



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



41.

359.



600051082M

MEMOIR OF JOHN HUSS.

PRINTED BY
L. AND G. SEELEY, THAMES DITTON, SURREY.

JOHN HUSS:

A MEMOIR,

ILLUSTRATING SOME OF THE WORKINGS OF
POPERY IN THE FOURTEENTH AND
FIFTEENTH CENTURIES.

TRANSLATED FROM THE GERMAN.

BY MARGARET ANNE WYATT.

WITH AN INTRODUCTORY NOTE ON POPERY,
BY A BENEFICED CLERGYMAN OF THE ANGLICAN CHURCH.

“Take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.”—MARK xiii. 9.

PUBLISHED BY R. B. SEELEY AND W. BURNSIDE;
AND SOLD BY L. AND G. SEELEY,
FLEET STREET, LONDON.
MDCCLXXI.

359.



TO
HER MAJESTY, QUEEN ADELAIDE,

THE ZEALOUS, CONSTANT, AND MUNIFICENT FRIEND
OF THE PROTESTANT CAUSE,
AND ESPECIALLY OF THE PROTESTANT ANGLICAN CHURCH,
THE FOLLOWING TRANSLATION,

EXHIBITING A MEMOIR OF ONE OF THE EARLIEST,
AND MOST ILLUSTRIOUS OF PROTESTANT MARTYRS, AND
AFFORDING A SPECIMEN OF THE
INIQUITOUS NATURE AND PRACTICES

OF POPENY,

IS,

BY HER MAJESTY'S GRACIOUS AND EXPRESS PERMISSION,
MOST RESPECTFULLY AND GRATEFULLY

DEDICATED

BY

THE TRANSLATOR.

THE TRANSLATOR'S PREFACE.

THE translator of the following work has been moved to the undertaking by a sincere desire to promote, in however humble a degree, the glory of God, and the noble cause of Protestantism ; and the conviction, that motives rather than deeds are regarded by the Most High, encourages her to cast her mite into the treasury of Protestant literature, however others of their abundance have already contributed, and still are richly contributing to the same end.

The undiminished confidence with which Popery still endeavours to rear her head, despite the ' deadly wound ' inflicted on her at the glorious era of the Reformation, and which

God forbid may ever be healed, should surely awaken the energies, and the strenuous exertions in opposition to it, of every Protestant, individually, as well as collectively. Yes, even those to whom only "one talent" has been committed, will in this, as in every other instance, incur a fearful responsibility, should they "dig in the earth, and hide their Lord's money."

By a simple statement of facts, although occurring in ages long gone by, but still exhibiting the system and spirit of Popery in their proper colours, the final downfall of this great western branch of Antichrist, will, doubtless, under God's hand, be materially promoted. This appears, indeed, to have been the view of the original author of the following work, and certainly this has been an object, which has weighed much with the present translator. Lest, however, from the irreproachable demeanour and moral respectability of English Papists in general, and the Christian amiability of many members of that communion, it should be imagined to be a piece of useless and unchar-

itable severity thus to revive 'old grievances,' let the undeniable fact be still reiterated, that the character of Popery *as a system*, is beyond all question unchangeable; the same in the nineteenth century, as in all former ages, when "darkness covered the earth, and gross darkness the people." To form a true estimate of the workings of this system, as displayed in a Protestant and enlightened country like England, is scarcely possible; the fallacies and errors of the one, being so efficaciously counteracted and dispelled by the apostolical light and truth of the other. But let us turn to Spain, Portugal, Italy, and certain parts of Ireland. There, we may behold Popery in the plenitude of her corruption, tyranny, and power. There, supported by her two main crutches, Ignorance and Superstition, she stands triumphant, ever ready, on the least alarm, to draw the sword of persecution, or kindle the flames of martyrdom. With so unequivocal a prospect as this before us, who then would say, that the portrait of the workings of Popery exhibited in the following Memoir is not a faithful portrait, equally

applicable to that unholy system in the 19th as it was in the 14th and 15th centuries.

One observation, and in apostolic words, the present translator yet desires to address to her fellow Christians of the Romish Church: "Brethren, my heart's desire and prayer to God for you is, that ye might be saved."* She intreats them to believe that she entertains no personal feelings of ill-will towards individuals, but gladly acknowledges her conviction that a "zeal towards God," though not quite "according to knowledge," has, in former times, glowed in the bosom of more than one Papist, and which she doubts not still exists in many of the present day. Some amiable and estimable individuals of that church, she already knows, and many more doubtless there are, of whom Christian charity bids us hope, that "everlasting joy may yet be upon their heads." Nevertheless, we of the Reformed Church of England must beware lest what is really good and estimable in individual Papists should in-

* Romans x. 1.

duce us unawares to overlook the dangerous errors and delusions of a system like that of Popery, which so grievously corrupts and disfigures by human inventions and additions, "the truth as it is in Jesus." Let Protestants therefore, and especially those of the English Reformed Church, take heed that they treat not these sacred things with that spirit of indifference, which it is now so much the fashion to encourage, under the fictitious names of *charity* and *liberality*. Let them beware lest, being thus deluded by specious appearances, they become undeserving their privileges as Protestants of the Reformed Church; lest they become ungrateful to God for their political and religious blessings, and unworthy of being the countrymen of that noble "army of martyrs" whose blood was indeed "the seed of the Anglican Church."

The translator cannot now conclude this short address without recording here her deep obligations to one friend in particular, Mr. Leonhard Schmitz of the university of Bonn, by whose unremitting, intelligent, and generous

instruction, she has been enabled to attain a knowledge of the German language, as well as a taste for the literature of that fine country. Perhaps it should also be observed that, as the original work, of which the following is a translation, appears to have been written expressly for Germany, some few passages in it, being neither interesting nor quite intelligible to the English reader, have, on the suggestion of a friend, been altogether omitted.

M. A. W.

INTRODUCTORY NOTE ON POPERY.

POPERY, as a system of religion, laying claim to a divine origin, and to be a faithful witness of the Gospel, has been pronounced by many thousand voices for more than these thousand years past, a mass of iniquity, corruption, and delusion. In sober seriousness this charge seems to be too well founded, although occasions may have often happened when intemperate zeal, blind ignorance, and narrow prejudice may have contributed to the fabrication of many idle tales, and many hard calumnies against even that awful Apostacy. The "iniquity" however, of Popery (properly so called) has been exhibited in the unhallowed and un-

sparing persecutions which she has carried on against both the consciences and the persons of those, who have honourably impugned her doctrines and opposed her dominion. The reader will find *this* branch of Popish delinquency exemplified in no small degree in the following memoir of John Huss. Not less also have the iniquitous qualities of Popery been exhibited by the proud and impious pretensions which her sovereign head, and chief ministers have at all times so arrogantly assumed; by the idolatrous superstitions and other abominations which she sanctions and practices; and by that peculiarly “cunning craftiness,” whereby, through the influence of her ecclesiastical orders, she has been always “lying in wait to deceive.”

The “corruptions,” also, of Popery are manifested in the gross violations of gospel truth, apostolical simplicity, and catholic interpretation, which distinguish her code of faith, and by that unchristian and irreverent spirit, with which she would pass sentence, under pretence of divine authority, upon those who having

searched out her corruptions, are resolved, like John Huss, to repudiate them.

As to her "delusions," they are readily discoverable in her pretending to be, notwithstanding all these iniquities in her system, and all these errors in her code of faith, a faithful witness of the gospel, and the only legitimate depository of catholic truth! Is it not a delusion to lead your follower to believe that doctrine to be of God, which honest history shows you to be the mere concoction of human ingenuity? Is it not a delusion to claim, as Popery does, implicit respect and faith on the ground of apostolical antiquity and catholic truth, when honest history shews that Popery (properly so called) is an entire novelty and fabrication, when compared with such venerable and sacred references; Popery being, as Dr. Hook very justly observes in his incomparably excellent sermon on the 'Novelties of Romanism,' certain 'novel enlargements of old catholic truths; novel additions to ancient and true doctrines.' Catholic and apostolic antiquity, indeed, is the most *unpopish* of all

Christian ages ; and therefore an honest reference to those times is the least of all favourable to the pretensions of the great Apostacy. Popery had not then began to meddle with Christ's Church.

But let us go a little into " the law and the testimony," and see, by at least some few instances, how far this unhappy system can stand face to face with the standard of God's revealed word. In that balance *alone* must that system be weighed ; not indeed by the revealed word according to any private or party interpretation,—for that would clearly be to make all diversities of faith equally right—but it must be the revealed word as it was received and interpreted by the Church Catholic in the primitive and apostolical days of Christianity.

Now, when we find the blessed Gospel, and the Church Catholic her faithful witness, proclaiming (for instance) the doctrine of " one mediator between God and man, the man Christ Jesus,"* and then find Popery afterwards introducing as

* 1 Tim. ii. 5.

a matter of implicit faith, other mediators, the Virgin Mary, angels, saints, and martyrs, we have a positive attestation of Popish corruption and distortion. When again, the Gospel and catholic doctrine is, that sin is pardoned *only* through the sacrifice and merits of Christ, Popery comes forward and insists on the martyrdom of saints also, as equally important in effecting that blessed purpose. When the Gospel and Church Catholic proclaim that God in Trinity is the only legitimate object of worship, Popery interferes again, and sets up the Virgin Mary, together with saints and angels and "the spirits of just men made perfect," as equally entitled to our invocations and prayers. When the gospel and Church Catholic forbid, with stern solemnity, the worshipping, or even the "bowing down to any graven image," Popery, still bent on "fulfilling her own devices," encourages, sanctions, and practices that impious abuse; not perhaps in the highest and holiest sense of worship as to the Creator himself, but unquestionably in a sense sufficiently high and tangible to be an open transgression of the divine

command. When the Gospel and Church Catholic have, from the very first, ordained and preserved the practice, which our Lord himself instituted, of administering without respect of persons, "the *cup* of blessing as the communion of the blood of Christ,"* the innovations of Popery have grievously mutilated that sacred ordinance by withholding that "*cup*" from the people, and offering it only to the priest.

When the Gospel and Church Catholic pronounce the doctrine that "Christ was *once* offered to bear the sins of many;" † that "we are sanctified through the offering of the body of Christ *once for all*," ‡ then does Popery again manifest another of her corruptions, by ordaining, that in every celebration of her mass, the priest does actually offer up a sacrifice, not merely a commemoration, but a real sacrifice of the body and blood of Christ. When the Gospel and Church Catholic so solemnly warn us against adding to, or taking from, the writ-

* 1 Cor. x. 16.

† Heb. ix. 28.

‡ Ibid. x. 10.

ten word of God, and "making that word of none effect by our traditions," (as the *Popish* Pharisees did, for of a kindred spirit with Popery was their spirit) yet in spite of all this warning, promulgated too by the Holy Spirit, our Roman or modern Popery demands from her people an equal, if not a more implicit, homage and faith for certain unwritten traditions, preserved in her church, than for the written words of eternal life. We might indeed extend this dismal catalogue of Popish transgressions to a tenfold length, if the nature of a mere "introductory note" would admit of any elaborate discussion, and if the great work of refuting the errors, and exposing the iniquities of Popery, had not already been so entirely and effectually accomplished by so many enlightened and learned writers of the present day.

It may seem, therefore, to be an uncalled-for and gratuitous question to ask, 'What is to be understood by Popery?' and yet there are afloat in the world many crude and ignorant notions about it; many things being *called*

Popery, which are wholly unconnected with it. If any desire is felt, or any attempt made, to restore the present meagre, neglected, and most unworthy condition of our churches to a state more consistent with the practice and principles of our great Reformers, it is stigmatised as an endeavour to return to the superstitions and vain glories of Popery; that puritanical and iconoclastic spirit being not yet extinct among us, which would once, under the notion that such things were only remnants of Popery, have torn away every beautiful symbol of Christian faith, and Catholic truth,—the cross, the font, the altar, the priesthood, the episcopal order, the liturgy, the clerical habiliments and costume, and every fit and worthy appendage of the Reformed Church.

Such intemperate and indiscriminate zeal as this, whilst we may applaud its honesty, leaves us much to deplore in the ignorance and misconception by which it is guided. Extremes indeed are always wrong and dangerous; and from the extreme of hatred, which our great Reformation has most happily en-

gendered in the breast of the Anglican Protestant, against the superstitions and idolatries of the Popish worship, we have now gone into another and opposite extreme, that of dismissing into oblivion or desuetude, and with frigid indifference of feeling, many of those exalted and impressive solemnities, regulations, and appointments in the order and administration of our public worship, which people fancied to be Popish, but which would be most consistent with our great Reformers' principles, and most fitting for the place where God's "honour dwelleth." It is in fact not a Popish, but it is a truly Catholic and Protestant spirit, which would bring these holy things back to their proper meaning and position. And if even it be said, that such a restoration *might* perhaps *lead* to Popery, still that is no more a reason for abandoning such an object, than that education may lead to the acquirement of pernicious knowledge, would be a reason for abandoning education; we must not forego a legitimate and useful object, merely through fear that some people may abuse it. It is not for

pompous and vain-glorious ceremonials that we would contend ; seeing how readily such exhibitions awaken superstitious impressions, and how little they have to do with the spiritual purity and dignity of the Reformed worship ; but it is for the apostolic principle of “ doing all things to the glory of God,” that they “ may be good to the use of edifying ;” of “ doing all things decently and in order,” with that regard for every outward honour, regulation, and arrangement in the sanctuary, which is due to the solemnity and sacredness of both the place itself, and the purpose of it. This is what we desire to attain to, and which has been so long lost sight of in the low, neglected, and undignified condition in which our Anglican churches have, for so many years, been suffered to remain.

Surely then, so long as we diligently abstain from the corrupt and unscriptural doctrines of the Popish creed, from the idolatrous associations of her worship, and from the arrogant spirit of her claims, her views, and her pretensions, we shall be far enough from participating in that awful Apostacy, or giving a helping

hand to it, however we may be able to bring back our Anglican churches, in their internal economy and order, to a state more befitting their honoured purposes, and more consistent with the practice and principles of our great Reformers.

As to what, therefore, is to be understood by 'Popery,' it is something more than merely 'an enlargement of, or novel addition to, ancient and true doctrines.' This, though true, is not true enough; for an 'enlargement' or an 'addition' may sometimes be an improvement, and we are not prepared to say this of Popery, in any shape. It is altogether a degenerate and fallacious system; it is altogether alien from the Gospel; disfiguring and violating, not only by 'enlarging,' but sometimes by mutilating, and sometimes by distorting, every doctrine of that blessed dispensation, which it attempts to handle. We must remember too, how Popery (properly so called) imposes on the understanding, by teaching for doctrines of God the commandments of men; and how it fetters the conscience by its swelling and impious preten-

sions, by its ostentatious and idolatrous ceremonies. Popery, in fact, had long lain as an Incubus over the face of Christianity, until the piercing light of revelation, sent forth by the Holy Spirit, with extraordinary impulse at the great Reformation, first moved the black encumbrance from his lodgment, and thus erected Protestant England into the champion, and the Anglican Reformed Church into the faithful witness and depository of Catholic truth and Catholic principles.

In regard to the Church of Rome, that great storehouse of Popery, something yet remains to be said. So identified is that church with the great Apostacy, that they are constantly used as reciprocal terms. This, however, does seem to the writer of this note (unless the idea should be thought to be too finely drawn) a little unfair. Popery, *per se*, is *altogether* iniquitous and unscriptural. It has no sound part in it. But this cannot strictly be said of the church of Rome. In some things she seems to escape that pollution. She possesses in her constitution all the essentials of a real church,—bishops,

priests, and deacons; so far therefore she is not popish. She also admits all the great fundamental doctrines of the apostolic creed; which admission is, of itself, not an act of Popery or of unsoundness in faith. But then comes her mantle of pollution; a superinduction of gross fabrication and error *upon* those sacred truths and ordinances, which the church of Rome does not mean altogether to deny or reject. This superinduction is her Popery. It is her Apostacy. And so plentifully does she mix up this corruption with Catholic truth, that what little healthiness there may be in her creed and her constitution is almost past discovery, and past all manner of usefulness. So plentifully does she drink of the deleterious fountain of popish error and impurity, that her very name is become an abomination to vast multitudes of the purest, most Catholic, and enlightened Christians upon earth. May it not then, in common fairness and charity be said, that *all* is not Popery which is of the church of Rome. *She* has some redeeming qualities—Popery herself has none. “From the sole of her foot even

unto her head, Popery has no soundness in it.”* It may therefore be spoken of the church of Rome, as Dr. Johnson spoke of the works of the historian Robertson, ‘They were like gold packed up in wool: the wool taking up more room than the gold.’ So the corruptions of the church of Rome, in which she is so densely packed up, take up much more room than her purity. She has yet indeed to look for the day of her purification; the day when the Incubus shall be removed from her breast, and when she may at length, be able utterly to renounce that “man of sin,” by whom she has been so long enslaved. And however many holy men, many of the upright and “honourable of the earth” may be found within her pale, (a fact which we have no desire to deny or conceal,) serving her with all purity, sincerity, and piety of purpose, yet even *this* will not consecrate her popish admixture. For *that* no compromise can be ever made, “Though those three men, Noah, Daniel, and Job were in it, they should deliver

* Isaiah i. 6.

but their own souls by their righteousness, saith the Lord." * We can hope for no deliverance for Popery herself.

