

I.

SOME ACCOUNT OF THE ORIGINAL PROTEST OF THE BOHEMIAN NOBLES AGAINST THE BURNING OF JOHN HUSS, BY THE SENTENCE OF THE COUNCIL OF CONSTANCE, IN 1415, PRESERVED IN THE LIBRARY OF THE UNIVERSITY OF EDINBURGH. BY JOHN SMALL, M.A., ESQ., LIBRARIAN TO THE UNIVERSITY.

The document of which an account is given in the following pages, is the original copy, preserved in the University Library of Edinburgh, of the celebrated Protest which the Nobles of Bohemia addressed to the Council of Constance, in September A.D. 1415, in reference to the burning of John Huss, and the similar fate that awaited, if it had not already overtaken, Jerome of Prague.

The Council of Constance met on the 5th of November 1414. It had been summoned in the joint names of the Pope John XXIII., and Sigismund, Emperor of Germany and King of Hungary; and the assembly that met in obedience to the summons formed no unworthy representation of western Christendom.

There was scarcely a kingdom, state, or city that was not represented; and the concourse that flocked to the place of meeting was so great that the city of Constance was unable to accommodate the vast multitudes that swelled the train of the great ecclesiastical and lay dignitaries.

There were present 29 cardinals, 3 patriarchs, 33 archbishops, about 150 bishops, upwards of 100 abbots, a far larger number of professors and doctors of theology and of laws, more than 500 monks of various orders, besides so great a number of ambassadors and deputies, of princes and nobles, that the Council bore the aspect of an European congress, not less than of an ecclesiastical assembly. The number of strangers that resorted thither was estimated at not less than 100,000.

In the first public sitting of the Council the Bull of Convocation was read, which announced that the Pope had called it in continuation of that of Pisa, and for the purpose of carrying out its decrees. But the Council, under the able leadership of Cardinal D'Ailly, and of Gerson, Chancellor of the University of Paris, soon asserted its independence of, and its superiority over, the Pope, and set itself vigorously to the work before it.

There were three great problems that were submitted to the Council for solution—the extinction of schism, the suppression of heresy, and the reform of the Church in its head and in its members.

When the Council met, a scandalous schism had for many years divided the Church, and no less than three Popes laid claim to the allegiance of the western world. Two of these had already been deposed by the Council of Pisa, though they still maintained their mock state—the one at Rimini, the other at Perpignan or Peniscola. The third, who had himself convened and opened the Council, was now accused, suspended, and eventually deposed by it.¹ But while the Council was thus engaged in the assertion of its supreme authority as the embodiment of the church-militant over all persons—the Pope not excepted—in matters pertaining to faith and the extirpation of schism, that authority was being put forth with equal vigour, and more doubtful justice, in the prosecution and condemnation of heresy.

Doctrines asserted to be those of Wycliffe were condemned, and Huss, the most celebrated living advocate of kindred opinions, was brought to the bar of the Council.

John Huss, pastor of the Bethlehem chapel at Prague in Bohemia, and dean and rector of the university there, had early read some of the writings of Wycliffe, and of his own countryman, Matthias of Janow, who had zealously contended for a renewal of the Church after the pattern of the apostolic age. Imbibing their opinions, he earnestly denounced the corruptions of the Church, and especially of the clergy. He gained the hearts of the Bohemians by preaching in the vernacular language, and claiming for his Slavonian countrymen a preponderating voice in the constitution of their university. During twelve years he maintained in his sermons and writings the necessity of a reformation, not so much of the doctrine as of the morals and life of the Church. He had already incurred the displeasure and censures of the archbishop.

¹ This controversy seems to have created some excitement in Scotland, which at that time acknowledged the sway of Pope Benedict XIII. of Peniscola in Spain. In the translation by Bellenden of Boece's "History of Scotland," the matter is alluded to as follows:—"About this time was ane gret sisme in the Kirk, thre Papis creat atanis. To repair thir arrouris followit the Counsall of Constantine, in the quhilk thir thre Papis war ejeckit. and the fourt creat be the said Counsall."

The city of Prague, for sheltering him, had been placed under an interdict; and he was compelled, in 1410, to withdraw from it for a time. He employed his enforced leisure in committing his views to writing; and at this time he prepared his principal work, "De Ecclesia," from which his adversaries subsequently selected the chief articles of accusation against him.

