

bart and mouth, that he the sayd Mayster Iohn Hus, was a iust, good and Catholicke man, and a long season worthely commended and allowed in our kingdome, for his life and conuersation. He also preached and taught vs and our subiectes the law of the Gospell, and of the holy Prophets, and the bookes of the olde and new Testament, according to the exposition of the holy Doctors approved by the church, & left many Monumets in writing, most constantly detesting and abhorring all errors and herefy, continually admonishing both vs and all faithfull christians to do the like, diligently exhorting all men as muche as in him lay by hys words, writings and traueil, vnto quietnesse and concord: so that vsing all the diligence that we might, we neuer heard or coulde vnderstand, that Mayster Iohn Hus had preached, taught or by any meanes affirmed any error or herefy in his Sermons, or that by any maner of meanes he had offended vs or our subiectes, either by word or deed, but that he alwayes led a quiet and a godly life in Christ, exhorting all men diligently, both by his word and workes, as muche as he might, to obserue and keepe the law of the Gospell, and the institutions of the holy fathers, after the preaching of our holy mother the church, & to the edifying of mens soules. Neither did these premises, which you had so perpetrated to the reproch both of vs and our kingdome and Marquedome, suffice & content you, but that also without all mercy and piety, you haue apprehended, imprisoned, and condemned, and euen now peradventure, like as you did Mayster Iohn Hus, you haue most cruelly murdered the worshipfull man, Mayster Jerome of Prage, a man abounding in eloquence, Mayster of the seuen liberal artes, and a famous Philosopher, not being teene, heard, examined, neither conuict: but onely at the finisler and false accusation of hys and our accusers and betrayers.

Furthermore, it is come to our knowledge and vnderstanding (which we do not without great grieffe reheare) as we may also evidently gather by your writings, how that certayne detractors, odible both to God and men, priuy enuyers and betrayers, haue wickedly and greuouly, albeit falsly and trayterously, accused vs, our kingdome, and Marquedome afor sayde, before you in your councell, that in the sayde kingdome of Boheme and Marquedome of Morauia, diuers errors are sprong vp, which haue greuouly and manifoldly infected both our haytes, and also the hartes of many faythfull men: in so much, that without a speedy stop or stay of correction, the sayd kingdome and Marquedome together with the faythfull Christians therein, should incurre an irrecoverable losse and ruine of theyr soules.

These cruell and pernicious iniuries which are layd vnto vs, and to our sayd kingdome and Marquedome, albeit most falsly & slanderously, howe may we suffer? for so muche as through the grace of God (when in a manner all other kingdomes of the world haue oftentimes wauered, making Schismes and Antipapes) our most Christian kingdome of Boheme, and most noble Marquedome of Morauia, since the time they did receiue the Catholicke fayth of our Lord Iesus Christ, as a most perfecte * quadrant haue alwayes without reproofe stucke vnto the Church of Rome, and haue sincerely done theyr true obedience. Also with how greate coites and charges and great traueil, with what worship and due reuerence they haue reuerenced the holy mother the church and her pastors, by theyr princes and faythfull subiectes, it is more manifest then the day light vnto the whole world: and your selues, if you will confesse the truth, can witness the same also.

Wherefore that we, according to the mind of the Apoitle, may procure honest and good thinges, not onely before God but before men also, and leat by negiecting the famous renowne of the kingdome and Marquedome, we be found cruel towards our neighbours: hauing astedfast hope, a pure and sincere conscience and intent, and a certayne true fayth in Christ Iesu our Lord, by the tenour of these we signify and declate vnto your fatherhoods, & to all faythfull Christians, openly professing both with hart and mouth, that whatsoeuer man, of what estate, preheminance, dignity, condition, degree, or religion so euer he be, which hath sayd or affirmed, eyther doth say or affirme, that in the sayd kingdome of Boheme and Marquedome of Morauia, herefyes haue sprong vp which haue infected vs and other faythfull Christians, as is aforesayd (the onely person of our most noble prince and Lord, Sigismund king of Romaynes and of Hungary, &c. our Lord and heire succesor, being set apart, whom we trust and beleue, not to be guilty in the premises) all and euery such man (as is aforesaid) doth lye falsly vpon his head, as a wicked and naughty traytor & betrayer of the sayd kingdome and Marquedome, and most trayterous vnto vs, & most pernicious hereticke, the sonne of all malice and wickednesse, yea and of the deuill himselfe, who is a liar and the father of all lies.

