

gainst you before the Councell, that you will not be ashamed to alter & change your mind to the will and pleasure of the Councell: if contrarywise, I will be no author vnto you, that you should do any thing contrary or against your conscience, but rather to suffer and endure any kinde of punishment, than to denie that which you haue knowne to be the truth. Vnto whome, Iohn Hus turning himselfe, with lamentable teares, sayde: verely as before I haue often times done, I do take the most high God for my witness, that I am ready with my whole hart and minde, if the Councell can instruct or reach me any better by the holy Scripture: I will be ready with all my hart to alter and change my purpose. Then one of the Byshops which saie by, sayde vnto him, that he would neuer be so arrogant or proude, that he would prefer his owne mind or opinion before the iudgement of the whole Councell: to whome Iohn Hus answered, neither doo I otherwise minde or intend. For if he which is the meane, or least in all this Councell, can conuict me of error, I will with an humble hart and mind performe any thing whatsoeuer the Councell shall require of me. Marke sayd the Byshops, how obstinately he doth persist in his errors. And when they had thus talked, they commaunded the keepers to carry him againe vnto prison, and his they returned againe vnto the Emperour with their commission.

The next day after, which was Saturday, and the first day of July, there was a generall session holden of the Princes and Lords, both of the Ecclesiasticall and Temporal estates in the head Church of the Citie of Constance, the Emperour Sigismund being present in his Imperiall robes and habite: In the middelt whereof, there was made a certaine high place being square about like a table, and hard by it there was a dais of wood, vpon the which the garments and vestiments pertaining vnto such a hode were laide, for this cause, that before Iohn Hus should be deliuered ouer vnto the Church, when he should be ordeined and furnished of his iurisdictional ornaments, when Iohn Hus was brought thither, he fell downe vpon his knees before that same high place, and stayed a long time. In the meane while the Bishop of Londy went vnto the pulpit, and made this Sermon following.

* The Sermon of the Byshop of Londy, before the sentence was giuen vpon Iohn Hus.

In the name of the Father, the Sonne, and of the holy Ghost. Trusting by humble inuocation vpon the diuine helpe and ayde, most noble Prince, and most Christian Emperour, and you most excellent Fathers, and reverend Lozds, Byshops, and Prelates, also most excellent Doctours and Masters, most famous and noble Dukes and high Countes, honourable Nobles, and Barons, and all other men woorthie of remembrance: that the intent and purpose of my minde may the more plainly and evidently appeare vnto this most sacred congregation, I am first of all determined to intreat or speake of that which is read in the Epistle on the next Sunday, in the sixt Chapter to the Romanes. That is to say: Let the bodie of sinne be destroyed, &c.

It appeareth by the authoritie of Aristotle, in his booke intituled *De celo et mundo*, how wicked, dangerous, and foolish a matter it seemeth to be, not to withstand peruerse and wicked beginnings. For he saith, that a small error in the beginning, is very great in the end. It is very damnable and dangerous to haue erred, but more hard to be corrected or amended. Whereupon that worthy Doctour S. Hierome, in his booke vpon the exposition of the Catholike faith, teacheth vs how necessarie a thing it is, that heretikes and heresies should be suppressed, euen at the first beginning of them, saing thus: the rotten and dead flesh is to be cut off from the body, least that the whole body doo perisht and putrifie. For a scabbed sheepe is to be put out of the fold, least the whole flocke be infected. And a little fire is to be quenched, least the whole house be consumed and burned. Arrius was first a sparke in Alexandria, who because hee was not at the first quenched, he presumed and went about with his wicked and peruerse imaginations, and phantasticall inuentions, to spot and defile the Catholike faith, which is founded and established by Christ, defended with the victorious triumphes of so manie Martyrs, and illuminate and set forth with the excellent doctrines and writings of so manie men. Such therefore must be resisted: such heretikes of necessitie must be suppressed and condemned.

Wherefore I haue truly propounded, as touching the punishment of euery such obstinate hereticke, that the body of sin, is to be destroyed. Whereupon it is to be considered according vnto the holy traditions of the fathers, that some sins are aduerse and contrarie vnto another. Other some are annexed or conioyned together: other some are, as it were, branches and members of others. And some are as it were the rootes and head of others. Amongst all which, those are to be counted the most detestable, out of the which the most and worst haue their originall and beginning. Wherefore, albeit that all finnes and offences are to be