It is true, her unhappy, still infatuated, and priest-ridden church is, in these days, once again assuming an air of confidence, on the fancied and chimerical prospect of a return to her exaltation and ascendancy in this enlightened land, and we know how indefatigably strong, vigilant, and active are her energies in pursuit of that object. We will not blame her zeal in adopting a course, which she *imagines* to be right. We shall do better to take a lesson from it to our own instruction. '*Fas est ab hoste doceri.*'

If Popery is up and stirring, let Protestants be up and stirring too. It is perhaps even good for the Reformed Church that she should thus be roused from many years of lukewarmness and lethargy; and this perhaps is the true light in which we should view these new energies of the Popish Church. They are sent as a rebuke

* Ezek. xiv. 14.

to our own indolence, and as a stimulus to still greater activity and earnestness on our part, in the cause of Christian truth and purity; whilst God hath never failed, and never will fail, to raise up and renew, from time to time, sufficient strength to meet and repel the aggressions of those, who would assail and trample down that faithful witness of the Gospel, the Anglican Reformed Church. If then there be really any danger to that Church, it will be rather from our own torpidity and indifference to the admonitions and warnings of God's providence, than from any actual increase of Popery. The fact indeed of such increase may perhaps be questionable; that is, in comparison with the increase of the Protestant cause. For the rapid increase of general population will necessarily give a numerical enlargement to the ranks of both parties: and if we see many more Popish chapels now than formerly, yet we also see many more Anglican churches, to say nothing of many other places of Christian worship, in which Popery finds no advocates. But however stirring and boasting may be the Romish

Church in these days, and however confident the aspect she may assume, yet where are the boasted *multitudes*, (for a few occasional converts are not worth considering,) who forsake the pale of the Anglican Reformed communion for the sake of hers? Where are the *converted* congregations, which flock to her newly-built chapels? We know there are other means to which Popery does not scruple to resort, of swelling the ranks of that community, besides by conversion; but an increase effected in any other way, can be of no weight or value. And it is well known that in many instances, it is not the congregation which wants the chapel, but it is the chapel which wants the congregation. There may be much glittering without gold: so there may be great display of Popish chapels, without any answerable increase of Popish worshippers.

It is however not to be denied, that every strength which the evil One can put forth, from Popery down to Socialism, and to the meanest and silliest heresy, is now arrayed against that pure catholic truth, so faithfully preserved in

JOHN HUSS,
OR
THE WORKINGS OF POPERY, &c.

CHAPTER I.

INTRODUCTORY—ORIGIN AND CHARACTER OF THE POPENDOM—
HILDEBRAND.

PRIMITIVE Christianity, its division into Unitarianism and Trinitarianism, the triumph of the latter over the former, and the subsequent dominion of spiritual darkness over light, have already been fully discussed by the author of the following pages, in another work.* A retrospective view may nevertheless be necessary, even for those who have read that work,

* Primitive Christianity in East Franconia.

in order to the better understanding of the one now before them.

When about the third century, the Jewish, Greek, and Roman priests, the former persecutors of Jesus and his disciples, saw that his religious system, exalted by its own intrinsic worth, as well as by outward circumstances, had outgrown their destructive hands, and that their own temples were in danger of becoming deserted and desolate, these same priests, as is well known, formed a league among themselves, with a view of making the best of their altered condition. They therefore converted the God of the universe into the imaginary god of a party, and themselves into his privileged ministers, in order the more readily to carry on their heathen practices, under the mask of Christianity.

As to the hierarchical system, it is like a pyramid, terminating in a point. It requires a high priest, a single head. But the division of the Roman monarchy into the eastern and western empire, was the means also of dividing the yet infant church into similar sections, the

bishops of the two metropolitan cities, Byzantium and Rome, each contending for superiority. The former, being constantly subject to a Greek emperor, could never attain a higher rank than the title of Patriarch; whilst the latter, on the contrary, after the throne of the Cæsars had been subverted by swarms of barbarians, seeing none but heaven superior to himself, thus became Pope, a name which, under the semblance of innocence and affection, comprised within itself the idea of the most extensive paternal power. Cunning, however, and hypocrisy, together with the spirit of enterprize and perseverance, contrived, in the course of centuries, to erect, from the dust of persecution, a system rising even to the clouds; temporal property being prudently made the stepping-stone.

After Zacharias the exarch, (a position assigned to him by Pepin the Short, in return for the sanction he had given to Pepin's usurpation,) had forged a decree of the Emperor Constantine, in which the latter was said, some hundred years previously, to have granted the

city of Rome to the Pope, together with the neighbouring districts ; and after that decree had been successfully promulgated among a credulous multitude, there appeared another species of priestly forgery, the (so-called) ‘Isidorian decretals,’ in which nothing less was aimed at, than to prove ‘that the bishop of Rome was appointed immediately by God himself to be his representative and vice-gerent upon earth ; and consequently, that he was to be accounted superior to all other bishops, and even to kings and princes of Christendom ; that these sovereigns also were to consider their territories and dignities merely as fiefs and tenures granted to them by the pope’s favour ; and thus the pope not only was to have the unlimited disposal of all earthly dignities and possessions, but whoever should disobey or resist the papal commands, would forfeit his own present and eternal happiness.’ Wicked and preposterous as all this invention really was, yet, through the peculiar ignorance of the times, and the constant wars of the princes and the people, it was allowed gradually

to creep in, till at length it became a monstrous spectre. The power of the Roman pontiff, (such was the spiritual darkness of those days) had now reached so enormous a height in the person of Hildebrand, (who had commanded a German emperor to stand in the open air for three days barefoot in the snow of January) that without any fear of punishment or of ridicule, he boldly proclaimed, 'The pope is exalted as high above all temporal and spiritual powers, as heaven is above the earth.' His successful prohibition also of the marriage of priests, in spite even of ardent opposition, had supplied him with an invincible and innumerable body-guard, composed of the best and most influential individuals of all nations, torn away as they were, from wife, child, and home. The right he had also acquired of ecclesiastical patronage, kept three millions of unmarried Prætorians in constant submission and subjection ; whilst a third magic weapon, the thunderbolt of excommunication, herald of pyres and destructive wars, struck dead or rendered powerless, even at a distance, not only those who really opposed, but

those also who might be suspected of opposition. Thus it came to pass that, after the golden treasures of Europe had been exhausted by the crusades, or thrown into the lap of priests, the papal tiara shone so resplendently, that, dazzled thereby, the kings of Spain, Portugal, Sicily, Naples, England, Scotland, Denmark, Norway, and Hungary, bowed before it as so many tributary vassals, enduring the sovereignty of mendicant priests.

CHAPTER II.

THE THREE CONTEMPORARY POPES—ALEXANDER THE FIFTH—
BALTHASAR COSSA ASSUMES THE TITLE OF JOHN XXIII.—
TESTIMONIES OF ECCLESIASTICAL WRITERS.

As an exuberant prosperity naturally produces insolence, and power when it invades the rights of God becomes sinful, and tends to brutalize man's nature; as also the history of the Popes, with but few praiseworthy exceptions, exhibits a long chain of crimes and criminals, for which even to this day the genius of humanity still blushes; so was it also but natural that more than one candidate should strive after this *ne plus ultra* of earthly power, and that numerous rivals should frequently enter the divided conclave. It appears, therefore, that at the end of the fourteenth century, during several years, two, and at length three popes, reigned, coterminally, who from Rome, Avignon, and

Pisa, hotly persecuted each other both by word and deed. The most upright and legitimate of these was Alexander the Fifth, to whom by degrees most of the Catholic, (i. e. Popish) states submitted, thus giving hopes of a speedy restoration of the church's unity; but he was afterwards poisoned by the notorious Balthasar Cossa, who placed the triple crown upon his own head, under the name of John XXIII. This was a bold and arrogant step, and it is perhaps more easy to imagine than to describe, what the world felt on such an occasion.

But this now appears a fit place for producing some testimonies from some of the writings of ecclesiastics of those days, within the space of three different centuries; not indeed the testimonies of discontented insignificant friars and monks, but of dignitaries in the church, high in consideration and outward splendour. As early as the twelfth century, Bernard, the learned and celebrated abbot of Clairval, a saint of the Romish Church, thus expresses himself in allusion to Pope Eugenius the Third. "All sense of right is lost. * * * Ye, who are

appointed to be the shepherds of souls, go about covered with gold and costly array; and what becomes of your flocks? This conduct, I could almost say, is more suited to the keepers of devils, than of sheep. Ye stand in Peter's place; but no where do we read of him, that he was bedecked with precious stones and silks, and surrounded by soldiers and satellites. *

* * * * *

“But at the present time a foul disease lurks through the whole body of the church; of which disease the danger is the greater in proportion to its internal extension. Ye call yourselves “servants of Christ,” but in reality ye are servants of antichrist.”

About 180 years later, the temperate, mild, and pious Archbishop and Elector of Treves, thus writes to his cousin the King of Bohemia,—
“It were easy for me to take advantage of the troubles that have lately befallen the kingdom, and to place the injustice arising from the power claimed by the Pope in its full light. But prudence enjoins silence. If truth must suffer, let us at least not injure Christian charity. I touch

upon the licentiousness of the court of Rome no further, than I am absolutely compelled. Instead of triumphing over its faults, I only lament the undue authority it claims over other , princes." Lastly, in the fifteenth century, the enlightened Cardinal Bishop, Peter of Ailly, thus speaks,—“ Things are grown from bad to worse, and we are deeply sunk into horrible crimes, in consequence of having lost all virtuous distinctions in spiritual and temporal things.” Thus is there scarcely any writer of any consideration in those times, who does not represent the state of the Romish church in gloomy colours, and who does not foretel its inevitable overthrow, unless prevented by a speedy interposition of divine power.

CHAPTER III.

COUNCIL OF PISA—EMPEROR SIGISMOND INVITES PRINCES, &c. TO
THE COUNCIL AT CONSTANCE—THE POPE'S RETINUE FROM
BOLOGNA.

THE cry for relief under such circumstances, at length reached the ears of all princes and people of Christendom. A general council seemed to be the only remedy. To effect this, an express stipulation had been made in the Emperor Rupert's coronation oath. He, however, not only postponed the council, but even after its voluntary assembly at Pisa in 1409 he unjustly and imprudently dismissed it. The opinion of the Prince Palatine, that the Pope, (himself at that time a party concerned, and a party accused,) could alone call an efficient council, had still many partisans, among whom was the Emperor Sigismond. But for the loud clamour of public opinion this emperor would gladly

have followed his predecessor's steps. But he chose rather to make a tedious and expensive journey through most of the countries of Europe, in order personally to invite the heads of the nations to this great assembly. In December 1413, he conversed at Lodi with Pope John XXIII. The two other rival popes, already deposed by the Council of Pisa, and justly fearing the worst for their affairs from a second meeting, took good heed not to sanction, by their names, a similar convocation. Sigismund was a zealous papist, but he was also, as is frequently the case, a still more zealous egotist. If his own advantage was in question, he would sacrifice without scruple the honour of the Papacy. He therefore represented to Cossa, that the council would, if *he* appeared there, pass a decree in his favour. Upon which, the deluded Pope, with as much eagerness as he had formerly opposed the council, now invited the whole of Christendom to assemble at the German city of Constance on All-Saints' day of the following year.

The Pope himself, in October 1414, departed

thither from Bologna with an innumerable retinue, and multitudes flocked to the city from hill and valley. An old manuscript in the library of Vienna, written at this time, speaks of thirty cardinals, three patriarchs, twenty archbishops, one hundred and twenty bishops, one hundred abbots, one hundred and fifty priors and heads of orders, more than two hundred doctors of divinity, upwards of twenty-three thousand secular and regular clergy; four electors, ninety dukes, eighty-three counts, two thousand knights and noblemen, nearly one hundred thousand foreign laymen, besides a numerous multitude of musicians, buffoons, and jugglers, and nearly fifteen hundred wandering disreputable females, who were to serve as *witnesses* to the *chastity* of the Lord Cardinal and others.* Many brought their concubines with them.

* The same manuscript says, that a certain citizen of Constance sold his wife to the king's Chancellor, and bought a house with the money. Among the remarkable circumstances of the council, the chronicle mentions more than fifteen hundred persons having fallen into the lake of Constance, through the greatness of the throng, accompanied with fighting and drunkenness; and that owing to the concourse of horses such a dearth of provender arose,

The pope, whose journey was delayed by the multitude of his retinue, did not arrive at Constance till the end of October. Near the city he was thrown out of his carriage into the mud. In answer to his servants, who assisted him to rise, and enquired, how his holiness felt, he replied, ‘How do I feel? Here I lie, in the devil’s name. Had I remained at home, I should have been well enough; but so are foxes caught.’ Thus, (remarks the Chronicle,) giving them to understand, that he already repented his journey not a little.

that the council was obliged to issue a decree allowing only twenty horses to the pope and reigning princes, ten to cardinals, and three to bishops and others. The bishop of Lodi, a member of the council, thus spoke in the session to his companions in office, respecting the conduct of the clergy at Constance :—‘ Instead of our setting an example to the people, the time will soon come when they will teach us how we ought to live. Do we not see among the laity more modesty, morality, and respect for the Church than among the priests themselves. We have then no right to wonder if secular princes despise and ridicule us. It is God’s just punishment, which will continue to lie heavily upon us, until we avert it by a sincere amendment of life.’ Another eye-witness, an Augustinian monk, from the diocese of Mentz, thus addressed the Council of Constance—‘ I behold in the clergy a living exemplification of all vices; pride, covetousness, envy, prodigality, luxury, unchastity, effeminacy and indolence.’

CHAPTER IV.

PAPAL PERSECUTION RESISTED—JOHN WICKLIFFE—HIS SENTIMENTS RESPECTING THE CHURCH AND THE CLERGY—HE TRANSLATES THE BIBLE INTO ENGLISH.

MANY pages of the author's beforementioned work were filled with the history of the resistance made by the true disciples of Jesus against the false ; the former of whom, although now and then overcome by their opponents, could never be entirely vanquished, just as light is never totally extinguished, though at times overshadowed by darkness.

