

and that was vnderstand as well of the household, as of the masters themselves. But vnder this condition, that from the tyme of notification of the same, they should fast by the space of one whole yeare every Friday, for the absolution in their life tyme. And for the absolution at the houre of death, to fast the same Friday another yeare, except they had some lawfull impediment to the contrary, so that after the second yeare, they should fast vnto their liues end, or else to do some other good worke. The which being in this maner proclaimed, the Synode brake vp, and every man departed home.

Ex paralipomeno Albani Siss.

The number of prelates in the councill of Constance.

The number of the forimers resorting to this Councell both spirituall and temporall, was 60500. whereof, the number of Archbishops and Bishops was 346. Abbots and Doctours 564.

Secular men { Princes. Dukes. Earles. Knights. Esquiers. } 16000.

Besides common women, belonging to the same Councell 450.

Barbers 600. Minstrels, Cookes, and Jesters 320. So that the whole multitude which were viewed to be in the towne of Constance betwene Easter and whitsontide, were numbred to be 60500. strangers and forreiners at that Councell.

Common women in the councill of Constance, 60500. strangers at the councill of Constance.

The generall councill aboute the pope.

Here is to be noted that in this Councell of Constance, nothing was decreed or enacted worthy of memorie, but this only, that the Popes authoritie is vnder the Councell, and that the Councell ought to iudge the Pope.

Communion in both kindes denyed by this councill.

And as touching the Communion in both kindes, although the Councell did not denie, but that it was vsed by Christ and his Apostles, yet notwithstanding by the same Councell it was decreed to the contrary.

Hereto wee haue comprehended the order and discourse of this Councell, with the actes and Sessions concerning the same: which Councell although it was principally thought to be assembled, for quieting of the schisme betwene the three Popes: yet notwithstanding, a great part thereof was for the cause of the Bohemians, and especially for John Hus: As appeared by their preparation before the Councell. For before the Councell began, the Emperour Sigismund aforesaid, sent certain Gentlemen Bohemians, which were of his owne household, giuing them in charge to bring John Hus Bachelor of Diuinitie, vnto the saide Councell, and that vnder his safeconduite, the meaning and intent thereof was, that John Hus should purge and cleare himselfe of the blame which they had laid against him: and for the more better assurance, the Emperour did not only promise him safeconduite that he might come freely vnto Constance: but also to returne againe into Boheme without fraud or interuption, he promised also to receiue him vnder his protection and vnder safeguard of the whole Empire. For the same onely cause the Emperour sent him afterwards the said safeconducts double written, both in Latine and Almaine, the forme whereof both hereafter ensue.

¶ Sigismund by the grace of God King of the Romaines, of Hungary and Denmarke, Croatia, &c. To all Princes as well Ecclesiasticall as Secular, Dukes, Marqueesses, and Earles, Barrons, Captaynes, Borowmaisters, Iudges, and Gouvernours, officers of townes, burgages and villages, and vnto all rulers of the commonalty, and generally to all the subiects of our Empire, to whome these letters shall come, grace and all goodnes.

Wee charge and command you all, that you haue respect vnto John Hus, the which is departed out of Boheme, to come vnto the generall Councell, the which shall be celebrate and holden very shortly at the towne of Constance. The which John Hus we haue receiued vnder our protection and safeguard of the whole Empire, desiring you that you will chearefully receiue hym when he shall come towards you, and that you intreat and handle hym gently, shewing hym fauour and good will, and shew hym pleasure in all thyngs, as touching the forwardnes, ease, and assurance of hys iourney, as well by land as by water.

Moreouer, we will that he and all his company with hys carriage and necessaries, shall passe throughout all places, passages, portes, bridges, lands, gouernances, Lordships, liberties, cities, townes, bourgages, castels and villages, and all other your dominions, wythout payng of anye manner of imposition or dane money, peage, tribute, or anye other manner of tolle whatsoever it be: we will also that you suffer hym to passe, rest, tarie, and to sojourn at libertie, without dooing vnto hym anye manner of impeachment, or vexation, or trouble, and that if neede shall so require, you do prouide a faythfull company to conduct hym withall, for the honour and reuerence which you owe vnto

The safe conduct giuen to maister John Hus.

our imperiall maiesty. Yeuen at Spire the xvij. of October, in the yeare of our Lord G O D 1414.

