

As for the excommunication which he hath so long suffained, they have heard him often say, that he hath not resisted against the same by contumacy, or stubbornness, but under evident appellation, and thereupon referred himself unto the Actes of his causes, whyche were pleaded in the court of Rome, wherein all this is more largely contained, the which your reuerences may evidently perceiue and see in this our present publicke translation, which we haue offered vnto you vpon certaine poynts aforesayd.

As concerning his preaching, wherewithal his enemies do report and charge, that M. Iohn Hus did preach openly in the Citie of Constance: The Lordes aforesayde, and specially the Lord Iohn de Cluin here present do answer that hee hath continually lodged wyth the sayde M. Iohn Hus here in Constance, and that whosoever they be, that haue heare so bolde, or dare to so bolde to say & affirme that M. Iohn Hus had preached (as is premised) or y whyche telle is, since the tyme of his coming vnto this citie, euen vnto the very day & tyme of his captiuitie and imprisonment, that hee was but one step out of the house of his lodging, that the said Lord Iohn de Cluin, will and is content to vnde himselfe with any such, as shall affirme the same, vnder what penalty so euer it be, of money or otherwise, that which hee hath falsly reported vnto your reuerences, hee shall neuer be able wisely & cruelly to affirme and proue.

Wherby, wheras your reuerences do say, that you do not vnderstand or know, what the Lordes do meane, by the heretickes condemned, at the counsell holden at Buda, wherther the mocking or deriding y hope, whose ambassadoes came thither for vnitie or concord, the which were suffered and gently entreated, as they Lordes were most inclined vnto vnitie and peace, or els that they did vnderstande or meane y perticular heretickes, which were there condemned aduoyning therunto: that the heretickes also coming vnto the counsell, vnder the pretence of that vnitie, should be gently handled and entreated. &c. Reuerend fathers and Lordes, wherther they be counted the firste, or that they be thought the second or last, y Lordes aforesayd require none other thing, but that the said M. Iohn Hus may vse such liberty as they vse: for so much as he came willingly vnto this most sacred councill, nor for any other purpose, but onely publickely to recognise his faith. And in what poynt soeuer he shall seeme to vary from the worde of God, and the vniou of the holy mother the church, that in that poynte hee will willingly be vnitied and reconciled againe therunto, and not onely himselfe, but also his fauoyers and adherents, he would moue and prouoke therunto: of whom the greater number are in the kingdome of Boheme. Also he is content that he might purge and cleare the noble kingdome of Boheme, from the similer and euil slaunder which was raised vpon it.

Last of all most reuerend fathers & Lordes, for so much as your reuerences haue most sauourably answered vnto the principal request made by the Lordes aforesayd, that the processe of M. Iohn Hus through Gods helpe should be determined and ended wth expedition and gentleness: The Lordes aforesayd do render most hartly thanks vnto your reuerences, and when soeuer they desire by Gods helpe shall come to the ende or effecte long wished for, they wil not onely here, but also before the whole kingdome of Boheme, and in all other places wher soeuer they come render most thankes vnto your reuerences for euer.

This declaration of the nobles of Boheme aforesayd, may serue not onely to the cofirmation of the bishop Luthonius this Bohemian, but also against the canillacions of Alanus Copus Anglus. Dial. 6. pag. 92. touching the safe conduct of Iohn Hus, wherof sufficiently before hath been sayd, vide supra, pag. 596.

When as the noble men of Boheme by lōg time could receive no answer of those supplications, whych they had already put vp, they determined y last day of May following by an other supplication being put vp vnto the principals of the counsell, to entreat that Iohn Hus myght be deliuered out of prison, and defend his owne cause openly: they also put the testimonial of the bishop of Nazareth, as touching Iohn Hus. The copy wherof is exprest in the beginning of this hystorie, word by word.

Another supplication of the nobles of Boheme.

Most reuerend fathers and Lordes in Christ, of late there was a supplication put vp vnto your reuerences on the behalfe of the Lordes & nobles of Boheme, and the nation of Pole, wher-in they most humbly desired your reuerences to consider how the

informations which were put vp vnto your reuerences, by the enemies of M. Iohn Hus, were insufficient. And with reuerence be it spoken, in many poynts vnto true, as in the safe conduct graunted by the kings maiestie, and also in other articles, as more plainly appeareth in the Scedule, which was then offered vnto you: vpon the which sayde Scedule and other things at that presence being put vppe, they coule not as yet receiue no answer. Wherefore the Lordes aforesayde, most humbly require your fatherly reuerences, that it would please you to consider the said supplication, and to geue some answers to the Lordes aforesayd, the vpon and specially hauing respect vnto the great iniuries and griefs which are done vnto the sayd M. Iohn Hus, the which may be vnderstand and known by the Scedule aforesayde, that you will mercifully consider and foresee, that all those griefes and euils so farre different from all brotherly loue and charitie are done vnto hym by his enemies euen for very malice and hatred.

