

and euery one of them as S. Ambrose, Hierom, Augustin do affirme, and likewise others. For the teaching hereof by a playne example I described as it were a certayne triangle, forme or figure, the which I calld the shield of sayth.

Wherfore utterly to exclude and take away the erroneous and wicked understanding therof, the which peraduenture some men may gather thereby: I do say, affirme: & declare, that I neuer made the sayd figure, neither named it the shield of sayth to y intent or purpose, y I woulde extoll or preferre the opinion of vniuersalities about or before y contrary opinion, in such sort as though that were y shield of sayth, & y without the affirmation therof, the Catholike sayth coulde not be defende or maintained, when as I my selfe would not obstinately stick thereunto. But this I said, because I had put example in the description of the Triangle or form, that one diuine essence consisted in thre subiectes or persons in themselves distinct: that is to saye, the father, the sonne, and the holy Ghost. The article of the which Trinitie, is the chiefe shield of sayth, and foundation of the Catholike truth.

Furthermoze that it may be eident vnto all me what the causes were for y which I was reputed & thought to stick to, and fauour some time I. Hus. I signifie vnto all men by these presentes, that when as I heard him oftentimes both in his sermons and also in the schooles: I beleueled that he was a very good man, neither that he dyd in any poynt saynt the traditions of our holy mother the Church or holy doctors: in somuch as when I was lately in this City, and the articles, which I affirmed were shewed vnto me, which were also condemned by the sacred Councell, at the first sight of them I did not beleue that they were hys, at the least not in that forme. But when as I had further understood by certayn famous Doctors & maysters of Diuinitie, that they were hys articles: required for my further information and satisfaction, to haue y bookes of hys own hand wryting shewed vnto me, when in it was sayd, those articles were contayned. The which books, when they were shewed vnto me wrytten with his owne hand, which I did know as well as mine owne, I found all, and euery one of those articles therein wrytten in like forme as they are condemned, wherfore I do wolythely iudge and thinke him and his doctrine with his adherents to be condemned and reproued by this sacred councell, as hereticall and without reason. Al which y premises with a pure minde and conscience I do heare pronounce & speake, being now fully and sufficiently informed of y foresaid sentences and iudgements genen by the sacred councell agaynst the doctrines of the layd John wickleffe and John Hus, and agaynst their owne persons: vnto y which iudgement, as a deuout Catholike in all thinges, I doe most humbly consent and agree.

Also I the foresayd Hierom, which before the reuerend fathers the Lordes Cardinals, and reuerend Lordes Bishops and Doctors, and other worshipfull persons of this sacred Councell in this same place, did heretofore frely and willingly declare and expound myne intent, and purpose amongst other thinges speaking of the Church, did deuide the same into thre partes. And as I did perceauie afterward, it was understood by some y I would affirme that in the triumphant Church, there was sayth, whereas I do firmly beleue that there is the blessed light and beholding of God, excluding all darke understanding & knowledge: And now also I do say, assure & declare, that it was neuer my intent and purpose, to proue that there shoulde be sayth, speaking of sayth as sayth is commonly defined, but knowledge farre exceeding sayth. And generally what I do sayd, eyther there, or at any time before, I do referre and most humbly submit my selfe vnto the determination of this sacred Councell of Constance.

Moreover, I do swear both by the holy Trinitie, and also by the most holy Gospell, that I will for euermore remaine and perseuer without any doubt, in the truth of the Catholike Church. And all such as by their doctrine and teaching, shall impugn this sayth, I iudge them worthy together with their doctrines, of eternall curie. And if I my selfe at any time (which God forbid I should) doe presume to preach or teach, contrary therunto, I will submit my selfe vnto the severitie of the Canons, and be bound vnto eternall payn and punishment. wherupon I do deliner by this my confession and renou of my profession willingly before this sacred generall councell, and haue subscribed and wrytten all these thinges with myne owne hand.

After all this, they caused hym to be carryed agayn vnto the same prison, but not so straightly chayned & bound as he was before: notwithstanding kept euery day wyth souldiours and armed men. And when as afterward, his e-

emies which were appoynted agaynst him, as Michaeil de caulis, & wicked Palletz, with other their companions in these assayres, understood & knew by the wordes & talke of M. Hierome and by other certayn tokens, that he made the same abiuuration & recantation, not of a sincere & pure minde, but onely to the intent thereby to scape their hands they together with certayne friers of Prague, of the order of Carmelites, then comming in, put by new accusations agaynst the layd M. Hierome, and drew the same into Articles, being very instant and earnest that he shoulde answer thereunto. And forsomuch as his iudges & certayne Cardinals, as the Carouall of Lambay, the Cardinal de Vrsinis, the Cardinal of Aquilegia, and of florence, considering the malice of the enemies of M. Hierome, dyd see the great iniurie that was done vnto him, they laboured before the whole Councell for hys deliuey.

