

ching the Sacrament of the alter, and the transubstantiation of the bread into the body of Christ, that he doth hold & beleue as the church doth hold & beleue, laying also that he doth geue more credit vnto S. Augustine, and the other Doctors of the Church, then vnto Wickliffe & Hus. He appereth moreover by the promises, that the sayd Hierom is an adherent & maintainer of the said Wickliffe & Hus, & theyr errors, and both is and hath bene a fauourer of them. Wherefore the said sacred Synode decreeth the sayd M. Hierom as a rotten and withered branch not growing vpon the vine, to be cut of and cast out. The sayd Synode also pronounceth, declareth & condemneth him as an heretic, and drowned in all kinde of heresies, excommunicate and accursed, leaving him vnto the arbitrement and iudgement of the secular iudge, to receiue tith and due punishment, according to the quality of so great an offence: The sayd sacred Synode notwithstanding intreating that the sayd iudge would moderate his sentence of iudgement with out perill of death.

Hierome geuen to the secular power.

A paper with redde deuilles put vpon the head of M. Hierome, by deuillish papistes. M. Hierome committed to the secular power.

M. Hierome went singing vnto his martirdome.

M. Hierome praieth.

M. Hierome tied to an L. mage like to Iohn Hus.

M. Hierome singeth at his burning.

The wordes of Hierome to the people.

M. Hierome geueth tith mony of Iohn Hus.

The last wordes of M. Hierome

The crueltie of his death.

things that he had in the prison, and burned them all to ashes in the same fire. The which ashes, after that the fire was out, they did diligently gather together, and carry the in a cart, and cast them into the river of Rheine, which ran hard by the City.

The ashes of M. Hierome cast into the river of Rheine.

The witness of the writer.

The truth of this storie.

That man whiche was the true reporter hereof, and which testified vnto vs the actes and doings about the condemnation Maister Hierome, and sent the same vnto vs to Prague in writinge, doth thus conclude: All these things (sayth he) I did beholde, see and heare to be done in this forme & manner. And if any man do tell you the contrary, do not creebe him, for al those things which happened vnto him, when he came toward Constance, and also at his first coming vnto Constance of his own free will, and afterward when he was brought bounde vnto Constance, as is aforesayd, I my selfe did see and perfectly beholde: and for a perpetuall memory thereof to be had for euer, I haue directed the same vnto you, not lying or falsifying any poynt thereof, as he which is the fearecher of all mennes hartes can beare me witness: I willing rather to sustaine the note of ignorance & rudenesse of stile, to beare witness vnto the truth, then I would by any meanes be compelled by tickling or flatteryng the eares of the hearers, with fayned and cloaked speech to swerue or goe aside from the truth,

Thus end the tragicall histories of M. Iohn Hus, and M. Hierom of Prague, saythfully gathered and collected by a certain Bohemian, being a present witness and beholder of the same, written and compiled first in Latine, & so sent by the said Bohemian into his country of Boheme: and agayne translated out of the Latine with like fidelitie, into our English tongue.

In the meane time while Maister Hierome was in this trouble, and before the Council, the nobles and Lordes of Boheme and of Moravia (but not a little agreed therat) directed theyr letters vnto this barbarous Council of popishe murderers, in teour and forme of wordes as followeth.

The letter of the 54. Nobles of Moravia written vnto the Council of Constance in the defence of Maister Iohn Hus, and Hierome of Prague.

To the right reuerend Fathers and Lordes in Christ, the Lordes, Cardinals, Patriarkes, Bismars, Archbishops, Bishops, Ambassadors, Doctors, & Maysters, and to the whole Council Constance. We the Nobles, Lordes, Knights and Squayres, of the famous Markeidome of Moravia, with the desyre of al godnes, and the obseruation of the commaundementes of our Lord Iesu Christ.

Forasmuch as euery man both by the law of nature, and also by Gods law, is commaunded to doe that vnto an other man, which he woulde haue done vnto himselfe, and is forbidden to do that thing vnto an other, which he would not haue done vnto himselfe, as our Sauour sayth: all things whatsoeuer you wyll that men should do vnto you, the same doe you vnto the, for this is the law and the Prophetes, yea the lawe is fulfilled in this one poynt: thou shalt loue thy neighbour as thy selfe: We therefore (God being our author) hauing respect asmuch as in vs lieth vnto the said law of God: & the loue of our neighbor, before did send our letters vnto Constance for our dearelye beloved frende of good memorye Maister Iohn Husse Bachelor of Diuinitye and Preacher of the Gospell. Whome of late in the Council of Constance (wee knowe not with what spirite being ledde) you haue condemned as an obstinate hereticke: neither hauing confessed any thing, neither being lawfully conuict as were expediet: hauing no errors or heresies declared or layde agaynst him, but only at the sinister, false and importune accusations, suggestions and instigations of his mortall enemies, and the traytors of our kingdome and Markeidome of Moravia. And being thus vnrighfully and cruellly condemned, you haue slayne him with most shamefull and cruell death: to the perpetuall shame and infamy of our most christian kingdome of Boheme, and the famous Markeidome of Moravia (as we haue written vnto Constance, vnto the most noble Prince and Lord, the Lord Sigismund king of Romaynes, and of Hungary, the Heyre and Successor of our kingdome) the which was also read and published in your congregations, whiche wee will here also haue enrolled: and haue burned him, as it is reported, in the reproch and contempt of vs.

Math. 7.

Rom. 13.

The cause of I. Hus cleared by the testimony of the nobles of Bohemia.

Wherefore we haue thought good, euen now to direct our letters patentes to your reuerences nowe present, in the behalfe of Maister Iohn Hus, openly professing and protesting both wyth