

\* The Tragical and lamentable history of the famous learned man and godly Martyr of Christ, maister Hierome of Prage, burned at Constance for like cause and quarrell as Maister Iohn Hus was . 1416.

The story of Hierome of Prage.

Hierome cometh to Constance.

The safe conduct was required but in vaine of the Emperour.

The intimations of Hierome of Prage, set vp in diuers places of the towne of Constance.

These things hether to being discoursed touching the life, Actes and Constant martyrdom of M. Iohn Hus with part also of his letters aduoyced to the lame, whose death was on the 6. of July. an. 1416. now remayneth consequently to describe the like Tragedy and cruell handling of his Christian companion and fellow in bandes M. Hierome of Prage: who grieuouly sorrowing the laudacious reproch and diffamation of his coutry of Boheme, and also hearing tell of y manifest iniuries done vnto that man of worthy memory M. Iohn Hus: freely and of hys own accord came vnto Constance, the 4. day of Aprill, an. 1415. who there perceiuing that Iohn Hus was deuyed to be heard, and that watche and wayte was layd for hym on euery side, he departed to yberling a Citry of the Empire, vntill the next day: the which Citry was a myle of fro Constance, and from thence he wrote hys letters by me vnto Sigismund kyng of Hungary and hys Barons, and also vnto the Council, most earnestly requiring that the kyng and the Council would geue him a safe conduct freely to come and go, and that he woulde then come in open audience to answer vnto euery man, if there were any of the Council that would lay any cyme vnto hym, as by the tenour of his intimation, shall more at large appeare.

When as the sayd kyng of Hungary was required there vnto, as is aforesayd, being in the house of the Lord Cardinal of Cambray, he deuyed to geue M. Hierome any safe conduct excusing himselfe for the euil speche he had in the safe conduct of Iohn Hus before, and alleadging also certayne other causes. The deputies also of the four nations of y Council, being moued thereunto by y Lords of y kingdom of Boheme, answered: wee (say they) will geue hym a safe conduct to come, but not to depart. whose answers, when they were reported vnto maister Hierome, he the next day after wrote certayne intimations according to the tenour here vnder written, which he sent vnto Constance to be set vpon the gates of the Citry, and vpon the gates of the Churches and Monasteries, and of the houses of the Cardinals, and other nobles and prelates. The tenour wherof here followeth word for word in thys maner.

Vnto the most noble Prince and Lord, the Lord Sigismund, by the grace of God kyng of the Romanes, alwaies Augustus, and of Hungary &c. M. Hierome of Prage maister of Arte of the generall vniuersities of Paris, Colley, Heidelberg & Prage, by these my present letters do notifie vnto the kyng together with the whole reuerend Council and as much as in me lyeth, do all men to vnderstand and know, that because of the crafty flanderers, backbiters & accusers, I am ready of myne owne will, to come vnto Constance, there to declare openly before the Council the puritie and sinceritie of my true sayth and myne innocencie, and not secretly in corners before any private or particulare person. wherfore if there be any of my flanderers, of what natio or estate soeuer they be, which will object agaynst me any crime of errour or hereine: let them come forth openly before me in the presence of the whole Council, and in theyr owne names object agaynst me, and I will be ready, as I haue written, to answer openly and publicly before the whole Council of myne innocencie, and to declare the puritie and sinceritie of my true sayth. And if so be that I shall be found culpable in errour or hereine, then I will not refuse openly to suffer such punishment as shall be meete and worthy for an erroneous person, or an hereincke.

wherfore I most humbly beseech my Lord the kyng and the whole sacred Council, that I may haue to this end and purpose aforesayd, safe and sure access. And if it happen that I offering suche equitie and right as I do, before any fault be proued agaynst me, be arrested imprisoned, or haue any violence done vnto me, that the it may be manifest vnto the whole world that this generall Council doth not proceede according to equitie and iustice, if they woulde by any meanes put me backe from this profound and straight iustice, being come herber freely and of myne owne minde and accord. The whiche thing I suppose to be farre from so sacred and holy Council of wise men.