At the very cradle of Christianity we beheld Unitarians contending with Trinitarians. We beheld, during several centuries, throughout Christendom, collected bodies, as well as individuals, high and low, clergy and laity, boldly resisting the ever-tyrannical Rome ; just as the Germans, in the time of Augustus, were often

defeated but never vanquished. From these men, invigorated by persecution, arose religious heroes of more or less note ; who, not despairing of the final victory of the good cause, and in spite of the gigantic power of the enemy, either led their followers to the field of battle, or else, as high-minded sufferers, contended single-handed and deserted, for the deliverance of divine truth, that original resting-place of the soul, from the impious and degrading inventions of men. Such was the English Wickliffe, doctor and professor of divinity in the University of Oxford, who began in 1370 to combat, both by word and writing, the almost incredible haughtiness of the Pope,* and the other errors and abuses of the church ; the whole of religion consisting, at that period, of merely outward pomp, the worship of saints and images, and a senseless eagerness for relics. He taught and

* Not content, as God's vicegerent, with having unlimited authority over the globe, they, by degrees, aspired to rule in heaven. Thus Clement VI. in his Bull of jubilee, *commanded the angels to deliver from purgatory* the souls of those, who died on their way to Rome in the year of jubilee, and lead them straight to paradise.

testified, that “ the power of the clergy, by which they endeavoured to bring all things into subjection to their authority, was not instituted by Christ ; and that the church of Rome was no more the head of the rest than any other church, neither was the Pope more powerful than any other priest ; and as great as he might think himself, he was brother to the meanest. The Lord’s Supper did not in reality, but only symbolically, contain the flesh and blood of Christ : the doctrine of transubstantiation, not invented till long after the death of Christ, led to idolatry. Thus also pilgrimages and image-worship could hardly be permitted without producing idolatrous feelings. No priest should be a temporal judge, or have dungeons and prisons for the punishment of crimes and misdemeanours. The gospel was sufficient to instruct and guide Christians. The establishment of the mendicant orders was in direct opposition to the gospel. They were only an encouragement to indolence, and whoever should support them would be deserving of punishment. The celibacy of the clergy was productive of innu-

merable excesses and evils, and the vows of female celibacy were occasions of disorder, incest, and infanticide. Auricular confession made priests proud, and gave them both desire and opportunity to participate in intrigues. A sacrament administered by a crime-stained priest lost all efficacy. Temporal princes would be justified in correcting a vicious hierarchy by confiscating its estates; nay, that it was even their duty to do so. Tithes were only alms, and the congregation were entitled to withhold them, in case of neglect of duty, or other misconduct in their pastor, and to employ them for the erecting of schools, or the support of the poor. Excommunications, censures, and interdicts, when their aim was only to increase ecclesiastical wealth, were null and void; and the priest who, in obedience to a papal injunction, should withhold from the people the food of the soul, would fall under God's displeasure." So far Wickliffe,—and to the question, whether it were allowable, in the then impoverished state of England, to apply the money collected for the Pope to the pressing necessities of the

nation, he boldly answered, Yes. That such a man therefore, should be to priests of all orders, the object of the most virulent hatred, requires no demonstration. But this did not discourage him. He translated the scriptures into the English language, exhorted the people to read the Bible, and continued from his professor's chair, and after the loss of that office, from the pulpit, to declaim with peculiar energy, against the usurpations of the hierarchy, (with whose practices he was intimately acquainted) against the pomps, sports, and orgies of the bishops, the infamous lives of the begging friars, and every other unchristian doctrine and ordinance. It is true the Archbishop of Canterbury prevailed on the ecclesiastical convocation in London and Oxford to condemn twenty-four of Wickliffe's propositions ; nine as heretical, and fifteen as erroneous. But his person yet remained untouched, in spite of the efforts of his enemies to procure his being surrendered to Rome, or at least, his being executed in England. The Duke of Lancaster, the love of the people, and his own blameless life pre-

served him. He died in peace as pastor of Lutterworth. Thirty-one years afterwards his body was exhumed and burnt, together with his works, by order of the council of Constance ; an act of no great heroism, since, as a previous specimen of their magnanimity, they had, in peaceful Germany, condemned to the flames in the face of day, and with glaring perjury, the living body of an equally noble spirit.

CHAPTER V.

THE GREEK CHURCH IN BOHEMIA—THE FOLLOWERS OF WALDO
—THE BIRTH AND CIRCUMSTANCES OF JOHN HUSS—HIS VENE-
RATION FOR THE WRITINGS OF WICKLIFFE.

IN Bohemia, that ancient land of legends, where once the Franconian Samo successfully contended for the freedom of the Slavonians, and where, down to the present day, Germans and Slavonians are harmoniously intermingled; where the poetical, and sometimes fantastic, scenery frequently reminds men of heaven; there, for a considerable time after the establishment of the Trinitarian doctrine, the rites of the Greek church, unostentatious and free from the yoke of celibacy, had reigned superior to the Latin forms, and were still kept alive by private religious worship, as well as in the affections of the people, even after the not very

creditable or honourable assumption of superiority and authority by the Latins. There, too, when it had been in vain to seek for one in either France or Germany, except to enhance the bitterness of their lives, an asylum was afforded to many of the disciples of the truly evangelical Waldo, father of the poor, who towards the end of the 12th century, preached in the dark vallies of the Rhone and Piedmont, the unadulterated doctrines of the early Christians; and till his bloody death, lived unsullied in morality, and unshaken in faith.* Strength-

* Highly tragic is the fate, which befel those brave people. After the Romish party had falsely accused them of assembling naked, of evil communications with the devil, &c. an ecclesiastical council anathematized them, and the Dominicans organized a formal crusade, in which men were trodden down like grasshoppers, without distinction of age or sex. Louis VIII. of France commanded thousands of the Waldenses, and three hundred of their villages, to be burnt. Nor did they fare better in Germany, where Conrad of Marburg, appointed master of the heretics by the Pope, condemned great numbers of them to the flames. The bishops of Mentz and Strasburg also passed the same sentence on all their own citizens who adhered to the doctrines of Waldo. Moreover, the cities of Bonn and Cologne were witnesses not only of similar executions, but of the immortal heroism of these martyrs; as a specimen of which we will merely select the instance of a girl of sixteen, who, on account of her extraordinary beauty, having been spared and kindly treated by the executioners,

ened by an university numbering nearly 20,000 students; by a daily increasing intercourse with England, Wickliffe's native land, through the intermarriage of the royal houses; and by bold preachers of the truth in their own land, such as Stickna, Milicz, Janow; and encouraged by the fact of the great division in the church; these powerful elements of religious reformation had ripened Bohemia, more than any other country, for a breach with the papal chair. At this time John Huss, born of

turned from them with contempt, and springing to the stake, magnanimously shared the lot of her companions in faith. And yet these persecutions in the middle ages are mercies compared to the brutal horrors exercised towards those unfortunates about the end of the seventeenth century by the Savoy government, and which are minutely described by the English ambassador Samuel Marland. And what was their crime? It is thus described by a Bohemian inquisitor, who towards the end of the 15th century, had condemned many of them. 'In general they lead orderly lives, are modest in their dress, chaste and temperate in their conduct; are never seen in public houses, and have such a horror of a lie, that they will enter into no manner of trade; they never swear, and whenever it is required of them, are ready and willing to give an answer concerning their faith. They pray frequently during the day, but reject the Ave Maria, and all prayers of the Catholic Church, except the Lord's prayer. Their preachers not unfrequently live four days in the week on bread and water, and offer up public prayers seven times a-day, when they can do so without encroaching on their other duties. They

poor parentage at Husseneck, a little village in the district of Bechin, became, through the assistance of a feudal lord, a scholar, student, and amanuensis; then Bachelor and Master of Arts, preacher at Bethlehem, court chaplain to the empress, rector of the university, and what is still more important, a determined opponent of Rome. Neither birth, education, nor manner

always walk in pairs, an old person with a young one. They hold communion with their brethren in Piedmont, from whom they sometimes received their teachers. They admit none of the commands of the Church but only the doctrines of Jesus.' What ought, what can, a tolerant impartial judge say to this? Eternal justice grants the palm to martyrdom. Like a Grecian fire this faith continued to shine amidst the waters, and became a Pharos-like lamp to succeeding centuries. It was neither Luther's nor Calvin's scriptural labours, nor even their learned tracts and disquisitions, but it was the flames of the martyrdom of the Waldenses and other enlightened Christians, blazing in the eyes of the multitude,—this it was, which caused the separation of two and forty millions of Protestants from Rome, and which, out of the hundred and sixteen millions still adhering to her communion, would separate more than half before the expiration of the century. To these heroes, according to whose opinions John Huss acted, belongs the glory of the Reformation. Pope Urban V, already foresaw this in 1364. On this account he conferred on an Archbishop of Prague a great reward for an apparently moderate service, by nominating him his colleague in the government of the globe, because he had taken upon himself to extirpate the Bohemian Waldenses.

of life had prepared this mild, modest, and somewhat timid man, for the true light of the gospel. When a British student showed him the propositions of his countryman, (Wickliffe) Huss was much alarmed, and begged him to throw the dangerous writing into the river. But his daily study of the holy scriptures, his daily observation of the unholy church, his confidential intercourse with the learned and travelled Jerome of Prague, to which was added, the crying abuse of indulgences, that gradually opened his eyes. He took up the writings of Wickliffe, not without mistrust and religious apprehension; but their evident researches after truth, soon dissipated his prejudices; his early opinions gave way to reason, and his heart overflowed with warm approbation. In answer to his fellow-collegians, who detected him reading these books, and reproachfully remarked, that by a decree of the council the author had been sent to hell, he replied, 'I only wish that my soul, when it leaves this body, may reach the place where that of this excellent Briton now dwells.' From henceforth, it is easy to believe, Huss be-

came a new man ; and from the chair, as well as from the pulpit, combated earnestly, and resolutely, the Roman antichrist and his ministers. Students and citizens, nobility and the court itself, crowded to hear this favourite of the people. His name resounded throughout the German empire. The eyes both of friends and foes, were turned towards Bohemia.

CHAPTER VI.

HUSS AN OBJECT OF JEALOUSY WITH THE MONKS—THE NOMINALISTS AND THE REALISTS IN THE UNIVERSITY OF PRAGUE—KING WENCESLAUS PROTECTS HUSS—JEROME OF PRAGUE—THE WRITINGS OF HUSS, JEROME, AND WICKLIFFE COMMITTED TO THE FLAMES.

THE revenge of the Church, in which church alone, as is pretended, salvation can be obtained, and which, after opening its pale to civil criminals, ought not therefore so soon to despair of extirpating religious errors, begins as a spark, and ends as a flame. So long as the opposition of John Huss was considered only as the result of transient excitement, it was, or appeared to be, unnoticed; but when, to use the words of Erasmus of Rotterdam, he afterwards, by the reduction of mass and penance-money, and of pious gifts in general, touched the sensitive feelings of the monks, abuse ran high against the enthusiast, the disturber of

the peace, the 'mover of sedition,' the heretic, and 'pestilent fellow.' The teachers of the university of Prague, were, at the same time, persuaded to insult Huss from the professor's chair with the weapons of wit; an occupation the more agreeable to them, because in the wordy and sophistical disputes of those times, these teachers were on the side of the Nominalists, and held the doctrines of Aristotle; while Huss on the other hand, with most of the Bohemian professors and students, was on the side of the Realists or Platonists. As the learned and scholastic pedants could not restrain the natural course of events, the priests attached to Rome assailed the royal palace with petitions. King Wenceslaus, who by the advice of his physicians at that time took less wine, and lived more than usually in accordance with the wishes of his wife, an enlightened Bavarian princess named Sophia, despatched the petitioners with these words; 'You shall leave my goose in peace, who lays me golden eggs.'*

* The name 'Huss' in the Bohemian dialect means a 'goose.'

Huss had already overpassed the boundaries of the country, and had widely spread, especially in Hungary, where the eloquent and zealous Jerome boldly preached before king and people, and where, as in Poland, a prejudice in favour of the Greek church had already produced a species of reform.

In Prague the contest with Rome was not only carried on by words, but represented by symbols. Two British students, who had been silenced by the rector, had the ball-room of their landlord magnificently painted, on one side of which was represented the entry of Jesus into Jerusalem, "meek, and sitting upon an ass;" before him the common people and children with "olive branches;" behind him his apostles, barefoot and in linen garments; on the other side the Pope, riding a charger decked with gold, silver, and precious stones, preceded by trumpeters and kettle-drummers, life-guardsmen and soldiers, and followed by cardinals, also well mounted and richly dressed. Thousands of people daily crowded the hall, and exulted in the witty device. At last the arch-

CHAPTER VII.

WENCESLAUS SENDS AN EMBASSY TO ROME—HUSS IS EXCOMMUNICATED—ZBYNKO ESCAPES TO HUNGARY, AND DIES THERE—THE POPE PROCLAIMS A CRUSADE—HUSS PROTESTS AGAINST IT.

THE queen, the nobility, the city and university of Prague, earnestly besought Wenceslaus, not to deliver this darling of the people into the power of an irreconcilable enemy. In January, 1411, the king sent a numerous embassy into Italy to assure the Pope ' that Huss was a worthy, pious, right-thinking Christian, falsely accused by his enemies, and that he would not appear in person at Rome, knowing the necessity of being on his guard against the malice, duplicity, and artifice of his enemies; and further, that if the Pope suspected that heretics were cherished in Bohemia, he was at liberty to send legates thither at the king's

expencc to investigate the matter.' Huss also sent his own representative with the embassy, and Colonna was highly incensed on finding that the wished-for victim was yet so far from the snare. Without attending to the vindication which the Bohemian lords had made in behalf of Huss, the cardinal excommunicated him as a declared and stiff-necked heretic. The intelligence of this proceeding, against which the ambassador had solemnly protested, greatly enhanced the discontent of the Sclavonian nation; and this feeling was especially excited against the archbishop of Prague, whom they hated as the principal representative of the Vatican. Zbynko fled to Hungary, entreating the emperor to subdue the Bohemian heresy by force of arms—a request with which Sigismund would have complied, had not his whole attention been engrossed by a violent war with the Turks. Thus the prelate died of grief, in voluntary exile; his requests ungranted,—his hopes disappointed. Huss, in the mean time, though excommunicated, still continued, in doctrine and practice, manfully to promulgate

evangelical truth. The illegal and violent actions of his adversaries, who had condemned as so much heresy, an unexamined doctrine, and as a heretic, an unprotected man, heightened his own courage and confidence, as well as that of his followers. The mean conduct of the hierarchy could only augment the reformer's feeling of conscious uprightness. Indeed his persecution seemed either for a time suspended, or entirely relinquished.

The new archbishop, formerly private surgeon to Wenceslaus, was more occupied with the affairs of his own household than with those of the church; and the pope, whose ratification was still wanting to the excommunication pronounced by the cardinal, carefully avoided interfering a second time in an affair so disadvantageous to himself. But the course of events was unexpectedly brought to a crisis by a foreign occurrence.

Ladislaus, king of Naples, had openly declared Cossa, (John XXIII.) to be guilty of murder and sacrilege, for which he had drawn upon himself the curse of the pope, and had in

consequence sworn to extirpate this thundering Jupiter. Cossa, in his alarm, trusting more to the sword of Paul than to the keys of Peter, caused the trumpet of war to be sounded throughout Italy, and collected mercenaries from all quarters. To escape, however, taxing his own revenue with the expences of this army, he proclaimed a crusade throughout all Christendom, and sent to his well-beloved Bohemians a special leaden bull to this effect, 'that eternal salvation and absolution from sin, might be obtained in exchange for their silver and gold, or even for their iron weapons used in his support.' Huss viewed this demand not only in a religious, but also in a patriotic light. The blood of his countrymen, it appeared, was required to be shed; the small revenue of an impoverished people was required to be exhausted in a foreign, and merely personal affair. He clearly demonstrated from the pulpit, that the war between the pope and the king of Naples, was in no way detrimental to the state of Christianity, and that forgiveness of sins and eternal salvation were to be sought for, not by

the profane and useless payment of Peter-pence, as specified in the bull, but by a course of life, pleasing and acceptable in the sight of God. Not satisfied with this, Huss also affixed a placard to the doors of the churches in Prague, inviting all the learned, both clergy and laity, to a public disputation on this momentous question,—‘ Whether a crusade, preached against a Christian people, was to be reconciled with the honour of God, with the laws of Jesus, the duty of man, and the welfare of the country?’ This discussion took place amidst immense crowds of all classes. Ready-tongued Papists assailed Huss with their arguments from the canon law, from disputed bulls, and from the forged Isidorian ‘Decretals.’ But he opposed them triumphantly with the Bible, the acts of ancient councils, and the Bohemian common law.

Jerome also, in an energetic and animating speech, so completely unmasked, even the most dexterous champions of the Ultramon-tanes, who had denounced Huss as a second ‘Ham,’ exposing the shame of his father, that

the attendant knights and citizens unanimously exclaimed, ' This man speaks truth. Right is on his side.' It was difficult to prevent an immediate attack by the multitude on the council-house, in which the friends of indulgences were deliberating. But the people could not be restrained from accompanying their patron home, exclaiming, as they parted with him, ' Huss, abandon us not,—remain firm.' Firmness was indeed highly necessary, for already had the parties hostile to the reformation in the church, become united together for a bloody contest : already did they look for an opportunity which, owing to the daily and scandalous traffic in indulgences, so fiercely opposed, as it was, by the people, could not be very long delayed.

