

consolation. He hath geuen vs time, wherein we should remember the horrible rebukes of our mercifull king and Lorde Iesus, and should ponder his cruell death, and so more patiently myght learne to beare our afflictions. And moreouer that we might kepe in remembraunce, how that the ioyes of the life to come, are not geuen after the ioyes of this world immediatly, but through many tribulations the Saints haue entred into the kingdō of heauen. For some of them haue bene cutte and chopt all to peeces, some their eyes bored through, some fode: some roasted, some flaine a liue, some buried quicke, stoned, crucified, grinded betwixt mill stones, drawne & hailed hither and thither vnto execution, drowned in waters, strangled and hanged, torne in peeces, vexed wyth rebukes before their death, pined in prisons, & afflicted in bands. And who is able to recite all the tormentes and suffringes of the holy Saintes, which they suffered vnder the olde and newe Testament for the verity of God: namely those which haue at any time rebuked the malice of the priestles, or haue preached against their wickednesse. And it will be a meruaile if any man nowe also shall escape vnpunished, who so euer dare boldly resist the wickednesse and peruersity, especially of those priestles, which can abide no correction. And I am glad that they are compelled now to reade my bookes, in the which, their malice is somewhat described: and I know they haue reade the same more exactly and diligently, then the holy Gospell, seeking therein to finde out errors. Geuen at Constance vppon Thursday, the 28. day of Iune. An. 1415.

¶ An other letter of Iohn Hus, wherein he rehearseth what iniuries he receiued of the Councell, and of the deputies.

The tormēt of the martirs vnder the olde and newe Testament.

He meaneth be like that he should moue the king in these matters contained in this Epistle.

If my letter be not sent yet to Boheme, keepe it and send it not, for hurt may come thereof, &c.

Item, if the king doe aske who ought to be my iudge, since that the Councell neither did call me, nor did cite me, neither was I euer accused before the Councell, and yet the Councell hath imprisoned me, and hath appoynted their proctor against me.

Item, I desire you right noble and gracious Lord Iohn, if audience shall be geuen me, that the king will be there present himselfe, and that I may haue a place appoynted neare vnto him, that he may heare me well and vnderstand what I say: and that you also with the Lord Henry, and with Lord Wenfelsau and other mo, if you may, will be present, and heare what the Lorde Iesus Christ my procuratour and aduocate, and most gracious iudge, will put in my mouth to speake, that whether I liue or die, you may be true and vpright witneses with me, least lying lips shall say hereafter that I swarued away from the truth which I haue preached.

Item, know you that before witneses and notaries in the prison, I desired the commissiōners that they would depute vnto me a proctor and an aduocate, who promised fo to do, and afterward would not performe it. Wherefore I haue committed my selfe to the Lorde Iesus Christ that he will be my procuratour and aduocate and iudge of my cause.

Item, know you, that they haue as I suppose no other quarell against mee, but onely this, that I stood against the Popes Bull, which Pope Iohn sent downe to Boheme, to sanctifie warre wyth the signe of the crosse & full remission of finnes, to all them which would take the holy crosse to fight for the patrimonie of the Romish church against Ladislaus king of Naples, and they haue mine owne wryting which was read against me, and I do acknowledge it to be mine. Secondly, they haue also against me, that I haue continued so long in excommunication, and yet did take vppon mee to minister in the church and say Masse. Thirdly they haue against me, because I did appeale from the Pope to Christ. For they reade my appeale before me, in the which with a willing minde, smiling I confessed before them all to be mine. Fourthly, because I left a certaine letter behind me, which was read in the church of Bethleem, the which letter my aduersaries haue very euill fauouredly translated and sinisterly expounded, in the which I did wryte that I went out without a safeconducte. Whereunto you your selues can say and beare me recorde, that I in my going out, had no safe conducte of the Pope, neither yet did knowe whether you should goe out with me when I wrote that letter.

Item, if audience may be geuen to me, and that after the same audience the king would suffer me not to be returned againe into prison, but that I may haue your counsels & others my frends: and if it may please God that I may say some thing to my soueraigne Lord the king, for the behalfe of Christianitie, and for hys owne profite. &c.

¶ An other letter of Iohn Hus, wherein he confirmeth the Bohemians, and describeth the wickednesse of that Councell.

