

from them, pleading the same temporalities to be mere al-  
moſe and deuotion of good men, geuyn vnto the church. Ex  
Cochleo.

And thus now did they themſelues graunt the thing,  
which befoze they did condemne. The more that the popes  
clergy was pinched, the more grudge & hatred redounded  
to John Hus, although he was in no caule therof, but onely  
by their owne wicked deterringes, for the which caule Ste-  
phen Paletz, and Andraz de Broda, being the chiefe cham-  
pions of that faction, though they could not remedy the case,  
yet to ease their mindes, wrote sharpe and cruell letters to  
Maister Hus. And to helpe the matter forward, the Pope  
also here must helpe at a pinche, who likewise writeth hys  
letters to wencellaus king of Bohemia, which was bro-  
ther to Sigismund Emperoz, for the suppressing of John  
Hus & of his doctrine, which was in the fifth and last yere  
of his Popedome, an. 1414. The tenour of whose letters to  
king wencellaus in this wise proceedeth.

¶ The letter of Pope Iohn to K. Wencellaus.

Iohn Bishophe seruauant of Gods seruantes, to his welbeloued  
sonne in Christ Wencellaus, King of Romaines and of Boheme,  
greeting and apostollicall benediction. Among other desires and  
delights of our hart: who although vnworthy to represent the  
room of Christ here in earth: this doth chiefly redounde to our  
singular comfort for often as we do heare of the brotherly entrea-  
ty of peace and of concord (by which concord kingdomes do en-  
crease, as contrary by discorde they are deminshed) which is be-  
twene your honour, and our welbeloued in the Lord Sigismund  
your brother germane & cofin, for the noble king of the Romans  
&c. And furthermore it followeth in these words. And as we haue  
cause to ioy at the premises: so likewise agayne the heauy rumors  
which are here, do trouble and dampe our mindes. For we heare  
that in diuers places vnder your dominiõ, there be certain which  
do folow and leane to the errors of that archhereticke Wickliffe,  
whose bookes haue bene long since condemned in the generall  
Romain council to bee erroneous, hereticall, and swarung from  
the cathollicke fayth. And furthermore which is worst of all,  
the sayd persons cleauing to the opinions of the hereticke (least  
they should be corrected of their superior powers for their exces,  
to couer their naughtines and stubbernesse in despising the com-  
mandements of the Apostollicall seat) do openly teach disobedi-  
ence and contempt of the keies and ecclesiasticall censure, to the  
subuerſion of the Apostollicall dignity, setting at nought the de-  
crees of the holy fathers & canons. Wherefore we do exhort your

worship for the mercy of our God, as hartely as we may or cã, that  
it would please you as we desire & hope you will (so effectiuously)  
to shew forth your regall power, both for the glory of God, & de-  
fence of the cathollicke fayth (which you go about to defend) and  
for the conseruation of your kingly name, state and honor, for the  
prosperous safe gouernement of your kingdom and dominions,  
as it becommeth a cathollicke prince, whereby this blot of heresye  
(which doth so lamentably and miserably spring and creepe in  
those partes and doth so infect the mindes of mortall men, to the  
destruction of their soules, and doth sequester them from the con-  
gregation of the pure and catholick fayth and truth) may be roo-  
ted out. &c. Geuen at Bononia in the Ides of Iune, in the v. yere  
of our popedome. &c.

In this epistle of Pope Iohn aboue prefixed, forsomuch  
as mention is made of a certayne council before holden at  
Rome (which was 4. yeares befoze) agaynst the articles &  
bookes of John wickliffe: it shall not be impertinent nor out  
of purpose to repeat a certayn merry history & worthy other  
woit to be noted at, writtyn by Nicholas Clemangis of a  
certayne spirit, which ruled the popish Councelles, hys  
woyde are these.

The same pope called a Coucell at Rome about foure  
yeares befoze, at the earnest sute of diuers men. And no mas  
of the holy Ghost being sayd at the entrance into the sayd  
Council (according to the accustomed maner) the Coun-  
cell being set, and the sayde Iohn sitting highest in a chayre  
prepared for him for that purpose: Behold a ougly & dread  
full Owle, or as the common prouerbe is, the euill signe of  
some mischaunce of death to followe, comming out of the  
backe halfe of him, flew to and fro, with her euill fauoured  
boyc, and standing vpon the middle beame of the church,  
cast her staring eyes vpon the Pope sitting, the whole cõ-  
pany began to maue, to see the night Crowe, which is  
wont to abide no light, how she should in y midday come  
in the face of such a multitude, & iudged (not without cause)  
that it was an illfauored token. For beholde sayde they,  
(whispering one in on others eare) the spirit appereth in  
the shape of an Owle. And as the fowde beholding one an  
other, and aduising the pope, scarcely could keep their cõ-  
tenance from laughter, Iohn himselfe, vpon whom the  
Owle stedfastly looked, blushing at the matter, beganne to  
swear and to fret and fume with himselfe, and not finding  
by what other meanes he might saue the matter, being so  
confused dissoluing the Council, rose vp and departed. Af-  
ter that there followed an other session. In the whiche the  
Owle againe, after the maner aforesayd, although, as I be-

The story of  
an Owle  
appearing  
at the coun-  
cell of pope  
Iohn.  
Ex Nich.  
Clemangis.

Steuens Paletz,  
Andr. Broda,  
write againt  
Iohn Hus.

The letter of  
Pope Iohn to  
K. Wencellaus.

The description of the Popes council holden at Rome, in which appe-  
red a monstros Owl, to the vtter defacing of the Pope and all his Clergy.