CHAPTER VIII.

THREE OPPOSERS OF POPERY COMMITTED TO PRISON—HUSS
PLEADS FOR THEM, BUT IN VAIN—THEY ARE BEHEADED—
HUSS PREACHES THEIR FUNERAL SERMON—IS FORBAD TO
PREACH AGAIN ON THAT SUBJECT.

ON a Sunday in the Castle-church, whilst the preacher assailed Huss with unmeasured abuse, in the hope of restoring to the doctrines of indulgences its former reputation, a shoemaker from Poland, named Stasseck, came forward, and gave the priest the lie. A great uproar arose in consequence of this, and the offended party prevailed with the warden of the castle to take the offender into custody, and deliver him over to the city magistrates. A similar disturbance occurred also the same day at the church at Theim, as well as in the convent of St. James. In the church, whilst the priest was commending the papal bull, he was interrupted by a

student in these words, ' Now is it plain that the pope is truly Antichrist, since he has proclaimed a crusade against Christians.' In the convent, the vendor of indulgences was expelled by another student. Both offenders were arrested, and, like the shoemaker, committed to the city gaol.

From the well-known opinions of most of the members of the council, the worst was to be feared for the prisoners. Huss went from the college to the council-house, attended by several professors and students, obtained admittance, and earnestly entreated the supreme authorities not to punish the three inconsiderate youths with death, since their crime might in some degree be excused by their zeal for the gospel, and the great offence occasioned by indulgences. The senate, having been previously worked upon by the priests, replied, that ' it was astonishing that the professor of an university should dare to interfere in civil transactions, and speak in favour of open rebellion. Huss, (they said) might be content with having ruined the university, driven away the German students, and

thus occasioned an irreparable injury to the crown of Bohemia, and the city of Prague. As to the prisoners, Huss and his followers might set their minds at ease; the petitions in their favour would, either the following morning, or perhaps that same day, doubtless be of some service to the three culprits.'

More than two thousand armed men had already appeared before the council-house, to offer a powerful aid to their companions in faith, whilst Huss, aiming now at nothing further than preserving the lives of the youths, suppressed a bitter answer to this bitter speech, humbly thanking the senate for their promised favour, and entreating the people, to whom he immediately made it known, to disperse peaceably; but he heard not the scornful laugh with which the lords of the council declared him to be 'a deluded and credulous fool.' When the street, however, was cleared, the council admitted the executioner through a back door, and the prisoners were beheaded. This foul deed did not long remain a secret. In every part of the city, young and old flew to arms.

Nobility and students led on the people. The council-house fell into the hands of the assailants; but the principal object of their vengeance, the guilty judges, had escaped.

The people's savage thirst for revenge was immediately turned into tears of grief. They broke open the vault which concealed the bodies of the executed victims, wrapped them in rich shrouds, carried them on a gilded bier, with funeral hymns and waving banners, accompanied by an innumerable train of mourners to the church of Bethlehem, (in Prague) where they were solemnly interred as true sons of Jesus, and holy ones of the earth.

Huss, being as deeply grieved by the melancholy death of his scholars, as if he himself had experienced a personal injury, gave himself up during eight days, to retirement and sorrow. Reviving, at length, from this depression, he preached a funeral sermon on the fate of these three youths, in which he declared, that such a death had more than compensated for all that was sinful and earthly in them, and had exalted them to the rank of immortal martyrs for the

sake of gospel truth. 'Henceforth, (he said) no communion could exist between the adherents of Rome, and the Bohemian Christians,' but he 'conjured the weeping people to beware of using violence towards the enemy, leaving God rather to deal with their wicked malice and remorseless tyranny.'

The magistrates, notwithstanding this touching appeal, forbad the preacher, under pain of heavy punishment, to make even any distant allusion in public, to those who had recently been beheaded. But these worldly-wise men were not aware, that the power of arresting the progress of reformation was no longer in the hands of one individual. The very rashness of the enemy had rendered it impossible to eradicate the Bohemian reformation. It had had its martyrs.

CHAPTER IX.

HUSS IS SUMMONED TO ROME BY THE POPE—THE CITY OF PRAGUE LAID UNDER AN INTERDICT—HUSS RETIRES INTO TEMPORARY EXILE—HIS CHARACTER DRAWN BY ONE OF HIS ENEMIES—COUNCIL OF CONSTANCE MEETS—KING WENCESLAUS BEFRIENDS HUSS.

DURING the progress of the struggle for religious liberty—a struggle rendered more vehement by persecution,—the pope once more summoned to Rome the original mover of it. But Huss immediately declared that the pope, who, in ecclesiastical power was not above other priests, had no right to summon any one before him; and that he himself, John Huss, maintained the confession of faith of Doctor Wickliffe. Huss was thereupon shut out from the Romish communion as a determined heretic.

Some of his advocates and friends who remained in Rome were imprisoned, and others driven away. The city of Prague was laid

under an interdict, so long as Huss taught, preached, or even lived there. That notorious weapon, excommunication, which still retained some remains of its former power, embittered the division between the two parties. Henceforth there could be no neutrality. The excommunication required to be either recognized, or rejected, so that there must necessarily be an unavoidable strife between the adherents of the old and new doctrine. Serious preparations for contest were already made on both sides, nor was the reformers' party, in either physical or moral strength, by any means the least numerous, but Huss's natural mildness and patriotism made him abhor bloodshed and civil war. He acted therefore, as noble confessors had done before him; he went into voluntary exile, selecting for his place of banishment a spot, where the thoughts of the melancholy present would be buried in the recollection of his happy childhood, and where Nicholas of Hussinecz, formerly the generous benefactor of the boy, and now the zealous friend of the man, received the long-wished-for

guest with open and paternal arms. Here Huss devoted his time, partly to the instruction of the poor, and partly to the preparation of his own most excellent writings. He effected much good in this new sphere of action, but the favourite wish of his heart, the reconciliation of the parties in Prague, was not accomplished. In fact, the Romish satellites in that city, whilst they endeavoured to tarnish his memory in every possible manner, provoked the patriots the more strenuously to adhere to him: and acts of violence against the priests, by whom the churches were closed, and public worship prohibited, became things of common occurrence. In retaliating, the priests themselves were not behind-hand; and yet it is remarkable, that in the sharpest heat of the contest, the head of the reforming party remained, as yet, personally uninjured. One cause of this fact, independently of the anxiety with which his friends watched over his precious life, is thus explained by one of his enemies:—‘ His manners are reserved and austere; his life and conduct a course of self-denial, and so far re-

moved from vice, that in this respect no one can find aught against him. His haggard and faded countenance, his tall, emaciated figure, his ready disposition to sympathize with, and assist all men, even the meanest, attract adherents, more even than his eloquence. The stupid people hold him as a saint, and as such, they are persuaded that he can neither deceive, nor be deceived.'

At length the time arrived for the assembling of the much-talked-of council of Constance, which sat in judgment on three Popes, with the view of restoring the unity of the church; and which would therefore endeavour to extirpate every thing tending to division. For this reason the Bohemian Huss was required to justify himself and his followers, before the holy fathers, from the charge of heresy. He now returned to Prague; publicly declared his views, and called upon his former accusers, either by writing or by word of mouth, to convict him of error or mistake. But no accuser appeared. The university bore a noble testimony in favour of their former rector; and

the grand inquisitor of the kingdom, Nicholas, bishop of Nazareth, declared, in a sealed document, that he knew Huss to be a learned, well-informed, worthy, right-thinking man, against whom he could allege nothing, but his being under sentence of excommunication, and from which he might easily be delivered. In the meantime the Bohemian states assembled, and demanded to know from the new archbishop what *his* opinion was of Huss's doctrine. The archbishop answered, 'that he could not convict him of heresy, however heavily the papal curse might be upon him.' The diet then demanded for their countryman a safe conduct. This was readily granted to him by the emperor Sigismond, in the usual form, a copy being also sent to the assembled states at Constance.

Lastly, king Wenceslaus, as head of the country, gave to Huss, as the queen's confessor, in the name of himself and that of the nation, two staunch knights, the lords of Chlum and Lestna, as companions and protectors; so that the scruples arising from the duty of self-pre-

servation, a duty which this excellent man owed to his country, would necessarily be obviated by this well-warranted 'safe-conduct.' He began his journey to Constance in October, 1414, somewhat later than the Pope.*

* This notorious 'safe-conduct' runs as follows. 'Sigismond, by the grace of God, chosen emperor of the Romans, perpetual defender of the empire, king of Hungary, Germany, Dalmatia, Croatia, Sclavonia, &c. to all the ecclesiastical and secular princes, dukes, margraves, counts, lords, noblemen, knights, captains, commanders, common soldiers, both horse and foot, overseers, judges, counsellors, tax-gatherers, and other officers, in whatever city, village, community, or place whatsoever, who are faithful subjects to us and the holy Roman empire, and who will either see or hear this document, venerable, high-born, noble, dear, and faithful, we greet you well. We have taken under the special shelter and protection of ourselves, and the holy empire, the most honourable and upright professor, John Huss, Bachelor of Divinity, and Master of Arts, the bearer of this, and who is on his way from Bohemia to the general council held at Constance. We also command you, all and each, to protect him when he comes to you, to receive him hospitably, to entertain him honourably, to assist him in whatever may accelerate his journey or render it safe, whether by land or water, and to be willing to allow him, his servants, and all that he has, to pass through, remain in, *and again return through*, all passes, harbours, bridges, counties, dominions, districts, jurisdictions, cities, towns, boroughs, villages, and all places, peaceably without toll or tribute, or any other annoyance; and if need should be to provide him with a special escort for the sake of our honour, and the glory of our majesty. Given under our hand at Spire, 16th day of October, 1414, thirty-third year of our reign in Hungary, and the fifth of our empire.'

CHAPTER X.

RUSS SENDS A WRITTEN VALEDICTION TO HIS FOLLOWERS—IS WELL RECEIVED AT BERNAU, AND OTHER PLACES ON HIS WAY TO CONSTANCE—A CARTHUSIAN DOCTOR DISPUTES WITH HIM.

PREVIOUSLY to his departure, the master would fain have addressed a farewell sermon to his beloved followers, but time, or probably his own tender and melancholy spirit, would not allow of it. He therefore sent them a written valediction, ‘Think not (he writes, among other things, to the Bohemians on his departure from Krakowicz) that if I am doomed to endure heavy sufferings my doctrines are therefore false. Continue steadfast in the truth, which God, through me, your faithful pastor, has made known to you, and beware of seducers. I am now going, under a royal escort, into the midst of my numerous and powerful

enemies; and you will undoubtedly find that as false witnesses formerly arose against Christ, so will they and other enemies, first from among the bishops and doctors, and then from among the secular princes and pharisees, arise against me in this council. But my confidence is in the living God, who will give me a tongue and wisdom to withstand them; and will enable me, with a joyful and resolute spirit, after the example of Jesus, to despise temptation, imprisonment, and an ignominious death. Beloved! pray God to give me a firm mind, and enable me to abide in his truth; to hasten my death, if it will redound to his glory, and the honour of his name; and to strengthen me to endure whatever trials of whatever nature may come upon me. But if, on the contrary, my return will contribute to advance the holy cause, then, O Father, grant that I may be restored to my country without spot or injury to my conscience; or that, in other words, I may not shrink from the gospel, but be more and more enlightened by its clear and sanctifying truth—that I may extirpate the doctrines of Anti-

christ, and leave a bright example for the imitation of my brethren.'

At Bernau, the travellers passed their native boundaries; nor could they, without some unpleasant feelings, traverse a country, many of whose sons—(viz. the German students and professors, who, five years ago, had been expelled from Prague)—had revenged the overthrow of national arrogance by slandering the Slavonian nation, and had above all, endeavoured to render Huss an object of scorn. How widely different from this was the conduct of the German people! Let the reformer speak for himself, in his own characteristic language,—'Be it known to you, beloved brethren, that I have not found it necessary to travel once in incognito, since the day of my departure, but have ridden freely and without disguise. Before I arrived at Bernau, the minister, together with the chief magistrate, came forth to meet me; and also, when we reached the inn, presented me with a large flagon of wine. He and his people gladly adopted my opinions, and the good man called himself, my old, but un-

known friend. I was afterwards joyfully received by all the Germans in Neustadt. As we travelled through Weiden many of them eyed us with astonishment, and when we came to Sulzbach, we stopped at the house where the district session was that day held. The assembly not being yet dispersed, I said, 'Behold! I am that John Huss, of whom you have doubtless heard much evil. You may now therefore judge whether it be true or false.' We conversed together for some time, and they approved of all I said. Lastly we travelled through Hersbruck, and lodged at Lauf, where the minister and magistrate came to me, with whom I conversed, much to their satisfaction.'

From thence they proceeded to Nüremburg, the chief city of Franconia; where the independent spirit of the citizens, which has since been subdued in the lapse of centuries, then boldly defied the imperial fortress, and offered willing homage to true merit alone. Some merchants having ridden forward, and given notice that Huss was approaching the city, the streets were filled with people, who gazed eagerly on the

Bohemians, and demanded which among them was Huss. As soon as they discovered him, they surrounded, and accompanied him to the inn, with many encouraging assurances that the council would not dare to injure him. During the repast some clergymen were announced, who wished for private conversation with him. But Huss replied 'that he was unwilling to whisper his doctrines in the ears of only a few individuals, but would rather proclaim them upon the house-top.' By means of placards on the doors of churches he therefore invited these worthy men, and every one so disposed, to a religious conference on the afternoon of the following day. Among therest, a Carthusian doctor presented himself, and displayed much subtlety in argument. When in the evening Huss concluded the defence of his opinions, the mayor, councillors, magistrates, and people, overwhelmed him with clamours of applause. From hospitable Nüremberg, Huss travelled to Swabia. Here too the courtesy and respect he met with far surpassed his expectations. At Biberach, where he disputed with several priests and other

learned men on the subject of obedience to the Pope, the people led him triumphantly through the streets, and he thus writes, full of joyful emotion, to his countrymen on the reception he had met with, and which made him look upon Germany as his second native land. 'Be it known to you, I have hitherto met with no enemies, but am everywhere hospitably received; and find my sentiments universally approved. Indeed I must confess that on this subject, I am fortunate in having no greater enemies than the Bohemians. What can I add more? I am kindly and honourably treated by the lords of Lestna and Chlum, who are my heralds, or to speak more correctly, advocates for the truth. Through their help and God's favour, all will, I trust, go well.'

On the 3rd of November, the Bohemians arrived at Constance.

CHAPTER XI.

HUSS AT CONSTANCE—GARbled EXTRACTS MADE FROM HIS WRITINGS—HE IS FORCIBLY SEPARATED FROM THE PEOPLE—BISHOPS OF AUGSBURGH AND TRENT PROPOSE TO GIVE HIM A PRIVATE AUDIENCE, WHICH HE ACCEPTS.