Iohn Husse in hope the seruauant of G O D, to all faythfull in Boheme, which loue the Lord, greetyng thorough the grace of G O D. It commeth in my mynde, wherein I must needes admonish you, that be the faythfull and beloued of the Lord, how

An other letter of Iohn Hus.

that the Councell of Constance beyng full of pride, avarice, and all abomination, hath condemned my bookes written in the Boheme tounge, for hereticall, which bookes they neuer saw, nor neuer heard them read: And if they had heard them, yet they could not vnderstand the same, being some Italians, some Frenchmen, some Brittaines, some Spanyardes, Germaines, with other people of other nations moe: vnlesse peradventure Iohn Bishop of Litomische vnderstoode them, which was present in that Councell, and certaine other Bohemians, and Priestes which are agaynst me, and labour all they may how to depraue both the veritie of God, and the honesty of our countrie of Boheme: Which I iudge in the hope of G O D, to be a Godly land, right well geuen to the true knowledge of the Fayth, for that it doth so greatly desire the word of G O D, and honest maners. And if you were here at Constance, ye should see the greuous abomination of this Councell, which they call so holy, and such as can not erre. Of the which Councell I haue heard it by the Swachers reported, that the Citie of Constance is not able in 30. yeares to be purged of those wicked abominations in that Councell committed. And all be offended almost with that Councell, beyng sore greeued to behold such execrable thynges perpetrate in the same.

When I stood first to answer before myne aduersaries, seying all thynges there done with no order, and hearyng them also outrageously crying out, I sayd playnely vnto them, that I looked for more honest behauiour, and better order and discipline, in that Councell. Then the chief Cardinal answered, sayest thou so? but in the tower thou spakest more modestly. To whome, sayd I: in the Tower no man cryed out agaynst me, where as now all doe rage agaynst me. My faythfull and beloued in Christ, be not afrayde with their sentence in condemning my bookes. They shall be scattered hether and thether abroad, like light Butterflies, and their Statutes, shall endure as Spiderwebbes. They went about to shake my constance from the veritie of Christ: but they could not overcome the vertue of God in me. They would not reason with the scriptures against me, as diuers honourable Lordes can witness with me, which being ready to suffer contumely for the truth of God, tooke my part stoutly: namely Lorde Wenceslaus de Duba, and Lorde Iohn de Clum: for they were let in by king Sigismund into the Councell. And when I sayde, that I was desirous to be instructed, if I did in any thing erre, then they heard the chief Cardinal answer againe: because thou wouldest be informed, there is no remedy, but that thou must first reuoke thy doctrine, according to the determination of 50. Bachelers of Diuinitie appoynted. O high instruction.

After like maner S. Katherine also should haue denied and reuoked the veritie of God and faith in Christ, because the 50. maisters likewise did withstand her: which notwithstanding, that good virgine would neuer doe, standing in her faith vnto death: But shee did winne those her maisters vnto Christ, when as I can not win these my maisters by any meanes. These things I thought good to wryte vnto you, that you might knowe howe they haue overcome me, with no grounded Scripture nor with any reason: but onely did assay with terrours and disceits to perswade me to reuoke and to abiure. But our mercifull God, whose lawe I haue magnified, was and is with me, and I trust, so will continue, and will kepe me in his grace vnto death. Wrytten at Constance after the feast of Iohn Baptiste, in prison and in bandes, daily looking for death, although for the secrette iudgements of God, I dare not say whether this be my last Epistle: for nowe also almighty God is able to deliuer me.

¶ An other letter of Iohn Hus, wherein he comforteth his frendes and willeth them not to be troubled for the condemning of his bookes: and also declareth the wickednesse of the Clergy.

Maister Iohn Husse, in hope the seruauant of God, to all the faythfull which loue him and his statutes, wiseth the truth and grace of God.

Beloued, I thought it needefull to warne you that you should not feare or bee discouraged because the aduersaries haue decreed that my bookes shall be burnt. Remember how the Israelites burned the preachynges of the Prophet Ieremy and yet they could not auoyde the thynges that were Prophecied of in them. For after they were burnt, the Lord commaunded to write the same Prophecie agayne, and that larger: which was also done. For Ieremie sitting in prison spake, and Baruch which was ready at his hand, wrote. This is written either in the 35. or 45. chapter of the Vision of Ieremie. It is also written in the bookes of the Machabees, that the wicked did burne the law of God, and killed them that had the same. Agayne, vnder the new Testament, they burned the Saintes, with the bookes of the law of God. The Cardinals condemned and committed to fire certaine of S. Gregories bookes, & had burnt the all if they had not ben preferred of God by the meanes of Peter, Gregories minister. Hauing these thynges before your eyes, take heede least thou, though feare, you omit

The Councell condēne bookes which they vnderstand not.

Prayse of Bohemia. The abomination of the Councell of Constance described.

I. Hus seemeth here to prophesie of the Councell as it came to passe. The Councell afrayde to be tried by the scriptures.

This cardinall was Cardinall Cambrensis.

S. Katherine disputed with 50. doctores, converted them but I. Hus could not conuert his 50. Doctores.

Good bookes of good men haue bene burned of olde times.

Good men wish their bookes to be burned, no newes.