It happened vpon a certayn day, as they were labouring in the Councell for the deliuey of the layd M. Hierome: that the Bermanys and Bohemians his enemies, with all force and power resisted against it, crying out, that he shoulde in no case be dismissed. Then stur by one called Doctor Pazo, which said vnto the Cardinales, we maruaile much of you most reuerend fathers, that your reuerences will make intercession for such a wicked hereticke, for whose sake we in Boheme with the whole clergy, haue suffered much trouble & mischicfe, and peraduenture your fatherhoodes shall suffer: and I greatly feare least that you haue receiued some rewardes, eyther of y king of Boheme or of these hereticke. when as the Cardinales were thus rebuked, they discharged themselves of mayster Hieromes cause and matter.

Then his enemies aforesaid, obtayned to haue other iudges appoynted, as the Patriarcke of Constantinople, & a Bermanye doctour, forsomuch as they did knowe that the Patriarck was a greuous enemy vnto M. Hierome, because he being before appoynted iudge by the Councell, had condemned John Hus vnto death.

But M. Hierome would not amfweere them in prison requiring to haue open audience, because he woulde there finally declare vnto them hys minde, neyther would he by any meanes consent vnto those pynace iudges, wherupon the Presidents of y Councell thinking y the layd M. Hierome woulde renue hys recantation, before the sayd audience and confirme the same: did graunt him open audience.

In the yeare of our Lord, 1416, the 25. day of May, which was the Saterday before the Ascension of our Lord the layd M. Hierome was brought vnto open audience before the whole Councell, to the great Cathedral church of Constance, whereas by the Commissioners of the Councell, in the behalfe of hys foresayd enemies, there was laid agaynst him of new C. and vii. Articles, to the intent that he shoulde not scape the snare of death, which they prouided and layd for him: in so much as the iudges had before declared that by the saying of the witnesses it was already concluded in the same audience. The day aforesaid, from morning vntill noone, he answered vnto more then 40. Articles, most subtilly objected agaynst him: denying that he held or maintayned any such articles as were either hurtfull or false, & affirming y those witnesses had deposed the agaynst him falsly and slanderously as his most cruel and mortall enemies. In the same Session they had not yet proceeded vnto death, because that the noone time drew so fast on, that he could not answer vnto the Articles, wherfore for lacke of time sufficient to answer vnto the residue of the Articles, there was an other time appoynted, which was the thirde day after the foresaid Saterday, before the Ascension of our Lord, at whiche time againe early in the morning, hee was brought vnto the sayde Cathedral Church to answer vnto all the residue of the Articles.

In all which articles, as well those which he had answered vnto the Saterday before: as in the residue, he cleared himselfe very learnedly, telling his aduersaries (who had no cause) but onely of malice & displeasure were set agaynst him, & did him great wrong) in suche sort that they were themselves asloped at his oration, and refutation of their testimonies brought agaynst him, and with shame enough were put to silence: As when one of them had demanded of him, what he thought by y sacrament of the altar: he answered, before consecration (sayd he) it is bread & wine: after the consecration it is the true body and blood of Christ, adding withall moe wordes according to the catholike sayth. When an other rising by Hierome, sayde he: there goeth a great rumoz of thee, that thou shouldest hold bread to remain vpon the altar. To whom he pleasantly answered, saying: that he beleued bread to be at the Bakers. At which wordes being spoken, one of the Dominican friers humbly took on and sayd, what doest y

Hierom accused a new by Caulis, Palletz, and the Carmelites. The Cardinal of Cambray with certayne other Cardinales labour for the deliuey of Hierome.

Si dimittis hunc non es amicus Cesaris.

The Patriarke of Constantinople gaue sentence of death both against M. Hus, and M. Hierome of Prague.

Ann. 1416. Hierome brought againe before the councell

Falfe witnesse against Hierome.

The dextertie of Hierom in confuting his aduersaries.

Hierom is made here to say not his own minde, but what pleased them.

Hierome after his abiuuration returned into prison.