

and noted that the error which is not refuted is allowed, neither is there any doubt of punitie affliction or societie of him, which slacketh to withstand a manifest mischief.

These things are entemed by the way vnder correction, as by way of doctrine.

John Gerson Chauncellour of Paris, vnwoorthie.

These things thus declared, a man may easily vnderstand, that John Husse was not accused for holding any opinion contrary to the Articles of our faith, but because hee did stoutly preach and teach against the kingdom of Antichrist for the glorie of Christ, and the restoring of the Church.

Now to returne vnto the story: when as the first 39. articles, which I haue before rehearsed, were all read ouer together with their testimonies, the Cardinal of Cambray calling vnto John Hus, said: thou hast heard what greuous and horrible crimes are laid against thee, and what a number of them there are: and now it is thy part to be wise with thy selfe what thou wilt do. Two waies are proponed and set before thee of the Council, wherof the one of them, thou must of force and necessitie enter into.

First, that thou do humbly and meekely submit thy selfe vnto the iudgement & sentence of the Council, that what focuer shall be there determined by their common voice and iudgement, thou wilt patiently beare and suffer the same. The which thing if thou wilt doe, we of our part both for the honour of the most gentle Emperour here present, and also for the honour of his brother the King of Boheme, & for thy owne sauegard and preservation, will increate and handle thee with as great humanitie, lone, and gentleness, as we may. But if as yet thou art determined to defende any of those Articles which wee haue proponed vnto thee, and dost desire or require to be further heard thereupon, we will not denie thee power and licence thereunto: but this thou shalt well vnderstand that heere are such manner of men, so cleare in vnderstanding and knowledge, and hauing to firme and strong reasons and argumentes against thy articles: that I feare it will be to thy greaue hurt, detriment, and perill, if thou shouldest any longer will or desire to defend the same.

This do I speake and say vnto thee to console and admonish thee, and not as in manner of a iudge.

This Oracion of the Cardinals many other protesting, every man for himselfe, did exhort and persuade John Hus to the like: vnto whom with a lowly countenance he answered: Most reuerend fathers, I haue often said that I came hither of mine owne free will, not to the intent finally to defende any thing, but if that in any thing I should seeme to haue conceiued a peruerse or euill opinion, that I would meekely and patiently be content to be reformed and taught. Whereupon I desire that I may haue yet further libertie to declare my minde. Wherof except I shall allege most firme & strong reasons, I will willingly submit my selfe (as you require) vnto your iudgement.

Then these start by one, which with a loud voice sayd: Behold how craftily this man speaketh. Determine it information and not correction, or determination. Whereby sayd John Hus, excuse you will be that which information, correction, or determination: for I take God to my witness, that I speake nothing but with my heart and mind.

Then sayde the Cardinal of Cambray, forso much then as thou dost submit thy selfe vnto the information and grace of this Council, this is desired almost by the whole Doctours, wherof some of them are now departed hence, in whose rooms and places the Doctours are succeeded: and also it is approued by the whole Council, as one man speaking the contrary therunto.

First of all, that thou shalt humbly and meekely confesse thy selfe to haue erred in these Articles, which are alleged and brought against thee. Wherupon the Emperour, that thou shalt promise by an othe, that thou henceforth thou shalt not teach, hold, or maintaine any one of these Articles. And last of all that thou shalt openly recant all these Articles.

Upon the which Emperour, wher as many others had spoken their minds, at the length John Hus said: I haue againe so say, that I am ready to submit my selfe to the information of the Cardinals: but I will not be bound to require and desire you all, to be reformed and taught. Wherof we all, that I be not copeless or forced to. Wherof we, which my conscience doth reprove or stricke against, or the which I cannot do without danger of eternal damnation: that is, that I should make recantation by othe to all Articles which are alleged against me. For I remember that I haue read in the booke of Hierusalem, that to abjure is to re-

nounce an error which a man hath before holden. And for so much as many of these Articles are sayde to bee myne, which were neuer in my mind or thought to hold or teach, how shoulde I then renounce them by an othe? But as touching those articles which are mine in deed, if there be any man which can teach me, contrarywise vnto them, I will willingly perforce that which you desire.

