing to censure. Previously, however, to their visitation of the religious houses, Layton made an official visitation of the University. He boasts that he made many reforms both in the discipline and in the studies of the University, and exults with great glee over the fate of Duns Scotus, whom he says "he had set in Bocardo, and utterly banished from Oxford for ever with all his blind glasses," so that the pages of his works were to be seen littering the quadrangle of New College. He also established some professorships, but seems to have abolished that of Canon Law.

The reign of Edward VI. is not a brilliant period in the

history of the University. But though the decline of the University then became specially conspicuous, it is certain that it had begun at an earlier date. As early as 1523 the University wrote to More and complained that abbots had almost ceased to send their monks to the schools, nobles their sons, and the clergy their relatives and parishioners. The causes, too, of this decline were numerous, and though some of them date from about the time of Edward's accession, many of them had been in operation many years before. Thus, the insanitary condition of Oxford, which had caused epidemics to be of almost annual occurrence, and the growing trade of the country, which attracted men who might otherwise have been students, had been already for some time operating to the detriment of the University.

Again, it has been pointed out by the Warden of Merton that the invention of printing would at first militate against the fortunes of the University. When valuable writings were to be read only in manuscript, students had to go where the manuscripts were to be found. The art of printing now brought the books into their hands. Moreover, the founding of grammar schools, such as Colet's school of St. Paul's, grew more and more frequent throughout the reigns of Henry VIII. and his successors; and this would also, strange as it may at first sight appear, keep men away from Oxford. Formerly, the boy whose pale face and inability to drive the plough straight marked him out as the scholar of the family, was sent to Oxford to school, and there he would remain till he graduated; now there were other schools nigh at hand, from which very often he would not pass on to the higher studies of the University. But undoubtedly some causes of the decline had their beginnings in the years immediately preceding or following the accession of Edward. Apart from the direct effect of the dissolution of the monasteries which we have already pointed out, men began to fear that the Universities would go the same way as the religious houses, and, indeed, unsuccessful attacks on their revenues were made both in Henry's and in Edward's reigns. One more cause of the decline which first began in Edward's reign, was the removal from the University at the accession of Edward, Mary, and Elizabeth, of such men as were specially hostile to the religion which was for the time dominant. These men went abroad, and often did not afterwards return. In particular, a Papist seminary at Douai, founded by a former member of Oriel College, received in Elizabeth's reign many who had formerly been scholars and lecturers at Oxford.

The visit of certain commissioners to the University in the beginning of Edward's reign is chiefly remarkable for the reck-

less destruction which in their anti-Papal zeal they made, not only of church organs and other ornaments, such as the handsome reredos at All Souls', but also of the contents of several valuable libraries. Some new statutes which they made were duly repealed when Mary came to the throne.

Among the more prominent members of the University in Edward's reign were Peter Martyr (whom Cranmer brought over from Strasburg to be Professor of Divinity), and Jewel. In his lectures Martyr devoted himself mainly to the discussion of passages of Scripture bearing on the Holy Eucharist, and his teaching involved him in controversies with Smith, Tresham, and Chedsey, who met with some rather rough treatment for their opposition to the Professor. On the death of Edward, both Martyr and Jewel left England. Martyr's first wife had died in Oxford, and had been buried in the cathedral near the relics of St. Frideswide. In Mary's reign Pole gave orders to the Dean to exhume the body and bury it in unconsecrated ground. The Dean had it taken up and flung under a dunghill. In Elizabeth's reign it was again decently interred. Jewel, on his return to England after Mary's death, did not again reside in Oxford, but became Bishop of Salisbury.

In Mary's reign two new colleges were founded at Oxford in the reactionary interest—Trinity and St. John's. Though Oxford was the place where Cranmer, Ridley, and Latimer perished, yet neither the city nor the county suffered very grievously in the Marian persecution. Probably Romanist feeling was predominant both in University and town, and it was very likely on this account that Oxford was selected for the disputations and trials which preceded the execution of the three bishops. They were brought from London to Oxford and incarcerated in the city prison, Bocardo, which formed the upper part of the north gate of the city, situated near St. Michael's Church. Subsequently Latimer and Ridley were removed, and were each committed to the custody of an Oxford citizen. After their arrival at Oxford, a week of hot disputations ensued, held sometimes in St. Mary's Church, sometimes in the Divinity School, in spite of the unwillingness of Latimer, who declared that he had forgotten his Latin, and felt as fit to argue as to be the captain of Calais. The bishops were then asked to sign the articles against which they had been arguing, and on their refusal were pronounced to be heretics. Still, nothing more was done for over a year, during which time the reconciliation with Rome was effected. Then the bishops were again tried, Cranmer by Brooks, Bishop of Gloucester, acting as the Pope's sub-delegate, and Ridley and Latimer by a commission empowered by Pole as Papal Legate.