While Huss was thus employed, he received an invitation from the Emperor Sigismund to appear at Constance, a promise that he should be heard before the Council, and an assurance of safe return to Bohemia should he decline to submit to its authority. The safe-conduct which he received from the emperor was in the following terms:—

"SIGISMUND by the grace of God, King of the Romans, &c., to all ecclesiastical and secular princes, &c., and to all our other subjects, greeting. We recommend to you with a full affection, to all in general, and to each in particular, the honourable Master JOHN HUSS, Bachelor in Divinity and Master of Arts, the bearer of these presents, journeying from Bohemia to the Council of Constance, whom we have taken under our protection and safeguard, and under that of the Empire; enjoining you to receive him and treat him kindly, furnishing him with all that shall be necessary to speed and assure his journey, as well by water as by land, without taking anything from him or his for arrivals or departures, under any pretext whatever; and calling on you to allow him to pass, sojourn, stop, and return freely and surely, providing him, even if necessary, with good passports, for the honour and respect of the Imperial Majesty. Given at Spires this 18th day of October, of the year 1414, the 3d of our reign in Hungary, and the 5th of that of the Romans."

Before his departure from Prague, Huss publicly declared, by placards on the walls, his readiness to appear and answer any charge of error that might be brought against him in due form; but none accepted his challenge. The Archbishop and Synod of the diocese attested that no one had come forward to accuse him; and the Papal Inquisitor, after instituting an investigation at his request, issued a declaration that he found him guilty of no heresy. Provided with these certificates, and attended by three noblemen, Huss set forth on his journey to Constance, not without knowledge of the designs of his enemies, but relying on the imperial

protection, and prepared, if needful, to seal his testimony with his blood. For the first three weeks of his sojourn at Constance he remained unmolested; but his enemies spread abroad a false report of his having designed to escape, and it was made a pretext for his arrest on the 26th November 1414. From this time forward he continued in more or less rigorous custody. The Emperor, who had promised to see to his safety, quieted his conscience with the excuse, that there was no harm in breaking faith with a heretic. The nobles of Bohemia made repeated and earnest applications in his favour to the Emperor, but in vain. At length, on the 5th June 1415, he was admitted to his first hearing before the Council, and this was followed by a second and third on the 7th and 8th of the month. He was called upon to recant his opinions, and four weeks were allowed him for reconsidering their grounds. During this period all means and methods, of kindness and of severity, of persuasion and of threatening, were tried to induce him to abjure his errors, but without effect. On the 6th July 1415, the Council held its fifteenth general sitting. Huss attempted to speak in his own defence, but he was overborne. He then reminded them that he had come voluntarily to the Council, provided with the Emperor's safe conduct; and as he said this he turned to the Emperor, who blushed deeply.

His sentence was then read, setting forth that he was an obstinate and hardened heretic, who would not return to the bosom of the holy church and abjure his heresies, and that he should, accordingly, be stripped of his ecclesiastical status and handed over to the secular arm. He was immediately led forth and burned at the stake, and his ashes thrown into the Rhine, on the 6th July 1415.

Jerome of Prague, the faithful companion of John Huss, and his fellow-labourer in the cause of the Reformation, had hastened to Constance on learning the danger of his friend. He was unable to render help to Huss, and his own zeal brought him into imminent peril. He left Constance, and determined to return to Prague; but on his way he was taken prisoner by the Duke of Bavaria, brought back in chains to Constance, and delivered to the Council. This was in April 1415. For half a year he was subjected to the strictest captivity and sternest treatment, until at length he yielded to his oppressors, and, on the 23d September, consented to a recantation. His enemies, the monks of Prague, how-

ever, were zealous in urging grounds for the renewal of the process against him, and when placed once more at the bar of the Council he regained his constancy, and avowed his adherence to the doctrines of Wycliffe and Huss. Accordingly, on the 30th May 1416, he too was sentenced to share Huss's fate, and he suffered with equal steadfastness in the flames.

When the news of the burning of Huss and the imprisonment of Jerome reached Prague, all Bohemia was in uproar. Great tumults arose in the city of Prague, the dwellings of the priests who were known as enemies of Huss were pillaged and destroyed, and the archbishop only saved himself by flight.

The king, Wenceslaus of Bohemia, was indignant at the execution of Huss, and Queen Sophia openly espoused the part of the Reformers.

The Council had addressed a letter, in July, to the clergy of the kingdom justifying their procedure, and threatening ecclesiastical penalties against all who called in question their sentence; but, in spite of this, the University of Prague assembled, and its doctors indignantly appealed to the whole of Europe against the sentence; and, on the 2d September 1415, the Diet of Bohemia met, and fearlessly addressed to the Council a letter full of threats and reproaches.

The history of the copy of this document, to which I wish specially to call your attention, so far as it can be traced, is as follows:—

It was bequeathed to the University of Edinburgh in the year 1657 by Dr William Guild, who was one of the chaplains in ordinary to Charles I., and founder of the Trinity Hospital, Aberdeen. He was appointed Principal of King's College in 1640, but, as he was suspected of too strong an attachment to the royal cause after the death of King Charles, he incurred the displeasure of the ruling powers. Five commissioners were appointed to visit King's College, who were colonels from the army of General Monk. By their authority, he was deposed in 1651. By his last will, written in 1657, shortly before he died, he bequeathed his library to the University of St Andrews; and this manuscript he specially bequeathed to the University of Edinburgh.

