ching the Sacrament of the aulter, and the transubstantis ation of the blead into the body of Chaiff, that he doth hold & belene as the church both hold & beleeve, laying also that he doth gene more credit buto S. Augustine, and the other Doctors of the Church, then buto wickliffe and Bus. Je appearth moreover by the premilles, that the layo Jerom is an adherent & maurimier of the laid wickliffe & Bus, & theyr errors, and both is and bath bene a fanouver of them. wherfore the faid facted Synode descriming the fayd ea. Dierome as a rotten and withered braunch not growing ppon the vine, to becut of and cast out. The sayo by node ailo pronouncerh, declareth & condemneth hun as an here. tick, and drowned in all kinds of herefies, excommunicate and accurred, leaving him buto the arbitrement and inducment of the fecular moge y to receine inft and one punify= ment, according to the quality of lo great an offence: The layd facred Synode norwithstanding increating that the fayo indge would moderate his femence of judgemet with out perill of death.

Hierome geuen to the fecular power.

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

M.Hierome went fing-ing voto his martirdome.

M. Hierome praieth,

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

M.Hicroma fingeth at his burning.

The wordes of Hierome to the people.

M.Hierome geneth telti mony of Iohn Hus.

The last wordes of M.Hicrome

The crueltie

The which scutence so genen before his face, a ended. A great elog miter of paper was brought buto him, pain ted about with red denils; the whiche when he beheld and law, throwing away his hood byon the ground amongel the Prelates, he toke the miter, and put it ppon his bead; faying, Dur Loide Jein Chuit, when as he thouide luffer death for me most wretched sinner, did weare a crowne of thomic bpon his head: and I for his fake in frede of that crowne, will willingly weare this miter and cappe. Afterward he was layd hold of by the fecular power.

After that he was ledde out of the layde Church to the place of execution, when he was going out of the Churche with a cherefull contenance & a lond boyce lifting his eyes op into heauen, he began to fing Credo in vnum Deum, as it is accustomed to be song in y church. Afterward as he palfed a long, he did fing some Canticles of the Church. The which being ended, in the entring out of the gate of the ci= ty, as mengo buto Bothlehem, he did lingthis hunne, fxlix namque And that respond being ended, after he came to the place of execution where as Maister John Dus before had infired death innocently, kneeling downe before an i= mage which was like buto the picture of M. John Bus, which was there prepared to burne M. Hierom, he made a certayne denout player.

while he was thus praying, the tornientors twhe hint up and lifting him up from the ground, spoyled him of all his garmentes, and left him naked, and afterward girded bim about the loynes with a limmen cloth, and bound him full with coides and chapites of Fronto the layde Image, whiche was made fait buto the earth: and so flandinge upon the ground, when as they beganne to lay the woode about him, belonge Salue sesta dies. And when the himne was ended, he songe agayne with a londe voyce, Credo in vnum Deum, buto the end. That being ended, he layde buto the people in the Bermaine toung in effect as foloweth. Dearely beloned children, euen as I have now fong, fo do I beleue and none otherwife. And this Creede is my whole fauth: not with standing nowe I due for this cause because I would not consent, and agree to the councel, and with them affirme and hold that maifter John Dus, was by the holily and infily condemned: For I did know well enough that he was a true preacher of the Bospell of Jesu Chuit.

After that he was compassed in with the wood up to the crowns of the head, they call all his garments upo & wood alfo, and with a firebrand they fet it on fire. The which be= ing once fired, he began to fing with a foud voyce: In manus tuas domine commendo spiritum meum. when that was en= ded, and that he began behemently to burne, he fayd in the Vulgar Bohemian tongue: D Lord Bod father almighty, have mercy byon me and be mercifull onto mine offeces, for thou knowed how y fincerely I have loved thy trueth. Then his voyce by the vehemency of the fire, was choked & Ropped. that it was no longer heard, but he moued con= tinually his mouth and lips, as though he had ftill played or spoken within himselfe.

when as in a maner his whole body to his beard was of his death. burned round about, and that there appeared through the great burning byon his body certagne great bladders, as vig as an egge, yet he continually very trongly & Courlye moned, & Chaked his head & mouth, by the space almost of one quarter of an houre. So burning in the fire, he lined w great paine & Martyrdome, whiles one might eafily haue gone from S. Clementes ouer the bridge, unto our Lady Church: he was of luche a front and ftrong nature. After that he was thus deade in the fire, by and by they brought his bedding, his ftrambed, his boites, his bood, a all other

thinges that he had in the prison, and burned them all to Hierome caft inaffics in the fame tire . The which affes, after that the fire was out, they did biligently gather together, and cary the Rheine. in a care, and call them into the riner of exhetne, which can hard by the City.

