

to read my bookes, and deliuer them to the aduersaries to be burnt. Remember the sayings of our mercifull sauour, by which he forewarneth vs. Math. 24. There shall be (sayeth he) before the day of iudgement, great tribulation, such as was not from the beginning, vntill this day, neither shall be afterwards: So that euen the elect of God shoulde be deceived if it were possible. But for their sakes, those dayes shall be shortened. Whē you remēber these things (beloued) be not afraid, for I trust in God that that schoole of Antichrist shall be afraide of you, and suffer you to be in quiet, neither shall the Councell of Constance extend to Bohemia. For I thinke, that many of them, which are of the Councell, shall die before they shall get from you my bookes. And they shall departe from the Councell and be scattred abroad, throughout the partes of the world, like storkes, and then they shall knowe when winter commeth, what they did in sommer. Consider that they haue ad iudged their heade the Pope worthy of death, for many horrible factes that he hath done. Go to now: Aunswer to this you preachers which preach that the Pope is the God of the earth, that he may as the Lawyers say, make sale of the holy things: that he is the head of the whole holy Church in verity wel gouerning the same: that he is the heart of the Church in quickening the same spirituallly: that hee is the well spring from the which floweth all vertue and goodnesse: that he is the sonne of the holy church; that hee is the safe refuge to which euery Christian mā ought to flie for succour. Beholde nowe that head is cutte off with the sworde, nowe the God of the earth is bound, now his finnes are declared openly, nowe that well spring is dried vpp, that sunne darkened, that heart is plucked out and throwne away, least that any man should seeke succour thereat. The Councell hath condemned that head, and that for this offence, because hee tooke money for indulgences, Bishopprikes and other such like. But they condemned hym by order of iudgement, which were themselues the buiers and sellers of the same marchandise. There was present John Byshop of Lytomisia, who went twice about to buy the bishopprike of Prague, but others preuented him. O wicked men, why did they not first cast out the beame out of their owne eyes? These men haue accursed and cōdemned the seller, but they themselues which were the buiers and confenters to the bargain, are without daunger. What shall I say that they doe vse in this maner of buying and selling at home in their owne countreys? For at Constance there is one Bishop that bought, & an other which sold, and the Pope for allowing of both their factes, tooke bribes of both sides. It came so to passe in Bohemia also as you knowe. I woulde that in that Councell God had sayde, he that amongst you is without sinne, let him geue the sentence agaynst Pope Iohn: Then surely they had gone all out of the Councell house, one after another. Why did they bowe the knee to him alwaies, before this his fall, kisse hys feete, and call him the most holy father, seeing they saw apparantly before, that he was an hereticke, that hee was a mankiller, that he was a wicked sinner? all which things nowe they haue found in him. Why did the Cardinals chuse him to be Pope, knowing before that he had killed the holy Father? Why suffered they him to meddle with holy things, in bearing the office of the Popedom: for to this ende they are his counsaillours, that they shoulde admonish him of that which is right. Are not they themselues as guiltie of these faults as he? seeing that they accousted these things vices in him, and were partakers of some of them themselues? why durst no man lay ought to his charge, before he had fledde from Constance, but asone as the secular power, by the sufferance of God, laide holde vpon him, then, and neuer afore, they conspired altogether that he shoulde not liue any longer. Surely, euen as at this day is the malice, the abomination and filthinesse of Antichrist reuealed in the Pope and others of this Councell.

Nowe the faithfull seruants of God may vnderstande what our sauour Christ meant by this saying: when you shall see the abomination of desolation, which is spoken of Daniel. &c. who so can vnderstand it, &c. Surely these be great abominatiōs, pride, couetousnesse, symonie, sitting in a solitarie place, that is to say, in a dignitie void of goodnesse, of humilitie, and other vertues: as we do now clearely see in those that are constituted in any office and dignitie. O howe acceptable a thing should it be (if time would suffer me) to disclose their wicked actes, which are nowe apparant, that the faithfull seruants of God might knowe them? I trust in God that he will send after me, those that shall be more valiant: and there are aliae at this day, that shall make more manifest the malice of Antichrist. and shall geue their liues to the death, for the truth of our Lord Iesus Christ: who shall geue both to you and me the ioyes of life euerlasting. This Epistle was written vpon S. Iohn Baptistes day in prison: and in colde yrons, I hauing thys meditation with my selfe, that Iohn was beheaded in his prisone and bondes, for the worde of God.

¶ An other letter of Iohn Hus.

Iohn Husse in hope the seruant of God to all the faithfull at Boheme, which loue the Lord, wisheth to stand and die in the grace

of God, and at last to attaine to eternall life. Amen.