There is a notice in the records of the Town Council of Edinburgh, of the receipt of this document on behalf of the University, as follows:—

“The 13. day of Januar 1658.”

“ Recept of the Bohemian Protestation left to y^e Colledge be Dr Guild.

“ Forsameikle as the deceist Doctor Guild of Aberdene haveing left in Legacie to the Colledge of this Brugh the authentique Protestation taken be the nobilitie and knychts in Bohemia agains the procedure of the Councill of Constance for the burning of John Husse and Jeremie of Prague, and that Catheren Rolland his Relict hath willinglie sent the samen to the Councill, Thairfore ordanes ane discharge to be grantit to her of the samen, and the Provost and Baillies to subscrib the same, Whereanent thir presentis sall be their warrand, and appoyntis the letter to be sent to Joⁿ Jaffray Provost of Aberdene to be delyvered to her. As also that the Baillie Joⁿ Jollie and Patrick Murray Thresaurer to the Colledge give over to the Colledge and delyver the samen to the keeper of the Librarie in presence of the Primar and some of the Regents, and to take the Bibliothecar his recept thereof and to put the samen in the Charterhous.”

A Life of Dr Guild was published by Shirrefs in 1798 ; but as it contains no account of Dr Guild’s having travelled on the Continent, it seems improbable that, had he done so, a circumstance so important would have been omitted by his biographer.

Johan Amos Comenius, the celebrated author of the “*Janua Linguarum*,” the last bishop of the Bohemian Brethren, or, as he calls himself, “*Reliquiarum Ecclesiæ F. F. Bohemorum Episcopus indignus solus adhuc superstes*,” who was invited to England by the Parliament to reform the schools, and came to London accordingly in 1641, refers to this document in his work, entitled “*Ratio disciplinæ ordinisque ecclesiastici in Unitate Fratrum Bohemorum*,” published at Amsterdam in 1660. At page 13, he says, in allusion to Huss and his writings in opposition to the Pope :—

“ § 29. Truculentiam Papæ in tractandis (contra datam fidem) Doctoribus suis indignè ferentes Bohemiæ ac Moraviæ Proceres, totius communitatis nomine literas dant ad Concilium (appensis sigillis circumcirca, et subscriptas manibus) expostulantes pastorem suum, virum innocentem, pium, sanctum, fidelemque veritatis Doctorem injustè condemnatum esse. Dabantur 1416. 21 Septemb.¹ Pragæ, (quas literas ipso authentico exam-

¹ Comenius has made an error in the date, which should be 1415, 2d September.

plari in Aberdonensis Academiae Bibliotheca hucusque asservari fide dignos habeo testes).”

How the document came to Aberdeen, or by what means it was obtained on the Continent, there is no very reliable information. The only notice that I have been able to find on this point is contained in Morer's "Account of Scotland," first published in 1702.

Thomas Morer was minister of St Anne's, Aldersgate, London, and had been at one time chaplain to a Scots regiment. In the preface to his book, he mentions that he had been called to Scotland about fourteen years before, that is about 1688, and then took the notes from which his book was compiled. When describing the University, he gives a minute account of the library and its contents; and among other curiosities shown to him was this document, which he describes as follows:—

“The Bohemian Protest against the Council of Constance, concerning the burning of Huss and Jerome of Prague (1417), is here shown. The original, with the seals of the princes of Bohemia and Moravia, and others, to the number of 105, was brought from the library of Dantzick, and procured in this manner.

“A Scots gentleman travelling into those parts, having got a sight of that instrument, his curiosity led him not only to read, but to desire liberty to take a copy of it, which with some difficulty was obtained, and, by the charm of a handsome gratuity, leave given by the under library keeper to carry it to his lodging. But before it could be transcribed, the lender fell sick, and past recovery, which the gentleman hearing, at last when the work was over, he goes to the keeper with design to restore the original, and so asks him in Latin what he should do with it? He answering in two words ‘habeat Dominus;’ the gentleman understood ’em, as if he had bid him keep it, as being now in his possession, whereas, doubtless, the man intended the governor of the College, or the head library-keeper, whom, in trust, it did belong to. The party dying, the gentleman brought it away to Aberdene, and thence was purchased for the College at Edinburgh.”