That man whiche was the true reporter hereof, and which telliffed buto be the actes and doinges about the condemnation Maister Hierome, and sent the same buto vs to Haggein writinge, doth thus conclude: All these thinges (fayth be) I did beholde, see and heare to be done mehis forme & maner. And if any man do tell you the contracy, do not credite him, for al those things which happened buto him, whon he came toward Conffance, and also at his first comming buto Constance of his own free well, and afterward when he was brought bounde unto Conflance, as is aforelayd , A my felfe did fee and perfectly be= holde: and for a perpetuall memory thereof to be had for e= uer, I haue directed the fame onto you , not lying or faillfying any poyute thereof, as he which is the fearther of all The mith of mennes harres can beare me witnelle : willing rather to fustaine the note of ignozannes & rubenesse of file, to beare withelle buto the tructh, then I would by any meanes bee compelled by rickling or flattering the cares of the heavers,

to the rater of

The witnes of the writer.

this florie.

Thus end the tragicall histories of M. John Dus, and M. Dierom of Prage, faythfully gathered and collected by a certain Bohemian, being a prefent witnes and beholver of the fame, watten and compiled firft in Latine, & fo lent by the faid 13 obernian into his country of 23 oberner and a= gayne translated out of the Latine with like foeluge, into our Englill toung.

with fayned and cloked speach to swerve or goe alide from

In the meane time while Maiffer Diecome was in this crouble, and before the Councell, the nobles and Lozdes of Bohemeand of Mozama (but nora little agreened thereat) directed they? letters buto this barbarous Councell of popilie murderers, in tenour and forme of wordes as followeth.

The letter of the 54 Nobles of Morauia written vnto the Councell of Constaunce in the defence of Mayster Iohn Hus, and Hierome of Prage.

of To the right renerend Kathers and Lordes in Christ, the Lordes, Cardinals, patriarkes, Primates, Arch= bilhops, Bilhops, Amballadours, Doctors, & Days fters, and to the whole Councell Constaunce. we the Pobles, Loides, Unightes and Elquyies, of the famous Marqueldome of Mozauia, wilhe the defyze of al godnes, and the observation of the commaunde= mentes of our Lord Ichu Chrift.

Forfomuch as every man both by the law of nature, and also by Gods law, is commaunded to doe that vnto an other man, which he woulde have done vnto himfelfe, and is forbidden to do that thing vnto an other, which he would not have done vnto himselfe, as our Sauiour sayth: all things what soener you will that Math. 7. 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 self:We therfore (God being Rom. 13. our author)hauing respect as much as in vs lieth vnto the said law of God: & the love of our neighbor, before did send our letters vnto Constaunce for our dearelye beloued frende of good memorye Mayster Iohn Husse Bacheler of Dininitye and Preather of the Gospell. Whome of late in the Councell of Constaunce (wee knowe not with what spirite beeing ledde ) you haue condemned as an obstinate hereticke: neither hauing confessed any thing, neither being lawfully conuict as were expediet: hauing no errours or herefies declared or layde agaynst him, but onely at the finister, false and importune accusations, suggestios and infligations of his mortall enemies, and the traytours of our kingdome and Marqueidome of Morauia. And being thus vnmercifully condemned, you have flayne him with most shamefull and cruell death: to the perpetuall shame and infamy of our most christian kingdome of Boheme, and the famous Marques dome of Morauia (as we have written vnto Constance, vnto the most noble Prince and Lord, the Lord Sigismund king of Romaynes, and of Hungary, the Heyre and Succeffor of our kingdom) 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.

Wherfore we haue thought good, euen now to direct our letters patentes to your renerences nowe present, in the behalfe of Mailter Iohn Hus, openly professing and protesting both with KK.i.

The canse of I. Hus cleared by the tellimony of the nobles of Boh, mia.