THE next morning the knight of Chlum, accompanied by the Lord of Lazenbog, waited on the Pope, announcing the arrival of Huss, under a 'safe conduct' from the emperor, in order to attend the council; and begging the Pope on his part to inform them, without reserve, whether the said Huss might remain in Constance, free from the risk of danger. 'Had he killed my own brother,' replied the Pope, thanking the knights for this mark of deference, 'not a hair of his head should be touched during his stay here.' Meantime the leaders of the papal faction had already arrived at the place of general rendezvous. Three of them deserve

particular mention. First, Stephen Palecz, formerly a youthful companion of Huss, and once renowned for his independent spirit. This spirit had led him openly to oppose the recently proclaimed crusade, an opposition which ultimately occasioned his imprisonment. In prison however he suffered his understanding to succumb to the priestly yoke ; a submission which was rewarded by repeated marks of favour from the Pope, till at length being allured into still greater servility by the promise of still greater rewards, he became a mere quibbler in religious matters,—a defender of indulgences and other Romish practices,—an opponent of true Christianity and patriotism,—savagely thirsting at last, like another Cain, for the life-blood of his former bosom friend. Next in order was Michael de Causis, formerly a parish priest in Prague, afterwards a boon companion of king Wenceslaus, and the abettor of all his schemes. Having undertaken to advance a certain project of the king, he had received for the purpose a large sum of money in advance, with which he absconded in the night. Escaping to Rome,

he there met with a favourable reception, gained the confidence of the pope and cardinals, and was employed in the most important affairs. As a select member of the papal suite, he had now the task assigned him, of endeavouring to oppress and crush the reformer, who had once been his colleague. Lastly, we may notice Andrew of Böhmisschbrod, of whom we have only to remark, that he was the deputy of the cathedral chapter of Prague. This triumvirate immediately assembled, by command of their superiors, and laboured day and night, to extract certain unconnected and isolated passages from the writings of Huss. Putting these together, they presented them to the eagerly-expectant cardinals, as an indictment against the reformer. Much doubt and dissatisfaction were however manifested by the higher clergy respecting the manner of proceeding, and until these feelings could be allayed, it seemed advisable to cut off all connection between Huss and the people, who already began to suspect foul play. The bishop of Constance, therefore, repaired to Huss, and

artfully insinuated, that ' a sharp contest had arisen on his account between the pope and the cardinals, but which had terminated in favour of Huss ; that the pope would, that same week, solemnly liberate him from the curse of excommunication ; but that till that was done, Huss must, lest he give offence, abstain from preaching and reading mass, and appear at church and in public merely in the character of an obscure layman.' The unsuspecting reformer, conscious of his own innocence, and feeling the necessity of retirement for the completion of his intended defence before the council, readily and willingly believed these assurances. But for still greater security it was necessary to keep the *people* away from him. This project the bishop of Lübeck undertook to accomplish, partly in person, and partly through his attendants, disseminating the report, that this extraordinary magician could read the inmost thoughts of all who approached him within a certain distance, and that he was, in particular, an adept in discovering all that might pass in the mind of those

females who should attend his sermons, not unfrequently making his discoveries publicly known. By devices of this kind has a separation often been effected between, not only individuals, but also between nations and their best friends.

A rumour that the emperor's arrival was speedily expected, accelerated the plan of the conspirators. In the middle of the day, on the 28th of November, when the inhabitants of the city, and the numerous strangers were engaged at their repasts, the palace being previously garrisoned by the most trustworthy soldiers, and armed bodies having been introduced by stealth into several houses in the street of St. Gallen, and even under the very roof where Huss lodged, the pope and cardinals consulted together how they might best secure their victim, in case he did not himself, by his own inadvertence, fall into the snare. After this preparation, the bishops of Augsburg and Trent, the mayor of Constance, and several noblemen, broke in unexpectedly upon Huss while at dinner with the knight of Chlum,

and informed him that the pope and cardinals being assembled, and having concluded their other deliberations, wished, as they had still time to spare, to give an audience to Huss, which might perhaps be desirable to him. He replied, ' I have never felt any desire to justify myself before the pope and cardinals in a mere private audience, but I came here to speak in open council according to the ability, which I trust God will not withhold from me; nevertheless I will not refuse to go with you; and if I should not meet with the reception I hope for, may the Almighty strengthen me, that I may rather choose to die to his glory than deny the truth.' The bishops and their companions assumed a friendly air, and assured him with an appearance of sincerity, that he had nothing to fear. The two Bohemians ordered forth their horses, and rode with the bishops to the papal palace.

CHAPTER XII.

HUSS APPEARS BEFORE THE CONCLAVE—IS SUDDENLY ARRESTED
—PROFESSOR DIDAKUS QUESTIONS HIM ON CERTAIN POINTS OF
DOCTRINE—IS PLACED IN JAIL AT CONSTANCE—CHLUM INTER-
CEDES FOR HIM IN VAIN.

RESPECTFULLY, and unembarrassed, did Huss, with his brave and noble companion, enter the conclave, the members of which after eyeing him from head to foot, thus addressed him. 'Professor; many and various are the reports we have heard respecting thee, and verily, if all be true, impossible is it that thou shouldst go unpunished. It is said thou hast plunged Bohemia into the most palpable errors, to answer for which thou art now before us.' Huss replied, 'Reverend Fathers, my mind has been so constituted from my youth, that I would rather die than promulgate errors. For this cause am I come to the council, that my errors

may be pointed out to me, and that with sorrow and contrition of heart, I may renounce them.' The priests did not expect such an answer. After an exchange of signs between themselves, the Pope therefore replied, 'If thou doest so, thou wilt do well,' and hastily left the hall, together with the cardinals. But before the two Bohemians could recover from their first surprise, they were thrown into another, on seeing themselves suddenly surrounded, and secured by armed men. The natural feeling of disdain occasioned by the conduct of their enemies, took from the two men all power of expressing themselves, otherwise than by looks.

A lay brother afterwards approached Huss with an affected air of simplicity, and awkwardly bowing and representing himself as a novice, begged to have his doubts satisfied respecting the Trinity in unity, and the real presence in the host. Huss looked enquiringly at him, and then said, (in the Bohemian dialect,) to the knight, 'This man is other than he seems; more insidious questions it were impossible to address to a Christian theologian.' Then ad-

dressing the pretended monk in latin, he said, 'Thou assumest the outward garb of innocence, whilst deceit is in thy heart.' The monk, however, solemnly protested, that importunate scruples of conscience, and a longing desire after truth, and *not* any reprehensible curiosity, nor yet any feelings of malevolence, had brought him before the Reformer. Huss therefore, though still suspicious, yet with his usual kindness began to discuss the subjects on which his opinion had been solicited; whilst Chlum, perceiving that the interrogator grew more forward and importunate, dismissed him with a sharp rebuke. The stranger, therefore, begged pardon, and withdrew in the same manner in which he had before advanced. From one of the guards the knight learned that the man was Professor Didakus, a most renowned theologian of Lombardy, and also a secret counsellor of the Pope and cardinals.

After the failure of this second truly popish attempt to judge and condemn their victim out of his own mouth, the blood-thirsty tyrants, wearied with these constant delays, entirely

threw off all disguise. Huss was separated from his companion, and the same night placed in close custody, in the jail of Constance. On his way thither, his two enemies, Palecz and Causis called out to him, 'Now, have we caught thee; nor shalt thou come forth, till thou hast paid the uttermost farthing.'

The Pope's gonfaloniere informed the knight, who had been guarded in the hall, that he was now free, and at liberty to go where he chose, his companion being already provided with proper quarters. The knight, full of wrath, broke into the chamber of the Pope, demanding of him an immediate explanation of the open violation, both of the imperial 'safe conduct,' and of his own solemn word. With many excuses, the Head of the Church protested, that the arrest did not take place by his authority, but by that of the cardinals, and that he himself was completely in their power. To them, added the Pope with a sigh, must the knight's application be made. Chlum therefore proceeded to the four cardinals, who represented the German, English, French, and Italian

nations, but with the same ill success. The first informed him that the 'imperial safe conduct' derived its authority, in the first instance, from the council itself, who had the option of acknowledging or rejecting secular documents of a similar nature. The second declared, that no faith need be kept with heretics. The other two, informed of his arrival, closed the door upon him without attending to him. Like a mother, whose child had been stolen from her, the knight then rushed out among the people, who were hovering round the papal dwelling from sympathy, as he supposed, with the prisoner. But how greatly was he disappointed! During the whole afternoon the priests, by means of their creatures dispersed in all quarters, had sown a report to this effect, viz. that Huss in reality had *no* 'safe conduct,' but was in fact an outlaw; in spite also of which circumstance he had daringly remained in Constance for the last month, and that that very morning, being detected, he had endeavoured to escape by throwing himself upon a straw-cart about to leave the city, but had been brought

back by his countrymen, and by them delivered up to justice, to suffer the punishment he deserved.

The low-born populace, who, like their superiors, are ever more ready to believe evil than good of others, and take a pleasure in insulting undeserved and defenceless misery, not only assisted in spreading this disgraceful falsehood, but even defended it. So that Chlum, while endeavouring to obtain favour for his countryman, was compelled to submit to taunts and threats from a hostile multitude, who, if they attended to him at all, merely told him for his comfort, that he might as well content himself; a madman and coward like Huss being quite unworthy of such warm sympathy and friendship. At length when the streets were cleared, and the lights extinguished, this faithful friend sought his weary and tearful couch.

CHAPTER XIII.

CHLUM EXERTS HIMSELF FOR HUSS—THE EMPEROR SIGISMUND ORDERS HIM TO BE LIBERATED,—BUT IS OVERRULED BY THE CARDINALS AND BISHOPS—THE EMPEROR ATTEMPTS TO JUSTIFY HIMSELF TO THE BOHEMIAN STATES.

EARLY next morning, the knight, who would not relinquish his desire of rescuing him who had been committed to his charge, wrote to the emperor, minutely detailing all the circumstances of the case, and intreating help and justice at his hands.

He also sent a similar despatch to the Bohemian government. During that and the following day he traversed all the streets of the city, exhibiting the large sealed parchment containing the imperial 'safe conduct;' and affixed a placard in his own name to the doors of the cathedral and council-house, stating that an act of unheard-of tyranny had been exercised towards Professor Huss, in spite of the

royal 'safe conduct;' and that the emperor and the empire would never submit to the insult, which was in consequence offered to themselves. Sigismond roused from his apparent lethargy, by an earnest address from the Bohemian states,* who had assembled immediately on receiving the despatches from Chlum, departed from Aix and reached Constance on Christmas eve, having previously, from a sudden impulse of just and honourable feeling, issued express commands to his ambassadors at the council, to liberate the prisoner, and even to use force for the purpose, should any opposition arise from the ecclesiastical authorities. The ambassadors had in fact shewn themselves

* The viceroy thus wrote to Zdenko of Wartenburg in the name of the other states. 'We Bohemians demand that he, who in the presence of the Bishops of the country was fully justified, and in whom not one iota of unsound doctrine was found, should be immediately emancipated from prison, and not given up to scorn and contempt, through the false witness and calumny of his enemies and without fair examination.' The subsequent and still more earnest intercessory letters of the Moravian states openly spoke of the violation of the 'safe conduct' as being equally disgraceful and prejudicial, foretelling the great mischief arising from it, and warning the emperor, in conclusion, that falsehood did not gain the victory over truth.

highly incensed and exasperated, but were soon appeased by the cardinals and bishops, who persuaded them to defer the execution of the stern command, till the personal appearance of his imperial majesty, before whom they could defend and justify themselves. The cardinals and bishops knew their man; for on the very night of his arrival they persuaded the previously incensed emperor, that an ecclesiastical heretic must necessarily also be a secular one, i. e. a rebel, and consequently would endanger, not only the altar, but the throne. The emperor being already persuaded of the political necessity for violating the 'safe conduct,' was easily convinced by the argument, as well as by the sophism, that no faith was to be kept with heretics. When, early on the ensuing holiday, Chlum repaired to the house of Sigismund, that he might receive an answer to the memorial presented to the emperor on the preceding evening, in the name of all the Bohemians in Constance, he was told that his majesty was attending divine service. Hastening to the cathedral he observed, with feelings of

dismay and a smile of pity, that during the celebration of high mass, the emperor had laid aside his royal robes and arrayed himself in a priest's vest, whilst with a taper in his hand, and a sanctified countenance, he chanted the verse in St. Luke, " And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed." Sigismond, dreading public opinion, in spite of his devotion to the priests, endeavoured, by a long letter, to justify himself in the eyes of the Bohemian states. The following extract fully exhibits his character. ' Had Huss accompanied me to Constance instead of being there in my absence, his affairs would not have taken so ill a turn. God is my witness, and I cannot express myself on this subject with sufficient force, how much the misfortunes of Huss have affected me. All the Bohemians in Constance may have observed my displeasure on account of this act of violence. I should immediately have quitted the city, had I not been withheld from doing so by the threats of the Fathers, that they would in

that case dismiss the council, and therefore, (concludes this document, equally unworthy of an emperor, or a private individual) I have determined to wash my hands of the whole affair, since if I adhere to Huss, the assembly will doubtless be broken up.' From henceforth Sigismond carefully sought to avoid Chlum, whose reproachful looks he dreaded more than the bitterest words. The Bohemian perceiving this, wrote thus to John of Lomnitz, the Lord Chamberlain of Brünn. 'Nothing more is to be hoped for from the Emperor, who firmly believes that heaven and the pardon of his sins can be obtained through the instrumentality of the priests alone; and the people declare that one who conducts himself so piously in this life, will be canonized at his death. Truly among such saints our Huss must appear a very devil.'

CHAPTER XIV.

HUSS IS COMMITTED TO A DAMP DUNGEON IN CUSTODY OF THE DOMINICAN FRIARS—IS TREATED WITH GREAT CRUELTY—HIS HEALTH EXCEEDINGLY IMPAIRED—A DEPUTATION FROM THE CARDINALS VISIT HIM IN PRISON—THEY REFUSE HIM AN ADVOCATE—HE IS REMOVED TO A BETTER PRISON—WRITES LETTERS OF COMFORT TO HIS COUNTRYMEN.

MEANTIME, how fared it with Huss? His jail was not considered by his enemies sufficiently secure. It was also too much within hearing of the excitement in the city. He was therefore, on the 15th of December, delivered into the charge of the Dominican friars, whose monastery was situated on the spot where the Rhine leaves the lake of Constance. By these men he was thrown into a cellar, through which every sort of impurity was discharged into the lake. A few hours' abode in this place was sufficient to throw the unhappy prisoner into a violent fever, by which his life was greatly endangered.

The college of cardinals being informed of

this circumstance by the monks, and having no intention that Huss should be secretly murdered, but wishing to make him a public and solemn example, despatched some skilful physicians to him in all haste, and then consulted on the best manner of executing the captive in prison, in case, contrary to their expectations, the physicians should pronounce him past cure. As the first step towards effecting his recovery, the physicians had ordered his removal to a clean room above ground, and the anxious cardinals had already permitted this removal. Scarcely, however, had they heard the command of the yet absent emperor to his ambassadors at Constance, that Huss should be liberated, than they immediately dismissed the invalid again to his former subterranean abode, fastening him to the wall with a chain, and closing up even the very opening through which he received his food. All this was done, partly as a precaution against the execution of the emperor's command, and partly to show how little authority the secular powers had over the ecclesiastical. His life therefore being again

in danger, a special commission of cardinals, bishops, and heads of orders was appointed, in order to hasten the trial. To the prisoner in his cell, this commission sent a deputation from among themselves, consisting of the Patriarch of Constantinople, together with the two bishops of Lubeck and Castello. The state of the place not allowing them to engage in any long discussion, they desired the prisoner to choose, whether he would immediately prepare himself to make his defence before the assembled commission, or whether he would return a simple 'yes' or 'no' to the questions which the deputation might put to him.'

Huss, who was then in a high fever, and whose whole body trembled from exhaustion, with difficulty raised himself on his straw, and leaning on one arm, said, with faltering voice, 'You see, Reverend Fathers, my present condition. Judge then for yourselves, if I am just now able to defend myself, either before you, or a more public assembly. Rather inform those who have sent you, of what you have seen here, and tell them that, even in spite of my pains

and misery, I will, through God strengthening me, still defend my doctrines, if they will only graciously grant me an advocate.' The three commissioners laid this petition before those who had sent them, who decided, that an ancient canon which could not be set aside having strictly prohibited any intercourse with heretics, it was impossible to grant to John Huss, the advocate he requested. The refusal was immediately communicated to the sick man, whose mind was overwhelmed with despair, whilst his body was sinking under all the accumulated horrors of his revolting situation—the horrors of sight, of smell, and want of food and assistance. The removal of the sufferer from the deadly cell of the Dominicans, to the more habitable prison of the Franciscans, though it only took place in consequence of the declaration of the physicians, that Huss could not live two weeks longer in such an abode, was yet considered by the Cardinals as a great favour done to the emperor; who, either from remorse of conscience, or from fear of the Bohemians, wished it to be known, that he had in

some degree interfered in the cause of Huss, and with this view he changed his tone of command into a mild and humble petition, that his freedom might be granted. In spite of the eagerness of the judges, the trial nevertheless could not take place so immediately as they wished. Scarcely was the invalid established among the Franciscans, than his faithful companion Chlum, vanquishing all hitherto insurmountable difficulties, found means to furnish him with pen, ink, paper, and a Bible. In this place, the mind of the reformer gained strength, though his body was still weak. On his sick-bed he wrote his energetic and enthusiastic letters; and from hence he, who himself stood in need of consolation, sent comfort to his distant countrymen. 'The Jews,' he writes, 'once burnt the book of one of their prophets, but they could not by that means prevent the fulfilment of the fearful prophecy; and should the spirit of burning extend yet further, the council of Constance cannot stretch its authority into Bohemia, our dear native country. It is written, "there shall be great tribulations,

such as have not been since the beginning of the world, neither shall be ; and except those days shall be shortened, there should no flesh be saved ; nevertheless, for the elect's sake, those days shall be shortened."'