Maitland, when describing the University, 1753, and the curiosities in its library, in his "History of Edinburgh," states that this document was brought to Scotland "by a gentleman at his return from his travels

in foreign parts," and gives an abstract of its contents, with a list of the names of the protesters. He further remarks,—

"The aforesaid letter, which is dated at Prague, the 2d of September, in the year 1415, is written on a skin of parchment, of the length of $30\frac{1}{2}$ inches, and breadth of 20 inches, and being folded in 3 inches on each side, and $4\frac{1}{2}$ inches at the bottom form the margins; on the first whereof, or left hand side, are the first twenty-four names above-written, at the bottom fifty-one immediately following, and on the margin at the right-hand the twenty-five remaining names, against which, by labels, are appended their respective seals in beautiful order.

"The writing of the aforesaid letter being very much decayed, all the letters thereof are renewed by being drawn over again with a pen and good ink. Now, whether the aforesaid names were at first written by the persons whose seals are thereunto affixed, I cannot ascertain, by their appearing at present all in the hand of the renewer, and at that time it was not customary, in other countries, for contracting parties to sign their names, their seals being judged sufficient. . . .

"Although the aforesaid letter is in a great measure foreign to the work in hand, yet, as it is a very great curiosity, and, more than probable, the only one of the kind extant, and known to but a few; and considering that the contents thereof irritated the Council of Constance to such a degree, that they caused the original, or one of them, to be burned, which, together with other provocations therein mentioned, brought on that long and bloody war which cost the lives of an infinite number of people; wherefore I have thought proper to enlarge thereon for the information of the reader."

I lately was fortunate enough to acquire, for the University Library, a German tract or dissertation which contains this protest, printed from a copy of the Edinburgh document, made by Mr Henderson, the University Librarian, in 1695, and presented by him to the Bodleian Library at Oxford. The title of this tract, which I translate, sufficiently explains its contents:—

"PROTESTATIO BOHEMORUM :

"Or the Letter of the Hussites, despatched from a full parliament held at Prague in the year of God 1415, the 2d September, to the Council of

Constance, in which 99 high and noble persons most zealously protested against the barbarity shown to M. John Huss, who had been burned, and to M. Hieronymus, whom they believed to have been also burned. Copied with his own hand from the transcript of the Edinburgh MS. in the Library of Oxford, and translated out of Latin into German. Together with a preface, giving a short historical relation of what befel these two excellent men and martyrs, in consequence of their steadfast confession of gospel truth. Edited by desire, and with some philological notes, for the better information and especial use of both learned and unlearned. By M. Johann Heinrich Loeder, Assessor of the Faculty of Philosophy, Leipzig.”¹

Loeder remarks, that although the subject of the Protest had been duly given in the work at that time (*viz.* 1705), published under the auspices of Rudolph Augustus, Duke of Brunswick and Lüneburg, containing the proceedings of the Council of Constance, which had lain till 1700 in manuscript in the Library of Helmstadt, he had at first only intended to insert the Protest itself in a work which he had announced for publication in Germany, giving an account of the true difference between the Evangelical and Popish churches, taken from the Councils and Fathers. As, however, the copy of the Protest given in Von der Hardt's collection did not contain any of the names of the 99 subscribers to the deed, and as he had also found various differences in the text, his publisher advised him to make a separate book, containing the Protest itself, the names, and also the variations in the text, which he agreed to do, and accordingly issued it in the volume just described.

¹ Loeder, in his preface to the reader, says :—

“ It was this letter, as the English title bears, which a few years ago, in 1695 2d Decem^r was presented to the library at Oxford by Mr Henderson, Keeper of the Public Library at Edinburgh, and which I had the good fortune, when in England in the following year, 1696, to get leave to copy ; and the information I received was, that the original had been carried out of Germany into Sweden during the Thirty Years' War, and thence found its way to Edinburgh.”

The English title, to which Loeder refers, is given in his appendix, *viz.*, “ A true copy of the Bohemian Protestation against the Council of Constance for burning of Johann Huss and Hieronymus Prage, contrare to There safe conduct They had given. Given to the University Library of Oxfort Dec^r 2 1695 by Mr Anderson (Henderson), Keeper of the Publick Library at Edinburgh.” Leipzig, 1705, 4to, pp. 40.

The great collection of documents relating to the Council of Constance, above alluded to, was printed about the year 1700, under the editorship of Hermann Von der Hardt. It was published in seven parts, forming three large folio volumes.¹

Under the proceedings of the Council on the 8th of September 1415 (only six days after the date of the protest), Von der Hardt notices its being read as follows:—

“De Literis Bohemorum ad Concilium perscriptis.”

“Concilium Bohemis nuper die 26. Julii Hussi supplicium nunciaverat. Irritati Bohemi, die 2. Sept. responderunt Hieronymum quoque jam crematum existimantes.”

“Quæ literæ Constantiam perlatae hoc fere tempore in congressu prælectæ. Quas ex Msctis Helmstadiensibus audire licebit.”