Notwithstanding, we for this present committing the foresayd iniuries vnto God, vnto whom vengeance perteyneth, who will also abundantly reward workers of iniquity, will prosecute them more amply before him whom God shall appoynt in the Apostolicke sea, to gouerne his holy Church as the onely and vndoubted Pastour, vnto whom God willing, we exhibiting our due reuerence & obedience as faythfull children, in those thinges

which are lawfull, honest, and agreeable to reason and the law of God, wil make our request and petition, that speedy remedy may be provided for vs, our sayde kingdome and Marquedome, vpon the premises, according to the law of our Lord Iesus Christ, and the institutions of the holy fathers. The premises notwithstanding we setting apart all feare and mens ordinances provided to the contrary, will mayneyayne and defend the law of our Lord Iesus Christ, and the deuout, humble and constant preachers thereof, euen to the shedding of our blood.

Dated at Sternberg, in the yeare of our Lord. 1415. vpon S. Wenceslaus day, Martyr of our Lord Iesu Christ.

These noble men offered their obedience to the Pope, no further then was lawfull, honest and agreeable to reason and the lawe of God. Marke this and leame you noble men.

Found about the sayd letters there were 54. Seales, hanging and their names subscribed, whose Seales they were. The names of which noble men, I thought it good here to annex with all, partly for the more credite of that hath bene sayd, partly also for examples sake, to the intent that our noble men and gentlemen in this our Realme of England, now liuing in this cleare light of the Gospell, may by their example vnderstand, that if they ioyne themselves with the Gospell of Iesus, zealouslye and as they should do, yet ace they neither the first, nor the most that so haue done before them: if not, yet the truth may here ce-mayne in the story to theyr shame, or els to theyr instruction, seeing so many noble and worthy gentlemen, within the small kingdome of Bohemia, to be so forward in those so darcke dayes and among so many enemies 200. yeares agoe, to take part with Christ: And yet our Gentleme here in such long continuance of time, being so diligently taught, ace neither in number nor in zeale to the to be compared, but will still take part, contrary both to Christ, and to the example of these nobles whose names they may see & read here following.

All that will liue godly in Christ. 1. Tim. 3.

Defence of M. Hierome of Prage.

He meaneth the longe schisme spoken of before where three popes were struing one against another. *A quadrant being foure square puerbiallyly significth a man that is constant and immutable. Rom. 12.

Iohn 8. Dent. 38. Psal. 30.

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| 1 | Alfokabat de Wiscowitz. | 32 | Henr. de Zrenowicz |
| 2 | Vlricus de Lhota. | 33 | Baczko de Couald |
| 3 | Ioan. de Ksimicz. | 34 | Petr. dictus Niensick de zatoroldeck. |
| 4 | Ioisko de seztowicz | 35 | Czêko de Mofnow. |
| 5 | Pardus Zwirano-wicz. | 36 | N. |
| 6 | Ioan. de Ziwlâ. | 37 | Zibilutz de Clezâ. |
| 7 | Ioâ. de Reycheberg. | 38 | Ioan. de Peterwald. |
| 8 | Wildo Skitzyny. | 39 | Parffal de Namy-escz. |
| 9 | Drliko de Biela. | 40 | Zodoni de Zwi-tzick. |
| 10 | Kos de Doloylatz. | 41 | Zaczek Zawskalp. |
| 11 | Ioan. de Simufin. | 42 | Ion de Toffawicz. |
| 12 | Dobesim ^o de Tiffa. | 43 | Diwa de Spiffnia |
| 13 | Dr azko de Aradeck | 44 | Steffko de Draczdzw. |
| 14 | Steph. de Hmodorkat. | 45 | Iffko de Draczdzw. |
| 15 | Ioan Dern de Gabonecx. | 46 | Odich de Hlud. |
| 16 | Barfo dictus Hloder de Zeinicz. | 47 | Wosfart de Paulowicz. |
| 17 | Ioan Hmrdorf. | 48 | Pirebbor de Tirezenicz. |
| 18 | Pfateska de Willek | 49 | Rynard de Tyrczewicz. |
| 19 | Petrus Mg de Scz-towicy. | 50 | Bohunko de Wratifdow. |
| 20 | N. Studenica. | 51 | Vlricus de Racdraw |
| 21 | N. Brifschell. | 52 | Deslaw de Nali. |
| 22 | N. de Cromassona- | 53 | Bonesb de Frabenicz. |
| 23 | Arannifick Donant de Poloniz. | 54 | Eybl de Roiffowan. |
| 24 | Ioan. Donant de Poloniz. | | |
| 25 | Ioan. de Cziczow. | | |
| 26 | Wenceslaus de N. | | |
| 27 | N. de N. | | |
| 28 | N. N. | | |
| 29 | Ioiffeck de N. | | |
| 30 | Henricus de N. | | |
| 31 | Waczlals de kuck. | | |
| | This noble man | | |

After these things thus declared and discouried concerning the history of Iohn Hus, and Hierome of Prage, the order of place and countrey next wouide require, consequently to infer and comprehend the great troubles & perturbations, which happened after & vpon the death of these men in the countrey of Boheme: but the order of time callith me backe, first to other matters here of our owne country, which passed in y^e meane time with vs in England, which things being taken by the way and finished, we wil (Christ willing)