Then said the Emperour, why mayest not thou without danger also renounce all those articles which thou saiest are falsly alleged against thee by the witnesses? For I verily would nothing at all doubt to abjure all errors, neither doth it follow that therfore by and by I haue professed any error. To whom John Hus answered: Most noble Emperour, this word to abjure, doth signifie much otherwise then your matiesy doth heere vse it. Then sayde the Cardinal of Florence: John Hus, you shall haue a soume of adoration, which shall be gentle and tollerable inough, written and deliuered vnto you, and then you will easily & lone determine to your selfe, whether you will do it or no.

Then the Emperour repeating againe the wordes of the Cardinal of Cambray, said: thou hast heard that there are two waies layd before thee. First, that thou shouldest openly renounce those thy errors, which are now coñdēned, and subscribe vnto the iudgement of the Council, wherby thou shouldest try and find thee grace and fauour. But if thou proceed to defend thy opinions, the Council shall haue sufficient, wherby according to their lawes & ordinance, they may decree and determine vnto thee. To whom John Hus answered: I refuse nothing (most noble Emperour) whatsoeuer the Council shall decree or determine vnto me. This only one thing I except, that I do not offend God and my conscience, or say that I haue professed those errors which was neuer in my mind or thought, for to professe. But I desire you all, if it may be possible, & you will grant me further libertie to declare my mind and opinion, that I may answer as much as shall suffice, as touching those things which are objected against me, and speciallie concerning ecclesiasticall offices, and the state of the ministrie.

But when as other men began to speake, the Emperour himselfe began to sing the same song which he had long before. Thou art of late full age said the Emperour, thou mightest haue easily vnderstand what I saide vnto thee yesterday and this daye: for wee are forced to giue credit vnto those witnesses which are worthy of credit: for so much as the Scripture saith, that in the mouth of two or three witnesses, all truth is tried: How much more then by so many witnesses of such worthy men.

Wherfore if thou be wise, receive penance at the handes of the Council, with a contrite hart, and renounce the manifold errors, and promise by an othe that from henceforth thou wilt neuer more teach or preach against them. The which if thou refused to do, there are lawes and ordinances, wherby thou shalt be iudged of the Council.

There a certaine very old Bishop of Poile put to his word. He saide the lawes are euident as touching heretics, vnto what punishment they ought to be punished. But John Hus constantly answered as before: in so much that they saide he was obstinate and stubborn. Then a certaine well clothed and gaily apparelled, cried out vnto the president of the Council, saying: he ought by no means to be admitted to recantation: for he hath written vnto his friends, that although hee do sweare with his tongue, yet he will keepe his mind vnsworne without other: wherfore he is not to be trusted. Vnto this stander John Hus answered as is said in the last Article, affirming that he was not guilty of any error.

Then the Emperour, to what end is this protestation, for so much as thou hast said that thou wilt defend no error, neither yett hold it, and yett dost defend him: when he had spoken these wordes, he trogged forth for witnesses, Articles of John the Baptist, and read the openly: & afterward he saide: Whon as I and my companions in the presence of the Bishop of Austria were of the night, preached against thee, thou obstinately defended the same: not only by his sermons, but also by his bookes which he set forth. The which except you do here exhibit, we will cause them to be exhibited. So said the Emperour also, vnto whom John Hus answered: I am very well contented that not onely those, but also all other my bookes be brought forth and the world see the same: wherof was exhibited vnto the Council a certain Article wherof John was accused, that he had said: wherof I interpreted a certaine sentence of the Gospell which he denied that he did say, that he neuer had been in prison, when as the Article was subscribed by the Commissioners. And when he was demanded to do as the other without thereof, he answered that hee knew not, but that he had say that maister Jellenny was the

The wordes of the Cardinal of Cambray vnto I. Hus after his accusation.

A double inconuenience for I. Hus to fall in.

I. Hus answereth.

The Cardinal of Cambrey appointeth I. Hus certaine conditions, wherby he may be deliuered.

The answer of I. Hus.

The Emperour exhortheth Iohn Hus to recant.

The Emperour reheareth the Cardinal of Cambraies wordes.

The force of false witness.

The Emperour to Iohn Hus.

An olde bishop of Poile.

Obiection of a priest better fed then taught.

Palletz against Iohn Hus.

A new heape of slanders.