He then inserts a document, the same in substance with that now before the Society, also dated at Prague the 2d September 1415, but having the names of fifty-four Bohemian nobles inserted in the body of the deed itself. These fifty-four names are quite different from the signatures appended to the Edinburgh document. He mentions also that there existed another and shorter copy in the collection at Helmstadt, of which he only inserts the first four or five lines, and in which the words “Districtus Gurmiensis” occur after the general designation of the parties protesting. It would thus seem to have been a copy circulated for signature in a particular district, viz., that of Gurm.

There was also published, a few years after this great work of Von der Hardt, the “*Historia et monumenta Joannis Hus atque Hieronymi Pragensis, Confessorum Christi. Norimb. 1715.*” fol.

In this work, the whole of the controversial treatises of Huss and Jerome are included, with a full account of the proceedings of the Council against them.

When referring to the subject of the Protest of the Bohemian Nobles, the Editor inserts a document, also signed by fifty-four nobles, similar

¹ Magnum œcumenicum Constantiense Concilium de Universali ecclesiæ reformatione, unione, et fide. Imperatoris Sigismundi Consilio A. mccccxv. xvi. xvii. xviii. sub Cœlo Germanico magnificentissime celebratum. Operâ et labore Hermanni Von der Hardt Cœnobii Marioburgensis Præpositi et Academ. Julii Professoris. Helme stadi 1700. fol.

in its tenor to that now before the Society, and to those referred to by Von der Hardt; but it is dated at Sternberg, in the year of our Lord 1415, on Saint Wenceslaus' Day, Martyr of our Lord Jesus Christ (the festival of Saint Wenceslaus fell on the 28th September).

The Editor also inserts the names of the fifty-four nobles who signed it at Sternberg, which are different from those given by Von der Hardt, as well as from those appended to the Edinburgh manuscript.

Foxe, in his "Book of Martyrs," gives a translation of this Sternberg Protest, when referring to the proceedings against Huss. He describes it very minutely, and states that—

"Round about the said letter there were fifty-four seales hanging, and their names subscribed whose seales they were."

He also gives the names of the fifty-four protesters at full length.

The conclusion which we must draw from these remarks is, that there were at least four copies of this memorable Protest drawn up and signed, probably much in the same way as copies of the Confession of Faith and National Covenant, when renewed in 1638, were sent round different parts of Scotland for subscription. Several copies of this National Covenant are still extant, and are preserved in public libraries and private collections.

Of these four copies of the Bohemian Protest above referred to, the one which may be regarded as the most important I cannot pretend to determine; but as the Edinburgh document has 100 names and seals attached to it, perhaps it may be deemed the principal one.¹

¹ Since the above paper was read before the Society, I have had an opportunity of consulting the volume of the History of Bohemia, by Franz Palacky, now in course of publication, which contains the account of the martyrdom of Huss. Palacky states that in addition to the great Diet of the Bohemian Nobles, which was convoked at Prague in September 1415, the king, Wenceslaus, allowed special district Diets to be held in those parts of Bohemia and Moravia where Hussite barons had an undisputed ascendancy, and the nobility were invited to become parties to the documents issued at Prague by attaching their seals. In this way, the Letter to the Council at Constance, eight copies of which were drawn up, obtained not less than 454 seals appended to them. (*Geschichte von Böhmen von Franz Palacky*, Band iii. p. 377.)

It will therefore be interesting for the historian of Bohemia to learn that an additional copy is preserved at Edinburgh, to which 100 names and seals are attached.

The names of the nobles, as given in Lœder's tract, seem not to have been accurately copied; but he laboured under the disadvantage of printing his list from the copy of a copy.

Reverendissimis in Christo Patribus et Dominis, Dominis Cardinalibus, Patriarchis, Primatibus, Archiepiscopis, Episcopis, Ambasiatoribus, Doctoribus et Magistris, ac toti Concilio Constantiensi, NOS MILITES MILITARES, Armigeri, CETERIQUE CORONE SCUTIFERI,¹ Christianissimi Regni Bohemie, circum circa cum suis nominibus et sigillis descripti, Affectum omnis boni, et observantiam
Jesu Christi DN. Mandatorum.