Thus thought and felt this great victim of the hierarchy. In the moment of his bitterest sufferings, occupied only with the future prospects of his beloved followers, palliating the ill conduct of his enemies, in whom he only beheld erring men, of whose amendment there was always hope, true to his own cause and that of mankind, he, like Jesus in the garden of Gethsemane, never lost sight of the last bitter cup.

CHAPTER XV.

THE COUNCIL DISCUSS THE QUESTION RESPECTING THE RESIGNATION OF THE THREE POPES—JOHN XXIII ESCAPES IN DISGUISE TO SCHAFFHAUSEN, AND WRITES FROM THENCE TO THE EMPEROR.

AFTER a session of four months, the council thought right to turn their attention to other matters, than merely the pursuit of their different pleasures, and the persecution of one individual. The extinction of the schism between the Popes, which had now existed for so many years, had been one principal object of the convocation of the council. One of the Popes, Gregory XIIth, had, by his legate, declared himself willing to resign, provided his two rivals would resolve to adopt the same course. He entreated the emperor and the fathers, not to allow Balthassar Cossa, who called himself John XXIII. to preside any longer in the council, especially when the sub-

ject of schism was discussed. This petition was approved of, and the general opinion, in consequence, was that the unity and peace of the church could only be restored by the abdication of all the three popes. The presence of the hitherto recognized pope, who had till now taken the lead in the business of the council, was held to be the chief difficulty. The bishop of Antioch, the president of the French nation, undertook to demand of him in full council, this resignation so necessary to the public good. Before the Bishop had finished his speech, the pope, to the surprise of most of his hearers, declared that he not only accepted the proposal joyfully, but had already in his pocket the paper of resignation. He then repeated it, with the accustomed form, and kneeling before the altar, swore to observe it literally. Delighted to see this apparently Gordian knot so unexpectedly disentangled, Sigismond laid aside his crown, fell down before Cossa, kissed his slipper, thanked him in the name of the council and of Christendom, for his generous resolutions, and assured him this time with sincerity,

that he would warmly support him against his two rivals. But the pope now deceived the emperor, as the emperor had formerly deceived the pope at Lodi. It had been privately made known to Cossa, the day before, that a memorial was to be presented, by the president of the English nation, containing a full and well-authenticated list of his crimes, murder, incest, and the sale of ecclesiastical offices ; and which, should he resist the proposal of the Bishop of Antioch, would be publicly read. He therefore prevented this *exposè* by a voluntary abdication, which, far from intending to be perpetual, he meant should only last so long as he was in the power of his vigilant opponents. He had already concerted his future plans with his friend Frederic, Duke of Austria.

On the 28th of March 1415, the duke arranged that a splendid tournament should take place in the city ; and while the whole attention of seculars and ecclesiastics was engrossed by this spectacle, the pope escaped from Constance in the dress of a common soldier, and arrived without detection at the city of Schaff-

hausen, which then belonged to Austria, and from whence he wrote to the emperor to apologize for himself and the duke, who had followed him the same day. In order to excuse his clandestine departure, he pleaded anxiety for his own weakened health, and a regard for the freedom of the council, whose deliberations (he said) he would not influence by his presence. But the deserters concluded that the council would now separate and break up. In fact, much disturbance and confusion arose on the first intelligence of the pope's flight, and hundreds of priests and laymen were on the point of returning to their several countries.

Next morning, however, the Emperor and the Palgrave, accompanied by a splendid retinue with trumpets and kettle-drums, rode through the city, bidding the people to be of good courage, since the council would, on no account, be dissolved. In the afternoon, Gerson, the celebrated chancellor of the university of Paris, demonstrated to the assembled fathers, that an ecclesiastical council is superior

to the pope, and that, therefore, even in his absence, its determinations were equally valid. Hereupon it was unanimously determined, that the council should still continue its sessions.

CHAPTER XVI.

SIGISMOND ALLOWS CHLUM AND SOME OF HIS FRIENDS TO VISIT HUSS IN PRISON—HUSS ENTREATS FOR BETTER SUSTENANCE—THE NOBLES WHO VISITED HIM GREATLY AFFECTED AT HIS MELANCHOLY CONDITION—HE IS GIVEN UP TO THE BISHOP OF CONSTANCE, AND CONVEYED TO THE CASTLE OF GOTTLIEBEN.

IN consequence of the flight of the pope, which was soon followed by that of his courtiers and satellites, the keys of Huss's prison fell into the hands of the emperor. The indefatigable Chlum, and the other Bohemian nobles immediately waited upon Sigismond, and pointed out to him the opportunity now afforded him for delivering this innocent person from indescribable sufferings, and at the same time clearing his own honour, and that of the empire, from the contempt which had been put upon them. Sigismond listened in embarrassed silence, protesting with much confusion, that the future destiny of the professor lay not in *his* hands, but in those of the four presidents. All that

he himself would consent to was, that the nobles should pay the invalid a short visit in the presence of witnesses. Conducted by the emperor's attendants, the Bohemians proceeded to the Franciscan convent. There they found him whom they sought, stretched on a miserable couch, emaciated and wasted almost to a skeleton. On the ground before him lay a strip of paper, on which were written, though scarcely legible, the following words; 'If you still love me, entreat the emperor to allow his people to provide for me, or else enable me to find sustenance for myself.'

Formerly, Huss had been scantily supplied from the pope's kitchen, but since his prison had been changed, he had, for the last three days, been overlooked. How uncomplainingly was this crying neglect represented by this meek-spirited man! At the melancholy sight, the bearded warriors were melted into tears, and with uplifted and eloquent eyes, besought heaven to give them, at some future period, an opportunity of revenging, with their own swords, this cruel action. 'The meeting,' (says

Chronicle,) ' was very melancholy, and the thing was still more sad, for all these brave loved Huss as their father, and their hearts were full of gloomy forebodings.' When the emperor had received the last embrace of his countrymen, he sunk back fainting on his ins. The next day he was by the emperor the council given over to the rigid custody of the Bishop of Constance, the same who had formerly deceived him by a promise of his speedy delivery from the sentence of excommunication. By order of the bishop he was conveyed by water to the castle of Gottlieben in Burgau. Here he was thrown into a tower, where, during the day, he was allowed to move a short length of the chain fastened to his feet, and at night being chained by his arms to the wall. Thus closely did Huss resemble his divine Master in his sufferings, and the spirit with which he bore them.

CHAPTER XVII.

JEROME RESOLVES TO GO TO CONSTANCE—IS ARRESTED ON HIS WAY AS A HERETIC—THE BISHOP OF SALZBURG TREATS HIM WITH COMPASSION; THE BISHOP OF RIGA WITH GREAT INHUMANITY.

WHEN the misfortunes of Huss became generally known in Bohemia, and the subject of daily conversation, many blamed professor Jerome for leaving his companion in office and brother in faith, to combat a host of enemies alone, and unsupported; but Huss had, on his departure from Prague, and also after his imprisonment, exhorted his friend to preserve himself for better times. This blame therefore was unjust, yet in the generous mind of Jerome, it outweighed every other anxiety. He immediately quitted Bohemia, and arrived at Constance on the 14th of April. His countrymen, to whom he presented himself, were terrified by his arrival, pronouncing his journey to be useless, since all

hope of Huss's emancipation was at end. His friends being aware that the spies of the council were already on the watch for him, conveyed him to the neighbouring free city of Uberlingen. From this place Jerome sent to entreat the emperor and the council to grant him an open and unequivocal safe conduct, provided with which he would appear at Constance, and justify both Huss and himself from all calumnious accusations brought against them. Sigismond, already warned by the violation of his former letters of protection, refused the request instantly, and the cardinals wrote, under Jerome's petition, ' we grant you our protection to this place, but not back again.' Once more Jerome made an open application for the security of his person, in order that he might appear before the council, which in the mean time had summoned him. No answer however arriving, the Bohemian knights represented to him, in a sealed paper, the uselessness of his attempt, and earnestly pressed his return home. At Hirschau, a city of the upper palatinate, the professor expressing himself rather incautiously

respecting the council, some courtiers who were there present, recognised and arrested him; and the Palgrave then residing at Salzbach, ordered him to be chained to a cart, and conveyed to Constance as a heretic worthy of punishment. Here Louis, Duke of Bavaria, cousin to the Count Palatine, was waiting the arrival of the victim, and surrounded by a multitude, equally brutal with himself, began to pull and drag him by his chains. The priests had assembled in the convent of the Franciscans, in order to receive him in their own fashion, and accordingly they poured upon him a torrent of abuse.

Nominalist professors of the Parisian university upbraided him as a stupid and conceited Realist. Bishops execrated his unknown heresies; and at length an abbot complained that, in a lecture at Prague, Jerome had once compared the Holy Trinity in Unity, to water, snow, and ice. Jerome indignantly replied, 'I still maintain that there is one indivisible God; prove that I am wrong, and I will recant.' Half the assembly exclaimed, 'To the flames

with him.' ' You desire then, nothing but my life,' undauntingly exclaimed the ill-treated victim, ' take it then, and content yourself.' The bishop of Salzburg, the only one of the council who showed the least feeling of compassion, interposed between the judges and the prisoner, ' Not so,' he cried, ' not so;' for it is written, " I will not the death of a sinner, but rather that he should turn and live." The rest however continued to desire his death, and delivered him into the custody of the bishop of Riga, so notorious for his cruelty. By his order he was chained by the neck and carried to a dark tower, after which his whole body was forced into the hollow of an upright pig-trough, where, totally unable to move, he was obliged to live eleven days, two without eating or drinking, and nine upon bread and water, till at length, by the command of the incensed emperor, who had been informed by the Bohemians of this disgraceful action, the sufferer, now almost at death's door, was removed, and treated in the same manner as his companion Huss.

CHAPTER XVIII.

THE HOLY FATHERS TAKE DECIDED MEASURES AGAINST HUSS—
HE IS REFUSED A FAIR TRIAL—SIGISMOND INTERFERES FOR
HIM—HUSS'S BOOKS BROUGHT BEFORE THE CARDINALS—ACCU-
SATIONS DERIVED FROM THEM ARE LAID AGAINST HIM.

THROUGH the incessant, importunate, and threatening remonstrances, addressed by the united Bohemian, Moravian, and Polish nobles to the council; the repeated dispatches of the Bohemian Diet to the Emperor; the general indignation excited among the laity, by the cruel imprisonment of a man, to whom in the course of seven months, not one fair hearing had been granted, the holy fathers were, at length, induced to take open and decided measures in the affair of Huss.

On the 6th of June they appointed a meeting in the convent of the Franciscans, Huss having been brought to Constance from Gottlièben the day before. He had thus previously

written to Chlum ; ‘ I had rather be burnt than suffocated in prison.’ The offer made by the Bohemians of many thousand gold florins, as a security for a fair trial, was refused by the council.

At the opening of the meeting, the articles of accusation against the prisoner were immediately read aloud ; and while Huss was standing chained in the anti-room, his judges would directly have proceeded to pass sentence upon him, had not Peter Madanowicz, a notary of the council, hastened to inform Chlum of this extraordinary proceeding, who himself instantly acquainted the Emperor with it. Sigismund forthwith sent a command to the meeting, through the Duke of Bavaria, and the Viceroy of Nüremburg, not to pass sentence on Huss till they had examined him, and heard his defence, and till they had sent the articles of complaint against him to the Emperor, for *his* consideration. To the first part of this command they submitted most reluctantly ; the second they entirely refused to obey. The two Bohemians, Chlum and Stekna, now delivered

the books of Huss for the inspection of the Cardinals, who promised to return them. The two lords withdrawing, Huss was brought in fettered. One of the presidents showing him the books, which lay on the table, the professor recognised them for his own. Thereupon the first article of accusation was read, which when Huss attempted to answer, there arose a general and overpowering cry. 'The shouts (says the ear-witness, Madanowicz) were so great, that one might have imagined oneself to be rather among wild beasts, than in a peaceable assembly of learned men.' Peace being somewhat restored, and Huss wishing to bring forwards quotations from the Bible, or the fathers, they all again exclaimed, 'That is nothing to the purpose.' Abuse and derision overpowering him, he was silent. 'Behold! he is silent,' cried a hundred voices; 'he is silent,—his evil conscience will not allow him to speak,—he has confessed the heretical article,—he has condemned himself.' With indescribable meekness the martyr replied, 'I have spoken, but have not been heard; let me but

obtain a hearing, and I will yet again speak.' This firm and noble bearing in a man so reduced in body, and so suffering in mind, extorted from the better disposed among his enemies, some degree of admiration and humane feeling.

CHAPTER XIX.

HUSS APPEARS IN CHAINS BEFORE THE EMPEROR AND THE COUNCIL—SELECTIONS FROM HIS WORKS BROUGHT AGAINST HIM—HE DENIES THE ALLEGATIONS, AND IS SHARPLY ADMONISHED BY THE BISHOP OF CAMBRAY—HE IS AGAIN DEFENDED BY CHLUM ; AND AGAIN IS ADMONISHED BY SIGISMOND.

SIGISMOND, being informed of these disorderly and irregular proceedings, angrily declared, that in future, he would himself be present at the meetings, and would oblige the hot-headed theological disputants, to keep within the bounds of Christian moderation. Accordingly, early on the 7th of June, he appeared in the assembly, attended by the Bohemian knights. On his arrival, the dispersed fathers hastened to resume their seats, and to assume the outward appearance of decency and moderation, Huss standing before them as on the previous day, surrounded by swords and spears, and chained as though he were a murderer. The signal for bringing forward the charges against him was then given

by the procurator of the Council; on which Michael de Causis took up the written indictment, selecting from it the five following articles, viz. ' That Huss had taught that in the Lord's Supper, the bread, even after consecration, still remains bread;—that he had, in Bohemia, defended the errors of the English Wickliffe:—that he wished his soul might dwell with the soul of the Briton;—that he had advocated civil rebellion;—and lastly, that he had destroyed the University of Prague.' Each of these articles, it was concluded, would not fail to give personal offence to every individual party concerned in the council, whether clergy, monks, emperor, or literati; and thus the whole assembly, who had already anathematized the writings of the English Reformer, would of course feel themselves insulted as a body.

The subject of the first article was one, on which many sophists had endeavoured to ensnare Huss, by trying to draw him into lengthened discussions on that head. Huss declared that article to be a downright falsehood, as would be clearly proved by many passages from his

writings or his sermons, even though his before-mentioned enemies should now come forward as witnesses. On his endeavouring to examine these false witnesses more closely, a signal was given for the reading of the second article. His acknowledgement and defence of that, and the third, was interrupted by deafening peals of laughter from the 'holy Fathers:' an exhibition of contempt which the embarrassed emperor in vain endeavoured to check, while the derided heretic appealed from the chair of Peter to the throne of God, who, as the most wise, just, and merciful Judge, can best determine the cause of the oppressed, and, as the Father of spirits, would surely never consign to hell the soul of his high-minded and noble son Wickliffe.

The fourth article Huss also declared to be a manifest falsehood, he never having as his enemies pretended, either by writing or preaching, inculcated any opposition to Antichrist by temporal weapons; but having spoken only of spiritual arms, or according to the Apostle, of "the helmet of faith." The calumniators

however, though now so completely unmasked, were at no pains to defend themselves.