abhorred of vs: yet those are specially to be eschewed, which are the head and roote of the rest. For by how much the peruerse-nes of them is of more force and power to hurt, with so much the more speede and circumspection, ought they to be rooted out and extinguished, with appropriate remedies. For so much then as amongst all finnes none doth more appeare to be inueterate, then the mischief of this most execrable Schisme, therefore haue I right well propounded, that the bodie of sinne should be destroyed. For by the long continuance of this Schisme, great and most cruell destruction is sprong vp amongst the faithfull, and hath long continued, abominable diuisions of heresies are growne: threatnings are increased and multiplied: the confusion of the whole Cleargie is growne thereupon, and the opprobries and sclauders of the Christian people are abundantlie sprong vp and increased. And truly it is no maruell, for so much as that most detestable and execrable Schisme, is as it were, a bodie and heape of dissolution of the true faith of God: for what can be good or holie in that place, where as such a pestiferous Schisme hath reigned so long a time? For as Sainct Bernard sayth, like as in the vnitie and concord of the faithfull, there is the habitation and dwelling of the Lord, so likewise in the Schisme and dissipation of the Christians, there is made the habitation and dwelling of the Diuell. Is not Schisme and deuision the original of all subuersion, the denne of heresies, and the nourisher of all offences? for the knot of vnitie and peace being once troubled and broken, there is free passage made for all strife and debate. Couerousnes is vttered in othes for lukers sake, lust and will is set at libertie, and all meanes opened vnto slaughter. All right and equitie is banished, the Ecclesiasticall power is injured, and the calamitie of this Schisme bringeth in all kinde of bondage, swords and violence doth rule, the litle haue the dominion, concord and vnitie are banished, and all pre-script rules of Religion vtterly contemned and set at naught.

Consider most gentle Lords; how that during this most pestiferous Schisme, how manie heresies haue appeared and shewed themselves, how manie heretikes haue escaped vnpunished, how manie Churches haue bene spoiled and pulled downe, how manie Cities haue bene oppressed, and regions brought to ruine, what confusion hath there happened in the Cleargie? What and how great destruction hath bene amongst the Christian people? I pray you marke how the Church of God, the spouse of Christ, and the mother of all faithfull, is contemned and despised. For who doth reuerence the keyes of the Church, who feareth the censures or lawes, or who is it that doth defend the libertie thereof? But rather who is it, that doth not offend the same, or who doth not inuade it, or else what is he that dare not violentlie lay hands vpon the patrimonie or heritage of Iesus Christ? The goods of the Cleargie, and of the poore, and the reliefe of Pilgrimes and straungers, gotten together by the blood of our Sauiour, and of manie Martyres, are spoiled and taken away, behold the abomination of the defolation brought vpon the Church of God, the destruction of the faith, and the confusion of the Christian people, to the ruine of the Lordes flocke or folde, and all the whole companie of our most holy Sauiour and redeemer. This losse is more great or greivous then any which could happen vnto the Martyres of Christ, and thus persecution much more cruell then the persecution of any tyrants, for they did but only punish the bodies, but in this schisme, and diuision the soules are tormented. There the blood of men was only shed, but in this case the true faith is subuerted and ouerthrowne. That persecution was saluation vnto many: but this Schisme is destruction vnto all men. When the tyrants raged, then the faith did increase: but by this diuision it is vtterly decayed. During their crueltie and madnes, the primatiue Church increased, but through this schisme it is confounded and ouerthrowne. Tyrants did ignorantly offende: but in this schisme many do wittingly and willingly euen of obstinacie offend. There came in heretikes, vsers of Symonie, and hypocrites, to the great detriment and deceit of the Church: vnder those tyrants the merites of the iust were increased.

But during this Schisme, mischief and wickednes are augmented, for in this most cursed and execrable diuision, truth was made an enimie vnto all Christians, faith is not regarded, loue and charitie hated, hope is lost, iustice ouerthrowne, no kinde of courage or valiantnes, but onely vnto mischief: modestie and temperance cloked, wisdome turned into deceit, humilitie faded, equitie and truth falsified, pacience vtterly fled, conscience small, all wickednes intended, deuotion counted folly, gentleness abiect and cast away, religion despised, obedience not regarded, and all maner of life reprochfull and abominable. With how great and greivous sorowes is the Church of God replenished & filled, whiles that tyrants do oppress it, heretikes inuade it, vsers of Symonie do spoile and rob it, and schismatikes go about vtterly to subuert it? O most miserable and wretched christian people, whome now by the space of forty yeares, with such indurate and continuall schisme, they haue tormented and almost brought to ruine. O the litle barke and ship of Christ, which hath

The marvellous constancie of Iohn Hus.

That is no right modestie that more regardeth to obey than manifeste yerie.

Iohn Hus answered.

The sermon before the sentence.

The theame

His theame confirmed by Aristotle.

They cannot abide the libertie rule in any state.

All the poples religion in this land is for ships and liberties.

Note here the popes diuinitie, how the blood of christ I. meth to purchase their patrimonie.

This Schisme continued 40. yeares