Sane, quia jure naturali et divino CULIBET jubetur alii facere, quomodo sibi vult fieri, et prohibetur alii INFERRE quod sibi nolit fieri, dicente Salvatore, omnia quecunque vultis, ut faciant vobis homines, et vos eadem facite illis; hoc enim est lex et Prophete. Imo ut vas electionis clamat plenitudo legis est dilectio; et omnis Lex in uno sermone completur, diliges proximum tuum sicut te ipsum. Nos itaque prefate legi divine et dilectioni Proximi, quantum possumus, Deo Auctore, intendentes pro charissimo Proximo nostro bone memorie VENERANDO Magistro Johanne Hus, Sacre Theologie BACCALAURO ET Predicatore evangelico, quem nuper in Concilio Constantiensi (nescimus quo ducti Spiritu) non confessum, nec legitime (ut decebat) convictum, nullisque contra eum deductis ac ostensis erroribus et heresibus, sed ad sinistras, falsas et IMPORTUNAS duntaxat Suorum et Regni nostri et Marchionatus Moravie Capitalium inimicorum et proditorum accusationes, delationes et instigationes, tanquam hereticum pertinacem condempnastis et condempnatum dira et turpissima morte affecistis, in Regni Bohemie Christianissimi et Marchionatus Moravie clarissimi, ac omnium nostrorum perpetuam infamiam et notam, quemadmodum Serenissimo Principi ac DNO. DNO. Sigismundo, Romanorum et Hungarie &c. Regi, heredi et Domino nostro GRATIOSO, scripta nostra ad Constantiam transmisimus, que etiam in congregationibus vestris lecta sunt et publicata, et que hic pro insertis ha-

¹ The variations of the Edinburgh MS. from that preserved at Helmstadt as collated by Lœder, are distinguished by capital letters.

beri volumus, et eadem (ut refertur) in nostrum dedecus et contemptum ignis voragini tradidistis: Ita et nunc vestris Paternitatibus pro Domino Magistro Johanne Hus literas nostras patentes presentibus duximus destinandas: publice coram et ore profitentes et protestantes, quod ipse Magister Johannes Hus fuit vir utique bonus, iustus et Catholicus, â multis annis in Regno nostro vita ac moribus ac fama laudabiliter conversatus ac comprobatus. Legem etiam Evangelicam et Sanctorum Prophetarum ac Veteris Novi Testamenti libros juxta expositionem sanctorum Doctorum et ab Ecclesia approbatorum, Nos et subditos nostros catholice docuit, predicavit, et multa in scriptis reliquit, omnes errores et hereses constantissime detestando et ad detestandum eosdem nos et cunctos Christi fideles continue et fideliter *MONENDO*, ad pacem quoque et caritatem (quantum sibi fuit possibile) verbo, scriptis, et opere jugiter exhortando. *ITAQUE* nunquam audivimus, nec intelligere potuimus, omni etiam diligentia apposita, quod prefatus Magister *JOHANNES HUS* quenquam errorem vel Heresin in suis sermonibus docuisset, predicasset, vel quovis modo asseruisset, seu nos vel subditos nostros verbo vel facto *QUOQUAM* scandalisasset. Quin ymo pie et mansuete in Christo vivens, omnes ad servandam legem Evangelicam et sanctorum Patrum instituta, pro ædificatione sancte Matris Ecclesie et salute proximorum, quantum potuit verbo et opere diligentissime hortabatur. *Nec premissa omnia*, in confusionem nostram, et Regni nostri ac Marchionatus prefatorum perpetrata, vobis suffecerunt; quin potius Honorandum Magistrum Hieronymum de Praga, virum certissime Eloquentie fonte manantem, Magistrum septem artium liberalium, et Philosophum utique illustrem, non visum, non auditum, non confessum nec convictum, sed ad solam suorum et nostrorum proditorum delationem sinistram, sine omni misericordia comprehensum, incarcerastis, trucidastis etiam forte, sicut et Magistrum Johannem Hus crudelissima morte interemistis. Preterea ad nostram (quod nimis dolenter referimus) pervenit audientiam et ex scriptis vestris collegimus evidenter, quod quidam detractores Deo et hominibus odibiles ac nostri Regni Bohemie et Marchionatus Moravie emuli et proditores coram vobis et concilio vestro nos et Regnum nostrum et Marchionatum predictos gravissime et nequissime detulerint, asserentes (licet false mendose et proditorie) quod in prefatis regno Bohemie et Marchionatu Moravie diversi errores pullularint et corda nostra et multorum fidelium *INDIGEN-*

NARUM multipliciter et graviter infecerint, adeo, quod, nisi lima correctionis celeriter APPONATUR predictum Regnum et Marchionatus cum suis Christi fidelibus RECIPIANT animarum suarum IRREPARABILE dampnum et ruinam. Equidem has atroces et perniciosissimas injurias, nostris non exigentibus demeritis, nobis et prefato Regno et Marchionatui, licet mendose et false impositas, quomodo sustinere possumus. Cum per gratiam Dei aliis fere omnibus mundi Regnis sepe vacillantibus, Scisma et Anti-Papas FACIENTIBUS, Regnum nostrum Bohemie Christianissimum et Clarissimum Marchionatus Moravie à tempore, quo fidem Catholicam Domini nostri Jesu Christi susceperunt, tanquam perfectissimus tetragonus, sine vituperio, sancte Romane Ecclesie semper constanter et indesinenter adhererunt ET OBEDIENTIAM SINCERAM EXHIBUERUNT, quantisque impensis et laboribus maximis quantove sacro cultu et reverentia debita sanctam matrem Ecclesiam et ipsius Pastores per Principes et fideles suos venerati sunt universo orbi luce clarius PATET, et Vos ipsi (si veritatem fateri vultis) universorum premissorum testes SITIS.