With regard to the fifth article, Huss appealed to a member of the council then present, Professor Vareentrapp, who had left Prague with the German students, and was consequently his enemy ; but the Professor, rising to speak, was commanded by the Cardinal to sit down, and keep silence. By this time the evening had closed in, and the accused was given in charge to the Bishop of Riga, to whose custody, as already mentioned, Jerome had been committed. Before the prisoner was removed, the Cardinal-Bishop of Cambray, exclaimed, 'Hear me, Huss. Thou hast intimated, that hadst thou not come hither of thine own free will, neither king nor emperor, and least of all the council, could have compelled thee to come.' 'Even so,' replied Huss, 'for I have many powerful protectors in my own country.' The Cardinal angrily exclaimed, 'Hear ye the audacity of the man.' Several priests murmured their approbation of the Bishop of Cambray. But the knight of Chlum standing forth amongst them,

said with a frowning brow, 'Huss lieth not; I, though but an individual of small note, would have sheltered him in my own castle against any of his foes: and this also is the feeling of a hundred Bohemians, who are richer and more powerful than I am, and whose castles are stronger than mine.' 'I will not dispute that point,' said the Cardinal, more mildly. 'To thee, Huss, I can only say, that thou must submit thyself to the council. It is thy only chance of safety.' Sigismond then spoke as follows, looking now toward the Cardinals, and now toward Huss: 'Though some may maintain that thou didst not receive a safe conduct from us till the 15th day after thine imprisonment, yet others, equally worthy of belief, assert, that it was granted to thee before thy departure from Prague. The public audience, which we also promised thee, the Fathers have just now granted; and however it is generally asserted, that no favour should be shewn to heretics, or those suspected of heresy, yet will I give thee this friendly advice: submit thyself to the council. Do this, and I will,

for my own sake, and that of my brother the king of Bohemia, and the Bohemian state, take care that thou shalt be dismissed with a slight penance, with absolution, and in peace. Shouldst thou refuse to submit, the Fathers will know how to deal with thee. Truly in such a case, I will neither defend thee nor thine errors; but rather than endure such obstinacy, I would with mine own hand, kindle the fire for thine execution. Once more, submit thyself to the decrees of the council.' The simple-hearted man, who now, for the first time in his life, stood before the Emperor, was intimidated by this stern and haughty harangue; and in his confusion thanked his majesty for the safe conduct that he had received. Chlum observing the embarrassment of both parties, whispered Huss to defend himself against the charge of obstinacy. Thus encouraged, therefore, he began: 'My gracious Sovereign, I call God to witness that obstinacy was never part of my character; but that I came here with my own free will, honestly intending readily to renounce all errors that should be pointed out to me.'

Scarcely had he said this, than his jailors dragged him away by his chains, on a signal from the Cardinals. Chlum went up to him, and holding out his hand said, 'Noble Professor, sacrifice thy life sooner than abandon the truth.' Huss, with a tearful eye, smiled his hearty assent.

CHAPTER XX.

HUSS'S WRITINGS EXAMINED—CHARGES FOUNDED ON THEM MADE AGAINST HIM—HE DEFENDS HIMSELF—BISHOP OF CAMBRAY AND CARDINALS EXHORT HIM—HIS REPLY—SIGISMOND ADDRESSES HIM—HUSS ANSWERS AND STANDS FIRM AND RESOLUTE—IS AFTERWARDS REMOVED BY THE BISHOP OF RIGA—SIGISMOND'S HARSH OBSERVATIONS ON HUSS'S CONDUCT.

ON the 8th of June, a meeting was held similar to the one, which had assembled on the previous day; and on the present occasion, certain articles, thirty-nine in number, were extracted, (as it was alleged,) from the writings of Huss. The articles were laid before the accused, some of which he acknowledged, whilst he rejected others, as either imperfectly stated, or entirely false. They referred chiefly to the origin, power, moral requisites, and the total uselessness of the popedom; secondly, to the right of secular governments to superintend the official functions of the clergy; thirdly, to the uncharitableness of pronouncing excommunication

against a whole nation at once ; fourthly to that invention of the priesthood, by which they imposed a compulsory obedience to the Church. Assertions, in short, of which the truth would not be disputed by any true Romanist of our days, were so interpreted against Huss, as to be made to assume the shape of crimes of deep and monstrous character. Against these he defended himself, though with great ability, yet with great moderation also towards his opponents,—a course which the exhausted state of his body rendered necessary, and which the truly Christian temper of his mind dictated. The Bishop of Cambray then spoke as follows : ‘ Thou seest now how much, and how seriously thou hast erred. Reflect and choose between two alternatives offered thee by the council. If thou wilt submit to its authority, and humbly abide by its advice, then will we deal with thee kindly and tenderly, for the sake of the most gracious Emperor here present, for the sake of his royal brother Wenceslaus, and for thine own sake. Thou mayest still, if it be thy especial wish, again defend thyself against some

of the charges brought against thee ; but consider, how many eminently learned men are opposed to thee ; that thine opinions therefore are untenable, and will only operate against thee with a stronger prejudice. If thou persistest in thine errors, thy destruction is inevitable. I speak not to thee as a judge, but as a faithful adviser and a true friend.* The death-like paleness of the Reformer, smote the conscience of the Emperor, for permitting the violation of the safe-conduct ; and therefore at

* Some of the chief Articles alleged against Huss were as follow, viz. 'That Christ is the head of the Church, and not Peter, nor yet the Pope ; that the papal dignity originated with the Emperor Constantine, and not with God ; that if the spirit of God had always enlightened the choice of the Cardinals, so many criminals would never have been elected Popes ; that a pope is only a successor of Christ when he follows His steps, a wicked pope being no other than antichrist ; that there is no necessity for one supreme head of the Church, the Apostles and disciples of Jesus having separately governed the Christian Churches or congregations, before the time of the Popes ; and that the Church at that very time existed, without such a head.' Upon this last sentence the Cardinals scornfully remarked, 'Huss is become a prophet, forsooth.' He replied, 'Is not my assertion warranted by your own position at this moment. You maintain that the church actually reigns at this present time, and yet notwithstanding you have no Pope.'

his particular request most of the cardinals crowded round the prisoner, urging and intreating him, with an appearance of friendly interest, to choose the alternative of life. With his wonted mildness Huss replied, 'Reverend Fathers; I have already declared that I came not hither obstinately to maintain my own opinions, but humbly and thankfully to receive information and instruction from you on all points wherein I may have erred. For this purpose I beseech you to grant me a further hearing, and graciously to allow me to state fully my opinions, and the arguments connected with them. Should these not be accepted as sound and tenable, I then shall willingly listen to your better teaching.'

By this speech these carefully disguised Pharisees were again thrown off their guard. 'How deceitfully,' said they, turning highly exasperated towards the Emperor, 'and how equivocally he speaks. Your *instructions*, he says, not your *decision*.' 'Call it what you will,' replied Huss, 'instruction or decision, God knows, I speak from my heart.' The Bishop

of Cambray continued. 'If thou wilt submit to the decision of fifty doctors of divinity, unanimously approved by the council, thou must in the first place acknowledge that thou hast erred; secondly, thou must for the future, renounce the teaching and preaching of errors; thirdly, thou must openly retract what thou hast hitherto professed.' The rest of the Fathers then renewed their former endeavours to put down the prisoner by clamorous persuasion. But Huss again replied, 'I will readily submit to instruction, but for God's sake, do not compel me to act in contradiction to my conscience, and the law of God. I have read in the canons that abjuring an error is nothing less than renouncing it. But I am accused of errors, which I have never taught, nor believed, how then can I renounce them? and how, on the other hand, can I give up doctrines which I have taught in full belief of their truth, until I have been convinced of their fallacy?' Here the Emperor interposed and said, 'Why canst thou not abjure errors, even if thou art falsely accused of them? It appears to me to be per-

fectly easy to promise not to do what we never have done. I, for my part, would willingly abjure all imaginable heresies, yet no one would from thence have a right to infer that I ever maintained any of them.' The honest professor here looked at the speaker with astonishment, and said, 'Your majesty understands the word 'abjure' in a different sense from that intended by the church.' The Bishop of Florence, with a view to prevent any farther explanation of that expression, now interrupted the conversation, and said, 'A very easy and trifling form shall be prepared for thee, and after thou hast privately perused it, thou shalt be at liberty to declare, whether or not thou wilt read it in public.' 'Two alternatives alone remain for thee,' observed Sigismond—'submission and mercy, or obstinacy and punishment.' Huss replied, 'I cannot and will not resist the decrees of the council. I only entreat liberty of conscience, and that my arguments may be heard.' 'What arguments canst thou have?' said Sigismond; 'by the mouth of two witnesses is the truth always established, and here are hun-

dreds of learned and renowned men, who are now witnessing against thee. Be wise in time. Remember, recantation or death.' 'Recantation or death,' was then reiterated on all sides. The decisive moment seemed now arrived, wherein the Reformer, by choosing between the two fearful alternatives offered to him, must shew himself to be either a son of God, or a mere creature of the earth—a moment which seemed fraught with the words, 'Give up life sooner than sacrifice the Truth.' John Huss, though alone, remained undaunted. Firmly he stood, while low murmurs, mixed with the words, 'Obstinate heretic! no heretic should be allowed to swear,' plainly declared his fate. Palecz, the chief of his opponents, well understood these signs, and became pale with terror. He could bear to see his adversary, the friend of his youth, ill-treated and dishonoured; but that he should be really burnt at the stake was too much, even for him; and like Judas, when the pangs of remorse first seized upon his mind, he came forward and stammered forth his excuse, 'that his oath and

duty as a priest, had induced him to witness against Huss, unmixed with any personal hatred or malice.' Michael de Causis also pursued the same course, though with less personal embarrassment. Huss looked earnestly at both, and said, 'To God I leave that point.'

The Cardinal of Cambray, who was the first to recover from the surprize excited among the Fathers by this unexpected interlude, overwhelmed the two witnesses with commendations on the peculiar moderation, mildness, piety, and humanity displayed in their selections of the gross heresies contained in the writings of Huss. The council could not sufficiently admire all this; whilst Huss, in the mean time, was suddenly removed by the guards of the Bishop of Riga. Sigismond then turning to the council with an air of offended pride, that a common man should venture to withstand the persuasions of an Emperor, haughtily replied, 'Ye have all heard the heresies of this man, every one of which is in my opinion worthy of death. If therefore he will not recant, let him be burnt. But if he con-


sents to do so, even then let him for ever be forbidden the pulpit. Let him never be permitted to return to Bohemia; for when once again there, he will not only refuse to renounce his errors, but by the help of his followers he will spread them far and wide. Send then the obnoxious articles into Bohemia, with an express command that the heresies shall in every quarter be suppressed. All who hold the opinions of Huss deserve severe chastisement, and especially his follower Jerome.' 'If the master burns,' sneeringly replied the Fathers, 'there is likely to be warm work with the disciples.'

Thus then ended the third 'hearing' granted to John Huss, being also the twelfth session of the ecclesiastical council of Constance.

CHAPTER XXI.

HUSS WRITES TO HIS COUNTRYMEN FROM PRISON.—GREAT ENDEAVOURS ARE MADE TO INDUCE HIM TO RECAT, WHICH HE FIRMLY REFUSES—HUSS'S OPINIONS SPREAD WIDELY IN BOHEMIA—SIGISMOND IS URGED TO CONSENT TO HIS EXECUTION—THE BISHOP OF OSTIA BEFRIENDS HUSS, AND PROPOSES TO HIM A MODERATE FORM OF RECATATION—HE DECLINES IT.

NEXT morning, Huss, fully comprehending the character of Sigismond, though not his intentions, thus wrote to his countrymen from prison. ‘He condemned me, even before my enemies; Oh! had he only acted like Pilate, who heard both accusation and defence, and then said, “I find no fault in him;” or had he said, ‘I have given him a safe conduct; if he will not submit to you, I will send him to Bohemia, and inform the king of your judgment against him, that he may be punished by his own lawful sovereign. When I trusted to his word I thought he was serious in it; but alas!



I now find that he had but little regard for the law of God or of faith.'

Sigismond, in spite of his threats, (which were partly the consequence of highly excited anger, and partly intended to pacify the priests, who were always watching him) was in reality, and from selfish motives, anxious for the liberation of Huss; the Emperor well knowing, that his own imperial honour, and peace with the Bohemian nation would be risked by the execution of the Reformer. To procure his clandestine escape was scarcely possible, owing to the wary vigilance of the jailors, and the prisoner's own firmness of mind, besides the Emperor's own servile fear of the church; all which conspired together to prevent any such attempt. Nothing therefore remained, but to induce Huss to recant; a point which it was thought worth while to run all risks to gain. Experience, however, having shown that the strong-minded man was proof against terror, weapons of a contrary nature were then employed against him. His situation and sustenance were made more agreeable; bishops and nobles

visited him, and treated him courteously and kindly. Different forms of recantation were presented to his inspection, accompanied by warnings, flatteries, and promises. On condition that he would, for the future, abstain from teaching, and writing; the prospect of two years residence in a Swabian monastery, with an income enabling him to keep two servants, was presented to Huss, and afterwards the advancement to a rich bishopric. How little did his enemies know the man! Whether his path were rough or smooth, or from whichever side the storm assailed him, he ever remained firm, as the ancient rocks, in his integrity. Meantime, however, information reached Constance of the rapid progress made of the opinions of Huss in Bohemia, and the surrounding nations. The Emperor, who was constantly dreading the consequences of the violation of the 'safe conduct,' was assailed with most powerful arguments by the blood-thirsty party, rekindled by this intelligence. They reminded him of the engagements he had entered into to defend the Roman Catholic faith, and of the privileges

granted to him for that purpose by the church. They represented to him, that by longer hesitation he would endanger both church and state, political and religious disturbances going generally hand in hand. They besought him to destroy, by a decisive blow, the crazy leader of the present sedition, since without the head the members would be powerless. Sigismond was now taught by bitter experience, that a sceptre which has long been at the command of the hierarchy, is not only gradually wrested from the hand of the rightful owner, but is often turned into the means of his own punishment. Importuned by priests of all orders, he therefore exclaimed, 'Let him die, then!' and being still further pressed, he even fixed the day for Huss's execution.

Hitherto in this numerous assembly of adherents to the Romish church, we have only beheld irreconcilable and bitter enemies of truth and justice; but history, which generally places virtue and its betrayer side by side, seldom exhibits a dark picture unrelieved by light. The Cardinal Bishop of Ostia was a Nicodemus

among the Pharisees. He who at first, like the other Italians, had looked with an evil eye on the Reformer, now soon found that Huss had really taught nothing but what he really believed. Sympathy therefore and admiration were at once excited in the breast of the Bishop of Ostia, by observing that the mind of the martyr was uninfluenced by the weakness of his body, and, before he was himself aware of it, the Bishop had thus learnt to love and admire him, whom before he had despised and hated.

After the departure of the Fathers, who were appeased by the sentence of death just uttered by the Emperor, the Bishop remained with Sigismond; and with much entreaty he obtained the Emperor's permission to endeavour, in one last visit, to procure a recantation from Huss. Entering the prison, he informed the captive of the cause of his visit, and then, as if unpremeditated, laid the following form before him. 'Though many things are laid to my charge which I know not, yet in all things of which from my books I have been accused, whether proved or not, I will submit to the decrees and

commands of the holy council, and am ready to abjure and retract, and willing to submit to a merciful penance.'

Huss was deeply moved on seeing his former arch-enemy so suddenly transformed into so earnest a friend; and then he exclaimed, with tears, 'Most reverend Father, I know not how to return sufficient thanks for this extraordinary kindness towards a poor prisoner; but, ' added he, pressing the Bishop's hand to his heart, 'I cannot sign this formulary, first, because by so doing I should in many parts deny the truth; secondly, because in swearing that I have taught errors, I should be guilty of most heinous perjury. How great offence, too, should I thus give to all true believers! We find in the Old Testament, that among the Jews, Eleazar would never appear to eat the flesh of swine, when other meat was offered to him from respect and sympathy. He preferred death to dissimulation; and shall I, a minister of the New Testament, sin against God in far weightier matters; denying eternal truth for fear of transient suffering, taking a false oath, and

leaving behind me so evil an example to my followers, my countrymen, and to posterity in general! Verily, I would rather by death fall into the hand of the Lord, than live a victim to endless remorse. I have appealed to God, as the most impartial judge, and into his hands I have resigned my cause. From him I confidently expect a perfectly just and holy sentence; for he, I know, will judge according to truth, and not according to false witnesses and erring councils.' The Bishop, though prepared to say much that was touching and affecting, was quite overpowered by seeing one so near death in so firm and exalted a state of mind, and he could only ejaculate, 'I cannot help thee! I cannot condemn thee! May God strengthen thee!' With these words, and with a tear in his eye he quitted the prison.

CHAPTER XXII.

