CONVERTS ADVISE THE HERETIC KING.
TWO VERNACULAR WRITINGS ADRESSED TO KING GEORGE OF PODIEBRAD

Václav Žůrek

The present article deals with two manuscripts that were addressed to King George of Podiebrad (1458-1471) and pursued the goal of advising him what he ought to do in order to better control the situation in a Kingdom of Bohemia which was split between Catholic and Utraquist confessions, and to generally improve his reign. The first one is the “Letter to King George of Podiebrad” which was written in 1462 by the then administrator of the Prague archdiocese, Hilarius of Leitmeritz. The second, a listing of princes and principalities called "Handbuch der Verwaltung" [A Handbook on Administration], was completed by university scholar Pavel Žídek in 1471. According to both authors, conversion to the Catholic faith by the King and subsequently, it was hoped, by all observers of Utraquism was the principal prerequisite for peace in the kingdom. They both viewed the past relations of the kingdom to the Holy See, particularly under Charles IV, as a model for its present administration. The authors advise the King in religious questions, but they also seek solutions for problems which are a consequence of people of different religious observances living together in one country. Both works are motivated in part by the widespread quest for identity among Catholics of the time, with features such as nostalgia for the “good old times” and, on the other hand, an outspoken patriotism. The preserved copies of both texts are in Czech, and it is not improbable that they were written in the vernacular with the explicit aim of reaching not just the king, but also his court.

STORIES OF PURIFICATION
Prophetic Literature as Consolation for and Weapon of Catholic Opponents to Hussitism

Pavlína Cermanová

The present study examines prophetic texts which were read in Bohemia respectively in Central Europe in connection with the Hussite wars. Often these were texts which on the surface proposed mere reforms, but which possessed a strong subversive potential underneath, since they stimulated troubles and even violence linked to attempts at correcting the faults of the church. In the Hussite era, these texts nevertheless formed an element in the argumentation by the opponents of the Hussite reformers, predominantly outside the Bohemian Kingdom. The prophetic texts worked ex post, i.e. as explanation and legitimation of events that had already taken place and which were now, based on the prophecies, seen as belonging to a plan devised by God. The present contribution looks at this problem by closely examining works such as Vade mecum in tribulatione by Jan Rupescissa, and other
non-biblical prophecies. Two distinct waves of growing interest in prophetic literature are recognizable in 15th-century Central Europe, both being closely connected to the Hussite events. As regards the decade of the 1460s, a second cause may be discerned for the growing eschatological mindset: the Turkish threat was experienced as an imminent danger.

**CONFESSIONALIZATION AND RELIGIOUS (IN)TOLERANCE IN PRAGUE IN THE SECOND HALF OF THE 15TH CENTURY**

*Martin Nodl*

The author discusses the question whether the term confessionalization, hitherto used predominantly in German historical research dealing with the second half of the 16th century, may be also applied to the Prague environment of the years 1435-1496. He argues that the concept in its strictest sense, i.e. meaning a close connexion between confession (in the sense of creed) and the emergence of the modern state, is not applicable to the Prague developments in the second half of the 15th century. If one defines confessionalization, however, as a development devoting more and more attention to the differences between confessions, as intolerance and as enforcement of confessional discipline across a broad spectrum of aspects of social and private life, the confessionalising process was in full swing in the Prague environment. True, in the Bohemian Kingdom, seeking reconciliation among its confessions at the time in question, Prague was an exception. While there were only very limited confessionalising tendencies in the Utraquist and Catholic parts of Bohemia before the end of the 16th century, in Prague religious and political life underwent confessionalization long before this process would start in the principalities and towns under direct imperial administration.

**SOCIETAL ORDER AND VIOLENCE ON THE EASTERN BORDER OF THE HOLY ROMAN EMPIRE:**

*“Landfrieden” Laws – a Comparison Between Bohemia, Moravia and Austria (1396-1464)*

*Zdeněk Beran*

In a comparison between the three neighboring territories Bohemia, Moravia, and Austria, the author analyzes the situation with regard to feuds in connection with the so-called *Landfrieden* laws, a legal provision by which the sovereign sought to prohibit them. Most closely examined is the time frame of appearance and gradual refinement of the late-medieval *Landfrieden* laws, i.e. the years 1396 (when devastating wars near-simultaneously erupted in all three territories concerned) to 1464 (the start of the restoration of the regal power of Ladislaus Posthumus). In his main drive the author argues that while *Landfrieden* laws may well be considered mere policing