When as yet he through such intimations copied out in the Bohemian, Latine, and Germane tongue, being set vp as is aforesayd, could not get any safe conduct the the Nobles, Lords, and Knightes specially of the Bo-

hemian nation, present in Constance, gaue vnto maister Hierome their letters patentes, confirmed with their seales for a testimony and witness of the premises. With the which letters the sayd M. Hierome returned agayne vnto Boheme, but by the treason and conspiracy of his enemies was taken in Hiraw by the officers of Duke Iohn, and in Zultzbach was brought backe agayne to the presence of the Duke. In the meane time such as were the letters forward of the Council agaynst M. Iohn Hus, and M. Hierome, that is to say Michael de Caulis and M. Palletz and other their accomplices, required that the sayde maister Hierome should be cited by reason of hys intimations: & certayne dayes after the citation hereunder written, was set vpon the gates and porches of the city, and Churches, which followeth here in this maner.

This most sacred and holy Synode and general cell of Constance, faithfully congregated and gathered together in the holy Ghost, representing the vniuersall militant Church, vnto Hierome of Prage, which writeth himselfe to be a maister of Arte of so many vniuersities, and pretendeth those things which are onely pertayning vnto sobriety and modesty, and that he knoweth no more then he ought, &c. Know thou that there is a certayne writing come vnto our vnderstanding and knowledg, the whiche was set vp as it were by thine owne person vpon y gates of the Churches and Citry of Constance, vpon the Sunday, when there was song in the Church of God: Quasi modo geniti. wherewith thou doest affirme, that thou wilt openly answer vnto thy accusers and flanderers which shall object any crime, errour or hereine agaynst thee, wherof y art mercifully inflamed and accused before vs, and specially touching the doctrine of wickless, and other doctrines contrary vnto the catholike sayth, so that thou mightest haue graunted vnto thee a safe conduct to come. But for so much as it is our part principally and chiefly to foresee and looke vnto these crafty foxes which goe about to destroy the vyneyarde of the Lord of hostes, therefore we do cite & call forth by the tenour of these presentes, thy person manifestly defamed and suspected for the temerarious affirming and reaching of manifold errorres, so that within the term of 15. dayes to be accounted from the date of these presentes, wherof 5. dayes are appoynted for the first term fine for the second, and other fine for the third, we do ordein and appoynt by Canonical admonition and warning, that thou do appeare in the publique Session of the sacred Council, if there be any holden the same day, or els y first day immediately following, when as any Session shall be, according to the tenour of thy sayd writing, to answer to those things, which any person or persons shall object or lay agaynst thee in any cause of thy sayth, and to receive & haue, as iustice shall require. wherupon, so much as in vs lyeth, & as catholike sayth shall require, we offer & assigne to thee by the tenour hereof, our safe conduct fro all violence (iustice alwayes being saued) certifying thee y whether y doest appeare or not, the sayd terme or tyme appoynted norwithstanding, processe shall goe forward agaynst thee by the sayd sacred Council, or by their Commissary or Commissaries, for the tyme aforesayd not obserued and kept, thy contumacie or stubbornnes in any thing notwithstanding shewen in the 6. Session of the generall Council, the 17. day of Aprill, vnder the seale of the presidentes of the four nations.

Crumpert Faber Notary of the Germanes.

After that Sigismund kyng of Hungary with the rest of the Council, vnderstood by the foresaid Duke Iohn, that M. Hierome was taken, they were earnestly in hand, requiring that M. Hierome should be brought before them vnto the Council. The whiche Duke Iohn, after hee had receiued letters of the kyng and the Council, brought M. Hierome bound vnto Constance, whom his brother Duke Ludonius lead through the Cittie to the Cloyster of the Friers Minorz in Constance, wher as the chiefe priests and Elders of the people, Scribes & Phariseis, were gathered together attending and waiting for hys coming. He the sayd maister Hierome carped a great handbolte of iron with a long chayne in hys hand, and as he passed the chayne made a great ratling and noyse, and for the more confusion and despite towards hym, they led him by the same chayne after Duke Ludonius aforesaid, holding and stretching out the chayne a great way from him: with the whiche chayne, they also kept him bounde in the Cloyster, when he was brought into the Cloyster, they craue before hym the letter of Duke Iohn, which was sent with y sayd maister Hierome vnto the Council, containing in effect how that the sayd Duke Iohn had sent maister Hierome

Hierome returned toward Boheme, with the testimonies of the Lordes of Boheme. Hierom apprehended in the way by Duke Iohn, Michael de Caulis, and Palletz enemies to Hierome.

Hierome of Prage cited by the council when he was taken.

This Duke Iohn in histories is commonly called the sonne of Clement.

Hierome is brought bound vnto Constance by Duke Iohn.

Safe conduct denied to Hierome.