HUSS DESIRES TO HAVE A CONFESSOR, WHICH IS GRANTED—
HE WISHES THE CONFESSOR TO INTERCEDE FOR JEROME—
ANOTHER DEPUTATION WAIT ON HUSS, BUT HE WILL NOT
RESCANT—CHLUM FORMS ONE OF THE DEPUTATION.

Two severe trials, both terminating to his honour, were reserved for the last days of Huss. He wished for a confessor, and solicited the council to permit the attendance of Palecz, in order that this request might not, like his former ones, be refused. The Fathers, from very shame, granted it. Let us now hear the description given by Huss of what passed during this interview. 'He came at my request, and we conversed on spiritual things, and of our own dear country. When I entreated his forgiveness, if, in any thing, I had offended him, he sobbed and fell upon my neck, calling me his brother Abel. I myself was obliged to

comfort him.' Huss also besought the deeply humbled Palecz to intercede in favour of Jerome. But a severer trial yet awaited him. The faithful Chlum still struggling for his friend, while there appeared a shadow of hope, prevailed on the weak-minded Emperor to send a formal deputation, who should demand from Huss his final resolution. The deputation consisted of Chlum, Lestna, and four Bishops. When, for the purpose of hearing their message, Huss was brought out of his cell, and placed before them, Chlum, more to conceal his distress than to maintain the character of an ambassador, assumed an imperious tone, and said, 'Doctor John Huss! I, as an unlettered layman can give thee no counsel. Thou shouldst best know what thou oughtest to do; whether or not thou art conscious of the errors laid to thy charge. Art thou guilty? Be not ashamed to yield, and to abandon all false ways. On the other hand, does thy conscience exonerate thee, beware how thou preferest thy life to the truth, and thus becomest a liar in the sight of God.' Huss looked sorrowfully at the friend

whom he had never suspected of doubting him, and for a moment burst into a flood of tears. 'Most noble Lord,' said he, sobbing, 'the Omniscient is my witness that I am not aware of having ever taught, preached, or written aught against God's word or the Christian church. Were such the fact, gladly would I now yield, and retract all I have said. Till I am convinced of my errors my only wish is, to be better versed in the Scriptures, and to adhere to what is there taught, rather than to any opinions of my own.' One of the Bishops now exclaimed, 'Art thou wiser than a whole council?' 'No,' said Huss, 'send the least of your members here, that he may instruct me from the Scriptures. If I do willingly listen to one individual, how much more readily should I attend to the whole body.' 'Obstinate heretic!' cried the Bishops, commanding, as they left him, that he should be reconducted to his prison. Chlum remained behind, and kneeling to Huss, he took the right hand of his friend, and laying it on his own head, seemed silently to beg his blessing. Then suddenly springing up, he rushed

into the open air; his sole remaining comfort being the presentiment of his own death; a presentiment which was soon realized under the banners of his native country.

CHAPTER XXIII.

HUSS IS BROUGHT FROM PRISON TO RECEIVE SACERDOTAL DEGRADATION—THE BISHOP OF LODI PREACHES ON THE OCCASION—THIRTY-NINE ARTICLES OF ACCUSATION ARE BROUGHT AGAINST HUSS—EVEN HIS LITERARY WORKS ARE CONDEMNED—CASPER SCHICK PROTESTS AGAINST THE TREATMENT OFFERED TO HUSS.

THE sixth of July, the birth-day of Huss, who was now forty-two years old, was opened with especial pomp by the council. The cardinals, bishops, abbots, canons, vicars, and monks repaired to the cathedral in festal habits; followed by the emperor, who wore his crown. On his right walked the Duke of Bavaria, with the globe in his hand, whilst he was supported on his left by the Count Palatine of Nuremburgh, carrying a naked sword. A vast concourse of people followed. In the middle of the church, opposite the imperial throne, round which were placed seats for the heads of the council, a platform was erected, covered with a cloth, on

which lay a complete set of priestly vestments, used in the ceremony of degradation. Whilst the fifteenth session of the council were solemnly celebrating mass, Huss, who, by order of the bishop of Riga, had been sent from prison in fetters, remained at first standing in an ante-room, being looked upon as an abandoned heretic, and one by whose presence the worship of God would be profaned. Being afterwards brought to the platform, guarded by halberdiers and cross-bow men, he immediately, and of his own accord, knelt down and prayed. In the mean time, the bishop of Lodi mounted the pulpit, and preached from the text, (probably Rom. vi. 6.) "The body of the sinner shall be destroyed." Then turning towards Sigismond, concluded with this impudent address, 'It is highly incumbent on temporal magistrates to suppress heresy, and to root out all excitors of it. For this reason therefore, the condemnation of the man now before us is the indispensable duty of your Majesty. By an action so glorious, and so well pleasing to God, the name of your Majesty will

be immortalized throughout perpetual generations.' The sermon being concluded, the procurator of the council begged the assembled fathers to terminate the proceedings commenced against Huss. The bishop of Concordia first read an order imposing silence on all present during the trial, under pain of excommunication, and two months' imprisonment. Then followed the reading of the before-mentioned Thirty-nine Articles of accusation, and the minutes of the witnesses. Huss would repeatedly have protested against their false assertions, but he was, on his first attempt to do so, silenced by the bishop of Cambray, who exclaimed in thundering accents, ' Hold thy tongue, thou stupid heretic ; when all is read, then defend thyself.'

And on again endeavouring to contradict his accusers, the bishop of Florence called out to the beadles to stop his mouth by force. Once again the prisoner fell on his knees, and raising his hands and eyes to heaven, commended his cause to God. When the minutes were read, the names of the witnesses were not given, but it was merely stated, ' Two canons in Prague

heard such and such things: a certain chaplain says so and so,—and so on.’ Huss bore all with patient silence, still retaining his attitude of prayer, till at length, on hearing it read, that ‘a Doctor had heard Huss teach that there were four persons in the godhead, he himself being the fourth;’ he sprang up, exclaiming, ‘Tell me who that liar is.’ ‘That is by no means necessary,’ replied the bishop of Concordia.

In like manner also, several of his attempts to confute manifest falsehoods were frustrated, and it was only when the concluding minute was read. viz. ‘that he had despised the Papal excommunication;’ that Huss succeeded in his endeavour to make the following simple declaration, which all must have understood. ‘I hastened to the council, protected by a free passport from the Emperor, who is here present; and I came in full confidence, that no violence would be offered to me, and well prepared to support my own conscience.’ Saying these words, the pallid sufferer looked earnestly at the Emperor, whose countenance became

crimson, and whose eyes, from conscious shame, and from feeling the attention of the whole assembly directed towards him, became fixed on the ground. The papal judge then arose, and declared the final decision of the meeting to be, that all the books of Huss without exception, even those of a literary nature, although from being written in the Bohemian dialect, unintelligible to the Fathers, should be destroyed; and that he himself should be solemnly degraded from the priestly office, and be delivered over to the temporal authorities to be publicly burnt to death. Huss protested against this so-called definitive sentence; but owing to the deafening shouts of his opponents, and the violence of his guards, he could not obtain a hearing. For the third time therefore he again knelt down, exclaiming aloud, 'Lord, of thy unspeakable mercy, forgive my enemies. Thou knowest they have falsely accused me, and have condemned me on the testimony of false witness, yet, O thou all-merciful God, I beseech thee, lay not this sin to their charge.'

Indescribable indignation took possession of

the Fathers. Some gnashed their teeth ; others exchanged looks of fury ; many scoffed. The laity were silent. One individual alone walked slowly through the Cathedral, and at the door protested in the presence of all, ‘ that his conscience would no longer permit him to witness so infamous a transaction.’ This man was Caspar Schick, a peer of the realm, and chancellor of the Emperor. He had been chief counsellor to three successive kings, and his cotemporaries describe him as a learned, valiant, and wealthy man : and his name is deservedly recorded with that of the knight of Chlum, and the bishop of Ostia.

CHAPTER XXIV.

THE CEREMONY OF HUSS'S DEGRADATION DESCRIBED—HIS OBSERVATIONS ON THE OCCASION—HE IS COMPELLED TO WITNESS THE BURNING OF HIS OWN BOOKS—HIS DAUNTLESS CONDUCT IN REGARD TO DEATH—HE IS LED OUT TO EXECUTION—IS TIED TO THE STAKE AND BURNT—HIS ASHES AFTERWARDS CAST INTO THE RHINE.

THE ceremony of degradation is thus described by eye-witnesses. Huss was commanded to put on the sacerdotal dress, which lay on the table. This he readily did, merely observing as he put on the surplice, 'Jesus was also arrayed in white vestments, and sent by Pilate to Herod, who set him at nought.' When he was completely attired, seven Bishops, who had been appointed for this special purpose, once more admonished him to save his life by changing his opinions. Huss answered them in the same touching manner, in which he had formerly replied to Chlum and the Bishop of Ostia. There now arose a universal cry, 'Come

down, thou obstinate heretic, come down.' He came down, when they immediately snatched the chalice from his hand, exclaiming, 'Thou cursed Judas, who hast rejected all offers of peace, and has taken counsel with the Jews, shame to thee! Behold! we herewith take from thee the cup of salvation and redemption.' Huss then replied; 'I trust that God will not only not deprive me of it, but that he will suffer me to drink it this very day in the company of Jesus.' The seven then proceeded to strip him of his clerical ornaments one by one, accompanying the removal of each article with an especial curse. When they were about to violate the priestly tonsure, a difference of opinion arose among the Bishops, some requiring the scissars, others the razor, to be used. Huss here turned to the Emperor, who was hereby awakened from a torpor, and said, 'My tormentors cannot agree, it seems, on the method of tormenting me.' At length, however, the scissars were determined on, and his tormenters having cut his hair in the form of a cross, said, 'Now is he degraded from the

sacred and honourable office of a priest, and from henceforth delivered to the secular powers to receive due punishment at their hands.' A pointed paper cap was then exhibited, on which three devils were painted, and the word, 'Arch-heretic,' written. This cap Huss suffered them to place on his head, merely saying, 'The crown of thorns was heavier and more painful to Jesus.' The scene now concluded by his persecutors exclaiming, 'We commit thy soul to Satan,'—'And I to the Lord,' replied Huss. The Emperor then delivered the prisoner from the hands of the priests into those of the Duke of Bavaria, by whom Huss was immediately led from the church to the place of execution; previously however to which, he was compelled to witness the burning of his own books in the church-yard. Huss stood still, smiling at the folly of imagining that the destruction of mere inanimate books would necessarily involve that of the doctrine therein written. According to the written testimonies, even of his enemies, he possessed to the last moment of his life an astonishing dauntlessness of spirit, giving

friendly salutations to all around him, and assuring his attendants, and the spectators, that although a sacrifice to injustice and hatred, he yet joyfully and willingly laid down his life for the truth.

Arrived now at an island in the Rhine, where was assembled a numerous company of guards, eight hundred soldiers from the Palatinate, and more than one thousand of the militia of Constance, he knelt down and said, 'Lord, I thank thee that thou hast heard me. In thee do I put my trust. O my rock, and my fortress, into thy hands I commend my spirit.' The bystanders immediately gave utterance to a sudden feeling of sympathy, exclaiming, 'This man is a Christian. He ought to have a confessor.' But the unfeeling chaplain of St. Stephen, loitering on horseback among the multitude with an air of idle amusement, appeased the people by crying out, 'Good people, the church cannot absolve heretics.' The paper cap then falling from the head of the prisoner while praying, his tormentors rudely covered his face with it, saying with a sneer:

‘ It is meet that the devils and their servants should not be separated.’ Huss, however, besought his three jailors, near whom he accidentally found himself, that it might be removed. The request was granted ; and he thanked them for this act of humanity, in which he said, they had shewn themselves more like brothers than jailors. He was now placed with his back against the stake, and the different parts of his body were bound with six wet cords ; besides which his neck and feet were fastened with an iron chain. A member of the council then present, having remarked that the martyr was placed facing the east, he was, at the command of this person, turned towards the west ; wood and straw being afterwards piled round the stake, up to the knees of the sufferer. An old peasant, thinking to propitiate heaven, hastily brought wood, which he called ‘ heretic’s food.’ But Huss, on seeing this was moved with compassion, and exclaimed with a sigh, ‘ O holy innocence !’ The Duke of Bavaria then riding up to the stake in company with a marshal, and warning Huss not to leave

the world without abjuring his errors, the Reformer exclaimed in a clear voice, 'What errors must I abjure? I have ever taught according to God's word, and will still hold fast the truth, which this very hour I shall seal with my death.' Astonished, at a firmness of which he had no conception, the Duke clasped his hands over his head, and with his companion hastily fled away from the scene. The pile, which was set on fire on a given signal, was soon in flames, and the martyr no sooner beheld the blaze, than he began to sing the first verse of an old hymn. After the words, 'And take me to thyself to live with thee for ever,' his voice was stifled by the smoke. For a few moments his lips still continued to move, as if in prayer. His head then sunk on his shoulder; and his pure spirit soared, as it were, from the ashes of the martyr, to the gates of heaven; whilst his fame is still cherished and honoured upon earth.

When the smoke and flames had somewhat subsided, the upper part of the body was discovered half-consumed, the intense heat having

wholly consumed the rest. With savage fury the executioners threw down the stake, demolishing all that remained of the body with clubs and pokers. Even the heart, which the fire had not touched, they roasted on a spit, afterwards kindling a fresh fire to consume the whole mass. The cloak also, and other garments of Huss, they had set aside; but Duke Louis hearing of this, and foreseeing they might become precious relics to the Bohemians, by means of large bribes, with difficulty prevailed on the people to commit their booty also to the flames. When all was burnt, they were not content with merely removing the ashes, but digging up the earth where they had lain, to the depth of four feet, they placed the whole heap upon a cart, and threw it into the Rhine; and the spot has, till very lately, been regarded by superstition as accursed ground.

CHAPTER XXV.

CONCLUSION—ROMANTIC EFFECT OF HUSS'S DEATH, PRODUCED
IN BOHEMIA, AND OTHER PLACES, AND AT THE REFORMA-
TION IN THE 15TH CENTURY.

‘COULD the enemies of mankind know how contemptible their power, wealth, threatenings, and rejoicings appear in the eyes of that man, who has moral courage enough to choose death rather than succumb to their dictation, how low and vapid would their hopes then become! It is the love of life alone which makes men thus faint-hearted and irresolute. This is a rock, on which our virtue and firmness of mind too often make shipwreck; and thus we become victims of our own cowardice. To be able, however, and willing to sacrifice life for the sake of principle and truth, when they can be sustained in no other way, has something super-human in it; and it is a sure mark of mental fortitude not to be enslaved by the love of life, as it is also the highest grade of wisdom to know *how* to die.’

John Huss has attained to this exalted wisdom, and he is now living in the beams of immortal light. Even if reason then, herself, should find it difficult to decide upon this event, yet it will be not wholly useless to our feelings to view the act and its consequences, as it were, a marked constellation in the firmament of history. Providence has promised extraordinary rewards to extraordinary deeds. 'Centum revolutis annis Deo respondebitis et mihi.' *This* prophecy of a dying man was accomplished in less than a century, and its accomplishment is still continued down to the present time.

The dying embers of Huss's funeral pile kindled the mountain-fires of Bohemia, and the desire of revenging the fearful death of their immortalized master, and implanting his pure doctrines in the breasts of their children and their children's children, became the watchword, and the reigning wish of hundreds of thousands, the God of battles himself having apparently taken into his own hands the standard of the Hussites, unfurled by the genius of victory. The Reformers of the 15th century were greatly

strengthened by these recollections. Greatly too were they encouraged by the conviction, that a victory over the papacy was no longer a melancholy impossibility. And, in fact the great war of the ensuing century, which terminated an idle peace, and was the means of introducing at least the dawn of religious liberty in Europe, was brought about by the countrymen and followers of Huss. As the act is immortalized by fame, so also is the agent; and when at some future day the Romanist shall wander amidst the ruins of the Vatican, as he now does around the dilapidated capitol of ancient Rome, and the history of the popedom shall seem to him like a dream or a fairy tale; then shall the memory of this victim of the hierarchy rise up like a glorious monument in the Slavonian nation; and from the banks of the Molda, which washed his cradle, to the shores of the Rhine, consecrated by his grave, a free people shall exclaim with heart and soul, 'Hail to thy memory, thou noble faithful Huss!'

THE END.