Ye that beare rule ouer other and be rich, and ye also that be poore, well be loued and faithfull in God, I beseeche you, and admonish you all, that ye will be obedient vnto God, make muche of his worde, and gladly hearing the same, will humbly perforce that which yee heare. I beseeche you iticke fast to the veritie of Gods worde, which I haue written and preached vnto you out of his lawe, and the Sermons of his Saintes. Also I desire you if any man either in publicke Sermon or in priuate talke heard of me any thing, or haue read any thing written by me which is agaynste the verity of God, that he do not follow the same. Albeit I do not finde my conscience guiltie that I euer haue spoken or wrytten any such thing amongst you.

I desire you moreouer if any man at any time haue noted any leuitie either in my talke or in my conditions, that he doe not follow the same: but pray to God for me, to pardon me that sinne of lightnes. I pray you that ye will loue your priests and ministers which be of honest behauiour, to prefer and honor them before others: namely such priests as trauaile in the worde of God. I pray you take hede to your selues and beware of malicious and deceitful men, and especially of these wicked priests, of whom our Sauour doth speake that they are vnder shepes clothing, & inwardly are rauening wolues. I pray suche as be rulers & superiors, to behaue them selues gently towards their poore inferiours, and to rule them iustly. I beseeche the citizens that they will walke euery man in his degree, and vocation with an vpright conscience. The Artificers also I beseeche, that they will exercise their occupations diligently, and vse them with the feare of God. I beseeche the seruantes, that they will serue their maisters faithfully. And likewise the scholemaisters I beseeche, that they liuing honestly, will bryng vp their Scholers vertuously, and to teach them faithfully: First to learne to feare GOD: then for the glory of GOD and the publicke vtilitie of the common wealth, and their owne health, and not for auarice or for worldly honor, to employ their myndes to honest Artes. I beseech the Studentes of the Vniuersitie and all Scholes, in all honest thynges to obey their Maisters, and to follow them, and that with all diligence, they will study to be profitable both to the setting forth of the glory of God, and to the soules health as well of themselues, as of other men. Together I beseech and pray you all, that you will yeld most hartly thanks to the right honorable Lordes, the Lord Wencelaus de Duba, Lord Iohn de Clum, Lord Henry Lumlouiu, Lord Vilem Zagecio, Lord Nicholas and other Lordes of Boheme, of Moravia and Polony: that their diligence towards me, may be gratefull to all good men: because that they like valiaunt champions of Gods trueth, haue oftentimes set themselues agaynst the whole Councell for my deliuerance, contendyng and standyng agaynst the same to the vttermost of their power: but especially Lord Wencelaus de Duba, and Lord Iohn de Clum. What so euer they shall report vnto you, geue credite vnto them: for they were in the Councell when I there answered many. They know who they were of Bohemia, and how many false and slaunderous thynges they brought in agaynst me, and that Councell cryed out agaynst me, and how I also answered to all thynges wherof I was demaunded. I beseech you also that ye will pray for the kyng of Romaines, and for your kyng, and for his wife your Queene, that God of his mercy would abide with the and with you, both now and henceforth in euerlasting life. Amen.

This Epistle I haue writtē to you out of prison and in bandes, looking the next day after the wryting hereof, for the sentence of the Councell vpon my death, hauyng a full trust that he will not leaue me, neither suffer me to deny his truth and to reuoke the errors, which false witness maliciously haue deuised agaynst me. How mercifully the Lord GOD hath dealt with me, and was with me in maruailous temptations, ye shall know, when as hereafter by the helpe of Christ, we shall all meete together in the ioye of the world to come. As concernyng M. Hierome my dearly beloued brother and fellow, I heare no other but that he is remainyng in firsight bandes, looking for death as I doe: and that for the fayth which he valiantly mainteyned amongst the Bohemians, our cruell enemies of Boheme, haue geuen vs into the power and handes of other enemies, and into bandes. I beseech you pray to God for them.

Moreouer I beseech you, namely you of Prague, that we will loue the temple of Bethleem, and prouide so long as God shall permit, that the word of God may be preached in the same. For, because of that place, the Deuill is angry, and agaynst the same place he hath stirred vp Priestes and Canons, perceiuyng that in that place his kyngdome should be disturbed and diminished. I trust in GOD that he will keepe that holy Church so long as it shall please him, and in the same shall geue greater encrease of his worde by other, then he hath done by me a weake vessell. I beseech you also that ye will loue together, and withholdyng no man from the hearing of Gods word, ye will prouide and take care that good men be not oppressed by any force and violence. Written at Constance, the yeare of our Lord. 1415.

¶ An

I. Hus seemeth to prophetic of the Councell of Constance.

The blasphemous opinion of Lawiers and papistes, touching the foueraintie of the Pope.

One Symonist condemneth another.

The bishops of the Councell noted of Symonie.

Pope Ioh. made a pope being knownen to be a murderer.

Antichrist now first beginneth to be reuealed in the Pope.

A prophetic of Iohn Hus.

A note for all nobleme to marke & to follow.