

fer the body of Christ vnto others, wherupon most reuerend fathers and Lordes: Albeit that I together wyth the other prelaters, doctors, maisters and other innumerable catholikes of the sayde kingdome, the whych doe desire as much as in them lieth to defend the faith of Christ, haue laboured for the extirpation & rooting out of that most wicked and detestable sect of Wickliffes, which nowe (alas for sorrow) beginneth to spring and rise in the sayd kingdome, as it is well knowne. Notwithstanding, here in thys motion, not for any shame or reproch, but for the honour of the kingdome aforesayd, I haue propounded, and declared a certayne new sect, which is nowe lately sprung vp in the sayd kingdome, the followers whereof do minister & communicate the sacraments in many cities, townes, & places of the said kingdome, vnder both kindes both of bread and wine, and doe constantly teache the common people bothe men and women that it is so to be communicated, obstinately affirming the same, and that the clergy which do repugn or say nay vnto it, are to be counted church robbers, as by the wytyngs of their assertions being directed and presented hether, shall openly appeare.

Moreover by the report and fame which goeth here abroad, & by the wytyngs which were sent ouer vnto me, I haue propounded that it came to my knowledge, that the bloud of Christ is carryed about in vessels not consecrated, appoyning the foresaide erroneous assertion of the wicked, that affirme it necessary for saluation, that the people should communicate vnder both kindes of bread and wine, and that it is necessary, as the body of Christ is carryed in the pipe or bore, so the bloude of Christ should be carryed in bottles, or other necessary vessels from place to place, and specially about the ministracion of the sick. Also I declared not of my selfe, but I hearde it to be declared by others, both great and credible persons, that there was a certayne woman a follower of that secte, the which taking by violence the body of Christe out of a priests handes, did communicate vnto her selfe, and affirmed that all men ought to doe so, if the priests would denye them the Communion. And the same woman amongst many other errors, of the which shee was conuicted, did affirme that a good lay woman myght better consecrate and geue absolution, then an euill priest: affirming that an euill priest can neyther consecrate nor absolue. But I know that neyther I, neither any of my assistance in this matter haue broughte thys at any time into your eares, that coblers in the sayde kingdome doe heare confession, or minister the sacrament of the body of Christ, as is alleaged by the sayde Heret, in the behalfe of the sayde supplicantes. Notwithstanding, that we did feare if means were not founde to recounter or stoppe the offences before named, that thys would immediately folow vpon it, wherfore most reuerend fathers, least that the kingdome mighte bee defamed any more by such pestiferous sectes, and that the Christian faith myght happen to be indangered: with all reuerence and charity I do desire you, euen by the bowels of mercy, of our Lord Iesus Christe, that thys most sacred Councel, would prouide some speedy remedy for this kingdome, as touchyng the premises.

Moreover, whether be they backbiters and slanderers or wicked and false enuiers of the kingdome of Boheme, the which do let the errors aforesaid, & many others more, which are sower by the wickednes in the sayd kingdome, and also els where, whych also both do labor and haue laboured for the extirpation and rooting out of those errors out of the kingdome aforesayd, and as catholike men, for the zeale of their faith haue manfully put forth themselves against the maintainers of the sayd errors or such as doe maintaine and defend the teachers of those errors. This answer I haue here presented before your reuerences alwaies, wholly submitting my self and assistance vnto your iudgement, and to the definition of this most sacred counsell of Constance.

¶ The answer of the nobles of Boheme.

The day before whitsontide, the nobles of Boheme dyd constitute this theyr answer made 2. dayes before in the Councel to their former wytyng, as here foloweth: Most reuerend fathers and Lordes, for so much as vpon thursday it was answered in the behalfe of your reuerences to the requests of the nobles and Lordes of Boheme, that the sayde Lordes were misinformed of diuers poynts contained in the declaration of their said bill: therefore the foresayd Lordes haue now determined and decreed to declare their former propounded requests more at large vnto your reuerences, not minding hereby to argue or reprove your fatherly wisdomes and circumspections, but that your

reuerences (theyr desires being partly on thys behalf fulfilled) might the more effectually & distinctly discern and iudge as touching thys matter.