¶ By this it may appeare that this safe conduct was graunted not in the tyme of the Councell by the Bishops, but before the Councell by the Emperour: who was ought to be the principall ordener and director of the Councell vnder God. Now whether the Bishops in breaking and aduulling this promise of the Emperour, against the Emperours mynd, because the discussion thereof belongeth Ad materiam iuris, non facti, being a matter rather of lawe then of story, I will differ to reason this case with maister Cope, to such tyme, as may be more conuenient to the full tractation thereof.

Ala. Copus pag. 229.

Notwithstanding, bryefly to touch and passe, let vs consider part of the reasons of the saide Cope, how frivolous and false they be, and easie to be refuted. what (saith he) if he preached by the way comming vp? First that is false, vide infra page. what (saith he) if he stood obstinate in his hereticke: what if he sought to escape away after hys comming vp? To this the Lords of Boheme doe answer, that his safeconduite was broken, and he imprisoned, not onely before he attempted to escape, or before hee was condemned for an hereticke, but also before he was heard of the Councell what he was. Vide infra page.

Answer to Ala. Copus.

Further, where Cope sayth that the generall Councell was aboute the Emperour, and hath power in case of heresie to breake publike leagues and graunts: to that I say, that this safeconduite stood not onely vpon the Emperour, but also vpon the consent of the Pope himselfe, vide infra page. And admit that to be true, that the councell had power to make this decree, to breake promise wyth hereticke: yet this can not be denied, but that John Hus was condemned and iudged before that decree in the xix. Session was made. Finally, when Cope hath proued by what scripture the councels haue power to defeat the authoritie of their Emperours in such secular causes touching safeconductes, and outward safetie: then will I answer him more fully here in. But to the purpose againe of the story.

John Hus seeing so many faire promises, and the assurance which the Emperour had giuen vnto him, sent answer vnto the Emperour that he would come vnto the Councell: But before hee departed out of the Realme of Boheme, and specially out of the towne of Prague, he did write certaine billes long enough afoze, as well in Latine as in the Bohemian language, and Almaine, and caused them to be set and fastened vpon the gates of the Cathedral Churches and parish Churches, Cloysters and Abbayes, significyng vnto them all, that he would go to the generall Councell at Constance, whereof if any man haue any suspicion of his doctrine, that he should declare it before the Lord Conrade, or Bishop of Prague, or if he had rather, at the generall Councell, for there he would render and giue vp vnto every one, and before them all, an account and reason of his sayth. The crample of his letters and intimations set vp were these, the copie whereof here followeth.

John Hus taketh the Emperours safe conduct.

¶ The Letters of Iohn Hus, set vp in common places of the Citie of Prague.

Maister Iohn Hus, Bachelor of Diuinitie, will appeare before the most reuerend father the Lord Conrade, Archbysshop of Prague, and Legate of the Apostolicke seate in the next conuocation of all the Prelates and Cleargy of the kyngdome of Boheme, being ready alwayes to satisfie all men which shall require him to giue a reason of hys fayth and hope that he holdeth. And to heare and see all such as will lay vnto his charge either any stubburnes of error or heresie, that they should write in their names there, as is required both by Gods law and mans. And if so be that they could not lawfully prooue any stubbornes of error or heresie against him, that then they should suffer the like punishmentes that he should haue had, vnto whome altogether he will answer at the next generall Councell at Constance, before the Archbysshop and the Prelates, and according to the decrees and Canons of the holy Fathers, shew forth his innocencie in the name of Christ. Dated the Sunday next after the feast of Saint Bartholomew.

Letters of Iohn Hus set vp.

¶ The Intimations following, were drawne out of the Bohemian tongue.

I Maister John Hus, do signific vnto all men, that I am ready to come and stand before the face of my Lorde the Archbysshop, and to answer to all things whereof I am falsely accused in the next conuocation of Bachelers, and

An other intimation of I. Hus set vp for his going to Constance.