

deny, that no man doubteth of? whose penitish faulnes, Hierome in these wordes did well reppell: holde thy peace (said he) thou monke, thou hypocrite And thus the monke being nipped in the head, sate downe dumme. After whom started vp an other, who with a loude voyce cryed out: I sweare (sayd he) by my conscience, that to be true, that thou dost deny. To whom sayd Hierome agayne, speaking in latine: Heus inquit, sic iurare per conscientiam utilisima fallendi via est. What is, thus to swear by your conscience, is the next way to deceite. An other there was, a spiefull and a bitter enemy of his, whom he called by no other name then dogge, or alle. After he had thus refuted them: one after an other, that they could finde no crime against him, neyther in this matter nor in anye other, they were all dymned to keepe silence.

This done, then were the witnesses called for, who coming in presence, gaue testimony vnto the Articles before produced. By reason wherof, y innocente cause of Hierome was oppressed, and began in the councill to be concluded. When Hierome rising vp bega to speak, sofoimuch (sayth he) as you haue heard mine aduertaries so diligently hecher to, conuenient it is, that you should also nowe heare me to speake for my selfe. wherupon w much difficultie, at last audience was geue in y Councell for hym to say his mind which being granted, he from morning to noon continuing, entreated of diuers and sondry matters, with great leaning and eloquence. who first beginning with his prayer to God, besought him to geue him spirite, habilitie and vnterance, which might most tend to the profite & saluation of his own soule. And to entering into hys oration.

I know sayth he, reuerend Lords, y there haue bene many excellent men, which haue suffered much otherwise than they haue deserued, being oppressed with false witness, & condemned with wrong iudgements. And so beginning with Socrates he declared howe hee was vniustly condemned of hys countremen, neither woulde he escape when hee might: taking from vs the feare of two things, whiche seeme most bitter to men, to wit, of prisonment and death. When he inferred the captiuitie of Plato, the banishment of Anaxagoras, and the tormentes of Zenno, whocouer he brought in the wrongfull condemnation of many gentiles as the banishment of Anpilius: reciting also the unworthy death of Boetius and of others, whom Boetius himselfe doth write of.

From thence he came to the examplis of the Hebrewes, and first began with Moyles the deliuerer of the people, & the law geuer, how he was oftentimes slandered of hys people as being a seducer and contemner of the people. Joseph also, sayth he, for enuy, was sold of hys brethren, and for false suspicion of whoredome, was cast into bandes. Besides these, he reciteth Elyas, Danicil, and almost all the prophets, who as contemners of god, and seditious persons, were oppressed with wrongfull condemnation. And thence he proceeded to the iudgement of Sulanna, and of diuers other besides, who being good and holy men, yet were they vniustly cast away with wrongfull sentence. At the length he came to John Baptist, and so in long proceffe he descended vnto our sauour, declaring how it was euident to all men, by what false witnesses both he and John Baptist, were condemned. Whocouer how Stephen was slayne by the Colledge of the pharises, and how all the Apostles were condemned to death, not as good men but as seditious flyers vp of the people, and contemners of the Sodds, and euil doers. It is vniust sayth he, vniustly to be condemned one priest of an other, and yet he proued that y same hath so happened most vniustly in that Councell of Heuilles. These thinges did he discourse at large, w marueilous eloquence, and with singular admiration of all that heard hym.

And forasmuch as all the whol summe of the cause byd rest only in the witnesses, by many reasons he proued that no credite was to be geuen vnto them, specially seeing they spake all thinges of no truth, but onely of hatred malice, & enuy. And so prosecuting the matter, so liuely and expressely he opened vnto them the causes of their hatred, that hee had almost persuaded them. So liuely and likely their hatred was detected, that almost no trust was geuen to their testimonies, save onely for the cause and quarrell wherein they stood touching the popes doctrine. All mens mindes here were moued and bending to mercye towards hym. For he told them how that he of hys owne accord came vp to the Councell, and to purge himselfe he did open vnto them all hys life and doings, being full of vertue & godlines. This was (sayth he) the old maner of auncient and learned me and most holy Elders, that in matters of sayth they did differ many times in argumentes, not to destroy the sayth, but to finde out the veritie. So did Augustine

and Hierome dissent, not onely being diuers, but also contrary one from the other & yet about ad suspicion of heresy.

All this while the popes holy Councell did wayt still, when he would beginne to excuse himselfe, and to retracte those thinges, whiche were obiectred agaynst him, and to craue pardon of the Councell. But he peckishing still in hys constant oration, did acknowledge no error, nor gaue any signification of retractione.