And first of all, where as the Lordes alleaged and sayd how that maister John Hus was come hether vnto Constance, freely of his owne good will, vnder the safe conduct of the Loide the king, and the protection of the sacred Empire: It is answered on the behalfe of your reuerences, how that the said Lordes are misinformed, as touching the safe conduct, and that you haue vnderstand by such as are worthy credit, that the friends and lauozers of the sayd M^r. John Hus, did first procure and get his safe conducte 15. dayes after hys imprisonment.

The Lordes of Boheme, and specially the Loide John de Clum hether present, whome thys matter doeth chiefly touche, doeth answer, that not onely the 15. day after, but euen the very same day that John Hus was apprehended and taken, when as our reuerende father the Pope, in the presence of all his Cardinals, bemaunded of M^r. John de Clum, whether M^r. John Hus had any safe conduct from the king hys sonne: he answered, most holy father & Cardinals, knowe ye that he hath a safe conduct, and when he was asked the question againe the second time, he answered in like maner.

Yet notwithstanding none of them required to haue the safe conduct shewed vnto them: and againe the thirde day following, the Loide John de Clum complained vnto our Lord the Pope, how notwithstanding the safe conduct of oure soueraigne Loide the king, he detained and kept M^r. John Hus as prisoner, shewing the said safe conduct vnto many. And for a further truth herein, he referreth himself vnto the testimonies and witnesses of diuers Cardes, Bishops, knights, gentlemen, and famous Citizens of the city of Constance, the which altogether at this present did see the said safe conduct, and heard it read, wherupon the sayde John de Clum is ready to binde hymselfe vnder what penalty shalbe required, evidently to proue and confirme that which hee hath promised, who soeuer say to the contrary.

Moreover, the Lordes of Boheme referre themselves vnto the knowledge of certayne princes electors & other princes, Bishops, & many other noble men, which were present before the kings maistie, where and when as the said safe conduct was graunted and geuen out by the speciall commaundement of our sayd Loide the king.

Hereby your fatherly reuerences may vnderstand and perceiue that the sayd Lordes of Boheme are not euill informed as touching the saide safe conduct: But rather they which by such reportes haue fallly and vntrely informed your reuerences. And first of al they haue offended agaynst the Loide our king, and hys chancellours. Secondly, agaynst the Lordes and nobles of Boheme, as though they had princely & by stealth, purchased the sayde safe conduct, wherfore the Lordes aforesaid most humbly requyre & desire your reuerences that you wil not so lightly beleue such as be not worthy of credit, but rather hearing the contrary part, to labour and discuss that the truth may the more evidently appeare.

Secondly, where as the Lordes aforesayd, alleaging how M^r. John Hus, coming vnto Constance, of his owne free will, being neither condemned nor heard, was imprisoned, your reuerences haue made answer therunto, that he the sayd M^r. John Hus in the time of Alexander, was infamed and slandered vpon certayne heresies, and thereupon cited personally to appeare in the court of Rome, and there was heard by hys procurers.

And for so much as he refused obstinately to appeare, he was excommunicated, in the which excommunication he continued (as you affirme) by the space of five yeares, for the which he was iudged, and contined not onely a simple and plaine hereticke, but an heresiacke, that is to say, an inuenter and sower of newe and straunge heresies, and that he coming towarde Constance, did preach by the way openly. To this the Lordes aforesayd do answer, that as touching hys slander and citation, they can affirme nothing, but by report. But as touching that he dyd not personally appeare, they say they haue heard both hym selfe, and diuers other credible persones say: yea euen the most famous prince wenceslaus king of Boheme, and almost all the whole nobilitie is witness, that he would willingly haue appeared at Rome, or els where, if he myghte safely haue comen thither, and that deadly enmitie had not letted: and more ouer his procurers, which he sent vnto the court of Rome, alleaging reasonable causes for hys non apparance, some of them were cast into prison, and others very euill intreated.

The byshops do quarrell about the safe conduct of Iohn Hus

The safe conduct of Iohn Hus obtained, and shewed before the imprisonment of Iohn Hus

The byshops of the councell fallly informed touching the safe conduct of Iohn Hus.

Iohn Hus, imprisoned before he was either condemned or heard.

Alexander the 7th The answer touching the citation of I. Hus to the court of Rome.

I. Hus his procurers euill intreated at Rome

The byshop of Luthonia answered consulted.