Ut autem juxta sententiam Apostoli provideamus bona non solum coram Deo, sed etiam coram hominibus et ne propter negligentiam celeberrime fame predictorum Regni et Marchionatus nostrorum, crudeles erga proximos nostros reperiamur; Ideo habentes in Christo Jesu Domino nostro firmam spem, puram et sinceram conscientiam et intentionem ac RECTAM orthodoxamque fidem, TENORE presentium Vestris Paternitatibus et universis Christi fidelibus INNOTIFICAMUS et insinuamus corde et ore publice profitentes, quod quicumque hominum cujuscunque status preeminentie vel dignitatis, conditionis, gradus vel Religionis extiterit, qui dixit, vel asseruit, dicit, vel asserit, quod in prefato Regno Bohemie et Marchionatu Moravie Errores et hereses pullulassent, et nos ac alios Christi fideles ipsorum (ut premittitur) infecissent, sola persona Serenissimi Principis ac Domini, Domini Sigismundi Romanorum et Hungarie &c. Regis, Heredis et Domini nostri GRATIOSI, semota, (quem in premissis credimus et speramus innoxium) omnis et quilibet talis (ut prefertur) ITA mentitur in suum caput, tanquam nequam pessimus traditor et proditor predictorum Regni et Marchionatus et noster perfidissimus, ac solus utique HERETICORUM perniciosissimus omnisque malitie et nequitie imo et Diaboli filius, qui mendax est et pater ejus. NICHILOMINUS tamen premissas injurias Domino, cujus est vindicta et qui abundanter retri-

lnet secundum superbiam, nunc committentes, apud futurum Apostolicum, quem Dominus Deus Sancte sue Ecclesie prefecerit unicum et indubitatum Pastorem, illas, amplius et latius prosequemur. Cui, Deo volente, tanquam fideles filii, in his, que sunt licita et honesta, rationi et legi divine consona, reverentiam et obedientiam debitam exhibentes, petemus et postulabimus, in et super premissis omnibus et singulis, juxta legem Domini nostri Jesu Christi et sanctorum Patrum instituta, nobis et prefato Regno et Marchionatui PROVIDERE de remedio opportuno. Premissis TAMEN non obstantibus, legem Domini nostri Jesu Christi ipsiusque devotos humiles et constantes predicatores usque effusionem sanguinis, omni timore et statutis humanis in contrarium editis, POSTHABITIS, defendere volumus ac tueri.

Datum Prage anno Domini 1415. die secundo Mensis Septembris, in pleno Concilio Magnatum, Baronum, Procerum et Nobilium Regni Bohemie et Marchionatus Moravie nostrorum sub appensione Sigillorum.

Ad latus Sinistrum subscripserunt.

NICOLAUS, SENIOR DE LEDEZ.
 NICOLAUS, JUNIOR DE LEDEZ.
 ZIGISMUNDUS DE MILESZONIZ.
 WENCZESLAUS DE OSTROW.
 BONSLAUS DE KOZLE.
 JOHANNES DE ONSSOW.
 THEODORICUS DE STUDENY.
 JOHANNES DE STUDENY.
 ALSICO DE MARTIMEZ.
 MŁADOTA DE DEBRAWODA.
 MILOTA DE BOHDANCZE.
 MICKZIKO DE HNORKA.

WIKERZ DE TAMSOWICZ.
 WENCZESLAUS DE SUBISLAW.
 ERASMUS DE OTROCZIEZ.
 LEONARDUS KNEUYOCYRIEZ.
 BOHUNCO DE BEROWICZ.
 BELECH DE DILCOWICZ.
 JOHANNES DE DILCOWICZ.
 WICKOU DE ZHORZ.
 MLYNEK DE DEDINYPANNYR.
 WILHELMUS DE SUTIEZ.
 MATHIAS DE SUTIEZ.
 ODOLENUS DE SLUPNA.

Infra subscripserunt.

JARESIUS DE PROSSECCZ.
 DIRISIUS DE PERTOLIZICZ.
 LAURENTIUS DE BOHDONERE.
 JOHANNES DE PROSSECCZ.

PERKMACZ DE OSTROW.
 BOZNECHO DE OSTROW.
 JOHANNES DE ZBRASLAWNIZ.
 SMYLO DE SWABYNAW.