All were condemned to death, and the sentence passed on Ridley and Latimer was soon carried into effect.

On October 16, 1555, Ridley was led forth. As he passed Bocardo, he looked up at the windows of the prison in the vain hope of catching a last look and receiving a last blessing from Cranmer. As he turned the corner of the street, he looked round and beheld Latimer following. "Ah, be ye there, Master Latimer?" he asked. "Yes, here I have after you as fast as I can," Latimer replied; and so the two stood side by side, and the older man strengthened the younger with the prophetic words that, thank God, England has never yet forgotten; and then, after commending his soul to God, Latimer quickly died, while, in God's mysterious working, Ridley lingered on a while longer, till the faggots were loosened, and the flame was able to rise and kindle the gunpowder that was hung about his neck.

It was some months later that Cranmer's end came, and we know that its glory was marred by the recantation which in a time of weakness he signed. Indeed, he signed more than one, though we may doubt if all the forms of recantation that are extant really received his signature. The truth concerning his end will probably never be known: whether, when he went forth to St. Mary's on that stormy March morning, he was resolved, whatever the issue, to withdraw his recantation, or whether his resolve to speak the truth was only consequent on the knowledge that a lie could no longer save him. We can but follow the narrative of the events; how, as Cranmer was brought into the church, the choir sang the *Nunc Dimittis*; how, after a long sermon, Cole turned and bade Cranmer fulfil the promise he had made, and openly express the true and undoubted profession of his faith; and how Cranmer's response was heard with surprise and indignation, though by some, perhaps, with thankfulness and joy. "I will do it," he said, "and that with a good will." First he knelt and prayed. Then he rose, bade the people obey the King and Queen, and live in brotherly love, and give alms to the poor. He paused, and then, as all breathlessly waited, he went on in a few words to abjure all such bills and papers as since his degradation he had signed, and declared that his offending right hand should be the first member in his body to suffer. With these words on his lips he went forth to the spot where Ridley and Latimer perished, and soon through the last fiery trial Cranmer passed from the failures and shortcomings of earth to the land where men are weak no more. Thus was it that at Oxford the fires were kindled which did most to purge the land of Romanism. True, the martyrs of Smithfield were more numerous than those of Oxford, and among them were men whose lives may have been

more steadfast than that of any one of the three bishops; but it was the death of Ridley and Latimer, and especially the burning of the Primate of England himself, which, beyond any other martyrdom of the time, filled England with horror, and left the deepest impression on the minds and hearts of Englishmen.

Oxford's work in the Reformation was well-nigh done. The reign of Elizabeth was not without importance to the University, but the history of Oxford during her reign links itself with the future rather than with the past; it was a time of preparation for future work. It was only toward the end that Oxford began really to recover from the torpor into which it had sunk. The chancellorship of Dudley, Earl of Leicester, which lasted from 1564 till 1588, was most beneficial to the University. Though he acted at times in a somewhat arbitrary manner, what he did was in the main useful; and to him the University owes its incorporation by a charter, on which the liberties and privileges it now enjoys chiefly depend.

W. G. S. WHICKER.

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#### ART. IV.—JOHN HUS.

JOHN OF HUSINETZ, better known as John Hus (*i.e.*, John the Goose), was born on July 6, 1369, in the small town of Husinetz, in Southern Bohemia, not far from the Bavarian frontier. He died at Constance, in Germany, on July 6, 1415. So his birthday and his martyrdom, or second birthday according to early Church ideas, were on the same day of the same month. He used the name of John Hus from 1396.

His parents were in fairly comfortable circumstances, and when John had become a youth, he went to the schools at Prague, where we are told he helped to maintain himself by chanting and performing other minor offices in the churches of the city. After some time spent in the primary schools, he went at last to the University of Prague, and in September, 1393, the jubilee year at Prague, he took his degree of B.A. This was followed by his B.Th. in 1394, and his M.A. in 1396. In 1398 he delivered his first lecture, in 1401 became Dean of the philosophical faculty, and in 1403 Rector of the University of Prague. There is no reliable record of his ordination, but it is certain that he was a preacher in 1401.

We find him very early in his career noted as a constant and diligent student of the writings of John Wiclif, our English reformer. It may have been simply from the fact that a Bachelor of Arts in Prague was allowed to lecture on the writings of Masters belonging to Prague, Paris, or Oxford only,