To the intent therefore that the rancour and malice may be confounded and ouerthrowne, and the plaine and euident truth appeare, it may please your fatherly reuerences to vnderstand that it is notified and knowen vnto the Barones, Nobles, Citizens, Clergie and Laitie of the kingdome of Boheme, that M. Iohn Hus in all his actes and doings as well Scholasticall as Ecclesiasticall, and specially in all his publicke and open sermons, hee hath made and hath accustomed to make these maner of protestations, the which without any thing to the contrary, hee hath alwaies endeouored to haue them strong and firme, as by this his protestation here following, which hee made about the determination of a certaine question, it may most euidently and plainly appeare vnto euery man which would beholde and looke vpon the same: the forme and tenour wherof here followeth, and is such.

The protestation of Iohn Hus.

FOR so much as about all things I doe desire the honor of God, the profite of the holy Church, and that I my selfe may be a faithfull member of our Lorde Iesu Christ, which is the heade and husband of the holy Church which hee hath redeemed: Therefore as heretofore oftentimes I haue done, euen so now againe I make this protestation, that I neuer obstinately sayd, or hereafter will say any thing that shall be contrary vnto the truth and verity: and moreover that I haue alwayes holden, do hold, and firmly desire for to holde the very true and infallible truth and veritie, so that before that I would defende and maintaine any erreure contrary therunto, I would rather chuse by the hope and help of the Lorde to suffer extreme punishment, euen vnto death, yea, and thorowe the helpe of God I am ready, euen to offer this my miserable lyfe vnto death for the law of Christ, the which I do beleue euery part and parcell thereof to be geuen and promulgate for the saluation of mankind, by the counsaile and determination of the most holy Trinitie, and the faintes of God, &c.

By the whiche his protestation, and also other protestations by the sayde M. Iohn Hus, being well obserued and noted, it may be easily gathered and known that his whole intent and purpose was and is, that hee neither would nor will haue spoken or written any thing in hys bookes, treatises, doctrines, or publicke sermons, or els to haue affirmed any articles, the whyche willingly and wittingly hee did vnderstand or know to be either erroneous, offensiu, seditious, heretical, or offending the godly eare. All be it that these and suche like things are falsly imputed vnto hym by hys enemies. But it hath alwayes bene his chiefe intent and purpose, and to is, that euery poynt, conclusion or article contained in his bookes or articles, to haue put and affirmed them to this ende, according to the truth of the Gospell, the holy Doctores and wryters vpon the holy Scriptures, and to that end and purpose, as is before expressed in his protestations: and if in any poynt, hee should be founde to varie or goe astray, or that hee were not well vnderstanded of others by like information to be informed, vnderstanded, corrected and amended, and that hee wil by no meanes sustaine or defend any maner of article against the holy Church of Rome, or the Catholicke faith.

Wherefore most reuerend fathers, the premises notwithstanding, his enemies, through the extreme hatred which they beare vnto him, hath picked and taken out by pecc meale certain articles out of the booke of M. Iohn Hus, reiecting and not looking vpon the allegations and reasons, neither hauing any relation vnto the distinction of their equiuocations, haue compounded and made thereof certaine false and fained articles against him, to this ende, that all charitie and loue being sette aparte, they might the better ouerthrow hym, and bryng hym vnto death contrary vnto the safe conducte vpon good and iust occasion openly assigned, and geuen vnto the sayde maister Iohn Hus, by the most noble Prince the Lorde Sigismund king of the Romanes and of Hungarie, for his iust defence, against all the frivulous accusations and assaults of the enemies, not onely of the sayd M. Iohn Hus, but also of the famous kingdome of Boheme, and for

The Lordes could haue no answer of their supplication.

The protestation of I. Hus.

Vid. in priorre edit. pag. 207.

Articles foisted out of Huskes bookes by enemies.

I. Hus falsly reported to preach openly at Constance.

I. Hus falsly charged to preach coming to the counsell.

I. Hus had many wellwillers in Bohemia.

Vide supra, pag. 597.

An other supplication of the Bohemians for Iohn Hus.