JOHANNES DE TUNOWYOD.
 PETRUS DE KSSIL.
 ALBERTUS DE VELECHOW.
 THEODORICUS DE LHOTICZ.
 PRZICDBOR DE SPERZICZ.
 OUSSO DE KAMENICZ.
 HENRICUS DE LESTYNA.
 WENCZISLAUS DE DOBROWICOW.
 MARSIKO DE SKALA.
 ROPRECHT DE OKRUHLICZ.
 WICKO DE ZEHNSSICZ.
 JOHANNES DE ZYNYAN.
 BOHUNCO DE PROSSECZ.
 LOWA DE BIKY.
 PRZICHO DE ZYNYAN.
 MARQUARDUS DE KOYCOWICZ.
 WENCESLAUS DE ZWIERZICZ.
 NICOLAUS DE POHLEYD.
 PETRUS DE POHLEYD.
 WENCZESLAUS DE POLNA.
 JOHANNES DE LESTOWICZ.
 HENRICUS DE TZACHOWICZ.

MIKRA DE PETROWICZ.
 MARQUARDUS DE LHOTICZ.
 WENCESLAUS DE LHOTICZ.
 MARSIKO DE ALBEROWICZ.
 PESIKO DE ALBEROWICZ.
 CHYNA COSSIETICZ.
 PETRUS DE MILERYN.
 SLAWCO DE COMOROWICZ.
 NICOLAUS DE GIRZICZ.
 JOHANNES DE BYSTRY.
 NICOLAUS DE TRZIEBELICZ.
 JOHANNES DE POLNA.
 BENESSIUS DE WLACZICZ.
 NICOLAUS DE WLACZICZ.
 PETRUS DE WYCZAR.
 STEPHANUS DE WICZAP.
 HAMISKO DE BYSTWYNA.
 JOHANNES DE OSTROZNA.
 HERTWIKO DE SPATZICZ.
 MARTINUS DE DASSIEZ.
 CHAWLKO DE ROSTOWICZ.

Ad latus Dextrum subscripserunt.

BACZIO DE WIDOIR.
 LIDHERUS DE HEORECK.
 WIKL DE SEMYTISS.
 JOHANNES DE SUCHOTLOST.
 PROCZO DE CHORZIW.
 ALBERTUS DE SEBESTIANYCZ.
 JOHANNES DE ZEZNANCZE.
 ULRICUS DE DEBROWICOW.
 ZDICHA DE LIOTA.
 MATHIAS DE CHAYSTOWICZ.
 WILHELMUS DE OSTROW.
 JOHANNES DE BUZEWSY.
 JOHANNES DE WRBKA.

JOST DE ZHORZIE.
 BRUMO DE BIELA.
 BARTHOLO DE DOBRAWODA.
 ZDENCOW DE PRZIENDYLOWICZ.
 MARTINUS DE ZDESŁAWICZ.
 ZAWISIUS DE ZDESŁAWICZ.
 PETRUS DE BRLOH.
 ZDYSLAW DE DOBRAWODA.
 CHYNA DE PAWLOW.
 PRZICDBOR DE LHOTICZ.
 KIMESS DE PAWLOW.
 HENRICUS DE DOBROIRICE.

Mr JOHN STUART, after remarking on the value and interest of Mr Small's paper, exhibited the cast of a silver medal preserved in the Museum of Marischal College, which appears to have been struck by those who sympathised with Huss, and to commemorate his cruel fate. The medal has on the one side a figure of the Reformer tied to the stake and in the midst of flames, with the word CONDEMNATVR across. There are two legends, of which the outermost is CENTVM. REVOLVTIS. ANNIS. DEO. RESPVNDEBITIS. ET MIHI. The inner one is IO. HVS. ANNO. A. CRISTO. NATO. 1415. On the other side is the head of Huss, surrounded with the legend CREDO. VNAM. ESSE. ECCLESIAM. SANCTAM. CATOLICAM.

[In addition to the above medal, others were struck, commemorative of the same event, as described in Foxe's Book of Martyrs, Lenfant Histoire du Concile de Constance, vol. i. p. 429, and other works. One of these medals formed part of the bequest to the Museum of the Society by the late W. Waring Hay Newton of Newton, Esq., F.S.A. Scot. It is a silver medal $1\frac{1}{4}$ in. diameter. *Obverse*, bust in centre, with beard and cap; in front of bust, IOAN, and behind, HVS; in outer circle, CREDO · VNAM · ESSE · SCAN · CATHO · ECCLE. (Credo unam esse sanctam Catholicam Ecclesiam. Joannes Hus.) On the *Reverse*, in outer circle—CENTVM · REVOLV · ANIS · DEO · REDD · ROEM; in inner circle—ET · MICHI · CON · NAT · (Centum reuolutis annis Deo reddetis rationem et mihi. Condemnatur); and in centre, figure of a man tied to a stake, with legs surrounded by flames; in front of him the date 1415.—Ed.]