At last entering into the prayle & commendation of St. John Hus, he affirmed that he was a good, iust, and holy man, and much vnworthy that death, whiche he did suffer. whom he did knowe from his youth vpward, to be neither fornicator, drunkard, neither anye euill or vicious person: but a chaste & sober man, & a iust and true preacher of y holy Gospell: and whatsoeuer thinges mayster John Hus and wicklyff had holden or writen specially agaynst the abuse and pompe of the clergie, he would affirme euen vnto the death, that they were holy and blessed men, and that in all pointes of the Catholicke sayth, he doth beleue as the holy Catholicke Church doth hold or beleue. And finally he did conclude that all such articles, as John wickleffe & John Hus had writen & put forth agaynst y enormities, pompe and disorder of the Prelates, he would firmly & steadfastly, without recantation, hold & defend eue vnto the death. And last of all, he added y al the sinnes that cuer he had committed, did not so much gnaw and trouble his conscience, as did y onely sinne, whiche he had committed in that most peckiferous fact, when as in his recantation, he had vniustly spoken against that good and holy man & his doctrine, & specially in consenting vnto his wicked cōdemnation concluding y he did utterly reuoke & deny that wicked recantation whiche he had made in that most cursed place, & that he dyd it though weakenes of hart and feare of death: And moreover that whatsoeuer thing he hath spoke against that blessed man, he hath altogether lyeed vpo him, and that he doth repent him with his whole hart, that cuer he did it.

And at the hearing hereof, the hartes of y hearers were not a little soyy. For they wished and desired greatly that such a singular man shold be saued if otherwise their blind superstition would haue suffered it. But he continued still in his prefixed sentence, seeming to desire rather death then lyfe. And peckishing in the prayle of John Hus, he added moreover, that he neuer mayntayne anye doctrine agaynst the state of the Church, but onely spake agaynst the abuses of the clergie, agaynst the pride, pompe and excellenche of the Prelates, for so much as y parninosities of the churches were first geuen for the poore, then for hospitalitie and thirdly to the reparations of the Churches: it was a grieffe to that good man (sayd he) to see the same mispend and cast away vpon harlots, great feastinges, and keeping of hoxses and dogges, vpo gorgeous apparrell and such other thinges vnseemly Christian Religion. And herein he sheweth him selfe marueilous eloquent: yea neuer more.

And when his oration was interrupted many tymes by diuers of them, carping his sentences as he was in speaking: yet was there none of all those that interrupted hym which escaped vnblancked, but he brought them all to confusion, and put them to silence. When any noise began, he ceased to speake, & after began againe, proceeding in his oration and desiring them to geue him leaue a while to speake who they hereafter shoulde heare no more: neither yet was his mind euer dached at all these noyses and tumults.

And thys was marueilous in him to behold, notwithstanding he continued in strait prison, 340. dayes, hauing neither booke, nor almost light to read by: yet how admirably his memory serued him: Declaring howe all those paynes of his strait handling, did not somuch greuee him, as he did wonder rather to see their vnkinde humanitie towards him.

When he had spoken these and many other thinges as touching the prayle of John wickleffe, & John Hus, they which sat in the Councell, whispered together, saying: by these his wordes it appeareth that he is at a point to hym selfe. When was he agayne caried into prison, & greenouly fettered by the handes, armes and feete with great chaines and fetters of yron.

The Saturday next before the Ascension day, early in the morning he was brought with a great number of armed men vnto the Cathedra Church before the open congregation, to haue his iudgement geuen hym. Where they exhorted him, that those thinges which he had before spoke in the open audience, as is aforesayde touching the prayle and commendation of St. John wickleffe, and St. John Hus, confirming and establishing their doctrine, he would yet recant the same: but he mercifulous stoutly without all feare, spake agaynst them, & amongst other thinges said vnto them: I take God to my witness, and I protest here before

Hierome commendeth the life, and bewyleth the death of Iohn Hus;

Hierome repenteth his speaking against Iohn Hus;

Hus neuer maintained any doctrine against the Church of Rome: but onely spake against their naughtie lyfe.

Hierome did put them to silence.

Hierome in prison 340. dayes. The excellent memory in M. Hierome.

M. Hierome brought agayne before the councill.

False witnesses.

Audience hardly geue to Hierome to speake for himselfe. The oration of Hierome had before the councill.

Socrates,

Plato, Anaxagoras, Zenno, Rupilius, Boetius.

Moses, Ioseph.

Elyas, Daniell, The Prophetes, Sulanna.

John Baptist Christ,

The Apostles,

The false witnesses of Hierome recalled.